



HEBREW PRINTED BOOKS  
AND MANUSCRIPTS

.....  
SELECTIONS FROM THE RARE BOOK ROOM  
OF THE JEWS' COLLEGE LIBRARY, LONDON

KESTENBAUM & COMPANY  
TUESDAY, MARCH 30TH, 2004

KESTENBAUM & COMPANY

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Auctioneers of Rare Books, Manuscripts and Fine Art



Lot 51

Catalogue of  
**HEBREW PRINTED BOOKS  
AND MANUSCRIPTS**

.....

SELECTIONS FROM THE RARE BOOK ROOM OF  
THE JEWS' COLLEGE LIBRARY, LONDON  
Sold by Order of the Trustees  
The Third Portion  
(With Additions)

To be Offered for Sale by Auction on  
Tuesday, 30th March, 2004  
**(NOTE CHANGE OF SALE DATE)**  
at 3:00 pm precisely

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*Viewing Beforehand on*  
Sunday, 28th March: 10 am–5:30 pm  
Monday, 29th March: 10 am–6 pm  
Tuesday, 30th March: 10 am–2:30 pm

*Important Notice:*  
The Exhibition and Sale will take place  
in our new Galleries located at  
12 West 27th Street, 13th Floor, New York City.

*This Sale may be referred to as "Winnington" Sale Number Twenty Three.*

Catalogues: \$35 • \$42 (Overseas)

Hebrew Index Available on Request

**KESTENBAUM & COMPANY**  
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Daniel E. Kestenbaum



## ORDER OF SALE

Printed Books: Lots 1 – 208  
Manuscripts: Lots 209 – End of Sale  
See back of Catalogue for Index in Hebrew

Front Cover:  
Peter Vilhelm Ilsted (Danish)  
“Woman Reading by Candlelight” (1908)  
Available for Private Sale, via The Kestenbaum Gallery

Back Cover: Lot 49

List of prices realized will be posted on our Web site,  
[www.kestenbaum.net](http://www.kestenbaum.net), following the sale.

# HEBREW PRINTED BOOKS & MANUSCRIPTS

From the Library of Jews' College, London

Tuesday, 30th March, 2004

## — PRINTED BOOKS —

1. ABRABANEL, DON ISAAC. Miphaloth Elo-him ["The Deeds of God" on the question of creation ex nihilo, miracles and prophecy]. FIRST EDITION. Opening blank with notes in English summarizing the work's significance. *ff.* 94 (of 96, lacking *ff.* 94-5). *Title repaired. Stained and wormed. Vellum, spine cracked. 8vo.* [Vinograd, Venice 771; Habermann, di Gara 137; Adams A-52].  
Venice, Giovanni di Gara: 1592. **\$200-300**
  - ✦ In this treatise, Don Isaac Abrabanel (1437-1508), financial minister to King Ferdinand and Queen Isabel of Spain, Bible exegete and philosopher, takes up the cudgels with Aristotle's theory of the eternity of the world, mustering logical proofs to demonstrate that the world was created in actual time.
2. ABRABANEL, JUDAH. ("Leone Ebreo"). Dialoghi di Amore. Printer's mark on title. *ff.* 246. *Waterstained. Contemporary vellum. 8vo.* [Adams A-63]. Venice, Domenico Giglio: 1558. **\$300-500**
  - ✦ 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.
3. ABRAHAM BAR CHIYA. Tzurath Ha'aretz. \* With (as issued): ELIJAH MIZRACHI. *Kitzur Malecheth Hamispar*. FIRST EDITION. Edited and with Latin commentary by Sebastian Münster. First title printed in red and black. With numerous astronomical woodcut illustrations, historiated initials. Printer's device at end of each work. *Previous owners signature signed L. Cappel with some flourishes on title. Chart in the middle of p.122 removed with missing text supplied on two inserted handwritten leaves. Old limp vellum, rubbed. Sm.4to.* [Vinograd, Basle 75; Mehlman 1861; Prijs, Basle 75; Adams A-33].  
Basle, H. Petri: 1546. **\$2000-2500**
  - ✦ Two important works on cosmology and arithmetics, both edited by the great 16th-century German Hebraist Sebastian Münster.

[SEE ILLUSTRATION ON PAGE 2]

4. ABUDRAHAM, DAVID. Avudraham [commentary to prayers]. Initial letters of title historiated. Printer's device on title (Yaari, Printer's Marks no. 16). ff. 86. [Vinograd, Venice 259; Habermann, Adelkind 41; not in Adams]. Venice, Cornelio Adelkind for Marco Antonio Giustiniani, 1546. \* WITH: Avudraham. Another edition. Printers device on title (Yaari's Printer's Marks no. 34). ff. 147. [Vinograd, Venice, 512; not in Adams]. Venice, Giorgio di Cavalli, 1566. Together two volumes. *Various owners signatures, censored in places. Later boards, loose and rubbed. Sm.folio.*

Venice, v.d. **\$400-600**

✦ Abudraham of Seville's liturgical commentary deals with all synagogue ritual. 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 practically clueless about their meaning and have no understanding of the sense and structure of liturgical practices." Abudraham's work accordingly does 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 the more important piyutim. The work pays close attention to the text and interpretation of all daily, Sabbath, monthly, Festival and fast-day prayers as well as providing guidance on lectionaries, the calendar and an extensive treatise upon the various benedictions. The work comprises an invaluable encyclopaedia concerning the ritual customs of Spain, France, Provence and Germany. It also influenced the future direction of Sephardic liturgy by reflecting its contemporary confusion. See S.C. Reif, *Judaism and Hebrew Prayer* (1993) pp. 204-5.

5. ADRET, SOLOMON. Shailoth Uteshuvot HaRaSHB"A [responsa]. Third Edition. Title within historiated woodcut border depicting Moses and Aaron and the Binding of Isaac. ff. 322. *Stained in places, some foxing and marginal repairs. Later boards. Sm. 4to.* [Vinograd, Hanau 7].

Hanau, Hans Jakob Hanau: 1610. **\$300-500**



Lot 3

6. (AGADAH, MIDRASH ETC.). Yalkut Shimoni. Salonika, Soncino, 1526. \* DI UCEDA, SAMUEL, Midrash Shmuel [commentary to Ethics of the Fathers], Venice, di Gara, 1579. \* RECANATI, MENACHEM. Biur al Hatorah [Kabbalistic homilies to the Pentateuch]. Venice, Cornelio Adelkind for Marco Antonio Giustiniani, 1545. \* With eight others. Together eleven volumes. *In various degrees of incompleteness. Various worn and bound. v.s.*

v.p, v.d. **\$2000-3000**

7. ALBELDA, MOSES. Olath Tamid [Sermons on the Pentateuch]. ff. 231, (1 blank), (4). [Vinograd, Venice 933]. Venice: Daniel Zanetti, 1601. \* WITH: Darash Moshe [Festival sermons and homilies]. ff.(6), 125. [Vinograd, Venice 959; unknown to Haberman]. (Venice: Giovanni di Gara, 1603). FIRST EDITIONS. Title of first work within elaborate arch adorned with human busts, male and female. Several owner's signatures on title and verso. Title of second work within woodcut architectural arch. On final page, censor's signature "Andrea Alberti 1608." On ff. 137r. and 207r. of first work, two scholarly marginalia in a Sephardic hand. *Stained in places. Pages trimmed. Modern marbled boards. Folio.*

Venice, v.d. **\$500-700**

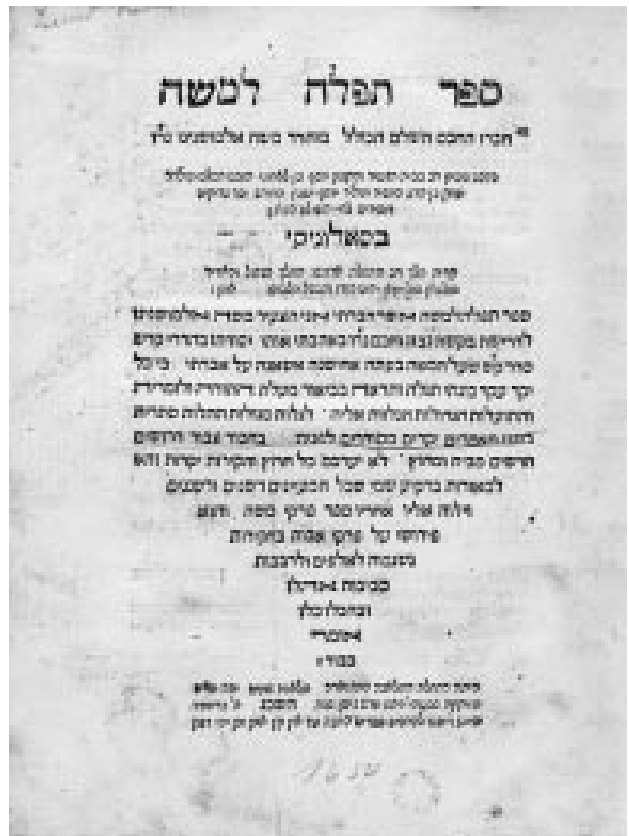
✦ Moses Albelda (1500-before 1583) was born either in Spain or Salonika. He acted as rabbi of Arta, Greece, and later of Valona, Albania. His sons, Judah and Abraham, went to considerable trouble to publish their father's works. His commentary and Biblical expositions are mainly philosophical. See EJ, Vol. II, col. 529.

8. ALMOSNINO, MOSES. Tephilah Le'moshe [sermons and homilies to the Pentateuch, with treatise on the reading of the Shema upon retirement]. FIRST EDITION. THE SALMAN SCHOCKEN COPY. ff. 76. *Occasional light stains, marginal notes in a cursive Sephardic hand (f.10b) Recent boards. Sm. 4to.*

Salonika, Joseph Ya'avetz: 1563. **\$3000-4000**

✦ A fine crisp copy.

[SEE ILLUSTRATION ABOVE RIGHT]



Lot 8

9. ALMOSNINO, MOSES. Me'ametz Ko'ach [sermons and eulogies]. Second edition. Printer's devices on title and final leaf. ff.236. *Censor's signature on final leaf. Stamps on title, light staining. Blind-tooled sheep with gilt corners, rebaked; owner's name stamped on upper cover. 4to.* [Vinograd, Venice 726; Habermann, di Gara 102; not in Adams].

Venice, Asher Parenzo for Giovanni di Gara: 1588.

**\$300-500**

✦ Twenty-eight (thus ko'ach, the numerical Hebrew equivalent to 28) sermons by R. Moses Almosnino (c.1515-c.1580), preacher of the Neveh Shalom Congregation and an important communal leader of the Salonikan Jewish community. Almosnino draws on a broad repertoire of medieval interpreters: Maimonides, Nachmanides, R. David Kimchi, Ibn Shuaib, et al. See EJ, Vol. II, cols. 669-671.



10. ALMOsnino, MOSES. Yedai Moshe [homilies to the Five Scrolls]. Second Edition. Title within garlanded architectural border. Opening word of each scroll within type-ornament. Tailpieces. ff. 289, (9). Stamp on title. Lightly stained in places. Tops of pages cropped with some loss of headers and page numbers. Marginal worming. Modern boards. Sm. 4to. [Vinograd, Venice 833; Mehlman 632; not in Adams]. Venice, Daniel Zanetti: 1597. **\$400-600**

✦ Moses Almosnino, preacher of Salonika, records native Salonikan traditions. On f. 84r. he transmits an interpretation of Lamentations he heard in his youth from “the great and holy Joseph Taitatzak.” Taitatzak, an older contemporary of Joseph Karo, has become the focus of much academic interest of late for it seems he too, as Karo, was under the influence of a “Maggid” or astral guide.

Almosnino left several unpublished manuscripts. The author himself several times alludes to his work P’nei Moshe (see eg. ff. 85r., 108v.). Of scientific interest is Almosnino’s commentary on the Hebrew translation of the Sphera Mundi entitled Beth Elo-him (The House of God). See Meyer Waxman, A History of Jewish Literature, vol. I (1933) p. 319; EJ, Vol. II, cols. 669-671.

11. ALSHEICH, MOSES. Torath Moshe. Two parts in one volume. ff. (4), 155, 159, (3). Some browning. Contemporary calf-backed boards, rubbed. Folio. [Vinograd, Amsterdam 925].

Amsterdam, Solomon Proops: 1710. **\$800-1200**

✦ A fine, wide-margined copy.



Lot 12

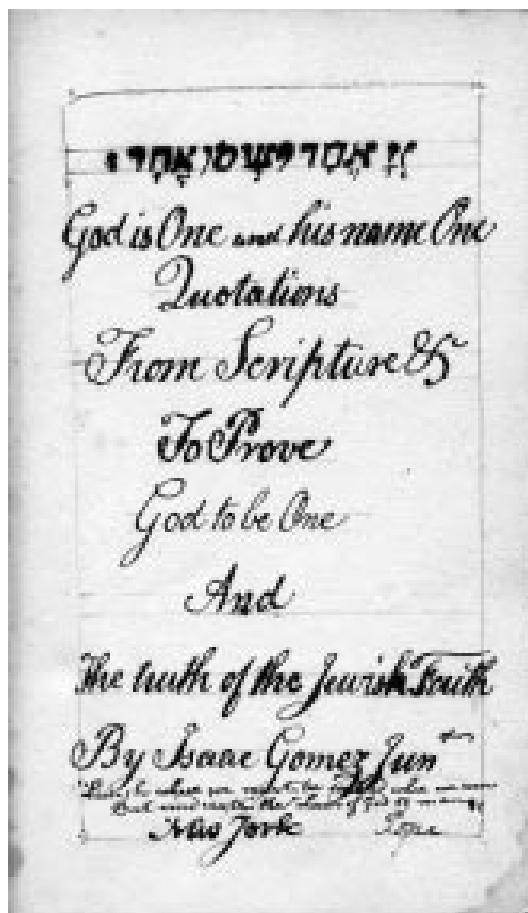
12. (AMERICAN JUDAICA). ABOAB DA FONSECA, ISAAC. Paraphrasis comentada sobre el Pentateuco. FIRST EDITION. Finely engraved title page by Johan van den Aveele depicting events in the life of the Biblical Isaac. Two issues (this without the portrait). ff.(3),pp. 634. Some minor staining and tears. Flowered endpapers. Blind-tooled vellum, covers bowed. Folio. [Kayslering 4; Gans, Memorbook p.99 (illustrated)].

Amsterdam, Jacob de Cordova: 1681. \$3000-4000

✦ A paraphrastic (as opposed to literal) Spanish translation of the Pentateuch, embellished with author's insights. Isaac Aboab da Fonseca was one of the Netherland's most esteemed Rabbinic leaders. In 1651 he accepted a call as Haham to Recife, Brazil, at that time in the hands of the Dutch. **THUS, HE BECAME THE FIRST RABBI TO MINISTER ON THE AMERICAN CONTINENT.**

The victory of the Portuguese in 1654, however, doomed the Jewish Community of Recife and most Jews returned to Amsterdam. Others scattered to various places in the Caribbean. A small group migrated farther North - and such was the beginning of the great Jewish community of New York. See A. Wiznitzer, *The Exodus from Brazil and Arrival in New Amsterdam of the Jewish Pilgrim Fathers 1654*, in: A.J. Karp (Ed.) *The Jewish Experience in America* (1969) Vol. I, pp.19-36.

[SEE ILLUSTRATION ABOVE]



Lot 12A

12A. (AMERICAN-JUDAICA). Gomez, Isaac Jr. God is One and His Name One: Quotations from Scripture to Prove God to Be One and the Truth of the Jewish Faith. Manuscript on paper. English with occasional use of Hebrew. pp. (3), (3 blank), (1), (3 blank), (48), 310. Pages trimmed. Calf, spine distressed. 8vo.

New York, 1825. \$6000-9000

✦ A COMPLETE UNPUBLISHED LITERARY MANUSCRIPT OF A PROMINENT EARLY AMERICAN JEW.

Isaac Gomez Jr. of New York City (1768-1831) was married to Abigail Lopez (1771-1851), daughter of shipping magnate Aaron Lopez of Newport, Rhode Island in 1790. Their marriage has been described as the merger of two of the wealthiest Sephardic families in America. Together they sired six daughters and one son, Moses Emanuel, who lived to maturity. (At least one other son, also named Moses, died in infancy. In 1820 Isaac Gomez issued the first Jewish children's book: Selections of a Father for the Use of His Children, In Prose and Verse (see Kestenbaum & Company, Fine Judaica, 26th June 2001, Lot 137).

Our manuscript was presented to Moses E. Gomez (1804-1878) by his father, who writes in his prefatory letter, "Although I do not wish you to be a religious disputant, yet I wish you to possess such proofs when it becomes necessary for you to defend your religion" (f. 2r.). One need not speculate why the manuscript remained unpublished; as a postscript the author writes: "The reason why I do not print this work is that several of the quotations are from works whose copyrights are secured" (f. 2v.).

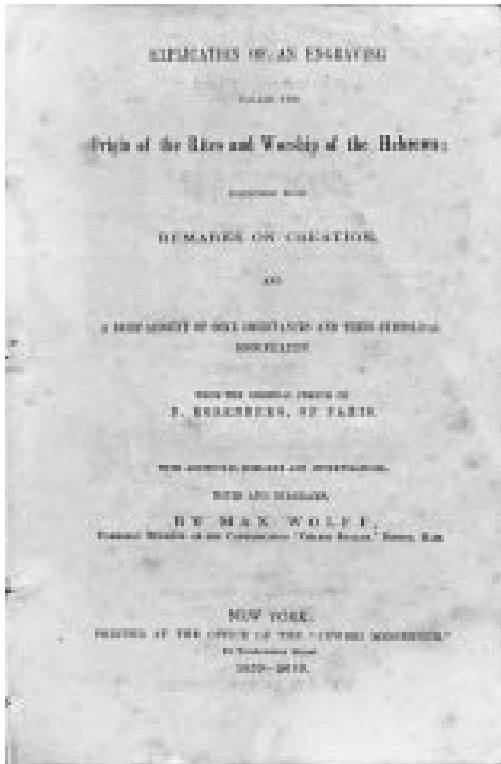
See Malcolm H. Stern, *Americans of Jewish Descent* (Cincinnati, 1960). p. 63; Joseph R. Rosenbloom, *A Biographical Dictionary of Early American Jews* (1960), pp. 45-6; Hannah R. London, *Miniatures and Silhouettes of Early American Jews*, p. 81; Simons, *The Art of the Family*, pp. 133-4. JE, Vol. VI, p. 41; cf. Singerman, *Judaica Americana* (1990), p. 75, no. 0322.

The American Jewish Historical Society does not possess any manuscripts of Isaac Gomez Jr.

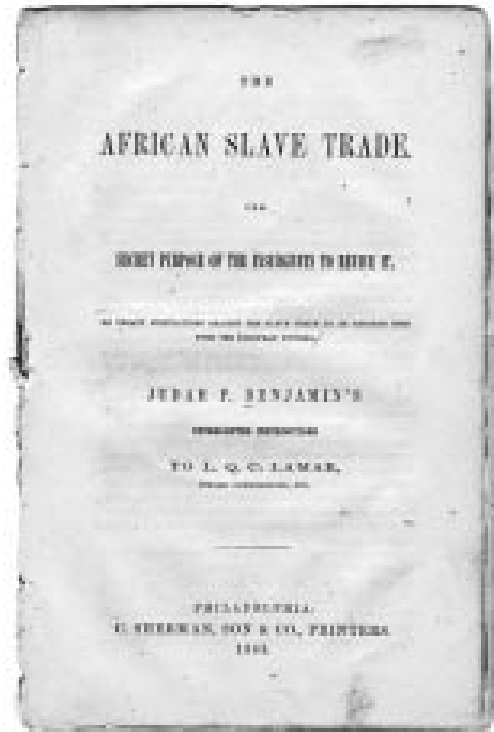
[SEE ILLUSTRATION ABOVE]



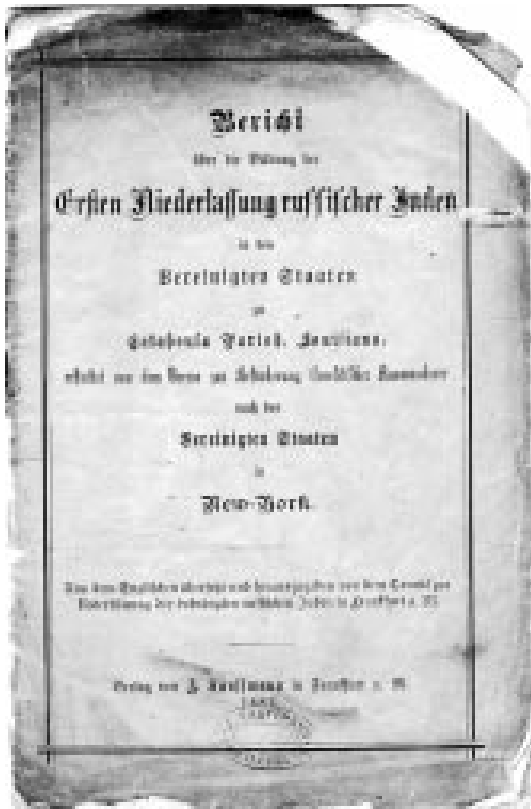
15. (AMERICAN JUDAICA). Tephilah Mikol Hashanah...Lehanossim Lemedinath America [prayers of the entire year]. *pp.400. Trimmed and lightly worn. Contemporary sheep, worn. 47x70mm.* [Vinograd, Fürth 929].  
Fürth, Zürndorffer & Sommer: 1855. **\$1000-1500**
- ✦ A pocket-sized prayer book specifically printed for Jewish immigrants undertaking the lengthy journey from Europe to America.
16. (AMERICAN JUDAICA). Benjamin, Judah P. The Kansas Question. Speech of Hon. J.P. Benjamin of LA. Delivered in (the) Senate of the United States on May 2, 1856 [In defense of slavery]. FIRST EDITION. *pp. 15. Stained. Unbound. 4to.* [Sabin 4707].  
(Washington), (1856). **\$1000-1500**
- ✦ In 1852 Judah P. Benjamin became the first professing Jew to be elected to the United States Senate. Initially a Whig, he became a Democrat in 1856 after the Democratic Party espoused the cause of Southern rights. He was a leading member of the school of Southern politicians who favored secession from the Union as the only safeguard for Southern survival. To which end, he delivered this major address in the Senate defending slavery.
17. (AMERICAN JUDAICA). Origin of the Rites and Worship of the Hebrews. Minutely detailed engraving by Julius Bien. 640x950 mm sheet size. Heavily stained. \* Accompanied By: Wolff, Max. Explication of an Engraving Called the Origin of the Rites and Worship of the Hebrews. Additional Hebrew title-page. Kabbalistic diagrams. *pp.106. Stained. Original boards, rubbed and chipped. 8vo.* [Singerman 1599; Deinard, Koheleth America 70].  
New York, The Jewish Messenger: 1859. **\$3000-4000**
- ✦ Remarkable composition representing a cornucopia of Judaic iconographic symbols and figures along with Hebrew textual narrative from Jewish lore and service. Max Wolff in his preface as Editor states he was ministering to the Chabei Shalom Congregation of Boston, where he was inundated with queries concerning the present engraving (originally produced in Paris, 1851). Consequently, Wolff reproduced it for the American market together with an extended translation of the explanatory booklet.  
Julius Bien was a respected lithographer who fled Germany for New York after having participated in the unsuccessful revolution of 1848. While receiving US Government contracts for engraving geological and geographical publications, he was also involved in Jewish communal life as director of both the Hebrew Technical Institute and Hebrew Orphan Asylum of New York.
- [SEE ILLUSTRATION ON FACING PAGE]
18. (AMERICAN JUDAICA). Benjamin, Judah P. Relations of States. Speech of the Hon. J. P. Benjamin, of Louisiana, Delivered in the Senate of the U.S. May 8, 1860. On the Resolutions Submitted by the Hon. Jefferson Davis.... *pp. 8. Partially uncut. Minor chipping. Unbound. 4to.*  
Baltimore, Murphy & Co.: (1860). **\$2000-3000**
- ✦ Upon the succession of the State of Louisiana, Benjamin withdrew from the Senate to join, as senior member, President Jefferson Davis' Confederate Cabinet. He fled to England at the end of the war in order to avoid prosecution for his convictions regarding slavery. This prophetic speech defending the positions of Jefferson Davis is an indication of his oratorical and argumentative skills.



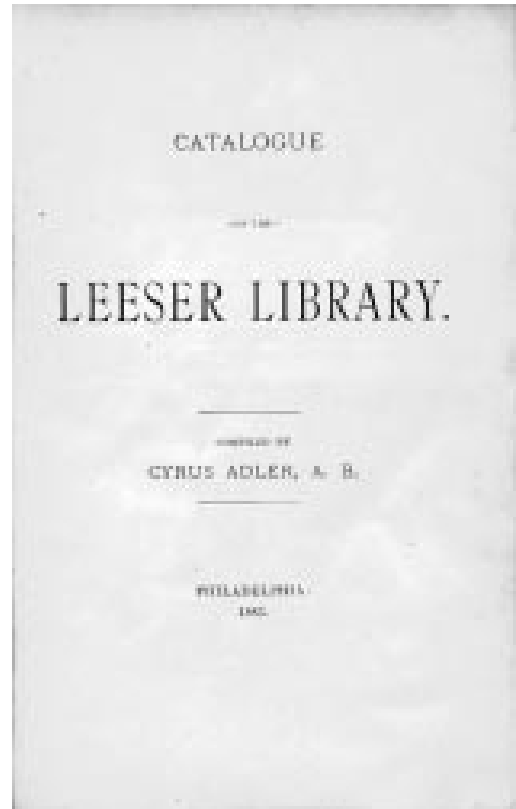
Lot 17



Lot 19



Lot 20



Lot 21

19. (AMERICAN JUDAICA). The African Slave Trade: The Secret Purpose of the Insurgents to Revive It: No Treaty Stipulations Against the Slave Trade to Be Entered into with the European Powers: Judah P. Benjamin's Intercepted Instructions to L.Q.C. Lamar. *pp. 24. Fascicle. Unbound. 4to.*

Philadelphia, C. Sherman, Son & Co.:  
1863. **\$1000-1500**

✦ The background of this fascicle is as follows: The Confederacy, in which Judah P. Benjamin served as Secretary of State, entered into secret negotiations with the European powers to be recognized by them as an independent Nation. It was feared that the Europeans would require, in exchange for recognition, a stipulation on the part of the Confederacy forbidding the importation of slaves from Africa. Judah P. Benjamin parried by arguing that no stipulation was necessary, for the Confederacy was already legally bound to forbid African Slave Trade. A letter of Benjamin to this effect intended for Mr. L.Q.C. Lamar, Confederate envoy to the Russian government in St. Petersburg, was intercepted by the North, and Benjamin's argument exposed as sophistry.

[SEE ILLUSTRATION ON PAGE 9]

20. (AMERICAN JUDAICA). Bericht über die Bildung der Ersten Niederlassung Russischer Juden ...zu Catahoula Parish, Louisiana... *pp.16. Original printed wrappers. Upper right corner of front wrapper chipped. 8vo.* [cf. Singerman 3086 (English translation)].

Frankfurt a/ Main, L. Bronner: 1882. **\$1000-1500**

✦ In 1882, the Hebrew Foreign Mission Society of New Orleans, in conjunction with the Hebrew Emigrant Aid Society, sponsored an agricultural colony of Russian Jews at Sicily Island in Catahoula Parish. The project was aborted, however, when the Mississippi River overflowed flooding the entire area.

[SEE ILLUSTRATION ON PAGE 9]

21. (AMERICAN JUDAICA). (Bibliography). Catalogue of the Leeser Library. Compiled by Cyrus Adler. *pp. (4), 65. Lightly browned. Maroon cloth. Lg. 8vo.* [Deinard 762; Singerman 3168]. Philadelphia, Edward Hirsch & Co: 1883. **\$1000-1500**

✦ The Leeser Library, bequeathed to the Hebrew Education Society of Philadelphia by Isaac Leeser, contained Judaica, Hebraica and general works.

Cyrus Adler (1863-1940) was a student of Sabato Morais and the first person to receive a Ph.D. in Semitics from an American University (Johns Hopkins). He was president of the Jewish Theological Seminary from 1915 until his death. He prepared this catalogue of Leeser's library at the age of 20 and proudly added his title "B.A." to his name on the title. See C. Adler, *I Have Considered the Days* (1941) p. 21.

[SEE ILLUSTRATION ON PAGE 9]

22. (AMERICAN JUDAICA). Weinberger, Moses. Hayehudim Vehayahaduth B'New York. FIRST EDITION. Additional title page in English. *pp. 124. Contemporary marbled boards, loose. 8vo.*

New York, 1887. **\$300-500**

✦ A sorry account of the collapse of traditional Jewish life among New York's immigrants. The author is particularly distressed by the lack of a strong educational system. However, he notes the opening of Yeshivath Eitz Chaim, an institution he feels to be well equipped to instill a sense of faith and learning into its charges.

