

FINE JUDAICA

HEBREW PRINTED BOOKS, MANUSCRIPTS,
GRAPHIC & CEREMONIAL ART



KESTENBAUM & COMPANY
THURSDAY, APRIL 2ND, 2009



KESTENBAUM & COMPANY

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

Catalogue of

FINE JUDAICA

.....
PRINTED BOOKS, MANUSCRIPTS,
AUTOGRAPH LETTERS, CEREMONIAL
& GRAPHIC ART

Including:

The Prague Hagadah, 1526
An Extraordinarily Fine Copy of
Abraham ibn Ezra's Commentary to the Torah, Naples, 1488
An Autograph Manuscript Signed by R. Yonassan Eybescheutz
Governor Worthington's Speech on the Maryland Test Act, Baltimore, 1824
Photographic Archive by Issacher Ber Ryback
Selections from the Rare Book-Room of a College Library (Final Part)

(Short-Title Index in Hebrew available upon request)

To be Offered for Sale by Auction,
Thursday, 2nd April, 2009 at 3:00 pm precisely

Viewing Beforehand on:

Sunday, 29th March - 10:00 am - 6:00 pm
Monday, 30th March - 10:00 am - 6:00 pm
Tuesday, 31st March - 10:00 am - 6:00 pm
Wednesday, 1st April - 10:00 am - 6:00 pm
Thursday, 2nd April - 10:00 am - 2:30 pm

Gallery-Talk with the Auction Expert:
Tuesday, 31st March at 6:00 pm

This Sale may be referred to as: "Merari" Sale Number Forty-Three

Illustrated Catalogues: \$35 (US) * \$42 (Overseas)

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For all inquiries relating to this sale please contact:
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IMPORTANT NOTICE:

Many books in this auction have been de-accessioned from a College Library. The expression "ex-library" will indicate such a volume may contain any number of library stamps, notations, or other distinguishing marks which may not be individually detailed in the relevant catalogue description.

Front Cover Illustration: The Prague Hagadah, 1526 (Lot 124)
Back Cover Illustration: The Anson Statute of Liberty Menorah (Lot 321)

List of prices realized will be posted on our Web site,
www.kestenbaum.net, following the sale.

— PRINTED BOOKS —

- 1 **(AMERICAN JUDAICA)**. Bikurei ha-Yam: The First Fruits of the West. Vol. I, Nos. 1 and 3. Kingston, Jamaica, 1844. * Olath Tamid, Book of Prayers for Israelitish Congregations. Prepared by David Einhorn]. [Singerman 2340; Karp, From the Ends of the Earth pp. 303-4]. New York, 1872. * Lazarus, Emma. Songs of a Semite: The Dance to Death, and other Poems. **FIRST EDITION**. New York, 1882. * Friedman, Lee M. Rabbi Haim Isaac Carigal: His Newport Sermon and His Yale Portrait. Boston, Privately Printed, 1940. Together four works. *Some wear. Various bound. v.s.*

\$500-700

- 2 **(AMERICAN JUDAICA)**. The Occident and American Jewish Advocate. A Monthly Periodical Devoted to the Diffusion of Jewish Knowledge. Edited by Isaac Leeser. Volumes I (pp. 616). * Volume II: (pp. 616). * Volume III: (pp. 628). Together three volumes, each with detailed Table of Contents. *Contemporary half-calf over marbled boards, rubbed. 4to. [Rosenbach 541].*

Philadelphia, C. Sherman: 1844-46. **\$800-1200**

- 3 **(AMERICAN JUDAICA)**. **LEESER, ISAAC**. "History of the Jews and Their Religion" in: Cyclopedia of Religious Denominations. Containing Authentic Accounts of the Different Creeds and Systems Prevailing Throughout the World. Written by Members of the Respective Bodies. Third edition. *pp. 8 (Leeser's contribution). Very light stains. Original boards, gilt extra. Sm. 4to.*

Glasgow, Bell and Bain: (1853). **\$1500-2000**

☛ In this overview of Judaism, the "Pastor of the Hebrew Portuguese Congregation, Philadelphia," Rev. Isaac Leeser, takes the reader back to the times of Abraham and Moses, presents Maimonides' Thirteen Articles of Faith, and quotes Mendelssohn's "Jerusalem" concerning the significance of the commandments and ceremonies

Rare to appear at auction.

[SEE ILLUSTRATION ABOVE RIGHT]

- 4 **(AMERICAN JUDAICA)**. **LYONS, JACQUES J[UDAH] AND DE SOLA, ABRAHAM**. A Jewish Calendar for Fifty Years. **FIRST EDITION**. *pp. 177, (1). Trace foxed, a few scribbles in pencil. Modern boards. 8vo.*

Montreal, John Lovell: 1854. **\$2000-2500**

☛ 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. It consists of a comprehensive 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 in the volume was likely the initiative of Jacques J. Lyons (1813-1877). A native of Surinam and the 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 and other such ephemera.

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 President Grant to deliver the convocation at the opening of a Congressional session. Both Lyons and De Sola were vigorous upholders of traditional Judaism.

[SEE ILLUSTRATION MIDDLE RIGHT]

- 5 **(AMERICAN JUDAICA)**. (Bible. Hebrew). Torah Nevi'im u-Kethuvim. Biblia Hebraica. Edited by Everard van der Hooght. With notes by Isaac Leeser. Square Hebrew characters with vowel points and cantillation. Title Latin and Hebrew. Two-page introduction by Isaac Leeser in Latin (dated September 1848), followed by two-page Latin introduction by Augustus Hahn. Appended, a short Hebrew-Latin dictionary of terms occurring in the Masoretic notes. *pp.(6),1416. Some marginalia in light pencil, otherwise clean copy. Contemporary diced morocco, scratched. Thick 4to. [Not in Vinograd or Darlow & Moule; cf. Singerman 1271].*

Philadelphia, L[aurant] Johnson et Soc.: 1856. **\$500-700**

[SEE ILLUSTRATION BOTTOM RIGHT]



Lot 3



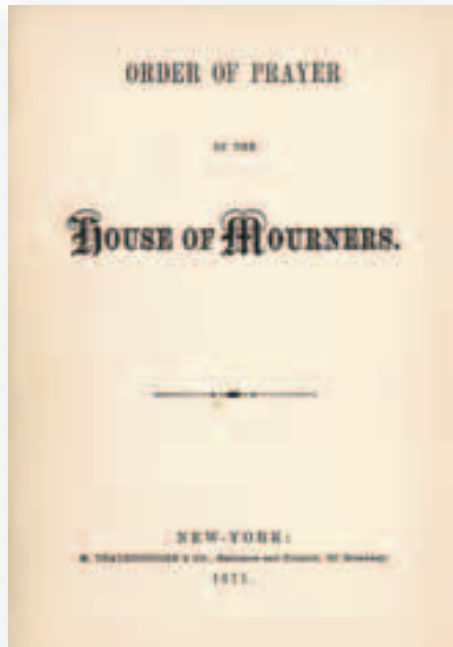
Lot 4



Lot 5



Lot 6



Lot 7



Lot 10

6 (AMERICAN JUDAICA). CHAIM SHABTHAI. (MaHaRChHa"SH). Torath Chaim [responsa]. Parts I, II and III (complete). **FIRST EDITIONS.** Three parts bound in three volumes. *Part I: ff. 5,148; Part II: ff. 4, 128; Part III: ff. 8, 192. Ex-library, scattered marginalia in a Sephardic hand, some staining, slight marginal repair on title of Part II, small hole on on first leaf of index of Part I. Later boards, loose. Folio. [Vinograd, Salonika 211-12 & 223].*

Salonika, 1713, 1715 and 1722. **\$1200-1500**

- The earliest recorded responsa from the New World
- Torath Chaim, Vol. III, Responsa no. 3, discusses the appropriate season to pray for rain. The inquiry was sent from the Jewish Community of Recife, Brazil to R. Chaim Shabthai, Chief Rabbi of Salonika, and one of the outstanding scholars of his time. The circumstances of living in the tropical climate of Brazil created concerns regarding preserving the traditional season to recite the Prayer for Rain. "Thus making the New World's first contribution to the Responsa Literature." See M.A. Cohen, Sephardim in the Americas, American Jewish Archives vol. XLIV (1992) p. 218.

[SEE ILLUSTRATION ABOVE LEFT]

7 (AMERICAN JUDAICA). Order of Prayer in the House of Mourners. English, German and Hebrew. *pp. 17, (3 blanks). Loose. 8vo. [Not in Singerman].*

New York, M. Thalmessinger & Co.: 1871. **\$400-600**

[SEE ILLUSTRATION ABOVE MIDDLE]

8 (AMERICAN JUDAICA). Hymns for Divine Service in the Temple Emanu-El. Compositions in English and German by Dr. M. Mayer, Felix Adler and James K. Gutheim. For the most part, German and English versions of same hymn face `a face. *pp. 71, (1). Brittle. Needs rebinding. 8vo. [Singerman 2295].* * Bound with: Incomplete, unidentified Reform Prayer-Book.

New York, M. Thalmessinger & Co.: 1871. **\$300-500**

9 (AMERICAN JUDAICA). BIEN, HERMAN M. Samson and Delilah; or, Dagon Stoops to Sabaoth. A Biblio-Romantic Tragedy, in Five Acts, With a Prelude. **FIRST EDITION.** Lithograph of Samson and Delilah opposite title. *pp. (79), 1. Crisp, clean copy. Original blind-embossed boards, gilt. 12mo. [Singerman 1636].*

San Francisco, Commercial Steam Presses: 1860. **\$800-1200**

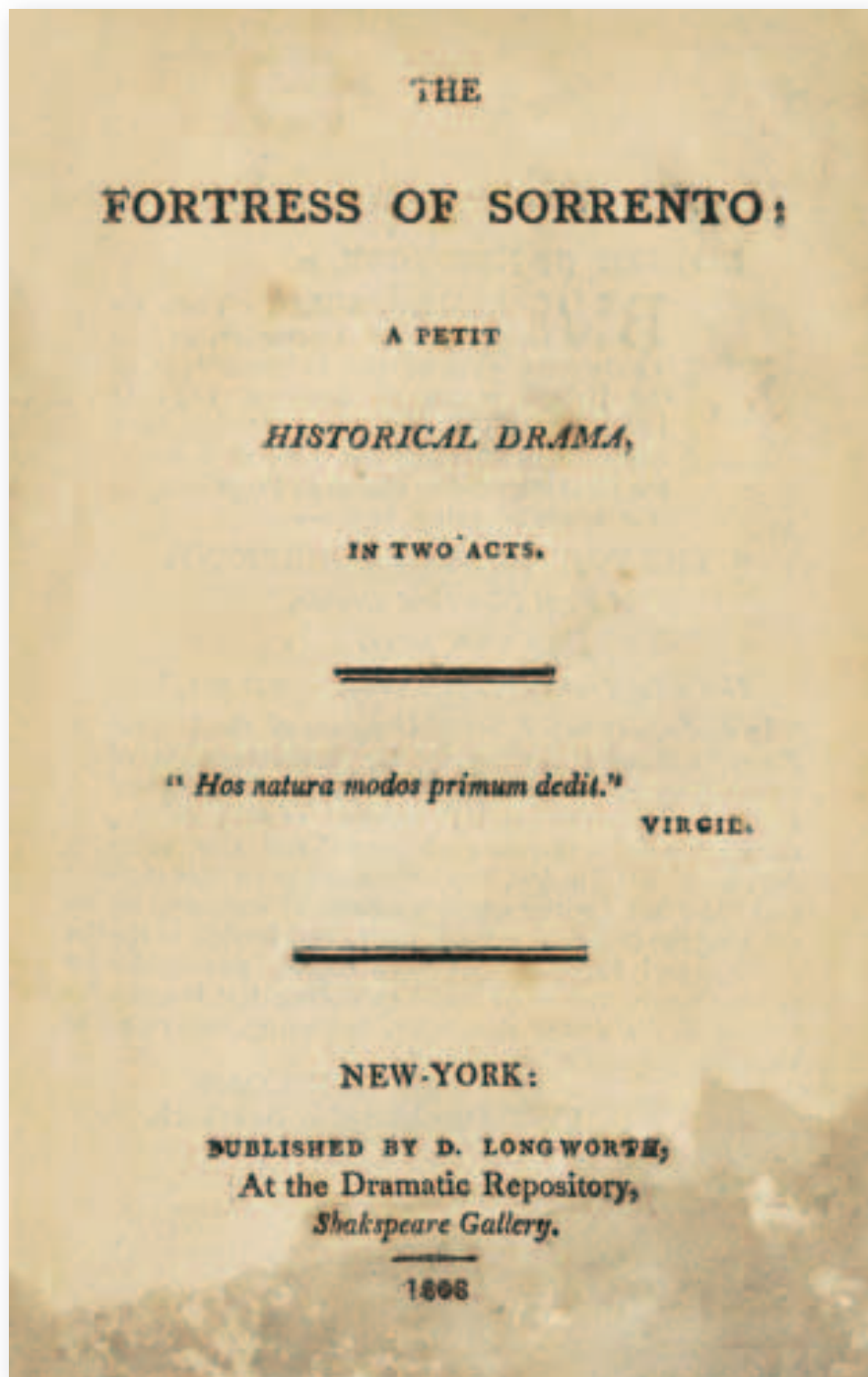
- During Herman Bien's stay in San Francisco (1854-1860), he served as lecturer-teacher of Temple Emanu-El and founded The Voice of Israel. He was a brother of Julius Bien, lithographer and national president of B'nai Brith. See Cogan, The Jews of San Francisco(1973) p. 118.

10 (AMERICAN JUDAICA). Minhag America - The Daily Prayers, for American Israelites as Revised in Conference. With: Select Payers for Various Occasions In Life. Edited by Isaac Mayer Wise. Hebrew and English on facing pages. *pp. (2), 271, (1 blank); 48. Ex-library. Contemporary morocco, front board detached, no spine. 8vo. [Singerman 2337].*

Cincinnati, Bloch & Company: 1872. **\$800-1200**

- The first Reform Prayer-book printed in America.
- Isaac Mayer Wise (1819-1900) was born in Steingrub, Bohemia and immigrated to America in 1846. At first a rabbi in Albany, in 1854 he moved to Cincinnati. There he established the institutional structure of American Reform Judaism: the Union of American Hebrew Congregations and Hebrew Union College.
- Wise, who desired to publish an "American" prayer book from his earliest years in the country, believed that the acceptance by all American Jews of a single liturgical rite would represent a great step toward unity. This first Reform prayer-book retained a Hebrew text and the traditional framework of the liturgy, though certain "objectionable" passages were altered, shortened or excised. Erased were all references to the Return to Zion, the reinstatement of the Temple Cult and Jewish particularism was sacrificed for regnant universalism.

[SEE ILLUSTRATION ABOVE RIGHT]



Lot 11

- 11 (AMERICAN JUDAICA). NOAH, MORDECAI MANUEL. The Fortress of Sorrento: A Petit Historical Drama, in Two Acts. FIRST EDITION. pp. 28, (4). *Browned and stained. Modern gilt-ruled calf. 8vo. [Singerman 185].*

New York, D. Longworth: 1808. \$7000-9000

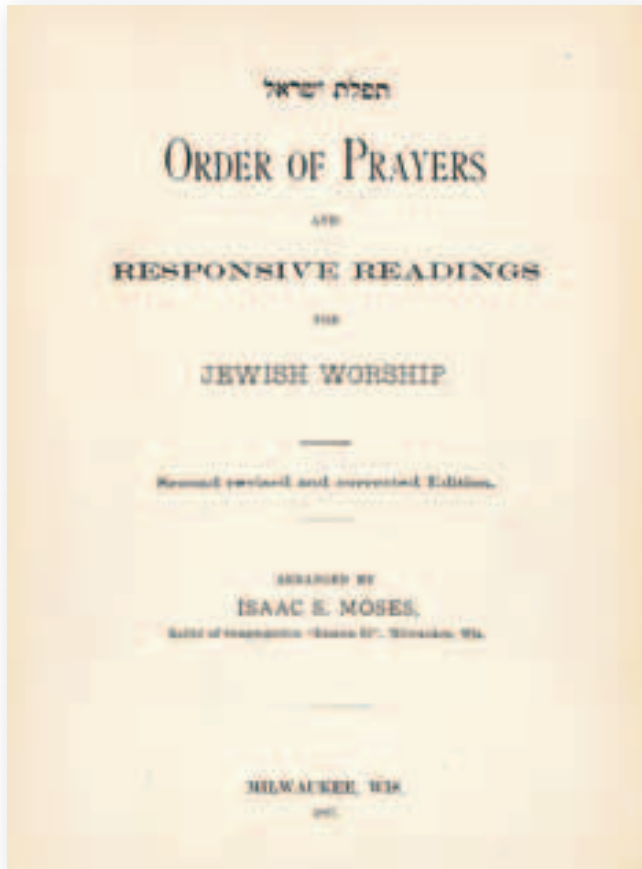
• THE FIRST PLAY WRITTEN BY A JEW IN THE UNITED STATES OF AMERICA.

Noah's first published work. At the age of twenty-three, Noah wrote for an amateur theatrical company this historical drama "Fortress of Sorrento." During his lifetime Noah enjoyed the reputation as perhaps America's most popular playwright.

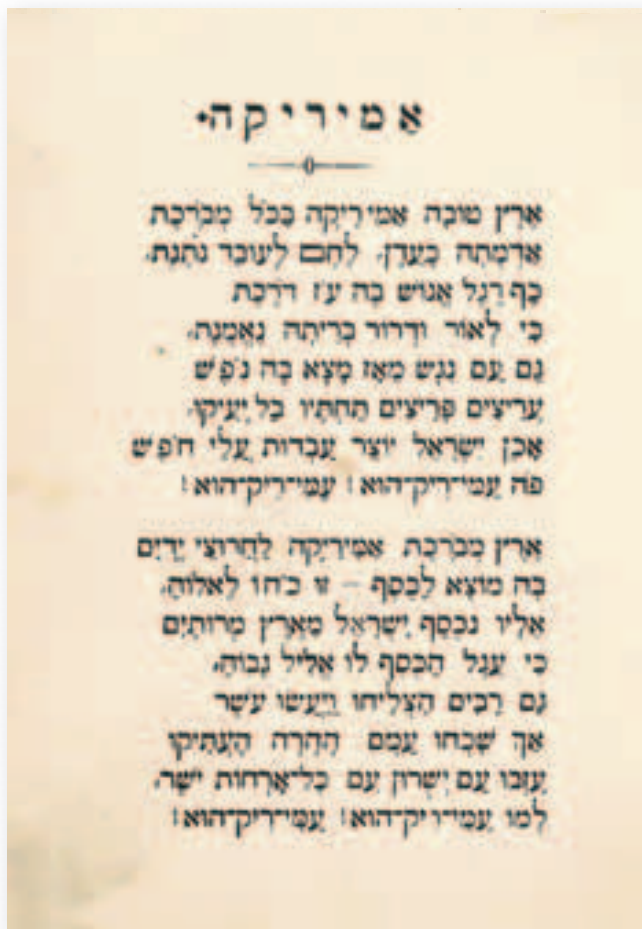
The second play written by an American Jew would be Isaac Harby's *Gordian Knot* (Charleston, 1810). For a discussion of the early 19th-century American Jewish playwrights, see EJ, Vol. XV, col. 1569

The multi-faceted Mordecai Manuel Noah (1785-1851) of Portuguese Jewish descent, had deep roots in Revolutionary America. His father took an active part in the War of Independence. Indeed, it is thought that George Washington was present at the wedding of Noah's parents. Today, Noah is remembered for his utopian dream of establishing a Jewish colony, "Ararat," on Grand Island, New York (near Niagara Falls). At various times in his long, colorful career, Noah served as playwright, newspaper editor, and American Consul to Tunis. See JE, Vol. IX, pp. 323-4; EJ, Vol. XII cols. 1198-99.

[SEE ILLUSTRATION ABOVE]



Lot 12



Lot 13

12 (AMERICAN JUDAICA). Tephilath Yisrael / Order of Prayers and Responsive Readings for Jewish Worship. Arranged by Isaac S. Moses, of Congregation Emanu-El of Milwaukee. Second revised and corrected edition. Hebrew and English face `a face. pp. (4), 131, (1 blank), 71, (1). Very light stains. Floral endpapers. Contemporary cloth, starting. 8vo. [Singerman 3545].

Milwaukee, 1887. \$300-500

✦ Writes Isaac Moses in his Preface: "To satisfy the demands of both, the old and the young generation, the undersigned has recast his former publication, adding all the principal prayers in the Hebrew language contained in the older Prayer-book, yet making the English rendition on the opposite page an independent Ritual, thus enabling the worshipper to follow the service intelligently whether using the Hebrew or the English part."

[SEE ILLUSTRATION ABOVE LEFT]

13 (AMERICAN JUDAICA). ROSENZWEIG, GERSHON. Shirim, Meshalim V'Michtamim [poems, parables and epigrams]. FIRST EDITION. Presentation copy inscribed and signed by the author. pp. 70, (4). Contemporary boards, lacking spine. 12mo. [Goldman 412].

New York, S. Levine: 1893. \$400-600

✦ Rosenzweig's poem "America" (pp.7-9) was the first Hebrew poem to critically explore both the positive and negative aspects of Jewish life in the New World. He "excelled as a poetic epigrammatist... with sparkling wit and keen humor" (M. Waxman, History of Jewish Literature (1933) Vol. IV, pp.1050-51). Kabakoff states, "few others demonstrated linguistic sharp-wittedness as Rosenzweig" (J. Kabakoff, Pioneers of American Hebrew Literature, Cleveland, 1966, p. 238). According to Davidson, "The cleverest and most prolific of all American parodists is Gershon Rosenzweig... He has a keen sense of humor and considerable powers of observation. He knows the life of his brethren and depicts it in true colors, exaggerating only when necessary to produce a stronger effect. He certainly is one of the cleverest punsters in Hebrew literature." viz. History of Parody in Jewish Literature (1966) p. 108.

[SEE ILLUSTRATION BOTTOM LEFT]

14 (AMERICAN JUDAICA). Judaism at the World's Parliament of Religions: Comprising the Papers on Judaism Read at the Parliament, at the Jewish Denominational Congress, and at the Jewish Presentation. FIRST EDITION. English with smattering of Hebrew. pp. 22, (2), 418. Clean copy, very lightly browned. Floral endpapers. Contemporary cloth. 4to.

Cincinnati, 1894. \$300-500

✦ The Parliament of Religions was held in connection with the World's Fair of Chicago and the Columbian Exposition of 1892 (celebrating the five hundredth anniversary of the discovery of America by Columbus). The papers are divided into six categories: Theology, Ethics, History, State and Society, Organized Forces and General. Contributors include: Isaac M. Wise, G. Gottheil, Alexander Kohut, M. Mielziner, K. Kohler, H. Pereira Mendes and Henrietta Szold.

15 (AMERICAN JUDAICA). DOV ARYEH BER LEIB FRIEDMAN. Derech Emuna: Shulchan Aruch LeBenai Hane'urim. pp. 4, 64. Some dampstaining, previous owner's bookplate. Original boards, covers loose and corners chipped. 8vo. [Goldman 302].

Philadelphia, S.S. Rosen: 1899. \$120-150

✦ A pedagogic text teaching Jewish Religion and Morals.

16 (AMERICAN JUDAICA). **JAFFE, SHALOM ELCHANAN**. Sho'el Ke'inyan. With glosses Ma'ayan Eliezer by Eliezer Zalman Grayevski. **FIRST EDITION**. Two title-pages. With woodcut of Western Wall and the Tomb of the Kings of the Davidic dynasty. On f. 74r. there is a responsum addressed to Tzvi Hirsch Maiselman of Kalamazoo, Michigan, and on f. 79v. a question from the shochet of Levenworth, Kansas.

With inscription by the author to M. Adler on printed letter attached to front and stamp of previous owner, Rabbi D. A. Levinthal of Philadelphia. pp. (3), 10; ff. 124, 16. *Browned and brittle, few leaves loose. Boards detached. Sm. 4to. [Friedberg, Shin 503].*

Jerusalem, Moses Lilienthal: 1895. **\$200-300**

• A protracted halachic polemic between Zechariah Rosenfeld and Shalom Jaffe concerning the halachic validity of a Mikvah constructed by Jaffe in St. Louis. While defending the mikvah he constructed, Jaffe went on the offensive invalidating an Eruv of his adversary which, among other leniencies, utilized telegraph poles. In the Milu'im (Adendum), Jaffe published a ruling co-signed by Rabbis Shneur Zalman of Lublin and Samuel Salant, forbidding an Eruv that incorporates telegraph poles. The work bears the encomia of the great rabbis of Eretz Israel: R. Samuel Salant and R. Saul Chaim of Jerusalem, and Rabbi Naphtali Hertz Halevi of Jaffa. Rabbi Samuel Salant writes: "My soul delights to know and see that in America too there are now found rabbis great in Torah. Would that they increase in all the cities of America."

17 (AMERICAN JUDAICA). **GRODZINSKY, TZVI HIRSCH**. Mikvah Yisrael [on the laws of Mikvah]. **FIRST EDITION**. ff. [2], pp. 14, 108, [4]. *Browned, tears on upper margin of title not affecting text. Contemporary boards, worn. Folio.*

Chicago, M.P. Ginzburg: 1898. **\$400-600**

• The first extensive, halachic commentary on the Shulchan Aruch published in the United States.

The author, who was Rabbi of Omaha, Nebraska for almost sixty years (1892 to 1949) was a cousin of the famed R. Chaim Ozer Grodzenski of Vilna.

[SEE ILLUSTRATION ABOVE RIGHT]

18 (AMERICAN JUDAICA). **MALACHHOVSKY, HILLEL**. Kethavim Besepher-Sketches and Letters from Jewish Life in America. **FIRST EDITION**. Frontispiece portrait with author's inscription and signature. pp. (1), 98, (2). *Boards. 8vo. [cf. Goldman 1123 (lacks the Author's signature)].*

Philadelphia, Magil Brothers: 1902. **\$300-400**

• The Russian born Malachovsky (1860-1943) served as the Principal of Harlem's Uptown Talmud Torah and contributed to and edited various Hebrew and Yiddish periodicals. In the present work he writes about Jewish life in various American cities. He decries that even among the Orthodox it is common that the President of a synagogue prays with "fear and utmost devotion" Sabbath morning following which he promptly departs for work (see pp. 72-3). Malachovsky compares his life as a Maskil in Russia and America in a sarcastic poem on p.79. Whereas in Russia, when he studied Torah and Hebrew literature assiduously, he was considered a "Kofer"- an unbeliever, in America, although he moved from the path of the Torah, he is considered a believer simply because he is not a supporter of the Refom movement.

[SEE ILLUSTRATION BOTTOM RIGHT]



Lot 17



Lot 18



Lot 19

19 (AMERICAN JUDAICA). McVicker's Theatre Souvenir Programme. Thursday Afternoon, May 28, 1903. Benefit for the Persecuted Jews in Russia. PRINTED ON SILK. Single-sided "broadside." Clean copy. 6 x 13 inches.

(Chicago), 1903. \$1000-1500

✦ In 1903 Russian Jewry was beset by murderous pogroms, the most infamous of which was that in Kishinev of April 1903, during which 47 Jews were killed, 600 injured, 700 houses destroyed, 600 stores pillaged, and 2,000 families utterly ruined. These events resulted in expressions of shock throughout the civilized world. In the United States, a petition signed by thousands of all faiths was presented to President Theodore Roosevelt, to be forwarded to St. Petersburg. See JE, Vol. VII, pp. 512-14

This production on silk - possibly unique - certainly one of not more than a bare handful, was presumably presented to a senior dignitary associated with this event, an early precedent to the development of political empowerment by Jews in America.

[SEE ILLUSTRATION ABOVE LEFT]

20 (AMERICAN JUDAICA). RUBIN, SHLOMO. Ki HaAdam Etz HaSadeh [on the contribution of flora and fauna to the local economies of of different regions of the world, especially America]. pp.15 (1). Later boards. 8vo. [Goldman, Hebrew Printing in America 521].

New York, A. H. Rosenberg: 1904. \$120-180

21 (AMERICAN JUDAICA). Willowsky, Jacob David (Ridva"z). Nimukei Ridva"z [commentary on Genesis and Exodus]. FIRST EDITION. Previous owner's stamp. Contemporary boards, lacking spine. 8vo. [Goldman 721].

Chicago, 1904. \$120-180

✦ The Ridva"z served as Rabbi of a number of cities in Russia, most notably Slutsk where established a Yeshivah with R. Isser Zalman Meltzer at its' helm. In 1903 Willowsky traveled to America in order to finance the publication of his commentary on the Jerusalem Talmud, whereupon he was appointed Chief Rabbi of Chicago. The present work, Nimukei Ridva"z, contains an important introduction pertaining to the history of Kashruth supervision in Chicago, in which the Author castigated against the overseeing Rabbis - and the overall state of Jewish practice and education in America.

22 (AMERICAN JUDAICA). BRODSKY, CHAIM SHRAGA. Maaseh Choshev [sermons]. FIRST EDITION. Stamp of the author. pp. 16, 112. Dampstained. Contemporary boards. 8vo. [Goldman, Hebrew Printing in America no. 731].

New York, Y. Aaronson: 1907. \$120-180

✦ Goldman cites various opinions concerning the author's biography as to precisely when he emigrated to America, however the author writes clearly on pp.15-16 he arrived in America in 1886.

23 (AMERICAN JUDAICA). ALBUM, TZVI SHIMON HIRSCH. Macha'ah Geluyah. FIRST EDITION. In Hebrew with some English. pp. 2, 26. Slightly browned and stained, upper corner of final leaf torn and repaired not affecting text. Later wrappers. 12mo. [Goldman 1142 (recording only one copy)].

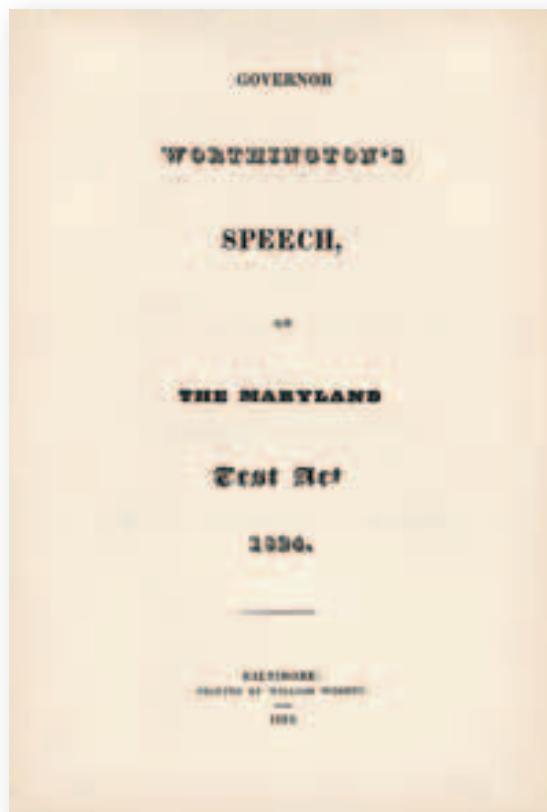
Chicago, Y. Rosenberg: 1909. \$200-300

✦ A vitriolic response written by a Kosher supervisor in Chicago to the accusations by the Society for the Prevention of Cruelty to Animals, that Shechitah is inhumane.

[SEE ILLUSTRATION BOTTOM LEFT]



Lot 23



Lot 24

24 (AMERICAN JUDAICA). Governor Worthington's Speech, on the Maryland Test Act, 1824.

Speech of Col. W.G.D. Worthington, A member of the General Assembly of Maryland, from the City of Baltimore. On the Confirmatory Act, Abolishing the Religious Test. Numerous old corrections in sepia ink. pp. 40. Crisp, clean copy. Small holes on title expertly repaired. Modern archival stiff wrappers. Sm. 4to. [Singerman 0411; Rosenbach 261].

Baltimore, William Woody: 1824. **\$15,000-20,000**

EXCEPTIONALLY SCARCE AND FUNDAMENTALLY IMPORTANT TRACT IN THE DEVELOPMENT OF AMERICAN-JEWISH CITIZENRY.

While the Federal Constitution and Bill of Rights guaranteed full equality to the Jews, its provisions were not binding on state governments prior to the passage of the Fourteenth Amendment in 1868. Consequently, every state, with the exception of New York, proceeded to adopt a constitution that deprived the Jews of political equality. In Maryland alone there was a protracted struggle to invest the Jews with political equality.

Maryland's first constitution, passed in 1776, retained a colonial statute requiring all public servants to invoke a Christian oath. Not only were governmental officials and members of the legislature considered public servants, but so were lawyers, militia officers and jurors. Thus, a Jew was deprived of a possible livelihood, opportunities to demonstrate his loyalty and a trial by his peers. Maryland Jews protested their inferior status as early as 1797, but it was not until 1826, when the Jew Bill was confirmed by the legislature, that Jews were alleviated of all disabilities. The staunchest advocates of the Jewish cause during this struggle were Henry M. Brackenridge, John S. Tyson and William G. D. Worthington.

The impact of the Jew Bill extended well beyond Maryland, despite the fact that it was a state issue. It caught the young nation's attention, and reverberated overseas. In Britain, where the Jewish question was an even more contentious issue, members of Parliament received copies of pro-Jew Bill speeches.

Much useful information concerning the Jews of the newly formed United States is contained in "Solomon Etting's Answers to Col. Worthington's Queries" (pp. 17-18). Thus, we learn that the Jews of Maryland numbered some 150 and that their general wealth was estimated at half a million dollars, while the number of Jews in the United States came to some 6000, and their combined wealth was estimated at tens of millions of dollars. We are also treated to facts concerning those Jews who served their country in the American Revolution and after, such as Uriah P. Levy, Lieutenant in the Navy of the United States (pp. 18-20). Worthington made use of the correspondence between George Washington and the Hebrew Congregations of Savannah, Newport, New York, Charleston and Richmond (pp. 22-27). Worthington's point being that were Washington still alive, he would not "support a Religious Test against any religion whatever, much less that of the children of Abraham" (p. 28).

See S. W. Baron and J. L. Blau, *The Jews of the United States*, Vol. 1; S. F. Chyet, "The Political Rights of the Jews in the United States," *American Jewish Archives* 10.1 (Apr. 1958): 14-75; Edward Eitches, "Maryland's Jew Bill," *American Jewish Historical Quarterly* 60.3 (Mar. 1971): 258-79; A. J. Karp, *Beginnings: Early American Judaica*, 31-6.

Worthington's speech, originally printed in 1824, was reprinted in the collection, "Speeches on the Jew Bill in the House of Delegates in Maryland" (Philadelphia, 1829) and sold by Kestenbaum & Company, September 2005, Lot 27.

[SEE ILLUSTRATION ABOVE]



Lot 25

25 (ANGLO-JUDAICA). SCHNABER, MORDECHAI GUMPEL HA-LEVI (Dr. George Levison). Maamar Ha-Torah Ve-Ha-Chochmah [essay on law and the various sciences]. FIRST EDITION. pp. 4, 85, 5. Some staining. Calf-backed marbled boards. Large 4to. [Vinograd, London 63; Roth, London 22].

London, Moshe and Partners: 1771. \$800-1000

• The author distinguished himself both as a Hebrew scholar and as a medical practitioner in England and Sweden. He originally hailed from Berlin studying under the Chief Rabbi David Frankel (author of Korban Ha-Edah). He was the grandson of his namesake, R. Gumpel Schnaber, the Dayan of the tri-communities of Altona, Hamburg and Wandsbeck. Schnaber studied medicine in England with Dr. John Hunter and was appointed physician to the Duke of Portland. He later served as a Professor of Medicine at the University of Uppsala, Sweden, where, King Gustavus III encouraged him to translate all of his medical and polemical works into Swedish.

The present work, which stressed the importance of studying the sciences, engendered some controversy among the zealous. See Picciotto, Sketches of Anglo-Jewish History, p. 138; and Friedenwald, Jewish Luminaries in Medical History p. 95.

[SEE ILLUSTRATION LEFT]

26 (ANGLO-JUDAICA). [Parliamentary Acts]. An Act to permit Persons professing the Jewish Religion, to be naturalized by Parliament. pp. (6). Fascicle, disbound. Sm. folio.

* ACCOMPANIED BY: An Act to repeal an Act... to permit Persons professing the Jewish Religion to be naturalized by Parliament. pp. (4). Fascicle. Sm. folio. Together, two Acts. Initial letters within richly historiated woodcut borders. Loose. Unbound.

London, n.p.: 1753. \$1200-1800

• THE SHORT-LIVED JEW BILL OF 1753.

In the year 1609 the naturalization of any foreigner settled in England was made contingent on receiving the Sacrament. Although this act was deliberately directed against Catholics, it incidentally would later affect Jews following the Re-Admission of 1653. This disability was lifted by the Whig Government of Henry Pelham in the Act of 1753 to permit persons professing the Jewish religion to be naturalized by Parliament. The Bill was, at best, a limited advantage to the Jews since only the wealthy would have been able to set in motion the machinery necessary to obtain naturalization. Although the measure was accepted unanimously by the House of Lords, it became a pawn in the upcoming general election campaign that resulted in its eventual repeal by the House of Commons. Taking full advantage of the prejudices and fears that the grant of naturalization to Jews had aroused, the Tory opposition fueled the unpopularity of the Act with a pamphlet and broadsheet campaign that warned of an England overrun with Jews. The Whig government was forced by public opinion to give way and the pro-Jewish legislation was duly repealed in the same year that it was enacted. See J. Picciotto, Sketches of Anglo-Jewish History (1956), pp. 73-86; and A. Hyamson, The Sephardim of England (1951), pp.127-8. See also Hyamson, Bibliography of Pamphlets Relating to the Jew Bill of 1753 in: TJHSE, Vol. VI (1908-1910), pp. 178-188, nos. 4 and 72.

[SEE ILLUSTRATION BELOW]



Lot 26

27 (ANGLO-JUDAICA). **TANG, ABRAHAM BEN NAPHTALI [ABRAHAMS]**. Pirkei Avoth. The Sentences and Proverbs of the Ancient Fathers... Called About... Translated into English with comments by Maimonides [and the translator]. **FIRST ENGLISH TRANSLATION AND COMMENTARY**. Signature of translator on recto of title. *pp.* 44, 108. *Some dampstaining, previous owners' signatures and stamps on title. Later boards, worn, spine chipped and cracked.* 8vo. [Vinograd, London 68; Roth, London 29].

London, (L. Alexander): 1772. \$1000-1500

✎ The translator, the English scholar Abraham Tang (d. 1792) was a grandson of the Dayan of Prague, Abraham Tausig Neu-Greschel. Like his grandfather, the Author signed his name with the Hebrew initials TN"G, and is thus generally known as Tang (see p. xlii of the introduction). Tang wrote a number of other works, all unpublished, and his manuscripts were until recently in London (see A. Neubauer, Catalogue of the Hebrew Manuscripts... Jews' College, London [i.e.the Beth Din Library], nos. 7 and 35). See also C. Roth, Essays... I. Brodie (1967) pp. 368-72; and S.B. Leperer in JHSE Transactions Vol. 24 (1974) pp. 82-88. In addition to his Rabbinic knowledge, Tang was an enlightened scholar, well familiar with secular writings. He cites "a noble passage of my countryman, Milton" as an introduction to a comment by Maimonides (p. 24 of the introduction). Tang was also a fine scribe and artist, and produced an illuminated Hagadah presently in the Jewish Museum, London. See R. D. Barnett, Catalogue of the Jewish Museum (1974) no. 638, pp. 124-5, plate C1.

[SEE ILLUSTRATION ABOVE RIGHT]

28 (ANGLO-JUDAICA). **GOLDSMID, FRANCIS HENRY**. Remarks on the Civil Disabilities of British Jews. **FIRST EDITION**. *pp.* (4), 72. *Trace foxed.* 8vo. [Roth, Bibliotheca Anglo-Judaica, p. 232].

London, Richard Taylor: 1830. \$700-900

✎ Argues for the repeal of the Abjuration Oath which consists of the words "upon the true faith of a Christian," and for the right of a Jew to sit in Parliament. A Table on p.70 places the number of Jews in London at about 18,000; and 9,000 in other parts of the Kingdom; for a total probable number of Jews in Great Britain and Ireland of 27,000.

Sir Francis Henry Goldsmid (1808-1878) was in 1833 the first Jew called to the English Bar. He was permitted to omit the words "upon the true faith of a Christian" when taking the oath and was indeed a strict Sabbath observer. In 1860, he entered Parliament as a Liberal M.P. for Reading. See P.H. Emden, Jews of Britain, pp. 137-140.

29 (ANGLO-JUDAICA). **D.A. DE SOLA POOL**. A Sermon on the Excellence of the Holy Law and the Necessity and Importance of Religious Instruction. Delivered at the Spanish and Portuguese Congregation. 1831. *pp.* vii, 25. *Stained. Later wrappers.* 8vo.

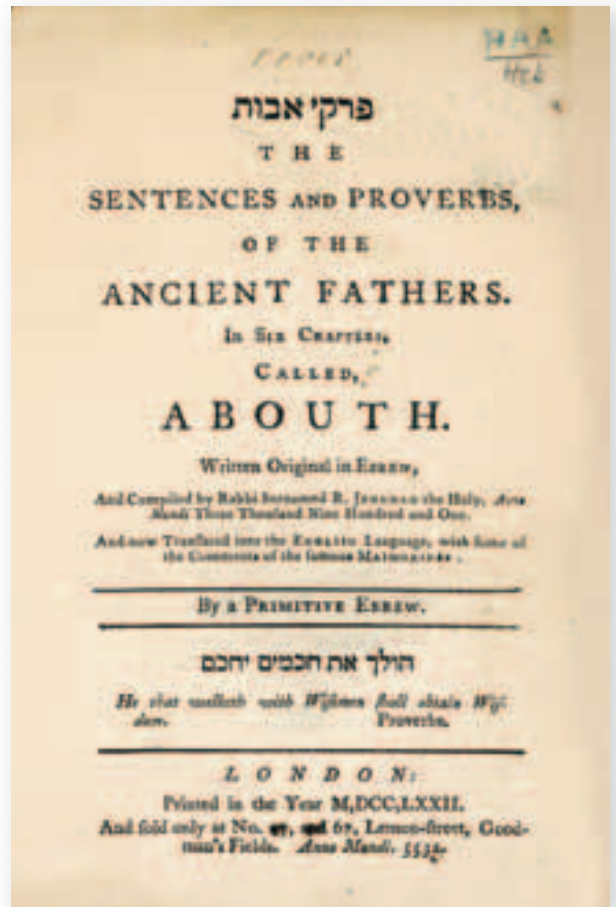
London, 1831. \$400-600

30 (ANGLO-JUDAICA). [Parliamentary Act.] An Act for the Relief of Persons of the Jewish Religion elected to Municipal Offices. *pp.* (2). *Crisp, clean copy. Disbound single leaf. Folio.*

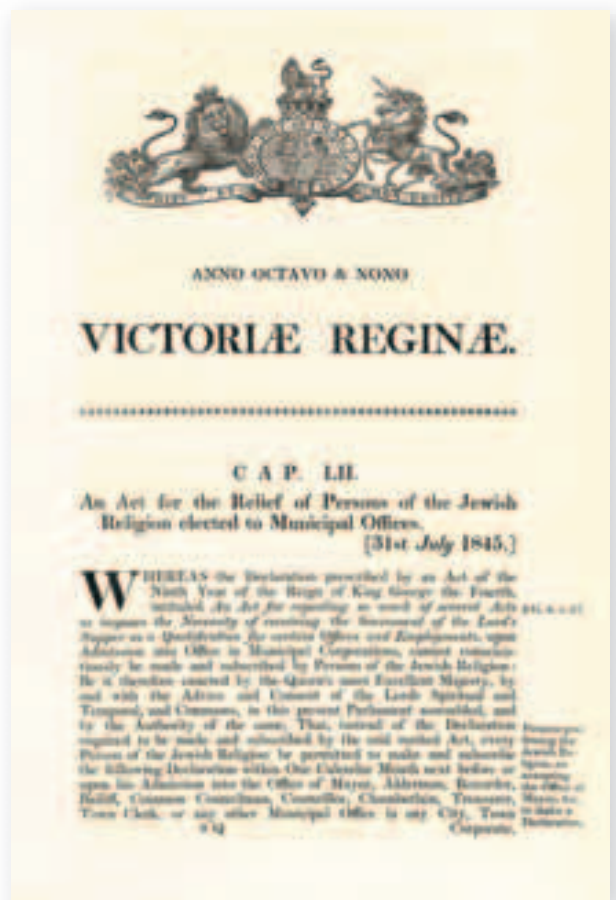
London, George E. Eyre and Andrew Spottiswoode: 1845. \$700-900

✎ **THE JEWISH MUNICIPAL RELIEF ACT**. This act of Parliament allowed Jews to assume all municipal offices without having to take the required oath "on the true faith of a Christian." The act made "de jure" what had already become "de facto" outside London for Jews had been elected to municipal office in Southampton in 1838, Birmingham in 1839, and Portsmouth in 1841. See T.M. Endelman, The Jews of Britain 1656 to 2000 (2002), p. 103.

[SEE ILLUSTRATION BOTTOM RIGHT]



Lot 27



Lot 30



Lot 31

31 (ANGLO-JUDAICA). United Synagogues Act, With Scheme amended on May 24th, 1880, in the manner provided by Clause 67 thereof, and Deed of Foundation and Trust. Dated January 13, 1871. pp. 25, (1), 4. Unbound. 4to.

London, Wertheimer, Lea and Co: 1880. \$800-1200

• Records the association of London's Ashkenazi synagogues (the Great Synagogue, the Portland Street Branch Synagogue, the Hambro Synagogue, the New Synagogue, the Bayswater Synagogue) to form The United Synagogue. The signatories are A. Rothschild, Lionel L. Cohen, S. Lucas, Solomon Schloss, and Assur Henry Moses.

"In 1870, when the promoters of the United Synagogue scheme, a federation of London's largest Orthodox Ashkenazi congregations, were drafting a charter for the new institution for submission to the Charity Commissioners and attempted to insert a clause giving the Chief Rabbi sole control over all religious matters, the Home Secretary, who was responsible for presenting the Charity Commissioner's report on the proposed union to Parliament, objected, and the clause was deleted... The Chief Rabbinate thus remained without broad statutory support, its state-authorized power limited to licensing marriage secretaries." See T.E. Endelman, *The Jews of Britain 1656 to 2000*, p.117.

[SEE ILLUSTRATION ABOVE LEFT]

32 (ANGLO-JUDAICA). Hagadah shel Pesach - Batei Habonim [Passover Hagadah for Hostels of Habonim Youth Movement]. English interspersed with Hebrew. Numerous sketches. pp. 19. Mimeographed sheets. Pictorial wrappers. Lg. 4to.

Devon, 1941. \$1000-1500

• This highly innovative Passover Hagadah (hardly the traditional text) tells the story of the Habonim Zionist Youth Movement of England.

The movement maintained its own farm in Kent ("Kibbutz Habonim,") which served as a training ground (or hachsharah), for Aliyah to Eretz Israel. Afterward, hostels were opened in Devon, at Exmouth, Dawlish and Teignmouth. Groups worked the land, first in Lincoln and then at Chiver's and Haughley in Suffolk (p. 9).

[SEE ILLUSTRATION BOTTOM LEFT]



Lot 32

33 (ANGLO-JUDAICA). D.W. Marks. Discourse Delivered at the Consecration of the West London Synagogue of British Jews. 1842. * An Address to the Congregation of the Western Synagogue by a Member of the Committee. 1842. * The Appeal of the Congregation of the West London Synagogue of British Jews to Their Brother-Israelites Throughout the United Kingdom. 1846. Together, three works. Some stains. Various bound. v.s.

London, v.d. \$1200-1800

• The West London Synagogue of British Jews was England's first Reform congregation, formed by a group of families in West London after breaking away from the Bevis Marks Congregation in 1841.

34 (ANGLO-JUDAICA). Gaster, Moses. History of the Ancient Synagogue of the Spanish and Portuguese Jews. Profusely illustrated. London, "Not published, for presentation only", 1901. * Levinsohn, Isaac Baer. *Efes Damim*. Concerning the malicious charge against the Jews of using Christian blood. London, 1841. * *HaMakheleh*: Gallery of Hebrew Poets, 1725-1903. Ninety-four illustrated portraits of Hebrew poets. Manchester, (1903). * *Gal'ed* -The Hebrew Review and Magazine of Rabbinical Literature. Edited by Morris J. Raphall. Volume I. Numbers 1-26. London, 1834-35. * *Israel Solomons*. David Nieto. Offprint from AJHST. London, 1931. Together five volumes. Some wear. Various bound. v.s.

\$300-500

35 AARON BERACHIAH BEN MOSES OF MODENA. Ma'avar Yabok [prayers for the sick and dead]. Title-page in red and black. With imitation Proops printer's mark of hands held in priestly blessing. Wide-margined copy. Printed mostly on green tinted paper. ff. (4), 224 (of 228) lacking ff. 221-24. With inscription and signatures of members of "Chabura Kadisha of Oiber Vishiva" on front fly leaf, title and f. 205, final seven leaves repaired affecting text, some staining, tear on f. 45, scattered marginalia, some leaves worn from use, slight worming. Modern morocco. 4to. [Vinograd, Ostrog 95 (JNUL copy also incomplete); A.Yaari, Hadevus Ha'ruri Be'Ostraha, Alei Sefer, Vol II, no. 64].

Ostrog [Ostroha] (pseudo Amsterdam), Aaron ben Yonah (pseudo Proops): 1817. **\$300-500**

With approbations of the Rabbi of Ostrog given to Aaron ben Yonah and R. Yisrael, the son of of the Chassidic Master, Levi Yitzhak of Berdichev.

The author (d. 1639), was a follower of the Lurianic Kabbalah as transmitted to Italian scholars by the mystic, R. Israel Sarug. R. Chaim Joseph David Azulai attests he saw several kabbalistic manuscripts of R. Aaron Berechiah in the Modena home of his descendants, members of the Sanguinetti family. Azulai informs further, that apparently the author was visited regularly by a Maggid or celestial guide. See Shem ha-Gedolim I, A-121; EJ, Vol. II, col. 18; Vol. XIV, col. 890.

