

FINE JUDAICA

BOOKS, MANUSCRIPTS, AUTOGRAPH LETTERS,
CEREMONIAL OBJECTS & GRAPHIC ART

INCLUDING:
THE MICHAEL & JUDY
STEINHARDT COLLECTION



KESTENBAUM & COMPANY
THURSDAY, APRIL 7TH, 2016



KESTENBAUM & COMPANY

.....
Auctioneers of Rare Books, Manuscripts and Fine Art

Catalogue of

FINE JUDAICA

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BOOKS, MANUSCRIPTS, AUTOGRAPH LETTERS,
CEREMONIAL OBJECTS & GRAPHIC ART

INCLUDING:

THE MICHAEL & JUDY STEINHARDT COLLECTION



SELECTIONS FROM THE LIBRARY OF
THE LATE RABBI DR. DAVID DE SOLA POOL (1885-1970)



PART III OF A SINGULAR COLLECTION OF
EARLY PRINTED HEBREW BOOKS & RABBINIC MANUSCRIPTS
SOLD BY ORDER OF THE EXECUTION OFFICE, DISTRICT HIGH COURT, TEL AVIV



To be Offered for Sale by Auction,
Thursday, 7th April, 2016
at 3:00 pm precisely



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Sunday, 3rd April - 12:00 pm - 6:00 pm
Monday, 4th April - 10:00 am - 6:00 pm
Tuesday, 5th April - 10:00 am - 6:00 pm
Wednesday, 6th April - 10:00 am - 6:00 pm
No Viewing on the Day of Sale

This Sale may be referred to as: "Chumaceiro" Sale Number Sixty Eight
Illustrated Catalogues: \$38 (US) * \$45 (Overseas)

KESTENBAUM & COMPANY
Auctioneers of Rare Books, Manuscripts and Fine Art

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Order of Sale:

Ceremonial Objects: Lots 1 - 78
Fine & Graphic Art: Lots 79 - 105

A Singular Collection

Rabbinic Manuscripts: Lots 106 - 167
Hebrew Printed Books: Lots 222 - 236

Other Properties

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Printed Books: Lots 237 - 326
American-Judaica: Lots 327 - End of Sale

Front Cover Illustration: See Lot 38
Back Cover Illustration: See Lot 327

List of prices realized will be posted on our website following the sale
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Lot 251

— INTRODUCTION —

Kestenbaum & Company is honored to present in this auction exemplary items of ceremonial Judaica consigned from the celebrated collection built by Michael & Judy Steinhardt. Paradigms of good taste and connoisseurship, the Steinhardts have been scrupulous in making the most appropriate and aesthetic selections for their storied collection. Three years ago a portion of the collection was sold at auction and now another offering graces the galleries here at Kestenbaum & Company. Highlights include such splendid items as a majestic 18th-century Venetian silver Sabbath lamp (lot 40), a regal mid 19th century Ukrainian Chanukah lamp (lot 1) and the singular de Pinto family Torah Ark (lot 17).*

This auction also features uncommon selections from the library of the late David de Sola Pool, Rabbi of Congregation Shearith Israel, the Spanish and Portuguese Synagogue of New York from 1907 until his death in 1970. De Sola Pool was descended from an old and distinguished family of rabbinic scholars. Many of the rarities present here stemmed from his ancestors and contain associated notes of provenance. Included are a number of important items of Spanish and Portuguese Jewish history relating to: New York (lot 330), Amsterdam (lot 237), London (238), Surinam (lot 327) and elsewhere in the constellation of exile Sephardic communities. The de Sola Pool provenance is individually identified by lot throughout this catalogue.

The manuscript section of the auction continues our journey into what we have entitled “A Singular Collection.” In this, the third portion offered, exceptional highlights include such important autograph manuscripts as those composed by R. Ya’akov Abuhitzeira, the Abir Ya’akov (lot 107), R. Moshe ibn Habib (lot 129), R. Menashe of Ilya (lot 146) and an archive by R. Isaac Ber Levinsohn (lot 136).

Other properties in the manuscript section include important texts that were formerly in the collections of David Solomon Sassoon, the Cairo Genizah and the Montefiore Endowment / Jews’ College Library.

Within the section of printed books, noteworthy Hebraic lots are a first edition Tanya (lot 251); a second edition Noam Elimelech (lot 250); and the very first Siddur printed in Eretz Israel (lot 299). Other areas feature the very first Kosher cookbook to appear in English (lot 258) and the first English edition of Theodor Herzl’s Jewish State (lot 321).



** In the interests of full disclosure, please note, all items in the section of ceremonial objects stem from the Michael & Judy Steinhardt Collection with the exception of the following nine lots: 15, 16, 41, 43, 46, 60, 74, 77, 78.*

— CEREMONIAL OBJECTS —

1 UKRAINIAN SILVER CHANUKAH LAMP. Temple-form Chanukah lamp with detailed Baroque triple arched backplate, chased, engraved and repousse with rhythmic scrolling, floral and foliate devices topped by two winged griffins supporting rampant lions. Central Priestly Hands support coronet, flanked by two pairs of leafy openwork columns, above a series of mirhab-shaped niches. Surrounding the backplate is an extending openwork frame that continues the floral and foliate motif. Fronted by balcony supporting two vases of flowers and eight lion-form oil lamps behind a balustrade decorated en suite. Fitted with two detachable lantern-form servant lights on branches with applied leaf devices. The whole set on four curvilinear supports. Some (old) repairs. Minor loss. Marked. 14.5 x 14 inches.

c. 1850. **\$20,000-30,000**

• **A FINE UKRAINIAN CHANUKAH LAMP OF INTRICATE DETAIL.**

PROVENANCE:

Sotheby's Tel Aviv, April 27th, 1989, lot 573.

For a similar example, see J. Weinstein, *A Collector's Guide to Judaica* (1985) no. 158.





2

2 ITALIAN BRASS CHANUKAH LAMP. Roman-style, gate-form backplate flanked by Doric columns surmounted by floral bouquet capitals and pedestals featuring bucrania. Sheet brass backplate with applied seven-branched Menorah, pair of lions sejant and heavenly hand pouring oil from ewer. The whole fronted by row of four pairs of candle holders, each pair on shared stem, with coordinating servant-light. Suspension hole for mounting. 14 x 10.75 inches.

18th century. **\$5000-7000**

• For a similar example, see M. Narkiss, *The Hanukah Lamp* (1939) no. 136; see also Israel Museum Catalogue, *The Stieglitz Collection* (1987) no. 132.1.

3 PETITE ITALIAN BRONZE CHANUKAH LAMP. Cast triangular backplate featuring open scrollwork bearing Hebrew inscriptions from the Books of Isaiah, Proverbs and Psalms featuring verses relating to "light." Lower right segment with Hebrew year: [5]319 (1559). Fitted at front with row of eight oil receptacles. Minor loss. 6 x 6.75 inches.

16th century. **\$5000-7000**

• Exhibited: Hebrew Union College - Skirball Museum, Los Angeles, 1993

See Cissy Grossman, *The Collector's Room: Selections from the Michael and Judy Steinhardt Collection* (1993) no. 13



3



4

4 GERMAN / POLISH (?) SILVER CHANUKAH LAMP. Bench-form lamp inspired by neo-classical architectural design featuring two prominent, finely-cast and chased griffins flanking a central flaming urn. Backplate fronted by eight oil fonts. The whole supported by four orb feet. Detachable servant light. 5.75 x 8 inches.

Mid-19th century. **\$4000-6000**

• The griffin motif borrows from Greek and Roman design vocabulary.

For a similar example of a winged griffin backplate Chanukah lamp, see S. Braunstein, *Five Centuries of Hanukkah Lamps from the Jewish Museum, New York* (2004) p. 351.

5 DUTCH BRASS CHANUKAH LAMP. Scalloped sheet-brass backplate pierced with rampant animal figures flanking shield embossed and tooled with floral and grape motifs, punch-beaded border. Traces of gilding. Cast row of oil fonts attached over drip-pan. 10 x 9.75 inches.

18th century. **\$3000-5000**

• For a similar example see R.D. Barnett, Jewish Museum (London) Catalogue (1974) no. 258.

PROVENANCE:

Central Synagogue, New York.
Sotheby's New York, Judaica, December 13th, 2006, lot 44.

6 GREEK BRASS CHANUKAH LAMP. Openwork backplate with scrolled branches; three stylized flowers support central triangular cartouche bearing Hebrew inscription "For the commandment is a lamp; the teaching is a light" (Proverbs 6:23). Above, a vase-form with palmette suspension ring and further Hebrew inscription: "Eliahu, son of Khaliman Pero." Fronted by row of eight oil fonts attached over drip-pan. Removable servant light on left and tubular candle holder on right. 10 x 12 inches.

Salonika, 19th century. **\$2000-3000**

• For a similar example, see S. Braunstein, Luminous Art: Hanukkah Menorahs of the Jewish Museum, New York (2004) no. 68, and Israel Museum Catalogue, The Stieglitz Collection (1987) no. 160.

PROVENANCE: The Herman Davidowitz Collection.

7 UKRAINIAN CERAMIC CHANUKAH LAMP. Glazed, arched backplate with vase and flowers painted over relief, servant light attached above. Row of oil fonts at base. Evidence of repairs. 8.5 x 6 inches.

19th century. **\$3000-5000**

• **OF A MOST UNCOMMON FOLK ORIGIN.**

For other examples of Ukrainian ceramic Chanukah lamps see I. Shachar, Jewish Tradition in Art: The Feuchtwanger Collection of Judaica (1971) nos. 371-2.



5



6



7



8

8 HEAVY POLISH BRASS CHANUKAH LAMP. Smooth, elongated oval, mirrored backplate surmounted by a bracket at either side of crown-form with suspension ring. Serpentine shelf with eight urn-form candle sockets, flanked by side panels of round disks supporting two additional candle sockets that serve as Sabbath candle holders. The whole set on four scroll supports. 9.25 x 11 inches.

19th century. **\$2000-3000**

• For another example, see Israel Museum Catalogue, The Stieglitz Collection (1987) no. 157; and R.D. Barnett, Jewish Museum (London) Catalogue (1974) no. 268.

9 BRONZE CHANUKAH LAMP. Triangular, openwork backplate with arched ribs, framed by stylized acanthus leaves and depicting the Greek mythology of the Judgment of Paris. Fronted by row of oil fonts and surmounted by suspension ring. 8.25 x 7.75 inches.

\$1000-1500

• The mythological legend of the Judgment of Paris is commonly illustrated in Classical paintings and decorative arts. Paris, also known as Alexander, was the son of the king and queen of Troy and is depicted here tending his father's sheep and giving an orange (or "golden apple") to a nude Aphrodite, whom he chooses from among three goddesses, with Hermes and Cupid aiming his arrow in the background.

For another example of the use of the Judgment of Paris in a Chanukah lamp, see Israel Museum Catalogue, The Stieglitz Collection, (1987) no. 133.



9

10 NORTH AFRICAN BRASS CHANUKAH LAMP. Mirhab-shaped sheet brass backplate pierced, punched and engraved with floral and foliate scrolling patterning. Large central openwork medallion featuring Star-of-David and rosette; two side supports in the form of Moorish arches and stylized birds. The whole fronted by removable oil-font tray, supported by drip-pan. With suspension ring. Lacking servant light. Expert repairs, trace of gilding. 11.25 x 10.5 inches.

19th century. **\$2000-3000**

• For two related examples see: Israel Museum Catalogue, North African Lights: Hanukkah Lamps from the Zeyde Schulmann Collection (2003) nos. 47 and 54.



10

11 NORTH AFRICAN BRASS CHANUKAH LAMP. Openwork backplate in the form of an architectural facade, with chiseled engraving throughout, featuring central rosette, eight trefoil arches, scrolled tendrils, and two stylized birds perched on branches. Surmounted by suspension ring with additional cast brass ornament with coordinating engraving. Fronted by row of eight oil receptacles. With servant light. 14.75 x 9 inches.

19th century. **\$1000-1500**

☛ For other examples, see Israel Museum Catalogue, The Stieglitz Collection (1987) no. 176; and I. Shachar, Jewish Tradition in Art: The Feuchtwanger Collection of Judaica (1971) no. 378.

12 PETITE ITALIAN BRASS CHANUKAH LAMP. Cast rectangular backplate with openwork tendrils flanked by two pheasants and surmounted by suspension ring. Below, attached row of eight oil receptacles. 4.5 x 4.75 inches.

19th century. **\$1000-1500**

13 NORTH AFRICAN BRASS CHANUKAH LAMP. Rectangular backplate with broad tendrils and eight Moorish architecture-inspired openwork arches, rising to a peak with suspension ring. Fronted by removable oil-font tray, with servant light above. The whole supported by prominent drip-pan. 8.75 x 10.5 inches.

19th century. **\$1200-1800**

☛ For a very similar example from the Moroccan city of Taroudant, see Israel Museum Catalogue, North African Lights: Hanukkah Lamps from the Zeyde Schulmann Collection (2003) no. 128.



11



12



13



14

14 HEAVY POLISH BRASS CHANUKAH LAMP. Elaborate openwork backplate featuring small, central urn flanked by pair of rampant lions and topped by foliate scrollwork. Side-panels of coordinating foliate scrollwork include stylized birds on branch further supporting candle-sockets which also serve as Sabbath candle-holders. Fronted by arched row of eight candle-holders. The whole set on four curvilinear supports. 9.75 x 12.25 inches.

19th century. **\$1000-1500**



15 TALL SILVER AND BRASS MICHAEL ENDE MENORAH. Eight angular branches with silver woven design elements at joints, each branch topped with silver woven bowls. Central shaft bearing rounded arched windows alternating between branch joints, surmounted by round belvedere and arched window topped with knob. The whole resting on conical base in which is housed a money-bank for "Chanukah-gelt" with silver coin slot flanked by two rampant lions, three silver woven leg supports. Underside reveals decorative hinged door for coin release. Marked: "Handmade by M. Ende, Israel" and "ME" in a pomegranate form supported by a rampant lion. 20.5 x 16.5 inches.

* **ACCOMPANIED BY:** Silver gyroscope-like, pierced Dreidel with playful cube with traditional engraved Hebrew letters." Fitted as additional finial atop Menorah. Marked: "Michael Ende, Jerusalem, Israel." Height: 2.5 inches.

Jerusalem. **\$5000-7000**



1 of 7



2 of 7



3 of 7



4 of 7



5 of 7



6 of 7

16 SUITE OF AMERICAN COMMEMORATIVE SYNAGOGUE PLATES. Full set of seven hand-colored commemorative plates issued by the Sisterhood of the Spanish and Portuguese Synagogue, New York, in honor of the congregation's tercentenary, 1654-1954. Designed by Esther Oppenheim. Diameter: 10.25 inches (one larger). **FROM THE DE SOLA POOL COLLECTION.**

New York, 1954. **\$3000-5000**

Featuring: *1. The Mill Street Synagogue of 1730, the first synagogue building erected in North America. *2. The Second Mill Street Synagogue of 1818, erected on the site of the first edifice. *3. The Crosby Street Synagogue of 1834. *4. The 19th Street Synagogue of 1860. *5. The current building on 70th Street and Central Park West, dedicated in 1897 by the Rev. Dr. David de Sola Pool. *6. The Touro Synagogue in Newport, Rhode Island. Dedicated in 1763, it is the oldest synagogue building in the United States. *7. The seal of Shearith Israel, adopted in 1797.



7 of 7



17 TALL DUTCH WOODEN TORAH ARK. Louis XV encoinure. A corner cabinet-form Ark of carved, paneled rosewood with original hardware and key. Upper chamber topped with molded cornice, centered by a bracket carved with C-scrolls and a flower-spray, surmounted by a crown with copper-cut Hebrew letters reading: "Kether Torah." Upper chamber with green velvet-lined interior and chain to hold Torah scrolls. Lower chamber with hinged door and three fitted, removable triangular shelves. Shaped apron featuring large shell and C-scrolls. The whole supported on hairy-paw feet. 95 x 38 x 19.75 inches.

c. 1740. **\$15,000-25,000**

PROVENANCE:

The De Pinto Family, The Hague.
By descent.

Christie's Amsterdam, Furniture & Works of Art, December 19th, 1996, lot 392.

In 1646 the Portuguese-Jewish merchant-banking De Pinto family settled in Rotterdam. There they reverted to the Jewish faith of their ancestors and soon assisted in founding the celebrated Yeshiva de los Pintos with Haham Joshua Pardo appointed as rector. In 1668 upon the death of the family patriarch, Abraham de Pinto, the family, along with the yeshiva, moved to Amsterdam. Subsequently, a branch of the de Pintos settled in The Hague in order to be near the stadtholder's court and to share in court life.

This Torah Ark ("Hekhal") was located in the private home synagogue of the De Pinto family in The Hague.

A related Torah Ark forms part of the interior of the winter synagogue of the Portuguese-Jewish Community of Amsterdam, situated in the former auditorium of the Ets Haim. See J. Belinfante, *The Esnoga: A Monument to Portuguese-Jewish Culture* (1991) p. 65. Another related Torah Ark resided in the small Portuguese synagogue of Maarsse (province of Utrecht, along the river Vecht). See J.F. van Agt, *Synagogen in Amsterdam* (1974) p. 48, fig. 41.

18 CZECHOSLOVAKIAN SILVER CHARITY CONTAINER. Squared tankard-shape, with hinged lid and raised coin slot atop. Heavily engraved with imagery relating to the Jewish Burial Society, prayer at the cemetery, headstones, etc. Additional engraving in Hebrew on lid: "Made by the Charity Fund of Chevra Kadisha - Gemiluth Chessed by the Leaders and Wardens and Burial Society, [5]570 (1810)" and "Charity Saves from Death; Pressburg." Hasp lacking. Marked. 6.5 x 3.75 x 2.75.

Kolozsvar (Cluj / Klausenburg), 1810. **\$5000-7000**



18

19 GERMAN IRON-MOUNTED WOOD CHARITY CONTAINER. Tankard-shape, with hinged, concave lid bearing carved Hebrew inscription: "Burial Society of the Community of Fuerth." Additional carving of pall-bearers with Hebrew "Charity Saves from Death." Elaborate iron double lock hardware. Height: 7.5 inches; Diameter excluding handle: 5 inches.

\$5000-7000

• **PROVENANCE:** Sotheby's Tel Aviv, Judaica, April 24 and 25, 1997, lot 8; who ascribe this to 1748.



19



20

20 HUNGARIAN WOODEN CHARITY BOX. Rectangular form with domed, hinged lid featuring prominent silver cartouche with coin slot and large projecting crown with two lions rampant guardant flanking Hebrew inscription: Charity for the Burial Society of the Gemilath Chessed of the Jewish Community of Yanosch, made by the leaders [and] gabbaim: R. Moshe Deitsch and R. Shlomo Baum in the year [5]623 (1863).” Minor repairs. 5.5 x 9.5 x 6 inches.

Inscribed 1863. **\$3000-5000**



21

21 PETITE CONTINENTAL PEWTER CHARITY CONTAINER. Tankard-shaped, with hinged lid and raised coin slot atop. Chased with shell-ornament hasp lock, bearing large Hebrew applique: “Charity.” Marked. Height: 6.5 inches; Diameter excluding handle: 3 inches.

Late 18th century. **\$3000-5000**

22 RUSSIAN SILVER CHARITY CONTAINER. Tankard-shaped, with domed, hinged lid and raised coin slot atop. Zig-zag trim engraving repeated throughout. With central applique cartouche bearing Hebrew inscription (misspelled): "Donated by the leader R. Koppel son of R. Chaim... from Sradarni(?) and his wife the modest Chaya daughter of Abraham... from Padomka." Marked. Height: 6.75 inches; Diameter excluding handle: 4.25 inches.

Moscow, 1855. **\$2000-3000**

• Possibly Assay Master Nikolay Dubrovin (Moscow, active 1822-55).



22



23

23 HEAVY GERMAN BRASS CHARITY BOX. Angular-shaped "Art Deco" faceted charity container with substantial handles, bearing Hebrew and German: "Judischer National Fonds" and "Keren Kayemeth L'Yisrael" seperated by large Star-of-David. 7.75 x 5.5 x 3 inches.

20th-century. **\$1500-2000**

• For a related charity box, see Sotheby's, The Michael & Judy Steinhardt Judaica Collection, April 29th, 2013, Lot 362.

24 HUNGARIAN BRASS CHARITY CONTAINER. Rectangular box with hinged lid bearing Hebrew inscription: Tzedakah Gedolah Be'ad Tikun Sophrim." Coin-slot, clasp lock and handle on lid. 4 x 6.5 x 4.75 inches.

18th century. **\$1500-2000**



24



25

25 ENGLISH TIN, BRASS, AND COPPER CHARITY CONTAINER. Tankard-shaped, with hinged lid and raised coin slot atop. Central plaque bearing Hebrew inscription: "Charity: The Synagogue Agudath Achim U'Gemeluth Hasodim Nusach Ha-Ari. Old Castle Street." Height: 8.5 inches; Diameter excluding handle: 5.5 inches.

19th century. **\$1500-2000**

• The Old Castle Street Synagogue was founded prior to 1870 in London's East End. In 1911 it was recorded as having a membership of 50 congregants. One of the more renowned rabbis in its history was Mordechai Zev'e Gutnick (1898-1932).

PROVENANCE: Sotheby's, The Michael & Judy Steinhardt Judaica Collection, April 29th, 2013, Lot 262.



26

26 COPPER TOMB OF RACHEL CHARITY BOX. In the form of the Tomb of Rachel, with coin-slot set in domed roof. Hinged door bearing Hebrew inscription "Zion" in Star-of-David and "Nissim Mizrahi." Interior of tomb includes burial mound and pendant, beaded chandelier. An inner hinged door reveals access to a second chamber with steps. 7.5 x 8 x 4 inches.

20th century. **\$1000-1500**



27

27 ENGLISH CAST-IRON CHARITY BOX. King Edward's Throne-form container, with coin-slot set under seat, cast and applied in Hebrew: "Sandiko'uth, Chevrah Brith Milah." The whole supported by four recumbent lions flanking additional embossing "Anshei Chessed." Impressed on reverse: "Reg Design App for Harper." 8.25 x 4.5 x 2.75 inches.

\$1000-1500

• A similar money-bank example of this Coronation Chair was produced by John Harper for the 1953 Coronation of Queen Elizabeth II.

28 LARGE HUNGARIAN BRASS CHARITY BOX. Rectangular form, with coin-slot set atop hinged lid, engraved in Hungarian "Jewish Hospital" and in Yiddish "Hospital." Sides fitted with strap brackets; and stepped base. 9.75 x 8.5 x 5.5 inches.

19th century. **\$1000-1500**

• **PROVENANCE:** Sotheby's, The Michael & Judy Steinhardt Judaica Collection, April 29th, 2013, Lot 238.



28



29

29 CONTINENTAL CHARITY CONTAINER. Tankard-shaped, with hinged lid and raised coin slot atop. Simple, striated design bearing Hebrew inscription: "Belonging to The Benevolent Society for Orphans and the Poor, Schoettland." Height: 5 inches; Diameter excluding handle: 3.5 inches.

Schoettland (?). **\$600-900**

30 CZECHOSLAVAKIAN BRASS AND TIN CHARITY BOX. Of house-form, with coin-slot set atop gabled roof, hinged door with hasp along side; front brass element engraved in Hebrew "Society for Comforting Mourners, Pressburg." With handle. 7.75 x 7.5 x 4.5 inches.

19th century. **\$600-900**

• See Cissy Grossman, *The Collector's Room: Selections from the Michael and Judy Steinhardt Collection* (1993) p. 5.



30



31

31 GERMAN ALPACA SILVER CHARITY BOWL. Shallow bowl with shell-topped finger hook bearing engraved Hebrew inscription: "A memorial to the refined Lady, Chana daughter of Mattel Goldfarb, from her son, [5]697 (1937)." Additional Hebrew inscription along interior: "Charity." Diameter: 5 inches.

Inscribed 1937. **\$600-900**

• For another example see I. Shachar, Jewish Tradition in Art: The Feuchtwanger Collection of Judaica (1971) no. 161.

32 AMERICAN(?) SILVER-PLATE CHARITY BOWL. Tea bowl with soldered finger-hook and rectangular collar slot. Accompanied by two silver-plate plaques engraved "Ladies' Fund" and "Aid for New Mothers." Diameter: 5 inches.

20th century. **\$600-900**

33 LAND OF ISRAEL(?) BRONZED METAL CHARITY PLATE. Shallow bowl bearing multiple Hebrew verses including: "If I forget thee Jerusalem" and "If I will not bring to mind Jerusalem during my greatest joy!" (Psalms 137:5-6) and "For Your servants desired its stones and favored its dust" (132:5) with central Star-of-David. Diameter: 8.25 inches.

19th century. **\$1200-1800**



32

34 ROMANIAN SILVER-PLATE CHARITY DISH. Rimmed plate with extensive Hebrew inscription along raised edge identifying the names of four donors (including surname "Alsleich") in honor of the Burial Society of Bucharest, in the year [5]585 (1825). The whole supported on three curvilinear legs. Minor repair along rim. Diameter: 7.5 inches.

Inscribed 1825. **\$1200-1800**



33



34

35 CONTINENTAL PAINTED TIN CHARITY PLATE. Painted plate with Hebrew rubric in black: "Charity for Rabbi Meir Baal Hanes" and along wide rim: "if I prefer not Jerusalem above my chief joy" (Psalms 137:6). Diameter: 9 inches.

Early 20th century. **\$1000-1500**

36 BOHEMIAN(?) ENAMELED IRON CHARITY PLATE. Painted plate with Hebrew inscription along wide rim: "Belonging to the Burial & Benevolent Society, the year [5]599 (1839)." Diameter: 9 inches.

Inscribed 1839. **\$800-1200**

☛ For a similar example, see Christie's Amsterdam, Judaica, June 21st, 1989, lot 301.



35



36



37 LARGE RUSSIAN-UKRAINIAN SILVER, PARCEL-GILT SILVER AND WOODEN TORAH SHIELD. Baroque cartouche-form with cut scalloped borders of C- and S-scrolls; extensively bejeweled with purple cabochon amethyst and faceted yellow-green topaz gems. A pair of Corinthian columns topped with swagged urns flank central ark-like form with base featuring horizontal hinged door. Shield surmounted by large, heavily ornamented, projecting coronet. Applied enameled scroll elements throughout. The whole mounted on heavy wooden backing. Suspension chain attached at rear. Marked. 15 x 12.25 inches.

Odessa, 1868. **\$7000-9000**

• The weight of this handsome Torah shield suggests it was possibly created as a presentation item.



38 POLISH PARCEL-GILT SILVER AND GEM TORAH SHIELD. Arched backplate with openwork edges. Upper register features winged griffins and surmounted by openwork crown. Applied silver-gilt lions rampant supporting central "Sabbath" medallion, middle register enclosed by columns overlaid with pierced strapwork and set with red carnelian gemstones. Backplate engraved and chased with interlaced strapwork. Lower register bears cartouche bearing Hebrew inscription: "This is the donation of R. Yehudah Leib, son of Shlomo Zalman of blessed memory [5]514 (1754)." Set with hanging chain. Few expert repairs, minor losses. Apparently unmarked. 10.5 x 8.5 inches.

Lvov(?), inscribed 1754. **\$10,000-15,000**

• **PROVENANCE:** Sotheby's, The Michael & Judy Steinhardt Judaica Collection, April 29th, 2013, Lot 147.



39 DUTCH BRASS SABBATH HANGING LAMP.

Openwork, engraved scalloped-top crown top from which hangs a large baluster element and seven-channel oil reservoir and matching, semi-circular drip bowl beneath. Further hung with large flower-bud pendant. Height: 34 inches.

19th century. **\$3000-5000**

• **PROVENANCE:** Sotheby's, The Michael & Judy Steinhardt Judaica Collection, April 29th, 2013, Lot 187.

40 ITALIAN SILVER SABBATH HANGING LAMP.

'Judenstern' of three-tier form. Uppermost element represented by bulbuous canopy with large hanging ring. Suspended from five chains of openwork links, the middle tier is in the form of a ten-channel oil reservoir bearing Hebrew inscriptions on underside: "An Eternal Remembrance Before God in Memory of... Mordehai HaLevi." The lowest element, a drip-basin engraved with the image of a Levite's laver. Marked: Zuan Piero Grappiglia and "MPK." Height: 37 inches. Diameter: 14.75 inches.

Venice, c. 1770. **\$30,000-50,000**

▣ **PROVENANCE:** Sotheby's, The Michael & Judy Steinhardt Judaica Collection, April 29th, 2013, Lot 110.



(Detail of Underside)



41



42



43



44

41 MICHAEL ENDE SILVER AND BRASS FAMILY KIDDUSH GOBLET.

Bucket-shaped bowl bearing applied brass grape-cluster and vine motif family tree, with pendant silver leaves bearing Hebrew names. Also, applied silver cartouche framed with small colorful cabochan gemstones, flanked by two chased lions rampant, bearing Hebrew inscription of Kiddush blessing and family name. Additional brass grape clusters, leaves and vines along baluster shaft and domed, rounded base. The whole set on three brass grape-cluster supports. Marked (on base): "Michael Ende, Jerusalem, Israel" and "ME" in a pomegranate form supported by a rampant lion. Height: 7.5 inches.

Jerusalem, 1988. **\$2000-3000**

42 SAFED-STYLE SILVER KIDDUSH BEAKER. Engraved with three architectural Holy Land scenes, each captioned in Hebrew: Western Wall, Cave of the Patriarchs and Tombs of the House of King David. Marked. Height: 2.5 inches.

19th century. **\$2000-3000**

43 RUSSIAN SILVER SPICE TOWER. Gothic inspired square-form spice tower, with pointed arch and pierced quatrefoil-headed arcade along each of four sides, topped with pennant. All supported on knob stem and squared, stepped base. Marked: Vasily Peretrutov. Height: 6.5 inches.

1827. **\$2500-3500**

♣ Peretrutov was active in Astrakhan, Southern Russia between 1815 and 1827. "Klov" in oval cartouche possibly a reference to the historical neighborhood in Kiev.



45

44 POLISH SILVER FILIGREE SPICE TOWER. Graduating rectangular filigree tiers in floral and organic motif with silver medallions surmounted by squared filigree citadel, topped with ball and pennant finial. Upper section bears 11 flat pendants (one lacking). Lower section surrounded by four pennants at corners. Large, pendant bell suspended internally from finial. Hinged filigree door (repair to one foot). Marked with: Lombard owl. Height: 10 inches.

Cracow, c. 1920. **\$600-900**

45 GERMAN SILVER SPICE CONTAINER. Rectangular box with four interior compartments, sliding rimmed cover with cast flower bud finial. Set on four curvilinear legs. Inscribed along side in Hebrew: "Moshe Zorach Eidlitz." Marked: Johann Christian Girschner (1738-1772). 2.75 x 1.75 x 1.25 inches.

Augsburg, 1747-49. **\$5000-7000**

♣ Possibly belonging to Abraham Moses Zerach ben Meir Eidlitz (c. 1720-1786), Rabbi, mathematician, Rosh Yeshiva in Prague and author of Or LaYesharim. Eidlitz was educated in the home of R. Jonathan Eybeschuetz and was a member of the Beth Din of the Noda B'Yehudah.

For a similar example see S. Kayser, Jewish Ceremonial Art (1959) no. 99.

46 PAIR OF RUSSIAN-POLISH SILVER SABBATH CANDLESTICKS. Of classic, baluster shape with grape leaf motif, set on square base. Marked: A. Goldman. Height: 11.5 inches.

c. 1850. **\$2000-2500**



46



47

47 HEAVY DAMASCENE PRESENTATION TRAY. Large rectangular tray, with silver and copper finely inlaid onto brass featuring large central Biblical narrative entitled: "This is the Giving of the Law" with Moses presenting the Tablets and the Jewish People at center surrounding a stylized Mount Sinai. Central image framed by columns and large figures of Moses holding the Tablets and Aaron the High Priest holding the censer, with two lions couchant. Raised rim bearing numerous Hebrew Biblical verses relating to the giving of the Law and its honor. The whole accomplished in folk design, with geometric detailing, primitive arabesque scrolling along border and organic tendrils surrounding the verses. 14.25 x 21 inches.

Early 20th century. **\$2000-3000**

❖ Interestingly the Tablets here erroneously list eight laws (versus ten) which one might associate with a less knowledgeable artisan. However, Aaron's priestly breastplate meticulously identifies the Twelve Tribes by name or initial.

See Yeshiva University Museum Catalogue, See and Sanctify: Exploring Jewish Symbols (1979) no. 63.



48

48 TURKISH SILVER-PLATED BRIDAL TRAY. Elegant rectangular baroque shallow salver chased along raised rim repousse with floral clusters, lush foliage and pairs of hummingbirds. Center decorated with engraved flowers and scrollwork motifs and central medallion featuring Hebrew engraved verse: "Many women have acquired wealth, but you surpass them all" (Proverbs 31:29); and "The sound of mirth and the sound of joy, the voice of a bridegroom and the voice of a bride" (Jeremiah 33:14). At center is Star-of-David surrounding "Zion." Minor repairs. 11.75 x 15.75 inches.

Early 20th century. **\$2000-3000**

• The Sephardic Jews of Izmir (Smyrna) observed the charming custom of the bride offering sweets to her guest on an ornamented silver tray. This tray was known in Ladino as a "Tavola di Dolci, or "Kucharera." This would eventually go with the bride to her new home.

49 LARGE GERMAN PEWTER PASSOVER PLATE. Round plate with wide, raised rim bearing wrigglework bird, an armorial shield with date "1726," altar, ark, oil ewer, floral and foliate design motifs. Hebrew-Passover inscriptions: Pesach, Matzah, Marror, Sha-dai; the center with further floral design. Marked on rear with angel mark of 1700, marked: "SM." Diameter: 17.75 inches.

Early 18th century. **\$2000-3000**

• The Angel Michael mark was used on German pewter to indicate that the English method was utilized.

PROVENANCE: Sotheby's New York, Judaica, April 12, 1995, lot 435.

50 CONTINENTAL FAIENCE PASSOVER PLATE. Painted in multi-colored floral and foliate motif with appropriate Hebrew text identifying the various symbolic foods used at the Passover Seder. Diameter: 14.5 inches.

19th century. **\$1200-1800**

• **PROVENANCE:** Joseph Horowitz Collection.

Sotheby's, The Michael & Judy Steinhardt Judaica Collection, April 29th, 2013, Lot 257.

See Cissy Grossman, *The Collector's Room: Selections from the Michael and Judy Steinhardt Collection* (1993) p. 4.



49



50



51



52

51 ITALIAN SILK BROCADE SYNAGOGUE TEXTILE. Woven chartreuse silk fabric brocade with colored and metallic thread, trimmed with silver lace ribbon featuring floral, palm tree and pagoda motifs. With a later crimson brocade panel with red ties. Linen-backed. 63.5 x 38.5 inches.

Circa 1750. **\$3000-5000**

• Likely used as a Bimah covering with ties to secure in place. The exotic patterning of this textile is a testament to the influence of the Orient and its imports.

PROVENANCE: Sotheby's, The Michael & Judy Steinhardt Judaica Collection, April 29th, 2013, Lot 104.

52 CONTINENTAL EMBROIDERED LINEN TORAH BINDER. Wimpel featuring floral and scroll motif along upper portion. Below, forming an elegant scalloped edge, heraldic crests framed in golden thread and finished with small gold tassels. Four (uneven) parts expertly sewn together culminating with three tie strings. Slightly worn in places. Length: 129 inches (without ties).

18th century. **\$2000-3000**

• From the Middle Ages fine embroidery was a vital part of a Jewish woman's upbringing as apparent from textiles utilized for both domestic and religious purposes.

53 GERMAN PASSOVER / SABBATH TEXTILE. Linen wall hanging edged in lace, embroidered in pink and blue thread depicting from top: Large festoon over Hebrew year; a pair of deer flanking Hebrew: "I washed my hands with cleanliness" (Psalms 26:6); scene of the Biblical Spies carrying the oversized grape cluster (Number 13:23); Hebrew blessing for hand-washing; fanciful creatures and stylized animals flanking large flower vase. Lightly stained, two small expert repair. 66.5 x 16.25 inches.

1817. **\$3000-5000**

• For a similar, contemporaneous example see I. Shachar, Jewish Tradition in Art: The Feuchtwanger Collection of Judaica (1971) no. 481.





54

54 GERMAN PAINTED CERAMIC FIGURE. "Lydia wird vermählt," by Anton Sohn. A (partial) printed German label affixed to the front. The father (first figure on the left) introduces his daughter to a prospective groom (second figure on the right), proposed by a matchmaker (figure on far right). 6.5 x 8 inches.

Zizenhausen (Sitzenhausen), Alsace, 19th-century. **\$1500-2000**

• For another, see W. Fraenger, *Der Bilderman von Zizenhausen* (1922), p. 30.

55 GERMAN PAINTED CERAMIC FIGURE. Jewish genre scene by Anton Sohn. Partial printed label in German and Hebrew affixed to front: "Rüstung auf den Schabi[s] - Yom Hak[odesh]." 6.5 x 8.5 inches.

Zizenhausen (Sitzenhausen), Alsace, c. 1830. **\$2000-3000**

• For other similar examples, see W. Fraenger, *Der Bilderman von Zizenhausen* (1922), p. 31; also see R.D. Barnett, *Jewish Museum (London) Catalogue* (1974) no. 698.



55

56 SMALL ENGLISH PORCELAIN ANTI-SEMITIC CUP. straight sided tea cup painted with images of village-folk: the Jewish peddler, the fish monger and the beggar; with additional decorative border of fanciful design along upper rim and base. Marked: davenport. Height: 2.625; Diameter: 2.75 Inches.

pre-1887. **\$700-1000**

• The idiosyncratic English Jew is here portrayed as a peddler of old clothes. The image was likely taken from an engraving of a Jewish "Old-Clothes-Man" making a sale at a noble house. See A. Rubens, *A Jewish Iconography* (1981) no. 1147.



56

57 LARGE ENGLISH CERAMIC MUG. Featuring image entitled "The Jew's Velocipede" depicting a Jew riding a bicycle composed of a sack of old clothes mounted on two wheels. On reverse is "The Alderman's Velocipede." Decorative border along interior and at handle. Height: 4 inches; Diameter: 3.875 inches.

57

c. 1820. **\$1000-1500**

• This image is after "Everyone His Hobby," the 1819 engraving published by Thomas Tegg. See A. Rubens, *A Jewish Iconography* (1981) no. 1138).

For another example see, Sotheby's New York, *Judaica*, March 16th, 1999, lot 155.

58 GERMAN CERAMIC PIPE. Hand painted with miniature portrait of Rabbi Moshe Sopher ("The Chassam Sofer"), titled in Hebrew below. With hinged, pierced silver lid at top. Length: 5 inches.

c. 1900. **\$800-1200**

• For a similar example, see I. Shachar, *Jewish Tradition in Art: The Feuchtwanger Collection of Judaica* (1971) nos. 129-31.

59 GERMAN CERAMIC PIPE. Hand painted with miniature portraits of Moses and Aaron, with Biblical verse in Hebrew below. With hinged silver lid at top. Length: 5.75 inches.

c. 1900. **\$700-900**

60 AMERICAN PORCELAIN PASSOVER SALT WATER CONTAINER. In the shape of a an egg, featuring painted images of an egg beneath a jeweled crown, sprigs of parsley and a Hebrew text open to the "Ma Nishtana" which references dipping vegetable into salt water. The whole supported by three curved legs with gilt trim. 6 inches. *WITH: Matching elongated spoon. 7.5 inches.

c. 1910. **\$700-900**

• For another example, see Sotheby's Tel Aviv, *Judaica*, October 8, 1996, lot 223.



58

59



60



61

61 GERMAN WOODEN FIGURE OF A JEW. Painted, carved wooden figurine of a full-bearded Jew in swallow-tail coat and hat; mounted on circular wooden base. Repaired. 8.5 inches (including stand).

Circa 1800. **\$2000-3000**

• **PROVENANCE:** Sotheby's Tel Aviv, Judaica, October 25, 2000, lot 105.

62 POLISH WOODEN "ROCKING" JEW. Painted wooden figure of a moveable praying Jew balanced on a central shaft, mounted on rectangular wooden base with city name: "Kode ." 12.75 inches (including stand). Some paint loss.

Early-20th century. **\$1200-1800**

• Koden is located in Eastern Poland which in 1864 had a population of 792 Jews (33% of the population).

PROVENANCE: Sotheby's Tel Aviv, Judaica, October 25th, 2000, lot 106.

For a similar figure see: Sotheby's, The Michael & Judy Steinhardt Judaica Collection, April 29th, 2013, Lot 246.

63 LARGE AMERICAN WOODEN FIGURE OF A JEW. Painted wooden caricature of an "ethnic," bearded Jewish man wearing hat with moveable visor. Some repair; right hand replaced. Small suspension hook at top. 24.5 x 11.25 inches.

20th century. **\$1000-1500**

• Likely a shingle for a storefront.

64 CONTINENTAL JEWISH WOODEN PUPPET. Painted wooden head of a bearded Jew with long tunic and peddler hat; with attached wooden arms. Mounted on dowel and square wooden base. Height: 12 inches.

20th century. **\$500-700**



62



63



64

65 GROUP OF EIGHT CONTINENTAL ANTI-SEMITIC WALKING STICKS. Eight wooden walking sticks bearing exaggerated carved visages of Jews, fashioned variably as scowling, devilish or grotesque in appearance. Including large hooked noses, pointed beards and otherwise unattractive facial features on both handle, and occasionally on shaft. Handles are carved from wood (6) and ivory (2), few with ringed silver collar or iron ferrule. Height range: 34-43 inches.

Late 19th-early 20th centuries. **\$3000-5000**

📌 **PROVENANCE:** Sotheby's New York, The Zagayski Collection, June 29th, 1995, Lots 69-72.

Please note: In accordance with US law and associated international treaties in relation to the auction-sale of ivory, this lot cannot be exported from the United States.





66

66 POLISH COMB FOR BURIAL SOCIETY. With row of teeth along both sides. Engraved in Hebrew: "This is a donation in memory of the modest woman Chaya the daughter of the leader Tzvi, for use by the Burial Society." Marked. 4.5 x 2.25 inches.

Breslau, 1864. **\$1000-1500**

• For a similar example see D. Altshuler, *The Precious Legacy: Judaic Treasures from the Czechoslovak State Collections* (1983) no. 153, fig. 154.



67

67 CZECHOSLAVAKIAN SABBATH KNIFE. Pocket-knife with folding metal blade featuring bone handle with Hebrew engraving: "Holy Sabbath." Marked. 5.5 inches (closed).

Karlsbad, 1920's. **\$300-500**

• Please note: In accordance with US law and associated international treaties in relation to the auction-sale of ivory, this lot cannot be exported from the United States.



68

68 CONTINENTAL WOODEN KEEPSAKE BOX. Lacquered lidded keepsake box featuring miniature painted scene of two Jewish musicians playing violin and cello entertaining a family seated at a cafe. Shingle bears a sun and "[18?]25" (name is indecipherable). Diameter: 3.5 inches.

Early 19th century. **\$600-900**

69 FOLK ART DECOUPAGE MENORAH CHEST. Repurposed cardboard container with unusual arched lid, decorated with applied color paper and paper-cut embellishments including a trellis-like gate facade, a footed planter and other geometric design motifs. Arched lid bearing paper-cut Hebrew date [5]655 (1895). Evidence of covered fabric beneath decoupage. Minor absence along lid, taped and variously worn. 14.75 x 13.5 x 6 inches.

Dated 1895. **\$800-1200**

• The consignor relates that this container was utilized to store a Chanukah menorah. Perhaps that reconciles the unusual misplacement of Hebrew date letters which now also read: "The Candles" - an obvious reference to a menorah.



69



70

70 SILVER FILIGREE AMULET HOLDER. Six-sided star accomplished in delicate filigree scrollwork surrounding central compartment with detachable lid bearing Hebrew Divine Name. With hanging element. Apparently unmarked. Diameter: 4.75 inches.

\$1000-1500

71 CONTINENTAL MEZUZAH CASE. Flat, rectangular case featuring a pair of rampant lions flanking a central window for parchment and surmounted by small coronet. Length: 6 inches.

19th century. **\$600-900**

72 CARVED WOODEN MEZUZAH CASE. Painted rectangular case carved with low-relief geometric patterning, with small clear window for parchment scroll (set in). 8.5 inches.

c. 1900. **\$500-700**

73 CONTINENTAL MEZUZAH CASE. Featuring Star-of-David and arched window for parchment, flanked by two columns, topped by crown. Marked (indecipherable). Length: 5.25 inches.

19th century. **\$400-600**



71

72

73

74 FRENCH SYNAGOGUE MEDAL. Issued to commemorate the inauguration of the "Rite Portugais" Synagogue on Rue Buffault, Paris.

Obverse: Tablets of the Ten Commandments bearing transliterated Hebrew date of inauguration: "25 Eloul 5637," with legend along perimeter.

Reverse: Legend in French around edge, "Inauguration 3 Septembre 1877."

Gold-plated copper-nickel. Edgemark. Diam: 47mm.

Paris, 1877. **\$2000-3000**

• In 1875 the Grand Synagogue (rue de la Victoire) was established, serving both Aschkenazic and Sephardic communities in a unified French rite. Soon disputes arouse leading to the Sephardic segment breaking away, and spearheaded by the financier Daniel Iffla ("Osiris"), the rue Buffault Synagogue was erected.



74



75

75 CONTINENTAL SILVER BINDING. High-relief repousse binding depicting Biblical narratives including on recto: Noah's Ark afloat; Abraham visited by the Three Angels; Adam, Eve, Snake and Tree of Wisdom; Adam and Eve expelled from Paradise (spine); and Sacrifice of Isaac; Jacob's Dream (verso). Each scene framed by foliate border. Large, central hinged clasp. 6.5 x 5 x 2.75 inches.

\$4000-6000

• **FITTED WITH:** Hebrew Pentateuch and Haphtaroth with Ladino addenda. Tikun Sopherim. - Quinque Libri Mosis. Amsterdam, 1726. Title page engravings executed by B. Picart. With previous owner's manuscript name on title page: Hazan Samuel Mendes.



76

76 HEAVY BRASS DOOR KNOCKER. Cast, featuring openwork mounting featuring Hebrew letters "B" and "Z" from which hangs a large ring terminating in pomegranate-form bearing Hebrew verse: "My door I will open; come and enjoy." 9.5 x 5 inches.

\$1000-2000

• Allegedly hung from the door of a Jewish-owned brothel. It has been suggested that the Hebrew initials at top refer to "Beith Zonoth" or House of Prostitution.

77 COLLECTION OF JEWISH-THEMED PINS. Group of c. 98 colorful metal button pins. Themes ranging from political, religious, social, etc.

American, Mid-late 20th century. **\$100-150**



77



78

78 NEAR-EASTERN BRASS DESK SET. Splendid five piece set embellished throughout with intricate, arabesque, rhythmic patterning, geometric detailing, stylized tendrils, Arabic lettering and Stars-of-David. Set includes: * Rocker blotter - (5 x 2.75 inches) * Fountain pen with extensive nib holder (7 inches) * Encrier inkwell with lucite base. (2.5 inches cubed) * Letter holder - (5.5 x 5.75 x 2.5 inches) * Pen tray - (7.5 x 3.25 inches).

20th century. **\$600-900**



Lot 79

79 (SYNAGOGUE SCENE). Festival Prayers with Lulav and Ethrog. Large oil on canvas. Signed (indecipherable) and dated upper right. Finely framed. 38.5 x 27.5 inches.

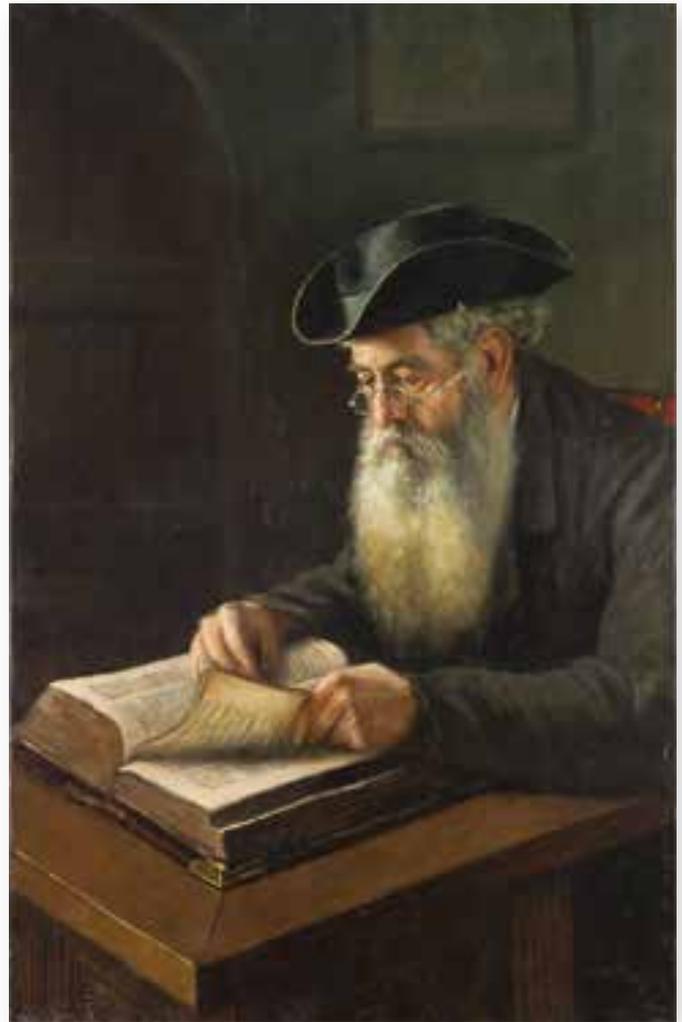
1892. **\$8000-12,000**

• This image bears some resemblance to the protagonist painted by Leopold Pilichowski's "Sukkot" (1894-95), housed in the Jewish Museum, New York (JM 89-55). The subject of a tallith-clad Jew with the celebratory Four Species was also a subject for Marc Chagall: "Feast Day" (1914) (Kunstsammlung Nordrhein-Westfalen, Düsseldorf, Germany).

80 PRINS, BENJAMIN. Dutch Rabbi (unidentified). Oil on canvas. Signed and dated lower right. *39.5 x 25.5 inches.*

1926. **\$6000-9000**

• Benjamin Prins (1860-1934) was born in Arnhem, the Netherlands, the son of the talented businessman and Torah scholar Liepman Philip Prins. His family moved to Frankfurt, but art studies took Prins to the Rijksakademie (Amsterdam), Koninklijke Academie (Antwerp) and Paris. After marrying Moritz Oppenheim's niece, he settled in Amsterdam where he painted professionally, specializing in still lifes and portraits, including members of the Jewish community.



Lot 80

81 HART, SOLOMON ALEXANDER. The Plot. Oil on canvas. Signed and dated by the artist lower left. Contemporary frame (some light wear). *15 x 12.5 inches.*

London, 1855. **\$5000-7000**

• Plymouth born Solomon Alexander Hart (1806-81) was a British painter and engraver. He was the first Jewish member of the Royal Academy in London - later becoming the R.A. historian - and the most important Jewish artist working in England in the 19th century. He remained an observant Jew all his life.

'The Plot' is a beautiful interpretation of William Shakespeare's tragedy Othello, featuring the scene when Iago informs Othello of his wife's infidelity (Act III, Scene 3). In the background are Desdemona, Cassio and Emilia. A near-identical watercolor by Hart hangs in the Victoria & Albert Museum, London (no. 3038-1876).

Provenance: Sheppard's Irish Auction House, Laois, Ireland, October 2015, lot 876.



Lot 81



Lot 82

82 VON STRASCHIRIPKA, JOHANN (HANS CANON)
 .Bearded Jew. Oil on canvas. Signed in red along left margin. Finely framed. *21.5 x 15.5 inches.*

Austrian, 1829-85. **\$3000-5000**

• The artistic career of Austrian portrait painter Johann von Straschiripka began at the Academy of Fine Arts in Vienna, but was put on hold by his military service in the Austro-Hungarian Common Army, which inspired the name "Hans Canon."

After much travel he returned to Vienna where he became celebrated for a series of monumental paintings that adorned distinguished public buildings along the Ringstrasse. He was often commissioned by Vienna's Jewish nouveau riche to paint their portraits to resemble nobility, much to the disdain of a Viennese contemporary journalist, one Theodor Herzl of the Neue Freie Presse.

83 KOHN, DAVID. (1861-1922). Portrait of a Jewish Gentleman. Pastel. Initialed and dated by artist lower right. Framed. *11.75 x 8.75 inches.*

Austria, 1914. **\$600-900**

84 KOLOZSVARY, LAJOS. A Talmud Discussion. Oil on canvas. Signed lower left. Finely framed. *21 x 26.5 inches.*

Hungarian, (1871-1937). **\$4000-6000**

85 LAKOS, ALFRED. Survivors of the Pogrom. Oil on canvas. Signed and dated by the artist lower right. Finely framed. *32 x 41 inches.*

1918. **\$7000-10,000**

• A Hungarian contemporary of Isidor Kaufmann, Lakos (1870-1961) studied in Budapest at the Academy of Art before moving to Munich and then Paris. Lakos's approach to Judaic themes was one of respect, seeking to emphasize in art the nobility of the Jewish people. For this, his impressionistic, naturalistic style was well suited. Benezit, Vol. VI p. 392.



