

FINE JUDAICA

.....
PRINTED BOOKS, MANUSCRIPTS, AUTOGRAPH LETTERS,
CEREMONIAL OBJECTS & WORKS OF ART



KESTENBAUM & COMPANY
THURSDAY, NOVEMBER 14TH, 2013



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Lot 352

Catalogue of

FINE JUDAICA

.....

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

INCLUDING

RARE BOOKS FROM THE ESTATE
OF A CHASSIDIC SCHOLAR

To be Offered for Sale by Auction,
Thursday, 14th November, 2013
at 3:00 pm precisely

Viewing Beforehand:

Sunday, 10th November - 1:00 pm - 6:00 pm
Monday, 11th November - 10:00 am - 6:00 pm
Tuesday, 12th November - 10:00 am - 6:00 pm
Wednesday 13th November - 10:00 am - 6:00 pm
No Viewing on the Day of Sale

This Sale may be referred to as: "Kubis" Sale Number Sixty

Illustrated Catalogues: \$38 (US) * \$45 (Overseas)

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Order of Sale:

Printed Books: Lot 1 - 287
Illustrated Books: Lots 288 - 305
Autograph Letters & Manuscripts: Lots 306 - 361
Graphic Art: Lots 362 - 399
Ceremonial Art: Lots 400 - End of Sale

Front Cover Illustration: Lot 400
Back Cover Illustration: Lot 393

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

— PRINTED BOOKS —

1 **AARON IBN CHAIM**. Korban Aharon [extensive commentary to the Sifra with an essay on hermeneutics] **FIRST EDITION**. Two parts in one. Title within architectural arch. ff. 139, 302, (4). Some staining. Later morocco, gilt. Folio. Vinograd, Venice 1058; Habermann, di Gara 271.

Venice, Giovanni di Gara, 1609. \$400-600

• With various owners' signatures including R. Ber Adler HaKohen, father of Nathan Marcus Adler, Chief Rabbi of the British Empire.

2 **ABRABANEL, JUDAH**. ("Leone Ebreo.") Dialoghi di Amore. Printer's mark on title. ff. 246. Despite a few marginal repairs, a bright copy. Recent tinted vellum. 8vo. Adams A-63.

Venice, Domenico Giglio, 1558. \$500-700

• The author was the eldest son of Don Isaac Abrabanel and one of the foremost philosophers of the Renaissance. Commonly known as Leone Ebreo, his reputation rests upon the Dialoghi, among the most popular philosophical works of the age. See C. Roth, *The Jews in the Renaissance* (1959), pp. 128-36.

[SEE ILLUSTRATION UPPER RIGHT]

3 **ABRAHAM BEN ELIEZER LIPMAN**. Igereth HaTzofeh. **FIRST EDITION**. Marginalia throughout: Mostly short synopses of the text and possibly prepared by the author for a new edition. ff. 34. Some staining, paper repair to final leaf affecting some words, previous owners' marks. Contemporary boards, rubbed, upper cover detached. 4to. Vinograd, Bialystok 4.

Bialystok, Aaron Halevi Horowitz, 1806. \$600-900

• Introduction to the study of Rav Alfasi (Ri"ף) and his commentaries; with Kanfei Neshar, halachic matter pertaining to the distinguishing marks and signs of Kosher birds; Ir Cheshbon on the Mitzvoth, and Chalon HaTziftuf, Kabbalistic and homiletical comments.

The title page cites the Vilna Gaon on the importance of studying the Ri"ף. The author who was a Maggid and Dayan in Vilkomir, Lida and other towns, published a number of works including Hin Tzedek, Amudei Shamayim and Kanfei Nesharim. Although he obviously was influenced by the Vilna Gaon, he was related to the great Chassidic Rabbis R. Elimelech of Lizhensk and R. Zushye of Annapoli. It has been suggested he was in fact their brother or nephew. See H. Liberman, *Ohel Rochel* Vol. III, pp. 517-19; A.C. Michaelson, *Ohel Elimelech*, siman no. 151; and M. Eidelblum, R. Elimelech MiLizhensk, p. 31.

[SEE ILLUSTRATION LOWER RIGHT]

4 **(ALEPPO)**. Dwek, Jacob Saul. Derech Emunah. Printed presentation label with autograph additions by the author on front pastedown. pp. 24, ff. 133. Previous owner's signature on title, recent handwritten table of contents inserted after introduction, Contemporary boards, calf backed spine. 8vo.

Aleppo, Y. Dayan, 1914. \$300-500

• A volume of inspirational sermons, alphabetically arranged, delivered between Passover and Shavuoth. The author, Jacob Saul Dwek (1828-1919) was Chief Rabbi of the ancient city of Aleppo. See D. Sutton, *Aleppo City of Scholars* (2005) pp. 182-85.



Lot 2



Lot 3



Lot 5

5 ABUDRAHAM, DAVID BEN JOSEPH Abudraham [commentary to the prayers]. **FIRST EDITION.** Printed in double columns. With diagrams of the Temple altar in Jerusalem on ff. 23r.-24v. and calendric tables of "Moladoth" on ff. 134r., 137, 139v.-140r. Scattered marginalia in a Sephardic hand. ff. (169 of 170). f. 1 in facsimile, some text missing on ff. 2-3 replaced in facsimile. Several ff. paper repaired (especially final leaf laid to size), slight worming repaired, clean tear on f. 162 neatly taped, some staining, (pencil marking of leaf numbers erroneous.) Previous owner's signature on verso of final leaf "Yitzchak Ibn Lebo." Modern elegantly tooled morocco, with matching fitted case. Folio. Vinograd, Lisbon 4; Goff 36; Goldstein 92; Offenbergl 1; Steinschneider, p. 859, no. 4784, 1 "Expl. Perfectum Rariss.;" Thes. B19; Wineman Cat. 57. Not in Cambridge University; Roest p. 296 (also lacking first leaf); Yeshiva University copy incomplete (See G. Cohen, Hebrew Incunabula...Yeshiva University no.1).

Lisbon, Eliezer (Toledano), 1489. **\$50,000-60,000**

THE SECOND BOOK PRINTED IN LISBON. A WIDE-MARGINED COPY.

An invaluable encyclopedia concerning the ritual customs of Spain, France, Provence and Germany.

David ben Joseph Abudraham of Seville wrote this liturgical commentary in 1340. He was motivated to write the work in response to contemporary liturgical confusion: "The lengthy exile and intensive persecution have led to a variety of customs in different kingdoms so that most ordinary folk, when they offer their prayers to God, are ignorant about their meaning and have no understanding of the sense and structure of liturgical practices." Abudraham's work accordingly not only provides clear rules, but devotes much space to the reasons behind many customs, as well as commenting on the text of the prayers and piyutim. The work offers commentary to all daily, Sabbath, monthly, Festival and fast-day prayers, also provides guidance on lectionaries, the calendar, as well as an extensive treatise upon the various benedictions. See S. C. Reif, *Judaism and Hebrew Prayer* (1993), pp. 204-5.

"Of all the [incunable] Hebrew presses that flourished in the Iberian Peninsula, that of Lisbon - the last of them all - was typographically the best equipped and most successful." See J. Bloch, *Early Hebrew Printing in Spain and Portugal* (1938) pp. 32-3.

The opening leaf of this first edition is especially rare and is lacking in many copies. Indeed, Brad Sabin Hill states, [*Incunabula, Hebraica & Judaica* from the Jacob M. Lowy Collection, National Library of Canada (1981) no. 92] "this may be the only complete copy in the world."

[SEE ILLUSTRATION ABOVE]



Lot 6



Lot 7



Lot 8

6 (AGUDATH ISRAEL) Sefher HaTakanoth shel Agudath Yisrael HaBesarabith - Statutul Societatei Evreesti din Basarabia "Agudas Isroel" Text in Hebrew, Romanian, Yiddish and Russian pp. 22. Original printed wrappers, light wear. 4to

Kishinev, P. Galanter, 1920. \$700-900

• SCARCE. Delineates the objectives of the early Agudath Israel movement. Among the 51 points of business are proposals seeking to establish seminaries for teacher education and sports organizations for the healthy physical development of students.

[SEE ILLUSTRATION LEFT]

7 ALFASI, ISAAC BEN JACOB (RI" data-bbox="66 484 930 542"/>

Amsterdam, Immanuel Benveniste, 1643. \$1500-2000

• A HANDSOME COPY.

[SEE ILLUSTRATION MIDDLE]

8 (AMERICAN JUDAICA) Castillo, Martin Del. Arte Hebraispano. Dikduk Lashon Hakodesh Belshon Sepharadith. Grammatica de la Lengua Santa. FIRST EDITION. Text in Hebrew and Spanish. Hebrew words are pointed and followed by Spanish transliterations. Woodcut initials, head- and tail-pieces. pp. (24), 336. Some worming, especially to inner margin, some water-staining and foxing. Contemporary limp vellum, stained, binding almost detached. 8vo. Palau 481466.

Lyons, Florian Anisson, 1676. \$2000-3000

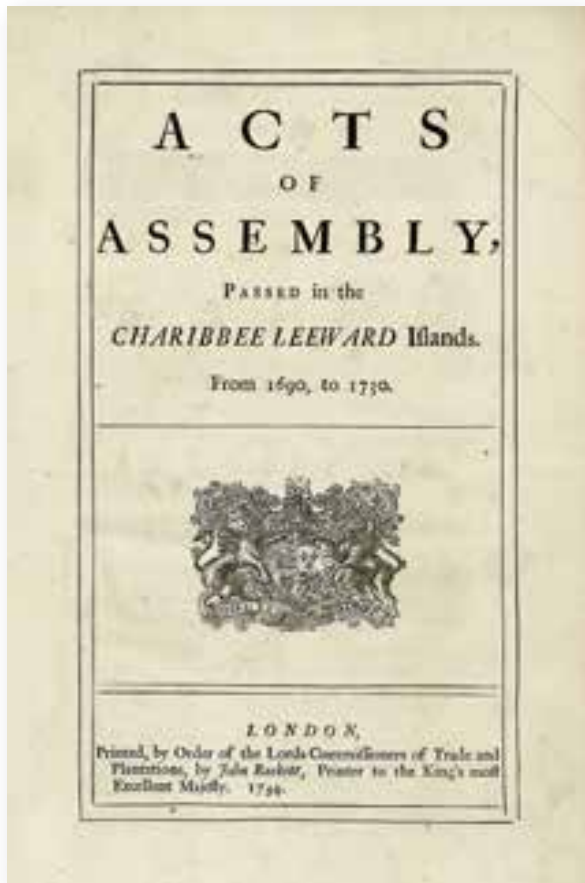
• FIRST EDITION OF THE FIRST HEBREW GRAMMAR PRINTED FOR THE NEW WORLD.

No doubt a Marrano, Martin del Castillo was born in Burgos and studied Hebrew under the converso Rabbi Moyses (D. Francisco del Hoyo) while guardian of the Franciscan convent in Mexico.

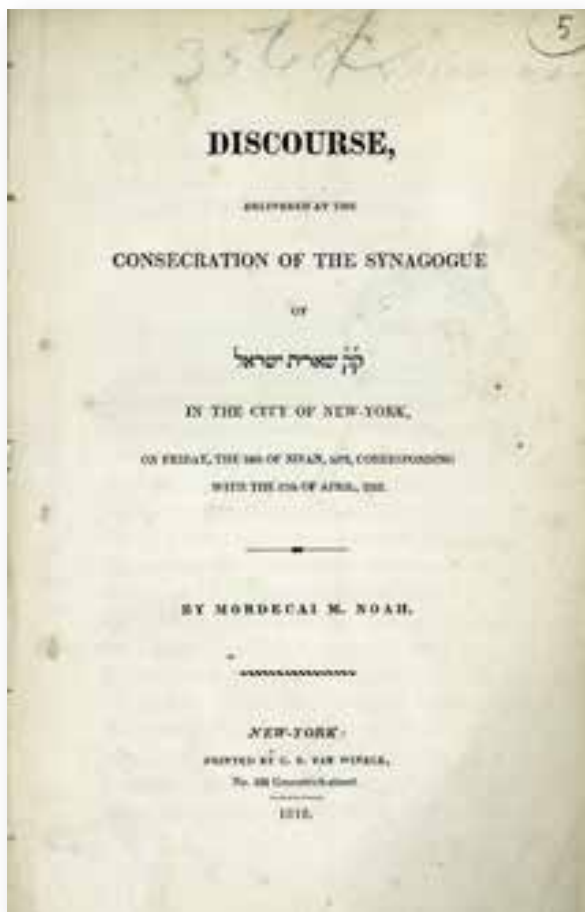
Although approved in 1656 the work was not printed until twenty years later due to the lack of printing facilities in Mexico that could accommodate a work with Hebrew type; thus Castillo had the book produced in Europe. The author remarks; "The distance between Mexico, in the New World, and Lyons, in the Old World, should excuse any writer from the blame that several misprints have occurred."

"The book is so rare that the author's name... is given in Kayserling's bibliography as Martyr del Castillo with a remark that it is the pseudonym of a Spanish Jew. Neither he nor Steinschneider gave the title of the book correctly." See Alexander Marx, (Ed. M. Schmelzer), Bibliographical Studies and Notes on Rare Books and Manuscripts in the Library of the Jewish Theological Seminary of America. (1977) p. 171.

[SEE ILLUSTRATION RIGHT]



Lot 9



Lot 11

9 **(AMERICAN JUDAICA)**. Acts of Assembly, Passed in the Charibbee Leeward Islands from 1690 to 1730. pp. 15, 24, (4), 25-231, (30). Modern calf-backed marbled boards. Folio.

London, John Baskett, 1734. \$6000 -8000

⌘ **FIRST ACTS RELATING TO JEWS IN THE NEW WORLD.**

The Leeward Islands are a group of islands in the West Indies. They are the northern islands of the Lesser Antilles chain. The Leeward Islands became a British colony in 1671 and an important trading outpost of the British Empire.

This volume is the first collected printing of British Laws for the Leeward Islands and a primary source on the administration of justice in the West Indies in the 18th century. After consolidating their power over most of the Leeward Islands the British set about instituting a uniform code of laws. Most of the laws were passed on and pertain to Antigua, the largest island in the group and the British colonial headquarters in the Leeward Islands. A handful of acts refer particularly to the island of Nevis. Many of the laws date to as far back as the 1670's, including the establishment of a legal system, rules governing servants and laborers, weights and measures, agriculture, trade, and the local militia. Several acts address the issues of slavery.

Of particular interest is an act against Jewish trade passed by the Leeward Island Council and Assembly on August 31st 1694 (p. 4), which is now, December 10th, 1701, "abrogated and repealed" (pp. 12-13.) The original law came about because the Jews were trading with black slaves on the Christian Sabbath - but more likely was due to resentment over the commercial success of Jewish merchants. Its repeal here came about because of the increasingly important role the Jews played in sugar planting and and their value to trading and economic life on the island of Nevis as a whole.

See M. Arbell, The Jewish Nation of the Caribbean (2002) pp. 218-21; N. Zacek, Settler Society in the English Leeward Islands, 1670-1776 (2010) pp. 140-43.

[SEE ILLUSTRATION UPPER LEFT]

10 **(AMERICAN JUDAICA)** Aryeh Leib Breslauer. P'nei Aryeh [responsa] **FIRST EDITION.** With marks of previous owner: Tzvi Hirsch Yitzchak Toyvish. ff. (3), 106. Lightly stained and dampwrinkled. Later boards, light wear. Sm. folio. Vinograd, Amsterdam 2181

Amsterdam, The Widow & Orphans Proops, 1790. \$400-600

⌘ Includes a Halachic question concerning financial matters relating to philanthropy (f.46) offered by Haym Salomon of Philadelphia, demonstrating the conscientious religious nature of this early American merchant and Revolutionary War patriot. "One of the most fascinating figures in American Jewish history." See J.R. Marcus, Early American Jewry (1953) Vol. II pp.132-64.

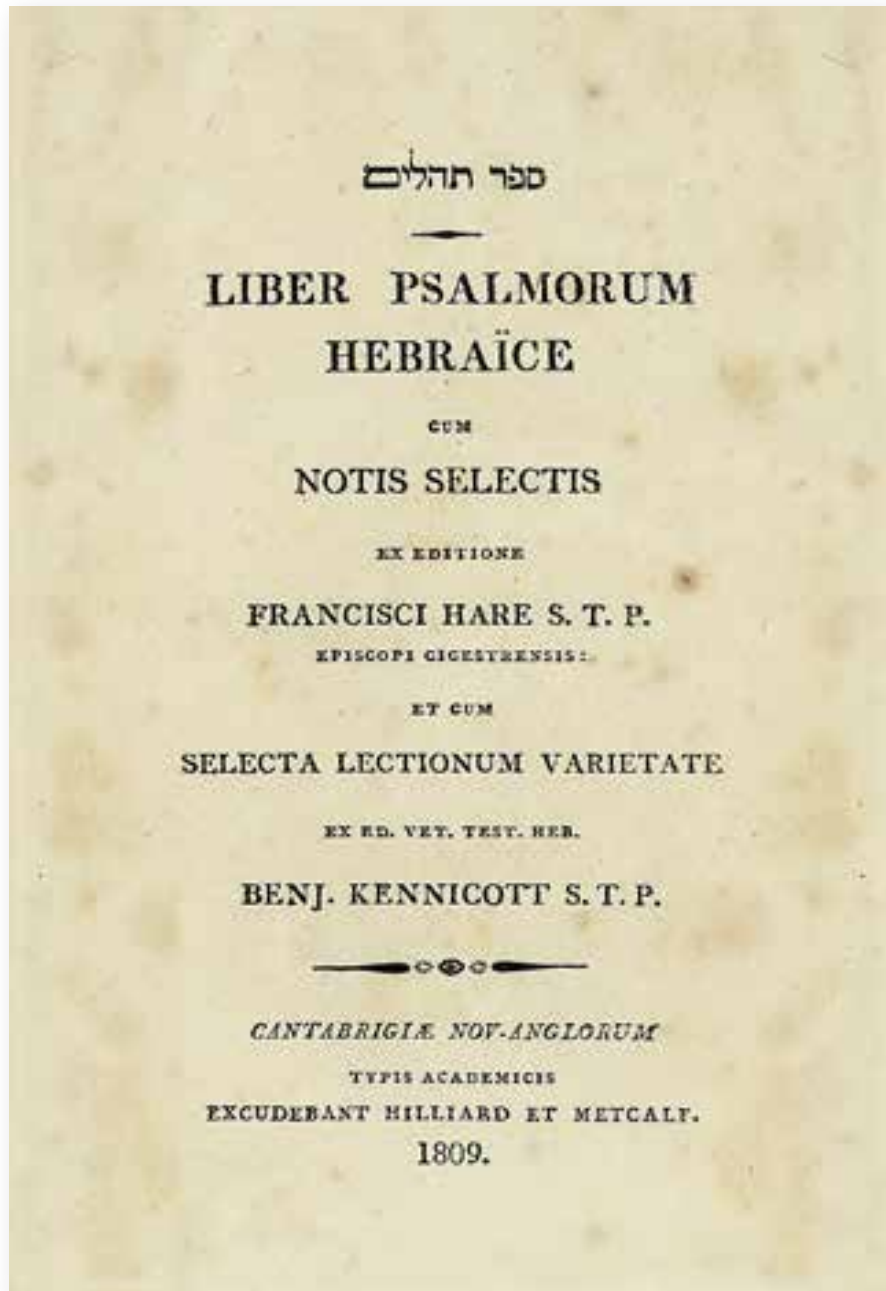
11 **(AMERICAN JUDAICA)**. Mordecai M. Noah. Discourse Delivered at The Consecration of the Synagogue. K.K. She'erith Israel in the City of New York. pp. 47. Ex-library. Unbound. 8vo. Singerman 290; Rosenbach 199.

New York, C.S. Van Winkle, 1818. \$5000-7000

⌘ **FIRST DISCOURSE DELIVERED FOR A CONSECRATION OF A SYNAGOGUE IN AMERICA,** delivered by Mordecai Manuel Noah, the most prominent Jew in America of the time and faithful member of the congregation, for which his great-grandfather, seventy years earlier, had served as hazzan.

Noah (1785-1851) was born into a family of Portuguese Sephardic ancestry. He was the first Jew born in the United States to reach national prominence.

[SEE ILLUSTRATION LOWER LEFT]



Lot 12

12 (AMERICAN JUDAICA) Sefher Tehillim. Liber Psalmorum Hebraïce cum Notis Selectis ex Editione Frances Hare S.T.P. Episcopi Cicestrensis: et cum Selecta Lectionum Varietate Ex Ed. Vet. Test. Heb. Benj. Kennicott S.T.P. **FIRST EDITION.** Title in Hebrew and Latin. Hebrew and Latin translation with Latin footnotes interspersed with Hebrew. ff. (2), pp. 495. *Foxed in places, few leaves starting, 19th-century inscriptions on opening blank. Contemporary tree-calf, rubbed, small chip at top portion of spine. 12mo.* Goldman, Hebrew Printing in America no. 1; Rosenbach 152 (locating only one copy - his own); Shaw & Shoemaker 17004; Sabin 66455.

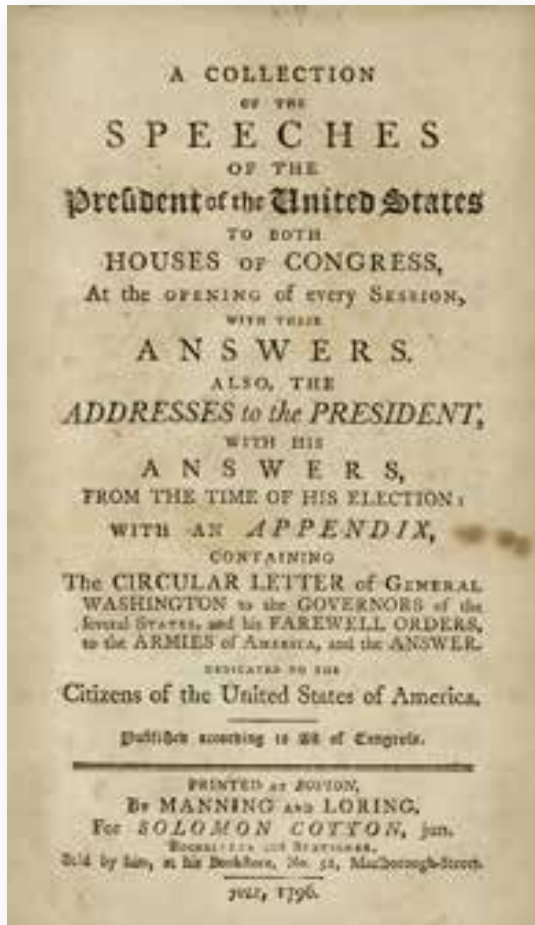
Cambridge, New England, Hilliard and Metcalf, 1809. **\$10,000-15,000**

❖ **THE FIRST PRINTING OF ANY PART OF THE BIBLE IN HEBREW IN AMERICA. A HIGHLY DESIRED AMERICAN JUDAICUM.**

This Psalter represents the first printing in America of any portion of the Bible in Hebrew. Its appearance sparked a desire to print the complete Hebrew Bible in the New World, that reached fruition in 1814 (see Rosenbach 171.)

Concerning this scarce and important American Hebrew Psalter, see J. Wright, *Early Bibles in America* (1894) p. 122.

[SEE ILLUSTRATION ABOVE]



Lot 13

and read the entire correspondence between the Jews of Newport and Washington. These letters continued to be cited by Jews and their advocates throughout the 19th and early 20th centuries to demonstrate that the Founding Father had fully sanctioned their inclusion into the new American nation.

[SEE ILLUSTRATION LEFT]

14 (AMERICAN JUDAICA). Laws Made and Passed by the General Assembly of the State of Maryland.

Includes: "AN ACT FOR THE RELIEF OF THE JEWS OF MARYLAND" (Vol. I pp. 154-55; and see vol. II p. 21). Two volumes bound in one. *Browned. Contemporary calf, needs re-binding. Thick 4to.*

Annapolis, J. Hughes, 1824-25. **\$5000-7000**

⚡ **EXCEPTIONALLY IMPORTANT FOR THE ACHIEVEMENT OF FULL CIVIL RIGHTS FOR JEWS IN THE UNITED STATES.**

While the Federal Constitution and Bill of Rights guaranteed full equality to American Jews, its provisions were not binding on state governments prior to the passage of the Fourteenth Amendment in 1868.

In Maryland 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 professional livelihood and opportunity to demonstrate loyalty to his country. Maryland Jews protested their inferior status as early as 1797, but it was not until 1825-6, when the Jew Bill was confirmed by the legislature, that Jews were fully relieved of social prejudices.

On Feb. 26, 1825 the Jew Bill, an act "for the relief of the Jews in Maryland," was passed by the House of Delegates by a vote of twenty-six to twenty-five. The bill provided that "every citizen of this state professing the Jewish religion" who shall be appointed to any office of profit or trust shall, in addition to the required oaths, make and subscribe a declaration of his belief in a future state of rewards and punishments instead of the declaration now required by the government of the state.

The bill was championed by legislator Thomas Kennedy, who declared: "This bill ought to pass even if it was only to do justice to the long oppressed Hebrew; but it is not for their benefit alone; it is establishing a general principle... approved by the patriots of the Revolution, sanctioned by wisdom and virtue and tested by experience... Let us pass this bill... even on a dying pillow it will comfort us to think that we have done at least one good act in our lives... establishing religious freedom in Maryland."

See S. F. Chyet, The Political Rights of the Jews in the United States, in: American Jewish Archives 10.1 (Apr. 1958): 14-75; Edward Itches, Maryland's Jew Bill, in: American Jewish Historical Quarterly 60.3 (Mar. 1971): 258-79.

13 (AMERICAN JUDAICA) George Washington. A Collection of the Speeches of the President of the United States... Addresses to the President, with His Answers. **FIRST EDITION** pp. xii, 282, (1), (1 blank). *Foxed. Later half-roan over marbled boards. 8vo.* Singerman 102

Boston, Manning and Loring, 1796. **\$4000-6000**

⚡ **FIRST OFFICIAL PUBLICATION OF THE UNITED STATES GOVERNMENT RELATING TO AMERICAN JEWS.**

Among the contents of this anthology of George Washington's speeches and letters is the correspondence exchanged between him and the Jewish communities of America following his inauguration. The volume was "published according to an act of Congress" and is thus the earliest official publication of the United States government that refers to Jews.

Characteristically, American Jews chose not to unite and dispatch one letter to congratulate Washington upon his inauguration. The congregation in Savannah sent its own letter, and the communities of Philadelphia, New York, Charleston and Richmond sent one jointly. In response to the good wishes expressed in the latter letter, Washington reciprocated: "May the same temporal and eternal blessings which you implore for me, rest upon your Congregations."

The Jews of Newport declined to sign the letters sent by the other congregations. This may have been because the citizenry of Rhode Island were divided as to whether or not to join the new Union and the state's Jews may have been hesitant to make a public statement on the matter by writing to the newly elected President. Nonetheless, when Washington visited Newport in 1790, Moses Seixas, the warden of the congregation, addressed him on its behalf. Washington famously replied: "For happily the government of the United States, which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection should demean themselves as good citizens in giving it on all occasions their effectual support ... May the children of the stock of Abraham, who dwell in this land, continue to merit and enjoy the good will of the other inhabitants."

During the struggle for the passage of the Maryland Jew Bill (to eliminate Jewish disabilities in the state) at the beginning of the 19th century, one supporter, Col. William G.D. Worthington, delivered an address before the State Legislature

15 (AMERICAN JUDAICA) Isaac Gomez. Selections of a Father for the Use of His Children. **FIRST EDITION.** Present copy contains an approbation from President John Adams pasted in. *pp. viii, 9-408. Foxed. Contemporary calf, rubbed, joints starting. 8vo.* Singerman 322; Rosenbach 209

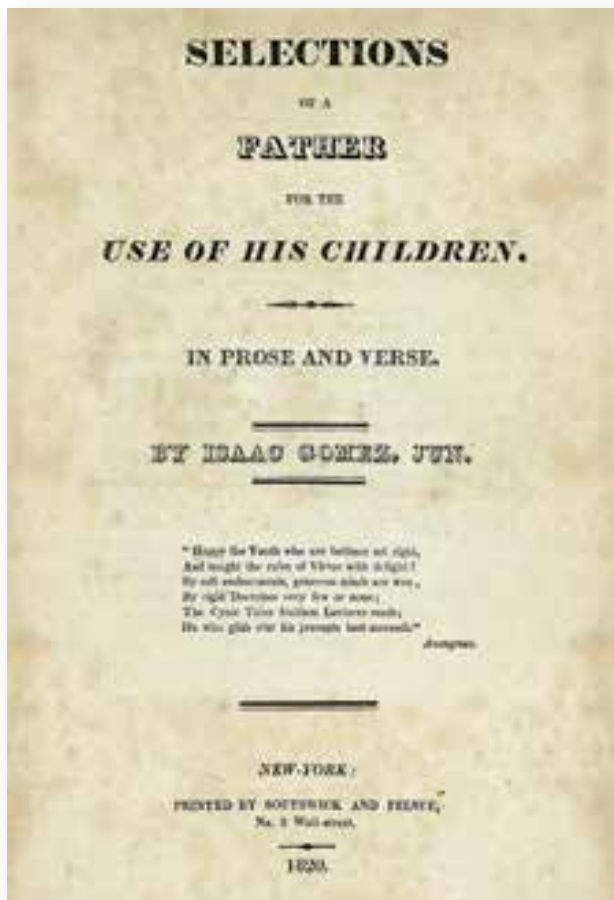
New York, 1820, Southwick and Peluse, 1820. **\$1500-2500**

✦ This literary anthology for adolescents, included an approbation by John Adams that was pasted into a few copies only. Adams judged that the book was “worthy to be presented by every father to every child, and deserve a place in every family.”

Gomez’s Jewish affiliation resonates in the book with his decision to include a selection from The History of Pope Pius V, which is the source for the “pound of flesh” incident in Shakespeare’s Merchant of Venice. As opposed to Shakespeare’s telling, in the History of Pope Pius V, it is the Jew who is the victim and the Christian who threatens him. Gomez prefaced the selection by writing: “The following subject shows that Shakespeare altered the character of Shylock, making him to be of the Jewish nation, when in reality he was not.” As Louis Harap notes (The Image of the Jew in American Literature, p. 260), “Gomez was obviously trying to combat the effects of the Shylock stereotype.”

Isaac Gomez (1768-1831), whose great-grandfather had fled from Portugal to New York in 1703, was active in New York’s Jewish community. The few early literary contributions by American Jews “was anything but impressive, but Gomez’s book is worth remembering as one of American Jewry’s earliest literary efforts... Gomez, both a devotee of the humanities and a committed Jew, lived comfortably ensconced in the two worlds of the Jew and the cultured American” (J. R. Marcus, United States Jewry, vol. 3, p. 455). See also Blau and Baron, The Jews of the United States, 1790-1840, Vol. II, pp. 440-2.

[SEE ILLUSTRATION UPPER RIGHT]



Lot 15

16 (AMERICAN JUDAICA). William Davis Robinson. Memoir Addressed to Persons of the Jewish Religion in Europe on the Subject of Emigration to and Settlement in, One of the Most Eligible Parts of the United States of North America. **FIRST EDITION.** *pp. 40. Ex-library, stained, paper repair on title. Unbound. 8vo.*

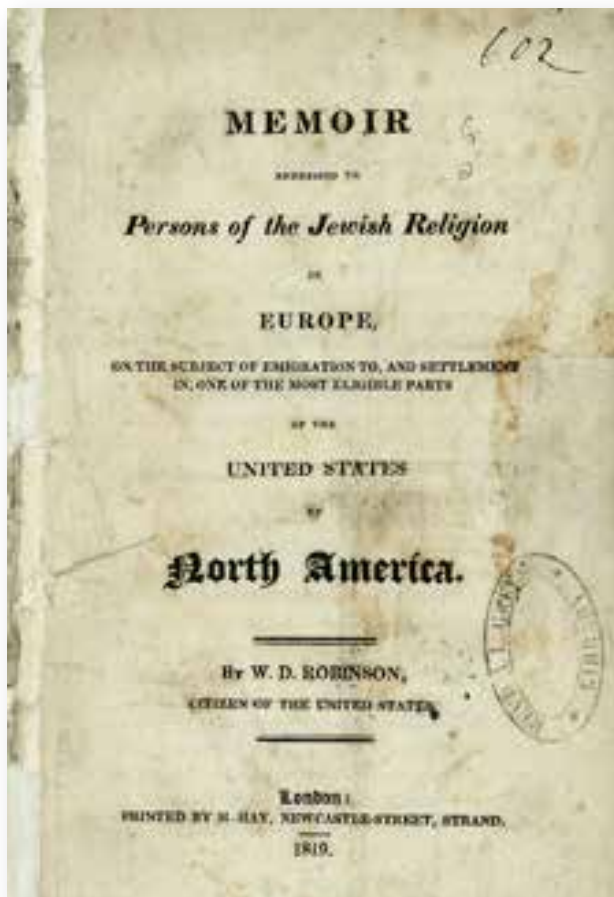
London, H. Hay, 1819. **\$3000-5000**

✦ **SCARCE.** A precursor to Mordecai Manuel Noah’s Ararat Plan, this is a pamphlet written by an American resident in London seeking wealthy European Jews to invest in land along the upper Mississippi River and Missouri Territory to be reserved for Jewish settlement.

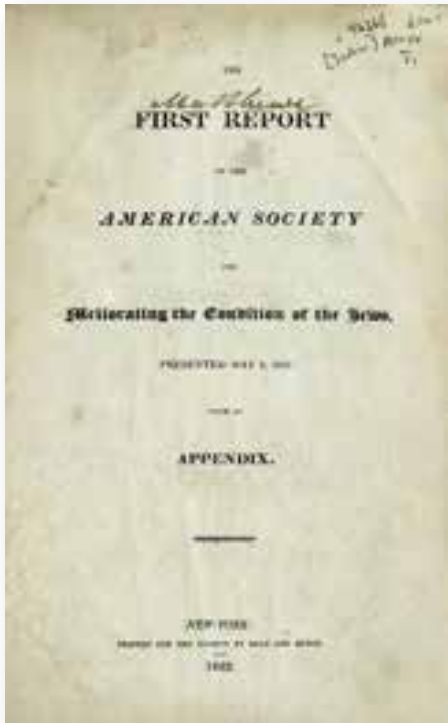
“To what part of the habitable globe can the Jews fly for an asylum, where they will be exempt from persecution and oppression? No part of Europe offers to them a secure or convenient refuge, nor can they seek it in Asia or Africa... The United States of America, where the field of enterprise is immense, which is the only government among civilized nations that has wisely rejected any exclusive establishment, and where neither sect nor individual is molested on account of religion, is the only country upon earth that affords them the means of regeneration, of security and comfort.” (pp. 8-9.)

See Daly & Kohler, The Settlement of the Jews in North America (1893) pp. 92-96.

[SEE ILLUSTRATION LOWER RIGHT]



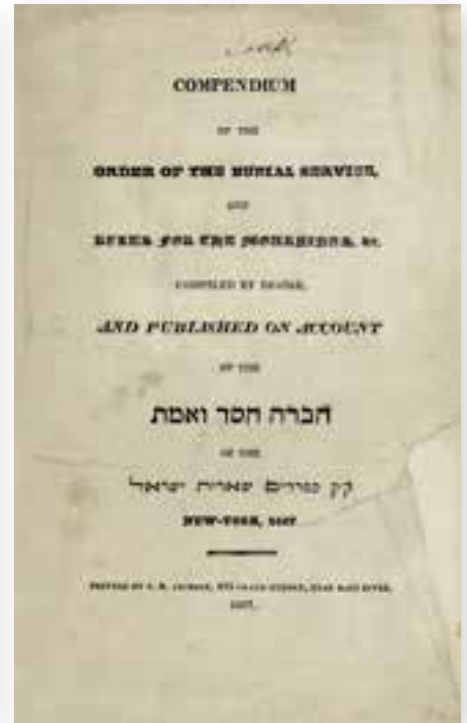
Lot 16



Lot 17



Lot 18



Lot 19

17 (AMERICAN JUDAICA). The First Report of the American Society for Meliorating the Condition of the Jews. *pp.* 48. *marginal stains, signature on title-page. Unbound. 8vo.* Rosenbach 232.

New York, Gray and Bunce, 1823. **\$3000-5000**

❖ The first of many annual reports of the American Society for Meliorating the Condition of the Jews. Organized in 1820, the primary objective of the Society was to better the condition of the Jews by converting them to Christianity, a tactic that produced the inevitable backlash within the Jewish community. The Society hoped that conversion would bring the Jews not only spiritual salvation, but worldly improvement through education. This report recounts the history of the American Society and of similar groups in Europe, and describes their proposed tactics - the publication of a monthly journal, called *Israel's Advocate*, benevolent interaction with Jews, and prayer. A statement of finances is included, as are the speeches made at the Society's annual meeting and the names of officers around the United States.

See Lorman Ratner, *Conversion of the Jews and Pre-Civil War Reform*, in: *American Quarterly*, The Johns Hopkins University Press, Vol. 13, No. 1 (Spring, 1961), pp. 43-54.

[SEE ILLUSTRATION LEFT]

18 (AMERICAN JUDAICA). (Noah, Mordecai Manuel). Ten thousand dollars bail bond. Printed document with manuscript additions, **SIGNED BY M.M. NOAH** in his capacity as Sheriff of New York. Two pages. *Central fold.*

New York, 27th May, 1822. **\$1800-2200**

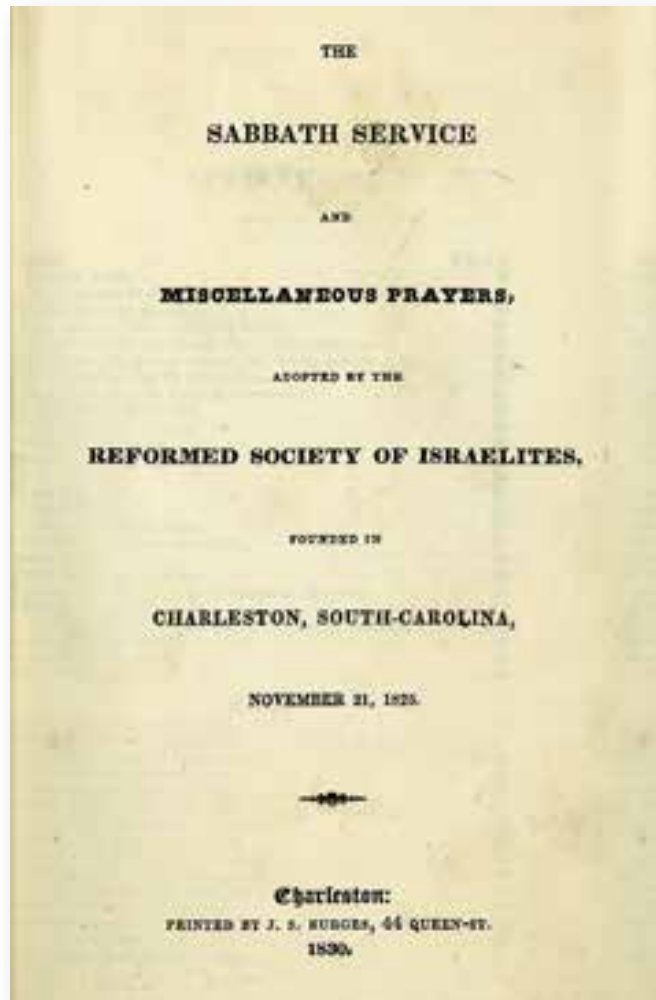
[SEE ILLUSTRATION MIDDLE]

19 (AMERICAN JUDAICA). Compendium of the Order of the Burial Service, and Rules for the Mournings. Compiled by Desire, and Published on Account of the Hevra Hesed Ve'Emet of the K"K Sephardim Shearith Israel Prayers in Hebrew with English translation facing. Introductory compendium of Jewish laws in English interspersed with Hebrew keywords. Wide margins. *pp.* 12, (1 blank); *ff.* 4-18; *pp.* (3). *Stained, margins torn and frayed. Unbound. Tall 8vo.* Singerman 0447.

New York, S.H. Jackson, 1827. **\$2000-3000**

❖ Congregation Shearith Israel of New York, established by the members of the first Jewish Community of North America who arrived in 1654, remains the oldest congregation in the United States. Its Burial Society, Hevra Hesed Ve'Emet is the oldest existing Jewish philanthropic society in New York. This compendium was its first publication. See Goldman, no. 35.

[SEE ILLUSTRATION RIGHT]



Lot 20

20 (AMERICAN JUDAICA). The Sabbath Service and Miscellaneous Prayers, Adopted by the Reformed Society of Israelites, Founded in Charleston, South Carolina, November 21, 1825. **FIRST EDITION.** Text entirely in English. Prepared by Isaac Harby, Abraham Moise and David Nunes Carvalho. The Rabbi Morris S. Lazaron (1888–1979) copy. pp. 68. Trace browned. Modern boards. Singerman 488 (locates just two copies); Rosenbach 327.

Charleston, J.S. Burges, 1830. **\$20,000-30,000**

☛ **THE FIRST ORIGINAL REFORM PRAYER BOOK ISSUED IN THE UNITED STATES. OF CONSIDERABLE RARITY.**

In 1824, a group of 47 members of the Kahal Kadosh Beth Elohim (KKBE) in Charleston, South Carolina, petitioned the leaders of their Congregation to make reforms to the Spanish and Portuguese customary ritual. They hoped their plan would revitalize Jewish life and attract more members. In particular they sought major changes in the Sabbath service (a shorter service, English translation of Hebrew prayers, a weekly sermon in English and new prayers reflecting contemporary American life be added.)

When the congregation refused to consider their proposal, the group led by Isaac Harby, Abraham Moise and David Nunes Carvalho formed an organization within the congregation to promote their reforms. Determined to replace “blind observance of the ceremonial law” with “true piety... the first great object of our Holy Religion,” the Reformed Society of Israelites for Promoting True Principles of Judaism According to Its Purity and Spirit sought for their services to become more “American” while retaining Orthodoxy’s core liturgy and teachings. They wished to worship no longer, as they put it, as “slaves of bigotry and priestcraft,” but as part of the “enlightened world.” Critically, they would go on to publish America’s first Reform Jewish prayer book, The Sabbath Service and Miscellaneous Prayers Adopted by the Reformed Society of Israelites.

Even though Harby’s original petition was influenced by his Reform-oriented peers in Frankfurt, his prayer book had no similarity to the German Reform prayer book published in Hamburg in 1819. “Germany had accomplished little and the whole movement in Charleston breathed the spirit of American freedom and liberality. Its constitution, creed, and prayers reflect much of the new republic’s laws and institutions.” (See L.C. Moise, Biography of Isaac Harby (1931) p. 41).

“For the first time, American Jews could choose from a variety of congregations and not just the traditionalist strategy of the ‘established’ Sephardic congregations. Moreover, Jews who did not feel at home in synagogue no longer had to compromise their principles for the sake of consensus; they felt free to withdraw and start their own congregations. In free and democratic America, congregational autonomy largely became the rule, resulting in a new American Judaism—a Judaism of diversity and pluralism” (Jonathan Sarna).

See Gary P. Zola, “The First Reform Prayer Book in America” in: Dana Evan Kaplan (Ed.), Platforms and Prayer Books (2002) pp. 99-117.

[SEE ILLUSTRATION ABOVE]



Lot 21

21 (**AMERICAN JUDAICA**). Sidur Siphthei Tzadikim / The Form of Prayers According to the Custom of the Spanish and Portuguese Jews. Volume Sixth - Fast Day Service. Prepared by ISAAC LEESER. List of Subscribers at end. Half-title inscribed: "REBECCA S. SEIXAS, NEW YORK, PRESENTED TO HER BY THE AUTHOR." ff. (2), 186; pp. (4), 12. Contemporary calf, scratched, spine-labels removed. 4to. Goldman, 36; Vinograd, Philadelphia 12.

Philadelphia, Haswell, Barrington, and Haswell, 1838. **\$1500-2000**

✦ Sidur Siphthei Tzadikim, Rev. Isaac Leeser's comprehensive prayer book, was the first American edition containing the liturgy for the entire year. A landmark in the early flowering of the Religious Jewish Community of America.

[SEE ILLUSTRATION UPPER LEFT]

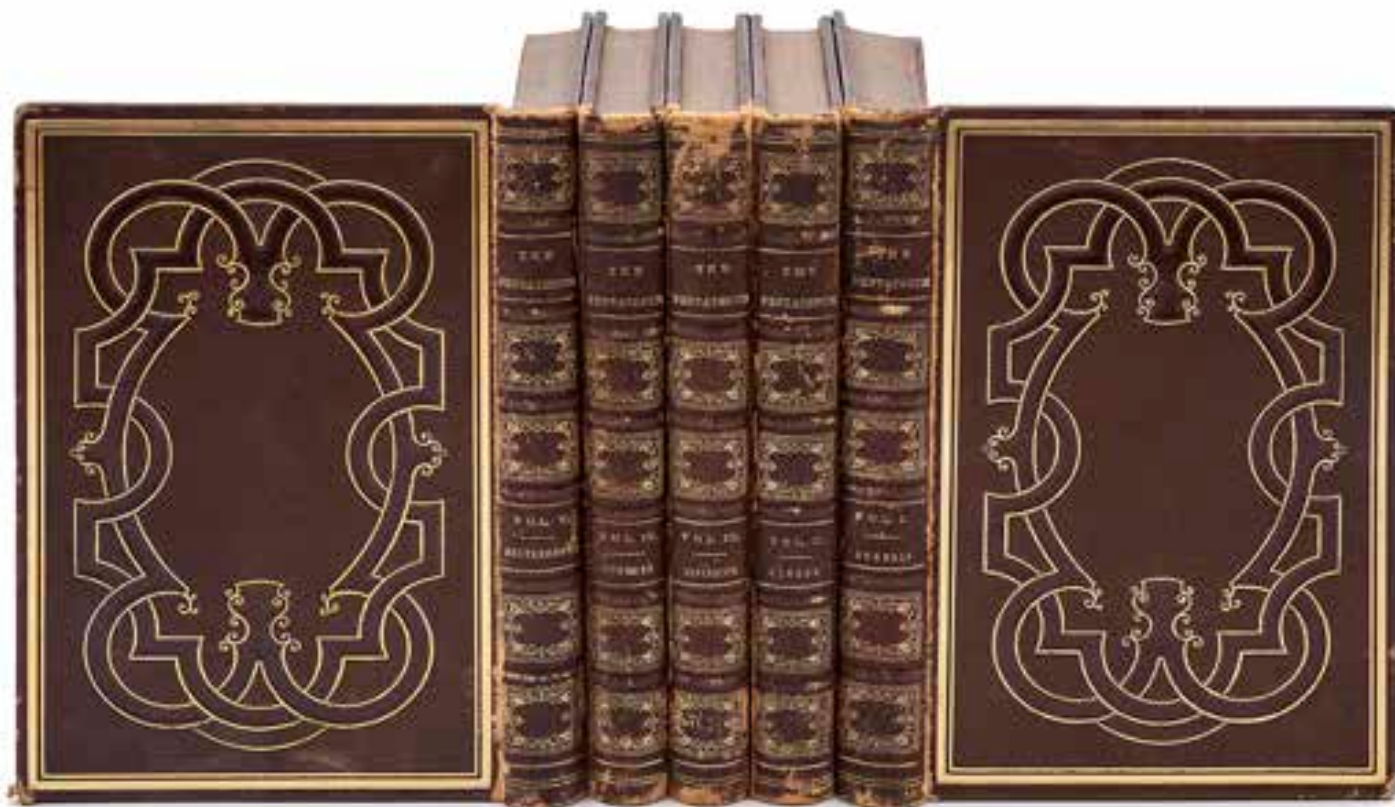
22 (**AMERICAN JUDAICA**) (Bible, Hebrew and English. Pentateuch). Torah HaElo-him - The Law of God. "Edited, and with Former Translations Diligently Compared and Revised" by Isaac Leeser **FIRST EDITION**. Complete in five volumes. Hebrew and English on facing pages. Fine condition with wide margins *Ex-library*. *Original uniform morocco with large geometric designs on upper and lower covers, gilt extra. Extremities slightly rubbed; a.e.g. 4to.* Rosenbach 569; Singerman 884.

Philadelphia, C. Sherman, 1845-6. **\$4000-6000**

✦ The first translation into English of any part of the Bible by an American Jew, for a specifically American Jewish audience. This was Isaac Lesser's crowning literary achievement and was the standard Jewish translation of the Pentateuch into the 20th-century.

See B.J. Bamberger, American Jewish Translations of the Bible in: The Jewish Book Annual (1957) pp. 33-40.

[SEE ILLUSTRATION BELOW]



Lot 22

23 (AMERICAN JUDAICA). Public Laws of the State of Rhode Island and Providence Plantations.

Including: "An Act to Secure and Appropriate the Touro Jewish Synagogue Fund (pp. 476-78). *Browned. Needs rebinding. Thick 4to.*

Providence, 1844. \$3000-4000

✦ By the first quarter of the 19th century the synagogue of Newport Rhode Island (established in 1763) was used infrequently as the community there had dwindled. It was Abraham Touro's bequest to the legislature of the state for "supporting the Jewish Synagogue in the State" that spurred the town to safeguard this architectural jewel. Endowing the building, even when it was not in use, protected it. It would come into regular use again when Eastern European immigrants reconstituted the Newport Jewish community. See Benton H. Rosen, The Touro Synagogue Fund, A Fiscal Review in: Rhode Island Jewish Historical Notes, pp. 236-44.

24 (AMERICAN JUDAICA). Smith, Ethan. View of the Hebrews; or the Tribes of Israel in America. Second edition. pp. x, (3), 14-285. *Foxed and stained. Contemporary calf, rubbed and rebacked. 12mo.* Singerman 431.; 280; Sabin 82540.

Poultney (Vermont), Smith & Shute, 1825. \$1000-1500

✦ **PROTO-MORMONISM:** Ethan Smith's attempt to identify the Lost Tribes of Israel with the North American Indians. This claim would be mirrored by Joseph Smith five years later with the printing of the Book of Mormon. This is the second edition of View of the Hebrews, which is believed Smith used to write his Book of Mormon. Claims of plagiarism were leveled at Joseph Smith at the time, which he vehemently denied. View of the Hebrews is the most famous of all Mormon parallels. See B.H. Roberts, Mormon Parallels, 399.

25 (AMERICAN JUDAICA). Machzor shel Pesach - Form of Prayers for the Feast of Passover. According to the Custom of the German and Polish Jews. Hebrew with English translation. pp. 300, 20. *Lightly foxed, few edges chipped. Modern boards, all edges gilt. 8vo.*

New York, Henry Frank, 1856. \$3000-5000

✦ **THE FIRST ASCHKENAZIC PESACH MACHZOR PRINTED IN AMERICA.**

Issued alongside a volume for Shavu'oth and Sukoth, this "completes the separate German and Polish liturgies begun in 1854" (Goldman 43.)

Based upon the celebrated Wolf Heidenheim edition, this prayer book was issued by the Jewish printing establishment of Henry (Chaim) Frank of New York, thus enabling the newly rising community of Aschkenazic American Jews to conduct services according to their own custom, as opposed to that of the Sephardic rite.

See next Lot and see Kestenbaum & Company, Sale 58, Lot 18.

[SEE ILLUSTRATION UPPER RIGHT]

26 (AMERICAN JUDAICA). Machzor shel Sukoth - Form of Prayers for the Feast of Tabernacles. According to the Custom of the German and Polish Jews. Hebrew with English translation. pp. 11, 48, 4, 180, 20. *Lightly stained, few leaves starting. Contemporary straight-grain morocco gilt extra, extremities rubbed, spine taped. 8vo.*

New York, Henry Frank, 1856. \$3000-5000

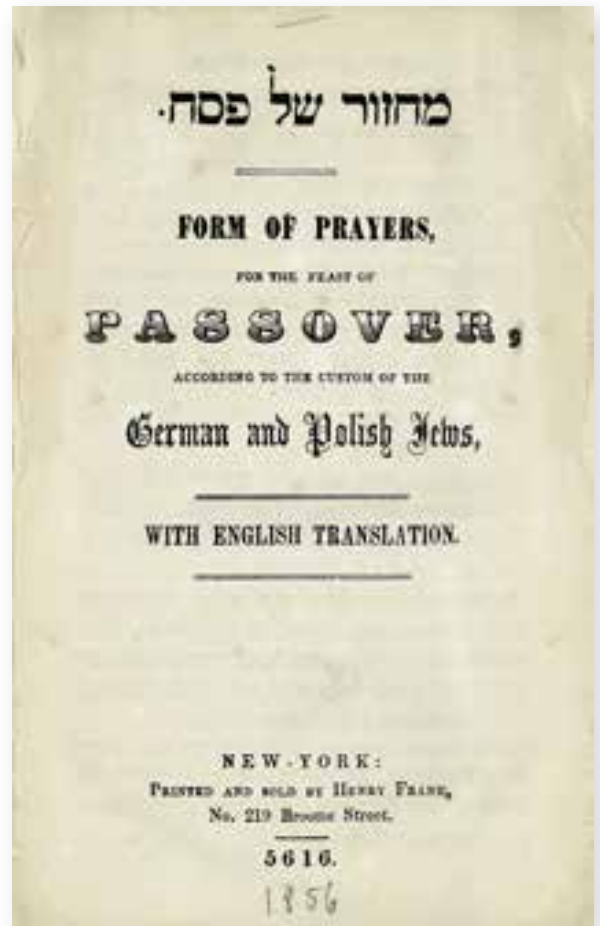
✦ **THE FIRST ASCHKENAZIC SUKOTH MACHZOR PRINTED IN AMERICA.**

Issued alongside a volume for Shavu'oth and Pesach, this "completes the separate German and Polish liturgies begun in 1854" (Goldman 43.)

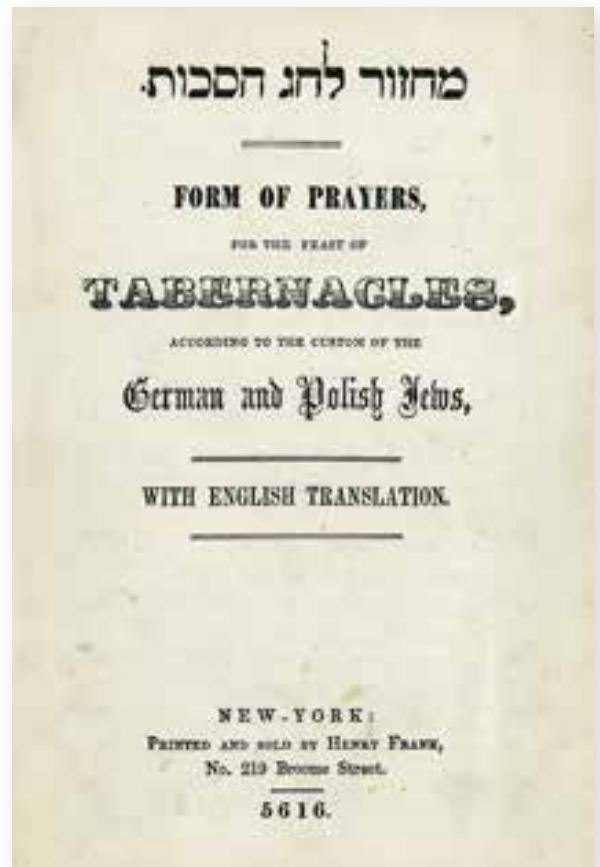
Based upon the celebrated Wolf Heidenheim edition, this prayer book was issued by the Jewish printing establishment of Henry (Chaim) Frank of New York, thus enabling the newly rising community of Aschkenazic American Jews to conduct services according to their own custom, as opposed to that of the Sephardic rite.

See previous Lot and see Kestenbaum & Company, Sale 58, Lot 18.

[SEE ILLUSTRATION LOWER RIGHT]



Lot 25



Lot 26

27 (AMERICAN JUDAICA). Isaac Leeser. Catechism for Jewish Children. Designed as a Religious Manual for House and School. Third edition. Dedicated to Rebecca Gratz. pp. x, 134. Stained and foxed. Original boards, worn. 8vo. Singerman 1437.

Philadelphia, L. Johnson, 1856. \$1000-1500

✦ From Isaac Leeser's preface to this third edition: "The favourable reception which this manual met with on its first appearance induced me to issue, in 5605, a second edition, differing scarcely from the first. ...About eleven years have now elapsed since this book was reissued; and, as it has by degrees found its way into many schools, I now present it in a manner more permanent than before. ...The title slightly changed, and with such verbal corrections here and there as a careful revision has pointed out to be needed...it is to be hoped that the Catechism in its new form may be the means of an extended usefulness for many years to come. And, in this connection, I cannot avoid stating that it is a gratifying phenomenon that, notwithstanding the indifference which many express towards religion, there is a deep-seated feeling that something ought and must be done to enlighten the youthful mind. Therefore, if any event in my life can afford me some degree of satisfaction, it is the consciousness of having added one contribution, by this unpretending work, to satisfy the demand for information in the ways of the law of God. ...With these few words the Catechism is again offered to the indulgent kindness of the American and British Israelites, in the full hope that it may be of service to those for whose edification it was composed."



Lot 28

28 (AMERICAN JUDAICA). Israelitische Volks-Bibliothek. Deutsch-Amerikanische Skizzen für jüdische Auswanderer und Nichtauswanderer. pp. 108. Unbound. 8vo.

Leipzig, Oskar Leiner, 1857. \$1500-2000

✦ Anonymous report of the experiences of a German Jew who arrived in America in 1853. Provides unusual data about New York Jewry as well as a stimulating, critical - albeit in some parts prejudiced - view of it.

The author begins by describing his journey from Europe to America (along with 12 other Jews) and although does not specifically explain why he left Germany, he looked to America for the religious freedom missing from his homeland. His writing style indicates an educated upbringing, both yeshiva-trained and secular. His religious orientation may be characterized as neo-Orthodox, welcoming reform but not if motivated simply to imitate American Christian society. He is most critical of American congregational formats so far developed and worries about the neglect of Jewish education. He is brutally critical of New York's Temple Emanu-El as well as of the B'nai B'rith. He surveys the position of women, rabbinic leadership and religious piety.

The author provides an in-depth analysis of of She'arith Israel, the oldest and most prominent Sephardi Jewish congregation in New York, as well as a description Mordecai M. Noah, one of the most important members of the congregation. He criticizes the plethora of other synagogues that have been built "no matter the financial sacrifice, no real Jewish spirit is involved" for they seem to exist only in order to make money. He reserves his harshest criticism for the wealthy who are uncharitable. He is kindly disposed towards the Polish Orthodox Jewish congregations and most positively inclined towards Dutch and English Orthodox congregation. He explains their Orthodoxy by saying that Jews from countries without persecution retained the forms of Judaism after emigrating, while persecuted emigrants, associating these forms with hard and ugly times, eliminated them. He notes with discomfort the American atmosphere of materialism, but ultimately enjoys America for its democratic and equal treatment of all individuals. He realizes that the difference between the German and American culture is so severe that some Jews either avoid the American reality completely or surrender to it without qualifications.

See G. Greenberg, A German-Jewish Immigrant's Perception of America, 1853-1854 in: American Jewish Historical Quarterly. LXVII, 4 (June,1978) pp. 307-41.

[SEE ILLUSTRATION LEFT]

29 (AMERICAN JUDAICA). Isidor Kalisch. A Guide for Rational Inquiries Into the Biblical Writings: Being an Examination of the Doctrinal Difference Between Judaism and Primitive Christianity. FIRST EDITION. Bookplate of Isaiah Frankel, Oskaloosa, Iowa, pp. (6), x, 192, (1). Foxed. Contemporary boards, detached. Singerman 1493.

Cincinnati, Bloch & Co., 1857. \$300-500

✦ Prussian-born Isidor Kalisch (1816-86) was an American reform rabbi, and writer. In 1849 he came to the United States and in 1850, was called to the Tifereth Israel congregation in Cleveland, Ohio, where he labored in the interest of the ultra-reform element in Judaism. In 1855, the first conference of rabbis was held in Cleveland and a ritual and common prayer-book was agreed upon, entitled Minhag America, which Kalisch edited together with Rabbi Isaac Mayer Wise.

30 (AMERICAN JUDAICA). Board of Delegates of American Israelites. Endorsed by Henry Hart, Alexander Saroni and Isaac Leeser. Single printed page. *Small tear on left margin. 4to.* Singerman 1702 (locates just one copy).

New York, 10th December, 1861. **\$3000-5000**

• Opposing federal legislation recognizing only Christian military chaplains and not Jewish ones.

“The formation of the Board of Delegates of American Israelites in 1859... proved somewhat effective in representing Jewish interests in the Union during the Civil War... Leeser was at the forefront of nearly all the major campaigns involving the protection of Jewish rights in the United States during the Civil War.” (See L.J. Sussman, Isaac Leeser and the Making of American Judaism (1995) p. 180 and 22-24).

The first important Jewish issue of the war was the “legal disability preventing the commissioning of Jewish chaplains in the Union army.” According to the Volunteer Bill only a Christian minister could hold the position of regimental chaplain. A Jew, Michael Allen was appointed as chaplain of the Sixty-fifth Regiment of the Fifth Pennsylvania Cavalry, which had a large Jewish contingent, despite the legal disability. A YMCA worker contested Allen’s position and under protest Allen resigned his commission. Leeser was a childhood friend of Allen and actively worked with the Board of Delegates of American Israelites to pressure Washington to change the law to allow for Jewish chaplains. He assisted Dr. Arnold Fischel in preparing for his mission as the representative of Board of Delegates of American Israelites in Washington. Fischel’s lobbying and a petition drive organized by the board generated enough political pressure and influence to get Congress to change the law and allow for non-Christian clergymen to be appointed as military chaplains.

[SEE ILLUSTRATION UPPER RIGHT]

31 (AMERICAN JUDAICA). Maimonides College. [Pamphlet Announcing the Establishment of Maimonides College in Philadelphia.] *pp. (2). Stained, folded. Unbound. 8vo.*

New York, (1867). **\$3000-5000**

• **THE ESTABLISHMENT OF THE FIRST JEWISH RABBINICAL SEMINARY IN THE UNITED STATES.** Unknown to Singerman - bibliographically unrecorded.