36 ABOAB, ISAAC. Menorath ha-Ma'or ["The Candelabrum of Light": Ethical Treatise]. Provenance: Joseph Schreiber, the youngest son of the Chaham Sopher. ff.116. Some staining, marginal repair on title and elsewhere, marginalia in an Ashkenazic hand. Previous owners' signatures on front flyleaf "Yuzpe ben-Ha-G[aon] M[oshe] S[ofer] - Joseph Schreiber" and further on final leaf in Ashkenazic and Italian hands, including Shmaya Aboulafia of Pesaro. Later gilt calf. Folio. [Vinograd Mantua 95; St. Cat. Bodl. 5294, 6].

Mantua, G. Ruffinelli: 1563. **\$1200-1500**

RARE. The signatory on the front fly leaf was the youngest son of the Chatham Sofer (1825-1883). His-son-in-law was R. Yehudah Greenwald, Rabbi of Satmar. For more details, see M.A.Z. Kinstlicher, He-Chatham Sofer V'Talmidav (2005), pp. 204-06 (includes facs. of signature).

The publishers state on the title-page that based upon an old manuscript they have corrected many errors that appeared in earlier editions. First published in Constantinople in 1514, Menorath ha-Ma'or has been an immensely popular and inspirational ethical work throughout the ages.

[SEE ILLUSTRATION ABOVE RIGHT]

37 ABRABANEL, DON ISAAC. Pirush al Nevi'im Acharonim [commentary to the Later Prophets]. Commendatory poem by Judah Abrabanel, son of the author on verso of title. Second edition. Title within architectural border. With rare additional title-page in Latin. Signatures of previous owner on the title: "Yoseph Salnik," grandson of the author of Responsa Masath Binyamin. Scattered marginalia. ff. (2), 305. Few leaves mispaginated as in all copies, first six leaves loose, final leaf laid down, some staining. Contemporary vellum, rubbed. Folio. [Vinograd, Amsterdam 56; St. Cat. Bodl. 479; Zedner p. 122; Roest p. 193; Fuks, Amsterdam 204].

Amsterdam, (Immanuel Benveniste): 1641-42. **\$4000-5000**

THIS COPY WITH THE SCARCE LATIN TITLE-PAGE DATED 1642 - NOT IN THE STEINSCHNEIDER, ZEDNER OR ROEST COPIES.

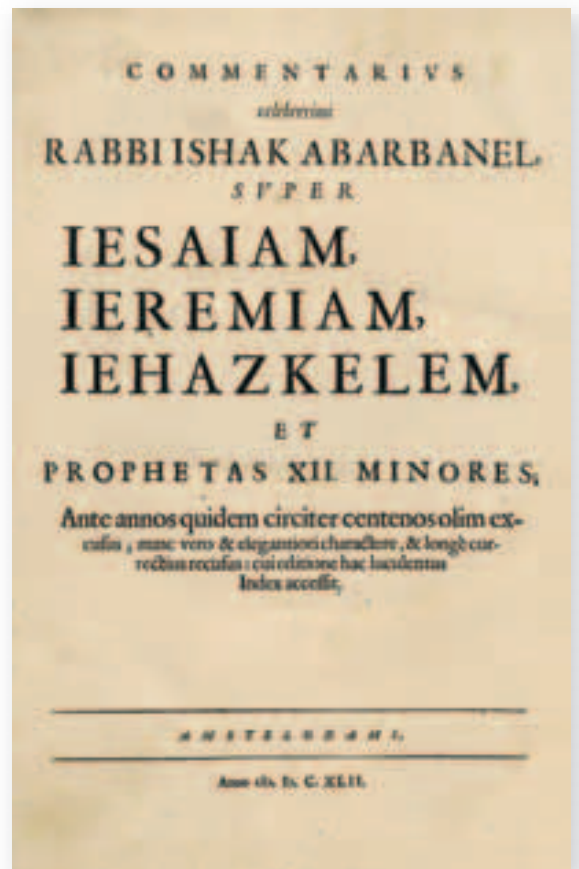
Fuks (no. 204) writes, "Roest states that the copy of the Rosenthal Collection lacks the Latin title-page which he reproduces... He evidently knew a copy with both Lat. and Heb. title-pp. Neither Steinschneider nor Zedner list copies with Lat. title-pp."

In the unusual inscription, the previous owner thanks God he "merited to buy this holy, delightful book written by my relative the Gaon of blessed memory. For I too am descended from King David as I am a grandson of the Gaon R. Shlomo Luria." Also cited are other renowned ancestral personalities including the Mahara"m of Padua.

[SEE ILLUSTRATION BOTTOM RIGHT]



Lot 36



Lot 37



בשם האלה הגדול והנורא אהל לפרש פיה התורה

והדרך השנית

סדרה סגולה
 נחם הם ישראל
 אשר חסכו עת
 שחזר על הנקודה בנצחיהם לא ידעו מקומה יח
 דרך הנדוקים סגנון ובגיון יבין תוסח וישושה וכל מ
 מין אשר ברברי משתיקי הדת לא יאמין והוא נוטה
 להסמאל ולהיחזק וכל חים טרנוגו ישרם הסבוקים י
 והם ידעת תנכלות לסוף הקדם רוקים על כן יתנע
 גה טיקדוקים יחזק יתנוט טוכת על דעתם וכל רב
 רבוע יחטב ויגר אל בר טפי תחפססם בעביר סלח ת
 תנחל סגורה תכנה אחת בכל ברסה תכנולה יחזק
 תנחה חזכר יהיא גרילה לוקר ט כפתויב טרת על
 אכלת יום הספרים יחזק בפסח סלח עשויה טהורים
 נסכיתת ימים סכנה וקרבנות וסנה ותרועה ט חז
 סגורה חקי התורה וספרים יחזק נחטוב הדסים
 נגבי דעת מרדכי סתי לתתם ומסוק לאותות ולת
 ולמועדים ולא ידע ט היו לסוף רבים ועל המלכות
 והסוכים והאומר ט ת ולמועדים כסף
 ים לאות ולמועד נאסף יסוקם חרש ט
 סיהים אהטב יחלי יחזק ט יחם תכאנן סכי סלסה
 ויז נספים ותי ידענן ט זה היו תהעדרם יחזק הית
 וז הטעם לאלפים יחזק פירוש עשה יחזק למועדים יר
 טרברי אלה סתנביהם מועדים יחזק הית סתנב והיתה
 הלכנה לאות למועדים סדרים יתי יתן לנן אלת סה ט
 מועדי הסם המקדשים ים ים מועדים רבים
 כערה נכסעבים יחזק היו למועדי ה תכולר ער הד
 הירב גדל נסאר יחם חדרם ער סוב הלכנה נלגל הל
 המלכות סה סכנה יעשרים יום תנכלות יחם ער
 סוב נכנה נלגל הירב אשר מונקן רחוק תמונת האר
 יוכח יחזק סוב נלגל התלי טיעת סתמים ים תחלק נל
 נלגל הקטן הקר זה טאות נספנים יחם נסמוק על

אנא

אלהי אבי אברהם עשה חסד עם
 עבדך אברהם ויהי פתח דרכך
 תחילת לעבדך בן עבדך תחילת ו
 ויהי ושת פניך תבא עזרה לכן אחתך הנקר בן עזרה
 סמר היסוד לאברהם הסר בעבותות הק
 הדקדוק נקסר וכעני הדעת יספר וכל
 תמוט תחילת כלם אברהם הספר
 הגזר וסרסי התורה הולכים על ארבע דרכים
 ארצה ורחסה
 וינספית אכסו
 וירנו נספסה

זה

הדרך האחת

נחם האות נבקר סתך הענלה זאת הדרך טקן הרוב
 הא החוט הסוכב סתלה וסה דרכו גדלים ויהיה ח
 סתמי היסופית סתלכות יסמועלים טרכ יצחק ססר
 סכי ספרים יסברלסית ער ויכלו וער לא סלה מרוב רב
 דברים יספטיק יתי אור לחונת סגלי האר והחסף
 הזכר יהיא חלק סחקר ולא סטר וספירום תכח הא
 הארז חלבו הוציא מליס וידע על העבים והצמח
 הקנים ועדלים וספירום נספות חיות יהיא סתנות
 כטריות וכחסלה הזאת עלה רב סעיה נאן העלה
 וספירום יתי מלכות סכנים רע אחרות לרשת התר
 הנזכרות על ט סתמי הספיריות ינס רב סוואל בן חס
 ספי חסף רוח סספני ספירי ויכח יעקב טריב עביני
 טי הזכר כל נביא כסמו וסנה סעמים נלה מונקומו
 וסנה תועלת ים סגליס הדרך יחזק תועלת לסירום ה
 קזה כי אס ארז יעם ויחלום סתב סתרן סחלומות
 ולמה יחזק סתנות וסרונה לעמוד על סתנות סחיכו
 הד סוכות יחזק וספירלכסו טבונות אז יתב
 יתוכן כרליותם אס חן ככונות ים הנלויים כלי ר
 חיות כספיריהם הביאום יום וסם סלח ידע דרך ח
 סתמי קרס ויחזק סוכילום



Lot 38

38 ABRAHAM IBN EZRA. Peirush ha-Torah [Commentary to the Pentateuch]. **FIRST EDITION.** First word of each book floriated. Headers in square characters, text in rabbinic script. Printed in double columns. The paper exhibits watermark of hand with shirt-cuff and fingers pointing to a star-shaped blossom. Wide margins. Some underlining and Latin marginalia in sepia ink. The Sassoon Copy. Despite minimal faults noted below - **AN ASTOUNDINGLY CLEAN AND WIDE-MARGINED COPY.** ff. 98. *Expert repairs to first three leaves, few miniscule stains. Finely bound by Joseph Gradewitz, London - modern blind-tooled calf; spine in compartments. Folio. [Vinograd, Naples 6; Goff 1; Goldstein 52; Offenberg 56; St. Cat. Bodl. p. 680, no. 4221-1; Thes. A60; Wineman Cat. 34. Not in Cambridge University].*

Naples, Joseph ben Jacob Aschkenazi Gunzenhauser & Son: 1488. **\$200,000-300,000**

THE INTERNAL CONDITION OF THIS INCUNABLE MAY COMFORTABLY BE STATED AS BEING ONE OF THE VERY FINEST TO HAVE APPEARED AT AUCTION FOR A GREAT MANY DECADES.

It would be difficult to find a medieval sage as peripatetic as Abraham ibn Ezra (1089-1164). A native of Tudela, Spain, he lived at different times in North Africa, Italy, France, and England. Despite the maverick nature of his commentary - which does not accept rabbinic tradition uncritically - the author was revered throughout the ages. Ibn Ezra belonged to a school of Spanish pashtanim, who sought - by heavy reliance on Hebrew grammar and Semitic linguistic analysis - to arrive at the simple meaning of the Bible. In this respect, they differed greatly from the French school of Rashi and the Tosaphists, whose commentaries are informed by the midrashim of Rabbinic lore, and even from later Spanish exegetes, such as Nachmanides, whose commentary makes ample use of the Kabbalah or Jewish mysticism. In his purism, or perhaps reductionism, Ibn Ezra came into contact with the Karaite commentators, such as Japheth ben Ali, et al, who rejected outright the Rabbinic tradition. Nonetheless, time and time again Ibn Ezra concludes a discussion by commenting to the effect "that we rely on our tradition." Thus, after all of his forays into the uncharted world of peshat, ultimately, Ibn Ezra remains faithful to traditional Halacha.

The Gunzenhausers, pioneers in Hebrew printing, arrived in Naples from Gunzenhausen in Southern Germany. In Naples they established a press, assembled a talented team of typesetters and proof-readers, and between the years 1487-1492 produced in sum twelve books. After the death of Joseph Gunzenhauser in 1490, the press continued under his wife and son Azriel.

From the library of the late Rabbi Y. Stern, London.

[SEE ILLUSTRATION ABOVE, FACING PAGE AND FRONTISPIECE]



Lot 39

39 (ADLER, NATHAN HAKOHEN). Solomon ibn Adret (RaSHB”A). She’loth U’Teshuvot, Chelek Shlishi. **THE RABBI NATHAN ADLER COPY.** With his signature on the title. Plus an attribution in another hand stating “Ha-Sepher ha-laz shayach le-A[doni], M[ori] V[[e-rabi] Ha-Gaon Ha-Gadol Ha-Chasid M[oreinu] H[arav]... Nathan Adler Katz. ff. (2), 94. Livorno, 1778.

AND: Solomon ibn Adret. Sepher Toldoth Adam [responsa concerning financial matters]. **THE RABBI NATHAN ADLER COPY.** Inscription on title: “Shayach LehaTorani HaMuphla U’Muphlag BaTorah UvaChasiduth kmohar”r Nathan ben HaMano’ach m. Ya’akov Shim’on Adler Katz zllh”h” [“Belongs to the scholar, excellent in Torah and piety, Nathan son of the deceased, Ya’akov Shim’on Adler Katz]. (See below). ff. 8, 104. Livorno, 1657.

Together two volumes. Contemporary mottled calf. Ex-library.

\$2000-3000

✦ R. Nathan Hakohen Adler of Frankfurt am-Main (1741-1800), referred to as “HeChasid ShebiKehunah” (“The Pious Among Priests,”) was the teacher of R. Moshe Schreiber, the Chatham Sopher. Although in all known documents, Nathan’s father is referred to as “Shim’on,” R. Nathan himself would sometimes sign himself “Nathan ben Ya’akov Shim’on.” See J. Unna, “Nathan Hakohen Adler” in:

L. Jung, Guardians of Our Heritage (1958), p. 169; EJ, Vol. II, cols. 284-5; N. Friedmann, Otzar Harabanim, no. 16293 (emend “Shimshon” to “Shim’on”).

Also known as HaNesher HaGadol, “The Great Eagle” (Adler is German for eagle), R. Nathan Adler’s impact upon German-Jewry lasted generations.

[SEE ILLUSTRATION ABOVE]

40 **ALMOsnino, MOSES.** Tephilah le-Moshe [sermons and homilies on the merits of Torah plus a commentary on Kri’ath Shema]. **FIRST EDITION.** A wide-margined copy. Signature of former owner in an Italian hand on title (Menachem b. Shlomo Chaim), other signatures and stamp on f. 5 (Yitzchak Yoseph Sasson). ff. 76. *Index misbound but complete (f. 3 before f. 2), some staining, scattered marginalia, margins of some leaves of Index and lower right hand corner of final leaf of Corrections repaired affecting a few words. Later vellum. Sm. 4to. [Vinograd, Salonika 63; Mehlman 900].*

Salonika, Joseph Ya’avetz: 1563. \$2000-2500

✦ Born in Salonika, Moses ben Baruch Almosnino (c. 1515-c. 1580) hailed from a distinguished Jewish family originally from the Spanish town of Aragon. He was renowned for his knowledge of rabbinical matters and for his scholarship in the sciences, particularly natural physics and astronomy. In 1565, he formed a delegation to petition Sultan Selim II for a confirmation of the privileges previously granted to the Salonika Jews in 1537. His efforts procured a favorable decision and in 1568 the Salonika community were granted the status of a self-governing entity, a prerogative it enjoyed for centuries thereafter. See EJ, II cols. 669-71.



Lot 40

[SEE ILLUSTRATION LEFT]

41 (AMSTERDAM). Diskuhrs [Polemical pamphlets in Yiddish, issued weekly by the newly founded community Adath Yeshurun, or Neie Kehille]. Numbers 3-21, 23 (of 24, lacking no 1, 2, 22 and 24). 20 issues: ff. 4; 4; 4; 7 (one blank); 7 (one blank); 4; 8; 8; 8; 8; 7 (one blank); 6; 8; 18 misnumbered); 5, (3); slight marginal defects, mainly in inner marginal folds, some tears occasionally affecting text, unbound as issued. 8vo. [Vinograd Amsterdam 2242; Roest p. 70-71; M. Gans, *Memorbook* (1977), pp. 290-293].

Amsterdam, (Jochanan Levi Rophé & son): (1797-98).

\$3000-5000

⚠ According to J. Michman, *Bibliotheca Rosenthaliana-Treasures of Jewish Booklore* p. 87, "... these documents are far from accessible."

These pamphlets in Yiddish were issued in the form of contentious debates between various protagonists representing the Neie Kehille (New Congregation) Adath Yeshurun and the Alte Kehille (Old Congregation).

The New Congregation of Ashkenazic Jews first established itself in Amsterdam in 1796 by seceding from the Old Congregation. Along with instituting a number of changes in synagogue style, the New Congregation angered the Old Congregation by issuing regulations that excluded the jurisdiction of the Parnassim from the deeds and actions of members in civic life. The dispute between the old and new congregations was bitter, involving seething lampoons and even fist-fights. Both congregations issued forms of these "Diskuhrs" pamphlets written in the style of travellers' tales containing crude, but rather clever attacks on each other, representing a most unique literary stylistic device.

The authors had a humorous, satirical style - with issue 21 containing mock-pseudo regulations (takanoth) of the Old Congregation in an insulting, biting manner. These pamphlets are important as a primary source for the study of the political, economic, religious and social upheaval of the period - especially as reflected in the Ashkenazic Jewish community in Amsterdam.

See J. Shatzky, *Der "Diskuhrs"...* in J. Shatsky, (ed.), *Jubilee Volume...* Yiddish Press (1686-1936), New York, 1937, pp. 20-106; J. Michman *De "Diskursen..."*, *Studia Rosenthaliana*, vol. 24 (1990), pp. 22-35.

[SEE ILLUSTRATION ABOVE RIGHT]

42 (AMSTERDAM). Takanoth de-Ch[evrah] K[adisha] Gemiluth Chasadim de-K[ehal] K[adosh] Ashkenazim be-Amsterdam / Reglementen voor het Doodgravers Collegie der Nederlandsche Israëlitische Hoofdsynagoge te Amsterdam... Gemielus Gasodim ["Regulations of the "Gemiluth Chasadim" Burial Society of the Ashkenazic Community of Amsterdam.]. Hebrew and Dutch text. On Hebrew title, distinct emblems of the Burial Society: Skull-and-crossbones, hourglass, memorial lamp, table upon which the corpse is lain for Taharah, and finally, a shovel for burial. ff. (1), 10; pp. (2), 22, (2). Slight stain, including titles. Contemporary stiff wrappers. 8vo. [Vinograd, Amsterdam 2450; cf. *Treasures from the Library Ets Haim / Livraria Montezinos* (JNUL, 1980), no. 20 (facs. of similar title of 1826)].

Amsterdam, Jochanan Levi Rophe and son Benjamin, et al: 1816.

\$2000-3000

⚠ WITH: Ampliatzen ve-Alteratzien al Takanoth Ch[evrah] K[adisha] Gemiluth Chasadim be-Amsterdam / Ampliaten en Alteration op de Reglementen van het Doodgravers Collegie der Nederlandsche Israëlitische Gemeente te Amsterdam ["Amendments to Regulations of the "Gemiluth Chasadim" Burial Society in Amsterdam]. Hebrew and Dutch. ff.(4). [Not in Vinograd]. Amsterdam: David ben Jacob Proops Katz, 1821

Contains interesting information pertaining to the history and administration of an important community organization, including rules and regulations and names of officers and directors.

[SEE ILLUSTRATION BOTTOM RIGHT]



Lot 41



Lot 42



Lot 43

- 43 (AMSTERDAM).** Takanoth HaKehillah [Regulations of the Aschkenazic Community of Amsterdam]. Title within typographic border. Hebrew in square characters and Yiddish in waybertaytsch letters. ff. (4), 2-33. (Abraham Athias, 1737). [Vinograd, Amsterdam 1478].
- * Bound with: Ampliatie al takanoth di-kehilatheinu ["Amplification upon the By-Laws of Our Community": forbidding religious marriage ceremony from taking place unless government approved; obligating relatives to pay for the burial of their loved one; and imposing various "kenasoth" or fines for infractions of by-laws]. (The Brothers Proops, 1759). Yiddish. ff. 4. [Vinograd, Amsterdam 1772].
 - * Translat. Ampliatie al tikun L"H ["Amplification upon By-law 35": Denies formal marriage ceremony to pregnant woman or woman who bore a child out of wedlock; also, denies priestly privileges to kohen who has married a woman forbidden to him, as well as to their offspring]. (The Brothers Proops, 1752). Hebrew and Yiddish. ff. 3, (1 blank). [Vinograd, Amsterdam 1653].
 - * Ampliatie auf tikun M"G mi-tikunei kehilatheinu ["Amplification upon By-law 43 of the By-laws of our Community": regarding burial of the dead on a festival] (The Brothers Proops, 1758). Yiddish. ff. 2. [Vinograd, Amsterdam 1762].
 - * Tipped in: Translat [communal regulations of the Aschkenazi Community of Amsterdam from 16 January, 1759]. Judeo-German. Single-page printed broadside. 9 x 8 inches. Concerning restrictions on solicitations by "Suplikanten" (supplicants) in Amsterdam. Signed and endorsed by several Gentile officials, including Burgermeister Gelfing (Geelvinck) de Jonge. [Vinograd, Amsterdam 1775].
 - * Translat. Ampliatien al takanoth di-kehilatheinu ["Amplification upon the By-Laws of Our Community": forbidding playhouses and dance halls]. (Leib Susmanns, [1765]). Yiddish. ff. (4). [Vinograd, Amsterdam 1865].
 - * Ampliatie al takanoth di-kehilatheinu ["Amplification upon the By-Laws of Our Community": austerity laws limiting public celebrations]. (The Brothers Proops, 1768). Yiddish. ff. (2). [Not in Vinograd].

* Ampliatie al takanoth di-kehilatheinu ["Amplification upon the By-Laws of Our Community": austerity laws limiting public celebrations]. (Proops, 1772). On title, crest of the Aschkenazic Community of Amsterdam, "Kehal Aschkenaz Amsterdam." Yiddish. ff. (2). [Vinograd, Amsterdam 2014].

* Translat. Appointment [forbids establishment of independent prayer quorums other than in the house of the Chief Rabbi or in the house of a mourner]. (Proops, [1771]). Yiddish. On title, crest of the Aschkenazic Community of Amsterdam. ff. 4. [Vinograd, Amsterdam 2000].

* Translat. Ampliatien al takanoth kehilatheinu ["Amplifications upon the By-Laws of Our Community": stipulations concerning alms to the poor]. (Kosman ben Joseph Baruch, 1773). Yiddish. On title, crest of the Aschkenazic Community of Amsterdam. f.9v with sign of Aschkenazic community, Hebrew letters Koph, Aleph within Star of David. ff.16 (mispagination omits f.4, but complete). [Vinograd, Amsterdam 2024].

BINDING: Magnificent, elegantly gilt-tooled calf containing a panorama of floral, open leaf and stirrup tools; central gilt cartouche depicts a Star of David with the letters "Koph," "Aleph," "Aleph" surrounding a lyre, under a decorated crown (the crest of the Aschkenazic Community of Amsterdam, "Kehal Aschkenaz Amsterdam"), surmounted by the owner's name "Kosman ben Joseph Baruch" and two angels supporting a larger crown; spine in compartments with gilt leaf and floral tools; gilt dentelles; all edges gilt, gauffered. Complete with metal clasps. *With embossed stamp of former owner on title and penultimate blank, gutter starting. 8vo.*

Amsterdam, 1737-1773. **\$15,000-18,000**

❖ Fascinating collection of records noting the tightly imposed self-governance of the Aschkenazi Community of Amsterdam.

The original owner of this book, Kosman ben Joseph Baruch, was one of the prominent printers of 18th-century Amsterdam. Indeed the final "Ampliatien" from the year 1773, was printed by Kosman himself. Active in community affairs, he bound all these internal communal regulations into this most lavish binding. See Ganz, *Memorbook*, p. 189 who displays this very volume as a prime example of the very finest of Dutch-Jewish bindings.

[SEE ILLUSTRATION BELOW AND LEFT]



Lot 43



Lot 44

44 (AMSTERDAM). Verordeningen voor het Israelitisch kerkgenootschap binnen het koninkrijk der Nederlanden ["Regulations of the Jewish Community within the Kingdom of Netherlands."]

Vol. I (1814-1821) (Te 'sGravenhage: Ter Algemeene Lands Drukkerij, 1822). * Vol. II (1822-1829). (Te 'sGravenhage: Ter Algemeene Lands Drukkerij, 1830). * Vol. III (1829-1840) (Te 'sGravenhage: Ter Algemeene Lands Drukkerij, 1842). * Vol. IV (1840-1868) (Te 'sGravenhage, 1869?). Dutch State Coat-of-Arms on title, with motto "Je maintiendrai." Vol. IV missing title, otherwise complete. Uniform contemporary boards, chipped, Vol. I, front board detached. 4to. [Freimann, p. 292].

\$3000-4000

⚡ After the defeat of Napoleon at Waterloo, French rule of the Netherlands drew to a close. No sooner did King William I (formerly Prince of Orange-Nassau) ascend to the throne of the United Netherlands, he set about organizing the Jewish community. On June 12, 1814 a regulation was issued providing for twelve Hoofd-Synagogen (main synagogues) to be distributed as follows: In Amsterdam, one Sephardic ("Portugeesche" or Portuguese) and one Aschkenazic ("Hoog-duitsche" or German); the same for Den Haag; and one each for Rotterdam, Amersfoort, Middelburg, den Bosch, Nijmegen, Zwolle, Leeuwarden and Groningen (Article 1). This regulation determined the powers of the chief rabbis, as well as those of the parnassim and manhigim (lay leaders); and addressed the mode of elections, marriages and relief to the poor. Neither did William I neglect the area of education: Teachers without diplomas and foreign rabbis were prevented from taking office (Art. 29), and medals were promised for the best school texts and sermons in Dutch (in an effort to discontinue the use of Yiddish in instruction). See Verordeningen, Vol. I, No. III, pp. 1-58.

When in 1840 William I abdicated, he was succeeded by his son William II. At the latter's behest, a resolution was passed on May 30, 1845 giving the widows of chief rabbis (Opperrabbijnen) the same benefits as the widows of Protestant clergy. See Verordeningen, Vol. IV, No. 10.

[SEE ILLUSTRATION ABOVE]

45 (AMSTERDAM). A collection of manuscript material, printed broadsides and other ephemera (ca. 50 leaves) in Hebrew, Judaeo-German and Dutch, pertaining to both the Ashkenazic and Sephardic communities of Amsterdam from the 18th -20th centuries. Including: an 8 page (incomplete) responsa apparently written for the Sephardic Ets Chaim Torah journal concerning financial matters, the introduction of which includes a eulogy for Haham David Cohen d'Azvedo, Chief Rabbi of the Sephardic community (d. 1792) and appointment of his son in his stead (see Memorbook p. 197, 287, 313). * Two leaves dated 1759 containing commentaries and novellae heard from his teachers R. Saul of Amsterdam, R. Michel of Brody plus the anonymous writer's own comments. * Six leaves of poetry dated 1807-1842, various sizes, written in various hands including poems in honor of the festive siyumim of seder Kodashim and Taharoth by Abraham Delavile (1807-1877), head of the Hebrew Department of the Ned. Israel Seminary in Amsterdam (see Memorbook pp. 366-67 and Treasures of the Library Ets Chaim no. 163) * Miscellaneous printed prayers, lamentations, announcements, portraits etc. From the collection of Leyzer Ran.

\$700-1000

46 (**ANTISEMITICA**). Diebow, Hans ed. Der Ewige Jude [The Eternal Jew]. Extensive photographic illustrations. pp.128. Brittle. Original color pictorial wrappers, loose. 4to.

Munich-Berlin, Zentralverlag der NSDAP: 1937. \$200-200

☛ Catalogue of the Nazis' infamous exhibition of anti-Semitism.

47 (**ANTISEMITICA**). Zidovske Zrcadlo Zid Podle Talmudu. 42 astoundingly vicious black-and-white plates by Karel Relink. Text in Czech. Gutter starting. Original pictorial wrappers. 8vo.

Prague, 1939. \$600-900

☛ Rare vituperative pamphlet with very high quality but blindingly anti-Semitic images deriding Jews in the most unseemly way. Illustrated plates by the well-known Czech artist Karel Relink (1880-1945).

[SEE ILLUSTRATION RIGHT]

48 **ASCHKENAZI, BEZALEL**. Shitah Mekubetzeth [novellae on the Babylonian Talmud, Tractate Beitzah]. Bound with: * Solomon Ibn Adret Avodath. HaKodesh [festival laws]. * And Samiga, Joseph. Porath Yoseph [novellae on the Babylonian Talmud, Tractate Beitzah]. ff. (3), 50, 16, 12. Previous owner's signature on first leaf. Modern boards. Sm. 4to. [Vinograd, Metz 1, 3, 4].

Metz, Joseph Antoine: 1764. \$300-500

☛ The first Hebrew book printed in the Alsatian town of Metz.

49 **ASCHKENAZI, ELIEZER BEN ELIJAH HA'ROPHÈ**. Yosef Lekach [commentary to the Book of Esther, with text]. **FIRST EDITION**. Title within historiated woodcut architectural arch. Wide margins. ff. 83, (1-blank). Some staining, censors' signatures and inscriptions on recto and verso of final leaf and fly leaf, ff. 6 and 7 misbound upside down. Recent blind-tooled morocco boards. Sm. 4to. [Vinograd, Cremona 47; Benayahu, Cremona 44; Adams B-1335].

Cremona, Christopher Draconi: 1576. \$500-700

☛ Eliezer Aschkenazi held influential positions in widely scattered Jewish communities from Egypt, Cyprus and Italy to the major 16th-century centers in Poland, where he died. His Biblical exegesis is permeated with the contemporary rationalistic spirit of rabbinical scholarship. This edition of Yosef Lekach, was the last Hebrew book printed in Cremona, which for a little over twenty years was a center of Jewish learning and printing, amidst the rigid censorship of the Inquisition. See D. Amram, The Makers of Hebrew Books in Italy (1963) pp. 306-19.

Recent scholarship (R. Shlomo Brevda - an expert in the writings of Elijah, Gaon of Vilna), encouraged a reprint of Yoseph Lekach, observing that many of the Vilna Gaon's comments on the Scroll of Esther were reminiscent of Aschkenazi's.

Bibliographers note two variants of this edition, distinguished by an extra blank and a change of spelling of the name of the printer at the end of the introduction. For an analysis of typographical variances between the two variants see, M. Benayahu Ha'dephus Ha'ivri Be'cremona (1971) pp. 232-33.

50 **ASCHKENAZI, YECHIEL**. (Saks da Castellazzo). (Editor). Heichal Hashem [collected essays by early Kabbalists]. **FIRST EDITION**. Title within woodcut decorative cartouche. ff. 47. Stained in places, some leaves inserted from another copy, slight repair of frayed margins, worming repaired. Recent calf-backed boards. 8vo. [Vinograd, Venice 793; St. Cat. Bodl. 5654 (libri rari)].

Venice, Daniel Zanetti: (1594). \$600-900

☛ A compilation of various Kabbalistic works, including a treatise on reincarnation according to the views of R. Shimon b. Yochai and Pythagoras.

The 16th-century Kabbalistic author, was a member of the Castellazzo family, who were of German origin and settled in Castellazzo Bormida, near Alessandria in northern Italy. He resided in Austria, Salonika and Safed, before settling in Jerusalem in 1565. (EJ V, col. 237)

Steinschneider, followed by Jelinek and Weiner (no. 3099) ascribe the first essay, Sepher Ha-Shem, to Moses de Leon since a poem with the acrostic "Moshe" appears on p. 34b. Gershom Scholem however, in one of his early articles (Kiryat Sepher vol. I (1924) pp. 45-52) asserts that it is a later work. Also contains one of the earliest printed version of the hymn Bar-Yochai (p.44b).

[SEE ILLUSTRATION LOWER RIGHT]



Lot 47



Lot 50



Lot 52

51 **ASHER BEN YECHIEL (RO"SH)**. Shailoth Uteshuvoth [responsa]. Title within historiated woodcut architectural form border. *ff.* 180; 2; (17). *Ex-library. Dampstained, title mounted, edges of title frayed affecting part of the decorative border, marginal taped repair to first leaf affecting a few letters, slight worming to final leaves of index and crudely taped at margins. Later boards. Folio. [Vinograd, Venice 1034].*

Venice, Venice, Zanetti: 1607-8. **\$300-500**

52 **(AUSTRALIA). OKNO, ZALMAN**. Sepher HaPardes. Midrash Chadash Lefi Ruach HaZeman [commentary on Torah, Megiloth and Jonah]. **FIRST EDITION.** *pp.* 245. *Slightly browned. Boards with printed paper front cover. 8vo.*

Warsaw, Lewin-Epstein: (1931). **\$300-400**

♣ The author hailed from Melbourne and his address in Australia is noted on the title-page. The book is dedicated to Israel Brodie, Chief Rabbi of the British Empire, "who supports me both spiritually and materially."

[SEE ILLUSTRATION ABOVE LEFT]

53 **(AUSTRIA)**. Huldigung der Judenschaft von Westgalizien. Den 17ten August 1796... Fürsten und Herrn Karl von Auersperg... von dem Land=Rabiner und der Kasimirer Judengemeinde. ["Allegiance of the Jewry of West Galicia, 17 August 1796 to... Prince Karl von Auersperg... from the Chief Rabbi and Jewish Community of Kazimierz."]. German. Printed on silk. *pp.* (3) + 1 integral blank. *Fold across middle. Clean. Within solander case. Folio.*

Cracow, (1796). **\$5000-7000**

♣ **PRINTED ON SILK.**

Kazimierz was the historic Jewish quarter of Cracow, established in 1494 by King John Albert. In 1795, Galicia fell under Austrian rule, having been annexed to the Holy Roman or Austro-Hungarian Empire. Cracow was the principal city of Western Galicia. See JE, Vol. IV, pp. 325, 327

In this historic document, Cracow's Jews pledge their allegiance to the new Austrian ruler, while expressing their hope that tolerance will be extended to them. This particular, singular copy executed on silk, would likely have been presented as an expensive token of respect from the Jews of Cracow to the new Ruler.

[SEE ILLUSTRATION MIDDLE LEFT]

54 **(AUSTRIA)**. Wachstein, Bernhard. Die ersten Statuten des Bethauses in der inneren Stadt. Aus anlass der Jahrhundertfeier (2.Nissan 5686 / 17.März 1926). ["The First Statutes of the Temples in the Inner City, On the Occasion of the Centennial."]. German. With 40-pp. facsimile of handwritten statutes + glossy sheet of colored plates, exterior and interior of synagogue. *pp.* 34, (2). *Marbled boards. Folio. [Freimann, p. 290].*

Vienna, Adolf Holzhausen: 1926. **\$300-500**

♣ Concerns the regulations that established one of Vienna's earliest synagogues.

55 **(BENJAMIN OF TUDELA). CARMOLY, E[ljakim]**. Notice Historique sur Benjamin De Tudele. Followed by: Lelewel, J. Examen Geographique des Voyages de Benjamin De Tudele, 1160-1173. **FIRST EDITION.** Text in French interspersed with Hebrew. Two maps: Foldout map of Travels of Benjamin of Tudela and Pethachia of Regensburg in Latin and Hebrew (Brussels, Sept. 1847); Map of Palestine with Itinerary of Benjamin of Tudela, in Latin (Brussels, January 1851). *pp.* 36, 41, (1 blank). *Uncut copy. Light stains. Modern stiff wrappers. 4to. [Freimann, p.166; Rohricht, Bibliotheca Geographica Palaestinae, p. 38; cf. Laor, 199].*

Brussels and Leipzig, Kiessling & Compagnie: 1852. **\$800-1000**

♣ "There is no general account of the Mediterranean world or of the Middle East in this period which approaches that of Benjamin of Tudela in importance, whether for Jewish or for general history" (EJ, Vol. IV, col. 537).

In 1847, Alsatian scholar Elyakim Carmoly (1802-1875) published his Itineraires de la Terre Sainte des XIII-XVII Siecles. Carmoly provides a bibliography of editions of, and works concerning, Benjamin of Tudela, as well as Carmoly's correspondence with A. Asher, who produced an English translation of the The Intinerary of Benjamin of Tudela (London and Berlin, 1840-1841). Carmoly severely criticizes Asher for relying upon the second edition (Ferrara, 1555), rather than the first edition of the Mas'oth shel Rabbi Binyamin (Constantinople, 1543). See Carmoly, pp. 32-34. Unfortunately, Carmoly himself at various times in his literary career was exposed as a falsifier and plagiarist. Carmoly served as Rabbi of Brussels from 1832-1839. See JE, Vol. III, pp. 579-580.

Lelewel augments the book with his analysis of the exact geographic locations traversed by Benjamin.

[SEE ILLUSTRATION BOTTOM LEFT]



Lot 55



Lot 56

56 **BEILIN, ELIEZER.** Sepher ha-Ibronoth [astronomy and calculations of intercalation and the Jewish calendar]. Second Edition. Calendrical folding chart at conclusion of book. ff. 27 (1). Light waterstains, lower marginal tears on ff.11-14. Later marbled boards. 8vo. [Vimograd, Riva di Trento 33; Mehlman 1335].
* Bound with: Single leaf from unidentified Hebrew scientific work (see below).

Riva di Trento, Jacob Marcaria: 1561. \$5000-7000

☛ Maimonides devotes an entire section of his Mishneh Torah to what he regards as a positive commandment “to know how to determine which is the first day of each month of the year.” Sepher Ibronoth was prepared by Beilin as a manual “to help an individual fulfil these commandments.”

Our work actually incorporates several small works: “Iggul de-Rabbi Nachshon” (f.8v.); Tekuphoth de-Rabbi Yitzchak be-Rabbi Shmuel (f.20v.); and Sepher Ra’amim (ff.26v.-27r.). See A. J. Karp, From the Ends of the Earth-Judaic Treasures of the Library of Congress, (1991), pp.197-8.

Tipped in the beginning of the volume is a single leaf titled “Hekesh ha-Chilluf,” which commences with a riddle of sorts concerning the immaterial nature of the soul. On the rear of the leaf we have a series of circles arranged in tree-like fashion (somewhat reminiscent of the Kabbalistic Ilan). This chart, entitled “Sug ha-Sugin” [“The Types of Species”) deals with the different levels of being: tzome’ach (vegetable), chai (animal), medaber (homo sapiens), etc. Possibly extracted from the Shevilei Emunah, Riva di Trento 1558(?).

[SEE ILLUSTRATION ABOVE]



Lot 58

57 (BERLIN, SAUL). "ASHER BEN YECHIEL" (RO"SH) (Pseudo). Besamim Rosh [responsa]. FIRST EDITION. ff. (4),110, (5). Stains in places previous owners' stamps and bookplate. Later calf-backed boards, gently rubbed at extremities. Folio. [Vinograd, Berlin 416].

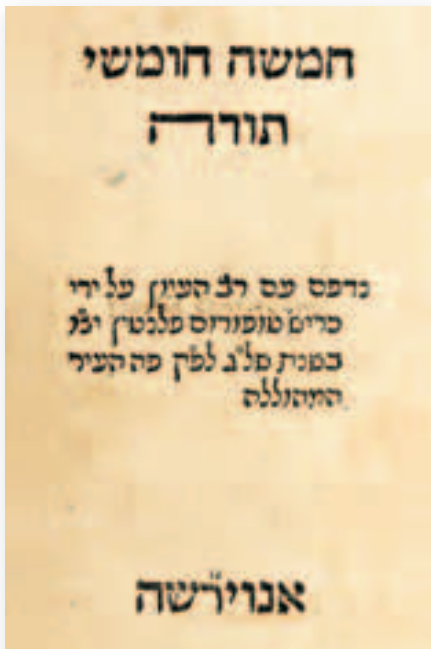
Berlin, The Chinuch Ne'arim Press: 1793. \$300-500

• Saul Berlin maintained he had copied the 392 responsa recorded here from an Italian manuscript purported to be by the RO"SH, with Berlin only adding notes. However, the content was of a surprisingly liberal tendency bordering on antinomianism. The suspicion that the entire work was fictitious and Berlin's purpose was merely to foment dissension was widely vocalized. A campaign seeking to brand Berlin an atheist was refuted by his father, R. Tzvi Hirsch Berlin, who attempted to vouchsafe the integrity of the manuscript.

58 (BIBLE. Hebrew, PENTATEUCH, HAPHTAROTH AND FIVE SCROLLS). Chamishah Chumshei Torah. With Targum Onkeles and commentaries by Rashi, Ramba"n and FIRST EDITION of the super-commentary on Nachmanides by Isaac Aboab (with the text). Title within woodcut architectural arch. Haphtaroth according to the Sephardic and Aschkenazic rite with divisional title. ff. 371(i.e. 382), 26. Title heavily repaired and remargined with loss, first six leaves and later repaired affecting text in places, variously stained and wormed, some leaves closely cropped. Later boards, rubbed. Folio. Sold not subject to return. [Vinograd, Venice 336; Habermann, Bomberg 211].

Venice, Daniel Bomberg: 1548. \$2000-2500

[SEE ILLUSTRATION ABOVE LEFT]



Lot 59

59 (BIBLE. Hebrew). Without Nikud, (unvocalized Hebrew text.) Four parts bound in one volume. Three divisional subtitles. ff. 318; 271; 287; 352. Lightly browned with slight marginal stains. Contemporary calf, spine in compartments, rubbed and chipped at bottom of spine, with later box. 16mo. [Vinograd, Antwerp 20; Mehlman 30; Darlow & Moule 5102; St. Cat. Bodl. 227].

Antwerp, Christopher Plantin: 1573. \$5000-6000

• Uncommon. An attractive copy.

According to Darlow & Moule, this miniature unpointed edition was intended to range with Plantin's miniature edition of the Syriac N.T. (1574). It is interesting that both the Hebrew and Syriac Bibles were printed in the same minute Hebrew type.

[SEE ILLUSTRATION MIDDLE LEFT]

60 (BIBLE. Hebrew). Chamishah Chumshei Torah [-end]. Title within ornate arch, three divisional titles, initial word of each Book within frame. pp. 506, (3). Some staining, Latin marginalia with Hebrew written in red ink in a neat early hand, verse enumeration in black ink in a different hand. Later calf, rubbed, spine detached. 4to. [Vinograd, Antwerp 26; Adams B-1234; Darlow & Moule 5104].

Antwerp, Christopher Plantin: 1580-1582. \$800-1200

• All of Plantin's Hebrew Bibles "share a characteristic elegance." See D.S. Berkowitz, In Remembrance of Creation: Evolution of Art and Scholarship in the Medieval and Renaissance Bible (1968), no.170. See also Israel Museum Catalogue, Plantin of Antwerp (1981) pp. 99-100.

Although every fifth verse is numbered along the inside margin - (full verse-enumeration does not occur until Athias's edition of 1661) - an early owner has neatly penned the full enumeration through text until p.40.

[SEE ILLUSTRATION BOTTOM LEFT]



Lot 60

61 (BIBLE. Hebrew, Greek and Latin). Mikra-Biblia Hebraica / Novum Testamentum Graecum. Two volumes bound in one. Hebrew text of the Old Testament and Greek version of the New Testament, each with an interlinear Latin translation. Two title pages, each with printer's device. ff.11, 1(blank), pp.184; 283 (1); 84; 203; ff. (3); pp. 271, (1), ff. (19), (37), (5), pp.167. Some staining, margins of first few leaves slightly frayed, titles laid down. Modern calf. Folio. [Darlow & Moule 5117 and 4667].

Geneva, Capa Elon (i.e. P. de la Rouvière): 1618-19. \$400-600

62 (BIBLE). Vetus Testamentum Hebraicum, Cum Variis Lectionibus. Edidit Benjaminus Kennicott. Two volumes. Vol. I: pp. 23; 8, 129, 684 (1). * Vol. II: ff. 1, pp. 732, ff. 3. Previous owners' signatures (F. Chaucer, Cambridge, 1840) and institutional plates. Some foxing. Contemporary gilt calf, rebaked, rubbed. Large folio. [Darlow & Moule 5160].

Oxford, Clarendoniano: 1776-1780. \$700-900

• Kennicott's edition is the earliest attempt to provide a systematic critical edition of the Bible on a large scale. In previous dissertations, Kennicott demonstrated the need for extensive collation of the Hebrew manuscripts of the Old Testament. For ten years, he and his co-workers engaged in this arduous task. During this period he published annual reports of the progress made (see previous lot). The final work resulted in these two massive volumes including a general dissertation, critical notes, a list of subscribers and an index.

63 (BIBLE. Hebrew and Yiddish. PSALMS). Sepher Tehillim. Translated into poetic Yiddish by Pollak Cohen. Printed in wayber-taytsch type in double columns. ff. (1), 118. Some staining, title slightly frayed at corners. Modern calf. 4to. [Vinograd, Brünn 68].

Brünn, Joseph Rossmann: 1798. \$300-400

64 (BIBLE. Hebrew. PENTATEUCH AND HAPHTAROTH). Me'or Einayim. Prepared by Wolf Heidenheim, with commentary Ein Hakore and Ein Hasofer. Along with Sabbath-Day Prayers. Five volumes. Each volume with divisional title-page (Haphtaroth). Bar-Mitzvah presentation inscriptions on end-papers. Slight browning and staining in vol. II, previous owner's stamp on title of vol. I. Later uniform calf, gilt. 8vo. [Vinograd, Rödelheim 71; Darlow & Moule listed below no. 5173].

Rödelheim, W. Heidenheim: 1818-21. \$1000-1500

• A student of R. Nathan Adler in Frankfurt, Heidenheim (1757-1832) acquired a reputation as a most diligent and punctilious Masoretic scholar, grammarian and Hebrew printer.

[SEE ILLUSTRATION ABOVE RIGHT]

65 (BIBLE. Hebrew). Torah Nevi'im U'kethuvim-Biblia Hebraica. Prepared by E. van der Hooght, (reproducing the Athias-Leusden edition of 1666-67). Latin introduction and explanatory notes by van der Hooght. Two parts and two titles bound in one volume. With marginalia and interleaved notes in Hebrew and English, especially on Isaiah between p.52-53 and Job between pp. 398 and 403. pp. 560, 634. Opening and closing leaves of Part II repaired affecting some text. Modern boards. 4to.

London, A. Macintosh: 1822. \$120-180

• According to Darlow & Moule (5176), Judah D'Allemand edited the text "with minute care" and corrected over 200 errors.

66 (BIBLIOGRAPHY). Shabbetai Bass. Sifthei Yesheanim. FIRST EDITION. Title within fine engraved architectural border. ff. 20, pp. 92, ff. 93-108. Previous owner's signature inside front cover, final leaves inserted from a slightly shorter copy, browned with some staining, slight tear on ff. 19 (of index) and 33 affecting a few words. Old boards, rubbed and chipped. 4to. [Vinograd, Amsterdam 461; Fuks, Amsterdam 469].

Amsterdam, David de Castro Tartas: 1678-80. \$300-500

• The First Hebrew Bibliography.

[SEE ILLUSTRATION BOTTOM RIGHT]



Lot 64



Lot 66



Lot 69



Lot 70

67 (BIBLIOGRAPHY). SASSOON, DAVID SOLOMON. Ohel Dawid. Descriptive Catalogue of the Hebrew And Samaritan Manuscripts in the Sassoon Library. Two volumes. Photographic plates. With: Later insertion of eight-page addendum of "List of Manuscript Numbers with Corresponding Page Numbers" missing from most copies. *Some foxing. Original boards, slightly rubbed. Lg. 4to.*

Oxford, 1932. **\$600-900**

68 (BIBLIOGRAPHY). A collection of c. 27 volumes of Bibliographical Studies in Hebraica & Judaica. Includes: Prijs, Joseph. Die Basler Hebräischen Drucke. * Freimann, Aron (and Moses Marx) (Eds.) Thesaurus Typographiae Hebraicae Saeculi XV. * Zeitlin, William. Kiryat Sepher-Bibliotheca Hebraica Post-Mendelssohniana. * Catalogue of the Hebrew & Samaritan Manuscripts in the British Museum. *Variouly bound. v.s. Comprehensive listing available upon request.*

v.p, v.d. **\$800-1200**

69 (BINDING). Machzor shel Kol Hashanah [Prayers for the entire year]. According to Italian rite. Two volumes. Hagadah portion with charming illustrations of matzah and maror on p. 146 of Vol. I.

Elaborate contemporary calf-backed gilt marbled boards, with initials "E.F." within a gilt garland, gauffered edges. *Vol. I: ff. (1), 2-224 (i.e. 283). * Vol. II: ff. (2), 3-322. With slip-cases (lacking top half of one slip-case). 8vo. [Vinograd, Venice 1988].*

Venice, Bragadin: 1772. **\$1500-2000**

☛ The Italian prayer rite is among the few that retained some significant vestiges of the pre-Crusader Palestinian rite. It is also characterised by a deep interest in liturgical poetry and midrashic compilations. In this rite, "the exegetical and liturgical interests of the two major centers are...seen to...come together nicely." S.C. Reif, *Judaism and Hebrew Prayer* (1993), pp. 164-5.

[SEE ILLUSTRATION ABOVE LEFT]

70 BUELL, SHLOMO ZALMAN. Zoth Tihyeh Le-Zikaron Me-ha-Kur Ve-ha-Choreph... Be-Amsterdam [a poetic "Klug lied" (lamentation) on the suffering of the poor during the ice-storms of Europe's winter of 1784]. **FIRST EDITION.** Author's signature on the title. Yiddish interspersed with Hebrew. *ff. (8). Previous owner's inscription inside front cover "ausserst selten."* Later boards. 12mo. [Vinograd, Amsterdam 2137].

Amsterdam, Widow and Orphans of Jacob Proops: 1784. **\$700-1000**

☛ A poetic historical narrative of Europe's exceptionally cold winter of 1783-84. Despite the suffering of so many, the author notes how entrepreneurs capitalized on the situation - not always in the best interests of the poor.

Scarce. A facsimile issue was prepared with an introduction by Rivkind, see Pinkas Vol. I (1928) pp.193-96.

[SEE ILLUSTRATION ABOVE RIGHT]

71 (CANADA). Manitoba. Title in English, text in "Hebrew Jargon" [Yiddish]. Pastoral illustrations of life on the Prairie of N.W. Canada. *pp. 25. Original pictorial wrappers, back cover torn. 4to.*

Amsterdam, Ellerman, Harms: circa 1884. **\$600-900**

☛ **YIDDISH PROSPECTUS FOR MIGRANTS TO MANITOBA.**

An economic, social and political guide to encourage immigrants to settle this mid-continental province of Canada.

In 1881, the Manitoba census showed just 33 families in the province. That very year, the assassination of Czar Alexander II and the subsequent persecutions of the Jews in Russia, produced an influx of Jewish immigrants to Manitoba and throughout Canada.