Eitz Chaim was the seed which, upon amalgamation with the Rabbi Isaac Elchanan Seminary, became New York's Yeshiva University. See S. Klaperman, *The Story of Yeshiva University* (1967).

23. (AMERICAN JUDAICA). Rabinowitz, Mayer. HaMachana'im : A Study of the Conflict between Orthodox and Reform in Judaism. FIRST EDITION. *pp.(2), 8, 372. Browned. Contemporary boards. 8vo.*

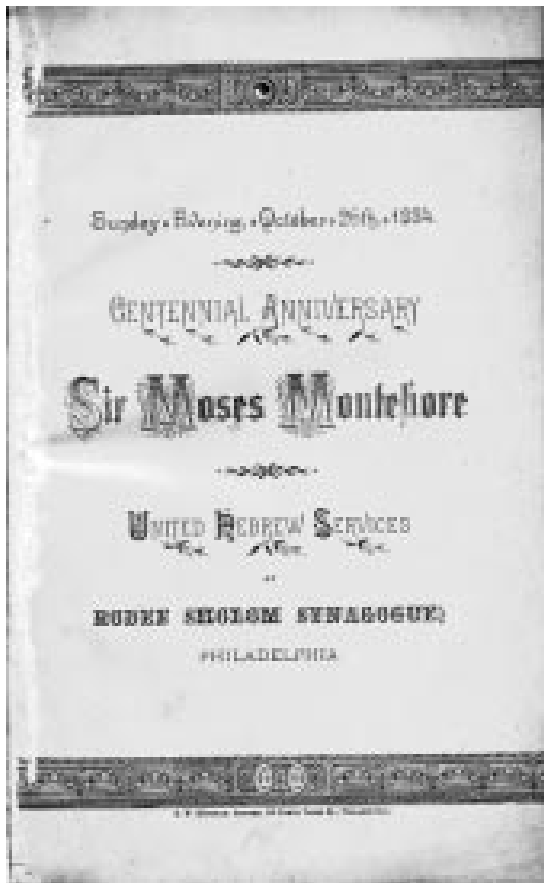
New York, Brody and Chelimer: 1888. **\$250-300**

✦ The author idiosyncratically states (p. 254) that two luminaries succeeded in reinvigorating the spiritual fortunes of the Jewish people - Israel Baal Shem Tov and Moses Mendelsohn.

24. (AMERICAN JUDAICA). Kibutz Selichoth Utephiloth Leyom Chamisha Asar Lechodesh Kislev. Minhag Chevra Kadisha Vilna. *pp.16. With inscription on initial blank (loose) stating that it formerly belonged to the Chevra Kadisha Beith Yisrael, Troy, New York. Modern boards, rubbed. 8vo.*  
New York, 1900. **\$200-300**
- ✦ Prayers for the members of this local Burial Society. Published by the Chevra Kadisha of Kahal Adath Yeshurun, Eldridge Street.
- 24A. (AMERICAN JUDAICA). (Pinkas). Ledger of Chevrah and Talmud Torah Anshei Shalom of Greenpoint, Brooklyn. Manuscript on paper. Two volumes. Yiddish text. Ashkenazic cursive scripts in various hands. With related printed material (letters and announcements) from the 1920's-1940's. *pp. circa 900. Original boards. Folio.*  
Brooklyn, New York, 1913-1945. **\$2500-3000**
- ✦ Contains the minutes of meetings held at the Synagogue pertaining to multiple communal matters. Details of expenses throw light upon the social and economic amenities of the time - such as meticulous records kept of the expenditures for "Shmeck Tabak" (snuff); special committees set up to care for the condition of members who were confined to hospital; arrangements to purchase Ethrogim for Succoth; and a record of a visit of a Chassidic Rabbi, Yitzchak Leifer, for whom the Congregation collected the princely sum of \$78.00
- INTERESTING RECORD, OVER THIRTY YEARS, OF  
A CENTRALIZED COMMUNAL AND RELIGIOUS  
ORGANIZATION LOCATED IN NEW YORK.
25. (AMERICAN JUDAICA). The Two Hundred and Fiftieth Anniversary of the Settlement of the Jews in the United States: Addresses Delivered at Carnegie Hall, New York, on Thanksgiving Day, 1905. Title within historiated border. Frontispiece of commemorative medal. Printed on Japan paper. Apparently One of Fifty Copies(?). *pp. (13), (1 blank), 262, (1). Elaborately gilt-tooled morocco. 8vo.*  
New York, New York Co-Operative Society:  
1906. **\$500-700**
- ✦ In this 350th year of the settlement of the Jews in the United States, a revealing book commemorating the occasion, a century earlier.
- [SEE COLOR ILLUSTRATION ON PAGE 22]
- 25A. (AMERICAN JUDAICA). Eisenstadt, Ben Zion (Editor). Otzer Hatemunoth [photographic portraits of the Great Rabbis]. More than 150 images. *Light wear. Original boards. Tall 8vo.* New York, Pinsk- Mazel: 1915. **\$200-300**
- ✦ Includes Rabbinic luminaries from Europe, North Africa and especially North America.
26. (AMERICAN JUDAICA). Savitsky, Yitzchak. Atereth Yitzchak. *pp. 48[1]. Unbound. 8vo.*  
Boston, 1916. **\$150-200**
- ✦ Contains various sermons pertaining to life in America including a memorial address upon the sinking of the S.S. Titanic (pp.38-9). The author was the Rabbi of Lynn, Massachusetts.



- 26A. (AMERICAN JUDAICA).** Collection of Pinkasim (Communal Ledgers) of Various Synagogues and Community Organizations. Manuscript on paper. Text in Yiddish and English. Aschkenazic cursive scripts in various hands. *Original boards, Folio.*  
Portland and Biddeford (Maine), circa 1900-1930. **\$1000-1500**
- ✦ Volume I: Pinkas Vaad Ha'Shechita. Portland, Maine. 1900-1925,  
The Vaad regulated the ritual slaughter and sale of Kosher meat in Portland. All Schochtim and Kosher butcher shops in Portland were under its authority. The Vaad became a State certified organization in 1906. The official corporate papers and regulations in English with the official seal of the Secretary of State are attached to this ledger (pp. 340-344 and p. 592). Contains detailed accounts of meetings and the adjudication of disputes  
Volume II: Pinkas. Chevra Mishnayoth. Portland, Maine. 1902-1927.  
Contains rules and regulations which were incumbent upon the members including: Attending weekly study sessions; reciting Kaddish for departed members; and the understanding that the religious study sessions will lead to an upstanding pious lifestyle.  
Volume III: (Pinkas). Biddeford, Maine. 1901-1929.  
Records of the Biddeford Hebrew Synagogue Association.  
Includes regulations and minutes of meetings concerning the Synagogue and Talmud Torah: The hiring of synagogue functionaries structural repairs, etc. Written in a quaint ungrammatical "Green" English with misspellings galore!
- 27. (ANGLO-AMERICAN JUDAICA).** Centennial Anniversary. Sir Moses Montefiore. United Hebrew Services at Rodef Shalom Synagogue, Philadelphia. Sunday Evening, October 26th 1884. [prayers and orations in his honor]. *pp. 17. Original printed wrappers within half-calf marbled paper boards. 8vo.* [Singerman 3213].  
Philadelphia, S. W. Goodman: 1884. **\$700-1000**
- ✦ The great British Jewish financier and philanthropist, Sir Moses Montefiore, was born in Leghorn, Italy on October 28th, 1784 and died at Ramsgate, England, July 25, 1885 just three months shy of his 101st birthday.  
This pamphlet is evidence of the esteem felt by Jews living as far away as America who celebrated with him on the centenary of his birth and who mourned his death just a few months later.  
[SEE ILLUSTRATION ON FACING PAGE]
- 28. (ANGLO-JUDAICA).** Yochanan b. Isaac of Hoellesschau (Editor). Teshuvath Hageonim [responsa concerning the correct pronunciation of the name of God]. \* WITH: Ma'aseh Rav [halachic polemic]. FIRST EDITION. Title within typographical border. *ff.(1), 18. Lightly browned, inscription in an Aschkenazic hand. Modern boards. Sm. 4to.* [Vinograd, Amsterdam 832; Fuks, Amsterdam 426].  
Amsterdam, Immanuel ben Joseph Athias: 1707.  
**\$1200-1800**
- ✦ 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 debts. This divorce was publicly criticized by Mordechai Hamburger who was promptly placed under the communal ban of "herem." The ensuing quarrel involved Rabbis from three different countries (the Chacham Tzvi of Hamburg and the Rabbis of Amsterdam and Rotterdam) and caused a rift in the Aschkenazic congregation of London. Interspersed are many personal details concerning the internecine conflict of the protagonists of this Anglo-Jewish cause célèbre. 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 ON FACING PAGE]



Lot 27



Lot 28

29. (ANGLO-JUDAICA). (Playbill). *The Jew*. Issued by the Theater Royal. To be performed by "Their Majesties Servants." *Single leaf. Tall 8vo.*

London, C. Lowndes: 1790. **\$1500-2000**

✦ The earliest English-language philo-Semitic drama.

[SEE ILLUSTRATION ON PAGE 14]

30. (ANGLO-JUDAICA). Montefiore, Sir Moses. *De Hoofscommissie tet de Zaken der Israeliten* by Y.H. de Castro. *Lithograph. ff. 2. In Hebrew and Dutch. Modern boards.* [Not listed in R. Goldschmidt-Lehman, *Sir Moses Montifiore, A Bibliography*, Jerusalem, 1984.].

Gravenhage, (Netherlands, 1840). **\$500-700**

✦ Praise in Hebrew and Dutch for both Sir Moses Montefiore and Adolph Cremieux of Paris for their role in saving the Jews of Damascus during the infamous Damascus Affair.

31. (ANGLO-JUDAICA). *The Centenary of Sir Moses Montefiore. Single page. Creased, laid down. In modern fitted folding-case. 4to.* [Not listed in R. Goldschmidt-Lehman].

(London, John Ramxay: 1884). **\$700-900**

✦ Poem containing highlights of Sir Moses' life composed in an acrostic style - each line commencing with a letter of Sir Moses' name.

[SEE ILLUSTRATION ON PAGE 14]



32. (ANGLO-JUDAICA). MONTEFIORE, SIR MOSES. English philanthropist (1784-1885). Group of c. 38 works relating to Sir Moses Montefiore and family. Including: \*MONTEFIORE, JUDITH. Yehudith [travel journal of Lady Judith Montefiore, wife of Sir Moses on their visit to the Holy Land in 1839]. Translated into Hebrew from the original English by Eliezer Saul. pp. vi; 285. Lightly browned. Original gilt-titled blue cloth. Sm. 8vo. [Vinograd, London 324]. London, Nathan Valentine, (1836). \* TZEDEK, JOSEPH COHEN (Editor). Naveh Tehillah [Compendium of letters and poems in honor of Sir Moses Montefiore on his return from Morocco]. Each page within a typographical border. pp. 26, 24, 72, 80, 38. Lightly browned, scattered stains, a.e.g. Original royal blue gilt-tooled boards. 8vo. [Friedberg, Nun 148]. Lemberg, 1868. With c. 23 others, similar. Detailed list available upon request. Various bound. v.p, v.d. **\$800-1200**
33. (ANTISEMITICA). Garzoni, Tomaso. La Sinagoga de gl'ignoranti ["The Synagogue of the Ignorant"]. Second edition. Printer's mark on title. Initial letters richly historiated. pp. (12), 195. (*The indices which belong at the end of the book were mistakenly bound by the printer between pp. 8-9.*) Marginal repair to title. Waterstained. Final five leaves wormed with virtually no loss of text. Modern boards. 8vo. Venice, Roberto Meietti: 1601. **\$400-600**
- ✦ Tomaso Garzoni of Bagnacavallo (1549-1589) was a Dominican monk who achieved renown in recognition of his monumental encyclopedic work *Universal Piazza* of all the Professions of the World (1585).
34. (ANTISEMITICA). Der Juedische Kipper und Wechsler ["The Kippur Jew and the Money-Changer"]. Copper engraving. A stereotypical representation of a Jew standing atop a lobster. The Jew is linked by his arms to two cables, the female figure of "Greed" pulls him to the right and that of "Fairness" pulls him to the left. Three-columned text below. 11.5 x 15 inches. Germany, 1622. **\$1500-2000**
- ✦ Satiric allegory of the supposed dishonesty of the Jew in his role as moneylender. See E. Fuchs, *Die Juden in der Karikatur* (1921) p. 27. Not in Rubens.
- [SEE ILLUSTRATION ON FACING PAGE]
35. (ANTISEMITICA). Margaritha, Anton. Der Gantz Jüdisch Glaub ["The Whole Jewish Belief"]. ff.(128). Second edition. Woodcut vignette on title with three further woodcut illustrations. Sporadic use of Hebrew. [Adams M-574; Freimann, p. 148]. (Frankfurt a/Main, n.p. 1544). \* BOUND WITH: (Samuel Marochitanus). Sendbrieff Rabbi Samuelis des Juden ["Epistle of Rabbi Samuel," German edition of Rabbi Samuel's conversionary tract]. ff. (32) [Freimann, p. 424]. (Frankfurt a/Main, Jacob zum Bart., 1544). *First title stamped. Upper right hand corners of ff. 22, 23 torn. Waterstained. Contemporary blind-tooled vellum partially removed revealing medieval manuscript vellum leaf. 4to.* v.p, v.d. **\$1000-1500**
- ✦ An apostate and anti-Jewish writer (his name is a corruption of the family surname Margolis), Margaritha was born c.1490 and converted to Catholicism in 1522; he later became a Protestant. This libelous tract had a great influence upon Martin Luther who quoted it often in his own writings. The Author ridicules Jewish religious practice and beliefs, including Messianic beliefs. He accuses Jews of lacking charity and piety, of harboring sentiments hostile to Christians and finally, of treason. What gave Margaritha especial "credibility" was the fact that he was no ordinary Jew but the son of Samuel Margolis, Chief Rabbi of the City of Regensburg, the Empire's most distinguished Jewish community. Elisheva Carlebach has dealt extensively with the work which she describes as a "sixteenth-century bestseller." See Carlebach, *Divided Souls* (New Haven, 2001) pp. 55-6, 63-64, 179-182; EJ, Vol. XI, cols. 958-9.
- The Epistle of Rabbi Samuel is a fabrication with the same degree of "scientific" validity as the twentieth-century Protocol of the Elders of the Zion. The epistle which supposedly was first composed by a Moroccan Jew in Arabic and later translated to Latin, went through several European translations. In Ludwig Rosenberger, *Judaica* (Cincinnati, 1971), p. 385 one finds a facsimile of the title of an English edition of the conversionary tract, published in York, England in 1648. Ber of Bolichov (Jews' College ms. - see Lot 211) describes a Polish version by the priest Jacob Radlinski, published in Lublin in 1753.
- [SEE ILLUSTRATION ON FACING PAGE]

36. ARAMA, MEIR. Meir Iyov [commentary to the Book of Job]. Second edition. ff. 124. Title letters historiated, printer's device. On flyleaf, verbose owner's inscription. [cf: Vinograd, Riva di Trento 38; not in Adams]. Venice (-Riva de Trento), Giorgio di Cavali, 1567. \* BOUND WITH: Obadiah Sforno. Biur al Hatorah [commentary to the Pentateuch]. FIRST EDITION. ff. 92. Printer's mark (see Amram, p. 350). [Vinograd, Venice 538-9; Adams O-2]. (Venice: Giovanni Griffio [Grypho], 1567). *Calif. 4to.* v.p, 1567. **\$800-1200**

✦ According to A. Tauber and I. Sonne the printing of this edition of Meir Iyov commenced in Riva di Trento in 1562, however production was interrupted and eventually removed to Venice for completion. There, a new title-page was issued noting Venice as place of publication although non-uniform fonts completed the volume (viz. ff. 5-44 and 49-64). See Kiryat Sepher vol. VI, pp. 455-6 and vol. VII, pp. 168-9.

Sforno's commentary is one of five Hebrew books Giovanni Griffio published during his short-lived career (just one year) as printer of Hebrew books. See Amram, p. 350. In his parsimoniously worded commentary, the Italian physician Obadiah Sforno (c.1470-c.1550) was equally successful elucidating the simple meaning of the text as well as its halachic implications. Of late, Rabbi Judah Cooperman of Jerusalem has produced an annotated edition of Sforno's introduction Kavanoth ha-Torah. In Kavanoth ha-Torah, Sforno deals with the structure of the Pentateuch, and the reasons for its precepts, especially the sacrificial cult. (In our edition, Kavanoth ha-Torah follows the commentary on ff. 87-92). See EJ, Vol. XIV, cols. 1209-11.

37. ASCHKENAZI, JONAH. (Commonly misattributed to Jonah Gerondi). Isur Veheter [dietary and medical laws]. FIRST EDITION. Title within architectural arch with the printer's device of an armillary sphere resting on a scroll with a verse from Psalm 130:5 (illustrated EJ, XIII col. 1094 no. 7). Wide-margined copy. Important marginal notes and corrections mostly in the hand of R. Yaakov Treves (known as R.Yaakov Brisker), with his signature on the titlepage. ff. 163 (of 174, four leaves supplied in a neat, precise 18th century Ashkenazic hand, lacking final seven leaves). *4to.* [Vinograd, Ferrara 32; Adams J-312; Amram pp. 280-2].

Ferrara, Abraham ibn Usque: 1555. **\$600-900**

✦ The printer, formerly known as Duarte Pinel, fled his home in Portugal, for safety in Italy, following the unmasking of his heretofore concealed Marrano identity in 1550. Usque was responsible for the appearance two years earlier of the celebrated "Ferrara Bible" - the first edition of the Old Testament in Spanish - a testament to the tolerance and liberal sentiment of the brilliant Renaissance court of the princely Family of Este, rulers of the Duchy of Ferrara

The author was a disciple of the Terumoth Hadeshen, R. Israel Isserlin. The printed notes on the margins were written by the editor R. Azariah b. Shimon known as R. Ziskind of Posen. The manuscript marginal notes were written by a scholarly member of the famous Treves family whose branches produced Rabbis and scholars in many countries throughout Europe.

38. ASCHKENAZI, YEKUTHIEL. Margalioth Tovah [super-commentary to Abraham ibn Ezra on the Pentateuch]. FIRST EDITION. With additional commentaries: Ohel Yoseph, Mekor Chaim and Megilath Setarim. Foldout astronomical plate at end (usually lacking), lower right corner slightly torn and repaired affecting two words of text. Extensive, scholarly marginalia in English and Hebrew, opening blanks replete with historical notes concerning Ibn Ezra citing other manuscripts, Karaite sources (Pinsker) and other scholars (i.e. Dr. S[chiller-Schinezy] etc. ff.(4),156,(1). *Slight staining. Later boards. Folio.* [Vinograd, Amsterdam 1192].

Amsterdam, Isaac de Cordova: 1722. **\$500-700**

39. AVENARIUS, JOHANNES. Sefer ha-Shorashim / Liber Radicum...Lexicon Ebraicum, in quo omnium vocabulorum biblicorum. On title, Psalm 25:21 in Hebrew and vignette of anointment of David by Samuel. Similar scene occupies full length of final page. Opposite p.1 lengthy scholarly note in English. ff. (16), 860, (1). *Minor repairs and staining. Modern boards. Thick folio.* [Adams 2306].

Wittenberg, Johann Craton: 1589. **\$600-900**

✦ A "Book of Roots," Hebrew-Latin Dictionary and Concordance of the Bible. The Author, Lutheran Hebraist Johann Habermann (Latin, Avenarius) (1516-1590) was for a period of time Professor of Theology in Wittenberg.



Lot 40

40. BACHAYEH BEN ASHER. Kad Hakemach [philosophy and ethics]. FIRST EDITION. Title within elaborately decorated floral motif including a deer and hare. Colophon and title contain printer's mark of a lion with raised paw. ff. 87[1]. Marginal repairs to title and first few leaves, Some staining and censoring. Modern tooled calf with matching slip-case. Sm.folio. [Yaari 40 Mehlman 960]. Constantinople, 1515. **\$15,000-20,000**

✦ EXCEPTIONALLY RARE FIRST EDITION.

In Kad Ha'kemach ("A Jar of Flour" i.e. substance of truth), the Author treats his subjects from a purely religious point of view without attempting to find a speculative basis for the virtues he inculcates. Topics are arranged alphabetically and besides strictly ethical themes (humility, purity of the heart, patience and so), principles that bear on rite and ceremonies are included. Here and there, R. Bachayeh endeavors to give to his ethical teachings a philosophical aspect. The book is replete with homiletic interpretations of Biblical verses and Agadic passages as well as the Kabbalistic teachings to which R. Bachayeh was inclined. "The style of the book adds to its otherwise fine qualities. It is light, elastic and on the whole, makes pleasant reading." See M. Waxman, Vol. II pp. 275-6.

[SEE ILLUSTRATION ABOVE]

41. BACHAYEH BEN ASHER. Shulchan shel Arba ["Table of Four [Legs]." Laws and customs]. FIRST EDITION. Printed without a title-page. ff. 14. [Vinograd, Mantua 15; Mehlman 961; St. Cat. Bodl. col. 779, no. 16; (Mehlman and Vinograd call for ff.16; Steinschneider has ff.14 as in our copy.) (Mantua; Samuel Latif, 1514). \* BOUND WITH: HAI BEN SHERIRA (Gaon of Pumbeditha). Mishpatei Shevu'oth ["A Treatise on Oaths"]. FIRST EDITION. (Appended: Shitah Chadashah li-Bereshith Rabbah 'al Birkath Yaakov Avinu le-Banav / New Version of Genesis Rabbah on Jacob's Blessing to his Sons; and Beraitha di-Melecheth ha-Mishkan (Tannaitic treatise on the Construction of the Tabernacle). Title within decorative woodcut cartouche. ff. 55. [Vinograd, Venice 951]. (Venice: Daniel Zanetti, 1602). \*ALSO BOUND WITH: Meir Ben Samuel of SHCHERBRESHIN. Tzok ha-Ittim ["Sufferings of the Times"]. FIRST EDITION. Our copy has only the final signature (3ff. of 11ff.). [Vinograd, Cracow 471]. (Cracow, 1650). THREE FIRST EDITIONS. Together, three works bound in one volume. *The outer margins of the first work are tattered with no loss of text. All three works stained. Modern boards. Sm. 4to.*

v.p, v.d. **\$3000-4000**

✦ Rabbenu Bachayeh was a kabbalist of the school of R. Solomon ben Adret of Barcelona. He is most famous for his comprehensive commentary to the Torah, but also for his topical Kad ha-Kemach and Shulchan shel Arba. Extensive research into his thought was undertaken by Ephraim Gottlieb, see *The Kabbalah in the Writings of R. Bahya ben Asher* (Jerusalem, 1970)

Hai Gaon was the last of the great Geonim of Mesopotamia. Only fragments of the Arabic original of this work are extant. This Hebrew rendering of Mishpatei Shevu'oth was compiled by an unknown translator. Hai Gaon was opposed to the absolute annulment of vows on the eve of the Day of Atonement and his formulation of the Kol Nidrei prayer reads; "Of all vows....which we have vowed.... and have omitted to fulfill either through neglect or under constraint, we pray that the Lord in Heaven may absolve and pardon us."

Meir Ben Samuel of Shcherbreshin's rhymed account of the Chmielnicki massacres (1648-49) was written in Cracow during the summer of 1650. The author personally witnessed the massacres while in Zamosc and collected many stories from refugees shortly after the attacks. Though structured in the same manner as accounts of the First Crusades, the author's poems are nevertheless credited with a higher degree of historical accuracy than other 17th century chronicles - given his proximity to the events. See E.J, XI col. 1256.



Lot 42

42. BASS, SHABBETAI. Sifthei Yesheirim [bibliography]. FIRST EDITION. Title within fine engraved architectural border. ff.20,pp.92,ff.93-108, 24. Previous owner's signature. Lightly browned, stained in places. Modern morocco. 4to. [Vinograd, Amsterdam 461; Mehlman, 1361; Fuks, Amsterdam 469].

Amsterdam, David de Castro Tartas: 1678-80. \$4000-6000

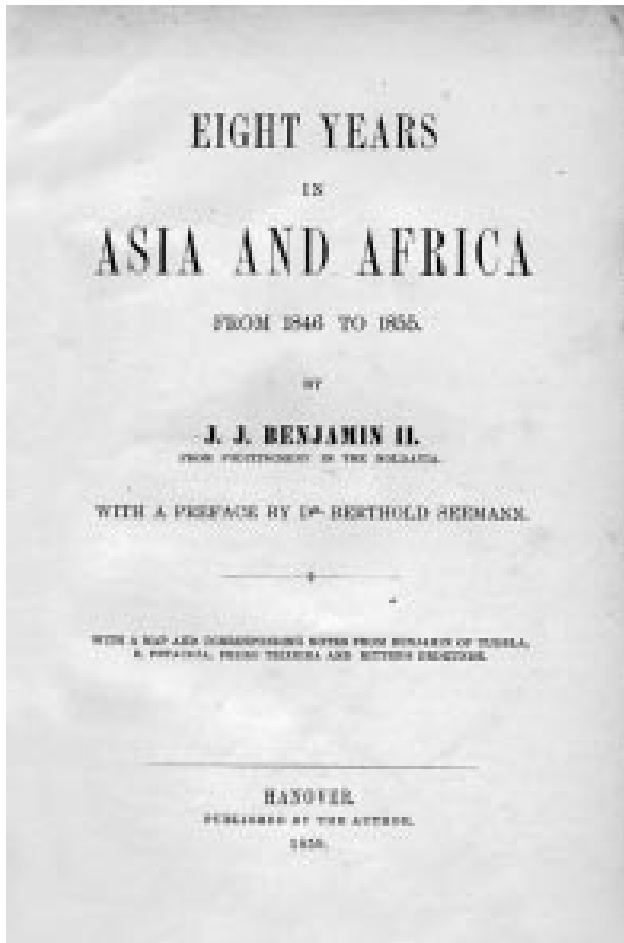
✦ The First Hebrew Bibliography. This Copy with Rare Supplementary Prayers

The Siddur found at the end of only a small number of copies of Sifthei Yesheirim presents a bibliographical puzzle. It has been postulated by M. M. Zlatkin, that it was included in order to increase the appeal of the work to the non-bibliography minded book buyer. However Ch. Liberman in Kiryath Sepher Vol. XXXVIII p.276 (= Ohel Rachel Vol. I, p.370-1) proves that the Siddur, printed in 1678, was sold separately. By 1680, when Sifthei Yesheirim was ready for printing, Shabbetai Bass had a few copies of the Siddur left over, these he added to the Sifthei Yesheirim, removing the original title page.

In his article published for the Habermann Festschrift, Yad Leheman (1984) H.C. Zafren excitedly confides: "I can here report that the Hebrew Union College Library copy of the Amsterdam 1680 Pentateuch, the first edition of Bass's Sifthei Chachamim, also has a prayer book bound in at the end. In this case, the prayer book has fourteen leaves." See, The 1678 Siddur and the Sifthei Yesheirim: A Methodological Exercise, p.276. After a comprehensive analysis of the typographic layout, Zafren concludes that the first 14 leaves of the Siddur with the colophon on 14b. is a complete entity and that the ten leaves that were added later were printed in at least two segments by different printers or in different shops. THIS COPY CONTAINS THE COMPLETE 24 LEAVES.

[SEE ILLUSTRATION ABOVE]





Lot 43

43. BENJAMIN, Israel Joseph. Eight Years in Asia and Africa from 1846 to 1855. \* Bound with: Achte Jahre in Asien und Afrika von 1846 bis 1855. First English and German editions of same book. Portrait of author facing title. At conclusion, folding map of author's travels through Asia and Africa. *English: pp. 15, (1 blank), 332, (4). German: pp. 14, (2), 316, (1). Stained. Contemporary cloth. Spine distressed. a.e.g. 4to.* [Freimann, p. 166].

Hanover, 1859-1860. \$1000-1500

✦ In emulation of the medieval Spanish traveler Benjamin of Tudela, the self-styled Benjamin II, Rumanian interloper Israel Joseph Benjamin, recorded his travels through Egypt, Eretz Israel, Syria, Armenia, Iraq, Kurdistan, Persia, India, and China. He returned via Afghanistan reaching Vienna in the year 1851, only to set out again on a second voyage from Italy to North Africa. His reports earned the praise of the German scholar A. von Humboldt. The first appearance of this work was the French edition of 1856, *Cinq années de voyage en orient 1846-1851*. Benjamin II also embarked on a three-year journey through the United States. His travelogue appeared in 1862 under the title *Drei Jahre in Amerika*. Benjamin died in London in abject poverty while making preparations for a second journey to the Orient. See EJ, Vol. IV, cols. 526-7.