Lot 83



Lot 84



Lot 85



Lot 86

86 ELNATAN, MOSHE. Biblical Timeline. Oil on canvas. Signed in Hebrew and dated “1940” lower right. Framed. 25.25 x 44.50 inches.

Jerusalem, 1940. **\$1000-1500**

✦ An intriguing composite of key Biblical narratives, including Adam and Eve, Noah’s Ark, the Tower of Babel, the Sacrifice of Isaac, the Burning Bush, Moses on Mount Sinai, the Golden Calf, etc.

A striking folk-scene by a Persian-Indian Jew, Moshe Elnatan (1904-69), who upon his Aliyah to Eretz Israel, became known as the Falalel King after his eponymous restaurant in which his fanciful and creative paintings were hung throughout.

Provenance: Sotheby’s New York, Israeli & International Art, December 17th, 2013, lot 59.

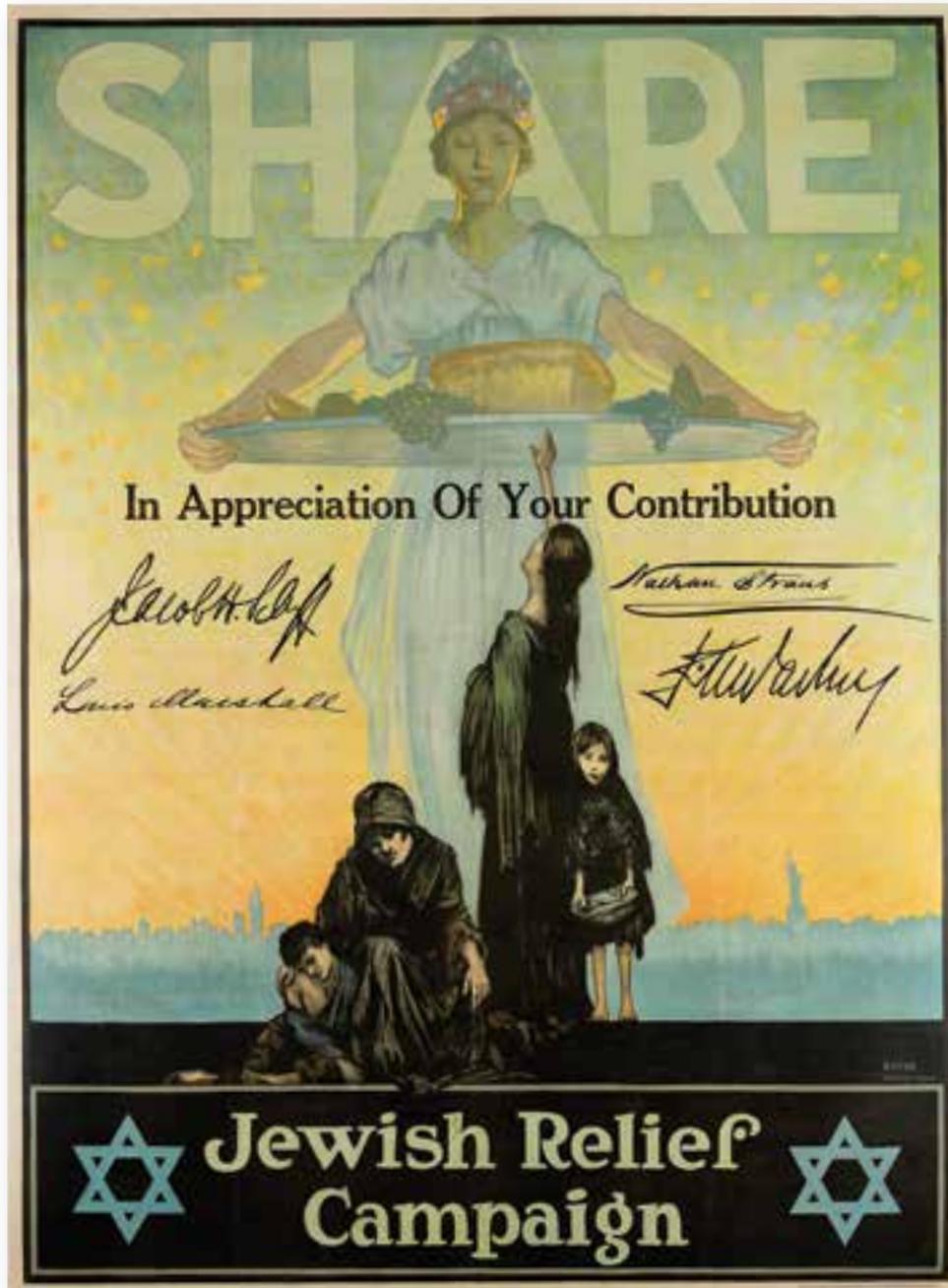


Lot 87

87 MORIAH, AVNER. Jerusalem Cityscape. Oil on canvas. Signed and dated “92” lower right. Framed. 17.50 x 69 inches.

(Israeli, b. 1953). **\$1000-1500**

✦ For a similar painting by Moriah, see Sotheby’s New York, Israeli & International Art, December 17th, 2013, lot 61.



Lot 88

88 (WORLD WAR I). "Share, Jewish Relief Campaign." Designed by Alfred F. Burke. Large allegorical figure of America offering her bounty to a destitute Jewish family. Skyline of New York City including the Statue of Liberty in the background beneath an optimistic orange and yellow sky.

WITH RARE OVERPRINT OF SIGNATURES OF LEADERS OF THE AMERICAN JEWISH JOINT DISTRIBUTION COMMITTEE: Jacob Schiff, Nathan Strauss, Felix Warburg and Louis Marshall. Colored. Linen-backed. 43 x 32 inches.

Brooklyn, NY (c. 1914). **\$4000-6000**

• **A SCARCE VARIANT OF A BEAUTIFUL POSTER.** One of the most iconic images ever created by an American Jewish organization. Issued to publicize The Jewish Relief Campaign that had been established to provide aid for Jewish communities in Europe and Palestine devastated by World War I.



Lot 89

89 LEHMANN, BERT. The Shtetl Mir at Night. Oil on canvas. Titled by artist on reverse. Framed. 17.75 x 24 inches to frame.

\$600-900

♣ As a child, Swedish-born Bert Lehmann (1916-2015) emigrated to Hamburg with his family of Orthodox German Jews - his father wanted to avail his sons of a Torah education - only to return to Sweden in 1933 with Hitler coming to power and the onset of religious persecution in Germany. After several years attending art school and participating in religious Zionist kibbutzim in Scandinavia, Lehmann decided to learn in the Yeshiva of Mir, not a simple endeavor for one with such a background. Later in life Lehmann decided to put the images and memories of the yeshiva and shtetl on canvas.



Lot 90

90 LEHMANN, BERT. Mir. Scratchboard art. Signed and titled by artist lower right: "Mir, B. Lehmann - 43." Framed. 8 x 11 inches.

\$500-700

♣ A dramatic perspective of the hamlet identified with street signs "Mir" and "Stolpce". One sees a horse and wagon with jewish passengers entering the village en route to the Yeshiva in the background.

Scratchboard is the media and technique of using a sharp tool to etch a thin layer of white onto a black surface, often one or more layers of black clay applied to a board surface. As in our example, many techniques are utilized in "scratching" including single-line etching, as seen in the horse and street sign; and hatching, as seen in the roofs and fences of the homes.

91 **LEHMANN, BERT.** The Yeshiva of Mir. Oil on canvas. Signed by the artist below center. Framed. 13.5 x 17.5 inches to frame.

\$500-700

• A small town in eastern Poland nearby to the Russian border, located 16 kilometers from the nearest railway station, Mir was home to one of the most illustrious yeshivos of the Lithuanian world. Founded soon after the Volozhin yeshiva in 1815, the yeshiva was a central element in the town, both religiously and economically. Built on a cobble-stone paved street, the large stone building of the yeshiva had six windows along each side to allow ample light for continuous learning and contained rows of benches and lecterns. Two ovens at either end warmed the building in winter.

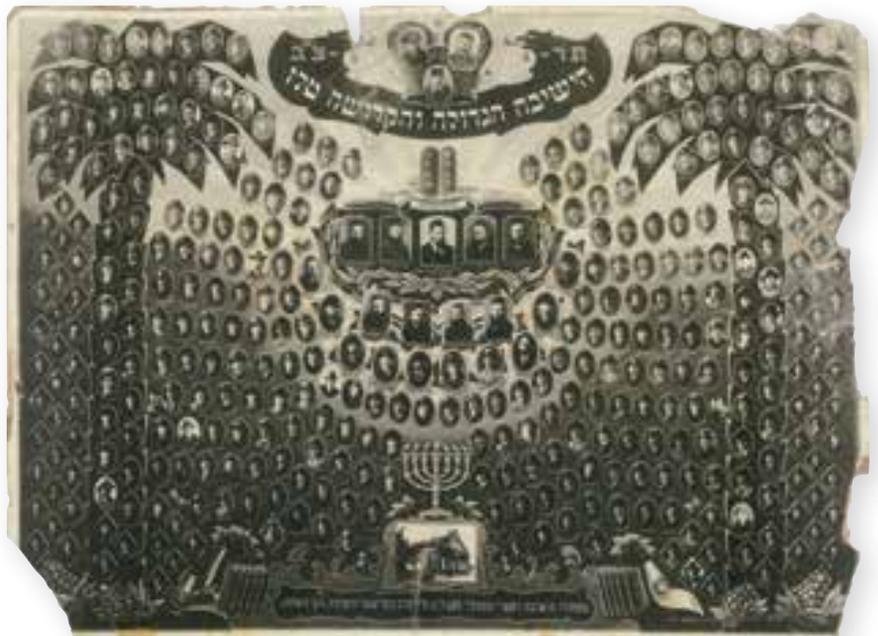


Lot 91

92 (**TELZ YESHIVA**). Photograph: "HaYeshiva HaGedolah VeHaKedoshah Telz." Collage depicting the entire staff, administration and student body of the famed Yeshiva and the Kollel HaRabanim (approximately 300 students). Each identified by name. Photographed by H. Kaplansky. Fragmentary loss along edges, encased. 15 x 11 inches.

Telz (Lithuania), 1932. **\$800-1200**

• Established in 1875, this yeshiva grew under the leadership of R. Eliezer Gordon to become the primary stronghold of Orthodox Jewry in Lithuania. Most of the student body perished in the Holocaust.



Lot 92

93 (AMERICAN JUDAICA). "A Skinner Skinned." WITH: "A Skin Game." Two color lithographs. Illustrated by V. Ostenbach and captioned below: "Dot is French Calf hand sewed" and "Oh! mein gootness! der bottom ish knocked out." 13.25 x 17.5 inches (sheet size). Currier & Ives: A Catalogue Raisonné (1983) nos. 5942-43.

New York, Currier & Ives, March 22, 1884. \$800-1200

• Two ethnic stereotypes: An African-American trying on boots assisted by a Jewish cobbler.

94 ACKERMANN, RUDOLPH. Synagogue, Dukes Place, Houndsditch. Hand-colored engraving by Rowlandson, extracted from The Microcosm of London. Plate number 82. 9 x 10.75 inches to mat.

London, 1808-10.. \$300-500

95 (GERMANY). Ein Juedische Knabe... ["Israel Swallowed a Coin."] Hand-colored copperplate engraving. Captioned in German. 8.5 x 8.5 inches. (sheet size).

c. 1808. \$500-700

• "Satisfaction at the recovery of the ducat swallowed by little Israel." Tells the story of the little Jewish boy who hears his aunt loves gold very much and thinking there must be something special about a ducat, he promptly swallows one. Subsequently, the family gathers to feed him rhubarb and await the ducat's "recovery." Cf: A. Rubens, A Jewish Iconography (1981) nos. 1412 and 1453.

96 (ANTI-SEMITICA). "The Fiver" and "Little Abie." Two ink and gouache color illustrations on card, with manuscript captions in English below. Initialed by artist lower left "WW." Each card: 8 x 6 inches.

Early 20th-century. \$800-1200

• Turn-of-the-century Jews costumed in waistcoat, pocket-watch, wing-collar, spats and bowler hat, here characterized as ungrateful and cheap.

97 (VIENNA). Trödeljud. Juif qui trafique. Hand-colored, copperplate engraving by J.E. Mansfeld. 15 x 10 inches. (sheet size).

Vienna, 1775. \$500-700

• From the series on Viennese street-cries by Johann Christian Brand.

98 (VIENNA). "Hascheln! Habts Acht! ..." Watercolor and pen-and-ink. Captioned below in manuscript. Browned, few pinholes. 12.5 x 16 inches. (sheet size).

Vienna, 1848. \$3000-5000

• The Jewish National Guard during the Vienna Uprising of the Austrian Revolution of 1848. Here they are cynically portrayed being led by a flag entitled: "Profit."

See Eduard Fuchs, Die Juden in der Karikatur: Ein Beitrag zur Kulturgeschichte (1921) p. 128.



Lots 98

99 (ILLUSTRATED JEWISH THEMES). Five original illustrated story-boards. Pen-and-ink and gouache drawings and one decoupage artwork. * Sweetening the Deal. Signed P. Wendling 93. (11.5 x 14.5 inches). * Can You Lend a Dime? Signed Geo. Bluks. (14 x 11 inches). * Border Crossing. (10.25 x 13.5 inches to mat). * Ohne Berufstoerung aus Briefeinz. Signed Fritz Schönplflug 1928 (12.5 x 10 inches). * The Officer and the Jew. Torn and worn. (13 x 8 inches).

Late 19th - early 20th century. \$800-1200



Lot 99



Lot 100

100 LILIEN, EPHRAIM MOSES. Yemenite Scholars. Large Etching. Signed by Lilien in pencil lower right. Beautifully framed. 13.5 x 21.5 to mat. 1915. **\$800-1200**

• See Tel Aviv Museum Catalogue, Painting With Light: The Photographic Aspect in the Work of E.M. Lilien (1991) p. 114.



Lot 101

101 LILIEN, EPHRAIM MOSES. Bukharian Jew Studying. Etching. Signed by artist in pencil lower right. Unexamined out of frame. 15.5 x 19 inches. 1915. **\$600-900**

• See Tel Aviv Museum Catalogue, Painting With Light: The Photographic Aspect in the Work of E.M. Lilien (1991) p. 118.

102 CAHAN, SAMUEL. "The Sabbath." Etching. Signed and titled by the artist and numbered: "39/100." Unexamined out of frame. 10 x 12 inches to mat. (American, 1886-1974). **\$300-500**



Lot 102



Lot 103



Lot 103

103 (PHOTOGRAPHS). Group of three black-and-white photographs of elderly Jews by EDWARD STEICHEN (2) and LUSHA NELSON (1). * With accompanying paperwork. 8 x 10 inches. One smaller and cut.

New York, 1934. **\$500-700**

♣ Born in Luxembourg, Edward Steichen (1879-1973) was a close friend of the great American photographer Alfred Stieglitz. In 1935 Steichen was hired by the Federation of Jewish Philanthropies which motivated him to take images that would act as a response to the brutal rise of Nazism in Germany. An example of this was his celebrated photograph: "The Matriarch."

Along with Steichen, Lusha Nelson (1908-38) worked for Conde Nast's Vanity Fair and Vogue magazines and was celebrated for her captivating and iconic images of celebrities.

104 (PHOTOGRAPHS). Album including 11 black-and-white photographs of Jewish peddlers of New York City's Lower East Side. Images include two suspender salesmen, a pretzel vendor, the facade of a Kosher poultry store, elderly bearded Jews, a newspaper hawker and a blind accordion-player.

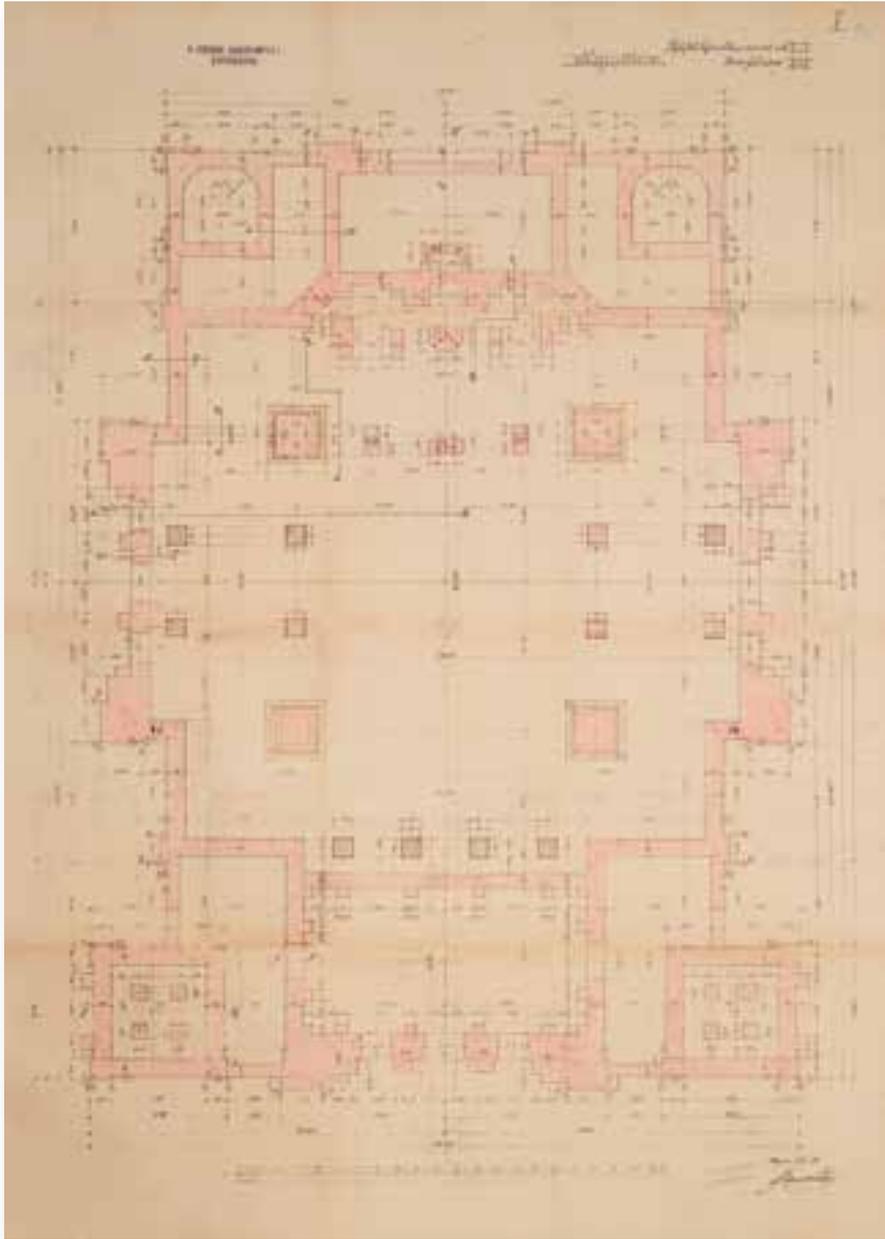
New York, c. 1930's. **\$400-600**



Lot 104

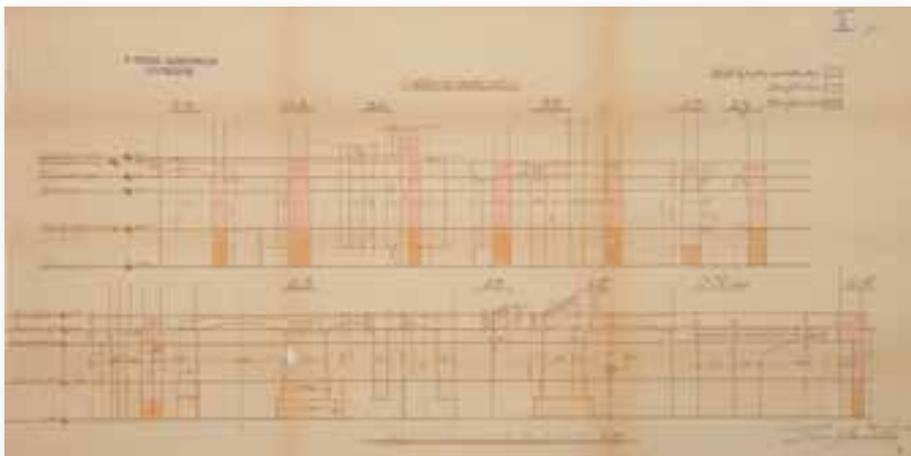


Lot 104



Lot 105

105 (HUNGARY). "A Szegedi Zsidotempló Építkezése." Floor plan of the Jewish Temple in Szeged. *WITH: Cross-section view. Ink on paper with additional color. Linen-backed. With signature and stamp of architect Lipót Baumhorn. 53.5 x 39 inches. * And: 23 x 40.5 inches.



Lot 105

Szeged, Hungary, c. 1907. **\$1500-2000**

• Erected in 1907 by Jewish-Hungarian architect Lipót Baumhorn (1860–1932), the Szeged Synagogue classically represents the Magyar style of public building - blending Art Nouveau and Historicist styles. Many architectural features in this monumental 159 foot-tall Moorish revival building are distinctive, including Gothic elements such as the spandrel, or rib-like wall above the organ, and the grand Romanesque columns that support the upper galleries.

— MANUSCRIPTS —
A SINGULAR COLLECTION
(Lots 106 - 167)



Lot 106

106 ALFASI, ISAAC BEN JACOB (RI"ף). Sopher Halachoth Rav Alfasi [Rabbinic code]. Volumes II (part 2) and Vol. III (only). Bound here in three volumes. With Nimukei Yoseph, Mordechai and Tosephta. **EXTENSIVE SCHOLARLY MARGINALIA THROUGHOUT** all volumes, in several early hands. *1: ff. 620-778 (*Kidushin and Chulin*), (1), 64-93 *Tosephta and Hamaor Hagadol*. *2 (IN 2 VOLS): ff. 392, 20 (*Nezikin*). *Variouly worn and stained. Later calf, worn. Folio.*

Venice, Bragadin, 1552. **\$8000-12,000**

⚡ These notations include corrections of the all the texts including the commentaries of Rash'i and Ra'n. **THERE ARE COUNTLESS SCHOLARLY INNOVATIONS THROUGHOUT**

The glosses include those of **R. GERSHON BEN ABRAHAM PORT KATZ**, who signs his name several times throughout the two volumes.

R. Gershon ben Abraham Port Katz (b. 1538) was a member of the Rapa-Porto / Rapaport family. He studied under R. Meir Katzenellenbogen and lived in Mantua where he was celebrated as a noted Torah scholar (see Carmoli, Ha'orvin U'nei Hayonah 1861, p. 4).

107 (ABUHATZEIRA, YA'AKOV). Chaim Vital. Sha'ar HaHakdamoth [Kabbalah] Hebrew Manuscript written in a fine semi-cursive Sephardic style on paper, **IN THE HAND OF YA'AKOV ABUHATZEIRA**. Some marginalia, a number of leaves in another hand. The first leaf contains a prayer to be recited before commencing the study of Kabbalah. *105 leaves. Stained, few taped repairs. Modern vellum, slipcase. Lg. 4to. S. Vanunu, Arzei Halevanon (2006) Vol. II, pp. 1070-74.*

Morocco, 19th century. **\$50,000-70,000**

✦ **AUTOGRAPH MANUSCRIPT BY R. YA'AKOV ABUHATZEIRA, THE ABIRYA'AKOV.**

R. Ya'akov ibn Masoud Abuhatzzeira (1806-80) was one of the greatest sages of North Africa. Renowned for his deep piety, followers streamed to him for his blessings. He was a prolific author both in kabbalah and halacha and many of his works have been published by his descendants in Jerusalem including Doresh Tov, Bigdei HaSerad and Yoru Mishpatecha LeYa'akov. In 1879 R. Ya'akov Abuhatzzeira embarked on a pilgrimage to the Holy Land. While passing through the city of Damanhour in Egypt he became ill and soon passed away. He was buried there and his tomb has become a holy site for prayer to this day.

He is the grandfather of the venerated Baba Sali, R. Israel Abuhatzzeira (1889–1984).

Sha'ar HaHakdamoth is the first “gate” of eight gates which incorporate Kabbalistic teachings written by R. Chaim Vital that he had received from his master the Ar'i Za'l. They were edited by his son R. Shmuel Vital. The dissemination of the Kabbalistic teachings of the Ar'i follows a complicated and rather convoluted path. R. Chaim Vital revised and edited the Ari's teachings a number of times, thus accounting for the various versions of the Etz Chaim. The Sha'ar HaHakdamoth is part of the Shemonah She'arim arranged by R. Shmuel Vital in accordance with the contents of each “gate.” Many Kabbalists, especially among the Sephardim, recognize only this recension of the Shemonah She'arim as correct.

The present manuscript contains many textual variances and in various places a fuller and clearer version not noted in the standard edition (published and edited in Jerusalem by R. Yehudah Tzvi Brandwein, author of Ma'alot HaSulam). The layout of this manuscript is also different than the published version. The contents are divided by “shoresh” (root), “geza” (trunk), “choter” (shoot), and “anaf” (branch) - whereas the published version has standard chapters. Thus, the first paragraph in the manuscript explaining how the branches evolve from the roots and the trunk, is not to be found in the published edition at all. Many paragraphs headed in this manuscript with the word “anaf” are headed in the published version with the word “hakdama”. The section in the published version entitled “Derushei Adam Kadmon” (p. 28 in the printed edition) is entitled here as “hachoter habeth” (see bottom of f. 11).

This important manuscript should be further compared to the published version as well as other manuscripts in order to ascertain the most thorough version of this fundamental text.



Lot 108

108 **BERDUGO, MAIMON BEN RAPHAEL.** Hilchoth Tereifoth [ritual slaughter] Manuscript in Hebrew, written in semi-cursive Sephardic hand on paper. ff. 197. Stained. Loose in contemporary sheep. 12mo.

Morocco, Early 19th century. \$1000-1500

• This manuscript contains the laws of Tereifoth as per the custom of Fez, based on the Halachic opinions of Rambam and Tur. Throughout the manuscript the halachic rulings of many North African rabbinic scholars are cited. Also included are laws pertaining to section Orach Chaim, from chap. 581 until the end. The last portion of this manuscript pertains to the laws of taking out the Torah scroll, extracted from the Chida's "LeDavid Emeth" (Livorno 1786).

R. Maimon Berdugo (1767-1824) served as rabbi in Meknes, northern Morocco. See Malchei Rabanan, p. 81.

109 **(BIBLE).** Taj: Sepher Vayikra [Book of Leviticus]. Large fragment with Targum and commentary by Saadia Gaon. Manuscript in Judeo-Arabic and Hebrew with Nikud, written in a square Yemenite hand **ON VELLUM**. ff. (45). Various worn and stained, several leaves heavily damaged with loss of text. Bound into modern boards. Sm. folio.

Yemen, 14th century. \$3000-5000

• A portion of an early Yemenite Bible. Each Biblical verse is followed by the Aramaic translation of Onkelus and the Arabic commentary of Rabbi Saadia Gaon.

The oldest Yemenite manuscripts are those of the Hebrew Bible, which the Yemenite Jews call "Taj" (crown).



Lot 109



Lot 111

110 (BIBLE). Books of Ezra - Nehemiah (fragment). Manuscript in Hebrew written in a square Spanish hand with vowel points **ON VELLUM**. pp. (28). *Heavily worn and wormed, repaired with loss. Modern calf. Sold not subject to return.*

Spain, 14th century. **\$2000-3000**

⚡ A large fragment of the Bible that includes the text of: Ezra Chap. 3, v. 9 until Nehemiah Chap. 3, v. 3 (pp. 1-16) and Nehemiah Chap. 5, v. 5 until Chap. 10, v. 38 (pp. 17-28).

111 (BIBLE). Sepher Tehillim [Books of Psalms]. Hebrew text. Manuscript in Hebrew, scribal calligraphic hand with nikud, **ILLUMINATED THROUGHOUT**. Each page within hand-colored decorative borders, many head- and tail-pieces, and occasional text illustrations. The whole accomplished **ON VELLUM** by P. Sahar. pp. 123. *Original vellum with illuminated upper cover. 4to.*

(Israel), 1989. **\$10,000-15,000**

112 BUZAGLO, MORDECHAI. Ma'ayanot HaChochmah ["The Wellsprings of Wisdom."] Manuscript in Hebrew, written in a semi-cursive Sephardic hand on paper. ff. 28 (*copyist ends in middle of a sentence.*) *Lightly stained, remnants of previous owners stamps on opening and closing leaves. Later sheep, rubbed. 12mo.*

Morocco, 18th century. **\$1500-2500**

⚡ **UNPUBLISHED MANUSCRIPT.** A Kabbalistic treatise on the hidden meaning of the orthography of the Torah. Mordechai Buzaglo composed this text in Dara, Morocco, but kept it hidden (G. Scholem, Kabbalah p. 69). Known to predict the future, the author traveled to Safed and after becoming acquainted with R. Chaim Vital merited Gilui Eliyahu (see Chid'a, Shem HaGedolim).

The introduction here contains unusual personal details of R. Buzaglo's initiation into the wellsprings of Kabbalah aged 36 and the difficulties that subsequently ensued.

For more details concerning this work, see R. Elior, Mekubalei Dar'a, Pe'amim 24 (1985) pp. 40, 60-65; and see Yosef ibn Naim, Malchei Rabanan pp. 86-87.

113 CARPI, SOLOMON JOSEPH BEN NATHAN. Kovetz Kethavim [collected writings, including on Shabthai Tzvi] Manuscript in Hebrew, written in an Italian cursive hand on paper. In another hand on blank paste-downs are family records of births. ff. 1-16 (ff. 17-23 lacking); 24-131; 138-140; 144-148; 148-162, *mispaginated in places, lightly stained. Contemporary vellum, worn. 12mo.*

(Livorno?), 1744. **\$1500-2000**

⚡ This literary collection includes "Toldoth Shabthai Tzvi" (ff. 1-13) published by Nachum Brill (Vilna, 1879) as well as many unpublished letters and poems by Solomon Carpi. Carries a dedication at front to his brother Yisrael Chaim Carpi, to whom much of the correspondence is addressed. Also contains an elegy to R. Immanuel Hai Ricchi who was murdered by highway robbers between Modena and Bologna (ff. 96a-99a). Another manuscript by Carpi from 1747 is extant in the Ginzburg Collection (ms. no. 713) Russian State Library, Moscow.

Also see G. Scholem, Sabbatai Sevi: The Mystical Messiah (1975) p. 936, no. 17.

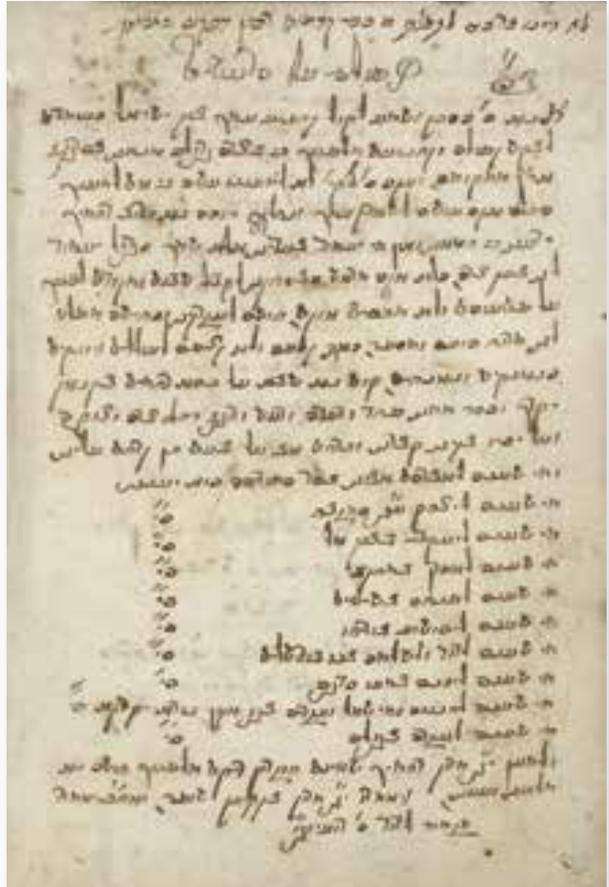
114 CALPHON, ABRAHAM BEN RAPHAEL. Chayei Abraham (a commentary on Shulchan Aruch – Orach Chaim, Yoreh De'ah). Manuscript in Hebrew, written in a Yemenite hand on paper. ff. 86. *Lightly stained in places, few leaves loose. Boards, heavily worn. 8vo.*

Yemen, 1935. **\$300-500**

⚡ Manuscript written by Moshe Yeshuah ben Yaakov Tovyana of the published version of this text issued in Livorno 1826.



Lot 112



Lot 113



Lot 115

115 (CHASSIDISM). Dov Ber ben Shneur Zalman (The Mittler Rebbe). Inyan VeSeder HaHishtalsheluth [Kabbalistic treatise] Manuscript in Hebrew, written in cursive Ashkenazic hand on paper. Divided into 120 chapters, along with list of abbreviations used. The opening three leaves are apparently from another Kabbalistic manuscript, in a semi-cursive Sephardic hand, with a title "Me'oroth Nathan." ff. (66). Trace wormed. Modern boards. 4to.

(Russia), 19th century. \$1500-2500

UNPUBLISHED MANUSCRIPT. Attributed to R. Dov Ber, the second Rebbe of Lubavitch. This Kabbalistic text discusses the process by which God presents Himself within a physical world.

The author quotes Kabbalistic works generally not often cited in Chassidic works such as Mishnath Chassidim, Eimek Hamelech and Chessed Le'Avraham. Throughout the manuscript the author repeats the phrase "as I have elaborated in another place." The approach of this text is strongly reminiscent of the approach of R. Dov Ber, indeed many of the issues discussed here are found elsewhere in his writings. Additionally, each section of the manuscript concludes with the abbreviation "v'dal" (suffice for one who understands) which is also R. Dov Ber's style in his other works.

R. Dov Ber Shneuri (1773-1827) was the second rebbe of Chabad-Lubavitch and the first to set up court in Lubavitch. He was the eldest son of R. Shneur Zalman - the founder of Chabad Chassiduth, thus inheriting the position of the leader of the Chassidim upon his father's demise in 1813. His printed works include "Biurei Zohar" - a short commentary on Zohar and Kabbalistic works in Chassiduth including Imrei Binah. One of his most celebrated works was "Sha'ar Hayichud" which describes the creation and makeup of the world according to Kabbalah. The work begins with the "Essence of God," and traces the creation of the universe down to the physical world itself, using complicated parables to illustrate difficult points. The book also describes, in its first ten chapters, the proper way to meditate on these Kabbalistic ideas.



Lot 116

116 DI LONZANO, MENACHEM BEN YEHUDAH. Omer Mann [commentary to Idra Zuta, with text] Manuscript in Hebrew, written in a neat rabbinic hand on paper. Copyist: R. Azriel ben Shmuel, endpaper with signature of previous owner: Eliezer Joel... Brod. Marginalia in a later hand. ff. 98. Slight worming in places, Cyrillic at end dated 1837. Contemporary vellum, stained. 4to.

Krotoschin, 1709. \$3000-5000

THIS COMPLETE ZOHARIC COMMENTARY REMAINS UNPUBLISHED. The version of di Lonzano's Omer Mann that was published in Vilna in 1883 is only a small part of the complete commentary. The present manuscript contains lengthier, more complete variant readings - even of those portions that have been published.

This manuscript was written by a scribe who clearly was also an accomplished Kabbalistic scholar. The author disagrees in places with both R. Chaim Vital and the Ar'i za'l - the copyist in turn, defends them. The scribe records his own Kabbalistic insights (ff. 3a-b, 5a-b, 17b, 33a, 38a and 44b).

The scribe, R. Azriel ben Shmuel was a well known scribe/scholar and was hired by R. David Oppenheim to copy manuscripts on his behalf. R. Azriel was multi talented and was able to write both in the Italian script as well as in the Ashkenazic script. R. David Oppenheim had difficulty reading scripts other than the Ashkenazic type. In R. Oppenheim's library we find many manuscripts written by this scribe.

R. Menachem di Lonzano emigrated from Italy to Eretz Israel where he died in 1624. His works include Derech Chaim, (Constantinople, 1573) and Shtei Yadoth (Venice, 1618).

117 (CHATHAM SOFER). Chidushei Sugyoth [Talmudic novellea] Manuscript in Hebrew, written in a number of cursive Ashkenazic hands on paper. *Circa ff. 116 (irregular pagination). Light wear, few leaves loose. Contemporary boards, gutter split. 8vo.*

(Pressburg), 1839-44. **\$1500-2500**

❖ **UNPUBLISHED MANUSCRIPT.** Collected novellae by students of the Chasam Sofer on Tractates Betzah, Kethuvoh, Gittin and many themes throughout the Talmud. R. Moshe Sofer is regularly cited throughout, other recorded names are R. David Spiegler (the writer's brother-in-law) and R. Eliezer Strasser. The work is preceded by an index noting each topic discussed. Most of the novellea were written between the years 1839 and 1844, however a date as late as 1875 is also mentioned. One of the compilers was R. Judah Segal (d. 1876) who served as Dayan in Neustadt (Novomesto).

118 (DIWAN). [Hebrew poetry]. Manuscript in Hebrew and Judeo-Arabic, written in a large semi-cursive Sephardic hand, on paper. *ff. 35. Wormed and heavily worn in places with loss of text. Modern marbled boards. 8vo.*

Orient, 14th-15th century. **\$4000-5000**

❖ Significant fragment, listing titles of several hundred medieval Hebrew poems. Many for celebratory occasions, wedding, circumcision, Festivals, etc.

The Separdic world excelled in the composition of Hebrew poetry. The most celebrated such poets were Judah HaLevi, Solomon ibn Gabirol, Moses ibn Ezra, among others.

119 FRANKEL, YA'AKOV BARUCH BEN URI LIPMANN. Chevel Yaakov [homilies and responsa] Manuscript in Hebrew, written in a cursive Aschkenazic hand on paper. *ff. 73. Lightly stained. Contemporary boards, worn. 4to.*

Hungary, 19th century. **\$2000-3000**

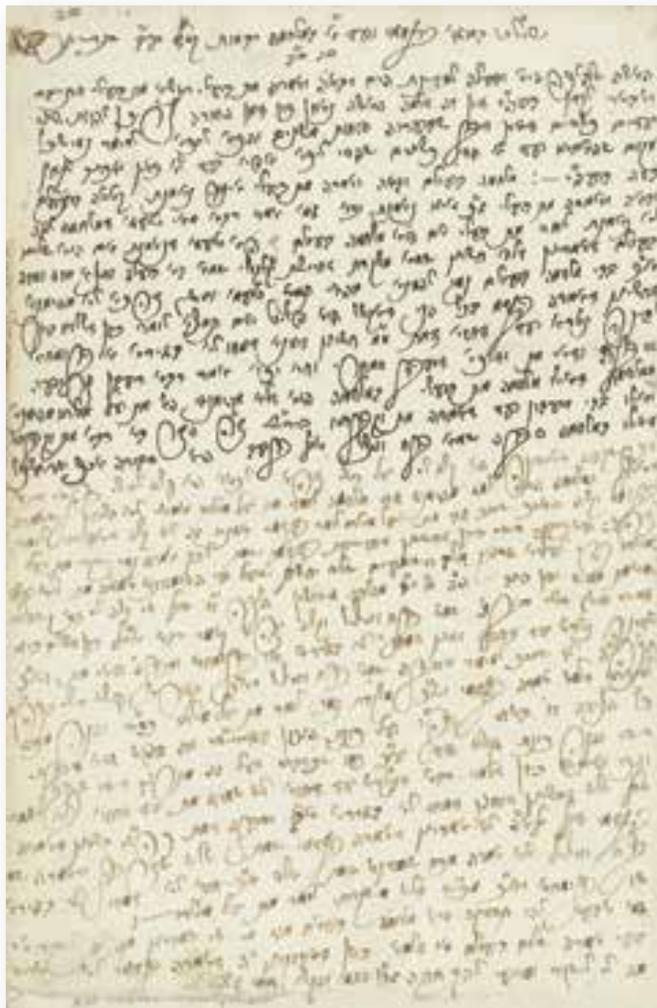
❖ **UNPUBLISHED AUTOGRAPH MANUSCRIPT.** This volume includes homilies on the Festivals as well as responsa from the years 1815 and onward, under the title Shufraiya D'Yaakov. He cites his teacher the Chasam Sofer during the later's lifetime.

R. Ya'akov Baruch Frankel (d. 1863) studied under R. Yoav of Mattersdorf, R. Tzvi Hirsch Heller of Budapest and in 1813 joined the Yeshiva of R. Moshe Sofer (the Chasam Sofer). Possessing independent means of support from his wealthy father-in-law, R. Ya'akov spent his life immersed in Torah study. Throughout his writings, R. Ya'akov cites his teacher, the Chasam Sofer, indeed, several of the later's responsa are addressed to him (see M. Kinstlicher, *Ishim B'Teshuvoh Chatham Sofer* (1993) pp. 193-4).

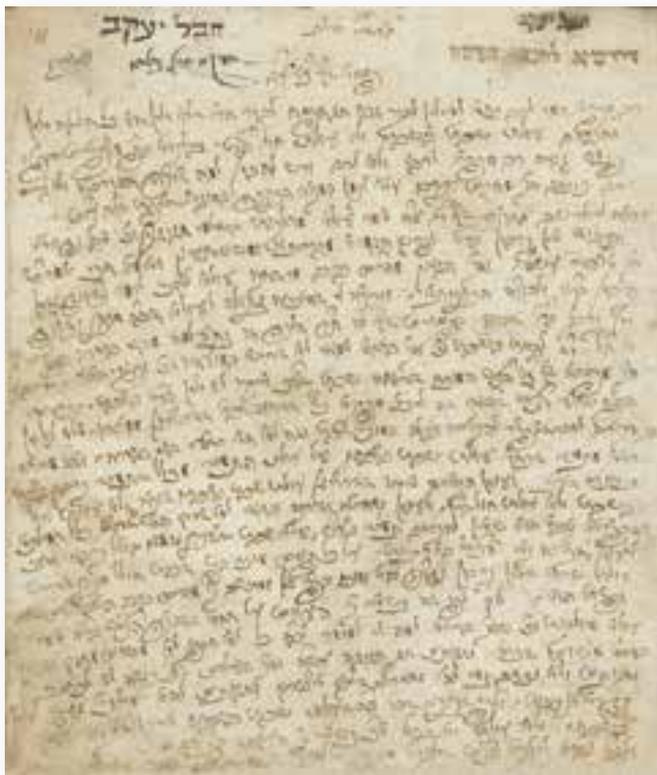
120 (HAKARCHI, SHALOM BEN YOSEPH). Sepher Seguloth [Kabbalah] Manuscript in Hebrew, written in a Yemenite hand on paper. *ff. c. 170, incomplete. Some 30 leaves brutalized with loss of text, heavily worn. Unbound. 12mo.*

Yemen, 18th century. **\$500-700**

❖ Kabbalistic work citing Sepher Habahir, Sepher Chassidim. Sectioned into Sod HaTzitzith, Sod Tephilin, Sod Yithgadal (Kaddish), Sod HaTephilah, Sod Shemitah Veyovel, all analyzed from a mystical perspective.



Lot 117



Lot 119



Lot 121

121 (GERMANY). Pinkas Witzzenhausen-Barchfeld [community ledger] Manuscript in Hebrew and Judeo-German composed in various cursive Ashkenazic hands. on paper. ff. 51, ff. 52-185 blank, ff. 186-188. Occasional wear. Contemporary boards, worn. 4to.

Germany, 1765 and later. \$4000-6000

• Outlines the duties and responsibilities of the community leader (Parnas) and the penalties to be imposed upon those who fail to honor his instructions. Interestingly, most imposed fines relate to donating materials needed for the upkeep of the synagogue, such as fuel for lighting (“ner leme’or”). Rules and regulations relating to: Prayer rites, precedence for Torah honors, the need to provide welfare for visitors, the preparations necessary for producing Matzah, the duties of the local kosher butcher, etc. With signatures of the parnasim, gabbaim and others (f. 26b). Also signed by the Chief Rabbi: “Here in Barchfeld, Naphtali Hirsch who dwells in Witzzenhausen in the State of Hessen, 1768 (f. 27b).

122 HAZAKEN, ELIYAHU BEN MENACHEM. Ma’areceth Eliyahu [sections of the Bible for daily recitation] Manuscript in Hebrew, written in a square hand ON VELLUM. ff. 11. Some loss of ink, dampwinkled. Contemporary sheep, rubbed. 12mo.

Italy(?), 19th century. \$1200-1500

123 (ISRAEL, LAND OF). Pinkas Shada’r [recording a charitable tour to communities in Italy, France and the Netherlands] Manuscript in Hebrew, written in a semi-cursive Sephardic hand on paper. Circa ff. 65. Stained, few tears. Later sheep, rubbed. Sm. 4to.

(Jerusalem), 18th-19th century. \$1000-1500

• Ledger of the emissary David Yekuthiel HaKohen sent to Europe from Eretz Israel to collect funds to benefit the community. Records names and donations received, details his travels and accomplishments. Included are copies of several letters of recommendations.



Lot 124



Lot 128

124 ELYAKIM, YECHIEL YA'AKOV BEN YISRAEL CHAIM YOSEPH. Hilchatha LeShtaroth [on contracts and deeds] Hebrew manuscript written on paper in Sephardic cursive and semi-cursive script. With signature and stamps of author on title, plus another signature of the author on f. 7b. Title within decorated borders. ff. c. 125 (including blanks, mispaginated). Stained in places, few tears, two portions removed on final leaf. Contemporary blind-tooled calf, rubbed, front cover detached. 4to.

Constantinople, (1804-08). **\$1500-2000**

⚠ **AUTOGRAPH MANUSCRIPT SIGNED.** On the laws of contracts - financial and personal. Accompanied with sample texts, this served as a guide for community officers appointed to prepare such documents.

The author was the scribe of the Beth Din of Constantinople and later Rabbi in Jerusalem. In the introduction he cites classical works on this topic such as Sepher Ha'itur, Tikun Sofrim and Nachalath Shiva. See S. Vanunu, Arzei Halevanon, p. 1063.

125 (HAGADAH). Beith Yisrael. With commentary by Yitzhak Yehoshua of Mir, in three sections: Pethach Habayith, Chidrei Habayith and Amudei Habayith. ff. (29). [Yudlov, 778]. *BOUND WITH: AUTOGRAPH MANUSCRIPT in Hebrew, written by a nephew and disciple of the author, commentary citing R. Yitzhak of Volozhin, Hacharif R. Mordechai of Vilna, and others. pp. 21. Stained. Contemporary boards, worn. 4to.

Minsk, G. Blonstein, 1836. **\$2000-3000**

126 (HAGADAH). Hagadah shel Pesach. Hebrew text. Manuscript in Hebrew, scribal calligraphic hand with nikud, ON VELLUM. The whole ILLUMINATED THROUGHOUT, accomplished by "Shem-Tov the Scribe." pp. 75. Original vellum with illuminated upper cover. Tall folio.

(Israel), 1987. **\$6000-9000**

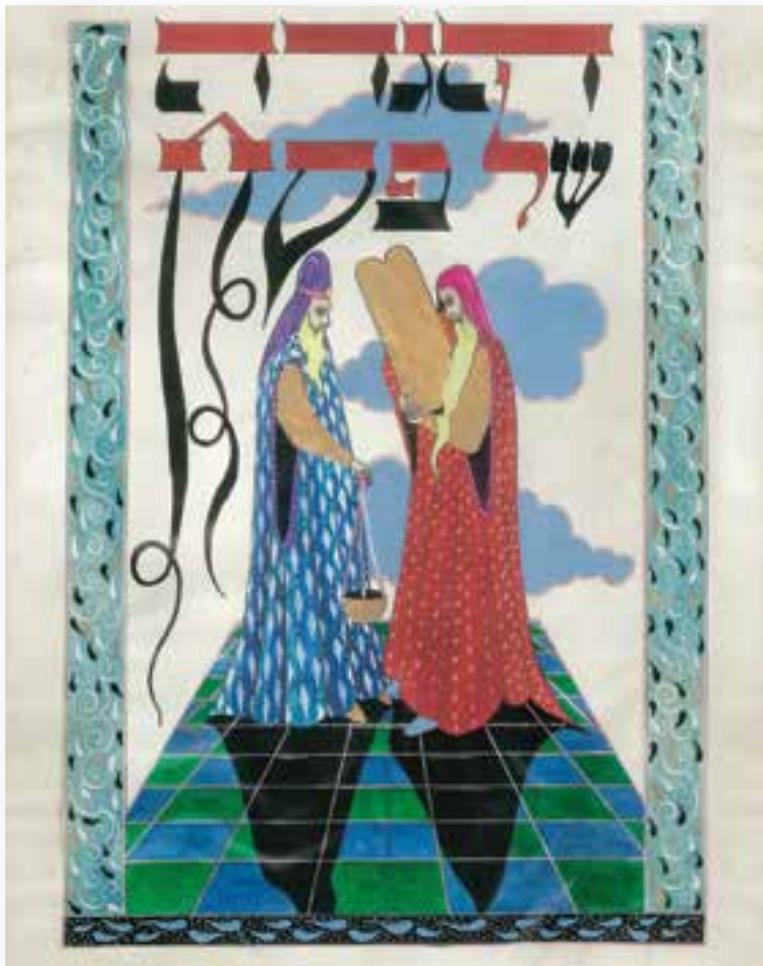
127 (HAGADAH). Hagadah shel Pesach. Hebrew text. Manuscript in Hebrew, scribal calligraphic hand with nikud, ON VELLUM. The whole ILLUMINATED THROUGHOUT, accomplished by Shimon Beitari. pp. 95. Original vellum with illuminated upper cover. 2to.

(Israel), 1988. **\$5000-7000**

128 (HALACHAH). Hilchoth Yom Tov VeChol Hamo'ed [laws of the Festivals and Intermediate Days]. Anonymous. Manuscript in Hebrew, written in cursive Ashkenazic hand on paper. ff. 76. Some staining and marginal wear. Modern boards. Sm. 4to.

Germany(?), 17th century. **\$2000-3000**

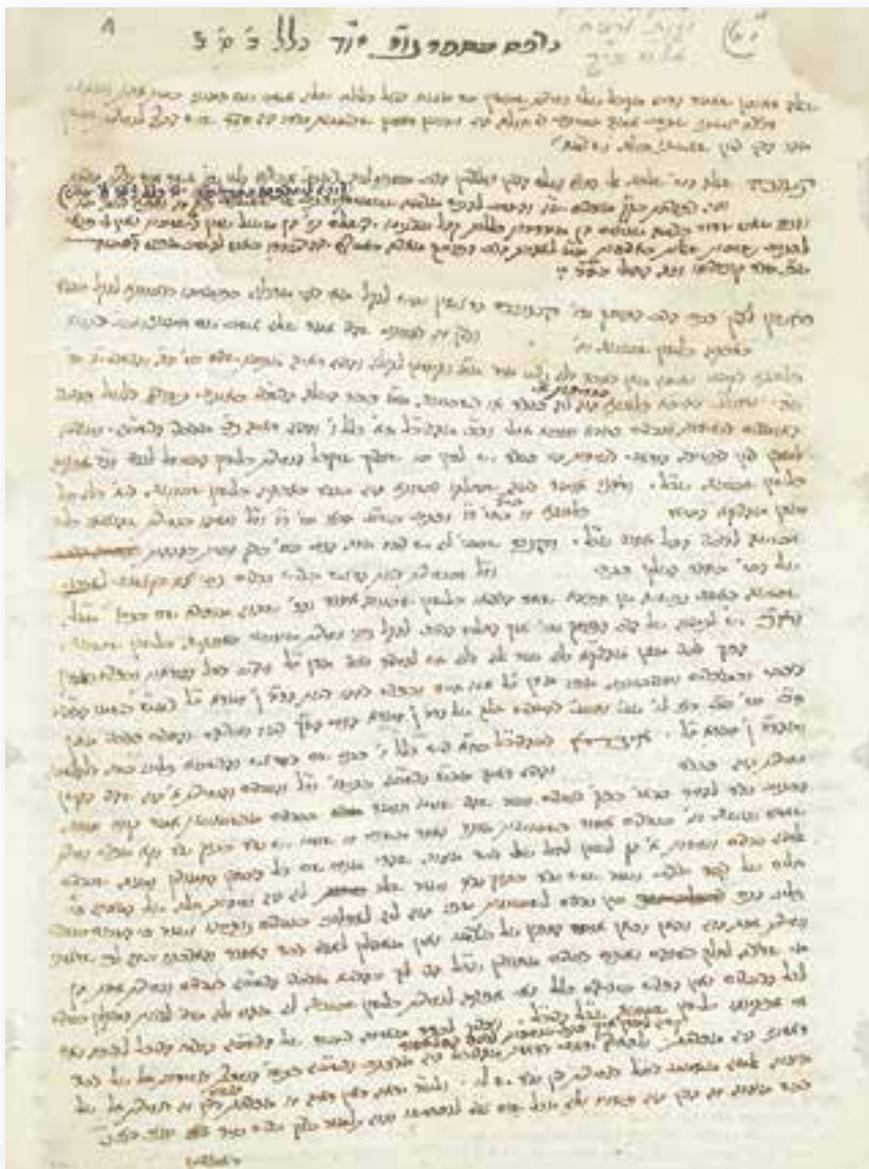
⚠ **UNKNOWN MANUSCRIPT.** A compilation of the laws of the Festivals and Intermediate Days, spanning sections 495-548 of Shulchan Aruch. The author cites the text of the Shulchan Aruch adding his comments throughout, both for clarification and innovations. The manuscript begins with an excerpt of Menorath HaMe'or regarding the Festivals. There are many further corrections and additions throughout.