See A.A. Chiel, *Russian Jewish-Immigration*, in: *Jews in Manitoba, a Social History* (1961), pp. 25-42. This prospectus not noted by Chiel.



Lot 72A

72 (CEREMONIES). Birkath Hamazon - Dos Benschon [digest of selected festive rites]. According to the Custom of Germany and Poland. Title with woodcut typographic border. With many woodcut illustrations of Jewish ceremonial life as well as historiated initial letters. Hebrew, with Judeo-German translation printed in Wayber-taytsch type. ff. 71. Margins stained and frayed occasionally affecting text. f.49 torn and crudely repaired. Contemporary vellum, gilt, warped. 4to. [Vinograd, Amsterdam 1203; Turmiansky no. 40 in: Alei Sefer, Vol. X (1982); Mehlman 145].

Amsterdam, Isaac di Cordova: 1723. **\$2000-3000**

- Compendium including Grace after Meals, Sabbath hymns, prayers before retiring, Birth, Marriage and Death rituals and concluding with a Hagadah for Passover.

[SEE ILLUSTRATION ABOVE RIGHT]



Lot 72

72A CHAGALL, MARC. The Lithographs of Chagall. Complete set in six volumes. With 28 original lithographs, including lithograph dust jackets. Numerous reproductions by Chagall in color and black-and-white. English language issue. Notes and catalogue by Fernand Mourlot and Charles Sorlier. Original cloth, pictorial dust-jackets. Sm. folio.

Monte Carlo & New York & Boston, Andre Sauret & George Braziller: 1960, 1963, 1969, 1974, 1984, 1986. **\$3500-4500**

- COMPLETE SET OF CHAGALL'S CATALOGUE RAISONNÉE. ALL VOLUMES IN FINE CONDITION.

[SEE ILLUSTRATION ABOVE]

73 CHAIM BEN ISAACHAR BER. Minchah Ketanah [commentary on the Haphtaroth of the Three Weeks between the Seventeenth of Tammuz and the Ninth of Av]. **FIRST EDITION.** Title within typographical border with printer's device (Yaari no. 146). Single marginalium in cursive Aschkenazic script on f.4r. (possibly in the Author's own hand). Haskamah (endorsement) of R. Saul of Amsterdam. ff. (3), 18. A few stains. Modern boards. Sm. 4to. [Vinograd, Amsterdam 2173].

Amsterdam, Widow and Orphans of Jacob Proops: 1789. **\$300-400**

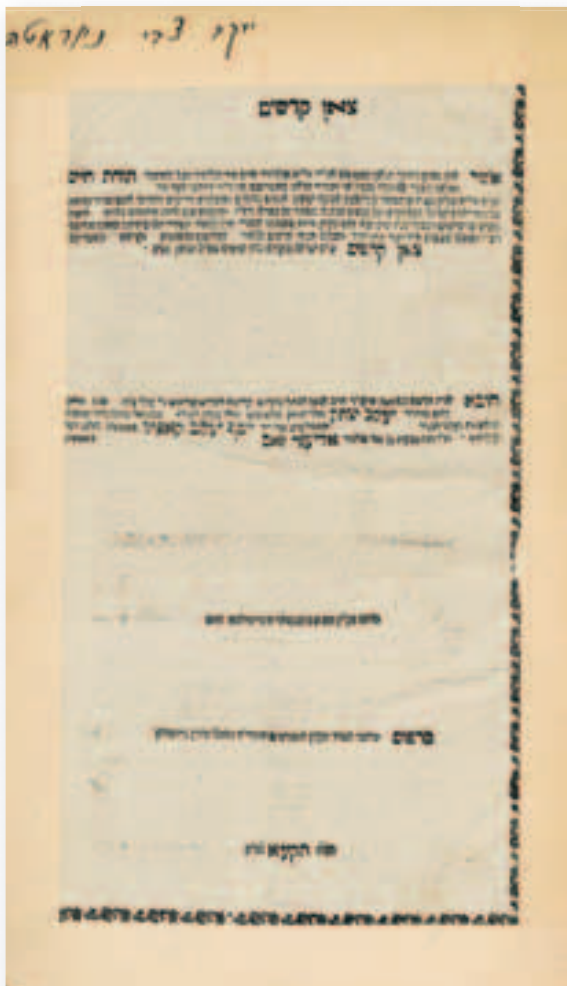
[SEE ILLUSTRATION BOTTOM RIGHT]



Lot 73



Lot 74



Lot 75

74 (CHASSIDISM). (TEITELBAUM, JOEL. Grand Rabbi of Satmar 1887-1979). Mosaf Ha-Aruch [A supplement of linguistic entries by the renowned physician and philologist Benjamin Mussafia to the Aruch of R. Nathan b, Yechiel with new explanations to the Latin and Greek words cited in the Aruch.]. **THE R. JOEL TEITELBAUM COPY** with his stamp as “Av Beith Din Krol ve-Ha-Galil” on f. 48b, plus an inscription dated 1914 on the first leaf, (slightly faded but readable: “Minchah Matana le-kevod kedushath ha-Gaon Ha-Tzadik Mohar”i T”B [=Teitelbaum] Av Beith Din Orshiva ve-Ha-Galil.” ff. 2,193. *Slight worming repaired. Later calf-backed boards. Folio. [Vinograd, Amsterdam 220].*

Amsterdam, Immanuel Benveniste: 1655. **\$1000-1500**

• A note attached to this volume states that the title-page had carried Rabbi Joel Teitelbaum’s signature but was “torn by an earlier owner who was a sworn Mizrachi-ite.” This tear has since been repaired and a trace of the Rebbe’s signature still remains.

[SEE ILLUSTRATION ABOVE LEFT]

75 (CHASSIDISM). (YAAKOV YITZCHAK HOROWITZ, CHOZEH OF LUBLIN), Schorr, Abraham Chaim. Tzon Kodoshim [commentaries on Tractates of Seder Kodoshim]. ff. 1, 52. *Signature of former owner on title, slight paper repair on title affecting a few letters, light browning. Later boards. Folio. [Vinograd, Lemberg 337].*

Lemberg, N. H. Grossman: 1811. **\$400-600**

• **PUBLISHED FOR THE CHOZEH OF LUBLIN, THE CENTRAL FIGURE OF POLISH CHASSIDUTH.**

The title states the Tzon Kodoshim was published at the behest of the Holy Chozeh of Lublin. The approbation by the Chozeh to this esoteric work sheds light upon his exceptional character: “Although I am not a Rabbi or Maggid who is wont to give hascamoth, in this case the Mitzvah is great... for I remember in my youth I had a great desire to write a commentary to Seder Kodoshim as it is like a sealed book due to a lack of commentaries as the rest of the Talmud. However, due to my public responsibilities... I have become too busy... and for years I have sought printers to publish this important work. Every scholar should purchase this book without worry about the expense...”

Other Chassidic hascamoth include R. Abraham Chaim of Zlotchov.

[SEE ILLUSTRATION BOTTOM LEFT]

76 (CHASSIDISM). CHAIM OF CZERNOWITZ. Siduro shel Shabbath [meditations to the Sabbath, with some responsa at the beginning of part two]. Second edition. Two parts in one volume. Two titles. ff. 4, 70; 47. *Stained, signatures and stamps of previous owners and censor on title. Recent boards. 4to. [Scarce, this edition not in Ben-Yaakov. Vinograd, Poryck 42; Yaari, HaDefus Ha’Furi BePoryck no. 31, KS, Vol. XX, (1943), p.114].*

Poryck, Shlomo ben Chanina: 1817. **\$200-300**

• The books of R. Chaim Tyrer (1770-1816), known as “R. Chaim of Czernowitz,” remain to this day favored by the Hungarian Chassidim, particularly his commentary to the Pentateuch, “Be’er Mayim Chaim.” R. Chaim was a disciple of R. Yechiel Michel of Zloczov. See Tz. M. Rabinowicz, The Encyclopedia of Hasidism (1996), p. 78.

77 (CHASSIDISM). SCHNEUR ZALMAN OF LIADI. Torah Ohr [sermons on the first two books of the Pentateuch and the Book of Esther]. Second edition with addendum. Two titles to Part I. First title printed in red and black, plus divisional title to addendum. First part in Rashi letters, addendum in square letters. Wide margins. ff. 102, 24. *Signature of previous owner on title: Tzvi Hirsch Orshansky, scattered marginal notes in a later hand, stained, marginal repair to second title. Contemporary boards, covers loose. Large 4to. [Vinograd, Zhitomir 295 (addendum not noted)].*

Zhitomir, Chanania Lipa & Joshua Heschel Shapiro: 1862. **\$500-700**

[SEE ILLUSTRATION TOP RIGHT FACING PAGE]

78 (CHASSIDISM). SHNEUR ZALMAN OF LIADI. Torath Chaim [Chassidic discourses on Bereishith-Chayei Sarah, amplified and explained by the Author's son, R. Dov-Baer]. **FIRST EDITION.** The last flyleaf contains a listing of births of a previous owner's children. ff. 1, 95, 79. With signatures and stamps of previous owners. Contemporary calf, spine taped. 4to. [Vinnograd, Kopyst 125-H (addendum - printer attributed as Israel Jaffe); Habermann, Shaarei Chabad 290; See also Mehlman 1180 (a variant censored version)].

Kopyst, Yehuda Jaffe: 1826. **\$800-1200**

❖ **RARE. THIS EDITION ORIGINALLY NOT NOTED BY VINOGRAD.**

Appended here are three manuscript leaves in a late 19th-century hand, containing corrections and additional material.

On variant editions of this work see Y. Rivkind, Dikdukei Sepharim in Sepher HaYovel-A. Marx (1943) pp. 34-36. Rivkind notes there are two versions - one that is censored and lacking many words and paragraphs and an uncensored version. The manuscript leaves in this censored issue supplies the missing text.

[SEE ILLUSTRATION BOTTOM RIGHT]

79 (CHASSIDISM). RAPOPORT, CHAIM HAKOHEN OF OSTROG. Mayim Chaim [responsa] with Oztroth Chaim [Torah commentary]. **FIRST EDITION.** Approbations include R. Shalom of Belz and R. Abraham Joshua Heschel of Apta. Two title pages, plus three divisional titles. pp. 151. A wide-margined copy. Modern morocco. Folio. [Vinograd, Zhitomir 222 (not seen by Vinograd)].

Zhitomir, Chanania Lipa & Joshua Heschel Shapiro: 1857-58. **\$500-700**

❖ Important for the history of Chassiduth. Contains the only known citation of the Baal Shem Tov's signature as a witness on a legal document. See p. 50, responsa no. 27 where the Baal Shem Tov signs Yisrael Ba[al] S[hem] of Tlist. Also testifies to the Baal Shem Tov's standing in the community as his endorsement appears before that of the Maggid Meisharim of the town.

80 (CHASSIDISM). SCHNEUR ZALMAN OF LIADI. Tanya - Likutei Amarim. **THE R. CHAIM ABRAHAM DOV BER HAKOHEN LEVINE ("THE MALACH") COPY** with his inscription and signature on front fly-leaf. pp. 2, 326. Lightly browned. Boards. 4to. [Mondshein, Tanya 30].

Vilna, Rom: 1900. **\$2000-3000**

❖ R. Chaim Abraham Dov-Ber ben Shneur Zalman Levine (d. Shavuoth, 1938), a unique figure in the development of Chassiduth in America was at one time a Chassid of the Rebbes of Lubavitch. Later, he became known as The Malach ("Angel") due to his intense ascetic nature and extreme yearning for holiness. (For further biographical information see Lot 260).

The cryptic inscription of the Malach reads here: "Ilai avar ve-tatai gavar ve-ha-sepher eilai ketiv." A family tradition explains this inscription as follows. At the turn of the century, a fire consumed the Malach's library. As he could not bear to be without a copy of the Sepher Tanya, he implored the distributor of this new edition, to part with his last copy. Thus the inscription (a play on words of the Talmudic concept) "Ilai avar" - the previous higher realm is gone, "ve-tatai gavar" - the lower realm (the new) has become strengthened, "ve-ha-sepher eilai ketiv" - and this book is written (belongs) to me.



Lot 77



Lot 78



Lot 82



Lot 83

81 (CHASSIDISM). SHNEUR ZALMAN OF LIADI. Tanya-Likutei Amarim [the fundamental exposition of Chabad Chassidism]. WITH CORRECTIONS IN A NUMBER OF HANDS, INCLUDING THAT OF THE LUBAVITCHER REBBE, MENACHEM MENDEL SCHNEERSON. *Few leaves frayed with some wear. Unbound. Sm. 4to. [Mondschein, Sepher HaTanya: Bibliographia (1981) pp. 123, no. 42].*

Brooklyn, Saphograph Co. 1953. \$5000-7000

✦ THE FIRST TANYA PRINTED IN AMERICA, THIS COPY WITH MANUSCRIPT CORRECTIONS IN THE HAND OF THE REBBE.

Although the Vilna edition has remained the standard layout for all subsequent editions of the Tanya, in preparation for the publication of the first American edition in 1953, the Lubavitcher Rebbe noted that a number of minor corrections were still in order. Using this printer's proof, the Rebbe indicated in pencil a handful of errors to be attended to. This copy was then forwarded to the printer to be used as a matrix for the printing of the thousands of subsequent editions published all over the world for decades hence.

Accompanying this lot is a description specifying the importance of this work, along with a letter written by R. Chaim Shaul Bruk, editor of Hanachoth BeLashon HaKodesh, attesting as to which penciled corrections are in the hand of the Rebbe.

82 (CHASSIDISM). ABRAHAM MORDECHAI ALTER. Single-leaf broadside. Special issue upon the death of Grand Rabbi of Ger. The broadside notes that due to difficulties communicating with Jerusalem, further details concerning the final hours of the Rebbe and his funeral are presently unknown. *Single-leaf broadside, printed on two sides with photographic illustrations. Folio.*

Tel Aviv, Merkaz Agudath Israel of Eretz Israel: June 17th, 1948.

\$400-600

✦ Abraham Mordechai Alter (1866-1948) was the spiritual leader of the Agudath Israel movement and Grand Rabbi of an estimated 100,00 chassidim in pre-war Poland. He succeeded his father R. Judah Aryeh Leib (author of Sephath Emeth) as Rebbe in 1905.

Due to Jordanian occupation, it was impossible to bury the Rebbe on the Mount of Olives, thus he was temporarily interred in the courtyard of his Yeshiva, Sefpath Emeth in Jerusalem.

[SEE ILLUSTRATION ABOVE LEFT]

83 (CHESS). Sossnitz, Joseph. Sechok Ha-Schach ["The Game of Chess."]. FIRST EDITION. With chess diagrams. ff. 8, 102, (1). *Usual browning, previous owner's stamps. Original pictorial boards, rubbed. 8vo.*

Vilna, 1879. \$400-600

✦ Containing both instructions and master games, this is one of the earliest practical chess manuals in Hebrew. The grandmaster Akiva Rubinstein is said to have gained the rudiments of chess from this book. See V. Keats, Chess Among the Jews (London, unpublished).

[SEE ILLUSTRATION BOTTOM LEFT]

84 (CHILDREN'S LITERATURE). Boyarske, R. Arbet, Shpiel, Gezang: Kinder Lieder [Work, Play, Song: Children's rhymes]. Rhymed Yiddish text. Yiddish to sheet music in Latin characters. Original multicolor illustrated wrappers: children in uniform of the Communist Young Pioneers marching to drumbeat. pp. 17, (3), 20. *Browned. 4to.*

Moscow, Emess: 1932. \$300-500

[SEE ILLUSTRATION TOP RIGHT FACING PAGE]

85 (CHINA). Finn, James. The Orphan Colony of Jews in China. **FIRST EDITION.** English text with occasional use of Hebrew. Title-page with Chinese characters. *pp. iv, 124. Some foxing, gutter split, opening blank loose, embossed stamp on title. Original boards, front cover with Taiji symbol representing the principle of yin and yang. Sm. 8vo.*

London, James Nisbet: 1872. **\$600-900**

86 (CHINA). Uziel Haga of Boston. Sepher Habrith Hachadash oder der Teich Sambatyon in China [on the life and customs of the Jews of China]. First edition in Yiddish. *pp. 64. Brownd, back wrapper loose and margins slightly frayed. Original green wrappers, uncut. 8vo.*

Pietrokov, M. Zederbaum: 1911. **\$300-500**

✦ Following a petition to American President McKinley for a permit to tour China to research the roots and customs of the Chinese Jews, Uziel Haga accompanied the U.S. Armed Forces on an expedition in 1901.

Haga present here a comprehensive description of Chinese life and customs, including a prayer for recitation during the Seven Days of Mourning. The Author maintains that the Jews of Kaifeng in Hunan Province are descendants of the exiled Ten Lost Tribes - most particularly, the Tribe of Asher.

The author was suspected of espionage and was imprisoned by the Boxers where he died after suffering torture.

[SEE ILLUSTRATION BOTTOM RIGHT]

87 (CHINA). Linebarger, Paul Myron. La Chine et la Judee. Trop vieilles pour mourir. Une esquisse des revolutions de Sun-Yat-Sen. *pp. 64. Bookplate. Original printed wrappers. 8vo.*

(Brussels), Editions Mid-Nation: (1937). **\$100-150**

88 **CHIYA ROFE.** Ma'aseh Chiya [novellae and responsa]. **FIRST EDITION.** Title within woodcut architectural frame. Wide margins. *ff.(3), 155 (i.e. 153), (1). Marginal repair on title and first three leaves touching a few words of the introduction, previous owners signatures on title in a Sephardic hand and on verso of final leaf, stained. Modern calf, gilt. Sm. 4to. [Vinograd, Venice 1301; St. Cat. Bodl. 4736,1].*

Venice, Vendramin: 1651. **\$300-500**

✦ The author, entitled "Harav HaMusmach" on the title-page, was ordained by R. Jacob Berab during the Semicha Controversy in Safed. He was a colleague of R. Joseph Karo and studied Kabbalah with R. Chaim Vital. For a full appreciation of his personality and work, see the lengthy article by M. Benayahu, in Aresheth Vol. II (1960) pp. 109-29.

89 (COOK-BOOK). Dulce Sodalitium. A Selection of Stories and Sketches by Vegetarian Writers. "The Life of a Jew Vegetarian," see pp. 9-23. *pp. vi, 123 + ads. Original boards, bowed. 12mo.*

London, 1898. **\$100-150**

90 (COOK-BOOK). Kosher [Hebrew]. Koschere Kochrezepter. Gesammelt von der Juedischen Frauenorganisation (WIZO), Bruenn. German text with some use of Hebrew. *pp. 133 + ads. Brittle. Original boards, stained. 4to.*

Bruenn, 1933. **\$150-200**

91 (COOK-BOOK). May Henry & Edith Cohen. The Economical Jewish Cook: A Modern Orthodox Recipe Book for Young Housekeepers. *pp. 76. Original printed wrappers. 12mo.*

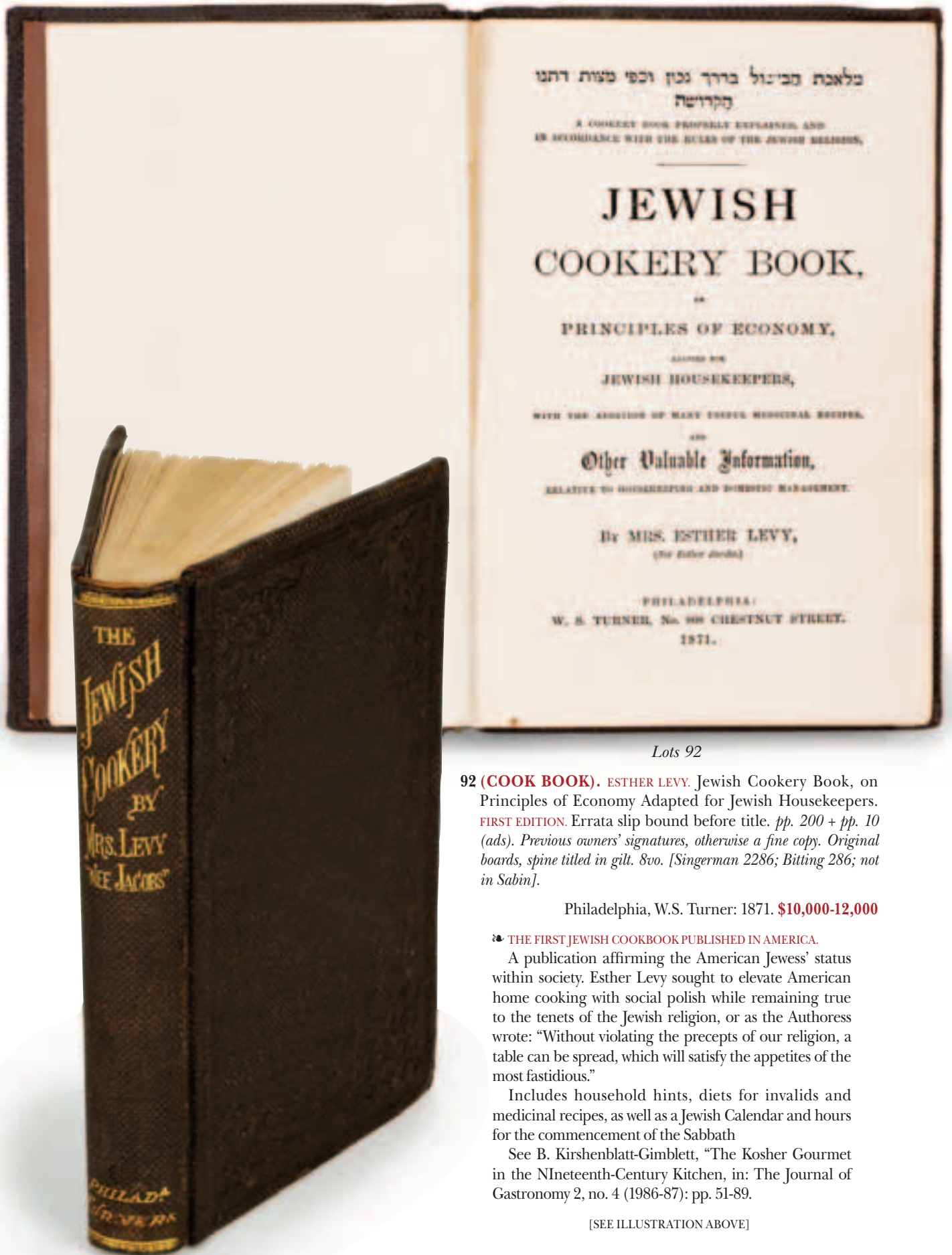
London, 1937. **\$80-120**



Lot 84



Lot 86



Lots 92

92 (COOK BOOK). ESTHER LEVY. Jewish Cookery Book, on Principles of Economy Adapted for Jewish Housekeepers. **FIRST EDITION.** Errata slip bound before title. pp. 200 + pp. 10 (ads). Previous owners' signatures, otherwise a fine copy. Original boards, spine titled in gilt. 8vo. [Singerman 2286; Bitting 286; not in Sabin].

Philadelphia, W.S. Turner: 1871. **\$10,000-12,000**

• THE FIRST JEWISH COOKBOOK PUBLISHED IN AMERICA.

A publication affirming the American Jewess' status within society. Esther Levy sought to elevate American home cooking with social polish while remaining true to the tenets of the Jewish religion, or as the Authoress wrote: "Without violating the precepts of our religion, a table can be spread, which will satisfy the appetites of the most fastidious."

Includes household hints, diets for invalids and medicinal recipes, as well as a Jewish Calendar and hours for the commencement of the Sabbath

See B. Kirshenblatt-Gimblett, "The Kosher Gourmet in the Nineteenth-Century Kitchen, in: The Journal of Gastronomy 2, no. 4 (1986-87): pp. 51-89.

[SEE ILLUSTRATION ABOVE]

93 **(COOK-BOOK)**. Cookery Book. A Guide to and Recipes for the Preparation of Wholesome and Salubrious Food. Special Cures of Various Internal Diseases. Diet Against Circulation Disturbances. Text in English. pp. 87. *Original printed wrappers. 8vo.*

Tel Aviv, 1962. **\$70-90**

✦ Issued by the Sanatorium "Dora Schwarz" of Zikhron Ya'aqov... "surrounded by beautiful garden and pine-woods."

94 **(COOK-BOOK)**. Erna Meyer. How to Cook in Palestine. Text in English, Hebrew and German. Profusely illustrated. ff. 130 and 53. *Original printed boards, worn. 8vo.*

Tel Aviv, for WIZO: circa 1930. **\$150-200**

95 **CRESCAS, HASDAI**. Or Ado-nai ["Light of the Lord": Philosophy]. **FIRST EDITION**. Printer's mark of Abraham Usque (aka Duarte Pinel): armillary sphere, anchor and verse from Psalms - both on title and final page. ff. 132. *Four extra leaves inserted after final flyleaf. Stained, previous owner's signature at beginning of introduction and final leaf, slight repair on title affecting a few letters, scattered marginalia. Modern boards. 4to. [Vinograd, Ferrara 31; Adams, p. 525 (no. 79)].*

Ferrara, Abraham Usque: 1555. **\$3000-4000**

✦ Hasdai Crescas (c. 1340-d.1410/11) was the disciple of the preeminent Iberian rabbinic personality of the day, R. Nissim ben Reuben of Gerona (Ra"N). It has been said that Crescas was the last outstanding original Jewish philosopher of the Middle Ages. His Or Ado-nai is an exceptionally important work of Jewish philosophy and subjected Maimonides' Aristotelian philosophy to a rigorous critique. It has long been contended that Crescas produced a form of religious determinism, however, a careful reading of Crescas will show that his thoughts on this perennial philosophical problem are much more nuanced and complex.

In the realm of astrophysics, Crescas' conception of infinite space is strikingly modern. His physics anticipated that of Newton; while parallels have been drawn as well between Crescas on the one hand and Galileo Galilei and Giordano Bruno on the other. (Guttman, p. 259; p. 511, n. 250).

See also H.A. Wolfson Crescas' Critique of Aristotle (1929); J. Guttman, Philosophies of Judaism (1973), pp. 269-273; Daniel J. Lasker, "Chasdai Crescas" in: Frank and Leaman eds., History of Jewish Philosophy (1997), pp. 399-414; EJ, Vol. V, cols. 1079-85.

The marginalia in this copy contain corrections apparently based upon an early manuscript as this is the first printed edition. The previous owner, a knowledgeable bibliophile, inserted four additional leaves from another copy in order to complete the text of this work due to an interesting printer's error: Versos of some leaves were not printed in their proper place and the rectos were repeated.

[SEE ILLUSTRATION ABOVE RIGHT]



Lot 95

96 **(CORFU)**. Moda'ath Zoth be-Chol ha-Aretz / Communauté Israelite de Corfou - Avis [Proclamation of the Jewish Community of Corfu]. Endorsed by the Rabbi of Corfu, Joseph Menachem Halevi (d. 1887), along with the Parnasim: Abraham Judah de Semo, Joseph Nachmoli (d. 1886), Raphael Yehoshua and David B. Nachmias. **FIRST EDITION**. Trilingual: Hebrew, French, Italian. *Broadside. Creased. Margins tattered. 10 1/2 x 15 inches.*

Corfu, 1st July: 1886. **\$700-900**

✦ This broadside was issued to inform the public that due to the reduced economic status of the local Jewish community, it will no longer be possible to provide for the needs of indigent Jewish visitors. Each visiting Jew will now receive no more than 5-10 francs each. In addition, the Community is willing to pay half the passage in 3rd class aboard the Austrian shipping line Lloyd-Austriaco for a forward journey.

The decline of the Ethrog industry is named as a factor in the economic downturn. The Corfiote Jewish community was extremely dependent upon the export of ethrogim to the Jewish communities abroad.

In 1901, the Jews of the Greek isle of Corfu numbered 5,000 of a total population of 25,000 inhabitants. See JE, Vol. IV, pp. 269-73.



Lot 100

97 DEINARD, EPHRAIM. Se'u Nes Zionah [on the history of the colonists in the Holy Land]. **FIRST EDITION.** pp. 24. *Browned with some staining. Later boards, loose. 8vo.*

Pressburg, Löwy & Alkalay: 1886. **\$250-300**

• Deinard in his inimical manner rails against the leaders of Chovevei Zion movement, especially Pinsker, Pines and others who attended the Congress at Kattowitz. He sarcastically asks (p. 17) why they didn't convene the Congress in Jerusalem, where they could have consulted with the Rabbinate of Brisk (the wife of R. Yehoshua Leib Diskin was a virulent anti-Zionist).

98 (DEINARD, EPHRAIM). LEVINSOHN, ISAAC BER. Megilah Apha... Tochachaa Megula im Rabbanai VeChassidei Zemaneinu. **FIRST EDITION.** pp.(3), 28. *Previous owner's stamp and bookplate. Contemporary boards. 8vo. [Goldman 524].*

Kearny, Deinard: (1904). **\$200-300**

• Deinard had a penchant for publishing anti-Chassidic tracts. He states in the introduction that he acquired this heretofore unpublished work from the library of the Author's relative, M. Landsberg. Levinsohn (1788-1860) was the leading figure of early Russian Haskalah. In addition, Deinard also published the polemical anti-Chassidic remarks taken from the introduction of R. Joseph Steinhardt's Zichron Yoseph originally published in Fuerth, 1773.

99 (DREYFUS AFFAIR). Zola, Emile. "J'Accuse... !" L'Aurore. Double-sided. Broadsheet. *Expertly repaired. Folds. Folio. [See N.L. Kleeblatt, The Dreyfus Affair: Art Truth & Justice (1987), pp. 268-9 (illustrated)].*

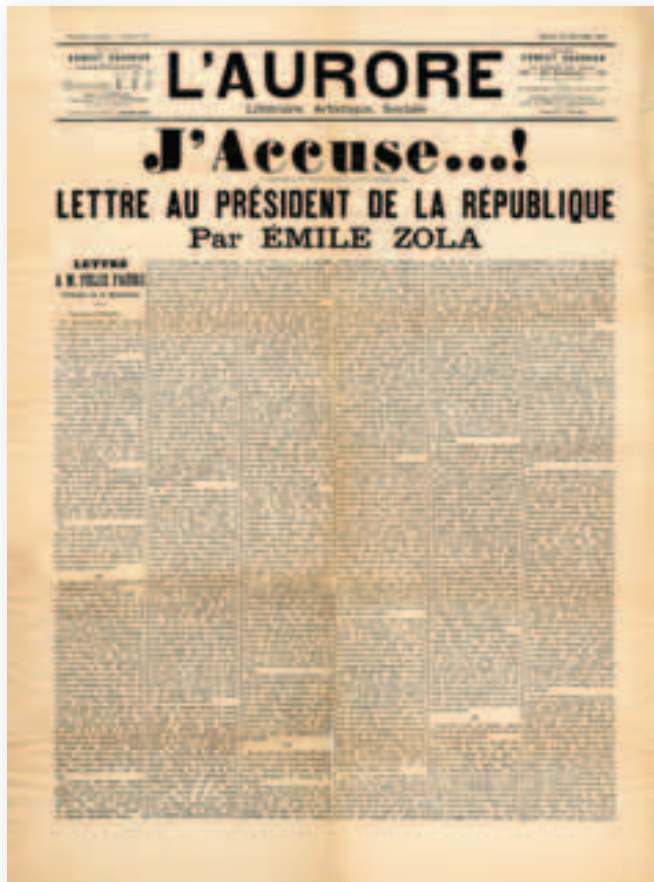
Paris, 13th January: 1898. **\$2500-3000**

• Journalist Emile Zola was the indefatigable defender of Alfred Dreyfus, an Alsatian Jewish captain in the French army, unjustly accused of espionage on behalf of the Germans.

This historic crie-de-coeur was addressed to the President of the Republic, in which Zola accused the French General Staff of creating a plot against Alfred Dreyfus. If the agitation of Drumont's La Libre Parole articles helped send Dreyfus to Devil's Island, this widely circulated defense of Dreyfus helped effect his release.

Zola's "J'Accuse" rings out as one of the most celebrated headlines in the history of journalism.

[SEE ILLUSTRATION BOTTOM LEFT]



Lot 99

100 (DREYFUS AFFAIR). Zola - 32 Caricatures de Lebourgeois. 32 loose multicolor illustrated plates, measuring 63/4 x 10 inches. ff. (1), 32. *Original boards with ties. Lg. 4to.*

Paris, E. Bernard et Cie: 1898. **\$2000-3000**

• After Emile Zola came to the defense of Captain Alfred Dreyfus in his famous "J'Accuse," the anti-Dreyfus camp, composed of rabid anti-Semites, pounced upon Zola, portraying him in the most extreme terms. A prime example of this villification campaign is the present scarce collection of plates by the caricaturist H. Lebourgeois.

See J.M. Guieu, "Les caricatures antidreyfusardes de H. Lebourgeois" in: Mimesis et Semiosis: Litterature et representation (1992), pp. 435-46.

[SEE ILLUSTRATION ABOVE LEFT]



Lot 101



Lot 102



Lot 103

101 EMDEN, JACOB. (Liturgy). Amudei Shamayim. * Sha'arei Shamayim. * Birchoth Shamayim [prayers for the entire year, with extensive commentary by Jacob Emden]. **FIRST EDITION. THREE PARTS, IN THREE VOLUMES.** Vol. I: ff.(1), 356, 354-385, 389-415, 417-418. * Vol. II: ff.159. * Vol. III: ff. 314. *Browned (as usual), some worming, slight repair on final leaf of vol. II affecting a few letters. Manuscript Latin translation of title-page facing Birchoth Shamayim. Recent boards. 8vo. Sold not subject to return. [Vinograd, Altona 45, 46 & 47; Mehlman 214, 804; Zedner p. 23; Roest p. 355; Y. Raphael, Areshet III, no.26 i-ii, 27-i].*

Altona, at the Author's Press: 1745-48. **\$8000-10,000**

• An important three-part detailed commentary to the prayer-book with extensive examination of ritual law and custom.

As Zedner and Roest have noted, the third volume was never completely printed and "remained unfinished." It has been suggested that Emden printed this work in two stages, initially through until f. 314 (as here) and later with the addition through f. 395.

[SEE ILLUSTRATION ABOVE LEFT]

102 ELIEZER BEN NATHAN. Even Ha'ezar, Sepher RABA"n [novellae and discourses]. **FIRST EDITION.** Title within historiated woodcut border incorporating printer's device (Yaari, Printer's Marks, no. 37). ff. 154. *Lightly browned, stained in places, slight worming on lower margin of final three leaves, slight tear on last leaf. Recent boards. Folio. [Vinograd, Prague 186].*

Prague, Moses ben Bezalel Katz: 1610. **\$600-900**

• Contributes much to the knowledge of the state of scholarship and way of life of the Jews of France, Bulgaria and Germany in the 12th century.

[SEE ILLUSTRATION ABOVE MIDDLE]

103 EMDEN, JACOB. Igereth Bikoreth [responsa relating to castration and eunuchs]. Second edition with many additions. ff. 25, (1). *Stained in places, opening signature loose, stamp of previous owner on title and final leaf. Later boards. Folio. [Vinograd, Altona 78; Raphael, Areshet Vol. III no. IV ii].*

Contantinople (i.e. Altona), By the author: 1765. **\$800-1200**

[SEE ILLUSTRATION ABOVE RIGHT]

104 EISENSTADT, MEIR. (MaHaRa"m Esh). Panim Meiroth [responsa and novellae on Zevachim]. **FIRST EDITION.** Verso of opening and closing blanks contain important scholarly notes attributed to **RABBI AKIVA EGER**, copied from the Panim Meiroth "presently in the possession of R. S[hloimo E[ger]," plus additional marginalia noting Warsaw's Tlomatchka Street synagogue (once home of an important library). *Part I: ff. 4, 96. Part II: 1, 35. Ex-library, with signatures, inscriptions, stamps and bookplate of former owners, including Tzvi Hirsch b. Yisrael Isser, R. Chaim Leib Yudkovsky of Warsaw (see below). Contemporary calf. Folio. [Vinograd, Amsterdam 1065].*

Amsterdam, Shlomo Proops: 1715. **\$800-1200**

• The author (c. 1670-1744) began his Rabbinic career in Szydłowiec, Poland. He later settled in Worms where he was appointed head of the yeshiva. Following the occupation of Worms by the French in 1701, he moved to Prossnitz, Moravia, where he served as rabbi. In Prossnitz, R. Jonathan Eybeschuetz was among his prime disciples, indeed R. Meir raised R. Jonathan as a member of his own family upon the death of the youngster's father. In 1714, R. Meir received the call to minister to the city of Eisenstadt and its "seven communities" and gained particular fame there as the MaHaRa"m Esh (short for Eisenstadt). As a world renowned authority, he corresponded with R. Abraham Broda of Frankfurt, R. Gavriel of Nikolsburg and R. David Oppenheim of Prague. See EJ VI, cols. 549-50

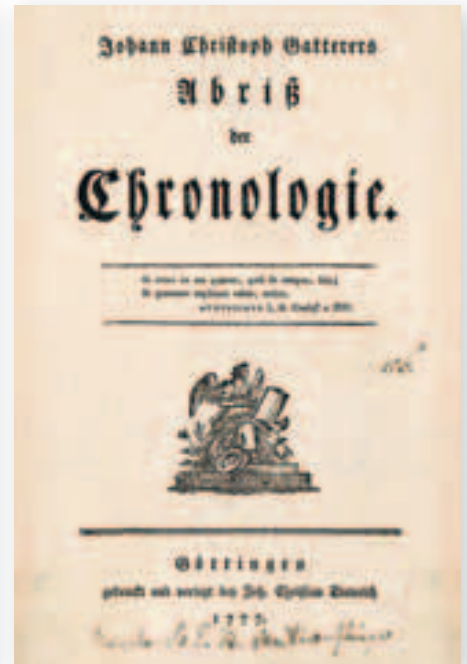
R. Chaim Leib Yudkovsky served as a member of the Vaad HaRabbanim of Warsaw, His father-in-law was R. Samuel Zanvil Klepfish, the Rosh Beth Din of Warsaw.



Lot 105



Lot 109



Lot 110

105 **ERGAS, JOSEPH.** *Tochachath Megulah Vehatzad Nachash* [anti-Sabbatianism]. Two parts in one. **FIRST EDITION.** ff. (2), 62. *Slight marginal worming on title and first few leaves, otherwise a fine clean copy. Modern elegant gilded half morocco marbled boards. 8vo. [Vinograd, London 29; Roth, London 8; Mehlman 1700].*

London, for Moses Hagiz: 1715. **\$600-900**

⚡ A two-pronged attack that sought to censure Nechemiah Hayon, perhaps the most militant champion of Sabbatian revisionism. Ergas' polemic against Hayon contained both kabbalistic refutations of the legitimacy of Sabbatian mystical belief and harsh invective against Hayon personally. The second part of the volume ["To Ensnare a Serpent"] is a retaliation to Hayon's attack upon the Chacham Zvi (entitled Hatzad Zvi ["To Ensnare a Deer"]). On Ergas' role in this controversy see E. Carlebach, *The Pursuit of Heresy* (1990) pp.137-143; and B. Naor, *Post Sabbatian Sabatianism* (1999) pp.145-49.

[SEE ILLUSTRATION ABOVE LEFT]

106 **(FACSIMILE).** *Corpus Codicum Hebraicorum Medii Aevi.* Six volumes. Edited by Rafael Edelmann. Maimonidis Commentarius in Mischnam. E Codicibus Hunt[ington] 117 et Pococke 295 in Bibliotheca Bodleiana Oxoniensi Servatis et 72-73 Bibliothecae Sassooniensis Letchworth. Introduction by Solomon D. Sassoon, Volume I-Zeraim and Moed * Volume II-Nashim and Nezikin, Part 1 * Volume III-Nezikin, Part 2 and Kodshin. Copenhagen, 1956; 1961; 1966. The Pre-Masoretic Bible. Discovered in Four Manuscripts... with a General Introduction... by Alexander Sperber. Volume I-Codex Reuchlinianus * Volume II-Codices Palatini. 1. The Parma Pentateuch; 2. The Parma Bible, Part i * Volume III-Codices Palatini. The Parma Bible, Part ii. All published. Copenhagen, 1956; 1959. *Ex-library. Half-calf, rubbed in places. Folio.*

Copenhagen, vd., **\$1200-1800**

107 **(FACSIMILE).** Facsimiles of Hebrew manuscripts issued by Mekor Publishers. Eleven works, comprising in total 23 volumes. Comprehensive list available upon request. *Original bindings. v.s.*

Jerusalem, Mekor: v.d. **\$2000-3000**

108 **(FRENCH JUDAICA).** M. Diogene Tama. *Transactions of the Parisian Sanhedrim* [sic]. **FIRST ENGLISH EDITION.** With preface and notes by F.D. Kirwan. pp. xvi, 334. *Browned and worn, title repaired. Marbled boards, covers detached. 8vo.*

London, C. Taylor: 1807. **\$200-300**

109 **(FRENCH JUDAICA).** Halphen, Achille-Edmond. *Recueil des lois, décrets, ordonnances, avis du conseil d'État, arrêtés et règlements concernant les Israelites depuis la Revolution de 1789...* [Collection of laws, decrees, ordinances concerning the Jews]. **FIRST EDITION.** Marginalia in blue on p. 249, underlining on pp. 251-59. pp. (3), (1 blank), 51, (1 blank), 503, (1 blank), (1), 506-511. *Half-title laid to size. Former owner's signature on title. Trace foxed. Recent cloth. 4to.*

Paris, Imprimerie de Wittersheim: 1851. **\$300-500**

⚡ Halphen's collection remains an invaluable contribution to the study of the legal status of the Jews in the French Republic from the Revolution to the year 1850. The Author served as Secretary of the Consistoire Israélite and was an advocate in the Paris Court of Appeal.

[SEE ILLUSTRATION ABOVE MIDDLE]

110 **GATTERER, JOHANN CHRISTOPH.** *Abris der Chronologie.* **FIRST EDITION.** *Zeitrechnung der Juden* (pp.143-197). German text interspersed with some Hebrew. pp.288. *Some browning, previous owners signature on title. Later boards, worn. 8vo.*

Göttingen, J. C. Dieterich: 1777. **\$300-500**

⚡ A scientific, mathematical and astronomical overview of the calendar as calculated by the Greeks, Jews, Arabs, Egyptians, Ethiopians, Chaldeans and others.

[SEE ILLUSTRATION ABOVE RIGHT]

111 (GERMANY). Seven individual Edicts concerning the Jews of Frankfurt-am-Main. German text. Seven printed broadsides.

1) Order by the Magistrate of Frankfurt concerning Jewish beggars who enter the city limits under the pretext of selling goods and who subsequently stayed overnight without paying the "Nacht-Geld" (night fee for Jews). Jewish beggars found within Frankfurt will be punished with a maximum two weeks of hard labor. September 18, 1731

* 2) Complaint against the Jews of Frankfurt by the non-Jewish shopkeepers of the city saying the Jews were selling their products in Christian marketplaces. To protect non-Jewish merchants the consul limits Jewish businesses to 75 stores within Frankfurt. October 16, 1738.

* 3) Complaint against the Jews of Frankfurt by the non-Jewish coppersmiths of the city. The Jews were accused of importing copper tools and were seen selling them in the streets from under their coats. The city consul forbade this illegal business. August 15, 1764.

* 4) Anyone without the right to reside in Frankfurt must leave the city within 14 days including Jews who were not registered at the city consul. May 10, 1763 .

* 5) Instructing the Jews and other citizens of Frankfurt to pay taxes for wine, meat, etc. to the city consul. January 29, 1726.

* 6) A renewed edict from 1761 concerning merchants and Jews from outside of Frankfurt trying to sell goods within the city limits without the city consul permission. July 8, 1801

* 7) Jewish fur merchants are permitted to sell their goods in Frankfurt only during the official Trade-fair. March 20, 1788.

\$2000-2500

112 (GERMANY). Romisch-Kaiserliche Majestat... Interventional-Anzeige. pp. (9), 10-168. Corner of title frayed, lightly discolored in places. Modern boards. Folio.

Frankfurt, 1773. \$3000-5000

⚡ This memorandum addressed to Emperor Joseph II concerning a legal dispute between the City of Frankfurt and the resident Jews, is a valuable source-book that contains much primary information concerning the history of Frankfurt Jewry. Relations between the City and its Jews were established through the "Stattigkeiten" Regulations which despite having rather overbearing civil restrictions did nonetheless guarantee protection of Jews from unwarranted attack. In the spirit of his beliefs in enlightened absolutism, soon after in 1782, Joseph II issued The Act of Tolerance, the first incremental move towards providing for the Jews civil emancipation.

[SEE ILLUSTRATION ABOVE RIGHT]

113 (GERMANY). Keruz sheHuchraz biPekudath haSerarah ["Announcement by order of the Authority."]. Judeo-German in waybertaysch letters. Printed broadside.

(Frankfurt a/Main), Friday, August 4th, 1797. \$600-900

⚡ Two announcements publicized by the "Herr Actarius" (Actuary) in the "Juden Synagogue" in accordance with instructions from the Burgermeister: Concerning the registration of foreign Jews with the Chief Rabbi. * Austerity measures concerning the ostentatious clothing worn by Jewish women. These announcements were issued after recently concluded military skirmishes. Though the location concerned is unnamed, the second edict notes the city suffered the previous year under "French siege" (Französisch belagerung) and that many Jewish families lost their possessions in the fighting. - Indeed during the French bombardment of Frankfurt in 1796, no less than one hundred and forty houses were destroyed along the Juden-Gasse. See JE, Vol.V, p. 488. Consequently, dressing in luxury at a time when portions of the population were suffering from a scarcity of basic needs was seen as most inappropriate.

[SEE ILLUSTRATION BOTTOM RIGHT]



Lot 112



Lot 113



Lot 115

114 (**GERMANY**). A collection of c. 60 manuscript documents, letters, printed material and newspapers pertaining to the Jews of Gemany. Including: * A. Weiner. Gottesdientlicher Vortrag [on the birth of Fredrich Wilhelm IV]. Printed hectograph in a German hand with Hebrew verses. Posen, 1841. * Schutzbrief - protection letters allowing Jews to travel and conduct business. * Receipts of business transactions. * Prayers on various State occasions. * Letter to Marcus Lehmann. September, 1880. From the collection of Leyzer Ran.

18th-20th century. \$600-900

115 **GERONDI, NISSIM BEN REUBEN. (Ra"n)**. Shailoth Uteshuvoth [responsa]. Second edition. Title within 4-part ornamental border. Title with signature in Hebrew and German of Moshe Guideman (1835-1918), Rabbi of Vienna. ff. 79 (of 80), lacking f. 79. Occasional marginalia. Later boards. 4to. [Vinograd, Const. 197; Yaari, Const. 147; Mehlman 769].

Constantinople, Moses Parnas the Physician: 1548. \$1200-1800

• This edition combined the responsa of the first Rome edition, along with those cited in Teshuvoth Ha-Rivash, Constantinople 1546-7. Reflecting the social-history of the period, these responsa especially focus upon the economic difficulties of the Jewish Community of Barcelona during the second half of the 14th-century.

[SEE ILLUSTRATION ABOVE LEFT]



Lot 116

116 **GOEREE, WILHEMUS**. Vierde Deel Van de Republyk der Hebreen of Gemeenebest der Joden. Dutch text. With hand-colored frontispiece (depicting the Priests in the Temple) and eight further finely hand-colored engraved folding-plates depicting various scenes of the Temple in Jerusalem. ff.1,15, pp. 466, 18. Few light stains, lower right corner of one plate torn. Contemporary vellum, rubbed. 8vo.

Amsterdam, Robert Blokland: 1701. \$800-1000

[SEE ILLUSTRATION MIDDLE LEFT]

117 (**GRAMMAR**). Pagninus, Santes. Hebraicarum Institutionum Libri IIII. **FIRST EDITION**. pp. (8), 515, (1). * Bound with: Hebraea & Chaldaea Nomina [Hebrew and Aramaic Proper Nouns in the Bible]. pp. 53, (1). Latin interspersed with vocalized Hebrew. Initials floriated. Printer's device on titles. Slight tear to top of pp. 393-4. Contemporary mottled calf, scuffed; raised bands on spine, gilt; starting. 4to. [Adams K-53].

Paris, Robert Estienne: 1549. \$600-900

• Two works on Hebrew grammar, based upon the Michlol by David Kimchi.

[SEE ILLUSTRATION BOTTOM LEFT]

118 **GREENWALD, YEHUDAH**. (Predecessor of R. Joel Teitelbaum as Rabbi of Satmar). Sheiloth UTeshuvoth Zichron Yehudah [responsa]. **FIRST EDITION**. Two volumes. I: pp. 6, 168, 8. * II: 8, 232. Browned. Contemporary marbled boards, chipped. Folio.

Budapest-Ujhely, 1923-28. \$300-500

• Volume one contains the rare responsa, dated 1913, written by the Author to R. Joseph Chaim Sonnenfeld castigating him for joining the Agudath Israel (see no. 200, pp.156-57). Rabbi Greenwald states such an action would be an "immediate stumbling block and sin for future generations... causing the Hungarian Rabbis to cease their support of Kollel Ungarin and thus causing our brethren to starve." Later, this infamous responsum was deleted, indeed the Agudah purchased all offending copies that remained and destroyed them. It is interesting to note that Rabbi Sonnenfeld himself in his lengthy approbation published five years later at the end of the introduction to vol II refers to this responsum stating, "even in the letter of chastisement and rebuke written to me one can discern [R. Greenwald's] righteousness and uprightness

See article by J.L. Maimon, "Ziyuf Sifruthith Mitzad Ha-Agudah" in Sinai vol. V (1939-40), pp. 421-23 and discussion by Prof. S. Glick, Kuntras HaTeshuvoth HaChadash Vol. I, Jerusalem, 2006, no. 1310.