[SEE ILLUSTRATION AT LEFT]



Lot 44

44. (BIBLE. Polyglot. PSALMS) Psalterium, Hebreum, Grecum, Arabicum & Chaldeum, cum tribus latinis interpretationibus & glossis. Edited and with Latin commentary by Agostino Giustiniani. Text printed in eight columns across double-page: Hebrew, literal Latin translation from the Hebrew, Latin Vulgate, literal Latin from the Chaldee, Greek Septuagint, Arabic and Aramaic (Chaldee). Title within elaborate woodcut arabesque and floral border. Title printed in red and black. Thirteen floriated initials. Printer's device on recto of final leaf. Bookplates of "Bibliotheca Lindesiana" and "C.A. Morot." ff. (200). *Minor dampstains in places. Elegant vellum with cartouche in center and five bands on spine, with ties. Folio.* [Vinograd, Genoa 1; Adams B-1370; Darlow & Moule 1411; see Amram, *The Makers of Hebrew Books in Italy*, pp.225-9].  
(Genoa), Petrus Paulus Porro for Nicolo Giustiniani Paulo: 1516. **\$20,000-25,000**

✦ FIRST POLYGLOT BIBLE EDITION. THE SECOND BOOK PRINTED IN ARABIC. THE ONLY BOOK PRINTED AT GENOA IN THE FIRST QUARTER OF THE SIXTEENTH CENTURY. INCLUDES AN EARLY REFERENCE TO CHRISTOPHER COLUMBUS' DISCOVERY OF AMERICA.

"A monument of Renaissance typography, this Psalter was linguistically the most ambitious work attempted to date, and the first Polyglot work ever published. It provides the Psalms in five languages as well as a marginal scholarship based largely on rabbinic sources. The Arabic text is one of the first two texts and the first biblical text, ever printed in this language. The Hebrew types used in this book were apparently never used again." See B. Sabin Hill, *Hebraica* from the Valmadonna Trust, *The Piermont Morgan Library* (1989) no. 18.

The learned Dominican Agostino Giustiniani, Bishop of Nebbio in Corsica, and later Professor of Hebrew at the College de France, devoted himself to the study of Oriental languages. He spared no expense in the preparation of this first Polyglot edition of the Book of Psalms which was popular with Churchmen of the age who sought Christological references in its lyrical, prophetic poetry. Giustiniani summoned to Genoa the Milanese printer Pietro Paulo Porro, a master-printer at Turin, to undertake the printing of this Psalter. In addition to this edition of 2,000 copies, Giustiniani printed 50 copies on vellum for presentation to royalty.

The "Scholia" commentary reveals considerable scholarship. Of particular interest are the comments on Psalm 19, verse 4; "Their line has gone out through all the earth and their words to the end of the world." On this verse the bishop says; "In our own times, by his wonderful daring, Christopher Columbus, the Genoese, has discovered almost another world and a new congregation of Christians. In truth, as Columbus often maintained, God chose him as the instrument for the fulfillment of this prophecy, thus I deem it not improper here to refer to his life..." The lengthy note contains previously unpublished information on Columbus' life and second voyage.

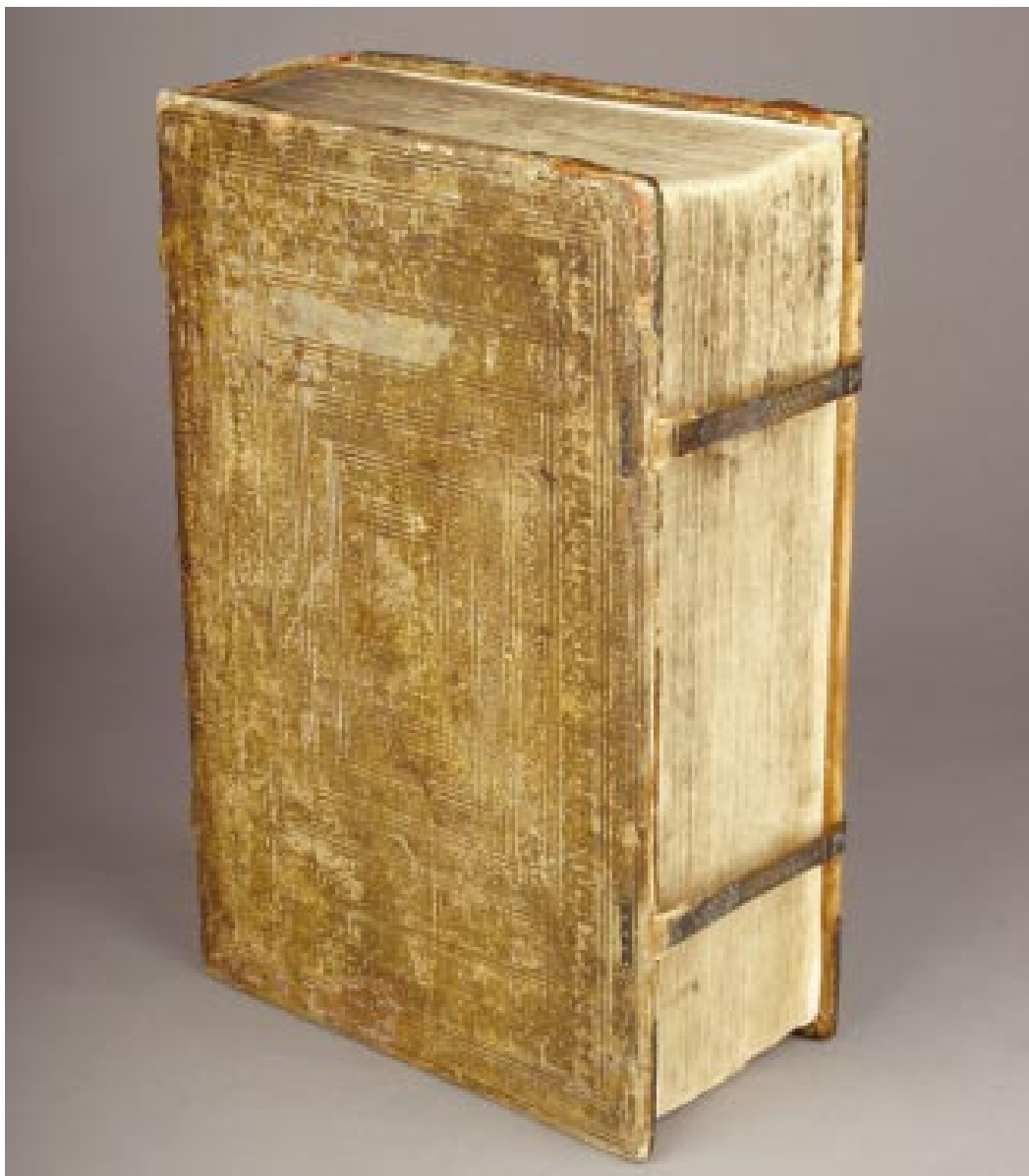
[SEE COLOR ILLUSTRATION ABOVE]



*Lots 75, 25, 202, 83 (left to right)*



*Lot 76*



Lot 45

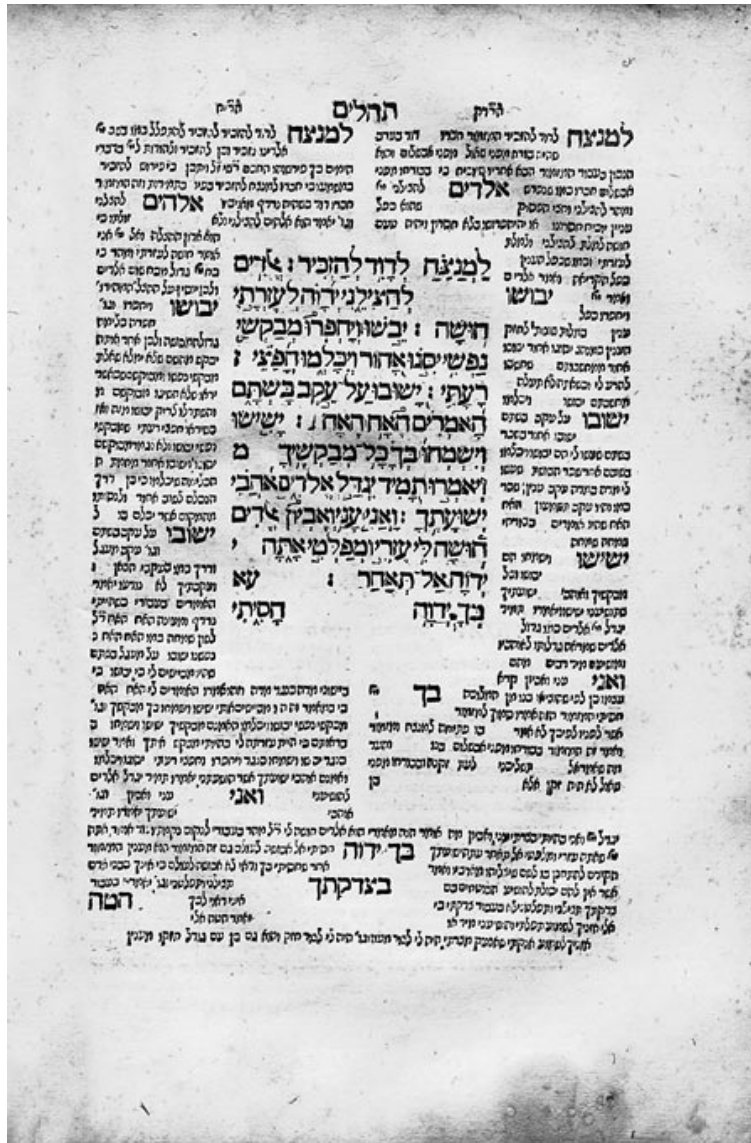
45. (BIBLE. Hebrew). *Derech Ha'kodesh-Via Sancta*. Prepared by Elias Hutter. \* WITH: Hutter, Elias. *Cubus Alphabeticus Sanctae Ebraeae Linguae*. ff. (30). [Adams H-1243]. (Hamburg: Jacob Wolf, 1588). Divisional titles. *pp.* (7), 1572 (*i.e.* 1568). *Title and first four leaves loose. p. 395 with partial loss. Marginal repairs to several leaves. Dampstained in places. Contemporary tooled vellum with clasps and hinges; five bands on spine. Thick folio.* [Vinograd, Hamburg 4; Darlow & Moule 5108; Berkowitz no.171]. Hamburg, Elias Hutter-Johann Saxon: 1587. **\$10,000-15,000**

✦ AN ATTRACTIVE COPY OF AN IMPORTANT BIBLE EDITION.

“In this edition the root letters are printed in thick type and the inflectional letters in hollow type; and when a root letter in any word does not appear, it is printed in small type above the line.” Darlow & Moule 5108.

“An extraordinarily ambitious feat of scholarship.” See D.S. Berkowitz, *In Remembrance of Creation: Evolution of Art and Scholarship in the Medieval and Renaissance Bible* (1968) no.171.

[SEE COLOR ILLUSTRATION ABOVE]



Lot 46

46. (BIBLE. Hebrew. PSALMS). Sopher Tehilim with commentaries by R. David Kimchi (RaDa"K) and R. Joseph Chayun (ReYa"CH). Letter "Aleph" on f.180r. (beginning Psalm 119) historiated. ff. 3-209, 230-231, 132-136, 135-136. (Mispaginated.) The order of ff. 103-104 (Psalm 102) has been reversed. f.175 loose. Lacking title. (According to Mehlman, ff. 1-2 are also lacking from the JNUL copy). Opening few leaves worn, stained. Calf-backed boards. Folio. [Vinograd, Salonika 30; Mehlman 69; not in Adams]. Salonika, Don Judah Gedaliah: 1522. \$8000-10,000

Joseph ben Abraham Chayun (d.1497) was the last Chief Rabbi of Lisbon before the Expulsion from Portugal. From Lisbon, Chayun went to Constantinople, dying shortly thereafter. The commentary on Psalms is Chayun's first published work. It was followed by a commentary on Ethics of the Fathers, Milei de-Avoth (Constantinople, 1578). His most famous disciple was R. Joseph Ya'abetz, known in rabbinic literature as "He-Chasid Ya'abetz." Abrabanel consulted with Chayun in Lisbon on halachic matters. See Ya'ari, Ha-Defus ha-Ivri be-Kushta (1967), p. 128, no. 195; EJ, Vol. VII, col. 1514.

The printer, Judah Gedaliah, was foreman at Eliezer Toledano's press in Lisbon. After the expulsion of the Jews from Portugal (1497) he settled in Salonika and became the town's prototypographer in 1515.

[SEE ILLUSTRATION ABOVE]

47. (BIBLE. Hebrew). (Pentateuch). Edited by Jacob b. Chaim of Tunis. With Targum Onkeles and commentary by Rashi, ibn Ezra, Baal Haturim. Scattered marginalia. ff. 227. *Lacking title and several leaves at end. Dampstained, taped and frayed pages. Sold not subject to return. Thick folio.* [Vinograd, Venice 99; Habermann, Bomberg 93; Darlow & Moule 5085; not in Adams].

Venice, Daniel Bomberg: 1524-5. **\$1000-1500**

✦ The Second Biblia Rabbinica, the First "Jewish" Rabbinic Bible. The text of this edition became the standard Massoretic text for all subsequent editions. See D.S. Berkowitz, In Remembrance of Creation (1968) no. 166.

For a complete copy of this Bible sold at auction, see Kestenbaum & Company, Fine Judaica, 11th March, 2003 Lot 38.

48. (BIBLE. Hebrew). Arba Ve'esrim. With Nikud (vowel-points). Edited by Sebastian Muenster. Printers device on title and verso of final leaf (Yaari no. 12). Opening words surrounded by decorative floral and historiated borders. Divisional titles. Latin marginalia. Wide-Margined Copy. pp. 1179, (1 blank), (14). *Lacking title page and final leaf. Stained. Light notations in pencil. Half calf over marbled boards. Lg. 4to.* [Vinograd, Basle 45; Prijs, Basle 47; Darlow & Moule (noted not listed) following no. 5087; Adams B-1220].

Basle, Johann Froben: 1536. **\$1000-1500**

49. (BIBLE. Hebrew). Complete, bound in nine volumes. Printer's device on all titles, with Nikud (vowel-points), initial words within engraved cartouche. *Uniform 18th century gilt-ruled brown mottled calf, spine gilt-tooled with floral embellishments. Dutch marbled end-papers Housed in a modern slip-box. 16mo.* [Darlow & Moule (noted only, not listed) below no.5089; Adams B-1224; Vinograd, Paris 18].

Paris, Robert Estienne the Elder: 1543-46. **\$15,000-18000**

✦ Splendidly printed pocket Renaissance Hebrew Bible. "A typographical jewel." F. Schreiber, The Estiennes, An Annotated Catalogue (1982) no. 82  
A Most Attractive Set.

[SEE COLOR ILLUSTRATION ON BACK COVER

50. (BIBLE. Hebrew). With commentaries of Rashi, ibn Ezra, Kimchi (two), Targum etc. Four volumes, each with titles within architectural arch. *Vol. I (Pentateuch): (5), 228. Vol. II (Early Prophets): ff. 242-948. Vol. III (Later Prophets): ff. (1), 442-685. Vol. IV (Hagiographa): ff. 687-926,(8). Vols. I and II lacking title-pages. Dampstained. Contemporary calf. Hinges broken. Sold not subject to return. Thick folio.* [Habermann, Bomberg 192; Darlow & Moule 5093; Adams B-1225].

Venice, Daniel Bomberg: 1546-8. **\$3000-5000**

✦ The third, and finest edition of Bomberg's Rabbinic Bible.

For a complete copy of this Bible sold at auction, see Kestenbaum & Company, Important Hebrew Books and Manuscripts from the Library of the London Beth Din, The Second Portion, 13th March, 2001 Lot 60.

51. (BIBLE. Polyglot). Vol. III (bound in two parts): Kethuvim / Hagiographa / Sancti Libri [Writings]. Part 1: Ezra, Nehemiah, Esdras III and IV, Tobias, Judith, Esther, Job. \* Part 2: Psalms, Proverbs, Ecclesiastes, Song of Songs, Ecclesiasticus. ENTIRELY PRINTED ON VELLUM. Title within architectural border. *Part I: pp. 83, (1 blank), (28), 73-87, 100-288. \* Part II: pp. 289-679, (1 blank), 130. 19th-century English dark blue crushed morocco by Hering, spines in seven compartments titled in gilt, gilt dentelles, vellum doublures. ae.g. Lg. folio.* [Darlow & Moule 1422; Adams B-970; C. Sorgeloos, *Labore et Constantia* (1990) no.128; Israel Museum Catalogue, Plantin of Antwerp (1981) pp.95-8]. Antwerp, Christopher Plantin: 1569-72. **\$20,000-30,000**

✦ A single volume (bound here in two parts) of the exceedingly rare vellum issue of the Plantin Polyglot. Only thirteen copies were printed on vellum, on personal commission from King Philip II of Spain, of which half were lost at sea. The Polyglot is considered to be the greatest single printing enterprise of the 16th-century

Plantin's masterpiece, known as The Royal Polyglot (due to the patronage of Philip II), is a revised version of the first Polyglot Bible - The Complutensian Bible of 1514-17. Plantin's edition contains the text in Latin, Greek, Hebrew, Aramaic and Syriac. The order of the Books broadly follows that of the Complutensian Polyglot. It was supervised by Arias Montanus, assisted by Plantin's son-in-law and successor Franciscus Raphelengius and other leading scholars. Following the publication of this Polyglot Bible, Plantin was at the highest point of his career and managed the greatest printing-house of Europe.

Berkowitz describes this Polyglot as follows: "The editorial work is painstaking; the typography, format and execution are at the highest level of Plantin excellence. Beautiful and costly, the edition was not large...but many copies were lost at sea on the way to Spain; and the Antwerp Polyglot has ever since been a collector's rarity." D.S. Berkowitz, *In Remembrance of Creation: Evolution of Art and Scholarship in the Medieval and Renaissance Bible* (1968) no. 177.

Only four complete vellum sets are presently known: The British Library; The Escorial; Turin, Royal Library and The Vatican. See *Rooses and Voet* 644.

It was suggested concerning another volume of the Polyglot sold at auction: "It is not unlikely that [this]...will be the only opportunity for collectors ever to acquire a portion of the Plantin Polyglot on vellum." Sotheby's Fine Books and Manuscripts, 15th December, 1998 Lot 21.

[SEE ILLUSTRATION ON FRONTISPIECE]

52. (BIBLE. Hebrew and Latin). *Biblia Hebraica*. Hebrew text of the Old Testament with an interlinear Latin translation. Edited by Benedictus Arias Montanus. Title page with printer's device. *pp.* (19), (1 blank), 184, 283, (1 blank), 84, 203, (1 blank). *Stained. Modern boards. Folio*. [Adams B-972; Darlow & Moule 5106; Sorgeloos 132 (illustrated)]. Antwerp, C. Plantin: 1584. **\$700-1000**
- ✦ Reprint of Volume VIII of Plantin's Antwerp Polyglot of 1569-72 (see previous Lot).
53. (BIBLE. Hebrew). *Chamishah Chumshei Torah* [-end]. Title within architectural arch. Divisional titles. A wide-margined copy. Greek marginalia. *ff.* (130), (1 blank), (16), (110), (119), (1blank), (128). (*Collation differs slightly from Vinograd.*) *Dampstained in places. Modern boards, lacking spine. Thick 4to*. [Vinograd, Wittemberg 21].  
Wittemberg, Zachariah (Johannes) Crato: 1586-87. **\$2000-2500**
- ✦ Rare. Unknown to both Darlow & Moule and Adams. The JNUL copy exists as a fragmentary copy only.
54. (BIBLE. Polyglot. PSALMS). *Psalterium in Quatvor Linguis Hebraea Graeca Chaldaea Latina*. Text printed in four columns across double-page. Hebrew, Greek, Amharic (Ethiopian)- not Chaldee, and Latin. Edited by Johann Potken, with the assistance of Johann Soter. Title within elaborate woodcut arabesque and floral border. *ff.* 114 (of 144). *Title stamped and repaired. Crude repairs, with loss. Later boards. 4to*. [Vinograd, Cologne 1; Darlow & Moule 1413; Adams B-1371; D.S. Berkowitz, In Remembrance of Creation (1968) no. 175]. Cologne, n.p.: 1518. **\$3000-5000**
- ✦ THE FIRST HEBREW BOOK PRINTED IN COLOGNE. THE FIRST BIBLICAL POLYGLOT WITH AN ETHIOPIC TRANSLATION.
- The title of this work is misleading; "Chaldaea" not being Aramaic but Ethiopic. The editor, Johann Potken learned Ethiopic from Abyssinian monks in Rome and edited the first Ethiopic Psalter printed in 1513. The present edition is the first appearance of the Ethiopic version in a polyglot edition.



55. (BIBLE. POLYGLOT). Biblia Sacra. Genesis-Ruth. \* And: Hutter's or The Nuremberg Polyglot New Testament. Six volumes. Title within woodcut border; vignettes of Biblical scenes including the Tree of Knowledge, Noah's Ark, and the Binding of Isaac. Separate titles for each Book of Bible. Texts arranged in six columns across two pages: Hebrew, Aramaic, Greek, Latin, German, Italian. The four volumes of the New Testament have twelve languages: Syriac, Hebrew, Greek, Latin, German, Bohemian, Italian, Spanish, French, English, Danish, Polish. This is the first time an English translation appears in a Polyglot Bible. *Vol. I (Genesis-Leviticus): pp. (16), 287, 239, 409. Vol. II (Numbers, Deuteronomy, Joshua, Judges, Ruth): pp. 412-851, 319. (The publication of the Old Testament reached only as far as the Book of Ruth.)* \* WITH: Four volumes of New Testament. Elegantly tooled calf with cartouche in center. Eight bands on spine. Thick folio. [Darlowe and Moule 1426, 1430; David S. Berkowitz, *In Remembrance of Creation*, pp. 179-80].

Nuremberg, for Elias Hutter: 1599. **\$20,000-25,000**

✦ HUTTER'S HEXAGLOT OLD TESTAMENT AND 12-LANGUAGE NEW TESTAMENT. UNCOMMON TO APPEAR AT AUCTION.

The Hebrew text employs Hutter's unique method of combining solid and hollow types to help the student identify roots of words. Root letters that are not evident (chaserim) are displayed as superscript above the word.

Simultaneous with his polyglot Old Testament, Hutter launched an even more ambitious New Testament in twelve languages. The physical format of three columns per page is used again, but this time each column carries two languages. In the words of David S. Berkowitz, "The parade of linguistic learning is short of stupefying" (*In Remembrance of Creation*, p. 104).

56. (BIBLE. Hebrew, Latin and Greek). *Biblia Hebraica. - Novum Testamentum Graecum*. Interlinear Latin translation by Arias Montanus. Individual title-pages each with elaborate woodcut devices. *pp.* (28), 183, (1), 283, 84, 203, (3), 134, 186, (8). *Waterstained. Later sheep. Thick folio*. [Vinograd, Geneva 10 (collation possibly erroneous)].  
Geneva, Capa Elon (i.e. P. de la Rouvière):  
1609. **\$400-600**
- ✦ Collation follows Darlow & Moule 4662 and 5113.
57. (BIBLE. Hebrew). *Chamishah Chumashei Torah* (-end). Four parts bound in two volumes. Each with separate title page. *Vol. I: pp.* 264, 227. *Vol. II: pp.* 238, 287. *Lightly stained. Contemporary velum. 16mo*. [Vinograd, Leiden 22; Fuks, Leiden 25; Darlow & Moule 5114].  
Leiden, Franciscus Raphelengius: 1610. **\$3000-4000**
- ✦ With: Another (incomplete) copy.
58. (BIBLE. Hebrew. Psalms, with Proverbs, Job and the Five Scrolls). *Psalmi Davidis Hebraici, cum interlineari versione Xantis Pagnini*. The Hebrew text, with interlinear Latin translation of Pagninus. Printer's mark on title. Opening letter in each book historiated. *pp.* 412. *Owner's signature on title. Browned. Modern boards. 8vo*. [cf: Darlow and Moule, 5112 (an earlier edition of 1608)].  
(Antwerp), Ex Officina Plantiniana Raphelengius:  
1614-5. **\$600-900**
59. (BIBLE. Hebrew). *Nevi'im Rishonim* [Early Prophets]. With Targum and commentaries of Rashi, RaDaK, RaLBaG, Rabbenu Yeshayah, etc. Title within architectural arch. *Vol. II only of four volumes. ff.* (1), 234-441. *Stained. Blind tooled calf. Spine distressed. Sold not subject to return. Folio*. [Vinograd, Venice 1105; Darlow & Moule 5119].  
Venice, Bragadin: 1617-19. **\$400-400**
- ✦ The Fifth *Biblia Rabbinica*.
60. (BIBLE. Hebrew. PENTATEUCH). *Chamishah Chumshei Torah* [-end]. With Nikud. Three divisional title pages. Printed in double columns. *ff.* 369, (1), 124. *Title repaired. Few light stains in places. Modern boards. Front cover detached. lacking spine. 4to*. [Vinograd, Geneva 11; Darlow & Moule 5118].  
Geneva, Capa Elon (i.e. P. de la Rouvière):  
1618. **\$700-900**
61. (BIBLE. Hebrew). *Biblia Sacra Hebraea*. FIRST EDITION. Title in red and black. Three divisional titles. Ruled throughout in red. *Two Volumes. I: ff.* (8), 234, 180. *II: ff.* 190, 198. *Back cover of second volume detached. Sheep. 8vo*. [Vinograd, Amsterdam 262; Fuks, Amsterdam 378; Darlow & Moule 5131].  
Amsterdam, Joseph Athias: 1659-61. **\$700-900**
- ✦ "The first Hebrew Bible with Arabic numeration of chapters and verses." (Fuks). This edition became the standard for generations.

62. (BIBLE. Judeo-German). Followed by the "To'aliyoth" (moral lessons to be gleaned from the various books of the Bible) of Rabbi Levi ben Gershom (RaLba" G or Gersonides). Title within architectural columns. Privilege of King John III of Poland in Latin. Divisional titles. Text in Judeo-German, double columns in Wayber-taytsch type letter. ff. (6), 249 (mispaginated), (1), 18. *Contemporary vellum, front cover detached, worn. Folio.* [Vinograd, Amsterdam 451; Fuks 336 (collation in Fuks)].  
Amsterdam, Uri Phoebus ben Aaron Halevi: 1678-79. **\$800-1200**

✧ The First Translation of the Old Testament into Judeo-German.

The first endeavor of its kind, a complete translation of the Bible into Judeo-German, carries with it a rather bitter commercial background: Joseph Athias and his son Immanuel, the most highly regarded Hebrew printers in Amsterdam, faced, from the outset of their enterprise, strong competition from the energetic and skilled printing house of Uri Phoebus Halevi. This rivalry reached its zenith when in 1678 Uri Phoebus issued the first Bible translation (accomplished by Yekuthiel b. Isaac Blitz) into Judeo-German (Fuks, Amsterdam 336); whereupon Athias employed Joseph ben Alexander Witzhausen to produce a rival, and ultimately more notable, edition. Although both printers set about their undertakings with equal altruism, the resulting litigation each used to rid himself of his rival, caused the financial ruin of them both. Our translation, the first (though considered the inferior of the two) carries the privilege of the King of Poland for twenty years and the privilege of the Council of Four Lands (Vaad Arba Aratzoth) for ten years. See: Fuks, *Hebrew Typography in the Northern Netherlands* (1987), pp. 237-40 and 296-98; A.K. Offenber, *Bibliotheca Rosenthaliana-Treasures of Jewish Booklore* (1994), pp. 46-7.

63. (BIBLE. Hebrew). Chamishah Chumshei Torah [-end]. Text in double columns. Two titles in Hebrew and Latin. Engraved frontispiece. Three divisional titles. Latin introduction by George Desmarestz. ff.(6), 293, pp.294-306,(4). *Lightly browned. Contemporary elegantly tooled morocco with floral patterns, spine in compartments with tooled floral decoration, marbled end-papers. a.e.g. 12mo.* [Vinograd Amsterdam 734; Darlow & Moule 5139].

Amsterdam, Gerardus Borstius, Franciscus Halma, Guilielmus van de Water: 1701. **\$500-700**

✧ Leusden's neat, unvocalized edition of the Bible based upon Leusden. It is suggested that this edition was favored by R.Elijah, the Gaon of Vilna, in performing "Goral Ha-Gra" - the art of bibliomancy, that is the Vilna Gaon's method of using the Bible to predict the future.

64. (BIBLE. Hebrew). Kehilath Moshe. With numerous commentaries including Ralbag, Chizkuni, Sforno, Imrei Noam, Kometz Hamincha. First edition of Kometz Hamincha, Minchath Ketana, Minchath Erev,. *Four volumes. All complete, although vol. IV contains title page of vol. I inserted from another copy. Boards. Large folio.* [Vinograd, Amsterdam 1242].