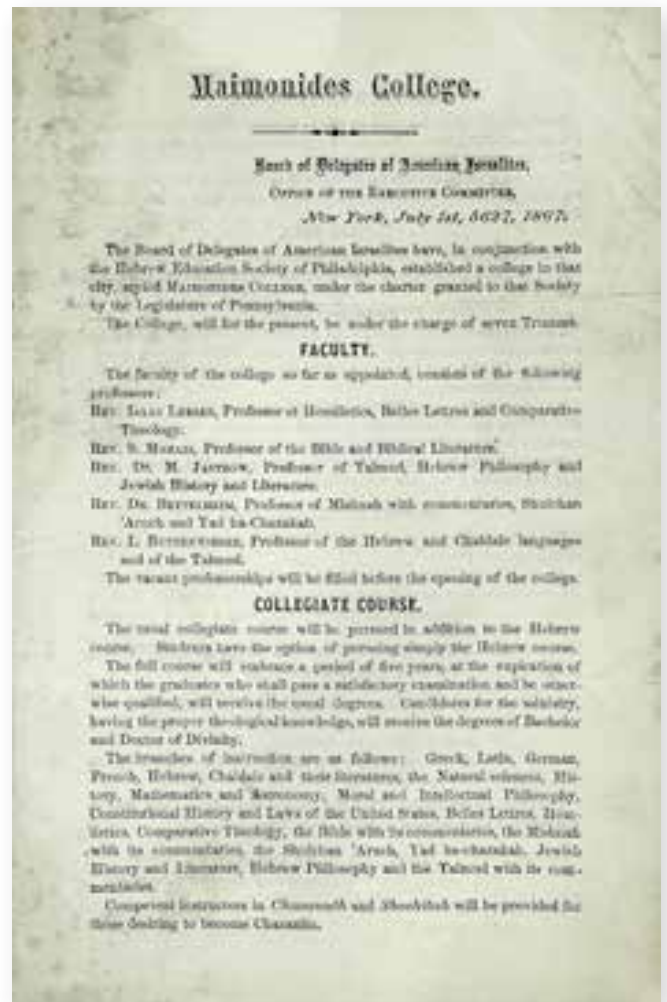
“The Board of Delegates of American Israelites have, in conjunction with the Hebrew Education Society of Philadelphia, established a college in that city, styled Maimonides College, under the charter granted to that Society by the Legislature of Pennsylvania...” Noted thereafter are faculty appointments (including Isaac Leeser, Professor of Homiletics, Belles Lettres and Comparative Theology), details of the collegiate courses, and terms of applications for students, tuition fees, etc. Issued by Abraham Hart, President of the Board of Delegates of American Israelites.

See B. Korn, The First American Jewish Theological Seminary: Maimonides College, 1867-1873 in: Eventful Years and Experiences, Studies in Nineteenth Century American Jewish History (1954) pp. 151-213; and L.J. Sussman, Isaac Leeser and the Making of American Judaism (1995) pp. 238-40.

[SEE ILLUSTRATION LOWER RIGHT]



Lot 30



Lot 31



Lot 34

34 (AMERICAN JUDAICA). Die Deborah. Juedisch-Amerikanische Familienzeitung. German text. Volume 27, numbers 1-52. Bound together in one volume. Boards, detached. Folio.

Cincinnati, 1883-84. \$1000-1500

• German-language supplement of the English language weekly “The Israelite,” created by Isaac Mayer Wise in Cincinnati in 1855. The first Jewish periodical in America devoted to women, Die Deborah appeared until 1902, two years after Wise’s death. While ostensibly directed at women, the journal also served the larger needs of 19th-century America’s German-speaking Jewry, promoting a program of German identity, bourgeois culture and Jewish Reform.

The paper reported on Jewish affairs from all over the world and published essays on Jewish religion, culture, and history. It particularly featured news from Germany and informed its readers on the cultural life of the German immigrant community in America. Articles in Die Deborah promoted German culture and it hailed the German concept of Bildung—the harmonious formation of the intellect and of the character which was to inform true religiosity. The contributors to Die Deborah understood their Germanness not as an ethnic identity but as a legacy of cultural excellence, moral distinction, political progressiveness and universalism which they wished to integrate into American society. Die Deborah promoted a Judaism based on a divinely inspired system of norms and values that encouraged free and rational thinking that was quite distinct from the patterns of male learning and halachic observance of previous centuries.

In this culture of middle-class propriety and enlightened German-Jewish sensitivity and religiosity Die Deborah exalted the Jewish mother and wife as the pillar on which the Jewish religion rested. She instilled her children with faithfulness to Judaism and guaranteed the moral and cultural standards of Jewish family life. Domesticity, marriage, and motherhood remained central in Die Deborah, but the periodical also encouraged women’s education, praised women’s accomplishments in Jewish history and encouraged women’s activities outside the home, including professional careers. Thus, Die Deborah came to endorse the New Jewish Woman of the turn of the century and eventually supported women’s suffrage. The importance of Die Deborah declined towards the end of the 19th century, as its readership achieved the integration into American society and the upward mobility that the journal had promoted. (EJ).

See M.T. Baader, “From the ‘Priestess of the Home’ to the ‘Rabbi’s Brilliant Daughter’: Concepts of Jewish Womanhood and Progressive Germanness in Die Deborah and the American Israelite, 1854–1900” in: Leo Baeck Institute Year Book, Vol. 43 (1998) pp. 47–72.

[SEE ILLUSTRATION LEFT]

32 (AMERICAN JUDAICA) (Liturgy). Olath Tamid-Gebetbuch für Israelitische Reform-Gemeinden [Prayer book for the Reform Communities]. Prepared by David Einhorn. FIRST EDITION. Bookplate of the social activist Alice Springer Fleisher Liveright (1882-1958). pp. viii, 492. Contemporary calf, scuffed, upper portion of backstrip lacking. 8vo. Singerman 1534

Baltimore, C.W. Schneidereith, 1858. \$600-900

• “A radical departure from the traditional prayer book... its pagination is from left to right and its changes are both substantial and substantive.” A.J. Karp, From the Ends of the Earth: Judaic Treasures of the Library of Congress (1991) pp.303-304.

David Einhorn (1809-79) migrated from Germany to America in 1855, where he became the broadly accepted senior leader of the Reform Movement. He advocated the introduction of prayers in the vernacular, the exclusion of nationalistic hopes from the synagogue service and many other ritual modifications. In 1858, his revised prayer book formed the model for all subsequent revisions.

33 (AMERICAN JUDAICA). Jewish Reform. Movement to the Abandonment of the Mosaic Sabbath. No Violation of the Jewish Laws in the Alteration: Eloquent Plea in its Behalf by Rabbi [Kaufmann] Kohler. pp. 8. Light wear. Unbound. 8vo. Singerman 2400 (records just one copy).

(Chicago, , 1873). \$500-700

35 (AMERICAN JUDAICA). Rev. Dr. E.G. Hirsch. The Crossing of the Jordan: Inaugural Sermon Before the Sinai Congregation. pp. 16. Light wear. Unbound. 8vo. Not in OCLC, unrecorded by Singerman.

(Chicago), 1880. \$400-600

✦ Emil Gustav Hirsch (1851-1923) served for 42 years as the rabbi of Chicago Sinai Congregation, one of the oldest synagogues in the midwest. At this post, he became well known for an emphasis on social justice and delivered rousing sermons on the social ills of the day. In this, his inaugural sermon, Hirsch addressed the future of the Reform movement and more broadly, the great changes affecting American society.

The Chicago Sinai Congregation was established in 1861. Under Dr. Emil Hirsch, it became a proponent of “Radical Reform,” whereby Sabbath services took place on Sunday, Hebrew was eliminated from the service and the Ark was removed and the Torah Scroll donated to the University of Chicago library.

See Spertus Museum, Uncovered & Rediscovered: Chicago’s Jewish Pioneers, no. 1; T. Brinkmann, Sundays at Sinai: A Jewish Congregation in Chicago (2012) p. 125.

36 (AMERICAN JUDAICA). David Miller. Sepher Mikvah [“Instructions how to Construct a Private Mikvah at Home, Easily, Quickly and Cheaply.”] In Yiddish. With numerous diagrams. pp. (1), 32. Some staining. Original printed wrappers. 8vo.

Oakland, California, circa, 1924). \$300-400

✦ Ordained by R. Isaac Elchanan, the author also had an engineering background and believed that there was no halachic barrier to using city water to build a small mikvah in one’s own home. Indeed he received approval for his innovative plan from Rabbi Tzvi Shimon Albom of Chicago, along with three of the most important Rabbis of New York - R. Shalom Elchanan Jaffe, R. Gavriel Zev Margolis and R. Moshe Zevlun Margolis. However, Rabbi Miller’s point of view was not well received in other Orthodox circles and thus it was R. Nissan Telushkin (author of Taharas Mayim) who noted that the observance of mikvah would have been more widely heeded in the United States had other Rabbis been more supportive of Rabbi Miller’s campaign.

[SEE ILLUSTRATION UPPER RIGHT]

37 (AMERICAN JUDAICA). W.M. Citron (Ed.) Aufbau Almanac - The Immigrant’s Handbook. FIRST EDITION. Illustrated. Text in English and German. Foreword by Albert Einstein. pp. 192. Few small tears. Original printed wrappers. 4to.

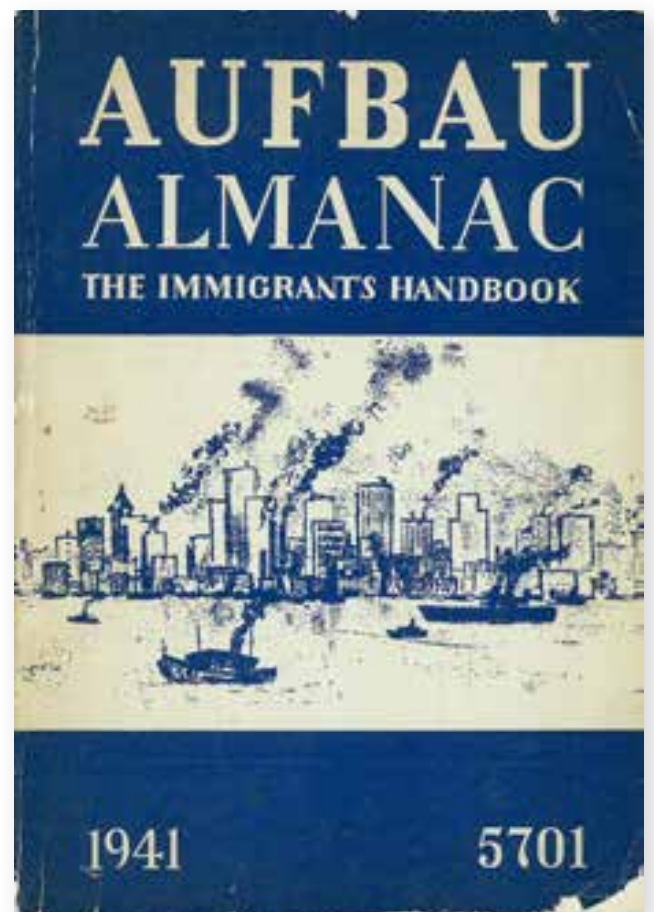
New York, Verlag German-Jewish Club, 1941. \$200-300

✦ A guide for recently arrived German-Jewish refugees from Nazi Germany, with information and instruction on Jewish-German immigrant associations, citizenship classes, American life and customs (particularly in New York City), the text of The Star Spangled Banner and God Bless America, and the meaning of such vernacular expressions as the ‘Bronx cheer’ and ‘sawbucks.’ Produced by the editors of the monthly German-Jewish immigrant self-help magazine Aufbau.

[SEE ILLUSTRATION LOWER RIGHT]



Lot 36



Lot 37

38 (AMERICAN JUDAICA). A.B. Ehrlich. Rashei Perakim. FIRST EDITION. pp. (4), 67, (1), 115. Dampstained, leaves loose. Loose in original boards, spine taped. 8vo. Goldman 288.

New York, J. Wiley's Sons, (1883). \$700-1000

• FIRST TALMUD TEXTBOOK FOR JEWISH CHILDREN IN AMERICA.

Vocalized selections from the Talmud and Midrash. It represents the first attempt to incorporate Talmud into elementary Jewish education in America. The author writes in his introduction: "My heart originally desired to add a translation and commentary in the language of this land in order to benefit our youngsters, however the heart is dependent on the pocket... therefore my work leaves the printshop without the translation." The Polish-born author converted to Christianity only to return to Jewish observance soon after immigrating to America in 1876.

39 (ANGLO-AMERICAN JUDAICA). Moses Franks and the French and Indian War.

Concerning the supply of provisions to the troops under Generals Amherst and Monckton in America during the French and Indian War. Nine letters are signed by Lord Ilchester and James Cresset, one by Cresset alone. They discuss terms of contracts, amounts supplied, payments, etc. for troops under the command of Generals Amherst and Monckton stationed at Niagara, Ticonderoga, Crown Point, Oneida Lake, Boston, New York, Philadelphia, Lancaster, Carlisle, Pittsburgh, etc. Ten documents of 2 pp. each, folio (one 4to.), light age staining, creased on folds, signed and dated.

London, 1761-63. \$8000-10,000

• Group of letters and reports dated January 20th, 1761 through November 22nd, 1763, shedding new light on Jewish-American History at the time of the French and Indian War. These letters to the British Treasury deal with the supply of provisions to British troops in America during the French and Indian War. They are of great interest for the early history of Jews in America, as the contractor for the supplies mentioned throughout the letters was Moses Franks (1718-89), the older brother of David Franks, the noted Philadelphia Jewish merchant. Together with his brother, he left New York for Philadelphia in 1738, and shortly thereafter relocated to London.

Civilian suppliers were vital to the efforts of any European power with a foothold in the New World, and Jews had served in this capacity since the seventeenth century. No Jewish family played a greater role in supplying British troops in the Americas than the Franks family, which was active in this field by the 1730s. (The family was represented on the continent by 1696.) Their activity on behalf of the Crown increased until their firm became the chief military suppliers during the French and Indian War. This was of no small importance, as "England's war effort had bogged down during the mid-1750's, due in no small part to the breakdown of army supply, but conditions improved materially when Moses Franks and his syndicate took over... It was his syndicate, the largest among the army purveyors, that secured the contracts for victualing his majesty's forces in North America" (J. R. Marcus, Colonial American Jew, vol. 2, p. 715.)

Moses Franks also engaged in commerce, shipping and banking in America. The syndicate's most important agents in America were in New York and Philadelphia, with the latter being represented by David Franks. Moses's experience as a purveyor for the British during the French and Indian War prepared him to perform the same task during the American Revolutionary War. Moses's earlier assistance to the Crown during the French and Indian War was unknown to Wolf and Whiteman, who do not mention this fact in their comprehensive History of the Jews of Philadelphia.

Provenance: This important collection originally belonged to John G. Bell and Sir Thomas Phillipps prior to passing to the ownership of H. P. Kraus, New York.

[SEE ILLUSTRATION BELOW]



Lot 39

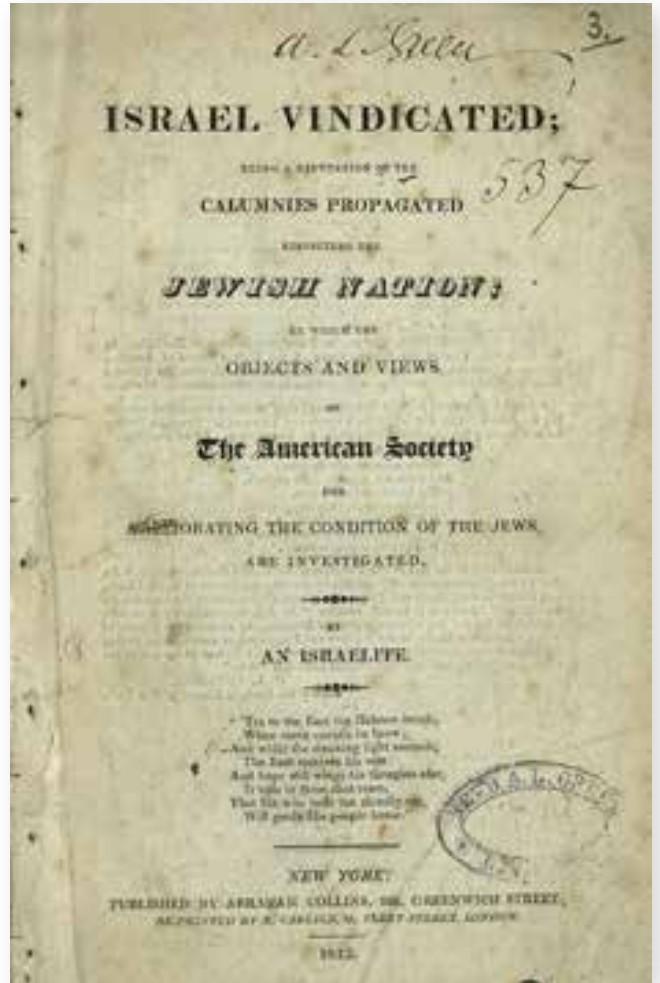
40 (ANGLO-AMERICAN JUDAICA). [George Houston]. Israel Vindicated Being A Refutation Of The Calumnies Propagated Respecting The Jewish Nation In Which The Objects And Views of The American Society for Ameliorating The Condition Of The Jews Are Investigated. **FIRST ENGLISH EDITION** (following the New York, 1820 ed.) pp. iv, 106, v-vi. Ex-library, title stained. Needs rebinding. 8vo.

London, R. Carlile, 1823. \$800-1200

“In a country, where every man’s right to publish his sentiments is held as sacred as his right to think, it cannot be thought surprising that a part of the community, who have long been treated as the outcasts of society, should feel anxious to vindicate themselves from what they consider misrepresentation” (Preface, p. i.)

“The very year in which the American Society for Meliorating the Condition of the Jews was founded saw the publication of a strong counterblast to the Society’s missionary activity. This publication, Israel Vindicated, consisted of a series of discussions, cast into the form of letters, of the injustice of the Christian claim to superiority over the Jews and of the unfortunate distinction between the organic law of the United States and the constitutions of various states, notably Maryland and Massachusetts, on the equality of religions. The whole is presented, in the Preface, as designed to vindicate the Jews from the ‘misrepresentations’ fostered by the American Society for Meliorating the Condition of the Jews... It is particularly interesting to observe that the interpretation placed on the American conception of freedom of religion in Israel Vindicated is the strict Jeffersonian view that religious freedom implies the absolute equality of all religions before the law.” See Blau and Baron, The Jews of the United States, 1790-1840, A Documentary History, pp. 758-66.

[SEE ILLUSTRATION UPPER RIGHT]



Lot 40

41 (ANGLO-JUDAICA). Yochanan B. Isaac Of Hoelleschau (Editor). Teshuvath Hageonim [responsa concerning the correct pronunciation of the name of God]. * WITH: Ma'aseh Rav [halachic polemic] **FIRST EDITION**. Signature on title-page of Ya'akov Brisker. ff.(1), 18. Closely shaved affecting headnotes. Modern boards. Sm. 4to. Vinograd, Amsterdam 832; Fuks, Amsterdam 426.

Amsterdam, Immanuel ben Joseph Athias, 1707. \$500-700

The polemic concerns a divorce granted by Chief Rabbi Aaron Hart (also known as R. Uri Phoebus Hamburger) to one Ansel Katz of London prior to his flight to the West Indies due to gambling debt. This divorce was publicly criticized by Mordechai Hamburger (founder of London’s Hambro Synagogue) who was promptly placed under the communal ban of “herem.” The ensuing quarrel involved the Chacham Tzvi of Hamburg as well as the Rabbis of Amsterdam and Rotterdam and caused a rift in the Aschenazic congregation of London. Interspersed are many personal details concerning the internecine conflict of the protagonists of this Anglo-Jewish cause celebré. See also G.W. Busse, The Herem of Rabenu Tam in Queen Anne’s London, in JHSE Transactions, Vol. XX (1968) pp. 138- 48.

[SEE ILLUSTRATION LOWER RIGHT]



Lot 41



Lot 42



Lot 43

42 (ANGLO-JUDAICA). The Case and Appeal of James Ashley. Frontispiece of "Henry Simons the Polish Jew." pp. vi, (2), 46. Lightly foxed, library stamp. Modern marbled wrappers. Sm. 8vo. Roth B3, 25; Rubens, Jewish Iconography 2258.

London, 1753. \$800-1000

❖ Concerns an alleged assault by Simons on Ashley and the subsequent charges and countercharges.

Important for the sympathetic portrait by Thomas Worlidge, THE EARLIEST ETCHING IN ENGLAND OF A POLISH JEW. See JHSE, Transactions, Vol. XIX, pp. 16-7.

[SEE ILLUSTRATION UPPER LEFT]

43 (ANGLO-JUDAICA). Ephraim Luzzatto. Eileh Benei HaNeurim. Wide margined copy. pp. (3), vi-xi, (5), 5-87. Stamp on title, browned, dampstained. Loose in later boards. Small 4to. Vinograd, London 45.

London, G. Richardson & S. Clark, 1766. \$3000-5000

❖ FIRST EDITION, REPUTEDLY PRINTED IN NO MORE THAN 100 COPIES.

Born in 1729 in San Daniele del Friuli in the Venetian Republic, Ephraim Luzzatto graduated in medicine from the University of Padua in 1751 and settled in London in 1760 where he served as medical officer of the Spanish and Portuguese Jews' Hospital.

This innovative book of verse includes "occasional poems, moralistic poetry, and some erotica. Most important, however, are his love sonnets, which have, for the period, a remarkable lyrical quality." Luzzatto's songs of longing for Zion, are considered outstanding. Each of the 55 poems in this collection has, in lieu of a title, an indication of the subject or occasion upon which it was composed. These subjects are quite varied: one (no. 12) is an apology to Manasseh Gentili, Luzzatto's respectable host at a Purim meal, at which the poet had overdone the mandatory inebriation, managing in consequence to leave the house stark naked; another (no. 32) concerns the venerable Rabbi of Gorizia, Jacob Gentili's kidney problems; nos. 38-40 relate more generally to physicians, their obligations and foibles.

The production values of the Eileh Benei HaNeurim are exceptionally high, which is all the more remarkable since the work represents not only a literary landmark but also, as Cecil Roth observes, "a bibliographic curiosity, the only Hebrew book printed for Jews in England between about 1720 and 1770." Luzzatto demonstrated the adaptability of Hebrew by abandoning the metres of medieval poetry and thus exercised a major posthumous influence on the revival of an imaginative Hebrew literature during the 19th century. See David Mirsky, The Life and Work of Ephraim Luzzatto (1987).

[SEE ILLUSTRATION UPPER RIGHT]



Lot 44



Lot 45



Lot 46

44 (ANGLO-JUDAICA) Seder HaTephiloth [daily and Sabbath prayers]. According to Sephardic rite]. Prepared by Yechezkel be Yirmiyah. Former owner gilt-tooled on upper cover: E. Del Mar. ff. 102 (i.e. 106). Foxed. Contemporary gilt-ruled straight-grain morocco, older repairs, backstrip laid down. 8vo.

London, L. Alexander, 1812. \$1000-1500

⚠ ENTIRELY UNRECORDED ANGLO-JEWISH PRAYER BOOK.

[SEE ILLUSTRATION UPPER LEFT]

45 (ANGLO-JUDAICA). Boker Yizrach...Seder LeBirkath Chamah...The Prayers and Blessings to be Said on Wednesday Morning Next... On the Celebration of the 200th Cycle [sic] of the Revolution of the Sun from the Creation of the World. Printed advertisement handbill announcing the sale of a prayer pamphlet "required to be said by all classes of the Jewish Community." Single printed page. 8vo.

London, L. Alexander, April 2nd, (1813). \$1500-2000

⚠ AN EXTREMELY RARE ITEM OF EPHEMERA. UNRECORDED. An advertisement for the sale of a Birkath HaChamah pamphlet issued by Chief Rabbi Raphael Meldola of London. The ten page pamphlet itself is also highly rare scarce (just one copy recorded in a private collection.)

The exotic Birkath HaChamah ceremony is conducted just once every 28 years. It takes place on a Wednesday during the Hebrew 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.

[SEE ILLUSTRATION UPPER MIDDLE]

46 (ANGLO-JUDAICA). Horowitz, Chaim (Hyman). Kinath Yesurun [a lamentation on the death of Princess Charlotte.] Single printed page. Hebrew text within ornamental border. 13 x 8 inches. This version unrecorded.

(London), H. Barnett, (1817). \$3000-4000

⚠ THIS HEBREW POEM OF TWELVE VERSES IS ENTIRELY UNRECORDED. A dirge on the pain of the Royal Family and the entire nation upon the untimely death of the Princess.

Roth in Magna Bibliotheca Anglo Judaica p. 341 no 9 and Kiryat Sepher Vol. 14 p. 383 no. 12, followed by Vinograd London 213, all list a poem by this author issued with an English translation only.

Daughter of King George IV, Princess Charlotte of Wales (b. 1796) died following childbirth at the age of 21. Her death set off tremendous mourning among the British, who had seen her as a sign of hope and a contrast both to her unpopular father and to her grandfather (George III) whom they deemed mad.

[SEE ILLUSTRATION UPPER RIGHT]

47 (ANGLO-JUDAICA). Chaim Bermant. Lord Jakobovits. The Authorized Biography of the Chief Rabbi. FIRST EDITION. INSCRIBED AND SIGNED BY BOTH BERMANT AND JAKOBOVITS. pp. ix, 226. Original boards, dust-jacket. 4to.

London, 1990. \$120-180

⚠ With: Invitation to literary reception to mark the publication of the book.

48 (ANGLO-JUDAICA). The Statutes of the United Kingdom of Great Britain.

Including: An Act to Provide for the Relief of Her Majesty's Subjects Professing the Jewish Religion. 21 & 22 Vic., cap. 49 (pp. 151-2). pp. xxiii, 741. Brownd. Later boards. Thick 4to.

London, Eyre and Spottiswoode, 1858. \$800-1200

• Empowers Parliament to modify the form of oath, so as to enable a Jew to sit and vote. It was necessary to substitute an alternative version of the long-standing Parliamentary oath which would omit the phrase "upon the true Faith of a Christian."

It was this Act of Parliament during the reign of Queen Victoria that finally enabled Lord Lionel Rothschild to take his seat in the British Parliament, the first Jew to be privileged thus. See T.M. Endelman, *The Jews of Britain 1650 to 2000* (2000), p. 107.

49 AMRAM, NATHAN BEN CHAIM. Kinyan Guf VeKinyan Peiroth [encyclopedic work pertaining to Shulchan Aruch Choshen Mishpat] FIRST EDITION. Printed on green tinted paper. Stamp on the title stating the volume was presented by the author of blessed memory. ff. (1), 19, (4), 613, (1). Small marginal tear on f. 613 not affecting text, slight marginal worming on a few leaves. Contemporary calf, rubbed. Thick 12mo. Vinograd, Livorno 789.

Livorno, E. M. Otolinghi, 1830. \$400-600

• The author (1805-70) published over twenty works on a variety subjects. He also served as a "Shadar" from Hebron and visited many countries seeking charitable funds including Italy (where he published many of his works), France, England and Turkey. In his later years he served as Rabbi of Alexandria, Egypt.

50 (AMSTERDAM). Hanhagoth Beith HaKnesseth [customs of the Aschkenazic synagogue of Amsterdam] In Judeo-German and Hebrew. ff. 12. Needs re-binding. 8vo. Vinograd, Amsterdam 2052.

Amsterdam, Jacob Proops, 1776. \$400-600

51 (ANONYMOUS). Yehi Shemo Leolam. FIRST EDITION. Uncut copy. ff. (3), 20, (1). Signature of previous owner on the title, slight marginal worming. Later boards. 4to. Vinograd, Altona 189.

Altona, Samuel and Judah Bonn, 1806. \$300-500

• Anonymously penned, an explanation of every expression "Leolam" that appears in Ein Yaakov. The proceeds of the sale of this work were slated for the benefit of the Talmud Torah of Altona-Hamburg.

52 (ANTISEMITICA). Dietrich Schwab. Detectum velum Mosaicum Judaeorum nostri temporis ["The Jewish mask of Mosaic Law, under which the Jews of today practice and carry on knavery, vice, disgrace and finagling... lifted and revealed."] Second edition. WITH RARE FOLDING WOODCUT OF THE JUDENSAU AND MESSIAH'S DONKEY. pp. (8), 226, (2). Brownd and dampwrinkled. Later vellum, spine chipped. Sm. 4to. Freimann, p. 414.

Meyntz, Schwab, 1619. \$1500-2000

• A Jewish convert to Christianity, the author offers a complete description of the Jewish prayer service, his agenda being to uncover anti-Christian references in the Jewish prayer book. Schwab's new Christian identity severely jaundiced his many early childhood memories recounted here, even to ascribing to Jewish ritual the practice of employing Christian blood. See E. Carlebach, *Divided Souls: Converts from Judaism in Germany, 1500-1750* (2001) pp. 98-9, 209, 213, 220, 300; and I. Shachar, *The Judensau: A Medieval anti-Jewish Motif and its History* (1974).

[SEE ILLUSTRATION BELOW]



Lot 52

53 (ANTISEMITICA). Marr, Wilhelm. Der Sieg des Judenthums über das Germanenthum, Vom Nicht Confessionellen Standpunkt Aus Betrachtet [“The Victory of Judaism over Germanism.”] **FIRST EDITION.** pp. 50. Original printed wrappers. 4to.

Bern, Rudolph Costenoble, 1879. \$2000-3000

✦ This important pamphlet became “the first anti-Semitic bestseller” and was received enthusiastically by the German public - it went through twelve editions in its first year of publication.

Wilhelm Marr (1819-1904) introduced the idea that Germans and Jews were locked in a long-standing conflict, the origins of which he attributed to race - and that the Jews were winning. He argued that Jewish emancipation resulting from German liberalism had allowed the Jews to control German finance and industry. Furthermore, since this conflict was based on the genetic incompatibility of the Jewish and German races, it could not be resolved even by the total assimilation of the Jewish population. According to him, the struggle between Jews and Germans would only be resolved by the victory of one and the ultimate death of the other. A Jewish victory, he concluded, would result in finis Germaniae (the end of the German people). To prevent this from happening, in 1879 Marr founded the League of Antisemites (Antisemiten-Liga), the first German organization committed specifically to combating the alleged threat to Germany posed by the Jews and advocating their forced removal from the country.

See M. Zimmermann, Wilhelm Marr, the Patriarch of Anti-Semitism (1986).

[SEE ILLUSTRATION UPPER RIGHT]



Lot 53

54 ASHER ANSHEL OF CRACOW. (Attributed to). Sepher shel Rabi Anshel... Mirkeveth Hamishnah Second edition ff. 113. Closely shaved, lightly browned with some staining, previous owners' marks, marginal repair to final two leaves. Later boards. 4to. Vinograd, Cracow 91; Mehlman 1367

Cracow, Isaac Prostitz, 1584. \$1000-1500

✦ An alphabetical concordance and glossary of the Bible, with references and Yiddish translations. The Mirkeveth Hamishnah is the earliest book extant printed in Yiddish. The first edition appeared in Cracow in 1534, this is the second, and final one.

55 BARMES, ABRAHAM DE. Mikneh Avram (Sepher Dikduk) **FIRST EDITION.** Hebrew issue (with vowel points). ff. 157. Lightly stained in places, previous owners' marks on title. Recent calf-backed marbled boards. 4to. Vinograd, Venice 82; Habermann, Bomberg 75; not in Adams.

Venice, Daniel Bomberg, 1523. \$1000-1500

✦ Distinguished in many fields, de Balmes was an ordained rabbi, a translator of scientific and philosophical works from Hebrew into Latin, as well as a lecturer at the University of Padua, where he attained renown as an Aristotelian. He also served as physician to Cardinal Grimani of Venice.

Greatly valued by contemporary Christian Hebraists, de Balmes prepared this grammatical study at the urging of the printer Bomberg, with whom a deep friendship was shared. Mikneh Avram appeared in two issues, with and without a Latin translation, i. e., one for the Jewish market, and the bilingual issue more suited to the needs of Christians. The Hebrew version has a different title-page than the bilingual edition and the introduction is printed in Rashi letters, whereas the introduction in the bilingual version is printed in square Hebrew letters. The present “Jewish” version is far more scarce, as the Christian-owned editions were unlikely to have been desecrated over the centuries.

See D. Amram, The Makers of Hebrew Books in Italy (1963), pp. 169-172.

[SEE ILLUSTRATION LOWER RIGHT]



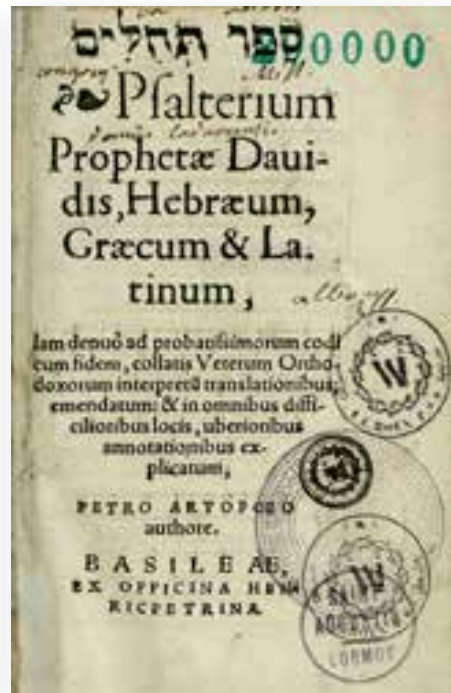
Lot 55



Lot 58



Lot 59



Lot 60

56 **BACHIAH BEN ASHER**. Kad Hakemach [ethics]. Second edition. ff. 83.

* **BOUND WITH:** Bachiah ben Asher. Shulchan (shel) Arba [on conduct at table and the Banquet in the World to Come]. Third edition. ff. 11. Together, two works bound in one volume. *Stained and wormed in places, previous owner's signature on title dated 1720, another signature on f. 2a, censored, scattered marginalia, handwritten table of contents on f. 83b of Kad Hakemach. Later boards, worn. Sm. folio.* Vinograd, Venice 268 and Venice 296.

Venice, Cornelio Adelkind for Marco Antonio Giustiniani, 1546. **\$600-900**

57 **(BEN-GURION, DAVID)**. Land of Israel. Photographs by Beno Rothenberg. **SIGNED BY PRIME MINISTER DAVID BEN-GURION** above calligrapher's inscription. text in Hebrew and English. 160 photographic plates. *Original boards, dust-jacket, torn. Sm. folio.*

Tel Aviv, Schocken, 1958. **\$300-500**

58 **BENVENISTE, MEIR**. Oth Emeth [annotations and emendations to various Midrashic and liturgical texts] **FIRST EDITION** ff. 182. *Some staining and mostly marginal worming, previous owner's signature on title, marginal repair to extreme upper corner of final two leaves, marginalia on f. 31b. Modern calf. 4to.* Vinograd, Salonika 65.

Salonika, Joseph Ya'avetz, 1564-65. **\$2000-2500**

• Important work containing textual emendations for the correct reading of the various Midrashic texts including Mechilta, Sifre, and Sifra. Includes some lengthier notes and comments from a manuscript by R. Judah Gedaliah and other anonymous commentators. The final section, Seder Kedusha (pp. 173-81) corrects erroneous readings in the Sephardic Seder Tephilah, presenting alternates with scholarly halachic sources.

[SEE ILLUSTRATION UPPER LEFT]

59 **(BIBLE)**. Hebrew. Pentateuch). Chamisha Chumshei Torah Text arranged to conform with the traditional spacing of a Torah scroll (as accords with the rulings of Maimonides). Printed without Nikud. ff. 223, (2 of 3), *final unnumbered leaf provided in facsimile. Stained in places, small wormhole on title, previous owners' marks, index leaf at end with loss of few words. Old boards, needs rebinding.* 16mo. Vinograd, Sabbionetta 20.

Sabbionetta, Cornelio Adelkind for Tobias Foa, (1553-55). **\$1500-2500**

• Engaging publisher's foreword indicating the use of the present volume would fulfill the precept to "write for oneself a Torah Scroll." (See f.Iv).

[SEE ILLUSTRATION UPPER MIDDLE]

60 **(BIBLE)**. Hebrew, Latin & Greek. Psalms). Sepher Tehillim-Psalterium. Edited by Petrus Artopoeus. Text in four columns extending across facing pages. With vocalization points (nikud). Printers device on last page. pp. (32), 1375. *Ex-library. Later gilt-ruled calf. Thick 12mo.* Vinograd, Basle 113; Prijs 121

Basle, H. Petri, 1563. **\$1000-1500**

[SEE ILLUSTRATION UPPER RIGHT]

61 **(BIBLE)**. Hebrew). Chamishah Chumshei Torah [-end] Without Nikud. Text in double columns. pp. 389. *Title laid down, few marginal repairs, stained and closely shaved. Later boards, rubbed, lacks backstrip. 8vo.* Vinograd, Antwerp 19; Mehlman 31.

Antwerp, Christopher Plantin, 1573. **\$400-600**

62 **(BIBLE)**. Biblia Hebraica (Psalms). Hebrew (without nekudoth) and Latin. Edited by Charles Francoise Houbigant. pp. viii, 208, vi. *Ex-library, some staining. Modern boards. Folio.*

Paris, L. Briasson and L. Durand, 1753. **\$400-600**

63 (BIBLE. Hebrew. Pentateuch, Prophets And Writings). Torah Nevi'im U'Kethuvim. LARGE-PAPER COPY. Complete, with all parts bound in one volume. Divisional title pages. Bookplate of Sir George Chetwynd, Baronet of Grendon Hall. ff. (1), 184, 284, 150, (6). Touch browned. Contemporary blind-tooled over wooden boards, lacks clasps, spine heavily rubbed. Thick 4to. Vinograd, Amsterdam 1404; not in Darlow & Moule.

Amsterdam, Abraham Athias, 1731. \$1500-2000

• A FINE COPY, IN A BIBLIOPHILIC LARGE-PAPER FORMAT.

[SEE ILLUSTRATION UPPER RIGHT]

64 (BIBLE. Hebrew). Pentateuch. Chamishah Chumshei Torah. One of 850 copies printed on Van Gelder paper. Typeface designed by Marcus Behmer. Woodcut decorative title in blue, brown and black. Initial word of each of the Five Books surrounded by arabesques and printed in brown and black, few verses and single words printed in red. An uncut copy. Original calf-backed boards, spine lettered in gilt. Rubbed with some wear to covers. Folio.

Berlin, Officina Serpentis for Soncino Gesellschaft, 1931-33. \$800-1200

• "RANKS AMONG THE MOST BEAUTIFUL HEBREW BOOKS EVER PRINTED."

The most ambitious undertaking of the Soncino Gesellschaft der Freunde des Jüdischen Buches, an organization of Jewish bibliophiles in Germany. The intended completion of the entire Bible was aborted due to the rise of Nazism. According to A. J. Karp, the verse in Deuteronomy 33:29, "Your enemies shall dwindle away before you, and you will tread upon their high places," was highlighted here in red, in silent but eloquent protest against the rise of Nazi brutality in Germany.

See A. J. Karp, Library of Congress Catalogue pp. 31-34; L. Avrin, The Art of the Hebrew Book in the Twentieth Century, in: New York Public Library Catalogue, A Sign and a Witness, (1988) p. 135.

[SEE ILLUSTRATION LOWER RIGHT]

65 (BINDING) Esrim Ve'arbah - Sacra Biblia Hebraea. Edited by Nisselius and Uchtmann. Two title pages: Latin letterpress and engraved Hebrew. Printed with Nikud in two columns.

BINDING WITH DELIGHTFUL FORE EDGE PAINTING of the bridge of Egnippo (Negropont), Greece, after the engraving by Finden (1833). ff. (5), 328, 104. Lightly foxed. 18th-century straight-grain morocco, gilt. Scuffed. Sm. 4to. Darlow & Moule 5133; Fuks, Leiden 54.

Leiden, J.G. Nisselius, 1662. \$1000-1500

• HEBREW BOOKS WITH PAINTED FORE EDGES ARE MOST UNCOMMON.

66 BINYAMIN, THE MAGGID OF BERDITCHEV AND BRODY.

Imrei Binyamin [commentary on Bereishith-Vayikra] FIRST EDITION. Published by the author's grandson R. Meir Eliezer of Brod (with many of his own comments). ff.(3), 92. Previous owners' marks, small tear and paper repair on title, some staining, scattered marginalia, table of contents in a later hand in pencil on penultimate endpaper. Contemporary boards, worn. 4to. Vinograd, Tarnopol 10; Habermann, Hadebus HaIvri BeTarnopol, in: Perakim BeToldoth HaMadpissimm HaIvrim p. 327 no. 14; H. Liberman, Ohel Rachel III p. 178.

Tarnopol, N. Pineles, 1814. \$500-700



Lot 63



Lot 64



Lot 67

67 BENJAMIN OF TUDELA Masa'oth shel Rabbi Benyamin ["The Travels of Rabbi Benjamin."] Second edition. Printer's mark on title (armillary sphere, verse from Psalms, anchor and initials "A.U.") ff. 32. Upper corner of few leaves expertly repaired, slight staining, censor's signature on title. Modern calf. 12mo. Vinograd, Ferrara 42 (JNUL copy incomplete); St. Cat. Bodl. 4570:2; not in Adams.

Ferrara , Abraham ibn Usque , 1555. **\$20,000-25,000**

• OF EXCEPTIONAL RARITY.

Though hardly anything is known concerning the person of this Spanish Jew of the second half of the twelfth century, Benjamin of Tudela's travels are an historical source of paramount importance. "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.)

The author set forth in 1159 from Tudela, Spain to traverse across Europe, Asia Minor, and Upper Egypt. He notes in this travelogue the manners and commerce of the various nations he came into contact with, and made detailed reports of the political situation of his fellow Jews, particularly in Constantinople. Furthermore, Benjamin supplies the names of the principal Jews of each city visited, and surveys the activities of communal organizations. He exhibited a keen interest in prevailing political, social and economic conditions and possessed a clear insight into the conditions and history of the countries he visited during the course of his thirteen year trip. This celebrated work of his has been republished many times and translated into many languages since the first edition of Constantinople, 1543.

The printer of this rare second edition, Abraham Usque (aka Duarte Pinel), was a Marranno who escaped from Portugal to Italy. According to David Amram, his printer's mark reflects his past: "The motto that is entwined around his printer's mark, taken from the 130th Psalm, might well express his thought when he was abiding in Portugal, waiting for the happy day when he might publicly avow the faith of his fathers: 'I wait for the Lord; my soul doth wait, and in His word do I hope.'... He preserved the memory of the seafaring prowess of his native Portugal in his printer's mark, where a globe encircled by the ecliptic and zodiacal marks is supported by an anchor. His initials A.U. defiantly seem to proclaim his release from the tyranny of the personality of Duarte Pinel, whom he had shaken off." See Amram, *The Makers of Hebrew Books in Italy* (1963) p. 282.

[SEE ILLUSTRATION ABOVE]

68 BLOCH, YEHUDAH LEIB BEN WOLF. Derech Tamim [commentary to Psalms Chap. 119 and Hallel HaGadol] **FIRST EDITION.** With illustration of Aaron the priest on the title. ff. 14. *Misbound (f. 2 before f. 1), some staining, edges trimmed and worn and occasionally taped. Modern boards. 4to.* Vinograd, Amsterdam 277 (not in JNUL); Fuks 382.

Amsterdam, J. Athias, 1661. **\$800-1200**

⚠ Both Fuks and Vinograd incorrectly record 12 leaves for this work. The present copy has 14 leaves as properly described by Roest (p. 200) and Friedberg (Daled 1232).

The author hailed from Cracow and maintains in the introduction that whomsoever recites these two prayers together is ensured a place in the World to Come. By Hallel HaGadol he means the refrain “Hodu... ki leolam chasdo” to which his commentary appears on the final two leaves.

[SEE ILLUSTRATION UPPER RIGHT]

69 (CANADA). Les Actes et Ordonnances Revises du Bas-Canada [“Acts and Ordinances of Lower-Canada.”] A comprehensive Statute-book containing all legislation enacted to date regarding the Province of Lower-Canada (i.e., Quebec). pp. xiii, 728. *Light foxong, former owners' marks. Modern boards. Lg. 4to.*

Montreal, Derbyshire & Desbarats, 1845. **\$1000-1500**

⚠ “An Act to Declare Persons Professing the Jewish Religion, Entitled to all the Rights and Privileges of the other Subjects of His Majesty in this Province.” Enacted in 1831-2, the first year of the reign of King William IV, the Act is cited as I Will IV Cap. 57 and appears here on p. 33. This notable piece of legislation reads in its entirety: “Whereas doubts have arisen whether persons professing the Jewish Religion are, by law, entitled to many of the privileges enjoyed by the other subjects of His Majesty within this Province: Be it therefore enacted that all persons professing the Jewish Religion being natural-born British subjects inhabiting and residing in this Province, are entitled and shall be deemed, adjudged and taken to be entitled to the full rights and privileges of the other subjects of His Majesty, his Heirs or Successors, to all intents, constructions and purposes whatsoever, and capable of taking, having and enjoying any office or place of trust whatsoever, within this Province.” For other rights granted to the Jews, see pp. 647-48.

The French issue of a volume of Canadian legislation whose English language version was previously sold at auction, see Kestenbaum, Sale 58, Lot 82.

70 CANPANTON, ISAAC. Darchei HaTalmud [Talmudic methodology] Second edition. Title within architectural columns. ff. 14. *Slight staining, marginal tape repair to title not affecting text or architectural column. Modern boards. 8vo.* Vinograd, Venice 497.

Venice, Christoforo Zanetti, 1565. **\$600-900**

⚠ The only work of the Spanish Rabbi, Isaac Canpanton (1360-1463). He lived at a time when Jewish scholarship and Talmudic erudition was on the decline among the Jews of the Iberian Peninsula. His work is a useful contribution to Talmudic methodology, attempting to provide a practical guide for teachers of the Talmud. It is one of the earliest examples of a genre that has come to be known as “Siphrei HaKelalim.” In the later Mantua (1593) edition the title was changed to Darchei HaGemara.



Lot 68

71 CHAGIZ, SAMUEL Sepher Devar Shmuel [commentary to Midrash Rabah - Deuteronomy] **FIRST EDITION.** ff. 54. *Stained and wormed. Unbound. Sm.4to.* Vinograd, Venice 818.

Venice, Giovanni di Gara, 1596. **\$200-300**

72 CHAIM ABRAHAM BEN ARYEH LEIB HACOHEN. Simchath Levav [commentary entitled Path Lechem surrounding the text of R. Bachya's Chovoth Halevavoth] **FIRST EDITION** of commentary. With signatures of **R. SHMUEL HELLER OF SAFED** on title, final leaf and various other leaves. ff. 6, 130, 92. *Upper portion of title-page torn with loss and crudely repaired, slight worming in places. Modern calf. 4to.* Vinograd, Shklov 126.

Shklov, Aryeh Leib ben Schne"or Feivish, 1803. **\$1000-1500**

⚠ R. Shmuel Heller (1785-1883) was a leading Chassidic presence in Safed and was central to communal affairs both in the Land of Israel and Europe. He authored a number of works, including Divrei Mishpat and Taharath HaKodesh. He is buried in Safed close by the Ariza'l.

73 CHASAN, SHABTHAI. Chosen Yeshuoth. **FIRST EDITION.** ff. 2, 64. *Some staining, few tears. Modern boards. Sm. 4to.* Vinograd, Salonika 188.

Salonika, Abraham the Convert, 1652. **\$800-1000**

⚠ An index and brief citations of responsa and halachic works pertaining to Tur and Beth Yoseph Even Ha'Ezer, including questions that were brought to the author's teacher. The author was a disciple of R. Daniel Ishtrusha of Salonika (1582-1654) and a colleague of R. David Conforti (author of Kore HaDoroth.) The title is a play on words of the author's family name.



Lot 74

74 (CHASSIDISM). **ELIMELECH OF LIZHENS**. No'am Elimelech [Chassidic homilies on the Pentateuch]. With "Likutei Shoshanah" and "Igereth HaKodesh" Third Complete Edition ff. 150 (i.e. 149). Previous owner's marks, trimmed, variously worn and stained, upper margin of final four leaves torn with loss of text extending. Loose in later boards. Sm. 4to. Vinograd, Slavuta 14; Y. Rafael, Entziklopedia LaChassiduth, Vol. I, cols. 283-4, no. 15c.

Slavuta, (Moshe Shapiro), 1794. \$10,000-12,000

First printed in Lemberg in 1788, this classic text of Polish Chassidism went through several editions within a relatively short span of time: two Lemberg editions in the same year (1788), Shklov 1790, and the present one, Slavuta 1794, making our edition the fourth. However, one must take into account that one of the Lemberg editions was restricted just to the section of the work known as "Likutei Shoshanah," (see Vinograd, Lemberg 38), thus making ours the third complete edition. See also H. Liberman, *Ohel Rachel*, Vol. I (1980) pp. 199-200.

Published by the author's nephew, Israel Abraham, son of Meshulam Zushye of Annapoli, the book bears the latter's endorsement. Indeed, according to Chassidic tradition, it was R. Zushye who first introduced his brother R. Elimelech to R. Dov Baer, Maggid of Mehritsch, the successor to the Baal Shem Tov.

R. Elimelech of Lizhensk (1717-87) founded the Polish school of Chassidism. His disciples included R. Abraham Joshua Heschel of Apta, R. Jacob Isaac Horowitz - the "Seer of Lublin" - R. Israel of Kozhnitz and R. Mendel of Rymanov. See EJ, Vol. VI, cols. 661-63.

[SEE ILLUSTRATION ABOVE]

75 (CHASSIDISM) Asher Tzvi ben Dovid of Koretz and Ostrog. Ma'ayan HaChachmah [Chassidic discourses] **FIRST EDITION**. THE RABBI YISRAEL SHALOM YOSEPH FRIEDMAN OF BOHUSH COPY with his stamp on title-page. AN ATTRACTIVE, WIDE-MARGINED COPY. ff. (2), 116. Lightly stained in places, extreme upper corner of title and first leaf repaired. Modern elaborately gilt-tooled calf. 4to. Vinograd, Koretz 123; Tauber, Koretz 73; Stefansky, Chassiduth 355.

Koretz, Abraham ben Issac, 1819. \$6000-8000

✦ The author was one of the outstanding disciples of the Maggid of Mehzritch and highly respected within Chassidic circles. Abraham Joshua Heschel, Rabbi of Apt, stated that all of R. Asher Tzvi's writings were directly inspired by the Divine Spirit. See Y. Raphael, Encyclopedia LeChassiduth, p. 394-95; Y. Alfasi, Traklinei Chassiduth, p. 75 no. 24.

The previous owner of this copy R. Yisrael Shalom Yoseph of Bohush (1863-1923) author of Pe'er Yisrael, was the son of R. Yitzhak of Bohush, grandson of R. Yisrael of Ruzhin. Of interest, one of his Chassidim, a shochet, signs his name on the title-page "Elazar ben Brachah" (specifically using his mother's name) in order to obtain a blessing from the Rebbe.

[SEE ILLUSTRATION UPPER RIGHT]

76 (CHASSIDISM) Chaim Tchernowitz. Sha'ar HaTephilah [discourses on prayer] **FIRST EDITION**. Printed on green tinted paper. Previous owner's signature, a resident of the Chassidic town of Nadvirna, Ukraine. ff. (2), 102, 113-115, (3-10). Previous owners marks, slight staining and trace wormed at end, gutter split. Later boards, worn. 4to. Vinograd, Sudyolkow 94

Mohilev (i.e. Sudyolkow), E. Bilitz & T.Z. Rubinstein, 1824. \$1000-1500

✦ The author is most famous for his magnum opus, Be'er Mayim Chayim on the Chumash, a classic of Chassidic thought to this day. Sha'ar HaTephilah is graced by the Haskamah of R. Ephraim of Sudyolkow, grandson of R. Israel Ba'al Shem Tov, founder of the modern Chassidic movement, and by R. Mordechai of Kremnitz, an early Chassidic Master.

The present copy contains the well-known responsum (ff. 3-10, bound here before the last leaf), wherein the author debates the earlier opinion of R. Ezekiel Landau of Prague (Noda B'Yehudah, Sec. Yoreh De'ah, no. 93) concerning reciting the kabbalistic formula "LeShem Yichud" and the degree, or form, of intentionality required by law in prayer. This responsum is lacking in many copies (including the copy consulted by Vinograd).

[SEE ILLUSTRATION LOWER RIGHT]



Lot 75



Lot 76



Lot 77

77 (CHASSIDISM) SHAPIRA (SPIRA), TZVI ELIMELECH OF DYNOV. Bnei Yissaschar [mystical discourses on the Sabbath, New Moon and the Festivals] **FIRST EDITION.** Two parts in two volumes. Volume on the months of Tishrei-Adar printed without a title page. *I: ff. 116 (mispaginated).* * *II: ff. (1), 24, 72.* Previous owners' stamps, some staining in places, paper repairs (affecting some words on two leaves), slight marginal worming on a few leaves. Modern calf-backed marbled boards. 4to. Vinograd, Zolkiew 959 & 1011; Mehlman 1181; Stefansky, Chassiduth 91-2.

Zolkiew, n.p., 1846-50. **\$10,000-15,000**

☛ The encyclopedic Bnei Yissaschar has been acclaimed as **A MONUMENTAL ACHIEVEMENT OF CHASSIDIC THOUGHT.**

The Author, R. Tzvi Elimelech Shapira, popularly known as R. "Hersh Melech," was a disciple of the Chozeh ("Seer") of Lublin. He instructed every Jew to study the Kabbalah, for "through mysticism, the Jews will be redeemed, even prior to the appointed time, thus avoiding the birth-pangs of the Messiah." See T. M. Rabinowicz, *The Encyclopedia of Hasidism* (1996) pp. 451-2.

Chassidic legend has it that the reason this book was printed without a title page was that one of the author's disciples was expelled because of a jocular heretical remark. This disciple vowed vengeance upon the Chassidic court of his former master. He was later appointed as censor in Zolkiew. The book was thus printed without a title so that the erstwhile censor should not realize who the author was. Four years later another censor was appointed - and thus a title-page was added.

On the author, see the two volume biography by R. Nathan Ortner, *HaRav Tzvi Elimelech MiDynov* (1978).

[SEE ILLUSTRATION ABOVE]

78 (CHASSIDISM). Eybeschutz, David Solomon. Arvei Nachal [Chassidic sermons] **FIRST EDITION**. Two title-pages (second title bound between f. 40 and 41 of second pagination). Including approbations by R. Levi Yitzchak of Berdichev and R. Abraham Joshua Heschel of Apt. ff. (2), 98, 168. *Opening title soiled, few leaves remargined, stained in places. Modern half morocco over marbled boards. 4to.* Vinograd, Sudylkow 85; Mehlman 883; Stefansky, Chassiduth 470.

(Sudylkow), (1825). \$6000-8000

❖ **FIRST EDITION OF A CLASSIC CHASSIDIC TEXT. A RARE COMPLETE COPY.**

R. David Solomon Eybeschutz (1755-1813), a disciple of the Maggid of Mezhritch, is most famous for this homiletic work on the Bible. Rabbi of Soroka (Moldavia), he settled in Eretz Israel 1809 and is buried in Safed. See Y. Alfasi, Traklinei Chassiduth, p. 929; Y. Raphael, Encyclopedia LeChassiduth, 533-35; N.Z. Friedmann, Otzar Harabanim 5214.

The scholar Hayim Liberman proves that the present edition which does not indicate the place and year of publication is indeed the first edition. All later editions were severely censored. See Ohel Rachel, Vol. I pp. 372-73.

[SEE ILLUSTRATION UPPER RIGHT]



Lot 78

79 (CHASSIDISM). Hofstein, Moshe Elyakim Brieih of Kohznitz. Be'er Moshe. **FIRST EDITION**. ff. (1), 188. *Previous owner's marks, slight staining, upper maring of f.2 neatly repaired. Modern half calf over marbled boards. Lg. 4to.* Vinograd, Lemberg 1345; Stefansky, Chassiduth 74.

[Lemberg], 1858. \$2000-2500

❖ The author (1757-1828) was the son of the Kohznitzer Maggid (the Avodas Yisroel) and accompanied his father on visits to R. Elimelech of Lizhensk, the author of Noam Elimelech. Of humble disposition, the Chozev of Lublin recommended that he should succeed his father as the second Rebbe of Kohznitz in 1814.

[SEE ILLUSTRATION LOWER RIGHT]



Lot 79

80 (CHASSIDISM). Margolioth, Elazar. Ma'aseh Niphla'ah VeNorah MehaRav HaGaon HaGadol HaKadosh... Zalmine Vitepsker [Story about the arrest of R. Shneur Zalman, the Alter Rebbe and other matter] **FIRST EDITION**. Yiddish text with Nekudoth. pp. 30. *Worn and stained, small tear on lower corner of p. 2. Unbound. 8vo.* cf. Habermann, Sha'arei Chabad no. 119, 120 (two later editions).

Czernowitz, Eli Igel, 1862. \$400-600

❖ Habermann lists only an 1863 and 1864 edition. JNUL has only the 1863 edition. Likely the first Chassidic story as an original Yiddish publication and not a translation. See Kerem Chabad (1992) no. IV, part II p. 249. According to Chone Shmeruk (Siphuth Yiddish (1978) p. 212 n. 29) this pamphlet represents the beginning of Chassidic hagiography.



Lot 81



Lot 82



Lot 84

81 (**CHASSIDISM**) Moshe Perlmutter of Brisk. Even Moshe [novellae on Bible and Talmud] **FIRST EDITION**. Wide margins. ff. (5), 99, (2). Previous owners' marks. Contemporary boards, worn. 4to.

Warsaw, H. Bomberg, 1859. **\$200-300**

✦ Contains the only approbation written by Menachem Mendel of Kotzk. Also includes approbations by the Chidushei HaRim and R. Yeshaiiah Muscat. Published by the author's son Eliezer, a celebrated cantor who officiated and performed at the courts of R. Chaim of Sanz, R. Mendel of Kotsk, R. Yechiel Meir of Gostynin, among others. His son, Abraham Tzvi of Radom and Warsaw, was elected to the Polish Parliament as representative of Agudath Israel.

[SEE ILLUSTRATION UPPER LEFT]

82 (**CHASSIDISM**). Moshe (Podaihtzer) of Rumilov. Imrei Moshe [Talmudic novellae, commentary on the Torah and sermons for Shabbath Shuvah]. **FIRST EDITION**. With two title pages. Approbation of R. Chaim Halberstam of Sanz. ff. (10), 36. Few tears. Later boards. 4to. Yaari, Safed 21; Stefansky, Chassiduth 56.

Safed-Lemberg, 1866. **\$1000-1500**

✦ Scarce. Yaari relied on a description of the book from Isaac Rivkind. Opening nine leaves and ff. 33-36 set in differing font from the rest of the volume. This copy also contains a variant f. 10 pasted over the original leaf. Published by the author's grandson, R. Jonah of Tarnopol who settled in Safed but was eventually forced to return to Poland due to illness, hunger and the overall desolation of Safed. Apparently it was in Lemberg that he completed the printing of this book.

The author who served as a Rabbi in Rumilov (Harimilov) was a disciple of R. Moshe Leib of Sassov (see f. 12b).

[SEE ILLUSTRATION UPPER MIDDLE]

83 (**CHASSIDISM**). Yehoshua Rocker. Der Sanzer Tzaddik R. Chaim Halberstam [biography of R. Chaim Sanzer and account of the Sanz - Sadigura controversy] pp. (8), 226. Brittle. Original printed boards, gutter split, spine taped. 8vo.

Vienna - New York, 1927. **\$120-180**

84 (**CHASSIDISM**) Aaron ben Asher Perlow of Karlin. Beith Aharon [on the Pentateuch, Festivals, letters and customs] **FIRST EDITION**. Two title pages. pp. (8), 316, (6). Previous owners' marks, lightly browned, slight staining. Contemporary boards, worn, spine starting. 4to. Friedberg, Beith-540; Stefansky, Chassiduth 82.

Brody, M.L. Harmelin, 1875. **\$600-900**

✦ On the publication of this work see A. Schorr, Beth Aharon VeYisrael, Vol. 6 no. 1 (31), pp. 139-47; see also Alfasi, Encyclopedia LeChassiduth col. 157-61.

[SEE ILLUSTRATION UPPER RIGHT]

85 (**CHASSIDISM**). Shneur Zalman of Liadi. Likutei Amarim Tanya. Extended edition with supplement reproducing the title-pages of all earlier editions. ff. (4), 505, (1). Original gilt-tooled boards. Thick 4to.

Brooklyn, New York, Kehot, 1984. **\$300-300**

✦ The 1000th Edition of the Tanya. This edition was issued in celebration of the 82nd birthday of Menachem M. Schneerson, the Grand Rabbi of Lubavitch.

86 (**CHESS**). Abraham ibn Ezra. Ma'adanei Melech - Delices Royales ou Le Jeu Des Echecs. Son Histoire, ses Regles et sa Valeur Morale. Edited by Leon Hollaenderski. Text in French and Hebrew. pp. 68, 36. Foxed, opening and closing page taped. Modern boards. 12mo. See Victor Keats, Chess in Jewish History and Hebrew Literature (1995) p. 174.

Paris, B. Crehange, 1864. **\$200-300**

87 **CINQARBRES, JEAN**. De re grammatica Hebraeorum opus. **FIRST EDITION**. Woodcut device on title. ff. 176. Lightly browned, marginal dampstaining. Contemporary vellum, soiled, chipped at lower spine. 4to. Adams, Q-17 (Quinquarbores); Steinschneider 1603.3; IA 140.286.

Paris, Jacob Bogard, 1546. **\$500-700**

✦ First edition of a popular Hebrew grammar, dedicated to the Venetian Jew Paolo Paradisi. Cinquarbres (1514-1587) was considered one of the foremost linguists of the 16th century and occupied the chair of Hebrew and Syriac at the Collège de France until his death.

[SEE ILLUSTRATION FACING PAGE UPPER RIGHT]

88 (CHINA) Burial Service According to the Bagdad Rite. Edited and Translated by Rabbi W. Hirsch. ff. 1, 14. Trace wormed. Paper-covered boards. 8vo.