Lot 126



Lot 127



Lot 129

129 IBN HABIB, MOSHE BEN SHLOMO. (Responsa). Manuscript in Hebrew, written in various semi-cursive Sephardic hand on paper. Here bound in six volumes. ff. 68 (total). Occasional light wear and minimal staining. Modern calf and boards. 8vo.

Salonika – Jerusalem, 17th century. **\$12,000-18,000**

Autograph responsa by R. Moshe ibn Habib, along with other great Sephardic scholars, bound here in six volumes.

Comprising:

* Vol. 1. [5 ff]. Responsa of R. Moshe ibn Habib. Autograph manuscript (not signed). * WITH: R. Abraham ben Mordechai Halevi. Responsa (found in Ginath Veradim). Autograph, signed.

* Vol. 2. [12 ff]. A long responsa of R. Moshe ibn Habib regarding Nezirath Shimshon. Autograph, signed. * WITH: Responsa of R. Abraham ben Mordechai Halevi on the same question. Manuscript, signed.

* Vol. 3. [14 ff]. Responsa of R. Moshe ibn Habib. Autograph (lacking beginning and end). * WITH: Responsas from R. Abraham Amigo Autograph.

* Vol. 4. [10 ff]. Responsa of R. Moshe ibn Habib. Autograph, signed.

* Vol. 5. [11 ff]. Responsa of R. Moshe ibn Habib. Autograph. * WITH: Responsa of R. Abraham ben Mordechai Halevi. Manuscript, signed.

* Vol. 6. [16 ff.] Responsa of R. Moshe ibn Habib. Manuscript, with autograph annotations. * WITH: R. Yisrael Yaakov Algazi. Autograph, signed.

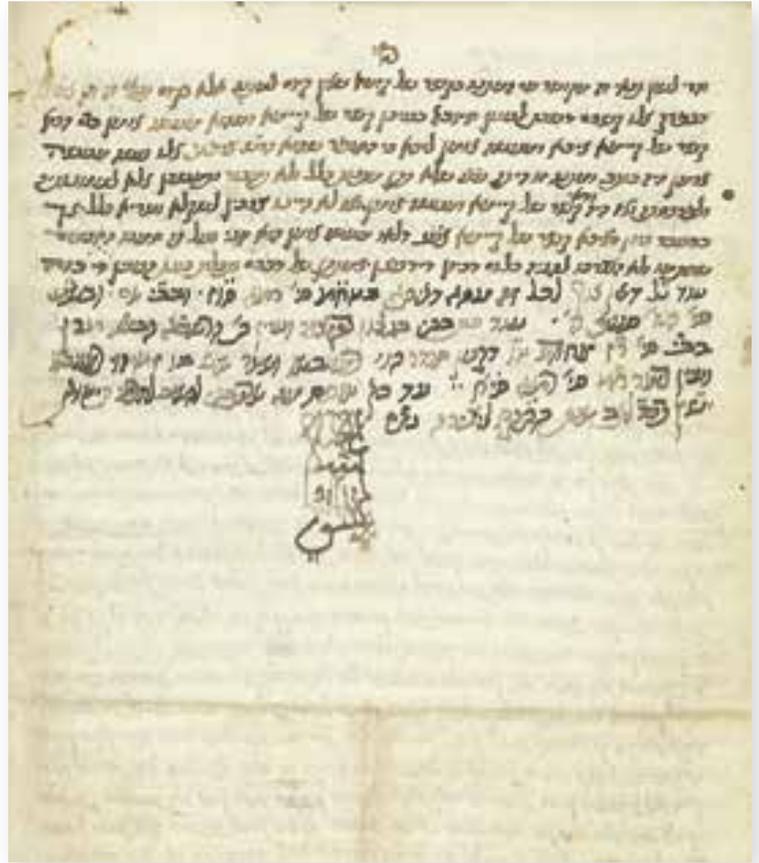
Born in Salonika, R. Moshe ibn Habib (1654-96) stemmed from an illustrious rabbinic family (R. Yoseph ibn Habib – author of Nemukey Yoseph on Alfasi; R. Ya'akov ibn Habib – author of Ein Ya'akov). R. Moshe came to Jerusalem at the age of 15 and studied under R. Ya'akov Hagiz, eventually became his son-in-law. He was recognized as a Torah scholar of the first rank by such luminaries as R. Hizkiyah di Silva and R. Ephraim Navon. Subsequently R. Moshe succeeded R. Moshe Galante as Chief Rabbi of Jerusalem.

130 IBN TZUR, YA'AKOV BEN REUVEN. Shailoth U'Teshuvoth [responsa] Manuscript in Hebrew, written in various semi-cursive Sephardic hands on paper. With many marginal notes in the hands of R. Shlomo Eliyahu ibn Tzur and Raphael ibn Tzur, with signature or initials. With signed autograph leaves by the author (see below). ff. 373. In Hebrew. Written in semi-cursive Sephardic hands (see below). A few leaves loose. Contemporary calf, spine chipped. Large 4to.

Morocco, 17th-19th century. \$3000-5000

Although the major part of this volume was copied by a scribe, it does contain one **SIGNED AUTOGRAPH RESPONSA BY THE AUTHOR** (on the verso of the unnumbered leaf immediately preceding f. 1). The work is preceded by sixteen unnumbered leaves, including five leaves containing an index and nine autograph leaves in the hand of R. Shlomo Eliyahu ibn Tzur. ff. 25-26 are in the hand of the author's great-grandson, R. Shlomo Eliyahu ibn Tzur. Many responsa contain a notation in a different hand noting the page number from the original manuscript it was copied from. Also contains notations in a later hand recording which responsa were published. Includes opinions of other Moroccan Dayanim including Yehudah ben Attar, Moshe Berdugo and Shmuel Tzarfati.

Born in Meknes, R. Ya'akov ibn Zur (also referred to as Ya'abetz, 1673-1753) was a member of the Beth Din led by R. Yehudah ben Attar. After the latter's death, R. Ya'akov was appointed Av Beth Din and Chief Rabbi of Fez. Many of his responsa were published posthumously by the Chief Rabbi of Egypt Raphael Aaron ben Shimon under the title "Mishpat U'Tzedakah B'Yaakov" Alexandria, 1894-1903. See S. Vanunu, Arzei Halevanon, Vol. II, pp. 1075-81.



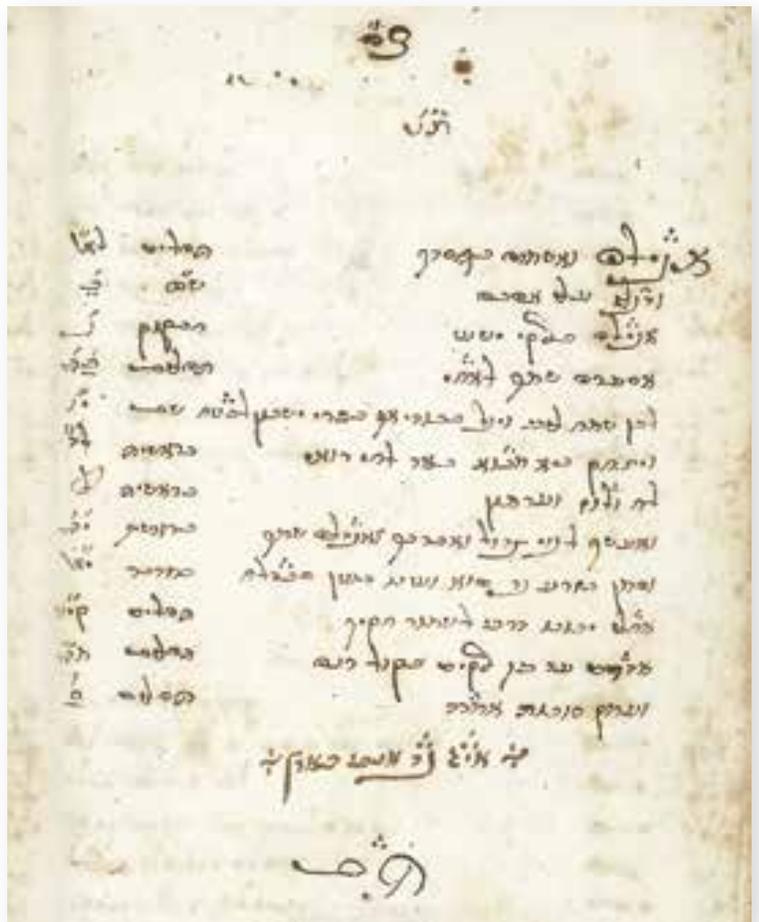
Lot 130

131 GRAZIANO, ABRAHAM JOSEPH SOLOMON. Peratim LeSephirath Ha'Omer [list of verses for numerical extrapolations] Manuscript in Hebrew, written in semi-cursive Italian hand on paper. ff. 21. Stained. Later calf, rubbed. 12mo.

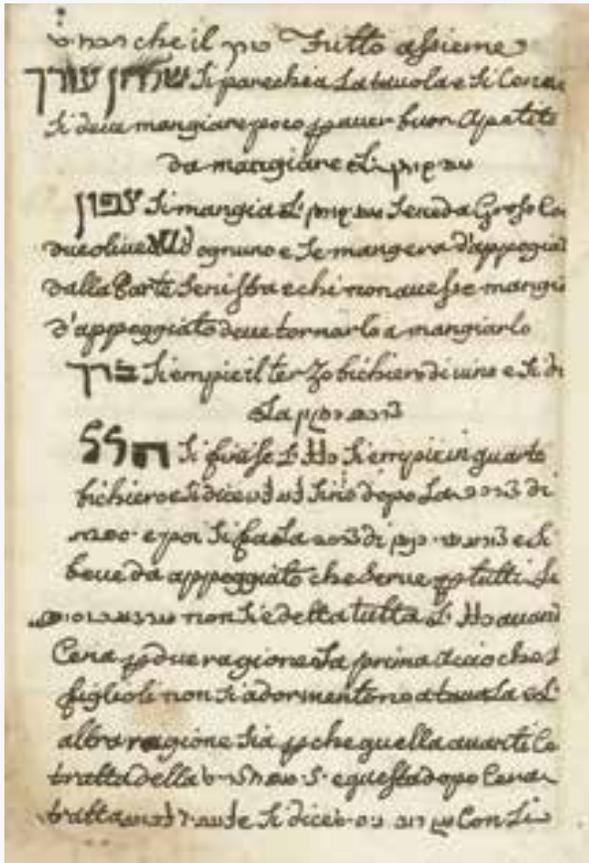
Italy, 17th century. \$1000-1500

A list of verses and their source, corresponding with the day of the Omer counting. This manuscript belonged to R. Abraham Joseph Solomon Graziano with his signature appearing several times in the book (flyleaf, first and last leaves). It is possible the manuscript was in fact written by him.

R. Graziano (d. 1684) was born in Pesaro where he studied under Isaac Raphael Ventura. He lived for some time in Rome, proceeding from there to Modena where he studied under his grandfather, Nathaniel Trabot, who ordained him in 1647. He first served as a member of the Bet Din of Modena, where he was later appointed rabbi. His characteristic signature, Ish Ger ("a strange man") is a play on the first letters of his name and on his being a "stranger" in Modena. R. Graziano was broad-minded and his leniency with regard to some local custom aroused the opposition of some of his contemporaries. As a poet he was highly appreciated, his style being both easy and elegant.



Lot 131



Lot 133

132 (ITALY). Pinkas Mohel [circumcision registry] Manuscript in Hebrew, written in semi-cursive Italian hand on paper. ff. 36. Modern calf. 12mo.

Ancona, 1705-36. \$1000-1500

• An interesting Mohel ledger belonging to the brothers Abraham and Yitzchak Firmo of Ancona, Italy. Recording over 200 circumcisions, mention is made of such Rabbinic notables as Yoseph Fiametta (Otzar Harabanim 8496), his son-in-law and successor as rabbi in Ancona, R. Shimshon Morpurgo (Otzar Harabanim 20082), R. Moshe Chaim Morpurgo (Otzar Harabnim 15409), Yehudah Fano of Modena and his brother-in-law R. Shabthai Marini. See circumcision nos. 17, 100, 102, 142 and 164).

133 (ITALY). Kovetz [collectanea.] Manuscript in Hebrew, written in semi-cursive Italian hand on paper. Stained, corners frayed. Contemporary calf, rubbed. 12mo.

Monferrato, (Piedmont), 1782. \$1000-1500

• The scribe of this manuscript is Tovia Baruch, or Tobbia Isach Debenedetti (as he signs on the final page). The volume includes:

- * I. Seder HaDikduk BeKetzarah [abridged Hebrew grammar]. ff. 9.
- * II. Maphtechoth Pirkei HaMishnah [alphabetical index of the chapters of the Mishna]. ff. 14.
- * III. Barchi Naphshi [poem]. With translation into Italian by Yochanan Yehudah Altarini (see Davidson, Otzar HaShirah, Nun-532). With a kabbalistic Ilan (Tree) of the Sefiroth. ff. 30.
- * IV: Laws of the Passover Seder. In Italian (written from left to right). ff. 5.

134 (ITALY). Shirim. Manuscript in Hebrew, written in square type with vowels on paper, by Yedidyah ben David Chaim Lattes. ff. 37. Browned, few leaves loose. Contemporary gilt-tooled calf, rubbed. 4to.

Cuneo, 1814. \$1000-1500

• Songs composed for the Community of Cuneo. Includes hymns recited on the High Holidays, Festivals and other synagogal occasions. With songs in honor of the Free Loan Society (with names of its members) and a composition to commemorate the local miracle of 1755.

Cuneo is a city in Piedmont, northern Italy, in which resided the oldest Jewish community in the territory of the House of Savoy. The census of Napoleon I indicates that 215 Jews lived in Cuneo in 1806, a number that increased to 301 by 1816.

135 (KABBALAH). (Kuntress Be'er Sheva) - (Hilchoth Se'udah) [prayers and customs on eating, based upon mystical concepts]. Anonymous. Manuscript in Hebrew, written in semi-cursive Sephardic hand on paper, few leaves and marginalia in a later hand. ff. 103 (lacking initial three leaves), stained, marginal wear at end. Contemporary calf, rubbed. 12mo.

Near East, 19th century. \$2000-3000

• UNPUBLISHED MANUSCRIPT pertaining to the laws and kabbalistic meditations (kavanoth) one should have in mind upon eating and the recitation of the related blessings. Includes meditations on the configuration of the letters of the names of God when making the blessing upon washing the hands and on eating bread (ff. 32a-48b); the blessings recited on wine and fruit (f. 59a- 66b); meditations upon washing at the end of the meal and Grace at the conclusion of the meal (ff. 79a-94b) - including text interspersed with Kabbalistic configurations and kavanoth. The final leaves (ff. 96-103) contain laws pertaining to the blessings for various foods set out in alphabetical order. Includes a description (f. 100b) of a particular mixture of food that is prepared only in Hebron.

The anonymous author cites the Chid'a several times. Other works cited include Zera Ya'akov (f. 56a) and Kuntress Be'er Sheva (23b) - which is perhaps the title of this composition.



Lot 134



Lot 136

136 LEVINSOHN, ISAAC BER. Archive of c. 75 leaves, including Autograph Letters Signed, scholarly and literary writings, and related papers. Hebrew manuscripts, all written on paper. *Some wear. Loose, v.s.*

Kremenetz, n.d. **\$6000-9000**

❖ **A FASCINATING COLLECTION OF AUTOGRAPH LETTERS AND DOCUMENTS**

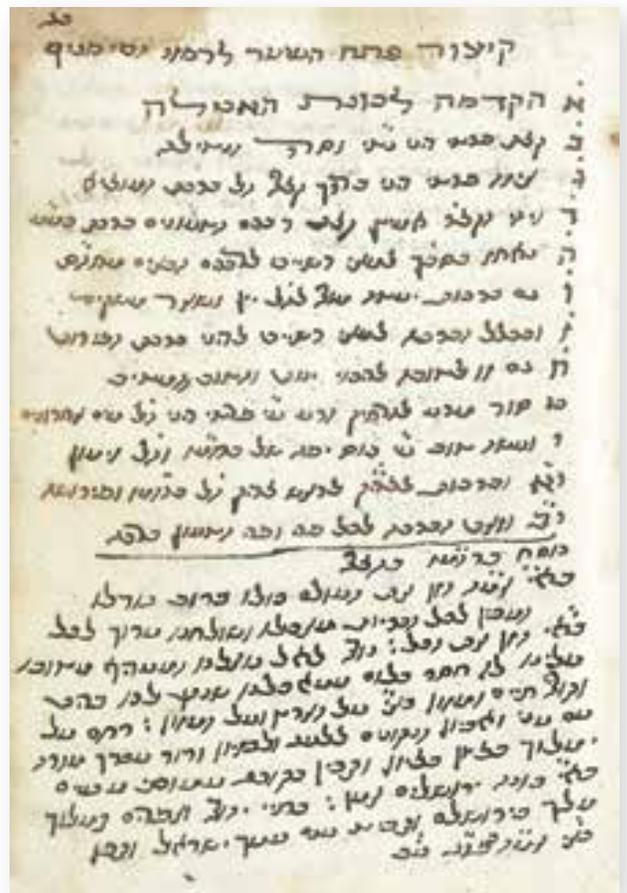
all penned by the forerunner of Russian Haskalah Isaac Ber Levinsohn (1788-1860), tremendous scholar who also labored assiduously for the well-being of his co-religionists.

Written to such scholars of note as Ya'akov Reifman, Aaron Reich and Yudel Epstein (of Brisk). Covering a wide range of issues, including his published works Beith Yehudah and Te'udah B'Yisrael.

137 (LITERARY). (Kovetz) [collection of various compositions] Manuscript in Hebrew, written in Rashi and semi-cursive Sephardic hand, on paper. ff. 53. *Repaired worming throughout, many leaves silked. Modern boards. 12mo.*

Italy(?), Circa 1800. **\$700-1000**

❖ An uncommon collection of various interesting works including: A prayer for Napoleon; Berith Abraham [on the life of Yeshu]; The Life of Shabthai Tzvi; The Dream of the Prei Chadash; The Story of Shmuel ben Azarya; Solomon ibn Gavirol; A Commentary of Rabbah bar bar Chanah. The final composition is entitled Megaleh Amukoth [a letter attributed to Maimonides]. According to Shilat (Igroth HaRamba'm, Vol. II, pp.695-6), this letter is a forgery.



Lot 135



Lot 139

138 (LITURGY). Machzor. According to Roman rite. With Kimcha De'Avishona by Yochanan Treves and commentaries by Ovadiah Sferno and Moses Maimonides. Volume Two (only). **EXTENSIVE HEBREW MARGINALIA THROUGHOUT** written in a 17th-century Italian hand. ff. 190. *Variously worn and stained, slight worming in places, occasional loss with few paper repairs. Modern calf. Sm. folio.* Vinograd, Bologna 16.

Bologna, Menachem ben Abraham of Modena & Partners, 1540. **\$1500-2500**

• The marginal notes include the Biblical sources for all verses cited, additions and comments on the printed commentary, as well as laws and customs related to the text.

MUCH OF INTEREST AWAITS THE INSIGHTFUL RESEARCHER.

139 (LITURGY). Siddur Ha'Ari [prayers with Lurianic Kabbalistic meditations]. Part II (commences with weekday Minchah). Manuscript in Hebrew, written in a square and semi-cursive Sephardic hand on paper. With notations by R. Abraham Azulai and R. Joseph Luria. Kabbalistic diagram on f. 38b. Signed on first page by Yoseph Shemama. ff. 119. *Touch stained, neat marginal repairs. Modern boards. 12mo.*

(Morocco), 17th-18th century. **\$3000-5000**

• Possibly entirely written by the Moroccan Kabbalist R. Avraham Azulai of Marrakesh (see accompanying letter by Moshe Amar).

According to Chid'a in Shem Hagedolim (no. 16) R. Abraham Azulai was "a holy mekubal and wonder-worker whose words were heard in heaven." He states that R. Chaim ibn Atar (the Ohr Hachaim) knew R. Azulai and possessed some of his amulets. One of R. Azulai's colleagues was R. Shlomo Amar and his disciple was R. Ya'akov Pinto. His commentaries to the Zohar were published in Sepher Mikdash Melech. See Yoseph ibn Naim, Malchei Rabanan, p. 11.



Lot 140

140 (LITURGY). Machzor shel Yom HaKippurim [prayers for the Day of Atonement]. According to Sephardic custom. Manuscript in Hebrew on paper, written in Italian square type with Nikud. Scribe: Joseph Aaron (Beth Baruch). With over-slips and many other corrections and marginal additions inserted over the decades. Title within architectural border highlighted in red. ff. 115. *Lightly stained and worn from use. Modern calf, earlier slip-case. Folio.*

Moncalvo, Mid-19th century. **\$4000-6000**

• The Jewish community of Moncalvo, a small town in the Piedmont region of Northern Italy, belonged to a group of three communities known as Apa'm (Asti, Fossano, Moncalvo) which treasured a unique liturgy resulting from the combined influences of ancient French, Provençal and German rites. The primary differences from other rituals are limited to the prayers on the Days of Awe and the accompanying melodies. There are no printed texts of this liturgy and only the officiating Cantor had use of a complete copy of the manuscript text.

For more on this rite, see Y.D. Markon, Ma'amar al Machzor Minhag Apa'm, in: George Kohut Festschrift (New York, 1935), pp. 89-101; and EJ, Vol. XII, cols. 240-41.

141 (LITURGY). Machzor LeYamim Noraim [prayers for the Days of Awe]. According to Ashkenazic rite. Manuscript in Hebrew, written on paper in a square hand with Nikud, by Raphael ben Mordechai Moshe Luzzatti. ff. 102. *Brittle, heavily torn in places, paper acidic with resulting corruption. Loose in contemporary boards, worn. Folio. Sold not subject to return.*

Asti (Italy), 1891. **\$700-1000**

• Asti, located in the Piedmont region of north-western Italy, boasted its own particular rite, (see lot 138 for Apa'm.) serving a community in which barely 100 souls resided.

142 (MAIMONIDES). Commentary to the RaMBa”M’s Mishnah Torah. Anonymous. Manuscript in Hebrew, written in semi-cursive Sephardic hand on paper. ff. 91. *Browned and stained, final few leaves torn with taped repairs, final leaf with loss of text. Modern boards. Sm. 4to.*

Constantinople(?), 18th century. \$1000-1500

❖ UNKNOWN MANUSCRIPT, commentary to the Mishnah Torah, section of “Mada.” Although the identity of the author is not clear (seemingly lacking the initial four leaves according to the foliation), nonetheless, it can be discerned he was a scholar of reknown based on the information available in the manuscript. He cites R. Chaim Yaakov (author of “Tzeror HaChaim”) with a blessing for the living [f. 13b], R. Yaakov Purna [f. 9b] and R. Moshe Meyuchath [f. 80a]; in several places he refers to his responsas [e.g. f. 7b, f. 11b] as well as his commentary to Rashi on Chumash. He cites his grandfather R. Moshe ibn Habib (“Baal Tosafoth Yom HaKipurim”) as well as his brother, R. Yechezkel HaKohen.

The author was a student of Maharam Hiyun as he states: “I heard from the mouth of my master and teacher, the distinguished Rabbi Maharam Hiyun.”

143 MALIVANO, ISRAEL. Yemin Yisrael [laws of ritual slaughter] Manuscript in Hebrew, written in semi-cursive Italian hand on paper. Pen-and-ink TEXT ILLUSTRATIONS. ff.142. *Lightly browned. Contemporary vellum-backed marbled boards, rubbed. 4to.*

Italy, 1849. \$2000-3000

❖ A neatly composed manuscript comprising three works relating to Shechita. The first being Yemin Yisrael, one of the most popular compositions used by ritual slaughterers. It includes all the laws relating to Shechitah (ritual slaughtering) and Bedikah (checking for tereifoth) and was authored by R. Israel Malivano.

The second composition contains the laws of tereifoth (disqualified animals). Of anonymous authorship, clearly the composer was a talented scholar both in Torah law as well as in zootomy (animal anatomy). The author translates many terms into Italian and also includes several exquisite diagrams for added explanatory purposes. He cites several Italian Rabbis including R. Yechiel Treves, R. Shlomo Yona of Torino and the Chida.

The third composition are laws found in section Yoreh De’ah of the Codes. They include laws of tereifoth, kashruth, Niddah and many more, albeit very abridged.

These latter two compositions, possibly autograph, are heretofore UNKNOWN TEXTS.

144 (MISHNAH). Zeraim, Moed and Nashim. With commentary Kaf Nachath by Yitzchak Gabbai. With introduction by Judah Aryeh Leon da Modena. Vol. I only. EXTENSIVELY ANNOTATED THROUGHOUT in various 17th/18th-century hands. ff. 171. *Lacking title-page, leaves loose and stained, wormed in places. Contemporary calf, worn. 12mo. Vinograd, Venice 1078.*

Venice, Giovanni Calioni, 1614. \$600-900

❖ These notes contain variant readings and additional explanations from Bartenura and other sources. At end of Zeraim, a manuscript leaf in an Italian hand is appended with explanations pertaining to the final chapter concerning the laws of an androgyne at the end of Bikurim. The wording of the commentary on this leaf is similar to that published in the Responsa of R. Menachem Azaria of Fano (no. 130).



Lot 142



Lot 143



Lot 145

145 (MOROCCO). Piskei Beth Din [Halachic responsa issued by the rabbis of Fez] Manuscript in Hebrew, written in many semi-cursive Sephardic hands, on paper of various sizes. Bound in two volumes. ff. c. 134; c. 162. Various worn and stained, leaves loose. Contemporary calf, worn. Thick 4to.

Fez, 17th-18th centuries. **\$10,000-15,000**

✦ A fascinating collection of autograph and signed responsa by the rabbis who served on the Rabbinical Courts of Fez. A significant number are by R. Yehuda ibn Attar.

Among the signatories here include Rabbis: Ya'akov ibn Tzur, Moshe Almogo, Yitzhak ibn Masoud, Shem Tov ibn Yitzhak, Yehudah Edri, Salimon Elcharar, Shlomo Toledano, Shmuel Sa'adon, Elazar Zevulun, Yitzhak Pinto, Moshe Toledano, Moshe Turgeman, Moshe Atia, Yitzhak Toledano, Chaim Almosnino, Nehemya Yehudah HaKohen, Shaul Shmuel Toledano, Maimon Berdugo, David Elbaz, Yitzhak Berdugo, Yekuthiel Berdugo and countless others, each with their own distinctively illustrative signatures.

THESE MANUSCRIPT VOLUMES ARE EXCEEDINGLY RICH WITH ORIGINAL SOURCE MATERIALS, INVALUABLE IN UNDERTAKING NECESSARY RESEARCH THAT WOULD SHED TREMENDOUS INSIGHT INTO THE SOCIAL AND RELIGIOUS MAKE-UP OF THE JEWS OF FEZ, A COMMUNITY THAT HAS BEEN EXTANT IN MOROCCO SINCE THE 9TH-CENTURY.

146 MENASHE BEN JOSEPH BEN PORATH OF ILYA. Tachlith HaChochmah [“The Goal of Wisdom.”] Autograph Hebrew Manuscript written in a cursive Ashkenazic hand on paper. ff. 26. *Marginalia on f. 4 in another hand. Modern calf-backed marbled boards. 4to.*

c. 1820. \$6000-9000

• **UNPUBLISHED AUTOGRAPH MANUSCRIPT.** A philosophical treatise on the importance of solving contradictory facets within a person. The author, a tremendous thinker, made it his life’s goal to focus upon the notion of “Tikkun Ha’Olam,” seeking to bring the world to it’s ultimate state of harmony and purpose.

R. Menashe of Ilya (1767-1831) was one of the great original thinkers of his period. He formed a close relationship with the Vilna Gaon who held him in the highest esteem. For an extensive discussion of his life and works, see D. Kamenetsky, “HaGaon R. Menasheh Me’Ilya” in *Yeshurun* Vol. XX, pp. 729-81.

147 MOSHE OF BRUSSELS. Chazah HaTenufah [an abridgement of the responsa of the Ro’sh with a commentary] Manuscript in Hebrew, written in a rabbinic hand on paper. Title within elaborate floral frame. ff. 102. *Some worming and staining. Loose in contemporary calf, worn. 12mo.*

Rabat, 1807. \$1200-1800

• This work was copied by Judah ben Meir Toledano with an introduction in a semi-cursive Sephardic hand. The author abridged the Teshuvoth HaRo’sh and commented on them, it is cited in the Beth Yoseph. A part of this work was published at the end of Chaim She’al (Chid’a), Lemberg, 1886. The final six leaves comprise novellae and responsa of Moroccan Rabbis including R. Ya’akov ibn Tzur and R. Samuel ibn Danon (ff.101-102).

R. Moshe ben Moshe of Brussels was from the School of the Rosh as he writes in his introduction. (See *Shem HaGedolim* under Chazei Hatenufah who states that several new responsa of the Ro’sh were incorporated in this work that are not present in the standard edition of the Teshuvoth HaRo’sh).

148 (NORTH AFRICA). Shailoth Uteshuvoth [large collection of varied responsa] Manuscript in Hebrew, written in various semi-cursive Sephardic hands, on paper. Circa ff. 272 (excluding blanks), *variously stained. Boards, needs rebinding. Thick 4to.*

19th - early 20th centuries. \$5000-7000

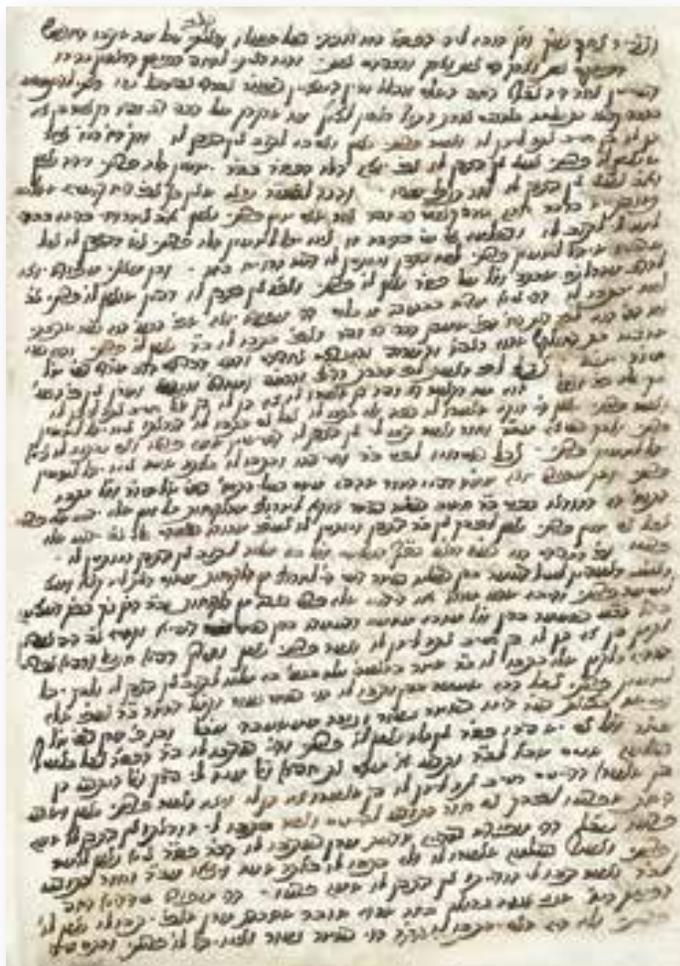
• An extensive collection of responsa by a large number of rabbis of 19th century North Africa. Many here copied by R. Ya’akov Calphon, with several autograph responsa by the rabbis themselves, including Rabbis: Shlomo Eliyahu ibn Tzur, Ya’akov ibn Tzur, Shmuel Kelin(?), Abraham Yisrael, Eliyahu Abraham, Shmuel Assus(?), Shlomo Bibas, Yehudah Angur(?), Yedidyah HaKohen, Yoseph Halevi ibn Yolich, and several others.

Many of these responsa were published by Calphon in 1930-31, however, it is apparent that the present manuscript also includes a number of unpublished responsa.

AN IMPORTANT COLLECTION CONCERNING THE LIFE AND HISTORY OF THE JEWS OFF NORTH AFRICA DURING THE 19TH CENTURY.



Lot 146



Lot 148



Lot 149

149 (**SHARABI, SHALOM MIZRACHI**). Halachoth [compendium of religious law, with a large section on repentance]. Anonymous. **SIGNED BY SHALOM SHARABI** on opening page. Hebrew manuscript written in a Sephardic cursive hand on paper. Marginalia in various other hands. ff. (135). Worn in places, few leaves loose, stamps removed at end. Contemporary blind-tooled calf, rubbed. 4to.

(North Africa), 18th century. **\$2000-3000**

• The venerated Yemenite mystic Shalom Mizrachi Sharabi (d. 1720-77), was the most important Kabbalist throughout the Orient and North Africa. He directed the celebrated Kabbalistic “Beth El” Yeshiva in Jerusalem.

The anonymous author here cites throughout many rulings in the name of his unidentified teacher, “Mori VeRabi.” The section on repentance contains atonements for specific sins, quoting from Sepher Chassidim, Yesh Sachar (R. Yissachar Ber of Kremnitz) and the Shela’h.

150 **SHMUEL BEN ISSUS**. Kitzur Birchei Yoseph / Kitzur Shiyurei Bracha / Kitzur Machazik Bracha [abridgment of halachic compendiums authored by R. Chaim Yoseph David Azulai, the Chid’a] Manuscript in Hebrew, written in a semi-cursive Sephardic hand on paper. ff. (c. 300). Stained, some worming. Loose in old calf. Thick 12mo.

Tétouan, 19th century. **\$700-900**



Lot 152

151 (**TALMUD**). Chidushim al Bava Kama. Anonymous. Manuscript in Hebrew, written in semi-cursive Sephardic hand on paper. ff. 21-160. Stained and wormed, few leaves torn with loss of text. Later roan-backed boards, rubbed. 12mo.

North Africa(?), 1737. **\$600-900**

• Novella on most of Tractate Bava Kama by an anonymous Torah scholar of Sephardic origin. The work was concluded in 1737 as stated at the conclusion of the text.

152 (**TALMUD**). Chidushim al Masechet Shabbath VeHilchothav. Manuscript in Hebrew, written in a distinctive cursive Ashkenazic hand on paper. ff. (1), 127, (5). Lightly browned. Contemporary boards, worn. 8vo.

Poland-Russia, 18th-19th century. **\$1500-2000**

• **UNKNOWN MANUSCRIPT**. Novella to Tractate Shabbath and the relevant laws pertaining, with detailed index at end. The author also elaborates upon the laws of Eiruvim, including diagrams, sources are supplied along margins. The Mirkeveth Hamishnah (R. Shlomo Chelma) is extensively cited, thus we can surmise that this manuscript was written towards the end of the 18th century / beginning of the 19th century.



Lot 153

153 TANCHUM BEN YOSEPH HAYERUSHALMI. Commentary to the Hapthoroth. Manuscript written in Judeo-Arabic, on paper. The Biblical verses appear in larger square script, while the commentary is in smaller semi-square script. ff. 45 (incomplete). Stained, many leaves torn or frayed with loss of text, corners rounded. Modern calf-backed boards. Sm. 8vo.

Orient, 14th century. **\$6000-8000**

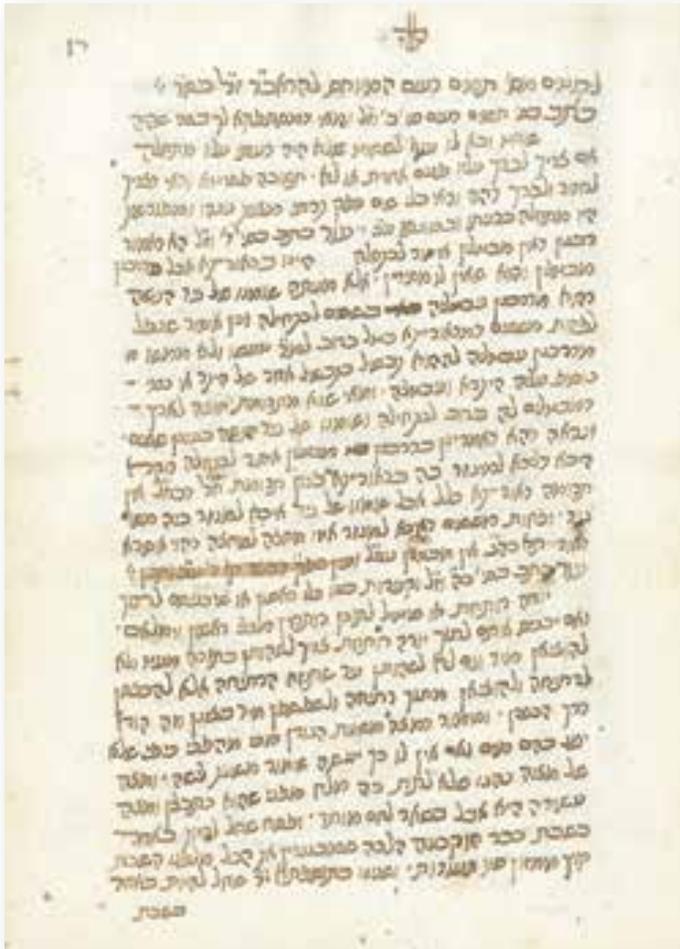
✦ An important early Judeo-Arabic commentary on the Hapthoroth of VeZoth HaBerachah (Joshua chap. 1) and of Yom Kippur (Isaiah ch. 57:14-58:14 and 59:20-1]. Contains otherwise unknown historical detail and a much broader commentary on these chapters than was previously known.

The author has been identified as Tanchum Yerushalmi based upon the nomenclature used when citing previous authorities, also upon his stylistic expressions, plus a comparison to his commentaries published on other portions of the Bible (see A. Harkavi, *Chadashim gam Yeshanim* (Warsaw, 1897) Vol. X, pp. 25-28). The Firkovich Collection contains another 106 leaves of this manuscript, Russian National Library, St. Petersburg (Evr. Arab. I 4236).

See Hadassah Shai, Peirushei R. Tanchum ben Yoseph HaYerushalmi LeTrei Asar (Jerusalem, 1992), especially her discussion on expressions used and authors cited (pp. 19-20, 41, 53).

Oriental philologist and exegete of the 13th century, Tanchum ben Joseph Yerushalmi was a scholar of great merit and one of the last representatives of the rationalistic school of Biblical exegesis in the Orient, known as "the Ibn Ezra of the East." He lived in Palestine, perhaps for a time in Egypt also, and had a son, Joseph, who maintained a correspondence with David, the grandson of Maimonides. Tanchum's very existence was unknown to European scholars until the 18th century, when fragments of his works were discovered (JE).

ACCOMPANIED BY a detailed description by Prof. Shlomo Zucker discussing the importance of this manuscript.



Lot 154



Lot 155

154 **TOLEDANO, YEHUDAH BEN MEIR.** Chidushim VeShailoth U'Teshutvoth. Manuscript in Hebrew, written in a semi-cursive Sephardic hand on paper. Marginalia. ff. 216 (of 217), lacking f. 215. Stained, some worming. Contemporary calf, heavily worn. Sm. 8vo.

Sela (Morocco), 1801. \$3000-5000

• **AUTOGRAPH UNPUBLISHED MANUSCRIPT.** A commentary to the Shulchan Aruch, with responsa.

R. Yehudah Toledano (1749-1820) served in the rabbinate of Meknes and was a prolific writer of rabbinic texts. Yoseph ibn Naim in his work on the history of the Rabbis of Morocco "Malchei Rabanan" states (p. 52) that the ibn Tzur family possessed this manuscript, a text important for the history of the Jews of Morocco citing many rulings and customs of the Rabbis of Fez and Meknes. Also references other rabbinic manuscripts.

See also S. Vanunu, Arzei Halevanon, Vol. II, pp. 783-84.

155 **TZEMACH, YA'AKOV BEN CHAIM.** Shulchan Aruch al Derech Ha'Emeth [i.e. Nagid U'Metzaveh]. With: Tikunei Teshuva. Manuscript in Hebrew written in a semi-cursive Sephardic hand on paper. Marginalia in another hand. ff. 71. Stained, in places, stamps removed, tears with minimal loss. Later calf, rubbed. 12mo.

Meron, 26th Iyar, 1646. \$3000-5000

• This manuscript, with the title "Shulchan Aruch al Derech Ha'Emeth," is a different recension of the popular "Nagid U'Metzaveh," customs and laws extracted from the writings of the Ar'i za'l. Nagid U'Metzaveh served as the basis for the "Shulchan Aruch shel Ha'Ari" published in Prague, 1660, which in turn served as the source for the Kabbalistic customs cited by the Magen Avraham in his commentary to Shulchan Aruch Orach Chaim (see Y. Avivi, Kabbalath Ha'ari, Vol. II, pp. 752-53). This text thus served as the vehicle for the introduction of Lurianic customs into classical halachic works.

R. Ya'akov Tzemach (c.1580-1667) was born in Lisbon and moved to Salonika where he returned to live a fully Jewish life. His studies took him to Damascus and to Safed where he became the foremost student of R. Shmuel Vital. See G. Scholem, On the Life of the Kabbalist Jacob Zemach and his Literary Activities in: Kiryat Sepher Vol. 26, (1950) pp. 185-94.

The colophon (f. 64a) notes that the manuscript was composed in Meron, alongside the grave of R. Shimon bar Yochai.

MANUSCRIPTS WRITTEN IN MERON ARE MOST UNCOMMON.

156 **(NOVELLAE).** Chidushim al Shulchan Aruch Yoreh Deah.

• **AND:** Chidushim al Beitzah, Chulin. Together, two volumes. Anonymous. Manuscript in Hebrew, written on paper in a distinctive, cursive Aschkenazi hand. ff. 62 and ff. 100. Margins frayed. Modern boards. 4to.

Poland-Russia, c. 1850. \$1200-1800

• Compilation of novellae and commentaries on the Codes and on Talmud. The marginalia alongside each paragraph allude to its contents: "A difficult question in the understanding of the Sha'ch" (f. 11b); "criticism of the comment of the Rashb'a" (f. 17b); "Chakira Gedolah" (f. 42b); etc. Although the identity of the author is thus far unknown, it is clear he was a prominent Torah scholar as he takes many of the well known and important commentaries on the Shulchan Aruch to task. His language is confidently forceful - indeed as is his very handwriting too.



Lot 156



Lot 157

157 (RABBINICS). Chidushim al Shulchan Aruch Hilchoth Tereifoth. Anonymous. Manuscript in Hebrew, written in semi-cursive Italian hand on paper. ff. 120 (incomplete at end). Stained. Modern vellum-backed boards. Sm. 4to.

Modena, Late 17th- / early 18th-century. **\$1000-1500**

• A commentary on the laws of tereifoth (an animal unfit for ritual slaughter). Although the identity of the author is unknown, he functioned in the city of Modena as he states: "A strange matter came before me here in Modena a place where the custom in Hilchoth Tereifoth follows the opinion of Mahara'm" (f. 107a). The author often cites his contemporary R. Yitzchak Levi Vali of Modena (the Mahri'l), see ff. 27a, 30b, 35b. On f. 100a he praises the custom of the community of Verona.

158 (UKRAINE) Pinkas Chevrath Bikur Cholim. Manuscript in Hebrew, written in cursive Ashkenazic hands, on paper. ff. 36 (incomplete). Each leaf remargined, worn and torn in places, various paper repairs. Recased retaining upper cover of original(?) binding. Sm. 4to.

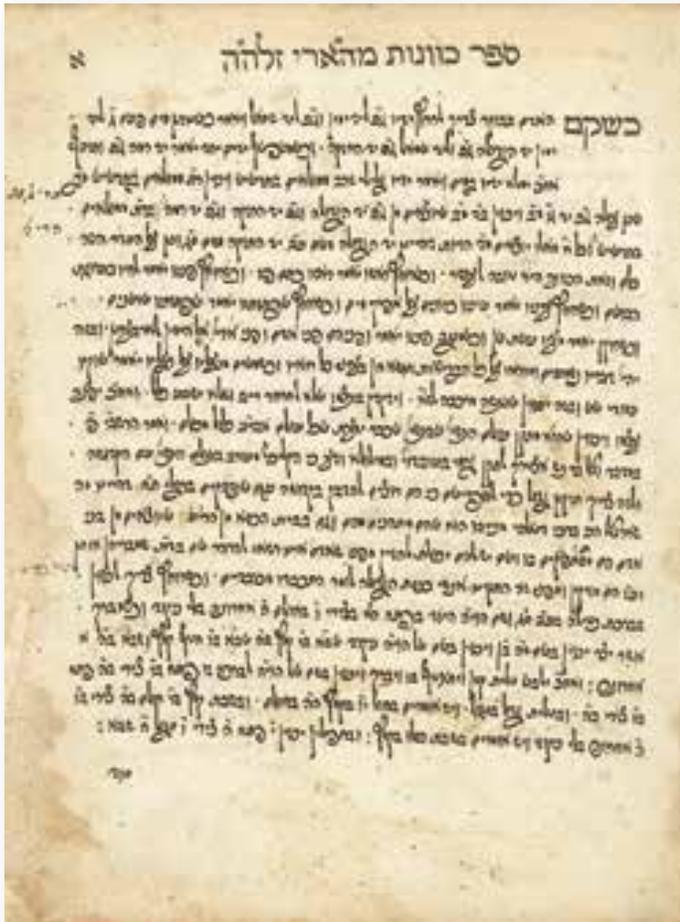
Ustylyuh (Ustila), 1761-c.1863. **\$1500-2000**

• Communal ledger of a social and charitable society. The ledger opens with a list of rules and regulations for the members of the society, followed by names of the annually elected officers. Records expenditures and specifies that funds from the society are to be used to assist in organizing community weddings and circumcisions. Regulates honors due at life-cycle events, including the selection of a Sandek by means of a lottery.

Ustylyuh is a small hamlet situated near the Poland-Ukraine border alongside the Bug River. See Pinkas HaKehilot - Poland, Vol. 5 (1990) pp. 32-4).



Lot 158



Lot 159



Lot 161

159 **VITAL, CHAIM.** Sepher Kavanoth [“Book of Meditations.”] Hebrew manuscript written in more than one cursive Ashkenazi hands on paper. Marginal additions. ff. 322. *Variously stained in places, some fraying. Later vellum. Thick 4to.*

Lizhensk, 1781. **\$3000-5000**

✦ The scribe signs his name at the conclusion of Part II: “Kalman(?) son of Shaul Te’omim, son of Aaron, son of the Gaon... Meir of Premyslau, here in the holy community of Lizhensk, 17th Cheshvan, 1781.”

An attractive copy of an important Kabbalistic work written in the hometown of the celebrated Noam Elimelech (1717-87) during the great mystic’s lifetime.

160 **VITAL, CHAIM.** Sha’ar HaHakdamoth. ff. 137. With Autograph notations by Yedidiah Abulafia and others and signatures of R. Nissim Sutton and R. Ya’akov Entebbe.

* **AND:** Sha’ar Ma’amarei Rashbi. ff. 104 (incomplete). Marginalia throughout, some by the copyist who notes corrections. Two volumes. Manuscript in Hebrew, written in square and semi-cursive Sephardic hand on paper. *First vol. heavily worn and browned with loss of text. Uniform modern vellum. 4to.*

Near East, 17th century. **\$2000-3000**

✦ R. Yedidiah Abulafia was a son of R. Yaakov Almazi, the grandson of R. Ya’akov Beirav. Another manuscript with his notations is extant in the National Library of Israel (Beth Moed ms. 8*121). See M. Benayahu (Sepher Beth Moed, in: Sepher HaZikaron R. Y. Nissim, 1985) who assumes that Abulafia lived c. 1740. However based on the notation in this manuscript (f. 23b) where he raises a question that was resolved by R. Moshe Galante (d. 1689), clearly R. Abulafia who wrote the notations is that named rabbi who died in 1684 - as recorded in the list of tombstones of the sages of Smyrna. See Freiman, Inyanei Shabthai Tzvi (Berlin, 1913) p. 142.

161 **VITAL, CHAIM.** Mevo Shearim [Kabbalistic treatise] Manuscript in Hebrew written in a cursive Ashkenazic hand on paper. Marginal notations in more than one hand. ff. 157. *Light wear, few stains. occasional worming. Contemporary calf, distressed. 4to.*

Germany, 17th-18th century. **\$3000-5000**

✦ With unique introduction containing heretofore unknown historical background in regard to the authorship by R. Chaim Vital of the three volumes: Eitz Chaim, Pri Eitz Chaim, Nof Eitz Chaim – each of which were divided into “Gates,” preceded by Mevo Shearim (“Introduction to the Gates.”) See Y. Avivi, Kabalath Ha’Ari, Vol. II, pp. 632-4.

THIS MANUSCRIPT BELONGED TO R. AVRAHAM BEN SHMUEL MEYUCHOUTH, WITH HIS SIGNATURE ON THE TITLE-PAGE AND NOTATIONS THROUGHOUT.

R. Meyuchouth (d. 1768) penned a substantial commentary on Derech Eitz Chaim, arranged by R. Meir Poppers, that was entitled “Diglei Ahavah.” See Toldoth Chachmei Yerushalayim, Vol. III pp. 90-1.

162 VITAL, CHAIM. Eitz Chaim [Kabbalistic treatise] Hebrew manuscript, written in a very fine cursive hand on paper. Title within finely historiated border. Several mystical illustrations throughout the text. Wide margins.

Illustrations include: Several ornamented frames with animals and plants in great detail throughout the volume; an interesting figure of a human face with kabbalistic connotations; a pair of hands with their kabbalistic connotations; several Ilanot of the Ten Sefiroth; an additional Ilan at the end with the 'Holy Names' according to the Ariza"l, allowing for clarity in the World of Atziluth. ff. (3), 208, (1), 209-219, (3). Each leaf expertly silked due to oxidization, resulting in deep browning in places and occasional loss of text, previous owner's signatures on title-page. Modern blind-tooled calf. Thick folio.

(Altona), 1729. **\$5000-7000**

❖ **A BEAUTIFULLY WRITTEN MANUSCRIPT OF THE CENTRAL TEXT OF LURIANIC KABBALAH.**

The skilled copyist was Israel son-in-law of Juspe of Altona. This assumption can be verified by comparing this manuscript with another copy extant in the Bodleian Library, Oxford (Neubauer no. 1673).

The text of this copy is based on the original arrangement by R. Meir Poppers, which is unlike the version of the first printed edition printed in Koretz in 1742. The text is followed by four leaves of notations derived from the School of R. Moshe Zacut.

163 VITAL, CHAIM. Sefer HaLikutim [collection of kabbalistic writings] Manuscript in Hebrew, written in cursive Sephardic hand on paper. Copyist: Shalom ben Israel Bashmut. ff. (140 including 3 blanks). Stained and wormed. Modern boards. 4to.

Tunisia(?), 1757. **\$1500-2000**

❖ A collection of writings by R. Chaim Vital with additions and subtractions. The scribe records that he copied this manuscript from an earlier text dated 1680.

The opening 12 leaves include novellae to Zoharic texts that are recorded as being from Jonathan Eyebeschetz - an important attribution not previously known.

The final three leaves of the manuscript include kavanot applicable for certain mitzvot, including that of immersion and are here attributed to Nathan of Gaza. How these found their way into a compilation of R. Chaim Vital would suggest that the original manuscript from which this was copied had been owned by a Sabbatian.

164 (WOMEN). Teshuvah al Agunah [responsa regarding a "chained woman"] Manuscript in Hebrew, written in semi-cursive Sephardic hand on paper. ff. (6). Marginal tear affecting a few words on p. 2, few stains. Later sheep, rubbed. 8vo.

Constantinople, 17th-18th century. **\$600-900**

❖ An anonymous responsa concerning a woman (one Sarah bath Shabthai, wife of Shmuel ben Moshe) who originated from the Polish city of Lipowitz, and now recently arrived in Constantinople, seeks to remarry.



Lot 162



Lot 163



Lot 165

165 VALI, ISAAC BEN SAMUEL HALEVI. Lechem Hapanim [a commentary on the laws of Yom Tov and Chol Hamoed]. Manuscript in Hebrew, written in semi-cursive Italian hand, on paper. ff. 93. Lightly foxed, some worming occasionally taped. Modern vellum backed boards. 4to.

Italy, 18th century. \$1500-2500

• An extensive commentary to Shulchan Aruch on the laws of the Festivals. The author cites his mentor numerous times (Mori VeRabi) as well as other seemingly unpublished commentaries (R. Shmuel Sha'ar Aryeh).

R. Yitzhak Vali (d. 1680) served as Rabbi of Modena during the 17th century. Shem HaGedolim (no. 10743) cites R. Moshe Zacuto who stated that the two main pillars of Halachah in Italy of the time were R. Samuel Aboab and R. Isaac Vali of Modena.