Lot 117

119 (HAGADAH). Sepher Pesach Me'ubin. With Halachic commentary by R. Chaim Benveniste. **FIRST EDITION.** Typical Bragadin title: At top, two angels holding the two Tablets of the Law; on either side of the title, Biblical characters (in this case, Moses and David); and at bottom, three lion heads. See Yudlov, *Hebrew Printers' Marks* (2001), pp. 53-4. Text surrounded by linear border. On title, signature of former owner, "Ben-Zion Shabtai Aescoly." Also on title, stamp in Hebrew and German of "N.B. Friedman" (see below) and Hebrew stamp "Kinyan Kaspi". ff. 28. *Stains and old tape repairs. Later cloth. Sm. 4to. [Yudlov 89; Yaari 87; EJ, Vol. IV, col. 560 (fac. of title)].*

Venice, Bragadin: 1692. **\$1500-2000**

• **THE NACHUM DOV BAER FRIEDMAN OF SADIGORA COPY**

Chaim Benveniste (1603-1673), Chief Rabbi of Izmir, Turkey, is distinguished for his commentary to the Shulchan Aruch, *Kenesseth ha-Gedolah*. The present work, a brief halachic study to the Passover Hagadah, was co-opted in many later Hagadoth. Our Hagadah follows the Sephardic rite. It is two leaves shorter than the Hagadah according to the Aschkenazic rite with Benveniste's commentary issued by Bragadin that same year. The brevity is accounted for by the fact that the Sephardic version omits several Aschkenazic piyutim at the conclusion of the Hagadah.

Rabbi Nachum Dov Baer Friedman (d. 1883) was one of the greatest bibliophiles amongst Chassidic Rabbis. His library was formed from three sources: books inherited from his forbears, books purchased from his own funds and books given to him as a gift. He had different stamps indicating the source: Kinyan Kaspi (purchased with my funds), Yerushath Avothai (inheritance) and Minchath Shai (a gift).

[SEE ILLUSTRATION ABOVE RIGHT]



119

120 (HAGADAH). Ma'aleh Beith Chorin. With commentaries (after the Amsterdam 1781 edition). Instructions in Hebrew, Judeo-Espanol (Ladino) and Judeo-German (in waybertaytsch letters). Woodcut illustrations. ff. 7, 49. *Ex-library. Title and f.2 laid to size, tape repair to f. 7. Some minor tears and stains. Modern boards. 4to. [Yudlov 1307; Yaari 987].*

Pest [i.e. Vienna], M.E. Löwy's Sohn: 1868. **\$700-800**

[SEE ILLUSTRATION MIDDLE RIGHT]



Lot 120

121 (HAGADAH). Hagadah shel Pesach. Peszáchi Haggáda. Hebrew and Hungarian on facing pages. Illustrated. pp. 68. *Brittle. Original stiff pictorial wrappers. 8vo. [Yudlov 3632].*

Budapest, Steiner Arminné: 1938. **\$300-500**

• Of especial interest are the contemporary drawings of the Four Sons; the Wise Son and the Simple Son are portrayed in the garb of Hungarian Chassidim.

[SEE ILLUSTRATION BOTTOM RIGHT]

122 (HAGADAH). Passover Hagadah of the Kibbutz Movement of Hashomer Hatz'a'ir. Hebrew text (free-style orientation). Finely printed. Alternating use of red and gray text, with strikingly angular illustrations by Shraga Weil. ff. (16). *Scattered marginalia in pen and pencil, stage-directions. Multicolor wrappers, rear cover worn. 4to.*

Merchaviah, Hashomer Hatz'a'ir: 1953. **\$300-500**

[SEE ILLUSTRATION RIGHT]



Lot 122

123 (HAGADAH). Hagadah shel Pesach. With Yiddish translation and commentaries. Issued by the Vaad Hatzala for the "She'erith Hapleita" in Europe's DP Camps. *Some staining, with stamp "Religieser - Amt, Troinstein."* Original printed wrappers. 8vo. [Yudlov 4051; Yaari 2340].

Munich, Vaad Hatzala: 1947. **\$300-400**



Lot 121



Lot 124

THE MOST CELEBRATED PRINTED BOOK IN THE HISTORY OF HEBREW PRINTING AND OF THE UTMOST RARITY

124 (HAGADAH). [Hagadah shel Pesach] with short marginal comments and laws. Contains over fifty woodcut illustrations, plus three fully decorated pages with engraved borders in a monumental Gothic style which Cecil Roth describes as “the culmination of the achievement.”

f. 1r: The first page, in Roth’s words: “Shows the service for the searching of the leaven, within a decorative white-on-black border in the spirit of the early German Renaissance, including...the bucrania characteristic of Roman architecture...and a vignette showing the pious householder, taper in hand as he searches for leaven.”

f. 3v: Text of “Keha Lachma Anya” with the initial word historiated and “surmounted by the sacerdotal badge of the hands joined in blessing, symbol of the Priesthood, with the name of the printer, Gershom Cohen flanked on either side by cherubs. Below is a cut depicting the judgement of Solomon...while to the right and left, under elaborate columns are muscular figures of David and Goliath.”

f. 25r: Text of “Shephoch Chamathcha” is the most sumptuous and impressive of the fully decorated pages. Central within the text is a vignette of the Messiah astride a donkey. The text is flanked by figures of Adam and Eve at the upper part of the page; and lower-down, the figure of Judith bearing a sword in one hand and the head of the Syrian General Holophernes in the other. Facing opposite, is the mighty Samson grasping the Gates of Gaza. The lowest register depicts a shield with a rampant lion and bifurcated tail along with the Bohemian Coat of Arms supported by two mythological fur-covered wild men. To the left of the shield is the letter “Shin” likely the initial letter of the unknown artist. (This initial also appears in three of the marginal woodcuts).

ff. 30 (of 38). Lacking final eight leaves, the text of which has been appended in manuscript on four further leaves in a 19th-century Hebrew square Italian hand. (Note: The lost pages are text only and do not contain any decorative elements). Issued without a title-page, the first leaf is mounted and inverted with the text appearing on the recto with the verso appropriately blank. Pages trimmed with some small loss in places, f. 4 loss of few words of upper portion replaced in a 19th-century hand, marginal illustrations of Angels on f.12 v and f.13 v partially removed. Browned throughout, variously stained in places, some marginal wear occasionally with paper repair, few non-intrusive short tears. Signature on first page “Lazzaro Vitto Fanno.” Early 19th century Italian patterned boards, rubbed, spine chipped. Sm. folio.

References: Yaari 6; Yudlov 7; Yerushalmi, Haggadah & History plates 9-13. See also Die Pessach Haggadah des Gerschom Kohen (Facsimile edition), Berlin, 1926 with introduction; and Bruno Italianer, Journal of Jewish Studies (1955) Vol. VI, pp. 227-35.

Prague, Gershom Cohen: 1526. **\$120,000-150,000**

☛ **THE MAGNIFICENT PRAGUE HAGADAH SERVED AS A PROTOTYPE FOR ALL FUTURE ILLUSTRATED HAGADAHS FOR CENTURIES.**

Only five complete paper copies of the Prague Hagadah are recorded, housed in: The Bodleian Library, Oxford; Royal Library, Copenhagen; Jewish Theological Seminary, New York; Schocken Library, Jerusalem and the Klagsbald Collection, Paris.

The late art-historian Cecil Roth memorably described the Prague Hagadah in the following mellifluous terms: “This magnificent work, with its superb borders, poised lettering, stately initials, marginal cuts and decorations and its assured balance, is among the most distinguished productions of the sixteenth century press. The beauty of the work lies above all in the superb disposition of the type and the exquisite balance of the pages. Words cannot convey the full beauty of this work - every page of which justifies a long, detailed and affectionate description.” (Extracted from: The Illustrated Hagadah in: Studies in Bibliography and Booklore Vol. VII (1965) pp. 37-39).

“(THE PRAGUE HAGADAH) IS PERHAPS THE MOST BEAUTIFUL IN THE CONSTELLATION OF HEBREW PRINTING.” (Printed Illuminated Haggadoth in: Aresheth Vol. III, p. 10.)

Provenance: From the Estate of a Swiss family and by descent, to the West Coast.

[SEE ILLUSTRATION LEFT, RIGHT AND FRONT COVER]



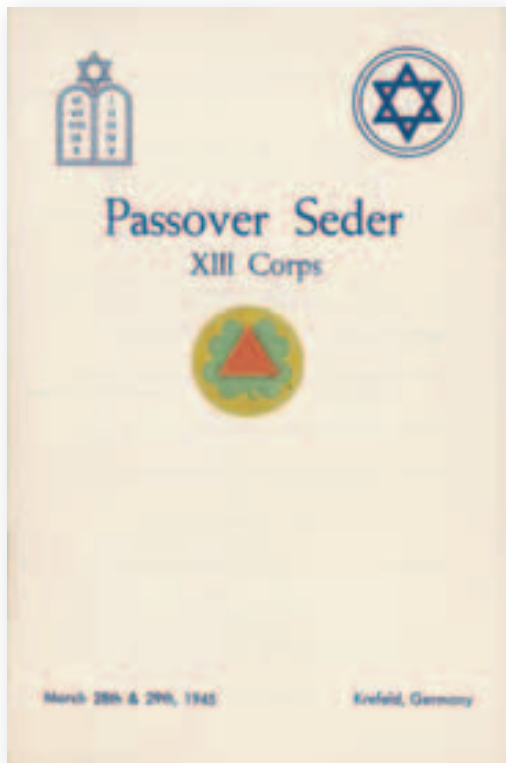
Lot 124



Lot 124



Lot 124



Lot 125



Lot 129

125 (HAGADAH. Seder-program). Passover Seder, XIII Corps. English and Hebrew transliterated in English. On title, symbols of Ten Commandments and Star of David in blue and white and Corps insignia in maroon, green and amarillo. *pp.* (4). *Sm.* 4to.

Krefeld, Germany, March 28th & 29th: 1945. **\$1500-2000**

♣ Known in the European Theater of Operations as CONTROL, assigned to Ninth Army and attached to British 21st Army Group, the US XIII Corps made a spectacular dash to the River Rhine on March 31st 1945, beginning an unending and relentless drive eastward. In 180 days the XIII Corps had progressed to almost 50 miles from Berlin - the closest American troops came to the Nazi capital, just prior to VE-Day.

This Seder was held under the auspices of the Jewish Chaplain, Marvin J. Goldfine. The brochure contains the program for the evening(s), as well as several Hebrew songs transliterated. On the final page is a message from A.C. Gillem, Jr., Major General, U.S. Army, Commanding: "At this season, in the midst of crumbling ruins and desolate proof of human fallibility, we again rededicate ourselves to the faiths of our fathers and to the wisdom of Divine guidance. Appropriately, we mark at the same time a restoration of religious freedom to a people long blinded by hate, by fear, by greed and pagan symbolism. May the days immediately ahead bring... the glory of complete and deserved victory for our arms."

[SEE ILLUSTRATION ABOVE LEFT]

126 (HEBRAICA). Group of Rabbinic works; c. 17 volumes. Short-title list available upon request. *Ex-library. Varies worn and some incomplete. Varies bound. Sold not subject to return.*

17th-century. **\$1500-2500**

127 (HEBRAICA). Group of Rabbinic works; c. 43 volumes. Short-title list available upon request. *Ex-library. Varies worn and some incomplete. Varies bound. Sold not subject to return.*

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

128 (HEBRAICA). Group of Rabbinic works; c. 22 volumes. Short-title list available upon request. *Ex-library. Varies worn and some incomplete. Varies bound. Sold not subject to return.*

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

129 HIRSCH, SAMSON RAPHAEL. ("BEN UZZIEL"). Igroth Tzafon. Neunzehn Briefe über Judenthum ["Nineteen Letters about Judaism"]. Text in German. **FIRST EDITION.** *pp.* viii, 111, (3). *Foxed, previous owner's signature. Contemporary boards, spine chipped.* 8vo.

Altona, Johann Friedrich Hammerich: 1836. **\$500-700**

♣ **RABBI SAMSON RAPHAEL HIRSCH'S ELEGANT DEFENCE OF TRADITIONAL JUDAISM.** Written in the form of an exchange of letters between two intelligent young men, Benjamin, an idealist impressed by society's rapid progress in the arts and sciences, and Naphtali, a young Rabbi. "The Nineteen Letters" quickly became the definitive work in Germany setting out the essence of Judaism for a rational and increasingly skeptical era. See E. Klugman, Rabbi Samson Raphael Hirsch (1996) pp. 59-67.

[SEE ILLUSTRATION BOTTOM LEFT]

130 HIRSCH, SAMSON RAPHAEL. ("BEN UZZIEL"). Naphtulei Naphtali Erste Mitteilungen aus Naphtali's Briefwechsel [First Report of Naphtali's Correspondence]. **FIRST EDITION.** *pp.* vii, 80, 2. *Lightly browned, slight foxing, previous owner's signature in Hebrew and German. Contemporary boards, spine rubbed.* 8vo.

Altona, Johann Friedrich Hammerich: 1838. **\$500-700**

♣ Although the title contains the pseudonym "Ben Uzziel" 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 work Hirsch refutes the theories of the Reform Movement, especially criticizing Creizenbach and Geiger who falsified sources of the Bible and the 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, (1996) pp. 72-73.

131 (HOLOCAUST). The New York World Telegram, Headlined: "Jews Parade to City Hall; Make Protests on Hitler." (March 23rd, 1933). * And: "Hitler Warns World Jewry of Reprisals." (March 29th, 1933). Two broadsheet newspapers. *Brittle. Folio.*

\$300-500

✎ Contrary to popular belief, American Jews did indeed protest early and vigorously against the persecution of Jews in Germany.

132 (HOLOCAUST). Megilath Hitler ["Scroll of Hitler"]. Square Hebrew characters, unvocalized (see below). *16 columns on 4 sheets. Browned, some tape repairs. 6 inches wide. On wooden roller.*

Casablanca, P. Hassine: (1943). \$700-900

✎ Remarkable composition written in the style of the Biblical Esther story, recounting the tyranny of Nazism and its defeat. Concludes in traditional style, cursing the wicked (Hitler, Mussolini, Tojo) and blessing the righteous (Roosevelt, Churchill, Stalin). To be read on the second day of Kislev, Casablanca's special "Purim," celebrating the city's liberation by the American forces, November 11th, 1942.

The date of publication may be surmised from the last events described in the Megilah: the defeat of the Axis forces in Tunisia (May, 1943) and the Allied invasion of Sicily (July, 1943).

The author was a Hebrew teacher in Casablanca. He apologizes for failing to provide vowel points within the text, saying that none were available in all of Morocco's Hebrew presses.

133 (HOLOCAUST). Die letzten Tage des Deutschen Judentums (Berlin Ende 1942) ["The Last Days of German Jewry."]. German. *pp. 41, (3). Browned. Original red and black printed wrappers. Sm. 4to.*

Tel-Aviv, For the Irgun Olej Merkaz Europa: 1943. \$300-500

✎ As noted on the copyright page, what was uncommon about this publication was that it provided an unmediated, eyewitness account of the tragic events culminating in the Final Solution.

[SEE ILLUSTRATION ABOVE RIGHT]

134 (HOLOCAUST). E. Ahlswede. In Gottes Eigenem Land. Ein Blick ins "Dollar-Paradies" Nach eigenen Erlebnissen erzählt. Photographic illustrations. *pp.96. Brittle. Original color pictorial wrappers. 4to.*

Berlin, Zentralverlag der NSDAP: 1943. \$200-200

✎ A Nazi slur against life as lived in the United States.

135 (HOLOCAUST). Reshimath ha-seridim shel yehudei polin. Chovereth I ["List of Survivors of Polish Jewry, Booklet I."]. Hebrew and English text. *pp. 54. Discolored. Original printed wrappers. Sm. 4to.*

Jerusalem, Lifschitz: Tammuz, 1945. \$600-900

✎ Issued some three months after the conclusion of the War in Europe by the Hithachduth Olei Polanyah / Ha-Va'ad ha-Me'uchad le-Ezrath Yehudei Polin. The purpose of the directory was to facilitate relatives in Eretz Israel in contacting members of their family who might have survived the systematic slaughter of Polish Jewry. The enormity of the tragedy is reflected in the pitiful few names recorded. Of the three million Jews in Poland at the outbreak of World War Two, a very slim directory sufficed to list all survivors known at the time.

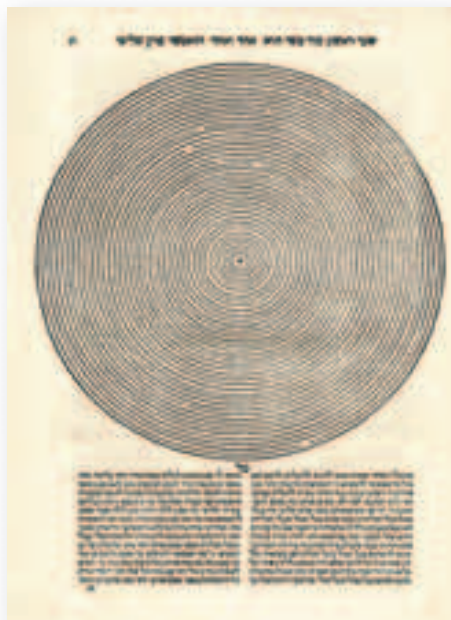
[SEE ILLUSTRATION BOTTOM RIGHT]



Lot 133



Lot 135



Lot 139



Lot 142

136 (HOLOCAUST). HERTZ, JOSEPH H. The "Battle of Warsaw." The Chief Rabbi's Sermon at the Service of Mourning and Prayer for the Martyrs of the Warsaw Ghetto. Bevis Marks Synagogue, May 22nd, 1944. *pp.* (8). *Crisp copy. Fascicle. 8vo.*

London, 1944. **\$600-900**

• After describing the heroic Warsaw Ghetto Uprising in which the remaining 40,000 Jews of Warsaw stood up to Nazi might for several weeks before the total destruction of the Ghetto, Chief Rabbi Hertz appeals to England to rescue Europe's surviving Jews: "Is it - we ask - beyond the might of Britain and her Allies to ensure for the surviving Jews of Europe the status of prisoners of war, with facilities for exchange, and the offer of sanctuary somewhere, even Palestine, to those who escape from the Nazi inferno?" (p. 7).

The Chief Rabbi goes on to criticize Anglo-Jewry for failing to react to the Nazi slaughter of the Jews. "Although the Nazi killing of thousands daily began early in 1941, it was October 29th, 1942, before the lay leaders of Anglo-Jewry arranged a public protest meeting. Some of these leaders were quite distressed even over the Day of Mourning and Prayer I proclaimed in the December following" (ibid.).

137 (HOLOCAUST). Buchenwald Camp. The Report of a Parliamentary Delegation. *pp.* 8. *Original printed wrappers, stained. 8vo.*

London, His Majesty's Stationery Office: 1945. **\$400-600**

• German concentration camp located outside Weimar, Buchenwald was liberated by American forces on April 11th 1945. Nine days later, a delegation of British Parliamentarians were sent by Winston Churchill to "have ocular and first-hand proof of (the) atrocities." The delegates' report closes: "We have endeavored to write with restraint and objectivity... (however) the memory of what we saw and heard at Buchenwald will haunt us in effaceably for many years."

138 HOROWITZ, ISAIAH BEN ABRAHAM HALEVI. (The SheLa" H Hakodosh). Shnei Luchoth Habrith. Issued with Vavei Amudim by Horowitz's son Shabtai Sheftel. Third edition. With finely engraved frontispiece by Abraham ben Jacob (See M.H.Gans, Memorbook: History of Dutch Jewry" (1971) p.141). *ff.*(4), 422, 44, (12). *Previous owners' signature and stamps on titles, edges and flyleaves, stained in places, engraved title (loose) supplied from another copy with marginal repairs, tear in lower corner of second title. Later boards, rubbed, spine starting. Folio. [Vinograd, Amsterdam 668; Fuks, Amsterdam 405].*

Amsterdam, Immanuel ben Joseph Athias: 1698. **\$2000-3000**

• This edition of the SheLa" H's extensive work on Halachah, Kabbalah and ethical philosophy is considered one of the most beautifully produced of Hebrew printed books. Chassidim consider the publication year of this edition as especially noteworthy, as it was the year the venerable Baal Shem Tov was born. Many of the teachings of Chassiduth have their source in the SheLa" H HaKadosh

Part Code and part Kabbalistic treatise, the Shnei Luchoth Habrith exerted great influence on the life of the Jews of Eastern Europe and helped, more than any other book, to introduce the Kabbalah into daily religious life. "Horowitz introduced many customs in the ritual and in the observance of other laws which have no basis otherwise, except in the Kabbalah, and because of his authority were accepted by a great part of Jewry." M. Waxman, History of Jewish Literature, Vol. II pp. 420-1.

139 HOROWITZ, SHABTHAI SHEFTEL. Shepha Tal [Kabbalah]. Title within textual border. Letters of title historiated, many mystical illustrations. *ff.* 10, 94 (i.e. 93). *Lightly browned and stained. Modern calf, gilt. Folio. [Vinograd, Hanau 13].*

Hanau, Hans Jacob Hanau: 1612. **\$600-900**

• An important work with a systematic presentation which attempts to reconcile Lurianic and Cordoverian Kabbalah.

[SEE ILLUSTRATION ABOVE LEFT]

140 (INDIAN JUDAICA). Chanukah. Marathi text. Front cover illustration of eight-branched Chanukah menorah and children marching in a procession holding lit candles. *pp.* (1), 12. *Browned. Mimeographed booklet. Original pictorial wrappers. 4to.*

Bombay, For Department of Torah Education in Bombay: circa 1940. **\$400-600**

[SEE ILLUSTRATION BOTTOM LEFT]

141 (ISRAEL, LAND OF). DAPPER, O[LFERT]. Asia, oder genaue und gründliche Beschreibung des gantzen Syrien und Palestins [“Asia, or exact and thorough description of all of Syria and Palestine.”]. Second German edition. Engraved allegorical title having: Amsterdam, Bey Jacob von Meursen nachgelassene Wittibe, 1681.

49 plates; 22 double-page maps and plans; 3 fold-out maps. Large folding panorama of Jerusalem. Numerous text illustrations. Title in red and black. Additional divisional title. Head- and tailpieces. Historiated initials. Printed in double columns. *Part I (Syria): pp.* (6), 200, (4). *Small tear to bottom of engraved frontispiece. Part II (Palestine): pp.* (2), 400, (8). *Foxed. Contemporary vellum, slightly abraded, starting: spine gilt. Folio. [Rohricht, Bibliotheca Geographica Palaestinae, pp. 275-6 (no. 1171); cf. Blackmer Catalogue no. 88]. Sold not subject to return.*

Nürnberg, Johann Hofmann: 1688-1689. **\$2500-3500**

• Dutch physician Olfert Dapper (1636-1689) travelled to Africa, China, Persia, Georgia and Arabia, leaving a rich geographical and historical record of his travels. His travelogue of Syria and the Holy Land first appeared in Dutch under the title, *Beschryving van gantsch Syrie en Palestyn of Heilige Landt* (Amsterdam, 1677). Dapper’s work is noted for its objective approach, free of his contemporaries’ European ethnocentrism.

[SEE ILLUSTRATION BOTTOM RIGHT]

142 (ISRAEL, LAND OF). Reizen van Cornelis de Bruyn... door Klein Asia... Aegypten, Syrien en Palestina [“Travels of Cornelis de Bruyn... through Asia Minor... Egypt, Syria and Palestine.”]. **FIRST EDITION.** Dutch. Broad margins. Frontispiece portrait of Cornelius de Bruyn. 214 copper plates, including 16 fold-outs. *pp.* 20, 398, (8). *Tear to bottom of pp. 99-100. Contemporary calf, scuffed. Spine in compartments, gilt extra, distressed. Folio. [Rohricht, p.277 (no. 1184); Laor 967; cf. Blackmer Catalogue no.47]. Sold not subject to return.*

Delft, Henrik van Krooneveld: 1698. **\$3000-5000**

• The Dutch traveller and painter Cornelis de Bruyn (1652-1726) spent the years 1678-1685 in the Levant. Primarily a landscape artist, his many fine panoramas include Smyrna, Constantinople, the Bosphorus, Rhodes, Tyre, Alexandria, Bethlehem, Jerusalem, Aleppo, Palmyra, etc. In addition, the artist was fascinated by the costume of the Arabs, Greeks and Turks.

[SEE ILLUSTRATION TOP RIGHT FACING PAGE]

143 (ISRAEL, LAND OF). A group of six printed and manuscript documents pertaining to renovation of the Beth Jacob Synagogue in the courtyard of R. Yehuda HaChassid, acquiring plots of land and the building of a new quarter (Battei Machaseh) with apartments for the poor of Jerusalem near Mt. Zion. Includes: German booklet (dated Nissan,1864) concerning plans to erect housing for 12 families sponsored by S. R. Hirsch, M. Lehmann, J. Ettlinger, A. Hildesheimer. With a map and drawings of proposed buldings. * Copy of a letter addressed to R. Joseph Hirsch, dated 1887 containing report of proceedings of a DinTorah between Azriel Zelig Hausdorf, Jacob Mordechai (Hirschenson) and Nathan Coronel concerning the disputed construction by Sephardim that encroached on the Battei Machaseh. * A dispute concerning Hausdorf’s alleged intention to evict Hirschenson’s daughter-in-law. With scribal signatures of the Sephardic Beth Din and the Sephardic Chief Rabbi Chaim David Chazan. (Concerning Hausdorf (1823-1905), see Yaari, Shluchei, pp. 805-807). * Manuscript letter signed by Moshe b. Yaakov to the communal leaders of Amsterdam concerning the plight of the Jews in Tiberias. Etc. From the collection of Leyzer Ran.

\$600-900



Lot 140



Lot 141



Lot 144

144 (ISRAEL, LAND OF). SPILSBURY, FRANCIS B. Picturesque Scenery in the Holy Land and Syria, Delineated During the Campaigns of 1799 and 1800. FIRST EDITION. Mezzotint frontispiece portrait + 19 hand-colored plates, mostly aquatints. Broad margins. pp. 4, 42, (1). Minor stains and marginal tears. Modern blind-tooled morocco. Large folio. [Abbey, *Travel* 381; Colas 2788; Lipperheide 1460; Röhricht 1562; Blackmer Cat. no. 1022].

London, W. Bulmer and Co.: 1803. \$5000-7000

From 1799-1800, the British and the Turks united to fight Napoleon's advance in the area that is now modern-day Israel, Lebanon and Syria. "Picturesque Scenery in the Holy Land and Syria" depicts scenes that Spilsbury witnessed in his position of surgeon to H.M.S. Le Tigre. The work includes his encounters in Acre, Sidon, Tyre, Beirut, Genin, the Lake of Tiberia, Tripoli, Caesarea, Jaffa, Jerusalem, etc. Spilsbury often observes and contrasts the contemporary society as he saw it and the lands as described in the Bible.

[SEE ILLUSTRATION ABOVE]

145 (ISRAEL, LAND OF). A group of circa 40 printed and manuscript documents, letters and ephemera from the 19th and 20th centuries pertaining to various organizations, events and personalities in the Holy Land. Includes: A folded four page broadside entitled "Hetek Hakdamath Ha-Pinkas Asher Le-Chevrath Ezrath Yisrael", Jerusalem, circa 1874. Unknown to Shoshana Halevy, but see no. 218, Machbereth Ezrath Yisrael. The purpose of this organization was to establish co-operation between all of the residents of Jerusalem - Ashkenazim, Chassidim and Perushim. * Two copies of a rare folded four page broadside entitled "Kol Midaber", to the Jews in Europe stating that donations sent to the Holy Land via the Committee in Amsterdam administered by Lehren is the only reliable method to ensure that monies will be distributed in an equitable manner. Endorsed by the Sephardic, Ashkenazic and Chassidic Rabbis of Jerusalem, Chevron, Safed and Tiberias. Jerusalem, 1870. [Halevy 158]. These broadsides were addressed respectively, to Rabbi A. Hildesheimer in Berlin and Rabbi E. Guttmacher in Graz. Both are slightly defective but together, the text is complete. * Wedding invitation from Menachem Mendel Yerushalemsky dated 1870. * Photographs of Baron Edmond de Rothschild, Sir Herbert Samuel, N. Sokolov and others dated 1914. * Colorful New Year's greetings from Kolel Minsk with calendar for 1899. * Various receipts, illustrated booklets issued by the Keren Ha-Yesod. * Mimeographed announcement dated 1924, protesting administration concerning elections to Histadruth. * Printed broadside concerning Poalei Zion, 1932. Etc. From the collection of Leyzer Ran.

\$1000-1500

146 (ISRAEL, STATE OF). Printed invitation to Ceremony of the Opening of Hebrew University in Jerusalem, 7th Nisan, 1925. Hebrew text. *With punch holes. 8vo.*

Jerusalem, 1925. **\$300-500**

• See also Lot 254.

[SEE ILLUSTRATION ABOVE RIGHT]

147 (ISRAEL, STATE OF). Kitvei-Amanah [Armistice Agreements]:

1. Heskem Mitzrayim-Yisrael [Agreement between Egypt and Israel, signed 24.2.49].
2. Heskem Levanon-Yisrael [Agreement between Lebanon and Israel, signed 23.3.,49].
3. Heskem Mamlechet ha-Yarden ha-Hashemite-Yisrael [Agreement between the Hashemite Kingdom of Jordan and Israel, signed 3.4.49].
4. Heskem Yisrael-Suriyah [Agreement between Israel and Syria, signed 20.7.49].

Four volumes. English and Hebrew face `a face. *Mint condition. Original printed wrappers Sm. folio.*

HaMadpis HaMemshalti (The Government Printer): 1949.

\$2000-3000

• The 1949 Armistice Agreements were individually negotiated and signed between the State of Israel and neighboring Egypt, Lebanon, Jordan and Syria. The agreements ended the official hostilities of the 1948 Arab-Israeli War. The United Nations subsequently established supervising and reporting agencies to monitor the established armistice lines. Despite tensions and occasional violent outbursts, these lines held until the 1967 Six-Day War. A full set of these rare documents are most scarce.

[SEE ILLUSTRATION BOTTOM RIGHT]



Lot 146



Lot 147



Lot 149



Lot 150

148 **(ISRAEL, LAND OF)**. Scholten, Frank. Palestine Illustrated. Vol. I: Jaffa, The Gate of Entrance. Vol. II: Jaffa the Beautiful. English text. Two volumes. Limited edition of 1000 copies. Total of 820 black-and-white photographic illustrations. *Vol. I: pp. (2), 22, 203, (1 blank), 26-38, (3 blank). 449 plates. * Vol. II: pp. (4), 14, 169, (1 blank), 15-25, (3). 371 plates. Original boards. Lg. 4to.*

Dijon, Imprimerie Darantiere: 1930. **\$200-300**

☛ This photographic collection records life in the multi-ethnic port city of Jaffa, once the gateway to the Holy Land.

149 **(ISRAEL, STATE OF)**. Geneva Convention of August 12th, 1949 for the Protection of Prisoners of War. Trilingual: English, French and Hebrew. *pp. (2), 373-675. Browed around edges. Cloth over marbled boards. Folio.*

Israel, (The Government Printer), September 30th: 1951. **\$300-500**

☛ First Hebrew edition of the Geneva Convention.

[SEE ILLUSTRATION ABOVE LEFT]

150 **(ISRAEL, STATE OF)**. Meged, Aharon. Hagadath ha-Atzma'uth. * With: Shirim li-mesibath Yom ha-Atzma'uth ["Songs for the Celebration of Israel Independence Day] (appended to Hagadath ha-Atzma'uth). *pp. (4). FIRST EDITION. Numerous photographic illustrations. ff.18. Browed. Original color pictorial printed wrappers, expertly repaired. 8vo.*

Tel Aviv, Moshe Shoham: 1952. **\$1500-2000**

☛ Issued on behalf of the Israel Defense Forces and based upon the style of the traditional Passover Hagadah, this original text innovates a service for Israel's Independence Day. However, the tensions inherent in manipulating new liturgical forms, resulted in controversy, and the State's religious authorities demanded the withdrawal of this publication and for all copies to be suppressed. Also objectionable was the self-glorification of the might of the Israeli military and the rejection of heavenly benefit. Viz. "Lo al yedei mal'ach ve-lo al yedei saraph... ki im al yedei Tzva Haganah le-Yisrael... "[Not by an Angel and not by a Seraph but rather by the Israel Defense Forces...]

[SEE ILLUSTRATION BOTTOM LEFT]

151 **(ISRAEL, STATE OF)**. Pesak haDin be'Inyan ha'Ach vaha'Achoth. Only edition. *pp. 200. Stained. Original printed wrappers. 4to.*

Jerusalem, Government Press: 1973. **\$120-180**

☛ Legal defense by Chief Rabbi Shlomo Goren concerning the Langer Siblings who discovered they were ineligible to wed as they had desired, for years earlier they had unknowingly been placed on a list of "mamzerim" (bastards) that circulated to all the branch-offices of the Israeli Rabbinate. Subsequent contention in seeking to resolve this matter became a bitter cause celebre, as what should have remained a strictly halachic decision became highly politicized, as tensions rose along the fault line of partisan considerations, i.e. Mizrachi (Zionist) and Agudah (anti-Zionist).

The former Chief Rabbi of the Israel Defense Forces, Shlomo Goren intimated that were he elected Chief Rabbi of Israel, he would resolve the case in a manner satisfactory to all. Immediately, Goren was portrayed as a lackey of the Israeli government, intent on currying favor with secular politicians. On the other hand however, the Charedi Dayanim Karelitz and Elyashiv were vilified as heartless and insensitive to the plight of the two Langer siblings.

Besides providing the court protocols and halachic justification for Rabbi Goren's lenient ruling, this work portrays a sensitivity to a rather sordid and tragic affair that had ramifications for many years in the ongoing Kulturkampf between secular and religious Israelis.

152 **(ISRAEL, STATE OF)**. “Baruch Haba haNasi Sadat” / “Merhaba Sadat” [“Welcome President Sadat”]. Printed Newspaper Broadsheet. Issue of Maariv newspaper announcing Sadat’s historic visit to Israel. Hebrew text. Bilingual headline, Hebrew and Arabic in red. *Folded and yellowed*.

Tel Aviv, November 18th: 1977. \$400-600

✦ Egyptian President Anwar al-Sadat took the Israeli public by surprise when he boldly announced his desire to address the Knesset, Israel’s Parliament, in Jerusalem, concerning his proposed peace with Israel. The headline notes that the plane due to bring an entourage of 60 Egyptians to Ben Gurion airport, would be the first civilian Egyptian aircraft to land in Israel since the establishment of the State. In years to come, Sadat’s peace with Israel would alienate Egypt from the rest of the Arab world and develop into a rather cold state of affairs.

153 **JACOB BEN ASHER**. *Arbah Turim* [Rabbinic Code]. Four parts in one volume. Historiated title. With many signatures and inscriptions in various Aschkenazic hands, including illustrations signed by the scribe David ben Mordechai Melamed, a listing of births of children dated 1658-1663 on verso of f. 2, other signatures are Michael ben Moshe on verso of title, Meir Ossenheim on final leaf. The blank after folio 117 contains an inscription dated 1684 in Yiddish pertaining to the rescue of the writer from the River Rhine. ff. 117, (1), 91, (1), 59, (1)140. *Crude repair on f. 2 with some text loss, other repairs on ff. 3, 4, 9, 10 not affecting text, stained, slight worming, scattered marginalia. Modern morocco backed boards. Sm. folio. [Vinograd, Hanau 3].*

Hanau, Hans Jacob Hanau: 1610. \$2500-3000

[SEE ILLUSTRATION ABOVE RIGHT]

154 **JEDAIAH BEDARSI**. (“Hapenini”). *Bechinath Olam* [ethics]. With commentaries by Moses ibn Chabib and R. Joseph Frances, plus addendum *Bakashat HaMemin*. **FIRST EDITION** with the commentary. Title within woodcut architectural arch surrounded by armaments. ff. 122,13. *Previous owners’ inscriptions on title, first leaf and front cover, slight worming repaired, stained, repair on upper left corners of first few leaves. Contemporary vellum, rubbed, within modern fitted box. 4to. [Vinograd, Ferrara 6; Mehlman 968; St. Cat. Bodl. 5670, 4 (ed. rara)].*

Ferrara, Samuel Ibn Ascara (Zarfati): 1551. \$2000-3000

✦ A profound poetic composition on the futility and vanity of the world and the inestimably greater benefits of intellectual and religious pursuits. The author finds consolation in Maimonides’ world of ideas, concluding that the greatest achievement for Man is to “perfect one’s understanding and immerse oneself in the grandeur of the idea of God. No power in the world can break Man’s will when he strives toward this exalted goal.” For an extensive critical analysis of Jedaiah Hapenini’s poetic style, see I. Zinberg, Vol. III, pp. 96-8.

The addendum *Bakashat HaMemin* is a poem in which every word begins with the letter “Mem”.

[SEE ILLUSTRATION BOTTOM RIGHT]

155 **JAFFE, ISRAEL**. *Tiphereth Yisrael* [kabbalah]. **FIRST EDITION**. ff. 2, 66. *Ex-library, some staining and browning. Modern boards. 4to. [Vinograd, Frankfurt on der Oder 369].*

Frankfurt on der Oder, 1774. \$400-600

✦ Includes a defense of the alleged Sabbatianism of the author’s grandfather, R. Israel Jaffe of Shklov. In order to clear the name of his grandfather, the author gathered approximately 70 approbations of some of the most distinguished Rabbis of the generation. See B. Naor, *Post Sabbatian Sabbatianism*, pp. 89-94.

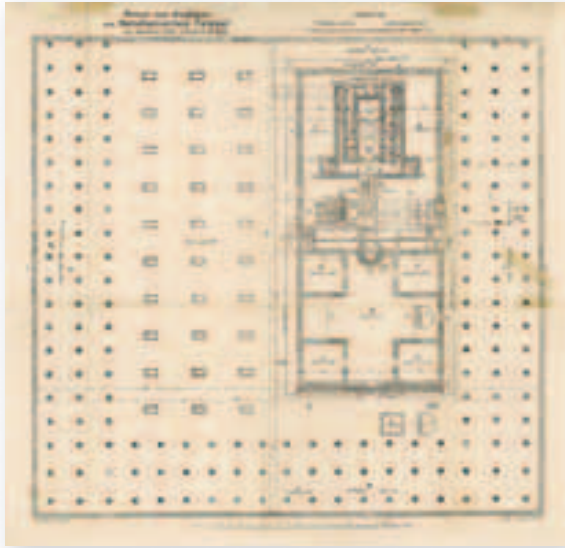
A side curiosity is found by the author quoting a comment (f. 5b) in the name of my “master and teacher,” the Gaon of Vilna, and a few lines later a citation in the name of the Gaon and Chassid R. Yaakov Yoseph Katz of Nemirov (author of *Toldoth Ya’akov Yoseph*, published six years later in Koretz).



Lot 153



Lot 154



Lot 159

156 JAFFE, MORDECHAI. Levush Malchuth [elucidations and novellea to the Shulchan Aruch]. Third edition. Four parts in two volumes, complete however bound out of sequence.

Volume I, Even Ha'ezer: Levush Butz Ve'argaman ff. 87. * Orach Chaim: Levush Hatechleth Vehachur ff. 201, (2).

Volume II, Yoreh De'ah: Levush Atereth Zahav ff. 148, (2). * Choshen Mishpat: Levush Ir Shushan ff. 162, (2)s. *Ex-library. Former owners' stamps, signatures and bookplates, browned and dampstained. Contemporary blind-tooled calf over wooden boards, variously worn. Folio. [Vinograd, Venice 1122-25].*

Venice, Giovanni Calioni; 1620. **\$600-900**

⚡ A Halachic work issued as a “midway between two extremes: the lengthy Beith Yoseph of Karo on the one hand, and the Shulchan Aruch with Isserles' Mappah, which was too brief on the other.” (EJ, IX cols.1263-4). In total, the work contains ten “Garments” (Levushim), including Jaffe's commentaries on other classic works. As a whole, “the Levush Malchuth is thus not only a code of law which sums up the Halachic scholarship of the day, but rather an entire summa of rabbinic Judaism both halachic and non-halachic.” See L. Kaplan, Jewish Thought in the Sixteenth Century (1983) p. 274.



Lot 160

157 (JERUSALEM). SLEZ, BEN ZION. MiZion VeYerushalayim [prospectus with letter endorsed by Rabbis of Jerusalem, dated 1869, asking for subscribers to help publish his works]. **FIRST EDITION.** pp. 4. *Single folio sheet, uncut. Previous owner's stamp. 8vo.*

(Jerusalem, 1869). **\$300-400**

⚡ Not listed by Halevy, however see no. 201, citing Friedberg who lists the work as published in 1873 at the end of his son's “Teomei Tzviah,” but not in the three copies seen by Halevy.

158 (JERUSALEM). Moda'ah Rabah [ban on secular studies in the Holy Land]. Single-page broadside printed on orange paper. Endorsed by Rabbis Joshua Leib Diskin, Shneur Zalman of Lublin and Samuel Salant. *Slight stain and hole affecting one letter. Folio.*

Jerusalem, 1896. **\$300-500**

⚡ The Aschkenazic rabbis of Eretz Israel considered anathema the opening of schools wherein secular studies would form a part of the curriculum. It was seen necessary to reinforce the original ban of 1878 from time to time lest the populace mistakenly assume that it had expired.



Lot 161

159 (JERUSALEM TEMPLE). Bloch, Chaim. Zurath habajith. Grundriss zu dem Modell: Der herodianische Tempel nach talmudischen Quellen [“The Layout of the Temple. Ground Plan of the Model: The Herodian Temple According to Talmudic Sources.”]. Hebrew and German keys to map. Foldout plan in Hebrew and German. Publisher's repairs to title. ff. (3), (3). *Old tape repairs. Original wrappers. Sm. folio. [Friedberg, Tz-153 (earlier 1882 edition)].*

Breslau, n.p.: 1888. **\$300-500**

[SEE ILLUSTRATION ABOVE LEFT]

160 (JEWISH ART). Frauberger, Heinrich (Editor). Mittheilungen der Gesellschaft zur Erforschung Jüdischer Kunstdenkmäler. **FIRST EDITION.** Vols. I - VII/VIII. Complete in five volumes. Numerous photographic and plate illustrations throughout. *Occasional light stains, signature on titles. Original printed limp boards, wear to spines. Sm.folio.*

Frankfurt a/Main (etc.), 1900-15. **\$2000-2500**

⚡ First Scholarly Journal of Jewish Art. Exceptionally important and rarely found complete.

Edited by the Gentile art historian Heinrich Frauberger, these fundamental publications laid the foundation for the scientific study of Jewish Art.

[SEE ILLUSTRATION MIDDLE LEFT]

161 (JEWISH ART). Goldstein, Maksymiljan and Karol Dresdner. *Kultura i Szutka Ludu Zydowskiego na Ziemiach Polskich* ["The Culture and Art of the Jewish People in Poland."]. One of 1000 numbered copies. Engraved frontispiece (loose) by Arthur Szyk, signed below image. Two further engraved plates by E.M. Lilien and S. Jakubowski. 158 photographic illustrations of Jewish ceremonial and fine art. Introduction by Majer Balaban. Summaries in English, French and German. *Unbound. Lg. 8vo. [Mayer 865].*

Lemberg, 1935. **\$1000-1500**

☛ Catalogue of the Maximillian Goldstein Collection of Judaica.

[SEE ILLUSTRATION BOTTOM LEFT FACING PAGE]

162 JOSEPH BEN SHEM TOV IBN SHEM TOV. *Kevod Elo-him* [philosophy]. **FIRST EDITION.**

Title within architectural arch with the printer's device of an armillary sphere resting on a scroll with verse from Psalm 130:5 (Yaari, no.22). With the scarce colophon leaf (lacking in many copies) repeating device. *ff. (32). Slight staining. Later marbled boards. Sm. 4to. [Vinograd, Ferrara 40; Adams J-348; St. Cat. Bodl. 6003,1 (lib. rarisimus); Deinard, Atikoth Yehudah p.23].*

Ferrara, Abraham ibn Usque: 1556. **\$2000-3000**

☛ The author (c.1400-1460) was a noted Spanish scholar and philosopher who served as the physician and financial administrator for the Castilian King Henry IV. The *Kevod Elo-him*, a philosophical work, delineates the differences between Judaism and Aristoteliansim, with the Author forcefully positing that only by following the dictates of the Torah can one find the path to immortality.

[SEE ILLUSTRATION ABOVE RIGHT]

163 JUDAH THE CHASSID. *Sepher Chassidim* [pietism]. Second edition. Wide margins. *ff. (4) 116. Some staining, previous owners' signatures, stamps and marks on front fly leaf in Italian and Ashkenazic hands, censors' signatures on final leaf. Contemporary vellum, rubbed, within modern fitted box. 4to. [Vinograd, Basle 168; Prijs 132].*

Basel, Ambrose Froben: 1580. **\$400-600**

[SEE ILLUSTRATION MIDDLE RIGHT]

164 (KABBALAH). GABBAI, MEIR IBN. *Avodath ha-Kodesh*. On title and *ff. 1r., 5r.* (of second foliation): "Shayach le-ha-kloiz de-K"K Vinitsa" (in Podolia, today Ukraine. See EJ, Vol. XVI, col. 159). *ff. 72, 20. Title, first and final leaves laid to size. Waterstained. Later boards, rubbed Folio. [Vinograd, Slavuta 253].*

Slavuta, Shmuel Abba ben Moshe Shapira: 1827. **\$400-600**

☛ "Avodath Hakodesh was perhaps the finest account of kabbalistic speculation before the resurgence of the Kabbalah in Safed" (G. Scholem, *Kabbalah*, p. 69)

Interestingly, the Haskamoth cut across Chassidic-Mithnagdic partisan lines. We have as approbators R. Abraham Abele [Posveller], Chief Justice of Vilna and R. Shlomo Zalman ben Elijah of Neustadt Sugent [Lithuania], great-nephew of the Vilna Gaon - alongside the grandson of the Ba'al Shem Tov, R. Ephraim of Sudytkov (author "Degel Machaneh Ephraim.") As is well known, the printer himself, R. Shmuel Abba ben R. Moshe Shapira, was the grandson of R. Pinchas of Koretz, companion to the Ba'al Shem Tov.

165 (KABBALAH). SHIMON B"R YOCHAI (Attributed to). *Sepher HaZohar* [The Book of Splendor]. With glosses of R. Chaim Joseph David Azulai (Chid"a), "Devash LePhi". Three volumes: I. Genesis. * II. Exodus. * III: Leviticus, Numbers, Deuteronomy. Four titles with period woodcut of Temple Mount. First volume with additional title. Text in Rabbinic letters. A wide-margined copy. *I: (6), 252, 19. * II: ff. 279. * III: ff. 318. Minimal marginal worming repaired, slight staining. Modern boards. 4to. [Vinograd, Jerusalem 28, 43, 56; Halevy 22, 27, 35].*

Jerusalem, Israel Bak: 1844-46. **\$500-700**

☛ The First Edition of the Zohar Printed in the Land of Israel

"Has a Zohar of such typographic beauty existed prior to this Jerusalem edition? - It far surpasses that of Amsterdam and earlier..." (see printers comments at end of Vol. III).

[SEE ILLUSTRATION BOTTOM RIGHT]



Lot 162



Lot 163



Lot 165



Lot 166

166 KARO, JOSEPH. Shulchan Aruch [Code of Jewish Law]. Second edition. Four parts in one volume. Four title pages. Printers device on titles (Yaari no. 31). Title letters within decorative woodcut border-piece. Previous owner's inscription on verso of first title (indicating how Tephilin is equal to all the 613 precepts), marginal notes on ff. 54-55 of Part I. ff. 61; 57; 34; 71. *Some staining, marginal repair to title, final leaves, and a few other leaves (with a few words in facsimile).* Modern half calf. Folio. [Vinograd, Venice 552; not in Adams].

Venice, Giovanni Griffio: 1567. **\$10,000-15,000**

• A digest of the expansive Beith Yoseph, the Shulchan Aruch ("Prepared Table") was so named by Joseph Karo to indicate he had prepared the extensive material in a manner ready to be "consumed" immediately. It became the Rabbinic Code par excellence.

In 1567, two editions were issued simultaneously; one printed by Giovanni Griffio, and the other at the House of Cavalli. For details regarding these early issues of the Shulchan Aruch, see R. Margolioth, Sinai, Vol. XXXVII (1955) pp. 25-35, and R. Y. Nissim in Sinai, Sepher Yovel (1958) pp. 29-39.

The Cavalli edition of the Shulchan Aruch was sold by Kestenbaum & Company, Sale XXV (October, 2004), Lot 25.

[SEE ILLUSTRATION ABOVE]



Lot 167



Lot 168



Lot 169

167 KARO, JOSEPH. Maggid Meisharim [mystical diary in the form of a Kabbalistic-homiletical commentary to the Pentateuch and other passages as revealed by a heavenly Maggid]. **FIRST EDITION** of this part. ff. 1,2, 2-58. Some staining, lower left corner of final leaves repaired affecting a few words. Later boards. 4to. [Vinograd, Venice 1288; Mehlman, Ginzei Yisrael 1110; St. Cat. Bodl. 5940,111; Zedner p.333].

Venice, Vendramin per Francesco Vieceri: 1649. **\$1500-1800**

• Karo's presumed authorship of this kabbalistic-homiletical commentary on the Pentateuch, has inspired controversy due to the esoteric nature of his "maggidic" manifestations. See Z. Werblowsky, Joseph Karo Lawyer and Mystic (1977), pp. 4-6 & 9-12; on the development of the text, see *ibid.* pp. 24-37.

The first (incomplete) volume of this work was published in Lublin in 1646 with the second part containing additional material published here for the first time. The work is a major source for our knowledge of the state of pre-Lurianic Kabbalah after the expulsion from Spain and before the advent of the Ar"i.

Concerning the date of publication, Steinschneider, Zedner, Ben Yaakov and Friedberg state 1654-55. However, Yudlov dates it as 1649.

[SEE ILLUSTRATION ABOVE LEFT]

168 KIMCHI, DAVID. ("RaDa"K). Sefher Michlol [grammar]. Edited by Elijah Levita. Title within architectural arch. ff. 268, (1). Some staining, censors' signatures on final leaf. First seven leaves inserted from another copy with some worming repaired and a few words in facsimile. Contemporary gilt-tooled, calf, rubbed. Small 4to. [Vinograd, Venice 246; Haberman, Bomberg 172].

Venice, Daniel Bomberg: 1545. **\$400-600**

• David Kimchi's chief grammatical work, the Michlol treats verbs comprehensively, covering the rules governing conjugation, changes of pronunciation and accents. It also contains complete tables of conjugations and is distinguished by the clarity of its style and its conciseness. Indeed, these qualities resulted in the Michlol's supremacy over previous works. For centuries it was considered the leading work of Hebrew grammar. See M. Waxman, Vol. I, p. 179.