Amsterdam, Moses Frankfurter: 1724-27. **\$1500-2000**

✧ The seventh Biblia Rabbinica - The most comprehensive edition to date, with the first appearance of numerous additional commentaries. The editor and publisher of this edition was the Dayan of Amsterdam, R. Moshe Frankfurter who added his own commentary Kometz Hamincha (first and only appearance). The work contains many non-standard commentaries including R. Samuel Laniado's commentaries Kli Yakar, Kli Paz, Me'iri, Farisol, ibn Yachya, and others.

65. (BIBLE. Hebrew. Pentateuch, Haphtaroth, and Five Scrolls). Tikun Sopherim. Seven volumes. All volumes with exquisite engraved historiated title by Bernard Picart, first volume with additional title in Hebrew. Without de Olivera's Calendario found in some sets. *An attractive set in contemporary uniform vellum with central cartouche and marbled endpapers, covers bowed.* 8vo. [Vinograd, Amsterdam 1292; Kayserling 80-1; not in Darlow & Moule].

Amsterdam, for Samuel Rodrigues Mendes, Moses Sarfati and David Gomes da Silva: 1726. **\$1000-1500**

✦ “An edition of the Pentateuch famed for its beautiful type and for its accuracy.” M.H. Gans, *Memorbook* (1971) p.186, no.10 (facsimile of title).

66. (BIBLE. Hebrew and Yiddish). With commentary of Rashi. Second edition. Title in typographic border. Yiddish in waybertaytsch letters. *Two volumes of a four volume set. (Missing Pentateuch and Writings). Vol. II (Early Prophets): ff. (1), 168. Vol. III (Later Prophets): ff. (1), 198. Some stains. Elegantly tooled calf over wood with cartouche in center and five bands on spine. Clasps and hinges. Spine of Vol. III distressed. Folio.* [Vinograd, Amsterdam 1266].

Amsterdam, Moses Frankfurter: 1726. **\$1000-1500**

✦ An Attractive Binding.

67. (BIBLE. Hebrew. Pentateuch, Five Scrolls & Haphtaroth). With Targum Onkelos, commentaries of Rashi, Jacob ben Asher and Sifthei Chachamim by Shabbetai Bass. Previous owners' signatures and lists of family members. ff. [2], 342, 30, 14, [349-351], [5], 17-24. Elaborately tooled pigskin. Thick 4to.

Frankfurt o/Oder, M. Gottschalk: 1728. **\$1000-1500**

✦ RARE. THIS EDITION UNKNOWN TO VINOGRAD AND ALL OTHER STANDARD BIBLIOGRAPHERS.

The Siphthei Chachamim, the standard anthologized supercommentary on Rashi, was chosen to appear in most editions of Mikra'oth Gedoloth. Thus, for centuries, the minds of Jewish schoolchildren have been honed by Bass's incisive questions and answers.

[SEE ILLUSTRATION ABOVE RIGHT]



Lot 67

68. (BIBLE. Hebrew and Latin). Biblia Hebraica. Torah, Nevi'im u-Kethuvim. With Latin translation by Sebastian Schmidt. Second edition. Title with illustration of Moses holding the Tablets and Aaron burning incense. Lecture of Johannes Christianus Clodius. Divisional titles. *Two volumes. I: pp. (50), 666; II: pp. 705, (55). Uncut. Marbled boards, spines worn. Large 4to.* [Darlow and Moule 5148]. Leipzig, Wolfgang Deer: 1740. **\$400-600**

✦ A reprint of E. van der Hooght's text with the addition of Schmidt's Latin translation. The final leaves contain the variant readings observed by van der Hooght by comparing the Bomberg, Plantin, Athias and other editions.



Lot 71

69. (BIBLE. Hebrew and Yiddish). Torah, Nevi'im u-Kethuvim. With commentary of Rashi and Yiddish paraphrase, Magishei Minchah, in wayber-taytsch letters. Divisional titles. Title within typographical border. Owner's signature on title, "Moshe Shlomo Zalman b. P[arnes] u-M[anhig] Asher Anshel Keyser." *Ten volumes (of 12?). Part I (Pentateuch). Vol. I: ff. (2), 195, 16. Vol. II: ff. (1), 197-348, 38. Vol. III: ff. (1), 350-453, 38. Vol. IV: ff. (1), 455-586, 24, (1). Vol. V: ff. (1), 588-607 (should read 608), 63, (2). Part II (Early Prophets). Vol. I (Joshua and Judges): ff. (1), 139. Vol. II (Samuel I and II): ff. (1), 141-318. Vol. III (Kings 1 and II): ff. (1), 320-504. Part III (Late Prophets). Vol. I missing from our set. Vol. II (Ezekiel and Minor Prophets): (1), 318-590. Part IV (Writings). Vol. I missing from our set. Vol. II (Daniel, Ezra, Nehemiah, Chronicles): (1), 340-536. a.e.g. Contemporary mottled calf, gilt extra. Sold not subject to return. 8vo. [Vinograd, Amsterdam 1688].*

Amsterdam, Hertz Levi Physician and son-in-law  
Kosman: 1753-56. **\$1000-1500**

70. (BIBLE. Hebrew). Nevi'im Rishonim, Acharonim and Kethuvim. With commentary Ayalah Sheluchah by R. Naftali Hirsch Altschuler. Judaeo-German translation Magishei Minchah and additional commentary Machaneh Asher by R. Asher Anshil Danziger. First edition of commentary Machaneh Asher. *Six volumes. Some staining and browning. Contemporary gilt tooled calf, rubbed and chipped. 8vo. [Unknown to Vinograd].*

Amsterdam, Joseph Proops: 1777-78. **\$1000-1500**

✦ The commentary Ayalah Shelucha which was first published in Cracow in 1595, is an excellent digest of classical early commentaries. Danziger's somewhat lengthier comments were based on his daily and weekly lectures on the Bible.

71. (BIBLE. Hebrew). Chamishah Chumshei Torah and Megilloth with Rashi, Targum and the Biur by Moses Mendelsohn. Five volumes. Five differing engraved title-pages by Markus Klauber, each with Biblical vignettes (twenty in total). *Few neat repairs. Contemporary half-calf, rubbed. 4to. [Apparently unknown to Vinograd who lists a Prague 1802 edition with a different printer.]*

Prague, Stiafsny: 1801. **\$3000-4000**

✦ A fine set with distinctive engraved titles. Uncommon to appear at auction.

[SEE ILLUSTRATION ABOVE LEFT]

72. (BIBLE). Chamishah Chumshei Torah [-end]. (Antwerp: Christopher Plantin, 1573). Without nikud. Text in double columns. Title within architectural columns. pp. 389. [Vinograd, Antwerp 19; Mehlman 31; not in Darlow & Moule; cf. Adams B-1233]. \* Bound with: Greek New Testament (Amsterdam: Joann Jansson, 1639). Printer's mark on title. Text in double columns. pp. 264, (3). Stained; modern boards, spine distressed. 8vo. \* Two copies: Chamishah Chumshei Torah [-end] (Amsterdam: Menasseh ben Israel, 1630). First Edition prepared by Menasseh ben Israel. Two variants of same edition; one with a Latin imprint on the title and one with Hebrew. Without vocalization points (nikud). Text in double columns. Opening title within architectural border. Two divisional titles. pp. 612. [Vinograd, Amsterdam 22; Fuks, Amsterdam 152; Darlow & Moule 5123a; Silva Rosa no. 9]. Hebrew title stained; modern marbled boards. Latin title stained; calf boards. 8vo. \* Eshrei ve-Arba'ah (Amsterdam: Menasseh ben Israel for J. Jansson, 1638-1639). Printed in double-columns (with nikud). Title within architectural arch. The third Menasseh ben Israel Bible. ff. 112, 166, 94; pp. (8). [Vinograd, Amsterdam 45; Fuks, Amsterdam 167 (this copy with Latin imprint); Darlow & Moule 5127; Silva Rosa 2]. \* Bound with: Greek New Testament (Amsterdam: Joann Jansson, 1639). As described above. Marginal repair to Hebrew title; f. 88 loose; modern boards. Thick 8vo. Together, four volumes.  
v.p, v.d. **\$1200-1800**
73. (BIBLE COMMENTARIES ETC.). ABRABANEL, DON ISAAC, Ma'ayanei Hayeshuah, Commentary on Daniel. Second edition. ff. 1 (of 2, lacking Latin title), 3-92, (2). [Vinograd, Amsterdam 136; Fuks, Amsterdam 185. "Though neither place nor printer are indicated on the title, the book can be ascribed without any doubt to the Officina Ben Israel." See Fuks, Vol. I p.131]. (Amsterdam, Menasseh ben Israel), 1647.  
\* ALSHEICH, MOSES, Shoshanath Ha'amakim [commentary to the Song of Songs]. ff. [1], 27. [erroneously listed by Vinograd as Frankfurt o/Oder 198]. Frankfurt a/Main, 1713.  
\* ALSHEICH, MOSES, Romemoth E-l [commentary to the Book of Psalms]. Edited by Eliezer b. Chaninah of Tarnograd. ff. 93. [Vinograd Amsterdam, 637, Fuks 498]. Amsterdam, D. Tartas, 1695.  
\* BOUND WITH: ASCHKENAZI, ELIEZER BEN ELIJAH THE PHYSICIAN. Yoseph Lekach [commentary to the Book of Esther, with text], ff. 38. [Vinograd Offenbach 99]. Offenbach, Tzvi Hirsch Spitz, 1769.  
\* BOUND WITH: GIKATILLA, JOSEPH, Sha'arei Orah [an exposition of Kabbalistic symbolism and the designations of the Sephiroth with commentary by Mattathiahu Delacrut and additional notes by R. Eliahu Segal of Frankfurt]. ff. [4], 112. [Vinograd Offenbach 13], Offenbach, Z. Reiss, 1715.  
\* BOUND WITH: MOSES BEN MAIMON (MAIMONIDES / RaMba"m). Biur Miloth Hahigayon [introduction to Logic]. With commentary by Moses Mendelson, ff. [3], 30, [Vinograd Berlin 323]. According to Alexander Altmann, Mendelssohn's "masterful... commentary on ...Millot Ha-higayon...could hardly have been written had he not been a disciple of [R. Israel] Samoscz" (Moses Mendelssohn, London, 1973 p. 22) Berlin, Chinuch Nearim, 1784. Together six works bound in three volumes. Various conditions.  
v.s. v.p, v.d. **\$500-700**

74. (BIBLIOGRAPHY). Mai, Johann Heinrich (the younger). *Bibliotheca Offenbachiana MSS... Catalogus et Recensio Msstorum Codicum qui in Bibliotheca Zachariae Conradi ab Offenbach* (Catalogue of Mss. in Library of Zacharia Conrad of Offenbach). FIRST EDITION. Title in black and red; printer's mark. Latin. Contains several full-page kabbalistic charts and diagrams. *Two parts. I: pp. (30), cols. 706, pp. (23). II: pp. (6), 1364, pp. (52). f.18 of second index torn and repaired to size. Half calf; spine distressed. Thick folio.* [Shunami, no. 3134; St. Cat. Bodl. no. 6201(1)].

Halle, Novi Bibliopolii: 1720. **\$800-1200**

✦ In Part I, cols. 1-416, "Codices Ebraico-Rabbinicos" (Hebrew-Rabbinic Codes), 141 entries. Contains excerpts from several unique Hebrew manuscripts. The Author, Johann Heinrich Mai (1688-1732) was professor of Greek and Oriental languages in the University of Giessen. See JE, Vol. VIII, p. 264.

75. (BINDING). *Machzor shel Kol Hashana* (Part II). [Paryers for the month of Tishrei]. According to Italian rite. Exquisite, elegantly gilt-tooled straight-grain blue morocco with floral panels and decorations surrounding a central cartouche depicting a lion with a crown on top and the initials S.G.C. Gilt spine with geometrical decorations. *ff. 333. 8vo.*

Venice, Bragadin: 1772. **\$1000-1500**

[SEE ILLUSTRATION ON PAGE 22]

76. (BINDING). (Liturgy). *Kos Yeshuoth- Die vollständigen Gebete der Israeliten für das ganze Jahr* [daily prayers for the entire year]. Engraved frontispiece with vignettes of Moses, Aaron, David and Solomon and a Rabbi teaching a class of children. Hebrew and German in columns. Arranged by Dr. R. J. Fürstenthal. ELABORATE CONTEMPORARY DECORATIVE BEADED BINDING PREPARED FOR A WOMAN. Intricate in-layed bead-work panels on upper and lower covers. Upper cover with central delicate posy of flowers and inscribed with the name "Julie Gluicksman", lower cover with lighted candle at center and the year "1860" within blue scrolling border. pp. xii;400;32. Lightly browned, trace foxed in places, a.e.g. Contemporary crimson morocco boards with beaded panels, remains of hinges, lacking clasp. 8vo.

Prague, Wolf Bascheles: 1867. **\$2500-3000**

✦ An unusual binding for a woman's prayer-book, very likely accomplished by the female owner herself.

[SEE ILLUSTRATION ON PAGE 22]

77. BUXTORF, JOHANNES (THE ELDER). *Synagoga Judaica* [Description of Jewish Life and Customs]. Third edition. Title in red and black. Additional engraved title depicting synagogue study-session and circumcision scenes. Latin. *pp. (34), 779, (37). Lightly browned. Contemporary vellum. 8vo.* [Fürst I, p. 138; Prijs 266\*].

Basle, Johan. Jacob Deckerum: 1661. **\$400-600**

✦ Johannes Buxtorf I (or the Elder) was a distinguished Hebraist and professor of Hebrew at the University of Basle. His book *Synagoga Judaica* enjoyed several editions in its Latin version. The original German title was *Juden Schuel*. EJ, Vol. IV, col. 1543.

78. BUXTORF, JOHANNES (THE ELDER). *Tiberias sive Commentarius Masorethicus Triplex* [Commentary to the Tiberian Masorah of the Bible]. Second Edition. Latin interspersed with Hebrew. Wide margins. *pp.* (24), 430. *Browned. Modern calf-backed marbled boards. 4to.* [Prijs 272A].  
Basel, Johann Jacob Decker: 1665. **\$600-900**
- ✦ Buxtorf devotes this work to the tradition of the masorettes of Tiberias. In doing so, he made ample use of Elijah Levita's *Masoreth ha-Masoreth* (Venice, 1538). Buxtorf divides his work in three: Commentary on the Masorah, Key of the Masorah, and Critical Commentary. Buxtorf was of the view that the Masoretic text is the genuine version of the Bible, though he accepted Levita's revolutionary theory that the masoretic vocalization and cantillation marks originated with Ezra and the Men of the Great Assembly. See EJ, Vol. IV, col. 1543.
79. BUXTORF, JOHANNES (THE YOUNGER). *Dissertationes Philologico-Theologicae* [Philologico-Theological Dissertations]. FIRST EDITION. Latin interspersed with Hebrew. *pp.* (12), 499, (1). *Browned. Later vellum. 4to.* [Prijs 268].  
Basel, Johann Jacob Decker: 1662. **\$500-700**
- ✦ The book is divided in two parts: The first contains eight dissertations on topics ranging from the antiquity of the Hebrew language to the Jewish ritual of washing the hands. The second imparts eight biblical interpretations of Don Isaac Abravanel concerning: the longevity of Adam, the law of appointing a king, the sun standing still for Joshua, the fault with David's census, etc.
80. (CALENDARS). Collection of six Jewish Calendars. 1806, 1861, 1862, 1863, 1864, 1878. Text in Hebrew, Judeo-German and Dutch. *Four in contemporary limp vellum, some wear, a few pages loose. 16mo.*  
Amsterdam, v.p.: v.d. **\$500-700**
- ✦ Spanning some seventy years of Dutch-Jewish life, these almanacs contain a wealth of detail relating to social, religious, genealogical, communal and economic history not found elsewhere.
81. CALIFARA, ISRAEL SAMUEL. *Yismach Yisrael* with commentary *Chukei Chaim* by Moshe Yekuthiel Kaufman Katz on *Orach Chaim* [Vinograd Berlin 13]. Berlin, Leib Hena (D.E. Yablonsky) 1669. \* Bound with: *Yismach Yisrael* with commentary *Chukei Da'ath* on *Yoreh Deah*. [Vinograd Berlin 14]. Berlin, D.E. Yablonsky, 1670. Two works (three parts) bound in one volume. FIRST EDITION OF CHUKEI CHAIM. *Some browning, three pages loose. Calf-backed boards, rubbed. 12mo.*  
Berlin, v.d. **\$2000-2500**
- ✦ RARE COMPLETE COPY WITH THE FULL TEXT OF THE SIDDUR. The author, R. Yisrael Califara was a noted Gaon, serving as both the physician and Dayan of Cracow in the time of R. Moshe Isserles (the Rama). This work was originally published in three sections with different title pages. The first section (extremely rare and usually missing in most copies) contains lengthy approbations (including a poem by the author's father in law R. Abraham Gumbiner, the celebrated author of *Magen Abraham* on *Shulchan Aruch*), as well as an introduction and an unvocalized Siddur similar to the one found at the end of *Sifthei Yeshanim* by Shabbethai Bass (see Lot 42). The other two parts contain the ingenious alphabetic text by Califara and the commentary by Kaufman Katz. In subsequent editions Califara's name was deleted and the publisher substituted the name of the Megaleh Amukoth in large letters on every page. See C.N. Dembitzer, *Kelilath Yofi*, Vol. I (1888) p. 23; and E. Katzman, *Toldoth HaMegaleh Amukoth* (2003) pp.16-7.





Lot 82

82. CARDOSO, ISAAC (FERNANDO). *Las Excelencias de los Hebreos* ["The Admirable Qualities of the Jewish People"]. FIRST EDITION. Woodcut device on title showing a hand gathering flowers with the motto, "El que me esparsio me recogerá" (He who has scattered me will gather me). Additional frontispiece (bound in some copies prior to Part II) headed *Las excelencias y calunias de los Hebreos*, with another woodcut floral device with the motto, "Ellos maldiziran y yo bendizire" (They shall curse and I shall bless). pp. \*\*\*4 A-3H4; 221 leaves; [10] [1]-431 [1]. With the second subdivisional titlepage "Las excelencias y calunias de los hebreos," immediately following the titlepage. Contemporary goatskin, wear to spine; browning and staining. With penwritten ownership inscriptions and calculations. 4to. [Wolf I, 1265; Rib.Santos, 313, Kayserling, 34, Palau 44099, Neves 30; Den Boer, *Spanish and Portuguese Printing*, 315. See Yosef Chaim Yerushalmi, *From Spanish Court to Italian Ghetto: Isaac Cardoso, A Study in Marranism and Jewish Apologetics*, NY, 1971].

Amsterdam, David de Castro Tartas: 1679. **\$5000-7000**

✦ First edition of a masterpiece of Jewish Apologetics. Contains numerous references to the Spanish and Portuguese Inquisition, anti-Jewish Iberian authors and the history of sixteenth and seventeenth century Marranos in Spain and Portugal, with many first-hand anecdotes

This famous apology of Judaism was written by the former converso, the physician Fernando Cardoso (1604-1681). Born in Trancoso, Portugal, Cardoso was one of the many Portuguese New Christian immigrants who settled in Spain in the early seventeenth century. He studied at Salamanca and was accorded the title of "phisico mayor" or court physician by Philip IV. Afterwards he practised as a physician in Madrid, where he gained access to the highest literary and social circles. Fearing persecution by the Inquisition, he fled to Venice and subsequently settled in Verona. His comprehensive apologetic work *Las excelencias y calunias de los Hebreos* describes ten virtues of the Jewish people and refutes ten common calumnies, or anti-Jewish stereotype accusations. It has been considered "a masterpiece of Jewish anti-defamation, perhaps the most striking since Josephus's *Contra Apionem*". See EJ, s.v. "Cardozo, Isaac" and Y.H. Yerushalmi on Cardoso's *Excelencias* in *Bibliotheca Rosenthaliana, Treasures of Jewish Booklore*. Amsterdam, AUP, 1995, p. 21.

[SEE ILLUSTRATION ABOVE]

83. (CHASSIDISM). SHALEM, SOLOMON. Shoneh Halachoth. Two parts in one volume. [commentary to Halachoth Gedoloth]. FIRST EDITION. The copy formerly belonging to R. Shlomo of Tchortkov, with his ex-libris stamps and distinctive binding. *Some staining on final leaves. Exquisite gilt-tooled morocco, a.e.g. Folio.* [Vinograd, Amsterdam 1814-15].

Amsterdam, J. Jansson: 1762. **\$1000-1500**

✦ This volume belonged to R. Shlomo Friedman of Tchortkov who served as Rebbe in Tel-Aviv from 1946. His Chassidic discourses were gathered and published as *Divrei Shlomo* (1961).

The author, who had been the Chief Rabbi of Belgrade, was appointed Chief Rabbi of the Sephardic community of Amsterdam while visiting there in connection with the publication of this work (see the afterword by R. David Meldolah). See M. Gans, *Memorbook* p.190.

[SEE COLOR ILLUSTRATION ON PAGE 22]

84. (CHASSIDISM). Aaron Hakohen of Apt and Zelichov. Or ha-Ganuz le-Tzadikim [sermons on Pentateuch based on Shne'or Zalman of Liadi's Tanya]. FIRST EDITION. Title within typographic border. ff. 64. *Browned and wormed. Expert marginal repairs to title, first and final leaves. Last two leaves supplied from another copy. A few leaves tattered with no loss of text. Modern calf-backed marbled boards.* 8vo. [Vinograd, Zolkiew 546; Ch. Liberman, *Ohel Rachel* Vol. I, pp. 7-11; Vol. III, p. 28, no.19; unlisted by Haberman, *Sha'arei Chabad*].

Zolkiew, Mordecai Rabenstein: 1800. **\$1000-1500**

✦ Anonymously written, the author's identity is disclosed by the Koznitzer Maggid in his approbation to R. Aaron's later commentary to the prayers "Kesser Nehora." R. Aaron also edited the celebrated Compendium of the Ba'al Shem Tov's teachings, "Kether Shem Tov"

The noted Chabad bibliographer Chaim Liberman takes A.M. Haberman to task for not including this work in his *Bibliography of Chabad Literature*. It appears Haberman was misled by the hypothesis of Gershom Scholem's disciple, Joseph Weiss, that the book is devoid of Chabad influence, culling instead from teachings of the Magid of Mezerich. (Weiss, in turn, was led astray by the bowdlerized Warsaw 1887 edition.)

In M.M. Laufer, *Yemei Melech* volume I (Brooklyn, 1991), p. 199, there is a facsimile of Rabbi M.M. Schneersohn's library card from the Lubavitch Library for the years 1944-5. One reads there that the Rebbe borrowed the Lemberg 1850 edition of 'Or ha-Ganuz (the second edition of the work), this would seem to indicate that the library was not in possession of the first edition.

As for the third edition, Warsaw 1887, Chaim Liberman pointed out that there is clearly a maskilic, anti-tzadikistic bias to this printing. Every effort has been made to expunge mention of the Tanya from the book. The innumerable references to "Sepher ha-Tanya" are relegated to a cryptic "S.H."

85. (CHASSIDISM). ASHER TZVI BEN DAVID OF KORETZ AND OSTROG. Ma'ayan HaChachmah. FIRST EDITION. ff.(2),116. *Lightly browned, stained in places, slight marginal worming on first few leaves not affecting text. Old boards. 4to.* [Vinograd, Koretz 123]. Koretz, Abraham ben Issac: 1819. **\$400-600**
- ✦ The author was one of the outstanding disciples of the Maggid of Mezhirech and highly thought of in Chassidic circles. Abraham Joshua Heschel, Rabbi of Apt, stated that all of R. Asher Tzvi's writings were directly inspired by the Divine Spirit.
86. (CHASSIDISM). ABRAHAM JOSHUA HESCHEL OF APTA. Ohev Yisrael. FIRST EDITION. [Vinograd 299]. Zhitomir, Chanina Lipa and Joshua Heschel Shapiro, 1863. \* MOSHE ELYAKIM BRIEH. Be'er Moshe. FIRST EDITION. [Vinograd 1345]. [lvov], 1858. \* Yaakov Yoseph of Ostraha. Rav Yaivi. Brody, M.L. Harmelin, 1874. Together three volumes. *Some wear. Boards, worn. 4to.* v.p, v.d. **\$600-900**
87. CHOTSH, TZVI HIRSCH. Shabbata de-Rigla [Sermons for Festivals]. FIRST EDITION. Title within architectural columns. ff. (4), 70. *Marginal repairs to title, first 3 and final 8 leaves. Title stamped. Modern boards. 4to.* [Vinograd, Fürth 35].  
Fürth, Joseph ben Shlomo Zalman Shneur: 1693. **\$500-700**
- ✦ Chotsh distinguished himself as a kabbalist; indeed his sermons are a tour de force of kabbalistic thought. If in his later work, Chemdath Tzvi, Chotsh's commentary to Tikkunei Zohar, scholars find traces of adherence to the crypto-Sabbatian sect (followers of Shabbetai Zevi), this earlier work is certainly free of such influence. (See Summary to Chemdath Tzvi).  
On f.57v. the author offers an interesting explanation for the different terminology of the Babylonian Talmud and the Zohar. In the Talmud the usual expression is "Come and hear" (ta shema), whereas the Zohar opens a discussion with "Come and see" (ta chazi). Seeing is superior to hearing.
88. (CLEVES GET CONTROVERSY). LIPSCHUETZ, ISRAEL BEN ELIEZER, Or Yisrael [responsa]. FIRST EDITION. THE ONLY HEBREW BOOK PRINTED IN CLEVES. ff. 120. [Vinograd, Cleves 1]. Cleves, The Widow Süsmann, 1770. \* Or Ha-Yashar. FIRST EDITION. ff. 6 (of 7), 109 (of 111), [1] (lacking ff. 10-11). [Vinograd Amsterdam 1966]. Amsterdam, I. Mondovi for G.J. Jansson, 1769. Together, two volumes. *4to.* [See Carmilly-Weinberger, pp. 168-70]. v.p, v.d. **\$500-700**
- ✦ Deals primarily with the Cleves Get controversy, one of the great causes célèbres of the 18th century which involved most of the great rabbinic adjudicators of the day. These works include opinions by Jacob Emden, Ezekiel Landau (Noda Be-Yehuda), Aryeh Leib of Metz (Shaagath Aryeh), Saul of Amsterdam and many others. This copy of Or Yisrael with pp.31-2 present, usually removed due to the severity of language against the Rabbinate of Frankfurt a/Main, calling them "Reshaim Gemurim," although the author himself uses much harsher language calling them "sheratzim" (creeping vermin), "insolent idiots" and other choice epithets based upon many clever plays on words; see ff. 16-17. R. Aaron Shimon of Copenhagen, who was instrumental in the divorce, gathered most of the written responsa and polemics regarding this case in his work Or Ha-Yashar. He relates that a broadside signed by ten prominent Polish Rabbis stating that the divorce was valid was burnt in public by the Beth Din of Frankfurt. He states that a "Pashkevil" was published belittling some of the Polish Rabbis, especially R. Shlomo of Chelma, the author of Mirkevet Ha-Mishna, calling him a frequenter of frivolous musical concerts (R. Aaron Shimon himself was called a card player - p.110a in Or Ha-Yashar). R. Nathan Maas, the Rosh Beth Din Of Frankfurt, author of Binyan Shlomo, is especially singled out with harsh invective and called Nathan Ha- Azati, a play on words meaning both "insolent" and the namesake of the infamous Sabbatian prophet.

89. DE MEDINA, SAMUEL. Ben Shmuel (Sermons for various occasions). ONLY EDITION. Title in architectural columns. ff. (2), 125. Upper portion of title missing (inserted upside-down). Severely wormed. Waterstained. Calf-backed marbled boards. Spine distressed. 8vo. [Vinograd, Mantua 205; Steinschneider 7056 (1)].

Mantua, Judah Samuel Perugia and son Joshua: 1622. \$400-600

✦ Samuel de Medina (1506-1589), known by the acronym MaHaRaSHDa”M, was one of the outstanding Halachic decisors of the 16th century. The yeshivah he founded in Salonika (which was supported by the noble Donna Gracia Mendes-Nasi) gave rise to several famous scholars from throughout the Ottoman Empire.

The present work, containing thirty sermons of the author, was published by his grandson Shemaiah. In his discourses de Medina makes extensive use of the Spanish philosophical literature, such as Maimonides’ Guide and Crescas’ Or Adonai. See M.S. Goodblatt, Jewish Life in Turkey in the XVIth Century, as Reflected in the Legal Writings of Samuel de Medina (1952); L. Bornstein, Maphteach Le’ SHuT R. Shmuel de Medina (1979); EJ, Vol. XI, cols. 1212-1214.