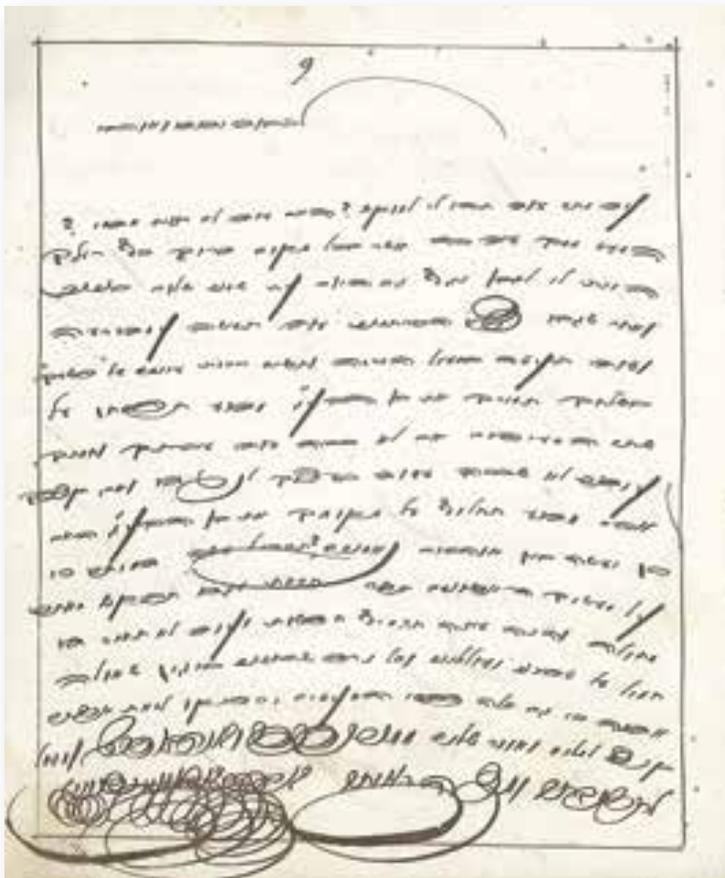
166 WEINZWEIG, ABRAHAM ABBA. Igroth Shonoth [collected letters] Manuscript in Hebrew, written in a cursive Ashkenazic hand on paper. ff. 61. Light stains, upper margin dampsoiled. Contemporary boards, light wear. 4to.

(Russia / Ukraine), c. 1845. \$800-1200

• Secretarial copies of letters that the author sent to a wide circle of correspondents. Includes copies of letters that were received in return.

The letters are mostly of a Maskilic nature, often with anti-Chasidic rhetoric. (See the composition entitled Hithragshuth Hanefesh at end).

Max Lilienthal's attempts to reform Jewish education in Russia are elaborated upon in a positive light. The names of Rabbi Menachem Mendel of Lubavitch and Rabbi Yitzchak of Volozhin are mentioned in this regard. Among recipients is the Maskil Abraham Dov Gottlieber. Places mentioned include Zhitomir, Rovna, Ostrog, Dubno, Berditchev and more.



Lot 166

167 (YEHOSHUA BOAZ BEN SHIMON BARUCH). Sepher Halachoth Rav Alfas, Nashim. Vol. II only (of 3). With Nimukei Yoseph, Mordechai and commentaries. EXTENSIVE SCHOLARLY MARGINALIA POSSIBLY IN THE HAND OF R. YEHOSHUA BOAZ, AUTHOR OF EIN MISHPAT ff. 401-782 (i.e. 781). Worn and stained in places, few paper repairs, trimmed with some loss, occasional worming. wormed in places. calf. Large folio. Vinograd, Venice 34.

Venice, Daniel Bomberg, 1522. \$5000-7000

• The Ri"F is the most significant Halachic compendium prior to the Yad HaChazakah of Maimonides. R. Joseph Karo regarded R. Alfasi's scholarship with the utmost respect and determined the laws in his Shulchan Aruch upon his authority.

Prominent Talmudist R. Joshua Boaz (the "Shiltei Giborim," d. 1557) was a Spanish exile from Catalonia who lived in Sabbioneta, and later Savigliano. His works on the Talmud including Ein Mishpat, Ner Mitzvah, Torah Ohr as well as the lengthy Shiltei HaGibborim all display vast erudition.

The marginalia in this volume are the autograph notes of the Ein Mishpat. The Ein Mishpat cross-references the Halachic decisions of three Codes: Ramba'm, Sma'g and Tur, which historically represent the three major locales of Jewish Halachic tradition: Spain, France and Germany.

— MANUSCRIPTS —
OTHER PROPERTIES
(Lots 168 - 221)

168 (ADLER, NATHAN HAKOHEN). Shimon bar Yochai (traditionally attributed to). Zohar Chadash [Kabbalah] **THE RABBI NOSSON ADLER COPY.** With signatures on title-page and inscription: “Shayach LehaTorani HaMuphla ... Nathan b. Shim'on Adler Katz z'l. Plus attributions in other hands on the verso of the front cover including, “Shayach LehaTorani HaMuphla HaChasid K[vod] M[oreinu] H[aray] ...Nathan Adler Kohen MeFrankfurt. Also with stamp of Rabbi Elie Munk of Paris (later, New York). ff. (2), 5-70, 89. Foxed and stained, upper margin of title torn. Later boards, worn, rebacked. Lg. 4to. Vinograd, Amsterdam 718; Fuks, Amsterdam 570.

Amsterdam, Moses Mendes Coutinho, 1701. **\$1000-1500**

✦ Born to a distinguished Frankfurt family, R. Nathan HaKohen Adler (1741-1800) achieved at a young age a sterling reputation for his scholarship, piety and character. Known as HaNesher HaGadol, “the Great Eagle” (Adler is German for eagle), and “HeChasid ShebiKehunah” (“The Pious Among Priests,”) R. Nathan Adler’s impact upon German-Jewry lasted generations. Among his his most devoted disciples, was R. Moshe Sofer (the “Chasam Sofer.”)

169 (AGUDATH ISRAEL). Collection of c. 100 Autograph and Typed Letters Signed, pertaining to the Agudath Israel movement in Europe, Eretz Israel and America. All written to Ben-Zion Shurin, from Jacob Rosenheim, Moshe Blau, Yitzchak Meir Lewin, Eliezer Silver, Yoel Fink, Michael Tress, Binyamin Zev Hendeles, Moshe Sherer, Menachem Porush, Moshe Porush and others. Includes postcards, telegrams and related printed materials.

v. p., 1933-(mostly 1940's). **\$1000-1500**

✦ Fascinating correspondence pertaining to the political activities of the Agudath Israel movement especially during the post-War period. **SHOULD BE SEEN.**

170 BEN-GURION, DAVID. (First Prime Minister of the State of Israel, 1886-1973). Autograph Letter Signed, written in Hebrew to Ben-Zion Shurin, on his customary unadorned note-paper. Regarding the general election of 1961 and the numbers of voters registered in the Agudat Israel and Mizrachi parties. *One page.*

Sde Boker, 14th January, 1964. **\$600-900**

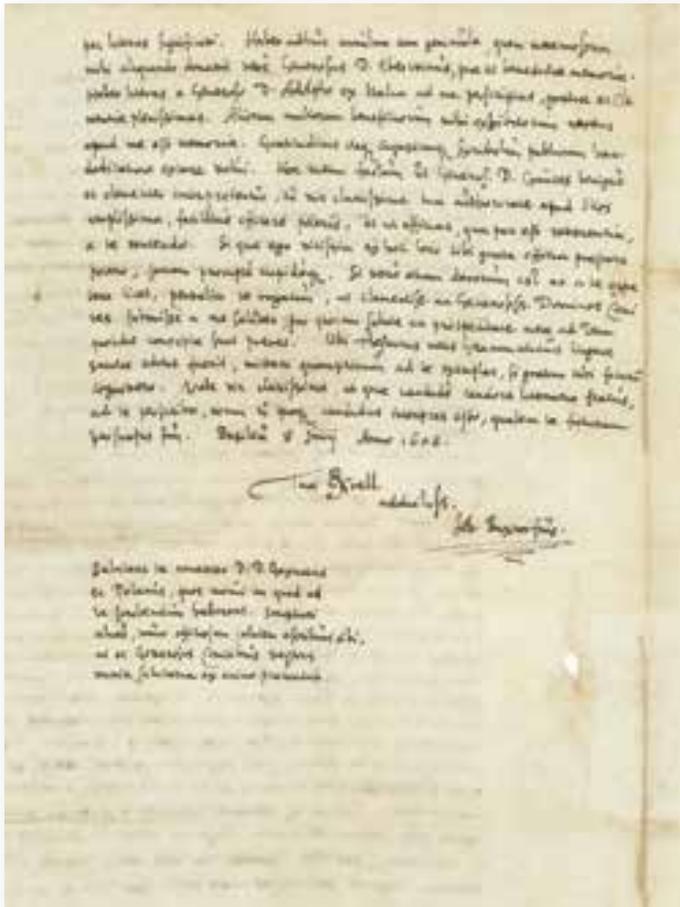
171 (BERLIN, NAPHTALI TZVI YEHUDAH). (“The Netziv”). Raphael HaKohen ben Yekuthiel Ziskind Katz. Shailoth U'Teshuvot VeShav HaKohen [responsa]. * **WITH:** Shailath HaKohanim Torah [novellae to Kodashim] **THE NETZIV'S COPY,** with his stamp on and signature of his son R. Meir Berlin on title-page, and autograph scholarly marginalia on f. 150a. **FIRST EDITION.** Two title-pages. ff. (2), 154, 13; 2, 40, (6). *Ex-library, some staining, taped repair on title. Recent boards. Folio.* Vinograd, Altona 149, 151.

Altona , Eckstorff, 1792. **\$2000-2500**

✦ The Netziv (1817-93) was Rosh Yeshiva of Volozhin, the foremost Talmudic Academy of 19th-century Russia. The author (1722-1803) was a disciple of the Sha'agath Aryeh and teacher of R. Chaim of Volozhin. He was appointed Chief Rabbi of the combined communities of Altona, Hamburg and Wandsbeck in 1776. Ideologically, he was Moses Mendelssohn's most bitter opponent and unsuccessfully attempted to have the Biur translation banned while it was still in manuscript. See A. Altmann, Moses Mendelssohn: A Biographical Study (1973) pp. 383-88, 392-93.



Lot 171



Lot 172

172 BUXTORF, JOHANNES. Autograph Letter Signed, written in Latin to Konrad Vorstius. *Two pages with integral blank (portion repaired). Folio.*

Basle, 8th June, 1608. **\$3000-5000**

❖ **EXCEPTIONAL RARE FOR LETTERS BY JOHANNES BUXTORF TO APPEAR AT AUCTION.**

This significant letter joins two distinguished reformed scholars, a theologian, Konrad von den Vorst (1569-1622), and a Hebraist, Johannes Buxtorf. Von den Vorst was a German-Dutch Remonstrant, heterodox theologian, who became the successor of Jacob Arminius in the chair of theology at Leiden. Johannes Buxtorf (1564-1629) was a renowned Hebraist, member of a family of Orientalists, who studied with Bullinger and Beza. He taught Hebrew in Basle for almost forty years.

The letter discusses how Buxtorf's *Epitome Radicum Hebraicarum* (1607) conflicts with Sanctes Pagninus's *Thesaurus Linguae Sanctae* (1529). Buxtorf reveals the methodology he employed to solve grammatical, etymological and lexical problems present in Pagninus's work, as well as other similar contemporary works. Buxtorf identifies the distorted use of some Hebrew words with theological meaning and conflicting doctrinal interests - rather typical at this stage of the Reformation era. Other celebrated Hebraists and reformed theologians mentioned in this letter are Johann Goddē, Frans van Ravelingen, Joseph Scaliger, Johann van den Driesche, Johann Jakob Gryner and Amandus Polanus von Polansdorf. The letter also reports on the patronage of the four ruling Counts of Bentheim-Steinfurt, the sons of Count Arnold II.

Buxtorf's *Epitome Radicum Hebraicarum* is considered to be the foundation for all much early Hebraic research.

173 (BIBLE Hebrew). Mishlei [Book of Proverbs] Hebrew Manuscript on paper, written in an attractive Ashkenazic cursive hand, with Yiddish chapter headings in a square script. *ff. 46. Dutch endpapers. Contemporary gilt-tooled tree-calf, rubbed. 16mo.*

(Amsterdam), Late-18th century. **\$500-700**

174 (BIBLE). Hapthoroth Lechol HaShanah [additional Scriptural readings for the entire year]. With Targum Jonathan ben Uziel and additional material. Hebrew Manuscript written in neat square and semi-cursive scripts, with nekudoth and cantillation, embellished with red. Title within decorative border. From the Zagayski Collection. *ff. 70. Browned, light wear. Contemporary calf, very worn. Lg. 4to.*

(Yemen), 1882. **\$800-1200**

❖ The title states that it was written for the excellent student Ibrahim Yarimi "may he and his descendants merit to study it." The additional preliminary material contains excerpts from the Talmud, Ein Ya'akov and the Zohar.

175 (CHASSIDISM). Ma'amarim. Manuscript in Hebrew, written in various neat hands, scattered marginalia. From a scholar's library. A select summary of contents available upon request. *ff. 94. Some staining. Contemporary calf backed boards. 8vo.*

(Lubavitch), (After 1866). **\$1500-2000**

❖ Discourses of R. Menachem Mendel (the Tzemach Tzedek) and his son R. Shmuel, (the Rebbe Mahahrash"n).

176 (CHASSIDISM). Ma'amarim. Manuscript in Hebrew, written in various hands. With stamps of previous owner throughout: Levi Yitzchak b'r Avraham Kopil Halevi Shuvitz, Poltava. From a scholar's library. *ff. 62. Recent vellum-backed boards. 4to.*

(Lubavitch-Kopyst-Liadi), 1864-70. **\$1000-1500**

❖ Discourses of various generations of Chabad Rebbes including the Rebbes of Kopyst and Liadi.

The heading of the first discourse states: Derush al Mitzvath Bikurim Nishlach Li MeHarav Moreinu VeRabbeinu... R. Y[ehuda] Leib... McLubavitch, 1864.

R. Yehuda Leib (Mahri"l), (1811-66) was the second of the seven sons of R. Menachem Mendel of Lubavitch (Tzemach Tzedek). Because of dissension between his brothers and their supporters among the various factions of Chassidim, he moved to Kopyst where he established his own dynasty. His joyful manner of prayer, and his inspirational original discourses attracted a large following.

With discourses by R. Chaim Shneur Zalman of Liadi (1814-80), who was the the third of the seven sons of the Tzemach Tzedek. In 1866, he served for three years as Rebbe in the town of Lubavitch before moving to Liadi. His younger brother R. Shmuel (the Mahara"sh) took over the leadership position in Lubavitch.

A few of these discourses are recorded as "Liadi 1870" (ff. 52b-53) and are unpublished. Most are undated.

See C. M. Heilman, *Beth Rebbe* (Jerusalem 2008) Part III, ff. 13-15.

177 (CHASSIDISM). Likutei Amarim [discourses] Manuscript in Hebrew, written in a small, neat hand, marginalia in another larger hand. Previous owners' signatures. From a scholar's library. ff. 53 (additional insert of three leaves in a later hand copying the first discourse). Stained. Contemporary boards, worn. 4to.

Russia, Early 19th-century. **\$5000-7000**

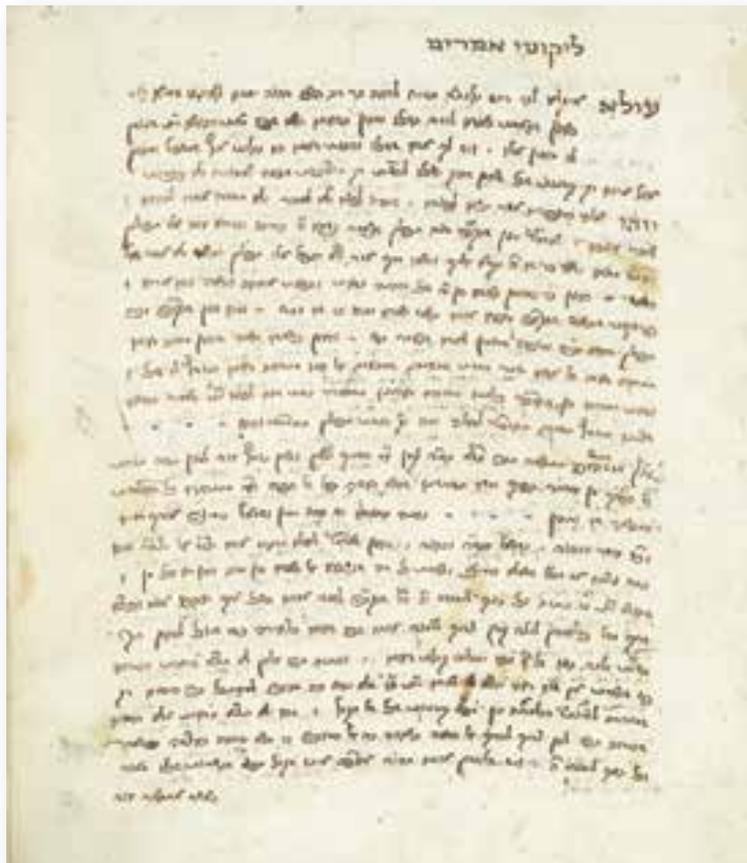
Ma'amarim of R. Shneur Zalman of Liadi (Alter Rebbe) and R. Dov Baer of Lubavitch (Mitteler Rebbe).

According to a note on the verso of the front flyleaf (in a different hand), these Ma'amarim (Drushim) were written by "Harav Hagadol Hamefursam Moreinu R. Aaron of Ashve, who heard them from the mouth of the son of Rabbeinu Shneur Zalman of Liadi."

R. Aaron of Ashve is actually R. Aaron Halevi Horowitz of Starosselje (1766-1829), who later considered himself R. Shneur Zalman's successor. According to C. M. Heilman in his authoritative *Beth Rebbe* (part I, p. 134 and part II, p. 4), when dissension between R. Aaron and R. Shneur Zalman first began, R. Aaron sold his house in Liadi and returned to his hometown of Ashve. Later when a number of Chassidim pledged their allegiance to him rather than to R. Dov Baer, he moved to Starosselje.

These Ma'amarim were apparently written before the final split when R. Aaron still studied together with the Mitteler Rebbe R. Dov Baer and they shared what they heard. Some of the Ma'amarim in this manuscript were written during the Alter Rebbe's lifetime as the word "sheyichyeh" appears after his name (see f. 39). Final leaf contains the copy of a letter written by R. Shneur Zalman to support Eretz Israel.

See C. M. Heilman, *Beth Rebbe* (Jerusalem, 2008).



Lot 177

178 DREYFUS, ALFRED. (Protagonist of France's "Dreyfus Affair," 1859-1935). Carte-de-visite of Mr. & Mme Alfred Dreyfus. With autograph inscription in French: "With heartfelt congratulations," and a corrected address: "5 Rue de Logelbach." Mounted along with a photographic portrait of Dreyfus.

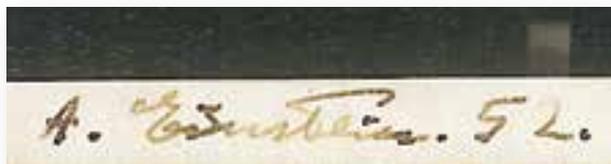
(Paris), c. 1926. **\$300-500**

179 EINSTEIN, ALBERT. (Physicist and Noble Prize winner. 1879-1955). Portrait photograph signed: "A. Einstein 52." Depicts Tamar de Sola Pool presenting Prof. Einstein with a commemorative certificate open the ground-breaking of the Hadassah-Hebrew University Medical Center in Jerusalem. *Upper corners taped to mat. 8 x 9.5 inches.*

(Princeton, June 5th), 1952. **\$1500-2500**



Lot 179



Lot 179 (Detail)

180 (ISRAEL, LAND OF). Extensive archive of c. 900 manuscripts, letters and documents relating to the Chassidic Community of Tzefat (Safed). Most in Hebrew and Yiddish, several in Polish. *Housed in five binders. Additional catalogue description (in Hebrew) available upon request.*

Mid 19th - Early 20th century. **\$20,000-30,000**

• A MOST IMPORTANT ARCHIVE THAT PORTRAYS THE OVERWHELMING DEDICATION THE JEWS OF SAFED HAD TO BUILDING AND SUSTAINING THEIR COMMUNITY.

Safed, along with Jerusalem, Hebron and Tiberias, is considered one of Judaism's Four Holy Cities. Since the 16th century, Safed was the home of extraordinary Kabbalistic mystics as well as a center for tremendous brilliance in Torah study. Such spiritual attractions is what drew the the followers of the Maggid of Mehzritch, who formed the first Chassidic settlement in Safed in the latter part of the 18th century. Despite natural disasters - famine and disease were common occurrences in this part of the Galilee - the Chassidim from Eastern Europe and Russia were not deterred from ascending to Safed. Indeed by the second half of the 19th century a great many Chassidic "kloizim" (prayer houses) were present in Safed, and following Jerusalem, the Chassidic community there grew to be the second largest in Eretz Israel.

The main source of income for the Jews of Safed during this period was derived through a system known as "chalukah" - the distribution of money drawn from the charitable funds that were collected overseas. The manner of collection as well as the amount allotted to each family is of great historical interest (see A. Yaari, Shluchei Eretz Yisrael).

The present substantial archive includes a tremendous quantity of original source materials that provide great insight as to how these funds were collected, the methods employed by which they were distributed and the personalities who were involved.

CONTENTS (by binder):

* 1. c. 65 letters and documents from Safed and Tiberias, including: A letter regarding the establishment of the settlement of Meron from the community leaders of Safed. * Letters from and to the court of the Rebbe of Kossov (includes a letter not to appoint a certain individual as president of the kollel due to his ill-temper); several business transactions; etc.

* 2. c. 205 letters and documents concerning Safed sent from and to Vishnitz, Kossov, Komarna, etc. including: A fascinating survey of the manner of collection of funds and distribution during the period of R. Yisroel of Rizhin and R. Chaim of Kossov, with many historical details. * Many interesting letters from R. Moshe Charag, the esteemed head of the Kollel Vishnitz, and related communal disputes; etc.

* 3. c. 120 letters and receipts including a letter from 1896 to R. Mordechai Dov of Hornesteipel (son-in-law of R. Chaim of Sanz) in which he is addressed as "Amarkel VeNasi Eretz HaKodesh" (the administrator and president of the Holy Land) - seemingly unknown from any other source. Several letters from the house of the Admorim (Chassidic leaders) of Kossov on their official stationary; etc.

* 4. c. 250 letters regarding charitable distribution, several penned by R. Moshe Charag to R. Moshe Brumer, the scribe for R. Menachem Mendel of Vishnitz, many of which he requests be returned to him lest their confidential content become public. * A letter from R. Ithamar Tov, the head of the Kollel of Tiberias to R. Menachem Mendel of Vishnitz and to his son R. Baruch of Kossov, defending his position to remain as head of the Kollel. * Several resolutions concerning legal disputes among the various groups. * Complaints written to R. Baruch of Kossov concerning the Beth Midrash of Kossov in Safed; etc.

* 5. c. 250 letters mostly sent from the houses of the Admorim of the Vishnitz dynasty (Kossov, Utiniya, et al) written by their secretaries over an extended period, etc.

A FASCINATING HISTORICAL ARCHIVE RELATING TO THE MANAGEMENT AND DEVELOPMENT OF THE CHASSIDIC COMMUNITY OF SAFED AND SURROUNDING REGION.



Lot 180



Lot 181

181 (ISRAEL, LAND OF). Techinah U'Bakashah. Letter in a fine rabbinic hand written to James Finn, British Consul in Jerusalem and signed in Hebrew by the five representative heads of Ashkenazic Perushim community of Jerusalem. Concerning the rebuilding of the "Churvah" synagogue in the Old City of Jerusalem. *One page. Folds. Noted in English on reverse: "To Mr. Finn. Re July 1854 Petition for leave to rebuild the old Ashkenaz Synagogue." Folio.*

Jerusalem, Tammuz, 1854. **\$4000-6000**

✎ When the Perushim, the students of the Gaon of Vilna, arrived in Jerusalem, they sought to rebuild the synagogue that had been established by R. Yehudah HaChasid more than a century earlier. In order to rebuild a firman was needed to be provided by the Ottoman authorities who were in control of the Holy Land.

The present lengthy letter recounts the myriad of difficulties the community encountered in negotiating with the Sultan, alongside their efforts to raise necessary funds – with the notable Anglo-Jewish philanthropist, Sir Moses Montefiore acting particularly generously.

Although Baron Rothschild sought to aid the project by way of his relationship with the Austrian Consul in Jerusalem, given that many of the Ashkenazic Jews of Jerusalem had roots in and familiarity with England, it is the British Consul, James Finn, that they thought would be best placed to lend his influence with the Ottoman authorities. Meanwhile, the community felt as nomads with no central synagogue in which to pray, indeed they were often left outdoors, subject to the elements.

Overall, rebuilding one of Jerusalem's ruined houses of prayer was seen as having symbolic, mystical significance. The "repairing" of an

earlier destruction would represent the first step toward the rebuilding of the entire city, a prerequisite for the arrival of the Messiah.

The signatories here are Rabbis: Eliyahu Daiches (see Frumkin, Toldoth Chachmei Yerushalayim, Part III, pp. 237-38); Ya'akov b. Yidel Berlin - the father of the Netziv (Frumkin, part III, p. 246); Aryeh b. Yerachmiel Ne'eman Markus (Frumkin, Part III, pp. 263-64; Yochanan Hirsch Shlanka (Frumkin, Part III, pp. 256-57; and Ya'akov b. Mendel of Lutzin (Frumkin, Part III, p. 258).

The philo-Semite, James Finn (1806-72), served as British Consul in Jerusalem from 1845 to 1862. He, alongside his wife Elizabeth Finn, greatly assisted the Jews of the Holy Land and often sought to protect them from unreasonably oppressive Ottoman rule. His efforts did indeed bear fruit and in 1864 the new building of the the Churvah Synagogue was reconstituted. See J. Finn, *Stirring Times*, Vol. II pp. 462-3. See also See A.M. Hyamson, *The British Consulate In Jerusalem*, Part I, pp. 225-27.

182 (ISRAEL, LAND OF). (Pinkas Chaburah Kedosha Pinath Yikrath) [constitutional rules and regulations formulating a committee to publish rabbinic manuscripts] Hebrew Manuscript written in Ashkenazic square and semi-cursive scripts on paper. With **AUTOGRAPH** testimonials bearing signatures, seals and stamps of Rabbis supporting this publication venture. Including: R. Ya'akov Mordechai Hirschenson of Pinsk, his son R. Chaim, the Haham Bashi Abraham Ashkenazi of Jerusalem, Simcha Bunim Sofer of Pressburg, Gedalia Tiktin of Breslau, Meir ben Asher Lemel of Mainz, Zadoc Kahan of Paris, Yoseph Tzvi Dunner of Amsterdam, Eliakim Getschlik Schlesinger of Hamburg, Yitzchak Raphael Ashkenazi of Ancona, and others. *pp. 13. Contemporary boards, worn. Sm. folio.*

Jerusalem, 1875-81. **\$1500-2500**

✎ "There are treasures of ancient manuscripts in the Holy Land. We have decided to establish a Chaburah to preserve, publish ...[and] rescue them from oblivion." The lengthy introduction empowers R. Ya'akov Mordechai Hirschenson of Pinsk (1821-88) and his son Yitzchak Hirschenson (1845-96) to publicize and collect funds for this venture. Contains membership rules and financial matters.

Yitzchak Hirschenson established a printing press in Jerusalem and issued a number of works including the first editions of *Chidushei Megilah* by R. Nisim Ghironi (1884) and the *Beth Habechira* (Meiri) on Yoma (1885). He received the latter manuscript from the Rabbi of Ancona who wrote the final letter of support in this Pinkas.

183 (GORDIN, YEHUDAH LEIB). Kethav HaRabbanuth [two Rabbinical appointments for Rabbi Yehudah Leib Gordin]:

* Rabbinical Appointment as Rabbi of Lomza. Hebrew manuscript on paper written in rabbinic script with a few words in bold square letters. With conditions and responsibilities of the appointment and salary for three years. Followed by 299 signatures including the Dayan Yoseph Abraham [Zinowitz] and community leaders. ff. 4. Lomza, 5th Shevat, 1914.

* **AND:** Rabbinical Appointment as Rabbi of Congregation Tifereth Zion, Chicago. Hebrew manuscript, written in a cursive hand on paper. With conditions and responsibilities of the appointment and salary for five years. With gold stamp and five signatures of the officers. ff. 1. Chicago, 1st Tammuz, 1922.

Lomza & Chicago, v.d. **\$1000-1500**

✎ Aside from his renown as a dramatic orator, R. Yehuda Leib Gordin ("The Lomza Gaon," 1854-1925) was acclaimed as one of the outstanding Poskim of Poland. He was very supportive of the famed Yeshiva in Lomza and was sent by the Rosh Yeshiva, R. Yechiel Mordechai Gordon, to America to raise urgently needed funds. There, the Jews of Chicago were so enthralled by his dynamic personality and scholarship they immediately offered him a pulpit position and the presidency of the Chicago Orthodox Rabbinical Association.

See E. Katzman, *HaGaon R. Yehuda Leib Gordin... HaGaon MeLomza in: Yeshurun Vol. III (1997) pp. 649-78.*

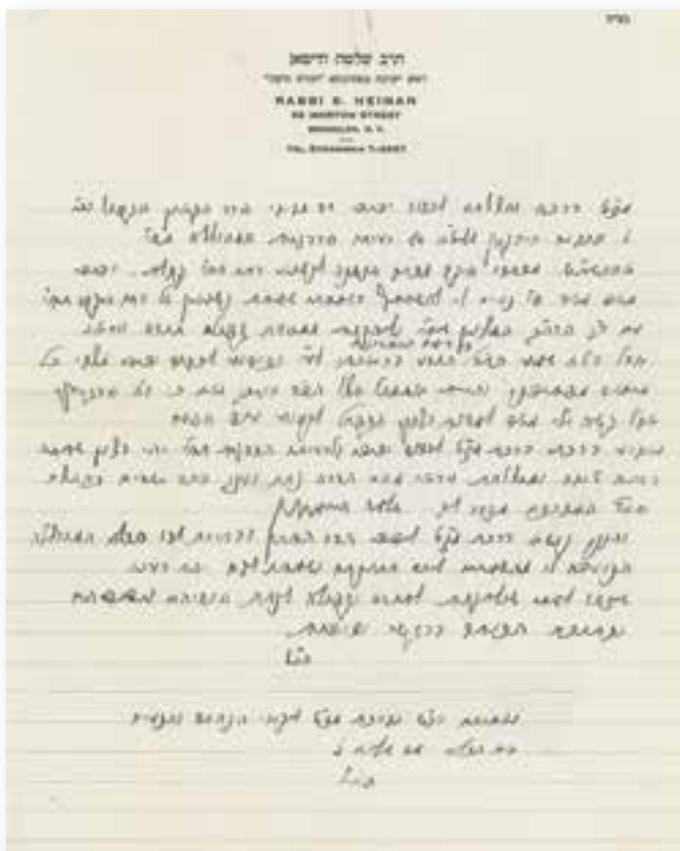
184 **HEIMAN, SHLOMO**. (Rosh Yeshiva, Methivtah Torah Voda'ath, 1892-1945). Autograph Letter Signed, written in Hebrew on letterhead to R. Moshe Dov Ber Rivkin. Acknowledging receipt of an invitation to the wedding of R. Rivkin's daughter, however due to ill health, he is forced to decline, nonetheless sends best wishes to the happy couple. *One page. With original envelope.*

Brooklyn, New York, (1944). \$1000-1500

One of the outstanding disciples of R. Baruch Ber Leibowitz, R. Shlomo Heiman originally served as a Maggid Shiur at R. Elchanan Wasserman's Yeshiva Ohel Torah in Baranovitch before being appointed Rosh Yeshiva of the Ramailes Yeshiva in Vilna. Upon the recommendation in 1935 of R. Chaim Ozer Grodzenski, R. Heiman was selected to be Rosh Yeshiva of Torah Vodaath in Brooklyn. See E. Katzman, Toldoth HaGaon R. Shlomo Heiman in: Yeshurun Vol. VIII, pp. 153-72.

FULL AUTOGRAPH LETTERS BY RABBI HEIMAN ARE SCARCE as the gravity of his illness made it very difficult for him to write.

Rabbi Moshe Dov Ber Rivkin (1891-1977) was one of the most prominent Chabad Chassidim of the last generation. He studied in Yeshiva Tomchei Temimim in the town of Lubavitch under the supervision of the Rebbe Rasha"b, Sholom Dov Ber Schneerson. In 1916 was invited by the Friediker Rebbe, R. Yoseph Yitzchak Schneerson to be his study partner and was warmly treated as a close friend of the Schneerson family. He was appointed and served as Rosh Yeshivath Torah Emeth in Jerusalem, but in 1928 accepted the post of Dean in Mesivta Torah Vodaath, New York, where he remained for over fifty years.



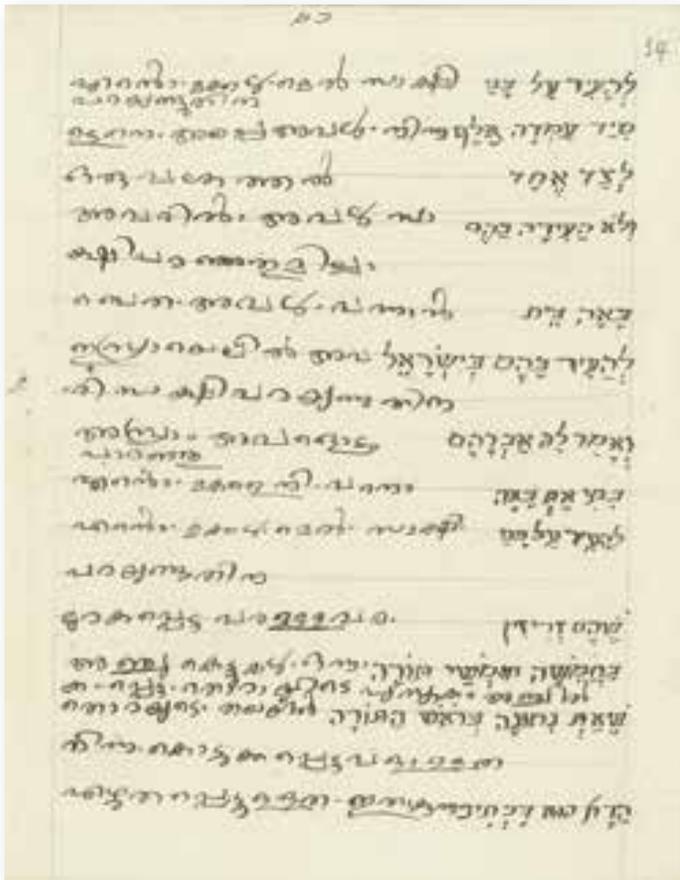
Lot 184



Lot 183



Lot 182



Lot 185

185 (INDIA). Midrash Eicha Rabba [Lamentations]. For use by the Jews of Cochin. Manuscript written on paper. Two columns, vocalized square Hebrew with translation alongside into Malayalam (Malabari). **THE DAVID SOLOMON SASSOON COPY.**

See D.S. Sassoon, *Ohel Dawid: Catalogue of the Sassoon Library* (1932) p. 48, no. 447. pp. 54. *Brown and stained in places. Sassoon library binding. Sm. 4to.*

(Cochin), 19th century. **\$5000-7000**

• The text is part of the Pethichta (introduction) to Midrash Eicha starting with “Besha’ah Shebikesh Hakadosh Baruch Hu” and ending with “Veshavu Banim Ligvulam Amen Kein Yehi Ratzon” (see Buber ed. p. 24). No published version of this translation exists.

The Jews of Cochin have had a long tradition of singing devotional hymns (piyyutim) and songs on festive occasions as well as Biblical and narrative midrashim in Judeo-Malayalam.

Few manuscripts are extant written in Hebrew and Malayalam, the local dialect of the miniscule community of Cochini Jews. Judeo-Malayalam is the only known Dravidian Jewish language.

Cochin, a delightful town at the southern tip of India, has had a Jewish presence whose roots are said to extend back to the time of King Solomon.

Provenance: Sotheby’s New York, Hebrew Manuscripts from the Collection of the Late David Solomon Sassoon, 4th December, 1984, Lot 37.

186 (ITALY). Legal decree issued in the name of Cardinal Alderano Cibo to free the Jew, Samuel Hycim, imprisoned in Ancona. Latin manuscript on vellum. Single sheet, with folded over element at base with wax stamp. *Folds. 8.5 x 5.25 inches.*

Rome, 30th March, 1689. **\$1500-2000**

• After studies in Rome Alderano Cibo (or, Cybo, 1613-1700) was appointed papal prelate in the pontificate of Pope Urban VIII. In 1645 he was elevated to be cardinal and by 1689 was serving as the Cardinal Secretary of State, a papal appointment responsible for all the political and diplomatic functions of the Catholic Church and the second most important office in the Vatican. According to this document Cibo orders that a Jew be freed from prison after swearing with the “Hebrew rite” to liquidate the capital of a loan.



Lot 186

187 (KABBALAH). Midrash Heichaloth [“Midrash of the Palaces.”] Hebrew manuscript written on vellum in a square Oriental type in brown ink. 28 lines per page. **THE DAVID SOLOMON SASSOON COPY.** *One bi-folio leaf (four pages). Repaired with loss of text. Mounted within modern wrappers. Each leaf 7 x 6 inches.*

Orient, 10th century. **\$5000-7000**

• **A FRAGMENT DISCOVERED IN THE CAIRO GENIZAH. AMONG THE VERY OLDEST EXTANT MANUSCRIPTS OF HEICHALOTH.**

Heichaloth, from the Hebrew word for “Palaces,” relates to visions of ascent into heavenly chambers. The genre overlaps with Merkavah or “Chariot” literature, a reference to the Prophet Ezekiel’s chariot. The Heichaloth literature is a genre of Jewish esoteric and revelatory texts attributed to the Tannaic period.

This fragment makes use of several Greek words and contains textual variants from the published text. Cf. S.A. Wertheimer, *Batei Midrashoth* (Jerusalem, 1968).

See D.S. Sassoon, *Ohel Dawid: Descriptive Catalogue of the Hebrew and Samaritan Manuscripts in the Sassoon Library* (London, 1932), Vol. I no. 522; and S.C. Reif, *A Jewish Archive in Old Cairo* (2000) pp. 142-3.

PROVENANCE:

Sotheby Parke Bernet, The Collection of David Solomon Sassoon, 12th May, 1981, lot 28.

Sotheby’s, Property from the Silberstein-Boesky Foundation, 3rd December, 2004, lot 7.



Lot 188



Lot 189



Lot 190

188 (KETHUBAH). [Marriage Contract]. Illuminated manuscript in Hebrew, composed in a Persian Hebrew cursive hand on paper. Uniting the groom, Yoseph ben Abraham, with the bride, Dina bat Hezkia. Text within a square panel surmounted and surrounded by the text of the Priestly blessing and decorative borders with a distinctive Persian design of colorful rectangular blocs. The colors orange, purple and green predominating in floral and leafy motifs, incorporating pheasants at top and bottom. *Few slight tears. Framed. 19.5 x 27 inches.*

Shiraz, (Persia), 5th Nissan, 1840. **\$800-1200**

✦ Shiraz is a town located some 600 miles south of Teheran.

See L. D. Loeb, *The Jewish Wedding in Modern Shiraz in: Folklore Research Center Studies, Vol. IV (1974) pp. 167-76.*

189 (KETHUBAH). [Marriage Contract]. Illuminated manuscript in Hebrew, composed in a Persian Hebrew square hand on paper. Uniting the groom, Yekutiel ben Shmuel, with the bride, Dina bat Hezkia. Text within a square panel surrounded by blessings and decorative borders featuring animals and birds. *Framed. 18 x 26 inches.*

Kermanshah, (Persia), 7th Ellul, 1860. **\$1000-1500**

✦ Kermanshah (also known as Qirmisin, or Bakhtaran), is located 320 miles west of Tehran, close to the border with Iraq.

190 (KETHUBAH). "Booklet-form" Marriage Contract. Folded into six leaves (12 pages). Persian square and cursive Hebrew scripts composed in brown ink on paper. Uniting the groom, Natzer ben Haham Baruch Harofe, with the bride, Natzereth bat Abba. Written within brightly colored decorative borders utilizing a distinct Persian design incorporating geometric and floral motifs. All accomplished in multi-colors with gold predominating. In this style, the decorated pages were prepared first and the text written thereafter. *Contemporary velvet boards. 4to.*

Teheran, 22nd Kislev, 1915. **\$1000-1500**

✦ Exhibited: "To Have and to Hold:" Herbert & Eileen Bernard Museum, Congregation Emanu-El, New York, April-July, 2001.

"Among Muslims in Persia illuminated marriage contracts in the form of booklets were popular from the second half of the 19th century. The layout and elaborate designs of the contracts undoubtedly influenced Jewish-Persian booklet Ketubbot, which emanate chiefly from Teheran in the early 20th century." See S. Sabar, *Ketubbah (1990) no. 227.*

191 (TELZER YESHIVA). A collection of c. 19 Autograph and Typed Letters Signed, written in Hebrew on letterhead to Ben-Zion Shurin, by the Roshei Yeshiva of the Yeshiva of Telz: R. Eliyahu Meir Bloch, R. Chaim Mordechai Katz, and R. Chaim Stein. With related printed materials. *Details accompany the lot. (See also lot# 92).*

Telz (Lithuania), Shanghai & Cleveland, 1934-64. **\$800-1200**



Lot 192

192 (LITURGY). Aryeh Leib Epstein (“The Baal HaPardess.”) Siddur HaTephillah MeHa’Ari Za’l im Peirush Mishnath Chassidim bekitzur... Im Ohr Hashanim... nikra... Mishnath Gur Aryeh.

[Includes Kiddush Levana, Ma’ariv, Mincha, Motzei Shabbath, Birkath Hamazon, Seder Shechiva, Seder Chatzoth, Seder Hayom, Seder Kenisa Lebeth Hakneseth Shachrith, Tephilath Ha’asiah, Seder Tikun Hamagifah, Tikunei Tephiloth Kedoshtho Lekeri, Nusach Hatephila al Hame’ubereth, R. Yishmael Kohan Gadol. With portions of Ohr Hashanim, Shomer Emunim and Sha’arei Rachamim] LARGE PAPER COPY, WITH EXTENSIVE CALLIGRAPHIC MANUSCRIPT MARGINAL NOTES from Sepher HaKavanoth and Mishnath Chassidim. Title-page to Zeh Chibbur Katan (after f. 52) and Sepher Sha’arei Rachamim (after f. 31, second pagination). Kabbalistic diagrams. ff. (2), 56 (lacking title-page), (1), 16, 8, 25-31, 5-6, 13-14. Mispaginated in places, ff. 53-56 bound at end, previous owners stamps, signature of censor on recto of first leaf, marginal tear on first leaf and f. 44 not affecting text. Contemporary boards, light wear. Sm. folio. Vinograd, Koenigsberg 11-12; Vinograd, Vilna Gaon 991; Mehlman 606; see Weiner 442-3.

Koenigsberg, Johann Friedrich Drist, 1765-69. \$5000-7000

• SCARCE. Issued over time, section by section, due to lack of funds and social disturbances. It was never completed. Present here is the rare large-paper printed copy with extensive manuscript additions. Additional printed leaves bibliographically unrecorded.

The Baal HaPardess, who was greatly admired by the Vilna Gaon, intended to reissue the Siddur Sha’arei Rachamim (Salonika, 1741), but as he records in the present introduction, the project had to be aborted due to the outbreak of Haidamack violence.

Instead, the author writes, at present he is only issuing the Mincha and Ma’ariv prayers, as the associated Kavanoth are not too lengthy. Furthermore, at an additional cost, a few large-margined copies of the Siddur will be provided, in which additional marginal space is left for a potential owner to include the Mishnath Chassidim by Immanuel Hai Ricchi (as per the present copy).

The first and second leaves contain a Haskamah Koleleth, dated 5th Elul, 1768 (not noted by Weiner or Yudlov who date the book as 1765-67), signed by 15 Rabbis gathered at the fair in Zelva. Plus separate approbations by R. Moshe Yehoshua Horowitz of Grodno, R. Abraham Katzenellenbogen of Brisk, R. Faivush of Lissa and R. Shalom ben Elazar Rokeach. Also provided here is an important historical Yiddish letter from Old Konstantin dated 1768 concerning the Jewish victims of the Haidamack uprising, which resulted in massacres in Uman and elsewhere in the Ukraine. This portion of the volume was published later, in 1769. These leaves are not in the Mehlman copy nor other recorded copies.

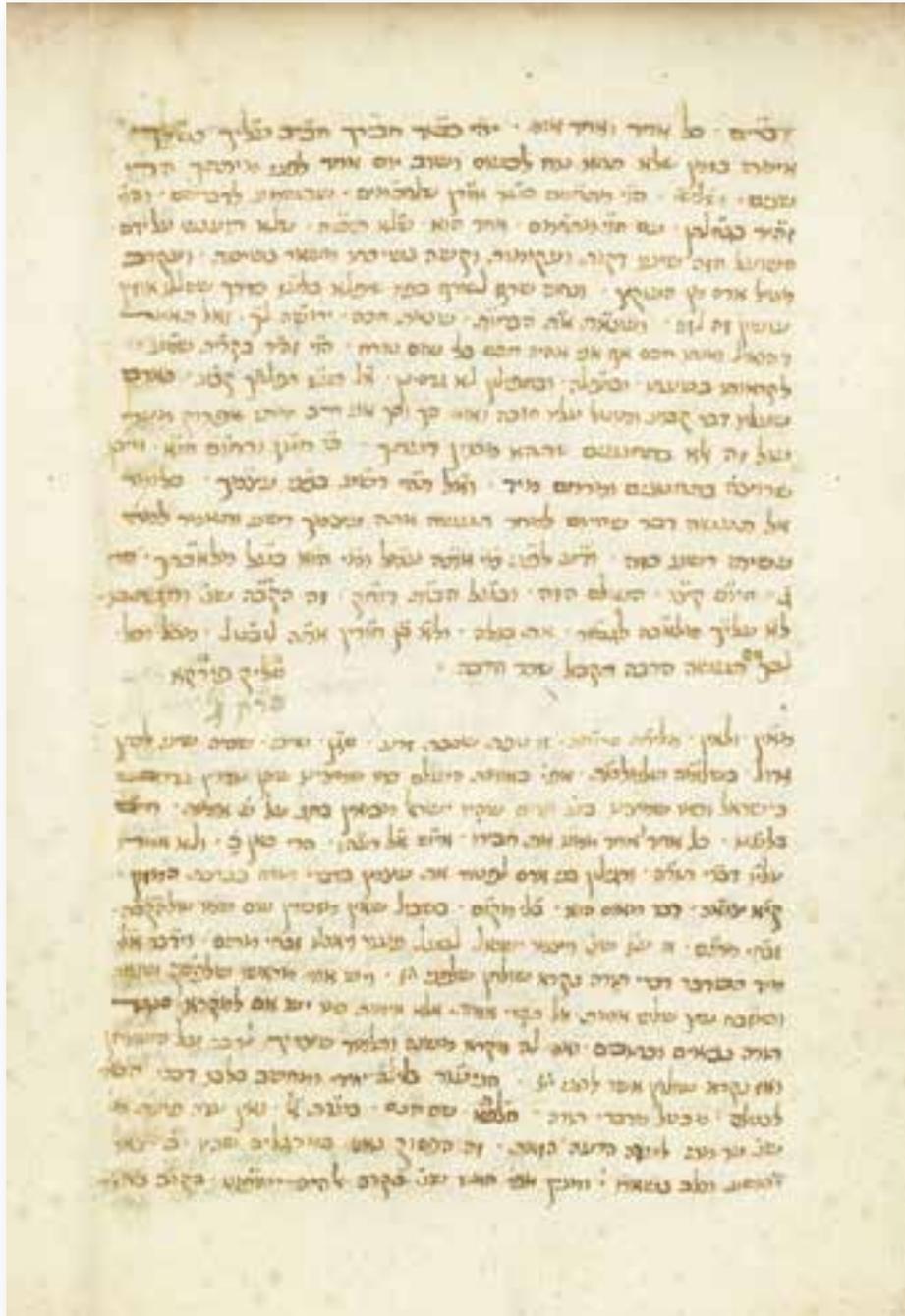
193 KADOURIE, YITZHAK. Amulet. Autograph Hebrew Manuscript. Contains blessings to be cured from physical ailment, mental distress and against the evil eye. The supplicant “will have a happy heart, peace of mind and profitable work in the family business.” With Kabbalistic formulae and symbols. 2 x 3.5 inches. Attractively framed.

(Jerusalem), (ca. 1960). \$2000-3000

• Baghdad-born Haham Yitzhak Kadourie (1899-2006) of Jerusalem was a world renowned Kabbalist who devoted his life to Torah study. He was regarded as a miracle-worker, offering cures to those seeking solutions to personal and spiritual struggles. Thousands of supplicants sought his blessing and the personalized amulets he gave certain followers were seen to have great effect.



Lot 193



Lot 194

194 (MISHNAH). Peirush Rash'i al Masechta Avoth [commentary to Ethics of the Father]. Attributed to Solomon ben Isaac (Rash'i). Hebrew manuscript, written in an Italian semi-cursive hand on paper. The final page in a later hand contains Psalm 109. Signed by censor Giovanni Domenico Carretto (1618). ff. 18 (4 blank). Lightly discolored. Modern vellum, folding box. 4to.

Italy, Late 14th century. **\$16,000-20,000**

❖ **VARIANT EDITION OF THE COMMENTARY ON AVOTH ATTRIBUTED TO RASHI.**

This text varies significantly from the printed versions, and is shorter in length. For a complete analysis of this commentary and its attribution to Rashi, see A. Z. Kinstlicher, Tractate Avoth with Rashi's Commentary [Hebrew] (Bnei Brak, 1992).

The period in which this manuscript was written can be determined by the watermark on the paper (the bow/arrow), similar to Briquet 783-85 and dating to 1361.

See H. Hirschfeld, Catalogue of the Hebrew Mss. of the Montefiore Library and of other Hebrew Mss. in the Jews' College (London, 1904) no. 76.

PROVENANCE:

Solomon Halberstam (shelf no. 256).

Sotheby's, Manuscripts from the Montefiore Endowment, 27th-28th October, 2004, Lot 69.



Lot 195

195 MOSES BEN MAIMON (MAIMONIDES/. RaMBa”M). Sepher HaMitzvoh [“The Book of Precepts.”] Judeo-Arabic Manuscript written in a neat square Hebrew hand, on paper. Some marginalia. ff. 50 (incomplete). Several leaves shorter or cut, with loss of text, leaves frayed, stained and worn in places. Modern calf. Sm. folio.

Yemen, Late-14th century. **\$6000-9000**

• **AN EARLY TEXT OF THIS FUNDAMENTAL WORK**, here, in the original Judeo-Arabic.

Maimonides composed his Sepher HaMitzvoh in Judeo-Arabic, prior to his epic Rabbinic Code, the Mishneh Torah. Only later was it translated into Hebrew.

A codicological and paleographical report prepared by Prof. Shlomo Zucker accompanies the lot, in which he details the similarities of the present manuscript with two others, dated 1383 and 1386.

See Malachi Beit-Arié (Ed.) Paleographical Project of the Jewish National and University Library of the Hebrew University, Aсуfоth Kethavim Ivriyim Meyemei Habenayim, Vol. I, Kethav Mizrachi Vekethav Teimani (Jerusalem, 1988) nos. 126 and 128.

VERY FEW SUCH EARLY MANUSCRIPTS OF THE SEPHER HAMITZVOTH IN THE ORIGINAL JUDAEO-ARABIC ARE EXTANT.

196 REGUER, SIMCHA ZELIG. (Dayan of Brisk, 1864-1942). Autograph Letter Signed, in Hebrew, written to Ezrath Torah. Recommendation to send support for “Harav Hagaon Hagadol R. Chaim Garfinkel, Rosh Yeshiva of Maltch near Brisk.” With stamp of the Beth Din of Brisk. *One page.*

Brisk, 25th Adar, 1939. **\$600-900**

• R. Simcha Zelig served as the Dayan of Brisk for three decades from from 1899. He was the right-hand to R. Chaim Soloveitchik and took charge of daily Halachic matters in the town of Brisk.

197 LANDAU, YA’AKOV. (Chief Rabbi of Bnei Brak, 1893-1986). Autograph Letters Signed (2) and Typed Letters Signed (2), in Hebrew, on letterhead, to R. Moshe Dov Ber Rivkin. Concerning health matters, issues relating to the running of the city of Bnei Brak, and personal connections to the Rebbes of Lubavitch. * WITH: Moshe Dov Ber Rivkin (Author of Ashkavta DeRebbe and Tiphereth Zion, 1891-1977). Draft of original letter reviving the friendship with R. Landau.

Bnei Brak, 1950-76. **\$800-1200**

• A fascinating and moving exchange of reminiscences between two prominent Chabad Chassidim from the generation of the Rasha”b, Shalom Dov Ber Schneerson. (Details accompany the lot).

198 (RABBINIC LEADERS). A collection of 18 Autograph and Typed Letters Signed from various important Rabbis and Roshei Yeshivot residing in Europe, America and Israel, written to R. Moshe Dov Ber Rivkin and Ben-Zion Shurin. Concerning various topics including scholarship, rescue efforts, letters of recommendation, charity and personal. With envelopes. Including Rabbi Yitzchak Hutner (regarding Bal Tosif). * Shmuel Greineman (regarding the death of his brother-in-law, the Chazon Ish). * Avraham Kalmanowitz (seeking to save children from Morocco and Egypt and bring them to the Mirrer Yeshiva in New York). * And: Isaac Halevy Herzog, Shmuel Fundiler of Rietava, Yoseph Eliahu Henkin, Yechiel Mordechai Gordon, Yitzchak Isaac Small of Chicago, Yechezkel Sarna, Moshe Tzvi Neriah, Shmuel Volk and Aaron Kreiser. *Details accompany the lot.*

v.p, 1937-66. **\$800-1200**

199 SCHNEERSON, SHTERNA SORA. (Wife of the fifth Grand Rabbi of Lubavitch, R. Shalom Dov Ber Schneerson (RaSHA”B) and mother of the sixth Grand Rabbi of Lubavitch R. Yosef Yitzchak Schneerson. 1860-1942). Group of three Autograph Letters Signed, each written in a most distinctively florid hand, in Yiddish and Hebrew to Necha Rivkin.