Shanghai, "Published by the children of the late Luna Sopher,"
1923. \$100-150

• The editor states in the prefatory note: "This publication will... supply a need that is keenly felt throughout the Far East. The Chinese printer who had no type for the vowel points experienced the utmost difficulty in producing the Hebrew part of the service. This will account for its unattractive appearance."

89 (CHINA). P. Y. Saeki. The Nestorian Documents and Relics in China. FIRST EDITION. Text in English and Chinese. Color frontispiece, folding plates and photographic illustrations. pp. 7, 10, 518, 30, 96. Previous owner's book-plates, few stains. Original boards, shaken, spine worn. Thick 4to.

Tokyo, Toho Bunkwa Gakuin: Academy of Oriental Culture, 1937.
\$600-900

• "The book consists of four parts. The translations of... the direct Nestorian documents discovered in China and in Chinese Turkestan since 1905 form Part I, and the description of the Nestorian relics so far found out in China, Mongolia and Manchuria occupies Part II, while the translation of... the indirect Nestorian documents, viz., the quotations from the Chinese historical records are put in Part III... The original Chinese texts for Part I are added... forming Part IV." (Preface).

The Japanese author, Peter Yoshiro Saeki (1871-1965) was a Christian scholar of religion and law. He is known for his studies on the Christian Nestorian sect which at one time existed in China, as well as his theories about the nexus of Nestorianism and Jews in Japan.

[SEE ILLUSTRATION LOWER RIGHT]

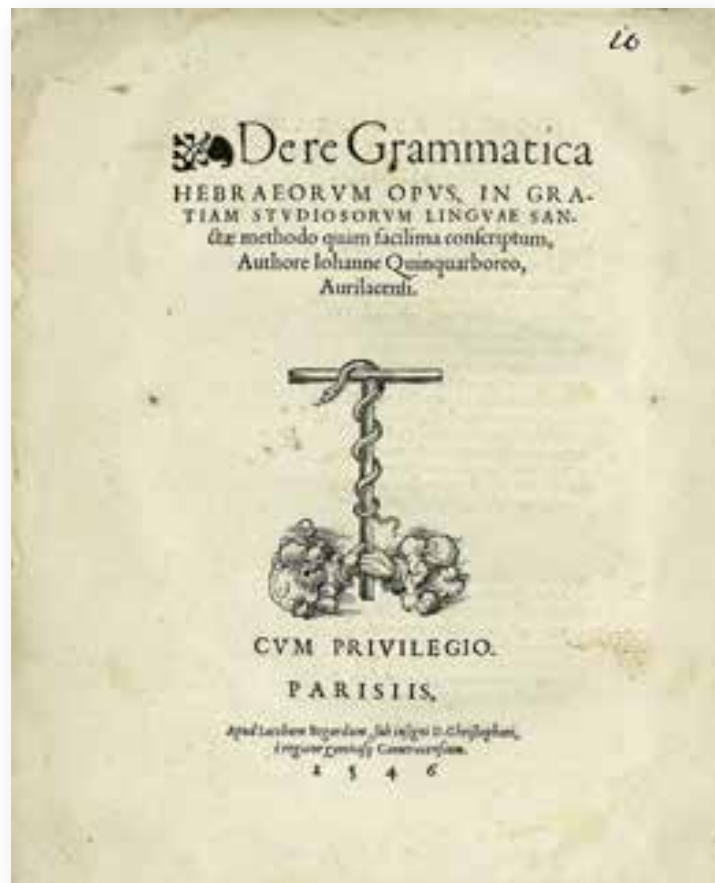
90 (CHINA). Torrance, T. China's First Missionaries - Ancient Israelites. FIRST EDITION. Photographic plates. pp. 125. Ex-library, frontispiece loose. Original boards, extremities lightly worn. 8vo.

London, Thynee & Co., 1937. \$200-300

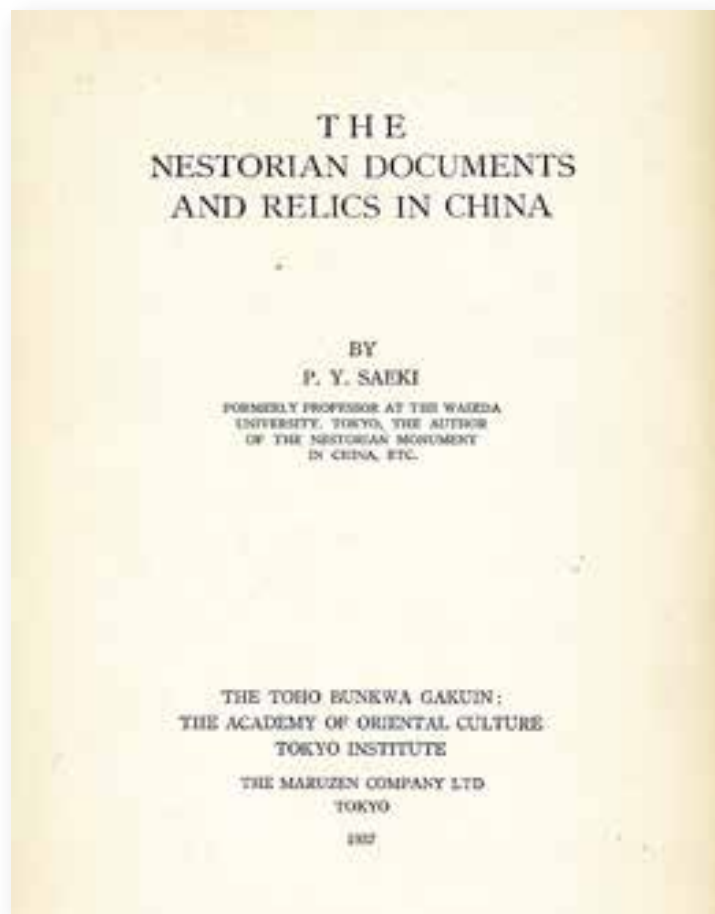
• Thomas Forsyth Torrance (1913-2007) was one of the foremost Protestant theologians of the 20th-century. He grew up as the child of missionaries who worked with the indigenous Chiang (Qiang) people of Szechuan, along the Chinese-Tibetan border. In the present work Torrance seeks to prove that the Chiang ethnic group are descendants of the ancient Israelites who arrived in China several hundred years before the common era.

91 (CHINA). Jewish Refugees in China. Edited by Anna Ginsbourg. 13 photographic illustrations depicting Jewish refugee life in China. pp. vi, 32. Original boards, spine worn. 8vo.

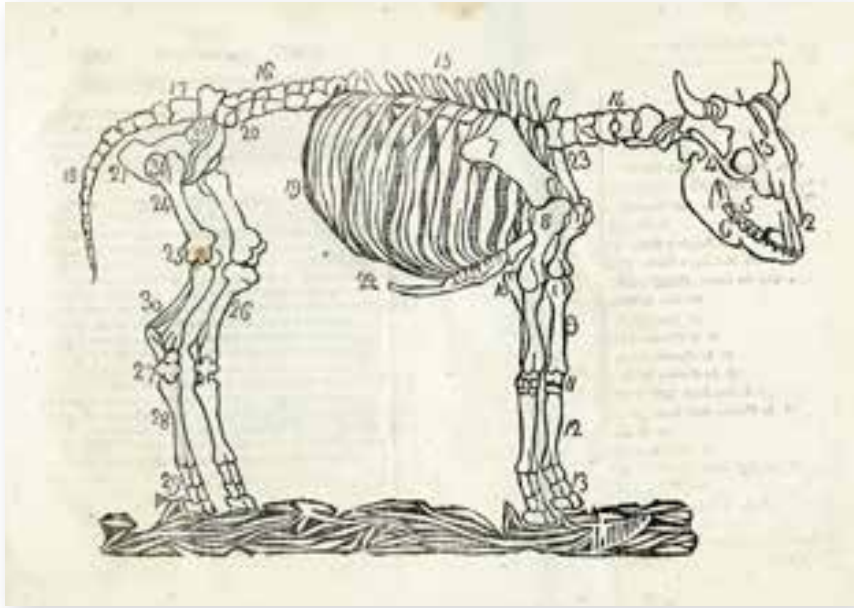
Shanghai, The China Weekly Review, (1940.) \$300-500



Lot 87



Lot 89



Lot 93



Lot 94

92 (CHINA). Council of the Jewish Community Shanghai. Report and Statement of Accounts. Annual Reports, 1952-1960. Together seven volumes, each between 11 and 23 pages. Each with lists of name and financial accounts, most with photographic illustrations of communal life. *Original printed wrappers. 8vo.*

n.p., 1952-1960. **\$700-1000**

• Exceptional rarity. Printed in a very small run, likely just for senior officers of the Joint and local Chinese officials. With accounts from the Jewish Communities located in Shanghai, Harbin and Tientsin, these reports record annual progress and distributions relating to economic welfare and relief, education, religious and cultural activities, provision of Ghetto Letters, migration, cemeteries, etc.

At the close of the 1958 Report, Jewish Shanghai Community Chairman P.I. Yudalevich writes: "In conclusion, it must be mentioned that the Chinese people and the Chinese People's Government have been both generous and kind to the Jewish residents...Special consideration and respect have been consistently shown to our religious requirements by the authorities. The Council takes pleasure to place on record its sincere gratitude to this great nation."

93 COEN, ISAAC. Zivchei Cohen [laws of ritual slaughter]. **EIGHT FOLDING ENGRAVED PLATES.** Text in Hebrew and Italian. *pp. 64. Touch foxed, two plates somewhat torn at folds. Contemporary vellum-backed patterned boards, rubbed. Sm. 4to.* Vinograd, Livorno 802.

Livorno, E.M. Ottolenghi, 1832. **\$600-900**

• Anatomical plates relating to slaughter, inspecting and porging. This copy with additional plates unrecorded by bibliographers. Roest (p. 280) records only five plates; Friedberg (Z-46) only seven.

[SEE ILLUSTRATION UPPER LEFT]

94 (CONVERSIONARY). Abicht, Johann Georg. Tauf-Actus, welcher bey der heiligen Taufe eines gebohrnen Judens, Isaac Joseph Leib, nun Christian Leib genandt. *pp. 28. Unbound. 4to.*

Wittenberg und Zerst, Gottfried. Zimmermanns sel. Erben, (1730?). **\$800-1200**

• An account of the conversion to Protestantism of the Jew, Isaac Joseph Leib. Records in detail the baptism ceremony whereby Isaac Joseph Leib (who took the name Christian Leib) answered questions related to his new faith and publicly abjured his former Jewish allegiances.

Johann Georg Abicht (1672-1740) a Protestant Hebraist, was professor of Hebrew at the University of Wittenberg. Many German Christian Hebraists of the 18th-century demonstrated a new open-mindedness towards Judaism. The aims they pursued in their Hebrew research were, at least in part, thoroughly scientific, even if usually linked with a covert hope – or in this case the clear intention - for Jewish conversion.

[SEE ILLUSTRATION UPPER RIGHT]



Lot 95



Lot 96



Lot 97

95 (**CONVERSIONARY**). Carl Anton. Sammlung Einiger Rabbinischen Oden nebst einer Freyen Uebersetzung. **FIRST EDITION.** pp. (12), 171. *Foxed. Contemporary vellum, worn. 4to.*

Braunschweig, F.W. Meyer, 1753. **\$600-900**

• The author, a convert to Christianity formerly named Moses Gershon Cohen, had previously studied for seven years in Prague under R. Jonathan Eybeschütz. The duke of Brunswick appointed him professor of Hebrew at Helmstedt following his baptism in Wolfenbüttel. Anton was distinguished from other Jewish converts to Christianity by the fact that, though he occasionally reviled his former co-religionists, he also spoke well of them. He took part in the well-known dispute between Jacob Emden and Jonathan Eybeschütz, in which he warmly defended the latter. See E. Carlebach, *Divided Souls* (2001) pp. 215-17.

[SEE ILLUSTRATION UPPER LEFT]

96 (**CONVERSIONARY**). Johann Christian Meyer. Die Gestalt eines gläubigen Juden vor, in und nach seiner Bekehrung : zu verhoffentlicher Erbauung redlicher Gemuether nach den Zeugnissen der Heiligen Schrift und eigener Erfahrungen entworfen. German with some Hebrew. pp. (8), 71. *Foxed. Unbound. 12mo.*

Tuebingen, Erhard, 1754. **\$1000-1500**

• Johann Christian Meyer's account of his conversion from Judaism to Protestantism, along with his wife, in 1747. Organized in three chapters, the first is a detailed account of the belief and customs of a faithful Jew before his conversion; the second describes the inner struggle of conversion; and the third chapter is dedicated to his thoughts after the conversion.

The account is a thorough portrayal of the religious doubts and reasoning which went along with the conversion with deep and sympathetic insights into both belief systems.

[SEE ILLUSTRATION UPPER MIDDLE]

97 (**CONVERSIONARY**). J. Martin Raab. Der hundert neunte Psalm Davids: ein Sieges-Lied des wahren Glaubens; zur Beschämung der Freigeister, zur Beleuchtung der Juden, zur Zierde und Freude der aechten Kinder Israels; in einem Gespräch zwischen einem katholischen Pfarrherrn und zween jüdischen Rabinern Phul und Schmul, ueber alle darin enthaltene Glaubens-Punkten theologisch so philosophisch auseinandergelegt, jedem wohl nuetzlich, als angenehm zu lesen. pp. (14), 603, (7). *Trace foxed. Contemporary boards, light wear. 8vo.*

Cologne, Joh. Godschalk Langen, 1787. **\$800-1000**

• Fictive disputations between a Catholic priest named Johannes and two rabbis called Schmul and Phul concerning the theological interpretation of Psalm 109, with the goal of convincing the Jews to convert to Christianity. In the tradition of medieval conversion practices the priest tries to prove that Christianity was foretold in the scriptures of the Hebrew Bible. In his lengthy discourses he considers the Talmud the major obstacle in convincing Jews to convert.

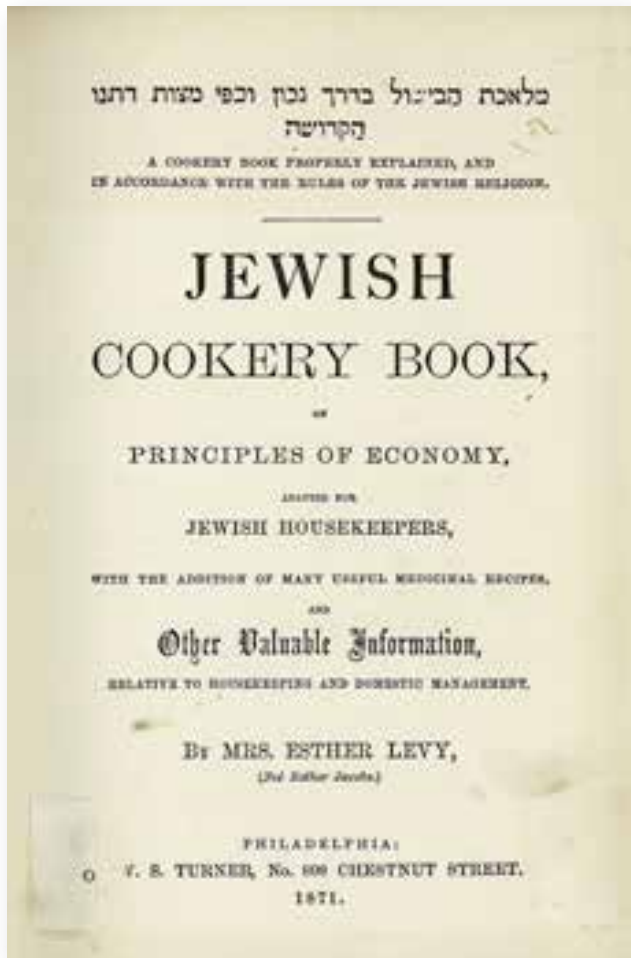
Only one other copy located: Stiftsbibliothek, Erzabtei St. Peter, Salzburg.

[SEE ILLUSTRATION UPPER RIGHT]

98 (**CONVERSIONARY**). Anton Peter Graf Pichowsky von Przychowitz, Archbishop of Prague. Ex contextu ordinationis Caes. Regiae die 21. Octobris a.c. emanatae dispicitur. Text in Latin and German. pp. (4). *Browned. Unbound. Folio.*

Prague, 1791. **\$1000-1500**

• Decree lowering the age to 14 years, of Jewish children permitted to be baptized into the Church. Jewish children who were so baptized were not to reside with their Jewish parents, but were to be raised by Christian foster parents, or in Christian orphanages. * **ALONG WITH** two other decrees relating to church administrative practices.



Lot 99



Lot 101

99 (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*). Trace stained, two small tears on title-page. Original boards, spine titled in gilt, extremities worn, backstrip starting. 8vo. Singerman 2286; Bitting 286; not in Sabin.

Philadelphia, W.S. Turner, 1871. **\$6000-9000**

⚡ **THE FIRST JEWISH COOKBOOK PUBLISHED IN AMERICA.**

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 laws relating to how to run a Kosher home, 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.

A FASCINATING CULINARY AND HISTORICAL PUBLICATION AFFIRMING THE JEWISH WOMAN'S STATUS WITHIN AMERICAN SOCIETY.

[SEE ILLUSTRATION UPPER LEFT]

100 CORDOVERO, MOSES Tomer Devorah. [Kabbalistic ethics] Printed on green paper. *ff.* 16. Previous owner's signature on title "Chaim ben Shneur Zalman" on title, tape repair on final leaf. Later boards. 12mo. Vinograd Shklow 82.

Shklow, Carl Yakovlevitz Meirberger, 1795. **\$500-700**

⚡ **SCARCE EDITION OF A FUNDAMENTAL KABBALISTIC WORK.**

R. Moses Cordovero (RaMa"K) (1522-1570), the great systematizer of Kabbalah, lays here the foundations for Kabbalistic ethical literature. Pivoting on the Thirteen Attributes of Mercy (Micah 7:18-20), the work provides instruction how one may spiritually identify with each of the Ten Sefiroth.

101 DE ROSSI, AZARIAH Me'or Einaim [philosophy of history]. **FIRST EDITION**. Title within woodcut architectural border. Woodcut diagrams on f. 156. This copy with the corrected "mahaduroth" which are in most standard copies, though without the rare "Mahaduroth Shniyoth" affixed to very few copies. Scholarly marginal notes in a contemporary hand in Latin and one later notation in Hebrew. *ff.* 188. Lightly browned, stained in places, paper repair on *ff.* 8 with few words supplied in manuscript. Modern morocco, gilt. 4to. Vinograd, Mantua 138; Mehlman 1327; not in Adams

Mantua, n.p., 1574. **\$2000-3000**

⚡ "The Me'or Einaim became so important that it rendered its author as one of the greatest, or perhaps the very greatest, of Jewish historians who flourished in the seventeen centuries between Josephus and Jost." S. Baron, Azariah de Rossi's Attitude to Life in: Studies in Memory of I. Abrahams, (1927) p.12

Azariah de Rossi was a member of an Italian Jewish family that traced its ancestry back to the time of Titus and the destruction of Jerusalem. His controversial Me'or Einaim questioned conventional medieval wisdom and introduced fundamental changes in chronology. Such hypotheses led the Me'or Einaim to be viewed as heresy and it was banned by the Rabbinic authorities upon publication. De Rossi reissued the work the same year, making changes to the offending passages and adding an apologetic post-script. See Carmilly-Weinberger, pp. 210-13; I. Mehlman, Gnuzoth Sepharim, (1976) pp. 21-39; see also M. Silber, America in Hebrew Literature in: Publications of the American Jewish Historical Society, Vol. XXII.

[SEE ILLUSTRATION LOWER LEFT]



Lot 102

102 DELMEDIGO, JOSEPH SOLOMON Sepher Mayan Ganim - Sepher Mayan Chatham - Sepher Eilim. **FIRST EDITION.** Three Parts in one, two titles. Numerous astronomical and mathematical illustrations. Finely engraved portrait of author. **A HANDSOME COPY.** Previous owner from Prague records in Yiddish the purchase of this book in London in 1708. *pp. (4), 190, (6), 80, (4), 83. Touch stained in places, portrait laid down and opening blanks expertly remargined. Fine gilt-tooled calf in antique-style. Sm. 4to.* Vinograd, Amsterdam 20; Fuks, Amsterdam 150-1; Silva Rosa 6.

Amsterdam, Menasseh ben Israel, 1628-29. **\$12,000-18,000**

• **A FINE WIDE-MARGINED COPY OF ONE OF THE GREAT SCIENTIFIC BOOKS OF HEBREW LITERATURE.**

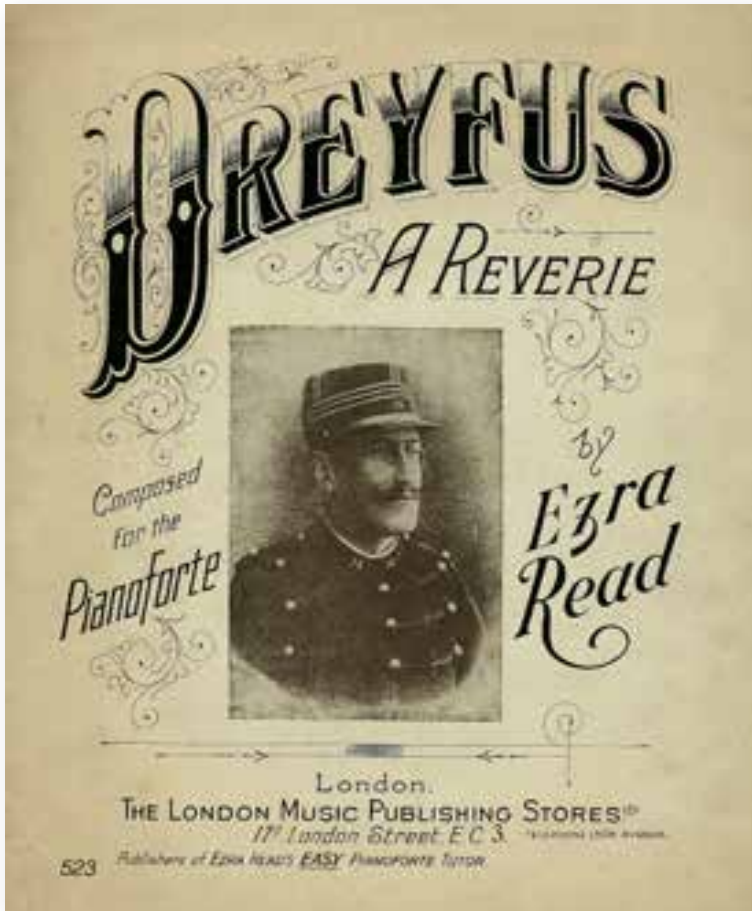
Includes treatises relating to geometry, algebra, chemistry, astronomy, physics, medicine and metaphysics.

The Sepher Eilim has been described as: "The most sumptuously illustrated of early scientific works in Hebrew, and unique in printed Hebrew literature before the modern period." (See National Library of Canada Catalogue, The Jacob H. Lowy Collection, 1981, no. 80.)

The author, Joseph Solomon Delmedigo, or as he is known in Hebrew, YaSha"R (Yosef Shelomo Rophe) of Candia (1591-1655), was of German descent, whose family settled on the isle of Crete (Candia) at the end of the 14th-century. In his youth, he studied medicine at the University of Padua. He was most peripatetic, at various times he lived in Cairo, Vilna and Amsterdam and is buried in the old Jewish cemetery of Prague.

See I. Barzilay, Yoseph Shlomo Delmedigo (Yashar of Candia): His Life, Works and Times (Leiden, 1974); A. Neher, Jewish Thought and the Scientific Revolution of the Sixteenth Century (1986), pp. 251-2; H. Friedenwald, Jewish Luminaries in Medical History-Catalogue (1946), p.111; A.J. Karp, From the Ends of the Earth: Judaic Treasures of the Library of Congress (1991), pp. 199-200; JE, Vol. IV, pp. 506-509; EJ, Vol. V, cols. 1477-1481; Vol. XIV, cols. 889-890.

[SEE ILLUSTRATION ABOVE]



Lot 103

103 (**DREYFUS, ALFRED**). Dreyfus - A Reverie. Composed for the Painoforte, by Ezra Read. Decorative title-page featuring Dreyfus in uniform. *pp.* 4. *Wrappers. Sm. folio.*

London, Early 20th century. \$300-500

[SEE ILLUSTRATION UPPER LEFT]

104 (**EDUCATION**). Aleph Beth Chart. Along with abbreviated morning prayers for young children. Printed broadside. *10 x 14 inches.*

Vilna, 1874. \$400-600



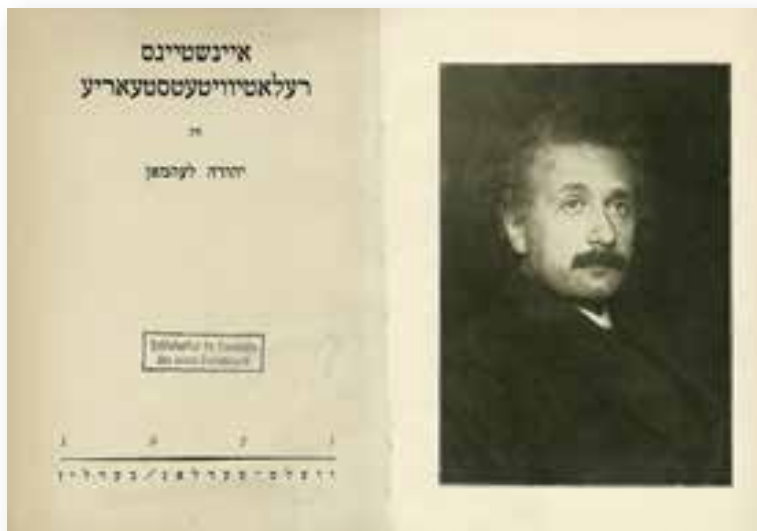
Lot 105

105 (**EDUCATION**). Moshe ben Nachum Levy. Yesod Chinuch Nearim. Text in Hebrew and Judeo-German in waybertaytsch font. With two illustrations of a father blessing his son on p. 21 of first section and p. 11 of final section. *pp.* (10), 5-21, 11. *Trimmed, ex-library. Contemporary limp boards. 8vo. Vinograd, Leipzig 49.*

Leipzig, Breitkopf and Hertel, 1799. \$400-600

• The appropriate course of education for Jewish youth (history, math, Hebrew grammar, Jewish Holidays etc).

[SEE ILLUSTRATION UPPER RIGHT]



Lot 106

106 **EINSTEIN, ALBERT**. Einstein's Relativitatste'ory. Translated into Yiddish by Yehudah Lehman. **FIRST YIDDISH EDITION.** Frontispiece portrait of Einstein. *pp.* 50, (2). *Few fore-edges chipped, gutter starting. Original printed boards, stained. 8vo.*

Berlin, Velt-Verlag, 1921. \$500-700

• First Yiddish translation of Einstein's revolutionary 1917 text: Über die spezielle und die allgemeine Relativitätstheorie (Gemeinverständlich) ["The Special and the General Theory of Relativity."]

[SEE ILLUSTRATION LOWER LEFT]

107 ELIJAH BEN SOLOMON ZALMAN. (Gaon of Vilna). Tzurath Ha'aretz Le'gvulotheha [commentary to selected verses from the Books of Joshua, Kings and Ezekiel, with text] **FIRST EDITION.** Printed on blue tinted paper. Lacking map. ff. 44 (*mispaginated*). *Variouly stained and wormed. Later boards, worn.* 4to. Vinograd, Shklow 124; Vinograd, Gr'a 22.

Shklow, Aryeh Leib ben Schneor Feivish, 1802. **\$500-700**

✎ In this work the Gaon of Vilna drew upon his extensive knowledge of geography and architecture in Biblical interpretation. The Gaon viewed such knowledge as an aid to Torah study and disapproved of the lack of interest in secular sciences that existed among certain Talmudists.

108 ELIJAH BEN SOLOMON ZALMAN. (Gaon of Vilna). Eliahu Raba [commentary to Seder Taharoth]. **FIRST EDITION.** ff. 2, 44. *Some worming expertly repaired. Modern boards.* 4to. Vinograd, Brünn 9.

Brünn, Rosman, 1802. **\$600-900**

✎ Although the purported editor of this work, R. Meir of Vilna, presented himself as a disciple of the Vilna Gaon and presents in the introduction here two letters to that effect, Vinograd states that he published the work without permission of the Vilna Beth Din. In addition Vinograd (see Gr'a pp. 10-12) cites the children of the Gaon who state that the manuscript shown to them was full of errors. However, Raphael Nathan Nata Rabinowitz writes in the introduction to "Gaon Yaakov" by his teacher R. Yaakov Kahana (a disciple of the Gaon and son-in-law of his brother Yissachar Dov) that in reality R. Yaakov Kahana edited this volume. Indeed R. Meir Vilna did not understand many of the Gaon's comments and requested that R. Yaakov Kahana correct and explain these esoteric comments - yet due to his humility, he requested his name not be noted in the publication.

[SEE ILLUSTRATION RIGHT]

109 ELIJAH BEN SOLOMON ZALMAN. (Gaon of Vilna). Sepher Yetzirah. With commentaries to this Kabbalistic text by the Vilna Gaon, with corrections by his disciple Moshe Shlomo of Tolichin, plus a lengthy super-commentary Toldoth Yitzchak by Yitzchak Kahana. With foldout Kabbalistic chart at the end depicting the two hundred thirty one Gates according to the interpretations of the Ar'i and the Gr'a. ff. (5), 82, (6), (1). *Lightly browned, slight paper repair to chart, previous owners' signatures on title, slight tear on f. 59.* Contemporary boards, loose. 4to. Vinograd, Gr'a 684; Halevi, 240.

Jerusalem, Michel Cohen, Yitzchak Goshinsky, 1875. **\$200-300**

✎ Although the date on the title is 1874, the approbations are dated 1875. The editor and author of the super commentary was a renowned kabbalist and disciple of R. Yitzchak Eisik Chaver. The introduction cites R. David Luria who states that the first edition published in Grodno was littered with mistakes and in great need of corrections and explanation.



Lot 108

110 ELIJAH HAKOHEN OF SMYRNA. Shevet Musar [52 ethical sermons] **FIRST EDITION** with Yiddish translation, printed in Wayber-taytsch type. ff. (1), 199, (2). *Some wear. Contemporary vellum, gutter split, stained.* 4to. Vinograd, Amsterdam 1400

Amsterdam, Hertz Levi the Physician, 1732. **\$200-300**

✎ A prolific author of many outstanding works, the author states that he is publishing this work first as it will bring the fear of G-d to those who read it. An ethical classic that has been republished many times to this very day. For the relationship between R. Elijah and Sabbatianism see, G. Scholem in: Sepher Hayovel... Alexander Marx (1950) pp. 451-70 and B. Naor. Post Sabbatian Sabbatianism (1999) pp. 31-36. For an evaluation of his career as a preacher see M. Saperstein. Jewish Preaching 1200-1800 (1989) pp. 301-326.

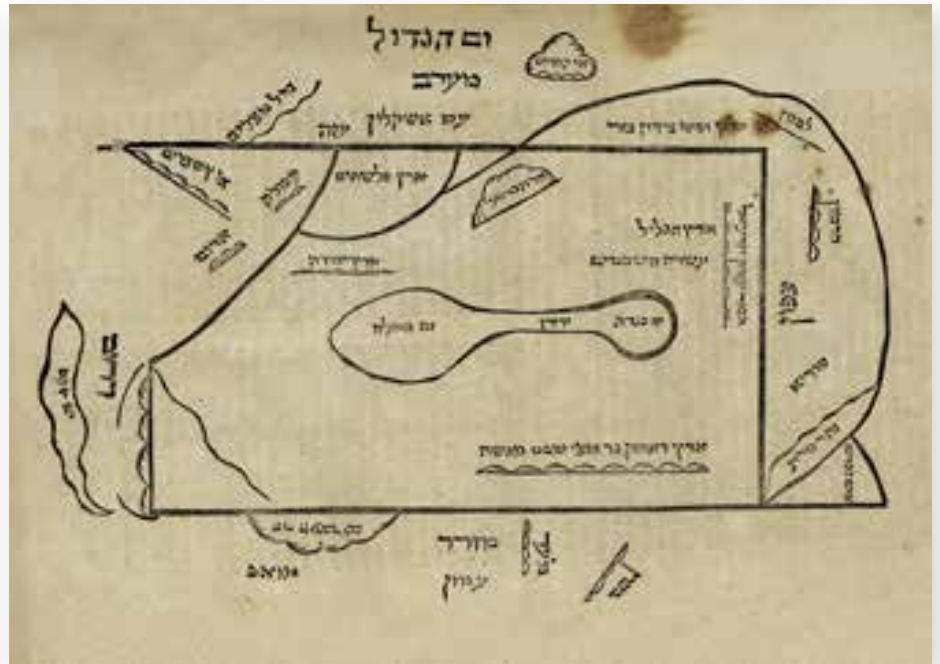
111 ELIJAH HAKOHEN OF SMYRNA. Shevet Musar [ethical sermons] ff. 111. *Opening four and final leaf crudely taped, some staining.* Modern boards. 4to. Vinograd, Wengrow 2.

Wengrow, Johann Anton Krieger, 1794. **\$300-500**

✎ Vinograd lists only four books published in this small town in the Masovian Province of Eastern Poland.



Lot 112



Lot 114



Lot 113

112 ELLES, ISAAC BEN MOSES Yesod Teshuvah [ethics] ff. 14. *Browned and stained in places. Modern half-morocco. 8vo.* Vinograd, Venice 1651.

Venice, Bragadin, 1718. \$400-600

Organized according to the occurrence of various transgressions and offering paths to repentance. Based chiefly on the teachings of R. Yehuda HaChassid of Regensburg as recorded by R. Eliezer ben Judah of Worms in his Yoreh Chata'im and with additions by the editor. Final leaves includes the ethical will of R. Yehuda HaChassid.

[SEE ILLUSTRATION UPPER LEFT]

113 ERGAS, JOSEPH Tochachath Megulah Vehatzad Nachash [anti-Sabbatian]. Two parts in one. **FIRST EDITION.** Signed on title-page by Mordechai Samuel Ghironi (1799-1852), Chief Rabbi of Padua, Italy; also with stamps of Samuel Schoenblum. ff. (2), 62. *Modern calf. 8vo.* Vinograd, London 29; Roth, London 8; Mehlman 1700.

London, for Moses Hagiz, 1715. \$800-1000

A two-pronged attack that sought to censure Nehemiah Hayon, perhaps the most militant champion of Sabbatian revisionism. Ergas's 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's 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 LEFT]

114 EMDEN, JACOB Mor U'ketziah [novellae to Yosef Karo's Orach Chaim] **FIRST EDITION.** Two volumes. **DIAGRAM OF THE LAND OF ISRAEL** (Vol. II, f. 97v) Vol. I: ff. (1), 63, 67-69, 69-103. * Vol II: ff. 90, 90, 92-95, 97-99. *Foxed, final leaves of vol. I wormed in places, f. 102 loose, gutter split. Contemporary uniform calf, scuffed and worn. Folio.* Vinograd, Altona 68; Mehlman 805; Raphael no. 5-i (illustrated)

Altona, By the Author, 1761-68. \$2000-2500

The author alludes to many personal details of his life at the end of the introduction and on f. 102. of Vol. I where he also relates how a fire broke out in his home and destroyed portions of the original manuscript of the present work. An appendix of two leaves includes a responsum on Shatnetz by the author's son Meshulam Zalman, Rabbi of the Hambro Congregation of London and a poem written by Emden in praise of his son with the acrostics "Meshulam and Yaavetz."

[SEE ILLUSTRATION UPPER RIGHT]

115 (EMDEN, JACOB). Abraham Chaim Wagenaar. Toldoth Ya'avetz. Edited with additions by G. I. Polak. **FIRST EDITION**. Hebrew text, additional German title-page. Chief Rabbi Justus Tal copy, with his bookplate and signature. Few marginal notes. pp. (12), 66, (52). *Endpapers loose. Contemporary boards. 8vo.*

Amsterdam, I. Levisson, 1868. **\$300-500**

✦ Excellent bio-bibliographic work on R. Jacob Emden and his writings. Also contains previously unpublished correspondence and responsa between Emden and Moses Mendelssohn. Plus a listing and explanation of 1700 abbreviations noted in Emden's Siddur Amudei Shamayim.

116 FAGIUS, PAULUS. Thargum, hoc est Paraphrasis Onkeli Chaldaica in Sacra Biblia. Latin text with some Hebrew and Aramaic. Large woodblock illustration of the creation of Man. Marginalia in Latin in an early hand. ff. (251). *Upper margin of title-page repaired, some light wear. Later calf, rebounded and recornered. Folio.*

Strasbourg, Georgius Machaeropoulos, 1546. **\$700-1000**

[SEE ILLUSTRATION UPPER RIGHT]

117 FAVIR, ELIEZER. Gedulath Yoseph. Yiddish in waybertaytsch type. ff. 40. *Previous owners' marks, some staining and small tear on title. Contemporary boards, worn. 4to. Vinograd Laszczow 4; Yaari, Kiryat Sepher Vol. XII pp. 238-49 (no. 1).*

Laszczowa, Y.L. Rabinstein, 1814. **\$600-800**

✦ Laszczow is a small town in Eastern Poland near Lublin.

On the "colossal popularity" of this book, which went through many editions especially in Russia, see H. Liberman, *Ohel Rachel* Vol. II pp. 5-9. Since the book recounts the Biblical tale of the descent of Joseph into slavery in Egypt and his separation from his mother, Liberman writes passionately how the work touched upon the deepest, innermost feelings of the Jewish mother's heart whose young sons were forcibly conscripted into the military service of the Czar under the brutal Cantonist program of Russia.

* **BOUND WITH:** Shevet Mussar. Translated into Yiddish. Dyhernfurth, 1804.

[SEE ILLUSTRATION MIDDLE RIGHT]

118 FIGO, MOSES. Zichron Torath Moshe [indices to Talmud, Midrash, etc]. **FIRST EDITION**. Title within elegant woodcut foliate border. ff. (174). *Worn and dampstained, some worming, previous owner's stamps. Recent boards, worn. Folio. Vinograd, Const. 206; Yaari Const. 154.*

Constantinople, [Moses Parnes], 1553. **\$700-1000**

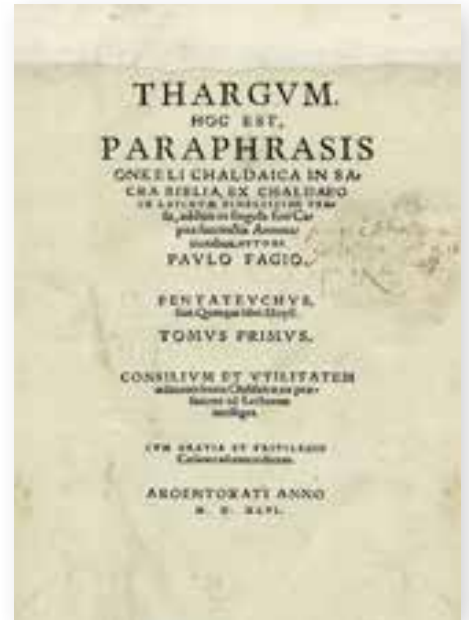
✦ Important alphabetical subject index of the Talmud including citations to Moreh Nevuchim, Akeidah, Ikkarim, Derech Emunah, Neveh Shalom, Or Hashem and Derashoth Haran. A work that lends significance to the history of scholarship in the 16th-century, indicating those works considered to be worthy of study at the time.

[SEE ILLUSTRATION LOWER RIGHT]

119 FRANKEL, MOSHE BEN ABRAHAM. Be'er Moshe. **FIRST EDITION**. ff. (2), 16, (4). *Light wear. Contemporary marbled boards. 4to. Vinograd, Berlin 482 (who erroneously categorizes this as a work of Kabbalah).*

Berlin, Chevrah Chinuch Na'arim, 1803. **\$400-600**

✦ Responsa concerning a husband inheriting future obligations owed to his wife. The final four leaves contain an angry polemic against the author's antagonists who disputed his ruling. He maintains that his disputant covers his deceit under the guise of righteousness. The author was accused of falsifying a responsa by R. Abraham HaLevi published in his work *Ginath Veradim* (Constantinople, 1716) concerning bank obligations. Since this text is scarce, he decided here to republish this responsum in its entirety to prove his opponents' false allegations.



Lot 116



Lot 117



Lot 118



Lot 120

120 (FRENCH JUDAICA). (Napoleonic). Tephilah LeB'nei Yisrael Yoshvei Tzarphath Ve'Italia al Hatzlachath Tziv'oth Cheil Adoneinu HaKeisar VehaMelech Napoleon HaGadol. ff. 4. Light wear. Recent boards. 12mo. Vinograd, Venice 2168.

Venice, Gad Foa, 1806. \$600-900

⚠ Prayer for the success of the armies of Emperor Napoleon, enacted in the month of Mar-Cheshvan 5567, to be recited by the Jewish Communities of France and Italy.

[SEE ILLUSTRATION UPPER LEFT]

121 (FRENCH JUDAICA) (Napoleonic). Lamnatze'ach Shir Mizmor - Anniversario della Nascita di S.M. Napoleone il Grande [Hebrew poems in honour of Napoleon on his birthday] Hebrew and Italian on facing pages. Tinted paper, uncut. ff. 6. Wrappers. 8vo. Vinograd, Paris 100

Paris, Stamperia Imperiale, 1807. \$600-900

⚠ Poems in honor of Napoleon Bonaparte's birthday. Composed by Buonaventura (Mazal-Tov) Modena.

[SEE ILLUSTRATION MIDDLE LEFT]

122 (FRENCH JUDAICA). Seder Tephiloth Yisroel - Rituel des Prieres Journalieres. Hebrew and French on facing pages. Prepared by Joel Ansbach. (1), viii, 424. Worn through use. Contemporary boards, worn. 8vo. Vinograd, Metz 92.

Metz, E. Hadamard, 1820. \$300-500



Lot 121

123 (GERMANY). Justus Jonas von Warnrechtigen. Tricinium. I. Cursum francofurdianum, II. Cursum maximae partis mundi, III. Colloquium gallico-hispanicum, canens. Oder Dreyfaches Gleich. p. (32). Brownd. Unbound. Sm. 4to.

(Frankfurt am Main?), 1616. \$1500-2000

⚠ Concerns the Fettmilch Uprising in Frankfurt.

Economic and social antagonisms had long been simmering between the wealthy patrician families of Frankfurt and the guild craftsmen and petty traders, many of whom were in debt to Jews. The struggle flared into open rebellion when in 1614 a rabble, led by Vincent Fettmilch, stormed the Frankfurt's Jewish Ghetto and gave vent to their anger by plundering Jewish homes. The Jews were expelled from the city, but the Emperor outlawed the rioters and their leaders were arrested and later put to death. Subsequently the Jews were ceremoniously returned to Frankfurt, an event annually commemorated on the 20th Adar by the Frankfurt community and known as "Purim Winz" ("Purim of Vincent").

As a reaction to the Fettmilch Rebellion the city of Frankfurt enacted regulations relating to Jewish habitation and business conduct.

[SEE ILLUSTRATION LOWER LEFT]



Lot 123

124 (GERMANY). Schudt, Johann Jakob. Jüdischer Merkwürdigkeiten ["Jewish Curiosities."] FIRST EDITION. Four parts bound in two volumes. German interspersed with Hebrew. Frontispiece portrait of the author. Engraved plates including the rare "Juden-Sau" (see Pt. II, p. 257.) Text illustrations. Numerous passages in Hebrew and Judeo-German. Vol I: pp. (24), 582, (2), (8), 432, 383, 358, (58). * Vol. II: (32), 320, (2), 3-447, (2), 3-192, (38), 48, (2). Heavily browned, previous owner's marks. Contemporary vellum, stained. Thick 4to. Freimann, pp. 221-2; Rubens, Jewish Iconography 1364-8.

Frankfurt and Leipzig, Matthias Andrea, 1714-18. \$2000-3000

⚠ Despite the author's prejudices, "Jewish Curiosities" is a valuable source of information on the Jews in Germany. Johann Schudt (1664-1722), a German orientalist, was inspired to write this chronicle following the mass fire in 1711 that caused enormous damage to the Frankfurt Ghetto. The work is particularly comprehensive in relation to Frankfurt Jewry in detailing local custom and way of life. The author also discusses the state of Jewry in other parts of Europe, as well as in Africa, Asia and the United States of America.

125 (GERMANY). Wallich, Christoph. Beith HaKneseth - Die Mayerische Synagoga in Greiffswalde. Third edition (first ed. 1711). Text in German and Hebrew. pp. (14), 55, (16). Some foxing and staining. Contemporary boards, worn. 8vo.

Braunschweig, H. Kessler, 1715. \$500-700

• A guide to the model synagogue displayed in the Leipzig University Library.

See M. Korey, Displaying Judaica in 18th-Century Central Europe, in: Visualizing and Exhibiting Jewish Space and History (Studies in Contemporary Jewry) by Richard I. Cohen (2012) pp. 33-36.

[SEE ILLUSTRATION UPPER RIGHT]

126 (GERMANY). Patent, dass die Haeute und Felle In der Chur-Marck Nicht ausserhalb Landes gefuehrt werden sollen. pp. (4). Foxed. Unbound. Folio.

Berlin, Gotthardt Schlechtigers Wittwe, 1717. \$1000-1500

• Decree issued by Friedrich Wilhelm I to prohibit the export of leather and fur from Prussia. Trading within the country remains permitted, leather and fur destined for export would be confiscated. Both Jewish and Christian traders were purchasing these goods in Prussia and reselling them elsewhere. This was problematic since the leather and fur produced in the country was needed within it.

Friedrich Wilhelm I was king of Prussia and elector of Brandenburg from 1713 until his death in 1740. He is popularly remembered as “the Soldier-King” (der Soldatenkönig) and was an able administrator. A central concern of his was the modernization of the army and ensuring that it be well-equipped.

[SEE ILLUSTRATION LOWER RIGHT]

127 (GERMANY) Shimon Ben Jacob Abraham of Copenhagen. Sippur Bechi Naharoth FIRST EDITION. Printer's device of Priestly hands on title, f.6r. and f.21r. ff. 22. Two older signatures. Contemporary calf, rubbed, upper cover starting. 12mo. Vinograd, Amsterdam 2136; Roest, Yodea Sepher 281

Amsterdam, Widow and Orphans Proops, 1784. \$500-700

• The author, R. (Aaron) Shimon of Copenhagen, was the son-in-law of R. Yehudah Miller of Bonn and a significant protagonist during the Cleves Get controversy. Here he provides a detailed narrative of the severe ice storms that occurred in the area of Westphalia. When the snows melted in the early Spring, the River Rhine subsequently broke its banks and residents of surrounding communities fled to higher ground. R. Aaron records the special prayers composed by the rabbis in Bonn and Cologne and the mass feelings of spiritual succor.

128 (GERMANY). Da Seine Kuhrfürstliche Durchlaucht zu Köln... dem angeordneten Landrabbiner David Breslau... gestattet haben, daß derselbe... die jüdische Ehestreitigkeiten, und Sponsalien-Sachen, imgleichen die Errichtung der Inventarien der jüdischen Nachlassenschaften,... vornehmen... und diese... entscheiden möge. pp. (4). Unbound. Folio.

(Münster), 1790. \$1000-1500

• Decree issued by the Archbishop-Elector of Cologne and Bishop of Münster Archduke Maximilian Francis of Austria (1756-1801) relating to the new District Rabbi (Landrabbiner) in Münster, David Breslau. The decree describes the tasks and the compensation of the newly appointed Rabbi. He was authorized to handle Jewish civil law cases such as marriage disputes and inheritances (but not criminal cases) and describes in detail his salary and compensation for communal services. The Rabbi was not permitted to establish his own synagogue or school, but was allowed to attend the general synagogue.

David Breslau (d. 1808) was the son of the influential Court Jew and first District Rabbi, Michael Beyer Breslauer. See Biographisches Handbuch der Rabbiner (2004) Vol. I p. 208, no. 0189.



Lot 125



Lot 126



Lot 129

129 (GERMANY). Edict, dass die Juden sich alles Wollkaufs enthalten, die Christen Wollhaendler aber darzu jedesmahl Concessionen suchen: auch den Pass zur Ausfuhrung der auslaendischen Wolle mit einem Ende beschweren sollen. pp. (4). Modern boards. Folio.

Berlin, Gotthardt Schlechtigers Wittwe, 1727. \$1000-1500

• Royal edict issued by King Friedrich Wilhelm I of Prussia, regulating the wool trade. Jews were no longer permitted to trade or buy wool and any prior concessions were null and void. Stocks of wool that Jews still had in their possession had to be sold by the end of the month.

Friedrich Wilhelm I (1688-1740) fostered rigid economic control with the goal of increasing the overall efficiency of the state and especially his army. This regulation was intended to keep prices low for goods that were used for military purposes (wool for uniforms, etc.) Friedrich Wilhelm I harbored strong religious prejudices against Jews and generally treated them quite harshly, especially by restricting their means of access to professions and ways to make a living.

[SEE ILLUSTRATION UPPER LEFT]

130 (GERMANY). Johann Gottlieb Faust. Geforderter [sic] Beweiss, daß das Recht der Nachsteuer ein Regale seye. pp. 32. Unbound. 4to.

Frankfurt & Leipzig, Hechtelischen Buchhandlung, 1756. \$800-1000

• Addresses the question if the sovereign of a country has the right to tax the assets of citizens who leave the country, and if so, does this also apply to Jews as well. In this comprehensive legal document the author quotes various historical, legal and other sources and concludes that the sovereign has the right to apply a 10% tax if a citizen moves to another country. He discusses whether Jews who were historically the subjects of the Emperor of the Holy Roman Empire should be treated the same way. In his opinion Jews since became the subjects of the rulers of the various German states and the same rules have to be applied. The question is raised whether Jews who are usually already burdened with higher taxes than other subjects of a state should be exempt of this new tax or should pay a smaller amount. He concludes with the recommendation to treat Jews equally in this respect and thus they should pay the same tax as other subject if they intend to leave the country.

[SEE ILLUSTRATION MIDDLE LEFT]



Lot 130

131 (GERMANY). Von Gottes Gnaden Wir Friedrich Landgraff zu Hessen ... fuegen unsern nachgesetzten Regierungen und Cantzleyen, Ober-und Nieder-Beamten ... hiermit zu wissen: demnach in Ansehung derer in dereneu eingerichteten Judenordnung de 1749, auf verschiedene Contraventions-Faelle, verordneten Strafen und deren Cognation halber, zwischen unseren Beamten und denen Gerichtsbarkeit habenden von Adel, seit einiger Zeit verschiedentlich Contestationes entstanden.

* AND: Decree no. 3509. Nachdem auf saembtliche dermahligten Judenschafftlichen. pp. (4) + (1). Unbound. Folio.

n.p., 1762 and 1750. \$1000-1500

• Two addenda regulating penalties in connection to the 1749 Hessian "Juden-Ordnung."

Decree issued by Friedrich II, Landgrave of Hesse-Kassel, in Braunschweig, on 24 March 1762, effectively prohibiting an older practice whereby local noblemen retained for themselves a portion of the monies collected from Jewish residents. He clarifies that the landgrave is the sole beneficiary of Jewish taxes and other fees, and not local noblemen. Jewish payments are specified as taxes on goods, custom payments, license fees and fines resulting from law suits. Excluded are fees resulting from civil lawsuits, which may be kept by local noblemen (although such receipts must be reported to the landgrave).

Decree issued in Cassel, 22 May 1750: The tax rate for Jews will remain unchanged and not be raised. (With seal and address to the civil servant Hattenbach in Apteroda).

[SEE ILLUSTRATION LOWER LEFT]



Lot 131

132 (GERMANY). Vergleichung der im Jahr 1736. das Herzogthum Schlesien betroffenen grossen. Theurung und Hungers-Noth, mit derienigen, womit Gott einen grossen Theil von. Deutschland, in dem abgewichenen 1770. Jahre heimgesuchet. Woodcut vignettes. pp. 168. Lightly browned. Contemporary calf-backed boards, scuffed. 12mo. WorldCat records no copy in the United States.

n.p., 1771. \$1500-2000

• Reports the ruined harvests experienced in several German provinces in 1770 compared with a natural catastrophe in Silesia in 1736 during which the harvest was destroyed by extended periods of torrential rain. A result of which was a rise in grain and other food prices which threatened to cause mass food distress among the population. The author describes several measures taken by the (then Austrian) authorities in Silesia to prevent such a humanitarian catastrophe.

A special section at the end of the book is dedicated to the so-called "Korn-Jude" (the Grain Jew): Abhandlung von dem wahren und falschen Begriffe eines Korn-Juden" (pp. 133-168). The anonymous author analyzes this widely accepted popular scapegoat of Jewish merchants as being diabolic speculators who artificially force up prices, particularly in grain crops in difficult times. He argues that this generalization is not justified, as among both Jews and Christians there always those who try to enrich themselves at the expense of their fellow citizens.

This volume contains three engravings including: A silver medal that was minted in Brandenburg depicts a Jew carrying a sack of grain atop of which is seated a devil (title-page); and a medal labeled "Du Korn Jude" showing a Jew hanging from a tree, with the devil tightening the noose (p. 133).

[SEE ILLUSTRATION UPPER RIGHT]



Lot 132

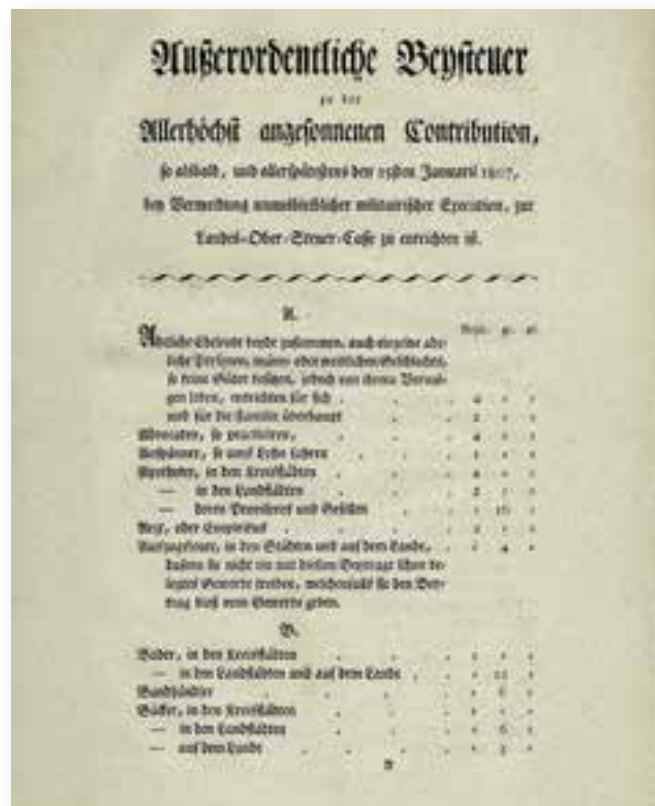
133 (GERMANY). Ausserordentliche Beysteuern zu der allerhoechst angesonnenen Contribution, so alsbald, und allerspaetestens den 25sten Januarii 1807, bey Vermiedung unausbleiblicher militairischer Execution, zur Landes-Ober-Steuer-Casse zu entrichten ist. pp. (14). Modern boards. Folio.

(Niederlausitz, 1807). \$1000-1500

• Lists the tax contributions for various professions and population groups in Lower Lusatia (Niederlausitz.) Jews who live in cities are levied the highest tax rate. A protected Jew has to pay ten Reichsthaler, his wife five Reichsthaler, his children and servants one Reichsthaler each. In comparison: Merchants pay six Reichsthaler, "capitalists" pay five Reichsthaler per one thousand Reichsthaler in their possession, Noblemen pay four Reichsthaler, physicians pay two Reichsthaler and peddlers pay twelve Groschen. Jews in the countryside pay only half of the listed rates.

Lusatia became a province of Saxony in 1635, except for a region around Cottbus, possessed since 1462 by Brandenburg. Frederick Augustus III (1768–1827), elector and first king of Saxony, promulgated a restrictive Judenordnung (regulation concerning Jews) in 1772. Saxon Jewry thus remained numerically static throughout the following decades - an increase during the Napoleonic wars proved to be only temporary. The Congress of Vienna awarded most of Lusatia to the Kingdom of Prussia in 1815, except for the southern part which remained part of Saxony.

[SEE ILLUSTRATION LOWER RIGHT]



Lot 133



Lot 134

134 (GERMANY). Shiroth Vetishbachoth - Gesänge bei der Einweihung der Neuen Gesetzbücher. Text in Hebrew and German on facing pages. pp. 12. With signature of previous owner Yaakov Berlin. Unbound. 8vo.

Dessau, Schlieder, 1822. \$500-700

• BIBLIOGRAPHICALLY UNRECORDED.

Poetic prayers in honor of the new Torah Scroll donated to the synagogue in Bernburg (Saxony-Anhalt), by Abraham Tzvi Uhlfeld, in honor of the circumcision of his son.

[SEE ILLUSTRATION UPPER LEFT]

135 (GERMANY). Arugoth Hakodesh. pp. (6), 50. Corners furled. Contemporary orange wrappers, light wear. 4to. Vinograd, Hanover 15.

Hanover, E. A. Telegner, 1828. \$500-700

• Issued to commemorate the dedication of the synagogue in Hanover, capital of Lower Saxony. With prayers composed by Shimon Moshe Friedberg.

[SEE ILLUSTRATION LOWER RIGHT]

136 (GERMANY). Shimon Blumenfeldt. Tena'im. Single printed page on thick card. Neat repairs to small marginal tears. 9 x 10 inches.

Hannover, E. A. Telgener, (ca. 1851-55). \$1000-1500

• Parody of a "Marriage Contract" between God and the Jews, to be commemorated on Shavu'oth and Simchath Torah. The custom of such a text is exclusively found among Sephardic communities - surprising therefore to find this produced in Germany.

Unknown to Davidson (Parody p. 211 no. 22) who records it only as a manuscript. It differs from Israel Nagara's version, for here the Bride is referred to as "Madam Tushya" (a synonym for the Torah), the daughter of the ultimate highest of the high... Hakadosh Baruch Hu. The Groom is "Habachur Israel the son of Moshe Rabbeinu." The witnesses are to be Heaven and Earth.

The author (1770-1826) lived his entire life in Mitau, Courland and was a celebrated calligrapher in both Hebrew and Russian (JE).

[SEE ILLUSTRATION LOWER LEFT]



Lot 136



Lot 135

137 GINZBURG, ZELIGMAN ULMA. Mareh Mussar - Der Tzucht Shpiegel. Manuscript family record (1713-26) at beginning and end. Text in Hebrew and Judeo-German in waybertaytsch type. ff. 38. *Slight staining and paper repair. Later boards. 4to.* Vinograd Frankfurt a/Main 47; Mehlman 1394a; Cat. Bod. 7172, 5; Zedner p. 691.

Frankfurt a/Main, 1680. **\$1200-1800**

✦ A collection of alphabetically arranged idioms and proverbs from the Talmud and other writings, along with Yiddish translation - or rather paraphrase – often in rhyme. Targeted for women, so that they have appropriate reading material for the quiet hours of the Sabbath. Not all sayings are sourced and many seem to be rather homespun. For example under the letter “Kaf” we find: “As a wolf can live with a dog, so can a bride live with her mother-in-law.” The Yiddish translation gives a 16-line exposition upon this universal concept.

This copy contains more leaves than called for by Mehlman and Vinograd. Although the title states Frankfurt, 1680 the colophon is dated 1678 by a typesetter “from Cracow presently in Prague.” Zedner’s Prague 1678 copy lacks the title page while Ben Yaakov lists this Frankfurt addition with a question mark. Steinschneider, however notes this anomaly in the Bodleian copy as well.

Last page with detailed manuscript inscription (dated 1719) of grandson’s anger at communal leaders for refusing to allow him to bury his grandmother in her rightful burial-plot alongside her late husband – without the payment of, what the writer (Moshe ben R. David Ozer of Nieder-Weisel) regards as, extortion.

[SEE ILLUSTRATION RIGHT]



Lot 137

138 (GUTTMACHER, ELIJAH). Yisroel Meir Shain. Aliyath Eliahu [eulogy for R. Eliyahu Guttmacher] **FIRST EDITION.** Presentation copy with full-page poetic dedication in gold and blue signed by the author in Hebrew and German inserted after the title. Illustrations of Jerusalem, Kever Rachel and R. Meir Baal Haness. Author’s stamp on title-page. pp. 16. *Some dampstaining. Contemporary boards. 8vo.*

Jerusalem, Y.D. Frumkin, 1875. **\$1000-1500**

✦ **ACCORDING TO SHOSHANA HALEVI (NO. 254) ONLY 130 COPIES OF THIS WORK WERE PUBLISHED.**

R. Elijah Guttmacher of Greidetz (Graetz) (1795-1874), a disciple of R. Akiva Eiger, was known as a kabbalist and wonder-worker. Together with the proto-Zionist Tzvi Hirsch Kalischer (another student of R. Akiva Eiger), R. Guttmacher was active on behalf of the welfare of Eretz Israel. Although not aligned with the Chassidic movement he had all the trappings of a Chassidic Rebbe and was venerated as the Wonder Rabbi of Western Europe.

The author studied in R. Guttmacher’s Yeshiva Shnoth Eliyahu in Jerusalem. According to Halevi the poem on p. 13-15 was written by R. Chaim Hirschensohn whose father was the Rosh Yeshiva. The final leaf contains an announcement of a manuscript for sale written by Abraham Azulai and signed by his grandson the Chid’a.

139 GLASS, SAMUEL. Imrei Shevach [eulogy for Meir Yehuda Leib Glass, Rabbi of Rohatyn] **FIRST EDITION.** ff. (18). *Browned. Later boards. 4to.* Friedberg, Aleph 2218.