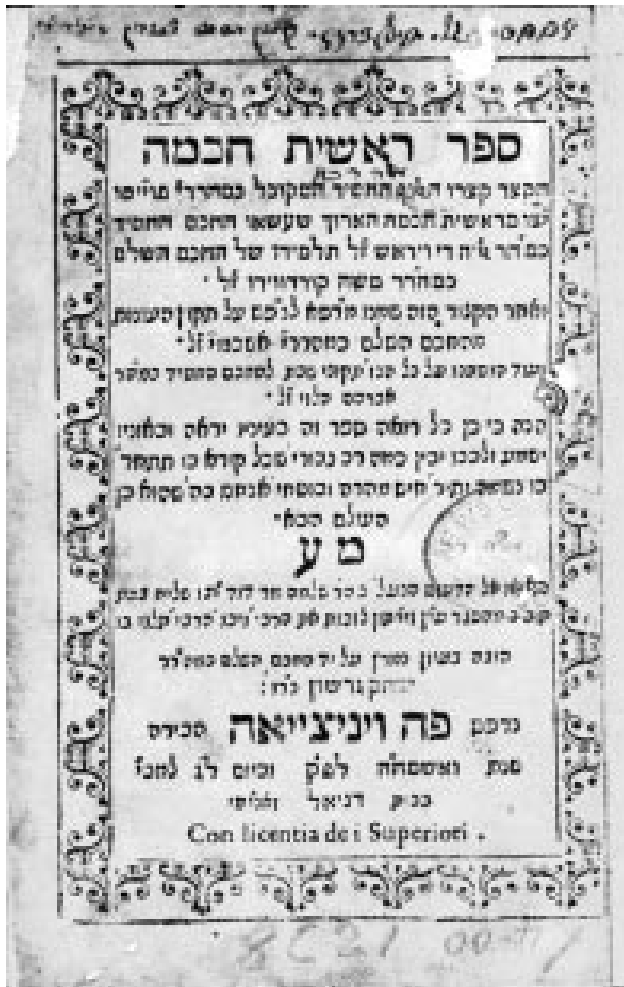
90. DE VIDAS, ELIJAH. Reshith Chochmah ha-Katzar. FIRST EDITION. Title in typographic border. On f.83v. and f.116r. tailpieces. On title, signatures of owners, “Moshe Rabba” and “Yehiel Berozzi.” The latter signature also appears between f.19 and f. 2. ff. (19),136. Title and several leaves wormed with some minor loss of text. Stained. Modern boards. 16mo. [Vinograd, Venice 912; Mehlman 1004].

Venice, Daniel Zanetti: 1600. \$600-900

✦ R. Elijah de Vidas, disciple of the famed kabbalist R. Moses Cordovero, wrote this ethical treatise based on the teachings of the kabbalah. De Vidas’ (reconstructed) tomb may be seen to this day in the ancient cemetery of Hebron. Joseph Poieto, himself a kabbalist, created this abridged form of the Reshith Chochmah, which became extremely popular, going through twenty-five editions over the next two and a half centuries. (See Vinograd I, p. 138, s.v. Reshith Hochmah Hakatzar.) Prof. Mordecai Pachter of Haifa has analyzed Poieto’s method and agenda in his abridgement. See M. Pachter, “Sepher Reshith Hochmah...ve-kitzurav,” in Kiryath Sepher, Vol. XLVII (1972), pp. 696-698. Our printing was expedited by “Solomon Mor David, emissary of Safed, from the hesger (in the Sephardic community, term for Talmudic academy) of Ein Zeitoun.” This emissary to Italy was the son-in-law of R. Moses ben Machir, rosh yeshivah of Ein Zeitoun. While in Italy, he also published his father-in-law’s book Seder ha-Yom (Venice: Zanetti, 1599). See Abraham Ya’ari, Sheluhei Eretz Israel (1977), pp. 844-5.

According to the title-page, appended to our work there should follow Marpeh la-Nefesh of R. Isaac Luria and Tikkunei Shabbath of R. Abraham Halevi. Mehlman describes the appendix as ff. 19. Our copy has the appendix first, followed by the main body of Reshith Hochmah Hakatzar.

[SEE ILLUSTRATION ON PAGE 40]



Lot 90

91. DI UCEDA, SAMUEL. Midrash Shmuel [commentary to Ethics of the Fathers]. FIRST EDITION. ff. 265. *Small tear on upper corner of final leaf not affecting text. Some marginal corrections in various hands. Calf-backed marbled boards, covers detached. 4to.* [Vinograd 637, Ginzei Yisrael 126].

Venice, Di Gara: 1579. \$800-1200

✦ This standard work is the classical compilation of early commentaries to the Ethics of the Fathers. Di Uceda quotes some of the early Spanish scholars as well as his contemporaries.

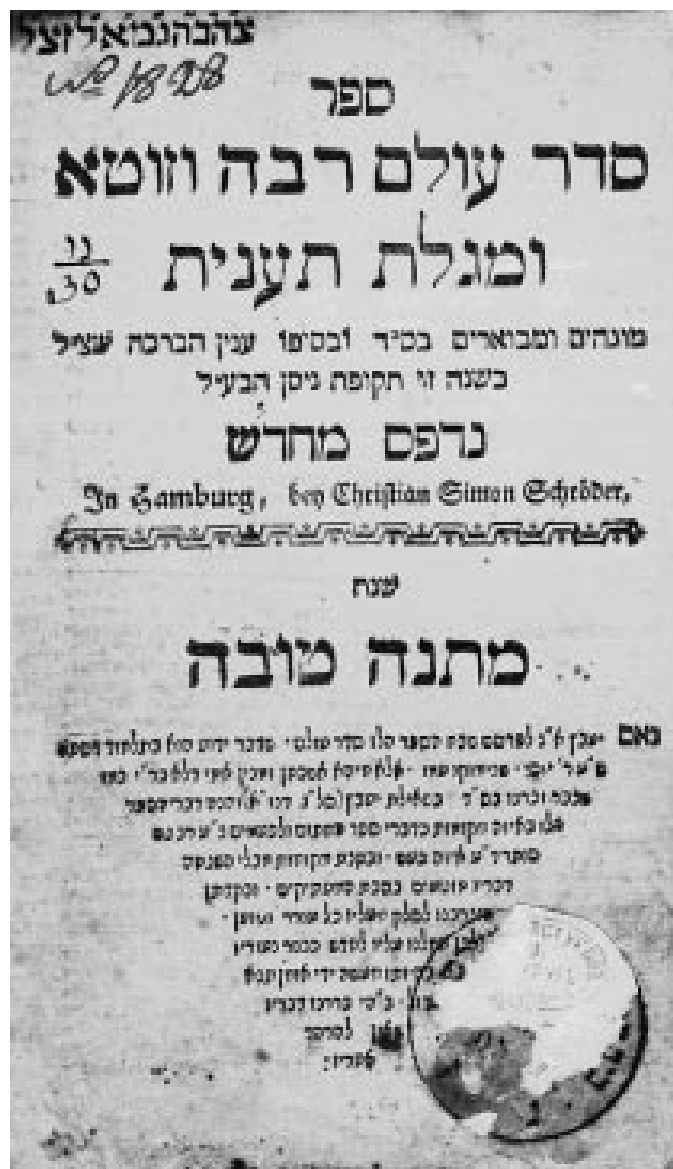
92. DI UCEDA, SAMUEL. Lechem Dimah [commentary to the Book of Lamentations, with text]. [Vinograd, Amsterdam 906]. Amsterdam, J. Soto, etc. 1710. \* Igereth Shmuel [commentary to the Book of Ruth, with text, and accompanied by commentary by RaSH"i]. [Vinograd, Amsterdam 947]. Amsterdam, N. Foa, 1712. Together two volumes. *Vellum and calf. Some staining. 4to.*

Amsterdam, v.d. \$300-500

93. (DICTIONARIES, LEXICONS). Lombroso, Jacob. Cheshek Shlomo [Hebrew-Judeo-Spanish Biblical Dictionary]. Second edition, ff. 106, title within architectural border. [Vinograd 1098 Yaari Ladino 36]. Venice, Bragadin, 1617. \* Benjamin Mussaphia [alias Dionysius]. Zecher Rav/Memoria Multa [a poetical rendering of the marvels of Creation incorporating the roots of the Holy Language]. With Latin introduction and translation]. pp.[8], 51, 48, [8]. [Vinograd Hamburg 15]. Hamburg, J. Rebenlinus, 1638. \* Aruch Hakatzer, ff. [2], 42. [Vinograd Prague 715]. Prague, Bak, 1707. Together three volumes. *Some wear. v.s.* v.p, v.d. \$400-600

94. EMDEN, JACOB. Amudei Shomayim. \* Sha'arei Shomayim. FIRST EDITIONS. Two volumes (of three). *Vol. I: ff.418. Vol.II: ff.158 (missing f.159). Stamps on titles and on f.158v. First title frayed with loss of text. Final leaves ff.151-158 loose. Browning throughout (as are all books from Emden's Press, printed as they were on inferior quality paper). Modern boards. 8vo.* [Mehlman 214; Y. Raphael, Areshet III, pp. 265-6, no. 26 i-ii]. Altona, at the Author's Press: 1745-47. \$1200-1800

✦ Two volumes of Jacob Emden's Prayer-Book replete with kabbalistic commentary.



Lot 95

95. (EMDEN, JACOB). Seder Olam Rabah Vezuta Umegilath Ta'anith [anonymous historical narrative]. With commentary by Jacob Emden. Copy of Rabbi Tzvi Hirsch ben Aryeh Leib Levin, Chief Rabbi of Berlin, and his son Saul Berlin of Frankfurt o/Oder (author of "Besamim Rosh"). ff. 36. *Browned. Modern vellum. 8vo.* [Vinograd, Hamburg 87; Raphael, Areshet vol. III, p.270 (no. 28:1)]. Hamburg, Christian Simon Schroeder: 1757. \$3000-4000

\* R. Jacob Emden appended to the narrative details relating to Sabbatianism and the Frankists in Poland. Emden takes up a very delicate matter: whether it would be right for the Polish rabbis to denounce the Sabbatians to the Catholic Church and expose them for the immoralists they truly were. Emden answers in the affirmative, and in making a case, demonstrates total familiarity with—of all things!—Pauline literature (quoting chapter and verse from Galatians, Corinthians, and Acts). Emden attempts to resolve glaring contradictions in Paul's writings. (Emden, f. 33).

AN INVALUABLE HISTORICAL ACCOUNT OF THE FRANKIST MOVEMENT IN POLAND.

Also includes a supplement on the Blessing of the Sun.

[SEE ILLUSTRATION ABOVE]

96. (EMDEN, JACOB). Sa'adyah ben Joseph. Ha-Peduth ve-ha-Purkan [Treatise regarding the Redemption]. \* Maimonides, Moses. Igereth Teiman [Epistle to Yemen]. \* Maimonides, Moses. Maamar Techiyath ha-Meithim [Treatise on the Resurrection of the Dead]. \* Emden, Jacob. Maaseh Nora be-Podolia [An Awful Event in Podolia]. ff. 30. *Browned. Contemporary vellum. 8vo.* [Vinograd, Altona 94 (incorrectly gives title as "Ha-Galuth ve-haPeduth"); Friedberg, P-41].

Altona, (Jacob Emden): 1759. \$3000-5000

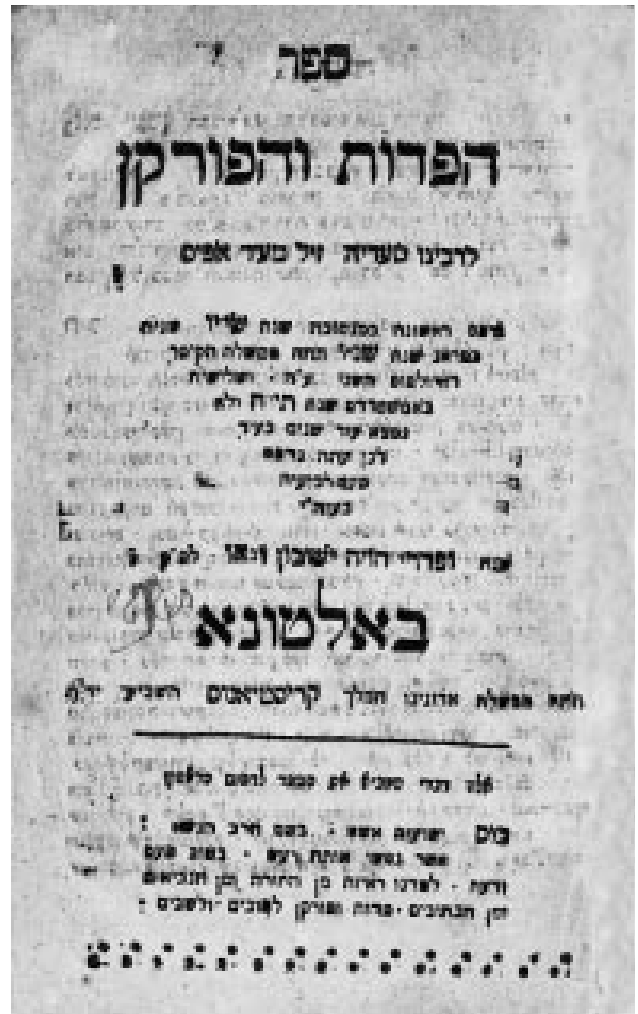
✪ EXTREMELY RARE ANTI-SABBATIAN WORK BY R. JACOB EMDEN

The indefatigable foe of false Messiahs, Rabbi Jacob Emden, writes in his preface that he is publishing the work of the earlier Saadyah Gaon and the later Maimonides concerning the long-awaited arrival of the true Messiah to strengthen belief in a generation that has been spiritually devastated due to the manifestation of the pseudo-Messiah Shabbetai Zevi and his many followers. (Maamar Techiyath ha-Meitim was thrown in as sort of an afterthought because it appeared together with Maimonides' Epistle to Yemen in the earlier print.)

Historically, Emden's Maaseh Nora be-Podolia, a report of the events leading up to the infamous disputation between the rabbis and the Frankists ("counter-Talmudists") in the cathedral of Lvov in 1759, is invaluable. The report begins with an alleged orgy that took place in the community of Sharogrod, Podolia, continues with the burning of the Talmud in Kamenets by order of the bishop of that city, Dembowski, immediately followed by the miraculous death of the bishop as heavenly retribution, and finales in the disputation at Lvov. Historians of hasidism will note that according to Emden's informant, "R. Israel Mezhibiz B[aa]l Sh[em]" was one of three disputants (together with R. Haim Rapaport of Lvov and R. Ber of Yazlowitz) representing Polish Jewry. The Frankists were represented by Jacob Frank, Leib Krisa and Elisha [Shor] of Rohatyn. (Ma'aseh Nora, f.29v.) Jacob Frank claimed to his devotees that he was the reincarnation of Berechiah of Salonika, who in turn was believed by the Sabbatians to be the reincarnation of Shabbetai Zevi himself. In Emden's narration of these events, it was through sorcery that Frank ensnared unsuspecting souls to believe in an antinomian and orgiastic Sabbatianism. The Maaseh Nora be-Podolia is the sequel to Emden's earlier report of the Frankists' intrigues, *Sepher Shimush* (1758). See *EJ*, Vol. VII, cols. 55-65.

In the article "Frank, Jacob and the Frankists" in *Encyclopedia Judaica*, Vol. VII, the authoritative Professor Gershom Scholem writes: "The tradition which sprang up in popular accounts circulating years later that Israel b. Eliezer Ba'al Shem Tov, the founder of Hasidism, was also a participant, has no historical foundation" (col. 63). Hardly! Jacob Emden was writing in the very year of the disputation-1759.

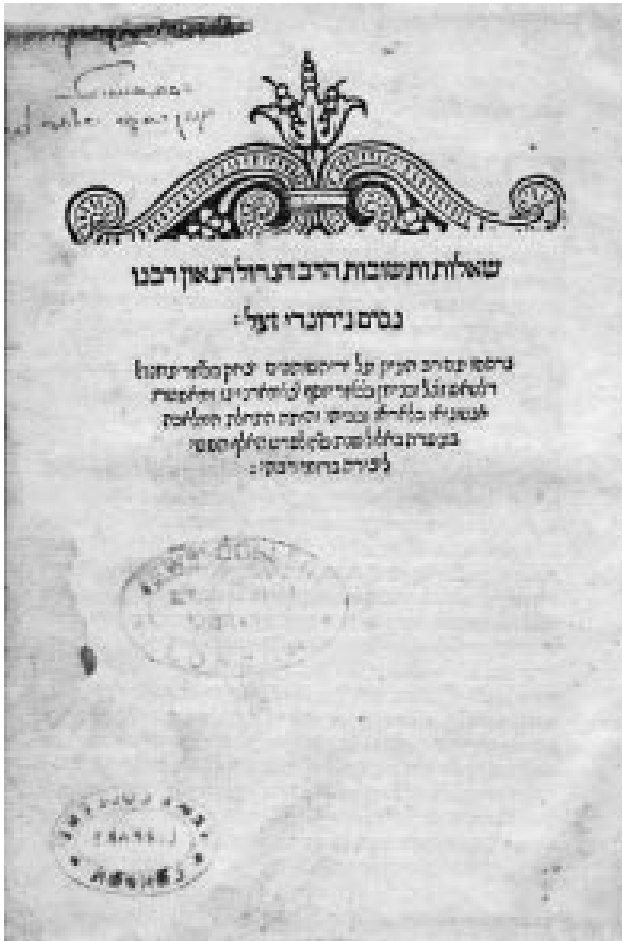
[SEE ILLUSTRATION ABOVE]



Lot 96

97. FIGO, AZARIAH. Gedulai Terumah. FIRST EDITION. Title within architectural border, ff. (6), 382,. [Vinograd, Venice 1255; Mehlman 858]. Venice, Vendramin, 1643. \* Binah Le'itim [sermons and eulogies]. FIRST EDITION. Title within decorative woodcut architectural arch. ff. 4, 200, (12). [Vinograd, Venice 1276]. Venice, Francesco Vicheri, 1648. Together, two volumes. *Some wear.* 4to. Venice, v.d. **\$400-600**
- ✦ The author was one of the most famous Italian Rabbis of his time (1579-1647). The *Gidulei Terumah* is a valuable commentary to Samuel Sardi's *Sepher Haterumah*, the first Halachic work devoted solely to civil law. In the *Binah Le'itim*, Sermon no. 26 for Passover was later censored in the 1799 Brünn edition of *Binah Le'itim*. See R. Margolioth, *Aresheth* Vol. I, p.422. For an in depth analysis of Figo's scholarly place in history, see I. Bettan, *The Sermons of Azariah Figo*, in *HUCA*, Vol. VII, pp. 457-95, who emphasizes "...the important position the work occupies in the development of the Jewish sermon.
98. (FRENCH JUDAICA). *Raccolta dei documenti...relativi alla deputazione ebraica convocata in Parigi cominciando dall'invito di sua maestà alla deputazione italiana...alla creazione del sinedrio* [Collection of documents relative to the Hebrew deputation convoked in Paris at the invitation of His Majesty...the creation of the Sanhedrin]. Italian and Hebrew. *pp. 80. Negligible staining. Stiff wrappers. 8vo.* [Szajkowski, p. 978, no. 69 (identical title published in Mantua 1807)]. Verona, Tipografia Erede Merlo: 1806. **\$300-500**
- ✦ Italian account of the proceedings of the Sanhedrin convened by Napoleon in Paris. Szajkowski does not have our Verona edition but a Mantua edition a year later.
99. (FRENCH JUDAICA). Dueren, Isaac ben Meir. *Sha'arei Dura*. Appended anonymous *Chidushei Agadoth*. Title within architectural columns. ff. (3), 66, 8. (ff. 3 of introduction bound out of order between ff. 4 and 5.) ff. 2-3 loose. Final 4 leaves taped. Browned. Calf backed marbled boards. Spine distressed. [Vinograd, Jessnitz, 33]. On title, signature of owner "Gershon Koblenz Mazia." Koblenz was a disciple of R. Jacob Reisher, author of *Responsa Shevuth Yaakov*. See *Shevuth Yaakov*, responsum no. 45 to Koblenz. Koblenz himself authored a volume of responsa, *Kiryath Hannah* printed in Metz, 1785. Jessnitz: Israel b. Abraham, 1724.
- \*Prayer-book . FIRST EDITION. Hebrew and Yiddish in waybertaytsch letters. Title within floral arrangement topped by crown. Divisional title for *Psalms* and *Ma'amadoth*. ff. 121, 32, 100, 28, 46, 40, (2), 48, 34. Calf boards in pieces. 8vo. [Vinograd, Metz 12. Collation differs slightly from Vinograd]. Owner's signature on title, "Elijah Grumbach, Metz, 1770" (Metz: Moses May, 1765).
- \*Zacuto, Moses and Olemo, Jacob Daniel. *Tophteh Aruch ve-Eden Aruch*. Yiddish translation in waybertaytsch letters. ff.28. Modern boards. 8vo. [Vinograd, Metz 40, 42]. Apparently inspired by Dante's *Divine Comedy*, this is Zacuto's dramatic poem on the affliction of the soul in Purgatory. (Metz, 1766).
- \*Segal, Israel Isserl ben Isaac. *Aseifath Chachamim* [pilpul on the Pentateuch by contemporary scholars including his teacher R. Abraham Broda]. FIRST EDITION. Title within architectural arches. ff. (2), 1-48, 53-64. Stained. Contemporary vellum with cartouche in center. Hinges missing. [Vinograd, Offenbach 55, 66]. Offenbach: Bonaventura de la Nei, 1722. Together four volumes. Some wear. v.p, v.d. **\$3000-5000**





Lot 102

100. (GERMANY). Dietz, Alexander Dr. Stammbuch der Frankfurter Juden...Frankfurter Jüdischen Familien von 1359-1849, nebst einem Plane der Judengasse ["Book of Genealogy of Frankfurt Jewry... Frankfurt Jewish Families from 1349-1849, includes map of Jews' Street."]. Number 1 of 50 numbered copies. Foldout map in red and green. Contains chapters on Frankfurt's rabbis and physicians. pp. (12), 481. Occasional staining. Later boards. 4to.

Frankfurt a/ Main, J. St. Goar: 1907. \$300-400

✦ Mine of information concerning Frankfurt's old Jewish families.

101. (GERMANY). Hülsen, Julius. Der Alte Judenfriedhof in Frankfurt a.M. ["The Old Jewish Cemetery in Frankfurt."]. With 13 plates of individual tombstones including those of R. Meir Schiff (MaHaRa"m Schiff), R. Jacob Joshua Falk ("Pnei Yehoshua"), R. Nathan Adler and R. Pinchas Horovitz ("Hafla'ah"). pp. 16, (10). Frankfurt a/Main, Israelitische Gemeinde, 1931.\* Schicksale der Israeliten zu Frankfurt am Main Seit Gruendung der Stadt ["The Fate of the Jews in Frankfurt a/Main since the Founding of the City."] pp. 38. New York, Schoen & Kellerman, 1903.\* Plus 15 other monographs pertaining to the Jewish community of Frankfurt. Most in original printed wrappers. 4to and smaller.

v.p, v.d. \$500-700

102. GERONDI, NISSIM. (Ra"n). Shailoth Uteshuvoth [responsa]. FIRST EDITION. 4to pp. 174,(34) Censors signatures on final leaf. Marbled boards. [Vinograd, Rome 18].

Rome, Yitzchak Deltash, Antonio Baldo-Samuel Sarfati: 1545. \$1500-2000

✦ Unlike Venice, only occasional and short lived Hebrew presses arose in Rome, in short, sporadic bursts of activity, marred by assaults of ecclesiastical intolerance. The Eternal City of Rome produced only 18 Hebrew books throughout the entire 16th century. Antonio Baldo was granted leave to print Hebrew books in Rome by the Papal Vicar in 1546 and the Responsa of R. Nissim Gerondi was his first endeavor. His Jewish partner, Solomon ben Isaac of Lisbon assisted by Samuel Zarfati did the work of editing, proofing and marketing the books. The press only issued five books in the two years it was operative. For a chronicle of Hebrew printing in Rome see: D. Amram, the Makers of Hebrew Books in Italy (1909) pp. 235-251. The publisher / editor R. Yitzchak Deltash was a great scholar in his own right publishing his own responsa to a question for which there was no response from the author in the MS. (See pp. 10 - 16).

[SEE ILLUSTRATION ABOVE LEFT]

103. (GRAMMAR). Shlomo Zalman Hanau. Shaarei Torah. ff. [4], 78 ( f.1 supplied in an exquisite Ashkenazi rabbinic hand). [Vinograd Hamburg 73]. Hamburg, Johann Rahiz, 1718. \* Shlomo Zalman Hanau. Yesod Ha-nikud. ff. [4] , 82. With extensive corrections and notes apparently in the hand of the author. [Vinograd Amsterdam 1365] Amsterdam, Moshe Frankfurt, 1730. Together two volumes. *Some wear. 4to.* v.p, v.d. **\$500-700**
104. (HAGADAH). ASCHKENAZI, ELIEZER BEN ELIJAH HA'ROPHE. Ma'asei Hashem [commentary to the Six Days of Creation, Chapters of the Fathers, the Passover Hagadah (with text) and various Biblical portions]. FIRST EDITION. Title within woodcut architectural arch. ff. (6), 197 *With owners and censor's signatures. slight staining on a few leaves. Modern half morocco. Folio.* [Vinograd, Venice 661; Habermann, di Gara 61; Yudlov Hagadoth 30, not in Yaari, not in Adams]. Venice, Giovanni di Gara: 1583. **\$1000-1500**

\* Eliezer Aschkenazi held influential positions in widely scattered Jewish communities from Egypt, Cyprus and Italy to the major 16th century centers in Poland, where he died. As a biblical exegete, Aschkenazi follows the rationalist trend in rabbinical scholarship. He suggests that irrational elements in Jewish tradition had occurred due to copyists' errors, misunderstandings and misreadings, or had been precipitated in times of trouble and expulsions, or even inserted by adversaries.

Aschkenazi's commentary on the Hagadah annotates in an aggadic vein alongside a mystical explication, it served as a basis for later commentators. It was very popular and has been republished numerous times to this day. Aschkenazi attacked Rabbi Judah Löw of Prague's Gevuroth Hashem who differs in his view of the redemption from Egypt.



*Lot 105*

**105. (HAGADAH).** Hagadah shel Pesach. With commentary by Isaac Abrabanel. Additional engraved title depicting large figures of Moses and Aaron beneath six circular vignettes of Biblical themes. Numerous engraved copper-plate illustrations within the text. FINE FOLDING ENGRAVED HEBREW MAP OF THE HOLY LAND indicating the travels in the Wilderness and the division of the Land among the Tribes of Israel. All accomplished by the proselyte Abraham ben Jacob. ff. (1), 26, (1). *Original speckled calf covers with central blind-tooled crest titled in Hebrew, slight chipping. Folio.* [Yudlov 93; Yaari 59; Yerushalmi 59-62].

Amsterdam, Asher Anshel & Partners: 1695. **\$20,000-25,000**

✦ THE FIRST HAGADAH ILLUSTRATED WITH COPPERPLATE ENGRAVINGS. THE FIRST ILLUSTRATED AMSTERDAM HAGADAH. AN EXCEPTIONALLY HANDSOME, WIDE-MARGINED COPY, IN AN ORIGINAL BINDING.