* Concerned to hear of financial difficulties. Advises that parents should assist a young couple, nonetheless, it is appropriate for the wife to seek to earn as well. Concerned about the health of her son, the Friediker Rebbe. Four pages. Leningrad, c. 1924-27.

* Passionate response against outbreaks of violence against Jews in Eretz Israel, “may God heal the broken hearts... and rescue us from this lengthy exile.” One page. (1929?).

* “May God fulfill your hearts desires for good.” One page. n.p. Tisha B’Av, (c. 1930’s)

\$1000-1500



Lot 200



Lot 201

200 SCHNEERSON, NECHAMA DINA. (Wife of the sixth Grand Rabbi of Lubavitch, R. Yosef Yitzchak Schneerson and mother-in-law of the seventh Rebbe, R. Menachem Mendel Schneerson, 1881-1970). Group of six correspondence: Autograph and Typed Letters Signed, all on letterhead, and one telegram, all to Rivkin / Shurin family, sending greetings.

Brooklyn, New York, 1953-57. **\$1000-1500**

❖ **ACCOMPANIED BY:** Printed Invitation from Nechama Dina Schneerson to the wedding of her daughter, Chaya Mushka, to Menachem Mendel Schneerson. Warsaw, 27th November, 1929. (*Laminated, folded*).

201 SCHNEERSON, CHANA. (Mother of the seventh Grand Rabbi of Lubavitch, R. Menachem Mendel Schneerson, 1880-1964). Pre-printed Rosh Hashanah greeting card, with autograph Hebrew signature. With original autograph envelope. *16mo*.

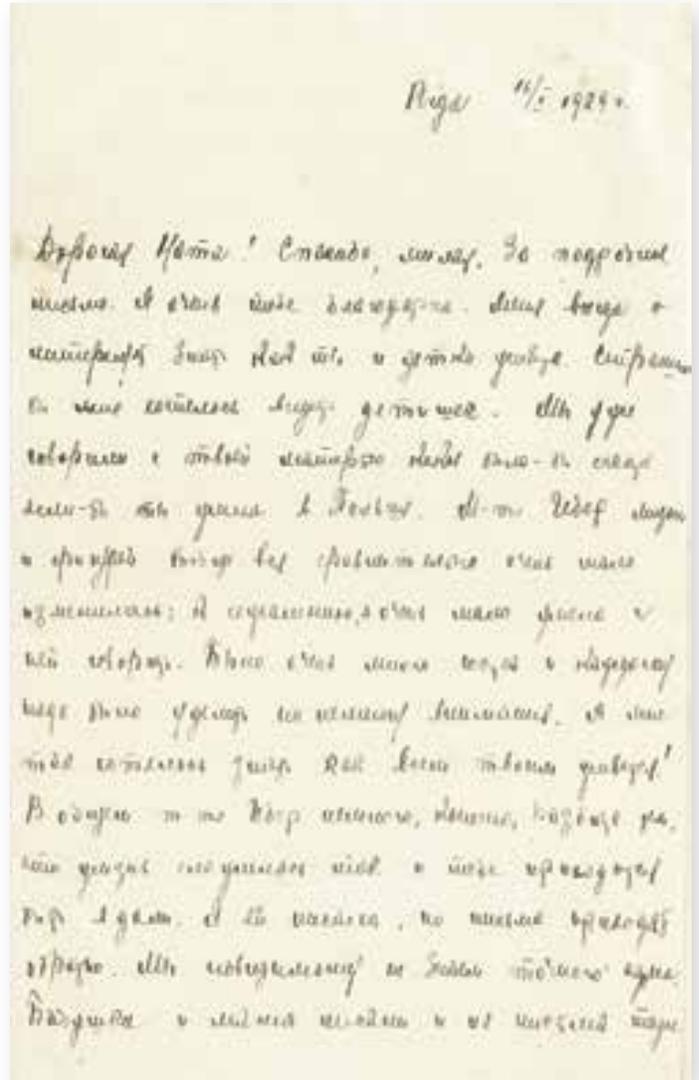
Brooklyn, New York, September, 1957. **\$1000-1500**

202 SCHNEERSON, MOUSSIA (CHAYA-MUSHKA). (Wife of the seventh Grand Rabbi of Lubavitch, R. Menachem Mendel Schneerson. 1901-88). Autograph Letter Signed to Necha Rivkin of Jerusalem (formerly of Rostov, later of New York and wife of Rabbi Moshe Dov-Ber Rivkin of Yeshivath Torath Emeth in Jerusalem and later, Torah Voda'ath of New York). Written entirely in Russian. Mentions family members (mother, paternal grandmother, brother-in-law ("Leibush"), sister Sonia) and her imminent departure from her parents home Riga: "We are leaving soon for Berlin, however I am not entirely sure how, or where, we shall settle." *Three pages. 8vo.*

Riga (Latvia), 16th January, 1929. **\$3000-5000**

❖ The second of the three daughters of the Friediker Rebbe, Yosef Yitzchak Schneerson (1880-1950) and wife to Menachem Mendel Schneerson (1902-94), who succeeded his father-in-law's title in 1951.

Writes to her life-long friend, Necha Rivkin, commencing by asking about her children: "I do so much love children." Makes reference to her recent wedding (27th November, 1928): "There were many guests and I was concerned to pay attention to everyone present." After noting her imminent departure with her new husband to Berlin (indeed just five days after this letter was penned), Rebbetzin Chaya-Moushka writes: "Although grandfather is visiting from Kishinev [R. Avrohom Schneerson], our family is very isolated here. The house is subdued and empty. Once we leave, it is likely to be sadder still. I cannot stop mulling this over, yet there is nothing I can do to change it."



Lot 202



Lot 203



Lot 204

203 SCHNEERSON, SHEINA (HORENSTEIN). (Daughter of R. Yosef Yitzchak Schneersohn, the sixth Grand Rabbi of Lubavitch, 1904-42). Autograph Letter Signed, written in Russian to Necha Rivkin. Writes warmly regarding her correspondent's baby daughter, reminisces of their happy days in Rostov, discusses meeting family members. Signed "Sonia." *One and a half pages, taped along edges.*

Lodz, 25th December, 1928. **\$600-900**

• The youngest of the three daughters of the Friediker Rebbe. Married to Menachem Mendel ("Menik") Horenstein in 1932. Sheina and her husband were unable to flee Poland along with other members of the Schneerson family and were subsequently killed by the Nazis in the Treblinka extermination camp. She was particularly close to her sister Rebbetzin Chaya Moussia and is memorialized on the latter's tombstone in the Old Montefiore Cemetery, Queens, New York.

204 SCHNEERSON, CHANA (GURARY). (Daughter of R. Yosef Yitzchak Schneersohn, the sixth Grand Rabbi of Lubavitch, 1899-1991). Autograph Letter Signed, written in Russian on Gurary letterhead, to Necha Rivkin. With much personal detail regarding herself, her husband and son and her sister Moussia, newly-married to R. Menachem Mendel Schneerson. *Two pages.*

Riga, 17th March, 1929. **\$700-1000**

• The oldest of the three daughters of the Friediker Rebbe. Married to Shmaryahu Gourary ("The Rashag.") She is buried in the Floral Park Cemetery, New Jersey.

"Details of Moussia's wedding you have certainly read in all the newspapers. She has had much to deal with, since such fanfare is not her style. Her husband is our second cousin and they have been acquainted since 1923 when they met in Kislovodsk. He very much loves Moussia and prizes her highly. Our Moussia has so much come into her own, she is well educated and socially most successful. They live in Berlin as her husband studies in university. They are very happy."

Recounts that her own husbands constant travels leaves her very isolated. Also records her impressions of her young son and memories of happy years in Rostov.

205 SCHNEERSON, YOSEF YITZCHAK & MENACHEM MENDEL. (Sixth and seventh Grand Rabbis of Lubavitch). Group of nine Typed Letters Signed, in Hebrew, on letterhead, written to Aaron Ben-Zion Shurin (7) and his father-in-law, Moshe Dov-Ber Rivkin (2). All either New Year greetings or blessings upon family occasions. *Each, one page.*

Brooklyn, New York, 29th Sivan, 1944. **\$700-900**

• Comprising: Four letters by the Friediker Rebbe, 1945-48 (with one envelope). * Five letters by the Rebbe, 1951-60 (with two envelopes).

206 SCHNEERSON, MENACHEM MENDEL. (Seventh Grand Rabbi of Lubavitch, 1902-94). Three Typed Letters Signed, written in English to Shaye Elya (Charles) Vernoff. Addresses very directly stark matters relating to personal identity (religious, sexual), depression and suicide. **ACCOMPANIED BY:** Drafts of two letters from Vernoff to the Rebbe, and two "public letters" sent by the Rebbe. With three envelopes.

Brooklyn, New York, 1961-65. **\$1000-1500**

• Charles (Chuck) Vernoff (1942-2013) was a beloved professor of religion at Cornell for 28 years. The deeply honest and profound correspondence he had with the Lubavitcher Rebbe, displays how very troubled the young man was at the time, and in turn, the lengths that the Rebbe went to provide mental comfort and spiritual direction.



Lot 207

207 (SCHNEERSON FAMILY). Archive of correspondence between several legal and political offices seeking to rescue Rabbi Yosef Yitzchak Schneersohn and his family from Nazi-occupied Poland. *c. 140 documents. Inventory available upon request.*

December, 1939-January, 1940. **\$20,000-30,000**

DOCUMENTS RELATING TO THE FLIGHT OF THE LUBAVITCHER REBBE FROM NAZI-OCCUPIED EUROPE TO FREEDOM IN THE UNITED STATES. ONE OF THE MOST EXTRAORDINARY JEWISH RESCUES UNDERTAKEN IN NAZI EUROPE.

Rabbi Yosef Yitzchak Schneerson (1880-1950), the sixth Lubavitcher Rebbe, refused to abandon his community of Otwock, a suburb of Warsaw, following the German invasion of Poland on September 1st, 1939.

Samuel Kramer, chief legal counsel of Agudas Chasidei Chabad in America sought to devise a plan, along with the assistance of several legal and political officials in both America and Nazi Europe, to rescue the Rebbe and bring him and his family to the United States.

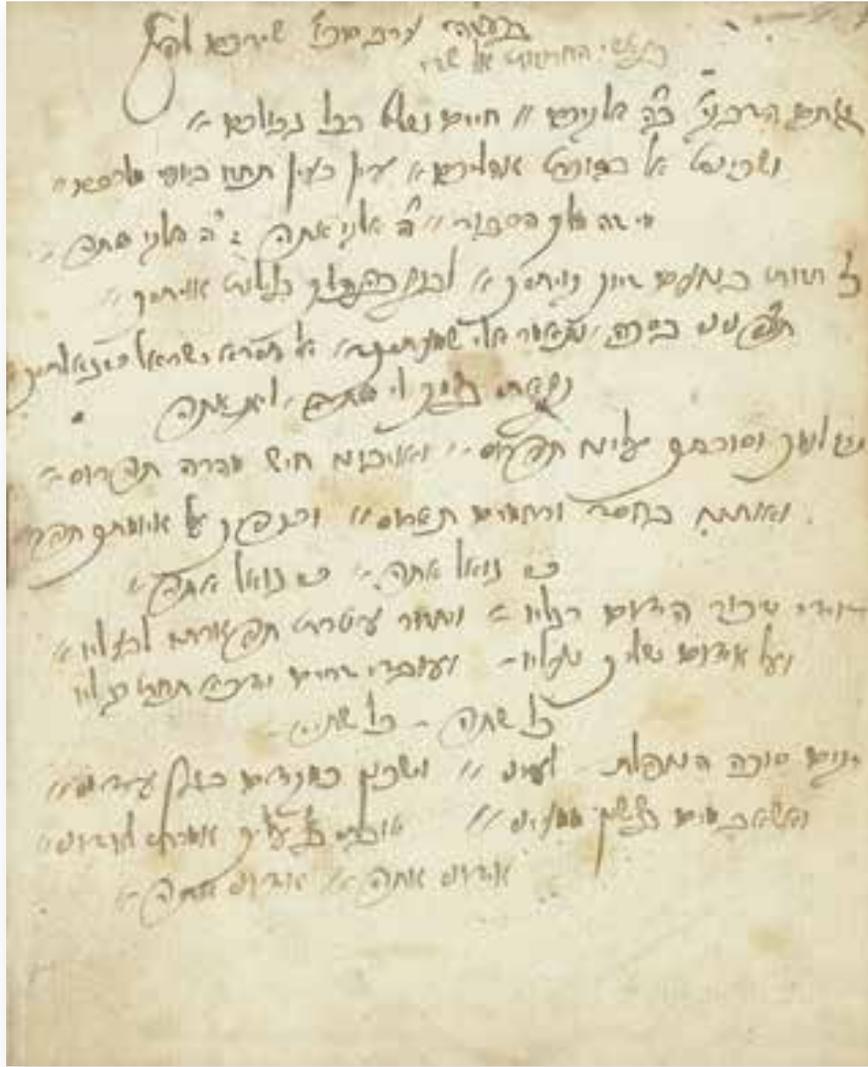
Closely aided by Washington attorney Max Rhoades, Kramer successfully lobbied Robert Pell, the Assistant Secretary of State in recognizing the urgency of rescuing the revered Chassidic leader. Through Pell's efforts, Major Ernst Bloch, an official in the Nazi military intelligence agency (Abwehr), was appointed to locate and transport the Rebbe and his family from Warsaw to Berlin and then on to Riga, where they waited for their visa approval to travel on to America.

While in limbo in Riga, Kramer along with Rabbi Israel Jacobson, the Executive Director of Agudas Chasidei Chabad of America and Canada, worked tirelessly to ensure the Rebbe and his family received financial support, while simultaneously seeking to persuade the US immigration authorities that Chabad's role in America was not only legitimate, but of vital necessity for the good of the country.

Finally, on the 19th March 1940, the Rebbe and his entourage arrived in New York. Thereafter a new chapter of the storied Lubavitch-Chabad Chassidic movement was to embark.

This archive contains documents and correspondence from December 1st, 1939 - January 9th, 1940, primarily between Kramer, Rhoades, Pell and Jacobson.

Issues discussed include: Which members of the Schneerson entourage are to be included in the rescue. * Concern that the Russians might close the Latvian border leaving the Rebbe vulnerable as he was regarded as a Soviet counter-revolutionary. * Various plans how to travel onward from Latvia (Sweden, Switzerland, Italy, England, Cuba). * Matters relating to the rescue of "Rabbi Mendel Schneersohn and his wife, Chaja Musia Schneersohn." * Seeking to establish the immigration status under which the Rebbe is to be rescued. * Difficulties in providing for the rebbe's daughter Sonia and husband Mendel Horenstein (they were indeed trapped and ultimately killed in Treblinka). * The Rebbe's library and personal possessions. * Financial matters and disputes between the attorneys.



Lot 208

208 SOFER, MOSHE. (The “Chasam Sofer,” 1762-1839). Tephilah LeMoshe [poetry]. Including additional poems in the hand of his son, R. Shimon Sofer (the “Michtav Sofer,” 1820-83). **AUTOGRAPH MANUSCRIPT** in Hebrew on paper. Including four pages in the hand of the Chatham Sofer (ff. 24-25, folio numbers later marked in pencil at top of page). Stamps of Shlomo Alexandri Sofer of Sereth, son of R. Shimon Sofer of Cracow, with inscription by Wolf Ber Schreiber of Sereth and others. Commentary on the poems in a different hand. ff. (40). Stained, opening blank loose, Contemporary boards, worn. Sm. 4to.

(Mattersdorf?), Mid-19th century. **\$15,000-25,000**

• **AN IMPORTANT MANUSCRIPT CONTAINING AUTOGRAPH POEMS BY BOTH THE CHASAM SOFER AND HIS SON, THE MIGHTAV SOFER. WITH VARIANCES AND UNPUBLISHED MATERIAL.**

The Chasam Sofer composed these soulful poems in the days between Yom Kippur and Sukoth while absorbed by a high level of spiritual devotion. Although entitled Tephilah LeMoshe on the first page of this manuscript, most were later published under the title Shirath Moshe. The poem “Yedid Naphshi, Chelki Vetzur Levavi” that appears here on f. 24 is reproduced in Shirath Moshe HaShalem (Jerusalem, 2008) p. 54, and identified there as being in the hand of the Chasam Sofer.

R. Shlomo Alexandri Sofer states at the beginning of Shir Chadash that the Tzaddik R. Yehoshua of Belz greatly praised his father’s poetry. The note in this manuscript from R. Shimon Sofer (f. 19) is slightly different from the published version in Shirath Moshe HaShalem (p. 102). * ff. 26-27 contain “Devarim Yekarim... MeRosh HaMedabrim Adoni Avi Mori VeRabi Maor Hagolah...” R. Moshe Sofer... Nine different interpretations and acrostics of the word “Bereishith.” With additional notations in a later hand noting the year and the comment “Bashinui Lashon Maran.” * f. 28 contains a poem for Chanukah by R. Meir Eisenstadt of Ungvar with the acrostic “Ani Meir ben Yehudah Chazak.” * The poems by R. Shimon Sofer (ff. 29-31) contain variances from the published versions, as well as an unpublished commentary. * The poem on f. 33 contains an unpublished introduction stating that R. Shimon Sofer composed it on the third day after the Brith Milah of his son Yoseph Eliezer in the year 1851. * f. 35 contains a slightly different version of this poem. * The final leaves (ff. 39-40) contain differing versions of the poem “Shachar Avakshecha” which was later published as “Shachar Ashachrecha.”

This manuscript belonged to R. Shimon Sofer (Chief Rabbi of Cracow, son of the Chatham Sofer, 1820-83) and later to his son, R. Shlomo Alexandri Sofer of Sereth.

See Shlomo Alexandri Sofer (Ed.) Shirath Moshe im Shir Chadash by R. Shimon Sofer (Vienna, 1902).

209 SOFER, AVRAHAM SHMUEL BENJAMIN WOLF.

(The "Kethav Sofer," 1815-71). Hebrew novellae on the Sugya of Tipath Chalav. **AUTOGRAPH** manuscript on paper. *Seven leaves (f. 5 apparently wanting). Unbound. Sm. folio.*

Pressburg, 1870. **\$3000-5000**

Concerning a drop of milk that accidentally fell onto a piece of meat, as discussed in Talmud Tractate Chullin f. 108. The opening page states this novellae was composed when the topic was studied in the Yeshiva at the beginning of the summer session of 1870.

The eldest son of the Chasam Sofer, the Kethav Sofer succeeded his father as Rabbi and Rosh Yeshivah of Pressburg in 1840.

210 SILVER, ELIEZER.

(President of the Union of Orthodox Rabbis of the United States and Canada, 1882-1968). A group of three Autograph Letters Signed, each written in Hebrew on letterhead, to Ben-Zion Shurin. Tendering good wishes on personal matters, compliments on articles published in The Forward and his opinion regarding Joseph P. Kennedy, Sr. (see below). *Each, one page in length, along with enclosures and original envelopes.*

Cincinnati, 1941-62. **\$1000-1500**

Rabbi Silver defends President Truman and criticizes Kennedy: "A small person with an inflated ego who opposed the opinion of the Rabbis that traveled to Washington D.C. to discuss the "shechita" issue with the Senate. Most of the senators were friendly and greeted the Rabbis with honor, however, Kennedy was arrogant, ill-mannered and uncouth. I told the other rabbis that he was undoubtedly an anti-Semite. At the time I did not know that he was a rich Catholic. It is incomprehensible that Jews should support such an enemy of our people." In an earlier letter dated 1941, Silver excuses himself for his short reply as he was busy "sending cables and telegrams concerning other issues. The matter in Washington is progressing with much difficulty."

211 SOLOVEITCHIK, JOSEPH DOV.

(Leading American Orthodox Rabbi and Rosh Yeshiva RIETS, 1903-93).

Group of eight Autograph Letters Signed, written in Hebrew to R. Moshe Dov Ber Rivkin and his son-in-law, R. Aaron Ben-Zion Shurin. Six on personal letterhead. Five beautifully phrased New Year greetings to Rabbi Rivkin; remaining letters written to Shurin discuss articles in the Forward and the Yohrzeit lecture. *With seven envelopes.*

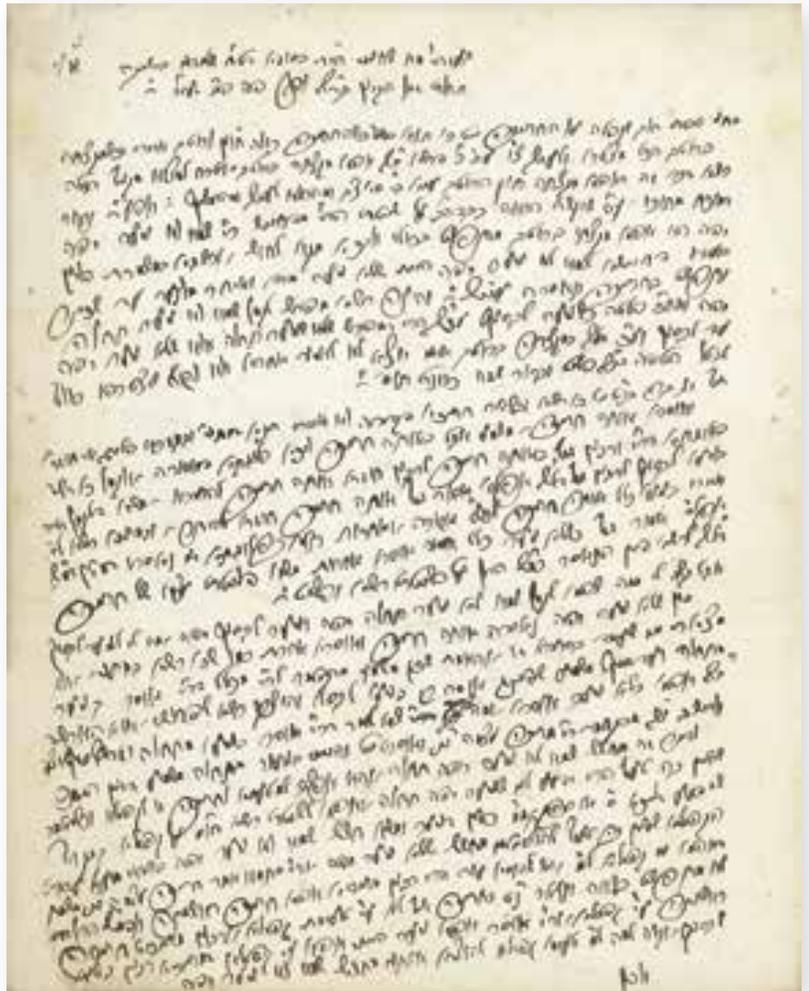
Roxbury & Brookline, Mass. 1955-73. **\$600-900**

212 SPIRA, CHAIM ELAZAR.

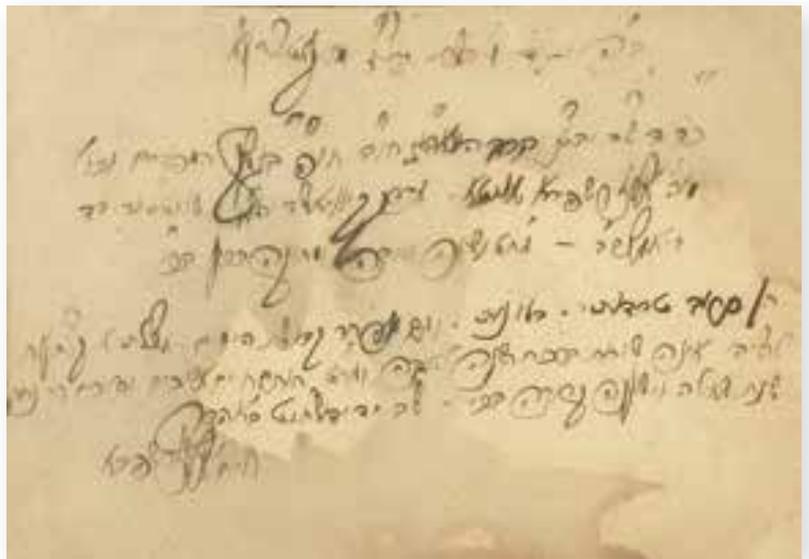
(The Minchas Elazar, 1872-1937). Autograph Postcard Signed written in Hebrew to his relative, R. Elazar Spira of Kiviashd, Hungary. New year's greetings: "Due to overwhelming concerns and fear of these High Holy days, I have set aside time to send you good wishes for a Gemar Chasima Tova, for a long and blessed life of calm and satisfaction." *One page. Stained.*

Munkatch, 7th Tishrei, 1936. **\$3000-5000**

R. Chaim Elazar Spira, Grand Rabbi of Munkatch (Munkacs) was noted for his opposition to Zionism.



Lot 209



Lot 212



Lot 213

213 (TALMUD, BABYLONIAN). Tractate Shabbath. Hebrew manuscript written in square Oriental type on vellum. Two leaves (four pages) 44-46 lines per page composed in a single column. Corresponds to the published Talmud text of ff. 30r-32v (as per the Vilna foliation). **THE DAVID SOLOMON SASSOON COPY.** *Expert paper repairs with loss of text. Mounted within modern wrappers. Each leaf 8.5 x 10.5 inches.*

Orient, 11th century. **\$20,000-25,000**

☛ **ONE OF THE EARLIEST EXTANT TALMUD MANUSCRIPTS. A FRAGMENT DISCOVERED IN THE CAIRO GENIZAH. CONTAINS MORE THAN ONE HUNDRED TEXTUAL VARIANTS.**

According to Igereth Rav Sherira Gaon, the Talmud was orally preserved exclusively, and it was only in the 10th century was it seen fit to record the text in written form. Accordingly, this Talmud fragment is among the very first texts to have ever appeared. In particular, this represents the earliest extant text that focuses upon the laws and observances of the Sabbath, a concept utterly sacrosanct to the traditions of the Jewish people, uniquely preserving them through the millennia in both time and in space.

See D.S. Sassoon, *Ohel Dawid: Descriptive Catalogue of the Hebrew and Samaritan Manuscripts in the Sassoon Library* (London, 1932), Vol. I no. 521.

PROVENANCE:

Sotheby Parke Bernet, The Collection of David Solomon Sassoon, 12th May, 1981, lot 34.

Sotheby's, Property from the Silberstein-Boesky Foundation, 3rd December, 2004, lot 3.



Lot 214

214 (TALMUD, BABYLONIAN & JERUSALEM). Tractate Sanhedrin. Hebrew manuscript written in square Oriental type on vellum. 28-32 lines per page composed in a single column. **THE DAVID SOLOMON SASSOON COPY.**

Text corresponds as follows: f. 1r-v = Babylonian Talmud, Sanhedrin ff. 91r-92r (as per the Vilna foliation). * ff. 2-3 = Jerusalem Talmud, Sanhedrin chap. 2: ff. 4-6; and chap. 3: ff. 5-8. *3 leaves, edges damaged with loss of letters, some holes causing occasional loss, outer half of folio 3 cropped (lacking other half). Mounted within modern wrappers. Each leaf 9 x 11 inches (approx).*

Orient, 10th-11th century. **\$20,000-25,000**

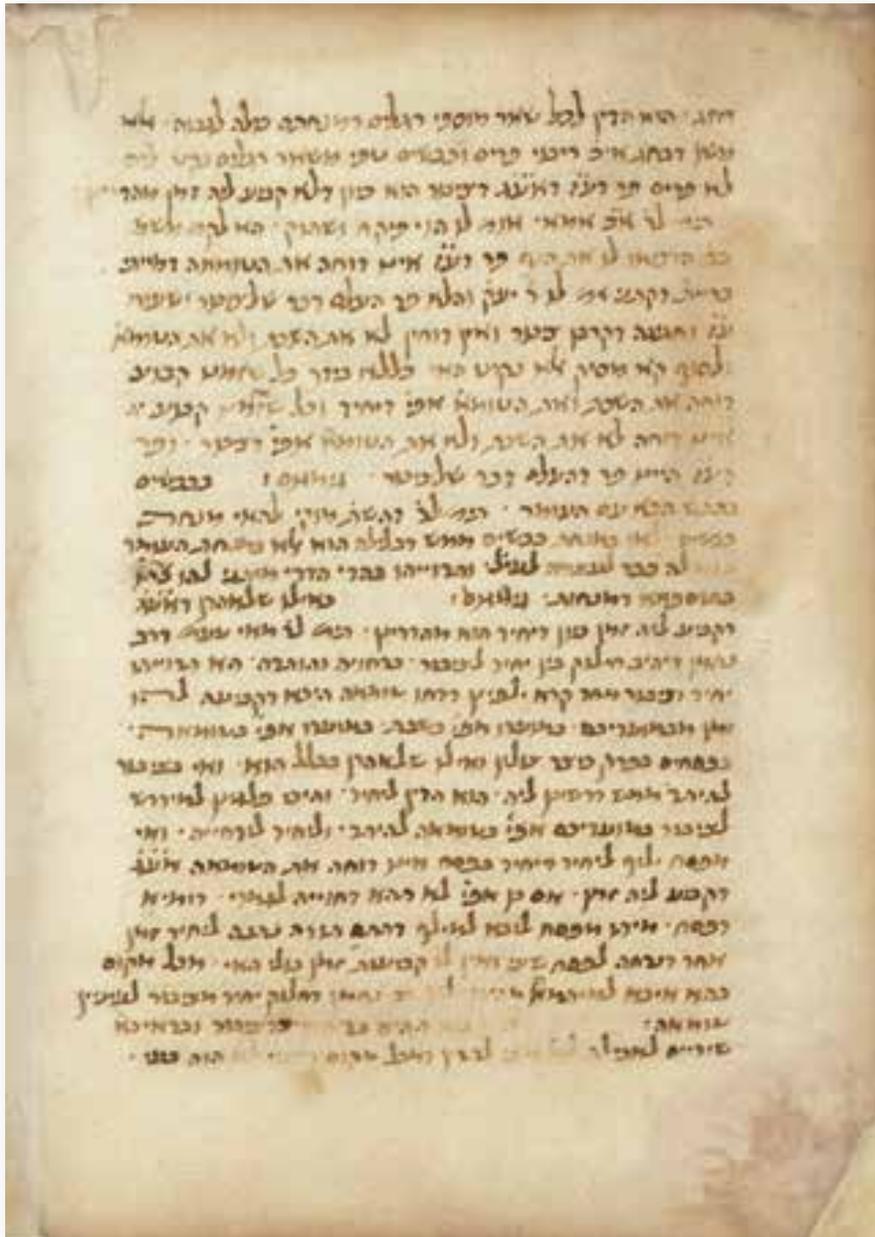
❖ **ONE OF THE EARLIEST EXTANT TALMUD MANUSCRIPTS WITH CONSIDERABLE TEXTUAL VARIANTS FROM THE PRINTED EDITIONS.**

This fragment was recovered from a later binding. It is interesting to note that both the Jerusalem and Babylonian Talmuds are represented here, seemingly indicating that the text of both were written at the same time and studied simultaneously. See A. S. Scheiber, *Medieval Hebrew Manuscripts as Binding Boards in the Libraries and Archives of Hungary in: The Joshua Bloch Memorial Volume* (1960) pp. 19-28; Mauro Perani, *Fragments from the Italian Genizah: An Exhibition* (Bologna 2000).

PROVENANCE:

Sotheby Parke Bernet, The Collection of David Solomon Sassoon, 12th May, 1981, lot 35.

Sotheby's, Property from the Silberstein-Boesky Foundation, 3rd December, 2004, lot 2.



Lot 215

215 (TALMUD). Isaac ben Jacob HaLavan. Tosafoth to Babylonian Tractate Yoma. Hebrew manuscript, written in an Italian-Aschkenazic semi-cursive hand on vellum and paper. ff. 20. Dampstained, damaged corners expertly repaired, few leaves heavily browned. Modern half-morocco. Sm. 4to.

Italy, c. 1320-1350. \$16,000-20,000

⚡ THE ONLY EXTANT MANUSCRIPT OF YITZCHAK BEN YA'AKOV HALAVAN'S TOSAFOTH ON TRACTATE YOMA.

R. Yitzchak ben Ya'akov Halavan authored the Tosafoth of Tractates Yoma and Ketuvoth as they appear in our current Talmud editions. A native of Bohemia (Prague), he was known to have written responsa as well as composed piyutim. See E. E. Urbach, *Ba'alei HaTosafoth* (Jerusalem, 1986) pp. 219-21.

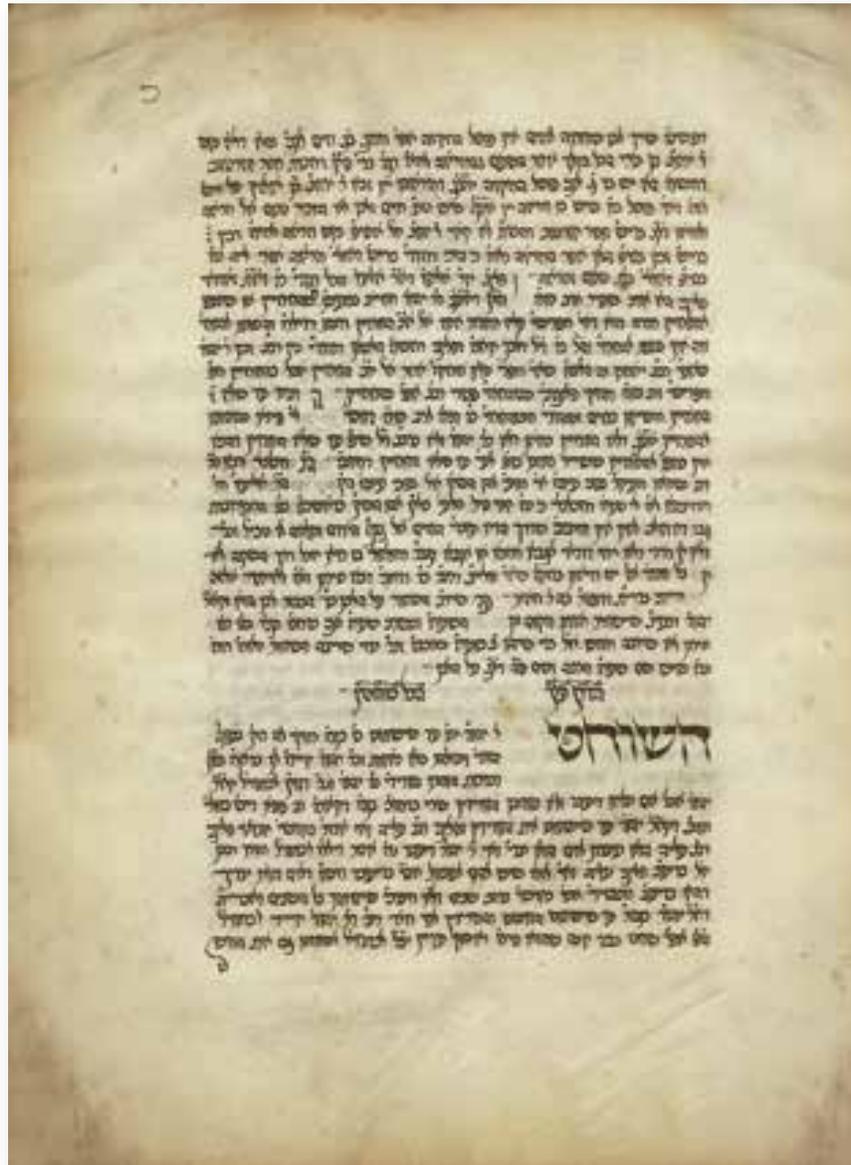
The present manuscript contains the text of Tosafoth until Yoma 25a (as per the Vilna foliation) and was written by several hands. The text begins on 1v: "In the name of the Dweller upon High, I will begin to write the Tosafoth of Yoma of R. Yitzchok Halavan."

The period in which this manuscript was written can be determined by the watermark on the paper (a key), similar to Briquet 3777-3782. See H. Hirschfeld, *Catalogue of the Hebrew Mss. of the Montefiore Library and of other Hebrew Mss. in the Jews' College* (London, 1904) no. 66.

PROVENANCE:

Solomon Halberstam (shelf no. 164).

Sotheby's, Manuscripts from the Montefiore Endowment, 27th-28th October, 2004, Lot 59.



Lot 216

216 (TALMUD). Tosafoth to Babylonian Tractate Chulin. Hebrew Manuscript on vellum, written in Aschkenazic semi-cursive type with initial words in square type. Geometric and other embellishments on f. 31r. A former owner from a later period appears on 34v: “This Tosafoth on Chulin is mine, Asher bar Shimon [he signs three times and then continues] three times is a chazakah, I studied this Tosafoth in the community of Frankfurt.” ff. 52 (incomplete). Pricked in the inner and outer margins for ruling, natural vellum flaws, few holes and tears with early sewn repairs. Modern vellum. Lg. 4to.

Germany, 14th century. \$45,000-60,000

❖ **SCARCE EARLY MANUSCRIPT OF TOSAFOTH TO CHULIN.**

All Tosafoth manuscripts are exceedingly rare. Extant are only five manuscripts of Tosafoth to Chulin, of which only one is complete, the others are fragments. The present manuscript contains Tosafoth that corresponds to Chulin ff. 11b-67b and ff. 89b-102b (as per the Vilna foliation). Compared to the standard edition, the manuscript contains a great many variants. Some are simply stylistic, others however contain readings that are substantially different from the printed version. The scribe alludes to his name in several places as “Yedidiah” (see ff. 23v, 30v, 57r) who is otherwise unknown. The Manuscript is numbered in a later hand, 8-59 (hence the first 7 leaves lacking).

Several marginal notations, some extensive, appear throughout from later periods (15th-16th centuries). In some cases the notes on the side serve to fill in a word missed by the copyist, while in other places the glosses present a question or a dissenting view other than Tosafoth. Several additions (“gilyonoth”) are cited as well.

The order of the chapters is different than the order found in the published text. Here chapter seven follows immediately after chapter three on the same page (f. 48v). It cannot be deduced that there was another order to the chapters of Chulin, perhaps this copyist lacked a complete Tractate? See Epstein, Mavo L’Nusach Hamishnah, Vol. 2, p. 988.

A comprehensive study of Tosafoth to Chulin has yet to be undertaken. The present manuscript would immensely add to scholarship, seeking to understand the intricacies contained within this popular, though demanding Tractate.

PROVENANCE: Sotheby’s, Judaica, 13th December, 2006, Lot 172.



Lot 217

217 WEDGWOOD, JOSIAH. Collection of Miscellaneous Papers. Including: Correspondence with Chaim Weizmann, Rabbi Stephen Wise and Zionist Revisionist Louis Newman. * Correspondence dealing with efforts to forge a British-Russian alliance to oppose Hitler. * A 17-page autobiography for his grandchildren. 58 items (100 pages): Typescripts, mss., carbon copies, and miscellaneous documents. *Abbreviated inventory available upon request.*

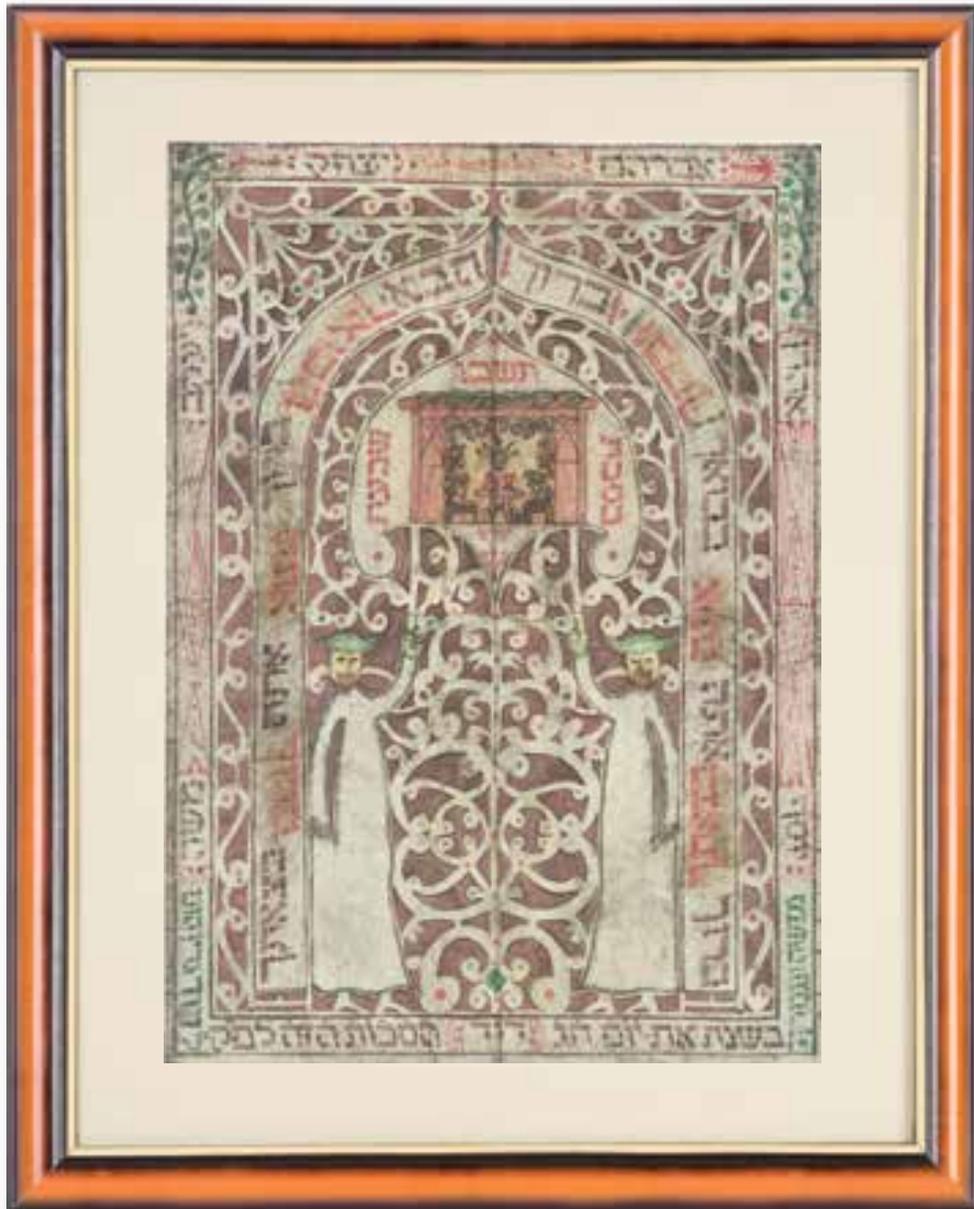
v.p, 1938-39. \$6000-8000

⚡ A great-great-grandson of the famous potter, the parliamentarian Lord Josiah Wedgwood (1872-1943) was one of the leading Anglo-Christian advocates for Jewish causes. A vocal and forceful supporter of Zionist ambitions from early on - he was one of the original proponents of the Balfour Declaration - he later agitated publicly on behalf of Jewish victims of the Nazi onslaught. Lord Wedgwood was particularly close to the Revisionist leadership and criticized the Zionist establishment for taking a moderate stand in regard to the British. His support for 'illegal' immigration and other Zionist underground activities (including militarism) put him at odds with his Government to the point that he risked being prosecuted for incitement. Wedgwood's friendship has been recognized by the State of Israel by naming a town, streets in the major cities and a naval warship in his memory.

The present lot contains an archival snapshot of Wedgwood's activities in the years 1938-39, with a particular emphasis on Jewish matters, including correspondence with various Zionist leaders. In the draft of an address to the Government he stressed that the restoration of order in Palestine was paramount; separately in a memorandum he encouraged Weizmann to face the British with the "threat of force ... Show them that there will be trouble." In another letter to Weizmann Wedgwood urged the Zionists to conduct illegal immigration and let the British know that "the Jews of Palestine will resist by every means ... We cannot hope to help those who do not dare to help themselves ... Neither Churchill nor I will raise a finger unless you and your people show courage and take risks on yourselves."

The British reaction to Wedgwood is possibly hinted at here as well. One correspondent noted, "I can only hope that you will not involve us in high treason against His Majesty's present Government. If even so large hearted and tolerant monarchs as the Stuarts were in power today you would long since have lost your head on Tower Hill." Another letter from the English Speaking Union (New York branch) expressed satisfaction that Wedgwood would address them but noted, "it might be well to omit racial subjects."

See Paul Mulvey, *The Political Life of Josiah C. Wedgwood* (2010); Joshua B. Stein, *Our Great Solicitor: Josiah C. Wedgwood and the Jews* (1992).



Lot 218

218 (SUKAH DECORATION). Illuminated manuscript leaf, written in Hebrew **ON VELLUM**. Symmetrical paper-cut, decorated in watercolor, depicting two bearded men welcoming the visitor to the Sukah, supporting a shield bearing image of a Sukah surrounded by the Biblical verse: "In the Sukah you shall sit for seven days." Further, along an architectural arch motif, are expressions of welcome: "Blessed are you when you come in and blessed are you when you leave." Finally, along perimeter are the names of the seven Ushpizin - or traditional Biblical visitors to the Sukah each night of the holiday. Also, the name of the scribe: Dovid Greunhut and date in acronym "This Day of the Holiday Sukoth" = [5]577. *Laid down on colored card-stock, some later restoration. Attractively framed. 10.5 x 7.25 inches.*

Continental, 1817. **\$8000-10,000**

• Special paper-cuts were made on the occasion of different festivals to decorate the house, synagogue, or in this case, the Sukah. The ones produced for Sukoth would often depict the Ushpizin: Abraham, Isaac, Jacob, Joseph, Moses, Aaron and David. See J. & Y. Shadur, *Jewish Papercuts* (1994) pp. 50-1, fig. 81.

219 (ZIONISM). Sisters Tamar and Rachel Hirschenson. Autograph Album. With greetings from delegates attending the Sixth Zionist Congress in Basle. Includes Dr. Nahum Slouschz. Manuscript written in various hands in Hebrew, German, English and French. With related newspaper inserts and portrait of Theodor Herzl. *pp. 17 (excluding blanks). Few pages loose. Original decorative boards. Oblong 8vo.*

Basle-London-Glasgow, 1903-04. **\$500-700**

• Rabbi Chaim Hirschenson (1857-1935) allowed his young daughters to accompany him from Constantinople to Basle (via London) to attend the Zionist Congress. Among the contributions to this album, much is made of the girls fluency in spoken Hebrew. In later life, Tamar Hirschenson married David de Sola Pool, Rabbi of Cong. Shearith Israel, New York.



220 (MEGILATH ESTHER). Scroll of Esther accomplished in black ink on vellum. Composed in 17 columns on 4 membranes. Initial column containing a panel for the blessings chanted prior to the reading. The text set within **ELABORATELY ENGRAVED HISTORIATED BORDERS** depicting the characters and scenes that populate the Purim narrative. Height: 6.5 inches. Inscription along margin of final membrane: "This belongs to Naphtali Henry Hart given to him by his father D. Hart Dece(mber?)." With manuscript notes scattered throughout. Set on wooden roller and thumb-tab. *Stained, faded in places, first membrane detached.*

Dutch, 18th-century. **\$8000-12,000**

• Naphtali Henry Hart (1800-32) was born to Daniel and Bella (Levy) Hart. Daniel Hart was born in Mannheim, Germany and settled in Charleston, South Carolina in the wake of the American Revolution. The senior Hart helped revive the city's Chamber of Commerce, rebuilt the city's war-stricken economy and was a major financial contributor to Charleston's Kahal Kadosh Beth Elo-him. Several Harts married into families with Sephardic names such as Seixas, Lopez, and Lazarus.

PROVENANCE: The late Rabbi Dr. David De Sola Pool.



Lot 221

221 (MEGILATH ESTHER). ELEPHANTINE Scroll of Esther.

Contemporary Hebrew manuscript written in an uncommonly bold Aschkenazic hand on vellum. Composed in 38 columns on 38 membranes. Set on Torah-scroll style roller.

Length: 76.3 feet (916 inches / 23.27 meters). Height: 21 inches. Crafted utilizing only the very highest grade quality materials: Hand-crafted vellum (Napershtak), imperishable ink (Dio-LaNetzach) and Bubinga / African Rosewood.

\$20,000-25,000

• **AN EXTRAORDINARILY LARGE ESTHER SCROLL. SUGGESTED AS BEING THE BIGGEST EVER CRAFTED.**

A colossal production in which uncommon effort has been invested. Each column of the Megillah comprises an entire parchment membrane!

The unprecedentedly wide margins invites one to consider the commission of unique, illuminated borders.

Given the unique dimensions of this Scroll, the field of vision that is brought to bear, brings an entirely new dimension to the reading of the Megillah.

— PRINTED BOOKS —
A SINGULAR COLLECTION
(Lots 222-236)

222 ALKABETZ, SOLOMON HALEVI. Shoresh Yishai [Kabbalistic commentary to the Book of Ruth, with text] **FIRST EDITION.** Title within architectural arch, wide margins. The Prof. Isaiah Tishby copy, with his signature on verso of title, scattered marginal notes in an earlier Sephardic hand and further notes and underlinings by Tishby. ff. 96. *Trace wormed, some staining. Later calf-backed boards, rubbed. Sm. 4to.* Vinograd, Const. 221; Yaari, Const. 163.

Constantinople, Solomon ibn Usque, 1561. **\$1500-2000**

✦ Solomon Alkabetz (c. 1505-84) was a liturgical poet and Kabbalist, venerated today as the composer of “Lechah Dodi,” a mystical love-song to the Sabbath Queen chanted at sundown on Friday. Alkabetz, together with other members of a mystic fraternity headed by R. Joseph Karo, emigrated from the Balkans to the Land of Israel, settling in Safed in 1535. He was a prolific author, producing commentaries on Song of Songs, Ruth, Esther, the Minor Prophets, Psalms, Job and the Passover Haggadah. R. Moses Cordovero was initially Alkabetz’s disciple, although it seems that eventually their relationship was reversed with Alkabetz becoming a student of Cordovero.

223 (ANAV, YECHIEL BEN YEKUTHIEL(?)) / ANAV, ZEDEKIAH BEN ABRAHAM(?). Sepher Tanya. **FIRST EDITION.** Issued without a title. ff. 99 (of 100), leaf with table of contents starting with the words “simanei sepher...” provided at end in facsimile. Some staining, trimmed, marginal repairs, portions of a few leaves with loss of words supplied in facsimile. Modern calf. Sm. 4to. Vinograd, Mantua 16; Mehlman 725.

Mantua, Samuel Latif, 1514. **\$1000-1500**

✦ Composed in the 13th century, the Sepher Tanya is a compilation of Jewish law and custom as applied by the Jews of Italy (Minhag Bnei Roma). There is considerable overlap between the present work and another work of the same genre, Shibolei HaLeKet also composed by Zedekiah Anav. See EJ, Vol. II, cols. 937-38 and M. Waxman, History of Jewish Literature Vol. II, pp. 130-32 regarding the disputatious authorship of Sepher Tanya.



Lot 222



Lot 223



Lot 224

224 (BIBLE. Hebrew). Arba'ah Ve'esrim [Pentateuch, Early Prophets, Latter Prophets, and Writings.] Four volumes. Edited by Felix Pratensis with commentaries including Rashi, R. David Kimchi, Nachmanides, Gersonides, Aramaic Targumim, etc. Divisional titles. Large woodcut head-pieces, initial letters of each book within ornamental headings.

VOL. I: ff. 131 (of 134), lacking final blank, title and f. 86 in facsimile. Bound in at end is additional material: Targum Yerushalmi, Targum Sheni for Esther; list of Haphtoroth, ff. 15 (of 16), lacking final blank; Thirteen Principles of Maimonides, 613 Precepts and grammatical matters, ff. 5 (of 8) ff. 5, 7 and 8 in facsimile. This material is commonly bound at the end of Vol. IV. Some staining, scattered marginalia, upper right corner of f. 5 in facsimile, marginal repairs slightly affecting text in places, a few leaves supplied from another copy.

VOL. II: ff. 120 (complete). Previous owner's inscription and signature on title, marginal repair on few leaves, some staining and soiling.

VOL. III: ff. 180 (complete). Previous owner's signature on f. 7 of sig. 4, neat inscription and signature in square letters dated 1779 on f. 1 of sig. 18 (Yisachar ben Baba David), marginalia, stained with some marginal worming, repaired in places, slight censoring and taped repairs in places.

VOL. IV: ff. 205 (of 236), lacking the Five Megilloth (ff. 26), two blanks following Divrei Hayamim and Haphtoroth, plus three leaves in facsimile (as noted above in vol. I). f. 2 of sig. 2 repaired affecting text (missing text supplied by another leaf inserted), some staining, slight worming repaired, a few leaves supplied from another copy, marginal paper repairs in places, previous owners' inscriptions and stamps. *Modern vellum-backed boards. Folio. Sold not subject to return.* Vinograd, Venice 6; Mehlman 25 and 1227; Darlow & Moule 5083.