Zaleszczyki (Zalischyky), S. Glass, 1894. **\$200-300**

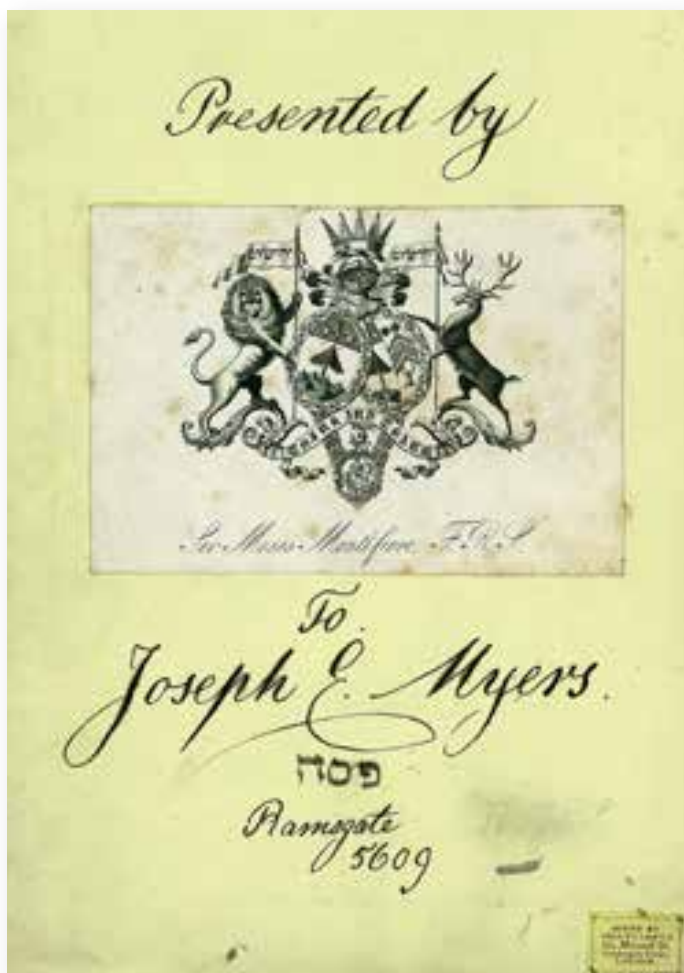
✦ Only a handful of books were published in this small town (present-day location in the Ternopilska Province of the Ukraine). Rabbi Glass was the author of Imrei Bechi, a eulogy for his relative R. Joseph Saul Nathanson. He was ordained by R. Chaim Halberstam of Sanz and buried next to him.

140 GOTTLÖBER, ABRAHAM BER. Tifereth Livnei Binah [poem in honor of the wedding of Yehudah Leib Binstock and Rivkah Goldfarb]. Presentation copy with author’s inscription, signed “Aba’g.” pp. 16, 79.(1). *Previous owners’ stamps, satined. Modern boards, original German wrapper bound in. 12mo.* Friedberg, Taf 1549; see Waxman, History of Jewish Literature, Vol. III pp. 255-58.

Zhitomir, Schadow, 1867. **\$150-200**



Lot 141



Lot 142

- 141 (**HAGADAH**). Teuber, Christian Andreas. Chad Gadya lo Yisrael - Das ist: Wahrscheinliche Muhtmassung von dem Alten und Dunckeln Jüdischen Oster-Liede: Ein Zicklein, ein Zicklein. Text in German and Hebrew. pp. 60. Foxed. Recent marbled boards. 4to. Wolf, IV 1044.

Leipzig, By the Author, 1732. \$400-600

• First edition of this German language commentary on the popular Pesach song, Chad Gadya, sung at the conclusion of the seder. A number of other Christian writers have published and commented upon this psalm, as a profound philosophical text. See G. A. Kohut, Some Passover Rhymes and Their Parallels (1903).

[SEE ILLUSTRATION UPPER LEFT]

- 142 (**HAGADAH**). Seder Hagadah shel Pesach - Service for the Two First Nights of Passover. **PROMINENT BOOK PLATE OF SIR MOSES MONTEFIORE**. With inscription: "J.E. Myers. Given to him by Sir M. Montefiore, Bart." ff. 39, (6). Few leaves loose. Contemporary calf-backed marbled boards, worn, inner hinge split. Tall 8vo. Yudlov 774 (locating just one copy in Jews' College, London).

(London), H. Abrahams, (1837?). \$1000-1500

• Presentation copy from Sir Moses Montefiore, Ramsgate, Pesach 1849.

[SEE ILLUSTRATION LOWER LEFT]

- 143 (**HAGADAH**) Seder Hagadah Prepared by Haim Joseph Hallegua of Cochin. Hebrew and Marathi on facing pages. Lithographed throughout. Title flanked by Moses and Aaron, 13 vignette illustrations of the Seder procedure, with a final illustration displaying the required Seder ingredients - all represented in a distinctly Indian style. ff. (5), 36. Stained in places with some light worming. Neat paper repair on title and final leaf. Modern marbled boards. Tall 8vo. Yudlov 895; Yaari 656; Yerushalmi 97-8

Bombay, Abraham Jemal, 1846. \$6000-8000

• The first Hagadah with Marathi translation - the indigenous language of the Bene Israel Community of India.

ONE OF THE MOST EXOTIC OF ALL PASSOVER HAGADAH ILLUSTRATED EDITION.

[SEE ILLUSTRATION FACING PAGE UPPER LEFT]

- 144 (**HAGADAH**). Sepher Leil Shimurim. Hebrew and Judaeo-Arabic. Edited by Tzemach b. Nathan HaLevi and Mordechai Luzada. With biographies of R. Samuel HaNagid, R. Yitzchak Alfasi, R. Shlomo ibn Gabirol; and poetry by Moshe ibn Ezra and Yehudah Halevi. ff. 10. Small marginal tear at lower corner of opening four leaves not affecting text, slight worming. Original printed purple wrappers bound into contemporary patterned boards, worn. Sm. 8vo. Yudlov, 1690; Yaari 1268.

Livorno, Y. Kushta, 1886. \$500-700

- 145 (**HAGADAH**) Sepher Hagadah shel Pesach. According to the custom of the Jews of Baghdad. Hebrew text with commentary "Methudoth David Vetzion" and translation into Judeo-Arabic. pp. (2), 45, 60-87. Mispaginated but complete. Few leaves supplied from a shorter copy, lightly stained, few neat paper repairs. Modern boards. 8vo. Yudlov 1773 (erroneous pagination).

Calcutta, (Shlomo Abed Twena), 1889. \$600-900

[SEE ILLUSTRATION FACING PAGE UPPER RIGHT]



Lot 143



Lot 146



Lot 145

146 (**HAGADAH**). Die Pessach-Hagada. Oder Kurzgefasste-Erzählung. Hebrew and German on facing pages. Translated by Rabbi Leopold Stein. *pp.* 60. *Lacks pp.* 1-2 (additional Hebrew title-page). *Stained. Modern boards. 8vo.* Yudlov 942; Yaari 641; Goldman, Hebrew Printing in America 127.

New York, H. Frank, 1850. **\$3000-5000**

⚡ **THE FIRST GERMAN TRANSLATION OF THE HAGADAH IN AMERICA.**

The third Hagadah printed in the United States. Rare. The copy Yudlov examined is incomplete at the end.

[SEE ILLUSTRATION UPPER MIDDLE]

147 (**HAGADAH**). Hagadah shel Pesach. Edited and translated into Farsi by Haham Isaac Roshandel of Tehran. Illustration of Seder plate on rear cover. *pp.* 52. *Stained. Original printed wrappers, some wear. 8vo.*

Tehran, Iran, Tarbit Shahreza, 194-(?). **\$600-900**

⚡ **UNRECORDED BY YUDLOV.**

148 (**HAGADAH**) Haggadah. Home Service for the First Two Nights of Passover. Australian Sailors', Soldiers' and Airmen's Edition. Published by the Australian Army Chaplains' Department. Text in Hebrew and English. Illustrated along with map. *ff.* 5, 3-34. *Margins of three pages torn with some loss. Original printed wrappers. 12mo.*

Melbourne, McLarens, (1944). **\$300-500**

⚡ Unknown to Yudlov. Compare Yudlov numbers 3896 and 3958 (for years 1943 and 1945) but this 1944 edition is unrecorded. A later issue of this Military Hagadah appeared in 1945 (Yudlov 3958) of which Yerushalmi erroneously notes "The Only Hagadah Printed in Australia" (Yerushalmi 168).

149 (**HAGADAH**). Hagadah de Pesaj. Servicio para las Noches del Seder. Hebrew with Spanish translation by Tibor H. Stern. Illustrated. *pp.* 63. *Loose in original printed pictorial wrappers. 8vo.* Yudlov 4070.

Kansas City, Emes, c. 1947. **\$400-500**

[SEE ILLUSTRATION RIGHT]

150 (**HAGADAH**) (Braille). Rokeach Passover Haggadah. *ff.* (8). *Ex-library. Original printed wrappers. Lg. oblong 4to.*

(New York, 1950's). **\$500-700**

⚡ Printed entirely in Braille. Published by I. Rokeach and Sons in cooperation with the New York Guild for the Jewish Blind.



Lot 149



Lot 151

151 (**HAGADAH**) The Bezalel Haggadah - Passover Festivity. The Work of Maty Gruenberg. 75 wood-engraved plates (49 in color) by Gruenberg. **ONE OF 150 NUMBERED COPIES, EACH PAGE NUMBERED AND SIGNED BY THE ARTIST IN HEBREW AND ENGLISH.** Original half morocco over gilt-tooled red boards, slip-case. Lg. folio.

London, For the Friends of Bezalel Academy, 1984. **\$2000-3000**

✦ This copy with each plate signed by the artist in Hebrew and English and marked A/P.

[SEE ILLUSTRATION UPPER LEFT]

152 **HAGIZ, MOSES** Eileh HaMitzvoth [on the 613 precepts] Second edition, greatly expanded with additional material. Printed on green paper. Two titles. ff. (32), 219, (1). Previous owners' signatures on title, slight paper repair on upper corner of opening leaves. Contemporary calf, worn, backstrip loose. 12mo. Vinograd, Wandsbeck 9.

Wandsbeck, Israel b. Abraham, 1727. **\$400-600**

✦ On the role of this work in the literature on the 613 Mitzvoth, see M. Bloch, "Le 613 Lois", REJ (1881) no. 1. pp. 197-211. On Hagiz in general and this work in particular, see E. Carlebach, The Pursuit of Heresy (1990) pp. 71-72.

153 **HALEVI, RAPHAEL BEN ELIJAH.** Kol Ben Levi [Halachic novellae on Talmud, Maimonides, responsa and sermons] The Solomon of Dubno copy, with his signature on the title-page. ff. (2), 3-86, 10 (f. 1 of the index misbound after f. 4 but complete). Two small holes on title affecting text. Contemporary blind-tooled calf over wooden boards, rubbed, covers detached. Folio. Vinograd, Constant. 425; Yaari, Consant. 316.

Consantinople, Jonah b. Jacob Ashkenazi, 1727. **\$200-300**

✦ The author, a budding Talmudic genius, passed away at the tender age of 22. His father published his scholarly writings in his memory. The previous owner Shlomo Dubno (1738-1813), was a celebrated bibliophile, grammarian and editor of Mendelsohn's commentary on parts of the Pentateuch.



Lot 154

154 (**HOLOCAUST**) Menachem Mendel Kirschbaum. Takanot Eich LeHithnaheg Ka'Eth Be'Epher HaNisraphim. pp. 4. Brittle, expertly repaired. Unbound. 4to.

Cracow, 1939. **\$5000-7000**

✦ **THE TRAGIC FATE OF GERMAN JEWRY IS REFLECTED IN THIS SLIM, SCARCE PAMPHLET.**

In the early years of Nazi rule in Germany, the Gestapo would on occasion return to loved ones the cremated remains of family members who had been summarily arrested and then murdered in concentration camps. The Gestapo sardonically forced the bereaved families to pay the financial costs for the duration the murdered individual was "housed and fed" before death and only then would they return the body. (It was of course impossible to know whether the ashes were indeed those of the specific family member or not).

Throughout history, Orthodox Judaism has taken a very negative view of cremation and is loath to accord honors to the deceased should the remains have been cremated. This stance was by necessity challenged, due to the shocking circumstances surrounding the forced cremation of Jews by the Nazis.

In the present pamphlet Chief Rabbi Kirschbaum ruled that given the circumstances, the German Burial Societies are to place the cremated remains into a coffin together

with a talith and tachrichin (shrouds) as if the body were fully intact, in order to affirm the traditional Jewish belief in the Resurrection of the Dead. In paragraph 3, Kirschbaum invoked a letter by R. Markus Horovitz of Frankfurt (author Responsa Mateh Levi) "to our Kehillah," dated 22nd June 1893, expressing leniency toward those unwillingly cremated. R. Kirschbaum reasoned therefore, that such leniency is certainly called for in the present horrific circumstances.

See Y. Rubinstein, Tziyun LeMenachem (1965) for a biography and appreciation of Rabbi Kirschbaum's writings. According to Rubinstein, since Hebrew printing was no longer permitted by the Nazis, the pamphlet was published by the author's brother in Cracow (Poland) with the intention to subsequently distribute it in Germany itself.

[SEE ILLUSTRATION LOWER LEFT]

155 (HOLOCAUST). Report of the British Guiana Refugee Commission to the Advisory Committee on Political Refugees appointed by the President of the United States of America. *pp.* 17. *Map of British Guiana on rear cover. Original printed wrappers. 8vo.*

London, His Majesty's Stationery Office, May, 1939. **\$400-600**

✦ In 1939, in the wake of the failure of the Evian Conference on the Jewish refugee problem and in view of Britain's intention to severely restrict Jewish immigration to Palestine, Britain proposed her South American Crown Colony of Guiana as a site for Jewish immigration and settlement.

Perhaps the British proposal was disingenuous, for needless to say, nothing came of the report.

See A.J. Sherman, *Island Refuge: Britain and Refugees from the Third Reich* (1994) see pp. 230-35.

156 (HOLOCAUST). Gurewitsch, Anatol. Hitzil!! Help!! Sauvez!! Hilfe!! Album of 15 plates, each titled in pencil below image. Text in Hebrew and English. *Trace stained. Original pictorial wrappers, loose. Sm. folio.*

Tel Aviv, Paideia, 1939. **\$500-700**

[SEE ILLUSTRATION RIGHT]

157 (HOLOCAUST). Inter-Allied Information Committee. Conditions in Occupied Territories - Persecution of the Jews. *pp.* 20. *Original printed wrappers.*

London, His Majesty's Stationery Office, December, 1942. **\$500-700**

✦ A report issued by the Allies as early as 1942 concerning Germany's war against the Jews of Europe.

In the present account in ten Nazi-occupied countries of severe Jewish persecution and murder, the chairman of the Inter-Allied Information Committee states: "The Allied Governments made a solemn protest against the crimes that are being committed upon the Jews. In their protest, they warn the criminals responsible that punishment will be inevitable and severe. The reasons for that protest and that warning are apparent in the pages that follow..."

158 (HOLOCAUST) Kitzur Shulchan Aruch. Entirely in Yiddish. Stamp of Kollel Kidush Hashem at end. Signatures of Pinchas Elimelech Gruenwald (formerly of Uzhorod) of the Aguda-Block in the DP Camp at Bad Windsheim. *ff.* 92. *Title torn, brittle. Original boards. Sm. 4to.*

Germany, Kether, 1947. **\$100-150**

✦ **WITH:** Three other Hebrew books.

159 (HOLOCAUST). Panstwowe Muzeum w Oswiecimiu ["State Museum of Auschwitz."] Tymczasowy 'Mały przewodnik' po byłym obozie koncentracyjnym O wi cim-Brzezinka i po salach wystawowych Pa stwowego Muzeum w O wi cimiu ["Temporary 'Little Guide' at the Former Concentration Camp of Auschwitz-Birkenau and the Exhibition Halls of the State Museum in Oswiecim"] Polish text. *pp.* 8. *Central fold. Unbound. 8vo.*

Cracow, Drukarnia Udzialowa, (1947). **\$300-500**

✦ The first guidebook published for the Auschwitz-Birkenau State Museum.

This brief rudimentary guidebook, unillustrated, is stenciled on brittle paper and includes a list of the various parts of the camp including blocks, crematorium, etc.

Just one copy listed in WorldCat (housed in the National Library of Poland).



Lot 156

160 (HOLOCAUST). E. Symchoni [i.e. Simcha Elberg]. Alein... Lieder ["Alone..."] **FIRST EDITION.** Yiddish text. Inscribed by the author in an emotional, poetic Hebrew in Kobe, Japan, dated 12-2-41. "Presented to my dear friend...upon his emigration to the United States. Remember my convulsive, lonely soul and the days of wandering in Kovne which we both suffered. Take me out from the upheaval of Kobe and find a nest for my weary head." *pp.* 64. *Original printed wrappers. 8vo.*

Kaunas (Kovne), S. Joselevicius, 1940. **\$300-500**

✦ Slim booklet of poems concerning the impending slaughter of the Jews of Europe and the author's wanderings across the globe seeking safety. Most of these poems were written "when the shadow of death knocked on my door" (p. 7). An example is the poem entitled "Alarm" (p. 47). "Hello Radio Warsaw, I am sending an alarm, I am the messenger of death, the sun will set in red today, it is the stain of your blood, all heavens break out today in a cry... a black day is coming upon you, get dressed in shrouds say 'vidui' (confession before death), prepare a purification board (for washing the dead before burial)..."

Rabbi Simcha Elberg (1915-95), was a renowned Polish Talmudic scholar who also wrote a number of poetic works under the pseudonym "E. Symchoni." During World War II, he escaped with the Mirrer Yeshiva to Shanghai via Kobe, Japan. He settled in New York in 1947 where he served as editor of HaPardes, a journal of Talmudic studies. He also served as a member of the executive committee of Agudath Israel of America.

161 (HOLOCAUST). Yechezkel Shraga Lipschitz-Halberstam. Kuntress Divrei Yechezkel. Hebrew text. *pp.* 16. *Original printed wrappers.* 8vo. I. Alfasi, Encyclopedia LeChassiduth, Letter "Yud," col. 186-88.

Bamberg, 1948. **\$400-600**

Scarce and important slim pamphlet written by a Chassidic Rabbi encouraging the surviving Jews of Europe to restart their post-Holocaust lives in Israel and not to settle in America. He states that since the centers of Torah in Europe are now utterly destroyed rabbinic pre-war objections to Israel no longer apply. Although he cites a complaint in the name of the Satmar Rebbe concerning the hedonistic atmosphere of America (p. 5) he notes that the Lubavitcher Rebbe is seeking to return many Jews to their spiritual roots (p. 6). Ultimately though he feels Israel is still to be preferred as there is less chance of assimilation than in America.

The author (1908-94) was born in Ungvar and raised by his grandfather the Stropkover Rebbe, R. Abraham Shalom Halberstam. He was a descendent of both R. Chaim Halberstam of Sanz and R. Aryeh Leib Lipschitz of Vishnitza (author of Aryeh Devei Ilai) hence his double name. He served as Rabbi and Dayan in Jablonka and Bergszasz before his deportation to Auschwitz in 1944. After the Holocaust he worked alongside the Klausenberger Rebbe to lift the spirits of broken-hearted Jewish survivors. He was appointed Chief Rabbi of Bamberg and the districts of Frankonia later becoming a central figure in Munich and circumcising hundreds of children. He emigrated to Israel in 1949 settling in Ramlah where he greatly influenced the Sephardi population. He eventually moved to Meah Shearim succeeding his uncle as Stropkover Rebbe in 1954.

162 (HOLOCAUST). Pictorial Review, Vaad Hatzala Germany. Illustrated throughout. Additional paper-label placed onto front pastedown: "Printed by the Erstwhile Nazi Press..." *Original color pictorial cloth-backed boards, light wear. Sm. folio.*

Germany, 1948. **\$700-900**

Hundreds of photographic illustrations depicting the extensive efforts of the Vaad Hatzalah together with the assistance of the U.S. Army, to restore religious life to the survivors of the Holocaust who were stranded in displaced persons camps in Germany.

163 HOROWITZ, PINCHAS ELIJAH. Sepher Habrith. Two parts in one volume. Second, expanded edition. **A WIDE-MARGINED COPY ON TINTED PAPER.** *ff.* (1), 191,(1), 104. *Some worming touching few letters in places. Contemporary calf-backed marbled boards, light wear. 4to.* Vinograd, Vilna 101.

Vilna, Menachem Mann b. Baruch, 1818. **\$500-700**

A popular work that presented the general sciences from the perspective of Jewish tradition. Following Tobias Cohn's Maaseh Tuviah of 1707, it is among the very earliest encyclopedia of the sciences to be printed in Hebrew.

164 (HUNGARY). Masecheth Beitzah / Masecheth Kethuvoth [Talmudic tractates] Two volumes. Artistically designed title-pages. Dedicated to the publisher's father-in-law R. Chaim Eliezer Lazar of Makava. *Lightly browned. Boards. Folio.*

Budapest, Ohr HaTorah Publishing, (circa, 1943). **\$200-300**

The last Gemaras published in Hungary immediately prior to the destruction of Hungarian Jewry.



Lot 167

165 IBN EZRA, ABRAHAM. Peirush HaTorah [Commentary on the Torah] Second edition. Attractive margins. *ff.* 83 (of 87). *Lacking ff.* 1-2, 12 and 55, *lightly stained in places, stamp removed from last page. Later vellum. Folio.* Vinograd Const. 40; Yaari Const. 24; St. Cat. Bodl. 4221:2; Mehlman 623.

Constantinople, Astruc de Toulon, 1514. **\$2000-3000**

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 - he was revered throughout the ages. Ibn Ezra belonged to a school of Spanish pashtanim, who sought - by heavy reliance on Hebrew grammar and linguistic analysis - to arrive at the simple meaning of the Bible text.

166 IBN VERGA, JOSEPH. She'erith Yoseph [on Talmudic methodology.] Second edition. *ff.* 44. *Few stains, signatures on title. Needs rebinding. Sm. 4to.* Vinograd, Mantua 186.

Mantua, Tommaso Ruffinelli, 1593. **\$400-600**

The author, who lived in Turkey, was the son of Solomon ibn Verga, author of the great historical chronicle, Shevet Yehudah. On the title-page the author here boasts that he assembled many Talmudic principles not included in earlier works on Talmudic methodology such as: Sepher Kerithoth by Samson of Chinon and Halichoth Olam by Isaiah Halevi.

167 (INDIA) David Rahabi. Ohel David [on the calendar] **FIRST EDITION. ONE OF ONLY FIFTY COPIES.** Astronomical and chronological tables. Folding plate at end provided in facsimile. *ff.(1), 18, (1). Dampstained, margins of three leaves removed. Modern boards. Oblong 4to.* Vinograd, Amsterdam 2185

Amsterdam, Joseph Proops, 1791. **\$1000-1500**

• The author was a leader of the Jewish community in Cochin, India and son of the great Ezekiel Rahabi, influential merchant throughout the Malabar Coast and chief representative of the Dutch East India Company.

During the years of Dutch rule in Malabar (1663-1795) the Rahabi family undertook to supply the Jewish community of Cochin with all its literary needs by way of the Proops Family of printers in Amsterdam.

Friedberg, (Aleph 873), notes only fifty copies were printed of this study on the origin of the Hebrew calendar and its comparison with the Hindu and Muslim calendric systems

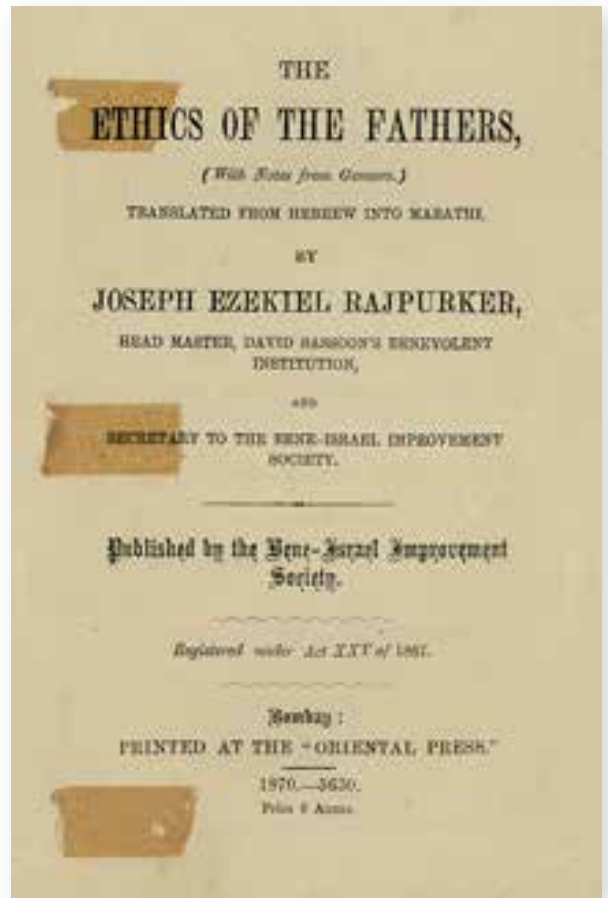
[SEE ILLUSTRATION FACING PAGE]

168 (INDIA) The Ethics of the Fathers. Translated from Hebrew into Marathi by Joseph Ezekiel Rajpurker. Marathi text. English title-page. *pp. (8), 2, 50. Evenly browned, old tape marks on title, gutter split. Original printed wrapper, back wanting. Sm. 8vo*

Bombay, Oriental Press for Bene-Israel Improvement Society, 1870. **\$500-700**

• The translator, Joseph Ezekiel Rajpurker (1834-1905) was Head Master of the David Sassoon's Benevolent Institution and published many works to benefit of the Bene Israel Community. See EJ, Vol. XIII col. 1526.

[SEE ILLUSTRATION UPPER RIGHT]



Lot 168

169 (INDIA). Abraham Samson (Shapurkar). The Truth and Divinity of the Holy Writ. **FIRST EDITION.** Marathi text with title and footnotes in English. Frontispiece portrait of author. Additional portrait likeness of David Solomon, Trustee (sic) and Treasurer of the Bene Israel New Synagogue, to whom the volume is dedicated. *pp.(10), 94, (8). Brittle, leaves loose. Original gilt-titled boards, some wear, gutter split. 8vo.*

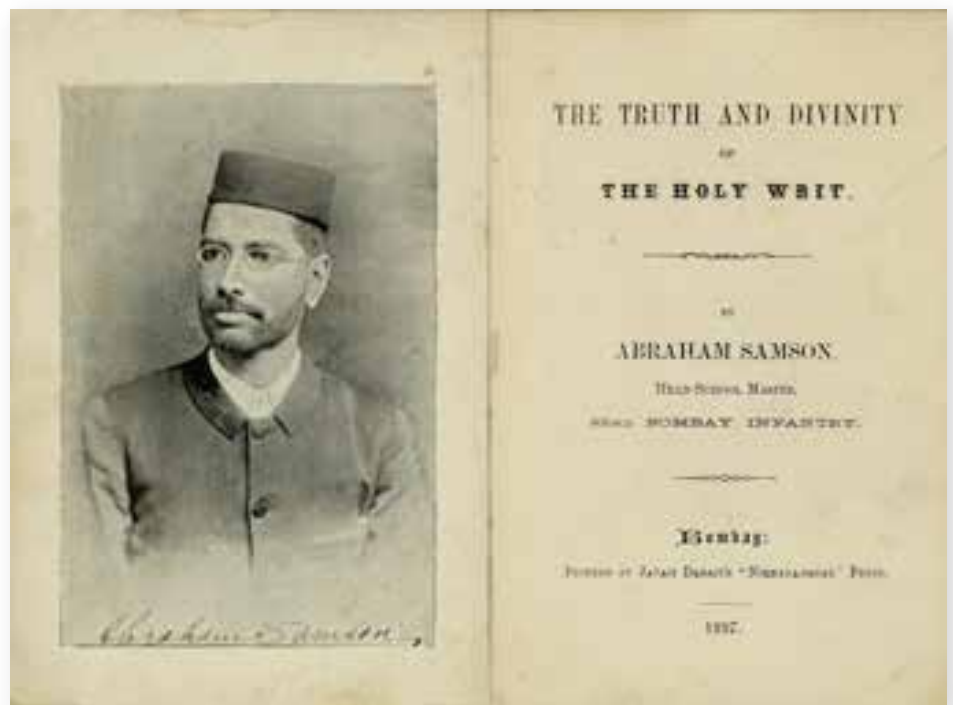
Bombay, Javaji Dadaji's "Nirnaya-Sagar" Press, 1897. **\$800-1000**

• Rare: WorldCat lists but a single copy in JNUL.

The author refers in his English footnotes to various 19th-century Jewish authors, both English and American: Grace Aguilar, Dr. Alexander Kohut, Rabbi Joseph Krauskopf, Dr. I.M. Wise, Dr. D. Philipson, M. Friedländer - as well as to classics such as Menasseh ben Israel's Conciliator.

Abraham Samson Shapurkar is billed on the title-page as "Head School Master, 22nd Bombay Infantry." He later authored a Hebrew biography of Samuel Ezekiel Dibkar (1927) as well as texts on military matters. See Rebecca Reuben (ed.) The Bene-Israel Annual and Year Book, (Bombay, 1918), p. 70.

[SEE ILLUSTRATION RIGHT]



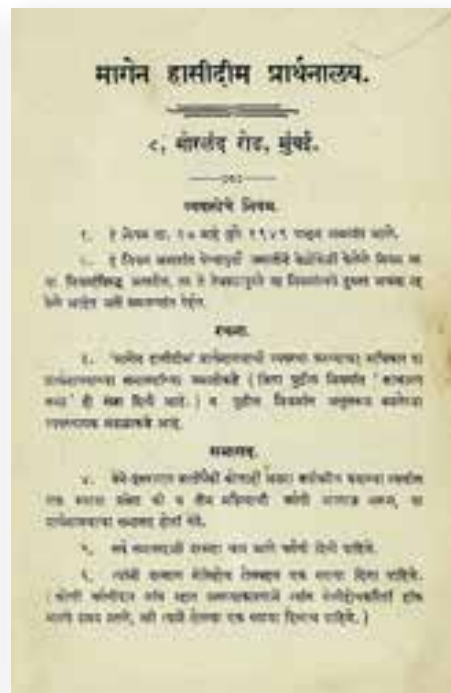
Lot 169



Lot 170



Lot 171



Lot 172

170 (INDIA). The Daily Prayers Hebrew and Marathi on facing pages. Translated by Joseph Ezekiel Rajpurkar. Second edition published by Hyams Ezekiel Penkar - with his signature following Marathi introduction. Title pages in Hebrew, Marathi and English. ff. (5), 380, (10). Original gilt-tiled boards. Thick 8vo.

Bombay, Simeon Jacob Kharilker, 1934. \$200-300

[SEE ILLUSTRATION UPPER LEFT]

171 (INDIA / SINGAPORE). Chaim Jacob HaKohen Feinstein. Kuntress Torath Imecha. Three small corrections to the text very probably in the hand of the author (title, p. 11 and end). ff. (2), pp. 23, (3). Few small worm-holes. Original patterned wrappers, upper cover detached, 16mo. Yaari, Calcutta 32 (erroneous collation).

Calcutta, Ezekiel ben Saliman Hanin, 1886. \$1000-1500

✦ Written by an emissary from Safed, who “afforded the Calcutta Community a great spiritual benefit” during his three visits to India. The work upbraided many unworthy customs that became rooted among the Indian Jewish Community as well as their inattention to moral matters. The author particularly objected to poor standards of kashruth, as well as the exotic custom of permitting the use of rickshaws to travel to the synagogue on the Sabbath, a custom, the author notes, shared with the Jews of Singapore. Feinstein also objected to a dearth of compassion for the poor, chiding “the rich who fritter much wealth to build beautiful synagogues...” The final leaves contain citations from R. Yaakov Emden concerning the characteristics of the wise man, the fool, the jester and the hypocrite.

See A. Yaari, Sheluchi Eretz Yisrael pp. 831-32; E.N. Musleah, On the Banks of the Ganga-The Sojourn of the Jews in Calcutta (1975) pp. 511-12.

[SEE ILLUSTRATION UPPER MIDDLE]

172 (INDIA). [Constitution of Congregation “Magen Hassidim”] Text entirely in Marathi. pp. 30. Previous owners’ signatures, lightly stained. Original boards detached and slightly worn. 8vo.

Bombay, 1949. \$400-600

✦ The Magen Hassidim Synagogue was founded by Bene Israel Jews in 1904 and is still operative in the Agripada area of South Bombay.

[SEE ILLUSTRATION UPPER RIGHT]

173 ISAAC B”R SHESHETH PERFET (RIBa”SH). Teshuvoth Harav [responsa] FIRST EDITION. Title within four-part ornamental border. A wide margined copy. Marginalia. ff. (282), (indices: 21 + 1 final blank), 1 index leaf supplied from different copy. Few small marginal paper repairs, trace stained or foxed in places, otherwise a fine copy. Modern morocco. Folio. Vinograd, Const. 193; Yaari, Const. 145; (both Vinograd and Yaari offer erroneous pagination, see J. Hacker, Areshet V, p. 483); Adams I-179

Constantinople, Eliezer Soncino, 1546. \$5000-7000

✦ A WIDE-MARGINED COPY IN UNCOMMONLY FINE CONDITION.

One of the leading scholars of his day, the Riba”sh was a disciple of R. Nissim Gerondi and a colleague of Don Hasdai Crescas. He left his native Spain in 1391 when the great massacres broke out and settled in Algiers. His Teshuvoth Harav contains 518 responsa, dealing with all phases of Halachic law. Unlike his predecessors, the Riba”sh wrote his responsa at length, basing his decisions on specific documentation from the sources. The collection is particularly important for the social history of the Jews in 14th-century Spain and North Africa.

The work was originally sold in single gatherings and distributed during prayers on the Sabbath. Certain rabbis were outraged by this practice which they felt desecrated the sanctity of the day. See S. Assaf, Mekoroth u-Mechkarim, (1946) pp. 255-56 for a responsa concerning this matter.

This was last book printed by Soncino in his Turkish sojourn.

[SEE ILLUSTRATION FACING PAGE LEFT]

174 **ISAAC BEN MEIR OF DÜREN**. Sha'arei Dura [Rabbinic Code]. With commentary Mevo She'arim and comments of the MaHaRSHA"l plus notes by R. Mordechai Jaffe and additional material by R. Moshe Auerbach of Mehzritch. With approbation by R. Levi Yitzchak of Berditchev. Printed on green tinted paper. ff. (2), 81 (i.e. 84). Slight worming and staining, marginal tape repair to the title and final leaf. Modern boards. Folio. Vinograd, Zaslav 4.

Zaslav (Izyaslav), Eliezer b. Yaakov Rublinker and David b. Moshe, 1807. \$500-700

❖ Rare. Only six books were published in Zaslav, a small town in Volhynia (present-day Ukraine). Isaac of Duran (second half of 13th century) was a preeminent German halachic authority. His Sha'arei Dura is codified upon the traditions of both Germany and France and became the basis of halacha for these parts. The extensive commentary Mevo Shearim includes the customs of Poland and Russia. On R. Nathan ben Shimshon Shapiro (the grandfather of his more famous namesake, the author of Megaleh Amukoth) and his commentary Mevo She'arim, see the comprehensive monograph by E. Katzman, Toldoth HaMegaleh Amukoth in: Yeshurun, Vol. 13 pp. 617-700 and Vol. 14 pp. 935-64).

[SEE ILLUSTRATION LOWER RIGHT]

175 **(ISRAEL, LAND OF)**. Israel ben Samuel of Shklov. Pe'ath HaShulchan [agricultural laws of Eretz Israel based on Maimonides and in particular the rulings of the author's mentor R. Elijah, the Gaon of Vilna]. **FIRST EDITION**. With the rare final leaf of corrections and polemical addenda lacking in most copies. ff. (5), 2-109, (1). Dampstained, small hole on title, misprint on f. 66 affecting some words, title and following leaf taped. Later boards, worn. Folio. Vinograd, Safed 12; Vinograd, Gr'a 1543; Yaari, Safed 11.

Safed, Israel Bak, 1836. \$500-700

❖ **BOUND WITH**: Saul Berlin. Besamim Rosh, Second edition. Cracow, 1881.

176 **(ISRAEL, LAND OF)**. Aaron ben Chaim. Moreh Derech. **FIRST EDITION**. Illustrations on ff. 4 (globe), 14 and 23. **AN EXTRA WIDE-MARGINED COPY**. ff. (1), 37 (lacking fold-out map at end). Contemporary boards, worn. 4to. Vinograd, Grodno 128.

Horodna (Grodno), Yaakov Yechezkel and Yechezkel b. Abraham, 1836. \$600-900

❖ Recounts the Biblical journey from the departure from Egypt to arrival into the Land of Israel, along with a description of the borders of the Tribes. Contains the Biblical text surrounded by the commentary of Rashi and the author's super-commentary. The approbations state that the author succeeded in uncovering original insights especially in the explanation of difficult passages in Rashi's commentary.



Lot 173



Lot 174



Lot 179

177 (ISRAEL, LAND OF). Chaim Abraham Gagin. Sefher Hatakanoth Vehaskamoth. **FIRST EDITION.** Title within decorative architectural frame. Additional letterpress title after introduction. This copy with the scarce additional page of approbations at end. ff. (16), 13-72, (4). *Trace stained, few tiny wormholes, small portion of margin of opening title removed not affecting text. Later boards. Sm.8vo.* Vinograd, Jerusalem 14; Halevy 3

Jerusalem, Israel Bak, 1842. **\$400-600**

• Compendium of rites and customs as practiced in the City of Jerusalem.

The author (1787-1848), grandson of the Jerusalem Kabbalist, Shalom Sharabi, was Chief Rabbi of Jerusalem and the first to bear the title Haham Bashi.

Shoshana Halevy saw only two copies of this work, of which only one had the final leaf of approbations. The approbations contain valuable information concerning the founding of Bak's printing press and the economic boon it would bring to Jerusalem.

[SEE ILLUSTRATION FACING PAGE UPPER LEFT]

178 (ISRAEL, LAND OF). Va'adat HaChakira [Report of the Investigation Committee] **FIRST EDITION.** Complete set of seven reports. **UNOPENED.** Numerous photographic illustrations. *Original printed wrappers, edges lightly worn. 8vo.*

Tel Aviv, 1929. **\$600-900**

• First Hebrew edition of the Report of the Commission on the Palestine Disturbances of August 1929, commonly known as the Shaw Commission, set up by the British Mandate authorities to investigate the August 1929 Palestine Riots. The riots (also known as the Western Wall Uprising) took the form of attacks by Arabs on Jews (133 of whom were killed), accompanied by destruction of Jewish property, mainly in Jerusalem, Hebron and Safed. The Shaw Commission found that the fundamental cause of the violence "without which in our opinion disturbances either would not have occurred or would not have been little more than a local riot, is the Arab feeling of animosity and hostility towards the Jews consequent upon the disappointment of their political and national aspirations and fear for their economic future."

179 (ISRAEL, STATE OF). Collection of twelve printed pamphlets commemorating the observance of the 5th Iyar, the Day of Independence of the State of Israel (Yom Ha'atzma'ut). Most issued in the very earliest years of the State. All in Hebrew. All original printed wrappers.

\$800-1200

• * Order of Prayers and Thanksgiving for the Day of Independence. Composed by Chief Rabbis Herzog and Uziel. Jerusalem, 1950.

* Seder Chag Ha'atzma'ut [order of service at Mt. Zion military cemetery]. Jerusalem, 1950.

* Yom Ha'atzma'ut [official order of ceremonies]. 1950.

* Seder HaTephilot LeYom HaZikaron [order of prayers for Memorial Day]. Issued by the Ministry of Religion. Tel Aviv, 1951.

* Mikra'ei Chag [readings for Yom Ha'atzma'ut banquet]. Jerusalem, Government Press (1950s).

* Department of Nutrition of the Ministry of Education and Culture. Suggested menus for Yom Ha'atzma'ut banquet. (1950s).

* Pinchas HaKohen Peli. Aggadat Ze HaYom [religious readings for Yom Ha'atzma'ut]. Jerusalem, 1957.

* Neria, Moshe Zvi. Yom LeIsrael [in honor of Yom Ha'atzma'ut]. Tel-Aviv, 1958.

* Megillat Chag Yom Ha'atzma'ut [readings and songs]. Illustrated. Givat Brenner, 1958.

* Megillat Chag Yom Ha'atzma'ut [readings and songs]. Illustrated. Givat Brenner, 1968.

* Kehilat Shalem. Seder Hatephilot [order of prayers for Yom Ha'atzma'ut. (Provisional edition). (2000s).

* Biur al "Ha'Atzma'ut" [religious polemic against Yom Ha'atzma'ut]. Jerusalem, 2008.

[SEE ILLUSTRATION LEFT]

180 (ISRAEL, STATE OF). Great is Peace. Perek Ha-Shalom from the Talmudic Tractate Derekh Eretz Zuta. Edited, translated and annotated by Daniel Sperber. Designed, handwritten and illuminated by Zvi Narkiss. **ONE OF 1800 NUMBERED AND SIGNED COPIES.** Text in Hebrew and English, some Arabic. * Related printed matter laid in. *Original calf, gilt extra. Slipcase is solid olive wood, brown velour lining, brass plaque on front. Folio.*

Jerusalem, Massada Press and Golden Pages, 1979. **\$400-600**

• This beautiful book was commissioned to commemorate the signing of the peace treaty between the State of Israel and Egypt. A copy was presented to President Jimmy Carter and Anwar Sadat, President of Egypt, by Menachem Begin, Prime Minister of Israel, at El Arish, May 27th, 1979. The text is Perek HaShalom, a chapter from the Babylonian Talmud extolling the virtues of peace and reconciliation.

181 (ITALY) Seder HaPragmatica. Single folio broadside. Thick paper with wide margins. *Ex-library, folded.* Vinograd, Mantua 320.

Mantua, Eliezer Solomon d'Italia, 1722. **\$1000-1500**

• Communal regulations concerning modesty in dress, women's head covering, gambling and avoiding wasting time with frivolity.



Lot 177



Lot 182



Lot 183

182 (ITALY) Seder HaHa'arachah Vehanhagah [communal tax regulations and obligations] Title within architectural arch. Wide-margined copy on thick paper. *ff. 8. ex-library. Needs rebinding. Sm.folio.* Vinograd, Mantua 356

Mantua, Raphael Chaim of Italy, 1732. **\$1000-1500**

✦ The Mantuan Community began to organize its financial obligations through the levying of taxes from the beginning of the 16th century and tax regulations were published, until the end of the 18th century. These chart the economic changes of Mantuan Jewry and the kinds of property and income that were taxable. Every three years the tax regulations of the Jewish community would be reviewed and a new book of regulations issued. The present edition, published by the Va'ad ha-Kelali (Community Council) on 4th Kislev 5492, covers the period from March 1732 until February 1735.

“It was a special characteristic of the Mantuan community that it never went bankrupt, despite the great financial burden it was required to bear... The decline of the economic position of Italy in the seventeenth and eighteenth centuries, the increasing burden of taxes borne by the Jews, and the growth in the number of Jewish poor, all affected the Duchy of Mantua, but [they] succeeded in balancing their budgets because they were able to manage their affairs more wisely than their brethren in neighbouring states.” See S. Simonsohn, *History of the Jews in the Duchy of Mantua* (1977) pp. 375-90.

[SEE ILLUSTRATION UPPER MIDDLE]

183 (ITALY). Seder Zemiroth Velimud. **FIRST EDITION.** Each page within decorative borders. Wide margins. *ff. 88. Touch stained. Contemporary floral wrappers, light wear. 4to.* Vinograd, Livorno 224.

Livorno, Castillo-Sadon, 1786. **\$500-700**

✦ Issued to commemorate the dedication of the synagogue in Siena, Tuscany. With prayers composed by Yedidiah ben R. Rafael Shlomo and Isaac Hayim di Halevi.

[SEE ILLUSTRATION UPPER RIGHT]

184 (ITALY) Seder HaPragmatica. Single folio broadside. Issued by Israel Gedalia ben Moshe Cazes. *Ex-library, folded.* Vinograd, Mantua 579

Mantua, Eliezer Solomon d'Italia, 1792. **\$700-1000**

✦ “Women may not wear gold or silver, or colorful designs on their clothes... nor should men wear scarlet.” The regulations designate the amount of food permissible to be served at a wedding or a Brith Milah celebration, wherein, designated scholars, paid by the community, must deliver lessons in Torah. “No coffee or other beverages may be served at the festive meal during the night prior to the Brith - except to the “Lamdanim” (scholars). Only close relatives may send gifts to the mother who has given birth.”

See S. Simonsohn, *History of the Jews in the Duchy of Mantua* (1977) p. 542.

185 (ITALY) Kevod HaBayith. *pp. 20. Light stains, one tiny marginal wormhole. Original wrappers. 8vo.* Vinograd, Turin 33.

Turin, Regiis, 1826. **\$500-700**

✦ Issued to commemorate the dedication of the Ashkenazic synagogue in of Turin, capital of the Piedmont region. With a history of the congregation written in poetic form by Hillel ben Solomon Yehiel Raphael HaCohen della Torre.



Lot 186

186 JACOB BEN ASHER Arba'ah Turim [Rabbinic Code of Law] Four parts bound in one. Title page without ornamentation. On f.7 ornate woodcut border by Hans Holbein the Younger (partially censored) depicting the Creation, architectural pillars flanked by Kings David and Solomon clutching scrolls inscribed "The Path of Life (Orach Chaim) Journeys Upwards for the Wise" (Proverbs 15:24). Poem at end by Elijah Levita. Scattered marginalia in an early hand especially Orach Chaim ff. 88-89. ff. 84; 70; 2, 44; 112, 2. *Variouly stained and browned, marginal paper repairs on opening leaves, index and few other leaves, previous owners' marks on title, some worming on final leaves. Recent boards. Sm. folio.* Vinograd, Augsburg 11; Adams J-14; St. Cat. Bodl. 5500:7 (ed. rara); Mehlman 728.

Augsburg, Chaim bar David, Yoseph bar Yakar, Yitzchak bar Chaim, 1540. **\$12,000-18,000**

🔱 **JACOB BEN ASHER'S TUR. A RARE AND IMPORTANT GERMAN EDITION.**

A fundamental Rabbinic treatise embracing all the laws and customs incumbent both on an individual and the community as a whole. Its over riding authority has been recognized and accepted by Jewish scholars for generations.

The publisher praises this edition on the title-page as follows: "All previous editions of the Turim have faults and are crippled... especially the last two parts... I called upon my son-in-law Yoseph bar Yakar and told him... you are a scholar, dig into the depths of the halacha... you must repair the problems. ...We obtained a Tur that was checked and corrected by our teacher, HaGaon R. Abraham of Prague the "Light of our Generation" and compared every page two or three times."

THE PRESENT COPY COMPLETE WITH THE RARE TWO LEAF INDEX AT END WHICH STEINSCHNEIDER NOTES IS FREQUENTLY MISSING.

[SEE ILLUSTRATION ABOVE]

187 **JACOB BEN ASHER** (Tur) Yoreh Deah [code of law] Second edition with commentary Beith Yoseph by Joseph Karo.

THIS VOLUME FILLED WITH EXTENSIVE SCHOLARLY MARGINAL NOTES IN VARIOUS ASHKENAZIC HANDS FROM THE 16TH, 17TH AND 18TH CENTURIES.

Various owners' signatures on recto and verso of title and first leaf of introduction (including an early Rabbi of Apt). ff. 31, 391 (of 398), lacking final leaf and ff. 121-26 supplied in a neat early hand with later marginalia. Outer half of title-page removed, many corners repaired, variously stained, slight marginal worming. Recent boards. Folio. Vinograd, Venice 491.

Venice, Giovanni Griffio, 1564.
\$4000-6000

✦ The unnamed authors of many of the marginal notes in this fascinating volume were clearly rabbinic leaders with significant experience in matters pertaining to Yoreh Deah. Indeed one of them led a yeshiva in his town for he cites a question pertaining to Tolaim (worms) asked by "one of my disciples" (f. 75b). Among some of the more substantive comments see f. 83b where the writer's teacher is cited: "HaGaon Maharsha'k" (possibly R. Shmuel Koidenover?) Many of the marginalia indicate a high level of scholarship and conclude with the expression: "Think and you will find nachath (pleasure)."

AN INTRIGUING VOLUME WITH MUCH UNPUBLISHED SCHOLARSHIP RESIDING WITHIN.

[SEE ILLUSTRATION ABOVE]



Lot 187

188 **(JAPAN)**. A. Ch. Chinitzsch. Ma'asiyoth Yaponiyoth [Japanese tales for children] Most stylish cover illustration along with five plate illustrations by L. Taub utilizing Hebrew letters in a pseudo-Japanese font. pp. 88. Lightly dampstained. Original illustrated wrappers, extremities chipped, spine taped. 8vo. Freidberg, Mem 3139

Warsaw, A. Gitlin, 1922. **\$500-700**

✦ A charming children's story book. With illustrations of Japanese people and landscape, captured in an Art-Nouveau style.

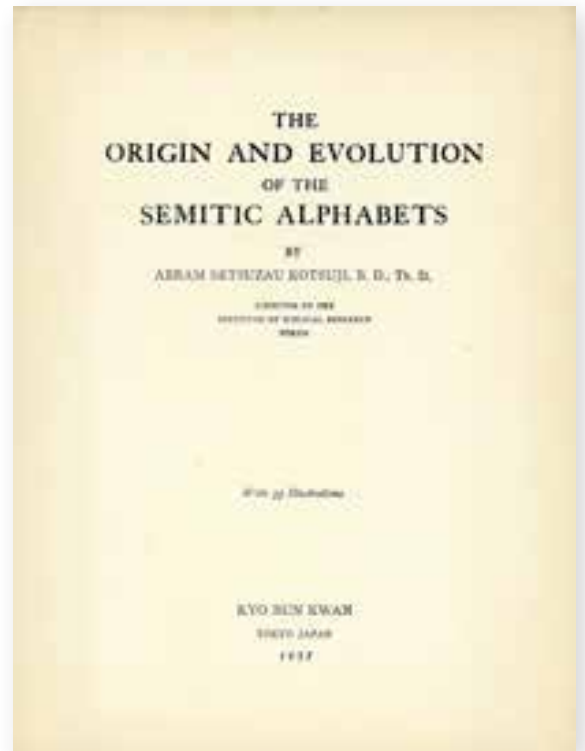
189 **(JAPAN)** Kotsuji, Abram Setsuzau. The Origin and Evolution of the Semitic Alphabets **FIRST EDITION**. English interspersed with Hebrew and other exotic alphabets. Numerous illustrated charts. pp. xiv, 229. Browmed. Original boards. Lg. 4to.

Tokyo, Kyo Bun Kwan, 1937. **\$600-900**

✦ The son of a Shinto priest and descendant from a long line of Shinto priests, the author Abram Kotsuji (1899-1973) was a Japanese Hebraist and ardent philo-Semite who founded the Institute of Biblical Research at the University of Tokyo. The present work is his Phd dissertation.

During the Holocaust years Kotsuji greatly assisted the hundreds of rabbis and yeshiva students from Eastern Europe (including the entire Mir Yeshiva) who escaped before the German onslaught to Kobe, Japan and later to Japanese-occupied Shanghai. In 1959 Kotsuji formally converted to Judaism in Jerusalem. See his memoir, From Tokyo to Jerusalem: Autobiography of a Japanese Convert (1964).

[SEE ILLUSTRATION RIGHT]



Lot 189



Lot 190

190 (KABBALAH). Sepher Yetzirah ["Book of Creation"; cosmogony]. With commentaries of Abraham ben David of Posquieres (RABaD) and Moses Nachmanides (RaMBaN). **HIGHLY ELUSIVE SECOND EDITION (MIXED WITH FIRST EDITION)**. Spherical charts and Kabbalistic diagrams. Previous owners' signature and inscription on f. 20a "Yaakov ben HaYashish Reuben Yitzchak (1767) and on the front flyleaf "Yisrael Krugman" (1864). Scattered marginalia in various hands. ff. 90. Some staining. Recent boards, gutter split. 4to. Vinograd Prague 313; Ben-Yaakov p. 229 no. 378.

Prague, Abraham Heida, (1624-25). **\$5000-7000**

✦ OF THE UTMOST RARITY. ONLY KNOWN EXTANT COPY. FROM THE LIBRARY OF THE LATE SCHOLAR AND BIBLIOGRAPHER RABBI CHAIM LIBERMAN (Librarian and Secretary of R. Yosef Yitzchak Schneerson of Lubavitch).

Liberman writes in his *Ohel Rochel Liberman* (Vol. I, p. 352-54) that he came across an entry by Shabthai Bass in his *Sifthei Yeshanim* referring to a Prague edition of the *Sepher Yetzirah*. "For many years, I searched for this Prague edition without success, for I did not find it (recorded) in any of the catalogues of the famous libraries. Until once a book dealer offered me a copy of the *Sepher Yetzirah* which had the place of printing on the title page removed and in its place was handwritten "Venice." When I saw the name of the printer as Abraham Heida... I knew this was (the elusive) Prague edition. I fell upon this discovery and purchased it." Later, Liberman was disappointed that his Prague treasure included the first sixteen leaves and f. 22 only. The rest of the text in this volume is from the first Mantua edition. Liberman identified the publication date via the introduction here, where the printer states that over 62 years have passed since the *Sepher Yetzirah* was first published - thus dating this Prague edition to 1624-25. He notes that the title-page of this copy had explicitly stated "Nidfas Sheniah" (second edition), but was altered to read "Nidfas BeVenetsiah."

THE ONLY EXTANT COPY OF THE SECOND EDITION OF THE SEPHER YETZIRAH.

[SEE ILLUSTRATION UPPER LEFT]



Lot 191

191 (KABBALAH) RAZIEL HAMALACH. Anonymous **FIRST EDITION**. Title within elaborate woodcut architectural border. Complex Kabbalistic charts and diagrams throughout, including "angelic" writing. ff. 18, (1), 19-45. Ex-library, few stains, edges occasionally chipped and taped in places (affecting a few letters on f. 44), opening leaf loose. Later boards. 4to. Vinograd, Amsterdam 731; Fuks, Amsterdam 573

Amsterdam, Moses Mendes Coitinho, 1701. **\$4000-6000**

✦ A celebrated cornucopia of mystical texts and magical recipes.

The first section, known as the *Sepher Hamalbush*, relates that soon after Adam was exiled from Eden, he prayed to God with remorse. Thereafter, the Angel Raziel appeared in order to console Adam. The Angel stated he would impart the wisdom of the Book of Raziel and with the knowledge gained, Adam's descendants would be equipped to foretell their future. An intricate formula with complex instructions follows, indicating preliminary actions to be performed prior to studying the text.

Today, even within the most traditional circles it is accepted that the work is medieval in origin, with authorship commonly attribute to Rabbi Elazar of Worms, (author of the *Sepher Roke'ach*).

It is popularly believed that possession of this text prevents one's home from fire.

[SEE ILLUSTRATION LOWER LEFT]

192 (**KABBALAH**). Johann Franz Buddeus. *Introductio ad Historiam Philosophiae Ebraeorum*. Second(?) edition. Title page in red and black. Four engraved Kabbalistic plates. pp. (28), 736, (20). *Lightly foxed. Contemporary vellum, rubbed, spine chipped. 8vo.*

Halle, Impensis Orphanotropei, 1720. \$600-900

☛ The plates depict kabbalistic motifs, including the Ten Sefirot (the ten attributes God created through which he projects himself to the universe and to man), an image of the Ohr Ein Sof (“limitless light,” i.e. God) and an additional plate dealing with the Sefirot, this one combining Lurianic with Zoroastrian thought.

The author, Johann Franz Buddeus (1667-1729), was a German Lutheran scholar.



Lot 193

193 (**KABBALAH**). *Sepher HaTemunah*. (Traditionally attributed to Ishmael the High Priest and Nechunyah ben Hakaneh). With anonymous commentary. Plus Sod Shem HaMephorash. ff. (1), 76.

* BOUND WITH: [Moshe ben Yaakov of Kiev]. *Shoshan Sodoth*. ff. 92, (2). Two works bound in one volume. BOTH FIRST EDITIONS. Wide margins. Numerous Kabbalistic charts. *Lightly browned and stained in places. Loose in contemporary calf, distressed. Lg. 4to.* Vinograd, Koretz 36, 38; Tauber Koretz 18, 23; Mehlman 1091; H. Liberman, *Ohel Rachel* Vol. I, pp. 93-104.

Koretz, Johann Anton Kreiger, 1784. \$1000-1500

☛ Two interesting Kabbalistic works published the same year.

The first text is one of the most esoteric works of Kabbalistic literature. Its importance lies in the theory of Shemitoth (cosmic cycles) and takes the form of a commentary on the shapes of the Hebrew alphabet. According to Scholem it originated in a circle associated with the kabbalists of Gerona (see *Kabbalah* p. 347). For more details see Ephraim Gottlieb’s excellent article in *EJ*, Vol. XV, col. 999.

There is much debate as to the identity of the author of the second text, *Shoshan Sodoth*, a most important kabbalistic work. Although the title identifies the author as a disciple of Nachmanides, the present consensus based upon manuscripts of this work (Oxford, Paris and YIVO) is that the author is R. Moshe ben Yaakov of Kiev, also known as R. Moshe HaGoleh (1449-1520). R. Moshe and the other Jews of Kiev were expelled from the city in 1495 and thus R. Moshe’s surname: “HaGoleh” (The Exiled). In 1506 he was captured by Tartar invaders and ransomed by the Jews of Crimea. He began this work during the year of his expulsion 1495 and completed it in Crimea in 1511. For a full discussion, see H. Liberman, *Ohel Rachel* Vol. I, pp. 93-104 especially n. 5.

[SEE ILLUSTRATION UPPER RIGHT]



Lot 194

194 (**KABBALAH**). Isaac Salomon Borchardt. *Auslegung oder Apodiktische Wahrheit eines Kabbalistischen Amuletts*. One folding engraved plate. pp. 62, (2). *Trace foxed. Later boards with cartographic endpapers. 8vo.*

Berlin, By the Author, 1831. \$400-600

☛ A study on Kabbalistic amulets.

[SEE ILLUSTRATION MIDDLE RIGHT]



Lot 195

195 **KABOLI, SOLOMON BEN MENACHEM**. (Editor). *Shailoth U’Teshuvot HaGe’onim* [Gaonic responsa] Second edition. Title within architectural arch flanked by grotesques with printer’s device below (Yaari, *Hebrew Printers’ Marks* 38) ff. 46. *Browned, few marginal repairs. later half-roan, rubbed. Sm. 4to.* Vinograd, Prague 65.

Prague, Mordecai ben Gershom Katz, (1590). \$500-700

[SEE ILLUSTRATION LOWER RIGHT]

196 **KARLBURG, JUDAH LEIB**. *Igereth Milchemeth Chovah* [polemic against those seeking to abolish the second day of the festival in the Diaspora] FIRST EDITION. ff. 3. *Contemporary marbled wrappers. Sm. 8vo.* Vinograd, Amsterdam 2568.

Amsterdam, Van Embden, (1833). \$300-500

☛ The author was the Rabbi of Krefeld, a city in North Rhine-Westphalia, Germany. In 1795 it came under French rule and the Consistorial system was introduced with Chief Rabbi Judah Leib Karlburg appointed its head. Karlburg authored numerous other works including: *Divrei Evel* (Offenbach, 1793), a eulogy for R. Ezekiel Landau; and *Shalosh Yevavoth* (Mayence, 1886), three eulogies for R. Judah Leib Scheier (with a halachic appendix concerning the law of the Nazirite). See *EJ*, Vol. X, col. 1251.



Lot 197

197 (KAGAN, YISROEL MEIR OF RADIN). Chofetz Chaim ["Desirer of Life"] FIRST EDITION. WITH AUTOGRAPH MANUSCRIPT CORRECTIONS AND ADDITIONS IN THE HAND OF THE CHOFETZ CHAIM (see p. 46 and p. 159). Includes the scarce, eight-page list of subscribers - a most interesting record of names of the Chofetz Chaim's earliest followers. pp. 162, (8). Previous owners' signatures and inscriptions, stained. Contemporary calf backed boards, worn. 4to. Friedberg, Cheth 1085; Weiner 4331.

Vilna, H. Dvorzetz, 1873. \$3000-4000

• FIRST EDITION OF THIS PIONEERING HALACHIC WORK on the laws of lashon-hara and rechiluth (derogatory speech and malicious gossip.)

Published anonymously, the author R. Israel Meir Kagan (1838-1933) was later acclaimed as the preeminent Halachic decisor and "tzaddik" of his generation. Today, he is universally referred as the Chofetz Chaim, after the title of this groundbreaking work.

[SEE ILLUSTRATION UPPERLEFT]

198 KAGAN, YISROEL MEIR OF RADIN. Chofetz Chaim. Shem Olam [importance of Shabbath, support of Torah. FIRST EDITION. Part I. Opening blank with lengthy inscription by R. Shimon Tuvia Kaplan of Manchester to R. Benjamin Mileikowsky of Koenigsburg concerning the spiritual status of the Jews in England. p. 63. Lightly browned, first few leaves loose. Contemporary boards, loose. 4to.

Warsaw, 1893-1895. \$200-300

• Discusses the centrality of Torah study to the life of a Jew and the author's concerns regarding the negative secular cultural environment in this regard. In the final chapter writes what can be learnt from modern technological advancements such as the telephone, the phonograph and photography. On p. 62 he mentions the trials and tribulations of the Jews in Morocco and Persia at this time.

199 KARO, ISAAC BEN JOSEPH. Toldoth Yitzchak. Third edition. Initial words of title and sectional headings historiated ff. (2), 116, few leaves supplied from a shorter copy, some marginal taped repairs, scattered light stains. Modern calf. Sm. 4to. Vinograd, Riva 2.

Riva di Trento, n.p., 1558. \$600-900

• A concisely written commentary to the Pentateuch which includes literal, homiletical, kabbalistic and philosophical interpretations. The author, Isaac ben Joseph Karo (not to be confused with his celebrated nephew, R. Joseph Karo), was a native of Toledo and a man of very wide culture. Several years before the Spanish Expulsion in 1492, Isaac Karo moved his yeshivah to Portugal, but following the the subsequent expulsion of the Jews from Portugal in 1497, Karo fled to Turkey. He entered the rabbinate of Constantinople, where Toldoth Yitzchak was first published in 1518. See EJ, Vol. V col. 193.