[SEE ILLUSTRATION ABOVE MIDDLE]

169 KOIDONOVER, AARON SAMUEL. (MaHaRaSH"K). Birkath HaZevach [commentaries to the Talmudic Tractates of Kodashim]. **FIRST EDITION.** Fine engraved title page depicting Biblical scenes. ff. (2),180, 35,(1). Marginal worming, slight staining, stamp of previous owner. Later boards. 4to. [Vinograd Amsterdam 364; St. Cat. Bodl. 4360, 2].

Amsterdam, David di Castro Tartas ("from f.133 and on..."): 1669. **\$500-700**

• In the introduction to the present work, Koidonover recounts the hardships he suffered following the Swedish invasion of Poland. His library was plundered and he was forced to flee to Lublin - but not before two of his daughters were murdered. See Isaak Markon, "Bemerkungen... über die Wilnaer Flüchtlinge im XVII. Jahrhundert," in *Studies in Jewish Bibliography in Memory of A.S. Freidus* (1929) p. 375; see also JE Vol. VII, p. 414; EJ Vol. X, cols. 1153-54; Vol. XIV, cols. 1217-19. Birkath HaZevach was edited and published by the Author's son-in-law R. Nachum Katz, brother of R. Shabtai Cohen (Sha"ch). R. Aaron Samuel Koidonover and the Sha"ch served together as judges on the Beth Din of R. Moses Lima in Vilna.

The title-page of the work indicates the careless workmanship of an earlier neglectful printer and his subsequent replacement by David di Castro Tartas. States the scarce final leaf: "I screamed (at the printers) and they refused to listen... (see Fuks 431 for details of the entire incident).

[SEE ILLUSTRATION ABOVE RIGHT]



Lot 171

170 KOLON, JOSEPH. (MaHaRY"K). Shailoth Uteshuvoth [responsa]. **FIRST EDITION.** A Wide-margined copy. ff.(10), 233. Some staining, few words censored, (usually the word "meshumad" (apostate) or "arel" (uncircumcised), previous owners' signatures and stamps, final leaf slightly repaired not affecting text, censors' signatures on final leaf. Modern gilt morocco. Lg. 4to. [Vinograd, Venice 15; Habermann, Bomberg 16 (erroneously notes only one preliminary leaf); not in Adams].

Venice, Daniel Bomberg: 1519. **\$1500-2500**

• The MaHaRY"K (c. 1420-1480) was the foremost Talmudic scholars during the second half of the 15th-century, his opinions on Halachic matters were sought across Europe. This important collection of responsa had a seminal influence upon the development of the Halachah in Italy.

[SEE ILLUSTRATION LOWER LEFT]

171 (KORAN). Translated directly from Arabic to Hebrew by Tzvi Chaim (Hermann) Reckendorff. **FIRST HEBREW EDITION.** Two titles, German and Hebrew face-a-face. Introduction in Rashi script, text and footnotes in square Hebrew characters. pp. 48, 367, (3). Stained, wear to title. Contemporary half-calf marbled boards. 8vo.

Leipzig, C.W. Vollrath: 1857. **\$4000-6000**



Lot 170

• **FIRST PRINTED HEBREW EDITION OF THE KORAN.**

This Hebrew translation of the Koran precedes Joseph Joel Rivlin's translation (Tel-Aviv, 1936) by three quarters of a century. Although there exist in manuscript Hebrew translations of the Koran from the sixteenth century, these were not done directly from the Arabic original, but rather from Italian or Latin translations. Ours is the first printed translation of the Koran into Hebrew. See EJ, Vol. X, col. 1199.

The book contains an extensive Introduction, wherein the author points out specific themes in the Koran that were borrowed from Rabbinic sources. The author also acknowledges that he excerpts from Abraham Geiger's, Was hat Mohammed aus dem Judenthume aufgenommen? (Bonn, 1833).

According to the title, the translator, Reckendorf, was a member of the German Orientalist Society in Halle and Leipzig, and of the Schiller Society. From the memorial, we learn that the author's father, Shlomo Reckendorf, was a teacher of Torah in the Moravian community of Trebitsch.

[SEE ILLUSTRATION ABOVE LEFT]

172 LANDAU, EZEKIEL. Noda BeYehudah [responsa]. **FIRST EDITION.** Two parts bound in one.

THE R. YECHIEL HELLIR (AUTHOR OF AMUDEI OHR) COPY with his stamps (Yechiel Hellir - Rabin Suwalk) on titles. Plus related inscriptions. Scattered marginalia including marginal note signed "Meir Ha-Levi" on Even Ha-Ezer no. 11 (f. 9). [Vinograd, Prague 914 and 1109].

Prague, 1776 and 1811. **\$600-900**

• The inscriptions are from different time periods when R. Yechiel Hellir (1814-1862) served as Rabbi of Plungian, Wolkowisk and Suwalk. See E. Katzman, Mofeth HaDor: HaGaon R. Yechiel Hellir, Baal Amudei Ohr in: Yeshurun Vol. IV (1998) pp. 648-82.

173 LERNER, MEIR. Chayei Olam [responsa concerning cremation]. Additional German title. pp. xxiv,133. Slightly browned, marginal tear on lower left corner of title not affecting text. Original boards, rubbed. 8vo.

Berlin, Z. H. Itzkovsky: 1905. **\$200-300**

• Meir Lerner (1857-1930) Chief Rabbi of Altona was a vigorous opponent of the Reform movement, especially their practice to permit cremation instead of traditional full burial. Subsequently, Lerner refused to permit the burial of these ashes in a Jewish cemetery. In order to support his position, Lerner gathered responsa from approximately 200 Rabbis from all over the world, running the gamut from Lithuanian authorities such as R. Yechiel Michal Epstein, author of Aruch HaShulchan to Chassidic Rebbes such as R. Chaim Elazar Shapiro of Munkatch, German Rabbinical scholars such as R. Asher Marx of Darmstadt and from Eretz Israel, The Adereth and the author of the Sdei Chemed.



Lot 174

174 (LITURGY). Sha'ar Hashamayim [prayers throughout the year]. With Psalms, Biblical readings and Ma'amadot. Compiled with commentary by R. Isaiah Halevi Hurwitz (SHeLa"Ha Hakodosh). **FIRST EDITION**. Attractive additional engraved title with vignettes of the Three Patriarchs and the festivals of the year. Two divisional title pages. ff.(2), 335, 139, 130, (1), 52. Engraved title laid down, few leaves supplied from another copy, some browning and staining. 19th-century polished calf, rebaked with clasps and hinges. Thick 4to. [Vinograd, Amsterdam 1114].

Amsterdam, Aaron de Salomon Antones: 1717. **\$12,000-18,000**

⚡ **FIRST EDITION OF THE CELEBRATED SIDDIR SHELA"Ha**

According to the title, the book was published by the great-grandson of the author, Abraham Segal, son of Isaiah Segal, son of Sheftel, author of "Vavei ha-Amudim," son of the author, R. Isaiah Segal, author of "Shnei Luchoth ha-Berith." (The surname "Segal" is an anacronym for "Segan Leviah," alluding to Levitic descent.)

Until recently, the identity of the "kuntressim" of Isaac Luria from which the author quotes, remained a mystery. It appears now there are two sources for the Lurianic material: R. Moses Trincio's Sepher ha-Kavanoth (Venice, 1620) and R. Menachem Azariah of Fano's Kanphei Yonah. - See the Introduction to the three-volume edition of the Siddur Shela"ha issued by the Chevra Ahavath Shalom (Jerusalem 1998), under the direction of the contemporary kabbalist Rabbi Ya'akov Hillel.

Rabbi Joel Sirkes (Ba"CH), one of the all-time great halachists, attests in his lead approbation (f.2v), "I have no doubt that whomsoever prays from this Siddur, his prayers will not go unanswered." It is known that the great mystics would pray using the Siddur Shela"ha. One such kabbalist was the founder of Chabad Chassidism, R. Schneur Zalman of Liadi. In his youth, "his order of service was according to the kavanoth (mystic intentions) in Shnei Luchoth ha-Berith and the prayer book Sha'ar ha-Shamayim." See Ch. M. Heilman, Beith Rabbi I (Berdichev, 1900), f.Iv.

[SEE ILLUSTRATION ABOVE]



Lot 175



Lot 176

175 (LITURGY). Cohen, Kaufmann, ed. Seder ha-Tephiloth [daily prayerbook according to Ashkenazic rite]. ff. 20. Hebrew text unvocalized. (n.p., n.d.)

* With: Formula of Avinu Malkeinu as Recited in the Synagogue of the Officer Abraham Segal in Breslau. ff. (2). Relatively large Hebrew letters vocalized. [Not in Vinograd.] (Dynhernfurth, 1666). On title, longitudinal verses form Kabbalistic menorah or seven-branched candelabrum. Signature on title of former owner "David Grünhut." (See below). *Contemporary calf-backed marbled boards, spine partially missing. 12mo.*

\$500-700

✦ A pocket prayer-book, unusually printed without Nekudot.

R. David Grünhut (d. 1723), a native of Frankfurt a/Main, was celebrated as a Talmudist, grammarian and Kabbalist. At different times, he served as Rabbi of several German communities, including Wiesbaden, Heimerdingen. In 1682, he was embroiled in controversy with the Frankfurt rabbinate due to his intention to publish the Sepher ha-Gilgulim (Book of Reincarnations) by Rabbi Chaim Vital, the amanuensis of Rabbi Isaac Luria. After the debacle of pseudo-Messiah Shabbetai Tzvi, the German rabbis were opposed to the publication of kabbalistic works. Grünhut was eventually forced to resort to publishing Sepher ha-Gilgulim at a non-Jewish press (Frankfurt a/Main, 1784). His works include: *Tov Ro'i* on laws of shechitah or ritual slaughter (Frankfurt a/Main, 1702); and *Bachur be-Tuv Ta'am* on Hebrew grammar (Frankfurt a/Main, 1710). (It seems that the latter work was lost in a fire. See Vinograd, Frankfurt A.M. 250.) See M. Horovitz, *Frankfurter Rabbinen* (1972), pp. 92-93; N.Z. Friedmann, *Otzar Harabanim* 4746: JE, Vol. VI, p. 100; EJ, Vol. VII, cols. 946-947.

[SEE ILLUSTRATION ABOVE LEFT]

176 (LITURGY). Tzaidah La'derech [selected prayers]. **FIRST EDITION.** ff. (12), 68. *Stained in places. Contemporary vellum. Sm. 16mo. [Vinograd, Livorno 85].*

Livorno, Santini: 1760. \$600-900

✦ A charming little compendium of laws, prayers and meditations designed for use by the traveler, compiled by Isaac Ben Meshulam Finkrolli.

[SEE ILLUSTRATION BOTTOM LEFT]

177 (LITURGY). Kiddush HaChama [Blessing of the Sun]. Hebrew, with introduction and instructions in German. Published by the Adass Jisroel Community of Berlin. *Single-leaf broadside, central fold, previous owner's mark. Folio.*

Berlin, 1925. \$200-300

✦ This interesting ceremony is conducted just once every 28 years. It takes place on a Wednesday during the month of Nissan, as the sun was set into motion in the firmament on the fourth day after creation of the world (Genesis 1: 16-19). According to the Talmud (Berachoth 59b) at this time the sun returns to its original position when the world was first created.

In 1925, Kiddush HaChama was held on April 8th (Erev Pesach). It was last held on March 18th, 1981 and will be commemorated again on April 8th, 2009 - also Erev Pesach.

178 (LITURGY). Birkath HaChama. Hebrew. With stamp of Beith Din Tzedek d'Kahal Ashkenazim. *Broadside. Margins frayed. Folio.*

Jerusalem, 1925. \$300-500

✦ Announcing an assembly in Jerusalem in order to Bless the Sun soon after dawn. An occasion held just once in 28 years.



Lot 180



Lot 181



Lot 182

179 LOEWENSTAMM, SAUL BEN ARYEH LEIB. (Av Beth Din of Amsterdam). Binyan Ariel [sermons, novellae and discourses]. **FIRST EDITION.** Two parts in one volume. Two title pages. ff. (6), 36, 40, (2), 42. Gently wrinkled, previous owner's stamp on title. Later boards, gutter split, upper portion of spine chipped. Folio. [Vinograd, Amsterdam 2073].

Amsterdam, Jacob & Abraham Proops: 1778. **\$200-300**

⚠ The author, known as R. Shaul Amsterdamer, was one of the foremost rabbinic leaders of his generation. His brother was R. Tzvi Hirsch Berlin and his uncle was R. Jacob Emden.

180 LOZOWICK, LOUIS. Kurz, Aharon. Plakaten ["Posters"]. Yiddish. Front cover with modernistic design by avant-garde artist Louis Lozowick. pp. 79, (1). Uncut. Red and black illustrated wrappers, soiled. Folio. [Leksikon fun der nayer yidisher literatur (1981) Vol.VIII, col.177].

New York, Pinsky-Mazal Press: 1927. **\$300-500**

⚠ Louis Lozowick (1892-1973) was born in Ludvinovka, a hamlet in the Kiev district of Russia and in 1906, the fourteen-year old arrived at Ellis Island, the entry point to New York City. He was immediately struck by the "skyscrapers which later formed the subject of so many of my pictures." Lozowick spent the years 1920-1924 in Europe. In Paris, the young artist was attracted to the school of Cubists, but especially to the Machine Elements of Fernand Léger. Later in Berlin, he was accepted into the circle of Russian Constructivists and exhibited along with Lissitsky in Düsseldorf in 1922.

The design on the cover of this collection of Yiddish poems, is representative of Lozowick's early style (1919-1929) - semi-abstract, Cubist, or occasionally Futurist. See J. Flint, The Prints of Louis Lozowick: A Catalogue Raisonné (1982), pp. 12-17.

The Russian-born poet Aharon Kurz (1891-1964) writes of contemporary American life: "Union Square," "Passaic," "Fifth Avenue," and the trial of "Saco-Venzetti."

[SEE ILLUSTRATION ABOVE LEFT]

181 LURIA, MORDECHAI. Pirush Hamiloth [lexicon to the Biblical Targum of the Megiloth, Daniel and Ezra]. **FIRST EDITION.** Title within architectural arch. ff. 44. Slight marginal stains, signed by three censors on recto and verso of final leaf (objecting to the word "Edom.") Recent vellum-backed boards. 4to. [Vinograd, Cracow 68; St. Cat. Bodl. 6247].

Cracow, Isaac Prostitz: 1580. **\$1200-1800**

[SEE ILLUSTRATION ABOVE MIDDLE]

182 LURIA, SOLOMON. (The MaHaRSHa"L). Chochmath Shlomo [corrections and comments on text of the Babylonian Talmud and commentaries of Rashi and Tosafoth]. **FIRST EDITION.** Many geometric diagrams. ff. 17,(1), 61, (1), 40, 44, 23, (1),12, 27, 34, 69, (1), 39, (1), 10,13, (1), 52, 33,(1), 28, 34,19, (1), 16, 24. Slight marginal repair on title and a few leaves not affecting text. Modern calf retaining earlier cover. 4to. [Vinograd, Cracow 78; Mehlman 751; St. Cat. Bodl. 6951,1 (Ed. Rarissima)].

Cracow, Isaac Prostitz: 1582 (or 1587). **\$5000-7000**

⚠ **EXCEPTIONALLY RARE, INCLUDING EIGHT BLANK LEAVES NOT RECORDED BY VINOGRAD**

R. Solomon Luria (1510?-1574) was arguably the greatest Polish rabbi of his day - alongside his younger contemporary and relative, Moses Isserles (of whom he was highly critical). The MaHaRSHa"L is appreciated for his precise critical corrections of text, and the clarity and order he brings to the erudite presentation of his novellae.

The Chochmath Shlomo records the MaHaRSHa"L's comments as noted in the margins of his personal copy of the Talmud, wherein he critically analyzed Bomberg's text against various Talmudic manuscripts in his possession. These corrections and comments are now a part of all standard Talmudic editions, however later publishers greatly abridged and emended the Chochmath Shlomo removing the publisher's forward, introductions by the Maharsha's sons Wolf and Yechiel, approbations and other matter.

Regarding some controversy concerning the approbations to this work, see R.N.N. Rabinowitz, Mamar Al Hadfasat Ha-Talmud (pp. 62-63).

[SEE ILLUSTRATION ABOVE RIGHT]



Lot 184

183 LIDA, DAVID BEN ARYEH LEIB. Sod Hashem [laws and customs of circumcision with kabbalistic orientation]. With: Judeo-German commentary “Mikveh Israel” by Mordechai ben Aryeh Leib. Title within wreathed architectural columns. On title, Hebrew signature of former owner: “[illegible] Ansbacher.” Text in square Hebrew characters, commentary “Sharbit ha-Zahav” in Rashi script, Judeo-German commentary in waybertaytsch letters. ff. 22, (2). Title page narrow. Brownd. Modern buckram. 4to. [Vinograd, Berlin 53; Mehlman 838].

Berlin, n.p.: 1710. \$500-700

✦ The author of the commentary writes in his Introduction that due to the prevailing ignorance concerning methods of circumcision - which has caused untold injury to Jewish children - he has seen fit to add in the vernacular “charms and cures” (seguloth u-rephu’oth) to be recited by mothers for the benefit of their children.

184 LUTHER, MARTIN. Von den Jüden und Iren Lügen [“Of the Jews and Their Lies”]. **FIRST EDITION.** Text in German. Title within historiated woodcut architectural border, hand-colored in ochre. Initial letters within decorative woodcut vignettes. Broad margins. Scattered German and Latin marginalia. Pasted to back endpaper: Ecclesiastic authorization dated “5 Aug. 1910” (German). ff. (143). Title laid to size, wanting portion of decorative border. Dampstained and wormed in places, text slightly affected. Marbled endpapers. Modern marbled morocco, frayed at edges. 4to. [Adams L-2034; Rosenberger Catalogue, Judaica (HUC, 1971), p. 388, fig. III (fac. of title)].

Wittenberg, Hans Lufft: 1543. \$4000-6000

✦ German religious reformer Martin Luther grew increasingly hostile towards the Jews following their refusal to accept his new theology. In the present vituperative work, the most virulent of Luther’s anti-Semitic attacks, he subjects the Jews to a torrent of vile abuse. His practical suggestions range from forced labor to outright banishment: “First, their synagogues should be set on fire and whatever does not burn should be covered over with dirt so that no one may ever be able to see a cinder or stone of it. Secondly, their homes should likewise be broken down and destroyed. And this ought to be done for the honor of God and of Christianity in order that God may see that we are Christians and that we have not wittingly tolerated or approved of such public lying, cursing and blaspheming.”

“Throughout the subsequent centuries, Luther’s ferocious castigation of the Jews provided fuel for anti-Semites and the vicious force of that legacy was still evident in Nazi propaganda” (EJ, Vol. XI, col. 586). See also J. Trachtenberg, *The Devil and the Jews: The Medieval Conception of the Jew and its Relation to Modern Anti-Semitism* (1983).

[SEE ILLUSTRATION ABOVE LEFT]



Lot 185

185 LUZZATTO, MOSES CHAIM. (RaMCHa”L). Migdal Oz-Tumath Yesharim [a play in verse composed in honor of the wedding of Israel Benjamin Bassan]. Edited with introduction by M. Letteris. Notes by Samuel David Luzzatto. pp. 14, 2, 104. Stamp of previous owner on title. Later boards. 8vo. [Vinograd, Koenigsburg 305].

Koenigsburg, A. Rosbach: 1860. \$500-700

[SEE ILLUSTRATION MIDDLE LEFT]



Lot 186

186 MARCUS-SZALIT, RACHEL. Menshelech un Stzenes. Sixteen illustrated plates each with artist’s signature in pencil below image. Illustrations to Sholom Aleichem’s story “Motel Peysi dem Chazan’s Yingel.” Introduction by “Baal Machshoves” (Israel Isidor Elyashev), pioneering Yiddish literary critic. Unopened. Bound into recent limp boards. Folio.

Berlin, Klal Verlag: 1922. \$700-1000

✦ The artist of this charming illustrated book, Rachel Marcus-Szalit (1894-1942), was born in Lodz, Poland. After studying at the Art Academy of Munich she married the Jewish actor, Julius Szalit. Gravitating to Berlin, Marcus-Szalit became a member of the November Group - young avant-garde artists who coalesced after the November Revolution of 1918. When the Nazis rose to power, she fled to France, nonetheless she was however deported to a concentration camp where she died. See EJ, Vol. XV, col. 656. See also E. Gordon, *Iyurim Ivriyim: Ha-Sepheher ha-Ivri ha-Me’uyar li-Yeladim* (2005) p.110.

[SEE ILLUSTRATION BOTTOM LEFT]

187 MEIR IBN GABBAL. Tola'ath Ya'akov [Kabbalistic exposition to the prayers]. **FIRST EDITION.** Published by the author's son-in-law, Shne'or Falcon. ff. 80. Some browning and staining, slight worming in places repaired, some marginalia in a square hand. Later vellum. 4to. [Vinograd Const. 218, Yaari Const. 159; St. Cat. Bodl. 6303, no. 6; Mehlman 1054 (without the poem)].

Constantinople, Samuel Chakim: 1560. **\$3500-4500**

❖ **RARE FIRST EDITION WITH ADDITIONAL POEM PRINTED BEFORE THE INTRODUCTION FOUND ONLY IN A FEW COPIES** (see Hacker's corrections in Areshet Vol.V, p. 484).

Tola'ath Ya'akov is one of the earliest, systematic commentaries to the prayers and associated customs. Although the work is kabbalistic in nature, it is nonetheless noted for its clarity and flowing style. Both Isaiah Horowitz (the Shla"ח) and Chaim Joseph David Azulai (the Chid"א), frequently cite the Tola'ath Ya'akov in their own works.

[SEE ILLUSTRATION ABOVE RIGHT]



Lot 187

188 MENACHEM TZIYONI BEN MEIR OF SPEYER. Sepher Tziyoni [Kabbalistic homilies to the Pentateuch, with poems]. Second edition. Title and chapter headings with woodblock historiated initials. The final two leaves contain two lengthy poems that do not appear in later editions. Weiss republished them in his Tsefunei Tziyoni (pp. 92-4) emphasizing "the astonishing wonders hidden therein." ff.110. *Mispaginated (as usual) though complete, some staining, worming especially in the final section, previous owner's signatures and inscriptions on title.* Modern gilt calf. Sm. 4to. [Vinograd, Cremona 31; Benayahu, Cremona 27 and pp.80-3 (illustrated); not in Adams].

Cremona, Vincenzo Conti: 1560. **\$600-900**

❖ The Author writes that by a mystic combination of letters, the Ineffable Name of God can be written. However the printer states he determined not to print such, due to their intense sanctity, instead leaving the intended space blank for the reader to inscribe the symbols if he so chooses (see f.43).

Upon issue in 1559, the entire first edition of the Tziyoni was seized and destroyed by the Dominican Friars of Cremona zealously seeking to enforce Pope Paul IV's Index of that year (see Amram, The Makers of Hebrew Books in Italy (1963) pp. 310-15). Concerning the typographical variants between the first and second editions, see M. Benayahu, Ha'dephus Ha'ivri Be'Cremona (1971) pp. 79-83. For information on the author, his descendents and his kabbalistic method, see Sh. Weiss, Tsefunei Tziyoni (1985) introduction; and B. Huss, Demonology and Magic in the Writings of R. Menahem Ziyoni, in: Kabbalah, Vol. X (2004) pp. 55-72.

[SEE ILLUSTRATION BOTTOM RIGHT]



Lot 188



Lot 189

189 MENASSEH BEN ISRAEL. Nishmath Chaim [on the immortality of the Soul]. With Latin dedication by the Author to the German Emperor Ferdinand III, and abstract. **FIRST EDITION.** With Engraved Frontispiece Portrait of Menasseh ben Israel by Shalom d'Italia. ff. (8), 174, (2), (4), (8). *Old Hebrew marginal corrections on ff.155r. and 156r. Misbound but complete (ff. 92-105 bound between ff. 116 and 117). Light waterstains. Fine modern panelled calf, gilt extra. Sm. 4to. [Vinograd, Amsterdam 202; Mehlman 1211; Fuks, Amsterdam 190; Siloa Rosa 59; Rubens 1814].*

Amsterdam, Samuel Soeiro (Author's son): 1652. **\$15,000-20,000**

• **A MOST UNCOMMON COMPLETE COPY. THE FINE PORTRAIT OF MENASSEH BEN ISRAEL IS OF EXCEPTIONAL RARITY.**

Menasseh's Nishmath Chaim with its conceptions regarding the reincarnation of the Soul is of fundamental importance to Jewish theology and is the great mans magnum opus.

"The work is a sustained attempt to argue for the eternity of the soul against those who contended that such a belief could not be maintained for philosophical and Scriptural reasons. To confute the skeptics, Menasseh marshalled evidence from a wide range of sources to prove that the soul endures after bodily death. Biblical passages, classical rabbinic literature, Gentile scholarship, and kabbalistic texts are all adduced to make this case. Moreover, Menasseh adds what he considered to be the the best empirical evidence of the existence of a spirit world: contemporary ethnographic accounts (often travelers' reports from the New World) and stories of spirit possession." (Prof. Y. Chajes).

[SEE ILLUSTRATION ABOVE]

190 (MISHNAH). With commentary of Rashi and Eitz Hachaim by Jacob Chagiz. Six Volumes. Titles within ornamental border. With diagrams explaining complex concepts. Vols. I-VI. * ZERAIM: ff. (1), 8, 98. Some staining, lower left corner of title torn affecting text of approbation on verso. * MOED: ff. (1), 8, 136. Lightly browned, previous owners' signatures on title. * NASHIM: ff.120. Lightly browned, lacking title. * NEZIKIN: ff. (1),160. Lightly stained, previous owner's signature on title, stamp on final flyleaf and some other leaves. * KODSHIM: ff. (1), 150 (i.e.148). Lightly browned, small hole on f. 2, lower left corner of f.4 slightly torn affecting some letters. * TAHAROTH: ff.(1), 2, 2-5, 3-206. Previous owner's signature on title obscured, some staining. Modern calf-backed boards. 8vo. [Vinograd, Berlin 81].

Berlin, 1716-17. \$600-900

⚡ Father of the controversial Moshe Chagiz, the Author to Rashi's commentary here composed "a touchstone to create a work which is lucid, concise and intimately familiar with the entire range of pertinent scholarship." See E. Carlebach, *The Pursuit of Heresy*, p. 22.

[SEE ILLUSTRATION ABOVE RIGHT]



Lot 190

191 MONTANUS, BENEDICTUS ARIAS. *Antiquitatum Iudaicarum Libri IX.* In quis, praeter Iudaeae, Hierosolymorum, & Templi Salomonis accuratam delineationem, praecipui sacri ac profani gentis ritus describuntur ["Antiquities of the Jews, Book IX, in which Judea, Jerusalem and the Temple of Solomon are accurately delineated, especially sacred as well as profane rites are herein described."]. **FIRST EDITION** of this republication by Franciscus Raphelengius (son-in-law of Christoph Plantin) of nine texts by Arias Montanus earlier published in Volume VIII, the final volume of the famous Polyglot Bible, containing the scholarly apparatus to the Bible text, printed by Plantin in Antwerp in 1572, including the original 16 folding illustrations belonging to these texts.

On title, printer's mark of Plantin, compass in center surrounded by motto "Labore et Constantia." Printed in double columns. Incipits foliated.

14 (of 16) foldout maps of the Holy Land, Jerusalem, the Tabernacle in the Sinai Desert, First and Second Temples, the Priestly Vestments, etc., lettered "A" through "Q." Our copy wanting maps "A" and "C." A few of the maps contain Hebrew as well as Latin designations. The maps, plans and views were engraved ca. 1570-72 by Pieter Huys, Joannes Wierix, Pieter van der Heiden and others. The text of the book has scattered Latin marginalia. pp. (4), 200. Waterstained. Some underscoring in red. Peeking out of endpapers, pages of an older text. Contemporary vellum, buckled. 4to. [Ad text: Adams, M-1630; Darlow and Moule 1422 (Vol. 8); cf. Voet I, pp. 280-312 and nr. 584; Typ. Bat. 284; Breugelmanns, Leiden imprints, p. 6; IA 107.302. Ad map: Laor, *Maps of the Holy Land*, 45A, 46A, 945A].

Leiden, Ex Officina Plantiniana, Apud Franciscum Raphelengium: 1593. \$1200-1800

⚡ A re-issue of treatises from the scholarly apparatus of Volume VIII of the Antwerp Polyglot Bible, 1572 (otherwise known as Plantin's Polyglot or the Royal Polyglot) relating to the Old Testament and Jewish antiquities, together with the original illustrations and the addition of a large view of the Temple, originally printed in 1576.

The Spanish priest and orientalist Benito Arias Montanus (1527-1598), first director of the Escorial Library, was entrusted by King Philip II of Spain with the editing of the second Polyglot Bible. See EJ, Vol. III, cols. 434-435.

A comprehensive description of each of the treatises republished here accompanies the Lot.

[SEE ILLUSTRATION BOTTOM RIGHT]



Lot 191



Lot 192

192 (MONTEFIORE, SIR MOSES). Hodgkin, Thomas. Narrative of a Journey to Morocco in 1863 and 1864. **FIRST EDITION**. With frontispiece portrait of the Author, as well as several striking color lithographs of scenes from Morocco. Broad margins. *pp.* (18), iv, (2), 183, (1 blank), 24. *Trace foxed. All edges gilt. Original boards lavishly gilt in North African style. a.e.g. 4to.*

London, T. Cautley Newby: 1866. **\$1000-1500**

• Dr. Thomas Hodgkin (1798-1866) was a pioneer in preventive medicine. He is best known for the first account of a form of lymphoma and blood disease, now known as Hodgkin's disease. As personal physician to Sir Moses Montefiore for forty years, Hodgkin was the philanthropists' constant travelling companion.

This fascinating travelogue, relates to Sir Moses Montefiore's diplomatic mission to present the Sultan of Morocco with a petition designed to alleviate the travails of the Jews of Morocco. The mission accomplished, the Sultan granted a Firman guaranteeing the rights of his Jewish subjects. Hodgkin notes: "This interesting and important document assures the equal protection of the law to the Israelites of Morocco, in common with the other subjects of the Sultan, and is couched in terms strongly evincing the excellent intentions of his Sheriffian Majesty" (p. 124).

Thomas Hodgkin died on April 5, 1866, in the Holy Land, where he had accompanied Montefiore on yet another of his missions on behalf of the Jews. He was buried in a small Protestant churchyard in Jaffa where Sir Moses erected an obelisk in memory of his friend. Although this cemetery is now closed, Hodgkin's grave still remains.

Amalie Kass observes that Hodgkin's Quaker beliefs sensitized him to the plight of suffering Jews. See A. M. Kass, "Friends and Philanthropists: Montefiore and Dr. Hodgkin" in: S. and V.D. Lipman eds., *The Century of Moses Montefiore* (1985), pp. 71-103; and David Littman, "Mission to Morocco (1863-1864)," *ibid.*, pp.171-229.

[SEE ILLUSTRATION ABOVE LEFT]



Lot 193

193 **MOSES BEN MAIMON (MAIMONIDES. RaMBa"m)**. Moreh Nevuchim ["Guide to the Perplexed"]. Third edition. With commentaries by Shem-Tov, Ephodi and ibn Crescas. Title within historiated border. Printer's device on title (cf. Yaari no. 20). * With: Provencal, Moses. Biur Inyan Shenei Kavim [dissertation on the Theorem of Apollonius] following the title. These rare two leaves lacking from most copies. *ff.* (14), (2), 174. *Outer margin of title repaired with part of architectural historiated border in facsimile, some staining and marginal repair, slight marginal worming on a few leaves, marginal repair to final leaf affecting a few letters of commentary. Recent gilt tooled morocco. Folio.* [Vinograd, *Sabbionetta* 8; Haberman, *Adel-kind* 113; not in Adams].

Sabbionetta, Cornilio Adel-kind for Tobias Foa: 1553. **\$2000-3000**

• The Guide to the Perplexed, the final work of Moses Maimonides (1135-1204), was completed in 1185 or 1190. It had a troubled history, sparking centuries of Maimonidean controversies. Heavily influenced as it was by Greek - specifically Aristotelian philosophy, the work was thought by some to conflict with Judaic tradition. Tragically, and for different motivations, it was publicly burned by the Dominicans in Paris in 1232. It is said that R. Jonah Gerondi, one of those who agitated for the destruction of the text, later journeyed to Maimonides' tomb in Eretz Israel to beg forgiveness. See: C. Roth, *Jews in the Renaissance* (1959), pp. 28-29, 236, 266; D. J. Silver, *Maimonidean Criticism and the Maimonidean Controversy 1180-1240*; and EJ, Vol. III, cols. 229-31.

[SEE ILLUSTRATION BOTTOM LEFT]

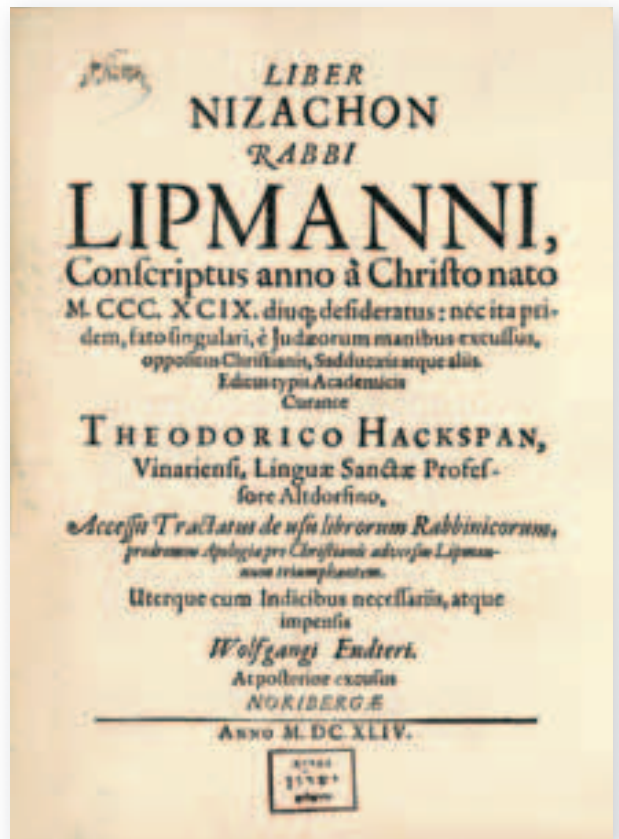
194 MUELHAUSEN, YOM-TOV LIPMANN. Sepher Nitzachon ["Book of Victory": anti-Christian polemic]. **FIRST EDITION.** Edited by Theodor Hackspan. Engraved Hebrew title with additional Latin letterpress title. Hebrew text followed by Latin translation. Includes Teshuvot Rada"k la-Notzrim [Responses of R. David Kimchi to the Christians] (pp. 196-200). pp.16, 512, 24. *Ex-library. Light staining. Later calf, rubbed. 4to. [Vinograd, Aldorf 1].*

Aldorf, W. Endter: 1644. **\$700-900**

• The intent of Muelhausen's Sepher Nitzachon, composed in 1390, was to serve as an instruction to the ordinary Jew as to how to respond if confronted by Christians seeking to prove the veracity of their religion over Judaism. Following the Biblical order, Muelhausen here refutes the Christian interpretations of the Bible and the doctrines derived from them, and in so doing, incidentally provides many exegetic insights. His method is to expose the Christian lack of understanding of Hebrew sources with their linguistic and contextual associations and to deride aspects of the Christian religion. The final two chapters notes Muelhausen's important debate with the Jewish apostate Peter (pp. 191-95) and the responses of R. David Kimchi (pp.196-200).

For the fullest, in depth treatment of Muelhausen, see Judah (Even Shmuel) Kaufman, R. Yom Tov Lipmann Muelhausen (1927); J. Rosenthal, Anti-Christian Polemics from Its Beginnings to the End of the 18th Century, Arsheth II, pp.142-146; Carmilly-Weinberger, pp.186-87; EJ XI, cols. 499-502.

[SEE ILLUSTRATION ABOVE RIGHT]



Lot 194

195 (MUSIC). RICCI, RAPHAEL IMMANUEL HAI. Hon Ashir [commentary to the Mishnah]. **FIRST EDITION.** Numerous geometrical and astronomical illustrations. **WITH RARE FINAL LEAF OF MUSICAL NOTES** for the tune the author composed to his kabbalistic poem on the verso of the penultimate leaf "Mah tov hu umah naim." This poem pertains to Shabbath, Milah and Tephillin. The notes were written by Abraham Caceres at the request of Judah of Urbino. ff.2,168, 2. *Some staining and foxing, repair on title affecting few letters of heading of approbation on verso,*

f. 1 repaired with tape. Marbled boards, rubbed. 4to. [Vinograd, Amsterdam 1383; St. Cat. Bodl. 5267, 2; Weiner, Koheleth Moshe no. 3068].

Amsterdam, Solomon Proops: 1731. **\$1000-1500**

• RARE. According to Weiner, most copies were printed without the musical notes. Furthermore, all subsequent editions of Hon Ashir appear without the final kabbalistic poem and musical accompaniment.

One of the greatest Italian rabbis of his time, Immanuel Ricci's (1688-1743) expertise ranged from Halacha and Kabbalah to poetry and music. Ricci is also the author of a host of other works including Mishnath Chasidim which provides the kavanot of the Ar"i for the prayers of the entire year. A work that has remained of fundamental authority for generations of kabbalists.

[SEE ILLUSTRATION BOTTOM RIGHT]



Lot 195

196 (MUSIC). Ne'im Zemiroth Yisrael / The Sacred Musical Compositions of the Late Israel Lazarus Mombach. Title in Hebrew and English. Musical notes with English only. Opposite title, lithograph portrait of Mombach. pp. 6, (4), 273. *Crisp, clean copy. Original gilt pictorial boards, still brilliant and unfaded. Folio.*

London, Henderson and Rait: 1881. **\$300-400**

• Israel L. (Julius) Mombach (1813-80) served as the choir-master of the Great and New Synagogues of London. Mombach was born in Pfungstadt, Germany, where his father served as Chazan. (See Introduction). Included in this collection is the Choral Wedding Service sung at the marriage of Baron Ferdinand de Rothschild to his bride Evelina on June 7th, 1865.



Lot 200

197 (MUSIC). A(lberto) Hemi. Coplas Sefardies - (Chansons Judéo-espagnoles). Parts I-V). Photographic frontispieces. All volumes except for vol. III are dedicated and signed by the author, vol. V also with ex-libris of the author. Complete with text and musical notations. In Spanish and transliterated Judeo-Spanish. *Original wrappers in original glassine jacket with lettering (each vol. in a diff. color) to front wrapper. Sm.fo lo.* [Sendry, *Bibliography of Jewish Music* no. 8675].

Florence, 1932 and 1937. **\$600-900**

• Issued by the Edition Orientale de Musique of Alexandria Egypt, these rare booklets focus on the Ladino musical compositions of the Jews of Rhodes in particular and the communities along the shores of the Adriatic, Ionian and Aegean Seas in general.

“The unusual interest in this collection of Spanish and mainly Judeo-Spanish (Ladino) folk songs lies in its importance as a historic and folkloristic document as well as in its artistic value, literal and musical, of the songs it contains. The songs of the first two volumes were collected at the island of Rhodes, the songs of the other three in Salonika. Judging by the musicianship revealed in the harmonic settings and by the evident care with which A. Hemi has collected and arranged the songs, we can easily accept them as faithful transcriptions, but how close to the fifteenth-century original these modern versions are we cannot ascertain, because there are no known records, manuscript or printed, of them.” *Hispanic Review*, Vol. 6, No. 2 (Apr., 1938) pp. 166-168.

198 PERACHYAH, AARON. Perach Match Aharon [responsa]. **FIRST EDITION.** Two parts in one volume. Two titles within historiated woodcut architectural borders. ff. (3), 249; (3), 168). *Some staining, margin of final leaf slightly frayed. Ex-library. Later boards. Folio.* [Vinograd, *Amsterdam 760*; Fuks, *Amsterdam 576*].

Amsterdam, Moses Mendes Coutinho: 1703. **\$400-600**

• An important halachic decisor among his native Salonikan rabbis, the responsa of Aaron Perachyah (1627?-1697), reflect the 17th-century condition of Turkish Jewry in general, and Salonika in particular. See EJ, Vol. XIII, col. 271.



Lot 201

199 (PARODY). Mas-nak, Dr. Hagadah MiPurim ad Pesach V'Echad le-April bi-khelal [Parodical Hagadah: From Purim to Passover including April Fool's Day]. **FIRST EDITION.** ff. 8. *E-library. Trace foxed. Later wrappers. 8vo.*

Jerusalem, Dfus ha-Po'alim: 1924. **\$100-150**

• This work of parody takes a jab at the entire spectrum of contemporary society in Eretz Israel, whether it be the Zionists of the left such as Ben-Gurion, the Zionists of the right such as Jabotinsky, or such anti-Zionists as Prof. de Haan.

200 PERETZ BEN ISAAC HAKOHEN. (Gerondi, sic.) - (Attributed to). Ma'arechet Ha'elo-huth [Kabbalah]. With commentary by the Italian mystic Judah Chayat. **FIRST EDITION.** Printer's device on title (Yaari, *Printer's Marks*, no. 20). ff. (6), 286. *First few leaves slightly trimmed touching header of introduction, some stains, few leaves supplied from another copy, slight marginal worming toward end not affecting text, marginalia in Italian hands, stamp of former owner on f. 125. Modern calf-backed boards. 4to.* [Vinograd, *Ferrara 49* (mispaginated); Adams 668 (lacks introduction)].

Ferrara, Abraham ibn Usque: 1557. **\$2000-3000**

• One of the most significant works on the Kabbalah due to its systematic treatment of all relevant themes in earlier literature. Its contribution to speculative mystic theory in pre-Zoharite Kabbalistic literature, is the increased symbolism of the Sephiroth. The author quotes a multitude of names by which each Sephirah is known, each signifying a differing function. He also develops the “Adam Kadmon” theory, whereby the likeness of the order of the Divine Powers of the Sephiroth to the human body is explored.

Judah Chayat's introduction contains a fascinating autobiographical account of the expulsion of Jews from Portugal, describing his own trials and tribulations including capture by pirates. He also describes his suffering at the hands of the Arabs while in the Barbary States. His wife died of hunger while he himself toiled for a “thin slice of bread not fit for a dog.” He eventually reached Mantua, where he composed this work with the encouragement of Joseph Yaavetz.

[SEE ILLUSTRATION ABOVE LEFT]

201 (POLAND). A collection of ca. 24 printed broadsides, manuscript material, newspaper clippings etc. pertaining to various cities in Poland. Including: An official document from Tischwitz in Polish and Hebrew concerning a loan. 1706. * Drawing of a school-classroom. * Several announcements issued in Vilna in Yiddish, German, Polish and Lithuanian by the German occupiers concerning various political and economic issues. (World War I-era). Etc. From the collection of Leyzer Ran.

18th-20th centuries. **\$600-900**

[SEE ILLUSTRATION TOP RIGHT FACING PAGE]



202 RABAN, ZE'EV. Three books each profusely illustrated by Raban:

Aleph-Bet. Berlin: S.D. Saltzmann, 1923. * Chageinu - Our Holidays New York: Miller-Lynn Publishing Co., 1928. * Shir Hashirim - The Song of Songs. Jerusalem, 1930. Original bindings.

\$600-900

[SEE ILLUSTRATION ABOVE RIGHT]

203 RABAN, ZE'EV. Chad Gadya ["One Kid"]. Ten hand-colored illustrated pages. Free-verse Hebrew rendition of the Aramaic ditty sung at the conclusion of the Passover Seder. Musical notes at end, followed by publisher's ad. pp.12. *Fine condition. Original color-pictorial wrappers. 12mo.*

Jerusalem, B'nei Bezalel: 1926. **\$2000-3000**

• Perhaps the finest of Raban's illustrated works. Uncommonly rare.

[SEE ILLUSTRATION MIDDLE RIGHT]



Lot 202

Lot 203

204 RECANATI, MENACHEM. Piskei Halachoth [Rabbinic law]. **FIRST EDITION.** First word within floriated surround. Several offending passages on f. 22v. (regarding Gentile wine) struck by Church censor. Wide-margins. ff. (12), 62. *Previous owners' signatures, stamps and marks on front fly leaf and title-page in Italian and Ashkenazic hands, including Aaron Deutsch. Some stains, small tear on left upper corner of title, signatures of censors on final leaf. Contemporary blind-tooled calf. Sm. 4to. [Vinograd, Bologna 12; Mehlman 787; not in Adams].*

Bologna, The (Silk) Partners: 1538. **\$2000-3000**

• The author was one of the foremost Italian Kabbalists and Halachic authorities of the 13th-century. For a full appreciation of his importance, see M. Idel, R. Menahem Recanati, Hamekubal (1998) pp. 79-80 quoting Prof. Y. Ta-Shema concerning otherwise unknown scholars cited by Recanti

Later editions of the Piskei Halachoth have been heavily censored, indeed lacking entire chapters. See Y. Lipschitz, Piskei Hilchot Recanti in: Moriah, Vol. VIII nos.6-7 (1979) pp. 2-9, who compares all editions and notes that the most relied upon text is in fact based upon later incomplete editions and not on this first edition of 1538. The majority of the censored material pertains to Gentiles, or to Jews who have converted to Christianity.

[SEE ILLUSTRATION BOTTOM RIGHT]



Lot 204

205 REGGIO, ISAAC SAMUEL. Ma'amar ha-Tiglachath [on the prohibition of shaving the beard during the intermediate days of a festival] pp. 54. (Vinograd, Vienna 765). Vienna, Anton Schmid, 1835. * Bound with: Rabinowitz, Moshe Yehudah. Mispeid Gadol Ve-Kaveid [eulogy on R. Israel Salanter]. Warsaw, N. Schriftgossner. 1883. Two works bund in one volume. *Second work leaves browned and brittle. Recent boards, chipped. 8vo.*

\$200-300

• Isaac Samuel Reggio (YaSHa"R) (1784-1855), founder of the Collegio Rabbinico Italiano at Padua, has been regarded as the Moses Mendelssohn of Italian Jewry. His iconoclastic and anti-traditionalist views assured him adversaries from among the Orthodox rabbinate. This particular tract, which boldly permits shaving on Chol ha-Mo'ed was refuted both by Jacob Ezekiel Halevi (Tisporeth Lulyanith, Berlin, 1839) and by Reggio's own father Abraham Vita Reggio (Tiglachath ha-Ma'amar, Livorno, 1844). Reggio proposes that those men who shave on a daily basis be allowed to shave on the intermediate days of a festival. Today, this leniency is attributed to R. Ezekiel Landau of Prague (responsa Noda B'Yehudah) and to R. Moses Feinstein of New York (responsa Igroth Moshe).



Lot 206

206 (RYBACK, ISAACHAR BAER). An archive relating to the life of the artist Issachar Ber Ryback and his wife Sonia.

Most significantly the collection includes: Ryback's photographs of scenes of Jewish life in the Kolkhozes (collective farm settlements) from the year 1925. (Total of c. 108 photographs). **THESE HISTORICALLY IMPORTANT PHOTOGRAPHS HAVE NEVER BEEN PUBLISHED.** The impact of this visit to the Ukraine and the scenes Ryback encountered there was evidenced the following year when Ryback published his work *Oyf di Yiddisher Feld fun Ukraina / On the Jewish Fields of the Ukraine* (Paris, 1926).

* Personal effects and memorabilia of the artist, including photographs of Ryback, and press clippings of Ryback's exhibits in Brussels, The Hague, Paris, Rotterdam.

* Photographs of Ryback's wife Sonia, her correspondence, her Polish passport issued in Vilna in 1921, and her Russian passport issued in Berlin in 1923 (both issued in the name of "Sophia Katzenelson"), and finally, her "Kethubah" or marriage contract, 22 Marcheshvan, 1924. Charlottenburg, Berlin.

* Two drawings clearly by Ryback (though unsigned). Etc.

\$5000-7000

• Issachar Ber Ryback (1897-1935) was born in Yelizavetgrad, Ukraine. He attended the Art Academy in Kiev from 1911-16. During this time, he participated with S. An-ski in an expedition financed by the Jewish Historical and Ethnographic Society that visited various Ukrainian shtetls, copying tombstones, photographing ancient synagogues and noting other Jewish artifacts of historical significance. Ryback was an important contributor to the Kiev art scene until 1921 when he moved to Berlin to participate in the Berlin Secession exhibit. Ryback spent the year of 1925 in the Soviet Union, travelling and sketching. In 1926 he settled in Paris, dying there on the eve of an important retrospective exhibition of his work organized by Wildenstein.

Ryback - along with Lissitsky, Altman, Aronson and Chagall - participated in the Russian-Jewish modernist movement that sought to revitalize Jewish art during a period which saw the cultural efflorescence of Yiddish literature, music, theater, and art.

See H. Kazovsky, *The Artists of the Kultur Lige* (Moscow, 2003) pp. 230-48; R. Apter-Gabriel, *Tradition and Revolution: The Jewish Renaissance in Russian Avant-Garde Art 1912-1928* (IM Catalogue, 1987), p. 243.

[SEE ILLUSTRATION ABOVE]

207 SCHIFF, MEIR. Chidushei Halachoth Mahara"m Schiff [with super-commentary by R. Mordechai Mardush of Poryck and his own novellae at the end of part II]. **FIRST EDITION OF THE COMMENTARY.** Two parts. Scattered marginal notes in a contemporary hand (possibly the hand of the Author). ff. 3, 59, 94, 1, 23, 24. *Previous owners' signatures on title, some staining, slight marginal worming not affecting text. Later boards. Large folio. [Vinograd Poryck 26; Yaari, Hadefus BePoryck no. 23].*

Poryck, Shlomo b. Chanina: 1810. **\$500-700**

⚡ This super-commentary to the Mahra"m Schiff is now included in all standard editions of the Talmud, however only the final two leaves of the 17 additional leaves of novellae by R. Mordechai Mardush have been republished. The author was associated with the disciples of the Maggid of Mezhrich and the hascamoth include such luminaries as R. Levi Yitzchak of Berditchev, R. Israel the Maggid of Kozhnitz and R. Abraham Chaim of Zlotchov. The author relates that the merit of the Mahara"m Schiff saved him from a fire which broke out in Poryck in which all his possessions were destroyed save for the manuscript to this work.