Venice, Daniel Bomberg, 1517. **\$20,000-25,000**

🔖 **EDITIO PRINCEPS OF THE GREAT RABBINIC BIBLE.**

This tremendously important work, the first Biblia Rabbinica, was one of Daniel Bomberg's tremendous achievements in the annals of printing. Although the editor utilized the Brescia Bible of 1493, he also consulted many additional manuscripts for this redaction, hence this 1517 edition made an important contribution to textual criticism. As a result, various readings and masoretic glosses, as well as the Jerusalem Targum of the Pentateuch and the Targum of the Prophets and Hagiographia appear for the first time. Also for the first time in a Hebrew Bible, the chapter numbers appear in the margin and the Books of Samuel, Kings, Ezra-Nehemiah and Chronicles are divided each into two separate books.

"**THE IMPORTANCE OF THIS EDITION CAN HARDLY BE OVERSTATED**" (C. D. Ginsburg). See D. S. Berkowitz, In Remembrance of Creation (1968), no. 165.



Lot 230

230 (TALMUD, BABYLONIAN). Masechta Zevachim. With commentary by Rashi, Tosafoth and Piskei Tosafoth. **FIRST BOMBERG EDITION.** Manuscript geometric diagram on f. 53b. **IMPORTANT AND EXTENSIVE MARGINALIA AND CORRECTIONS** in various hands. ff. 3-121 (mispaginated as all copies). Lacking title and f. 2, some staining, edges frayed. Loose in later boards. Folio. Vinograd, Venice 56.

Venice, Daniel Bomberg, 1522. **\$5000-7000**

⚡ **A BOMBERG GEMARA WITH IMPORTANT MARGINAL NOTES.** Written in various early hands these notes contain many readings and corrections that were first published in the Shitah Mekubetzeth by R. Betzalel Aschkenazi in the Vilna edition of the Talmud. Also contains many notations that remain unpublished, or were published with variations. Clearly the scholar who wrote these notes had access to older manuscripts (see f. 41b). Many notes are cited in the name of R'P - that is, Rabbeinu Peretz (see f. 14b, f. 20b lower right, f. 41b upper right, f. 56a, ff. 57a-b, f. 60b, f. 66b). One of the notes on f. 66b is cited in Shita Mekubetzeth with a slightly variant wording, as does f. 56a. A note on f. 67a cites a passage in the name of the Riv"za which is not found in the standard Vilna edition.

MUCH WEALTH OF TALMUDIC INSIGHT REMAINS TO BE UNCOVERED FROM THIS INTRIGUING, ANNOTATED VOLUME.

225 ARVATZ, NISSIM SHMUEL YEHUDAH. Darchei Ish [sermons]. * **BOUND WITH:** Yoseph Refael Uziel. Ish Tza'ir. Two works in one. Illustrations of the Western Wall. Opening blank with inscription from the Chacham Bashi, R. Avraham Aschkenazi, who published this work. ff. (2), 118; (1), 29. Lightly stained. Contemporary boards, worn. Sm. folio. Halevy, 230, 204.

Jerusalem, Nissan Bak, 1874-75. **\$300-500**

226 (MISHNAH). Seder Zeraim [agricultural laws]. With commentary by Moses Maimonides and R. Samson ben Abraham of Sens (Ra"sh). **FIRST BOMBERG EDITION.** ff. 84 (of 86, 6), lacking ff. 85-86 and 1-6; title supplied from another copy and heavily worn, final two leaves damaged with loss of text, occasional marginalia. Recent boards. Folio. Vinograd, Venice 68.

Venice, Daniel Bomberg, 1521. **\$600-900**

227 NAJARA, MOSES. Lekach Tov [Aggadic and Kabbalistic commentary to the Torah] **FIRST EDITION.** A wide-margined copy. ff. 149, (1). Leaf 146 supplied twice, lacks ff. 144-45, some dampstaining, inscriptions on title-page. Later sheep, rubbed and scuffed. Folio. Vinograd, Const. 250.

Constantinople, Solomon & Joseph Ya'avetz, 1575. **\$1000-1500**

228 (TALMUD, BABYLONIAN). Masechta Avodah Zara. **FIRST BOMBERG EDITION.** ff. 90 (of 97). Leaves 1, 10, 20-21, 77, 79 and 97 provided in facsimile, washed and repaired with occasional loss. Modern boards. Folio. Vinograd, Venice 29.

Venice, Daniel Bomberg, 1520. **\$1000-1500**

229 (TALMUD, BABYLONIAN). Masechta Ta'anith. **FIRST BOMBERG EDITION.** ff. 36 (of 37) lacking title. Stained and trimmed, occasional worming. Recent boards. Folio. Vinograd, Venice 51.

Venice, Daniel Bomberg, 1521. **\$1000-1500**

231 (TALMUD, BABYLONIAN). Masechta Kerithuth. **FIRST BOMBERG EDITION.** ff. 27 (of 28), lacking title. Trimmed, touch wormed. Unbound. Folio. Vinograd, Venice 58.

Venice, Daniel Bomberg, 1522. **\$800-1200**

232 (TALMUD, BABYLONIAN). Masechta Yevamoth. **FIRST BOMBERG EDITION.** ff. 129 (of 130) lacking title, wormed and stained with several leaves crudely repaired, ff. 17-43 and 65 from another shorter copy with loss of text. Later boards. Folio. Vinograd, Venice 57.

Venice, Daniel Bomberg, 1522. **\$3000-5000**

❖ **WITH ANOTHER COPY:** Includes an additional ten leaves of the Ro'sh not in the first copy. This copy consists of ff. 99, lacking ff. 1-40, 65 (portions provided in facsimile) and several of the second part of Rosh. With leaves from a shorter copy.

233 (TALMUD, BABYLONIAN). Masechta Shavuoth. Second Bomberg edition. ff. 57 (of ff. 61), lacking ff. 49-52; leaves 17-24 and 53-61 supplied from another copy, variously worn and stained with occasional loss, final leaf loose with lower blank portion removed. Recent boards. Folio. Vinograd, Venice 111.

Venice, Daniel Bomberg, 1526. **\$1000-1500**

234 (TALMUD, BABYLONIAN). Masechta Eirubin. Second Bomberg edition. ff. 130 (of 131), lacking title, opening leaf heavily worn with loss, stained, occasional crude paper repairs. Later calf, worn. Folio. Vinograd, Venice 198.

Venice, Daniel Bomberg, 1528. **\$2000-3000**

235 (TALMUD, BABYLONIAN). Masechta Megilah. Second Bomberg edition. **EXTENSIVE MARGINALIA** throughout in a cursive 17th-18th century Sephardic hand. ff. 37 (of 42), lacking ff. 37-38, 40-42, inscription on title page, slight staining and worming in margins. Unbound. Folio. Vinograd, Venice 160 (NLI copy incomplete).

Venice, Daniel Bomberg, 1538. **\$2000-3000**

236 (TALMUD, JERUSALEM). Talmud Yerushalmi **FIRST EDITION.** Four parts in four volumes. Three divisional titles. Each title within woodcut architectural border. Opening word of each part within elaborate floral woodcut. Marginalia. * Vol. I: ff. 62 (of 65), lacking title and opening two leaves. * Vol. II: ff. 83 (complete). Title laid down, previous owner's marks on ff. 2a and f. 26b * Vol. III: ff. 66 (complete). f. 6 torn with loss. * Vol. IV: 49 (of 51), lacking ff. 47 and 51. A made-up set. Various repaired, stained and wormed. Modern boards. Folio. Sold not subject to return. Vinograd, Venice 89; Mehlman 138; Adams T-111.

Venice, Daniel Bomberg, (1523). **\$6000-8000**

❖ The text of this first edition of the Yerushalmi was checked and compared to three other manuscripts. The most important of these being the famed Leiden Manuscript, the earliest Yerushalmi text extant (1289).

“The Yerushalmi has not been preserved in its entirety, large portions of it were entirely lost at an early date, while other parts exist only in fragments. This editio princeps terminates with the following remark: “Thus far we have found what is contained in this Talmud, we have endeavored in vain to obtain the missing portions.” Of the six orders of the Mishnah, the fifth, Kodashim, is entirely lost, while the sixth, Taharoth, contains only the first three chapters of Tractate Nidah.

See M. Heller, The Sixteenth-Century Hebrew Book, Vol. I, pp. 148-9.

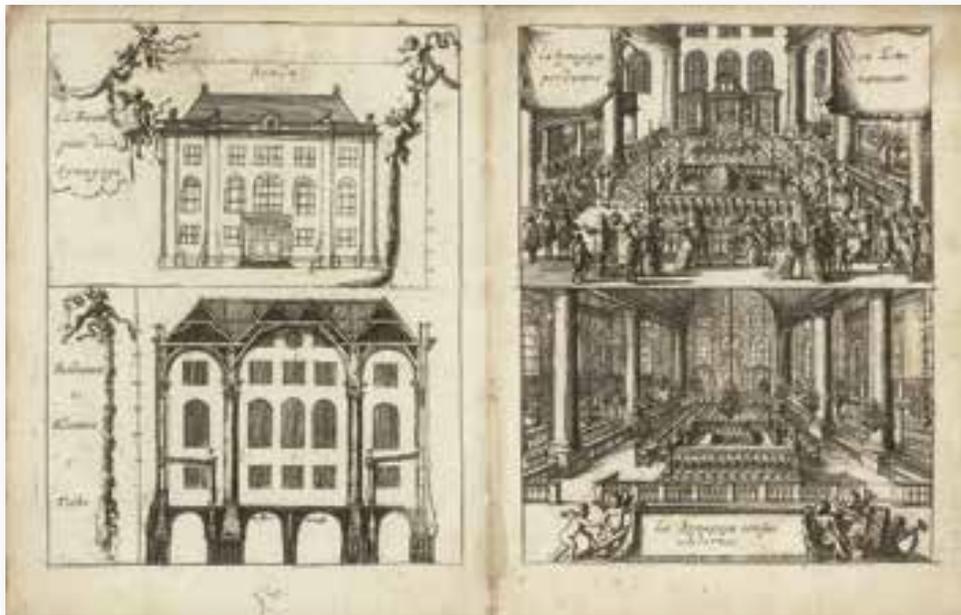


Lot 235



Lot 236

— PRINTED BOOKS —
OTHER PROPERTIES



Lot 237

237 (AMSTERDAM). Sermoës que Pregaraõ os Doctors Ingenios do K.K. de Talmud Torah, desta Cidade de Amsterdam. **COMPLETE WITH ROMEYN DE HOOGHE'S EXQUISITE ENGRAVINGS** of architecture and layout, exterior and interior of the synagogue (8 illustrations on 4 leaves). Text in Portuguese interspersed with Hebrew. From the library of Rabbi Dr. David de Sola Pool. *pp.* (14), 154 (of 155), *lacking final text page.* *Opening leaves loose, few eyes, worn, lightly stained in places.*, Kayserling, p. 100. See also Bibliotheca Rosenthaliana, pp. 44-45 (no. 19); J. Landwehr, Romeyn de Hooghe as Book Illustrator (1970) p. 103 (no. 43).

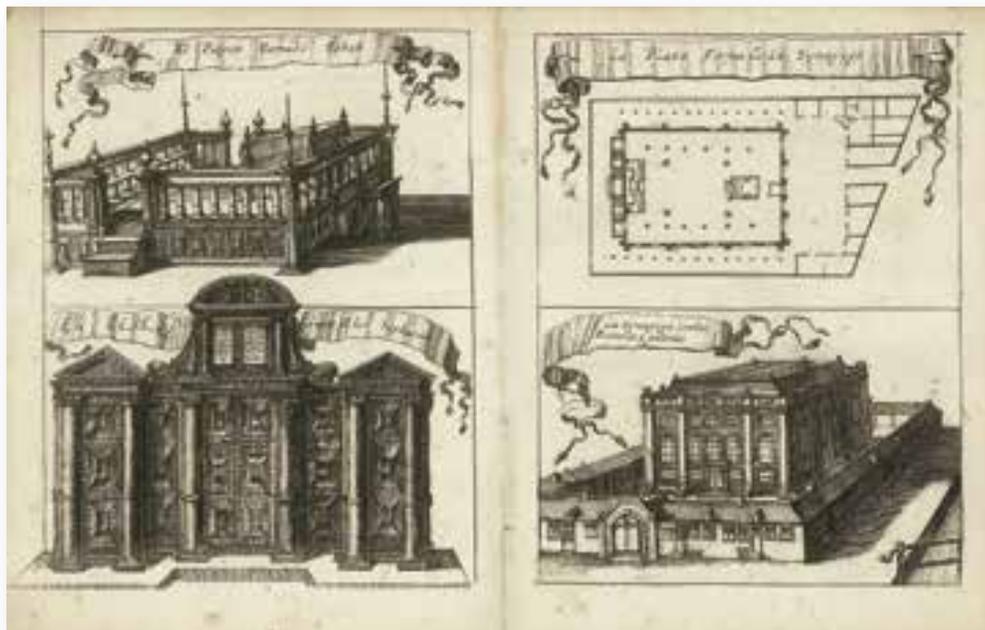
Amsterdam, David de Castro Tartaz, 1675. **\$12,000-18,000**

• **A SEMINAL LANDMARK IN THE SEPHARDIC TREASURY.**

The Sermoës comprise a collection of the sermons delivered at the dedication service of the newly built Spanish-Portuguese synagogue of Amsterdam in 1675. Sermons were preached by Hahams Isaac Aboab, Selomoh de Oliveira, Isaac Saruco, Isaac Nieto, Elijah Lopes, Isaac Vellozino, and Dr. Isaac Orobio de Castro.

The festivities are described thusly: "The opening ceremony was held on the eve of Shabbat Nachamu (the Sabbath following the Fast of the Ninth of Av). The celebrations enlivened by a choir and an orchestra, continued for eight days, as long as the reconsecration of the Temple in the days of the Maccabees." See M.H. Ganz, *Memorbook* (1977) p. 101.

The synagogue, still standing today, has remained the revered shrine of the Spanish-Portuguese Jewish Diaspora.



Lot 237

238 (ANGLO-JUDAICA). S.M. Ish Yeminy [Solomon Mordecai Ximenes]. Acharith VeTikvah Tovah. The Expected Good End. In three parts. **FIRST EDITION.** English text with much use of Hebrew. From the library of Rabbi Dr. David de Sola Pool. *pp.* (1), *viii*, 105, (4). *Some foxing and staining. Contemporary marbled boards, worn. 8vo.* Roth, Magna Bibliotheca Anglo-Judaica p. 332 no. 19a.

London, L. Alexander, 1800. **\$5000-7000**

⚠ **A RARE VOLUME.** Following this first part, no more were published.

The antecedents of Rabbi Solomon Mordecai Ximenes (d. 1825) are unknown, but from 1769-70 he served as the last Haham of the Sephardi community of Hamburg, succeeding Jacob Bassan. Later he entered the service of the London Sephardi community as a teacher and member of its Beth Din, however he embroiled himself in disputes with the community. Ximenes was active in Freemasonry and Hebraized his name to Ish-Yemeni.

According to the introduction the author wished to show that Jewish messianic hopes “are not illusory, but founded on the truth of the sacred Scriptures and that our greater happiness is still to come” (pp. iv-v).

239 (ANGLO-JUDAICA). David Aaron de Sola. Seder Berachoth. The Blessings, or Expressions of Praise and Thanksgiving. With an Interlineary [sic] Translation. **FIRST EDITION.** Dedication to Sir Moses Montefiore and with rare final leaf of errata topped in. From the library of Rabbi Dr. David de Sola Pool. *pp.* (1), 16, (3)-94, (1). *Contemporary boards. 8vo.* Vinograd, London 284.

London, J. Wertheimer, 1829. **\$500-700**

⚠ Amsterdam born, the author (1796-1860) was appointed minister of the Spanish and Portuguese Synagogue, London in 1818. In 1831 he preached the first sermon in English ever heard within the walls of Bevis Marks Synagogue.

240 (ANGLO-JUDAICA) Laws and Regulations for all the Synagogues K”K Aschkenazim [Heb.] in the British Empire. English interspersed with Hebrew. From the library of Rabbi Dr. David de Sola Pool. *pp.* 23, (1). *Original printed wrappers, chipped. 8vo.*

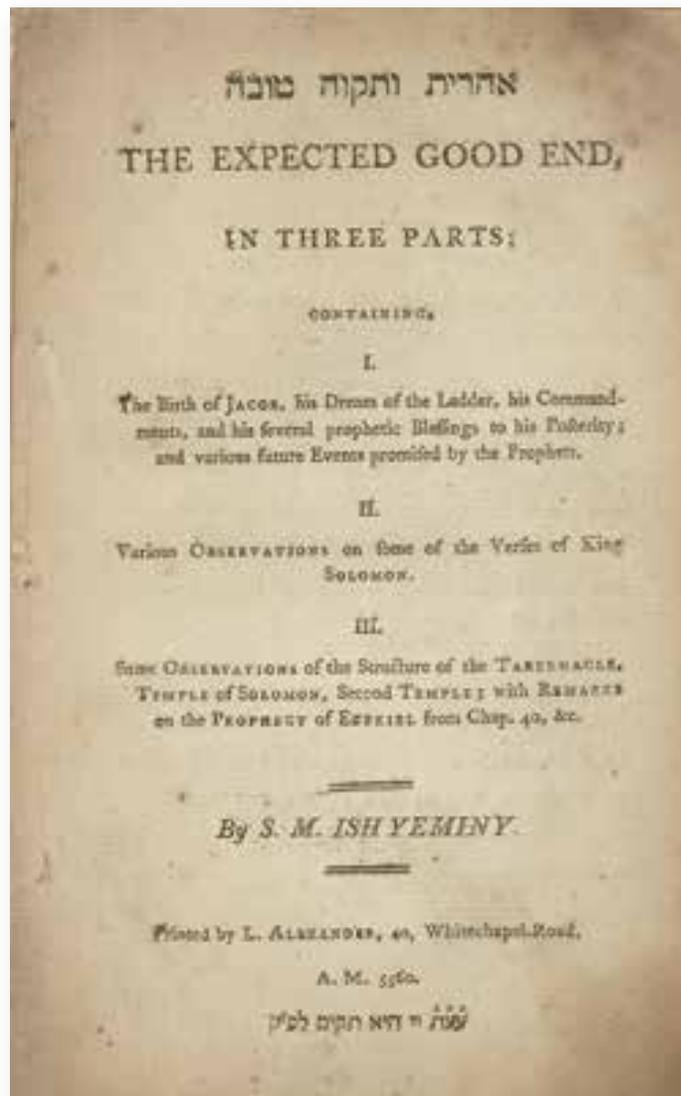
London, J. Wertheimer, 1847. **\$300-500**

⚠ This booklet deals with the orderly conduct of Anglo-Jewry’s Aschkenazic synagogues under the auspices of the Chief Rabbinate. Included are exact times of prayers, the correct order of the prayers themselves and the bounds of propriety.

241 (ANGLO-JUDAICA). David Aaron de Sola. A Sermon Delivered At The Spanish and Portuguese Jews Synagogue, Bevis Marks on... the Day Appointed by Her Majesty as a General Thanksgiving to Almighty God. From the library of Rabbi Dr. David de Sola Pool. *pp.* 20. *Browned. Loose in later boards. 8vo.*

London, for the Gentlemen of the Mahamad, 1850. **\$500-700**

⚠ “Upwards of 60,000 inhabitants of England have been swept away by this pestilence” (p. 6). Haham de Sola refers to a cholera epidemic which ravaged London at the time. He later discusses the views of an observer who notes that “throughout the late awful visitation, so few, if any Jews, died of the cholera in London” (p. 11).



Lot 238

242 (ANTISEMITICA). The Protocols and World Revolution. Including a Translation and Analysis of the “Protocols of the Meetings of the Zionist Men of Wisdom” by Sergiei Nilus. **FIRST AMERICAN EDITION.** Facsimile of the original Russian title-page. *pp.* (4), 149. *Ex-library. Modern boards. 8vo.*

Boston, Small, Maynard & Company, (1920). **\$500-700**

⚠ According to this infamous text, a secret cabal of Jews seek to dominate world affairs. “The Protocols” emanated from the Czarist secret police and first appeared in 1905. In the aftermath of World War I, the “Protocols” was more broadly disseminated by various anti-Semitic groups, eager to pin blame on the Jews for a toppled world order. The text remains to this day a source of virulent hatred in certain parts of the world. See C.G. De Michelis, *The Non-Existent Manuscript* (2004); EJ, Vol. VI cols. 581-83.



Lot 244

243 BASSAN, ISAIAH. Todath Shelamim. Part I: Zivchei Todah [commentaries to Tractate and laws of Nidah]. Part II: Lachmei Todah [responsa] **FIRST EDITION.** Historiated woodcut printer's mark on verso of title containing two rampant lions flanking a palm tree in whose center there is a Star of David, all set within a cartouche; surrounding are the words "A just man will flourish as a palm tree" (Psalms 92:13). The R. Shmuel Halberstam of Bardiov copy. ff. (6), 112. *Dampsoiled. Old boards. 4to.* Vinograd, Venice 1810.

Venice, Foa-Bragadin, 1741. **\$400-600**

• The author, a disciple of R. Moshe Zacuto, was one of the foremost Italian Rabbis of the 18th century. He served in Padua and Reggio and is especially renowned as the teacher and mentor of R. Moshe Chaim Luzzatto, author of Mesillath Yesharim. The present work of responsa was published by his son, Israel Benjamin, a poet and a Rabbinical scholar in his own right, who succeeded his father as Rabbi of Reggio. He included here some of his own responsa.

244 BERLIN, NOAH CHAIM TZVI. Ma'ayan HaChochmah [on the 613 precepts in verse and with a commentary] **FIRST EDITION** ff. 4, 142. *Browned, previous owners marks. arginalia in pencil by a later owner. Modern morocco. 4to.* Vinograd, Rodelheim 28.

Rodelheim, Heidenheim & Baschwitz, 1804. **\$400-600**

• R. Noah Chaim Tzvi Berlin (1734-1802) was Rabbi of Altona-Hamburg-Wandsbeck and a most prominent Talmudist, who succeeded R. Jonathan Eybeschuetz and R. Raphael Hamburger in serving the rabbinate of this important center of scholarship. Wolf Heidenheim was one of his most outstanding disciples. See E. Duckesz, Ivah LeMoshav, pp. 74-77 and 139-40.



Lot 245

245 (BIBLE, POLYGLOT). Biblia Sacra. Genesis-Ruth (All published). Prepared by Elias Hutter. Title within woodcut historiated border featuring vignettes of Biblical scenes including the Tree of Knowledge, Noah's Ark, and the Binding of Isaac. Divisional title. Text arranged in six columns across two pages in the following languages: Hebrew, Aramaic, Greek, Latin, German, Italian. pp. (16), 287, 851, 319. *Tear on lower corner of pp. 257-58 repaired but affecting text on a third of the page, marginal repairs to opening an closing few leaves not affecting text, lightly stained in places. Recased in modern full vellum over heavy boards retaining earlier blind-tooled covers. Thick folio.* Darlowe and Moule 1426; David S. Berkowitz, In Remembrance of Creation, no. 179.

Nuremburg, for Elias Hutter, 1599. **\$5000-7000**

• **HUTTER'S HEXAGLOT BIBLE, AN EXTRAORDINARILY AMBITIOUS FEAT OF SCHOLARSHIP.**

The Hebrew text employs Hutter's unique method of combining solid and hollow types to help the reader identify the roots of each individual word. Root letters that are not evident (chaserim) are displayed as superscript above the word.

Hutter produced four issues of his polyglot, with the sixth language differing - Sloven, Italian, Low-German, and French - depending on the intended audience.

In the words of David S. Berkowitz, "The parade of linguistic learning is short of stupefying" (Remembrance of Creation, p. 104).

246 (BIBLE, Hebrew). Chamishah Chumashei Torah (-end). Four parts bound in one volume. Three divisional title pages. Signature: **MORDECAI GOME.** From the library of Rabbi Dr. David de Sola Pool. *pp.* 262 (of 264, lacking first title; 227; 238, (1); 287. *Some staining, margins frayed on first few leaves, not affecting text but touching a few letters on first leaf. Modern wrappers. Thick 16mo.* Vinograd, Leiden 22; Fuks, Leiden 25; Darlow & Moule 5114.

Leiden, Franciscus Raphelengius, 1610. **\$600-900**

247 (BIBLE, Hebrew. Pentateuch, Five Scrolls and Haphtaroth). Chamisha Chumshei Torah. Prepared by David Nunes Torres. With additional engraved title. Final two unnumbered leaves with approbations. From the library of Rabbi Dr. David de Sola Pool. *ff.* (2), 2-181, 63, (2). *Signature of early owner on front endpaper pasted over, tear on f. 103. Contemporary gilt stamped calf, rubbed, spine chipped. 12mo.* Vinograd, Amsterdam 720; Fuks 407.

Amsterdam, Immanuel Athias, 1700-01. **\$400-600**

248 (BINDING). Machzor Sephardim Mi'yamim Noraim [festival prayers for the High Holidays, with penitential prayers]. According to Sephardic rite. Title within woodcut architectural arch incorporating printer's device (cf. Yaari no. 66). *ff.* 256. *Contemporary exquisitely gilt-tooled calf, front and back covers with various floral, leafy and geometric designs, spine sympathetically rebacked, in six compartments. Sm. 8vo.* Vinograd, Amsterdam 447; Fuks, Amsterdam 341.

Amsterdam, Uri Halevi (Uri Phoebus ben Aaron Halevi), 1679. **\$1000-1500**

249 CHANANIAH BEN CHEZEKIAH BEN GIRON. Megilath Ta'anith [Scroll of Fast Days]. With commentaries: Peirush shel MaHaRa" H and Chidushei shel MaHaRa" H. **FIRST EDITION.** Title within architectural columns. Printer's mark (see Yaari, Hebrew Printers' Marks 61) *ff.* 25. *Ex-library, lower portion of title trimmed. Modern boards. Sm. 4to.* Vinograd, Amsterdam 258.

Amsterdam, Immanuel Benveniste, 1659. **\$1000-1500**

• According to Rashi (Shabbath 13b), Megilath Ta'anith was the first portion of the Oral Law to be committed to writing. It is of great importance for the study of the Second Temple period, and records the various events in commemoration of which fasting is proscribed. Of the long roster arranged according to the months of the year, only the section concerning Chanukah is still in effect. In general, the halachic ruling is "batlah megilath ta'anith" [the scroll of fast days was nullified] (Rosh Hashanah 18b). Needless to say, this does not minimize in the least the importance of the historic information to be gleaned therein. See also EJ, Vol. XI, cols. 1231-2.

The long commentary Chidushei shel MaHaRa" H is replete with Kabbalistic doctrine, which most certainly was obtained from the work of the author's townsman, R. Nathan Spira, in his *Megaleh Amukoth* (Cracow 1637).



Lot 248



Lot 249



Lot 250

250 (CHASSIDISM). Elimelech of Lizhensk. Noam Elimelech [discourses on the Torah]. With additional material entitled Likutei Shoshana and Igereth Hakodesh. **SECOND EDITION.** ff. (1), 97, 19. Title leaf provided in facsimile, lower margin of opening two leaves trimmed, small repair to corner of final leaf affecting a few letters, stained in places, previous owners' marks. Contemporary calf-backed boards, worn. 4to. Vinograd, Sklow 59; H. Liberman, Ohel Rachel Vol. I pp. 176-77 no. 35; Stefansky, Chassiduth no. 375; C. Porush, Encyclopedia LeChassiduth Vol. I, col. 283-84.

Sklow (Shklov), Aryeh Leib Ben Schneur Faivush, (1790?) **\$10,000-15,000**

▪ **EXCEPTIONALLY RARE EDITION.** The Noam Elimelech is the most profound text of all early Chassidic literature. It was instantly acclaimed upon publication and it has been reprinted scores of times since. An early edition is especially prized for the amuletic powers it is believed to contain.

This is the extremely rare second edition (NLI copy incomplete). Stefansky states that there are two variants of this edition, one with the title and introduction printed on a single leaf and another version with two leaves. The present copy contains the introduction on a separate leaf. According to Liberman, the circles on top of many of the letters on the title spell out 'Shklov' and the name of the printer. He also speculates that it was published between 1789 and 1795. Friedberg however records 1790 as the date of publication. Porush did not see the title and lists it according to the citation of Liberman.

The author, R. Elimelech of Lizhensk (1717-86) was one of the foremost disciples of the Maggid of Mehritsch and a close colleague of R. Levi Yitzchak of Berditchev. Following the death of the Maggid, R. Elimelech became the uncrowned leader of the Chassidic movement, strongly influencing its spread throughout Poland. Most of the Chassidic Rebbes of Galicia and Poland were his disciples.

R. Elimelech's gravesite (Lezajsk, southeastern Poland) is a place of pilgrimage and thousands travel there, particularly for his yohrzeit on 21st Adar.



Lot 251

251 (CHASSIDISM). Schneur Zalman of Liadi. Sepher Likutei Amarim ["Tanya"] **FIRST EDITION.** Title within type-ornament border. ff. (3), 4-86. Opening eight leaves very neatly laid to size, trace worming expertly repaired, light stains in places, censors stamps on verso of title, signature on upper margin of title. Modern morocco. 8vo. Vinograd, Slavuta 16; Y. Mondschein, Sepher HaTanya (1981) no. 1, pp. 31-35.

Slavuta, (Moshe Shapiro - son of Pinchas Koretzer), 1796 (printing completed on the 20th Kislev). **\$80,000-100,000**

• **THE EDITIO PRINCEPS OF THE TANYA. THE FUNDAMENTAL EXPOSITION OF CHABAD CHASSIDIC PHILOSOPHY.**

Composed by R. Schneur Zalman of Liadi (1745-1813) - or the "Alter Rebbe" as he is affectionately referred to - the Tanya is universally acknowledged as a seminal work of Jewish thought.

This first edition includes Part One, "Sepher shel Beinonim" (The Book of the Intermediates) and Part Two, "Chinuch Katan / Shaar HaYichud Veha'Emunah" (Gate of Unity and Faith). In the course of subsequent printings, three additional parts would be added, for a total of five parts. Although originally entitled Sepher shel Beinonim, the text is ubiquitously known as The Tanya, after the initial word of the text.

With a revolutionary approach, the Alter Rebbe provides here spiritual guidance for the Jew who is neither wicked, nor wholly righteous, but who seeks to set his goal as reaching that level of the "Beinoni" - a middle ground, defined as a struggle between one's two souls, the Animal and the Divine. The first being the soul that draws down focusing toward the material, and the other, the soul that aspires upward, towards nothing but Godliness. This ongoing dynamic encounter, can be so grueling, that in Lubavitch circles, the highest compliment one may pay a Chassid is that (s)he is the "Beinoni of the Tanya."

A PARADIGMATIC WORK IN THE DEVELOPMENT OF CHASSIDISM.



Lot 252

252 (CHASSIDISM). Sefher Tehilim [Psalms]. With Ma'amadot according to the rite of the Apta Rav. Commentaries by Rashi and Amaroth Tehoroth by R. Eliezer Halevi Ish Horowitz of Tarnograd. Two opening title-pages. Divisional title for Ma'amadot. A DELUXE COPY ff. 4, 3-213, 31. Browned, stained in places, few neat paper repairs. Modern elaborately tooled calf. Large 4to. Vinograd, Zhitomir 141.

Zhitomir, Chanina Lipa and Yehoshua Heschel Shapira, 1855. \$7000-9000

🔔 AN EXCEPTIONAL, WIDE-MARGINED COPY OF ONE OF THE MOST EXTENSIVE AND IMPORTANT CHASSIDIC COMMENTARIES TO SEFHER TEHILLIM.

Books printed by the Shapira press are especially sought after by Chassidim as the printers were descendants of R. Pinchos of Koretz. It is traditionally felt that an aura of holiness pervades those books produced by members of this family.

R. Eliezer Halevi Horowitz of Tarnograd (1740-1806) was an eminently learned disciple of R. Yechiel Michel of Zlotchov and R. Elimelech of Lizhensk.

253 (CHASSIDISM). Agudath Chasidei Chabad. HaKriah VeHaKedusha - Reading and Holiness. Monthly Journal for Traditional Judaism. Text in Hebrew, Yiddish and English. Volumes I, numbers 1-12. *Bound together in contemporary boards. One page loose. Folio.*

Brooklyn, October, 1940-September, 1941. **\$200-300**

✦ Journal issued by Agudath Chasidei Chabad barely six months after the Lubavitcher Rebbe arrived in the United States. Contains notable articles concerning the war, the tragedy befalling the Jewish People in Europe and the belief in the imminent arrival of Moshiach (see number 8 and the Rebbe's proclamation of "Le'alter Legeulah.")

254 (CHILDREN'S LITERATURE). Shlomo Davidman. Subway Bibliotek - 1000 Geshichtes far Groys un Kleyn. A series of 20 pocket-sized pamphlets. Yiddish text (in Communist orthography). Illustrated. *Original printed wrappers. 12mo.*

(New York, 1938-43). **\$300-500**

255 (CHRISTIAN HEBRAISM). Paul Colomiès. Gallia Orientalis, sive Gallorum qui Linguam Hebraeam vel alias Orientales. **FIRST EDITION.** Title in red and black. From the library of Rabbi Dr. David de Sola Pool. *Title stained, touch browned in places. Contemporary vellum, worn. 4to.*

The Hague, Adrian Vlacq, 1665. **\$600-900**

✦ Paul Colomiès, or Columesius (1638-1692), was a French Huguenot librarian and scholar. He is best known for this work, Gallia Orientalis, a biographical dictionary of French Christian Hebraists.

256 DE SOLA POOL, DAVID. The Kaddish. Inaugural Dissertation. **THE AUTHOR'S ANNOTATED COPY.** Interleaved, containing extensive autograph notes and many corrections, with extensive with his bookplates and notes. Interspersed with blank leaves with additional notes and corrections in the hand of the author. ff. (2), pp. 13, 121. *Light wear. Contemporary boards, lacking spine, covers detached. 4to.*

Leipzig, W. Drugulin, 1909. **\$400-600**

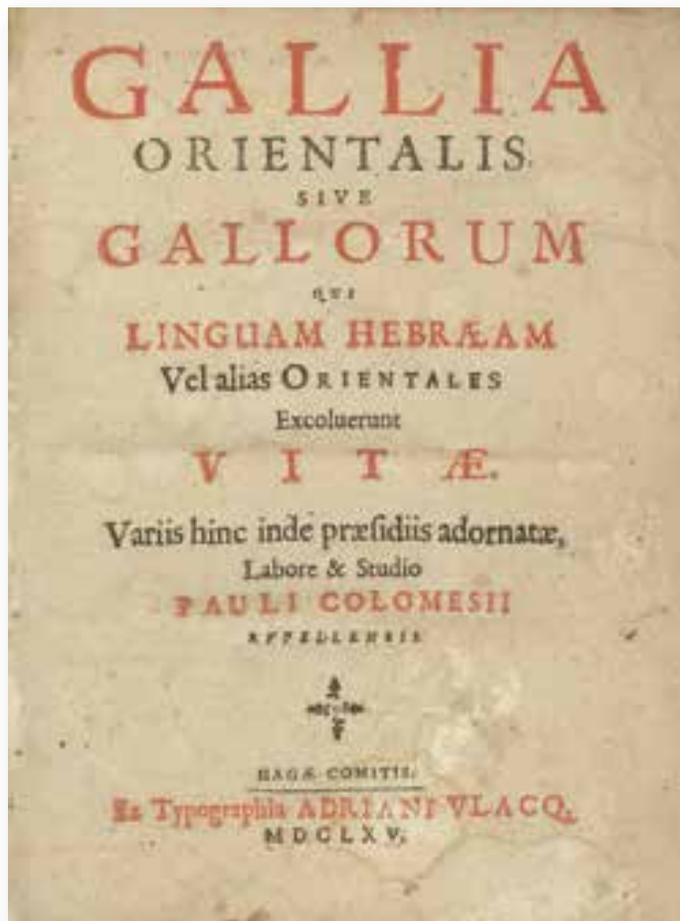
✦ Tipped in are various book-reviews as well as personal letters of congratulation from Moses Gaster, Adolph Buechler and Ismar Elbogen.

257 DE SOLA, ISAAC. Sermones Hechos Sobre Diferentes Asumptos. **FIRST EDITION.** Divisional title (p. 99) for section of questions and answers delivered at Yeshiva Livyath Chen. Spanish text with some Hebrew. From the library of Rabbi Dr. David de Sola Pool. pp. (6), 108. *With marginal notes and some words underlined in pencil, browned and stained, edges frayed. Contemporary vellum, covers bowed, worn and discolored. 4to. Kaysersling p. 125.*

Amsterdam, Moseh Diaz, 1704. **\$1000-1500**

✦ Sermons on various topics and holidays, along with funeral orations. Records which schools of learning and which towns the sermons were presented.

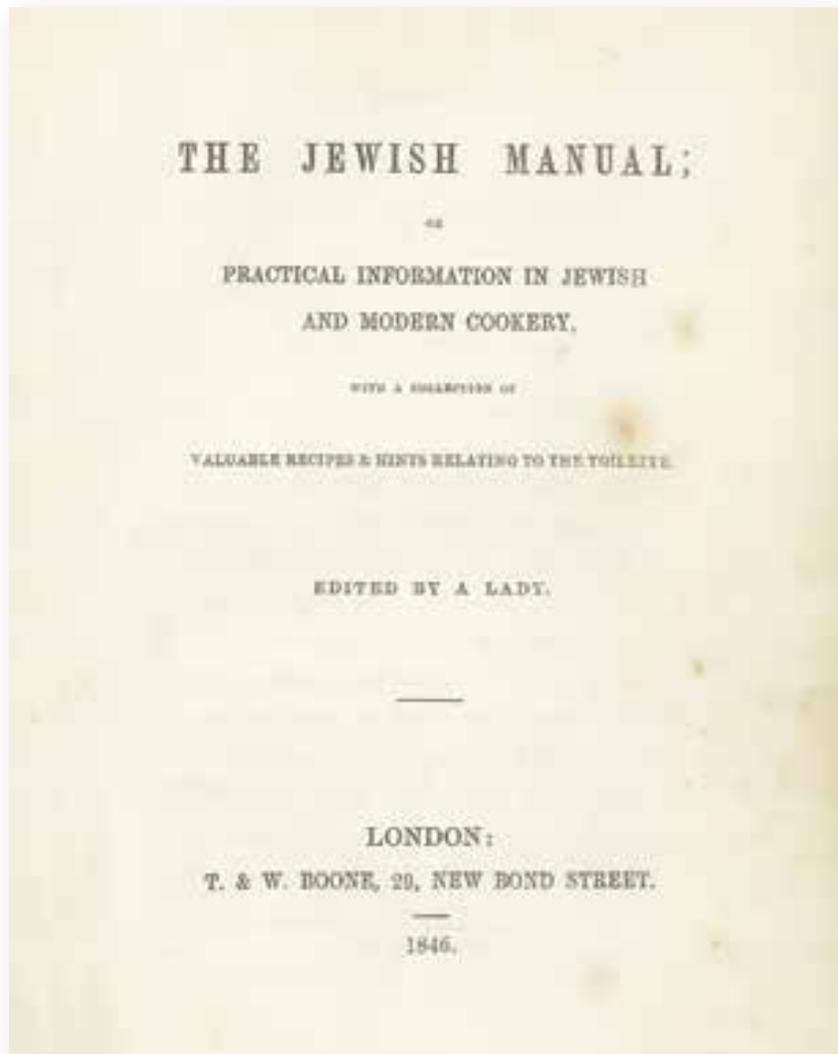
Dutch born Isaac de Sola (1675-1734) was a preacher in Bayonne and then London. He revisited his birthplace of Amsterdam but resettled in London where he died.



Lot 255



Lot 257



Lot 258

258 (COOK-BOOK). The Jewish Manual; Or, Practical Information in Jewish and Modern Cookery, With a Collection of Valuable Recipes & Hints Relating to the Toilette. Edited by a Lady. Including information on the Complexion, the Hair, the Teeth, Hands and Nails, Dress, Diet and the Influence of the Mind as Regards to Beauty. **FIRST EDITION.** An uncut copy. pp. xxi, 244, (1 blank). Stained and worn through use, remnants of ownership labels on opening pastedown and front free endpaper. Original green boards, spine lettered in gilt, heavily rubbed, spine ends worn. 8vo.

London, T. & W. Boone, 1846. **\$7000-9000**

• **THE FIRST KOSHER COOK-BOOK IN THE ENGLISH LANGUAGE.**

The anonymous author was indeed Lady Judith Montefiore, wife of the celebrated Sir Moses Montefiore of Ramsgate. Lady Judith sought to elevate home cooking with social polish while remaining true to the tenets of Jewish practice. Additionally she intended that her cook-book would attract the attention of “those ladies not of the Hebrew persuasion” by providing them with recipes for sophisticated fare that was only incidentally Kosher.

Offered here are recipes for traditional Jewish dishes as well as those that reflect the wider culture in which English Jews lived and as could be found “at all refined modern tables.” Given that fashionable Victorian tables were groaning with prohibited foods, including elaborate combinations of dairy and meat, shellfish, and pie crusts made with lard, the author had at hand a tall task. Perhaps more important than the recipes themselves is the fact that Lady Judith served a message that one can be “genteel without being Gentile.”

Lady Judith Montefiore belonged to what historian Todd Endelman calls England’s “upper-upper-middle-class.” Although the Jews of England were not permitted to stand for Parliament until the Emancipation Act of 1858, they nonetheless enjoyed all other civil rights in full and certainly prized a higher social status than Jews were able to attain elsewhere in Europe.

259 (EDUCATION). S.I. Cohen. Shorshei Emunah / Elements of Faith, for the Use of Jewish Youth, of Both Sexes. Translated from Hebrew to English by Joshua van Oven. **FIRST EDITION.** Hebrew and English on facing pages. From the library of Rabbi Dr. David de Sola Pool. ff. 10, (1), 56; pp. (1), 6. Touch browned. Fore-edges marbled. Contemporary gilt-tooled straight-grain morocco, rubbed. 8vo. Roth, Magna Bibliotheca Anglo-Judaica, p. 428, no. 2.

London, E. Justins, 1815. **\$400-600**

• The Introduction states that the book was undertaken at the behest of the Rabbi of the Ashkenazic community of London, Solomon Hirschell, together with Raphael di Meldola, Rabbi of the Sephardic community. The purpose being to protect Jewish children from the inroads of Christian missionaries.

260 ELIEZER BEN SAMUEL OF METZ. Sepher Yere'im [early Halachic work on the precepts] **FIRST EDITION** Printers device on title-page. Scattered marginalia. From the library of Rabbi Dr. David de Sola Pool. ff. 6, 5-146. Previous owners' signatures and inscriptions in various Ashkenazic and Italian hands, wormed, some staining, censored. Later limp boards, worn. 8vo. Vinograd, Venice 521; Mehlman 698.

Venice, Gorgio di Cavalli, 1566. **\$600-900**

261 EYBESCHUTZ, JONATHAN. Luchoth Eiduth. **FIRST EDITION.** Kabbalistic diagram on f. 63. ff. (12), 2-78. Ex-library, previous owners' inscriptions and stamps. Browned with some staining. Contemporary boards, spine taped. 4to. Vinograd, Altona 57.

Altona, Aaron Katz, 1755. **\$1500-1800**

• Eybeschutz's defense from the calumnious charges of Sabbatian heresy made by Jacob Emden. Includes section of character-testimonies on behalf of Eybeschutz from leading Rabbinic figures (including R. Elijah, Gaon of Vilna).

262 GORONCHIK, SHLOMO. (later, Goren). Nezer Hakodesh [novellae to Maimonides's Hilchoth Pesulei Hamukdashin] **FIRST EDITION.** ff. (2), 132. Original printed upper cover, rebaked and recased. Folio.

Jerusalem, 1935. **\$400-600**

• Shlomo Goren's first work, published when he was only eighteen years old. Contains enthusiastic approbations from Chief Rabbi Abraham Isaac Kook and Rabbi Isser Zalman Meltzer who both praise the author's acuity and great erudition, "one of the great geniuses of the generation."

As the first head of the military Rabbinate of the Israel Defense Forces, and later the third Ashkenazi Chief Rabbi of Israel (1973-83), Goren took many bold positions, attempting to reconcile Jewish religious teachings with modern issues of state and governance. However his often uncompromising personality resulted in him becoming a polarizing and controversial figure within certain quarters of Israel.

263 (HABSBURG EMPIRE). Shir Mizmor VeTephilah [prayers in honor of Francis II] Text in Hebrew and Italian. From the library of Rabbi Dr. David de Sola Pool. pp. 7, 20. Unbound. 4to. Vinograd, Livorno 477.

(Livorno, 1800). **\$300-500**

• The last Holy Roman Emperor, Francis II (1768-1835) was king of Bohemia and Hungary from 1792 and first emperor of Austria (as Francis I) from 1804.



Lot 260



Lot 261



Lot 264



Lot 266

264 (ELIJAH, GAON OF VILNA). Seder Olam Raba [the first systematic chronology of world history from Adam until the destruction of the Second Temple]. Ascribed to the Mishnaic sage, R. Yossi b. Chalaphta. **FIRST EDITION** of the Gaon's commentary, along with newly corrected text. ff. (49). Trace stained. Modern calf. 8vo. Vinograd, Shklow, 118; Mehlman 180; Vinograd, Vilna Gaon 298.

Shklow, Shabthai b. Ben-Zion, et al, 1801. \$2000-2500

• One of the first of the Gaon's works to be published showing his original scientific approach to the text. With an important introduction by the editor, Menachem Mendel of Sklov, who states that the Gaon left a legacy of manuscripts containing "thousands of pages."

265 ELIJAH, GAON OF VILNA. Ayil Meshulash [mathematics - especially, the properties of triangles and the rules of astronomy and algebra]. Edited by Samuel ben Joseph of Luknick. **FIRST EDITION**. Title within woodcut vine-border. Numerous woodcut mathematical textual diagrams ff. (7), 31. Stained, previous owners marks. Modern wrappers. 4to. Vinograd, Vilna 278; Vinograd, Vilna Gaon 862.

Vilna and Horodna, Menachem Mann-Simcha Zimel, 1833. \$1500-2000

• **BOOK OF MATHEMATICS BY THE PREEMINENT TALMUDIST OF HIS DAY.** In this work the Gaon of Vilna drew upon his extensive knowledge of mathematics and the natural sciences. He viewed such knowledge as an aid to Torah study and disapproved of the lack of interest in secular sciences that was widespread among Talmudic scholars of the time. The title is a play on the words in Genesis 15:9, "A ram of three years" (in Hebrew, "meshulash" is also the word for triangle). The book bears the approbations of the Chief Dayan of Vilna, R. Abele Posweller, R. Yissachar Ber, Dayan in Vilna and R. Jacob Moses of Slonim, grandson of the Gaon.

266 FRIEDENSON, AARON MOSES OF SLONIM. Sepher HaZikaron [eulogies for prominent Rabbis, notably R. Joshua Eizik of Slonim]. Appended, prayers for the dying and the dead. **FIRST EDITION**. With haskamoth by Lithuania's leading Rabbis: Abele Posweller, and Aryeh Leib Katzenellenbogen of Brisk ff. 22. Ex-library, browned. Contemporary boards. 8vo. Halevy 206.

Jerusalem, Gaszinni & Slotki, 1874. \$400-600

• The eulogies contain interesting details concerning the character of the various Rabbis. Over fifteen Rabbis are mentioned, running the gamut from Lithuanian scholars such as R. Zundel of Salant and R. Samuel Strashun of Vilna; Chassidic Rabbis R. Aaron of Karlin, his son R. Asher, and R. Aaron of Tchernobyl; plus Sephardic Rabbis, R. (Chaim) David Chazan and Yedidiah Abulafia.

267 FRANK, ANNE. Weet Je Nog? Verhalen en Sprookje ["Do you Remember? Stories and Fairy Tales."] **FIRST EDITION.** Designed and illustrated by Kees Kelfkens. A fine copy. *pp.* 64. *Original illustrated boards, with rare dust-jacket.* Small 8vo.

Amsterdam, Contact, 1949. **\$1000-1500**

✦ Published two years after her famous diary, a rare first edition of this collection of delightful stories and fairy-tales for Dutch children, written by Anne Frank at the age of 14, while in hiding. **A FINE COPY WITH SCARCE DUST-JACKET.**

268 (HAGADAH). Hagadah shel Pesach. Service for the Two First Nights of Passover. According to the Custom of the Spanish, Portuguese, and German Jews. Translated by David Levi. Hebrew and English on facing pages. With occasional instructions and translation into Ladino and Yiddish. The Grace Lyons copy. From the library of Rabbi Dr. David de Sola Pool. *ff.* 39, *pp.* 7. *Browned and stained in places. Later half calf, "Grace Lyons" tooled on upper cover.* 8vo. Yudlov 371; Yaari 254.

London, D. Levi, 1794. **\$5000-7000**

✦ A scarce copy of the first separate printing of the Levi Hagadah. **PRECURSOR OF THE FIRST AMERICAN HAGADAH.**

David Levi of London (1742-1801) produced a six-volume English translation of the Hebrew prayers, which served as the foundation for later editions published both in England and in America. Due to the accuracy of Levi's translation of the Passover Hagadah in particular, it was reproduced almost verbatim in the first Hagadah that was printed in the United States (New York, 1837).

THUS THIS 1794 HAGADAH IS THE BASIS FROM WHICH THE FIRST AMERICAN HAGADAH CAME TO BE DERIVED.

The previous owner, Grace Lyons, was the wife of the Minister of New York's Shearith Israel, Jacques Judah Lyons. See David and Tamar de Sola Pool, *An Old Faith In The New World, Portrait of Shearith Israel* (1955) p. 179.

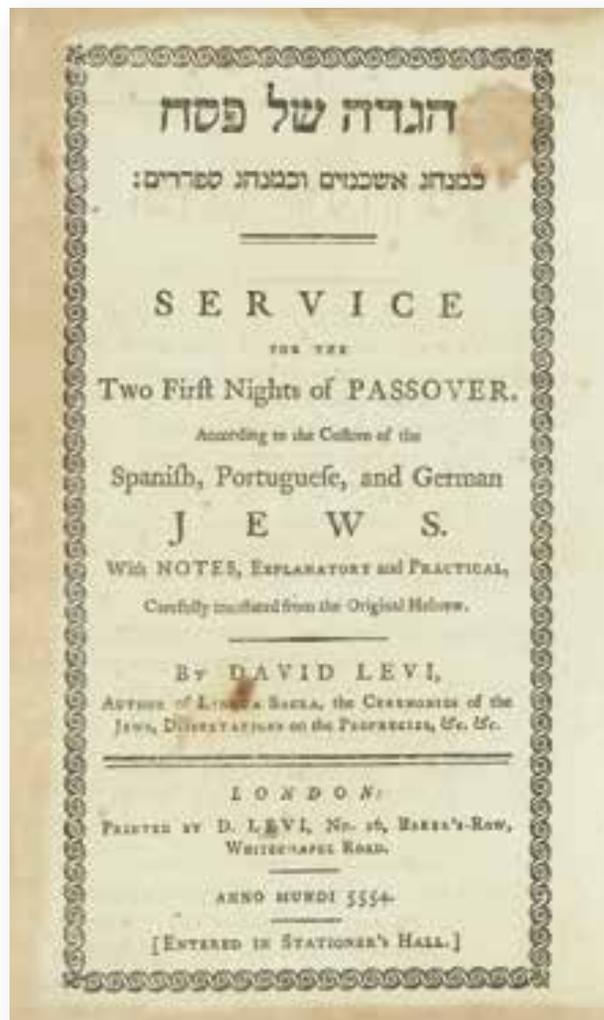
269 (HAGADAH). Seder Hagadah shel Pesach. De Veil Dos Es gor Voil Gefelt, in die Gantze Velt... Far Vintzig Gelt. Instructions in Judeo-German, including rhymed poem on title-page. From the library of Rabbi Dr. David de Sola Pool. *ff.* 20 (*i.e.* 22). *Margins closely trimmed and frayed, stained.* Unbound. 8vo. cf. Yudlov 486; not in Yaari.

London, L. Alexander, 1805. **\$500-700**

✦ Yudlov records this edition as containing 21 leaves, based on a copy in the Durchslag collection. Our copy appears to be a variant as it ends with f. 20 but actually contains 22 leaves as the number "19" appears in three different leaves. Yudlov notes that the Durchslag copy contains illustrations. There are no illustrations in the present copy.



Lot 267



Lot 268



Lot 271



Lot 272

270 (HAGADAH). Hagadah shel Pesach - Guadalajara, ca. 1480. Facsimile edition. **ONE OF ONLY 30 NUMBERED COPIES PRINTED ON VELLUM.** ff. 6. Full calf. Sm. folio. cf. Yaari 1, Yudlov 3.

New York, Friends of Soncino, 1983. **\$2000-2500**

• Facsimile of the first printed Hagadah of which just a single copy is extant, housed in the National Library of Israel, Jerusalem. This deluxe facsimile was produced to commemorate the 500th anniversary of this notable occasion in Hebrew printing history.

271 (HAGADAH). Hagadah shel Pesach - Orden de la Agudá de Pesah. Prepared for Spanish & Portuguese Jews by Jacob Meldola of Amsterdam. Hebrew and Spanish texts on facing pages. Dedicated to Don A. Cardoze of Gibraltar. Seven engraved plates including engraved frontispiece of the High-Priest in his robes, two large folding maps of the Journey Through the Wilderness and the Land of Canaan, two additional folding maps, one leaf with maps depicting Jerusalem at different time-periods. Signatures of the Hassan Family of Gibraltar. From the library of Rabbi Dr. David de Sola Pool. ff. (2), 19. Usual staining, slight marginal tears on two leaves not affecting text, few leaves loose, folding maps with tears. Contemporary gilt-ruled calf, crudely rebaked, stained, upper cover loose. Lg. 4to. Yudlov 544; Yaari 381.