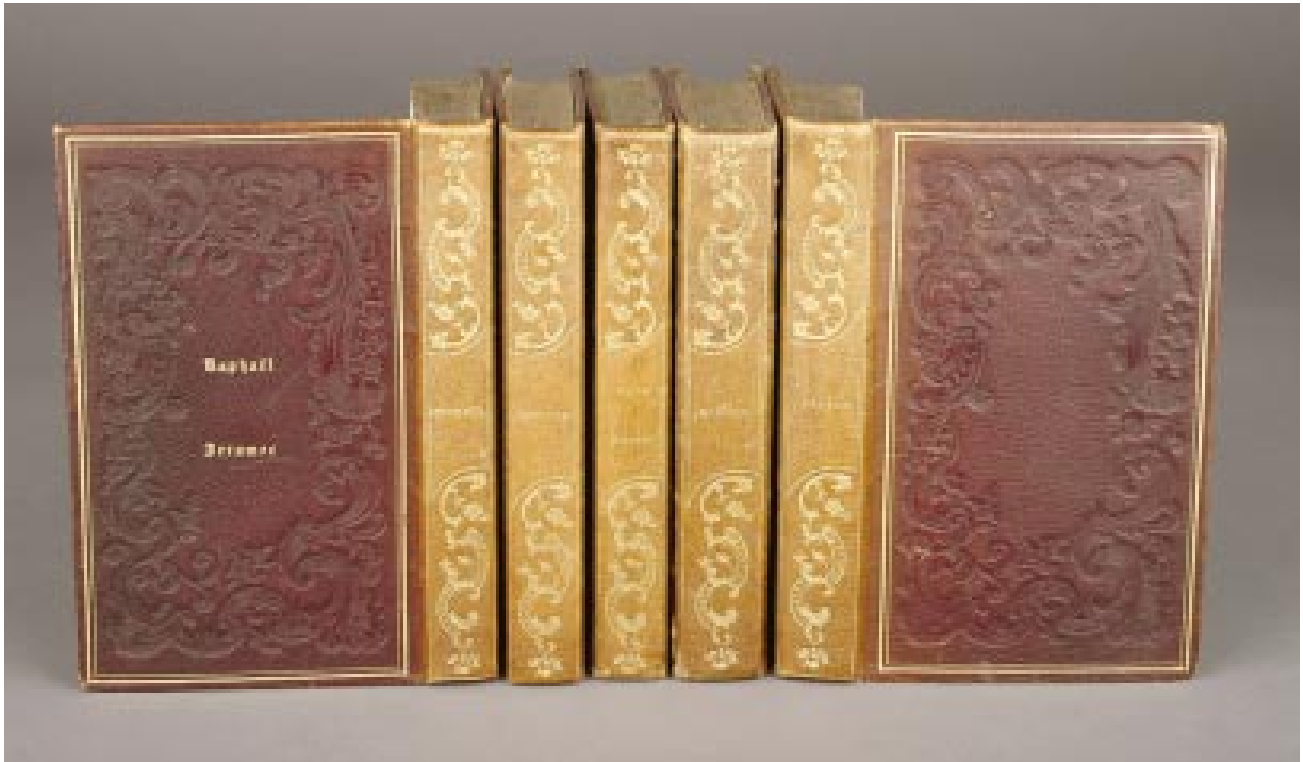
[SEE ILLUSTRATION ABOVE]



*Lot 110A*



*Lot 161*



Lot 166

106. (HAGADAH). Seder Hagadah Shel Pesach. Nineteen woodcuts. Instructions in Judeo-German. ff. 40. Owners signature on title. Few pages loose and stained. Half calf, rubbed. 16mo. [Yudlov 165; Yaari 103].

Amsterdam, S. Proops: 1729. \$800-1200

✦ The only Hagadah (anywhere!) published in the year 1729.

[SEE ILLUSTRATION AT RIGHT]

107. (HAGADAH). Hagadah Seder shel Pesach. With commentary of Abrabanel and a Kabbalistic commentary "al pi sod." Thirteen woodcuts. ff. 16. Owner's signature on title. Slight staining. Expert marginal repair. Modern morocco-backed marbled boards. Folio. [Yudlov 233; Yaari 148].

Fürth, Itzik ben Leib: 1762. \$1000-1500

[SEE ILLUSTRATION ON FACING PAGE]



Lot 106

108. (HAGADAH). Beith Chorin. With commentaries. Additional engraved title, numerous copper-engraved illustrations. Fold-out Map of the Holy Land with 10 vignettes relating to the Tabernacle. ff.(2),64,(1). Lightly browned, stained in places, map reinforced with tape. Contemporary calf, rubbed. 4to. [Yudlov 251 (issue 1); Yaari 162].

Metz, Joseph Antoine: 1767. \$4000-6000

✦ The first illustrated Hagadah printed in France.

[SEE ILLUSTRATION ON PAGE 50]



Lot 107

109. (HAGADAH). Hagadah shel Pesach- L'Haggadah Illustrata. Finely illustrated by C. Kirchmayr with 58 copper-plates. Edited by Abraham Vita Morpurgo. Hebrew text with Italian translation. Musical arrangements on final leaf. pp.(4),64,(2). Marbled boards. Sm.folio. [Yudlov 1217; Yaari 899; Yerushalmi 102-105].

Trieste, Colombo Coen (Jonah Cohen): 1864. \$1200-1800

✦ "The Trieste Hagadah is undoubtedly the most distinguished illustrated edition produced in Europe during the nineteenth century." (Yerushalmi).

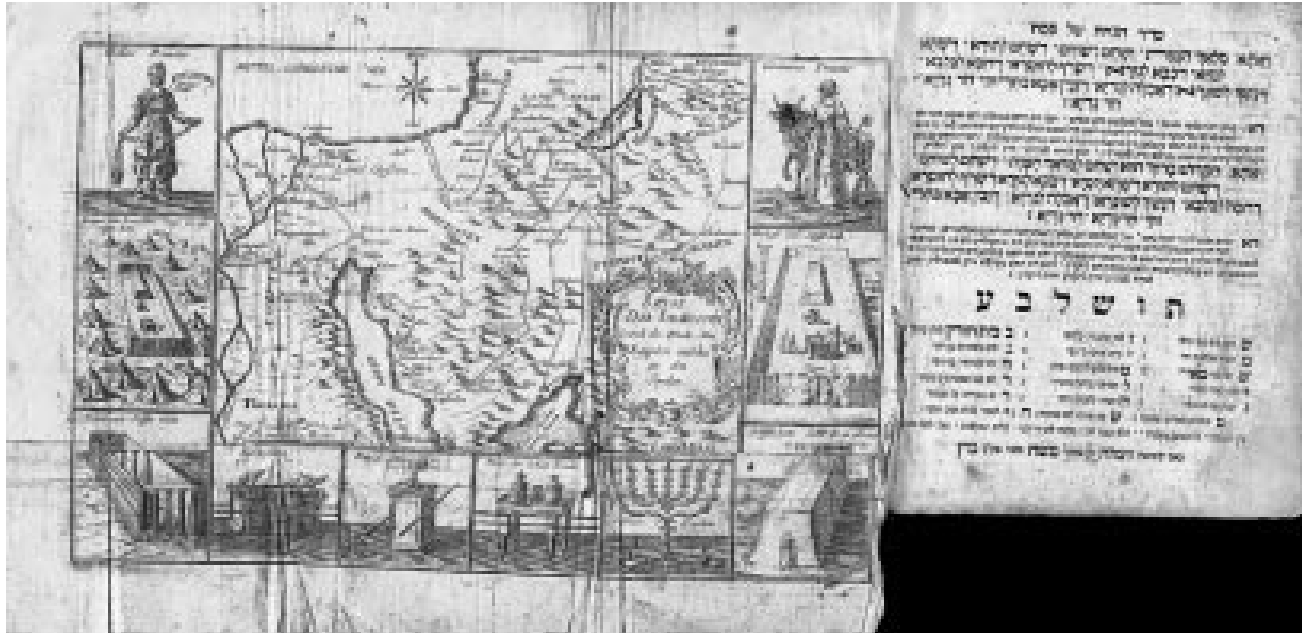
Different in format and design from any Hagadah that preceded it, the Trieste Hagadah's engraved illustrations, though inspired by the iconographic themes of the past, display a welcome freshness of design. Two issues were published simultaneously, one entirely in Hebrew and the other accompanied by an Italian translation. See Yerushalmi 102-105.

[SEE ILLUSTRATION ON PAGE 50]

110. (HAGADAH). Hagadah shel Pesach. According to the rite of Baghdad. With Judeo-Arabic translation. Illustrated. ff. ,34(i.e. 31), (4). Slightly browned. Modern cloth. 8vo. [Yudlov 1721; Yaari 1287].

Livorno, E. Ben Amzug and Children: 1887. \$400-600

[SEE ILLUSTRATION ON PAGE 50]



Lot 108



Lot 109



Lot 110

**110A.** (HAGADAH). Aaron Salah Ezekiel Cohen (Scribe). Seder Hagadah shel Pesah. Manuscript on paper. Hebrew and Judeo-Arab texts. Illustrated throughout in colored pencil. Especially noteworthy is the original design of the traditional Ke'arah (Platter) on f.2r. complete with kabbalistic symbolism. *ff.* (57). *Paper repair to inner margin of f.41v. Marbled endpapers. Calf with ties. 12mo.* (Iraq), 1896. **\$8000-10,000**

✦ A PETITE MANUSCRIPT HAGADAH OF GREAT CHARM.

The Hagadah follows the rite of Baghdad, including all of the splendid associated piyutim (religious poems). Cf. *Sepher Orach Hayim: Passover Hagadah with commentary of R. Joseph Hayim of Baghdad (Ben Ish Chai)* (Jerusalem: Ozar Hamizrah, 1978). According to David Sassoon (of Baghdadi descent) the passages Amru Rabbotheinu and Atah Ga'alta were adopted by the Baghdadi rite from the Yemenite Seder, while the poem Emunim Archu Shevah comes from the Aleppo Siddur. See *Ohel Dawid* (1932), Vol. I, p. 234, no. 238.

Elsewhere in *Ohel Dawid* (Vol. I, p. 562, no. 303) there appears the name of a Baghdadi gentleman "Aaron Salah Ezekiel" who might very well be the scribe of this manuscript. A Scroll of Esther recently sold at auction bears a striking resemblance to the present manuscript offered. For motifs utilized in manuscripts from the region, see *Israel Museum Catalogue, Yehudei Kurdistan* (1981) p. 222.

[SEE COLOR ILLUSTRATION ON PAGE 47]



111. (HAGADAH). The Augsburg (1534) Hagadah. Facsimile Edition. ONE OF ONLY 35 NUMBERED COPIES PRINTED ON VELLUM. Facsimile produced from David Oppenheimer's copy in the British Library. *Full calf elaborately blind-tooled. 4to.*

London, 1983. \$1000-1500

112. HAHN (NÖRDLINGEN), JOSEPH JUSPA. Yoseph Ometz. FIRST EDITION. Portions in Yiddish. ff. (8), 211 (lacking final f.212). Title stamped. f. 172 torn; f. 192v. taped. Trimmed, browned. Modern boards. 12mo. [Vinograd, Frankfurt a/Main 424]. Frankfurt a/Main, Johann Kellner: 1723. \$300-500

✦ Valuable source-book for the history of Frankfurt Jewry. Records the ritual customs distinct to the Community, as well as Christian holidays and the civil calendar. Also addresses liturgical questions and issues relating to education and morality.

Our copy has two different versions of ff. 59-62, one in the order of the text and an alternate version bound at the back of the book. This alternate version contains a prayer—addressed to the angels Michael, Gabriel and Raphael—attributed to Rabbenu Tam (R. Jacob of Ramrupt), “copied from a manuscript of R. Eliezer Treves.” On the other hand, the first version contains several passages concerning the commandment to sacrifice one's life rather than venerate idolatry. It is unclear which text was issued first.

113. HAI BEN SHERIRA. (Gaon of Pumbeditha). Shirei Musar Haskel; Ezobi, Joseph. Ke'arath ha-Kesef / Cantica Eruditionis Intellectus...R. Haai & R. Ioseph Hyssopæo [ethical poems]. Third edition. Hebrew pp. 45,(1blank); Latin translation pp. 35, (1 blank). [Vinograd, Paris 37(unseen); cf. Adams H-17]. (Paris: Gulielmus Morelius, 1559).

\* Yachya, David. Sha'ar Be'Melecheth Ha'Shir [excerpt from Leshon Limudim]. / R. Davidis Iehaiaë, De Poetica Hebræorum [Hebrew poetics and grammar]. Hebrew pp. (43) (1 blank); Latin translation by Genebrardo Benedict, pp. 64. [Vinograd, Paris 43 who erroneously attributes the work to Solomon Almoli]; Adams D-160 (only Hebrew without Latin translation)]. (Paris: Gulielmus Morelius, 1563).

\* Tremellius, Immanuel. Chinuch Bechirei Yah [catechism]. pp. (8), 152, (7), (1blank). Hebrew (vocalised); Introduction in Hebrew and Latin. [Vinograd, Geneva 1]. (Geneva:Robertus Strephanus, 1554). Together, three works. Latin title of first work shows winged cherub seated on crossbar of Greek letter Theta while a mythic double-headed serpent wraps around the outer rim of the letter; title of third work has Latin quote from Paul, “noli altum sapere” (Be not High-minded) with vignette of olive tree. Stained. Calf. 12mo.

v.p, v.d. \$1000-1500

✦ The collection of poems by Hai Gaon and R. Joseph Ezobi of Perpignan is the first Hebrew work of a literary nature printed in Paris. All previous Parisian Hebrew printed books were concerned with either Hebrew grammar or the Bible. For a description of the present work, see JE, vol. VI 154.

[SEE ILLUSTRATION ON FACING PAGE]



Lot 113

114. (HALACHAH ETC.). JOSEPH BEN MOSES OF KREMENETZ. Biur al Sepher Mitzvath Gadol [commentary to Moses of Coucy's rabbinic code]. FIRST EDITION. ff. 76. Title within architectural arch. [Vinograd, Venice 980; Habermann, di Gara 227]. Venice, Giovanni di Gara, 1605. \* SILVA, HEZEKIAH BEN DAVID DA. Pri Chadash, FIRST EDITION. With signature of R. Shlomo Yedidia Sinigalia of Modena, scattered 20th century marginal notes. Amsterdam, N. Foa, 1706 \* Bound with: Pri Chadash. Amsterdam, Y. Templo, 1730. \* Mayim Chaim. Amsterdam, M. Frankfurt, 1730. \* Pri Chadash (Yoreh Deah). Amsterdam, D. Tartas, 1692. \* REISCHER, JACOB. Chok Yaakov (Hilchoth Pesach). FIRST EDITION. With signature of Mordecai Hamburger, founder of the Hambro Synagogue. Dessau, Moshe B. Simcha Bunim, 1696. \* And seven others, similar. Together thirteen works bound in ten volumes. *Variouly worn and bound. v.s.*  
v.p, v.d. \$800-1200

115. HALEVI, JUDAH. [Kuzari] Liber Cosri [philosophy]. Translated into Hebrew by Judah ibn Tibbon. Introduction, translation and notes in Latin by Johannes Buxtorf. FIRST LATIN EDITION. Latin introduction containing two dissertations by Buxtorf, including the exchange of letters of Chasdei b. Yitzchak and Joseph the King of the Chazars. Hebrew and Latin printed in columns. pp. (61), 455, (29). Foxed, light dampstains in places, starting. Later blind-ruled chestnut mottled-calf with central blind-tooled cartouche, spine in compartments, gently rubbed at extremities. 4to. [Vinograd, Basle 256; Prijs, Basle 266].

Basle, Georg Decker: 1660. \$800-1200

✦ Celebrated philosophical exposition of the teachings of Judaism, prompted by questions supposedly posed by the King of the Chazars.

The Kuzari is one of just a very few book of Jewish philosophy written in the form of a Socratic dialogue. Halevi develops a philosophy of history in an attempt to show the insufficiency of theological conclusions arrived at by rationalistic means. His underlying principle is that God cannot be found or conceived by reason, God is to be conceived by intuition. It is this intuition ("Inyan Eloki") which may bring one to the highest spiritual levels. The work has a polemical and apologetic dimension as well, and primarily discusses the inadequacies of Christian and Islamic theology and the superiority of Judaism. See: M. Waxman, vol. I pp.333-39.

The addendum to this edition (pp. 389-455) contains excerpts of essays from the works of Don Isaac Abrabanel, Azariah de Rossi, Samuel Archivolti, Samuel ibn Tibon, and Abraham Portleone.

[SEE ILLUSTRATION ABOVE RIGHT]



Lot 115



Lot 116

116. HALPERIN, JACOB. Nachlath Ya'akov [responsa]. FIRST EDITION. Title within six-part woodcut border embellished with floral motifs. ff. 53. *Lightly browned and stained, upper right hand corner of title repaired. Later boards, spine chipped. 4to.* [Vinograd, Padua 4]. Padua, Gasparo Crivellari: 1622. **\$1000-1500**

✦ With approbation of R. Isaiah Horowitz - the Shalo"h Ha'kadosh. The author corresponded with some of the greatest Rabbis of his generation including the Shalo"h, Levush and others (see listing on f. 2).

[SEE ILLUSTRATION ON FACING PAGE]

117. (HIRSCHIANA). Hirsch, Samson Raphael. Erste Mitteilungen aus Naphtali's Briefwechsel [polemical essay against the reforms in Judaism proposed by Holdheim et al] (1838); Zweite Mitteilungen aus einem Briefwechsel über die neueste jüdische Literatur [polemic against the latest Jewish literature] (1844). (Reprinted Frankfurt a.M.: Sängner & Friedberg, 1920). Two of Rabbiner Hirsch's earliest literary efforts. See JE, Vol. VI, p. 417. \* An hohen Senat der freien Stadt Frankfurt [Appeal to the Senate of the Free City of Frankfurt]. (Frankfurt a.M., 1858). An appeal to the Senate by the Jewish community of Frankfurt to prevent the secession of Rabbi Hirsch's congregation from the general community. pp. 22. \* Anonymous. Divrei Emeth (Title also in German: Worte der Wahrheit) [Call for secession—"Austritt"—from the general Jewish community of Frankfurt]. Hebrew. (Frankfurt a.M.: J. Kauffmann, 1879). pp. 42. Though obviously inspired by the philosophy of Rabbi S.R. Hirsch, it was the contention of the late Rabbi Shimon Schwab that the true author of this halachic position paper was none other than Dayan Zekel Bamberger, son of Hirsch's ideological opponent Rabbi Isaac Dov Bamberger. \* Hirsch, Marcus Dr. med. Kulturdefizit am Ende des 19. Jahrhunderts [Culture Deficit at the End of the Nineteenth Century] (Frankfurt a.M.: J. Kauffmann, 1893). pp. 140. Marcus Hirsch was the second son of S.R. Hirsch. The book is a critique of modern anti-Semitism. See E.M. Klugman, Rabbi Samson Raphael Hirsch (New York, 1996), p. 351. \* Anonymous. Der Zurückgang der Israelitischen Religionsgesellschaft in Frankfurt am Main [The Return of the Israelite Religious Society in Frankfurt]. A call to rejuvenate the Hirschian community by imbuing it with a spirit of Ahavath Israel (love of fellow Jews). (Frankfurt a.M.: S. Rathhaus, n.d [1913]). pp. (16). One speculates the pamphlet was authored by Jacob Rosenheim in an attempt to steer the members of Hirsch's community to actively participate in the newly founded Agudath Israel movement. \* Rektor Baruch Stern. 50 Jahre Israelitische Volksschule 1882-1932 (Frankfurt a.M.: Hermon-Verlag, 1932). [Jubilee volume of school founded by S.R. Hirsch in Frankfurt]. Includes facs. of manuscript of S.R. Hirsch, photos of his eldest son Dr. Mendel Hirsch, rector of the school from 1882-1898 and other faculty, as well as several photos of the school buildings. Together, six volumes. *Variouly bound. v.s.* v.p, v.d. **\$700-900**

✦ A fascinating florilegium of documents by, and pertaining to the spiritual legacy of, Samson Raphael Hirsch, champion of Orthodox Judaism in Germany (1808-1888), including the struggle to achieve legal recognition by the German authorities of his separatist community.

118. (HISTORY ETC.). GANS, DAVID, Tzemach David. [historical chronicle]. Second Edition. [Vinograd, Frankfurt a/ Main 103; Mehlman 1471]. ff. 47, [5], 88, 95 (mispaginated), (8). Title within illustrations of King David and King Solomon. Frankfurt a/ Main, n.p, 1692. \* LEON, JACOB JUDAH (TEMPLO). Tavnith Hechel - Libellus Effigiei Templi Salomanis [treatise on the exterior, interior and ritual objects of the Temple of Solomon]. FIRST HEBREW EDITION. Title in Latin. Woodcut device on title. ff. 38. [Vinograd, Amsterdam 179; Fuks, Amsterdam 266]. Amsterdam, Marcus Levi, 1650. \* IBN YACHYA, GEDALIAH, Shalsheth Hakabalah. ff. [4], 100. [Vinograd, Amsterdam 652; Fuks 530]. Amsterdam, Asher Anshil and Partners, 1697. Together three volumes. *Some wear. Variouly bound. 4to.* v.p, v.d. **\$500-700**



Lot 121

119. (HOLOCAUST). Rokeach, Aaron, Grand Rabbi of Belz. Haderech. Second edition. Edited by Aaron Leibovitch. pp. (2),26. Lightly browned. Original printed wrappers. 8vo.  
Budapest, Widow and Orphans of Uri Eisler: 1944. \$800-1200

\* Text of a sermon delivered immediately prior to the escape of the Grand Rabbi of Belz from Europe, to the safety of Palestine. Within the sermon (p.19) the rabbi assures his followers that Hungarian Jewry will remain safe from the tragic fate that had befallen the Jews elsewhere in Europe. The controversial nature of this reflection was such, that it is omitted from further editions. See Lawrence Kaplan, "Daas Torah: A Modern Conception of Rabbinic Authority" in M. Sokol, Rabbinic Authority and Personal Autonomy (New York) pp.1-60; Z. Rabinowicz, The Encyclopedia of Hasidism (1996) p.404.



Lot 123

120. (HOMILETICS ETC.). ELIAKIM GETZ. Rapdni Ba-tapuchim,[On the Aggadoth of Rabah Bar Ar Chanah]. [Vinograd, Berlin 62]. Berlin, B. Buchbinder,1712. \* PERETZ, JUDAH, Perach Levanon [homilies to the Pentateuch]. [Vinograd, Berlin 61]. Berlin,B. Buchbinder,1712. \* ASCHKENAZI, MOSES. Shomer Emunim. Offenbach, I.B. Moshe, 1724. \* With eleven others, similar. Together, fourteen volumes. Variously worn and bound. v.s.  
v.p, v.d. \$1200-1800

**121. IBN YACHYA, DAVID.** Lashon Limudim [grammar]. Title within ornamental border. *Some staining, opening three leaves remargined, slight worming in final two leaves, repaired. Modern vellum-backed boards. 4to.* [Yaari Constantinople 132].

Constantinople, Eliezer Soncino: 1542. **\$2000-2500**

✦ The author wrote this work in Lisbon, Portugal at the request of his relative David ben Don Joseph Ibn Yachya. Don Joseph was one of the foremost leaders and financiers of the community. This edition was edited and corrected by Shlomo Almoly who states that the previous editions were riddled with errors.

[SEE ILLUSTRATION ON FACING PAGE]

**122. IBN ZERACH, MENACHEM.** Tzedah laDerech ["Provision for the Way"]. Second edition. Printer's device on title (Yaari no.26). Two folding Calendars at end. *ff. ff. 261,(1). Title torn with loss of text and crudely laid down. Owner's signature on ff. 2r. and 80r. Stained. Calendars tattered and taped. Modern boards. 4to.* [Vinograd, Sabbionetta 55; Adams M-1244].

Sabbionetta, Vincenzo Conti: (1567). **\$600-900**

✦ Menachem ibn Zerach was born in Estelle in the province of Navarre, Spain to a family that fled France at the time of the expulsion of the Jews of France in 1306. During anti-Jewish riots in Navarre in 1328 he barely escaped being butchered along with the other members of his immediate family. Thereafter he settled in Toledo, where he studied Talmud under the tutelage of Rabbi Judah, son of Rabbi Asher (Ro"SH).

Tzedah laDerech contains a particularly important introduction with valuable historical material on the Jews of France, Spain and Germany. The author presents much information relating to variations of customs among differing communities. Also among the many topics covered: Medicine, astrology, pedagogy and eschatology. The book was written as a compendium for the use of Don Samuel Abrabanel whose ministerial duties at the Court of the King of Spain prevented full-time study.

**123. IBN ZUR, ISAAC LEON.** Megilath Esther [commentary on the Sefer Hamitzvoth of Maimonides]. FIRST EDITION. *ff. 132. Some staining. Calf-backed boards. 4to.* [Vinograd Venice 770; Habermann di Gara 136].

Venice, di Gara: 1592. **\$1500-2000**

✦ This first edition has additional material not published in later editions. The recto of the title page contains a "shemirah" instituted by Nachmanides and sent from Acre to Barcelona, as a protection against robbers while travelling.

[SEE ILLUSTRATION ON FACING PAGE]

**124. (INDIAN JUDAICA).** Shoshanath Yaakov. In Hebrew and English In gold letters within a gold border. *Broadside. Large folio.* [Yaari Bombay 80].

Bombay, 1909. **\$1500-2000**

✦ Issued by the Mohel Judah David Ashkenazi and friends. A lengthy Hebrew laudatory text with a shortened version in English, congratulating Sir Jacob Sassoon upon the receiving the title of Baronet, bestowed upon him by Victoria, Empress of India.

[SEE ILLUSTRATION BELOW]



Lot 124

**125. ISAAC B"R SHESHETH PERFET. (RYBa"SH).** Teshuvoth Harav [responsa]. FIRST EDITION. Title within four-part ornamental border. *Folio. ff. 282, 10, 11, (lacking final blank). Stained and wormed in places, opening leaf of index torn and crudely repaired with loss of some text. Leaf prior to index with manuscript listing by previous owner of the books in his library (in a 17th century Sephardic hand). Final leaf contains a lengthy scholarly note pertaining to the beginning of Tractate Megillah (in a 16th century Sephardic hand). Modern cloth. Sm. folio.* [Vinograd, Const. 193; Yaari, Const. 145; Adams I-179].  
Constantinople, Eliezer Soncino: 1546. **\$1500-2000**

✦ One of the leading scholars of his day, the Ryba"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 five hundred and eighteen responsa, dealing with all phases of the Law. Unlike his predecessors, the Ryba"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, it proved to be the last book printed by Soncino in Turkey.

**126. ISAAC BEN JOSEPH OF CORBEIL. (SeMa"K).** Amudei Golah [abridgment of Moses of Coucy's Sopher Mitzvath Gadol]. Divided into seven daily parts. Printed on blue paper. *ff. 117 (i.e. 119). Final few leaves repaired with loss of some words. Modern morocco-backed marbled boards. 4to.* [Vinograd, Liadi 1].

Liadi, Baruch ben Elijah and Partners: 1805. **\$700-900**

✦ The only Hebrew book published in Liadi. With approbation of R. Schneur Zalman, founder of the Chabad Chassidic Movement, the only approbation he was to ever bestow. R. Schneur Zalman lived in this small town near Vitebsk for the last 12 years of his life. See Ch. Liberman, *Ohel Rochel* (1982) vol. II pp.23-4 and 127 (illustrated).

**127. ISAAC BEN JOSHUA.** Olath Yitzchak [Jewish laws in the interrogatory "heichi timtza" style]. FIRST EDITION. Title within historiated woodcut architectural border, including Priestly hands flanked by rampant lions (Yaari's Printers Marks no. 38). With interesting, former owners inscription by Yehudah Leib b. Moshe of Zelichov, presenting this volume to his newly born grandson. *ff. (14), 9-12, 21-68. Lightly browned, stained in places, last leaf supplied from another copy. Boards worn. Sm. 4to.* [Vinograd, Prague 145; Mehlman 830].  
Prague, n. p.: 1606. **\$1000-1500**

✦ An unusual, novel collection of 843 riddles and problems covering the entire gamut of Jewish law. The style of riddle is often cryptic, involving lateral thinking. For example, riddle no. 732, based on Ba'al Hatrumoth, asks: "If one has witnesses as to his actions, he loses - without witnesses, he wins." Riddle no. 832, based on Reishith Chochmah, asks: "When should a scholar not be "tocho ke'baro" - his inside should not be as his outer appearance (two-faced)." Arranged in order of Talmudic Tractates and later Codifiers, with an index of some one hundred subjects.

[SEE ILLUSTRATION BELOW]



Lot 127



Lot 128

128. ISAAC OF DURAN. Sha'arei Dura. Printed without a title-page. ff.(56). First leaf mounted. Some staining and repair. Modern cloth. 4to. [Vinograd, Const. 210; Yaari Const; 155; Mehlman 739; Habermann, Perakmim Be-toldoth Ha-madpisim Ha-ivri'im pp.144-146; Franke, Alim Le-bibliographia II p. 93].

Constantinople, Samuel B. Chaim Helitz: 1553. \$4000-6000

✦ Edited and corrected by R. Yitzchak b. Samuel Alchakim who added his own laws of Chalah and Candlelighting as well as an introduction and an index. This edition is different form both the previous and later editions. It was apparently published from a different manuscript and contains important variances both in the text, notes and in the names of the scholars cited. f. 47b states that the Author wrote the laws of menstruation at the request of his wife. This statement does not appear in other editions.