[SEE ILLUSTRATION ABOVE RIGHT]

208 SELNIK, BENJAMIN AARON. Masath Binyamin [responsa]. ff. 92. *Some staining. Later boards. 4to. [Vinograd, Sudyolkow 188].*

Sudyolkow, 1833. **\$100-150**

209 (SEPHARDICA). Herculano, H. Da Origem e Estabelecimento da Inquisicao em Portugal. Portuguese. Three volumes. Signature of former owner on front fly leaves. Vol. I: pp. 15, 286, (3), (1 blank). Vol. II: pp. (1), (1 blank), 343, (1 blank), (3), (1 blank). Vol. III: pp. 333, (1 blank), (3), (1 blank), (1), (1 blank). pp.187-188 slightly torn (text retained). Trace foxed. Uniform tree-calf, spine gilt extra. 8vo.

Lisbon, Imprensa Nacional: 1854. **\$400-600**

⚡ "Of the Origin and Establishment of the Inquisition in Portugal."

[SEE ILLUSTRATION MIDDLE RIGHT]

210 (SEPHARDICA). Group of nineteen monographs of Balkan Jewry by historian Abraham Galante (1873-1961), all inscribed by the Author, including: Esther Kyra (1926); Les Pacradounis ou Une Secte Arméno-Juive (1933); Histoire des Juifs de Rhodes, Chio, Cos, etc. (1935); Marrane Iraniens (1935); Don Salomon Aben Yaéche, Duc de Mételin (1936); Les Juifs de Constantinople sous Byzance (1940); Les Juifs sous la domination des Turcs Seldjoukides (1941); Histoire des Juifs d'Istanbul (Vol. I 1941; Vol. II 1942), etc. *Original printed wrappers. Sm. 4to.*

Constantinople / Istanbul, v.p.: 1913-1949. **\$600-800**

⚡ Abraham Galante, born in Bodrum, Turkey, was active in the Young Turks movement that deposed Sultan Abd al-Hamid II. He was a delegate to the first Turkish National Assembly after World War I and served as a member of the Parliament which met in 1943. Following the Revolution, Galante was appointed Professor of Semitic languages at the University of Istanbul in 1914. Later he served as Professor of the History of the Ancient Orient. His principal field of research was the Jewish history of the former Ottoman Empire. See EJ, Vol. VII, col. 258.

211 SEPHER HAYASHAR. (Attributed to Rabbeinu Tam). ff. 27,(1). *Some staining, repair to lower margins, signature of previous owner on title (Leib Shidlovitz). Recent vellum backed boards. 4to. [Vinograd, Cracow 103].*

Cracow, Isaac Prostitz: 1586. **\$500-700**

⚡ Sepher HaYashar, probably written in the 13th-century, was one of the most popular ethical works of the Middle Ages. It has often been erroneously ascribed to the Tosaphist Jacob (Rabbeinu) Tam, since he authored a Halachic work with the same title. Others have attributed Sepher HaYashar to R. Jonah Gerondi, or to Zecharia HaYevani. The style and language conformed to the contemporary philosophies of the time with references to Aristotelian terms and concepts, yet some of the main ideas conflicted with conventional philosophy to the extent that scholars have also attributed the authorship to a kabbalist who wished not to reveal the full scope of his mystical beliefs. Others find similarities between the work and the ethical concepts of the Aschkenazic Hasidic movement which peaked in the 13th-century. As of yet, no critical edition of this work has been published and until the correct text is ascertained, the questions regarding it's authorship and underlying philosophical thought are still in doubt. See EJ, Vol. XIV col. 1099. For a full discussion of the sturcture and contents of Sepher HaYashar, see M. Waxman, Vol. II, pp. 276-8.

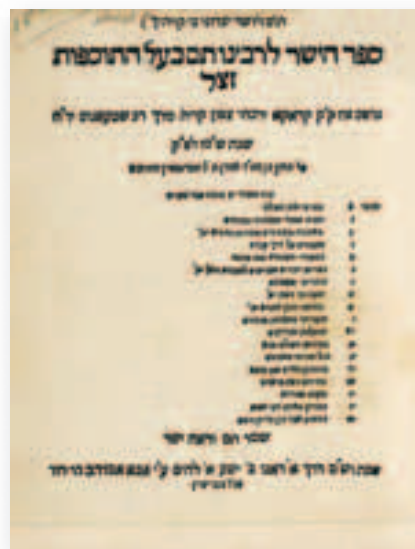
[SEE ILLUSTRATION BOTTOM RIGHT]



Lot 207



Lot 209



Lot 211



Lot 212



Lot 213



Lot 216

212 SFORNO, OBADIAH. Ohr Amim ["Light of the Nations": philosophy, opposing Aristotelianism]. **FIRST EDITION.** Initial word within decorative frame. A wide-margined copy. ff. 64. *Owner's signature in a Italian hand on title, bottom margin of title expertly repaired, some staining in places. Later vellum boards. Sm. 4to. [Vinograd, Bologna 8; Mehlman 1219].*

Bologna, The Company of Silk Weavers: 1537. **\$3000-4000**

• Obadiah Sforno of Bologna (known in Latin as Salvadeus), (ca. 1470-ca. 1550), was a physician by profession. Primarily known for his commentaries on the Torah and other parts of the Bible, he wrote this volume to refute the views of Aristotle which he held to be in contradiction with many of the major principles of Judaism. Sforno employs some of Aristotle's own principles to refute his ideas. He also quotes abundantly from the the Arab philosophers Ibn Rushd (Averroes) and al-Ghazali. A Latin translation of the work appeared under the title Lumen Gentium (Bologna, 1548). See EJ, Vol. XIV, cols. 1209-1210. For an analysis of the book and its content, see R. Bonfil, Eshel, Beer Sheva, Vol. I, pp. 208-211

The first of only nine books printed by the Jewish Silk Weaver's Guild of Bologna. See Amram, The Makers of Hebrew Books in Italy, pp. 232-35.

[SEE ILLUSTRATION ABOVE LEFT]

213 SHAKESPEARE, WILLIAM. Macbeth. Translated into Hebrew by Isaac Barb from the German version of Friedrich von Schiller. **FIRST HEBREW EDITION** of Macbeth. Square Hebrew characters vocalized. pp. 123, (1). *Light wear. Printed wrappers, rebacked. Sm. 4to. [See EJ, Vol. XIV, col. 1263].*

Drohobycz [Galicia], Zupnik & Knoller: 1883. **\$1500-2000**

• **FIRST HEBREW EDITION OF MACBETH**

In his learned Word to the Reader, Alexander Halevi Langbank of Jaroslav, Galicia, provides interesting historical backdrop to this enterprise, explaining that as there did not exist in Hebrew a dramatic tradition as in other languages, understandably, the first modern Hebrew plays were perforce translations from other literatures.

[SEE ILLUSTRATION ABOVE MIDDLE]

214 (SHECHITAH). Gutachten über das jüdisch-rituelle Schlachtverfahren ("Schächten"). German. pp. 16, 122. *Browned and brittle, stamp on title. Modern boards, retaining portion of printed upper cover. Folio.*

Berlin, H. Itzkowski: 1894. **\$300-500**

• A collection of opinions by experts in the fields of physiology and veterinary medicine from Germany, Austria-Hungary, Holland, England, Denmark, Switzerland, Italy and France. It is their consensus that Jewish ritual slaughter should not be considered cruelty to animals. The book was issued by The Committee to Defend against Anti-Semitic Attacks as an attempt to repeal the recent spate of anti-Shechitah legislation in Saxony (1892), Switzerland (1893), and Prussia (1893).

215 SHLONSKY, ABRAHAM. Hebrew translation of Alexander Pushkin's poem Eugene Onegin. With illustrations by N. Kuzmin. pp. 142, (2). *Trace foxed. Original linen boards. Folio. [See EJ, Vol. XIV, col. 1425].*

Tel Aviv, Ha-Aretz: 1937. **\$300-500**

216 SOLOMON IBN ADRET. (RaSHB"A). Shailoth Uteshuvot [responsa]. Second edition. Present with indices (missing from most copies) and scarce additional title. A wide-margined copy. ff. (16), 216. *Previous owners' signatures in Italian hand on first leaf of index, marginal repair on title, scattered marginalia, signed by censors on final leaf dated 1687, stained in places, otherwise an attractive copy. Modern half calf boards. Folio. [Vinograd, Bologna 14; Mehlman 693 (incomplete); Adams S-1407].*

Bologna, The Company of Silk-Weavers: 1539. **\$2000-3000**

• The author was the foremost Spanish rabbi of the late 13th-14th century whose works are studied in all Torah Academies to this day. As a respondent, the RaSHB"A answers inquiries directly, without unnecessary lengthy scholastic discussion. The number of his responsa, including this pseudo-Nachmanides collection, reaches well over three thousand, with inquiries addressed from all parts of the world, and touching upon all phases of law - religious, family and civil, as well as theological concerns. See M. Waxman, History of Jewish Literature (1933), Vol. II, pp.165-167.

[SEE ILLUSTRATION ABOVE RIGHT]

217 SOLOMON IBN ADRET. (RaSHB”A). Shailoth Uteshuvot [responsa]. Initial letters of title historiated. Printer’s device on title (Yaari, Printer’s Marks no. 16). ff. 192. *Title and first twenty leaves supplied from another copy, stained in places, scattered marginalia, previous owners’ signatures and inscriptions on title, marginal repair on title and first few leaves with portions supplied in facsimile. Modern gilt calf. Folio. [Vinograd, Venice 255; Haberman, Adelkind 30; Mehlman 694].*

Venice, Justinian-Adelkind: 1545-46. **\$400-600**

218 SOLOMON IBN ADRET. (RaSHB”A). Chidushei Gittin [novellae to Talmud Tractate]. **FIRST EDITION.** Wide-margined copy. ff. 133. *Slight marginal staining, slight worming in places. Modern calf, gilt. 4to. [Vinograd, Venice 76; Habermann, Bomberg 78].*

Venice, Daniel Bomberg: 1523. **\$3000-5000**

• R. Solomon ibn Adret (c.1235-c.1310) of Barcelona, Catalonia, was a disciple of the cousins R. Jonah and R. Moses Nachmanides of Gerona. After the departure of Nachmanides for the Land of Israel in the year 1267, Adret became the undisputed leader and spokesman of Spanish Jewry. His novellae, to Tractates Berachoth, Gitin and Chulin, along with the novellae to Bava Bathra by his teacher Nachmanides, remained the only “chidushim” from the School of Nachmanides to be published for almost two centuries.

[SEE ILLUSTRATION BOTTOM LEFT]

219 SOLOMON IBN ADRET. (RaSHB”A). Chidushei Berachoth [novellae to Talmud Tractate]. **FIRST EDITION.** Wide-margined copy. The R. Samuel Freund Copy with his extensive marginal notes. Learned rabbinic marginalia in various early and later hands. ff. 47. *Censor’s signature on final leaf, slight staining, marginal worming on final leaves repaired. Modern boards. 4to. [Vinograd, Venice 75; Habermann, Bomberg 77].*

Venice, Daniel Bomberg: 1523. **\$3000-5000**

• Although not signed, the extensive notes are in the same hand as those in Tractate Chulin (see next lot). Although many of the notes in the earlier hand are faded, a clear version is readable on ff. 25b-26a.

[SEE ILLUSTRATION BOTTOM MIDDLE]

220 SOLOMON IBN ADRET. (RaSHB”A). Chidushei Chulin [novellae to Talmud Tractate]. **FIRST EDITION.** Wide-margined copy. The R. Samuel Freund Copy with his signature and extensive marginal notes. Learned rabbinic marginalia in various early and later hands. The extensive notes by Freund are written in a clear Ashkenazic hand in dark brown ink. Most of the earlier marginal notes are faded whereupon Freund wrote over them. ff. 134. *The front flyleaf contains an inscription stating the volume was bought from R. Nachum Trebitsch. Slight staining, marginal worming on a few leaves. Modern boards. 4to. [Vinograd, Venice 77; Habermann, Bomberg 79].*

Venice, Daniel Bomberg: 1523. **\$3000-5000**

• R. Samuel Freund (1794-1881) Rosh Beth Din of Prague, author of six volumes of commentaries on Mishnah and other works, was a disciple of R. Baruch Frankel-Teomim of Leipnik and R. Bezalel Ranschburg of Prague.

Also a native of Prague, R. Nachum Trebitsch (1779-1842) served as “Oberlandesrabbiner” (Chief Rabbi) of Nikolsburg, Moravia, following the death of R. Mordecai Banet in 1829. Five years following Trebitsch’s own death in 1842, his position was filled by a young Rabbi Samson Raphael Hirsch. Trebitsch’s work “Kovetz,” enjoyed wide popularity, becoming a standard commentary to Maimonides’ Mishnah Torah.

[SEE ILLUSTRATION BOTTOM RIGHT]

221 (SPORTS). Official Basketball Program: Israel v. Yeshiva University. “Historic Occasion for a Young Nation.” Illustrated including profiles and photographic illustrations of both the Israeli Olympic and Yeshiva U. basketball players. *Original pictorial wrappers. 4to.*

Madison Square Garden, February 3rd: 1957. **\$200-300**

222 (TALMUD, BABYLONIAN). Berachoth. With Rashi’s commentary only (as published). An edition prepared for children of the Talmud Torah. Printed without title. Only first six chapters published with different pagination than the standard editions. ff. 83 (of 101). *Ex-library. Marginal repair on some leaves affecting text in a few places, marginalia in childish hands. Modern boards. 4to. [Vinograd, Salonika 765; Mehlman Genuzoth p. 66, no. 30, Ginzei Yisrael 164 (incomplete)].*

Salonika, n.p.: 1841. **\$400-600**



Lot 218



Lot 219



Lot 220



Lot 223

223 (TALMUD, JERUSALEM). Talmud Yerushalmi. Second edition, First Edition with a Commentary. Four parts in four volumes. Three divisional titles. Printed in two columns with commentary occupying third column in rabbinic characters. Titles within architectural arch. ff. 65, 83, 66, 51. *Previous owners signatures on title and verso of final flyleaf in Ashkenazic hands including R. Shimshon ben R.Yissacher-Ber (Av Beth Din and Reish Mesivta of Schwerin) and Moshe, Dayan of Mezhrich. Marginal repair on title and some other leaves, lower edge of left corner of decoration and a few words of commentary in facsimile, marginal notes in a 17-18th century Ashkenazic hand, some staining and slight worming (mostly repaired). Modern marbled boards. Folio. [Vinograd, Cracow 289].*

Cracow, (Isaac Prostitz) : (1609). **\$4000-6000**

• Prof. Saul Lieberman has identified David Darshan as the author of the Perush Katzar to this edition, citing his name in the commentary to Tractate Nazir. R. David Darshan, born in Cracow c.1527, author of Shir Ha'Ma'aloth Le'David (Cracow, 1571) and Kethav Hithatzluth Le'Darshanim (Lublin, 1574), was a prominent disciple of Moses Isserles (the ReM^aA), Solomon Luria (the MaHaRSHa["]L), Isaac b. Bezalel, the brother of the MaHaRa["]L of Prague, and others. For a full biography and translation of his works, see H. R. Perelmuter, Shir Ha'Ma'aloth Le'David (1984); and S. Lieberman, Ha'Yerushalmi Ki'Peshuto (1935), introduction. "This second edition of the Jerusalem Talmud became the standard for subsequent printings of the Yerushalmi." See Yeshiva University Museum Catalogue, Printing the Talmud (2005) number 34.

[SEE ILLUSTRATION ABOVE LEFT]



Lot 226

224 (TALMUD, JERUSALEM. Pseudo). Friedlaender, Solomon Judah. Masechta Zevachim / Eirichin min Talmud Yerushalmi. * AND: Masechta Chulin / Bechoroth min Talmud Yerushalmi. Both with the commentary Cheshek Shlomo. Together, two works in one volume. Divisional titles. Frontispiece illustration of the "manuscript" in first part. *A few leaves lightly browned. Modern half calf marbled boards. Folio.*

Szinervaralja, Y. Vider: 1907-1909. **\$200-300**

• A literary forger and sometime scholar, this was Friedlaender's most audacious publication based on the fictitious discovery of a 13th century Spanish manuscript.

225 (TALMUD). El Konei Ha-Shas. Printed broadside on yellow tinted paper, along with new title-page to Tractate Yevamoth. *Frayed along creases. Large folio.*

Vilna, Widow and Brothers Romm: 1883. **\$300-500**

• Announcement by the publisher of the famed Vilna Shas announcing supplementary additions, hence a new title-page for Masechta Yevamoth. The Vilna edition of 1880-86 was the final Romm edition, from whose matrices the publishing house produced all subsequent printings until 1939. See N.N. Rabinowicz, Ma'amar al hadpasath ha-Talmud (1952) p. 157.

226 TRANI, MOSES DI. (The Elder). Kiryath Sepher [commentaries and novellae to Maimonides' Mishnah Torah]. **FIRST EDITION.** Printer's device on title (Yaari no.18). ff. 253, 3. *Dampstained, gently damp-wrinkled, title remargined slightly affecting a few words of publisher's introduction on verso, marginal repairs to first and last few leaves. Recent morocco. Folio. [Vinograd, Venice 427; Mehlman 723; Adams T-900].*

Venice, Alvise Bragadin: 1551. **\$3000-4000**

• **WITH THREE RARE ADDITIONAL LEAVES LACKING IN MOST ALL COPIES.** The publishers state they received these additional comments and corrections after the work been printed. On the importance of these additional leaves, see the article by David Metzger, Moriah, vol. VIII, no. 8-9, (1979), p. 14.

Of Spanish origin, the author was born in Salonika. In young adulthood he proceeded to Safed where he studied under R. Jacob Berab who gave him ordination amidst the effort to re-introduce the Semichah.

[SEE ILLUSTRATION BOTTOM LEFT]

227 (TEN LOST TRIBES). Crawford, Charles. An Essay on the Propagation of the Gospel; In which There are Numerous Facts and Arguments Adduced to Prove that Many of the Indians in America are Descended from the Ten Tribes. Second Edition. pp. 154, (1). [Singerman 0136]. Philadelphia, 1801.

* Boudinot, Elias. A Star in the West; or, A Humble Attempt to Discover the Long Lost Ten Tribes of Israel, Preparatory to Their Return to Their Beloved City, Jerusalem. pp. (4), 312. [Singerman 0252]. Trenton, 1816.

* Simon, Barbara Anne. The Hope of Israel; Presumptive Evidence that the Aborigines of the Western Hemisphere are Descended from the Ten Missing Tribes of Israel. pp. 8, 328. Uncut. [Roth B17, 9]. London, 1829.

* Grant, Asahel. The Nestorians; or, The Lost Tribes. Containing Evidence of Their Identity, An Account of Their Manners, Customs, and Ceremonies, Together with Sketches of Travel in Ancient Assyria, Armenia, Media, and Mesopotamia, and Illustrations of Scripture Prophecy. Fold-out map. pp. 385, (1), 10 (ads) [Singerman 0740]. New York, 1841.

* Edrehi, Moses. An Historical Account of the Ten Tribes Settled Beyond the River Sambatyon in the East. Frontispiece portrait of the Author. pp. 290, (39). [Singerman 1277]. Philadelphia, 1853. Together five volumes. *Variouly worn. Variouly bound. v.s.*

\$1200-1800

✦ The 19th-century saw a renewed interest in the Ten Lost Tribes of Israel, exiled from Northern Israel by the Assyrians in the year 722 b.c.e. In Jewish circles, the renewed interest was tied specifically to the hope of restoring the Great Sanhedrin. According to Jewish law, there is required an uninterrupted chain of ordination (*semicha*) reaching back to Moses, in order to properly convene a Sanhedrin. Christian fascination with the subject did not lag far behind. The fundamentalist belief that the return of the Jews to the Land of Israel is necessary for the Second Coming, militated for the discovery of these far-flung remnants of the Jewish People. As a result, there was hardly an exotic people on the face of the earth - whether it be the Native Americans, the Nestorians of Mesopotamia, or the Japanese - for which the claim "Lost Tribe of Israel" was not touted. See EJ, Vol. XV, cols. 1003-6; Vol. IX, col. 1060; Vol. VI, cols. 380-81.

228 (VILNA). RAN, LEYZER. Jerusalem of Lithuania. Illustrated and Documented. Complete in three volumes, with folding map laid in. Exhaustive study in four languages with a profusion of illustrations. Text in English, Hebrew, Yiddish and Russian. *Original pictorial cloth and wrappers. Folio.*

New York, 1974. **\$200-300**

229 TREVES, NAPHTALI HERTZ. Naphtulei Elo-him Niphtalti [Kabbalistic super-commentary to Bachaya b. Asher's commentary to the Pentateuch]. Second edition. Printer's mark of Abraham Usque (aka Duarte Pinel): armillary sphere, anchor, and verse from Psalms on final leaf. ff. 39, (1), (lacking the 14 leaf addendum "Simanim", index to the commentary). *Some staining, corners of leaves expertly repaired affecting a few words. Modern morocco. 4to. [Vinograd, Ferrara 43; Mehlman 653].*

Ferrara, Abraham ibn Usque: 1555. **\$1500-2500**

✦ RARE. For an excellent study on the Kabbalistic sources of R. Bachaya, see E. Gottlieb, *Mekorotav shel R. Bachaya... Be'kitvei R. Yoseph Gikatilla* in: Bar Ilan University Annual Vol. I (1969), pp. 306-26; and Yitzchak Sagi Nahor, *Mekorot R. Bachaya Be'kitvei Ha'mekubalim* in: Bar Ilan University Annual, Samuel Bialoblocki Memorial Volume (1964) pp.215-50.

[SEE ILLUSTRATION TOP RIGHT]



Lot 229



Lot 230

230 WAGENSEIL, JOHANN CHRISTOPH. De Judæis Circularis Disputatio. **FIRST EDITION.** pp. 8. *Lightly browned. Modern wrappers. 8vo. [JE, Vol. XII, p. 455].*

Altdorf, Jodocus Wilhelmus Kohlesius: 1705. **\$800-1000**

✦ The idee-fixe of this German Christian Hebraist was that Jews engage in blasphemy of Christianity (par. vi). Wagenseil (1633-1705) devoted his literary career to gathering material that would substantiate this claim, namely anti-Christian works such as Toldoth Yeshu, which he incorporated in his magnum opus, *Tela Ignea Satana*, published in Altdorf, 1681. This theme also comes across in this scarce brief tract, wherein Wagenseil is exercised by the supposed pernicious influence Jews have over Christians. He sounds the alarm against Jews tutoring Christian pupils (par. viii), Jews and Christians intermarrying (par. xiii). He especially cautions Christian women from having sexual relations with Jewish men, whom he suspects of sadistic torture, citing an incident involving a Jewish man and a Christian woman in Prague in 1530 (par. xix). See JE, Vol. XII, p. 455.

[SEE ILLUSTRATION ABOVE]



Lot 231

231 YACHYAH, JOSEPH. Torah Ohr. **FIRST EDITION.** Opening word within ornamental woodcut border. Pictographic introductory poem in the form of the Temple Candelabra on verso of title. Wide margins. ff. 36. *Some stains, signed by censor on verso of final leaf. Modern vellum-backed boards. Sm. 4to. [Vinograd, Bologna 13; Mehlman 1202; not in Adams].*

Bologna, The Company of Silk-Weavers: 1538. **\$1500-2500**

• Divided into 78 chapters, Torah Ohr deals with Jewish dogma and theology as well as eschatology. The introduction contains interesting biographical information regarding dramatic experiences in the lives of ibn Yachyah's parents. His father, Gedaliya and mother Deena, fled Portugal to Pisa in 1495, but were imprisoned by the French invaders soon after their arrival. For her safety, Deena was obliged to disguise herself as a man. When her true identity was discovered by her jailors, she escaped assaillment by jumping from a high roof. She survived, and soon after gave birth to the author. The family finally found safety settling in the city of Imola, Province of Bologna.

[SEE ILLUSTRATION LEFT]

232 WEIL, JACOB. (MaHaR"Y Weil). Shailoth Uteshuvoth [responsa]. With glosses and laws by R. Menachem of Mirzburg. Second edition. Opening words within elaborate frame. ff. 115. *Stained and wormed, affecting text, scattered marginalia in various Sephardic hands, previous owner's stamps on title. Later boards, detached. Sm.4to. [Vinograd, Venice 379; Habermann, Adelkind 56; not in Adams].*

Venice, Cornelius Adelkind for Daniel Bomberg: 1549. **\$300-500**

• One of the last books printed by the Press of Bomberg. See Amram, The Makers of Hebrew Books in Italy, p.214.

233 YOSEPH YOZEL BEN MOSHE. Torath Yoseph [extensive pilpulistic commentary to the Mesorah]. **FIRST EDITION.** ff. 101. *Some staining and foxing, signature of previous owner on title. Contemporary marbled boards, chipped. Folio. [Vinograd, Wilhermsdorf 146; St. Cat. Bodl. 5967].*

Wilhermsdorf, Hirsch ben Chaim of Fuerth: 1725. **\$250-300**

• The author was originally from Frankfurt and later appointed Dayan in Fürth.

234 (YESHIVOTH). An unusual and most interesting collection of c. 40 return-address envelopes mostly all written to the philanthropist Mrs. Jennie H. Miller-Faggen of Philadelphia. *Housed in album.*

(Eastern Europe), 1930's. **\$4000-5000**

• This collection of used envelopes are from Europe's most celebrated Yeshiva Academies, with the return-addresses of the pre-war eras' renowned Rashei Yeshiva, including: Rabbi Baruch Dov Leibowitz of Kamenitz, Rabbi Shimon Shkop of Grodna, Rabbi Israel Meir Kagan of Radin, Rabbi A.I. Bloch of Telz, Rabbi Elchonon Wasserman of Baranovitch, Rabbi Isaac Sher of Slabodka, Rabbi Leizer Yudel Finkel of Mir, Rabbi Yosef Kahaneman of Ponevezh, etc.

[SEE ILLUSTRATION BELOW]

235 ZACUTO, MOSES. Sheiloth U'Teshuvoth HaReMa"Z [responsa]. **FIRST EDITION.** The Saul Ben Aryeh Leib Loewenstam copy. With an inscription on the title in a neat precise Ashkenazic hand indicating that the book belonged to the "Great eagle, Crown of the Geonim, Meor Ha-Golah R. Saul... of Amsterdam." ff. 4, 58. *Slight staining, with stamp of previous owner and bookplate of N. H. Van Biema. Contemporary boards. 4to. [Vinograd, Venice 1956; See Pe'amim, The Rabbi Moses Zacuto Issue, No. 96 (2003)].*

Venice, Gad Foa: 1761. **\$600-900**

Venice, Gad Foa: 1761. **\$600-900**

• The previous owner, known as R. Shaul Amsterdamer, Av Beth Din of Amsterdam, was one of the foremost Rabbis of his generation. His brother was R. Tzvi Hirsch Berlin and his uncle was R. Jacob Emden.



Lot 234

236 (ZIONISM). Album of newspaper clippings, representing a broad survey of the British press concerning the British wresting of the Holy Land from the Turks, and its significance for the future of Zionism - evidently from the perspective of an ardent Christian Zionist. ff. (8); pp. 150, (4). Recent boards. Folio.

England, 1917-1918. \$1000-1500

✦ This unusual scrapbook takes us through the first year of British rule of then Palestine, from the momentous entry of General Allenby into Jerusalem on December 11, 1917 - which coincided that year with the Jewish festival of Chanukah and culminating in the dramatic laying of the foundation-stone of the Hebrew University in Jerusalem on July 24, 1918. Rather than viewing the British conquest as a purely political event, the English press, whether secular, Christian or Jewish, immediately grasped the tremendous historical and religious implications of the termination of exactly four centuries of Ottoman domination of the Holy Land (1517-1917). Allenby's conquest had been preceded in November 1917 by London's publication of the Balfour Declaration. The Balfour Declaration stated boldly, "His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish People." Though certainly open to interpretation, and eventually reneged upon by the British government, the Balfour Declaration for the first time gave solid grounding to Herzl's vision of a Jewish state.

One of the interesting asides of history to emerge from this cross-section of the contemporary press is that no sooner had Allenby conquered Palestine, than the Turks, in a desperate attempt to regain their hold on the land, came forward with a pro-Zionist proposal of their own. Talaat Pasha, Turkish Grand Vizier, in an obvious bid to world Jewry (especially German Jewry), expressed his willingness to offer the Jews of Palestine limited autonomy and creation of a religious center - but the day of the Turk had passed. The Morning Post of January 3, 1918 referred to Talaat's promise as "belated Turkish benevolence." (See pp. 36, 45-46, 138, 146, 151-152.)

Not restricted to just the British press, the clippings extend as far as the English-language Shanghai Times (see p. 132).

[SEE ILLUSTRATION RIGHT]

237 (ZIONISM). Palestine. Statement with Regard to British Policy. Presented by the Secretary of State for the Colonies to Parliament by Command of His Majesty, May, 1930. Seal of British Crown. pp.10. First and last pages soiled. Stapled fascicle. 4to.

London, His Majesty's Stationery Office: 1930. \$500-700

✦ Following the Arab riots of August 1929 in which many Jews were killed, there were numerous "Zionist complaints against the Grand Mufti of Jerusalem, against the Palestine Arab Executive, and against the Government" (p. 6). In reply to the Jewish accusation that the British colonial police were remiss in their duty to defend the Jews against the Arab rioters, the fact-finding commission concluded that "the presence of troops or of British police in larger numbers on the 23rd August, 1929, would not necessarily have prevented an outbreak" (p.10). Moreover, the Commission absolved the Grand Mufti of Jerusalem, Haj Amin al-Husseini, of responsibility for violence: "Whatever activities he may have indulged in outside the knowledge of the Government, in public the Mufti, both at noon on the 23rd August and thereafter throughout the period of the disturbances, exerted his influence in the direction of promoting peace and restoring order".



Lot 236

238 (ZIONISM). Resolution Adopted by the Central Conference of American Rabbis... Anent the Balfour Declaration. Broadside. Brownd. 4to.

Chicago, July 4th: 1918. \$500-700

✦ The American Reform Movement's resolution against the establishment of a Jewish homeland.

Notably issued on July 4th (clearly emphasizing American ties), within seven months of Balfour's Declaration (and 22 months before its approval), the CCAR statement reads, in part: "We are opposed to the idea that Palestine should be considered the home-land of the Jews. Jews in America are part of the American nation. The ideal of the Jew is not the establishment of a Jewish state... We believe that our survival as a people is dependent upon the assertion and the maintenance of our historic religious role and not upon the acceptance of Palestine as a home-land of the Jewish people."

239 (ZIONISM). Reactions to the Palestine White Paper of 1939. Three booklets: The Jewish Case Against the Palestine White Paper. Documents Submitted to the Permanent Mandates Commission of the League of Nations. I. Dr. Chaim Weizmann's Letter; II. Memorandum on the Legal Aspects of the White Paper. * What Mr. Churchill Said in 1939 About the Palestine White Paper. * The Jewish People and Palestine. Statement made before the Palestine Royal Commission in Jerusalem, on November 25th, 1936. By Dr. Chaim Weizmann. Together, three works. Original printed wrappers. 4to.

London, 1939. \$300-500

✦ With the passage of time, the attitude of the British Government toward the Zionist enterprise worsened, as the Arabs became increasingly vocal and extremist in their demands. While the Peel Commission of 1936 recommended partition of the Land and the establishment of two independent states, one Jewish, the other Arab - the notorious White Paper of 1939 scuttled the partition plan and instead, effectively closed the doors of Jewish immigration to the Land. According to the terms of the White Paper, over the next five years (1939-1944), a total of 50,000 Jews would be allowed entry into the land, after which time "no further Jewish immigration will be permitted unless the Arabs of Palestine are prepared to acquiesce in it." This draconic legislation was designed to ensure that the Jews remain a minority in Palestine and the Arabs an overwhelming majority. Coinciding with the approaching European Holocaust, the White Paper spelled a death-knell not only for the Zionist enterprise, but for Europe's Jews, who denied sanctuary, were doomed for destruction.



Lot 241

240 (ZIONISM). Proposed New Constitution for Palestine. Presented by the Secretary of State for the Colonies to Parliament by Command of His Majesty. Seal of British Crown. pp. 8. Folded, last page soiled. Stapled fascicle. 4to.

London, His Majesty's Stationery Office: 1936. \$300-500

✦ In a bid to grant limited self-government to the colonials, it was proposed that the British High Commissioner preside over a Legislative Council consisting of twelve elected officials: eight Moslems, three Jews and one Christian.

241 (ZIONISM). Palestine Royal Commission. Summary of the Report of the Palestine Royal Commission.

Pasted on front in red lettering: "Confidential. Not to be published or broadcast before the morning of Thursday, 8th July." pp. 36. Front page semi-detached. Pencil marginalia. Original printed wrappers. 8vo.

(London), n.p.: 1937. \$600-900

✦ The Royal Commission on Palestine under the chairmanship of Lord Peel was appointed by the British Government on August 7th, 1936, to study the underlying causes of the Arab riots. In July 1937 the Commission presented its report recommending the partitioning of Palestine into a Jewish state, an Arab state, and a British mandatory enclave. The Peel Commission's proposal was a revolutionary solution to the Palestine problem and a concept that dominated attempts for peace in the region culminating with the United Nations Partition Plan of 1947.

One notes with interest the Commission's finding that "restrictions on Jewish immigration will not solve the Palestine problem. The National Home seems already too big to the Arabs [the Jewish population of Palestine numbered 400,000 persons in 1937], and, whatever its

size, it bars the way to their attainment of national independence" (p.13). Nonetheless, due to Arab pressure, the British subsequently adopted exactly this policy: the drastic reduction of Jewish immigration to Palestine, a policy laid out in the infamous White Paper of 1939.

[SEE ILLUSTRATION LEFT]

242 (ZIONISM). Palestine. Statement by His Majesty's Government in the United Kingdom [The White Paper of November, 1938].

* WITH: Another copy printed "Confidential" at the top and pasted on the first page in red lettering: "Not to be published or broadcast in any form, in this country or abroad, before 4 p.m. G.M.T. on Wednesday, 9th November". Seal of British Crown. pp. 4. Fascicle. 4to. (Two copies).

London, His Majesty's Stationery Office: 1938. \$700-900

✦ Finding impracticable the recommendation of the Peel Commission (1937) that Palestine be partitioned into Arab and Jewish States, His Majesty's Government suggests instead, rather vaguely, "that the surest foundation for peace and progress in Palestine would be an understanding between the Arabs and the Jews... With this end in view, we propose immediately to invite representatives of the

Palestinian Arabs and of neighboring States on the one hand and of the Jewish Agency on the other, to confer with them as soon as possible in London regarding future policy." Alluding to the tactics of the Grand Mufti of Jerusalem, Haj Amin al-Husseini, the following stipulation was added: "As regards the representation of the Palestinian Arabs, His Majesty's Government must reserve the right to refuse to receive those leaders whom they regard as responsible for the campaign of assassination and violence" (p. 4)

The primary reason the British deemed it impracticable to partition Palestine, is that while the resulting Jewish State would be economically viable, its Arab counterpart would not: "While the budget of the Jewish State is likely to show a substantial surplus, the budgets of the Arab State (including Trans-Jordan) and of the Mandated Territories are likely to show substantial deficits" (ibid.). See EJ, Vol. XVI, col. 484.

[SEE ILLUSTRATION LEFT]



Lot 242

243 (ZIONISM). Colonial Office Palestine. Statement of Information Relating to Acts of Violence. Presented to Parliament by the Secretary of State for the Colonies by Command of His Majesty, July 1946. *pp.10. Stained. Stapled fascicle. 4to.*

London, His Majesty's Stationery Office: 1946. **\$500-700**

✎ With the conclusion of World War Two, Ben-Gurion and the other leaders of the Yishuv no longer felt bound to halt their activities directed against Britain. The languishing of Europe's surviving Jews in Displaced Persons camps in Germany and Austria, and their being barred from Eretz Israel by Britain's policy of restricting Jewish immigration to the Land, gave poignancy to, and stepped up, the demand for the ouster of the British from Palestine. For the first time, the three groups of Jewish fighters - Haganah, Irgun Zva'i Leumi (Ezel), and Lochamei Cherut Israel (Lechi), the latter known to the British as "the Stern Gang" - acted in concert. This new Jewish unity, as well as the intensity and ferocity of the attacks upon British installations and personnel in Palestine, provoked a British response: "The above operations were widespread in character and caused very extensive damage. When they were almost immediately followed by the kidnapping of British officers, it was no longer possible for His Majesty's Government to adopt a passive attitude. Unless the Government were prepared to hold to threats of violence and to abandon all hope of establishing law and order, they were bound to take active steps against any persons or organisations who had made themselves responsible for the planning and carrying out of the outrages which are dealt with in this Paper." (p.10).

[SEE ILLUSTRATION RIGHT]

244 (ZIONISM). Collection of eight leaflets issued by the Jewish Underground - Irgun Tzeva'i Le'umi (Etzel) and Lochamei Cheruth Israel (Lechi) - designed to end the British Mandate of Palestine through psychological warfare, i.e. undermining the morale of the British soldier: "To Every British Soldier. It's Worth Thinking About". * "To the British Soldier in Palestine!" * "Dear Friend... A Jewish Ex-serviceman." * "Warning!" * And four others, similar. English and / or Hebrew. Three of the leaflets bear the logo of Menachem Begin's Irgun: a rifle held aloft against a background map of Greater Israel.

(Israel), 1944-1948. **\$300-500**

✎ The Jewish Underground's war of propaganda was designed to appeal to the conscience of the British soldier stationed in Palestine. He was asked to consider that the British Government had reneged on its promise to establish a Jewish homeland in Palestine as expressed in the Balfour Declaration of 1917; that British and Palestinian Jewish soldiers had recently fought arm-in-arm against the common Fascist foe; that it was inhumane to prevent the immigration of survivors of the Holocaust from European D.P. camps to their ancestral homeland; and that ultimately it would be folly for the British soldier to sacrifice one's life for Britain's current policy, when it was merely a question of time until the British Government would make up its mind to evacuate from Palestine.

[SEE ILLUSTRATION RIGHT]

245 (ZIONISM). Group of c. 27 manuscript and printed documents, and array of Zionist ephemera including several issues of the Zionist "Shekel". * A single-leaf issue of Der Neyer Heynt, Warsaw: "The Palestine Mandate is Affirmed." (22nd July, 1922). * Mimeographed pamphlet establishing rules for Russian delegates to the Seventh Zionist Congress. From the collection of Leyzer Ran.

\$300-500



Lot 243



Lot 244



Lot 248

246 (ADRET, SOLOMON BEN ABRAHAM IBN). Index to Responsa of R. Solomon ben Abraham (Rashb"ā). Hebrew manuscript, Sephardic cursive script. ff. 36. *Manuscript wanting at end. Sepia on paper. First leaf tattered with minimal loss of text; last leaf slightly wormed, a couple of words lost. Some foxing and stains. Contemporary marbled boards. 4to. Ex-library.*

Ottoman Empire, 19th Century. **\$400-600**

• These indices of Rashba's voluminous responsa follow the order of the Shulchan Aruch, Choshen Mishpat through Chapter 291. They would be extremely helpful to a dayan putting at his fingertips, the legal decisions of one of the greatest Rishonim (medieval authorities). R. Solomon ibn Adret, Rabbi of Barcelona (Catalonia) (1235-1310) was acknowledged as the supreme halachic authority of his day.

247 (AMERICAN JUDAICA). Dinim of Shechitah [Laws of Kosher slaughtering with questions and answers for the practicing Shochet]. Manuscript in English interspersed with Hebrew. 17 leaves. Written in a neat English cursive script; square Hebrew letters. Stained in places. Contemporary marbled wrappers, front cover stained and slightly torn. 12mo.

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

• As there was a dearth of properly trained Shochetim in the New World, precise training manuals containing the laws of Shechitah were compiled. The penultimate leaf of the manuscript contains an account stating "four months at four thousand and forty three...dollars," presumably indicating this manuscript was written in America.

248 (AMERICAN JUDAICA). Testimonial Given by the Officers and Members of Congregation Ahavas Achim Anshei Nezhin to the Ladies Auxiliary. Hebrew and English Manuscript Certificate. Expert original color artistry and penmanship by Nathan Moscovitz, Phila., Pa. Single sheet. 16 x 20 inches. Minor stains and cracks. Framed.

Philadelphia, January 13th, 1935. **\$600-900**

• The city of Nezhin in Russia was famed as a seat of Chabad Chassidism - and later of Zionism. One of the sons of Rabbi Menachem Mendel of Lubavitch ("Tzemach Tzedek"), Rabbi Israel Noah Schneersohn settled in Nezhin in 1867 and died there in 1882. In 1903, there took place in the house of R. Israel Noah's widow, Rebbetzin Channah Chishia, a debate between Rabbi Sholom Baer Schneersohn of Lubavitch and Rabbi Shlomo Hakohen Aronsohn (1863-1935) - then Rabbi of Nezhin, eventually Chief Rabbi of Tel-Aviv - concerning the newly founded Zionist movement. That debate has been recorded in the annals of Chabad history (see Introduction to R. S.B. Schneersohn, *Kuntress u-Ma'ayan* [1958], pp. 45-53). See JE, Vol. IX, pp. 296-297; EJ, Vol. XII, col. 1131; N.Z. Friedmann, *Otzar Harabanim* 18341.

The presence of the blue-and-white flag of the Zionist movement in the present plaque would seem to indicate that these proud sons and daughters of Nezhin, transplanted to the New World, chose a strong allegiance to the Zionist ideal.

[SEE ILLUSTRATION LEFT]

249 (AMERICAN JUDAICA). Autograph letter signed. Receipt for Hebrew types to print Hebrew Primer. Affixed postage stamp of U.S. Inter. Rev., over which is written in hand: "C.T., Feb. 15/65". Sepia ink on lined paper. 13 lines. 4 3/4 x 7 3/4 inches.

New York, 1865. **\$700-1000**

• **HEBREW FONTS TO PRINT THE FIRST HEBREW PRIMER IN AMERICA.**

"Received, New York, February 15, 1865, of Mr. L.H. Frank, the sum of One Hundred Dollars, on account of Matrixes and Types, (Hebrew Long Primer...) to be furnished by me to said L.H. Frank; and I furthermore obligate myself not to furnish any types of said Matrixes, or make any Matrixes of the said types to any body, and under no consideration whatsoever, excepting to the said L.H. Frank; In witness whereof I hereby attach my hand and seal. C. Toepfer "

L[eib] H[aim] Frank was a prominent New York printer of Hebraica.



Lot 251

250 (ANGLO-JUDAICA). (Henriques, H[enry] S[traus] Q[uixano]). The Emancipation of the Jews in England. Typed Proof Copy. pp. 62. Half-morocco marbled boards, spine gilt. Folio.

(London), After 1909. **\$300-500**

✦ Apparently an unpublished manuscript of Anglo-Jewish History. Though no name appears on the manuscript, everything points in the direction of Henriques as author. His earlier work on the subject, *The Return of the Jews to England* (1905) is quoted extensively and in a subsequent work, *Jewish Marriages and the English Law* (1909) there appears a list of works “by the same Author.” As our work does not appear in the list, we must conclude that it was composed after 1909. Henry Straus Quixano Henriques (1864-1924), barrister and historian, served as President of the Board of Deputies of British Jews (1922-1925). See *EJ*, Vol. VIII, cols. 327.

251 ATTAR, JUDAH IBN. A legal decision concerning a monetary dispute between a husband and wife which was adjudicated in non-Jewish court (“erka’oth shel goyim”). Autograph manuscript signed. North African cursive Hebrew script. Two hands: Lines 5-10 in hand of R. Judah ibn Attar; lines 1-5 in a different hand. R. Judah ibn Attar’s signature with elaborate Sephardic monogram. Single-sided leaf. Sepia ink on coarse paper. 3 3/4 x 5 5/8 inches.

Morocco, 17th-18th Century. **\$3000-5000**

✦ R. Judah ibn Attar (1655-1733), preeminent Moroccan halachist, was known by the sobriquet “Rabbi al-Kabbir” (“the great teacher”). A native of Fez, he spent most of his life there, but for a brief stint in Meknes (1701-1704), where he fled to escape persecution. Despite his honored position as Av Beth Din, he refused to accept remuneration, supporting himself as a jeweler. Moroccan Jewry reveres his memory, attributing to him numerous miracles and wonders, his tomb in Fez may still be visited. Some of R. Judah ibn Attar’s many responsa were published in *Mishpat u-Tzedakah be-Ya’akov* by his disciple R. Jacob Abensur [Ya’abetz] (1894; 1903). He also composed a commentary on the Pentateuch, *Minchath Yehudah* (Meknes, 1940). Unfortunately, many of his responsa were lost. See *EJ*, Vol. III, cols. 835-836 and J. Ben-Naim, *Malkei Rabbanan* (1931), ff. 46-50.

R. Judah ibn Attar was a member of the same extended family as R. Chaim ibn Attar (1696-1743), the famed author of the “Ohr ha-Chaim” commentary to the Pentateuch. According to Chassidic lore, it was the fondest desire of R. Israel Ba’al Shem Tov to meet the holy “Ohr ha-Chaim.” It is said, had those two great luminaries met, the Messiah’s arrival would have been imminently certain.

[SEE ILLUSTRATION ABOVE]



Lot 252



Lot 252

252 (AZORES ISLANDS). Tefilath Yescharim. Prayers for the week and Sabbath and festivals, along with a varied collection of Piyutim and Pizmonim, etc. With supplements of “Hashkavah” containing the names of 26 Rabbis and Chachamim, as well as some 60 other names apparently from the Azores Community. Introduction with many biographical details. Autograph Hebrew Manuscript finely penned by Mimon Abohbot, Jewish communal leader in the Azores. Title-page within mounted printed decorative border with mounted gilt lion within elaborate cartouche below. Square, semi-cursive and cursive Sephardic hand. Concludes with a Calendar. ff. 219. Occasional paste-ins. Original calf with gilt-tooled embellishments, “Mimon Abohbot” tooled on front cover. Tall 8vo.

The Island Terceira, 1869-71. **\$5000-7000**

❖ **A MOST ATTRACTIVE AND LEARNED MANUSCRIPT STEMMING FROM THE ISLANDS OF THE AZORES.**

The Azores is a Portuguese possession, an archipelago in the North Atlantic Ocean, approximately 950 miles from Lisbon. It is possible that Marranos settled there in earlier centuries, however the first recorded settlement of Jews in the islands began in 1818 with the arrival of merchants from Morocco, by 1848 the community numbered 250 (see EJ, Vol. III col. 1012).

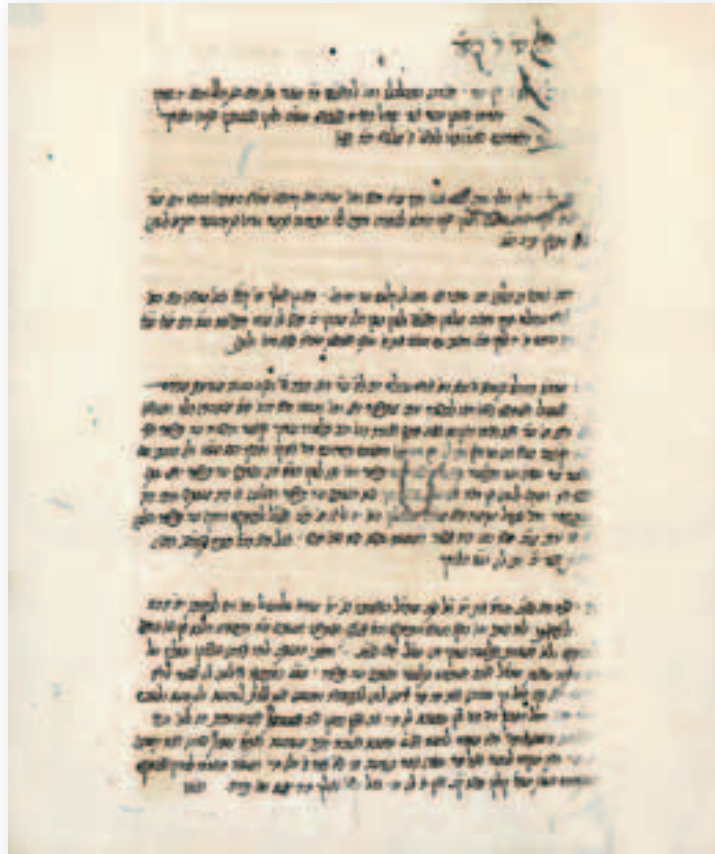
The composer of this manuscript, Mimon Abohbot (1800-1875) moved from Mogador and settled in Angra do Heroismo, the main city on the island of Terceira in 1825. Thereafter, he founded in his own home, the first synagogue in the Azores, under the name Etz Haim. A successful merchant trading in fabric imported from England, Abohbot became the community's de facto Hazan, Mohel, Moreh Tzedek and overall religious leader.

This handsomely written manuscript contains a host of useful services but is of particular interest for the personal information contained therein: An autobiographical memoir entitled Sepher HaZikaron in which Abohbot writes of his experiences in London (his wife's home) and Manchester, his native land of Morocco and of local Jewish life in the Azores. He describes his teachers and mentors in Mogador, as well his relationship with the religious establishment in England who authorized him to be the exclusive religious factotum in the islands. Included are sermons Abohbot composed and halachic correspondence with the English Bet-Din.

Overall a most striking manuscript: Handsomely written, of quite fascinating content, and essentially, a most surprisingly literate Hebrew text stemming from such an exotic and far-flung port of the Jewish world.

See Inacio Steinhardt, www.steinhardts.com/library/Judaism/azores.html and the Portuguese Wikipedia: http://pt.wikipedia.org/wiki/Mimon_Abohbot.

[SEE ILLUSTRATION ABOVE]



Lot 253

253 AZULAI, CHAIM JOSEPH DAVID. Birkei Yosef. Commentary to Shulchan Aruch, Even ha-Ezer, Chapter IV. Autograph Manuscript. Cursive Sephardic script. Double sided leaf. 28 lines per page. Sepia on coarse paper. Silked, few worm-holes. 6 x 8 ¼ inches. [See Benayahu, Rabbi H.Y.D. Azulai (1959), pp. 187-188, no. 3].

Third Quarter of Eighteenth Century. **\$10,000-15,000**

• Different Mahadurah of Chida's Birkei Yosef with Numerous Significant Variants.