[SEE ILLUSTRATION LOWERLEFT]



Lot 199

200 KARO, JOSEPH. Shulchan Aruch [code of Jewish Law]. Yoreh De'ah. With commentary by Moses Isserles (ReM"i). Vol. II (of 4). Title within architectural arch, printer's device on verso and last page. Three previous owners' signatures on verso of final leaf (the second dated 1678). ff. 170 (mispaginated). Few marginal tears, stained. Contemporary calf-backed wooden boards, lacking upper cover. Sm. 4to. Vinograd, Cracow 325; Mehlman 784.

Cracow, The Children of Isaac Prostitz, 1618-19. \$600-900

• One of the printers mentioned in the colophon was the nephew of the ReM"i. He was the son of the ReM"i's brother-in-law, the communal leader "Shmuel ben HaGaon HaGadol, Nasi Nasi'ei HaLeviyim, HaShalom HaChasid, Moreinu HaRav R. Pinchas Horowitz."

[SEE ILLUSTRATION UPPER RIGHT]



Lot 200

201 KATZ, MOSHE BEN YESHAI'AH. Karan Ohr. FIRST EDITION. ff. 44. Title page repaired with some loss of text, lower margin of final two leaves shaved touching some words, slight worming and staining. Later boards. 4to. Vinograd, Zolkiew 31.

Zolkiew, Aaron b. Chaim David Segal, 1721. \$400-600

• Forty nine mystical explanations pertaining to the Biblical verse (Exodus 34:35) describing the appearance of Moses "Karan Ohr Pnei Moshe" (Moshe's face lit up).

202 KATZENELLENBOGEN, ABRAHAM. Birkath Avraham [commentary to the Book of Koheleth, with text] FIRST EDITION. ff. (5), 107. Some staining, slight marginal worming on a few leaves. Modern half-calf. 4to. Vinograd, Warsaw 44.

Warsaw, Tzvi Hirsch of Lutermersk, 1815. \$400-600

• With approbations of R. Akiva Eger and R. Jacob of Lissa. The author was the Maggid and Dayan of Sochatchov.

[SEE ILLUSTRATION MIDDLE RIGHT]



Lot 202

203 KIMCHI, DAVID. (RaDaK). Sepher Michlol [grammar]. Edited by Elijah Levita. Title within architectural arch. Some marginalia in a late Sephardic hand. Elaborate owner's inscription on title page ff. 69. Some staining. Modern morocco, gilt. Folio. Vinograd, Venice 245; Habermann, Bomberg 174; not in Adams

Venice, Cornelio Adelkind for Daniel Bomberg, 1545. \$500-700

• The Michlol was David Kimchi's chief grammatical work, it 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 preeminent in its field. See M. Waxman, Vol. I, p. 179

204 LANDAU, EZEKIEL. Noda BeYehudah [responsa]. Mahadura Tinyana. FIRST EDITION. Two parts bound in one volume. ff. (6), 2-170; (1), 159 (i.e. 179), (1). Some browning and staining. Modern boards. Folio. Vinograd, Prague 1109.

Prague, Franz Sommer, 1811. \$400-600

205 LEON, MESSER DAVID BEN JUDAH. Tehilah LeDavid [philosophy] FIRST EDITION. ff. 108. Some staining and worming. Modern calf. 4to. Vinograd, Const. 269; Yaari, Const. 194; Mehlman 1194.

Constantinople, Joseph Javetz, 1576. \$1200-1800

• David Messer Leon (c. 1470-1526), ordained rabbi aged eighteen, devoted Kabbalist, as well as admirer of Maimonides, boasted a comprehensive knowledge of general culture, particularly philosophy, as well as an affection for poetry and music.

Tehilah LeDavid, which was published by the author's grandson, comprises three parts: The first deals with the prominence of the Law; the second with the elements of faith - which the author regards as superior to speculative reasoning; while the third focuses upon the principles of the Divine Attributes, Providence and Free Will. See EJ, Vol.11, cols. 27-28.

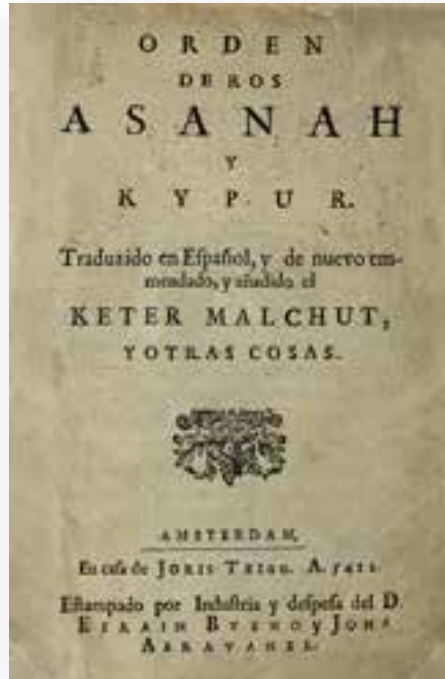
[SEE ILLUSTRATION LOWER RIGHT]



Lot 205



Lot 206



Lot 207



Lot 208

206 LEVI BEN GERSHOM (GERSONIDES/ RaLba"g). Pirush Chamesh Megiloth [commentary to the Five Scrolls] **FIRST EDITION.** Title letters within decorative woodcut vignettes ff. 50. *Ex-library. Marginal repair to title, minor stains. Modern boards. Sm. 4to* Vinograd, Riva di Trento 23; not in Adams.

Riva di Trento, Jacob Marcaria the Physician, 1560. **\$1000-1500**

⚠ In these commentaries to the Five Scrolls, Gersonides continues the particular methodology developed in his commentary to the Pentateuch. Thus, in the Book of Ruth, he provides sixteen “to’aliyoth” or morals to be learned from the story, and in Ecclesiastes are “Bi’ur ha-Miloth,” painstaking linguistic analysis of the words in each verse. In his commentary to Koheleth, seeking the main Aristotelian theories of practical ethics, Gersonides finds that the work deals with the application of the principles of conduct and the particular means for obtaining the aims involved in them. He explains the contradictions in the work, by the fact that the author includes views with which he does not agree in order to afford one a choice of action. He interprets the Song of Songs entirely as an allegory of the soul.

In the publisher’s note, Jacob Marcario apologizes for not issuing Gersonides’s commentary to Lamentations, he speculates that perhaps RaLba”g never composed this commentary at all.

See M. Waxman, *A History of Jewish Literature* (1933), Vol. II, pp. 39-43.

[SEE ILLUSTRATION UPPER LEFT]

207 (LITURGY SPANISH). Orden de Ros Asanah y Kypur [Order for New Year and Day of Atonement]. Includes the celebrated poem by Solomon ibn Gabirol, Keter Malchut. ff. 478. *Lightly worn and stained, opening leaf neatly remargined. Recent vellum. 8vo.* Kayserling, p. 61.

Amsterdam, Joris Trigg, 1652. **\$800-1200**

⚠ Composed entirely in Spanish, an early liturgical publication for Marrano Jews whose turbulent history resulted in a loss of familiarity with the Hebrew language.

[SEE ILLUSTRATION UPPER MIDDLE]

208 (LITURGY) Tephilath Yesharim. ff. (4), 112, 213-277, 142. *Mispaginated but entirely complete. Few light stains. Modern calf. 8vo.* Vinograd, Amsterdam 1538; Yaari, Ladino, 166.

Amsterdam, Naftali Hertz Rofe, 1740. **\$2000-2500**

⚠ An important early kabbalistic prayer book with Lurianic kavanoth based upon the writings of R. Moshe Zacuto. Although a Siddur with such kavanoth was previously published in 1712 under the name Beth Tephilah, the present edition contains many additions in a host of areas: halacha, kavanoth, “minhagei chassidim,” etc. Also a portion for Tisha B’Av (ff. 122b-125) contains a Ladino translation and commentary. Astronomical tables with a commentary by the editor R. David Meldola on ff. 130-142. The importance of these additions are highlighted in the approbation of Meldola’s father, Chief Rabbi of Bayonne, France.

[SEE ILLUSTRATION UPPER RIGHT]

209 (LITURGY). Selichoth shel kol HaShanah [penitential prayers for the whole year **FIRST EDITION** with commentary by Eliakim ben Jacob of Komarno. **TEXT ENTIRELY IN YIDDISH** printed in wayber taytsch type. According to the rite of Frankfurt am Main. **STRIKING TITLE-PAGE** set with seven engraved Biblical vignettes. ff. (1), 79. *Some light wear and stains. Contemporary vellum, gutter split. 4to.* Vinograd, Amsterdam 560; Fuks 500.

Amsterdam, Moses Cosman, 1688. **\$1500-2000**

☛ The vignettes on the handsome title-page include unusual Biblical scenes such as the birds feeding the Prophet Elijah, and the betrothal meal of Moses and Zipporah - scenes not commonly depicted.

[SEE ILLUSTRATION UPPER RIGHT]

210 (LITURGY). Isaac Tyrnau. Birkath HaMazon [selected festive prayers]. According to the custom of Germany and Poland. Concluding with Hagadah for Passover. With Judeo-German translation and instruction in places. pp. 30. *Some staining. Modern boards. 4to.* Vinograd, Fuerth 282; not in Yudlov, Otzar Hagadoth.

Fuerth, J. Petschau & Son, 1762. **\$600-900**

[SEE ILLUSTRATION MIDDLE RIGHT]

211 (LITURGY). Tephillah mikol Hashanah. With Tehillim and Ma'amadot. According to Aschkenazic rite. Divisional title-pages. Handsome contemporary green morocco, gilt extra, spine gilt-tooled with the name "Lippman." ff. 396, 170, (181)-233. *Previous owners' marks, browned and trimmed. Some light wear to binding. Thick 16mo.* Vinograd, Amsterdam 1884.

Amsterdam, Hertz Levi Rofe and son-in-law, 1765. **\$600-900**

212 (LITURGY). Tephilah Zakah...Seder Nehora Hashalem. Nusach Ashkenaz. Edited by R. Yechiel Michel Segal of Michailishok. Third Edition. With new additions (marked in the table of contents with an asterisk). Two parts with two titles bound in one volume. Printed on green tinted paper. ff. (6), 172, 10, (1); (3), 138, (2). *Slight worming in places repaired. Contemporary calf, backstrip loose. Thick 8vo.* Vinograd Vilna 177; Vinograd Gr'a 476; Kiryath Sepher Vol. 9 pp. 236-39 and 525-28 and Vol. 10 pp. 250-51; H. Liberman, Ohel Rachel Vol. 1 p. 366-68.

Vilna, Menachem Mann-Simcha Zeimel, 1823. **\$3000-4000**

☛ **RARE. JNUL COPY INCOMPLETE.** This copy has 11 more leaves than called for by Vinograd.

This commentary was especially popular among Chassidim. It contains many Kabbalistic references and is written in a passionate Chassidic style.

The Siddur Nehora Hashalem was published both in Nusach Ashkenaz and Nusach Sephard issues. The present copy contains a section entitled "Hagahoth BeNuschei HaTefilah VeHaBrachoth MeHaGaon R"E (=Rabbeinu Eliyahu) Zal" - the Vilna Gaon. It is interesting that a Siddur with a commentary revered by Chassidim also seeks to include the Nusach of the Gaon. According to Vinograd, these Hagahoth predate the first edition of Maaseh Rav and are taken from the Shulchan Aruch (Shklov, 1803).

One of the interesting differences between the Gr'a and the Baal HaTanya is the pronunciation in Kedusha DeSidra (Uva LeTzion) of the word "Unetalathni" (according to the Gr'a) or "Unetaltani" (according to the Siddur of the Baal HaTanya and followed by most Chassidic siddurim). The Vilna Gaon's opinion is cited both in the section entitled Hagahoth BeNuschei HaTefilah VeHaBrachoth MeHaGaon R"E Zal and again on f. 73.

There is a difference of opinion among bibliographers whether R. Yechiel Michel Segal of Michailishok was the editor, or his son R. Aharon.

THIS SIDDIR IS AN INTERESTING ANOMALY - REVERED BY CHASSIDIM YET DEMOCRATIC ENOUGH TO CITE THE GR'A!

[SEE ILLUSTRATION LOWER RIGHT]



Lot 209



Lot 210



Lot 212



Lot 214

213 (LITURGY). Ephemeris Haebraica - Lu'ach shel Samech-Daleth Shanim [Sixty-Four Year Calendar]. Includes: Sephirath Ha'Omer [Order of the Counting of the Days of the Omer] Hebrew and Italian (with separate title-pages.) On Hebrew title, engraving of Coliseum in Rome. Additional title with engraving of Father Time surrounded by Hebrew quotation "Hayom Katzer VeHaMelacha Meruba..." (based upon Ethics of the Fathers II:20). Separate title for Sephirath Ha'Omer with caricature of sun and moon, each page with central decorative engraved charming vignette, with the count of each day (two to a page) above and below. pp. (3), 77, 13, lacks folding plate at end, ex-library, stains. Contemporary calf with recent spine labels. 16mo. Vinograd, Verona 58.

Verona, Typis Libanteis, 1826. \$500-700

214 (LITURGY). Tephilath Yisrael [daily prayers]. According to Sephardic rite. ff. 152. Stained in places. Contemporary boards, rubbed. 12mo. Vinograd, Jerusalem 13; Halevy 4.

Jerusalem, Israel Bak, 1842. \$3000-5000

✦ THE FIRST PRAYER BOOK PRINTED IN JERUSALEM.

[SEE ILLUSTRATION UPPER LEFT]

215 (LITURGY). Ki Ner Mitzvah VeTorah Or [Chanukah blessings and prayers] Singe printed folio page. Within Gothic architectural border. Unexamined out of frame. Folio. Vinograd, Livorno 1149.

(Livorno), 1857. \$600-900

✦ Not in JNUL. Listed by Vinograd based upon an auction catalogue.

[SEE ILLUSTRATION MIDDLE LEFT]

216 MARK, DAVID. Shirei Tephilah [poetry pertaining to faith, righteousness and the festivals] pp. (6), 46. Brittle. Loose in contemporary wrappers. 12mo. Vinograd, Berlin 522.

(Berlin? / Roedelheim?), n.p., 1816. \$300-500

✦ Bibliographers differ in regard to recording the place of publication of this work. Ben Yaakov (p. 581 no. 627) records Berlin, as does Vinograd. Friedberg records Roedelheim and is followed by the bibliographers of JNUL. There is a third possibility of Frankfurt a/Main as the author was the private tutor of the children of the communal leaders Joseph Oppenheimer and Aaron Maye in Frankfurt am Main as stated in the introduction. We wonder why would the author travel to another city when he could have his work published locally?

[SEE ILLUSTRATION LOWER LEFT]



Lot 215



Lot 216



Lot 217



Lot 219



Lot 218



Lot 220



Lot 221

217 (MASORAH). Christian David Ginsburg. The Massorah. Compiled from manuscripts. Alphabetically and lexically arranged. **FIRST EDITION.** Four volumes. Signed and numbered by the author, including name of subscriber. *pp.* 758; (4), 829; (4), 383; (4), 546. *Ex-library, title page of Vol. II taped. Boards, vol. IV worn and lacking backstrip. Elephant folio.*

London-Vienna, 1880-1905. **\$2000-3000**

• A monumental, critical edition of the Masorah. The magnum opus of the great Bible scholar Christian David Ginsburg (1831-1914).

[SEE ILLUSTRATION FACING PAGE LOWER MIDDLE]

218 (MEDICINE). Modechai Kahane Rapaport. Imrei Noam [ethics and medicine (especially for children), including prescriptions in Latin] **FIRST EDITION.** *ff.* 16. *Slight repair to title. Modern calf. 12mo.* Vinograd Oleksinetz 6; Weiner 775; H. Liberman, Ohel Rachel Vol. I, p. 434.

Oleksinetz, Tzvi Hirsch b. Aryeh Leib, 1768. **\$3000-4000**

• Vinograd notes only one copy, found in a private collection (Zirkind).

According to H. Liberman (Ohel Rachel, Vol. III, p.29), Oleksinetz was the first printing press to be established in the Ukraine. All books issued there seem to be quite scarce.

[SEE ILLUSTRATION UPPER LEFT]

219 MELLI, ELIEZER. LaKol Chefetz ve'hu Tikun Shetaroth [formulae of legal documents in accordance with Jewish law.] **FIRST EDITION.** Title within wreathed architectural arch *ff.*(16). *Rehinged, some worming. Modern boards. Sm. 4to.* Vinograd, Venice 439; Habermann, Adelkind 3; not in Adams.

Venice, Cornelio Adelkind, 1552. **\$600-900**

• The author dedicates this work to Judah ben Don Samuel Abrabanel and his mother Signora Benvineda. It was prepared for the Abrabanel family, who, with their widespread business dealings, required Melli's assistance in preparing promissory notes and other such documents.

[SEE ILLUSTRATION FACING PAGE LOWER RIGHT]

220 MENASSEH BEN ISRAEL. Tzeror HaChaim. De Termino Vitae Title within architectural columns. *pp.* (16), 237, (1 blank), (50). *Ex-library, title worn, few leaves frayed, some light wear. Recent boards, gutter split. 12mo.* J.H. Copenhagen, Menasseh Ben Israel: A Bibliography (1990), 211; Silva Rosa 35.

Amsterdam, By the Author, 1639. **\$600-900**

• A discussion instigated by the Dutch intellectual Jan van Beverwyck in his work *Epistolica Quaestio de Vitae Termino*, (Dordrecht, 1634), questioning whether death is brought about by natural causes, or is Divinely ordained. Menasseh's response, based on Jewish sources, argues that the span of life is not predetermined by the Deity but depends on constitutional, temperamental, and climatic influences. "Of all Menasseh's Latin works, this was the most successful" (C. Roth, *A Life of Menasseh ben Israel* [1945], p. 95.)

[SEE ILLUSTRATION UPPER MIDDLE]

221 MENDELSSOHN, MOSES. Schreiben des Herrn Moses Mendelssohn in Berlin an den Herrn Diaconus Lavater zu Zuerich, nebst Anmerkungen ueber dasselbe von Otto Justus Basilius Hesse Past. zu Benneckenstein. *pp.* 112, (1). *Unbound. 12mo.*

Halle, J.J. Curt, 1770. **\$600-900**

• Contains Mendelssohn's reply to Johann Lavater, published as part of the famous controversy between the two. This reply was originally issued by Friedrich Nicolai in 1770 in Berlin and has 32 pages; copies are to be found in various libraries. The present Halle edition, which includes a commentary by the priest Otto Julius Basilius, is rarer than the Berlin edition and no institutional copies include the unnumbered errata page at the end of the present copy.

[SEE ILLUSTRATION UPPER RIGHT]



Lot 222

222 MIDRASH TEHILIM. Supplement to Midrash Tehilim, from Psalm 119 through Psalm 150 [supplement to Midrash Tehilim (which concludes at Psalm 118)].

WITH: Mattathias Ha'Yitzhari. Peirush Ha'Alpha Beta [commentary to Psalm 119] (ff. 14-18). **FIRST EDITION.** Issued without a title-page. Marginal notes on verso of first leaf, bookplate of Elkan Nathan Adler. ff. (18 of 24, lacking final six leaves). Some (mostly marginal) worming touching a few letters, some staining. Later marbled boards. Sm. folio. Vinograd, Salonika 5; Mehlman 174; St. Cat. Bodl. col. 595, no. 3789 "Liber Rarus."

(Salonika or Fez), n.p., (ca.1515). **\$5000-7000**

⚡ **EXCEPTIONALLY RARE FIRST EDITION MIDRASH TEHILIM.**

The Midrash Tehilim, also known as Midrash Shocher-Tov due to its opening verse, is one of the most beautiful in Midrashic literature. Its exalted language covers many variegated themes and contains colorful stories and parables.

The first part of Midrash Tehilim was published in Constantinople in 1512 and concluded at Psalm 118. The present text contains Midrash Tehilim from Psalm 119 to the end of the book and was published with a different typeset approximately three years later. There is much discussion among bibliographers as to precisely where it was printed: According to Steinschneider (followed by Vinograd) – in Salonika. However, Yudlov expresses doubt and writes that the fonts resemble those utilized by Eliezer Toledano in his printing of the Sepher Abudraham in the town of Fez, Morocco in 1517.

The Midrash Tehilim is followed by R. Mattathias HaYitzhari's commentary to the lengthy 119th Psalm, "Peirush Ha'Alpha Beta." The author, (Spain, 14th-15th century), was descended from the Narbonne family who emigrated to Aragon after the expulsion from France in 1306. This is the only work of this Spanish philosopher to be published. See EJ, Vol. XI, cols. 1129-30.

[SEE ILLUSTRATION LEFT]

223 (MINIATURE BOOK). Seder Tephiloth. According to Sephardic rite. The final two leaves (with instructions in Ladino) comprise the songs sung upon the inaugural dedication of the Spanish & Portuguese Synagogue of Amsterdam in 1675. ff. 198, (2). London inscription on opening blank, few light stains. Contemporary maroon calf, gilt extra, worn. 24mo. Vinograd, Amsterdam 902; Fuks 428.

Amsterdam, Immanuel Atthias, 1709. **\$4000-6000**

⚡ **A RARE EDITION IN FINE CONDITION.**

[SEE ILLUSTRATION BELOW]

224 (MINIATURE BOOK) Seder Tephiloth, Ashkenazic rite. ff. 224. [Vinograd Venice 2015; Yaari, Foa 70]. Venice: G. Foa-Bragadin, 1777.

*** BOUND WITH:** Tikunei Shabbath [prayers, based upon the teachings of the AriZa¹]. Mispaginated though complete. [Vinograd 2020; Yaari, Foa 73.] Venice, (G. Foa)-Bragadin, 1778.

*** AND:** [Parshioth]. ff. 29-119. (Venice), c.1778. Three works bound in one volume. *Previous owner's inscription in Italian with some Hebrew on front end papers.* Contemporary calf, rubbed, starting. 2.25 x 3.5 inches.

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



Lot 226

Lot 223

⚡ The JNUL copy of the first work is incomplete. The pagination of the second work differs from the copy listed by Vinograd. The third work appears to be unrecorded. The colophon states the typesetter's name as "HaBachur Shabthai Baruch b. Menachem Polako." Yaakov b. Yitzchak Polako was the typesetter for the second work. The Polako family provided a number of typesetters and workers for various publishers in Venice. However Yaari, in Mechkarei Sepher, mentions only four other members of the Polako family, but does not list Shabthai Baruch. The third (incomplete) work in this volume was apparently bound in in order to make this miniature book a complete and useful compact volume for the entire year.



Lot 225

225 (MINIATURE BOOK). (Bible, Hebrew). Sepher Torah Nevi'im U'Kethuvim. Prepared by Menachem M. Scholtz. Housed within original hinged metal case, with magnifying glass inset. *German inscription (dated 1901) on p. 2, some wear to edges, stained in places. Original printed cloth wrappers. 1.3 x 1 inches.*

Warsaw, c.1880. **\$1500-2000**

⚡ **PURPORTEDLY, THE SMALLEST HEBREW BOOK PRINTED.**

[SEE ILLUSTRATION FACING PAGE BELOW]

226 (MINIATURE BOOK). Zina Horowitz. Liliput Dictionary. English-Yiddish. pp. 621. *Original leather snapped-close pouch. Height: 2 inches.*

(Leipzig), For Minkus Bros. Bronx, NY, (1910)? **\$500-700**

⚡ Rare. Worldcat records just one copy in the United States.

[SEE ILLUSTRATION FACING PAGE BELOW]

227 MINZI, JUDAH. (Mahr"i Mintz) ...Pesakim Shailoth Uteshuvoth [responsa] **FIRST EDITION.** Printer's mark depicting three crowns ff. 134. *Paper repair to upper corner of title page, light stains in places, few passages and single words (e.g. "meshumad") censored. Recent half calf, rubbed. 4to Vinograd, Venice 460; not in Adams.*

Venice, Alvise Bragadin, 1553. **\$600-900**

⚡ Three-part work including Seder Gitin VeChalitzah by the author's son Abraham Minz, as well as a further 90 responsa by R. Abraham's son-in-law, Meir Katzenellenbogen (MaHRA"m of Padua).

[SEE ILLUSTRATION UPPER RIGHT]

228 MOSCATO, JUDAH. Nefutzoth Yehudah [sermons and eulogies] **FIRST EDITION.** Printer's device on title. ff. 14, 239. *Title and indices supplied from another copy, some staining in first section. Modern calf. Sm. 4to. Vinograd, Venice 735.*

Venice, Asher Parenzo for Giovanni di Gara, 1589. **\$400-600**

⚡ Chief Rabbi of Mantua Judah Moscato (c.1530-c.1593) established an entirely new school of homiletics. His purpose in preaching was not just to educate, but also to edify his audience - indeed it is known that his sermons were even attended by gentiles. The fifty-two sermons recorded in the present work reflect the spirit of the Renaissance and draw on the author's vast knowledge of rational and mystical thought. See I. Bettan, *Studies in Jewish Preaching* (1939) pp. 192-226; EJ, Vol. XII, cols. 357-58.

229 MOSES BEN NACHMAN. (NACHMANIDES / RaMBa"N). Sha'ar Hagemul [on eschatology] Title within architectural arch, with printer's device of an armillary sphere resting on a scroll containing a verse from Psalm 130:5; repeated on last page. ff. 26. *Some light staining. Modern calf. Sm. 4to. Vinograd, Ferrara 45; Mehlman 1214; not in Adams*

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

⚡ Part of a larger work entitled Torath Ha'Adam that deals with the laws of mourning, Sha'ar ha-Gemul, "The Gate of Retribution," tackles the difficult concept of the After-Life in which Nachmanides differs from Maimonides' eschatological vision. Whereas for Maimonides the final state of man is a disembodied soul, in Nachmanides' view it is precisely the rejoining of soul and body that is the ultimate state.

The final leaf of this work contains the famed historical letter penned by Nachmanides in Jerusalem to his son Nachman, describing the fearful living conditions in the Land of Israel following the invasion of the Tatar hordes in 1260. Nachmanides sums up the situation by saying: "The sum of the matter is, the holier the place, the more desolate... thus Jerusalem is most desolate of all."

[SEE ILLUSTRATION LOWER RIGHT]



Lot 227



Lot 229



Lot 231

230 **(MATHEMATICS)**. Asher Anshil Worms. Maphte'ach Algebra Hachadashah - Clavis Algebrae Novae. **FIRST EDITION**. Additional Latin title and two-page Latin introduction by the Author. Numerous tables of mathematical problems. pp. (2), (4), 40. Contemporary calf, rubbed. 12mo. Vinograd, Offenbach 60 (unaware of Latin title and introduction.)

Offenbach, Bonaventura de Launoy, 1721. **\$500-700**

• The author was born in Frankfurt am Main in 1695 and spent his career as Chief Physician of the Jewish Hospital of his native town. He was interested in a wide range of subjects, especially Massoretic studies. He also wrote a commentary to the Passover Seder "Chad Gadya" song. See H. Friedenwald, Jewish Luminaries in Medical History (1967).

231 **MÜLLER, FRIEDRICH**. Libri III. De Sepulcris Hebraeorum Veterum. **FIRST EDITION**. Latin text with Hebrew. Illustrations. pp. 38. Lightly browned. Modern vellum. 4to.

Giessen, Kargerus, 1666. **\$400-600**

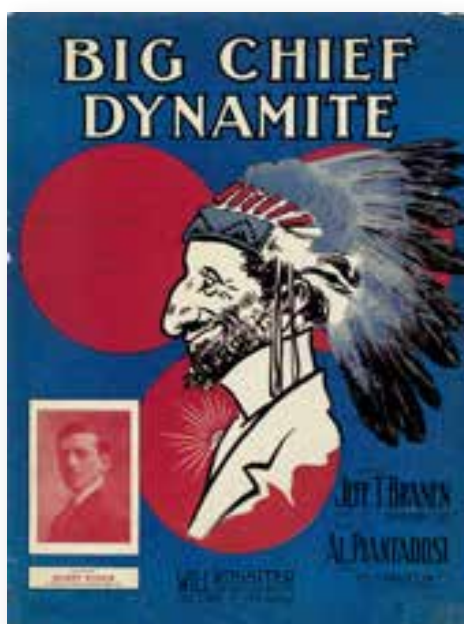
[SEE ILLUSTRATION UPPER LEFT]

232 **(MUSIC)** Large collection of c. 52 Jewish/Yiddish-related sheet music. Housed in album. Minor wear. Original color pictorial wrappers. All sm. folio.

American, Early 20th-century. **\$ 5000-7000**

• This superb collection of Jewish sheet music represents a post-immigrant generation experiencing assimilation into mainstream America while yet maintaining a link to their heritage provided via the language and melody of their music. Images on sheet music covers portray ethnic stereotypes and campy song titles including: "There's a Little Bit of Irish in Sadie Cohn," "Under the Matzos Tree," "My Yiddisher Blonde," "Abie's Irish Nose," and "Since Yussel Learned to Yodel, He's a Yiddische Mountaineer." In the Sadie Cohn lyrics for example, one learns of a Russian-Polish girl who meets, marries, and has a child with Pat O'Flaherty and still wants to name the baby a Jewish name. The songwriter is unfazed by Sadie's assimilation: "Though she dresses up in Irish styles, you can tell she's Jewish when she smiles."

[SEE ILLUSTRATION MIDDLE LEFT]



Lot 232

233 **NORZI, RAPHAEL** Orach Chaim. First Edition. ff. 31. * **BOUND WITH:** Se'ah Soleth. Second Edition. ff. 14. * **AND:** Marpeh LaNephesh. Second Edition. ff. (1), 15-40. Three ethical works bound in one volume. With the signature of Menashe Padwa on the upper margin of the title. Plus stamp of Dr. H. Adler. Scattered marginalia and corrections plus lengthy kabbalistic marginal note on final leaf. Needs rebinding. Sm. 4to. Vinograd, Venice 634, 638 and 639

Venice, Giovanni di Gara, 1579. **\$800-1200**

• The previous owner, R. Menashe Padwa was the son-in-law of R. Benjamin HaCohen Vitale, the Rabbi of Reggio. His brother-in-law was R. Isaiah Bassan, teacher and defender of R. Moshe Chaim Luzatto (Ramcha"l). According to the Chida (Shem HaGedolim under the entry for Benjamin HaCohen), the sons-in-laws of R. Benjamin were the "Gedolei Hador." See also Otzar HaRabanim no. 3692.

[SEE ILLUSTRATION LOWER LEFT]



Lot 233

234 **ORCHOTH TZADIKIM**. [ethics, according to the creed of the medieval Chasidei Aschkenaz]. Anonymous. ff. (24).

* **BOUND WITH:** Targum Sheni fun Megillath Esther. ff. (18). Two works bound in one volume. Yiddish text (with Nikud). Light stains. Later boards. 8vo.

"Slavuta" (counterfeit), n.d. **\$500-700**

• For an insight into the origin of the Orchoth Tzadikim and its link with the Zitz-Buch (Sepher Hamidoth) - the oldest morality book to appear in Yiddish, see I. Zinberg, A History of Jewish Literature (1975) Vol. VII, p. 148-53.

The bibliographer and scholar Hayim Liberman wrote many articles about counterfeit, spurious imprints. These books were probably published in Lemberg. See H. Liberman, Ohel Rachel, Vol. III, pp. 236-37.

[SEE ILLUSTRATION FACING PAGE UPPER RIGHT]

235 (PARODY). Der Yudisher Far-Pesach oder Minhag Yisrael [a detailed description of Jewish life in Lithuania in the season between Purim and Passover.] **FIRST AMERICAN EDITION.** pp. 166. *Browned, title page loose. Contemporary boards, worn. 8vo.*

New York, Morge Journal, 1901. **\$300-500**

• A satire poking fun at the shtetl life of Litvaks. The anonymous author (who writes under the pseudonym "Hameramez") was in fact Moses Aaron Shatzkes (1825-99) a Maskilic writer from a prominent rabbinic family. He was known for his earlier Aggadic work HaMaphte'ach (1866-69) which provoked much opposition from traditional circles. In a similar vein, the present satirical book, originally published in 1881, attacked and made fun of hallowed customs. Due to its sharp wit it was highly popular among all classes, indeed it was praised by Sholom Aleichem and other Yiddishists. See EJ Vol. XIV col. 1318; Lexicon fun der Nayer Yiddisher Literatur Vol. VIII p. 550; L. Weiner, The History of Yiddish Literature (1972) p. 175.



Lot 234

236 (PERSIA). Tephilah Beth Almin [burial and funeral prayers] **FIRST EDITION.** According to the custom of the Jews of Bushehr. pp. (2), 21. *Browned, lower quarter of outer margins farayed without affecting text. Modern boards. 8vo.* A. Yaari, Bombay Supplement in: Kiryat Sepher, Vol. XXIV, p. 70 no. 41.

Bombay, Ezekiel Shem-tob Dawid, 1888. **\$800-1000**

• The only work published according to the custom of the small Persian community of Bushehr.

Bushehr, or Abu Shehr, is an Iranian port on the Persian Gulf. It was here, in 1828, that Sheik Sassoon ibn Salih, patriarch of the celebrated Sassoon Family found refuge when forced to flee the tyranny of Pasha Daud in Baghdad. In 1832, his son, David Sassoon, embarked from Bushire to establish, what was to become, the glorious Sassoon presence in India. See EJ, IV col. 1535; D.S. Sassoon, History of the Jews in Bagdad (1949) p.125.

Presently, Bushehr is the site of a nuclear power plant that Iran has developed in cooperation with Russia.

[SEE ILLUSTRATION MIDDLE RIGHT]



Lot 236

237 PINCHAS BEN JUDAH (OF POLOTZK). Rosh HaGivah [Passover sermons and ethical will.] **FIRST EDITION.** ff. (1), 47. *Some staining, trace wormed. Modern boards. 12mo.* Vingrad, Vilna 148; Vinograd, Gr'a 1586.

Vilna, Menachem Man, 1820. **\$500-700**

• The author was as a disciple of the Vilna Gaon and cites him often.

238 (POLAND). Jan Zieminski [i.e. Jan Wagner]. Problem Emigracji Zydowskiej ["The Problems of Jewish Emigration."] Polish text. 17 colored plates illustrating Jewish emigration and Jewish political organizations. Errata sheet and list of plates laid in. pp. 74 + 17 maps and charts. *Original paper folder, sunned, signature on front cover. Sm. folio.*

Warsaw, Union of Migrant Writers and Journalists, 1937. **\$700-1000**

• Based on a study by the Polish Ministry of Foreign Affairs, this work presents a historical and statistical approach to Jewish emigration. Includes tables on Jewish population in Poland and the world at large, statements of Polish government official and Jewish leaders regarding Jewish emigration, the history of Jews in the Kingdom of Poland and specifically in the Second Polish Republic, Jewish migration from Poland, etc.

[SEE ILLUSTRATION RIGHT]



Lot 238

239 (PRAGUE). Foges, Benedikt. Alterthumer Prager Josefstadt, Israelischer Friedhof, Alt-Neu-Schule und andere Synagogen. Large folding plate at end depicting important Jewish sights of Prague. pp. (2), 166, (2). *Foxed. Original printed boards, light wear. 8vo.*

Prague, S. W. Pascheles, 1882. **\$150-200**



Lot 240



Lot 240 (Detail)

240 (ROTHSCHILD). Tephiloth Yisroel - Gebete der Israeliten. Text in Hebrew and German. Translated by J.N. Mannheimer. **HENRIETTA ROTHSCCHILD MONTEFIORE'S PRAYER BOOK. SPECTACULAR CUSTOM FAMILY BINDING.** Bolted maroon velvet-covered boards with metal corners and clasps. With central sunken silk inlays on covers. Front illustrated with the Ten Commandments in Hebrew lettering, the rear with name Henrietta Rothschild. Spectacular gauffered gilt edges. Gilded fore-edge with three exquisitely painted color cartouches, most likely her (surviving) children. Silk endpapers. *pp.* 432. *Very minor dampstaining. Velvet along joints slightly abraded and sunned.* 8vo.

Vienna, 1857. **\$10,000-15,000**

🔸 **HENRIETTA ROTHSCCHILD MONTEFIORE'S PRAYER BOOK IN EXQUISITE BINDING WITH STUNNING GAUFFERED GILT EDGES.**

Henrietta Rothschild (1790-1866) was the daughter of Mayer Amschel Rothschild, founder of the Rothschild banking dynasty. In 1815, she married the English financier, Abraham Montefiore (brother of Sir Moses Montefiore). Together, they had four children: Joseph Mayer (1816-80), Nathaniel Mayer (1819-83), Charlotte Simcha (1818-54) and Louisa (1821-1910).

This sumptuously bound prayer-book depicts three of Henrietta Rothschild's four children. Tragically, her daughter Charlotte, had died three years before this volume was produced.

[SEE ILLUSTRATION ABOVE]

241 (**POLEMIC**) Meswa, Joseph. Prodgama Chadasha. Single printed page. *Folio* Vinograd, Amsterdam 1930

Amsterdam, 1767. \$500-700

⚡ Accusatory letter defending Joseph Meswa's book "Maivin Chidoth" against the calumny of Anshel Worms (author of Seyag LaTorah, Frankfurt, 1766.) Worms had claimed that Meswa plagiarized material from him as well as misinterpreted several aspects of the Masorah.

[SEE ILLUSTRATION UPPER RIGHT]

242 (**RASHI**) Peirushim LeRash"i ZaTZa"l [super-commentaries to Rashi's commentary on the Pentateuch by: R. Samuel Almosnino, R. Jacob Canizal, R. Aaron ben Gerson Aboulrabi (of Sicily), R. Moses Albelda (the Elder) and R. Abraham ben Eliezer.

(Also known as: **SEPHER CANIZAL.**) **FIRST EDITION.** Accompanied by additional facsimile leaves from the Bodleian Library copy. ff. 98, 73 (i.e. 75) *mispaginated, as are all copies. Opening nine leaves and final leaf provided in facsimile (from the British Museum copy). Various stained, marginal repairs with loss in places. Modern calf. Folio.* Vinograd, Const. 134; Yaari, Const. 101; St. Cat Bodl. 5515 "liber ad Rarissimos pertinet;" Mehlman 633; Y. Yudlov, 'Different Title Pages to a Book of Commentaries from the Constantinople Press', Alei Sefer no. 17, p.137-38; not in Adams; P. Krieger, Parshandatha (2005) no. 59.

Constantinople, (circa 1520-25). \$8000-12,000

⚡ **EXTREMELY RARE CONSTANTINOPLE COLLECTION OF SUPER-COMMENTARIES TO RASHI.**

The super-commentaries found in this work are known for their comprehensiveness and wide-ranging discussions of many fine points of Rashi's commentary.

David Frankel, of Husyatin, Ukraine and New York regarded the acquisition of this work as one of the pinnacles of his book selling career, remarking that a complete copy of the "Canizal," as this work is known in the scholarly world, is as scarce as one of the rarest incunabula. The Mehlman copy is also incomplete with the opening two leaves lacking.

On f. 47r. (of the second pagination) the editor writes: "Since R. Jacob Canizal did not comment on Parshath Mas'ei, I have substituted for him the comment of R. Abraham ben Eliezer, of blessed memory." One would therefore presume this was the author of works of an apocalyptic nature, R. Abraham ben Eliezer Halevi (also called the Elder.) However Scholem gives 1528 as the date of his death. Assuming this is correct, our author must be another R. Abraham ben Eliezer. Nevertheless, there is the possibility that the Sepher Canizal was not printed by 1525 as many bibliographers assume (e.g. Zedner, Roest, Rivkind and Yaari followed by Vinograd), but later, in 1530, as suggested by Yudlov in *Ginzei Yisrael*. In fact, if the identification is positive, this would indeed prove the later date of publication. See G. Scholem, *Kiryath Sepher*, Vol. I (1924/25), 163-4; Vol. II (1925-6), pp. 101-141, 269-273; Vol. VII (1930-1), pp.440-456; EJ, Vol. II, cols. 140-141.

There exist several variants of the Sepher Canizal. See Y. Rivkind, *Alexander Marx Jubilee Volume (Hebrew)* (1950), pp. 409-410 and P. Krieger, *Parshandatha* (2005) no. 59.

243 (**RUSSIA**). *Risish-Yudisher Verter Bikh - Ruskii-Novoevreisko Plovar* [Russian-Yiddish dictionary] Edited by Y.M. (Shiya-Modchai) Lifshits. Scarce 4-page errata at end. pp. 424, 225-6, 4. *Some light browning in places. Contemporary boards. Sm. 4to.*

Zhitomor, A.S. Shodov, 1869. \$3000-5000

⚡ **THE FIRST COMPLETE YIDDISH DICTIONARY IN ANY LANGUAGE.**

The Harvard University Online Catalogue lists this 1869 edition however their link is to a later dictionary (Kiev, 1881). JNUL only has a later 1874 edition of Lifshits's dictionary.

For the importance of the author see I. Zinberg, *A History of Jewish Literature*, Vol. 13 pp 106-7. "His Yiddish-Russian dictionary...to the present day has not lost its scholarly value."

[SEE ILLUSTRATION LOWER RIGHT]



Lot 241



Lot 243



Lot 246

244 (RUSSIA). Kol Kore MeHaRabanim...Vilna.. In Hebrew, Yiddish and Russian. *Broadside. 18 x 18 inches.*

Vilna, 1903. \$400-600

Warning not to listen to irresponsible people who seek to overthrow Czar Nicholas II. "We must support the Czar who treats all his subjects in the finest manner."

245 REED, JOHN. Tzen Tog vos hoben Oyfgerudert di Velt ["Ten Days that Shook the World."] **FIRST YIDDISH EDITION.** Translated by the Russian-American Marxist M.J. Olgin (1878-1939). *pp. 370. Browned. Original boards, light wear. 4to.*

New York, Forward Association, 1919. \$200-300

246 (SABBATIANA). Selichoth Le'Ashmoroth HaBoker [penitential prayers for the month of Elul] *ff. 71(1). Some staining, edges worn with paper repair on corners of a few leaves, loss of few letters on final leaf supplied in facsimile. Contemporary vellum, worn. 12mo. Vinograd, Amsterdam 331; Fuks, 445; Roest p. 699 (incomplete); cf. Mehlman 463.*

Amsterdam, David de Castro Tartas, 1666 ("Moshi'a"/Savior). \$1500-2000

RARE COMPLETE COPY.

Prayer-book published at the height of Sabbatian fervor - particularly in cosmopolitan Amsterdam, as reflected in the chronogram on the title page which reads: "Behold I shall SAVE [=5426] my people." The colophon at the end of the final leaf reads "Shnath HaMoshia Shana Rishonah" (the first year of the Moshia, i.e. the Messiah = 1666).

Gershom Scholem describes in great detail the frenzied activity of Amsterdam's presses turning out these penitential hand books meant to hasten the redeemer's arrival, as prescribed by Nathan of Gaza, pseudo-prophet of Shabbetai Zevi. See Scholem, *Sabbatai Sevi*, pp. 524-27.

[SEE ILLUSTRATION UPPER LEFT]

247 (SABBATIANA). Mordechai Aschkenazi. Eshel Avraham [commentary to the introduction of the Zohar and selected texts of Genesis and Exodus.] **FIRST EDITION.** Title within borders depicting Moses and Aaron and David slaying Goliath. Kabbalistic charts and diagrams on *ff. 45b-46a and 145b-146a-b. A WIDE MARGINED COP. ff. 186. Foxed and stained in places. Modern morocco-backed boards. Folio. Vinograd, Fuerth, 66.*

Fuerth, Model of Ansbach, 1701. \$800-1000

The author states that he entitled this work Eshel Avraham in tribute to his master Abraham Rovigo. Aschkenazi states that through the principles revealed in this book one can understand more of the Zohar in three months than others have been able to do in as many years. The work carries the enthusiastic approbations of the great rabbis of the period including David Oppenheim of Prague. According to Scholem, Aschkenazi wrote the Eshel Avraham "based on a new interpretation of the Zohar he received from heaven."

Steinschneider attributes the work to Rovigo, one of the leading students of Moses Zacuto in the study of Kabbalah. According to E. Carlebach, *The Pursuit of Heresy* (1990), pp. 76, "Abraham Rovigo was a Sabbatian whose early fervor endured after the apostasy... After he weathered the crisis of Sabbatai Zevi's death, Rovigo remained a Sabbatian activist of the first rank, his home a nerve center for Sabbatian activities."

See Steinschneider, *Cat. Bodl.* 4299:1; and G. Scholem, *Chalomotav shel HaShabbeta'i R. Mordechai Aschkenazi* (1938).

[SEE ILLUSTRATION LOWER LEFT]



Lot 247

248 (SABBATIANA). Sippur Chalomoth Ketz Haplaoth (Me'ora'oth Tzvi) [history of Shabthai Tzvi.] ff. 32. *Browned, signature of previous owner on title. Contemporary marbled boards, worn, front cover loose. 4to.* Vinograd Lemberg 541.

Lemberg, (Y. Rosanes, 1804). \$400-600

⚠ The authorities often prohibited the publication of new Hebrew books. Thus printers hid their names and the true date of publication by using the name of other printers and predating the year of publication. According to Yaari (Beth Defusah shel HaRabanith Yehudith Rosanes, in: Kiryath Sepher Vol. 17 (1940) p. 97 and p. 108 no. 46) this book was not printed by Yehudith Rosanes. He cites "the sharp eye" of Weiner (Kohleth Moshe no. 3220) who states that it was published in 1834. Yudlov (Mehlman 1277) states that it was published "approximately" in 1835.

The names and details supplied by the anonymous author of this work "are purely fictitious. The book is in fact the first Hebrew novel about Sabbatai." See G. Scholem, Sabbatai Sevi (1973) p. 124 n.52.

249 SAMSON BEN TZADOK. Sepher TaSHBa"TZ [Rabbinic law and responsa - following the decisions of R. Meir of Rothenburg] **FIRST EDITION.** Title within grotesques and incorporating symbol of city of Cremona (see Yaari, Printers' Marks no. 25). On title, signature of Dr. Michael Sachs. On final blank, inscription by student of R. Nachum Trebitsch attesting that the book belongs to the revered master (see N.Z. Friedmann, Otzar Harabanim, p. 284, no. 13589). ff. (6), 55. *Stained and wormed. Modern boards. Lg. 8vo* Vinograd, Cremona 6; Benayahu, Cremona 5; not in Adams.

Cremona, Vincenzo Conti, (1556). \$500-700

⚠ During the seven years that R. Meir of Rothenburg (Mahara"m) was confined to prison, R. Samson served as his teacher's attendant. The present work records the customs, rituals and halachic rulings of the Mahara"m during this period. Glosses added by R. Peretz of Corbeil cite the prevalent practice when contrary to the Maharam's ruling.

[SEE ILLUSTRATION UPPER RIGHT]

250 SAMUEL BEN CHAIM HALEVI OF OLIK. Tikun HaTeshuvah. Final page with additional manuscript prayer. ff. 12. *Light wear. Later boards. 12mo.* Vinograd, Lemberg 135.

Lemberg, Shlomo Yarish Rappaport, 1796. \$500-700

⚠ Based on the principles of the Chassidei Aschkenaz, a handbook of atonements for specific sins, with prayers of admission of guilt for the penitent.

The printer, Shlomo Yarish Rappaport was responsible for the first appearance of the celebrated Noam Elimelech in 1788. It has been suggested that one of his typesetters was one of the celebrated 36 hidden Tzadikim.

[SEE ILLUSTRATION LOWER RIGHT]

251 (SASOON, DAVID). Asher Amsheivitz. Shoshanim LeDavid [eulogy for David Sassoon of Bombay.] **FIRST EDITION.** pp. 56. *Lightly browned. Modern marbled boards. 8vo.*

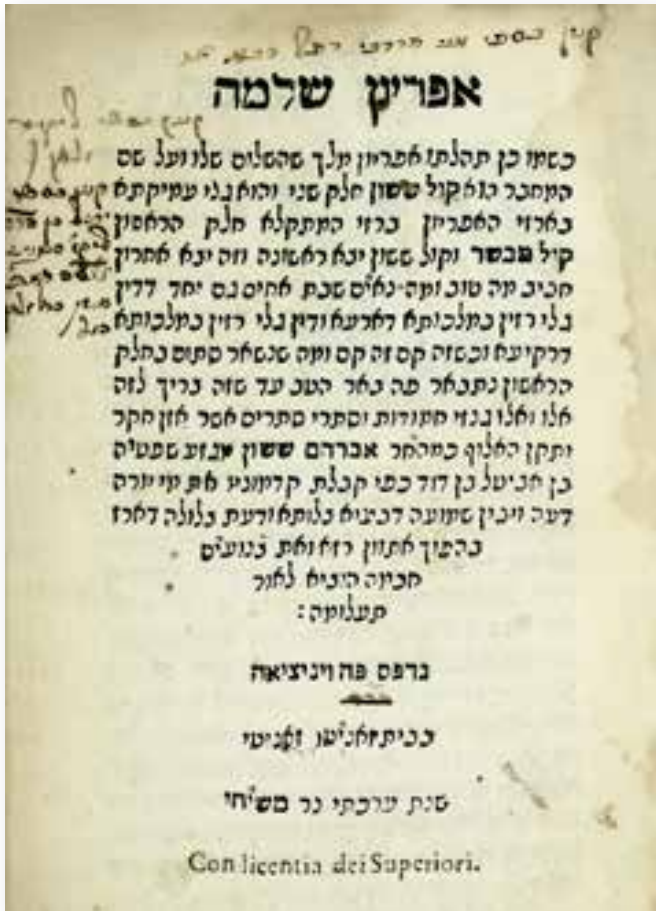
Warsaw, Chaim Kelter, 1880. \$200-300



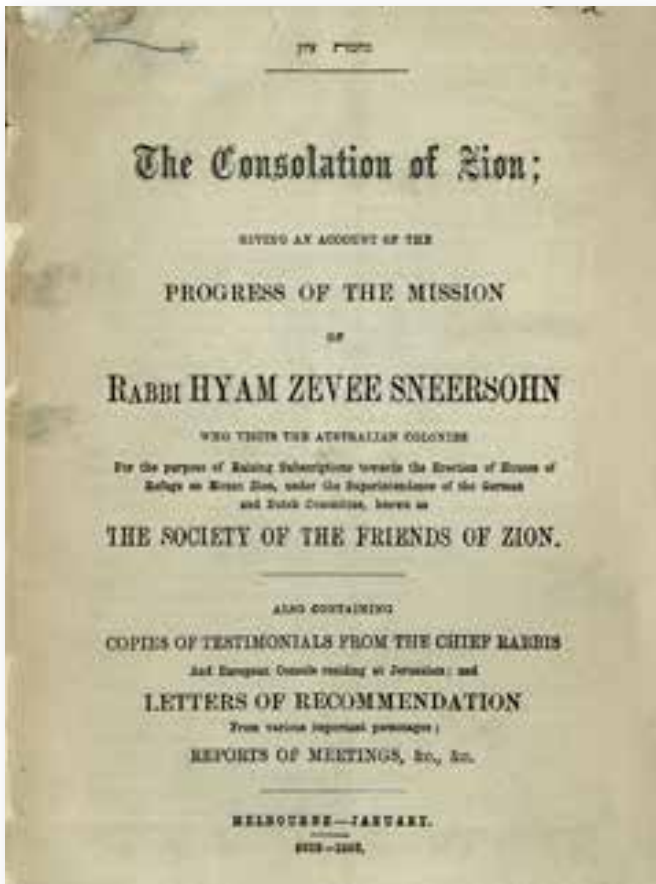
Lot 249



Lot 250



Lot 252



Lot 253

252 **SASSON, ABRAHAM.** Apiryon Shlomo [Kabbalah] **FIRST EDITION.** ff. 32. Previous owners' marks. Later wrappers, light wear. 12mo. Vinograd, Venice 1036.

Venice, Zanetti, 1608. **\$1000-1500**

✦ The chapters on different kabbalistic topics are entitled "Erez" (cedar tree) which the author notes is "Raza" (secret) spelled backwards. In the final chapter, entitled "Erez Matzmiach Yeshuah" (ff. 31-2) he predicts (based upon scriptural and kabbalistic sources) that the year of salvation (Shnath Geulah) will be forty years later (forty is the numerical equivalent of the word "Goel" - Savior) in 1648-49, when the world will be repaired (Tikun Olam) and the lost tribes of Israel will return to their homeland. Instead, those were the years of the infamous persecutions and massacres perpetrated by the Cossacks under the leadership of Bogdan Chmielnicki which resulted in the death of some two hundred thousand Jews and the plunder of hundreds of communities.

[SEE ILLUSTRATION UPPER LEFT]

253 **(SCHNEERSON, CHAIM ZVI).** Nechamath Tzion / The Consolation of Zion; Giving an Account of the Progress of the Mission of Rabbi Hyam Zevvee Sneersohn, Who Visits the Australian Colonies for the Purpose of Raising Subscriptions towards the Erection of Houses of Refuge on Mount Zion. Introduction translated from the Hebrew of Rabbi S(ch)neersohn by the Rev. M. Rintel, Senior Jewish Minister of Melbourne. Detailed reports of meetings held in this regard across Australia. pp. 28. *Ex-library. Unbound. 8vo.*

Melbourne, 1863. **\$800-1200**

✦ Chaim Zvi Schneersohn of Jerusalem (1834-82) was a fourth-generation descendant of R. Schneur Zalman of Liadi, the founder of Chabad Chassidism. Schneersohn undertook far-reaching fund-raising missions on behalf of Colel Chabad of the Land of Israel. Whilst on these lengthy trips, he conceived the notion that the Redemption of the Jews would come about, not through Messianic forces, but in a natural way, beginning with small gestures and eventually resulting in the complete Redemption of the Jewish People. Schneersohn felt that in order to realize his plan, he must obtain the active assistance of the gentile nations of the world, to garner not just financial support from Jews but also aid and encouragement from Christian political and ecclesiastic leaders. After having been successfully feted in Australia, Schneersohn travelled to America, where he was honored with the opportunity to meet and later correspond with President Ulysses Grant - indeed he was even granted honorary American citizenship. In New York in 1872 Schneersohn published his work Palestine and Roumania (see Kestenbaum Sale 6, Lot 16).

See I. Klausner, Rabbi Chaim Zvi Schneerson (1943); and Yaari, Sheluchei Eretz Yisrael, pp. 816-19.

[SEE ILLUSTRATION LOWER LEFT]

254 **SCHOR, ALEXANDER SENDER BEN EPHRAIM ZALMAN.** Simlah Chadashah - Tevuoth Shor - U'Bechor Shor [laws of Shechitah] **UNUSUAL ENGRAVED PLATE** prior to title-page depicting a streimel-wearing rabbi at his desk studying, and two images of an ox (Hebrew: "Shor" - the author's name.) ff. (2), 236. *Variouly stained and worn with few tears and paper repairs. Contemporary boards, worn. 4to.* Vinograd, Zolkiew 936.

Zolkiew, Saul Meyerhoffer, (1840). **\$400-600**

255 (SEPHARDICA). Judah Leon de Joseph Perez. Fundamento solido, Baza y Thypo de la Sacro Sancta, y divina ley... por un methodo facil y distinto - Sepher Yesod Oz. **FIRST EDITION.** Separate Hebrew and Spanish title-pages. Text in Spanish with much use of Hebrew. The last page contains a Hebrew text recounting the author's tribulations when traveling from London to Amsterdam in order to print this work. pp. (20), 138, (2). Few stains, opening two leaves with marginal paper repairs. Later marbled boards. 8vo. Vinograd, Amsterdam 1349; Kayserling p. 88.

Amsterdam, Ishac Jeudah Leaõ Templo, 1728. **\$2000-3000**

• First edition of a rare Spanish compendium of Jewish theology written in a dialogue format.

The works that were published for the use of former Marranos took full cognizance of their background and mentality and attempted to express Jewish concepts and values in ways that would be congenial to them. Iberian idioms and forms often facilitated the comprehension and absorption of Jewish materials. A striking example of such adaptation is the Fundamento Solido ("The Solid Foundation") by R. Judah ben Joseph Perez, a descendant of a Castilian family, who served as rabbi and preacher at Venice and Amsterdam in the first half of the 18th-century. Written in the form of a catechism, with questions and answers on the foundations of the Jewish faith: "Para los ninos y para los ignorantes" ("for children and for the ignorant.") Thus it is a perfect instance of the appropriation of a Catholic form, familiar to anyone who had been raised in Spain or Portugal, but now filled entirely with Jewish content. (See Luis Feinberg Memorial Lecture in Judaic Studies, March 26th 1980, Hebrew Union College, by Yosef Hayyim Yerushalmi "The Re-Education of the Marranos in the Seventeenth Century.")

[SEE ILLUSTRATION UPPER RIGHT]



Lot 255

256 SHIMON BAR YOCHAI. (Traditionally attributed to.) Tapuchei Zahav [Zohar on Megillath Ruth.] **FIRST EDITION.** Commentary to Psalm 41 and notes on rear endpaper including signatures: Yitzchak b. Yehoshua, Meir b. Yitzchak Horowitz who sold it to Meir the son-in-law of Zelig Katz. ff. (32). Lightly browned and stained, paper repair to opening and closing leaf affecting some words, slight worming at bottom of final leaves. Modern boards. 8vo. Vinograd, Thiengen 3; St., Cat. Bodl. 3501; Weiner 3442; Scholem, Bibliographia Kabbalistica p.177 no. 20.

Thiengen, Eliezer ben Naphtali Treves & Joseph ben Naphtali, 1560. **\$4000-6000**

• The third of only seven Hebrew books printed from 1560-67 in this small German town (today called Waldshut-Tiengen) along the Swiss border in the province of Baden-Württemberg - all are very scarce (indeed all are unknown to Adams.) Although on the title-page this work is entitled Tapuchei Zahav, the title on top of the margins reads Yesod Shirim (the foundation of poetry.) This is explained at the bottom of the title and the end of the introduction as referring to King David, the Chief Poet. It was later republished under the title Yesod Shirim in Cracow, 1593.

This is the first edition of the Midrash HaNe'elam ("Esoteric Midrash") to the book of Ruth published during the same period of the Sepher HaZohar in Mantua and Cremona, 1558-60. On the importance of this edition see Daniel Abrams, Introduction to the Facsimile Edition of Midrash HaNe'elam-Zohar Ruth (Jerusalem, 1992). This work should not be confused with a different version of the Zohar on the Book of Ruth issued under the title Har Adonai (Amsterdam, 1712) and which according to Gershom Scholem (Kabbalah p. 219) was composed in Poland in the 17th century.

[SEE ILLUSTRATION LOWER RIGHT]



Lot 256



Lot 258



Lot 260

257 **SHIMON B"R YOCHAI** (Traditionally attributed to.) Tikunei HaZohar. Previous owners' signatures and stamps including, Mottel Me'Avritch (Awrutzer) of Tzfas and the Beth Hamedrash of "Harav Hakadosh...Me'Avritch." ff. (2), 155. Various stained, marginal paper repairs on several leaves. Modern boards. 8vo. Vinograd, Slavuta 290.

Slavuta, Shmuel Abraham Shapira, 1836. \$1400-1800

258 **SHLOMO B. SAMUEL AND YITZCHAK ITZIK HEILPRON.** Hora'ath Sha'ah. Printed on green paper. ff. (2), 2-33, 36-39, (1). Slight worming in places. Vellum backed marbled boards. 4to. Vinograd, Boguslaw 2.

Bohsla (Boguslaw / Bohslav), n.p., 1819. \$400-600

• According to Vinograd only four Hebrew books were published in this small town in the Kiev Oblast of the Ukraine.

An interesting work penned together by two study partners seeking to reconcile difficulties raised by the Maharsh"ah in his commentary on the Talmud.

[SEE ILLUSTRATION UPPER LEFT]

259 **SINGER, ISRAEL JOSHUA.** Shtol un Eyzen ["Steel and Iron."] FIRST EDITION. INSCRIBED AND SIGNED BY THE AUTHOR to Zushye Landman. Yiddish text. Uncut copy. pp. 346. Brittle. Original pictorial wrappers, taped with loss. Housed in folding-case. 4to

Vilna, Vilver Ferlag-B.Klatzkin, 1927. \$300-500

• First novel by Yisroel-Yeshue Zinger (1893-44) foremost Yiddish writer and brother of Nobel-prize winner I.B. Singer.

260 **(SWEDEN)** Kongl. Majts och Rikets Commerce-Collegii Kungörelse, Angående Foerbud foer obohoerige Personer af Juiske Nationen, och Italiernare at til handels Idkane resa omkring Landet. Text in Swedish. ff. 2. Unbound. 4to.

Stockholm, 8th February, 1802. \$500-700

• Regulations forbidding Jews and Gypsies from traveling and conducting business in Sweden.