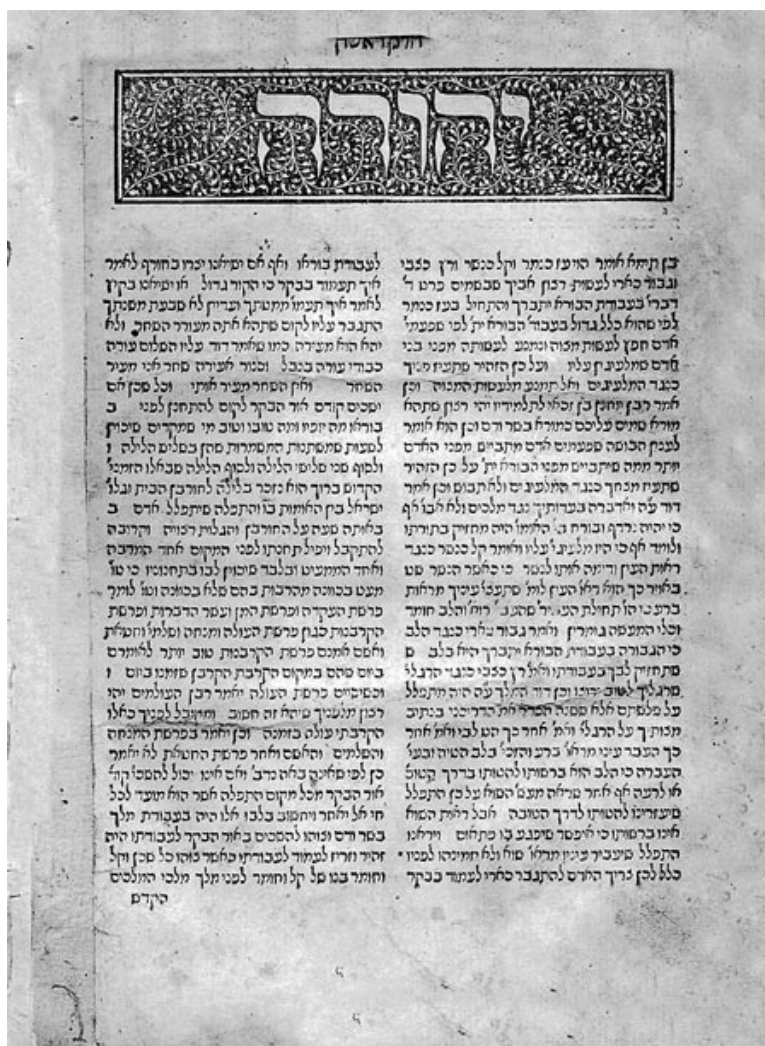
R. Isaac of Duran (second half of 13th century) was a preeminent German halachic authority. His Sha'arei Dura is one of the most important Codes concerning dietary and menstrual laws. It is based upon the traditions of both Germany and France and became the basis for halacha in these particular areas.

[SEE ILLUSTRATION ABOVE]



129. ISSERLEIN, ISRAEL. Biurim [super-commentary to Rashi on the Pentateuch]. Second edition. Printers device on title page (Yaari's Printers Marks, no. 16). ff. 24. Few light stains, Owner's signature on title page. Modern boards. 8vo. [Vinograd, Venice 236; Habermann, Adelkind 20; Adams I-243]. Venice, Justinian-Adelkind: 1545. **\$600-900**
130. (ITALIAN JUDAICA). Regola...Nazione Hebraea di Ferrara [Regulations of the Jewish Community of Ferrara]. Latin, Italian and Hebrew. *Trace dampstained. Eight unbound fascicles. Folio.* [Title page of Regole for the year 1782 from the Cecil Roth collection illustrated in EJ Vol.VI, col. 1233]. Ferrara, n.p.: 1683,1704,1718,1734,1757, 1768,1772, 1777. **\$1500-2000**

✦ These Regulations deal with such prosaic matters as taxation and administration of the school system (Talmud Torrà) and the Rabbinic Academy. Typically the Regola conclude with a Hebrew formula of herem (excommunication) for members of the community who willfully violate the terms of the Regulations. (In the 1757 edition the herem is provided in manuscript rather than printed and was validated by the poet R. Jacob Daniel Olmo and Pinchas Chai Anav.) The physician R. Isaac Lampronti, famed author of the encyclopedic halachic work Pachad Yitzchak, issued the Regola for the years 1718 and 1734.



Lot 131

131. JACOB BEN ASHER. Tur Orach Chaim. \* And: Tur Yoreh Deah. Two volumes in one. ff. 146 (of 148, lacking first two leaves); 122 (this copy with two more leaves in Yoreh Deah than is called for in Vinograd and Haberman). Some staining and foxing, first nine leaves of index repaired affecting some text. Various owners signatures; final leaf of Orach Chaim and titlepage of Yoreh Deah in various Ashkenazic scripts, including Asher B. Moshe Meir... Katzenstein, Yisrael B. Yechezkel of Essenhausen of the Auerbach family of Lublin (dated 1712), Raphael B. Abraham Segal of Milfield (dated 1794). Extensive marginal notes throughout in an early, contemporary, precise Ashkenazic hand with geometrical diagrams pertaining to Eiruvim (ff. 86b-88b, 90b). Contemporary tooled calf over wooden boards, rubbed and chipped, metal hinges and corner bosses. Sm. Folio. [Vinograd Venice 54, Haberman Bonberg 72].

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

❖ RARE BOMBERG EDITION. According to I. Sonne, the Tur “grabbed first place in the book market” and was prized among Rabbinic scholars during the 15th and 16th centuries. Bomberg began to publish the Tur even before he completed his publication of the Talmud. See “Tiyulim Be-historia U-bibliographia” concerning the Trilogy of the Poskim of Maimonides, Semag, Tur during the first Eighty years of Hebrew printing in Italy, in: Sepher Hayovel ... Alexander Marx (1950) p.212-213.

THIS COPY CONTAINS IMPORTANT MARGINAL NOTES THROUGHOUT BOTH PARTS. These notes clarify obscure parts of the text, sometimes adding additional responsa (See f. 37a) and citing other authorities. Initial letters of some notes slightly cut by the binder.

[SEE ILLUSTRATION ABOVE]

132. JACOB BEN ASHER. Tur Even Ha'ezer [Rabbinic code]. SECOND EDITION WITH COMMENTARY BY JOSEPH KARO. Title within woodcut architectural arch. ff.258. Title silked and repaired Three other leaves also silked, trimmed, slight worming affecting a few letters. Modern half morocco. Folio. [Vinograd, Venice 500; Habermann, di Gara 2; not in Adams].  
Venice, Giovanni di Gara: 1565. **\$800-1200**  
✦ Published during the lifetime of R. Joseph Karo.
133. JACOB BEN ASHER. Arbah Turim [Rabbinic code]. Title within woodcut of Moses, Aaron and Abraham with an outstretched sword. Four parts in one volume. ff. 117, (1), 91, (1), 59, (1)140, Hole in title crudely repaired some leaves frayed. Modern half morocco. 4to. [Vinograd, Hanau 3].  
Hanau, Hans Jacob Hanau: 1610. **\$2000-3000**
134. JACOB BEN ASHER. Tur Orach Chaim...im Pirush Bayith Chadash [Rabbinic law]. ff. 440. [Vinograd, Cracow 409]. 1639. \* Tur Yoreh De'ah...im Pirush Bayith Chadash. ff. 15, 424. [Vinograd, Cracow 397]. 1635. \* Tur Choshen Mishpat...im Pirush Bayith Chadash. ff. (2), 420, (2). [Vinograd, Cracow 384]. 1631. Three volumes (of four). Titles within architectural arch (title and introduction to Orach Chaim lacking). Some wear. Modern calf. Folio.  
Cracow, Menachem Nachum Meissels: v.d. **\$2000-3000**  
✦ FIRST EDITION with Joel Sirkes's (Ba"CH) commentary. It is interesting to note that these volumes were published by the Ba"ch in reverse order.
135. JAFFE, SAMUEL BEN ISAAC ASCHKENAZI. Yefeh Mareh [on the Aggadic portions of the Jerusalem Talmud]. Second edition. Printer's devices on title and verso (Yaari, Printer's Marks nos. 18 and 35). Scholarly marginalia on ff. 2v-3r. Censors' signatures on final page, including the apostate "Camillo Jaghel, 1613." ff. 331. Stained and wormed with some loss of text. Modern boards. Folio. [Vinograd, Venice 742; Habermann, di Gara 115; Adams T-112].  
Venice, Asher Parenzo for Giovanni di Gara: 1590. **\$500-700**  
✦ R. Samuel Jaffe (d. late 16th century), was spiritual leader of the Aschkenazi community of Constantinople. Jaffe is famous for his commentaries to the Midrash Rabbah: Yefeh To'ar and Yefeh Eynayim. According to the introduction to Yefeh Mar'eh, the author composed the commentary to the aggadoth in the Jerusalem Talmud because they oftimes overlap the aggadoth in Midrash Rabbah. In doing so, Jaffe trod virgin soil. As he points out in his introduction, the only previous attempt to unpack these treasures of the Jerusalem Talmud was the feeble effort by the author of Eyn Yaakov, R. Jacob ibn Habib. See EJ, Vol. IX, col. 1266.
136. (KABBALAH). KARO, JOSEPH. Magid Mesharim [mystical diary in the form of a Kabbalistic-homiletical commentary to the Pentateuch]. FIRST COMPLETE EDITION. \* VIDAS, ELIJAH DE, Reishith Chochmah. Together, two volumes. Stained in places. Boards. 4to.  
Amsterdam, 1708. **\$400-600**  
✦ Karo's presumed authorship of this kabbalistic-homiletical commentary on the Pentateuch, has inspired controversy due to the esoteric nature of his "maggidic" manifestations. See Z. Werblowsky, Joseph Karo Lawyer and Mystic (1977), pp. 4-6 & 9-12; on the development of the text, see ibid. pp. 24-37  
Vidas' work was edited and checked based upon a manuscript owned by R. Yechiel Milli author of Tapuchei Zahav.

137. (KABBALAH). GIKATILLA, JOSEPH, Sha'arei Orah [an exposition of Kabbalistic symbolism and the designations of the Sephiroth with commentary by Mattathiahu Delacrut and additional notes by R. Eliahu Segal of Frankfurt]. First edition with the additional notes. ff. [4], 112. *Marginal corrections and notes. Half morocco, rubbed. 4to.* [Vinograd Offenbach 13].

Offenbach, Z. Reiss: 1715. **\$300-400**

✦ Joseph Gikatilla, a Spanish-born Kabbalist of the 14th century, sought in this original work to provide a detailed yet lucid and systematic exposition of Kabbalah. He was the originator of the doctrine equating the infinite Ein Sof with the first of the Ten Sephiroth. Both the introduction of the publisher and the approbation in the name of R. Abraham Broda cite Isaac Luria's statement that students of Kabbalah should study this work. The editor states that the notes of his father, who was a great mekubal and well known to R. Abraham Broda, were incorporated in the text. However, R. Abraham Broda stated that they should have been published as footnotes. The editor apologizes stating that the printer did not want to change the format therefore he included only what was absolutely necessary.

138. (KARAITICA). ABRAHAM BER GOTTLÖBER. Bikoreth Le-Toldoth Ha-Karaim [critical study of the history of the Karaites]. FIRST EDITION. Engraved portrait of the author. ff.[4], pp.[6], 226. *Some staining. Boards. 8vo.*

Vilna, S. Y. Funn & A. Rosenkrantz: 1865. **\$200-250**



Lot 139

139. KARO, JOSEPH. Shulchan Aruch [Code of Jewish Law]. FIRST EDITION With commentary by Moses Isserles (ReM" A). Four parts bound in one volume. Each with individual title within architectural arch. A Fine copy. ff.(111),114, 66, 136. Minimally discolored in places, few insignificant marginal paper repairs. Modern calf within slip-case. Folio. [Vinograd, Cracow 51; Mehlman780].

Cracow, Isaac Prostitz: 1578-80. **\$30,000-40,000**

✦ FIRST COMPLETE EDITION WITH THE GLOSSES OF THE RAM" A. THE MOST IMPORTANT CODE AND GUIDE FOR THE DAILY RELIGIOUS LIFE, RITUALS AND PRACTICE OF OBSERVANT JEWS.

The Rem" a is considered as the greatest Halachic authority and codifier in Poland. His contemporaries looked to him as the "Maimonides of Polish Jewry" in his methodical approach, manner of study, character and humility. These glosses to Karo's Shulchan Aruch are also known as the "Mapah" - or, "Tablecloth" to Karo's "Prepared Table." It resulted in universal acceptance of the the Shulchan Aruch to both Ashkenazic and Sephardic Jews. The Rem" a's contribution added supplements, explanations and Ashkenazic / Polish customs and practices pertaining to all walks of life, which were not included, or differed from the practices cited by Karo. His rulings are considered binding on Ashkenazic Jews worldwide in accordance with the figurative play on words "Vechol Yisrael Yotzim Beyad REMA."

A PROFOUNDLY IMPORTANT TEXT OF JEWISH RABBINIC LITERATURE.

[SEE ILLUSTRATION ABOVE]



Lot 140

140. KARO, JOSEPH. Shulchan Aruch [Code of Jewish Law]. Title within decorative border. Woodcut printer's mark on last leaf of final volume. *I: ff. 122. II: ff. 114. III: ff. 64. IV: ff. 136. Browned with scattered stains. Modern cloth, small 4to.* [Vinograd, Hanau 47]. Hanau, Hans Jakob Hanau: 1626-28. **\$5000-6000**

✦ Published as a pocket edition "Suitable to be transported and studied when traveling." This edition lists the sources upon which the ReM"A based his comments.

[SEE ILLUSTRATION ABOVE]

141. KAYYARA, SHIMON. (Attributed to). Halachoth Gedoloth [Gaonic Rabbinic Code]. FIRST EDITION. Title within ornamental arch. *ff. (4), 144. Lower portion of final leaf torn not affecting text. Censored in places (especially within the sections of Avoda Zarah and Yayin Nesech), otherwise a clean, crisp copy. Boards. 4to.* [Vinograd, Venice 333; Habermann, Adelkind 51; Adams S-1157].

Venice, Cornelio Adelkind for Marco Antonio Giustiniani: 1548. **\$700-900**

✦ One of the earliest and most important Halachic texts. The authorship and date of this work has been the subject of much study and has given rise to conflicting views. For a brief overview see EJ, VII cols.1167-70 (illustrated).



Lot 142

142. KIMCHI, DAVID. (RaDa"K). *Sepher Michlol* [grammar]. Third edition (the first two editions entirely unknown to Steinschneider). Title within attractive four-part ornamental border. Printed in two columns. ff. (64). Scattered staining especially on final leaves. Old calf, rubbed. Folio. [Vinograd, Const. 149; Yaari, Const. 118; Mehlman 1252; Adams K-48]. Constantinople, Eliezer ben Gershom Soncino: (1533). \$6000-7000

✦ The *Michlol* was David Kimchi's chief grammatical work. It is divided into two parts; a grammar and a dictionary of the roots of Biblical words. The *Michlol* treats verbs comprehensively, covering the rules governing conjugation, changes of pronunciation and accents. It also contains complete tables of conjugations and is distinguished by the clarity of its style and its conciseness. Indeed, these qualities resulted in the *Michlol*'s supremacy over previous works and has been considered the leading grammatical work for centuries. See M. Waxman, Vol. I, p. 179.

On the title-page Soncino recounts his publishing exploits and related travels as well as contention with the firm of Bomberg.

[SEE ILLUSTRATION ABOVE]

143. KIMCHI, DAVID. (RaDa"K). Sopher Ha'Shorashim ["Book of Roots;" Biblical lexicon and grammar]. Printed in two columns. Title within woodcut architectural arch. Opening blank with lengthy Latin inscription situating Kimchi within the tradition of grammarian ibn Janah, et al. Scholarly marginalia in a few hands, Latin and Hebrew (viz. f.212v.). ff. 143,(1). *Wormed and stained. Contemporary vellum. Folio.* [Vinograd, Venice 298; Habermann, Bomberg 298; Adams K-45].  
Venice, Daniel Bomberg: 1546. **\$500-700**
- ✦ David Kimchi's purpose in composing the Shorashim, the second section of his philological treatise the Michlol, was "to provide a middle ground between the lengthy and detailed treatises of Jonah ibn Jonach and Judah ben David Chayyuj, and the extreme brevity and concision of Abraham ibn Ezra" EJ, Vol. X, col. 1002. The work was held in high esteem by later writers.
144. KIMCHI, DAVID. (RaDa"K). Sopher Tehillim. Text of Psalms with commentary by Rabbi David Kimchi. [Vinograd, Isny 18; Haberman, Perakim be-Toldoth ha-Madpisim ha-Ivrim, p. 163, no. 8]. 1 ff. 108 (2pp. appendix containing Kimchi's objections to Christianity lacking as in most copies). Isny, Paulus Fagius, 1542. \* BOUND WITH: Peirush - Commentarium Hebraicum Rabbi David Kimhiin Decem Primos Psalmos Davidicoscum Versione Latina. pp. 65,[1]. [Vinograd Constanz 3; Mehlman1877; Haberman, Perakim be-Toldoth ha-Madpisim ha-Ivrim, p.166 no. 18]. Constantiae Paulus Fagius, 1544. Two works bound in one volume. *Broad margins. Latin inscription in two paragraphs concerning the author on second opening blank. Modern half morocco. Folio.* v.p, v.d. **\$2000-3000**
145. KIMCHI, ISRAEL. Avodath Yisrael [Commentary to Seder Avodah, the Temple Service recited on Yom Kippur]. FIRST EDITION. Title within typographic border. Scholarly marginalium in Sephardic hand on ff. 108r and 118r. ff. (4), 216, (4). *Title repair. Severely wormed. Modern marbled boards. 4to.* [Vinograd, Izmir 49].  
Izmir, Jonah Aschkenazi and David Hazan: 1737. **\$300-500**
- ✦ R. Israel Kimchi was an emissary from Safed to Italy. His commentary to the Seder Avodah, the service performed in the Holy Temple on Yom Kippur, is one of the most comprehensive and scholarly treatments ever.
146. KOL BO. [Halachic compendium]. Anonymous. On title printer's mark of Cavalli. Scholarly marginalia on f. 4v.; 13v; 60v. ff. 4, 158. *Title and first three leaves torn with some loss of text, stained. Contemporary vellum. Folio.* [Vinograd, Venice 545]. Venice, Giorgio di Cavalli: 1567. **\$300-500**
- ✦ The Kol Bo was written at the end of the 13th or beginning of the 14th century. Scholars are still debating the identity of the author and the relation of the book to R. Aaron Hakohen of Lunel's Orchoth Chaim, whose contents overlap the material in the Kol Bo. There are those who maintain that the Kol Bo is by the same author - but an earlier draft of the Orchoth Chaim. Kol Bo draws on the works of many halachic authorities—be they R. Eliezer b. Nathan, R. Peretz of Corbeil, or R. Baruch b. Isaac, author of Sopher ha-Terumah. In the informed opinion of Prof. S.Z. Havlin, "the original material in the Kol Bo is negligible; almost all of it was taken from various sources." EJ, Vol. X, cols. 1159-60. See also D. Amram, The Makers of Hebrew Books in Italy (1909) p. 346.



147. (LADINO). Shlomo Shlomil ben Chaim. Shivchei Ha'Ari [in praise of Isaac Luria]. Text in Judeo-Spanish. Title within decorated floral arches. With the introduction of the publisher, Yaakov Chai Burla. ff. [4], 60. Small tear at bottom of title page affecting part of printer's name. Contemporary calf-backed boards, rubbed. 4to. [Halevi Jerusalem 282 (locating just a single copy); Mehlman 1534; See M. Benayahu, Shivchei Ha'Ari, Areshet III p.160 no.43].

Jerusalem, Nissan Bak: 1876. \$200-250

✦ Extremely rare Ladino booklet. Shoshanah Halevi found only one copy located at Machon Ben Tzvi, Jerusalem.

148. (LAND OF ISRAEL). RELAND, HADRIAN. Palaestina ex Monumentis Veteribus Illustrata. FIRST EDITION. Two volumes bound in one. Titles printed in red and black with engraved devices, additional engraved allegorical title, engraved folding portrait, 10 engraved maps (4 folding), 3 engraved plates (all folding), folding letter-press chart, 8 numismatic illustrations in the text. Scholarly Hebrew correction in margin of p. 308. I: pp. (8), 511, (1). II: (5), 516-1068, (94). Lightly stained. Contemporary vellum, worn. Thick 4to. [Blackmer 1406; Laor 643-53].

Utrecht, William Broedelet: 1714. \$1000-1500

✦ Reland was the first cartographer to break away from the traditional image of the Holy Land based on the Bible, and thus produced the first geographically accurate maps.

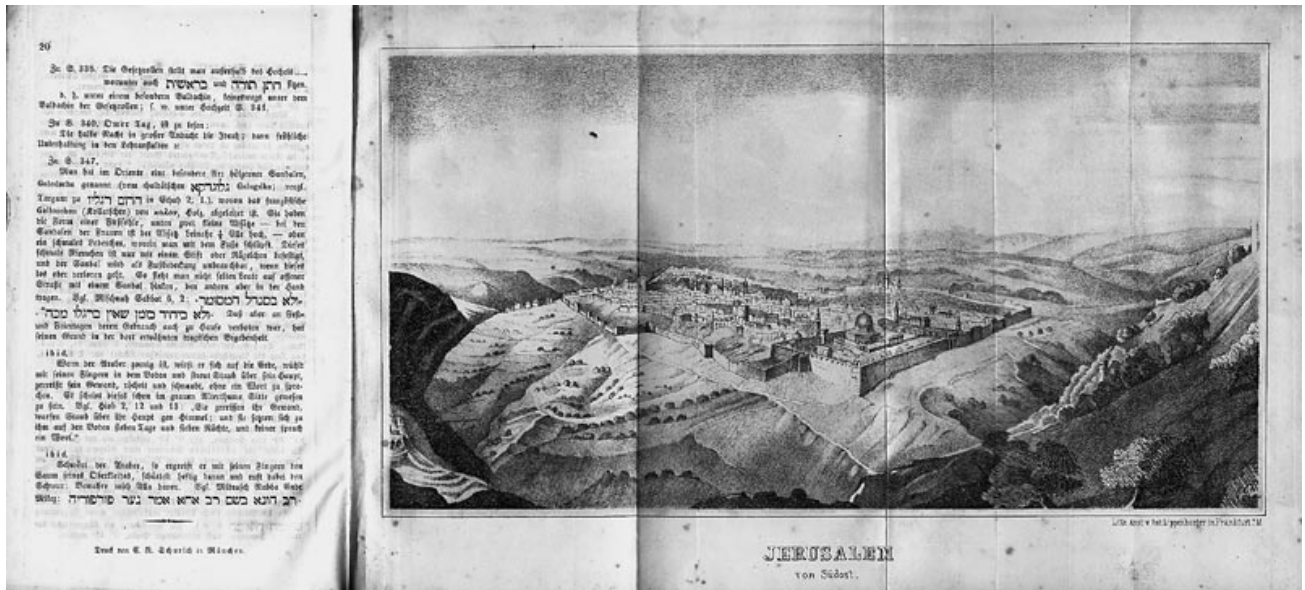
149. (LAND OF ISRAEL). HOROWITZ, CHAIM BEN DOV BER HALEVI. Sepher Chivath Yerushalayim [descriptions of the holy sites of Eretz Israel]. FIRST EDITION. Woodcut printer's device on title (Yaari, Printer's Marks, no. 201. ff. (3), 63 (i.e. 60). Marginal cut on first three leaves, some staining. Contemporary cloth-backed boards, rubbed. Sm.4to. [Vinograd, Jerusalem 29; Halevi 23]. Jerusalem, Israel Bak: 1844. \$600-900

✦ Chivath Yerushalayim is a Jewish traveler's guide to the Holy Land. The author does not restrict himself to the present state of the sites he discusses but scours the entire corpus of rabbinic literature, as well as earlier reports by Jewish travelers. This is one of the first Hebrew books published in Jerusalem (the earliest being 1841) printed by Israel Bak on the new press sent to him from London by Sir Moses Montefiore.

[SEE ILLUSTRATION BELOW]



Lot 149



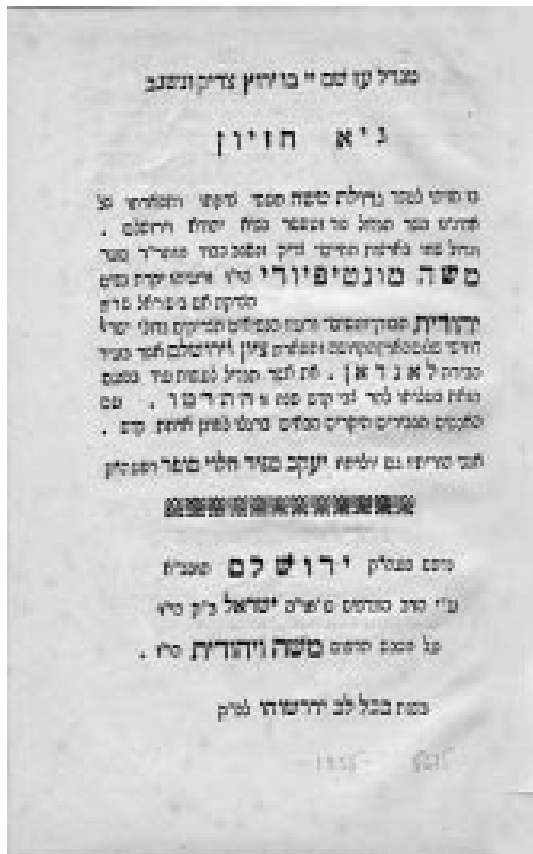
Lot 150

150. (LAND OF ISRAEL). SCHWARZ, JOSEPH. Das Heilige Land. FIRST GERMAN EDITION. Frontispiece portrait of the author, tinted illustrated plates of the Western Wall and Bethlehem (opposite p. 209), the Cave of Machpelah (opposite p. 240), folding panoramic view of Jerusalem, and folding map of the Holy Land prepared by the Author. German text with extensive use of Hebrew. pp. 19, (1, blank), 452, 20, (2). Institutional stamp on title, lightly foxed in places. Contemporary boards, spine distressed. 8vo. [Freimann 171; not in Blackmer].  
 Frankfurt a/Main, J. Kaufmann: 1852. \$1500-2000

✦ German translation of Tevuath Ha'aretz (1845) prepared by the author's nephew, Israel Schwarz. The book deals with the borders and division of the Holy Land (according to both biblical and rabbinic tradition), its topography, history, genealogy of inhabitants, botany, and climate - including incidents of earthquakes through history.

Joseph Schwarz was born in Bavaria and immigrated to Jerusalem in 1833, whereupon he adopted the rituals and customs of the local Sephardic Jews. Following the appearance of this German edition, Schwarz revisited his native country in order to receive a decoration bestowed upon him by the Austrian Emperor. Schwarz is considered the first Jewish geographer of modern times. "[His] work is significant in that it became the basis and model for all subsequent Hebrew writing on Palestine exploration, taking Jewish sources into account." Y. Ben-Arieh, *The Rediscovery of the Holy Land in the Nineteenth Century* (1979) pp.104-07.

[SEE ILLUSTRATION ABOVE]



Lot 151

151. (LAND OF ISRAEL). Saphir, Jacob (“Even Sapir:”) . Gai Chizayon [in praise of Sir Moses and Lady Judith Montefiore upon their arrival to the Eretz Israel]. FIRST EDITION. *Modern boards*. 8vo. [Vinograd, Jerusalem 82; Halevi 53].  
Jerusalem, Israel Bak: 1855. **\$400-600**  
[SEE ILLUSTRATION ABOVE]



Lot 152

152. (LAND OF ISRAEL). Shaarei Dimah Veyehoshuah [prayers to be recited by the Western Wall and other holy places, with a kabbalistic interpretation]. Edited by R. Aaron Moshe Friedenson of Slonim. FIRST EDITION. Engraving of Jerusalem and Temple on title page. ff. 20, 24. *Modern calf-backed marbled boards with calf*. 4to. [Halevi 59 (second variant)].  
Jerusalem, Israel Bak: 1861. **\$800-1200**

✦ Also contains prayers composed by R. Shmuel of Dahlinov. Dahlinov was the birthplace of R. Yaakov Kaminetsky, Rosh Yeshiva of Mesivta Torah Vodaas of Brooklyn, New York.