R. Chaim Joseph David Azulai (1724-1806), known by the acronym Chid"ā, one of the greatest Rabbinic authorities of his day, spent most of his life as a shada"r (shelucha de-rabbanan), emissary and fundraiser on behalf of the Jewish community of Eretz Israel. His travels on behalf of the Yishuv took him throughout Europe and North Africa. Born in Jerusalem, he spent his final years in Livorno, Italy, where he was buried. (In 1960, his remains were disinterred and reburied in the Har ha-Menuchoth cemetery in the Givath Shaul section of Jerusalem).

The Chid"ā was an unusually prolific scholar, producing by a conservative estimate some 100 works. (Benayahu places the actual number much higher, at 151 works. See Benayahu, p. 179.) What is truly unique about the Chid"ā is his skill as a bibliographer. Wherever he travelled, he made notes of the libraries encountered. From these notes, he forged his monumental bibliographic work, *Shem ha-Gedolim*, which is divided both according to authors and works. In his observations, Azulai displays a critical eye of history, which oftentimes anticipates modern scholarship.

According to biographer Benayahu, the Chid"ā began the composition of *Birkei Yosef*, the commentary to *Shulchan Aruch* as early as 1754, and continued to labor on it throughout his travels. The printing of *Birkei Yosef* in Livorno took three years, 1774-1777. See M. Benayahu, Rabbi H.Y.D. Azulai (1959), p. 107; A. Ya'ari, *Shluhei Eretz Yisrael* (1977), pp. 569-580; H. Rosenberg, "Unpublished Works of Hayyim Joseph David Azulai," *Kiryath Sepher*, V (1928-1929), pp. 159, 261; EJ, Vol. III, cols. 1019-1020.

The present manuscript discusses laws of forbidden marriages, specifically with an Egyptian, and also the questionable permissibility of a Jew dwelling in Egypt in present times. Comparative analysis of the manuscript reveals numerous significant variants. In one instance, a few lines of the manuscript are not to be found in the printed version at all. On the other hand, entire passages found in the printed version are wanting in the manuscript. In another instance, the printed version contains an error which significantly changes the meaning of the passage. Finally, there are many differences in style, whereby the same thought is expressed in a different language. As the composition of *Birkei Yosef* continued for at least twenty years, it stands to reason there would exist more than one mahadurah (edition) of the work. Add to this the fact that the author led the life of a shada"r or itinerant emissary, it becomes even more understandable that there would exist some duplication of effort. For example, in an entry in his diary *Ma'agal Tov* (p. 59), datelined Tunis, 1774, the Chid"ā writes: "I forgot the part of *Birkei Yosef* in which I wrote many novellae" (Benayahu, p. 107). Because of his peripatetic lifestyle, some biographers speculate that many of Chida's works are notably abbreviated. Given the fact that he was constantly travelling, the author could produce short works, whereas it would be more difficult to sustain a longer work. Perhaps our mahadurah (edition) - so different from the printed version - is the telltale sign of Chida's wanderings.

A partial list of variants accompanies the lot and is available upon request.

[SEE ILLUSTRATION ABOVE]



Lot 254

254 **BALFOUR, ARTHUR JAMES.** Typed Letter Signed to one Dr. Kaufman. One page. Framed alongside photographic portrait. London, 28th April, 1925. **\$1000-1200**

✦ Arthur James Balfour, 1st Earl of Balfour, KG, OM, PC (1848-1930) was the thirty-third Prime Minister of the United Kingdom. In this letter Lord Balfour writes how impressed he was with the ceremony of the opening of the Hebrew University in Jerusalem, from which he had recently returned. Balfour refers to Dr. Kaufman's letter of April 1st, which means that Kaufman wrote on the very day of the ceremony, held April 1st on Mount Scopus in Jerusalem.

It was deemed fitting by the organizers that the University be officially inaugurated by Lord Balfour, who eight years earlier on November 2nd, 1917, endorsed the celebrated Balfour Declaration, which paved the way for the establishment of a Jewish state in Eretz Israel.

Though no first name is supplied, it would seem that Balfour's correspondent is the American Dr. Judah Kaufman (later "Even Shmuel").

[SEE ILLUSTRATION ABOVE LEFT]



Lot 255

255 **BANET, MORDECHAI.** Autograph (final line) Manuscript Signed. Written in a florid style. A letter of recommendation urging the recipient to be charitable to the elderly scholar Moshe Asher commonly known as Lehman, the son of ...R. Baruch, Rabbi for many years in Pohrilitz, who had fallen upon difficult times and was "floundering in a sea of worry...Kindly provide him a cordial reception with bonds of love and provide him with a respectable, charitable gift.

Text in the hand of a scribe. Final line in Rabbi Banet's hand, signed "Ne'um ha-medaber bi-tzedakah, Mordechai Banet."

Nikolsburg, 14th Tammuz, 1824. **\$4000-6000**

✦ R. Mordechai Banet of Nikolsburg (1753-1829), was the Oberlandesrabbiner of Moravia and a colleague of Rabbis Akiva Eger and Moshe Sofer. He authored a number of scholarly works including responsa Har HaMor and Parashath Mordechai. He was held in the highest esteem by the Chatham Sofer who, in his eulogy, called him a Gaon Olam and Gadol HaDor. See JE, Vol. III, pp. 14-15; EJ, Vol. IV, cols. 159-160; N.Z. Friedmann, Otzar Harabanim, M-13753.

[SEE ILLUSTRATION MIDDLE LEFT]



Lot 256

256 **(BIBLE).** Tehilim (Psalms). Hebrew manuscript. Oriental cursive script. Headers, leaf numbers, chapter numbers and initial words all in red. Broad margins. Colophon on f. 64r. provides the copyist's name as "Aharon Taragano." (See below). ff. 64. 20 lines per page. Black and red ink on coarse paper. Later cloth. 8vo. Ex-library.

Jerusalem?, End 19th-Beginning 20th Century. **\$800-1000**

✦ Taragan was a prominent Sephardic rabbinical family in Jerusalem. R. Joseph Jechiel Taragan (d. 1820) served as a Dayan in the Beth Din of R. Jacob Ayash (son of R. Judah Ayash). See Frumkin and Rivlin, Toldoth Chachmei Yerushalayim (1929), Pt. III, p. 215.

[SEE ILLUSTRATION BOTTOM LEFT]

257 (BIBLE / LITURGY). Pentateuch, Haphtaroth and Blessings, and Psalms. Followed by Sephardic Prayer-Book for entire year. Includes Passover Hagadah, Hebrew with Judeo-Espanol or Ladino translation. Concludes with Haphtarah of Tish'ah be-Av with Judeo-Espanol translation. Manuscript. Hebrew texts in square unvocalized characters. Judeo-Espanol texts in Rashi script. On f.100v. traditional kabbalistic diagram of Menorah. On f.140v. drawing of hands extended in priestly benediction. ff. 222, (1). Black ink on paper. 43 lines per page. Stains. Contemporary calf, cracked; spine lacquered. 4to. Ex-library.

(Turkey), (Second half 19th Century). **\$1200-1800**

• A manuscript of extraordinarily accomplished penmanship.

[SEE ILLUSTRATION ABOVE RIGHT]



Lot 257

258 (CHASSIDISM). (BRANDWEIN), YOSEPH DAVID BEN R. AARON OF FELSTEIN. Manuscript pertaining to the ownership of property in Safed as payment of a debt owed by Israel of Bobrika to R. Yoseph David. Signed by the Aschkenazic Rabbi of Safed, Raphael ben R. M[oshe] and members of the Beth Din: Moshe ben Mahrsh of Rudnick and Yoseph Aryeh Hakohen. With the stamp of the Beth Din. One page.

Safed, 7th Elul, 1883. **\$1200-1800**

• R. Yoseph David was the great-grandson of the first R. Yoseph David of Olyk, son of R. Tzvi Aryeh, founder of the Olyk dynasty. The collected writings of the various Rebbes of this dynasty were published by R. Aaron David Brandwein, present Rebbe of Stretin, under the title Tal Oroth (New York, 1976).

[SEE ILLUSTRATION LOWER RIGHT]



Lot 258

259 (CHASSIDISM). SAFRIN, YITZCHAK ISAAC YEHUDAH YECHIEL OF KOMARNO. Ma'aseh Oreg, Pnei Zaken, Atzei Eden [commentary on Mishnah, Ma'asroth 3:8]. Autograph Manuscript. Two pages. Written in a neat Aschkenazic cursive script in two columns. [C. Y. Berl, R. Yitzchak Isaac mi-Komarno (Jerusalem, 1965)].

(Komarno, Galicia), n.d. **\$6000-7000**

• The "Komarner" was one of the most prolific Chassidic authors, with works of halacha, homiletics, Talmudic and Mishnaic commentaries, Kabbalah and Chassiduth. Affectionately known as R. Eizikel Komarner (1806-1874) he was raised by his uncle, the Kabbalist R. Tzvi Hirsch Eichenstein of Zydachow. A multi-faceted personality, he also enjoyed a reputation as a miracle worker - indeed in 1944 Ben-Menachem published a diary of R. Isaac of Komarno, Megillath Setarim, replete with mystical revelations.



Lot 260-261

260 (CHASSIDISM). LEVINE, CHAIM ABRAHAM DOV-BER HAKOHEN ("THE MALACH"). Autograph Letter Signed, in Yiddish interspersed with Hebrew, to his son Raphael Zalman concerning the exclusivity of Jewish practice as opposed to material pursuits and the overwhelming importance to focus at all times upon one's study of Torah. The Malach denigrates those who direct their thoughts to financial affairs or family needs, exhorting his son not to waste time on frivolous pursuits, for only devotion to Torah learning can prevent sin. "My love for you is without bounds...therefore I beseech you, learn with diligence...and let me know where you are in your studies." Four pages, with original envelope.

Bronx, New York, 7th January, 1932: **\$700-1000**

• R. Chaim Abraham Dov-Ber ben Shneur Zalman Levine (1861-1938 "The Malach") hailed from the White Russian town of Ilya and was one of the foremost Lubavitcher Chassidim. He was engaged by fifth Rebbe, R. Shalom-Ber Schneerson (Rasha"b, 1860-1920) as the private tutor to his only son R. Joseph Isaac (1880-1950), who would eventually succeed his father as the sixth Rebbe of Lubavitch. However the relationship suffered a severe rupture when the Malach was outraged that his young charge reputedly displayed interests outside of his Torah studies. The Malach boldly opined that R. Joseph Isaac was not worthy to succeed his father as the next Rebbe and

immediately a deep rift developed between the parties concerned. From then on, the Malach regarded the leadership of Chabad illegitimate and henceforth his loyalty would be only to earlier generations of the dynasty.

In 1923, the Malach emigrated to America where he served a congregation in the Bronx to where one of his admirers, R. Shraga Feivel Mendlowitz, sent some of the students of Yeshiva Torah Vodaath to study Chassiduth with him. The Malach promptly had a mesmerizing effect on these students to the degree whereby these American-born young men soon utterly rejected anything that resembled a Western lifestyle or influence, devoting themselves exclusively to Torah-related pursuits. This contingent became devoted followers of the Malach and created their own exclusive community in the Williamsburg section of Brooklyn. For further, see B. Sobel, *The M'lochim, A Study of a Religious Community* (1956).

[SEE ILLUSTRATION ABOVE]

261 (CHASSIDISM). LEVINE, CHAIM ABRAHAM DOV-BER HAKOHEN ("THE MALACH"). Autograph Letter Signed, in Yiddish interspersed with Hebrew, to his son Raphael Zalman comparing the love of a father for his son to the boundless love of a Jew for God. However although every Jew possesses this innate love of God, it can be eroded by self-love and bodily pleasures, such as reading "Sepharim Chitzonim." The Malach admonishes his son to overcome the Yetzer Hara by constant diligence to the study of Torah. "Please understand what I am hinting at 'between the lines'..." Two pages (slight tear not affecting text), with original envelope.

Spring Valley, 20th June, 1932 **\$600-900**

• Raphael Zalman Levine, studied in Kamenitz under R. Baruch Ber Lebowitz and also attended R. Isaac Elchanan Theological Seminary (Yeshiva University). He later moved to Albany, where he held positions in public service and as a congregational Rabbi. His father sent a constant stream of letters to his son with guidance, especially beseeching him to learn constantly and in depth, guiding him as to which texts to focus on. See J.R. Mintz, *Hasidic People* (1992), pp. 21-26 and B. Naor, *God's Middlemen* (1998) pp. xlix-l

[SEE ILLUSTRATION ABOVE]

262 (CIRCUMCISION RECORD BOOK). Lida, David. Sepher Sod Hashem [Mohel's compendium]. Eight manuscript pages on paper tipped in at end, recording the performance of 198 circumcisions by the Mohel. Written in a clear, cursive Aschkenazic hand. Heading in square script within a round floral garland surmounted by a crown and a rampant lion. Circumcisions are dated from 1821-1855. ff. 32, (8). Stained, previous owner's signature on front flyleaf: "Yeshaiiah Hirschman in Otrezunka." Contemporary boards, rubbed and soiled. 8vo. [Vinograd, Vienna 392].

Vienna, Anton Schmid, 1814. **\$600-900**

• This Mohel was apparently unusually dexterous as in many cases he served as both Sandak and Mohel. The majority of these circumcisions were performed in the towns of Yershin and Bonwitz. Among other towns and villages mentioned are Matschitz, Rosek, Elhatke, Latkowitz, Ostrotitz, Novesi, Shambkraut, Bortshan, Livina, Harnak and Pachuvitz.

[SEE ILLUSTRATION RIGHT]

263 CUENQUE, BENZION. Volume of correspondence. With correspondents across the world from Poland, to India, to America, to Eretz Israel. Autograph manuscript in Hebrew. Sephardic cursive script. ff. (39). Sepia on thin lined paper. Marbled boards. Sm. 4to. Ex-library. (Comprehensive list of correspondents available upon request).

Jerusalem, 1899-1900. **\$400-600**

• R. Benzion Cuenque (1866-1936), Av Beth Din of the Sephardic community of Jerusalem, was the editor of the important rabbinic journal "Ha-Me'assef," which published contributions from Aschkenazic and Sephardic rabbis from across the globe. Ha-Me'assef appeared in Jerusalem from 1896-1914, publication ceased with the outbreak of World War One. Cuenque authored a volume of halachic responsa, Tzedakah u-Mishpat (Jerusalem, 1926). See Frumkin and Rivlin, Toldoth Chachmei Yerushalayim (1929), Vol. II, pp. 217, 295; S. Vanunu, Arzei ha-Levanon (2006), Vol. I, pp. 355-6.

For the most part, the letters pertain to the rabbis' subscriptions to the journal. Follows a partial list of addressees:

Jeruchem Meir Leiner (Radzyn). * Moshe Chaim Rabinowitz (Brownsville). * David Ginzburg (Rochester). * Nathan Adler (London). * Rachamim Joseph Franco (Hebron). * Ezekiel Sasoon (Calcutta). * Yosef Chaim (Baghdad. Author of Ben Ish Chai). * Jacob Elijah and Rachel Sasoon (Bombay). * Chaim Chekeziah Medini (Hebron. Author of Sedei Chemed). * Moshe Katz (Nitra). * Isaac Morelli (Algier). * Judah David Eisenstein (New York).

264 (GRAMMAR). Hebrew Grammar. Manuscript, Aschkenazic cursive script. Old German inscription on back fly leaf reads: "[illegible] Matties...von Bayreuth, datum...1764." ff. (55). 24 lines per page. Ex library. Sepia on coarse paper. Foxed. Marginal worming, text slightly affected. Contemporary calf, rebound. 4to.

Central Europe, 18th Century. **\$600-900**

• This anonymous work is divided into the following sections or "She'arim": Othiyoth (letters), tenu'oth (vowels), shemoth (nouns), pe'alim (verbs), and neginoth (cantillation).

On f.7v. the author cites Ibn Ezra's critique in Sepher Tzachuth of Judah ibn Chayuj. On f. 51r. he writes of R. David Kimchi (Radak): "We drink from his waters, because the Chacham R. Solomon wrote concerning him, 'If there is no flour (kemach), there is no Torah.'" (Source: Mishnah, Avoth 3:21).



Lot 262

265 (DICTIONARY). Two Rhyme Dictionaries:

(Anonymous). Leshon Chachamim. Uniform Oriental cursive script. ff. (235). Marginal waterstains. Professionally silked. Provided with cloth solander case. 4 1/2 x 14 1/2 inches. Ottoman Empire, 18th Century.

* (Untitled). Uniform Oriental cursive script. Formerly in possession of R. Benzion Alkalay of Tiberias (with his stamps on front fly). (See Lot 273) Appended ff. 140-150, texts of contracts (shetaroth). ff. (150). Contemporary blind-tooled calf, rebound. 4 x 11 inches. (Land of Israel, 19th Century). *Ex-library*.

\$300-500

266 (GERMANY). Three manuscript letters: 1) The Priests of Diespeck [Bavaria] complain about the influx of Jews into the community. (July 26, 1737). German interspersed with Latin. pp. (4). Folio. * 2) In response (twenty-one years later!), no further Jews may move in (January 28, 1758). German. pp. (2) + 2 integral blanks. Folio. * Dispute between the municipality of Diespeck and the local Jewish community concerning credit to the amount of 150 fl[orin]. (October 31, 1801). pp. (2) + 2 integral blanks. Folio.

\$400-600



Lot 267

267 EYBESCHEUTZ, JONATHAN. Autograph Manuscript Signed. With wax seal containing the name Yehonathan Eybeschuetz in Hebrew within a cartouche, with initials underneath, surrounded by a garland. One page (14 lines). Portions strengthened and repaired, one or two words rubbed. Inscription on verso by an earlier owner states “kibalti me-ha-Torani ha-Muflag...Michel Stoessel me-Roibnitz, bi-Medinath Mehren...”

Altona/Hamburg/Wandsbek, 10th Nissan, 1755. **\$30,000-50,000**

• **AN UNRECORDED ENGAGEMENT PROPOSAL OF R. JONATHAN EYBESCHEUTZ'S DAUGHTER, NISSEL.**

A child prodigy who studied in the Yeshiva of the Gaon Rabbi Meir Eisenstadt (author of Panim Meiroth), R. Yonassan Eybeschuetz (1690 -1764) was a brilliant Talmudist, Halachist, and Kabbalist, holding positions as Dayan of Prague and later as Rabbi of the “Three Communities”: Altona, Hamburg and Wandsbek. Despite controversy that followed him, he was a man of enormous erudition with a magnetic personality. Few Rabbinic leaders of the period so profoundly impressed their mark on Jewish life.

This exceptionally rare autograph document is a power of attorney empowering R. Yonassan Eybeschuetz's son R. Michel, to act on his behalf in all matters pertaining to the betrothal of his daughter Nissel to Anshel, the son of the late R. Samuel Ginz. R. Yonassan states that whatever is agreed upon in the betrothal arrangements are to be thoroughly binding, as if he himself wrote the terms and thus cannot be altered under any circumstances.

It should be noted that this marriage proposal was apparently never finalized, for indeed Nissel (1741-93) was married four years later in 1759, at the age of eighteen, to Raphael Gad in Breslau (see B. Brillling, “Eibenschutziana,” in: HUCA, Vol. 35 (1964), pp. 255-73).

[SEE ILLUSTRATION ABOVE]

268 (HOLOCAUST). Dossier of a German Jewess' frustrated attempt to immigrate to England, 1939. Total of 33 documents in German, English and Yiddish. * With: Personal papers of Mary Glott, a Russian Jewish immigrant to England, 1904. Total of 15 documents, Russian, English and Yiddish.

\$300-500

• These papers document the difficulties that confronted German Jews seeking refuge in England in order to escape Nazism. For example, it was necessary for the employment agency (i.e. the Domestic Bureau of the Central Office for Refugees, London) vouch the person concerned would be gainfully employed. (In this case, the twenty-two year old woman was found a position as a "special diet cook.") Oftentimes there would ensue a torturous round of bureaucratic ministrations: Thus, Keren Kayemeth LeIsrael in London conveyed that the petitioner must approach the Hilfsverein in Frankfurt. The Hilfsverein will communicate with the Domestic Bureau in London, who will then communicate with the sponsor in London who will send a Home Office form to fill out. Our collection includes a notice from the Home Office that "owing to the time necessary to complete the many formalities before a Home Office Permit can be obtained, it is requested that enquiries regarding the progress of an application for a permit should not be made within one month of the date of the original application..." There was a further complication inasmuch as the person in question, Helena Erster of Frankfurt a/Main had been born in Lodz, Poland in 1917. Only, if truly "stateless," would the British authorities permit entry. If on the other hand, there was the possibility that the person could be "returned" to Poland, no such permission would be granted. In the end, the hapless Jewess was forced to make inquiry at the Polish Consulate whether she could be repatriated to Poland from Germany - unknowingly a most unfortunate decision.

269 (HOLOCAUST). Documents of Dr. Mayer and Yehudit Ginzburg, Displaced Persons 1946-1951, including correspondence with Chaplain Rabbi Joseph S. Shubow of Boston. c. 50 items, along with photographs. Texts in English, French, German, Hebrew and Yiddish.

\$400-600

• These documents tell the story of the post-War rehabilitation of a Polish Jewish couple and their movements from the Pocking D.P. camp outside Munich, to residence in Paris and eventual migration to New York.

Born in Warsaw in 1906, Dr. Mayer Ginzburg was imprisoned in the Vilna Ghetto from September 1941 until September 1943, at which time he was transported to a labor camp in Estonia. He succeeded in escaping from the camp and joined partisans in the forests of Estonia and Lithuania. In August 1944 he returned to Vilna; not finding a single survivor of his entire family, he repatriated himself to Poland. Ginzburg found post-War Poland to be riven with anti-Semitism which led him to believe he should quit Europe altogether. (See affidavit presented to the American Embassy in Paris in August 1950).

While in the Pocking D.P. camp, Dr. Ginzburg came to the attention of U.S. Army Chaplain Joseph Shubow, who, after his return to Boston, continued a correspondence with Ginzburg, urging him to settle in America (rather than Palestine, as his brother). Shubow believed that Dr. Ginzburg's obvious medical talents and deep religiosity would be of great benefit to the American-Jewish community.

In Germany, Dr. Ginzburg married a fellow survivor, Yehudit Reinman of Narol, Galicia.

Within this archive is a particularly touching testimony from a Yeshiva student from Versailles who, in an eloquent Hebrew, thanks Dr. Ginzburg for saving his life from an unnamed illness. This student was Chaim Shemayah Segel, who in later life taught in Brooklyn's Chaim Berlin Yeshiva for more than 30 years.

Of particular interest are the documents from the Jewish Medical Association in the American Zone of Germany that indicate how in the immediate aftermath of the war, survivors of the Holocaust made great strides toward the resumption of their normal lives.

270 (HOLOCAUST). Yellow Star: Compulsory patch sewn by Jews onto their clothing during the Nazi era, yellow fabric with the word "Jude" within a Star of David. * With: Registration Certificate from the Czechoslovak Repatriation Office for a survivor of the Theresienstadt Concentration Camp. June 2nd, 1945. * Currency issued by the Judenrat administration of the Theresienstadt Concentration Camp, (denominations of 1, 2, 5, 10, 20, 50, and 100 Kronen, a total of 8 bills). * Travel pass ("Reisepass") issued by the Reich ("Protectorate of Bohemia and Moravia") to Johanna Steiner of Prague, allowing her passage to Peru. 1939. Together, four items.

\$120-180

271 (HOLOCAUST). The paper trail of Mendel (Max) Abend's flight from Nazi-occupied Austria to safety in Cuba. Texts in English, German, Polish, Russian, Spanish, Yiddish; with passport photographs.

\$300-500

• Unlike the unfortunate passengers of the St. Louis, a ship of the Hamburg-America line, carrying 950 German Jews who were tragically denied entry by Cuban authorities - the protagonist of this collection of documents, Mendel Abend, a Viennese Jew born in Pruchnik, Poland in 1895, succeeded in obtaining refuge in Havana in March 1939.



Lot 272

272 **(ISRAEL, LAND OF)**. Personal Album of Major Richard C. Limbert, Special Investigation Branch of Royal Military Police, Palestine 1947-1948. c. 210 black and white photographs and a large quantity of military documents. pp. (45) of album + c. 270 pp. of attached documents. Boards. Folio.

\$4000-6000

• **THE LAST YEAR OF THE BRITISH MANDATE IN PALESTINE THROUGH THE EYES OF A BRITISH MILITARY OFFICIAL.**

This extraordinarily extensive scrap-album - complete with photographs, newspaper clippings, classified investigative police reports and personal memorabilia - traces the posting of British Major Richard C. Limbert of Hale, Cheshire to Palestine, from the time he shipped out of Southampton, England on June 27th, 1947 until his departure from Palestine on March 12th, 1948. (Earlier, Limbert had served with the Fifth Army in Italy helping Italian partisans in their fight against the Fascists.)

Limbert was eyewitness to and investigativor of the cycle of violence that characterized the final year of the British Mandate in Palestine. Through the lens of Major Limbert's camera we see the following graphic images: the dangling bodies of the two British sergeants Paice and Mervyn hung and booby-trapped by the Irgun; the Police Headquarters in Haifa bombed by Jews; the debris of the King David Hotel in Jerusalem in the aftermath of its bombing by the Irgun; the Palestine Post Building, Jerusalem blown up by Arabs; the wreckage of Ben Yehuda Street, Jerusalem after the Arab blast; corpses of Jews murdered by Arabs in Hebron; the bodies of four Haganah fighters murdered in Jerusalem, allegedly by British soldiers as an act of retribution; etc.

But there are also pleasant memories: the officer's club at Sarafand (the British army base); horse and motorcycle races; bathing at Jaffa; snapshots of the Western Wall; lunch with the Muktar and elders of the Arab village of Beit Nebala; invitations to dinner-parties, etc.

Also of interest are several leaflets of propaganda distributed by the Arab Higher Committee / Arab National Committee to British soldiers to incite them against the Jews.

A QUITE UNIQUE ALBUM OF ORIGINAL MATERIAL. SHOULD BE EXAMINED DIRECTLY.

[SEE ILLUSTRATION ABOVE LEFT]



Lot 273

273 **(ISRAEL, LAND OF)**. Pinkas Shadar of R. Benzion Alkalay, Emissary from the Sephardic Community of Tiberias to Morocco and Gibraltar. On front wrapper and f.59v., stamps of "R. Bension Alkalei, Tiberias." His signatures on ff. 3r., 4v. Hebrew Manuscript in Moroccan cursive. ff. (1), 32, (2 blanks), 33-51, (4 blanks), 52-54, (1 blank), 55-65, (2 blanks), 66-67, (1 blank), 68-70, (1). Black ink and pencil on thin paper. Colored soft wrappers bound in later cloth. Sm. 4to. Ex-library.

Morocco, Late Nineteenth Century. **\$1200-1800**

• R. Benzion Alkalay (1858-1913) was born in Rabat, Morocco. In 1873, he settled with his father in Tiberias. In 1886, at the tender age of twenty-eight, he was dispatched by the Tiberias community to the cities of Morocco to raise funds for the indigent of Eretz Israel.

The first portion of this notebook is taken up by Torah novellae, many with the heading "Derush le-hesped" (Sermon for a eulogy). On f.18r. there is a sermon in praise of the community of Tiberias, based on the Talmud, Rosh Hashanah 31b and writings of R. Chaim Abulafia (Izmir, Turkey), who in 1740 rebuilt the Tiberias community, which had lain desolate. (See EJ, Vol. II, cols. 187-188.) On ff. 52-67, we have lists of contributors from the various Moroccan communities--Arcila, Debdou, Fez, Meknes, Melilla, Ouejda, Ouezan, Sefrou, Tetouan, etc--as well as neighboring Gibraltar, Spain.

A published scholar, Alkalay authored an ethical dialogue between a rich man and a poor man, Ashir va-Rash (Jerusalem, 1884; reprinted Jerusalem 1934). The book was issued in Judeo-Arabic translation in Livorno in 1903. His commentary to R. Jacob Hagiz's Halachoth Ketanoth--"Halacha Rovachath"--was published in Jerusalem in 1895. He also produced a halachic work entitled Kise'oth le-Mishpat (Jerusalem, 1903). See Ya'ari, Shluchei Eretz Israel, pp. 649, 659, 866; S.N. Gottlieb, Ohalei Shem (1912), p. 537.

[SEE ILLUSTRATION BOTTOM LEFT]



Lot 274

274 (ITALY). Megilah Scroll: “Purim of Saragossa.” Square Hebrew characters with crownlets as prescribed by scribal tradition. Each column within decorative surround. Colophon noting the scroll was penned by Baruch Moses Moreno. Black ink on vellum. 4 membranes. Some stains and runs of ink. 45 inches long. [EJ, Vol. XIV, cols. 863-864 (facs. of scroll for “Purim of Saragossa”).

Ottoman Empire, 16th Shevat, 1865. **\$1500-2000**

☛ Alongside the Purim ascribed via the Biblical Book of Esther, many individual communities commemorated local “Purims” to mark local histories that resulted in escape from particular danger. Thus, through the ages there developed “Second Purims” in Granada, Spain; Narbonne, Provence; Morocco and Egypt, etc. Perhaps the most celebrated of these Second Purims is the Purim of Saragossa, which merited a megilah of its own.

It was the custom of the 14th-century Jewish community of Saragossa to greet the ruling king on his annual visit to the city with a procession of Torah scrolls. One year, the sages of the community decided that rather than subject the sanctity of the Torah scrolls to the elements, they would greet the king with the hollow Torah cases only. A pernicious Jewish convert to Christianity named Marcus revealed this supposed dishonor to the king, whereupon the ruler resolved to have the cases opened on the next similar occasion. Fortunately, the Prophet Elijah appeared to the beadle of the synagogue and instructed him to take urgent measures and return the Torah scrolls to their cases. Accordingly, upon the next royal procession, the kings’ guards opened the cases which indeed revealed that no deception had been practiced by the Jews. The anger of the king fell upon Marcus, who was promptly executed. In commemoration of this miracle the descendants of the Jews of Saragossa celebrate this Second Purim on the 17th of Shevat in the synagogues founded by their ancestors at Constantinople, Magnesia, Melasso, Smyrna, Aden, Jerusalem and Salonica. This particular scroll, recounting the story, dates to 1865.

According to Prof. Yerushalmi, some confusion has crept into the matter. The Jewish community whose miraculous deliverance is celebrated, is not that of Saragossa, Spain but rather that of Syracuse, Sicily. Furthermore, as to the date, that according to Yerushalmi the events described in the Megilah occurred, was either in 1380 or in 1420. See Y.H. Yerushalmi, *Zakhor: Jewish History and Jewish Memory* (1982), p. 47; D. Simonsen, “Le Pourim de Saragossa est un Pourim de Syracuse,” *REJ*, 59 (1910), pp. 90-95; *EJ*, Vol. XIV, col. 863; *JE*, Vol. X, p. 282; Vol. XI, p. 53.

[SEE ILLUSTRATION ABOVE]

275 (ITALY). Tzintzeneth HaMan. Finely written in the hand of Joseph Menachem Trivash. Title within architectural pillars, surmounted by floral designs and a crown. Historiated initials of Alpha-Bet on ff. 20b-23b. Hebrew Manuscript on paper. 24 leaves. In a semi-cursive Italian hand. Contemporary floral patterned boards. 4to.

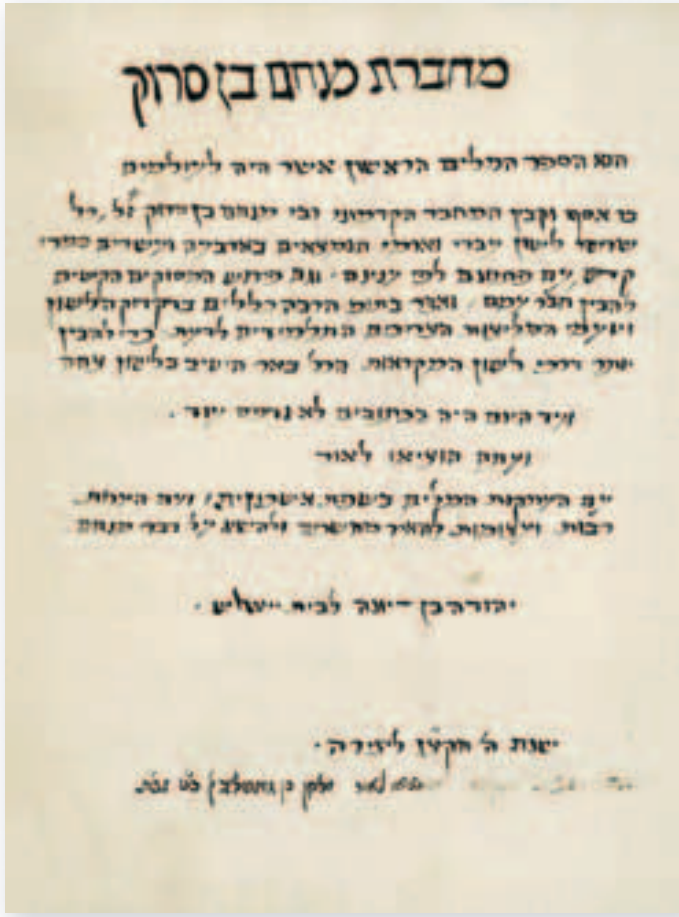
Vercelli, 1788. **\$3000-5000**

☛ Interesting manuscript. A manual for writing Hebrew in an elegant, polished style. Written in the form of letters to various people on varied social topics. The author, who writes under the pseudonym “HaKis Reik” (“the pocket is empty”) was a teacher of Latin in Ecvai (?) in the province of Piedmont. This pseudonym is unknown to Saul Chajes, *Otzar Beduyei ha-Shim*.



Lot 275

[SEE ILLUSTRATION RIGHT]



Lot 277

Austrian orientalist Judah Jeiteles (1773-1838), member of the illustrious Prague family of rabbinic scholars and enlightened maskilim, published a grammar of Biblical Aramaic, *Mevo Lashon Aramith* (Prague, 1813), and a collection of poems, *B'nei ha-Ne'urim* (1821). As one of the four chairmen of the Prague Jewish community, Jeiteles supervised its German-language school. In 1830, he settled in Vienna. Jeiteles is credited with being the first to use the expression "Haskalah" for the Enlightenment movement.

That the author intended this manuscript for publication is borne out both by the final line of the title, "Ha-motzi la-or Zalman ben Gottlieb Ko[chav] T[ov]" (published by Zalman ben Gottlieb Stern), and by the Government Imprimatur at the volume's end. One can only surmise that the author's death at that time put an end to the project, indeed, the work still remains unpublished. See M.M. Stern *Kochvei Yitzchak I* (Vienna, 1845); and JE, Vol. VII, p. 91; EJ, Vol. IX, col. 1332.

[SEE ILLUSTRATION ABOVE]

278 (KABBALAH). Four Kabbalistic Hebrew Manuscripts. Ex-library:

Vital, Chaim. *Sha'ar ha-Kavanoth* [Lurianic intentions for Sabbath and Festivals, begins middle Motza'ei Shabbath, ends middle Chanukah, wanting entirely Purim]. (Ottoman Empire, 18th century). Vital's *Sha'ar ha-Kavanoth* was first printed in Salonika in 1852 [Vinograd, Salonica 853]. Comparison of our manuscript to the printed edition reveals variants in our ms. Marginal notes in another hand. ff.2-200 (wanting ff.1,16-18,127,184 and conclusion of manuscript). Total: ff.195. 24 lines per page. Sepia on coarse paper. Marginal worming. Later cloth. 4to.

* Vital, Chaim. *Peirush Ma'amrei Rashbi* [or *Sha'ar Ma'amrei Rashbi* - Lurianic interpretations of Zohar]. (Morocco, 18th century). On title, signatures of former owners: "Judah Shoshanah," "Isaac Shoshanah." ff. 28, 40-51, 56-70, 72-110, (111-112 blank), 113-157. The book *Sha'ar Ma'amrei Rashbi* was first printed in Salonika in 1852 [Vinograd, Salonica 852]; our version contains important variants not found in the printed version. Appended: Anonymous. Interpretations of Zohar (pp. 4); Vital, Chaim. *Sha'ar ha-Yichudim* [Lurianic meditations]. ff. (10); Vital, Chaim. *Hashmatoth mi-Peirush Ma'amrei Rashbi*. ff. (6). Concludes with Prayer for Parnasah (Livelihood). pp. (2). Wanting 11 leaves between ff. 28-40, and 4 leaves between ff. 51-56. Black ink on coarse paper. Modern cloth. 8vo.

* Gabbai, Meir ibn. *Tola'ath Ya'akov* ["Worm of Jacob" - kabbalistic interpretations of prayer]. (Yemen, 16-17th centuries). Presumably from printed version Constantinople, 1560 [Vinograd, Const. 218]. ff. 3-175, (4). Wanting first two leaves, between ff.175-6, and the final leaf. Black ink on coarse paper. Endpapers consist of older Yemenite manuscript relating to laws of Sabbath and Yom Tov. Contemporary calf. 8vo.

* Ergas, Isaac. *Va-Ye'etar Yitzchak* [Commentary to Pentateuch]. Ergas, Joseph. *Minchath Yosef* [Laws of Torah study based on kabbalistic sources]; *Peri Megadim* [kabbalistic comments on the negative and positive commandments]. (Orient, 19th century). From published work Livorno, 1827 [Vinograd, Livorno 753,757-8]. ff. (42). At the end of the manuscript, the former owner (not the copyist) records a dream he had in Constantinople, 1909. Black ink on paper. Recent cloth. 8vo.

\$1500-2500

276 (ITALY). FANO, SAMUEL BEN ELIJAH. Seder limud le-shem mi she-nirpa me-cholyo / Regola della preghiera che si fanno quando sie risa nato di qualsiasi malattia, scritta da Samuel fu Elia Fano nell'anno 1877 corrisponde dell'era Ebraica 5637 ["Rite for one recently delivered from illness - selected readings from Bible and Mishnah, with prayers to be recited before and after."] Manuscript. Square Hebrew characters, vocalized. Bilingual title, Hebrew and Italian. ff. 30. 18 lines per page. Sepia on coarse paper. Light stains and foxing. Contemporary emerald marbled boards, edges chipped. 8vo. Ex-library.

Italy, 1877. **\$500-700**

277 JEITELES, JUDAH [LEIB] BEN JONAH. *Machbereth Menachem ben Saruk* [Dictionary of Menachem ben Saruk] with Judeo-German translation and notes by Judah ben Jonah Jeiteles. Autograph manuscript. Two titles, German and Hebrew. Entries in square Hebrew characters, otherwise cursive Aschkenazic script. On final page, in Latin, official "Imprimatur" by Government censor, dated 1837. Eccentrically paginated but complete: ff. 108, 106-139, 139-179, 175-177, 184-230, 232-243, 245-306, 306-331, 333-338, 336-354, 354; pp. 7. Numerous paste-ins. Sepia on coarse paper. Contemporary wrappers, rebacked. Thick 4to. Ex-library. [Steinschneider, col. 1738].

Vienna, 1837. **\$2000-3000**

UNPUBLISHED MANUSCRIPT BY ILLUSTRIOUS PRAGUE MASKIL.

Tenth-century Spanish lexicographer Menachem ibn Saruk's *Machbereth* was the first Biblical dictionary written in the Hebrew language (earlier dictionaries were composed in Arabic). Because it was written in Hebrew, it enjoyed a wide audience, for example, Rashi quotes from it extensively in his Biblical commentary. When later the *Machbereth* was attacked by Dunash ibn Labrat, Rashi's grandson Rabbenu Tam rose to its defense. (See JE, Vol. XI, cols. 1305-6).



Lot 279

279 (KABBALAH). Gikatilia, Joseph. Sha'arei Tzedek [Exposition of the Ten Sephiroth in ascending order]. Italki Hebrew script. Broad margins. Colophon on f.107r.: "Nishlam chibur Sha'arei Tzedek she-chiber he-chacham ha-shalem R. Yosef ibn Gikitilia (!). Ha-yom yom vav, asarah yamim le-yerach Shevat, shenath shin-cheth li-p[er]at] k[atan], poh Pisa, al-yedei ha-tza'ir Shmuel ben Yechiel Nissim, ish Pisa" [Completed the book Sha'arei Tzedek composed by the sage R. Joseph ibn Gikitilia (!) Today is Friday, 10 Shevat, 1548, Pisa, by the youth Samuel ben Jechiel Nissim of Pisa]. ff. (115). Missing few leaves at beginning. (Manuscript begins in the middle of Sephirath Malchuth.) 22 lines per page. Sepia ink on coarse paper. Later marbled boards. 4to. Ex-library. [A. Farber-Ginat, R. Joseph Gikatilla's Commentary to Ezekiel's Chariot (1998), p. 17, no. 3 (Sod ha-Chashmal)].

Pisa (Italy), 1548. **\$4000-6000**

✦ CLASSIC WORK OF KABBALAH IN THE HAND OF SAMUEL DA PISA, SCION OF ILLUSTRIOUS FAMILY OF ITALIAN RENAISSANCE BANKER-SCHOLARS.

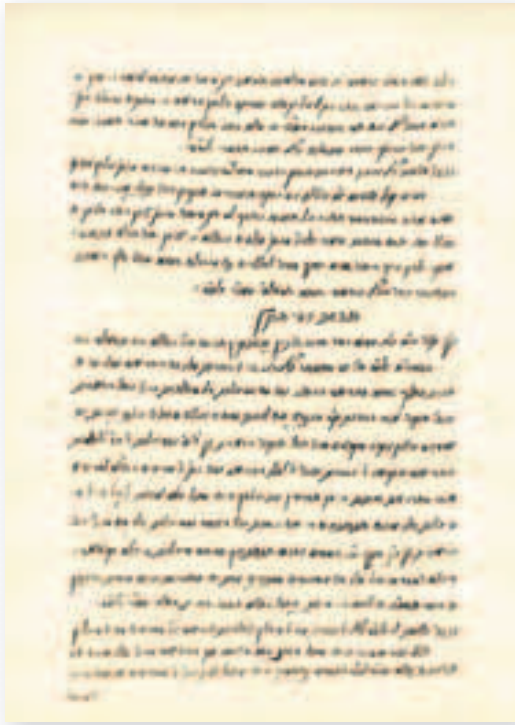
Like Gikatilia's more famous work Sha'arei Orah ("Gates of Light"), Sha'arei Tzedek ("Gates of Righteousness"), is intended as an introduction to the Wisdom of the Kabbalah, systematically leading the reader through the Ten Sephiroth in ascending order from the Sephirah of Malchuth through the Sephirah of Kether. Prof. Farber-Ginat opines that Sha'arei Tzedek is in reality an early version ("mahadura kama") of Sha'arei Orah. This is the only plausible explanation for the considerable overlap between the two works. In some instances, whole passages from Sha'arei Tzedek appear verbatim in Sha'arei Orah; other times, the material has been reworked and expanded. See Farber-Ginat, p.16, n. 23. Sha'arei Tzedek was printed in Riva di Trento in 1561. That same year, Sha'arei Orah was printed in Riva di Trento, as well as Mantua.

At the conclusion of our manuscript (ff.108v-115v.), appears Sod ha-Chashmal (The Mystery of the Electrum) by "R. Yosef ibn Gikatilia z"l." Sod ha-Chashmal first appeared in print in the collection Arzei Levanon (Venice, 1601), ff.40v-42r. According to Farber-Ginat, it is inconceivable that this is an independent work by Gikatilia. Rather, Sod ha-Chashmal represents selected readings from Gikatilia's extensive Commentary to Ezekiel's Chariot (Peirush ha-Merkavah), assembled by a later editor (Farber-Ginat, pp. 15-17). The Prophet Ezekiel's vision, referred to in the Mishnah (Hagigah 2:1) as the "Merkavah," is considered one of the most ancient and crucial portions of the esoteric wisdom. Our manuscript of Sod ha-Chashmal is incomplete, wanting the last 17 lines of the printed version (see facsimile of Sod ha-Chashmal from Arzei Levanon in Farber-Ginat, pp. 24-27). There are variants between our manuscript version and the printed version of Sod ha-Chashmal. (Farber-Ginat's critical apparatus records variants between the printed version of Sod ha-Chashmal and Peirush ha-Merkavah, but not the variants in our manuscript.)

Joseph Gikatilia (or Chiquatilla) (1248-1325) was one of the first expositors of Spanish Kabbalah, interfacing with Moses de Leon of Guadalajara, famed for his publication of the Zohar. See G. Scholem, Kabbalah (1974), pp. 409-411.

The Aristocratic Da Pisa Family: In 1416, the son of Matassia di Sabato, Jechiel (Vitale) (d. 1422/3) opened a bank in Pisa. This was the beginning of a long line of banker-scholars renowned throughout the Renaissance period. Jechiel's grandson, Jechiel II (d. 1490), the most outstanding member of the family, moved to Florence, where he obtained a concession to engage in banking. On the international scene, he interfaced with the Portuguese financiers Abraham Hayun and Don Isaac Abravanel. Thanks to his influence with Lorenzo de' Medici (or Lorenzo the Magnificent), Da Pisa was able to avert an order of expulsion of the Jews set for 1488, fomented by the local Franciscan preacher. In 1527, with the downfall of the Medici, the Da Pisa family were expelled from Florence. The copyist, Samuel (Simone) da Pisa continued the family tradition of learning. In 1554, he graduated as a doctor of medicine from the University of Pisa (by special permission of Pope Julius III). See EJ, Vol. XIII, cols. 563-564.

[SEE ILLUSTRATION ABOVE]



Lot 280

280 (KABBALAH). Likutei Ma'amarim Im Peirush HaZohar LeHa'Ar"i Za"l [Kabbalistic discourses and commentaries attributed to R. Isaac Luria, R. Chaim Vital and others on various topics and verses, along with commentaries on the Zohar, including treatises on the Idra Rabba and the Idra Zuta]. Hebrew Manuscript on paper. Italian cursive script, marginalia in different Sephardic hands. Signature of scribe, previous owner H. Rokeach and later owner Gavriel di Leon on final leaf. ff. 126 Later vellum-backed boards. Large 4to.

Livorno, 18th century. \$4000-6000

✦ The dissemination of the Kabbalistic teachings of R. Isaac Luria (AR"l) follows a convoluted route. The versions recorded by his disciple, R. Chaim Vital are reputedly the most authoritative. However, different versions exist of Vital's writings as well as recensions by other disciples.

Although this manuscript cites Vital (some of the commentaries cited are almost identical to the version found in Sha'ar Ma'amrei Rashb"i of the "Eight Gates" of R. Chaim Vital), ample use was also made of the writings, versions and arrangements of other disciples. For example, the lengthy commentary found in our ms. ff.44-46 (explaining f.15 of the Zohar), is the commentary attributed by the scholar Yosef Avivi to R. Joseph ibn Tabul (in the name of the Ari). (See Avivi's recently published three-volume magnum opus, *Kabbalath Ha'Ari* (2008), Vol. II, pp. 1024-27). Avivi states (Vol. I, p. 172) that he published the "full" text of this important commentary based upon various manuscripts as compared to the first published version (in R. Shalom Buzaglo, *Hadrath Melech* [Amsterdam,1766]). It should be emphasized however, that the version of our manuscript contains many interesting variants, added words and often entire lines of additional text. These greatly enhance and clarify this fundamental passage.

The Scribe: Emanuel Sinigaglia, written for HaChacham Rokeach. The Sinigaglia or Sinigaglia family were an important scholarly Italian family whose members were Rabbis of Modena in the 18th century (see JE, Vol. XI, pp. 385-86). Our scribe seems to have been a kabbalistic scholar in his own right, as he makes many emendations in parentheses in accordance with his own understanding (Nir'eh li she-tzarich lomar...) In his final comment to the above passage, the scribe writes "ad kan matzathi kathuv, ve-nir'eh li she-hu me-ha-eloki R. Yitzchak Aschkenazi, zichrono lechayei ha-olam ha-ba."

This important manuscript (unknown to Avivi) deserves to be studied carefully and compared to other versions of the writings of the Ari in order to truly appreciate its significance.

[SEE ILLUSTRATION ABOVE]

281 KOOK, ABRAHAM ISAAC. (Chief Rabbi of the Holy Land. 1865-1935). Autograph Letter Signed. One leaf on letterhead stationery to Dr. Thon. Requests payment to R. Ben Zion Yadler to cover the expenses of the latter's trip to the moshavot for the sake of Terumoth and Maasroth (tithing produce so that it will be fit for consumption according to Jewish law). He hopes to have the honor of meeting with Dr. Thon as soon as possible in order to discuss important matters pertaining to our "beloved Yishuv."

Jaffa, 3rd Mar-Cheshvan 1913. \$200-300

✦ Yaakov-Yochanan Thon (1880-1950) was a multi-faceted leader of the pre-State Yishuv. At the time this letter was written, Thon was Arthur Ruppin's deputy in the Palestine Office of the World Zionist Organization. See EJ Vol. XV, col. 1123.

282 (KOOK, ABRAHAM ISAAC). Autograph Letter Signed in Hebrew by R. Zerach Epstein on Yeshivah Torath Chaim stationery. Written to R. Abraham Schorr (probably of Chicago), concerning a dispute with Rav Kook. One page.