[SEE ILLUSTRATION LOWER LEFT]

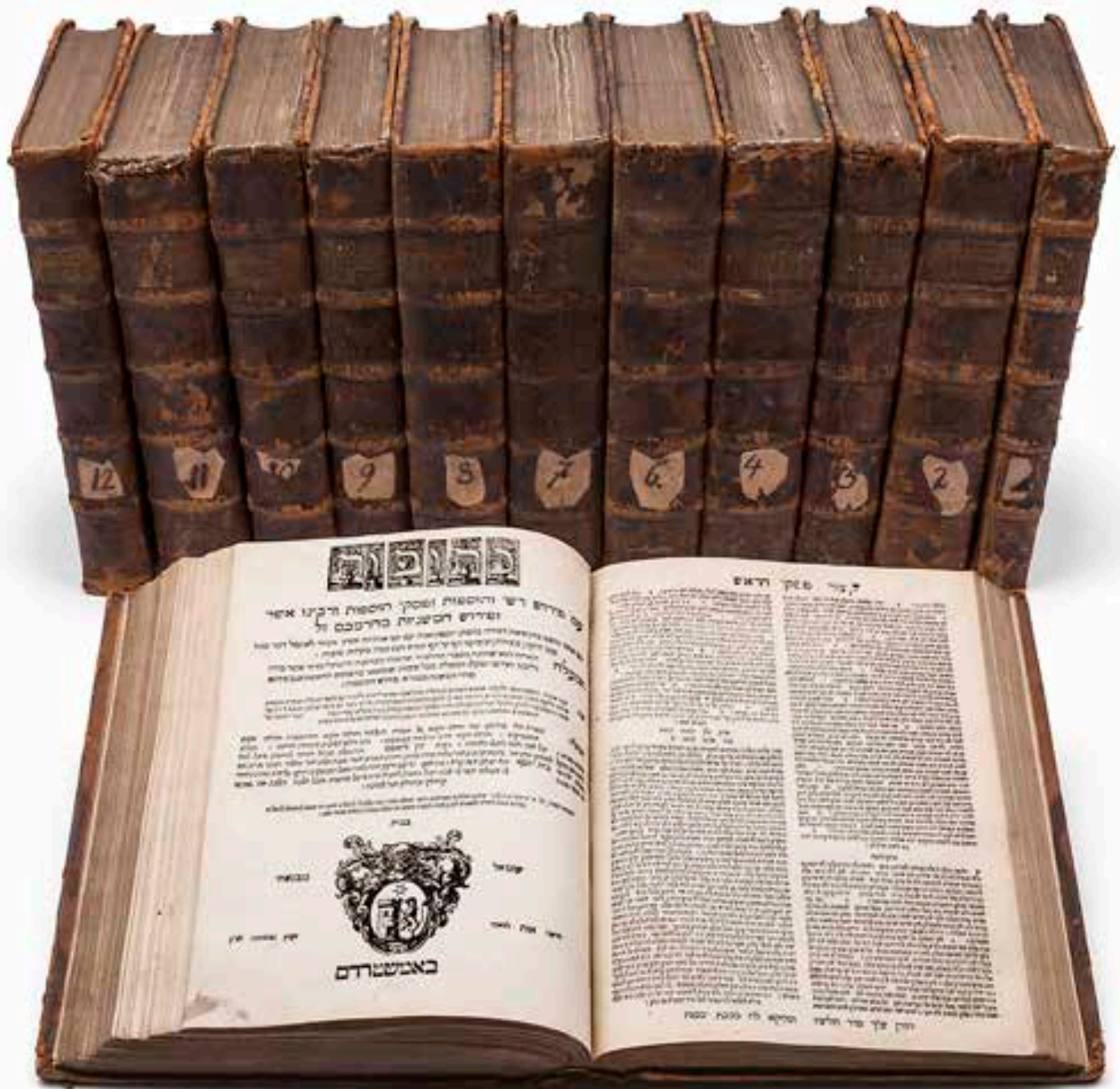
261 **(SWEDEN).** Kongl. Majts och Rikets Commerce-Collegii Kungörelse, Angående Dem af Judiska Nationen. Text in Swedish. ff. 2. Upper margin frayed. Unbound. 4to.

Stockholm, 13th July, 1807. \$400-600

• Concerning the permissibility of Jews settling in places other than Stockholm, Norrkoeeping and Goetheborg, the three cities where, according to "The Great Jewish Manifest" of 1782, Jews were permitted to reside.

262 **TAGORE, RABINDRANATH.** Der Gartner ("The Gardener," poetry.) FIRST YIDDISH EDITION. Translated from English (from the original Bengali) by Oskar Dubin. Frontispiece portrait. pp. (12), 150. Few tears at end. Original boards, rubbed. 8vo.

Philadelphia, Ozer Bros., 1915. \$120-180



Lot 263

263 (TALMUD, BABYLONIAN) Talmud Bavli. With commentary of Solomon b. Isaac (Rashi) with Tosaphoth, Pisqe Tosaphoth, talmudical compendium by Asher b. Jehiel, commentary of Moses Maimonides, supercommentary Hokhmat Shelomoh by Solomon b. Jehiel Luria, index of decisions En Mishpat and halakhic novellae by Joseph Karo. **COMPLETE IN TWELVE VOLUMES.** Title letters within decorative woodcut vignettes. Printers device on title (Yaari no. 60). Previous owners' marks including the 18th-century Jewish political activist Zadik Gompertz Hertz. *Browned and stained in places, few paper repairs. Uniform contemporary sheep, variously rubbed and worn. Sm. folio.* Vinograd, Amsterdam 87-101, 103-5, 108, 113, 117-135 and 137; Fuks, Amsterdam 216; Rabbinovicz, Talmud pp. 93-5.

Amsterdam, Immanuel Benveniste, 1644-47. **\$8000-12,000**

• **THE FIRST PRINTING OF THE TALMUD IN AMSTERDAM. IMMANUEL BENVENISTE'S ESTEEMED, UNCENSORED EDITION.**

Benveniste's Talmud follows the Basle edition in layout and text, and likewise has no general title-page for the entire work. Similarly, aspects of the Giustiniani edition from Venice 1546-51 as well as the editions from Cracow 1602-5 and Lublin 1617-39 also served as templates for this Amsterdam Talmud, a fact attested to in this edition by the corrector Abraham ben Joshua of Worms in his colophon. Benveniste did not print his Talmud in chronological order. He produced most tractates as individual books with separate title page and foliation, so that they could be sold separately, hence a uniform complete set is uncommon. Due to progress notions of freedom of speech, there was no censorship of printed books in the Dutch Republic, thus Benveniste's Talmud contains Tractate Avodah Zara in its entirety with all the references to Christianity, to which the censors in other centers of Hebrew printing strongly objected.

[SEE ILLUSTRATION ABOVE]



Lot 265



Lot 266

264 (TALMUD) *Moda'ah. ff. 4. Unbound. 4to.*

Vilna, Widow and Brothers Romm, 1884. \$600-800

• Prospectus for the Vilna Edition of the Talmud, as well as advertising other important rabbinic publications by the Romm Press of Vilna. With attached monthly payment chart and receipts.

The Romm edition of 1880-86 was the final Vilna edition of the Talmud from whose matrices the publishing house produced all subsequent printings until the fateful year of 1939. See N.N. Rabinowicz, *Ma'amar al Hadpasath HaTalmud*, (1952) p. 157.

265 (TALMUD, BABYLONIAN) *Masechta Chagiga. With commentary by Rashi. Complete, as issued, without title page. ff. (28). Browned, trace stained, few neat marginal repairs. Modern calf backed boards. 4to. Vinograd, Cracow 313 (not seen by Vinograd listed based upon Rabinovicz, Ma'amar Al Hadfasath HaTalmud.)*

(Cracow), (Isaac Prostitz), (1616). \$4000-6000

• RARE. NO COPY IN JNL.

The third printing of the Talmud in Cracow commenced in 1616 and was completed in 1620. Printed for the use of students in the various houses of learning "in order that they should be able to acquire [the books] easily and without great expense." The edition was small, printed on low grade paper with type of comparable quality. Its most distinguishing feature, is that it is printed with the commentary of Rashi alone without the Tosaphoth and thus to benefit the novice young Talmudist. Rabinovicz notes that none of the tractates from this Talmud edition were printed with a title page and the arrangement of the text does not follow the standard Venetian foliation.

Printed at a time of great hardship for Polish Jewry, this edition is a testament to an overriding desire for scholarly pursuit, despite grinding poverty and persecution.

See M. Heller, *Printing the Talmud* (1992) pp. 381-96 and R.N.N. Rabinovicz, *Ma'amar al Hadpasat Hatalmud* (1952), pp. 84-5.

[SEE ILLUSTRATION UPPER LEFT]

266 (TALMUD, JERUSALEM) (Talmud Yerushalmi). *Seder Moed. * Seder Nashim. FIRST EDITION. Two parts (of four) in two volumes. Titles within woodcut architectural border. Opening word of each part within elaborate floral woodcut. ff. 83; 66. Slightly trimmed, few paper repairs, trace wormed and soiled. Modern calf-backed boards, Folio. Vinograd, Venice 89; Adams T-111.*

Venice, Daniel Bomberg, (1523). \$3000-5000

• First edition upon which all further editions are based. See M.J. Heller, *The Sixteenth-Century Hebrew Book*, Vol. I, pp. 148-9.

[SEE ILLUSTRATION LOWER LEFT]

267 (THEATER). *Zylbercwaig, Zalmen. Lexikon fun Yiddishen Te'ater - Lexicon of the Yiddish Theatre. Volume One [only]. Text in Yiddish, additional title page in English. Numerous portrait photographic illustrations. pp. 799. Inner hinge split. Original boards, light wear. Sm. folio.*

New York, For the Hebrew Actor's Union of America, 1931. \$300-400

268 (TRAVEL) Israel Joseph Benjamin. Eight Years in Asia and Africa from 1846 to 1855. Second English edition. Some Hebrew text. Numerous illustrations of Holy Land sites. At conclusion, fold out map of author's travels. On front fly, signature of former owner: Manuel Costello, April 1864 *pp. xxii, 376, (2). Gutter split, browned and dampstained. Contemporary boards, heavily worn, backstrip laid down. 4to.*

Hanover, Wm. Riemschneider, 1863. \$300-500

• An invaluable source of intimate information concerning the Jews of North Africa, the Near and Far East, especially India and China. On the penultimate page we find a "List of Subscribers in Bombay," namely various members of the affluent Sassoon clan. The self-styled "Benjamin II" (after the medieval globe-trotter Benjamin of Tudela) was a native of Foltischeny, Moldavia. He died in London in abject poverty while making preparations for a second journey to the Orient. See EJ, Vol. IV, cols. 526-7.

269 (TUNISIA). Sopher Bereishith [The Book of Genesis] Text entirely in Judeo-Arabic (Berber). Translated by Eliezer Parhi. Eagle on title-page ("How I bare you on eagles' wings, and brought you unto Myself."). *pp. 123. Stained in places, tear on p. 7 affecting text. Loose in contemporary marbled boards, some wear. 8vo.*

Tunis, L'Aigle, 1906. \$800-1200

• FIRST (AND ONLY) TRANSLATION OF THE BIBLE INTO BERBER.

The Judeo-Arabic spoken by the Tunisian Jews is often called "Berber," which differs from the Mugarbi dialect spoken by Moroccan Jews.

[SEE ILLUSTRATION UPPER RIGHT]

270 WAGENSEIL, JOHANN CHRISTOPH. Belehrung der Jüdisch-Deutschen Red- und Schreibart. Text in German and Judeo-German. Six engraved plates, including portrayal of a Chalitzah shoe and a portrait of Vincent Fettmilch. *pp. (84), 334, 56, (5). Lightly browned. Contemporary boards, worn. 4to.*

Koenigsburg, Paul Friederich Rhode, 1699. \$600-900

• Wagenseil (1633-1705), was a German Christian Hebraist, who, in his determination to understand Judaism in all its ramifications mastered Yiddish and studied its literature. The present work is a collection of texts including Yiddish songs for Passover, a Yiddish version of the Arthurian legend, a Yiddish version of Hilchoth Derech Eretz Rabah Vezuta and the Megillath Vintz composed by Elchanan Hellen, which describes the Fettmilch uprising in Frankfurt. Also discuss Jewish-German dialect, etc.

[SEE ILLUSTRATION LOWER RIGHT]

271 WEIL, JACOB. Shechithoth Ubedikoth [laws of ritual slaughter and examination.] With commentary by Tzvi ben Yitzchak Bachtir relating to the practices employed in Cracow. Title within decorative borders. Second divisional title after f. 6. *ff. 16. Browned, previous owner's inscriptions. Loose in contemporary marbled boards, worn. Sm. 4to. Vinograd, Homburg 4.*

Homburg, Zeligman Reiz, 1711. \$300-500



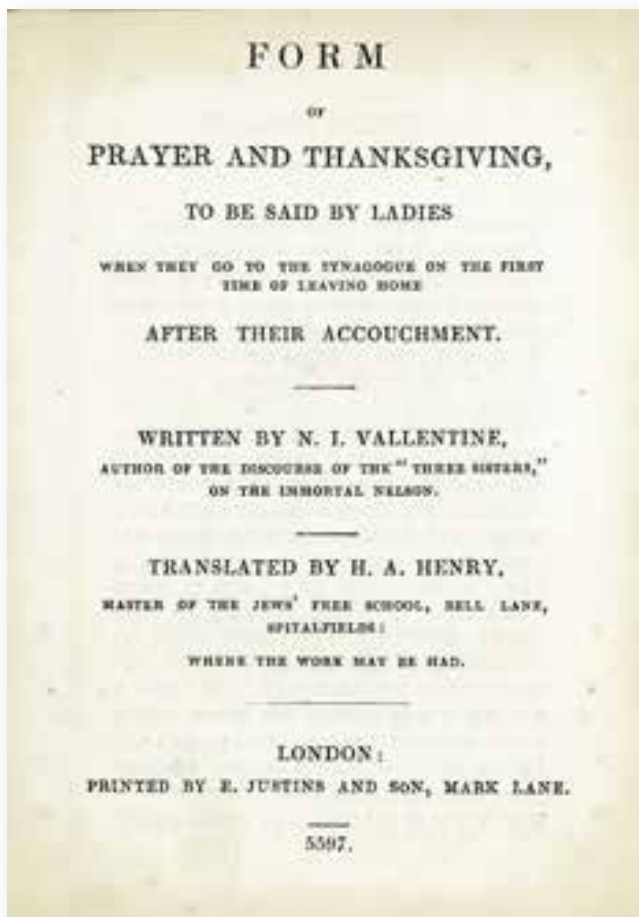
Lot 269



Lot 270



Lot 272



Lot 273

272 WEIDNER, PAUL. *Loca Præcipua Fidei Christianae, collecta, et explicata.* Latin with smattering of Hebrew. Title within architectural arches. With coat-of-arms featuring the two-headed eagle representing the Dual Monarchy of Austro-Hungary and the imperial crown of the Holy Roman Empire. Initial letters historiated. **TITLE, INITIAL LETTER AND COAT-OF-ARMS FINELY HAND-COLORED.** *Lacks one introductory leaf and printers mark at end. Contemporary mottled calf, gauffered edges, rubbed 4to.*

Vienna, S. Hosch, 1562. **\$3000-4000**

♣ *Loca Præcipua Fidei Christianae* is an attempt to persuade the Jews of the truth of Christianity. The work displays a mastery of Hebrew and Christian sources.

The author, Paul Weidner (1525-85) was a learned Jewish convert to Christianity. Born in Udine, Italy, as Asher Judah b. Nathan Ashkenazi, he studied medicine at Padua and was invited by the estates of Carinthia to practice there, in a province where Jews were not permitted to reside. After a period of spiritual struggle he embraced Christianity in Vienna in 1558. Weidner enjoyed the substantial patronage of the Austrian emperors, whom he served as physician. After repeatedly postponing the expulsion of Bohemian Jewry, in 1560 Ferdinand I ordered all its Hebrew books to be brought to Vienna; they were checked by Weidner, who found no fault in them and had them returned.

[SEE ILLUSTRATION UPPER LEFT]

273 (WOMEN). *Tephilah Korban Todah - Form of Prayer and Thanksgiving to be Said by Ladies When they Go to the Synagogue on the First Time of Leaving Home after their Accouchment.* Written by N.I. Vallentine and translated by H.A. Henry. Hebrew and English on facing pages. Dedicated to Mrs. N.M. de Rothschild, Patroness of the Lying-in Charity. With acknowledgment to "the learned Dr. Hirschell, Chief Rabbi." Composed in a most attractive Hebrew font. *pp. ix, 10-17. Touch discolored. Original boards, loose. 16mo.*

London, E. Justins, 1837. **\$800-1200**

♣ **A RARE AND MOST CHARMING LITTLE BOOK.**

"At the present period when the press is loaded with new publications of various descriptions, it is the more requisite that not only an apology be offered for any new one, but a full explanation be given for the nature of the work and the claim which it has to public patronage. ...No specified form of thanksgiving is to be found for Ladies going to Synagogue after their accouchment... The necessity of the mother's thanks for past events and supplications for her future welfare, as well as that of her tender offspring... has induced us to publish this short prayer, hoping it will prove acceptable to the Divine Creator." (Preface.)

[SEE ILLUSTRATION LOWER LEFT]

274 (WORLD WAR I). Eisenberg, Shimon Zev. *Milchamah Shtoib, Zichronoth fun a Litvishe Palit* (1915-1917).

[*"The Dust of War: Memoirs of a Jewish-Lithuanian Refugee."*] **FIRST EDITION.** *pp. (6), 213. Brownd, title loose, original boards. 8vo.*

Klerksdorp, South Africa (i.e. Vilna, Romm), 1935. **\$150-250**

♣ An interesting memoir. Reportedly, most of copies of this book were destroyed in a fire in Johannesburg, South Africa. The author relates (pp. 208-10) that he met the Chofetz Chaim and R. Naphtali Trop in exile in Shumiatz, Belarus. When word came that military police were rounding up Jewish refugees and were coming close to the yeshiva, the Chofetz Chaim proclaimed that all gathered should recite Tehilim. Subsequently, when the soldiers arrived they saw the tears of the Chofetz Chaim and his yeshiva students and promptly left.

275 (WORLD WAR I ERA). Group of ten fiercely anti-Semitic polemical leaflets, most issued by the Ausschuss für Volksaufklärung, Berlin; also the Deutschvölkischer Bund, Hamburg.

* 1. Flugblatt Nr. 5: Die Volksstimme. An das deutsche Volk!

[Accuses Jews of being responsible for World War I and its loss; the November Revolution 1918-19, the Weimar Republic and castigating Jewish Social Democrats, Socialists and Communists.]

* 2. Flugblatt Nr. 9: An Alle! Sozialisierung der Banken? Proletarier! Arbeiter! Kommunisten! [Accuses Jews of being war and post-war profiteers].

* 3. Flugblatt Nr. 39: 500 Mk. Belohnung! Zahlen wir demjenigen, der uns den ersten während des Krieges nachweislich durch Einwirkung der Blockade verhungerten Juden namhaft macht.

[States that only a handful of Jews participated in World War I and they did not suffer during the blockade unlike other Germans; also that Jews are disproportionately represented in the political institutions of the Weimar Republic].

* 4. Die Hintermänner: Die innere Zerissenheit ist eine alte Krankheit der Deutschen.

[Accuses Jews of being responsible for World War I, etc. It also claims that all socialist and communist movements are of Jewish origin and that all areas of public life have been systematically infiltrated by Jews in order to dominate the German society].

* 5. Werbeschrift Nr. 25: Die Revolution ist der Stern Judas.

[Accuses Jews of being the driving forces in the socialist and communist movements of the time, only in order to serve their personal enrichment and advance the oppression of non-Jews].

* 6. Flugblatt Nr. 24: Der Jude und der Christ. (Ein Rabbiner über die Gojim).

[Allegedly written by a Rabbi claiming that Jews seek to undermine Christian society in their pursuit of world domination].

* 7. Flugblatt Nr. 8: Deutsche Männer! Stammesgenossen! Seid Ihr noch deutsch? Seid Ihr noch Männer?

[Warns German men and women of racial defilement and moral degeneration should they pursue a relationship or marriage with Jews or blacks].

* 8. Vertrauliches Flugblatt Nr. 4: Deutsche Frauen! Deutsche Mädchen! Haltet Euch fern von Juden, Negern, Russen, Mongolen und von allen fremd und niederrassigen Männern!

[Urges German women against racial defilement. Claims that all human traffickers of women for American brothels are Jews].

* 9. An unsere heimkehrenden Brüder! Andas deutsche Volk! Der Jude Oskar Cohn.

* 10. Herunter mit der Maske! *Most 2 pp. Some with underlining in red. 4to and folio.*

circa, 1919. **\$5000-7000**

[SEE ILLUSTRATION ABOVE]

276 (WORLD WAR I). Felix Aaron Theilhaber. Jüdische Flieger im Weltkrieg. Second edition. Numerous photographic illustrations. *pp.* 124. *Original pictorial boards. Sm. 4to.*

Berlin, Schild, 1924. **\$150-200**

• Commemorative volume focusing on the military achievements of the Jewish flyers of the German Air Force (Deutsche Luftstreitkräfte) during the First World War. Front cover features the German Jewish fighter ace Fritz Beckhardt in his plane with prominent swastika painted along the fuselage.

277 YACHYA, JOSEPH BEN DAVID IBN Pirush Chamesh Megiloth [commentary to the Five Scrolls, Psalms, Proverbs, Job, Daniel, Ezra & Nehemiah and Chronicles] **FIRST EDITION.** Initial word of each chapter within decorative woodcut frame. Wide-margined copy. *ff.* 40, 121 (*i.e.* 122). *Title supplied in facsimile, stained in places, few leaves supplied from another, shorter copy. A few sensitive passages struck by censor. Modern gilt-tooled calf, scuffed. Folio.* Vinograd, Bologna 11; Adams J-337

Bologna, The Company of Jewish Silk Weavers, 1538. **\$600-900**



Lot 279



Lot 280

278 (YEMEN). Report of the Commission of Enquiry into Disturbances in Aden in December, 1947. Fold-out map of Aden. pp. 30. Original printed wrappers, date-stamp and other marks on upper cover. 8vo.

London, His Majesty's Stationery Office, 1948. \$300-500

Located along the Red Sea, the port of Aden (present-day Yemen) had been governed since 1839 as a part of British India. From 1937 it was a British Crown Colony until it was reconstituted as the State of Aden within the new Federation of South Arabia in 1963. The federation in turn became the People's Republic of South Yemen in 1967, thus marking the end of British rule.

Jews had a presence in Aden and Yemen for millennia. Following the United Nations Partition Plan for Palestine in 1947, serious riots broke out in Aden where at least 80 Jews were killed and much of the Jewish Quarter was burned and looted. President of the Aden Jewish community Mr. Selim Benin is quoted (para. 51): "We never expected such things to happen - we all the time living friendly with the Arabs."

In 1949 the State of Israel organized "Operation Magic Carpet" which rescued several thousand Aden and Yemini Jews and brought them to safety to the new Jewish homeland.

279 (ZIONISM). [Leon Pinsker]. Autoemantzipatiziah. FIRST EDITION IN HEBREW. Translated from the German by F. Frankel. pp. 34. Brittle. Needs rebinding. Sm. 8vo. No copy located in WorldCat.

Berdichev, Chaim Yaakov Sheftil, 1899. \$1000-1500

FIRST EDITION OF PINSKER'S "AUTOEMANCIPATION" IN HEBREW. HIGHLY SCARCE.

Following the government-led pogroms in Russia in 1881, Leon Pinsker (1821-91), hitherto an assimilationist, underwent a dramatic change in outlook. The publication of this famous tract that first appeared in 1882, with its dispassionate analysis of the psychological and social roots of anti-Semitism, provided the stimulus for the Chibath Zion Movement. Despite the derision the work received from some quarters, ultimately it was the direct precursor to Herzlian political Zionism. See EJ, Vol. XIII, cols. 545-8.

[SEE ILLUSTRATION UPPER LEFT]

280 (ZIONISM). Theodor Herzl. Medinat HaYehudim: Der Judenstaat. ["The Jewish State, An Attempt at a Modern Solution to the Jewish Question."] FIRST HEBREW EDITION. pp. 82. Browned, with few minute wormholes, remnants of ink stamps on opening two leaves. Modern marbled boards. 8vo.

Warsaw, Halter And Eisenstadt for Toshiah, 1896. \$3000-5000

FIRST HEBREW EDITION OF HERZL'S HERALD OF MODERN ZIONISM.

Within this slim tract Theodor Herzl founded political Zionism - an epochal call for the establishment of a Jewish State as a national home for the Jewish People. "That (such a) State was created in Palestine within fifty years of (Herzl's) death was due to the vision and the practical methods expressed in (this) manifesto." Carter & Muir, Printing and the Mind of Man (1983) no. 381.

[SEE ILLUSTRATION LOWER LEFT]

281 (**ZIONISM**). Theodor Herzl. Der Yidenshtat [Der Judenstaat]. In: Wolf's Idishe Bibliothek No. 1 - Tzionizmus in Vort un Bild. **FIRST YIDDISH LANGUAGE AMERICAN EDITION**. pp. 72. *Browned. Contemporary marbled boards, light wear. 8vo.* Singerman 5888.

New York, I. Wolf, (1900). **\$2000-3000**

• **FIRST YIDDISH LANGUAGE EDITION OF "DER JUDENSTAAT" PRINTED IN AMERICA.**

Contains introductory essay on Zionism in America, followed by text of Herzl's Judenstaat and related essay by Avner Tannenbaum.

[SEE ILLUSTRATION UPPER RIGHT]

282 (**ZIONISM**). Theodor Herzl. A Jewish State. **FIRST ENGLISH LANGUAGE AMERICAN EDITION**. Preface and notes by Jacob de Haas. With celebrated photographic portrait by E.M. Lilien of Herzl leaning over the balcony-rail of the Hotel Les Trois Rois, Basel. pp. xxii, pl., 102. *Ex-library. Original printed wrappers, light wear, upper cover loose with edges frayed. Tall 8vo.*

New York, The Maccabean Publishing Co., 1904. **\$3000-5000**

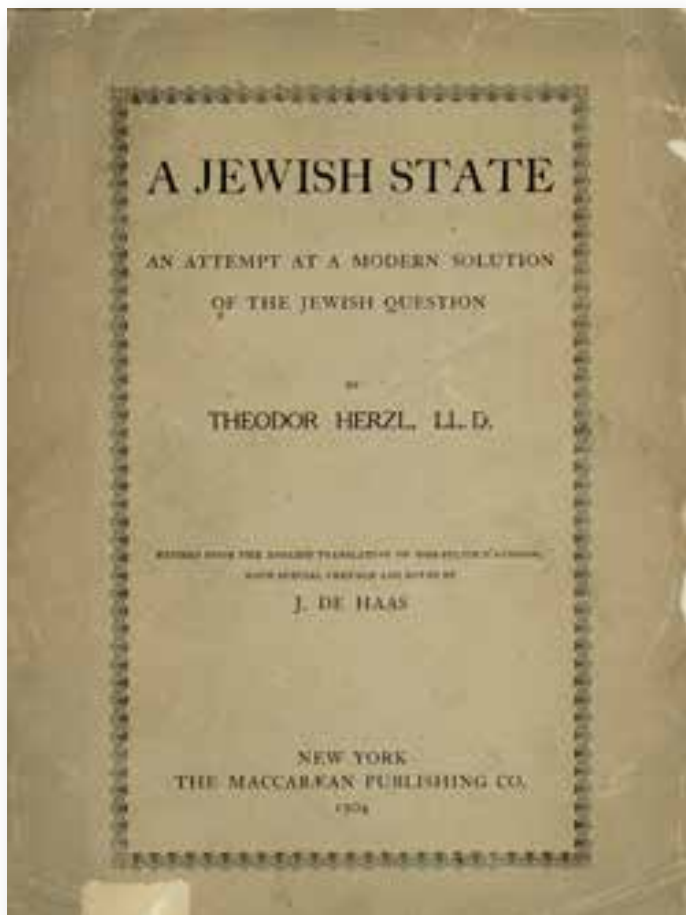
• **FIRST ENGLISH LANGUAGE EDITION OF "DER JUDENSTAAT" PRINTED IN AMERICA. A COMPLETE COPY BOUND IN ORIGINAL PRINTED WRAPPERS.**

"Herzl's Der Judenstaat has remained the single most important manifesto of modern Zionism and is one of the most important books in the history of the Jewish People." See Michael Heymann, Bibliotheca Rosenthaliana-Treasures of Jewish Booklore (1994) no. 46, pp. 102-3.

[SEE ILLUSTRATION LOWER RIGHT]



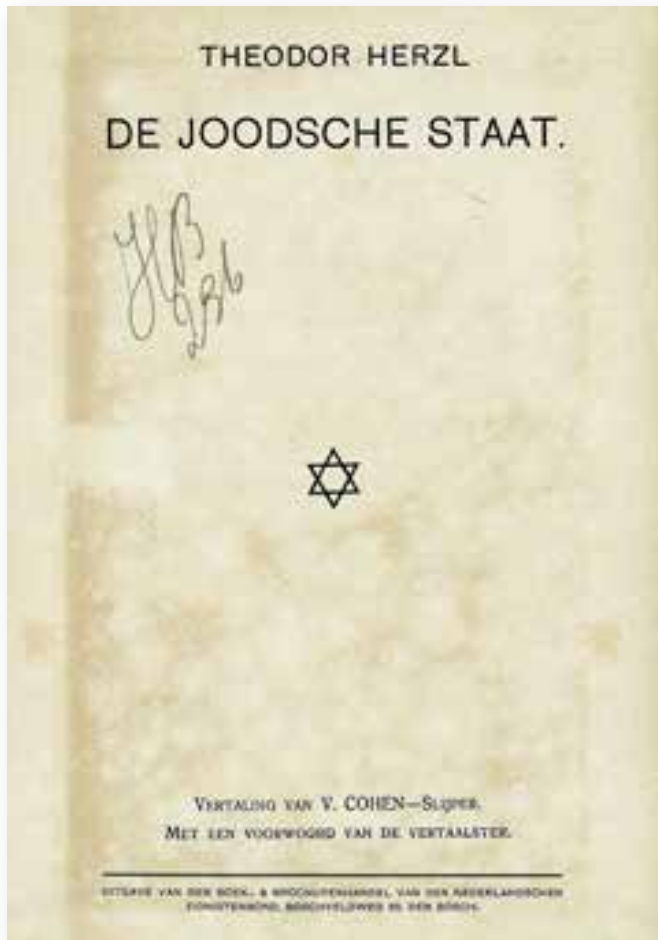
Lot 281



Lot 282



Lot 283



Lot 284



Lot 285

283 (ZIONISM). Theodor Herzl. Um Estado Judaico. Tentativa para uma Nova Solução da Questão Judaica. **FIRST PORTUGUESE EDITION.** pp. xiii, 104. Original printed wrappers. 4to.

Lisbon, La Bécarre, 1912. **\$1500-2000**

• **FIRST PORTUGUESE EDITION OF "DER JUDENSTAAT."**

Translated by Helena Amzalak from the text of the 1896 English translation by Sylvie D'Avigdor. Preceded by a study "Thodoro Herzl e o Sionismo" by the eminent Portuguese-Jewish economist Moses Bensabat Amzalak.

[SEE ILLUSTRATION PREVIOUS PAGE, LOWER RIGHT]

284 (ZIONISM). Theodor Herzl. De Joodsche Staat. **FIRST DUTCH EDITION.** Translated by V. Cohen-Slijper. pp. (1), iii, 71. Title-page foxed. Original printed boards. 8vo.

Den Bosch, (Netherlands), Boek- & Brochurenhandel van d. Nederl. Zionistenbond, (1919). **\$1500-2000**

• **FIRST DUTCH EDITION OF "DER JUDENSTAAT."** Only one copy in the United States (Harvard University).

[SEE ILLUSTRATION UPPER LEFT]

285 (ZIONISM). Theodor Herzl. Het Land Der Droomen (Alt-Neuland). **FIRST DUTCH EDITION.** Translated and with an introduction by R. J. Spitz. Frontispiece portrait of Herzl. pp. viii, 250, (2). Brittle. Original pictorial boards, some wear. 8vo.

Apeldoorn, (Netherlands), De Zonnenbloem, (1919). **\$2000-2500**

• Highly scarce edition. Just one copy located in America, at the Widener Library of Harvard University, which lacks the frontispiece portrait.

Alt-Neuland is Herzl's Utopian novel in which he envisioned the social and cultural climate of a new Hebrew Nation. The motto of the book became the watchword of the entire Zionist Movement: "If you will it, it is no dream."

[SEE ILLUSTRATION LOWER LEFT]

286 (ZIONISM). Palestine Royal Commission Report. Presented by the Secretary of State for the Colonies to Parliament by Command of His Majesty July 1937. ["The Peel Report."] Seven folding color maps. pp. xii, 404. Modern boards with original printed cover laid down. 4to.

London, 1937. **\$700-1000**

• 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 Palestine. 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 partition proposal of the Peel Commission 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, the Arab rejection of which sparked the War of Independence in 1948.

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 precisely this approach - a drastic reduction of Jewish immigration to Palestine, a policy laid out in the infamous White Paper of 1939.

— ILLUSTRATED BOOKS —

287 CHAGALL, MARC. The Jerusalem Windows. Two lithographs with numerous color and black-and-white plates. Text by Jean Leymarie. *Original linen boards with color-pictorial dust-jacket (extreme outer portion chipped). Folio.*

Monte Carlo, André Sauret, 1962. **\$500-700**

288 (CHILDREN'S LITERATURE). Ralph Bergengren. David the Dreamer. **ILLUSTRATED BY TOM SEIDMANN-FREUD. FIRST EDITION.** Charming color illustrated plates. Bookplate of the Israeli poet Leah Goldberg (1911-70). *pp. (10), 67. Light wear. Original green gilt boards with pictorial paste-on label on upper cover, scuffed. Oblong 4to.*

Boston, Atlantic Monthly Press, 1922. **\$500-700**

♣ Despite her short career (she committed suicide at the age of 38, four months after the death of her husband), Viennese-born Martha ("Tom") Seidmann-Freud (1892-1930) had a lasting impression on 20th-century children's literature. Her unique illustrative style is characterized by simple geometric shapes with gentle colors, a poetic seriousness that reflects the "New Objectivity" (Neue Sachlichkeit) modern art movement prevalent in post-world war I Germany. However, Seidmann-Freud's artistic achievements are no less important than her significance as an intuitive educator, who knew how to enrich children's imaginations and activate their minds in a creative manner.

The story "David the Dreamer" is an unusual fantasy about a young boy and his dream adventures, magnificently illustrated by Seidmann-Freud in Art Deco style. Given the content of this book, it could not be more appropriate that the illustrator was the niece of the founding father of psychoanalysis and author of "The Interpretation of Dreams."

Tom Seidmann-Freud's innovations in children's books were felt the world over. The present book marks her first American appearance.

[SEE ILLUSTRATION UPPER RIGHT]

289 (GROSS, CHAIM). Chaim Gross - Sculptor. By Joseph Vincent Lombardi. Frontispiece photographic portrait, signed by the artist. With: **LARGE PEN-AND-INK DRAWING ON DEDICATION PAGE EXECUTED BY GROSS, INSCRIBED AND SIGNED.** 142 photographic illustrations. *pp. vii, 247. Original gilt-titled boards, light wear. Sm. folio.*

New York, Dalton House, 1949. **\$400-600**

290 (JERUSALEM). Flowers and Views of the Holy Land. Twelve colored postcards, each with pressed-flowers arranged on verso. Multi-lingual captions. Housed within original carved olive-wood album. Inscription dated 1919 from an American soldier "with the Italian Army." *3 1/2 x 6 inches. Gutter split.*

Jerusalem, A.L. Kahane, c. 1910. **\$400-600**

291 MANE-KATZ. By Michel Ragon. Profusely illustrated in color and black-and-white. Text in French and English. Inscribed and signed: "A Monsieur Cowan, Mane-Katz, Paris 1961." *pp. 92. Original boards, dust-jacket. Sm. 4to.*

Paris, 1960. **\$300-400**



Lot 288



Lot 292

292 KRESTIN, LAZAR. Sechzen Heliogravuren nach seinen Werken. **ONE OF ONLY 50 COPIES SIGNED BY KRESTIN.** Complete set of sixteen plates reproducing the artist's work. Introductory German text. *Loose as issued in original portfolio.*

Vienna, Haruach, 1924. **\$2000-3000**

♣ Lazar Krestin was born in Kovno in 1868 and studied art in Vienna and Munich. He primarily created landscape paintings reflecting the style of the great French Impressionists although he also produced many portraits and genre scenes of European Jewish life. Krestin died in 1938.

[SEE ILLUSTRATION ABOVE]

293 (LILIEN, E.M). Schenkl, Else. Gesänge von Gabriele d'Annunzio. Illustrations by E.M. Lilien. *pp. 107, (5). Contemporary half-morocco over marbled boards, extremities chipped. 4to.*

Berlin & Leipzig, 1904. **\$300-500**



Lot 295

294 (JUDAICA). Juedisches Museum Nikolsburg. Twenty-two photographs of ceremonial objects from the Jewish Museum of Nikolsburg, along with images of synagogue and cemetery. Each laid onto mat with photographer's signature (indecipherable) below. Loose in later portfolio case. Provenance: The Jewish Museum, London.

c. 1935. \$600-900

• Nikolsburg (today known as Mikulov) is a town in the South Moravian Region of the Czech Republic located directly on the border with Lower Austria. The beginning of Jewish settlement in Nikolsburg dates back to 1421 and over the centuries many famed rabbinic leaders served there including R. Judah Loew ben Bezalel (the Maharal of Prague) and later, Samson Raphael Hirsch. Nikolsburg was a part of the Sudetenland which was handed over to Germany in 1938 following the Munich Agreement. The objects here photographed were in the possession of the many synagogues and institutions of learning in Nikolsburg. In 1936 they were gathered together and put on display in the Central Jewish Museum for Moravia-Silesia which opened in Nikolsburg in 1936. After the occupation of the town by the Nazis, the contents of the museum were confiscated for an "ethnological" museum which the Nazis planned to set up. As a result they were not destroyed and after the war they were collected together in the Jewish Museum in Prague where they remain to this day.

295 (POSTCARDS). Group of c. 105 postcards, New Year Greetings in English, Hebrew and Yiddish. Housed in fitted album.

v.p, 20th century. \$1500-2000

[SEE ILLUSTRATION UPPER LEFT]

296 (POSTCARDS). Group of c. 118 postcards of European Synagogues. Including: Belgium, Czech Republic, France, Germany, Holland, Hungary, Poland, Switzerland, Ukraine, Yugoslavia, etc. Housed in fitted album.

v.p, 20th century. \$4000-5000

[SEE ILLUSTRATION LOWER LEFT]

297 (POSTCARDS). Collection of c. 53 color die-cuts (or 'scraps'). Featuring motifs of Jewish holidays, the Bible, American immigration, Zionism. Issued by Fuld & Co., Hebrew Publishing Company, etc.

New York, 1900-10, \$300-400



Lot 296



Lot 298

298 MILSHTEIN, ZVY. Le Divan d'Yvan. **ONE OF 7 COPIES** hors commerce (of an issue of a further 43), this copy numbered "H.C. I." and signed by the artist. Text and eleven etchings by Milshstein. *Loose as issued in original printed wrappers, within folding portfolio. Sm. folio*

Paris, BLM - Librairie des Deux Mondes, (1990). **\$700-900**

[SEE ILLUSTRATION FACING PAGE, LOWER RIGHT]

299 PANN, ABEL. Biblical Characters. Complete in ten illustrated plates, each signed by Pann in pencil. **ONE OF 400 NUMBERED COPIES SIGNED BY PANN.** Introductory text in Hebrew and English. *Loose as issued in portfolio wrappers. Folio.*

(Jerusalem), Shulamith, 1954. **\$300-500**

300 RABAN, ZE'EV. Artistic Palestine Playing-Cards. Deck of 52 playing cards designed by Raban. * Together with the rare original package-sleeve. *Lacks the "6" in the Menorah suit. Additional "8" in the oak-leaf suit. 3 x 2.5 inches.*

☛ "Jacob's Bible Cards brings the romance and the colour of the Bible into the card-pack by substituting famous Bible characters for the conventional Kings, Queens and Jacks. These cards enable the players to combine education with pleasure." Court cards featuring: Ahasuerus, Esther, Haman, Yoav, David, Bath-Sheba, Saul, Judith, Jonathan, Solomon and Queen Sheba. The Joker is the devil himself, Asmodai. Raban has designated the suits as: Star-of-David, Menorah, pomegranate and oak-leaf. See Israel Museum Catalogue, Bezalel no.1372 and color plate 7; and cf. YU Museum Catalogue, Raban nos. 139-40.

301 RABAN, ZE'EV. Aleph-Bet. Delightful children's book illustrated in color throughout by Raban. Hebrew verse by Levin Kipniss. *Original color pictorial boards, spine worn, shaken. Lg. 8vo.*

Berlin, S.D. Saltzmann, 1923. **\$300-400**

302 RABAN, ZE'EV. Chad Gadya. Ten full colored illustrated pages with free-verse rendering of the traditional Passover song below printed in red. Musical notes at end followed by publisher's ad. *pp. (12). Loose in original color-pictorial wrappers, spine split and neatly taped. 12mo.*

Jerusalem, Bnei Bezalel, 1926. **\$700-1000**

☛ A slender, but perhaps the most sublime illustrated book produced by Raban.

[SEE ILLUSTRATION LOWER RIGHT]

303 (RABAN, ZE'EV). Shir Hashirim - The Song of Songs. Decorative additional title page and 26 color plates comprising illustrations, illuminations and calligraphic text by Raban. Bound in original Bezalel-style blind-tooled cushioned calf with sunken central rectangular medallion reproducing an illustration by Raban of the Queen of Sheba. *Folio.*

Jerusalem, 1930. **\$150-200**

304 (SZYK, ARTHUR). Megilath Esther [Scroll of Esther]. With illustrations by Arthur Szyk **ONE OF 520 NUMBERED COPIES.** Exquisite color plates, calligraphy and many historiated initials and head- and tail-pieces by Szyk. Text in Hebrew. *pp. 64, (2). Book-plate removed from rear endpapers. Original gold-lettered wrappers, spine taped. 4to.*

Paris, H. Piazza, 1926. **\$400-600**

305 (SZYK, ARTHUR). Rewolucja w Niemczech ["Revolution in Germany."] Polish text by Julian Tuwim. **FIRST EDITION.** Illustrated by Szyk throughout. *pp. 30. Original pictorial wrappers bound with burgundy cord. Oblong 8vo.*

Lodz - Warsaw, Ksiazka i Sztuka, 1919. **\$2000-3000**

☛ Scarce first edition of the first work completely illustrated by Szyk. A political satire by the celebrated Polish poet Julian Tuwim, mocking the German nation and its extreme ethnocentrism in the aftermath of World War I. See J.P. Ansell, Arthur Szyk: Artist, Jew, Pole (2004) pp. 23-6.

[SEE ILLUSTRATION TOP RIGHT]



Lot 305



Lot 302

— MANUSCRIPTS & AUTOGRAPH LETTERS —

306 AUERBACH, SHLOMO ZALMAN. (Renowned Posek and Rosh Yeshivah of Kol Torah, 1910-95). Autograph Letter Signed, in Hebrew, on letterhead. Heartfelt Mazel Tov wishes to a couple upon their marriage. *One page.*

Jerusalem, n.d. **\$300-400**

307 BEGIN, MENACHEM (Prime Minister of Israel. 1913-92). Typed Letter Signed, in Hebrew, on Knesset stationery. To Rabbi Chaim Uri Lipschitz. Apologizes for pain caused. "I know that our friends and admirers feel bad. But I had no choice...the reasons are many and deep and cannot be explained on one foot." Along with blessings for the New Year. *Taped. One page.*

Jerusalem, 12th September, 1966. **\$300-500**

✦ Rabbi Chaim Uri Lipschitz (1912-2002) was a politically prominent Rabbi, Agudath Israel activist, journalist and author.

308 (DISKIN ORPHAN HOME). Typed Letter Signed by the administration of the Home, R. Dovber HaLevi Epstein, R. Moshe Leib Bernstein, along with the stamped signatures of R. Eliyahu Klatskin and Shalom Yitzchak Rashkes. To Mr. Nissen Fagin and wife Pessia (Jenny) Miller-Fagin of Philadelphia. In Yiddish. On letterhead stamped. Thanking them for their \$100 contribution. *One page. Folds.*

Jerusalem, 8th Adar-Sheni, 1929. **\$800-1000**

[SEE ILLUSTRATION BELOW]



Lot 308

309 CHASMAN, YEHUDA LEIB. (Rabbi of Shtutshin and later Mashgiach of Hebron Yeshiva, 1867-1936). Autograph Postcard Signed, in Hebrew. Sent to Jerusalem. Heartfelt greetings upon his correspondent's marriage, sending blessings for "eternal success" both spiritually and materially. *Laminated on one side.*

Shtutshin, 14th Sivan, 1913. **\$700-1000**

✦ Rabbi Yehuda Leib Chasman studied in Yeshivat Kelm under Reb Simcha Zissel Ziv, in the Yeshiva of Volozhin under the Netziv and in the Yeshiva of Brisk, under Rabbi Chaim Halevi Soloveichik. In 1897 he was appointed Mashgiach of the Telz Yeshiva and in 1908, with the approval of the Chofetz Chaim, established his own Yeshiva in Stutzin (near Vilna). In 1926, he emigrated to Eretz Israel, serving as Mashgiach of the Yeshiva in Hebron. The celebrated Maggid of Jerusalem R. Shalom Schwadron was one of his prominent disciples who posthumously published his teacher's discourses under the name Or Yahal.

310 (CIRCUMCISION RECORD-BOOK) (Mohel Bichel). Hebrew Manuscript on paper. Recording the performance of 1,140 circumcisions during a period of twenty years. Written in a clear, cursive Ashkenazic hand. *pp. 114. Contemporary calf backed boards. 8vo.*

Klausenburg, 1894-1914. **\$1000-1500**

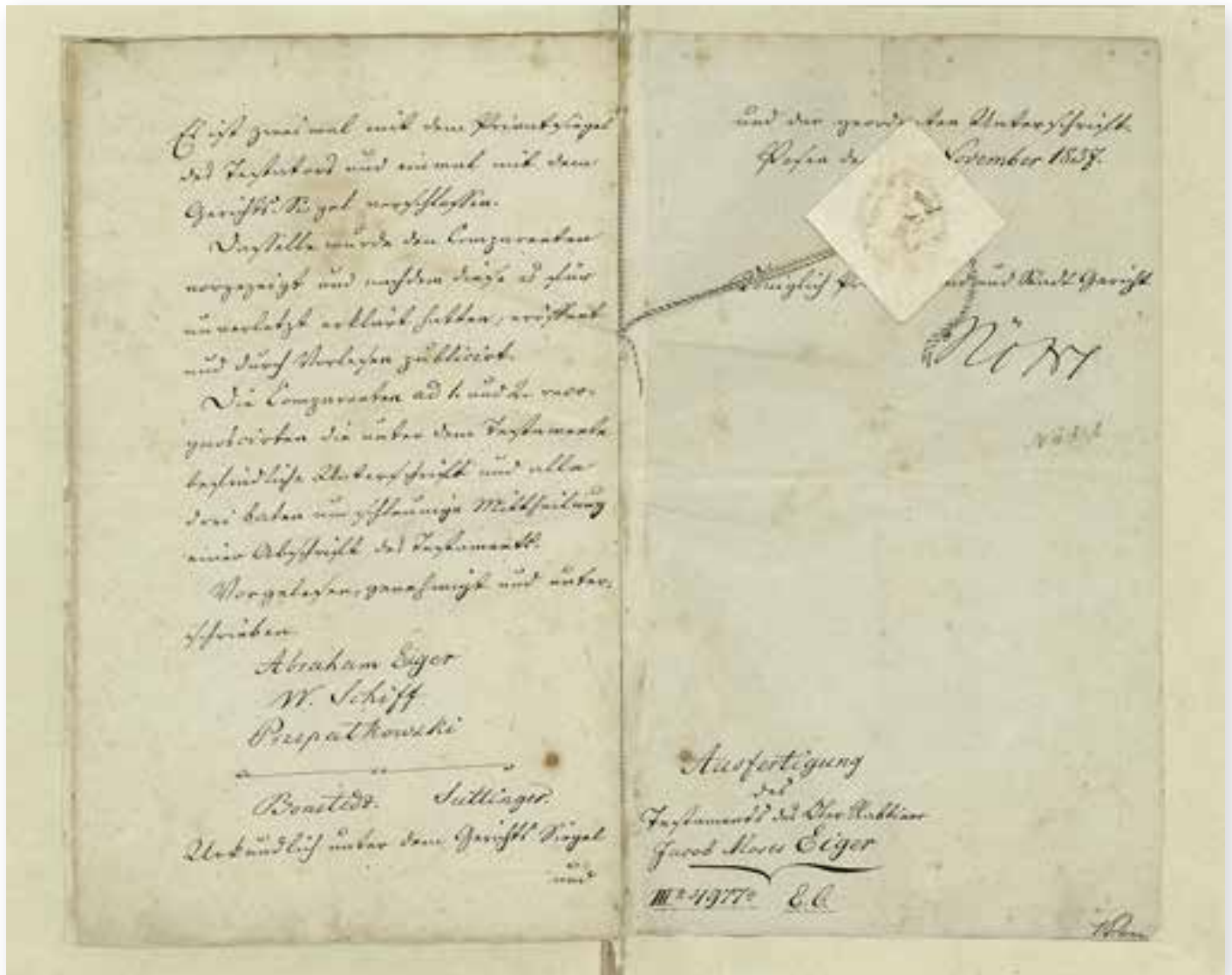
✦ Most of these circumcisions were performed in the town of Klausenburg (Kolozsvár), today Cluj, Rumania. Other towns and villages mentioned are Monaster, Somoshpalvo, Sasregen and Deesz.

An important historical record for Jewish genealogy.

311 ELYASHIV, SHLOMO. "The Leshem," Kabbalist, 1841-1926). Autograph Manuscript, in Hebrew, explaining a Kabbalistic comment of the Vilna Gaon in accordance with a statement of R. Moshe Cordevero. *One page.*

(Shavel?, 1910?). **\$600-900**

✦ The "Leshem" as he is known (after the title of his magnum opus Leshem Shevo VeAchlamah, 1909-12) lived in Shavel, Lithuania, his final years were spent in Eretz Israel. He was an outstanding scholar with a phenomenal ability to synthesize all relevant material and lucidly present a discussion with conclusions. Rabbi Fishel Hershkowitz, Dayan of Klausenberg calls him "the Lamdan of the Kabbalists." He was the grandfather of of the recently departed Rabbi Yoseph Shalom Elyashiv.



Lot 312

312 (EGER, AKIVA) Das Koeniglich Preussisch Land und Stadt-Gericht... das Testament... Verstorbenen Oberrabbiners von Posen, Jacob Moses Eiger ["Last Will and Testament."] Official manuscript Court Copy. Manuscript on paper. German cursive hand. Tax stamp on first page, embossed notary seal affixed to last page. ff. 7. First leaf strengthened with some marginal repair. Recent vellum with linen ties. Folio. *LAID IN: A full German transcription with English translation and portrait of R. Akiva Eger.

Posen, November 20th, 1837. **\$8000-10,000**

• Rabbi Akiva Eger (1761-1837) was an outstanding Talmudic scholar, influential halachic decisor and foremost leader of European Jewry during the early 19th century. He was the father-in-law of the Chassam Sofer.

The present lot is a probated court document. On March 24th, 1837, R. Akiva Eger, already bedridden, received an official deputation of a Royal District Court Judge and a State Supreme Court Assistant to dictate his Last Will and Testament. His five older children were to administer an estate of 2,000 thaler for the benefit of his four minor children. Additionally, a portion of monies R. Akiva lent to the Beth Shlomo Hospital is to be returned to his son-in-law, to administer a fund for the benefit of poor Talmud students. Of interest here is the use of R. Akiva Eger's secular name "Jacob Moses Eger, Oberrabbiner, Posen" used in his dealings here with the civil authorities.

The oral proceedings were duly recorded and sealed with the Court. Subsequently, R. Akiva Eger passed away on October 12th, 1837. The will was placed on the agenda of the Court calendar on November 17th, where his son Abraham Eger and his son-in-law appeared at the proceedings in Posen. The will was executed and notarized on November 20th.

Although much has been written concerning the family of R. Akiva Eger and his numerous descendants, this document sheds new light upon his immediate family history.

AN ESTATE WILL OF A HIGHLY RESPECTED RABBINIC LEADER IS MOST UNCOMMON.

[SEE ILLUSTRATION ABOVE]



Lot 313

313 EPSTEIN, BARUCH HALEVI. (Author of Torah Temimah, 1860-1941). Autograph Letter Signed, in Hebrew, with stamp, written to Dr. Chanoch Yehudah (Alexander) Kohut. Profuse praise and fourteen scholarly comments pertaining to Kohut's Aruch HaShalem. *Four pages. Some tape repair, folds. 4to.*

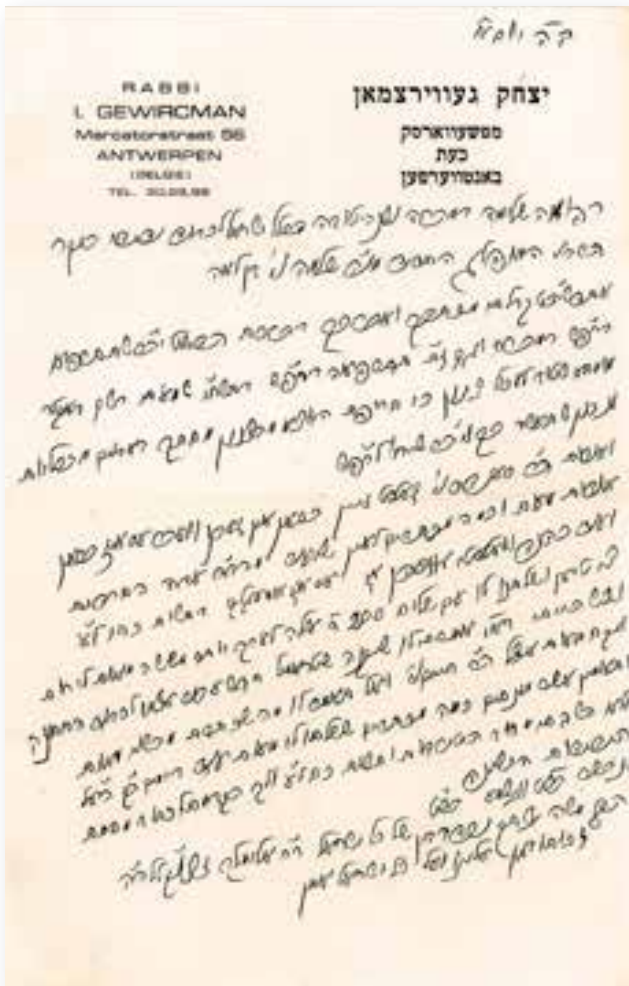
Pinsk, 1892. **\$1000-1500**

✦ R. Baruch Epstein was a brilliant Talmudic and Biblical scholar whose works Torah Temima, Mekor Baruch, Baruch Sheamar are all classics in their respective fields. His father R. Yechiel Michel Epstein, Rabbi of Novardok, was the author of the Aruch HaShulchan.

Following ordination in Breslau, the Hungarian-born Dr. Alexander Kohut (1842-94) came to the United States to serve as Rabbi of Cong. Ahavath Chesed in New York. He was an important figure in the emergence of Conservative Judaism and the establishment of the Jewish Theological Seminary. He is especially renowned as the author of the monumental eight volume Talmudic lexicon Aruch HaShalem.

Epstein cannot control his excitement and praise for Kohut's work. He entitles him with outstanding honorific titles, "Aluf VeGaon, Mufla ShebeChachamim, Sar VeGadol BeYisrael U'BeAmim Maran..." Epstein ignores the fact that Kohut was associated with the Conservative movement and concentrates on his scholarly achievement. "Because of my great thirst. I became attached to it all day and all night and I hurry to send my heartfelt thanks..." Some of Epstein's comments are lengthy and offer his own original insights.

[SEE ILLUSTRATION UPPER LEFT]



Lot 315

314 EPSTEIN, MOSHE MORDECHAI. (Rosh Yeshiva and Rabbi of Slobodka, later in Hebron, 1866-1933). Autograph Letter Signed, in Hebrew on letterhead, written to R Joseph Chaim Sonnenfeld (1848-1932) Rabbi of the Eidah Chareidith of Jerusalem. Concerning Mr. Yerachmiel (Richard) Wexler of Chicago whose son Jacob was killed during the Hebron Massacre of 1929. Requests that Rabbi Sonnenfeld write a condolence letter to Mr. Wexler and suggest that proceeds from Mr. Wexler's substantial Ethrog orchard be dedicated to the Yeshiva in memory of his son. *Some staining, edges repaired. Two pages.* Sepher Hazikkaron LeKedoshei Yeshivath Chevron p. 105.

Jerusalem, 7th Elul, 1929. **\$500-700**

✦ This letter was written just weeks after the Hebron massacre. "It was God's will that his son should be one of the martyrs of Hebron."

R. Moshe Mordechai Epstein was one of the outstanding Roshei Yeshiva in Lithuania. He was the brother-in-law of R. Isser Zalman Meltzer. His talmudic novellae, responsa and lectures are recorded in his multi-volume work Levush Mordechai.

315 GEWIRTZMAN, MOSHE YITZCHAK (R. Itzikel of Przeworsk, 1882-1976). Autograph Letter Signed, in Hebrew with some Yiddish, on letterhead, written to Shlomo ben Leah. Heartfelt blessings for a speedy recovery, offering medical advice as to the proper diet for this ailment including the importance of eating radishes. Encloses \$200 for the purchase of a shtreimel for the upcoming wedding, plus other matters. *Folds. One page.*

Antwerp, Yom Aleph, n.d. **\$2000-3000**

✦ Reb Itzikel was one of the most celebrated post-War Chassidic rabbis and many thousands made pilgrimages to him in Antwerp to receive his blessings and advice. A descendent of R. Elimelech of Lizensk (as he notes alongside his signature in this letter), R. Itzikel was a follower of the Grand Rabbi of Satmar, R. Joel Teitelbaum.

[SEE ILLUSTRATION LOWER LEFT]

316 (GRISHABER, ISAAC). Ashlei Ravravi - Shulchan Aruch Yoreh Deah. **THE R. ISAAC GRISHABER COPY WITH HIS SIGNATURE AND EXTENSIVE SCHOLARLY MARGINAL NOTES.** With signature of Rabbi Grishaber on the title and extensive notes in his fine neat hand, other previous owners' signatures on front flyleaf (including a disciple of R. Shraga Feivel Halevy Horowitz, a later Rabbi of Paks). ff. (4), 392, (1). *Some wear. Needs rebinding. Lg. folio.*

Amsterdam, Hetz Levi Rophe, 1743. **\$5000-6000**

• Rabbi Grishaber was an 18th century Hungarian rabbi well regarded in rabbinic scholarly circles. These autograph notes exhibit his wide erudition and high level of acuity. Born in Cracow he moved to Hungary in 1782. He is especially known for his opposition concerning the ruling by Aaron Choriner permitting the consumption of sturgeon. Both Choriner and Grishaber had been students of Ezekiel Landau in Prague and the dispute centered over precisely how Landau (the "Noda Beyehuda") had adjudicated this issue. He was also on friendly terms with the Chassam Sofer and corresponded with him. When one of the Chassam Sofer's disciples asked his master for a letter of recommendation to Rabbi Grishaber, the Chassam Sofer responded enthusiastically (See Chut HaMeshulash p. 91). His son, R. Moshe Grishaber-Freind also corresponded a number of times with the Chassam Sofer.

317 GRODZENSKI, CHAIM OZER. (Spiritual leader of Lithuanian Jewry, 1863-1940). Secretarial Letter Signed (most of the line above the signature is also autograph), written to Rabbi Yoseph Dinkels, in Hebrew on personal letterhead. Concerning a proposal by Mr. Potash seeking to establish an organization to help immigrant Rabbis. *One page. Marginal punch-holes, central fold*

Vilna, 6th Tammuz, 1939. **\$700-900**

• R. Chaim Ozer states he will write a letter of support for the endeavor only if great rabbis such as the Chazon Ish would also be associated with the project. He states that he will write to R. Moshe Blau and R. Shlom Blazer on behalf of this project, as requested. "I will also write to the Rabbi of Cincinnatti [Rabbi Eliezer Silver] and to Rabbi Yitzchak Ya'akov Ruderman [of Baltimore.]" He also notes that his work "Achiezzer" is now complete and will forward a copy to his correspondent.

The recipient, Rabbi Yoseph Dinkels, was a disciple of R. Itzel of Ponevezh, a member of the Beth Israel Kollel of Slabodka and closely associated with the Chazon Ish. He authored multi-volumed works on Yerushalmi Zeraim and Tractates Nidah and Mikvaoth.

[SEE ILLUSTRATION UPPER RIGHT]

318 HALBERSTAM, MENACHEM MENDEL. (Rebbe of Frysztak, 1870-1926). Autograph Letter Signed, in Hebrew with some Yiddish on personal letterhead. Requesting financial support for the Talmud Torah: "The school is in dire need of funds. We were relying on America, however, during the entire winter not a penny arrived from there and the teachers cannot be paid. If the school closes, over thirty children will be idle and the city will be destroyed." *Two pages.* Alfasi, Traklinei Ha-Chassiduth p.760.

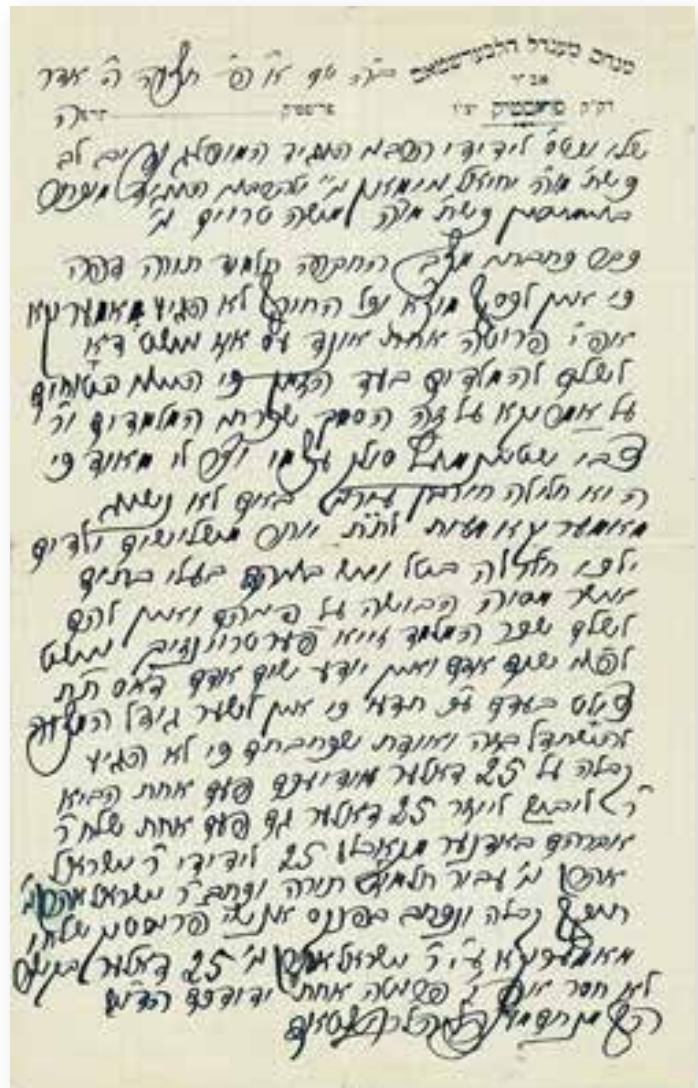
Frysztak, 5 Adar, 1925. **\$3000-4000**

• Son of R. Dovid Halberstam, who in turn was the son of R. Chaim of Sanz.