London, L. Alexander, 1813. **\$1500-2000**

• An augmented edition including plates and maps, of Alexander's London Hagadah of 1806, this Spanish issue is especially rare as it represents the first Hagadah with Spanish translation printed in London.

272 (HAGADAH). Bigdei Haserad. With Kabbalistic commentary by R. Ya'akov Abuhatzaira. Inscribed by the publisher on the verso of the title to Yoseph, Machlouf and David Malkah. ff. (1), 72, (1). Browned. Contemporary boards, loose. 4to. Yudlov 1745; Yaari 1307; Halevi, Jerusalem 613.

Jerusalem, M. Lilienthal and E. Tanenbaum, 1888. **\$800-1200**

• Published by the Abir Ya'akov's son, Avraham Abuhatzaira.

273 HELLER, YOM TOV LIPMANN. Megilath Eivah. Uncut copy. ff. (1), 14 (1). Modern boards. 12mo.

Warsaw, Y. Rotter, 1870. **\$300-500**

• A description of the accusations of heresy made against the Tosfos Yom Tov followed by his subsequent legal ordeal: Trial, incarceration and ultimate freedom. The final two pages contain a list of the great Rabbis buried in the Cracow cemetery as inscribed on a plaque in the city's famed Ram'a Synagogue.

274 HIRSCH, SAMSON RAPHAEL. ("Ben Usiel"). Igroth Tzaphun. Neunzehn Briefe über Judenthum ["Nineteen Letters About Judaism."] **FIRST EDITION.** German interspersed with Hebrew. From the library of Rabbi Dr. David de Sola Pool. *pp. viii, 111, (1 blank), (2).* Foxed, some pencil markings along margins and some foxing. Later boards. *8vo.*

Altona, Johann Friedrich Hammerich, 1836. **\$400-600**

✦ Written in the form of an exchange of letters between two thoughtful young men: Benjamin, an idealist impressed by society's rapid progress in the arts and sciences, and Naphtali, a young Rabbi. "The Nineteen Letters" was immensely popular for its lucid presentation of Judaism before a rationalist audience. See E. Klugman, Rabbi Samson Raphael Hirsch (1996) pp. 59-67.

275 (HIRSCH, SAMSON RAPHAEL). Naphtulei Naphtali - Erste Mitteilungen aus Naphtali's Briefwechsel [First Report of Naphtali's Correspondence] **FIRST EDITION** *pp. vii, 80, 2.* Lightly browned and foxed, previous owner's marks. Contemporary boards, starting. *8vo.*

Altona, Johann Friedrich Hammerich, 1838. **\$400-600**

✦ Although the title contains the pseudonym "Ben Usiel," Rabbiner Hirsch records his name following the introduction. The volume also contains advertisements for Hirsch's other works: Horeb and The Nineteen Letters. In the present text Rabbiner Hirsch refutes the theories of the Reform Movement, especially criticizing Creizenbach and Geiger who he claims falsified sources to the Bible and Talmud. The work caused a considerable stir in liberal circles and articles attacking it appeared in Philippon's Allgemeine Zeitung des Judentums. See E. Klugman, Rabbi Samson Raphael Hirsch (1996) pp. 72-3.

276 (HIRSCHENSON, ISAAC). Kevutzath Kuntreisim. Machleketh Sifthei Yesheinim. Dedication to Dr. Abraham Berliner. From the library of Rabbi Dr. David de Sola Pool. *ff. (2), 40, 16. pp. 28, 32, 32, 16 (mispaginated in places).* Brittle, leaves loose. Contemporary boards, detached and worn. *12mo.* cf. Halevi, nos. 335, 341, 343, 374.

Jerusalem, Y. Hirschenson, (1840-53). **\$500-700**

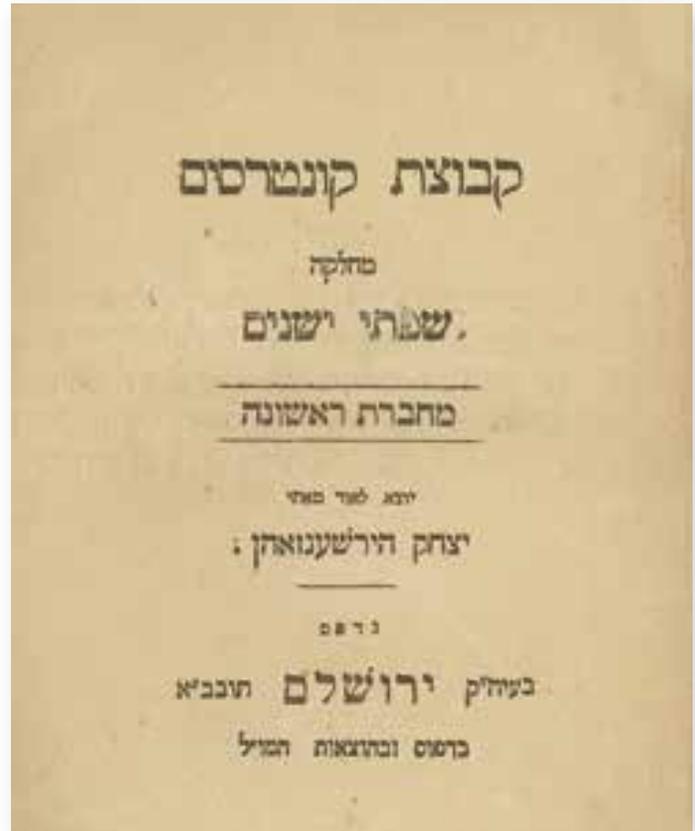
✦ Collectanea: Abraham Ibn Ezra, Teshuvot Rashi, and four halachic essays (siyumim) by the editor's father R. Ya'akov Mordechai Hirschenson.

Tipped in: Note by Rabbi Dr. David de Sola Pool stating this work, issued by his father-in-law's brother, is "very rare."

277 (HOLOCAUST). Der Ausweg: Zeitschrift für Umschichtung, Wanderung, Siedlung ["The Way Out: Magazine for Redeployment, Migration, Settlement."] Edited by Karl Loewy. Volume I, complete in 12 issues. *Browned. Original printed wrappers, edges slightly frayed. 8vo.*

Paris(-Zurich), November, 1934-October, 1935. **\$1000-1500**

✦ Der Ausweg was published from November 1934 until December 1935. It provided German-Jews with information concerning emigration out of Germany, offering guidance for a wide range of possibilities, including group colonization overseas and advice for professionals seeking to continue their careers outside of Germany. Articles contain information relating to the economic, agricultural, industrial and financial circumstances of potential settlement areas.



Lot 276



Lot 277



Lot 278



Lot 279



Lot 280

278 **(HOLOCAUST)**. Elvira Bauer. Trau keinem Fuchs auf Grüner Heid; und keinem Jüd bei seinem Eid! Ein Bilderbuch für Gross und Klein ["Trust No Fox in the Green Grass, nor a Jew at his Oath! A Picture Book for Young and Old."] Rhyming German Gothic text (Sütterlinschrift) in red and black, facing color plates. pp. 44. Original linen-backed color pictorial covers, rear cover scratched. Rectangular 4to.

Nürnberg, Stürmer-Verlag, 1936. \$1000-1500

• This infamous production issued by Gauleiter Julius Streicher, is illustrated with notorious imagery designed to inculcate children with extreme anti-Semitic values. The 18-year old female author, Elvira Bauer, was a kindergarten teacher.

279 **(HOLOCAUST)**. Auschwitz, Buchenwald, Ravensbruck. Des Deportés vous Parlent Grand Meeting: Pour le Chatiment des Traîtres tous en Masse a Japy! Broadsheet poster. Tax stamps affixed on recto, postage label on verso, folds with tears. 24.5 x 33.5 inches.

France, Association Nationale des Victimes de Nazisme, 1945. \$1000-1500

• Announcing a gathering of recently liberated survivors of concentration camps to be held in Paris on May 5th, 1945, three days before Gen. Charles de Gaulle proclaimed VE Day, the formal acceptance by the Allies of Nazi Germany's unconditional surrender.

280 **(ISRAEL, STATE OF)**. Meged, Aharon. Hagadath Ha'Atzma'uth ["The Hagadah of Independence."] **FIRST EDITION**. Replete with numerous photographic illustrations. Elegant Hebrew typography. Ornamental frames in color. Printed in blue, green and yellow. pp. 40. Browned. Original color pictorial printed wrappers. 8vo.

Tel Aviv, Moshe Shoham, 1952. \$1000-1500

• Issued on behalf of the Israel Defense Forces and based upon the style of the traditional Passover Hagadah, this scarce, original text innovates a service for the State of Israel's Independence Day. However, the tensions inherent in manipulating the traditional liturgical forms (even to the drinking of four cups of wine), resulted in controversy, and the State's religious authorities demanded the suppression of the edition. Also objectionable apparently, was the self-glorification of the might of the Israeli military; viz. Lo al yedei mal'ach velo al yedei saraf... ki im al yedei...Tzeva Haganah LeYisrael... ["Not by an angel and not by a Seraph but rather by the Israel Defense Forces..."]

281 **(ISRAEL, LAND OF)**. Kalman Schulman. Tzvi Lekol Ha'Araratzoth [on the settlement of the land of Israel and the Chovevei Zion movement] **PRESENTATION COPY. INSCRIBED BY THE AUTHOR TO LORD NATHANIEL ROTHSCHILD**. From the library of Rabbi Dr. David de Sola Pool. pp. 136. Lightly browned. Contemporary boards, rear cover detached. 12mo.

Vilna, Romm, 1893. \$300-500

• The author (1819-99) was a prolific Hebrew writer, translator and historian. A graduate of the Yeshiva of Volozhin, his maskilic approach was combined with a firmly religious outlook in the spirit of Vilna's moderate Haskalah, the city in which he spent his life. A harbinger of Zionism, Schulman's love for the Land of Israel and his related literary activities, greatly assisted in the development of a modern Hebrew literature.

282 (ISRAEL, LAND OF). Olfert Dapper. Asia; oder Genaue und Gründliche Beschreibung des Gantzen Syrien und Palestins. **FIRST GERMAN EDITION.** Two parts in one volume. 39 copperplate engravings including double-page and fold-out maps, views and illustrations. **INCLUDING LARGE FOLDING PANORAMA OF JERUSALEM.** 34 half-page plates in text. Engraved allegorical title. *pp.* (8), 220, (4); (2), 456, (8). *Lightly browned in places. Contemporary vellum, light wear. Folio.* Tiele 72, Blackmer 449, Atabey 322.

Amsterdam, Jacob van Meursen, 1681.
\$5000-7000

• **A FINE COPY CONTAINING EACH AND EVERY MAP, VIEW AND TEXT ILLUSTRATION.**

Dutch humanist Olfert Dapper (1636-89) produced an extraordinary range of exotic geographical and historical travel texts - all the more remarkable for never having left his native homeland. His objective approach is remarkably free of his contemporaries' European ethnocentrism.



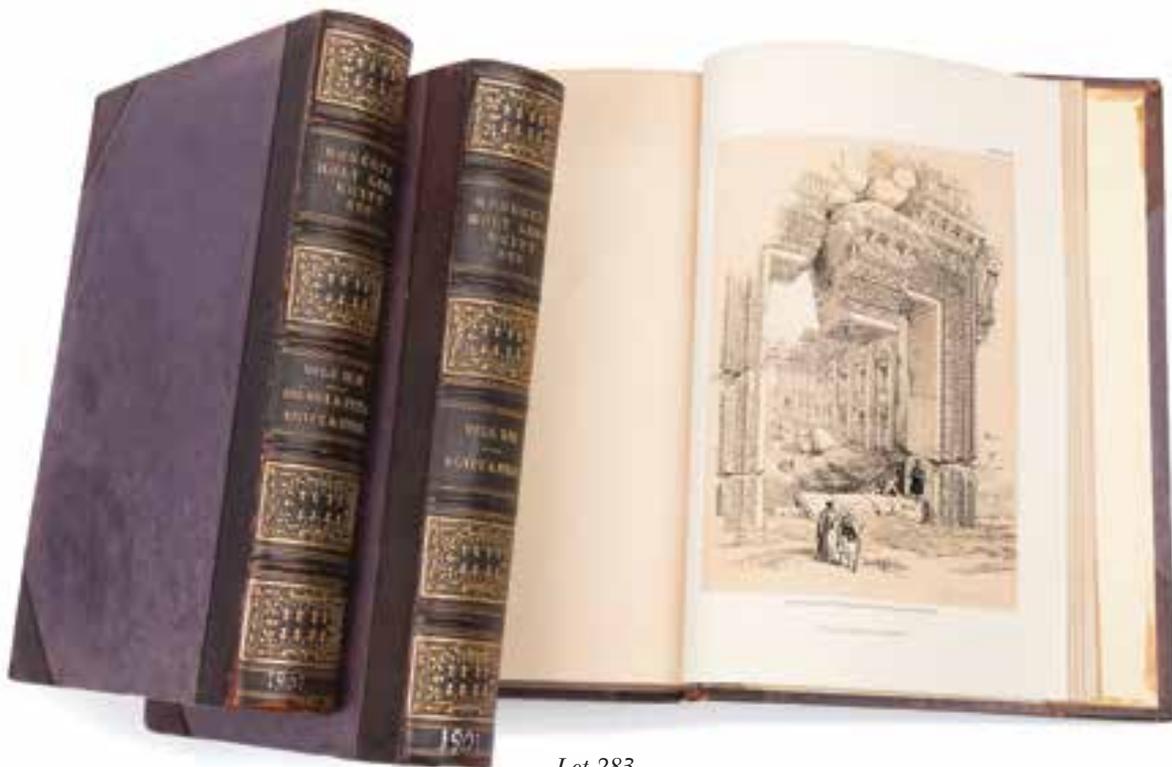
Lot 282

283 (ISRAEL, LAND OF). David Roberts. The Holy Land, Syria, Idumea, Arabia, Egypt, & Nubia. After Lithographs by Louis Haghe from Drawings Made on the Spot by David Roberts, R.A. with Historical Descriptions by the Reverend George Croly. * Vol. I: Jerusalem and Galilee. * Vol. II: The Jordan and Bethlehem. * Vol. III: Idumea and Petra. * Vol. IV: Nubia and Egypt. * Vol. V-VI: Egypt & Nubia. **FIRST QUARTO EDITION.** Six volumes bound in three. Pictorial titles, c. 168 tinted lithographs. Frontispiece portrait in Volume I. *Ex-library. Later half-calf with gilt crest on upper covers, spines gilt extra, rubbed. All edges gilt. Large 4to.* Abbey Travel II 388.

London, Day & Son, 1855-56. **\$5000-7000**

• This monumental series of views of ancient sites in the Near and Middle East created by Scottish artist David Roberts (1796-1864) was one of the most important and elaborate ventures of 19th-century publishing - the apotheosis of the tinted lithograph.

Roberts published the results of his travels between 1842 and 1849 in six large format volumes, to great critical and popular acclaim. The success of the folio issue was sufficient to persuade Day & Son to take on the publication of the present quarto edition.



Lot 283



Lot 286

284 (ITALY). Malachi ben Jacob HaKohen. Shivchei Todah. **FIRST EDITION.** The David de Sola Pool copy, with autograph note recording how the de Sola Pool family is related to the printer, a member of the Meldola family. ff. 2, 98. *Trace foxed. Contemporary vellum, light wear. 12mo.* Vinograd, Livorno 49

Livorno, Abraham Meldola, 1743. **\$300-500**

• Prayers of Thanksgiving by the Community of Livorno, on the anniversary of their survival from a devastating earthquake on the 22nd of Shevat, 1742.

285 (JAPAN). McLeod, N. Illustrations to the Epitome of the Ancient History of Japan. Third Edition. Title-page, four introductory leaves, followed by 80 engraved plates. ***TOGETHER WITH:** Appended Edition. Epitome of the Ancient History of Japan, by N. McLeod. pp. (4), 153. With 14 engraved plates (Nagasaki, 1879). *Original gilt-stamped limp boards, extremities scuffed. Oblong 8vo and 12mo.*

Tokyo, 1879. **\$500-700**

• A most curious volume identifying the Shindai class of Japan as descendants of the Ten Lost Tribes of Israel.

The author, a Scottish explorer, traveled extensively in Japan, then under the rule of the Shogun, and came to the conclusion that the noble Samurai are descendants of two of the Ten Lost Tribes, Ephraim and Menasseh. Although the origins of the Japanese race are shrouded in mystery, the putative claim that the Japanese nobility are exiles from the Northern Kingdom of Israel might be considered tentative at best. See EJ, XII cols. 249-52.

286 (JOURNALISM). HaModia [Orthodox Hebrew weekly newspaper]. Edited by Rabbi Eliyahu Akiva Rabinowitz. Volumes I-II. *800 columns. Previous owners stamps, brittle. Contemporary boards, worn. Folio.*

Poltava, 1910-11. **\$1000-1500**

• A complete run of the first two years of this Hebrew weekly newspaper. The first year - which is especially rare - commenced in the month of Nissan has 24 issues, the second year contains 50 issues. HaModia stood at the vanguard of the Orthodox Hebrew press during the years leading up to the outbreak of World War I. Published between the years 1910-15 it was the most influential Orthodox Hebrew weekly newspaper aimed first and foremost at the Russian-Jewish reading public. Because of its broad content however, it was distributed to many Jewish communities in Europe and beyond.

HaModia reported news from around the world and especially from the Jewish world, either culled from translations of the general press or from original reporting drawn from its own network of correspondents. It nurtured the modern genre of opinion essays in Hebrew. In addition to articles by the editor, many prominent Rabbis and literary talents were constant contributors. For example, it contained articles by Rabbis Shlomo Yoseph Zevin, Isaiah Reicher, Yechezkel Abramsky, Yehuda Leib Zirelson, Yechiel Ya'akov Weinberg, Ya'akov Moshe Charlap, Yoseph Eliyahu Henkin, Ya'akov Halevi Lipschitz. It contains contemporary Jewish historical information pertaining to many issues and Rabbinical figures not available elsewhere.

287 (JOURNALISM). Kol Yisrael [Orthodox Hebrew weekly newspaper]. Edited by Raphael Katzenellenbogen. Volumes I-II. *Previous owners marks, brittle. Contemporary boards, worn. Folio.*

Jerusalem, 1922-23. **\$600-900**

• A complete run of the first two years of this historical newspaper published by the Agudath Israel, whose stated goal is to "solve the problems of the Jewish nation in the light of the Torah." In addition to much local news it contains extended coverage of Jewish events world-wide with a particular emphasis on Agudah activities, with a distinct bias against Mizrachi and Zionism in general.

288 (KABBALAH). Scholem, Gerhard (Gershom). Qabbala, Das Buch Bahir. Kritische Neuausgabe. **FIRST EDITION.** German, with occasional Hebrew. Illustrated title-page featuring the Ten Sefiroth. pp. (6), 171. *Lightly browned. Original printed boards, rubbed. 4to.*

Leipzig, Arthur Scholem, 1923. **\$400-600**

• A translation of and commentary to the Sepher HaBahir, the earliest extant Kabbalistic text and one of the most obscure and difficult. The doctoral thesis by Gershom Scholem (1897-1982), the founder of the modern, academic study of Kabbalah.

Title page reproduces the woodcut by Hans Burgkmayr that appeared in Paulus Ricius' "Portae Lucis," Augsburg, 1516.

289 (KARAITICA). Siddur Tephiloth HaKara'im [abridged prayers for the entire year] Arranged by the Karaite leader, Abraham Firkovich. ff. (2), 70. Previous owner's bookplate. Slight staining. Contemporary boards. 8vo.

Vilna, Finn & Rosenkrantz, 1871. \$800-1000

⚡ Since, according to the publisher, neglecting the daily duty to pray can be punishable by death, the present abridged prayer-book is issued for the benefit of those short on time, such as travelers and trades-people.

Firkovitch writes in his interesting introduction that the prayers for the eve of Yom Kippur are abbreviated since according to Karaite doctrine no lights are to burn on the Sabbath and Festivals. Therefore, those who do not know the prayers by heart will be able to complete them before dark and safely return home.

290 KLIPH, DANIEL. Arugah Ketana [248 precepts alphabetically arranged and in poetical form] FIRST EDITION. Illustration of an Ilan on f. 3 ff. 20. Ex-library. Later boards, spine chipped. 4to. Vinograd, Hamburg 106.

Hamburg, Eliezer Leizer Shamash and Nathan May, 1787. \$500-700

⚡ The introduction contains interesting autobiographical data indicating that the author was born in Amsterdam and studied under the tutelage of R. Samson Karlsruhe.

291 KOOK, ABRAHAM ISAAC HAKOHEN. Orot. FIRST EDITION. pp. (2), 123, (1). * BOUND WITH: Kol Hashofar. Anonymous [i.e. Akiva Porush]. pp. 12. * And another. Contemporary boards. 8vo.

Jerusalem, Salomon, 1920. \$500-700

⚡ Orot is the seminal work of Abraham Isaac HaKohen Kook's philosophy. A poetic vision of grandeur of the Nation of Israel reborn in its ancient land. A radical remove from a traditional stance where he espouses pioneering views concerning the material development of the Land of Israel. For a detailed account of the revolutionary reaction to the publication of Orot, see B. Naor, Orot: The Original 1920 Edition (2004).

Bound with an anonymous polemic opposing Orot, containing views including those of Rabbis Yitzchak Yerucham Diskin and Yoseph Chaim Sonnenfeld stating that "it is prohibited to look at or rely upon such foolishness and fantasies" (p. 3).

292 LAMPRONTI, ISAAC. Pachad Yitzchak [rabbinic encyclopedia] FIRST EDITION. Complete in eleven volumes. Fold-out charts. A mixed set. Various worn. Various bound. Folio and 8vo. Vinograd, Venice 1870, 1888, 2103, 2114, Reggio 22 and Livorno 456.

v.p., 1750-99 and 1864-88. \$2000-2500

⚡ Pachad Yitzchak is the most comprehensive and celebrated encyclopedia in the field of Halacha. Each entry includes material from the Mishnah, Talmud, Poskim, Rishonim and responsa literature (from 195 different Rabbis). The author, Isaac Lampronti (1679-1756) pays particular attention to the decisions of the Italian Rabbis, much of which had never before been published. The work also includes customs and relating to Italian-Jewry.

The work has a lengthy printing history. Originally published from letters "Aleph-Mem" in large folio volumes in various parts of Italy from 1750-99. Letters "Nun-Taf" were first published in Lyck-Berlin from 1864-88 by the M'kitze Nirdamim Society in smaller octavo sized volumes. It thus took 138 years to print the entire set. See S. Brisman, A History and Guide to Judaic Encyclopedias and Lexicons (1987) pp. 159-60.



Lot 289



Lot 290



Lot 293

293 LEVI BEN GERSHOM (GERSONIDES). (RaLBa"i). Commentary to the Pentateuch **FIRST EDITION.** Printed in double columns in an Italian semi-cursive typeface. Occasional marginal notations. **A CLEAN, WIDE-MARGINED COPY.** ff. 389 (of 409 - bibliographers dispute precise collation, ranging from Habermann ff. 408 to Vinograd ff. 412). The final leaf with text was actually f. 409. This copy lacks ff. 1- 7 and the final thirteen leaves (ff. 410-12 were blank). Missing leaves provided here in facsimile. Upper corners of first 24 leaves slightly repaired with a few words in facsimile, slight repair on lower inside corner of f. 389 affecting a few words. Dampstained along margins. Modern finely tooled calf with metal clasps. Thick folio. Vinograd, Mantua 6; Goff 69; Goldstein 17; Offenber 50; Steinschneider, p. 1611, no. 6138, 3; Thes. A10; Habermann, Perakim be-Toldoth ha-Madpism ha-Ivri'im (1978), p. 7, no. 6; Wineman Cat. 11.

(Mantua or Ferrara?), Abraham ben Solomon Conat with Yedidyah Ha'eizrachi of Cologne, (1474-76). **\$70,000-90,000**

⚡ **AN ATTRACTIVE, WIDE MARGINED COPY OF GERSONIDES'S COMMENTARY TO THE PENTATEUCH.**

In this voluminous commentary to the Pentateuch, the author initially examines the literal meaning of the text before expounding upon philosophical and moral maxims. A specialty of the commentary are the "To'eleth" or moral lessons to be derived from particular passages in the Torah.

Gersonides (1288-1344), lived in Provence and represents the Rationalist School within medieval Bible exegesis. He provided important contributions in such diverse fields as philosophy, mathematics, and astronomy. It is known that Gersonides was an eminent halachist, however the bulk of his halachic writings have been lost. See D. Horowitz, Rablag's View of a Central Pragmatic Ethical Characteristic of Abraham in: Hazon Nahum, Studies Presented to Norman Lamm (1997) pp. 265-309.

Abraham Conat was one of the pioneers of Hebrew printing. The Conats were the first to work as a family unit - Estellina, Abraham's wife, played a senior role in the management of the press. Conat, a physician, was also active as a copyist of Hebrew manuscripts. Commenting on the Hebrew font Conat created, Haberman observes: "The Hebrew letters were cut in accordance with his distinctive handwriting, the readers of his generation would not have immediately discerned the difference between his manuscript and a book printed by him." See A.M. Habermann, Studies in the History of Hebrew Printers and Books (1978), p. 3. See further, L. Pescasio, L'arte della stampa a Mantova nei secoli XV-XVI-XVII (Mantua, 1971), p. 11; V. Colorni, Abraham Conat—primo stampatore di opere ebraiche in Mantova in: La Bibliofilia 83 (1981).

294 (LITURGY). Parte Segunda de los Cinco Aynos del Año. Edited by MENASSEH BEN ISRAEL. Endpapers containing 17th-18th century manuscript family records in Spanish. From the library of Rabbi Dr. David de Sola Pool. pp. (2), 64, ff. 2-144. Lacking final leaf, lightly worn and stained. Contemporary blindtooled calf, lacking clasps, rubbed. 8vo. Silva Rosa 58; cf. Kayersling 82.

Amsterdam, Samuel Soeiro (The editor's son), 1650. \$1000-1500

295 (LITURGY). Godines, Benjamin Senior (Ed.) Me'ah Berachoth / Orden de Bendiciones. Text in Hebrew and Spanish face à face. Editor's introduction in Portuguese. Exceptional engraved frontispiece by the Jewish artist Benjamin Godines depicting Man's Five Senses by way of the performance of five ceremonial acts.

WITH: Four manuscript pages at end recording the Pidyon Haben ceremony in Spanish. Signed on front and back by David Lopes Pereyra, London, 1713. From the library of Rabbi Dr. David de Sola Pool. ff. (12), 303, pp. 54, (11), 7, (22). Few tears at margins, variously stained. Contemporary boards, worn. 12mo. Vinograd, Amsterdam 550; Fuks, Amsterdam 606; Gans, Memorbook p. 141; Roth, Jewish Art col. 474.

Amsterdam, Albertus Magnus, 1687. \$2000-3000

⚡ “One Hundred Blessings:” A most striking volume of collected prayers and instructions issued for Marrano refugees. Included in the Me'ah Berachoth are: A Passover Hagadah; an index of blessings for the entire year including relevant laws and commentary according to Sephardic rite; a perpetual liturgical calendar; a recipe for Charoseth; instructions for constructing a Mikveh; prayers for the sick, last rites, and prayers for martyrs burned at the stake by the Inquisition. Of uncommon interest are the ceremonies celebrating the birth of a daughter, “Zeved HaBath” (Fadas de la Hija) and the circumcision ceremony of proselytes and servants.

296 (LITURGY). Orden de los Cinco Ayunos. Spanish text throughout. From the library of Rabbi Dr. David de Sola Pool. Two small wormholes on title-page and elsewhere, stained in places. Contemporary vellum, worn. 8vo. This edition unknown to Kayserling.

Amsterdam, David Tartas, 1684. \$700-1000

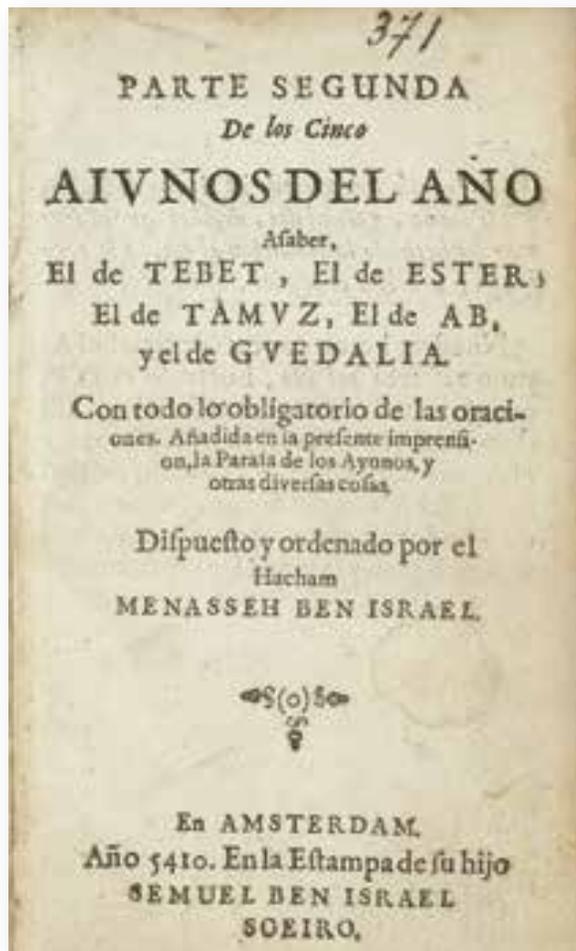
297 (LITURGY). Orden de los Cincos Ayunos. Spanish text throughout. From the library of Rabbi Dr. David de Sola Pool. pp. 356. Some candle wax stains in opening section of Kinoth for the evening of Tishah Be'Av. Contemporary boards, worn, all edges gilt. 8vo. This edition unknown to Kayserling.

Amsterdam, Isaac de Cordova, 1724. \$500-700

298 (LITURGY). Seder HaMizmorim. A crisp copy. From the library of Rabbi Dr. David de Sola Pool. ff. 36. Later vellum backed boards. 12mo. Vinograd, Florence 1.

Florence, Francesco Mouecke, 1734. \$400-600

⚡ **THE FIRST HEBREW BOOK PRINTED IN FLORENCE.** Selected prayers and Psalms recited upon the termination of the Sabbath, in accordance to the custom of the Sephardic congregations of Levanto, Livorno and Florence.



Lot 294



Lot 295



Lot 299

299 (LITURGY). Sefher Sephath Emeth. According to the Sephardic rite. With Lurianic meditations. Calendar at end. Upper cover gilt tooled: Moses De H. Benoliel. ff. 20, 207 (of 208), lacking final leaf. Title neatly repaired, light stains. Contemporary calf, scuffed, rebaked. 12mo. Vinograd, Safed 7; Ya'ari, Safed 7.

Safed, Israel ben Abraham Bak, 1832. **\$20,000-25,000**

• **THE FIRST PRAYER-BOOK PRINTED IN THE LAND OF ISRAEL.**

The book contains the endorsements of several rabbis, most notably R. Nissim Zerachyah Azulai, grandson of R. Chaim Joseph David Azulai (Chid"á); Chassidic Rabbi Gershon Margoliouth, grandson of R. Issachar Dov Baer of Zlotchov and Safed (author Bath Eyni and Mevaser Tzedek) and Rabbi Israel of Shklov, on behalf of the community of Perushim, disciples of the Vilna Gaon.

As R. Nissim Azulai explains in his introduction, he was invited by Israel Bak to include in the work several excerpts from the books of his grandfather Chid"á.

The title notes that all those who labored at Bak's press were pious Jews and therefore prayers recited from this particular prayer-book will most assuredly be heard on High.

THE FIRST HEBREW BOOK PRINTED IN SAFED AFTER AN INTERVAL OF ALMOST TWO AND A HALF CENTURIES. BAK'S EARLIEST PRINTING EFFORT UPON ARRIVAL TO SAFED FROM BERDITCHEV.

300 (LITURGY). Orden de las Oraciones de Ros-Ashanah y Kippur. Translated into Spanish by Isaac Nieto. Bound here into two volumes. Initials floriated. Headpiece and tailpieces. Later calf, covers gilt-tooled: "R.M. Henriquez, 5606." From the library of Rabbi Dr. David de Sola Pool. pp. 578, xxvii (*Keter Malchut*), (22) (*Calendario*). Heavily browned throughout. Worn and rubbed. 8vo. Roth, Magna Bibliotheca Anglo-Judaica, p. 303; Kayserling, p. 78.

London, Richard Reily, 1740-41. **\$1000-1500**

☛ **THE FIRST JEWISH PRAYER BOOK PRINTED IN ENGLAND.**

Isaac Nieto (1687-1773), succeeded his father David Nieto, as Haham of the Spanish and Portuguese Synagogue of London. Nieto's Spanish translation of the Jewish liturgy is esteemed for its superior style and became the basis of all subsequent translations into English. See A. M. Hyamson, *The Sephardim of England* (1951) p. 183; and EJ, Vol. XII, col. 1153.

301 (LITURGY). Sepher Avodath Mikdash [Mussaf prayers for Yom Kippur]. As per the custom of Livorno. With introduction and final leaf in Ladino by Moshe Milul. From the library of Rabbi Dr. David de Sola Pool. ff. 48. Previous owner's marks, some staining, some marginal worming on final leaves. Contemporary vellum. 8vo. Vinograd, Livorno 151.

Livorno, Carlo Giorgi, 1777. **\$200-300**

☛ Yaari records another work with a Ladino introduction by Milul but not this one.

TIPPED ON VERSO OF TITLE-PAGE: Chaim Hirschenson. Mizmor Lethoda al Chidushei Torah. Jerusalem, n.d.

302 (LITURGY). The Form of Prayers. According to the Custom of the Spanish and Portuguese Jews. Fast Day Service. Edited by Isaac Leeser. Hebrew and English on facing pages. **DAVID DE SOLA POOL'S ANNOTATED COPY** with many of his marginal notations, as well as additional typed notes laid in. pp. 215. Loss to upper corner of Hebrew title-page, browned. Later boards. 8vo.

Philadelphia, Slote & Mooney, 1857. **\$600-900**

☛ David de Sola Pool utilized this Leeser prayer-book as a working template for the new Fast Day liturgical edition he was preparing.

303 (LITURGY). Prayers for the Festivals. According to the Custom of the Spanish and Portuguese Jews. Edited and translated by David de Sola Pool. Hebrew and English on facing pages. **THE EDITOR'S ANNOTATED COPY.** With many hundreds of marginal notations and corrections by de Sola Pool. pp. xxi, ff. 473, pp. 474-494. Original boards. 8vo.

New York, 1963. **\$500-700**

☛ David de Sola Pool writes on the opening pastedown: "Master corrected copy... From this, corrections should be made in later reprints of this edition."

304 MEIR SIMCHAH HAKOHEN OF DVINSK. Ohr Same'ach. **FIRST EDITION.** Complete in four volumes. pp. 183; 247; 245; 252. Previous owners marks, browned, few marginal repairs. Modern boards. Folio.

Warsaw - Riga, 1902-27. **\$1000-1500**

☛ R. Meir Simcha of Dvinsk (1843-1926) was one of the foremost Rabbinic leaders of the pre-War generation. Known as the "Ohr Same'ach" after this, his magnum opus, a penetrating study on the Mishneh Torah of Maimonides. According to the note on the verso of the title of the final volume, it was published posthumously from the estate of the author by R. Menachem Mendel Zak of Riga. It remains a well-studied classic.

305 (MINIATURE BOOK). Seder Tephiloth HaMo'adim [festival prayers]. According to the Sephardi rite. ff. 300. Some foxing, few neat unobtrusive paper repairs. Modern gilt-tooled calf. 32mo. Vinograd, Amsterdam 1539.

Amsterdam, Abraham Athias, 1740. **\$1200-1800**

☛ An attractive miniature.



Lot 300



Lot 304



Lot 307



Lot 308

306 (MINIATURE BOOK). Seder Tephiloth LeChadashim U'LeMo'adim [prayers for the entire year]. According to the Sephardi rite. Published by the children of Meir Crescas. Divisional title on f. 223. Signatures on covers including Rafael Nunes, 1869. From the library of Rabbi Dr. David de Sola Pool. ff. 318. Stained and worn. Contemporary boards, covers detached, rubbed. 32mo. Vinograd, Amsterdam 1505.

Amsterdam, Naphtali Hertz Levi Rophé, 1739. **\$1000-1500**

• “A delightful miniature prayer-book in Hebrew is the Seder Tephilloth according to Sephardi rites, printed by Dr. Naphtali Herz Levi in Amsterdam in 1729 [sic].” L.W. Bondy, *Miniature Books* (1981) p. 31.

307 (MOROCCO). Ahavath Hakadmonim. Siddur... Keminhag K[ehila] K[edosha] HaToshavim...Fez. **FIRST EDITION.** Two title-pages, first with red lettering. From the library of Rabbi Dr. David de Sola Pool. ff. (9), 84. Brittle. Unbound. 8vo. Halevy, 636.

Jerusalem, S. Zuckerman, 1889. **\$1000-1500**

• **RARE.** Halevy records only one copy (located at Machon Ben Tzvi).

Prayers and piyutim for weekdays, Sabbath and Holidays according to the old Moroccan rite practiced in Fez, before the Spanish Expulsion.

According to the introduction, as well as the approbation by R. Raphael ibn Tzur of Fez, when the Spanish exiles arrived in Morocco they prayed in accordance with their Castilian rite. In time, most synagogues in Morocco followed suit and began to adopt the Spanish custom. The only synagogue that retained the original, ancient Moroccan rite, was the Toshavim Synagogue in Fez - however it was never brought to publication. The present volume was composed from the sole manuscript extant of the rite, composed by the Hazan of Fez's Toshavim congregation.

The introduction also contains interesting historical information pertaining to the Jews of Fez, their ancient cemetery and relations with the surrounding Arab population. The final leaves (ff. 79b-83b) contain a Pesak Din (dated 1715) concerning the ownership and administration of the Toshavim synagogue.

308 (MUSIC). Collection of c. 28 Jewish/Yiddish-related sheet music. *Original color pictorial wrappers. All sm. folio. Housed in one album.*

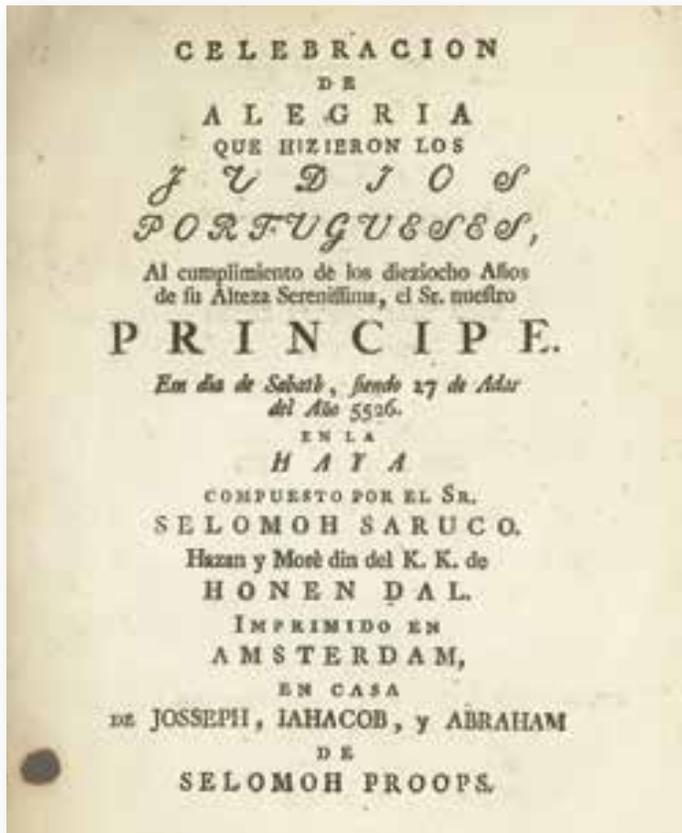
American, Early 20th-century. **\$2000-3000**

• This superb collection of Jewish sheet music represents a post-immigrant generation experiencing assimilation into mainstream America while yet maintaining a link to their heritage via the language and melody of their music.

Images on covers portray humorous ethnic stereotypes and “campy” song titles. Includes: Under the Matzos Tree. * Yiddle on Your Fiddle Play Some Rag Time. * I'm a Yiddish Cowboy. * Cohen Owes me Ninety Seven Dollars. * Whose Izzy is He - Is He Yours or Is He Mine?

309 (MUSIC). De Sola, D(avid) A(aron). The Ancient Melodies of the Liturgy of the Spanish and Portuguese Jews. Harmonized by Emanuel Aguilar. Precluded by an historical essay on... Sephardic Liturgy. Introduction in English with much use of Hebrew. 62 pages of lithographed music scores. From the library of Rabbi Dr. David de Sola Pool. pp. (4), 24, (4) in letterpress; pp. 62 lithographed. Lightly browned, opening blank removed. Contemporary half calf. 4to.

London, Wertheimer and Co., 1857. **\$200-300**



Lot 310



Lot 312

310 (NETHERLANDS). Kol Sasson VeKol Simchah - Celebracion de Alegria [liturgical songs and celebratory Psalms] Hebrew and Spanish on facing pages. From the library of Rabbi Dr. David de Sola Pool. ff. (11). *Upper margin frayed not affecting text, lightly stained. Unbound. 8vo.* Vinograd, Amsterdam 1909.

Amsterdam, Children of Solomon Proops, 1766. **\$500-700**

✦ Conducted by Selomah Saruco of the Honen Dal synagogue, The Hague, a Sabbath celebration in honor of the 18th birthday of William V, Prince of Orange (Willem Batavus, 1748-1806), the last Stadtholder of the Dutch Republic.

311 SINGER, ISAAC BASHEVIS. Der Soton in Goray ["Satan in Goray"]. **FIRST EDITION.** Yiddish text. Forward by Aaron Zeitlin. Uncut and unopened. pp. (4), 6, (2), 5-203, (1 blank), (2). *Clean copy. Original limp boards and color printed dust-jacket. Sm. 4to.*

Warsaw, Grafja, 1935. **\$400-600**

✦ First edition of the Nobel-prize winner's first novel, here in the original Yiddish. Contains motifs that are signature Singer: Antinomianism, sexual debauchery, mysticism and the breakdown of rabbinic authority.

312 PINCHAS BEN JUDAH (OF POLOTZK). Shir Hashirim [Song of Songs]. With commentary "Derech Hamelech." **FIRST EDITION.** ff. 12. *Ex-library, some staining. Modern calf. Sm. 4to.* Vingrad, Grodno 87; Vinograd, Gr"a 1580.

Horodno (Grodno), Partners, 1804. **\$2000-2500**

✦ The author was a disciple of the Vilna Gaon and cites him often in his many works. His own original profound comments were acclaimed and cited in later works.



Lot 311



Lot 314



Lot 315

313 **PAGNINUS, SANCTES.** Kotzer Otzar Leshon Hakodesh - Epitome Thesauri Linguae Sanctae **FIRST PLANTIN EDITION.** Printer's device (golden compasses) on title. From the library of Rabbi Dr. David de Sola Pool. pp.(12), 380, (4). Some browning, previous owner's inscriptions. Later vellum, worn. 8vo.

Antwerp, Christopher Plantin, 1570. **\$500-700**

• A Dictionary of Hebrew adapted from the work by the Dominican Hebraist Sante Pagnino (Lyon, 1529) by Isaac Levita, who was in the employ of Plantin for less than a year, 1563-64. See C. Sorgeloos, Labore et Constantia (Brussels, 1990), pp. 341-42.

314 **(REFORM JUDAISM).** Meir Yisrael Bresslau. Cherev Nokemeth Nakam Berith ["A Sword Avenging the Covenant."] **FIRST EDITION** pp. (2), 16. Ex-library. Contemporary boards, with original printed upper cover bound in. 8vo. Vinograd, Dessau 77.

(Dessau), 1819. **\$1000-1500**

• A Reform response to the Orthodox denunciation "Eileh Divrei HaBerith," which was published in Altona that same year of 1819. The controversy surrounding Israel Jacobsohn's First Reform Temple in Hamburg pivoted on two issues: The accompaniment of the prayers by organ music, and the recitation of prayers in German rather than Hebrew. The author takes swipes at the Orthodox Rabbis with whose opinions he disagrees: Rabbis Moses Schreiber of Pressburg, Mordecai Banet of Nikolsburg and Jacob Lorbeerbaum of Lissa. See E.M. Klugman, Rabbi Samson Raphael Hirsch: A Biography (1996). pp. 26-27.

315 **(SEPHARDICA).** Berith Yitzchak [liturgy for circumcision, with readings for night vigil]. Text in Hebrew and Portuguese. Illustration of circumcision on title-page. Tailpiece consisting of ritual laver, an allusion to the Levitic descent of the editor and patron, Selomah Levi Maduro.

THE REV. J.J. LYONS COPY, HANDSOME BINDING WITH HIS NAME GILT-TOOLED IN HEBREW. From the library of Rabbi Dr. David de Sola Pool. ff. (2), 17, (1). Foxed and stained in places. Morocco, a.e.g., slip-case. 12mo. Vinograd, Amsterdam 1946.

Amsterdam, I. Mondovi for G.J. Jansson, 1768. **\$5000-7000**

• Contains specific ceremonies for the circumcision of slaves, mamzerim (bastards), Marranos and converts.

Commences with a two-page dedication to the Sephardic Mohelim, final three pages listing the qualified Mohelim located throughout the Spanish & Portuguese Diaspora: Amsterdam, The Hague, London, Hamburg, Bayonne, Curaçao, and Surinam.

Regarding Jaques Judah Lyons (1813-77) and his "deep impression" on Cong. Shearith Israel, see David and Tamar de Sola Pool, An Old Faith In The New World, Portrait of Shearith Israel 1654-1954 pp. 178-82.

316 **SOLOVEICHIK, CHAIM.** ("R. Chaim Brisker.") Chidushei Rabbeinu Chaim HaLevi [on Maimonides's Yad HaChazakah] **FIRST EDITION.** A deluxe, wide-margined copy. Previous owner's marks: R. Shmuel Abba Snejg, Rabbi of Munich in the post-war years and formerly a disciple of the Slabodka Yeshiva. Also with inscriptions from R. Raphael Yehuda Broide who gave this volume as a wedding gift to R. Gershon Hacohen Kaplan - both were disciples of the Mirror Yeshiva in Lithuania. ff. 112. Inscription and stamp of previous owners on title. Modern exquisitely tooled calf. Folio.

Brisk, Yehoshua Klein, 1936. **\$1500-2000**

• A deluxe copy of the primary work of conceptual Brisker Talmud analysis.

317 URBINO, SOLOMON BEN ABRAHAM D'. Ohel Moed [lexicon of synonyms] **FIRST EDITION.** Four manuscript pages of Hebrew poetry in an Italian 18th-century hand on final leaves. Binding made up of medieval Latin manuscript leaves with colored rubrics. With: Autograph Letter Signed to Prof. Gottheil from Prof. George N. Olcott (dated 2-18-09) noting the Latin ecclesiastical text on the binding is of "paleographical interest." From the library of Rabbi Dr. David de Sola Pool. *ff.* 118. *Signatures on title-page including Moshe Ottolenghi and also censors. A made-up copy with shorter leaves inserted from elsewhere, loose and stained. 15th century vellum boards, variously worn. Sm. 4to.* Vinograd, Venice 332.

Venice, Cornelio Adelkind for Marco Antonio Giustiniani, 1548.
\$400-600

318 VAEZ, ABRAHAM. Arbol de Vidas, en el qual se contienen los Dinim mas necessarios que deve observar todo Yisrael ["Tree of Life, in which are Contained the Most Necessary Laws that every Jew must Observe."] **FIRST EDITION.** Homage to the author by Abraham Rodriguez Faro (p. 204). From the library of Rabbi Dr. David de Sola Pool. *pp.* 1-88, 83-183, (1 blank), 185-204 (i.e., 214), (4). *Mispaginated as issued but complete. Some staining, few leaves frayed. Contemporary limp vellum, heavily worn. 8vo.* Kayserling, pp. 107-108.

(Amsterdam), n.p., 1692. **\$1000-1500**

⚡ The author was Haham of the Spanish-Portuguese Congregation Nephusot Yehudah of Bayonne, France. This compact presentation of Jewish laws in the Spanish language would have been welcomed by a community intent on seeking to reacquaint itself to practicing traditional Judaism, but not having the tools to study the traditional Hebrew texts.

319 WAGNER, RICHARD. Das Judenthum in der Musik **FIRST EDITION** in book form. From the library of Rabbi Dr. David de Sola Pool. *pp.* 57, (1). *Light wear, few leaves creased, previous owner's marks in pencil. Contemporary boards. 8vo.*

Leipzig, J. J. Weber, 1869. **\$500-700**

⚡ This essay "Jewishness in Music" is an attack by Richard Wagner on Jews in general and the composers Giacomo Meyerbeer and Felix Mendelssohn in particular. It is an important landmark in the history and development of German anti-Semitism of the modern era.

ACCOMPANIED BY: Paulus Cassel. Der Judengott und Richard Wagner. Eine Antwort. *pp.* 44. Original printed wrappers. Berlin, 1881.

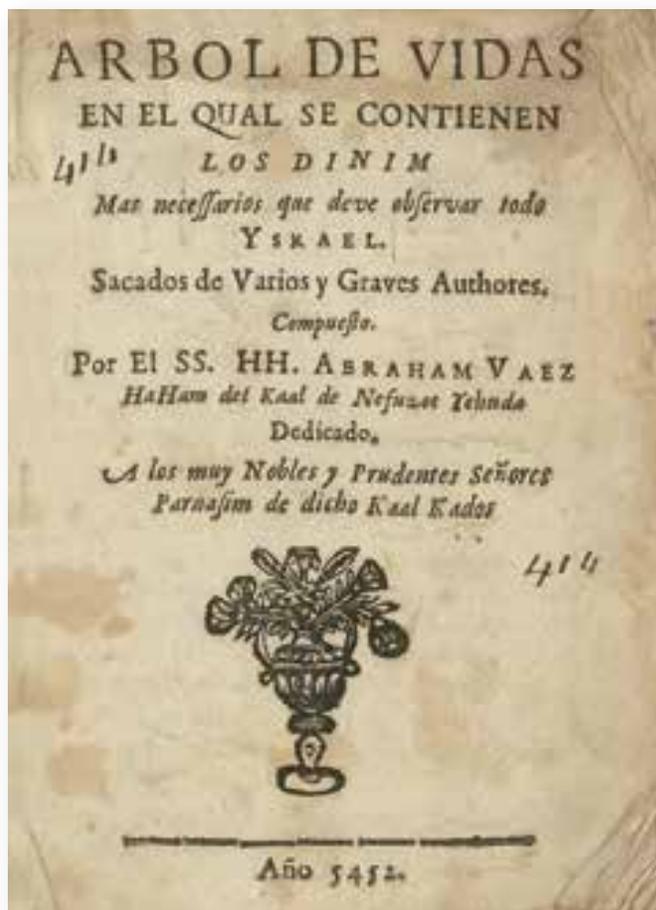
320 (WEDDING POETRY). Ranu LeYa'akov. **ONLY EDITION.** From the library of Rabbi Dr. David de Sola Pool. *pp.* 32. *Browned and stained. Later marbled boards. 8vo.* Vinograd Livorno 508.

Livorno, E. Saadon, 1802. **\$400-600**

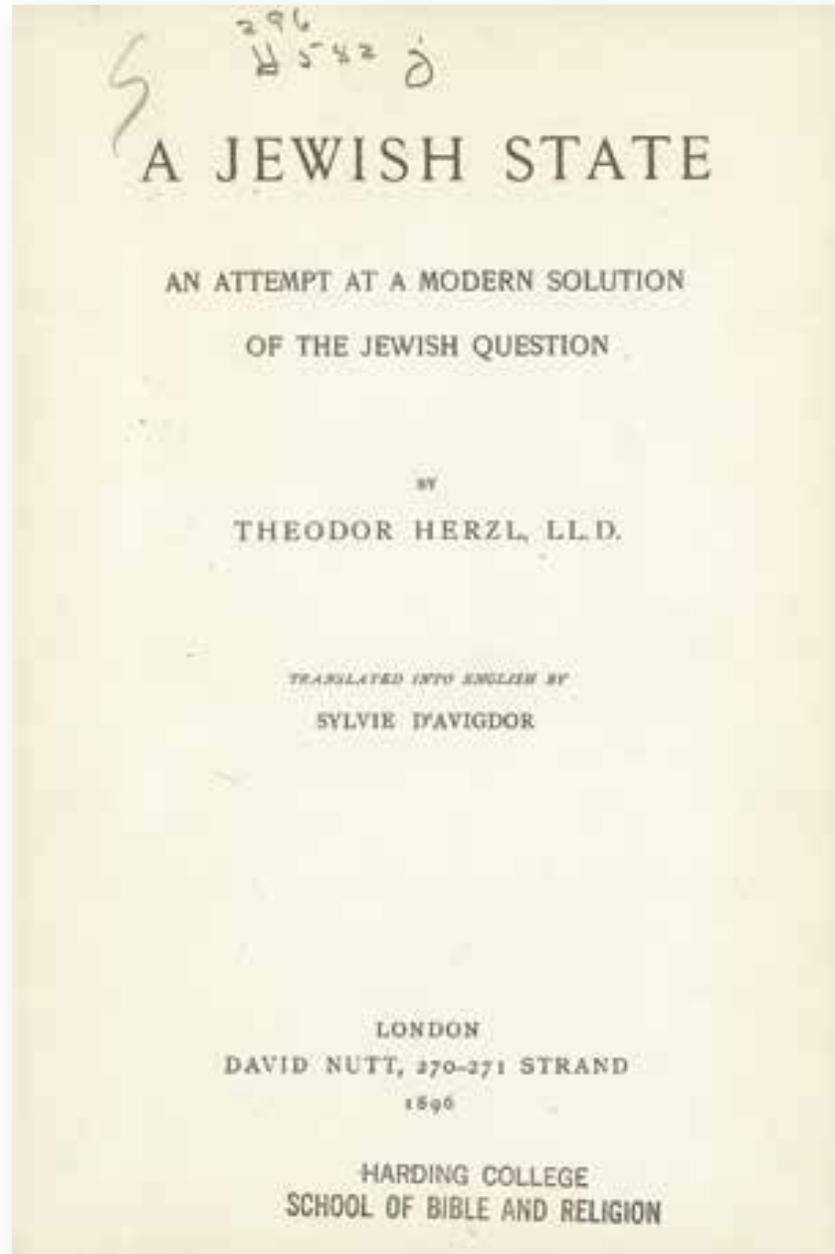
⚡ In honor of the wedding of Ya'akov Franco and Donia Sol Abudraham by four poets. A scarce pamphlet obviously issued in a limited edition just for the families involved.