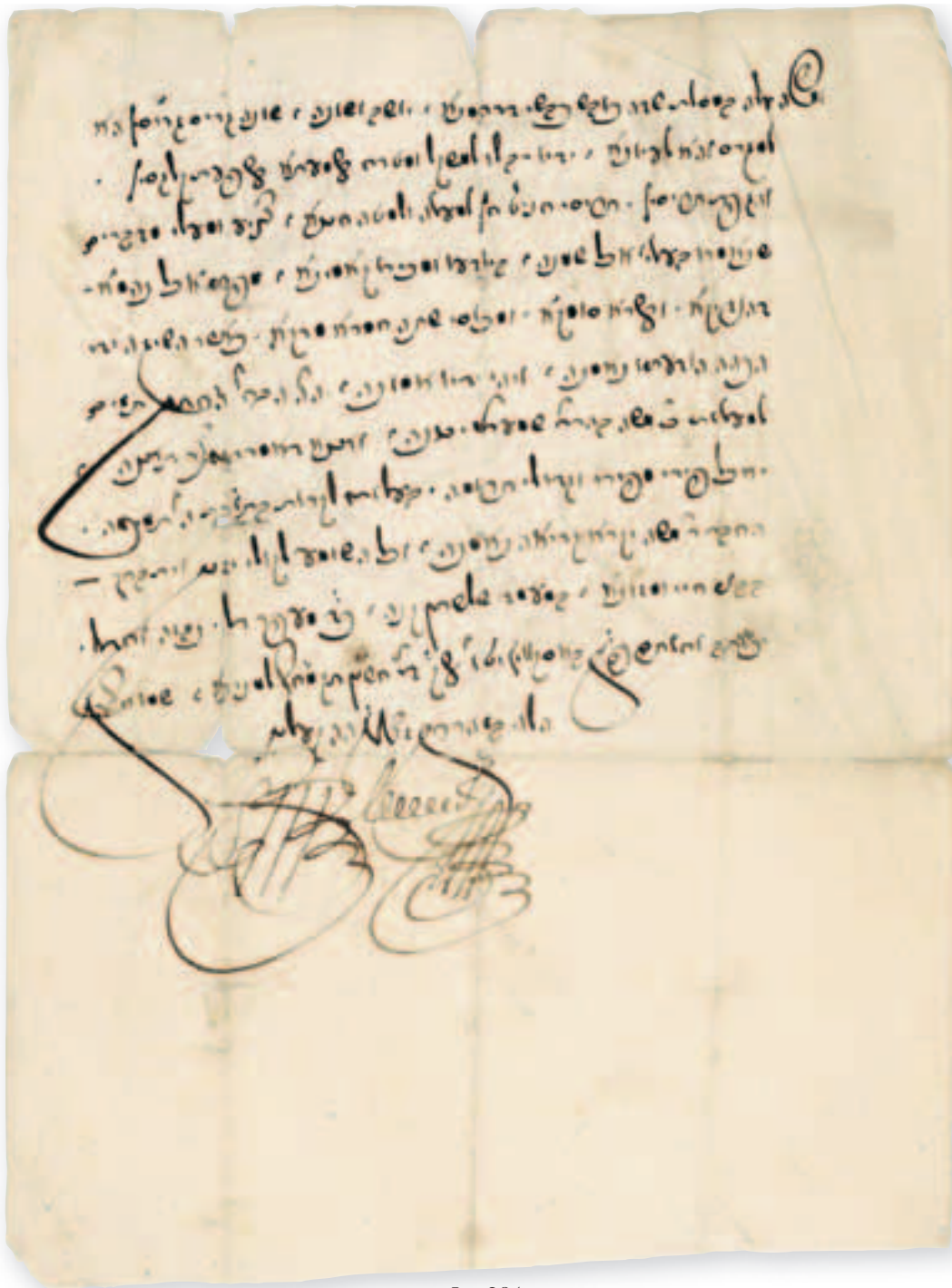
Jerusalem, circa 1920. \$100-150

283 (LIBYA). Several Hebrew manuscripts relating to Shechitah [Ritual Slaughter]: Diwan, Judah. Zivchei Shelamim (Constantinople, 1728). [Vinograd, Constantinople 428]. ff. 1-38. * Mizrachi, Abraham. Zikaron li-B'nei Yisrael (Amsterdam, 1718). [Vinograd, Amsterdam 1121]. ff. 39-53. * Najara, Israel. Shochatei ha-Yeladim. (Amsterdam, 1718). [Vinograd, Amsterdam 1137]. ff. 54-55. * Hilchoth Shechitah [Laws of ritual slaughter in Judeo-Arabic, reflecting local practice of Tripolitan community]. Unpublished, apparently by copyist. ff. 56-68. Uniform North African cursive script. Colophon on f.1r.: "I have copied it [i.e. Zivchei Shelamim, Constantinople 1728], I, the youth Samuel ben Marzouk Chalfon, from the city of Tripoli under the rule of Ali Basha, the year 1784..." (See below). ff. (68). Sepia on coarse paper. Stained. Extensive worming, text affected. Later marbled boards. 8vo. Ex-library.

Tripoli (Libya), 1784. \$500-700

✦ The family name "Chalfon" figures prominently in the annals of Tripolitan Jewish history. During the years 1778-1781, and again 1792-1795, the Caid or official leader of the Jewish community was R. Abraham Chalfon, who besides acting as communal leader, was also a rabbinic scholar and author of note.

Although nominally under Ottoman rule from 1551 until 1911, the local governors of Tripoli for a period lasting from 1711-1835 were the members of the Karamanli dynasty. One of the members of the dynasty, Ali Pasha, who ruled from 1754-1793, is remembered fondly by the Jews for providing a peaceful interlude in an otherwise turbulent history. See Yehudah Messing, *Gedolei Rabbanei Tunisia ve-Louv* (1986), pp. 93-103; JE, Vol. XII, pp. 261-263.



Lot 284

284 KELIN, SAMUEL HALEVI (THE “MACHATZITH HASHEKEL.”). Autograph Manuscript Signed. “Chaver” Certification. Written for his disciple “HaBachur HeChathan...Moshe beharav R. Shmerles” in flowery, poetic phraseology, attesting to his high level of knowledge. States the recipient is deserving and fully entitled to be called to the Torah with the title “HeChaver”. One page, twelve lines.

Boskovice, 14th Cheshvan, 1788. **\$15,000-20,000**

• R. Samuel Kelin (1720-1806) gained fame as the author of *Machatzith HaShekel*, a super-commentary to the *Magen Avraham* published in all standard editions of the *Shulchan Aruch*. The commentary clarifies and expands upon the *Magen Avraham*'s sometime cryptic language and is constantly cited in the halachic and responsa literature. The author's surname is adopted from his birthplace of Kelin, Bohemia. Later, he resided in Boskovice, where he headed a large Yeshiva. Following suit, his son R. Wolf (author of *Seder LaMishnah on Maimonides' Mishneh Torah*), adopted his birthplace, Boskovice, as his last name.

Many communities, especially in Bohemia and the Sheva Kehillot - the seven communities of Siebenbergen located in Burgenland (one of the federal states of Austria on the Hungarian border), were very strict as to the appropriate honorific when calling up scholars to the reading of the Torah. Hence, those who received the title of “Chaver” were most protective of their title.

[SEE ILLUSTRATION ABOVE]



Lot 285

285 (LITURGY). Tichlal [Prayer-Book] with commentary of R. Yachya Tzalach, Etz Chaim. Volume I: Tikun Chatzoth, Four Fasts, Kinoth (Ninth of Av), Selichoth (Month of Elul), New Year and Day of Atonement. * Volume II: Three Festivals of Pasover, Pentecost and Tabernacles (includes Passover Hagadah). Two volumes. Two titles in red and black ink within floriated border. The titles provide the date “2137,” which in the Yemenite reckoning (minyan shetarth) is the equivalent of the year 1826 c.e. Cursive Temanic script. Text of prayer fully vocalized. Key words in both text and commentary outlined in red ink. At end Vol. II (f.130v.) colophon: Written for Salem bin Ibrahim Al-Hamdi...completed in the month of Elul 2136 [1825], and the writer...Moshe benYoseph...” (Hebrew). Vol. I: ff. (193). Vol. II: ff. (131). Black and red ink on coarse paper. Stains. Uniform modern vellum. Volume numbers on spines reversed. 4to. Ex-library.

San'a (Yemen), 1825-6. **\$800-1200**

✦ R. Yachya Tzalach (Maharitz) (1715-1805), Chief Rabbi of San'a, was the acknowledged halachic authority of Yemenite Jewry and to this day, his influence is felt within that community. A prolific author, he is most famous for his work of responsa, Pe'ulath Tzadik (3 vols., 1946-65), and Etz Chaim, his commentary to the Tichla (1894-98). See EJ, Vol. XIV, cols. 683-4; Vol. XVI, col. 746.

[SEE ILLUSTRATION ABOVE LEFT]

286 (LITURGY). Prayer Book According to the Yemenite Rite. Yemenite semi-cursive script with nikud (vowel points). Several hands. ff. (179). (Mispaginated in pencil “178”). 14 lines per page. Black ink on coarse paper. First leaf loose, f.83 torn. Stained. Black ink on coarse paper. Contemporary calf, distressed. 8vo. Ex-library.

Yemen, Second half 19th Century. **\$400-600**

✦ In the distinct Yemenite pronunciation of Hebrew, the vowel “segol” rather than pronounced as a short e, is pronounced “ah.” In our prayer book, the segol vowels have been consistently replaced with the vowel “patach,” which is an outright “ah” sound

[SEE ILLUSTRATION MIDDLE LEFT]



Lot 286

287 (LITURGY). Nine Hebrew Manuscripts of Piyutim [Religious Poetry] from throughout the Sephardic Diaspora (all ex-library):

1) Notebook of Piyutim in Hebrew, Judeo-Espanol and Judeo-Turkish. (Turkey, 19th century). Ottoman cursive script. ff. (58). Written on one side only. Black ink on coarse paper. Marginal worming. Contemporary calf, scuffed. 8vo (landscape).

* 2) Piyutim. (Tunisia, 18th century). Uniform North African cursive script. ff. (136). 15 lines per page. Sepia on coarse paper. Stained. Modern vellum. 8vo.

* 3) Piyutim. (Eretz Israel, 19th century). Ottoman cursive script. Numerous artistic embellishments. On f.113r.: “Zeh ha-sepher sheli, Raphael Chiya Ze'evi.” On ff.13v., 123v., 125v. calligraphic signatures of Yom-Tov Meyuchas. Mid-nineteenth century, R. Yom Tov [Raphael] Meyuchas was one of the presiding chachamim of the Sephardic community of Jerusalem. Meyuchas authored a volume of halachic responsa, Mei Be'er. See S. Vanunu, Arzei ha-Levanon, Vol. II, p. 865; N.Z. Friedmann, Otzar Harabanim, no. 7959. ff. 126. 20 lines per page. Stained. Modern boards. 8vo.

* 4) Piyutim and Prayers for Rosh Hashanah and Yom Kippur, and Tzahir for Passover in Judeo-Arabic. (Morocco, 19th century). Moroccan cursive script. ff. (46). 20 lines per page. Sepia on paper. Stained. Recent cloth. 8vo.

* 5) Hoshanoth for Hoshanah Rabbah; Haphtaroth of Passover with both Aramaic and Judeo-Arabic translation according to Moroccan rite (Tzahir). (Morocco, 18th-19th centuries). Moroccan cursive script. Different hands. On ff.6v. and 66r. signatures of copyist and former owner Isaac ibn Danan. On f.16v. signature of another copyist, Joseph Maman. ff.(66). Sepia on coarse paper. Stained. Modern vellum. 8vo.

* 6) Collection of Judeo-Turkish piyutim. (Azerbaijan?, 1836). Ottoman cursive script with nikud (vowel points). Colophon on f.82v. reads: “Abraham Aschkenazi...I wrote this Pizmon...Rosh Chodesh Ellul...in the year 1836.” Bound in as appendices, fragments from several lands - Turkey, Morocco, and Aden - some of kabbalistic interest Of note: ff.85 and 112 consist of foldout “kame'oth” or protective amulets with names of angels, etc. ff.(112). Stained and tattered. Modern cloth. 8vo.

* 7) Collection of piyutim of Moroccan paytanim. (Morocco, 19th century). Three scripts: Moroccan cursive (f.2r.), Rashi (ff.2v-3r.), square script (f.4r-19v.) ff. (19). 24 lines per page. Foxed and torn. Sepia on paper. Modern marbled boards. 8vo.

* 8) Collection of piyutim. (Libya?, 18th century). Hebrew and Judeo-Arabic. Many unpublished poems. North African square script. On ff. 305v. and 312r. signatures of former owner, “Shalom Haddad.” ff. (326). Many leaves silked. Foxed, several words eaten through by oxidation of ink. Recent cloth. Thick 8vo.

9) Ma'aseh de Yosef ha-Tzadik [Tale of Biblical Joseph]. (Morocco, 19th century). Judeo-Arabic. Moroccan cursive script. ff. (13). Remaining leaves fragmentary. 22 lines per page. Sepia on paper. Minor wormholes, text minimally affected. Modern marbled boards. 4to.

\$4000-6000

288 (MIDRASH). ADANI, DAVID BEN AMRAM. Midrash ha-Gadol. Book of Genesis only. Termanic Hebrew script, three different hands: ff. 1-4; 5-32; 33-154. ff. (154). Black ink on thick paper. Waterstains. Restored binding, calf-backed boards. Folio. Ex-library.

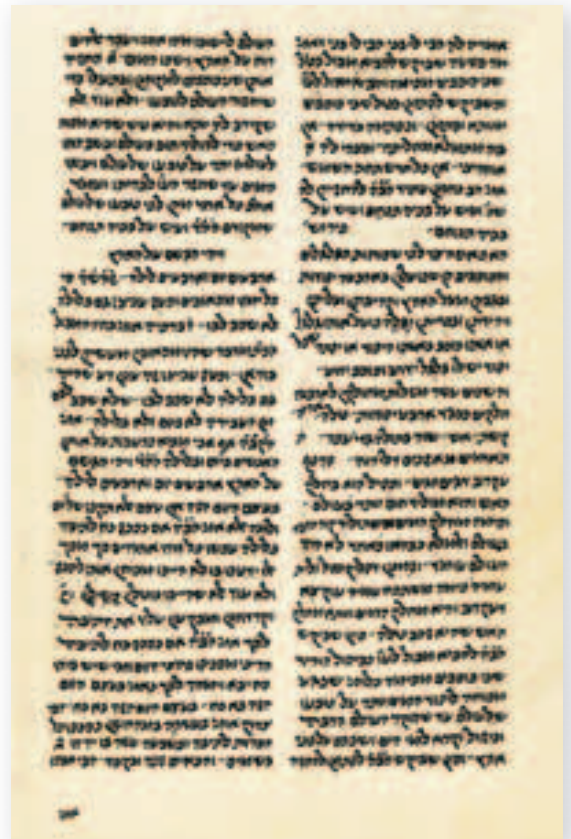
Yemen, Fifteenth-Sixteenth Centuries. \$1000-1500

✦ Midrash ha-Gadol is a collection of a number of early midrashim assembled by R. David Adani, a thirteenth or fourteenth-century Yemenite sage. The work is invaluable to Judaic scholarship as it preserves sources otherwise lost, most notably the Mechilta de-Rabbi Shimon ben Yochai. From the time Western scholars first became aware of the existence of the Midrash ha-Gadol in the late nineteenth century, they have not ceased to tease out early sources embedded therein. In this regard, R. David Tzvi Hoffman produced his Mechilta de-Rashbi (1905) and R. Menachem Mendel Kasher produced Ha-Rambam ve-ha-Mechilta de-Rashbi (1943).

Our manuscript reaches only as far as the middle of Parshath Miketz (Margaliot ed., p. 695). It is also wanting between the first and second hands (end Introduction, beginning Parshath Bereishith), and second and third hands (end Parshath Bereishith, beginning Parshath Noach).

See M. Margaliot, *Midrash ha-Gadol -Bereshith* (Jerusalem, 1947); EJ, Vol. II, col. 250; Vol. XI, cols. 1515-6.

[SEE ILLUSTRATION RIGHT]



Lot 288

289 (MANUSCRIPTS). Five Hebrew Manuscripts (all ex-library):

1) Darshan, Joseph ben Solomon, of Poznan. *Yesod Yosef* [tikunim for rectification of seminal emission]. Copied from first edition of Frankfurt on the Oder, 1679. [Vinograd, Frankfurt on the Oder 21]. Colophon on f.14r: "Completed on Thursday, 24 Elul 1778, I Moshe Atoubi." ff. (14). Wanting at beginning. 25 lines per page. * With: Gerondi, Jonah. *Igereth ha-Teshuvah* [Epistle on Repentance]. ff. (15-25). Wanting between ff. 21-22. Colophon on f.25r: "Li li-shemi, hakatan Yosef Azrad" [For me, the humble, Joseph Azrad]. Below that: "Zachithi zeh me-izavon he-chacham ha-niz[kar], ani ha-tza'ir Ya'akov Berdugo" [I acquired this from the estate of the aforementioned scholar, I Jacob Berdugo]. (See below.) * Anonymous. *Midoth Tovoth* ["Good Traits"]. ff. (26-27). All in Rashi script. Sepia on coarse paper. Later marbled boards. 8vo.

* 2) Wessely, Naphtali Herz (Hartwig). *Shirei Tiphereth* [Poetry] (Lemberg: Joseph Schnayder, 1844). [Vinograd, Lemberg 753]. Six parts. Part I: pp. 14, 60, (2). Part II: pp. 8, 84, (2). Part III: pp. 10, 90. Parts IV-VI supplied in manuscript. pp. 411. Contemporary marbled boards, effaced. 8vo.

* 3) *Ma'aseh nora mi-leidath Rabbenu Yehoshua bin Nun* [Wondrous tale of the birth of Joshua son of Nun]. Copied from a manuscript in the possession of R. Mordechai of Nadvorna, obtained from R. B[aruch] B[erend] L[ichten]s[tein] of Krasna (1857-1944). See N.Z. Friedmann, *Otzar Harabanim*, no. 4201. Ashkenazic cursive script. Blue pen on paper. Double-sided leaf. Tattered, missing some letters. (Hungary, nineteenth-century).

* 4) Unidentified Persian manuscript. Twentieth-century. ff. (56). 19 lines per page. ff. 32-36 slightly wormed. 4to.

* 5) Fragments of various nineteenth-century manuscripts. All in Hebrew characters. pp. (11).

\$800-1200

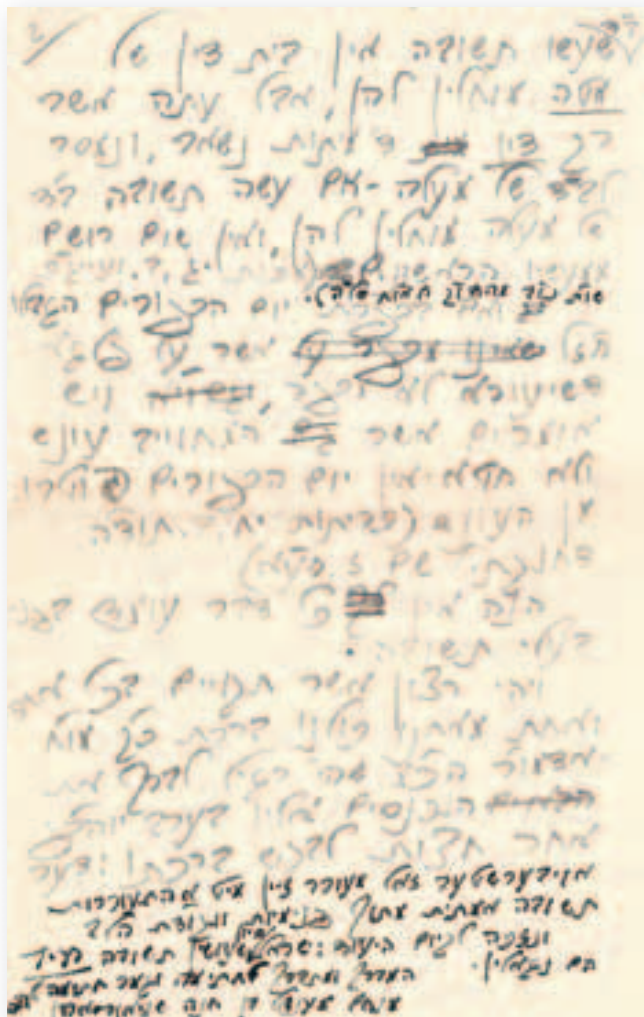
✦ R. Jacob Berdugo (1786-1843), Chief Rabbi of Meknes, Morocco, was revered for his halachic authority. His responsa, *Shufrei de-Ya'akov* were published in Jerusalem, 1910. See S. Vanunu, *Arzei ha-Levanon* (2006), Vol. II, p.1116.

290 (MISCELLANY). Collection of ephemera. This wide-ranging group offers: Yiddish postcards from Warsaw printed during the Tsarist era; a large multi-ethnic religious calendar for the period April 4th to April 20th, 1930 issued by the Deputy District Commissioner of the Jerusalem Division; blocks of stamps of Keren Tel Chai (Jabotinsky's Revisionist Zionist movement); temporary movement and curfew pass issued by the Military Commander toward the end of the British Mandate (1947); membership book of Palestine Jewish Hunters Society (1940); and envelopes of the Grand New Hotel, Jerusalem (end 19th, beginning 20th century). Also autograph letters signed by rabbinic scholar and Chabad halachic authority Abraham Chaim Noe; artist Herman Struck; and Anglo-Jewish playwright, novelist and poet Israel Zangwill; Palestine documents and Zionist pamphlets; and Palestine items of philatelic interest. Total of c. 40 items.

\$500-700

291 (RABBINICS). Collection of sermons for various occasions and novellae by one or more unidentified Sephardic sages of Jerusalem. Includes novellae on Maimonides' *Mishneh Torah* (ff. 85v-89r.), and commentary on Passover Hagadah, "Derachim shel Pesach" (ff.90r-101r.). Sephardic cursive Hebrew script. Many hands. On front fly, Hebrew stamp of "Pinchas M. Graievsky" (Jerusalem historian, author *Mi-Ginzei Yerushalayim* and numerous other historical studies of the Old Yishuv). ff. (120). Sepia on coarse paper. Ink blot on first 17 leaves, although text readable. Contemporary cloth. 4to. Ex-library.

(Jerusalem, 19th Century). \$400-600



Lot 292

292 SCHNEERSOHN, MENACHEM MENDEL. (1902-1994. Seventh Grand Rabbi of Lubavitch). Autograph Letter (draft) Signed in Hebrew written in pencil and final six lines in ink, with corrections and the Rebbe's signature. This unusual signature includes his mother's name: "Menachem Mendel ben Chana Schneersohn." Written to Mohar"i S[he] Y[ichyeh] concerning the significance of Teshuvah Ila'ah. Two pages, Hebrew and Yiddish.

Brooklyn, NY, Erev Shabbath Kodesh, Shabbath Teshuvah, 1951. **\$3000-5000**

• **MOST UNCOMMON LETTER.**

Of the many tens of thousands of letters the Lubavitcher Rebbe composed, the vast majority were typed. The present two-page letter is entirely in the Rebbe's hand. Moreover, research has indicated the Rebbe wrote only twelve letters that he signed with the addition of his mother's name. All twelve were written in 1951, the first year of the Rebbe assuming the leadership of the Chabad dynasty.

The editors of *Igroth Kodesh* state this letter was sent "Kelali u-perati," both as a public "open" letter as well as to specific individuals. It was also the cover letter to the appended Kuntress of Ma'amaramim for Shabbath Teshuvah and Yom Kippur. It is interesting to note the revised portions in this original draft from the final published version. (See *Igroth Kodesh*, Vol. IV no. 769).

[SEE ILLUSTRATION LEFT]

293 SCHNEERSON, MENACHEM MENDEL. Three Typed Letters Signed in English by the Lubavitcher Rebbe, Rabbi M. M. Schneerson to Mr. Harry A. Goodman, Agudath Israel leader, London, concerning efforts to seek release of Rabbi Eliezer Zushye Portugal (Skulener Rebbe) and his son from incarceration in Romania. Each letter, one page.

Brooklyn, New York, 1959, 1960 and 1961. **\$500-700**

• Concerns the clandestine efforts by the Lubavitcher Rebbe to seek the release from imprisonment of the Skulener Rebbe, Rabbi Eliezer Zushye Portugal (1898-1982), who, along with his son, had been arrested for Jewish activities by the Communist dictator Nicolae

Ceausescu of Romania. Upon his eventual release Rabbi Portugal settled in the Crown Heights section of Brooklyn and is fondly remembered for the stirring Chassidic nigunim (chassidic melodies) he composed. He is buried in the Vizhnitz cemetery in Monsey, New York.

Harry A. Goodman, British Secretary of the Agudath Israel World Organization, was active in Hatzalah work and a deeply committed communal leader. See EJ, Vol. II, col. 423.

294 SCHNEERSON, MENACHEM MENDEL. Two Typed Letters Signed in English, with autograph manuscript corrections in Hebrew and English, Harry A. Goodman, London. Intimate thoughts of the Lubavitcher Rebbe on the philosophies of the Vilna Gaon and Rabbi Samson Raphael Hirsch.

Letter One: Stresses the need for Jewish unity and to reject past divisions between the Chassidim and Mithnagdim. "It is remarkable that when one reads the letters and bans by the early opponents to the Baal Shem Tov and his teachings, and if one does so without prejudice and with an open mind, it should make everyone a Chosid. In fact, the greater the attachment to and veneration of, the Gaon of Wilno, the chief opponent of Chassidus in those days, the greater and more loyal a Chosid one should become." - On a different note, the Rebbe asks Mr. Goodman to use his "influence with certain circles in Washington Heights" to abort plans to establish the Hirschian approach in America, a land for which it is ill-suited.

* Letter Two: Returning to the theme of the inappropriateness of Hirschian philosophy in America, Rabbi Schneerson "note[s] with gratification that on the basis of unofficial and behind-the-scenes information which has reached me from the circles in question, the point which I made with regards to this school of thought (i.e. the Breuer's community, Kehal Adath Jeshurun of Washington Heights) has been gaining evermore adherents." The Rebbe asks that Mr. Goodman, "in view of the above, and inasmuch as a considerable impact has already been made in the right direction," continue to use his "good influence in this direction." *Letterhead stationery on onion-skin paper. First: pp. (3). Slightly tattered at folds and upper left corner. 12th Tammuz, 1960. * Second: pp. (2). p. 1t ear in upper left corner; p. 2 wanting bottom right corner. 3rd Sivan, 1961.*

Brooklyn, New York, 1960-1961. **\$600-900**

• In these highly interesting and forceful letters, we are treated to Rabbi Schneerson's educational philosophy. Though he himself had been a student at the Universities of Europe, the Lubavitcher Rebbe opposed college education for Jewish youth in America. Unlike Germany, where there existed a climate of rigorous intellectual examination, Rabbi Schneerson felt American youth are not philosophical by temperament and would be subjected on the college campus to alien ideologies that they would be at a loss to combat. For this reason, the Rebbe believed that R. Samson Raphael Hirsch's philosophy of "Torah im Derech Eretz," which combined Torah with secular education was not suitable to contemporary American society.

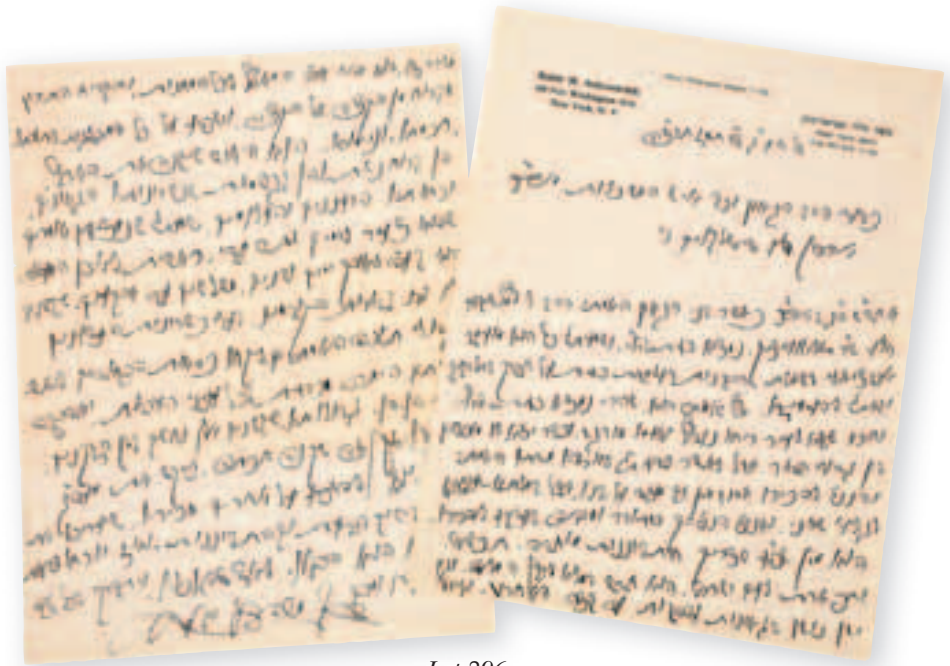
295 SCHNEERSON, MENACHEM MENDEL.

Three Typed Letters Signed in English by the Lubavitcher Rebbe, Rabbi M. M. Schneerson to Mr. Harry A. Goodman, London. Letter One: The Rebbe thanks Goodman for his cooperation in regard to the Claims Conference and in his capacity as Editor of the Jewish Post for having published Rabbi Schneerson's message concerning the 200th anniversary of the Baal Shem Tov. 26th Shevat, 1960.

* Letter Two: Greetings for a happy Pesach. 10th of Nissan, 1961

* Letter Three: The Rebbe expresses his thanks that Goodman was instrumental in obtaining a grant from the Central British Fund in aid of the Lubavitch Teachers Seminary for Girls in Yerres, France. 12th Tammuz, 1961. *Each letter, one page.*

Brooklyn, New York, 1960-1961. **\$200-300**



Lot 296

296 (SOLOVEITCHIK, JOSEPH B.). Soloveitchik, Moshe. Autograph Letter Signed in Hebrew to R. Aaron Teitelbaum in praise of the writer's son, Rabbi Joseph Dov (Baer) Soloveitchik of Boston. pp. (4) on 2 sheets of letterhead stationery, folds.

New York, 15th Tammuz, 1935. **\$5000-7000**

HISTORIC LETTER RELATING TO RABBI J.B. SOLOVEITCHIK'S CAMPAIGN FOR APPOINTMENT AS CHIEF RABBI OF TEL AVIV.

In 1935 the Chief Rabbi of Tel-Aviv, Rabbi Solomon Hakohen Aronson passed away, thus ensued a search for a successor. The competing candidates were Moses Avigdor Amiel (1883-1946), since 1920 Rabbi of Antwerp, and the relatively young Joseph Dov (Baer) Soloveitchik (1903-1993), since 1932 Rabbi of Boston. Soloveitchik's father, R. Moshe Soloveitchik, engaged in intensive lobbying to secure the position for his son, ultimately to no avail as R. Amiel was elected Chief Rabbi.

R. Moshe Soloveitchik (1876-1941) was the son of R. Chaim Halevi Soloveitchik of Brisk ("R. Chaim Brisker"), renowned for having revolutionized the Talmudic method of analysis. R. Moshe, besides transmitting R. Chaim's teachings, applied his unique methodology to develop novellae of his own. After a brief stint in the rabbinate, first in Rassein, and later in Chaslavitch, Russia, R. Moshe taught Talmud in the Tachkemoni School of Warsaw. Thereafter, he was appointed Rosh Yeshiva of Yeshiva R. Yitzchak Elchanan (Yeshiva University), New York, where he taught until his death.

R. Moshe commences his letter by excusing himself saying, "A father may not testify about his son," however he goes on to sing his son's praises and qualifications for the job: "He is sui generis...truly new, yet possessing the genius and piety of old." R. Moshe believed that though in previous generations it simply was not possible to combine the wisdom of Torah with secular wisdoms, in the present generation it is indeed possible. Instructive in this vein is the appellation for his son: "Ha-Gaon ha-amiti, Harav R. Yosef Duber Halevi, Dr. Soloveitchik". R. Moshe mentions that his son "studied and knows all, even Zohar and Moreh Nevuchim. As proof of his excellence in secular wisdom, R. Moshe writes that his son received his doctorate in Philosophy from the University of Berlin. R. Moshe concludes by attempting to dispel the notion that his son (in his thirties at the time) is too young for the position.

Rabbi Aaron Teitelbaum (1890-1950), a native of Jerusalem moved to the United States in 1912 as an emissary on behalf of the Yishuv. He became a force in the development of the Joint Distribution Committee ("Joint"), whereby he was able to provide funding for the yeshivoh in Eretz Israel, to where, in 1933, he returned.

The Manfred Lehmann Collection possesses a parallel letter from R. Moshe Soloveitchik to Jacob Joshua Bauminger, Secretary to the Religious Council of Tel-Aviv, dated Ellul 19, 1935. Lehmann wrote: "As we all know, the vote, two months later, fell on Rav Amiel, and it was through this historic decision that Providence saved the Rov (Soloveitchik) for America. Orthodoxy in America was thereby totally reshaped, for which we must be profoundly grateful." See EJ, Vol. II, cols. 846-7; Vol. III, col. 496; Vol. XV, cols. 127-8, 132-3. A third such letter was offered at auction, Kestenbaum & Company, Sale 38, Lot 313.

[SEE ILLUSTRATION ABOVE]

297 SILBERSTEIN, YESHAI'AH, OF VAITZEN. Document Signed attesting to the kashruth of flour to be used for the baking of Matzoth for Passover. One page.

Budapest, 1912. **\$300-400**

* Known as the Vaitzener Rav, Rabbi Silberstein (1859-1930) was the author of a large two-volume work on Maimonides, entitled Ma'asai LaMelech. His son-in-law was Rabbi J.J. Horowitz of Unsdorf, later Frankfurt a/Main, successor of Rabbi Solomon Breuer under the sponsorship of Jacob Rosenheim.

298 TAUB, SHOLOM OF SASSOV. Autograph Letter Signed in Hebrew and Yiddish. Postcard.

Sassov, Poland, n.d.. **\$300-400**

* R. Sholom Taub of Sassov, Poland was killed in the Holocaust in 1943. In this letter, the Rabbi implores the addressee to give his wife a Get and not leave her an agunah, unable to remarry. See N.Z. Friedmann, Otzar Harabanim 18151.

299 WALLERSTEIN, ABRAHAM OF SHNEITUCH. Autograph Manuscript Signed. "Chaver" document written in a warm, poetic, exultory manner attesting that the bridegroom R. Mordechai Madel of Saltzburg has attained the scholarly achievements necessary to be called "HeChaver." * Verso contains a draft of a recommendation for a Shochet. Two pages.

Shneituch, 1770. **\$2000-3000**

300 (YEMEN). Four Yemenite Hebrew Manuscripts (Ex-library):

1) Laws of Ritual Slaughter. Judeo-Arabic commentary on Maimonides, Hil. Shechitah through Chap. XIV, missing somewhat at end (ff.1-13); Seder ha-Nikur bi-Leshon Aravi [Order of Porging in Judeo-Arabic] (ff.14r-15r.); and various other Judeo-Arabic writings pertaining to Shechitah, all unpublished. 18th-19th centuries. Various Temanic scripts. ff. (17). Black ink on coarse paper. Stained, top margins burnt. Modern marbled boards. 12mo.

* 2) Selected Readings from Tanach [Bible]. First half 20th century. Yemenite square script. ff. 38. 17 lines per page. Sepia ink on coarse paper. Stained. Contemporary calf, distressed. 8vo.

* 3) Piyutim [religious poems]. End 19th-beginning 20th century. Yemenite square script. ff.28. (Lacking pages after pp. 1, 22 and 27.) 14 lines per page. Wormed. Modern marbled boards. 12mo.

* 4) Three Megiloth of Shir ha-Shirim [Song of Songs], Ruth and Koheleth [Ecclesiastes] with Targum. 19th century. Texts in Yemenite square script and wraparound Targum in Rashi script, both fully vocalized (menukad). Verses provided with trop (cantillation). Use of red ink to decorate first words of scrolls and headers, and to offset the first word of the Hebrew verse in Targum. Broad margins. Former owner's name at top of f.2r, "Yachya ibn Yachya [illegible]." ff.(34). 25 lines per page. Black ink on coarse paper. Foxed throughout. Modern boards. 4to. *

\$400-600

301 (ZIONISM). Collection of miscellaneous travel papers enabling individual entry into Palestine. 15 documents in Arabic, Croatian, French, Greek, Hebrew, Hungarian, Italian, Lithuanian, Polish, Romanian, Turkish. Inventory accompanies the lot, available upon request.

1919-1950. **\$400-600**

302 CHAGALL, MARC. Jacob's Dream. Lithograph poster by Charles Sorlier, signed by Chagall lower right. Issued for the Biblical Message Museum's 1977 exhibition in Nice on Chagall's biblical scenes, 1966-1976. Unframed. 765x525 mm.

\$500-700

✦ Not in Sorlier Chagall's Posters, Catalogue Raisonné (1975) though cf. 95.

[SEE ILLUSTRATION BOTTOM LEFT]

303 CHAGALL, MARC. The Angel of Judgment. Lithograph poster by Charles Sorlier, signed by Chagall lower right. Issued for the exhibition of sketches executed by Chagall for the stained-glass windows at the Cathedral of Metz, 1974. Unframed. 760x525 mm.

\$500-700

✦ See Sorlier, Chagall's Posters, Catalogue Raisonné (1975), 138-39.

[SEE ILLUSTRATION BOTTOM MIDDLE]

304 CHAGALL, MARC. The House in My Village. Lithograph poster by Charles Sorlier, signed by Chagall lower right. 1969. Unframed. 740x510.

\$500-700

✦ See Sorlier, Chagall's Posters, Catalogue Raisonné (1975), 116-17.

[SEE ILLUSTRATION BOTTOM RIGHT]



Lot 305

305 KUNSTADT, MEIR. Large Watercolor depicting members of the celebrated Sofer Family of rabbinic leaders - (R. Akiva Eger, R. Moses Sofer, R. Abraham S. B. Sofer and R. Simha Bunim Sofer) - as stand-ins for the Rabbis of Bnei Braq from Passover Hagadah fame. (See Kunstadt's Hagadah, Berlin 1922. (Yudlov 2850). Not examined out of frame. 21 x 34 inches.

1914. **\$4000-6000**

✦ A member of the artist's family, Yitzchak Kunstadt, Rabbi of Grossvardein, was a disciple of R. Abraham Samuel Benjamin Sofer (the Kethav Sofer), who in later years entrusted Kunstadt to tutor his son, the Shevet Sofer.

[SEE ILLUSTRATION ABOVE]



Lot 302



Lot 303



Lot 304

306 LAKOS, ALFRED. Havdallah Still-life. Signed upper left and dated 1940. Oil on canvas. Framed. 6 x 7 inches. Hungarian. **\$1000-1500**

• “A contemporary of Isidor Kaufman, Lakos (1870-1960), also studied in Budapest at the Academy of Art. Later he studied in Munich before moving on to Paris. There he was influenced by the Impressionists, and he became one of the few artists to treat classical Judaic subjects in what was considered at the time an advanced technique. His approach to Jewish subjects was one of respect and nobility in contrast to the almost caricaturist approach of his contemporaries.” (L. Krief).

[SEE ILLUSTRATION ABOVE RIGHT]



Lot 306

307 MAP OF HOLY LAND. Yiddish. Executed by Michael Friedman of Safed, depicting the traditional Holy Places of the Land of Israel, alongside a list of the newer colonies. Portrait below of R. Yosef Chaim Sonnenfeld. Mounted on linen, not examined out of frame. 18 x 25 inches.

[SEE ILLUSTRATION MIDDLE RIGHT]

1914. **\$1000-1500**

308 MAP OF HOLY LAND by Bonfrerius, Jacobus. Mounted in handsome ornate frame. 16 x 45 inches. [Laor 118 (with different dimensions)].

Leeuwarden, 1717. **\$1500-2000**

• At top left, adjacent to title, Moses and Aaron; at bottom left, two cherubs, one working a compass. The map itself orients to the east, showing the coastline from Byblus (Lebanon) in the north to the Nile Delta in the South, and dividing the land on both sides of the Jordan according to the Twelve Tribes of Israel. The Flemish theologian Jacobus Bonfrerius (or Bonfr'ere) (1573-1643) was the Bishop of Cesarea.

[SEE ILLUSTRATION BELOW]



Lot 307



Lot 308

309 MAP OF HOLY LAND by Dapper, Olfert. Hand-colored in brilliant hues. Mounted in handsome ornate frame. 25 x 48 inches. [Laor 233-238].

Amsterdam, 1677. **\$2500-3000**

• The map has been joined together from six pages (pp. 30-32, 35, 39) of Part II of Dapper's *Naukerige beschrijving van gantsch Syria en Palestyn* (Amsterdam: Jacob van Meurs, 1677). Orienting to the east, the map divides the Land according to the Twelve Tribes of Israel. The coastline runs from Sidon in the north to Rhinocorus in the south. Two cartouches: At top left, The Peregrinations of Abraham, and at top right, The Itinerary and Encampments in the Desert. At bottom, in the Mediterranean we see a seafaring vessel and also a fanciful sea monster. In the Dead Sea (at top right), there are indicated the smoldering ruins of the four Biblical cities of Sodom and Gomorra, Adama and Seboim.

[SEE ILLUSTRATION BOTTOM LEFT]



Lot 309

310 MIZRACH. Extraordinary detailed Synagogue plaque with extracts from throughout Jewish literature. Mounted on linen, not examined out of frame. 18 x 25 inches.

(1843), facsimile. **\$2500-3000**

311 SCHOR, ILYA (1904-1961). Synagogue Interior. Gouache on board. Signed lower right. Framed. 7.5 x 10 inches.

New York, ca. 1950. **\$4000-5000**

[SEE ILLUSTRATION BOTTOM RIGHT]

312 (POSTCARDS). Group of c. 200 postcards reproducing Jewish Fine Art, portraits, etc. Some duplication.

\$1200-1800

313 (POSTCARDS). Group of c. 320 postcards of synagogues in the United States, as well as a handful of street-scenes, institutional buildings, etc. Some duplication.

\$1000-1500

313A (POSTCARDS). Group of c.110 postcards of Jewish New Year greetings. Some duplication.

\$500-700

314 (POSTCARDS). Group of c. 400 postcards of Land of Israel; people and places. Some duplication.

\$1000-1500

315 (POSTER). Hebrew Broadside entitled "Evel Kaveid." Hespded for R. Yissachar Dov Rokeach of Belz by R. Menachem Mordechai Frenkel Teomom. 12 x 18 inches, few tears.

Jerusalem, 1927. **\$400-600**

[SEE ILLUSTRATION ABOVE RIGHT]

316 (POSTER). Hebrew Broadside entitled "Koheleth." Announcing the death of R. Chaim Ozer Grodzenski. 18 x 22 inches.

Jerusalem, 1940. **\$500-700**

[SEE ILLUSTRATION FAR RIGHT MIDDLE]

317 (POSTER). Hebrew Broadside entitled "Evel Yachid" upon death of R. Meir Simcha Ha-Cohen of Dvinsk. Eulogies to be delivered by Rabbi Abraham Isaac Kook, Y. M. Charlap and R. Joseph Gershon Horowitz. 17 x 21 inches torn with loss.

Jerusalem, 1926. **\$300-500**

318 RYBACK, ISSACHAR BER. Personal sketch-pad with nine original pencil portrait drawings of Eastern European men and women. 4 1/2 x 6 1/4 inches. Unsigned.

\$1500-2500

[SEE ILLUSTRATION MIDDLE]

319 SHEVITHI. Watercolor Memorial Plaque. Central Star-of-David with dense Jewish iconographic elements and Hebrew inscriptions. Not examined out of frame. 17 x 18 inches.

Rumania, c. 1920. **\$2000-2500**

[SEE ILLUSTRATION BOTTOM MIDDLE]

320 SHEVITHI. Watercolor Memorial Plaque. Central seven-branched Menorah with dense Jewish iconographic elements and Hebrew inscriptions. Not examined out of frame. 16 x 17 inches.

Rumania, c.1923. **\$2000-2500**

[SEE ILLUSTRATION BOTTOM LEFT]



Lot 315



Lot 316



Lot 318



Lot 320



Lot 319



Lot 311

— CEREMONIAL ART —



Lot 324

321 BRONZE STATUE OF LIBERTY MENORAH. Each of the nine branches topped by miniature representations of the Statue of Liberty, below which are inscribed with pivotal dates in Jewish history. The base of the candle-sockets rest in the torch end of Lady Liberty's arm. The cylindrical stem surmounted by an American Eagle. Inscribed on the base of the menorah are dates in the history of the fight for Jewish liberation ending with the creation of the State of Israel in 1948. Number 60 of a limited edition. Height: 23 inches.

\$10,000-12,000

• An exceptionally original and quintessential item of American Judaica. Designed in 1985 by artisan Manfred Anson of Bergenfield, New Jersey in honor of the centennial of the Statue of Liberty in 1986

Other examples are held in the permanent collections of: The Statue of Liberty Museum; Museum of Jewish Heritage, New York; Library of Congress, Washington DC; Skirball Museum, Los Angeles and The Jewish Museum, Melbourne.

[SEE ILLUSTRATION BACK COVER]



Lot 325

322 ITALIAN BRASS CHANUKAH LAMP. 19th-Century. Row of oil-troughs ending in pointed ends for wicks; ornate back-plate with rampant lions with appropriate Hebrew quote below. Width: 7 inches.

\$1200-1800

• For another example of this classic style, see M. Narkiss, *The Hanukkah Lamp* (1939) no. 26.

[SEE ILLUSTRATION BOTTOM LEFT]

323 ITALIAN BRASS CHANUKAH LAMP. Late 19th-Century. Of petite form: Row of oil-troughs ending in pointed ends for wicks; back-plate with rampant lions flanking Menorah culminating in loop. Width: 4 inches.

\$800-1200

• For another example of this style, see M. Narkiss, *The Hanukkah Lamp* (1939) no. 79.

[SEE ILLUSTRATION BOTTOM MIDDLE]



Lot 322



Lot 323

324 LARGE CONTINENTAL BRASS MENORAH. 19th-Century. Standing lamp of weighty proportions. Nine individually detachable arms, central shaft surmounted by Star-of-David. Set on three dolphin feet. Height: 27 inches.

\$3000-4000

[SEE ILLUSTRATION ABOVE LEFT]

325 PEWTER PASSOVER PLATE. Probably Germany, 18th century. The plate, with raised rim engraved in Hebrew with names of three essential elements of the Seder. In center, embossed depiction of Seder scene, based on classic Hagadah illustration. Marked on verso. Diam: 13 inches.

\$2000-2500

[SEE ILLUSTRATION MIDDLE LEFT]



Lot 326



Lot 327

326 SILVER POCKETWATCH. English, ca. 1900. Set within prominent Star-of-David form. With winding-key, all in full working order. English marks. 3 1/2 inches.

\$1500-2000

[SEE ILLUSTRATION BOTTOM RIGHT FACING PAGE]

327 ATTRACTIVE EMBROIDERED MATZAH COVER. Probably Germany, c. 1900. Four panels. Embroidered with depiction of Four Sons, Matzah blessing and Star-of-David within sunburst. 15 x 55 inches.

\$1500-2000

[SEE ILLUSTRATION LEFT]

328 WHITE METAL TIK. Jerusalem, c. 1900. Of traditional form with iconographic elements. Dedicatory manuscript panel. Manuscript Torah Scroll on deerskin housed within. Height: approx. 36 inches. Sold not subject to return.

\$5000-700

[SEE ILLUSTRATION RIGHT]



Lot 328

— END OF SALE —

— NOTES —

— ABSENTEE BID FORM —

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Name: _____

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Telephone Number: _____

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LOT NUMBER	FIRST WORD	\$BID (EXCLUDING PREMIUM)

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6. We are not responsible for purchases left on our premises 90 days from their date of sale

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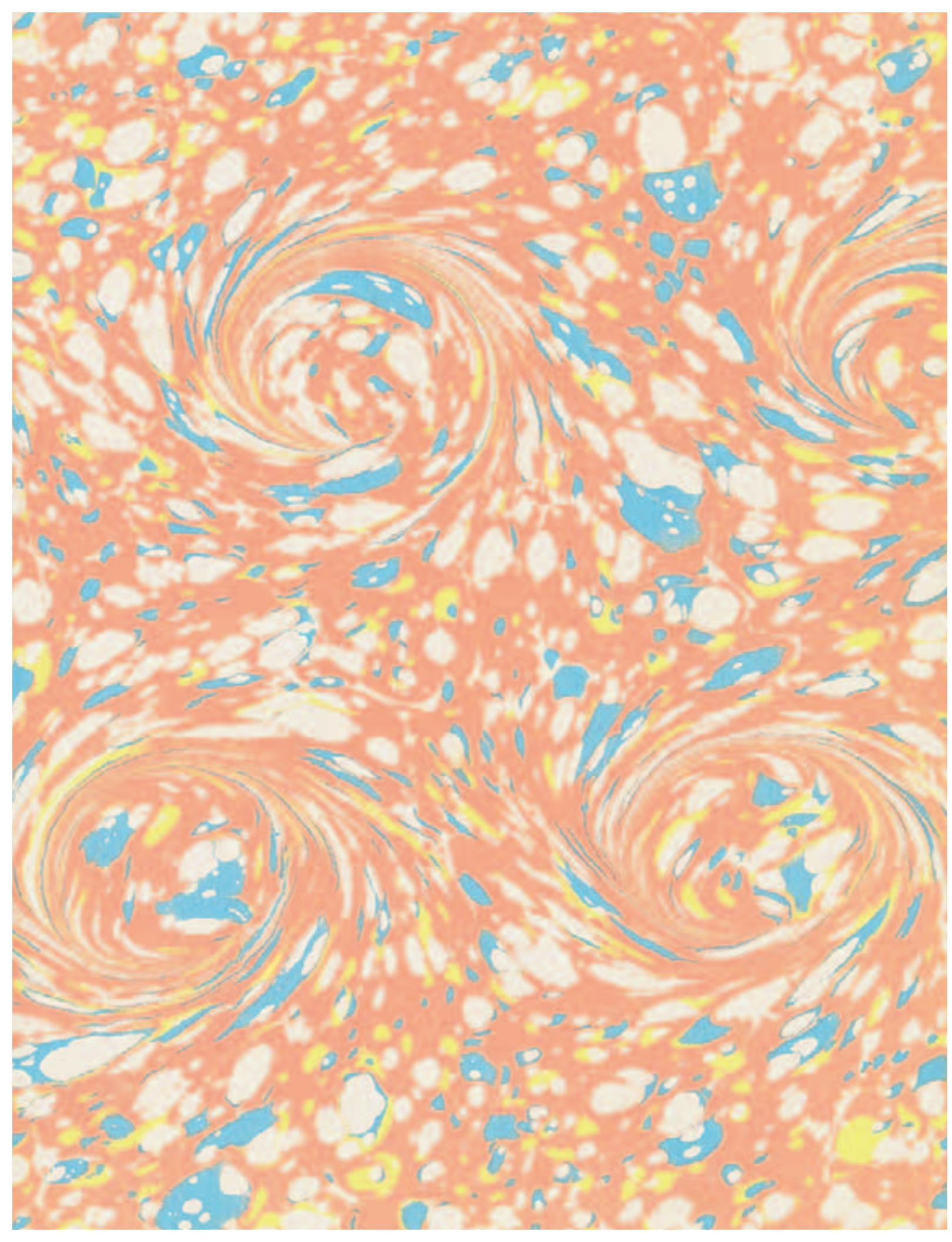
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