[SEE ILLUSTRATION LOWER RIGHT]



Lot 317



Lot 318



Lot 323

319 HALBERSTAM, FEIGA BEILA (Rebbetzin of Frysztak). Autograph Signed Kol Koreh announcement in Yiddish, written to the Chassidim of Ropshitz, Sanz and Shiniva. Additional five lines and signature by her daughter-in-law Chanah Rachel Halberstam. On the back of the letterhead of her son R. Chona Halberstam of Koloshitz. Requesting funds from the Chassidim upon the death of her husband and for her daughter-in-law and her three children, offering profuse blessings in the merit of her illustrious ancestors. *Two pages.*

(Frysztak), (1926). **\$1000-1500**

• Rebbetzin Feiga Beila was the daughter of R. Yechezkel of Shiniva and a grand-daughter of R. Chaim of Sanz. Her husband was R. Menachem Mendel Halberstam of Frysztak (d. 1926). She emphasizes here that Frystak is a small town and cannot afford to support such a family with many expenses.

320 HALBERSTAM, SOLOMON (Grand Rabbi of Bobov, 1908-2000). Document Signed by both the Bobover Rebbe and Rabbi Chaim Uri Lipschitz pertaining to the establishment of a trade school in conjunction with the Yeshiva of Bobov. *One page.*

Brooklyn, 28th Sivan, 1966. **\$700-1000**

• Rabbi Chaim Uri Lipschitz (1912-2002) was a politically prominent rabbi and community activist. This important historical document concerns plans for a pioneering effort to establish a trade school under Chassidic auspices. According to this agreement, Rabbi Lipschitz was to serve as principal of the trade school (Yeshiva Leumanuth) and all subsequent policies would be discussed directly with the Bobover Rebbe.

The Bobover Rebbe had a far reaching perspective and realized the importance of such a school for his community - however due to political and other social considerations, it did not come to fruition.

321 (HASKALAH). Hashoshanah [journal of historical articles, poetry, etc.] Hebrew manuscript on paper. Ashkenazic cursive script with headings in square script. *10, (44) pages.*

(Plotzk), (ca. 1866). **\$400-600**

• The first issue of an apparently unpublished weekly journal "to benefit our holy forsaken language." All the articles are signed by writers using pseudonyms such as Avaer, Rava and Arbael. The opening ten numbered pages constitute this first issue as described in the table of contents on p. 1. The following pages are articles and poetry entitled Beth HaMistteh copied from the journal Bikurim, edited by Naphtali Keller (Vienna, 1864).

322 (ITALY). I privilegi di Livorno son chiari, che proibiscono di poter ricevere contro la volonta de i genitori i figlioli di diversa religione che volessero professare la religione cattolica prima dell'eta' di tredici anni compiti... ["Legal opinion confirming the validity of the long standing privilege accorded by the Grand Duchy of Toscana to the Jews of Livorno, forbidding the practice of converting their children to Christianity without parental permission until they have reached the age of thirteen."] Italian manuscript. *pp. 10 (+ 2 integral blanks), brown ink on stiff paper, stained. Folio.*

Livorno, 1763. **\$500-700**

• Pompeo Neri, a Christian lawyer enthusiastically justifies here the privileges accorded to the Jews of Livorno, forbidding the baptism of Jewish children against the will of their parent.

323 (JERUSALEM). Beth Vaad LaChachamim. Hebrew manuscript ledger of by laws and list of members of this central "Gathering of Torah Scholars." With important signatures (see below). *Four pages (excluding blanks). Contemporary boards. Folio.*

Jerusalem, (circa, 1910). **\$2000-2500**

• This organization sought to improve the physical and spiritual status of rabbinic scholars so that they could aspire to become Dayanim and Torah authorities. Beth Vaad LaChachamim aspired to be a public spiritual center representing the scholars of Jerusalem to their peers in the Diaspora. The 17 signatories are a "who's-who" of Jerusalem scholars and well-known communal figures. Headed by R. Yaakov David Ridvaz and R. Yitzchak Yeruchem Diskin and includes: R. Shlomo Aaron Wertheimer (researcher of the Cairo Genizah and author of She'elath Shlomo etc), Joseph Tzvi Salant (author of Be'er Yoseph), Samuel Gedaliah Neiman (author of Gidulei Shmuel and Rosh Yeshiva Etz Chaim), Yeshiya Zev Vinograd (author of Shaarei Ziv and Rosh Yeshiva Etz Chaim), Moshe Ostrovsky, Moshe Uri Blau, Mordechai Huminer and others.

[SEE ILLUSTRATION ABOVE]



Lot 324

324 HIRSCH, SAMSON RAPHAEL. (Foremost Orthodox Rabbi in Germany, 1808-1888) "Ein Wort an Herrn Kirchheim." Autograph Manuscript in German, with occasional use of Hebrew, with corrections in the same hand, signed and dated by Samson Raphael Hirsch. Ink on paper. Twelve pages. *Few stains and small marginal tears. Folio.*

Frankfurt am Main, 25th December, 1855. **\$6000-8000**

✦ The controversy between Orthodoxy and Reform Judaism in the middle of the 19th century resonates strongly in the manuscript at hand. The manuscript is part of the wider scholarly debate about the importance, relevance, and trustworthiness of Heinrich Graetz's pioneering 11-volume study of the History of the Jews. This debate reflects the breach between Samson Raphael Hirsch, rabbi of the secessionist Orthodox "Israelitische Religions-Gesellschaft" in Frankfurt am Main, and his former student and protégé Heinrich Graetz, who in 1854 had accepted a teaching position at the Jewish Theological Seminary of Breslau, the first modern rabbinical seminary in Central Europe, a move which Hirsch considered to be a personal betrayal and a betrayal of the Orthodox cause.

Heinrich Graetz's fourth volume of the History of the Jews, was published first in 1853, beginning with the period following the destruction of Jerusalem. This volume was extensively reviewed by Samson Raphael Hirsch in a series of 12 articles between 1855 and 1857 in *Jeschurun*, an Orthodox monthly periodical that was edited and published by Hirsch himself. More than 200 pages of objective critique revealed Graetz's methodical weaknesses and scholarly flaws, such as careless fabrications of dates and quotes out of context.

In the autograph manuscript at hand Samson Raphael Hirsch harshly criticizes an article by Raphael Kirchheim in the *Allgemeine Zeitung des Judenthums*. Raphael Kirchheim (1804-89), a German-Jewish scholar who lived in Frankfurt, supported Graetz's deliberations and had in turn strongly criticized Samson Raphael Hirsch's first two reviews of Heinrich Graetz's work.

The topic of the debate between Hirsch and Kirchheim is Graetz's portrayal of the sage Yochanan ben Zakkai who opened a Talmudic Academy in the town of Yavneh following the destruction of the Temple in the year 70 CE. Yavneh became the center of Jewish learning for centuries and replaced Jerusalem as the seat of the Sanhedrin (rabbinical court). Graetz claimed that Yochanan ben Zakkai had redefined and reformed the importance, meaning, and authority of the Sanhedrin – and Hirsch proved through Talmud sources that this was not the case. According to these sources the Sanhedrin was already detached from the Temple service before the fall of Jerusalem. Hirsch makes a strong case for critical historical studies that use all the documented sources and not just those that support a predefined opinion of which he accuses Graetz and Kirchheim - and ultimately the teaching methods of Reform Judaism and especially the Jewish Theological Seminary in Breslau.

Published in: *Jeschurun*. Jg. 2. 5616 =1855/1856, Heft 4 (Januar 1856), p. 221-244.

[SEE ILLUSTRATION ABOVE]



Lot 325

325 KAGAN, ISRAEL MEIR OF RADIN. (“Chofetz Chaim” 1838-1933). Typed Letter Signed. Addressed to Pessia (Jenny) Miller-Fagin and her husband Nissan of Philadelphia. In Yiddish. On personal letterhead stationery of “Israel Meir Hakohen, author ‘Chofetz Chaim’ and ‘Mishnah Berurah’” (Hebrew); and “Rabin I.M. Kagan, Radun” (Polish), along with his stamp below. Thanking them for all assistance to the upkeep of his yeshiva and sending profuse blessings for the New Year. *One page. Central folds*

Radin, 17th Elul, 1932. **\$10,000-15,000**

• R. Israel Meir Kagan was universally acclaimed as the preeminent Halachic decisor and “tzaddik” of the generation. He is referred to as the Chofetz Chaim (“Seeker of Life”), after the title of his guide pertaining to purity of speech. His reputation as halachist par-excellence rests upon his “Mishnah Berurah,” a commentary to Shulchan Aruch, Section Orach Chaim.

[SEE ILLUSTRATION ABOVE]

326 KANIEVSKY, JACOB ISRAEL (The Steipler Gaon, 1899-1985). Autograph Letter Signed, in Hebrew, written to R. Simchah Elberg, author of *Shalmei Simcha* and head of the Agudath Harabanim of America. Concerning the progress of the publication of his work on *Beitzah*. Asking for advice how he should proceed. Elberg obviously financed this publication. *Aerogramme letter, folded.*

Bnei Brak, Erev Rosh Chodesh Adar, 1964. **\$700-900**

✦ R. Yaakov Yisrael Kanievsky (1899-1985), was known as the “Steipeler Gaon” after his hometown of Hornosteipel in the Ukraine. He briefly served as Rosh Yeshivah of the Novardok Yeshivah before he settled in Bnei Brak where he entirely devoted himself to an uninterrupted life of study. Renowned both for his Talmudic genius, as witnessed in the many volumes of *Kehilath Ya’akov* on the Talmud, and his piety - for many sought out his blessings. He yielded enormous influence within the Torah world and yet held no official office.

327 (KETHUBAH) Marriage Contract. Manuscript in Hebrew in distinctive cursive Hebrew script in black ink on paper, uniting the bridegroom Shalom the son of Pinchos with the bride Tziporah the daughter of Yissachar. Within colorful decorative geometric border with Stars-of-David and fanciful scrolls. Upper portion above the text display prominent fish motif - an allusion to fertility and good luck, along with blessings wished for the bride and groom. *Stained in places. 21 x 23 inches.*

Sukhumi, Georgia, 4 Nissan, 1947. **\$1500-2000**

✦ Sukhumi is the capital of Abkhazia, a disputed territory and autonomous republic within Georgia located on the eastern coast of the Black Sea and the south-western flank of the Caucasus.

Historically, Ashkenazic, Georgian and other Jews comprised this territory’s Jewish population, growing in the mid-19th century when Abkhazia joined the Russian empire. The Jewish community of Sukhumi was officially recognized by Soviet authorities in 1945 although Abkhazian Jews suffered like the other Jews of the Soviet Union during Stalin’s anti-Jewish campaigns and Sukhumi synagogue was pulled down by the authorities in 1951. As a result of the Georgian-Abkhazian conflict of 1992-93 the Jewish community of Sukhumi has essentially ceased to function.

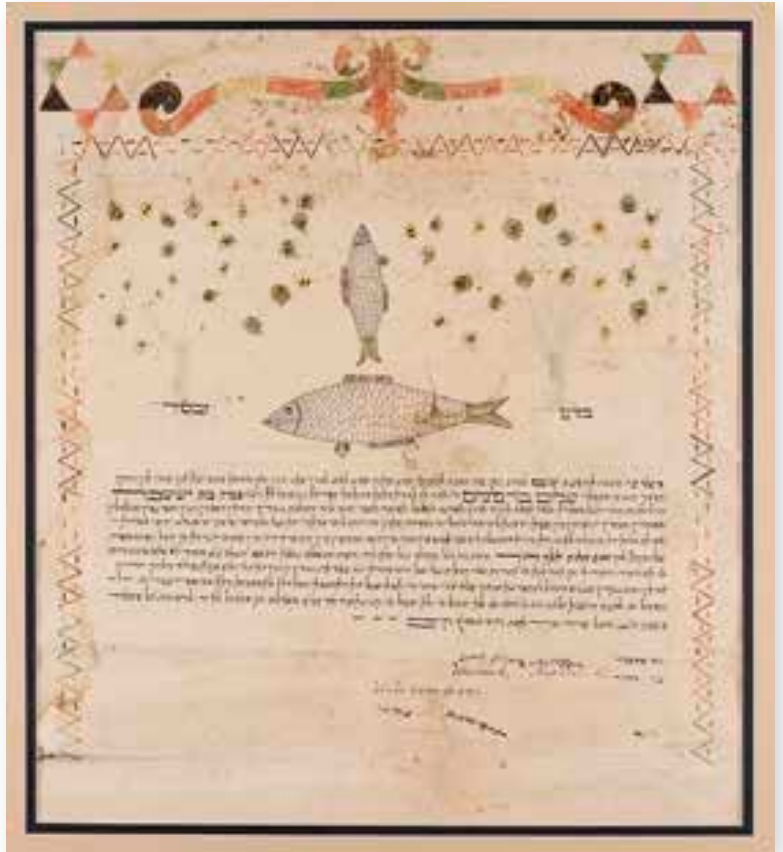
[SEE ILLUSTRATION UPPER RIGHT]

328 (KOOK, ABRAHAM ISAAC). (Chief Rabbi of Eretz Israel, 1865-1935). Letter Signed, in Hebrew, on letterhead, from the Agudath HaRabanim of Poland upon the death of Rabbi Kook, written to the Chief Rabbinate of Eretz Israel. With five signatures, including the President R. Menachem Mendel (Alter) of Pevanitz, the Vice President R. Shlomo David Kahana of Warsaw, the Secretary R. Reuven Yehuda Neifeld of Navidvor and two others.

Warsaw, 1935. **\$2000-2500**

✦ “We are shocked, pale and bent as we stand before the bed (casket) of the Tzaddik and Gaon, shedding copious tears...”

[SEE ILLUSTRATION LOWER RIGHT]



Lot 327



Lot 328



Lot 331

331 LEIBOWITZ, BARUCH BER. (Rosh Yeshiva of Kamenitz. 1864-1939) Typed Letter Signed, with additional ten autograph lines. To Mr. Nissen Fagin and wife Pessia (Jenny) Miller-Fagin of Philadelphia. In Yiddish. On headed paper along with his stamp. Concerns the preparations for the celebration of the opening of the yeshiva's "Holy Building" to which they contributed and requests further assistance. *Two leaves. Central folds.*

Kamenitz, 2nd Kislev, 1937. **\$2500-3000**

✦ The additional lines in the hand of R. Baruch Ber also refer to the "great simcha" celebrating the completion of the new building of the yeshiva. He personally invites Mr. and Mrs. Fagin to attend the Chanukath HaBayith celebration during the forthcoming holiday of Chanukah. Concludes with profuse personal blessings.

[SEE ILLUSTRATION LEFT]

332 LEVIN, ARYEH (The Tzaddik of Jerusalem, 1885-1969). Autograph Letter Signed, in Hebrew, on letterhead, in his characteristic beautiful hand, written to his relative Dr. Ben Zion Vravin. "My face is red for not replying... however I was in the hospital and could not write... My grandson is getting married in America." *One page.*

Jerusalem, 1965. **\$300-400**

333 LEFKOWITZ, MICHEL YEHUDAH. (Rosh Yeshiva Ponovezh Letze'irim, author of Minchath Yehudah, 1913-2011). Autograph Letter Signed, in Hebrew. Response (written beneath the original inquiry) regarding the possibility of Rabbi Aharon-Leib Shteinman being the Gadol Hador whose Da'ath Torah prevails in all situations. *One page.*

Bnei Brak, 5th Tishrei, 1996. **\$5000-7000**

✦ **AN HISTORICALLY IMPORTANT LETTER.** A Rosh Yeshiva (name erased) writes to Rav Lefkowitz. "Up to this time the opinion of Rav (Eliezer Menachem Mann) Shach is the Da'ath Torah of our generation from which we may not move to the right or left for he prevails outweighing all others - even if there were differing opinions from the great rabbis in Jerusalem. However I have now heard that Rabbi Shteinman has been crowned as the final decisive arbitrator in any dispute between all rabbis. Does this not contradict that we should follow Rav Shach?"

Rabbi Lefkowitz here replies: "There is no question - I say he [i.e. Rabbi Shteinman] is uniquely the one and whoever runs away from honor, such honor pursues him. For there is no doubt that his [i.e. Rabbi Shteinman's] entire focus is for the name of heaven."

At the time, the two most authoritative rabbis of Jerusalem were R. Yosef Shalom Elyashiv (1910-2012) and R. Shmuel Auerbach (b. 1931) - who each differed from Rabbi Shteinman (b. 1912) on certain Halachic and political principles. Rav Lefkowitz advises his correspondent here that he not follow the rabbis of Jerusalem, but focus his attention upon the authority of Rabbi Shteinman of Bnei Brak even though, as the questioner writes, "there are other great rabbis in Jerusalem..."

329 KOOK, ABRAHAM ISAAC. A group of ten letters: Autograph Letters Signed by Rabbi Kook; with two Typed Letters Signed by Rabbi Kook and others. In Hebrew, one in English; all but one on various letterheads. Pertaining to various private and public matters. *Various sizes and condition.*

Jaffa-Jerusalem, 1912-35. **\$2500-3000**

✦ Subject matters of letters include: A rumor that the "Arabs wishes to attack the Jews while the Christians and the Government silently support them... We must save our nation and dispose of daily business matters even if it is only a rumor." (Adar-Beith, 1913.) * Concerns the widow and daughter of the Maggid R. Elyakim Getzel of Dvinsk who were to be illegally evicted from their apartment (verso of letter with autograph support from R. Isser Zalman Meltzer on the same matter. * A Din Torah pertaining to charities collected in America (also signed by R. Tzvi Pesach Frank and R. Eliyahu Rom.) * An Autograph Letter Signed by R. Yaakov Moshe Charlap requesting a monthly stipend in support of R. Zelig Reuven Bengis, Ra'avad of the Eidah HaChareidith (1943).

330 KOHN, ABRAHAM YITZCHAK. (Leader of the Toldoth Aharon Chassidim). Signed Letter with one additional line in autograph, in Hebrew, on letterhead, with stamp. Authorization permitting the bearer to receive donations on behalf of the Yeshiva.

Jerusalem, 23rd Tishrei, 1955. **\$300-400**

✦ Rabbi Avrohom Yitzchok Kohn was the son-in-law and successor of Rabbi Aharon Roth (1894-1947) leader of the Toldoth Aharon community. His followers are popularly known as "R. Arelach" Chassidim distinguished for their vehement opposition to Zionism.

334 (LITURGY). Seder Birkath Kohanim im Seder Pidyon HaBen. With Birkath HaMazon. Hebrew Manuscript **ON VELLUM**. Seven leaves in a neat square Aschkenazic hand. A further twelve leaves on paper in another hand. With juvenile pencil drawing of open Priestly hands on title. *Variously worn and stained, leaves loose. Contemporary decorated vellum, worn. 12mo.*

(Germany), circa 1800. **\$600-900**

✦ Priestly Blessings with Pidyon Haben ceremony. Manuscript belonged to a family of Kohanim. The final five leaves list the births of the offspring of R. Asher b. Zalman Katz (b. 1752) and his wife (b. 1769) up to the year 1836.

335 (LITURGY). Seder Sheva Berachoth. Composed for the chazan and scholar Meir the Shat"z (Shaliach Tzibbur) of Koblenz. Contains Sheva Berachoth and introductory prayer before Birchath HaMazon for a wedding and circumcision. Hebrew Manuscript **ON VELLUM**. With signature of previous owner Moshe ben Mordechai Samuel Gollancz, dated Adar, 1873. *Eight leaves. Loose. Contemporary calf. 16mo.*

Koblenz, (Germany), 1810. **\$3000-5000**

✦ A pocket manuscript with an uncommon text, written for the chazan who would have chanted these blessing at a public ceremony.

Members of the Gollancz family were prominent in England. Of particular note was Sir Hermann Gollancz (1852-1930) who was the first Jew to earn a doctor of literature degree from the London University and the first holder of such a degree to be ordained as a rabbi. He was the first British rabbi to be granted a knighthood. Born in Bremen, Germany, Sir Hermann was the son of Rabbi Samuel Marcus Gollancz, who led the Hambro Synagogue.



Lot 338

336 (MANUSCRIPTS). A varied miscellany of manuscripts, documents, letters and ephemera. Scholarly, communal, political, etc. All in Hebrew and Yiddish. *One box.*

v.p, 18th - 20th centuries. **\$1000-2000**

✦ Should be seen. A wide variety of materials. From the collection of a scholarly collector.

Manuscript material includes: A catalogue of the library of Nachum Sokolow; Takanoth Nikolsburg, Ginzei Nistaroth (copy of manuscript originally written in Safed, 1585 copied in 1860); copy of work Kether Torah sent by David Frankel to Moses Lutsky; letter written to Solomon Plesner, 1841; letter written to R. Samuel Heller (1863); Hamitpah, Cracow, 1914 no 28; copy of Maaseh Ta'atuim (polemic against R. Nathan Adler of Frankfurt); Anti-Chassidic tract including copy of Cherem against Chassidim issued in Vilna, Brody and Cracow. Printed material includes: Hanachah Histadruth HaZionith Odoth Eretz Yisrael, 1919 (Draft of Zionist position on establishment of Jewish homeland); Receipt of payment for volumes of Metz Shas, 1773; Title page of first edition Siddur R. Yaakov Emden, etc.

337 (MANUSCRIPTS). A varied miscellany of manuscripts, documents, letters and ephemera. Scholarly, communal, political, etc. All in English, German, Polish, French, etc. *One box.*

v.p, 18th - 20th centuries. **\$1000-2000**

✦ Should be seen. A wide variety of materials. From the collection of a scholarly collector.

Material (manuscript and printed) includes: Correspondence of Moses Lutsky; Letters pertaining to Moses Montefiore; Prayer at dedication of Synagogue of Mainz; Manuscript sermons of H. Gollancz; Announcement in Hebrew and Polish pertaining to the status of the Jews in Poland dated 1863; Census form from the Shanghai Municipal Police for a Yeshiva student (1943); Manuscript pertaining to Manasseh ben Israel; Italian Shechitah Manual; Newspaper report of the Damascus Blood Libel; Bookplates of prominent collectors; Photographs of prominent Rabbis, Zionist leaders and literary figures, etc.

338 MEIR, GOLDA (Fourth Prime Minister of the State of Israel, 1898-1978.) Black-and-white photograph, inscribed and signed to Rebecca Prashker, "with appreciation for your kind generosity." *Framed.*

1960's. **\$400-600**

[SEE ILLUSTRATION ABOVE]

339 MELTZER, ISSER ZALMAN. (Rabbi of Slutzk, Rosh Yeshivah Etz Chaim, Jerusalem. 1870-1953). Autograph Letter Signed, in Hebrew, letterhead with his stamp. Written to R. Chaim Yehudah Yaakovson of Yeshivah Etz Chaim, an approbation for his new work "Shitath HaChinuch." *One page. With two punch holes.*

Jerusalem, 11th Nisan, 1948. **\$500-700**

✦ The book Shitath HaChinuch on education and the teacher-pupil relationship was published in Jerusalem in 1950. This letter also contains lavish praise for Rabbi Abraham Isaac Kook who had previously approved the work. He is entitled here as the "Gaon Hador HaCohen HaGadol BeToratho VeTzidkatho."



Lot 340

340 MORAIS, SABATO. (Italian-American rabbi, 1823-1897). Autograph Letter Signed, written to M. Sohlberg of Amsterdam. In Hebrew, with address in English. Concerning delivery of a Get. *One page. In a neat Italian Hebrew script.*

Philadelphia, Lag b'Omer, 1873. **\$700-900**

“... After much toil, I found the woman mentioned in the letter delivered to me last month... She promised that she will willingly accept the Get from her husband through an emissary... Therefore this Mitzvah is now incumbent upon the people of Amsterdam to arrange properly and send to our Beth Din.”

Sabato Morais, a native of Livorno, Italy, succeeded Isaac Leiser as Minister (Hazzan) of Mikveh Israel in 1852, in which capacity he served until his death 45 years later. Morais founded the Jewish Theological Seminary of America in 1887.

R. Mordechai Sohlberg, although in this letter entitled as “HaGevii” actually served as a Rabbi in Amsterdam. He was a descendent of the Chacham Tzvi. His son I. L. Sohlberg served as an Assistant Rabbi in The Hague.

For further on Morais, see A. Kiron. *Golden Ages, Promised Lands: The Victorian Rabbinic Humanism of Sabato Morais.* Ph.D. Thesis, Columbia University (1999).

[SEE ILLUSTRATION UPPER LEFT]

341 MOSES BEN MAIMON (MAIMONIDES /RaMBa”M). Peirush HaMishnayoth. Hebrew Manuscript on paper. Six leaves. Yemenite square and cursive scripts written in two columns. *Slight staining, neat marginal paper repair. Modern marbled limp boards. Folio.*

(Yemen), circa, 1600. **\$2000-2500**

• Maimonides’ commentary to Tractate Nidah, the laws of menstruation and purity.

[SEE ILLUSTRATION LOWER LEFT]



Lot 341

342 (PORTUGAL). Funeral oration for Dom Pedro V, King of Portugal. By the “Israelite Minister in the Synagogue of Ponta Delgada.” Manuscript in Portuguese. *pp. (4). Single wormhole with minimal loss of text. Sm. folio.*

Ponta Delgada, S[ao] Miguel (Azores), 1861. **\$400-600**

• Oration prepared and later delivered by the “Israelite Minister in the Synagogue of Ponta Delgada.”

The short-lived and much beloved King Pedro V (born 1837), ruled from 1853 until his sudden death during a cholera outbreak in 1861.

The Azores is a Portuguese possession, an archipelago in the North Atlantic Ocean, approximately 950 miles from the Portuguese capital of 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).

343 ROKEACH, YISSACHAR DOV. (Grand Rebbe of Belz, b. 1948.) Autograph Letter Signed, in Hebrew, written to his relative (Sh’er Besari), Rabbi Shimon Ish Efrathi. Recommendation letter for a shochet about to get married. *Two punch-holes. One page.*

(Jerusalem?), n.d. **\$800-1000**

• The writer is the present Rebbe of Belz and has been so since 1966.

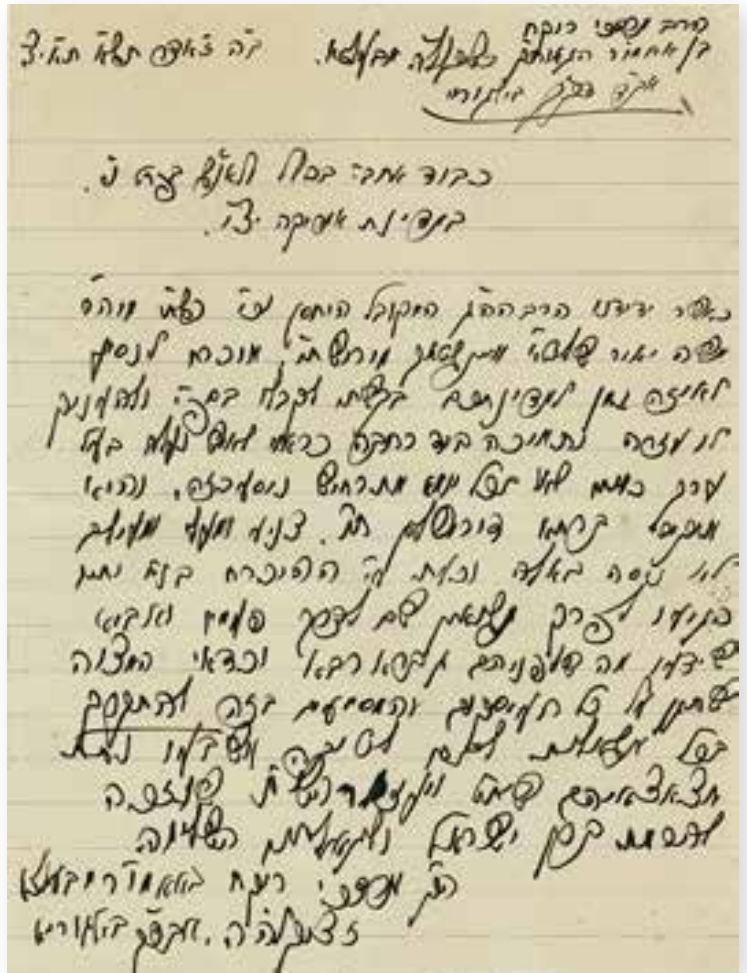
344 **ROKEACH, MORDECHAI**. (Of Bilgoray, Chassidic Rebbe. 1902-1949). Autograph Letter Signed, in Hebrew, written to the Belzer Chassidim of America. Letter of recommendation for the 'Mekubal' R. Moshe Yair Weinstock. *One page.*

Tel Aviv, 7th Adar, 1946. \$1500-2000

✦ R. Mordechai of Bilgoray was the son of R. Yissachar Dov of Belz and the younger half-brother of R. Aaron of Belz. Both brothers, R. Aaron and R. Mordechai escaped Europe during the war reaching Eretz Israel in 1944. R. Mordechai became the main spokesman for Belz and until his untimely death, the right hand representative of his brother the Belzer Rebbe. The present Rebbe of Belz, R. Yissachar Dov Rokeach, is the son of R. Mordechai of Bilgoray.

R. Moshe Yair Weinstock was one of a most prolific Kabbalistic authors publishing over twenty volumes in his lifetime on all esoteric kabbalistic matters. This especially warm letter shows R. Mordechai's appreciation for his scholarship and noble personality. He writes to the Chassidim that to support such a "Gavra Rabah" (great person) is not an everyday occurrence.

[SEE ILLUSTRATION UPPER RIGHT]



Lot 344

345 **(POLAND)**. A listing of the most important tombstones of the great Polish rabbis and their families buried in Cracow. Tombstones are dated from 1552-1800. Hebrew Manuscript **ON VELLUM**. Written in a fine scribal hand. ff. 20. *Each vellum leaf backed on verso. Later boards. Square 8vo.*

Cracow, (Early 19th century). \$1500-2000

✦ Includes the full text of each tombstone (24 in total) many of which have since become abraded over the years. The volume opens with the family of the Ram'a (R. Moshe Isserles) commencing with his mother. These tombstones contain important little known historical and genealogical details. For example, R. Yom Tov Lippman Heller (author of Tosfot Yom Tov) had two other names "Gershom Saul" which today is seldom noted. The final three leaves of this manuscript contain a full list of the names of the "Gaonim that are buried here in the old cemetery in Cracow, may their merits stand for those who pray at their graves."

[SEE ILLUSTRATION LOWER RIGHT]



Lot 345

346 **(RONSBURG, BEZALEL)**. Meir b. Gedaliah of Lublin (Mahara'm Lublin). Shailoth Uteshuvot Manhir Einei Chachamim. Second edition. **THE R. BEZALEL RONSBURG COPY** with his autograph marginal notes on f. 66b. ff. 2, 77. *Recent Boards. Previous owners' signature and stamps. Folio. Vinograd, Metz 24.*

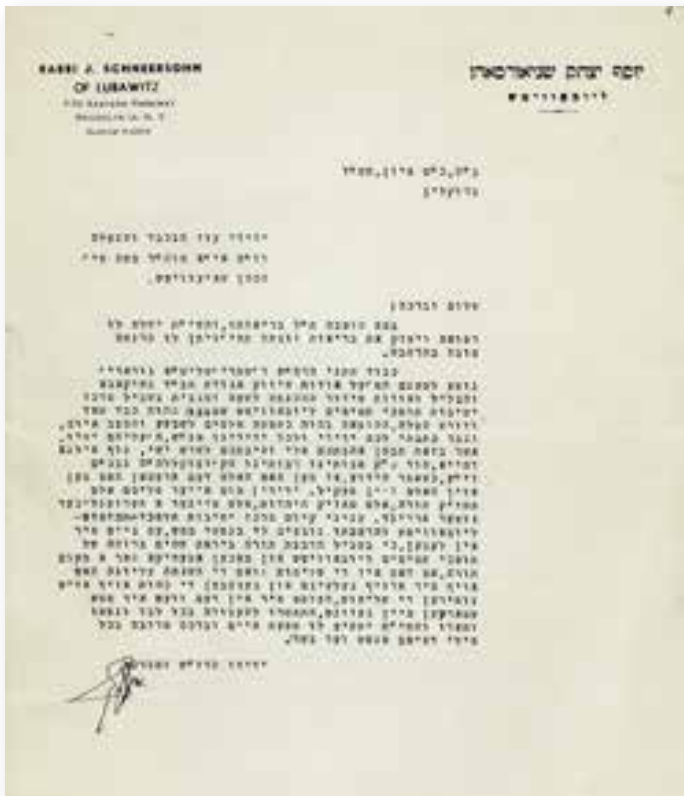
Metz, Joseph Antoine, 1769. \$1000-1500

✦ R. Bezalel Ronsburg (1760-1820) was a Rosh Yeshiva in Prague and served as a Dayan in the Beth Din of the Noda BeYehuda. He composed Horah Gaver (Prague, 1802), on Tractate Horayoth and Ma'aseh Rav (Prague 1823) Talmudic novellae reprinted in the standard Vilna edition. His Pitche Nidah, on Tractate Nidah was recently published by Mossad Harav Kook.

One of the previous owners of this volume was R. Tzvi Hirsch Teveles Katz. His father, R. Ephraim Leib Teveles Katz, was one of the signatories on the Rabbinical contract of the Noda BeYehuda.



Lot 348



Lot 349

347 RUBIN, SAMUEL AARON. (Rabbi of Kortchin (Korczyzna), c. 1824-1877). Autograph Hebrew Manuscript (unsigned) on paper, Ashkenazic cursive script. Commentaries on various topics pertaining to Aggadah and Midrash. ff. 45 leaves. Some leaves repaired with loss. Modern calf backed marbled boards. 4to.

(Kortchin), (ca. 1870). **\$2000-3000**

• The author was one of the most prominent Chassidic Rabbis. He was considered the foremost disciple of R. Chaim Halberstam of Sanz and was chosen to prepare R. Chaim Sanzer's responsa Divrei Chaim for publication. In this manuscript he frequently cites his teacher calling him Mori HaGaon (e.g. see f. 26b). R. Samuel Aaron was also a close disciple of R. Zev Wolf of Pshevorsk and R. Aryeh Leib Lipschitz (author of Aryeh Devei Ilai). He was a prolific writer on both Halacha and Aggadah and twelve of his works were published by his descendants. Among the author's prominent descendants is the present Bobover Rebbe, R. Mordechai David Unger.

The handwriting of this manuscript has been compared to the facsimile published in *Einei Shmuel*, (Jerusalem 1988) p. 21. For a complete biography see B. Landau in *Halila DePischa* (Jerusalem 1967).

348 SALANT, SAMUEL (Chief Rabbi of Jerusalem. 1816-1909).

Letter Signed eight times, in Hebrew, written to R. Israel Salanter and R. Eliezer Yitzchak of Volozhin. Responsa and witness report concerning a shadar (emissary) from Hebron who drowned during a storm near Istanbul. *Four pages. Central folds.*

Istanbul-Jerusalem, 27th Teveth / 3rd Shevat, 1841. **\$4000-6000**

• Rabbi Samuel Salant was a member of the Beth Din who heard testimony from the witnesses in Istanbul concerning the drowning tragedy and wrote the Halachic response in relation to the status of the drowned man's wife, who was viewed by her community in Hebron as an Agunah. R. Samuel Salant requested that R. Israel should write his opinion on the matter and that response be sent directly to R. Eliezer Yitzchak of Volozhin for his opinion. He concludes by sending regards to the father of R. Israel, the Rabbi of Telz, as well as regards to R. Eliezer Yitzchak's father-in-law R. Yitzchak and his brother-in-law R. Tzvi Yehudah (the Netzi'v).

[SEE ILLUSTRATION UPPER LEFT]

349 SCHNEERSON, YOSEPH YITZCHAK (RaYa"tz. Sixth Grand Rabbi of Lubavitch, 1880-1950). Typed Letter Signed, in Hebrew and Yiddish, on letterhead, written to Moshe HaKohen Shayevitz, communal leader of Chabad Chassidim in Chicago. *One page.*

Brooklyn, New York, 29th Sivan, 1944. **\$1200-1800**

• A most unusual and heartfelt letter in which the Frieddiker Rebbe expresses his innermost feelings as to the purpose of his flight from Europe and resettlement in the United States: "The propagation and dissemination of Torah and Yirath Shamayim in the spirit of Tomchei Temimim Lubavitch is the mission which Divine Providence has placed upon me - to make America into a place committed to Torah. God has given me the strength to execute and implement this mission. Help me with this and you will truly strengthen my health... and will (in turn) be blessed with an abundance of blessings "Minefesh ad Basar."

[SEE ILLUSTRATION LOWER LEFT]

350 (SCHNEERSON, MENACHEM MENDEL). (Seventh Grand Rabbi of Lubavitch, 1902-1994). Typed Letter Signed, in Hebrew, written to the Lubavitcher Rebbe and signed by seven leading Chassidic Rabbis including: R. Aharon HaCohen Rosenfeld of Pinsk-Karlin, R. Yisrael Chaim of Spinka, R. Yaakov of Zidichov, R. Moshe Yaakov Weiss, R. Meir Halberstam, the son of the Rebbe of Biala and R. Tzvi HaCohen. Sending greetings for the Rebbe's 90th birthday, wishes for good health along with lengthy blessing to continue to "enlighten the eyes of tens of thousands of Israel."

Bnei Brak, Nisan, 1992. \$3000-4000

☛ Indicates the esteem in which the last Lubavitcher Rebbe was held by the Chassidic world as a whole.

Many of the signatories add here their mother's name as is customary when requesting a blessing and writing to a Rebbe.

[SEE ILLUSTRATION UPPER RIGHT]

351 SHKOP, SHIMON YEHUDAH (Dean of Yeshiva Shaarei Torah, Grodno. 1860-1939). Autograph Letter Signed, in Hebrew, on letterhead, written to R. Yerachmiel Wexler. An emotional, heartfelt letter of consolation to a father whose son was killed during the Hebron Massacre of 1929. "With a torn heart and tears in my eyes, I will try to fulfill the commandment to console a mourner and ease a some of your pain upon the loss of your son, a wonderful pure soul who travelled to study beautiful words of Torah in a holy place. He was cut off in the prime of his life by terrible wrongdoers (bnei Avlah). The pain is as great as the ocean. ...Since so many are in distress, sometimes one who feels the pain of others can forget his own pain. ...May the blood of these pure souls atone for the Jewish nation and hasten the redemption. ...I feel your pain and hope for your consolation." *One page. Dampsoiled.*

Baltimore, Monday, Parshath Shoftim, 1929. \$1500-2000

☛ "R. Shimon" was one of the most highly regarded Roshei Yeshiva in pre-war Europe. He served in Telz and also Maltch, Brainsk and Grodno. His talmudic novellae and lectures recorded in his magnum opus "Shaarei Yosher" received universal praise. In 1928 he traveled to the United States in order to raise much needed funds for his Yeshiva. After delivering a lecture at Yeshiva University, he eventually acceded to President Dov Revel's invitation to serve as a Rosh Yeshiva of Rabbeinu Yitzchak Elchanan (RIETS) in New York. In his absence from Poland, R. Shkop was greatly missed by Rabbis Yisrael Meir Kagan and Chaim Ozer Grodzenski, who pleaded with him to return, which he did a year later.

This letter is from the period he was in America. The stationery is in Hebrew and English along with an American telephone number.

[SEE ILLUSTRATION LOWER RIGHT]



Lot 350



Lot 351



Lot 352

352 SOLOVEITCHIK, CHAIM ("R. Chaim Brisker," 1853-1918). Autograph Letter Signed, in Hebrew, on his letterhead. Written to Rabbi Yehudah Leib Zirelson (1859-1941) Chief Rabbi of Kishinev and Bessarabia. A lengthy New Year greetings and letter of recommendation requesting that Rabbi Zirelson help the bearer of this letter. . One page. Light stains, central folds. Attractively framed alongside a portrait photograph of R. Chaim Brisker.

(Brisk), 16 Elul, 1915. **\$10,000-15,000**

✦ The predominant talmudist of his day, R. Chaim was a paragon of charity and communal activity, especially known for his disposition to help needy scholars.

The letter commences with a New Year's greeting that Rabbi Zirelson should be written and signed for "Chaim Tovim Ve'aruchim Besifran shel Tzadikim" This is followed by unusual (for R. Chaim) honorific titles for Rabbi Zirelson: "Ma'alath Kevod Yedidi Harav HaGaon HaMefursam Sinai Ve'oker Harim." He requests that Rabbi Zirelson assist "the bearer of this letter, the God-fearing scholar S.Z. Zuckerman, who is most worthy of your close friendship as "Yikratho Harbei Meod" (he is very dear and honorable).

Rabbi Yehudah Leib Zirelson, a leading member of Agudath Israel, was one of the most prominent Rabbis at the turn of the century, until his death. He was very active in organizing aid for Jewish refugees affected by the dislocations as a result of World War I. His publications included the responsa collection *Gevul Yehudah* (1906 and 1912), and the responsa and sermon collections *Hegyon Lev*, *Ma'arechei Lev* and *Lev Yehudah*.

This letter clearly displays the exceptionally high opinion and great esteem that R. Chaim of Brisk held for both Rabbi Zirelson and Rabbi Zuckerman.

[SEE ILLUSTRATION ABOVE AND FRONTISPIECE]

353 SOLOVEITCHIK, YITZCHAK ZEV (The Brisker Rav. Author of Chidushei Maran Ri"z HaLevi, 1886-1959). Letter in Hebrew in the hand of his son R. Joseph Ber Soloveitchik, Rosh Yeshiva of Brisk, Jerusalem and signed by the Brisker Rav. Concerns Shemittah. *One page, two punch-holes.*

Jerusalem, 3rd Mar-Cheshvon, 1944. **\$8000-10,000**

Announcement concerning Shemittah. "Religious workers should be willing to sacrifice their income not to work this year. It is incumbent upon all, both in Eretz Israel and abroad, to support their needs. Such is genuine support for the Yishuv."

The Brisker Rav rarely issued signed statements endorsing political or public Issues. Furthermore, letters of this manner, written by the Brisker Rav's son "R. Berl" (as he was affectionately known) and signed by his father, are scarce.

[SEE ILLUSTRATION UPPER RIGHT]

354 (SPAIN). Spanish legal document signed by King Ferdinand of Aragon, King of Navarre, regarding the taxes and rights formerly held by the Jews of Tudela and surrounding villages. **ON VELLUM.** Text in Spanish. Single-folded leaf. *Folds, seal removed. 14.5 x 20 inches.*

1513. **\$10,000-15,000**

Royal legal document, originally issued with seal, by direct order of Ferdinand of Aragon (from 1512 King of Navarre), transferring to the Navarrese nobleman Alonso Sanz de Berrozpe all the rights pertaining to the taxes and mortgages and other rights formerly held by the synagogues and Jewish communities of Tudela and surrounding villages. Drawn up and enforced on the 27th June, 1513.

THE KINGDOM OF NAVARRE AND THE JEWS AT THE CLOSE OF THE 15TH CENTURY:

By their marriage in 1474, Isabella of Castile and Ferdinand of Aragon joined the crowns of both important kingdoms of Spain, paving the way for the increasing unification of Spain after a large period of crisis and civil wars through the fourteenth and fifteenth centuries.

The royal couple became known as the "Catholic Kings" upon their conquest of the Moorish Kingdom of Granada in 1492, the last resort of Muslim reign on the Iberian Peninsula. On the 31st March of the same year they would issue the infamous decree ordering the Expulsion of the Jews from the Kingdoms of Castile, Aragon and Granada, thereby ending a multi-secular period of Jewish presence in those kingdoms.

In the northern Kingdom of Navarre, however, the Jews were not expelled before 1498. This exception within the Spanish kingdoms was caused by the relative independence of Navarre during the latter part of the fifteenth century, and perhaps to a higher degree, due to the fact that this Kingdom endured a long dispute between Castile and France, until it was finally annexed by the Spanish crown in 1512.

The present document bears evidence to one of the consequences of the annexation of Navarre by King Ferdinand.

As the new king of Navarre, Ferdinand made use of his titles, belongings and rights. By the present document, Ferdinand conferred one of these rights to Alonso Sanz Berrozpe, a Navarrese nobleman who had chosen Ferdinand's side during the annexation campaign, and thus who had to be correspondingly rewarded.

Through this document we learn of the important tax rights held by the Jews of the Navarrese city of Tudela - (birthplace of the famous Jewish scholars Abraham ibn Ezra and Judah HaLevi), the second largest and most important Jewish community after Pamplona. The document confirms the Navarrese status of the Jews as tax-farmers, bearing evidence to their impressive economic recovery following the general hardships that befell the Iberian Jews after the pogroms of 1391 (Seville, Barcelona and elsewhere in Spain).

[SEE ILLUSTRATION RIGHT]



Lot 353



Lot 354



Lot 355

355 STEINER, YESHAYAH OF KERESTIR. (Chassidic Rebbe, 1851-1925). Full Hebrew Signature on the title-page of Sepher Koheleth. Single framed page housed an elaborate modern calf binding.

Kerestir, n.d. \$10,000-15,000

⚡ SIGNATURE OF THE FOUNDER OF THE KERESTIRER HASIDIC DYNASTY.

R. "Shayele" Kerestir as he was affectionately known, was a disciple of R. Hershele Lisker who appointed him as his Shamash in 1870. Upon the death of R. Hershele, R. Chaim Sanzer and R. Mordechai of Nadvorno proclaimed R. Shayele as Chassidic Rebbe. Out of deference to R. Hershele's family, he moved to Bodrog-Kerestir where for the next fifty years, R. Shayele became celebrated as a saintly miracle worker and astute arbitrator of disputes.

On the present page he signs both his family name and the town: "Yeshaya Steiner B[odrog] Kerestir." According to the accompanying letter by his nephew R. Yitzchak Yeshaya Weiss of Bnei Braq, this form of signature with the addition of the name of the town is most uncommon.

SEE ALSO LOT 374.

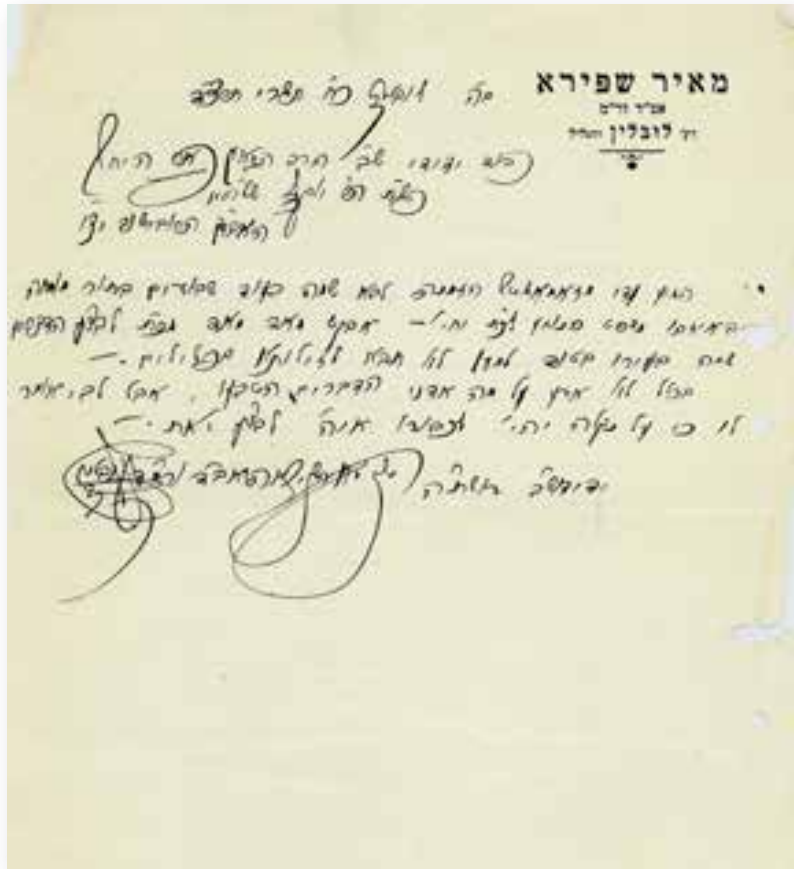
[SEE ILLUSTRATION UPPER LEFT]

356 SHAPIRO, MEIR (Founder of Chachmei Lublin Yeshiva and Daf-Yomi, 1887-1937). Autograph Letter Signed, in Hebrew, on letterhead, to his relative R. Yoseph, Rabbi of Hrubieszów. Concerning a court case. Central folds, punch-holes. One page.

Lublin, 28th Tishrei, 1933. \$1500-2000

⚡ "I received a summons to go to Zamocz as an expert for a court case pertaining to your honor. I request that you arrange this matter in your own city so that you should not be disgraced in the court plea. I am not sure about the nature of this case but my heart tells me that you can easily arrange the matter."

[SEE ILLUSTRATION LOWER LEFT]



Lot 356

357 (RUDERMAN, YAAKOV YITZCHAK). Seder Tephillah Derech HaChaim [prayers through the year]. Ashkenaz rite. With Tehillim, Kinoth, Hagadah, etc. **THE RABBI YAAKOV YITZCHAK RUDERMAN COPY** with his stamp and initials on the front flyleaf and title. pp. (4), 366, 248, 220, (12), 116, 51, 24. Opening leaf torn affecting some words, occasional wear through use, Hagadah section stained. Contemporary boards, rebaked, gutter split. 8vo.

Stettin, Shrentzel, 1865. \$1000-1500

⚡ Rabbi Yaakov Yitzchak Halevi Ruderman (1901-87) was the founding Rosh Yeshiva of the famed Ner Israel Rabbinical College, Baltimore. This was his personal Siddur.

358 TIKTINSKY, CHAIM YEHUDA LEIB. (Rosh Yeshivath Mir, 1824-99). Letter Signed, in Hebrew, with stamp, written to Tzvi Hirsch Dainow (Maggid of Slutsk and later in London, author of *Kevod Melech*, 1832-77). Plus signature of his son R. Samuel Tiktinsky (d. 1883), and additional five autograph lines signed again by R. Samuel, thanking R. Dainow for his assistance to the yeshiva and encouraging him to persuade the Jew of England to keep charity boxes in aid of the yeshiva and requests Dainow to let him have the address of Chief Rabbi Nathan Adler and the appropriate honorifics of the contributors and gabbaim (he was aware how sensitive the English are to being addressed by the correct title). *Tope corner torn (not affecting text)*. One page. Otzar HaRabanim 6454; Rabbotheimu SheBagolah pp. 106-9.

Mir, Rosh Chodesh Shevat, 1877. **\$2000-2500**

• Rabbi Chaim Leib Tiktinsky was one of the foremost scholars in Lithuania. He was the youngest son of Rabbi Shmuel Tiktinsky, the founder of the Mirrer Yeshivah and served as dean for nearly fifty years (1850-99). In 1876 he appointed in turn his son, Samuel, to assist and after R. Samuel died young in 1883, his younger brother R. Abraham was appointed. Letters containing the signature of both R. Chaim Leib and R. Samuel are rare as R. Samuel served in the yeshiva for only a short while.

[SEE ILLUSTRATION UPPER RIGHT]

359 WASSERMAN, ELCHANAN BUNEM. (Rosh Yeshiva and Director of Yeshiva at Baranowicze. 1875-1941). Secretarial Letter Signed, to Pessia (Jenny) Miller-Fagin of Philadelphia. Written in English, signed in Hebrew. On headed paper, with stamp of Yeshiva. Thanking her for contribution to the Yeshiva Ohel Torah.

Baranowicze, Poland, 12th Iyar, 1937. **\$1500-2000**

• **UNUSUAL - WRITTEN ENTIRELY IN ENGLISH.**

“May you...forever enjoy good health and supreme happiness and may you always be in a position to aid our holy Torah in accordance with your heart's desire.”

[SEE ILLUSTRATION LOWER RIGHT]

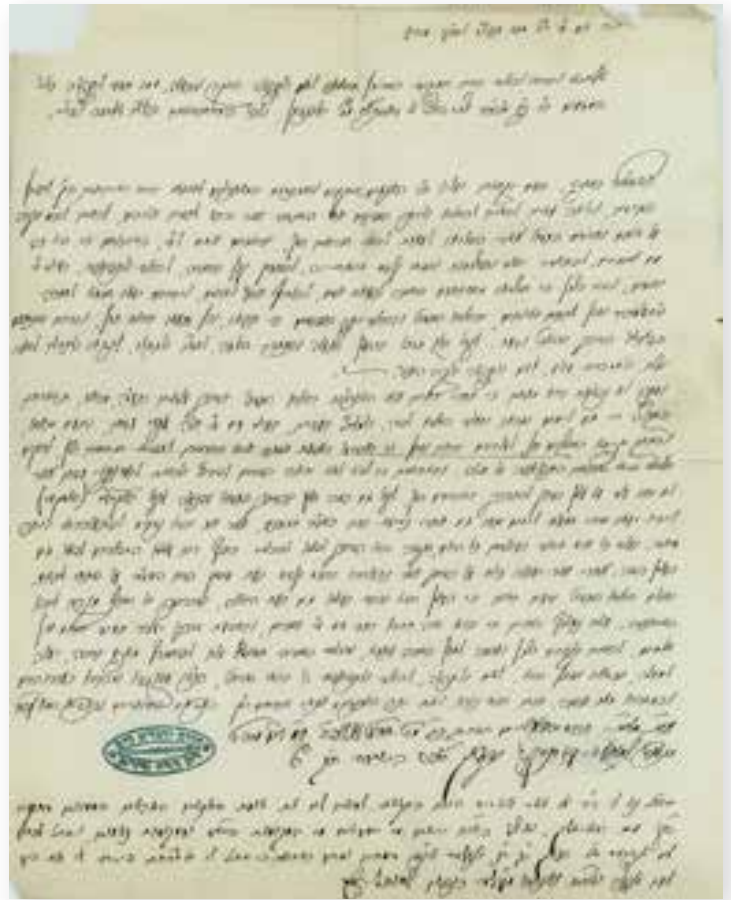
360 WEIDENFELD, DOV BERISH (Tchebiner Rav, 1881-1966). Letter Signed, in Hebrew, on personal letterhead, written to Prof. Rachmilowitz. Requests personal care for a scholar who was admitted to the Hadassah Hospital. *Central fold*. One page.

Jerusalem, 10th Teveth, 1955. **\$400-500**

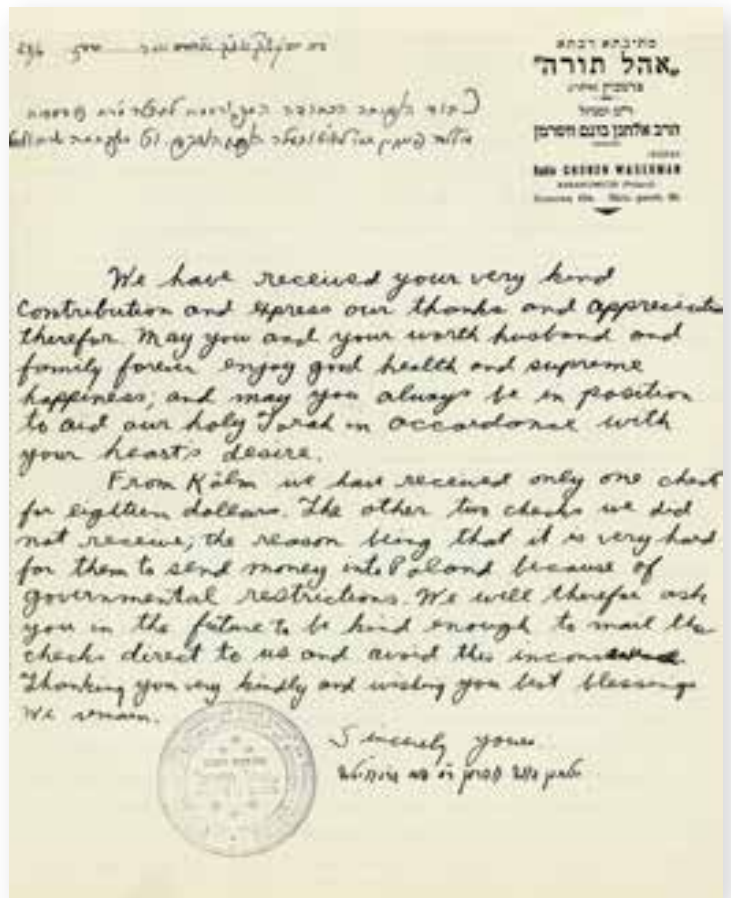
361 YOSEF, OVADIA. (Sephardic Torah Sage, 1920-2013). Autograph Letter Signed, in Hebrew, on letterhead, written to R. Daniel Flavini, an approbation for his book: *Ma'adanei Daniel*. One page.

Jerusalem, 21st Cheshvan, 2004. **\$200-300**

• Former Chief Rabbi Ovadia Yosef was a prolific author of over thirty volumes composed across the entire expanse of rabbinic writings. He was the most influential Sephardic leader of his generation and his Shas Movement utterly transformed his Sephardic base into a strongly cohesive social and political power.



Lot 358



Lot 359



Lot 362

362 (ANGLO-JUDAICA). [The New Game of the Jew]. Board-game with central image depicting the Jew as peddler - a well known 18th and early 19th century English artistic convention. Watercolor and gold leaf on paper, crosshatched border line reveals gold tooling, numerals gold tipped. Backed by a marbled board of which two partially legible old labels remain; one stating "done by William Chapman... Born February 5, 1797... died about 1860." A second label: "1816... W. Chapman... born 17... died about 1838." *Unexamined out of frame. 19 x 15.5 inches.*

England, c. 1816. **\$5000-7000**

♣ Beginning in 1807 printed versions of "The New Game of the Jew" were offered for sale in England. All examples display an Oriental Jew his head covered in a turban, seated at a table with bags of gold coins and a numeral 7 by his side. In the present remarkable version, the artist chose to depict what he and the rest of English society saw as "the Jew they knew," that of the European-Jewish peddler, offering his inexpensive trinkets and wares. Obviously a contradiction arises, as while the figure is pointing to what appears to be gold coins, he is, in the end, still a humble peddler, a far cry from the standard image, that of the disdained moneylender.

For a strikingly similar depiction of a Jewish peddler in England, see A. Rubens, *A History of Jewish Costume*, p. 122. See also B. Nagar, *Jewish Pedlars and Hawkers 1740 – 1940* (1992).

[SEE ILLUSTRATION ABOVE]



Lot 363

363 (AMERICAN JUDAICA) "The Modern Moses." From Puck Magazine, Vol. 10, no. 247. Double panel illustration by Frederick Opper & Joseph Keppler (O&K). 13.75 x 20.25 inches.

New York, November 30th, 1881. \$500-700

♣ Puck was America's first successful humor magazine of colorful cartoons, caricatures and political satire of the issues of the day. It was published from 1871 until 1918. This iconic image can be explained as follows: "Moses is Uncle Sam, his trousers the red and white stripes of the American flag, beams of light radiating from his white top hat. He stands on a Rock of Salvation and with his wand marked "Liberty" he cleaves the waters of the Atlantic. On the far horizon looms death in military helmet. A setting sun on the near shore emits its rays inscribed "Western Homes." Through the parted waters marked "Oppression" and "Intolerance" marches a long line of Jewish immigrants." (JVL).

[SEE ILLUSTRATION ABOVE]

364 (AMERICAN JUDAICA) "The New Jerusalem, Formerly New York. A Scene on Broadway in 1900." From The Judge Magazine, Vol. 2, no. 39. Double panel illustration by James Albert Wales. 14.75 x 20.5 inches.

New York, July 22nd, 1882. \$500-700

♣ Judge was a weekly magazine published in the United States from 1881 to 1947. It was launched by artists who had seceded from its rival Puck. This satiric depiction essentially imagines Jews as taking over New York City - soldiers with ethnically Jewish features march along Levi Street - formerly Canal Street - with all store fronts replaced by Jewish names.

[SEE ILLUSTRATION BELOW]



Lot 364



Lot 365 (four of ten)

365 (HOLOCAUST). Collection of ten anti-Semitic posters, issued by the German Military Administration in Serbia. Each linen-backed *Sizes range from: 15 X 22 inches to 19 x 28 inches.*

Belgrade, circa 1941. **\$15,000-20,000**

• Savage colored posters with poisonous messages in Serbo-Croat. Issued in connection with an anti-Masonic / anti-Semitic exhibition held in Belgrade, October, 1941 - January, 1942.

The images on the posters were inspired by the “The Eternal Jew” exhibitions held in Munich and Vienna, 1937-39. The posters here give a sense of the flavor of the Belgrade exhibition and the theme of Jewish domination. They seek to portray Judaism as the source of world evil and advocate the humiliation and violent subjugation of Jews. Indeed Serbian newspapers praised the exhibition, proclaiming that Jews were the ancient enemies of the Serbian people and that Serbs should not wait for the Germans to begin the extermination of the Jews in Serbia.

[SEE ILLUSTRATION ABOVE]

366 (HOLOCAUST). Die Katze lässt das Mausen nicht! [“The Cat Won’t Leave the Mice Alone!”] Nazi propaganda poster (Parole der Woche). Linen-backed. 33 x 47.5 inches.

Munich, Zentralverlag der NSDAP, 1942. \$1500-2000

Translation of text: “The leading English newspaper “Daily Mail” reports: “The involvement of Jews in crimes against English wartime economy laws ostracized Jewry and the Jewish name in England, Rabbi Dr. J. Hertz declared in a London Synagogue.” With his expostulation, the Rabbi warned his breed to be cautious in their shady dealings, in an attempt to make sure that the English people don’t realize what kind of lice they planted in their furs. His attempts will be in vain. This is the nature of the Jews. First they agitate nations into war and while the soldiers of these nations fight and bleed, the Jews profit from it, manipulating, cheating and deceiving while filling their dirty pockets on the misfortunes and backs of these nations. In Germany we have put an end to this. We separated them from the German community and marked them with the Yellow Star. Everybody knows: Whoever wears this star is an enemy of our people.”