Lot 316



Lot 318



Lot 321

321 (ZIONISM). Theodor Herzl. *A Jewish State. An Attempt at a Modern Solution of the Jewish Question.* **FIRST EDITION IN ENGLISH.** Translated from the German by Sylvie D'Avigdor. pp. xii, 102, + one page ad. *Ex-library, remnants of label on half-title, stamp on title-page. Recent boards. 8vo.*

London, David Nutt, 1896. **\$5000-7000**

• **FIRST ENGLISH EDITION OF HERZL'S HERALD OF MODERN ZIONISM.**

Printed in the same year as the German original and far more scarce to appear at auction than its German counterpart.

"Herzl's *Jewish State* has remained the single most important manifesto of modern Zionism and is one of the most important books in the history of the Jewish People." See M. Heymann, *Bibliotheca Rosenthaliana-Treasures of Jewish Booklore* (1994) pp. 102-3. See also *Printing and the Mind of Man*, no. 381.

— ILLUSTRATED BOOKS —

322 BUXTORF, JOHANNES. Synagoga Judaica... Das ist Erneuerte Juedische Synagog, oder Juden-Schuel. **FIRST EDITION.** Double-page engraved frontispiece of synagogue interior. **EIGHTEEN EXQUISITE ENGRAVED ILLUSTRATIONS OF RITES AND CUSTOMS.** Folded title in red and black. From the library of Rabbi Dr. David de Sola Pool. pp. (24), 752, (8). Slightly browned, inner margins of a few leaves repaired, otherwise a pleasing copy. Later half calf, spine slightly chipped, edges rubbed. Thick 8vo. Rubens 1055-73.

Frankfurt a/Main & Leipzig, J.P. Krautsen, 1729. **\$1500-2000**

♣ Important illustrations depicting the cultural history of the Jews in Germany in the 18th century.

323 CHAGALL, MARC. The Jerusalem Windows. Text and notes by Jean Leymarie. Two lithographs by Chagall and numerous color and black-and-white plates. From the library of Rabbi Dr. David de Sola Pool. Fore-edges and endpapers touch foxed. Original linen boards with color-pictorial dust-jacket. Original publisher's slip-case with printed paper label. Folio.

Monte Carlo, Andre Sauret, 1962. **\$400-600**

324 (DREYFUS AFFAIR). Autour du Cabinet. Les Gens du "Bloc" par Bruno. Prefaces by Edouard Drumont and Francois Coppee. Cartoon illustrations throughout. pp. 24. Includes advertisement for *La Libre Parole* (Drumont's anti-Semitic journal). Original color illustrated wrappers, inscription on upper cover, light wear, edges torn. Oblong folio.

Paris, Librarie Antisemite, 1903. **\$400-600**

♣ Edouard Drumont (1844-1917) founder in 1889 of the French Anti-Semitic League was a leading member of the anti-Dreyfusards. Similarly writer Francois Coppee (1842-1908) took a leading role in the Dreyfus affair. This volume caricatures many of their shared targets including, Alfred Dreyfus, Emile Zola, Joseph Reinach, Jean Jaures, Abbe Combes, etc.



Lot 326

325 (DREYFUS AFFAIR). En Israël. Illustrations by Charles Huard, captions by Jean Mably. 30 illustrated plates. Dedicated to Edouard Drumont. ff. 32. Original color illustrated wrappers, worn and detached. Lg. 4to.

Paris, Paul Lemaire, c. 1900. **\$300-500**

326 (ROMANIA). Ulița Evreiască ["Jewish Streets."] Six woodcut plates by A. Marculescu. Forward in Rumanian by Scarlat Callimachi. **ONE OF 290 NUMBERED COPIES.** Faded Yiddish inscription on upper cover. Original printed wrappers, some wear. Folio.

Bucharest, Orizont, 1946. **\$400-600**



Lot 322



Lot 324



Lot 327

327 (AMERICAN JUDAICA). Samuel Robles de Medina. Peri Alonim [compendium of Hebrew abbreviations “to ease a student’s education.”] **MANUSCRIPT IN HEBREW** written in a Sephardic square and cursive hand on paper. Title surmounted by a crown with central illustration of two oak trees (“Ke’Alah VekeAlon.”) Upper cover signed by Hazan Jacques Judah Lyons. From the library of Rabbi Dr. David de Sola Pool. *pp.* (8), 103. *Contemporary vellum. 12mo.*

Surinam, 1762. **\$6000-9000**

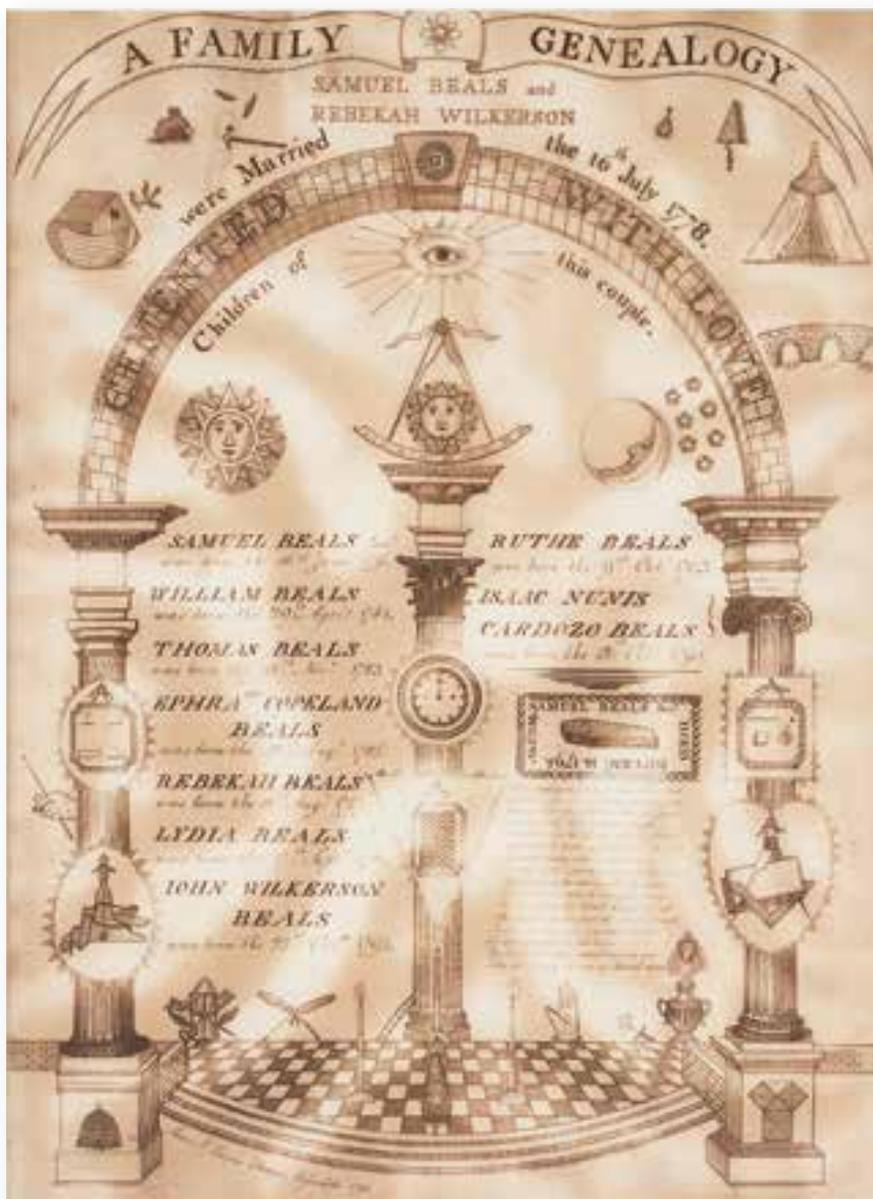
❖ **RARE HEBREW MANUSCRIPT FROM SURINAM.**

The Jewish Community of Surinam, located in the Dutch West Indies, represents the oldest Jewish settlement in the Western Hemisphere. The Jews there enjoyed a remarkable degree of autonomy, possessing a well-developed religious infrastructure. They were of a high socio-economic status, owning vast sugar plantations. The Community felt itself closely bound to both Amsterdam (the mother of the earliest synagogues in the Americas) and New York’s Shearith Israel, this was due to both tradition and family ties, as well as the bonds of commerce.

The scribe of this manuscript is the author’s son, David ben Samuel Robles de Medina who signs the final leaf and alludes to his name in the introduction. Following the introduction is a lengthy dedication to Jacob Enriquez di Briez Junior, one of the pillars of the community.

The Robles de Medina family stemmed from Granada and settled in Surinam in the early 18th century where they successfully thrived for many generations.

Jacques Judah Lyons (1814-77), a native of Surinam, Dutch Guiana, was elected in 1836 as Hazzan of Shearith Israel, the Spanish and Portuguese Congregation in New York City. He served in this capacity for the next thirty-eight years. See JE, Vol. VIII, p. 231.



Lot 328

328 (AMERICAN-JUDAICA) A Family Genealogy: Samuel Beals and Rebekah Wilkerson were Married the 16th July 1778. **MANUSCRIPT** ink on paper. Signed and dated by artist lower left: "Isaac N. Cardozo, Boston Massachusetts 1795." *Uneven toning on paper. Unexamined out of frame. Labels on verso of frame, Old Print Shop, Kennedy Galleries, Jewish Museum, New York. 20 x 15 inches (to mat).*

Boston, 1795. **\$20,000-25,000**

✦ **A RARE AND EXCEPTIONAL EXAMPLE OF ARTWORK BY AN ACCOMPLISHED 18TH CENTURY AMERICAN JEW.**

Veteran of the Revolutionary War, Isaac Nunez Cardozo, (1751-1832) lived in Philadelphia where he was an active member of Congregation Mikveh Israel. An accomplished calligrapher and artist he composed this intricate family register for Samuel Beals, his wife Rebekah Wilkerson and their nine children and probably commissioned following Samuel Beal's death. It is interesting to note that the Beals named their youngest child after the artist, likely a testament to the close friendship between patron and artist.

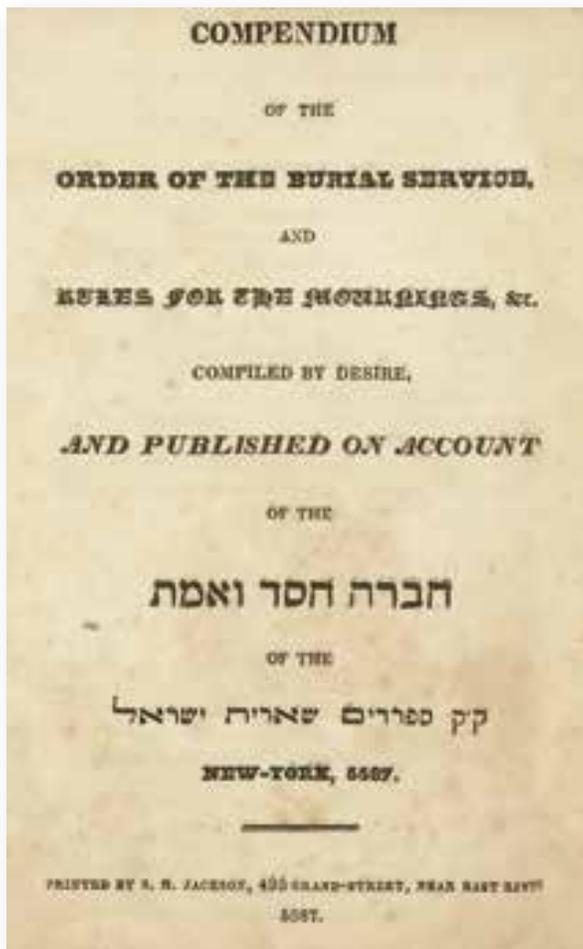
The genealogy is depicted in the form of a Masonic Trestle Board, depicting in an architectural arch punctuated throughout with some 28 symbols of Freemason iconography: The 47th Problem of Euclid, the Letter G, the Omniscient Eye, the Gavel, the Beehive, Mosaic Pavement and the Square and Compasses. Records of the Rising States Masonic Lodge list Samuel Beals as a member in 1794.

Isaac Nunez Cardozo was the great-grandfather of the noted American jurist, Benjamin Nathan Cardozo (1870-1938).

See Jewish Museum New York, *The Jewish Heritage in American Folk Art* (1984) no. 14.



Lot 329



Lot 330

329 (AMERICAN JUDAICA). Adair, James. The History of the American Indians. **FIRST EDITION.** Engraved folding map opposite title-page entitled "A Map of the American Indian Nations." Title-page signed: "Col. Guy Johnson, London, March, 1776." pp. (10), 464. *Touch foxed, map taped on verso. Contemporary calf, worn, upper cover detached. Lg. 4to.* Sabin 155.

London, Edward & Charles Dilly, 1775. **\$2000-3000**

✎ Fully an entire half of this extensive survey is devoted to: "Observations and Arguments in proof of the American Indians being descended from the Jews (see pp. 15-220).

First edition of the "best 18th-century English source on the Southern tribes, written by one who traded forty years with them" (Howes A38).

Guy Johnson (1740-88) was an Irish-born military officer and diplomat for the Crown during the American War of Independence. He had migrated to the Province of New York as a young man and worked alongside his uncle, Sir William Johnson, British Superintendent of Indian Affairs of the northern colonies.

Accompanied by: Autograph Letter Signed from Thomas Coutts & Co. concerning financial matters relating to the Estate of Col. Johnson. London, 10th July, 1789.

330 (AMERICAN JUDAICA). Compendium of the Order of the Burial Service, and Rules for the Mournings. Compiled by Desire, and Published on Account of the Hevra Hese Ve'Emeth of the K"K Sephardim Shearith Israel. Prayers in Hebrew with English translation facing. Introductory compendium of Jewish laws in English interspersed with Hebrew keywords. Pencil annotations. In Hevra Hese Ve'Emeth binding, upper cover with initials: "H. H. V. A." From the library of Rabbi Dr. David de Sola Pool. pp. 12, (1 blank); (3), ff. 4-18. *Browned, Contemporary gilt-stamped calf, spine rubbed and slightly chipped. 8vo.* Singerman, 447; Goldman, 35; Rosenbach, 291 (illus).

New York, S.H. Jackson, 1827. **\$3000-5000**

✎ Congregation Shearith Israel of New York, established by the members of the first Jewish Community of North America who arrived in 1654, remains the oldest congregation in the United States. Its Burial Society, Hevra Hese Ve'Emeth is the oldest existing Jewish philanthropic society in New York. This Compendium was its first publication.

See David and Tamar de Sola Pool, An Old Faith In The New World, Portrait of Shearith Israel (1955) pp. 354-57.

331 (AMERICAN JUDAICA). Calendar for the Years 1837-41. **AUTOGRAPH MANUSCRIPT SIGNED** in Hebrew and English, composed by J.E. Lyons. With astronomical details. Signature on final leaf and near Parshath Vayigash, January 1838. With additional notes in English in a smaller hand. From the library of Rabbi Dr. David de Sola Pool. pp. (48). *Loose in contemporary marbled wrappers, worn. 8vo.*

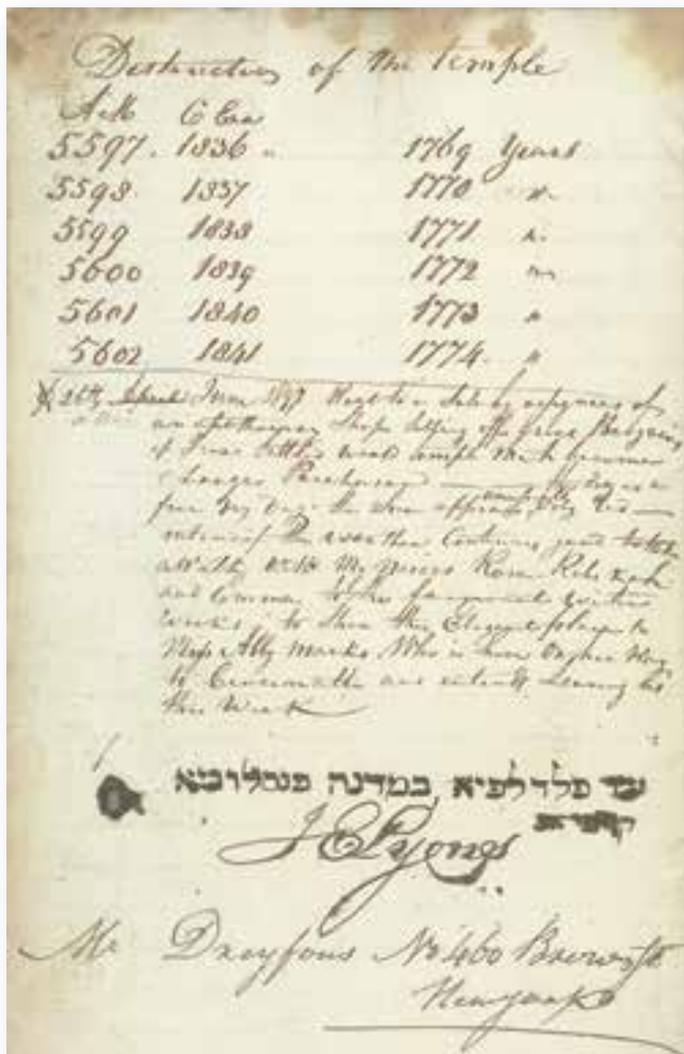
Philadelphia, (1837-41). **\$2000-3000**

✎ Calendar composed for personal use by Philadelphia born Judah Eleazer Lyons (1779-1849), father of Hazzan Jacques Judah Lyons (1814-77). In addition to the actual calendar, there are occasional personal and family notations, as well comments relating to events and trips with friends and family members.

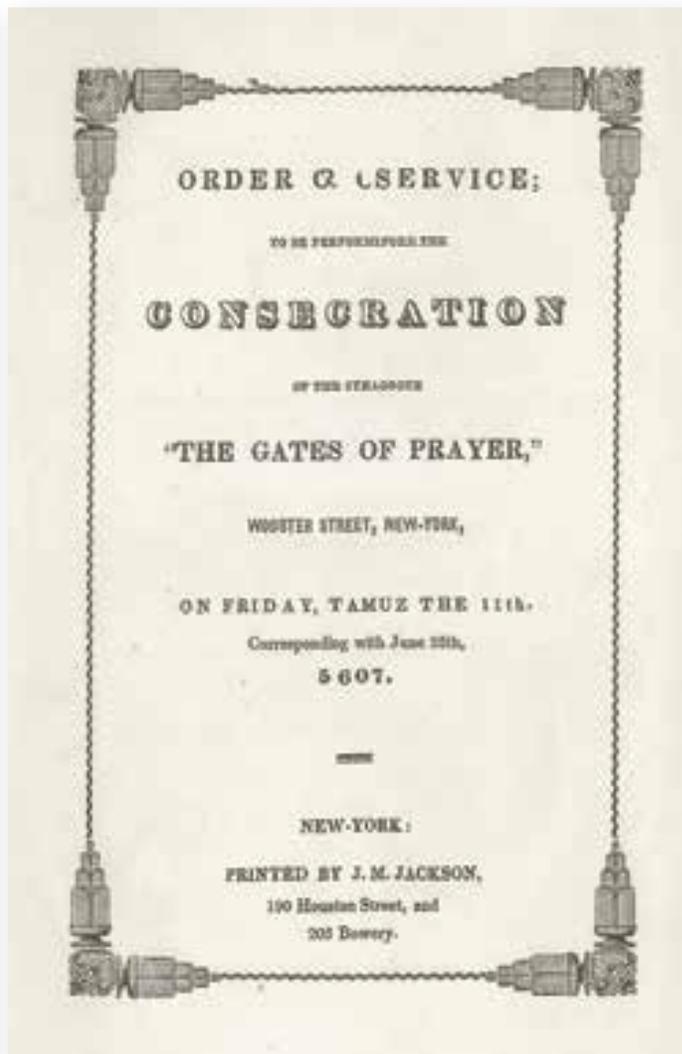
332 (AMERICAN JUDAICA). Sidur Divrei Tzadikim. The Book of Daily Prayers for Every Day in the Year. According to the Custom of the German and Polish Jews. Edited by Isaac Leeser. **FIRST EDITION** ff. (4), 243. *Inscription on half-title dated 1869, some staining, few edges frayed, family inscription at end. Original deep maroon morocco inlaid with gilt strap-work geometric design, gilt extra, spine in compartments, all edges gilt, heavily rubbed. 4to.* Vinograd, Philadelphia 18; Goldman, 37.

Philadelphia, C. Sherman, 1848. **\$500-700**

✎ First Ashkenazic prayer book printed in America. Prepared by the champion of American Orthodoxy, Isaac Leeser.



Lot 331



Lot 334

333 (AMERICAN JUDAICA). The Jewish Miscellany, no. IV. Moses Samuels. Memoirs of Moses Mendelssohn, the Jewish Philosopher, including the Celebrated Correspondence on the Christian Religion with J.C. Lavater. Opening blank with signature of the Rev. J.J. Lyons. From the library of Rabbi Dr. David de Sola Pool. pp. 124. *Ex-library, few stains. Contemporary calf-backed boards, light wear. 12mo.* Singerman 955.

Philadelphia, C. Sherman for the Jewish Publication Society, 1846. **\$600-900**

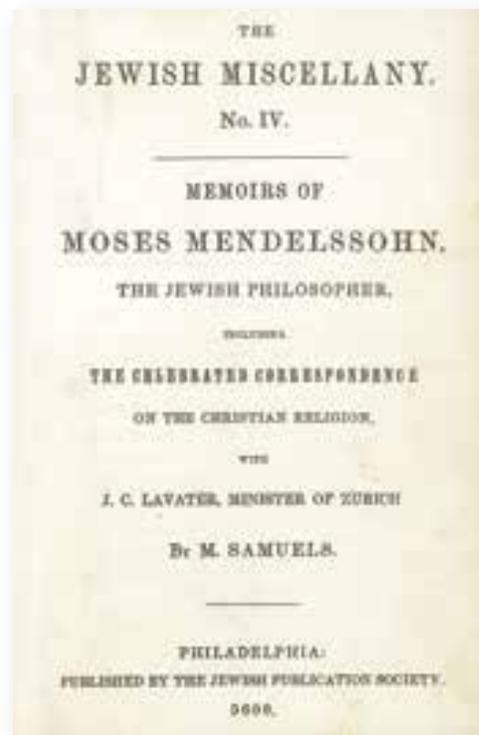
• The Jewish Publication Society was founded by the Rev. Isaac Leeser in 1845.

334 (AMERICAN JUDAICA). Seder Chanukath HaBayith... Order of Service to be Performed at the Consecration of the Synagogue "The Gates of Prayer," Wooster Street, New York. Hebrew and English on facing pages. Each page with type-ornament border. From the library of Rabbi Dr. David de Sola Pool. pp. (23). *Contemporary salmon-colored wrappers, worn. 8vo.* Singerman, 983; not in Goldman.

New York, J. M. Jackson, 1847. **\$2000-3000**

• Congregation Shaaray Tefila ("Gates of Prayer") was founded in 1845. Over a period of many decades, shifts in the traditional service were introduced, and by 1921 it had fully journeyed away from Orthodoxy and joined the American Reform movement. Since 1958 it has occupied a former theater, located at East 79th Street at the corner of 2nd Avenue.

See K.M. Olitzky & M.L. Raphael, *The American Synagogue: A Historical Dictionary and Sourcebook*(1996) pp. 258-60.



Lot 333

Buffalo July 15th 1853

Mr. J. Lyons
 Rev. & Dear Sir

I have the honor
 to acknowledge your bearing post mark
 11th inst of envelope you seek particulars
 as I can obtain, you can spare
 such portions as you may consider
 superfluous, If I were to write
 all I know about them here it
 would do us great credit as credit
 it was all one Congregation at one
 time, a many poor Members considered
 they were being trampled on and
 broke off, and established themselves
 as congregation Beth Zion
 The Synagogue Bethel have again
 quarrelled among themselves and
 so it stands at present, I could
 give you an impartial account
 in few minutes conversation, more
 than I could write in an hour,
 I contribute more or less every year
 for the wife & children attend Synoga
 I do hope, and would be regular
 way of among decent men, It would
 afford much pleasure to our more
 to be with you during our holidays

Lot 335

335 (AMERICAN JUDAICA). Noah, Mordecai Manuel. Autograph Letter Signed, in English to Rev. Jacques Judah Lyons. Concerning the intrigues of the Jewish community in Buffalo and his dissatisfaction with the level of dissension present. In regard to synagogue attendance Noah writes the rabbi: "I would be regular were I among decent men." *Two pages. Folds. 4to.*

Buffalo, July 5th, 1853 [sic]. **\$5000-7000**

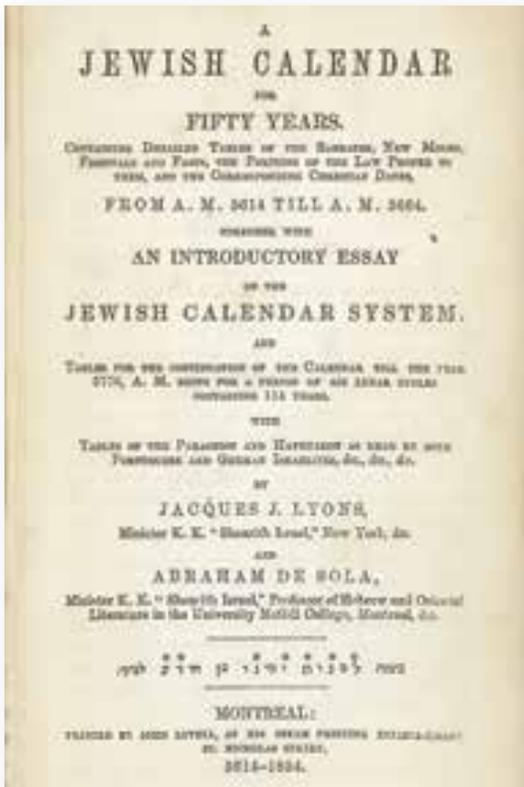
• Born into a family of Portuguese Sephardic ancestry, Mordecai Manuel Noah (1785-1851) was the first Jew born in the United States to reach national prominence. He was a person of many accomplishments: Lawyer, newspaper editor, playwright, diplomat, politician, judge and major activist for Jewish causes. Noah commanded the respect of four U. S. Presidents: Adams, Madison, Jefferson and Jackson. It has been said that to the Jews of his day he was the quintessential American and to Americans, he was the representative Jew.

Noah's involvement in Jewish affairs was inspired by his belief in the idea of Jewish territorial restoration. In 1825 he helped purchase a tract of land on Grand Island near Buffalo, New York, which he named Ararat and envisioned as a Jewish colony. Noah was much involved in Jewish activities on behalf of the congregations of Mikveh Israel in Philadelphia and Shearith Israel in New York.

This interesting letter was written to Rev. Jacques Judah Lyons, minister of Congregation Shearith Israel. Noah comments on the current events of the local Buffalo synagogues: Congregation Bethel founded in 1847 by Polish and German immigrants and Congregation Beth Zion which was established in 1850 when the German community broke off from Bethel due to irreconcilable differences.

Noah signs: "I remain in haste," evidently the explanation for the abbreviated tone of the letter and the error in date (1853, a full two years after his death!).

PROVENANCE: Rabbi Dr. David de Sola Pool.



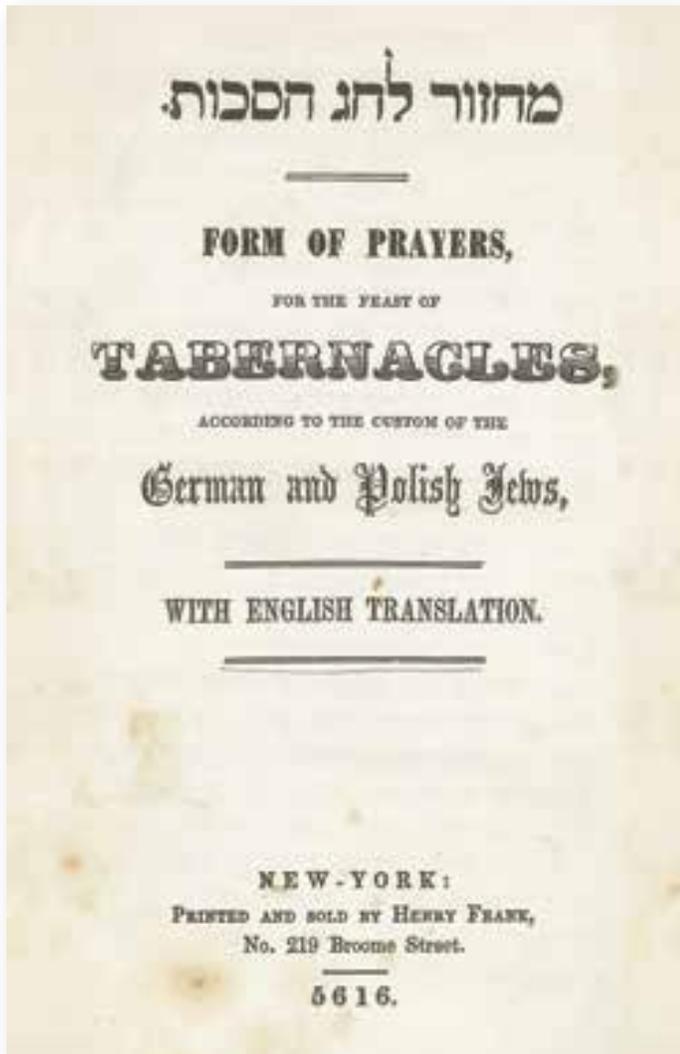
Lot 336

336 (AMERICAN JUDAICA). Jacques J. Lyons and Abraham De Sola. A Jewish Calendar for Fifty Years. **FIRST EDITION.** From the library of Rabbi Dr. David de Sola Pool. *pp. 178. Foxed. Original green boards, scuffed. 8vo.*

Montreal, John Lovell, 1854. **\$1000-1500**

• In addition to calendars for 1853 to 1903, the most important feature of this volume is that it contains the first Jewish communal directory published in North America: A detailed twenty-five page survey of synagogues, societies and other Jewish institutions across America, Canada and the Caribbean. The inclusion of such a communal survey was likely the initiative of Rev. Lyons (1813-1877), a native of Surinam and Minister of New York's Shearith Israel congregation. Lyons was the first to express a serious interest in American Jewish history and actively collected communal data.

Abraham De Sola (1825-1882), a native of London, moved to Montreal to assume the pulpit of Shearith Israel of that city. De Sola was the first Jew to be awarded a Doctor of Laws degree in the English-speaking world and became senior professor at McGill University. Despite being both a Jew and a British subject, de Sola was invited by U.S. President Grant to deliver the convocation at the opening of a Congressional session. Both Lyons and De Sola were vigorous upholders of traditional Judaism.



Lot 337



Lot 338

- 337 (AMERICAN JUDAICA).** Machzor LeChag HaSukoth - Form of Prayers for the Feast of Tabernacles. According to the Custom of the German and Polish Jews. Hebrew with English translation. *pp. 11, 48, 180, 20. Browned in places. Contemporary calf, heavily rubbed. 8vo. Goldman 43.*

New York, Henry Frank, 1856. **\$1500-2000**

• **THE FIRST ASCHKENAZIC SUKOTH MACHZOR PRINTED IN AMERICA.**

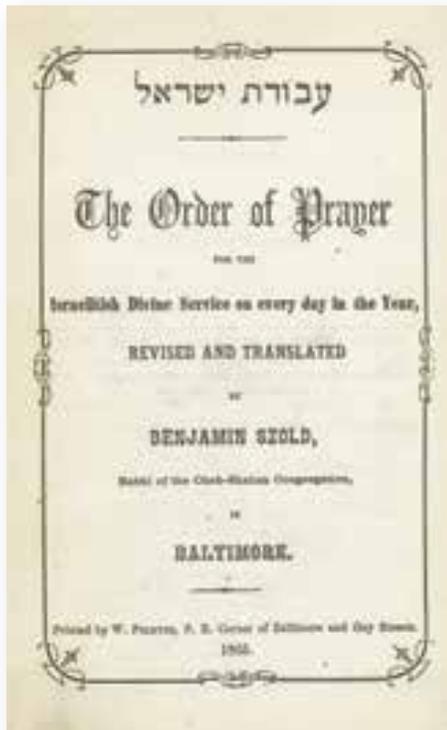
Based upon the celebrated Wolf Heidenheim edition, this prayer book was issued by the Jewish printing establishment of Henry (Chaim) Frank of New York, thus enabling the newly rising community of Aschkenazic American Jews to conduct services according to their own custom, as opposed to that of the Sephardic rite.

- 338 (AMERICAN JUDAICA).** Form of Service for the Dedication of the New Synagogue of the Portuguese Hebrew Congregation "Shearith Israel" In West 19th Street, near Fifth Avenue. Hebrew and English translation on facing pages. Additional title in Hebrew ("Eileh HaMizmorim."). **AN ATTRACTIVE COPY.** From the library of Rabbi Dr. David de Sola Pool. *ff. 13. Original printed wrappers. 8vo. Singerman 1679.*

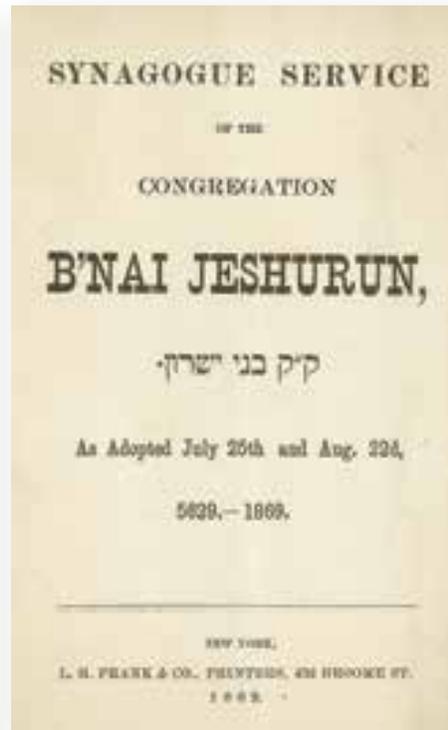
New York, John M. Jackson, 1860. **\$2000-3000**

• Shearith Israel in the City of New York, North America's oldest congregation, founded in 1654, built its first synagogue on Mill Street (below Wall Street), in 1730, and moved into its current home, on 70th Street and Central Park West, in 1897. In between, it built two new homes for itself in quick succession in order to keep pace with the rapid northward migration of Manhattan's bourgeoisie. The Crosby Street Synagogue (between Broome Street and Spring Street) was consecrated in 1834, but just 26 years later, the Spanish and Portuguese Jews' Congregation moved into a new grand Palladian-style building on 19th Street, just west of Fifth Avenue.

The consecration whose order of service appears here took place on September 12th 1860, the 206th anniversary of the arrival of the first Jews to New Amsterdam. The dedication service comprised seven circuits of the Torah scrolls with accompanying Psalms, followed by a discourse by Rev. A. Fischell, Lecturer to the Congregation (soon to become America's first Jewish army chaplain) and a consecration prayer by Rev. J. J. Lyons, Minister to the Congregation.



Lot 339



Lot 340



Lot 341

339 (AMERICAN JUDAICA). Avodath Yisrael - The Order of Prayer for the Israelitish Divine Service on Every Day in the Year. Revised and Translated by Benjamin Szold. **FIRST ENGLISH EDITION.** Hebrew and English on facing pages. With Appendix of additional prayers, Scriptural portions, times of service and family record. *pp. vi, 618, 27, (7).* Lightly stained. Contemporary blind-tooled morocco, rubbed along extremities. 8vo. Singerman 1896; Goldman 51.

Baltimore, W. Polmyer, 1865. **\$3000-5000**

❖ **FIRST APPEARANCE OF THE SZOLD PRAYER-BOOK WITH AN ENGLISH TRANSLATION.**

“Rabbi Benjamin Szold’s prayerbook in German and Hebrew first published in 1864 was relatively conservative in its approach to reforming the liturgy - certainly by comparison with the work of Einhorn, Wise, or Merzbacher. Later Szold issued a second edition, this time in English and Hebrew, with his own translation, further revised by Marcus Jastrow, the rabbi at Rodeph Shalom in Philadelphia, who also made some retranslations and H. Hochheimer, the rabbi at Oheb Israel in Baltimore. Known henceforth as “Jastrow-Szold” or “Szold-Jastrow,” it was embraced by reform-bound congregations of a cautious bent that were less ready than others for more thoroughgoing revisions.” N.W. Levi, *Jewish Voices in the New World: The Song of Prayer in Colonial and 19th-Century America* (www.milkenarchive.org).

340 (AMERICAN JUDAICA). Synagogue Service of the Congregation B'nai Jeshurun... As Adopted July 25th and Aug. 22nd, 1869. English with much use of Hebrew. From the library of Rabbi Dr. David de Sola Pool. *pp. 10.* Original printed wrappers. 8vo.

New York, L.H. Frank, 1869. **\$600-900**

❖ Orders of service, codes of conduct and dress, especially established by the congregation. **UNRECORDED BY SINGERMAN.**

341 (AMERICAN JUDAICA). Solomon Schreider. Toldoth Anshei Hashem [biographies of famous people] **FIRST EDITION.** Uncut and unopened. Issued by the author’s father. *pp. 68.* Original printed lower wrapper, lacking upper cover. 8vo.

Vilna, Funn, Rosenkrantz & Schriftzetter, 1873. **\$500-700**

❖ The 17-year old author presents the first Hebrew biography of President Abraham Lincoln. Also includes biographies of the poet Dante and three Mediaeval and Renaissance theologians.

342 (AMERICAN JUDAICA). Report on Revision of Liturgy and Objections of Rabbi Joseph H.M. Chumaceiro. From the library of Rabbi Dr. David de Sola Pool. *pp. 11.* Touch worn. Original wrappers. 8vo. Singerman 2530.

New Orleans, 1875. **\$2000-3000**

❖ **EXCEPTIONALLY SCARCE.** Singerman records only a single copy in JTSAL, but unseen. Not in WorldCat.

The pamphlet records motions that the proponents for change wished to see to synagogue service in New Orleans’s Portuguese Nefutzot Yehudah congregation. This is followed here by the oppositional response penned by its traditionalist Rabbi.

Rabbi Joseph Hayim Mendes Chumaceiro was born in Amsterdam in 1844 and studied for the rabbinate under his father at Curaçao. He served congregations in Charleston, New Orleans, Philadelphia and Augusta, before being recalled in 1898 to serve as rabbi in Curaçao. He died there in 1905.

Congregation Dispersed of Judah (Nefutzot Yehudah) merged in 1881 with Shangarai Chasset (Shaarei Chesed) to form the present-day Touro Synagogue of New Orleans.

343 (AMERICAN JUDAICA). Proceedings of the Conference of Hebrew Emigrant Aid Societies and Auxiliary Committees, Representing the Various Cities of the United States and Canada. *pp.* 22. *Original printed wrappers, stained. 8vo.* Not in Singerman.

New York, Davis, 1882. **\$2000-3000**

⚡ This conference represented the first united Jewish gathering on behalf of Russian immigrants to America.

The Hebrew Emigrant Aid Society (HEAS) was founded by German-Jewish Americans in New York City in November 1881. However it was criticized for its high-handedness and support for limits to immigration. Among HEAS's most well-known volunteers - and critics - was poet Emma Lazarus. It was disbanded in 1883.

344 (AMERICAN JUDAICA). (Blackstone, William E.) Palestine for the Jews. A Copy of the Memorial Presented to President Harrison March 5, 1891. **FIRST EDITION.** *pp.* 23. *Broken. Retaining original printed upper cover, upper margin chipped, needs rebinding. 8vo.*

(Oak Park, Ill., 1891). **\$3000-5000**

⚡ William Eugene Blackstone (1841-1935) American evangelist and Christian Zionist was the author of this celebrated petition to President Benjamin Harrison favoring the delivery of Palestine to the Jews. It was endorsed by such leading Americans as John D. Rockefeller, J.P. Morgan, Cyrus McCormick, the Chief Justice of the U.S. Supreme Court, Senators, Congressmen, religious leaders of all denominations, newspaper editors, etc.

The Memorial was motivated by concern over the plight of the Jews of Russia who were being viciously brutalized in a series of government-incited pogroms. Blackstone asks President Harrison, "What shall be done for the Russian Jews?... Why not give Palestine back to them again? According to God's distribution of nations, it is their home, an inalienable possession, from which they were expelled by force... Why shall not the powers which under the treaty of Berlin in 1878 gave Bulgaria to the Bulgarians and Servia to the Servians now give Palestine back to the Jews?... Let us now restore them to the land of which they were so cruelly despoiled by our Roman ancestors."

345 (AMERICAN JUDAICA). List of Jewish families residing on the Lower East Side of Manhattan and in Brooklyn. Hebrew manuscript on paper. *pp.* 36. *Some staining. Modern boards. 12mo.*

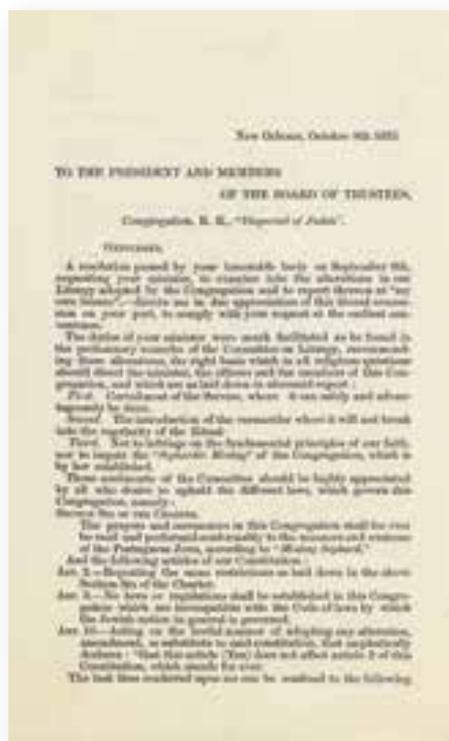
New York, 1892-93. **\$400-600**

⚡ Seemingly a record book belonging to a charitable emissary from Eretz Israel, listing almost 700 names, often grouped by street name.

346 (AMERICAN JUDAICA). Consecration Service. Synagogue of the Spanish and Portuguese Congregation Shearith Israel in the City of New York. From the library of Rabbi Dr. David de Sola Pool. *pp.* 15. *Light wear. Unbound, later central tie. Sm. folio.*

(New York, 1897). **\$300-500**

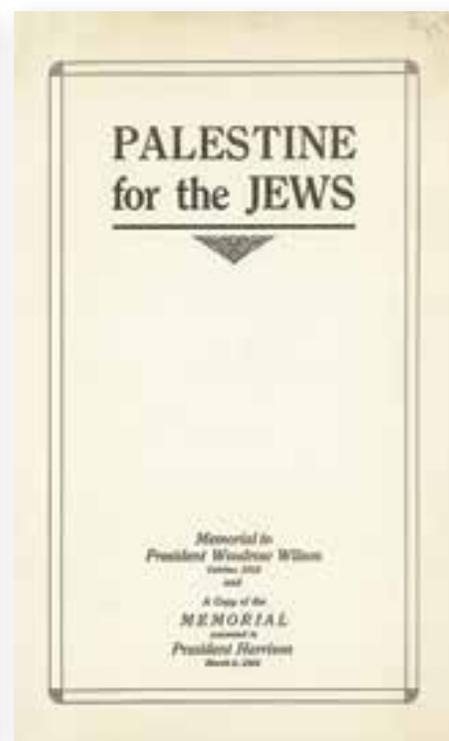
⚡ Shearith Israel is the oldest Jewish congregation in the United States. It was established in 1654 and its membership has worshipped, over the centuries, in five locations. The present service commemorates the consecration of the congregation's neoclassical building located on Central Park West at 70th Street on the Upper West Side of Manhattan, where remains its synagogue building to this day.



Lot 342



Lot 343



Lot 344



Lot 347

347 (AMERICAN JUDAICA). (Weekly Periodicals). The Jewish Bakers' Voice - Di Yidishe Bakers Shtime. Large run of this trade periodical (c. 1092 issues). Each issue in two sections, with text in English and Yiddish. Numerous illustrations, many in color. **DETAILED COLLATION AVAILABLE UPON REQUEST.** *Lightly browned. All in original printed wrappers. 4to.*

New York, 1934-58. **\$7000-9000**

• Affiliated with the Specialty Bakery Owners of America, the Jewish Bakers' Voice was a trade journal that represented the interests of Jewish bakers' associations across the United States and Canada. From its New York City headquarters, between 1927-58, it brought industry news, legal advice and marketing tips to thousands of Jewish bakers.

These weekly publications readily bring one into the everyday world of this particular Jewish industry, as well as providing a snapshot of American-Jewish life through the 24-years these publications cover.

Practical business advice is often offered: The importance of hiring an accountant, how to avoid being sued by customers over quality of baked goods, how to comply with health codes and pass inspections. The newspaper itself was embroiled in a legal controversy in 1934, as detailed in early issues found in this collection, when it accused an American-Jewish-owned company, the Certified Yeast Company, of buying German yeast for American distribution after the baking industry had declared a boycott following Hitler's rise to power. The yeast company claimed they had stopped purchasing German yeast, and took the paper to the "Jewish Court of Conciliation," suing for \$450,000 in damages. When arbitration failed and the case went to the Brooklyn Supreme Court, the paper won the case, and thereafter remained an important source of information about appropriate (and legal) baking products suitable for the American Jewish baker and in line with the boycott.

News events and social changes filters through into these papers by way of their effect on the baking industry. World War II is reported through food supply news- rationing became a major concern for bakers, as many products that bakers needed to produce and distribute their goods came under shortage. The Jewish Bakers' Voice offers tips on how to best manage shortages, and weekly updates about national supplies of sugar, eggs, etc. After the war, many Jewish refugees entered America through New York, and the Voice discusses ways to incorporate skilled European Jewish bakers into the community. When the US Military led the switch to enriched flours in the early 1940's, the Voice included comparisons of enriched vs. unenriched prices.

Culture plays a role too: Through the 1940's and 1950's, advertisements recommend marketing strategies, such as radio advertisements, delivering attention-grabbing birthday cakes to corporate offices, and "modernizing" the decor of the bakery shop. Articles that appeared in the spring debated whether to keep one's store open in New York while a full quarter of the city's Jewish population spent their summer in the mountains.

Advertisements make up a large part of each issue, for brands such as Fleischmann's Yeast, Pillsbury Flour, General Mills and Wesson Oil - along with many products targeted at the Jewish market: Pareve shortenings, strudel fillings and "The Perfect Oven for Rye Bread & Vienna Rolls & Chalahs." The paper also contains community notices, such as births, Bar Mitzvah and wedding announcements; as well as the openings and closings of various bakeries. Few of these businesses maintained a formal level of Kosher supervision and simply formed relationships of trust with their clientele regarding levels of observance. For example, a Passover issue instructs the baker "If you operate the week of Passover producing cakes do not display signs in your show-window which may suggest that they are Kosher for Passover" - a sentence unfathomable in today's highly-regulated Kosher market (i.e. indicating that the Jewish bakery does not observe Passover).

A LENGTHY RUN OF A FASCINATING KOSHER TRADE PUBLICATION.

THESE JEWISH BAKERS PERIODICALS ARE EXCEEDINGLY RARE. NONE OF THE ISSUES OFFERED HERE ARE FOUND IN ANY INSTITUTION IN THE UNITED STATES.



Lot 348



Lot 349

348 (AMERICAN JUDAICA). Independent Order of Free Sons of Israel, Joseph Lodge No. 14. Banquet Menu, in the form of a “pillow book” decorated with painted floral designs on covers, with attached ribbon, bow and silk rope trim border. The interior bears on the left the printed menu for the event and on the right, the presidium and names of selected members of the I.O.F.S of I. Text in English. *Two “pages.” 4to.*

New York, 14th February, 1892. **\$500-700**

⚡ AN UNUSUAL DECORATIVE ITEM BY AN EARLY AMERICAN FRATERNAL ORDER.

Many fraternal organizations were created in the United States in response to the influx of destitute immigrants fleeing Europe after the Revolution of 1848. The oldest national Jewish fraternal order created to aid these immigrants was the charitable and benevolent society of the Independent Order of Free Sons of Israel, established in New York City in 1849 by a group of Masons and Odd Fellows. The Joseph Lodge No. 14 (each lodge bears a specific name, many of which are Biblical characters, the first named “Noah” after M.M. Noah) was founded in 1867.

349 (AMERICAN JUDAICA). Talmud Bavli VeMasechtoth Ketanoth Yerushalmi’oth. Complete in one volume. With commentaries. *Lightly browned, final leaf loose. Contemporary boards, spine worn, shaken. Thick lg. 4to.* Goldman, 614.

New York, Jewish Press Publishing Company, 1913. **\$700-900**

⚡ THE FIRST COMPLETE HEBREW TALMUD PRINTED IN AMERICA.

— END OF SALE —

— NOTES —

— CONDITIONS OF SALE —

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3. The highest bidder acknowledged by the Auctioneer shall be the buyer. The Auctioneer has the right to reject any bid and to advance the bidding at his absolute discretion and, in the event of any dispute between bidders, to determine the successful bidder or to reoffer and resell the article in dispute. Should there be any dispute after the sale, the Auctioneer’s record of final sale shall be conclusive. On the fall of the Auctioneer’s hammer, title to the offered lot shall pass to the buyer, who shall forthwith assume full risk and responsibility for the lot and may be required to sign confirmation of purchase, supply his/her name and address and pay the full purchase price or any part thereof. If the buyer fails to comply with any such requirement, the lot may at the Auctioneer’s discretion, be put up again and sold.
4. Kestenbaum & Company reserves the absolute right to withdraw any property at any time before its actual final sale.
5. All lots in this catalogue are subject to a reserve, which is the confidential minimum price acceptable to the Consignor. No reserve will exceed the low presale estimate stated in the catalogue.
6. The purchase price paid by the purchaser shall be the sum of the final bid and a buyer’s premium of 23% of the first \$150,000 of the final bid on each lot, and 18% of the final bid price above \$150,000, plus all applicable sales tax.
7. All property must be paid for and removed from our premises by the purchaser at his expense not later than ten days following its sale. If not so removed, storage charges may be charged of \$5.00 per lot per day. In addition, a late charge of 1½% per month of the total purchase price may be imposed if payment is not made.
8. Kestenbaum & Company accepts no responsibility for errors relating to the execution of commission bids, either from the floor, telephone or via the internet.
9. Kestenbaum & Company is not responsible for unsold lots left on our premises 90 days from their date of sale.

— ADVICE TO PROSPECTIVE PURCHASERS —

1. Prospective purchasers are encouraged to inspect property prior to the sale. We would be pleased to answer all queries and describe items in greater detail.
2. Those unable to attend the sale, Kestenbaum & Company will execute bids on the buyer's behalf with care and discretion at the lowest possible price as allowed by other bids and any reserves. Commission bids must be received no less than two hours before the auction commences. Successful bidder will be notified and invoiced following the sale.
3. Bidding may also be placed via telephone or via the internet. All such arrangements must be made 24 hours before the sale commences.
4. In order to avoid delays, buyers are advised to make arrangements before the sale for payment. If such arrangements are not made, checks will be cleared before purchases are released. Invoice details cannot be changed once issued.
5. We have made arrangements with an independent shipping company to provide service which will be charged at cost.
6. We are not responsible for purchases left on our premises 90 days from their date of sale.



Kestenbaum & Company undertakes Collection Appraisals for insurance, estate tax, charitable and other purposes. Relevant fees will be refunded should items be subsequently consigned for sale.



We are currently accepting consignments for future auctions. Terms are highly attractive and payment timely.

To discuss a consignment, please contact:

Daniel E. Kestenbaum
Tel: 212 366-1197 • Fax: 212-366-1368

Forthcoming Auctions

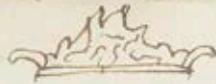
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