[SEE ILLUSTRATION ABOVE]



Lot 366

367 (HOLOCAUST). “Bekanntmachung...” Poster issued by the Court of Prague sentencing Czech partisans to be shot to death on June 3rd, 1942. Endorsed the Chief Prosecutor of the German Regional Court of Prague. Text in German and Czech. Linen-backed. 35.5 x 25.5 inches.

Prague, 1942. \$6000-9000

High-ranking SS General Reinhard Tristan Eugen Heydrich (1904-42) who chaired the January 1942 Wannsee Conference which devised the Final Solution, was ambushed in Prague on May 27th, 1942 by a British-trained team of Czech and Slovak commandos who had been sent by the Czechoslovak government-in-exile to kill him in an operation code named Operation Anthropoid. Heydrich died from his injuries a week later. Subsequently Hitler ordered extraordinary reprisals, the brutality of which were like none ever seen before. All Gestapo agents in the entire Protectorate of Bohemia and Moravia were mobilized in the search for Heydrich’s assassins and a mass dragnet involving thousands of Nazi soldiers moved into action. Intelligence linked the assassins to the village of Lidice which was subsequently razed to the ground, all its resident adult males executed and women and children were deported and most all were eventually killed in the Nazi concentration camp of Ravensbrück. The entire Nazi hierarchy up to and including Hitler himself was consumed with the immediate need to locate the attackers who were eventually found but heroically committed suicide before capture.

[SEE ILLUSTRATION RIGHT]



Lot 367



Lot 368



Lot 369



Lot 370

368 (HOLOCAUST). Ben Shahn. "This is Nazi Brutality." Poster depicting a chained and hooded prisoner cornered under an ominous deep blue and grey sky. The lone prisoner is representative of the town of Lidice, Czechoslovakia which was destroyed by the Germans in retaliation for the assassination of Reinhard Heydrich. News of the massacre displayed in ticker-tape fashion along the center. *Linen-backed. 38.25 x 28 inches.*

United States, 1942. \$600-900

✦ This celebrated poster's imagery proved so disturbing to some that a Czechoslovakian-American organization canceled their original order. See Judah L. Magnes Museum Catalogue, Witnesses to History, The Jewish Poster (1989) p. 100 (illustrated).

[SEE ILLUSTRATION UPPER LEFT]

369 (HOLOCAUST) *Czesc Bohaterom Powstania w Ghetcie Warszawy* ["Heroes of the Warsaw Ghetto Uprising."] Poster designed by Witold Kalicki. *28 x 20.5 inches.*

Warsaw, n.d. \$2000-2500

✦ Commemorates the anniversary of the Warsaw Ghetto Uprising.

[SEE ILLUSTRATION UPPER RIGHT]

370 (AMERICA). (Poster). Kiracheim Av al Banim ["As a Father Would Have Mercy upon His Child."] Issued for the benefit of the United War Work Campaign. Featuring a dispirited soldier being comforted by a welfare field worker. Encouraging sign in background reading: "Have You Written Home Today?" *Laid down. 20 x 14.25 inches.*

(New York), c. 1917. \$1500-2000

✦ A rare World War I-era American Yiddish poster. Issued for the benefit of the United War Work Campaign. "Give your money! They give their lives!"

[SEE ILLUSTRATION LEFT]



Lot 371

371 (PHOTOGRAPHY). Group of 21 black-and-white photo-postcards depicting daily life of the Jews of Sanz, Poland. With descriptive notes on verso of each image in pencil in German and occasional English. 5.25 x 3.25 inches (each).

Sanz, c. 1920. **\$2200-2800**

• Charming images from Sanz - or in German: "Neu Sandez" - a town in Southern Poland, home of the illustrious Grand Rabbi Chaim Halberstam (the Divrei Chaim, 1793-1876) and the Sanz Chassidic dynasty, the precursor to the Bobov and Klausenberg dynasties. The Jewish community of Sanz was entirely obliterated following the German invasion of Poland on September 1st, 1939.

Images here include scenes of visits to the Jewish cemetery, the grave of the Grand Rabbi, a carriage ride through town, a book seller, merchants of pots, shoes, and produce - including young boys and girls, and other market and genre scenes.

[SEE ILLUSTRATION ABOVE]

372 (PHOTOGRAPHY) ABBOTT, BERNICE. (1898-1991). Chicken Market at 55 Hester Street. Gelatin silver print. Signed. Numbered 25/60 in pencil on the mount. Photographer's New York stamp in ink on verso of the mount. Unexamined out of frame. 19 x 15 inches.

(February 11, 1937), printed 1981. **\$3500-4500**

• Part of Abbott's self-financed, ten-year "Changing New York Project" a project which was primarily a sociological study imbedded within modernist aesthetic practices. Abbott sought to create a broadly inclusive collection of photographs that together suggest a vital interaction between three aspects of urban life: the diverse people of the city; the places they live, work and play; and their daily activities. The work provides a historical chronicle of many now destroyed buildings and neighborhoods of Manhattan. See Yochelson, Berenice Abbott: Changing New York, Chap. 1, pl. 10.

[SEE ILLUSTRATION RIGHT]



Lot 372



Lot 373

373 CHAGALL, MARC. Moses and the Tablets of the Law. Lithograph printed in colors. Signed by artist in pencil lower right and numbered "29/40." Finely framed. 31.75 x 23.25 inches.

(1963). **\$10,000-12,000**

[SEE ILLUSTRATION ABOVE]



Lot 374

374 REB SHAYELE KERESTIRER. Portrait of Grand Rabbi Yeshayah Steiner of Kerestir (1851–1925). With rabbinical title below. Oil on canvas. *13.5 x 11 inches.*

c. 1920's. **\$5000-7000**

✦ A disciple of the Divrei Chaim and Rabbi Mordechai Leifer of Nadvorna, Reb Shayele - as he is affectionately known - was a Chassidic Rebbe and miracle worker. This painting produced during Reb Shayele's lifetime, depicts him with head slightly bowed. It is said that the Divrei Chaim placed his hands on Reb Shayeleh's head to bless him and that Reb Shayele never raised his head again. Recounted of Reb Shayele is the celebrated story wherein he rid the property of one of his followers of an infestation of rodents. See Alfasi, Traklinei Chassiduth p. 899.

It is believed by his followers that Reb Shayele's image protects against misfortune.

[SEE ILLUSTRATION ABOVE]



Lot 375

375 **SCHATZ, BORIS.** Large bronze relief, 'Jeremiah.' On lower register prophet's name engraved in Hebrew, and further, on right, Hebrew verse: "Oh that my head were water and my eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." (Jeremiah, 8:23). Set in fine, later copper frame handsomely styled in the Bezael fashion, reiterating the above verse. Schatz monogram within image. Numbered 3/8. Frame mounted on wood support. 23.5 x 29.25 inches. Frame: 38.5 x 39.5 inches.

Israel 1867-1932. \$6000-8000

✦ The Prophet Jeremiah perhaps best known for authoring the Book of Lamentations was tasked with confronting and reproving the Jewish People, seeking - and failing - to prevent the oncoming destruction of Jerusalem. Schatz's emotional depiction shows the bereaved prophet, seated on the floor as a mourner, with head in hand, writing a scroll - likely Lamentations - a poetic, largely-acrostic record of lament for the destruction and ultimately the temporary desertion and rejection of God's Spirit. The quote from the Book of Jeremiah would subsequently be adopted in the Tisha B'Av liturgy, as the title of the 25th Kinna.

[SEE ILLUSTRATION ABOVE]



Lot 376

376 (RABAN, ZE'EV). Large-scale work based on Ze'ev Raban's 'Wailing Wall' (c. 1931). Oil on canvas. Indecipherable signature lower right. Finely framed. 33.5 x 49.25 inches.

1945. \$7000-9000

✦ Depicting Jews mourning at the Western Wall with Jugendstil vignettes of statue-like chained Messiah and lamenting prophet Jeremiah between weeping angels. Upper register features two medallions - of defeated and wailing Jews - a leafy vine and howling wolves. Hebrew verse at bottom: "Because of this (the Temple's destruction) our heart is faint, because of these things our eyes are dim; for Mount Zion lies desolate and foxes prowl upon it." (Lamentations 5:18).

Provenance: Synagogue in Buenos Aires, Argentina.

[SEE ILLUSTRATION ABOVE]

377 HARPER, HENRY ANDREW. Jerusalem. The Wailing Place. Watercolor and pencil. Signed by artist lower right and titled, lower left. Old labels on reverse. Finely framed. 12.5 x 25.5 inches.

British, (1835-1900). \$10,000-15,000

✦ A strikingly similar image, dated 1874 and inscribed: 'The Jews Wailing Place Jerusalem,' belongs to the Wallace Collection of London, England (P694). According to the collection entry, their painting was exhibited at the Royal Academy in 1874.

[SEE ILLUSTRATION BELOW]



Lot 377



Lot 378

378 (ISRAEL, LAND OF). Olfert Dapper. View of Jerusalem. Large folded engraving, hand-colored in brilliant hues. Margins trimmed. Unexamined out of frame. *15.5 x 42.5 inches*. Laor 999.

Amsterdam, 1677. **\$2000-2500**

[SEE ILLUSTRATION ABOVE]

379 POWELL, LUCIEN. Old City of Jerusalem. Watercolor on paper. Signed by artist lower right. Framed. *19 x 29.25 inches to mat.*

American, (1846-1920). **\$4000-5000**

• Known for his large scale paintings of the Grand Canyon, the Virginia-born Powell commenced his art career after serving in the US Confederate Army. He was a student at the Pennsylvania Academy of Fine Art and studied under Thomas Moran.

[SEE ILLUSTRATION BELOW]



Lot 379

380 RYBACK, ISSACHAR BER. Portrait of a Jew. Oil on Canvas. Signed by artist lower left. Framed. 17.5 x 14.5 inches.

(Russian, 1897-1935). **\$8000-12,000**

✦ Ryback was born in Yelizavetgrad, Ukraine. He attended the Art Academy in Kiev from 1911-16 and was an important contributor to the Kiev art scene until 1921 when he moved to Berlin to participate in the historically important Berlin Secession exhibit. In 1926 he settled in Paris, dying there on the eve of a major retrospective exhibition of his work organized by Wildenstein.

Ryback was an important member of the Russian-Jewish, modernist movement that included Lissitsky, Altman, Aronson and Chagall, all of whom were seeking 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.

[SEE ILLUSTRATION RIGHT]



Lot 380

381 FREER, FREDERICK WARREN. The Schnorrer. Oil on canvas. Signed and dated by the artist lower right. 39.5 x 29.5 inches.

1872. **\$2000-3000**

✦ Born in Kennicott Grove, Illinois, Frederik Warren Freer (1849-1908) studied art in Munich's Royal Academy. Following the Chicago Fire of 1872, Freer returned to the States at which time he produced the present painting. He is known for his refined portraiture - "a poet in color." (See Frederick W. Morton, *Frederick W. Freer, Painter*, in: *Brush and Pencil*. Vol. VIII no. 6 (Sept., 1901), pp. 289-300).

Provenance: The Schnorrer Club of Morrisania, The Bronx, New York.

Established in 1881, the Schnorrer Club was a recreational social club. Membership included many notable figures active in Democratic party politics. It closed in 1966.

[SEE ILLUSTRATION LEFT]



Lot 381



Lot 382



Lot 383



Lot 384



Lot 385

382 LAKOS, ALFRED Profile portrait. Oil on canvas. Signed by artist upper right. Finely framed. *15.5 x 11.5 inches*.

Hungarian, (1870-1961). **\$2000-2500**

• A contemporary of Isidor Kaufmann, Lakos's approach to his Jewish subjects was one of respect, seeking to emphasize the nobility of the Jewish people in art. For this, his impressionistic, naturalistic style was well suited.

Provenance: Sotheby's Tel Aviv, April 15th, 1998, Lot 281.

[SEE ILLUSTRATION UPPER LEFT FACING PAGE]

383 WINTER, HANS. Rabbis in Discussion. Oil on panel. Signed by artist lower right. Framed. *8 x 6 inches*.

Austrian, (1853-1944). **\$2000-2500**

[SEE ILLUSTRATION UPPER RIGHT FACING PAGE]

384 LIBERMAN, SANDU. Contemplation. Gouache on paper. Signed by artist lower right. Finely framed. *16.5 x 12.5 inches to mat*.

Romanian-Israeli, (1923-1977). **\$600-900**

• Based on the Roman Vishniac photograph "An Elder of the Village," c. 1935.

[SEE ILLUSTRATION LOWER LEFT FACING PAGE]

385 MANE-KATZ. Sephardic Jew. Pen and ink on card. Signed and dated by the artist. Framed. *12.5 x 9.5 inches*.

Palestine, 1928. **\$1200-1800**

• Ukrainian-born Mane-Katz (1894-1962) studied in Vilna and Kiev and eventually moved to Paris in 1913 to study at the Ecole des Beaux-Arts. In 1928, he made his maiden voyage to British Mandate Palestine where he created the present image of a Mizrahi Jew.

[SEE ILLUSTRATION LOWER RIGHT FACING PAGE]

386 GILBERY, MICHAEL. The Rabbi in Thought. Oil on panel. Exhibition label on back. Signed by artist lower left. Finely framed. *29.5 x 22.75 inches*.

British, (1913-2000). **\$3000-5000**

[SEE ILLUSTRATION UPPER RIGHT]

387 HERSCHEL, OTTO. Austrian, (1871-1937). Chassidic Rabbi at Morning Prayer. Oil on canvas. Signed and dated by artist upper right. Finely framed. *20.5 x 16.5 inches*.

1900. **\$3000-4000**

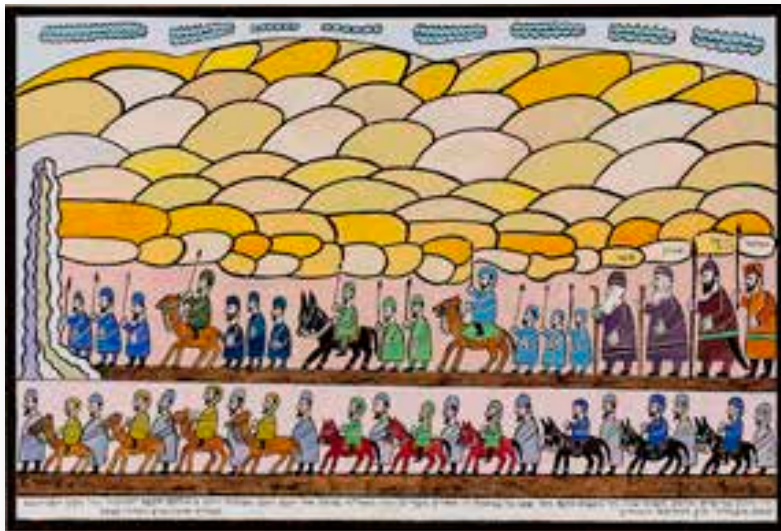
[SEE ILLUSTRATION LOWER RIGHT]



Lot 386



Lot 387



Lot 388



Lot 389



Lot 390



Lot 391

388 SHALOM MOSKOWITZ OF SAFED. Exodus. Watercolor on paper. Signed in Hebrew along with relevant Biblical inscriptions. Framed. 12 x 18 inches to mat.

Israeli, (1887-1980). **\$3500-4000**

✦ A traditional, pious Jew, Shalom of Safed lived his whole life in the Galilee. In the later third of his lengthy life he painted images of the Bible and Jewish lore and tradition. Formally untrained, his conceptions of color and form and his ability to tell a story made him a great master in a classic folk style.

[SEE ILLUSTRATION UPPER LEFT]

389 SHALOM MOSKOWITZ OF SAFED. Cain and Abel. Watercolor on paper. Signed in Hebrew along with relevant Biblical inscriptions. Finely framed. 9.75 x 10.5 inches.

1957. **\$3500-4000**

[SEE ILLUSTRATION UPPER RIGHT]

390 SNITKOVSKY, EMMANUIL. Tashlich. Oil on canvas. Signed lower right. Framed. 23.5 x 29.5 inches.

Russian-Israeli, (1933-2005).. **\$3000-5000**

[SEE ILLUSTRATION MIDDLE LEFT]

391 SNITKOVSKY, EMMANUIL. Next Year in Jerusalem. Ink and crayon on paper. Signed and dated "79" by the artist lower right. Framed. 16.75 x 23 inches.

Russian-Israeli, (1933-2005). **\$1000-1500**

[SEE ILLUSTRATION LOWER LEFT]

392 ROTH, LEO. Simchath Torah. Oil on canvas. Signed and dated by artist upper right. Framed. 31 x 20 inches.

Israel, 1966. **\$1000-1500**

✦ Born in Galicia to Zionist parents, Roth (1914-2002) moved with his family to Germany in 1920 and then emigrated to Palestine in 1933 - first living in Tel Aviv, and then in Kibbutz Afikim where he worked as a shepherd. Later he studied at the Ecole des Beaux-Arts in Paris and was clearly influenced by the Cubist movement.

[SEE ILLUSTRATION LOWER RIGHT FACING PAGE]



Lot 393

393 **KAGAN, ANSHIE**. A Study in Color #770. Oil on canvas. Signed. 60 x 60 inches.

New York, 2013. \$2000-3000

✦ Large scale quadruple depiction of the seventh Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson (1902-94). The artist, Anshie Kagan (born Boston, 1984) is strongly influenced by the Pop Art Movement and specifically Andy Warhol's iconic images of American celebrities.

Kagan's ironic and often black artwork incorporates current cultural, technological and social themes, such as his "Modern Day Commandments" - two columns of five QR codes representing the Biblical Decalogue. Another example of his clever plays on cultural references are his portraits featuring ultra-Orthodox rabbinic leaders of the 20th and 21st centuries, depicted on bright or psychedelic patterned backgrounds - the present canvas being a particularly fine example.

[SEE ILLUSTRATION ABOVE AND BACK COVER]

394 **SCHATZ, BEZALEL**. Abstract. Oil on board. Signed by artist in Hebrew and English lower right. Framed. 24.25 x 17.25 inches. See Gideon Ofrat, Bezalel Schatz - Retrospective 2006.

Israeli, (1912-1978). \$1000-1500

✦ Bezalel (Lilik) Schatz was the son of Boris Schatz, founder of the Bezalel School of Arts and Crafts in Jerusalem. Following his father's death in 1932, Bezalel left Israel for a period of some two decades. He spent four years studying at the Grand Chaumiere Academy in Paris and then moved to the West Coast of the United States. He moved back to Israel in 1952, initially taking up residence in the Schatz family historic home in Jerusalem, before settling in the artists' village of Ein Hod. Despite his long absence from Israel and his conceptual conflicts with its artists, Schatz represented his native country at Venice's 1954 Biennale and overall contributed significantly to Israel's aesthetic environment and the development of the fine arts.

[SEE ILLUSTRATION UPPER RIGHT]



Lot 394



Lot 392



Lot 395

395 PETERSEN, A. KROGH. Synagogue of Nuremberg, Bavaria (ca. 1895). Oil on canvas. Signed and titled by artist lower left. Framed. 15.25 x 11.5 inches.

Danish (19th century). **\$800-1000**

• Depicts the old town of Nuremberg the Pegnitz River including the domed, Main Synagogue, or 'Hauptsynagoge' at Hans Sachs Platz. On August 10th 1938, after the heads of the congregation refused to abandon their synagogue, the Nazis entirely demolished it.

[SEE ILLUSTRATION UPPER LEFT]

396 RATTNER, ABRAHAM. Elderly Jew. Mixed media. Signed by artist upper right. Framed. 23.5 x 18 inches.

American, (1893-1978). **\$1000-1500**

[SEE ILLUSTRATION UPPER MIDDLE]

397 NO LOT



Lot 396



Lot 398

398 WALKOWITZ, ABRAHAM Jewish Beggars. Ink on paper. Signed by the artist lower left. Unexamined out of frame. 10.5 x 6.75 inches.

Russian-American, (1878-1965). **\$500-700**

[SEE ILLUSTRATION UPPER RIGHT]

399 (VOROBEICHIC, M. Moi Ver / Moshe Raviv. 1904-95). Landscape. Watercolor. Signed by artist in Hebrew and English. Framed. 19 x 27 inches to mat.

Israel, 1961. **\$700-900**

• Vilna born Moshe Raviv (original name Vorobeichic) studied painting at the Bauhaus School in Weimar, taking courses along with such famed artists as Paul Klee, Wassily Kandinsky and Joseph Albers. Vorobeichic also created avant-garde photo-montages under the pseudonym "Moi-Ver." Adopting Zionism in 1934 he migrated to Palestine where he changed his name to "Raviv." Along with Reuven Rubin he co-founded the Artists' Colony of Safed.

[SEE ILLUSTRATION BELOW]



Lot 399

— CEREMONIAL ART —



400 SWED SILVERPLATE AND GILT OUTDOOR CHANUKAH LAMP. Traditional glass-enclosed chamber housing eight cylindrical oil-containers and removable covers with wick apertures. Side pedestals support handled servant light and oil ewer, all within hinged doors. Atop, a half-cylindrical roof and twin smokestacks - supporting a carry handle - **OPENS TO REVEAL A HIDDEN COMPARTMENT CONTAINING OPTIONAL CANDLE CUP RIMS ON EXTENDING ARM AND ARCADE DREIDEL** (2 x 1 x 1 inches) featuring miniature figurine of religious Jew and Hebrew acronym for "A Great Miracle Happened There." Hebrew family name inscribed on bottom. Numbered 4/65. Marked. 11 x 11 inches.

WITH: Customized pedestal. Height: 41 inches.

Jerusalem, 1996. **\$10,000-15,000**

401 SWED SILVERPLATE AND GILT PASSOVER SEDER EQUIPAGE & ELIJAH GOBLET. Organic design motif includes long, undulating tendrils repeating throughout. Square-form case, with hinged doors, containing three removable matzah trays, each labeled in Hebrew with Divine service roles "Cohen, Levi, Israel."

Upper portion in rising summit with six detachable bowls and undercarriages, each labeled with ritual seder item, including central salt water bowl. Central crater fitted to support **PROPHET ELIJAH'S CUP AND COASTER.** Bears family name. With seven fitted glass bowl liners. The whole set on fitted stepped display under lucite. Equipage numbered 11/65. Marked. 6 x 12 inches. Height of cup: 4.75 inches. **WITH:** Customized pedestal. Height: 40 inches.

Jerusalem, 1996-99. **\$20,000-30,000**





402 SWED SILVERPLATE AND GILT CHARITY

BOX. Owl-shape form featuring large hinged component revealing two interior, steeple-shaped chambers, each topped with a coin slot and fitted with pierced, hinged doors of stylized organic design. As indicated by miniature figurines and Hebrew labeling, each chamber represents individual collection boxes - one for the poor and the other for needy brides. From hinged clasp, a functional lock bearing image of scales of justice and Hebrew word: "Righteous" from which the Hebrew word for "Charity" is derived, suggesting an inherent connection between charity and the sign of a righteous person. Family name engraved in Hebrew at bottom. Numbered 4/65. Marked. 6.5 x 4.5 inches. **WITH:** Customized pedestal. Height: 42 inches.

Jerusalem, 1999. **\$8000-10000**



403 SWED SILVERPLATE AND GILT PURIM GROGGER AND ILLUMINATED SCROLL OF ESTHER. Masterfully designed functional Purim noise maker features charity compartment for the ritual half-shekel given on Purim eve, visible through an engraved, pierced, hinged door. * **CONTAINING COMPLETE SCROLL OF ESTHER, HEBREW MANUSCRIPT ON VELLUM;** with opening column featuring illuminated geometric design and bearing Hebrew family name. Numbered 3/65. Marked. 8.5 x 8 inches. * Accompanied by silverplate base for display. Marked. 8.24 x 4.5 inches. **WITH:** Customized pedestal. Height: 45 inches.

Jerusalem, 1999. **\$12,000-15,000**





404 SWED SILVERPLATE AND PARCEL GILT SILVER SUITE OF BOTTLE STOPPERS. Collection of five artistically rendered and functional wine-bottle stoppers with cork bases, in symbolic shapes: grape cluster; pomegranate; ethrog; dove; and wine goblet. Playful design elements throughout including hinged compartments containing related Hebrew phrases. Four bear personalized Hebrew inscription. Each numbered out of series of 500. Marked. Heights: 2.5-3.75 inches.

Jerusalem, 1995-99. **\$2000-3000**

405 SWED SILVER AND PARCEL GILT SILVER PASSOVER BEAKER. Comprised of architectural design elements, featuring Hebrew verse: "Pour out Your wrath upon the nations that do not know You" (Psalms 78:6) traditionally recited at the Passover Seder. Numbered 2/65. In original wooden box. Marked: Dudik Swed. Height: 4.75 inches.

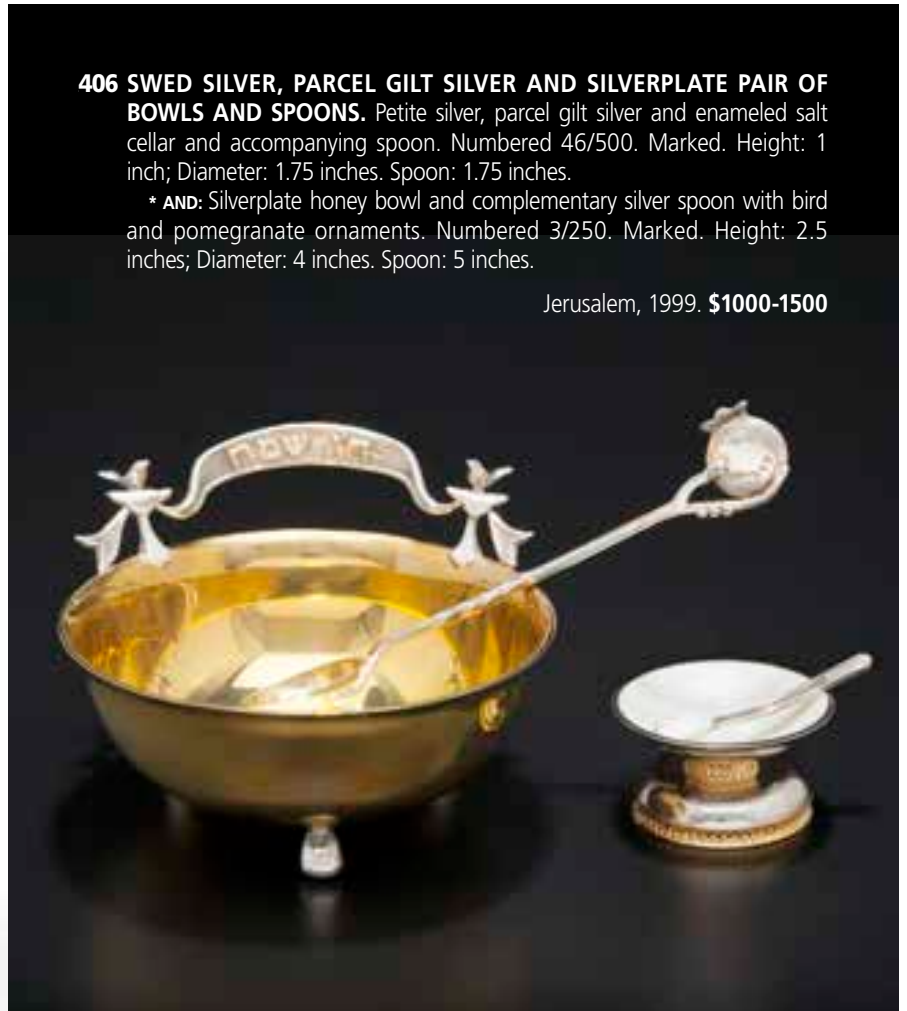
Jerusalem, c. 1990. **\$4000-5000**



406 SWED SILVER, PARCEL GILT SILVER AND SILVERPLATE PAIR OF BOWLS AND SPOONS. Petite silver, parcel gilt silver and enameled salt cellar and accompanying spoon. Numbered 46/500. Marked. Height: 1 inch; Diameter: 1.75 inches. Spoon: 1.75 inches.

* **AND:** Silverplate honey bowl and complementary silver spoon with bird and pomegranate ornaments. Numbered 3/250. Marked. Height: 2.5 inches; Diameter: 4 inches. Spoon: 5 inches.

Jerusalem, 1999. **\$1000-1500**



407 BEZALEL-STYLE SILVER GOBLET. Narrow shaft supports tapered bowl with three applique roundels within organic, incised decoration, Coordinating patterning on circular base. Height: 6 inches.

\$600-900



407



408

408 AMERICAN SILVER-PLATE SABBATH / ELIJAH GOBLET.

Campana-shaped bowl decorated with floral motif, on knob stem and matching circular domed base. Engraved in Hebrew: "LaKavod Shabbos," "HaKos shel Eliyahu" and previous owner's name: "Englander." Marked: Meriden Silver Plate, Quadruple Plate, 923. Height: 6.75 inches.

c. 1900? **\$1000-1500**

☛ Meriden Silver Plate Co. (founded 1869, became a subsidiary of International Silver Co. in 1898, last mark used until c. 1938) Meriden, CT.

Dual-use cup and silver plate suggests that the former owner lacked sufficient funds, yet nonetheless looked to beautify his Sabbath and holiday table.

409 BEZALEL SILVER KIDDUSH GOBLET.

Tapered bowl with three applique roundels set with beading, alternating with organic incised decoration, Hebrew phrases relating to wine drinking: "Yayin Yesamach Levav Enosh" (Wine makes the heart of man joyous) (Psalms 104.15) and "Ein Simcha ela...b'Yayin" (There is only joy with wine present) (Talmud Pesachim 109a). Coordinating applique filigree and beading on stem and base; circular base rim dentelated. Height: 6 inches.

Jerusalem. **\$3000-5000**



409



410

410 SAFED SILVER KIDDUSH BEAKER. Decorated with two engraved architectural vignettes of the Holy Land - the Western Wall and the Tomb of Rachel - and Stars-of-David. Marked: Vincenz Carl Dub, Vienna. Height: 2.5 inches.

19th-century. **\$3000-4000**

☛ Mark of leaf and acorn, that of Vincenz Carl Dub (1852-1924), active in Vienna from 1886.



411

411 POLISH SILVER KIDDUSH BEAKER. Campana form, decorative engraved flourishes surround Hebrew inscription: "From my dear brother Reb Shmuel who came to be "Olei Regel" to the Holy City of Jerusalem on Tuesday, Erev Rosh Chodesh Sivan, 5643 (June, 1883)." Maker: Ludwik Bernard Nast. Marked. Height: 3 inches.

1852. **\$2500-3000**

☛ A charming Polish up gifted between two brothers in Jerusalem.

412 IMPORTANT ENGLISH VICTORIAN SILVER SABBATH GOBLET. Tulip-form bowl decorated with ornamental themes, on knob stem and coordinating circular domed base. ENGRAVED WITH THE COAT-OF-ARMS OF SIR MOSES MONTEFIORE. and Hebrew poetic text relating to the ritual drinking of wine, namely: For Sabbath Kiddush, Havdoloh, Passover's four cups, Bris Milah and Pidyon HaBen. Additionally, captions including "A person who drinks too much, all will seem straight for him" and "Good friends drink wine together." Marks: (lion passant), (leopard's head). (duty mark), J.W J.F. Height: 6.75 inches.

1868. **\$20,000-25,000**

🔴 SIR MOSES MONTEFIORE SILVER SABBATH GOBLET.

A similar Moses Montefiore engraved goblet is housed in the Yad Ben-Zvi Institute, Jerusalem. Another example was sold at auction: see Sotheby's Tel Aviv. Judaica, May 13th, 1981, Lot 203.

When Sir Moses was knighted by Queen Victoria in 1837, he chose the motto "Think and Thank" along with the Lion of Judah bearing banner of Jerusalem to be part of his Coat of Arms.



413 AUGSBURG SILVER SABBATH GOBLET. Classic style octagonal bowl with chased floral design motif; set on circular, scalloped base. Along the edge of bowl the Hebrew inscription reads: "Remember the day of Sabbath and keep it holy." Marked: Hieronymus Mittnacht, Augsburg. Height: 5 inches.

1761-63. **\$10,000-15,000**

🔴 Three generations of the Mittnacht family produced Judaica in Augsburg, this maker Hieronymus being the most well-known.

Provenance: Formerly in the Friedberg Collection, Toronto.





414



415



416

414 DUTCH SILVER CHANUKAH LAMP. Bench form lamp with eight oil urns, all supported by four ornamental feet; at center of openwork backplate Hebrew Decalogue with titles, supported on either side by rampant lions, flanked by flame-topped columns and pheasants; topped with central fruit bouquet. Detachable servant light. Marked. 9 x 9 inches.

Haarlem, late 19th century. **\$7000-9000**

415 AUSTRIAN SILVER CHANUKAH LAMP. Bench form lamp with detachable unit of eight oil urns and removable covers with wick apertures, all supported by four ornamental feet; back wall consisting of theatrical drapery supported on either side by lion, crowned with central coronet. A cast peacock, its feathers spread in an arresting array, stands behind the open curtain. Detachable servant light. Marked with Dianakopf and 'MJ'. 12 x 12 inches.

c. 1880. **\$5000-7000**

• For a similar lamp, see Kiev Museum of Historical Treasures of the Ukraine (2000) p. 277.

416 AUSTRO-HUNGARIAN SILVER MENORAH. Of classic form, central shaft with knob finial, the whole set on raised dome. With removable servant light. Marked. Base with Yiddish inscription relating to the silver anniversary of the Chevra Kadisha of Bialska, dated April 1st, 1939.

20th-century. **\$2000-2500**

417 GERMAN SILVER CHANUKAH LAMP.

Sofa-style with hinged, handled and engraved lid revealing row of eight receptacles with spouts. Pierced cartouche backplate featuring nine-branched menorah and crown supported by two rampant lions. Set on four petite rampant lion supports. With detachable servant light. Marked. Lacking one bolt. 6.75 x 7.5 inches.

Frankfurt, c. 1770. **\$15,000-18,000**

🔗 For a similar example, see Israel Museum Catalogue, The Stieglitz Collection (1987) no. 137.



418 CONTINENTAL ART DECO BRASS MENORAH.

Art Deco aerodynamic and streamline forms, motifs including central sunburst, geometric shapes, and elongated yet bold Egyptian-inspired pylon shaft with seated griffins. Curvilinear lines support eight cylindrical candle holders. Detachable servant light. 12.5 x 10.5 inches.

c. 1920. **\$4000-6000**

🔗 AN INSPIRING AND UNCOMMON STYLE.





419 AUSTRIAN SILVER MENORAH. Art Deco styling featuring elongated yet bold, geometric shaped arms. Star-of-David knob. Eight oil cups with removable covers and wick apertures. Detachable servant light. Marked. 7.25 x 8 inches.

c. 1920. **\$2000-2500**

420 BRASS ISRAELI MENORAH. Eight branches and servant light sprout from central olive branch. Marked in Hebrew and English: "Pal-Bell Co. Israel." 11 x 8 inches wide.

c. 1958. **\$300-500**

421 ISRAELI SILVER CHANUKAH LAMP. Backplate featuring central Hebrew Decalogue framed by theatrical drapes and large columns, all topped by large coronet; fronted by bench supporting eight urn-shaped oil holders; the whole set on four decorative supports. Removable servant light. Marked: "Ezada 800." 9.5 x 9 inches.

1950-60's. **\$400-600**

422 CONTINENTAL SILVER CHANUKAH LAMP. Eclectic styling featuring eight engraved connecting hexagonal oil cups supported by two rounded feet. Detachable servant light. 3.5 x 11.5 inches.

Later 20th century. **\$300-500**



423

424

425

426

423 AMERICAN TIN FOLK-ART MENORAH. Traditional form, eight bowl oil-fonts set on metal sheet with protruding servant light. 4 x 5.75 inches.

c. 1940. **\$300-400**

424 BEZALEL SILVERPLATE CHANUKAH LAMP. Backplate featuring lions flanking Menorah; fronted by bench supporting eight oil receptacles. 5.5 x 6.5 inches.

Jerusalem. **\$500-700**

425 SMALL BEZALEL BRASS CHANUKAH LAMP. Backplate featuring lions flanking Menorah atop Chanukah prayer: "Haneiros Halalu Kodesh Hem;" fronted by bench supporting eight candle receptacles. With removable servant light. Marked. 5.5 x 5 inches.

Jerusalem. **\$500-700**

426 MINIATURE DUTCH CHANUKAH MENORAH. Eight candleholders resting atop two wing-like, floriated branches emanating from central shaft with Star-of-David finial, the whole decorated with masques and scrollwork, set on squared support. Coordinating detachable servant light. 5 x 4.5 inches.

20th-century. **\$400-600**



427

427 RUSSIAN SILVER TORAH SHIELD. Repousse throughout with elaborate rose and scroll forms; central compartment with pierced, hinged doors enveloping miniature Torah scroll; flanked by columns, rampant lions supporting domed crown; with plaque box and interchangeable, double-sided plaque (later); later hanging shield (marks: Jacob Rosenzweig, London 1919). All suspended from linked chain. Marked. "A.R." along with assayer mark "O.C." - Josef (Osipov) Sosnkowski. 12 x 8.5 inches.

1876. **\$10,000-15,000**

• Produced in the city of Warsaw when it was under Russian political jurisdiction, 1852-1915.

428 AUSTRIAN SILVER TORAH SHIELD. Finely engraved in Safed-style throughout with rampant lions, crown and foliate design motifs; central engraved Decalogue; flanked by repoussé columns. All suspended from linked chain. Marked INS and with Dianakopf. 8.75 x 7 inches.

Late 19th-century. **\$12,000-15,000**



428



429

429 PAIR OF NORTH AFRICAN SILVER TORAH FINIALS. Flat, of Hamsa-form; pierced Star-of-David openwork with nut-form bells suspended. Set on tubular staves. On obverse, Hebrew engraving: "For from Zion shall come forth the Torah, and the word of God from Jerusalem." On reverse, Hebrew engraving: "Praise God that gave the Torah to His Nation of Israel, Bless Him." And Hebrew names engraved: "Nissim Yitzhak and Shoshana" and "Abraham Menahem." Height: 9 inches.

\$4000-6000

• For another example of a flat-form Torah finial with pendant bells, see Tel Aviv University Judaica Museum Catalogue, 50 Rimmonim (1998). nos. 24, p. 57.

430 POLISH SHOFAR WITH SILVER BANDS. Of traditional form, with three bands of silver, each with decorative engraving and Hebrew inscriptions relating to the ritual blowing of the shofar, including: "Sound the shofar on the New Moon, on the appointed time for the day of our festival" (Psalms 81:4) a verse associated with the Jewish New Year when the shofar is blown. Length: 11 inches.

c. 1900. **\$1000-1500**



430

431 PERSIAN GOLD ROSEWATER CONTAINER. Low relief swirling floral and foliate motifs in an organic style, with curled grape vines and leaves, repousse and chased, detachable lid surmounted by faceted red gemstone; with two Hebrew blessings associated with the haydolah ceremony: "Who creates trees of spices" and "Who creates the light of fire." Height: 11 inches.

c. 1940. **\$10,000-12,000**

✦ **A MOST LUXURIANT ITEM OF JUDAICA.**

Appearing to take its source from the Persian artistic metalworking of Ghalamzani, this suite of items is hammered, engraved, repousse and chased to form minute detailed reliefs and patterns.

432 PAIR OF PETITE PERSIAN GOLD TORAH FINIALS. Two tiered bulbous form, each tier hung with pendant bells (one lacking), decorated throughout with floral designs; surmounted by faceted red gemstone. Height: 6 inches.

c. 1940. **\$10,000-15,000**

433 PERSIAN GOLD TORAH POINTER. Elaborately decorated, repousse and chased with swirling foliage in an organic style with curled vines and leaves; set with bijou turquoise stones; engraved with God's Name. Terminating in hand with extended pointed finger. With original chain. Length: 9 inches.

c. 1940. **\$4000-6000**



434 TURKISH SILVER-GILT SPICE CONTAINER. Pierced flower bulb hinged container, with foliate patterning, continuing into a silver-gilt naturalistic finial. Flowering stalk with birds. Set on round, hammered base with floral trim. Marked. Height: 7 inches.

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

435 PETITE GERMAN / POLISH SILVER SPICE CONTAINER. Pierced container of flower-bud form set on naturalistic leaf base. Marked. Height: 4.5 inches.

c. 1800's. **\$2500-3000**

☛ For a similar example, see Israel Museum Catalogue, Towers of Spice (1982) no. 4.

436 CONTINENTAL SILVER-GILT SPICE CONTAINER. Floral bulb set on leafy stalk with lions and deer around, set on scalloped platform. Height: 7 inches.

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

☛ For similar example of a fruit-form container supported by leafy stalk and animal figures, see Abram Kanof, Jewish Ceremonial Art and Religious Observances (1980) citing example from Collection of the Jewish Museum, New York City, colorplate 8, p. 124.



434



435



436

437 DUTCH SILVER SPICE CONTAINER. Of stork-form, realistically wrought, chased and engraved, in vigilant pose on one leg with worm in mouth, set on a circular base, with hinged torso. Marked. Height: 10.25 inches.

20th-century. **\$1500-2500**

438 PETITE GERMAN SILVER SPICE CONTAINER. Of duck-form, realistically wrought and chased, with detachable head. Marked. 2.25 x 3.25 inches.

20th-century. **\$400-600**

439 MESOAMERICAN / (PERUVIAN?) SILVER FILIGREE SPICE CONTAINER. Extravagant turkey form, set on oval base with scalloped trim on four supports, with hinge torso. (Later bolts.) 8 x 6.25 x 7.5 inches.

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

• Silver filigree work was introduced to South America by the colonial Spanish and Portuguese. This item possibly comes from Ayacucho, a small central Peruvian city founded by the Spanish in 1544, which became a center for silver filigree production.



437



438



439

440 GERMAN SILVER HAVDALAH COMPENDIUM. Of square-form, with four-sectioned drawer for spices. Four vertical rods above, with central sliding element to hold candle. Marked. Height: 8.25 inches.

Nuremburg, c. 1780. **\$6000-8000**

✦ The concept of combining several ceremonial requirements of the Havdalah ceremony into one beautifully designed object is uniquely German. For a similar object, see R.D. Barnett, *Jewish Museum (London) Catalogue* (1974) no. 408 and *The B'nai B'rith Klutznick Museum, In the Spirit of Tradition* (1988) no. 76.



440

442 POLISH SILVER FILIGREE SPICE TOWER. Four graduating rectangular tiers with filigree ball and pennant finial (later). Matching filigree square base, set on ball and claw feet. Single bell in belfry section and surrounded by four pennants at corners. Hinged filigree door. Height: 9.75 inches.

19th-century. **\$7000-9000**

✦ A fine example of a classic form. For another example, see *Jüdische Türme aus Schwabische Gmünd* (2001) p. 69.



442



441

441 GERMAN SILVER SPICE TOWER. Of classic form, rectangular container pierced and chased with conical steeple and flag finial. Decorative hinged door with lock. The whole set on scalloped base. Marked: Leschorn, Frankfurt. Height: 10.25 inches.

\$17,000-20,000

✦ For a similar (earlier) example see I. Shachar, *Jewish Tradition in Art: The Feuchtwanger Collection of Judaica* (1971) no. 238.



443

443 GERMAN SILVER SPICE TOWER. Two hexagonal tiers chased and pierced, each surrounded by balustrade. Upper section with arched and pierced windows; surmounted by tiled steeple and flag finial. Set on circular base. Hinged door. Marked "I.F." Height: 8.25 inches.

Nuremburg, late 18th century.

\$14,000-18,000

✦ For A similar example, see *Israel Museum Catalogue, The Stieglitz Collection* (1987) no. 63.

444 LARGE ISRAELI SILVER AND SILVER-PLATED SPICE TOWER.

Of imposing size and hexagonal shape, comprised of openwork midsection bearing assorted design elements including seashells, rosettes, fanciful scrollwork, columns and cornucopia; with three removable rose-colored drawers with thumb-tabs and six pendant bells. Above, a reliquary-like chamber, two hinged, handled doors **OPEN TO REVEAL MINIATURE, LIDDED SPICE CONTAINER** (H: 2.25; D: 1 inch) - hexagonal and coordinating openwork design. Each of six corners topped with rose-colored cupolas. Crowned by large, hexagonal rose-colored cupola, with tall window panels and decorative elements, surmounted by pennant. The whole on heavily ornamented openwork round support. Marked by Izzy Landau. Height: 14.75 inches; Diameter: 5.5 inches.

\$7000-9000

445 GERMAN SILVER TORAH POINTER. Of classic form with striated handle, elongated shaft terminating with pointed hand. Marked. Length: 12 inches.

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

446 POSEN SILVER-GILT TORAH POINTER. Thin engraved shaft with center ball knob. Ornamented with engravings and bright-cut geometric designs; terminating in hand with extended pointed finger. With original chain. Marked. Length: 12 inches.

1870-1930. **\$2500-3000**

447 MICHAEL KUPIETZKY TORAH POINTER. A modern interpretation of an art nouveau inspired curved lines. Silver and gold plate; chain attached. Signed. Length: 9.75 inches.

American-Israel (b. 1967). **\$700-900**

🔗 The artist notes: "The design was shaped to resemble the Torah parchment to which this Yad will be pointing."

448 PETITE RUSSIAN SILVER FILIGREE TORAH POINTER. Of cylindrical form with continuous filigree work through knob finial, terminating with hand and extended finger. Marks: KP. Assay master: Anatoly Apollonovich Artsybashev. Silver standard mark: 84. Length: 4.75 inches.

1894. **\$700-1000**

🔗 Anatoly Apollonovich Artsybashev was active in Moscow between 1889 and 1898.



444



445

446

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448



449

449 PAIR OF STRIKING ISRAELI SILVER SABBATH CANDLESTICKS.

Cast in sterling silver, the sculpted ruffle-like design alludes to a candle's flame giving the candlesticks a dynamic and futurist quality, reminiscent of Umberto Boccioni's "Unique Forms of Continuity in Space." Marked and dated in Hebrew and English by Menahem Berman. Height: 9.25 inches.

1987. **\$10,000-15,000**

• The craftsman Menahem Berman currently works and resides in Jerusalem. He is a graduate of the Bezalel Academy of Art and Design who studied with the great silversmiths David Gumbel and Ludwig Wolpert. Later, Berman directed the Academy's Department of Silver and Judaica. Since opening his own design firm in 1953, Berman has won international recognition and top prizes for his works in Judaica, graphic art, silver and industrial design.

450 PAIR OF LARGE GERMAN SILVER SABBATH CANDLESTICKS.

Of imposing proportions, baluster shape with alternating engraved Greek-key and repousse grapevine motifs, set on round base with four grape-and-leaf ornamented feet. With German inscription to Rabbi Dr. Salfeld from the Dessau community, April 1880. Marked. Height: 16.75 inches.

1880. **\$4000-5000**

• Rabbi Dr. Siegmund Salfeld (1843-1926) was born in Stadthagen, Germany. After earning his doctorate from the University of Berlin under the tutelage of Moritz Steinschneider he became the rabbi of Dessau, Anhalt in 1870. In 1880 he was appointed rabbi of Mainz, whereupon the Jews of Dessau, Salfeld presented this pair of large silver candlesticks in gratitude and appreciation of his service to their community.

451 PAIR OF POLISH SILVER SABBATH CANDLESTICKS.

Of classic, baluster shape with foliate motif, set on square base. Marked. Height: 12 inches.

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



450



451



452

452 TURKISH SILVER MEGILLAH CASE. Engraved with floral and delicate decorations, with bud and leaf finial, displayed eagle thumb-piece and thin elongated handle. Inscribed in Hebrew: Binyamin son of Saul. Fitted with complete manuscript Esther Scroll written on vellum. Length of case: 12.75 inches.

\$2000-3000



454

454 INDIAN SILVER-GILT MEGILLAH-CASE. Cylindrical case chased in low relief with grid-like Oriental floral pattern throughout, crowned with finial in form of an Indian vulture. With a double ring thumb-piece. Fitted with complete manuscript Esther Scroll written on vellum. Length of case: 8.25 inches.

\$5000-7000

OF A MOST ELEGANT DESIGN.

453 GERMAN SILVER MEZUZAH-CASE. Of classic form, decoratively engraved with hinged window. Length: 4.25 inches.

c. 1920. **\$400-600**

455 CONTEMPORARY PURIM GROGGER. Holiday noise-maker features charming openwork of two converse episodes in the Purim story - that of Mordechai riding on royal horseback and Haman hanged on the gallows he prepared for Mordechai; and intertwined fish motif on dual sides - the fish the zodiac sign of good luck. With simple handle and multiple-spoked noisemaker wheel. 5.5 x 4.5 inches.

\$500-700



453



455



456

456 GERMAN SILVER ETHROG CONTAINER. Oval-form container, chased and engraved with repeating patterns and Star-of-David star bursts, and fine depictions of palm branch bundle with myrtle and willow; with hinged lid and ethrog-fruit knob, set on four ball supports. Marked: Horovitz 800, Halbmond und Krone. Length: 5.5 inches.

Frankfurt a/ Main c. 1905. **\$7000-8000**

457 UKRANIAN SILVER ETHROG CONTAINER. Ovoid filigree basket with floral motif; swinging carrying-handle. Marked. 8.5 x 9 x 7 inches.

1820's. **\$1200-1800**

• A similar ethrog basket from the early 19th century is illustrated in: Jewish Art Treasures in Venice p. 81, number 33.



457



458

458 PALESTINE OLIVE WOOD ETHROG CONTAINER. Octagonal box carved and labeled with Holy Sites including: the Western Wall, the Cave of the Patriarchs, the Temple, Zion, and Tombs of Rachel, Samuel, Zachariah and Absalom. Hinged lid with applied wood in form of open wreath and prayer book with blessings for the lulav and ethrog ritual; encircled by inscription in Hebrew "And you shall take for yourselves the fruit of the hadar tree (ethrog), date palm fronds, and willows of the brook, and you shall rejoice before the Lord your God for seven days" (Leviticus 23:40). 3.75 x 7 x 4.5 inches.

c. 1920's. **\$600-900**

459 PERSIAN SILVER CHARITY CONTAINER. Tankard-shaped with coin slot atop and wooden coin release at base. Chased and engraved throughout, bearing Hebrew Decalogue titles and 'Zion,' large Star-of-David and arabesque motif of foliate scrollwork. Height: 6 inches; Diameter: 4 inches.

1920's. **\$2500-3000**



459



460

460 BEZALEL SILVER BINDING. Upper cover chased with images of grapevines and swirls surrounding central embossed depiction of Moses with the Tablets of the Law set within arched frame with filigree trim and faceted light blue gemstone; applique bosses at each corner. Spine bears Hebrew title and similar ornamentation; rear cover depicts band of Symbols of Twelve Tribes surrounding central geometric, Star-of-David patterning, and four applique bosses at corners. Central clasp bears Hebrew inscription: "Bezalel Jerusalem." 6.75 x 4.5.

Jerusalem. **\$3000-4000**

461 RARE BEZALEL SILVER INKWELL. Round receptacle and ink chamber, decorated with chased floral and foliate motifs in high relief with coordinating domed lid. Acid etched Hebrew Mishnaic verse along rim: "Lo Alecha HaMelacha Ligmor, VeLo Atah Ben Chorin LeHibatel Mimena" (It is not your responsibility to finish the work, yet you are not free to desist from it either. - Ethics of the Fathers 2:16). Marked. Height: 2.75; Diameter: 3.75 inches.

Jerusalem, c. 1915. **\$8000-10000**

🔥 A MOST ATTRACTIVE PIECE.



461



462

462 IMPORTANT BEZALEL SILVER AND IVORY TORAH POINTER. Acid etched designs of vines, leaves and grape clusters decorate the tapered shaft, ending in a band of applied carved ivory featuring Stars-of-David and floral designs. Bezalel mark likely obscured by old solder repair above the filigree ball at center. 7.75 inches.

c. 1906. **\$6000-8000**

🔥 SILVER TORAH POINTERS MADE DURING THE EARLY PERIOD OF BEZALEL ARE EXCEEDINGLY RARE.

For another silver Bezalel ritual object with an identically designed ivory decoration, see the Esther Scroll case formerly held in the Janger collection and displayed at the Spertus Museum exhibition "The Legacy of Bezalel" (1990).



463

463 FINE PAIR OF BEZALEL BRASS AND WOOD WALL SCONCES.

Each with relief of the Biblical spies shouldering the oversized grapes; also with sun and stars set on wooden base; extending arms with removable candle holder. Marked: "Sharar" and "Bezalel." 12.5 x 7 inches.

c. 1910. **\$10,000-12,000**



464

464 LAND OF ISRAEL BRASS DECORATIVE PLATE. Round plate, raised rim, engraved in center with hexagon surrounding depiction of seven-branch stylized menorah, labeled "Jerusalem." Alternating interlace and Star-of-David ornamentation, dense geometric and arabesque patterns throughout. Rim bears Hebrew verse, "If I forget thee, O Jerusalem" (Psalms, 137:5-6). Diameter: 13 inches.

Jerusalem, 20th century. **\$800-1200**

• Although unmarked as such, the stylistic character of this plate indicates it a Bezael influence.

465 HAKISHUT BRASS PASSOVER SEDER PLATE. Seder plate with appropriate Passover Seder items labeled in Hebrew and with five Biblical scenes; the whole supported by three-tiered, triangular pedestal to hold matzahs. With Hakishut label on base. Height: 4 inches; Diameter: 12.5 inches.

1950's. **\$300-500**



465



466

466 RARE BEZALEL BRASS PASSOVER DECORATIVE PLATE. Wide rim bears embossed scenes relating to the Chad Gadya Passover song, the central roundel depicts a Jewish father carried a young kid beside his young son; and embossed in Hebrew and English: "From Bezael to its Members." Hook for hanging on reverse. Diameter: 12.25 inches.

Jerusalem. **\$6000-7000**

467 DUTCH BRASS DECORATIVE PLATE. Round plate, wide raised rim bears engraved quotation of Hebrew verse, "When they came to the Valley of Eshkol they cut down a branch and cluster of grapes and carried it on a pole between two men" (Numbers 13:23). Central image of Biblical spies shouldering the oversized grapes. Hook for hanging on reverse. Diameter: 17.25 inches.

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



467



468

468 EXCEPTIONAL CONTINENTAL EMBROIDERED FESTIVAL CHALLAH COVER. Sky blue embroidery on cream silk featuring Hebrew text for Kiddush for Rosh Hashanah and Kiddush for other holidays. With colorful images of shofar, covered challah loaves, Jerusalem, Star-of-David, and Decalogue flanked by rampant lions, topped with eagle. With metallic thread border and embroidered lace. Backed on silk. 22 x 20.5 inches.

\$2500-3000

A SPECTACULAR EXAMPLE.



469

469 BEZALEL MATZAH COVER. Comprised of three fabric sections with stamped title, uppermost featuring colored central vignette of Exodus and relevant Biblical phrases relating to the the Passover Seder. Decorative tassel border. Stamped on reverse: Given as a gift from the Kneseth Yisrael Jerusalem, the Meir Baal Haness Charity Fund. With "Bezalel Jerusalem" insignia. Diameter: 18 inches.

\$1200-1800

470 DECORATED WARTIME BRASS SHELL-CASE VASE. Cylinder with organic stylized decoration including a tulip - Holland's national flower surrounding the flag of the Jewish Brigade with Star-of-David on central white stripe and below: "Souvenir of Holland, World War II." Also bears five-sided star (US Army?) within open wreath. Height: 11.5 inches.

1942. \$600-900

The Jewish Infantry Brigade Group (more commonly known as the Jewish Brigade) was a military formation of the British Army that served in Europe during the Second World War. The brigade was formed in late 1944 and its personnel fought the Germans in Italy and then advanced onto Belgium and Holland. The British disbanded the Jewish Brigade in the summer of 1946, but not before many had clandestinely assisted Holocaust survivors to illegally emigrate to Palestine.



470



471 Obverse



471 Reverse

471 WORLD WAR I GERMAN MILITARY DRINKING CANTEEN. With central engraving of Star-of-David and Hebrew 'Zion.' Engraved in Yiddish: "With thanks to George Schneider" and bearing Jewish surnames including: Flaumnbbaum, Ziernermann, Schloss, Schonfeld, Wiener and Adler. Further German inscription "In Memory of the World War" on reverse: 8 x 5 inches.

c. 1914. **\$2000-3000**

• An extraordinary and most historic item seemingly produced in the Doberitz prisoner of war camp.

472 GLASS BOTTLE FROM THE JAKOB HABERFELD LIQUOR FACTORY, Oswiecim (AUSCHWITZ), POLAND. Clear glass bottle manufactured at the Jakob Haberfeld vodka and liquor factory. Decorated in relief with the family coat-of-arms and the inscription "Jakob Haberfeld, Oswiecim." 6 x 3 inches.

Oswiecim (Auschwitz). **\$400-600**

• The "Dampffabrik Feiner Liqueure Jakob Haberfeld" was established in Oswiecim in 1804 and operated under family management for four generations until the invasion of Poland in 1939 when the successful business was confiscated by the Germans. Members of the Haberfeld family were murdered although a few escaped to the United States.

Oswiecim (in Yiddish, Oshpitzin), renamed by the Germans as "Auschwitz," is indelibly associated with the nearby concentration camp to which it gave its name. As such, many are unaware that the town itself had a rich Jewish heritage going back a half-millenia, a life that was utterly obliterated once Oswiecim became Auschwitz.



472

473 BRUNO LUCCHESI. Sacrifice of Abraham. Figural sculpture. Bronze. 15 x 9 x 2 inches.

Italian, (1926-), **\$2000-3000**

• Lucchesi was born in 1926 in Lucca, Italy and attended the Art Institute of Lucca. In 1959 he moved to New York City and by the 1960's he was exhibiting at the Forum Gallery and the Whitney Museum. He taught at the New School for Social Research and National Academy of Design where he became an associate member in 1965. Lucchesi received a Guggenheim Fellowship and gold medals from the National Academy and National Sculpture Society. His works are in the collections of the Whitney Museum of American Art, The Metropolitan Museum of Art, the Museum of the City of New York and the Brooklyn Museum, as well as Museums in Philadelphia, Washington, D.C. and Dallas, among others.

Provenance: Purchased from the Forum Gallery, 1967.

474 GERMAN SILVER DISH. Chased with depiction of the Sacrifice of Isaac and engraved in Hebrew: "Do not raise your hand on the boy" (Genesis 22:12). With beaded and scalloped rim chased with fruit-forms. Two scroll handles applied. Marked. Height" 1.75; Diameter: 6.75 inches.

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

• See Sotheby's Tel Aviv, Judaica, 11th October 2001, Lot 120.

475 CONTINENTAL POCKET WATCH WITH STAR-OF-DAVID MOUNTING. Corners set with maroon stones. With original winding-key. Diam: 3.5 inches.

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

476 PAIR OF BEZALEL SILVER BRACELETS. Consisting of alternating square filigree elements and circular bosses with green cabochon stones embedded bezel set in Stars-of-David in two rows of chain. Clasp bears marking: "Bezalel Jerusalem." 7.25 x.5 inches.

\$500-700

477 ITALIAN SILVER FILIGREE AMULET. Star-of-David and delicate fan-like ornamentation surround Divine Name; with hanging element. 3 x 3 inches.

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



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478 JACQUES LIPCHITZ GILDED BROOCH. In the shape of a seven-branched menorah, flanked by Hebrew letters "Ayin" and "Chet" the initial letters of 'Tree of Life.' Surmounted by pear-shaped faceted gemstone. Reverse with Lipchitz's signature in English. 2.5 x 1.5 inches.

Israeli, (1891-1973). **\$150-250**

479 AUSTRIAN PRESENTATION TRAY. Engraved in German on both handles to the President of the Jewish Women's Society ("Israelitischen Frauenverein") of Falkenau, commemorating twenty five years of service. Marked: "Argentor." 16 x 8.25 inches.

1911. **\$1000-1500**

• Falkenau was the German name for the Bohemian (now Czech Republic), city of Sokolov. In 1930 the Jewish community numbered just 170. The one Synagogue of Sokolov was destroyed by the Nazis following the return of the Sudetenland to Germany in 1938.

480 MINIATURE GERMAN IVORY BIBLICAL CARVING. Expertly carved in high relief, iconic depiction of the Biblical spies shouldering the oversized grapes returning from the Land of Israel. 1 x 2 inches.

18th century. **\$1000-1500**

481 PAIR OF FRENCH ANTISEMITIC WALKING STICK HANDLES. Each in the form of the bust of a man with an elongated nose. (Pewter) 3.25 x 3 and (brass) 3 x 3 inches.

c. 1895. **\$1000-1500**

• These walking stick handles were made in France during the Dreyfus Affair. It has been suggested that this is a caricature of Captain Alfred Dreyfus.

See Catalogue of the Jewish Museum of Hohenems, Anti-Semitic Objects (2005) nos. 204-6; see also See Sotheby's Tel Aviv, Judaica, 8th October 1996, Lot 236.



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482 COLLECTION OF SEVEN TIN CHARITY BOXES. Brightly-colored, rectangular tin charity boxes, representing various Israel-based organizations including: Rabbi Meir Baal Hanes, yeshivos, hospitals, orphanages and children's funds. Heights: 3-5 inches.

\$500-700

483 AMERICAN CERAMIC "LEVY'S" ASHTRAY. Rectangular, with stepped raised sides and angled corner indentations for cigarettes. The center features image of a Native American man, and company motto "You don't have to be Jewish to love Levy's real Jewish rye." 6 x 5 inches.

1960's. **\$300-500**

☛ Product of a radically successful mid-20th century advertising campaign.

484 AUSTRIAN SILVER HAVDALAH PLATE. Raised rim with repousse rococo patterning. With Hebrew inscription: "Bless He Who separates between holy and mundane." Marked. Diameter: 6.25 inches.

c. 1900. **\$400-600**

485 LARGE AMERICAN PAINTED WOOD AND TIN SYNAGOGUE ARK ORNAMENT. To be placed above the Ark containing the Torah Scrolls; featuring central Hebrew Decalogue flanked by two realistically rendered rampant lions with Hebrew date in coronet atop. Tin sheet attached to wooden base with exposed nuts and bolts. 22 x 41 inches.

1910. **\$2000-2500**



485

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