[SEE ILLUSTRATION ABOVE]

153. (LAND OF ISRAEL). Ezra Benveniste. Chayei Moshe Ve-Yehudith. Engraved profile. *pp.* 88. *Browned, final leaf loose. Modern boards. 8vo.* [Halevi 549]. Jerusalem, S. Zuckerman: 1886. **\$200-300**
- ✦ Sir Moses's life and trips to Eretz Israel culled from various periodicals with additional homiletic material and poetry pertaining to other Ashkenazic and Sephardic philanthropists.
154. LEUSDEN, JOHANN. *Philologus Hebraeus... Concernentes Textum Hebraeum... in fine adjunctus est Catalogus Hebraicus & Latinus Sexcentorum & Tredecim Praeceptorum* [Hebrew Philology...Concerning Hebrew Text...Appended Hebrew and Latin Catalogue of 613 Commandments]. *pp.* (24), 447, (9). Utrecht: Meinard à Dreunen, 1657. \* *Philologus Hebraeo-Mixtus.* *pp.* (8), 461, (11). Utrecht: Henric Versteegh, 1663. \* *Philologus Hebraeo-Graecus Generalis, Contines Quaestiones Hebraeo-Graecas, que circa Novum Testamentum Graecum* [Greek-Hebrew Philology, Contains Hebrew-Greek Questions about the Greek New Testament. *pp.* (16), 220, (12). Utrecht: Anthoni Smytegelt, 1670. Together, three works in one. FIRST EDITION. Portrait of author opposite first page. 14 engraved plates (including frontispiece) depicting Biblical and 17th century Jewish customs (home and synagogue). *pp.* 119, 173, 180, 192, 225, 252, 256, 264, 269, 277, 279, 281, 285, 345. The Duke of Sussex Copy. *Modern marbled boards. Spine cracked. 4to.* [Rubens 291-98 (without frontispiece); EJ, XI 63 (illustrating frontispiece); Furst II, p. 235.]. Utrecht, v.d. **\$1000-1500**
- ✦ Johann Leusden (1624-1699) was a professor of Hebrew at Utrecht University. He is most famous for having produced in collaboration with the Amsterdam publisher Joseph Athias the magnificent *Biblia Hebraica* (1661) which served as a model for publications of the Bible up to the 19th century. Leusden also translated the register of 613 commandments that heads Maimonides' *Mishneh Torah* (Utrecht, 1656). See EJ, Vol. 11, cols. 63-64; *Biographisch-Bibliographisches Kirchenlexicon*, IV.
155. Lev, Joseph ben David Ibn. Shailoth Uteshuvoth MeHaR"i ibn Lev [responsa]. Part II. FIRST EDITION (printed without a title page). *ff.* 170, 2-172 (i.e. 171), 164 blank. [Vinograd, Const. 220; Mehlman 747; Yaari Const. 173]. Constantinople, S. Ya'avetz, 1561-5. \* Part III. FIRST EDITION. *ff.* 120, 133-175 (i.e. 174), (1), 187-190, (5). [Vinograd, Const. 243; Mehlman 748; Ya'ari, Const. 182]. Constantinople, S. Ya'avetz, 1573. Together, two volumes (of three). Scholarly marginal notes in an early Sephardic hand in part II. *Some wear. Boards. Folio.* Constantinople, v.d. **\$2000-3000**
156. LEVITA, ELIJAH BACHUR. *Sepher Masoreth Ha'masoreth.* \* *Sepher Tuv Ta'am* [on cantillation points and grammatical accents]. SECOND EDITION. Two works in one. Divisional title. Printer's device at end of second work. Opening blanks with scholarly Latin notes. Extensive Latin marginalia. *ff.* (128); (53). *Lightly browned. Calf-backed marbled boards, lacking upper cover. 12mo.* [Vinograd, Basle 56; Mehlman 1864; Prijs 58; Adams E-110-11]. Basle, Henricus Petri: 1539. **\$800-1200**
- ✦ These two works are often found with an abridged Latin text prepared by Sebastian Münster. It is unclear to bibliographers whether the three works were originally assembled together. Yudlov explains that the Latin version did appear on its own. It is likely therefore three variants exist: Hebrew alone, Latin alone and a compendium with both the Latin and Hebrew works bound together.
- Levita put forth the theory that the cantillation points (or trop) of the Torah were not Sinaitic but rather post-Talmudic in origin. This novel idea, which flew in the face of the simple sense of the Talmud (see TB *Nedarim* 37b and commentaries) became the subject of much controversy. Even an individual as innovative as Moses Mendelssohn defended the antiquity of the *te'amim*. But others such as Samuel David Luzzatto (SHaDaL) chimed in with Levita. See EJ, Vol. XI, col. 134.

157. LEVITA, ELIJAH BACHUR. Sepher Meturgamon [Aramaic dictionary]. With the Author's introduction in Hebrew and Latin (usually lacking). FIRST EDITION. With a foreword in Latin by Fagius and with his woodcut device on last leaf. Later title inserted within artistic pen-and-ink architectural and floral borders with eagle at bottom. ff. (6), 164, (2). *Some marginal notes in a Twentieth-century Aschkenazic hand. Upper left hand corner of title page cut not affecting text, some staining. Modern morocco-backed boards. Folio.* [Vinograd, Isny 6].  
Isny, P. Fagius: 1541. **\$1000-1500**
158. (LEXICONS, DICTIONARIES, GRAMMAR ETC.). NATHAN BEN YECHIEL OF ROME. Sepher Ha'Aruch [Talmudic Dictionary]. Third Edition. Venice, Daniel Bomberg, 1531. \* NATHAN BEN YECHIEL OF ROME. Sepher Ha'Aruch. Fourth edition. Venice, Bragadin, 1553. \* BALMES, ABRAHAM DE. Mikneh Avram. Venice, Daniel Bomberg, 1523. With four others, similar. Together seven volumes. *In various degrees of incompleteness. Various degrees of incompleteness. Various degrees of wear, variously bound. v.s.* v.p, v.d. **\$800-1200**

✦ A commentary to complex Aramaic words used in the Targums Jerusalem, Onkelos and Jonathan.

ACCOMPANIED BY: Another Copy.



Lot 159

159. (LITURGY). Machzor Le'nusach Barcelona Minhag Catalonia [Festival prayers for the New Year and Day of Atonement]. According to the Custom of Barcelona and Catalonia]. Printed in square Hebrew Spanish type. Unpaginated. ff. (174). (of 192) Title page and 13 leaves (ff. 6, 7, 12, 13, 134-137, 142, 167, 183, 184, 187) supplied in facsimile. On 186v. library deaccession stamp. Stained. Scattered marginalia in an early hand. Recent vellum. Sm 4to. [Vinograd, Salonika 37; Mehlman 339; Atikoth Yehudah pp.26-7; not in Adams.].

Salonika, Moses ben Solomon Soncino: 1526. \$8000-10,000

✦ RARE AND MOST IMPORTANT PRAYER-BOOK ACCORDING TO THE CUSTOM OF CATALONIA.

Spain, the home of Hebrew poetry, produced so many composers of Piyutim that almost every Spanish city had its own ritual. Following the Spanish Exile however, a uniform ritual was adopted by all (Spanish) Sephardim with the exception of the Catalonian and Aragonian congregations of Salonika, who preserved their unique liturgical rituals for centuries. See S.R. Reif, *Judaism and Hebrew Prayer* (1993) pp.201-2.

Steinschneider, *Cat. Bodl.* no.2446 never saw a copy of this Catalonian liturgy and confused the contents with an Ashkenazi prayer-book. Similarly, Aron Freimann in his *Bibliography of the Soncino Press in Salonika and Constantinople*, 1526-47 (in: *ZfHB*, vol. IX p. 22 no. 1) presents an erroneous collation, not having seen a complete copy. For a detailed collation see, Ohel Dawid. *Descriptive Catalogue of the Hebrew And Samaritan Manuscripts in the Sassoon Library* (1932), Vol. II, pp. 841-4 (no. 822)

For another copy sold at auction see Kestenbaum & Company, *Important Hebrew Printed Books from the Library of the Late Salman Schocken*, 2nd June, 2003 Lot 25.

[SEE ILLUSTRATION ABOVE]

160. (LITURGY). Selichoth VeKinoth al HaGezeiroth Ra'oth... Shnath Ta"ch Veta"t [Lamentations for the Massacres of 1648- 49]. Composed by R. Shabbetai Katz (author of the Shach). With an introduction and poems with acrostic of his name. FIRST EDITION. ff. 24. Disbound. 12mo. [Vinograd Amsterdam 193; Fuks 229].

Amsterdam, I. Benveniste: 1651. \$2000-3000

✦ RARE FIRST EDITION of one of the most important historical source documents concerning the infamous Chmielnicki massacres during which Jews were butchered and murdered with singular cruelty by Ukrainian Cossacks following their rebellion against Polish rule. The lengthy introduction describes many details of the pogroms in many cities; including names of notable Rabbis and leaders. The first large scale massacre in Nemirov, into which the Cossacks penetrated disguised as Polish soldiers is heartrendingly portrayed: "They murdered some 6,000 holy souls: Geonim, Rabbanim... old and young, brides and grooms, men, women and children... they tore the Siphrei Torah... soldiers and animals trampled upon them..." (f. 2a)

The rhymed, poetical introduction was later re-named Megilath Aiphah and was appended to some Selichoth of the Lithuanian rite. A scholarly edition was published in Lodz, 1924.

[SEE ILLUSTRATION AT RIGHT]



Lot 160

161. (LITURGY. Spanish). Orden de las Oraciones Contidianas. With Calendar for the years 1696-1702 at end (with separate title). pp.505, (3), (10). Opening title within architectural arch. 1695. \* BOUND WITH: (Bible, Spanish. Pentateuch & Haphtaroth). Chamishah Chumshei Torah-Cinco Libros de la Ley Divina, con las Aphtarot. 1691. pp. 436, (4), 128. Opening title within engraved floral border surmounted by coronet. Haphtaroth with separate title. Together, two works bound in one volume. *Trace of staining. Contemporary tortoise-shell with clasps and hinges, a.e.g. Thick 8vo.* [Kayserling 30 and 60].

Amsterdam, David Tartas: 1695. \$3000-5000

✦ Early publications printed entirely in Spanish for Marrano Jews whose turbulent history resulted in the loss of familiarity with the Hebrew language.

A FINE COPY IN A DISTINCTIVE TORTOISE-SHELL BINDING.

[SEE COLOR ILLUSTRATION ON PAGE 47]

162. (LITURGY). Or Kadmon ["Primordial Light" - supplications by David ibn Zimra, et al]. Edited by Moses ben Jacob Chagiz. FIRST EDITION. Title within typographical menu. ff. (2), 30. Disbound. 12 mo. [Vinograd, Venice 1539].

Venice, Vendramin: 1703. \$500-700

[SEE ILLUSTRATION AT RIGHT]

163. (LITURGY). Machzor Mikol HaShana. According to the rite of Bohemia, Moravia, Poland, Russia and Lithuania. ff. 77 (of ?). Some staining, edges frayed. Modern calf. 16mo. [Unknown to Vinograd and all other standard bibliographies]. Dyhernfurth, Shabbetai Meshorer & Son: 1716. \$1000-1200

✦ Machzorim were issued to accommodate variations in far-flung custom and rites. Although Steinschneider Cat. Bodl. no. 2532, lists a similar Machzor to the present one, he describes it as being of Polish rite only ("rit. Pol.") When the title-page states other communities as well, Steinschneider usually describes it as "rit. Pol. cum Comm." Thus, this particular edition - listing several communities on the title is apparently unrecorded.

164. (LITURGY. Spanish). Orden de las Oraciones de los Cinco Ayunos. Most attractive engraved title page incorporating vignettes of Biblical scenes. pp.352. Lightly browned. Marbled endpapers. Contemporary red morocco, gilt extra, a.e.g. Covers bowed, hinges starting, extremities rubbed. 8vo. [Kayslerling 64].

Amsterdam, Selomoh Proops: 1717. \$600-900

✦ The title engraving by I. van Sasse highlights women of the Bible. Cf. Memorbook, p.186 (illustrated) and JNUL Catalogue, Treasures from the Library Ets Haim/Livaria Montezinos (1980) p. 51 no. 82.



Lot 162

165. (LITURGY). Bakashah...With commentary by Moshe Narol Katz. Ex Libris Sigmund Seeligman and A. M. Haberman. ff. 20, few pages loose. Contemporary calf, rubbed. 4to. [Vinograd Metz 2]. Metz, Joseph Antoine (Moshe Mai): 1764. \$500-700

✦ Moshe Narol Katz was originally the Rabbi of Narol in South-eastern Poland before fleeing from the Chmielnicki massacres of "Tach Ve-tat" (1648-49). Later in life he accepted the pulpit in Metz, Alsace-Lorraine. His son, Tuvia Cohen, was the celebrated author of the scientific work Maaseh Tuvia.

In a beautiful poetic style, the author laments the loss of the Torah centers of Poland. "Whereas in the past all chapters of the Talmud were studied, now all that is known are the chapters of "those that are burned, choked or hung (leaving) those that go into exile" (ff. 3b).



166. (LITURGY). Machzor - Sepher Kerovoth [Festival Prayers]. Nine parts bound in five volumes (complete). With German translation (in Hebrew characters) and Hebrew commentary by Wolf Heidenheim. Each volume with additional title. *Previous owner's name gilt stamped on cover - Raphael Jeramec. Handsome contemporary gilt-ruled and tooled morocco, a.e.g. 8vo.* [Vinograd, Roedelheim 15].

Roedelheim, W. Heidenheim and B. Baschitz:  
1800-07. \$2000-2500

✦ First appearance of Heidenheim's celebrated Machzor with numerous approximations not included in later editions.

[SEE COLOR ILLUSTRATION ON PAGE 48]

167. (LITURGY). Tephilath Ovrei Derachim [Traveler's prayers]. pp. [80]. Corner of final leaf repaired. Contemporary calf, spine chipped. 16mo.

Vienna, Anton Schmid: 1826. \$1000-1500

✦ A charming pocket sized edition, including special prayers for one who did not pray with a minyan (quorum of ten males).

[SEE ILLUSTRATION AT RIGHT]

168. (LITURGY). Siddur HaShalom [prayers for the entire year]. Arranged by Solomon Schlieffer. Hebrew and Russian titles. pp. 479, (1). *Scattered stains. Original grey-green boards, slightly loose, rubbed. 4to.*

Moscow, for the Moscow Jewish Religious Society:  
1956. \$150-200

✦ An historically significant prayer-book, the first printed in the Soviet Union, produced at a time of relative thaw, following the death of Stalin three years earlier. Striking, are the Hebrew prayers for the welfare of the USSR.



Lot 167

169. (LITURGY). Seder Kinoth. Ashkenazic rite, with Judaeo-German translation. ff.[3], 50. [Vinograd Amsterdam 1133, calls for only ff.(3), 30]. Amsterdam, S. Proops, 1718. \* Seder Tephilah LeTa'anith. Sephardic rite. [Vinograd Amsterdam 1293]. Amsterdam, Naphtali Hertz Levi, 1726. \* Sidur Mibracha. Italian rite. pp. 59,40-121,123-129,151-152, 154-159,[2], 138-161. [Vinograd Ferrara 52]. Ferrara, Joseph Nissim and Abraham Chaim of Fano, 1693. Together three volumes. *Some wear. Boards. v.s.*

v.p, v.d. \$300-500

**170. LUMBROSO, ISAAC.** Zera Yitzchak [novellae to the Talmud, with supplement on Maimonides]. FIRST EDITION. Title within elaborate architectural arch. Tailpieces. ff. (3),278,(6),32. Trimmed with loss to few headnotes, stamp on title, margins trace wormed or stained not affecting text. Contemporary sheep-backed marbled boards, rubbed. Folio. [Vinograd, Tunis 1].

Tunis, Jeshuah Hakohen Tanugi: 1768. **\$1000-1500**

✦ Isaac Lumbroso (d. 1752) served as chief rabbi of Tunis. In the aftermath of the schism dividing the Jews of the city into two factions - native Tunisians and Gournis, or Italians - Lumbroso was appointed rabbinic judge of the latter. Lumbroso was one of the most brilliant students of R. Tzemach Sarfati, and his reputation as Talmudist survives to the present. JE, Vol. VIII, pp. 153-4

THE FIRST BOOK PRINTED IN TUNISIA. According to Vinograd, the first of only three Hebrew books printed in Tunis.

[SEE ILLUSTRATION AT RIGHT]

**171. LUZZATTO, MOSES CHAIM.** (RaMCHa”L). Mesilath Yesharim [ethics]. Title within a typographical border. Tailpieces. ff. 35, 39-49. Lightly browned. Modern boards. Sm. 8vo. [Vinograd, Mantua, 516]. Mantua, Eliezer Solomon d’Italia: 1781. **\$150-200**

✦ It is asserted by the noted scholar Joseph Avivi, that despite its deceptively exoteric appearance, in reality Mesilath Yesharim is the quintessence of Luzzatto’s kabbalistic teaching. See Joseph Avivi, Zohar RaMCHaL (Jerusalem, 1997), pp. 208-33.



Lot 170

**172. MARCUS, AARON.** Jüdische Chronologie Vol. I (all published). Only edition. Frontispiece portrait. Between title and introduction, obituary of Marcus from “Frankfurter Zeitung” of 6 March 1916. pp. (6),112. Dampstained. Stiff wrappers. 4to. [EJ, Vol. XI, col. 944].

Frankfurt a.M., Jakob M. Marcus: 1935. **\$200-300**

✦ Aaron Marcus (1843-1916) remains something of an enigma to the world of modern scholarship. He was one of the few Orthodox Jews in Germany who totally adopted Hasidism in theory and practice. An erudite and most prolific writer, much of Marcus’ work is a defense of hasidism and kabbalah. His complete bibliography (printed on the back cover) reveals him to be a wide-ranging and eclectic thinker, tackling such diverse fields as: Hartmann’s inductive philosophy, Assyriology, and Jacob of Marvége’s She’eloth u-Teshuvot min ha-Shamayim. The Chronology, which juxtaposes the latest findings of Egyptology, Maimonides’ Hilchoth Shemitah, and Azariah de Rossi’s Me’or Einayim, should prove to be as original and idiosyncratic as the rest of Marcus’ work. See EJ, Vol. XI, cols. 944-5.



Lot 173

173. MASSARANO, ABRAHAM. *Sepher ha'Galuth Veba'Peduth* ["Exile and Deliverance"]. FIRST EDITION. ff. 28. *Some staining. Modern vellum. 12mo.* [Vinograd 1204 Mehlman 1606].

Venice, n.p: 1634. \$3000-4000

✦ Rare pamphlet containing fascinating details concerning the worst disaster in the history of Mantuan Jewry when in 1629-30 the city was sacked by the soldiers of Emperor Ferdinand II and her Jews banished. See S. Simonsohn, *History of the Jews in the Duchy of Mantua*, Jerusalem, 1977, pp.44-64; EJ, vol. XI, col. 896.

[SEE ILLUSTRATION ABOVE]

174. (MEDICINE). Zacutus Lusitanus. *De Medicorum Principum Historia Libri Sex*. FIRST EDITION. pp. (70), 624, (51). *Trace dampstained. Contemporary vellum. 8vo.* Cologne (i.e. Amsterdam), J.F. Stam:

1629. \$800-1200

✦ A study on neurology and diseases of the brain. First work issued by the Portuguese Jewish medical doctor, also known as Manuel Alvares de Távora (1576-1642). See H. Friedenwald, *The Jews in Medicine* (1967) Vol. I pp.295-321 (esp. p.317) and vol. II p. 770.

**175. MENACHEM AZARIAH OF FANO.** Amaroth Tehoroth [Kabbalah]. With commentary "Yad Yehudah" by Judah Leib ben Simon. FIRST EDITION. Title within fine engraved border including arches and cherubs aloft. Tailpieces. ff. (2), 143, 98. *Title stamped. Stained and wormed. Modern morocco. 4to.* [Vinograd, Frankfurt a/Main 148].

Frankfurt a/Main, Vorst: 1698. **\$400-600**

✦ Part One of Amaroth Tehoroth, a compendium of five kabbalistic treatises by R. Menachem Azariah (RM"A) of Fano: Ma'amar Hikkur Din, Ma'amar Em Kol Hai, Ma'amar ha-Middoth, Ma'amar Olam Katan, and Ma'amar ha-Ittim. Today, this work is generally known by the title Asarah Ma'amaroth ("Ten Treatises" - although the other five treatises are missing). There are other commentaries on RM"A's work, but Yad Yehudah remains the standard commentary.

R. Menachem Azariah (1548-1620), of a well-to-do banking family in Bologna, Italy, was first a follower of the Cordoveran system of kabbalah but afterward, under the influence of an elusive figure, R. Israel Sarug, switched his allegiance to the Lurianic school. The propagation of Safedan kabbalah in Europe was largely due to his prolific efforts. See Robert Bonfil, "New Information on Rabbi Menahem Azariah da Fano and his Age" (Hebrew) in: *Studies in the History of Jewish Society in the Middle Ages and in the Modern Period* [Jacob Katz Festschrift] (Jerusalem, 1980), pp. 98-135; idem, "Halakhah, kabbalah and society: some insights into Rabbi Menahem Azariah da Fano's inner world" in: Twersky and Septimus eds., *Jewish Thought in the Seventeenth Century* (Cambridge, MA, 1987).

**176. MENASSEH BEN ISRAEL.** De Resurrectione Mortuorum [on the resurrection of the dead]. FIRST EDITION. Printer's Hebrew device on title. pp.(24),346,(6). *Latin. Title stamped and taped. Modern boards. 12mo.* [Silva Rosa 25].

Amsterdam, by the Author: 1636. **\$500-700**

✦ The Amsterdam Jewish community at this time was comprised primarily of Marranos, who in their Iberian homeland knew Judaism, if at all, only through the lenses of the Old Testament. Since the doctrine of the resurrection of the dead is not elucidated in the Bible, some of the newly arrived Marranos came to doubt the belief in an Afterlife. The most notorious of these modern-day "Sadducees" was one Uriel Acosta. In response to these skeptics, Menasseh marshaled proofs from throughout Judaic literature as to the existence of an afterlife. See Cecil Roth, *A Life of Menasseh ben Israel* (Philadelphia, 1945), pp. 92-4.

**177. MENASSEH BEN ISRAEL.** Tzeror Hachaim. De Termino Vitae. \* WITH: Another copy. Title within architectural columns. pp.(16), 237, (1 blank), (50). pp. 3-4 loose. *Title stamped. Outer margins of few endpages tattered. Contemporary vellum. 12mo.* [Copenhagen 211; Silva Rosa 35].

Amsterdam, By the Author: 1639. **\$800-1200**

✦ A discussion whether death is brought on by natural causes or is Divinely ordained. The Dutch intellectual Jan van Beverwyck had opened the discussion in his work *Epistolica Quaestio de Vitae Termino, fatali an mobili* (Dordrecht, 1634). Our own work, Menasseh's response, argues, based on Jewish sources, that the span of life is not predetermined by the Deity but depends on constitutional, temperamental, and climatic influences. "The book concludes with *Carmen Intellectuale*, a panegyric in honor of Menasseh by Jacob Rosales of Hamburg. Of all Menasseh's Latin works, this was the most successful." Cecil Roth, *A Life of Menasseh ben Israel* (Philadelphia, 1945), pp. 94-95..

**178. MENASSEH BEN ISRAEL.** Mikveh Yisrael. Title within typographical border. ff. 66, [Vinograd, Amsterdam 660; Fuks, Amsterdam 527; Silva Rosa 57-d]. Amsterdam, Asher Anshel & Partners, 1698. \* Benjamin of Tudela. Masa'oth shel Rabi Benyamin [travel]. ff. 27. [Vinograd, Amsterdam 659; Fuks, Amsterdam 553]. Amsterdam, Caspar Steen, 1698. Together, two works bound in one volume. *Stained in places, with owner's signature of Shlomo Dubna, the bibliophile, grammarian and editor of Mendelson's commentary on parts of the Pentateuch. Title page of first work torn not affecting text. Contemporary vellum-backed boards. 16mo.*

Amsterdam, v.p.: 1698. **\$1000-1500**

✦ FIRST HEBREW EDITION of Mikveh Yisrael, Menasseh ben Israel's treatise on the Lost Ten Tribes and the related revelations of Antonio Montesinos (Aaron Levi). An important work that laid the groundwork toward the re-Admission of the Jews to England in 1656. While travelling in South America, Montesinos had met a race of Brazilian tribesmen who recited the Shema, practiced Jewish ritual and claimed to be the lost tribe of Reuben. Capitalizing on the the Puritan belief that the discovery of these exotic people was a confirmation of the prophecy that the Millennium would come when the Jews dispersed to all the ends of the earth, Menasseh ben Israel included Antonio Montesinos revelations in his land-mark treatise addressed to the English Parliament in 1650. Montesinos' affidavit to Menasseh ben Israel was similarly taken as conclusive by Thomas Thorowgood in his work, *Jewes in America*. See J.H. Copenhagen no. 640 and L. M. Friedman, *Jewish Pioneers and Patriots* (1942) pp. 156-7.

**179. MINZI, JUDAH.** Ha Lachem Zera...Pesakim Shailoth Uteshuvot [responsa]. ff. 134. [Vinograd, Venice 460; not in Adams]. Venice, Alvise Bragadin, 1553, ]. \* Bound with: Recanti, Menachem, Piskei Halachoth [Rabbinic law]. ff. (12),52(of 62). [Vinograd, Bologna 12; Mehlman 787]. Bologna, The (Silk) Partners, 1538. Two works bound in one volume. Both FIRST EDITIONS. *Stained. Later boards. 4to.*

v.p, v.d. **\$1000-1500**

✦ The first three-part work includes Seder Gitin Vechalitzah (on Divorce) 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) containing many important and controversial responsa. Responsum number 5 allows the marriage of a prostitute who was nursing a child, in order to prevent her and her proposed husband from opprobrium. Responsum number 9 concerns the correct Bar Mitzvah date of a boy born in a leap year. Responsum number 16 discusses cross-dressing on Purim. The author was one of the foremost Italian Kabbalists and Halachic authorities of the 13th century. For a full appreciation of his importance, see M. Idel, R. Menahem Recanati, *Hamekubal* (1998) pp. 79-80 quoting Prof. Y. Ta-Shema concerning otherwise unknown scholars cited by Recanti.

Later editions of the Piskei Halachoth have been heavily censored, lacking entire chapters. The majority of the censored material pertains to Gentiles or Jews who have converted to Christianity. See Y. Lipschitz, *Piskei Hilchot Recanti in: Moriah*, vol. 8 nos.6-7 (1979) pp.2-9.

180. (MISHNAH). With commentary by Moses Maimonides and Obadiah Bertinoro. Four parts (of six) bound in two volumes. Each part with own title page within woodcut architectural border. Numerous woodcut text diagrams. \* ZERAIM: ff.96. \* MOED: ff.104. \* NASHIM: ff.82. \* NEZIKIN: f.116. 4to. Various condition various binding. Title of part IV repaired, final leaf contains short genealogy of owner stretching back to the Luria family. [Vinograd, Sabbioneta 50 and Mantua 80; Mehlman 106; not in Adams.].  
Sabbioneta, Tobias Foa, 1559, and Mantua, Jacob Cohen of Gazzolo: 1561. **\$1500-2500**
- ✦ The first two Orders were printed by Foa in Sabbioneta and then completed in Mantua. Complete sets are rare.
- The Hebrew press at Sabbioneta escaped lightly from the storm of Papal condemnation of Hebrew books which was raging at the time in Venice and Rome. Indeed, the Sabbioneta Hebrew press flourished between the years 1551 and 1559, and books never previously published treating aspects of Christianity were issued with considerable freedom. The decree of Pope Paul III in 1553 passed over the city without apparent effect; a tribute to the liberality and culture of the ruling prince of the province.
- The Mantua volumes were the last books to be typeset by Jacob Cohen of Gazolo before he retired. He had served at the press of Foa in Sabbioneta and came to Mantua in 1556 where he established a reputation for splendid typographical work. See Amram, *The Makers of Hebrew Books in Italy*, pp.288-93 and 325.
181. (MISHNAH). Mishnayoth with Nekudoth (punctuation) and a dictionary of difficult words. Title within illustrated panels of Biblical motifs. *Two volumes. ff.[8],188, [8], 189-446. Browning and staining, some pages loose. Contemporary calf, rubbed with chipped spine. 4to.* [Vinograd, Amsterdam 1170]. Amsterdam, Aaron de Salomon Antones: 1721. **\$700-1000**
182. MIZRACHI, ELIJAH. Eliyahu Mizrachi [supercommentary to Rashi on the Pentateuch]. Title with printer's mark. Map of Eretz Israel on f. 235a. WITH IMPORTANT, LENGTHY, EXTENSIVE MARGINAL NOTES THROUGHOUT. *ff. 320. Title repaired affecting one letter. f. 32 written in a neat hand plus a loose printed f. 32 from another copy. Some dampstaining, previous owners inscription on title, Binyamin ben Yitzchak Bachrach Aschkenazi. Recent calf. Folio.* [Vinograd, Venice 592; E. & G. Wajntraub, *Hebrew Maps of the Holy Land* (1992), pp.19-21]. Venice, Bragadin: 1574. **\$1000-1500**
- ✦ The scholarly notes are written in a clear, late 16th-early 17th century Aschkenazic hand. they bear a remarkable resemblance to the handwritten marginal notes by a disciple of the Mahra"l of Prague on the Mordechai (Sold Kestenbaum & Company, 4th December, 2003, Lot 179).

183. MODENA, JUDAH ARYEH (LEONE) DE. *Historia de Gli Riti Hebraici*. [History of the Hebrew Rites]. Second edition. Title within engraved architectural border incorporating roundelle portrait of the Author. Latin introduction; Italian text. *pp.* (22),13-111, (1 blank), (4). *Title stamped, few light stains in places. Modern boards. 12mo.* [Fürst, II, p. 384; EJ, Vol. XII, col. 204].

Venice, Giovanni Calleoni: 1638. **\$1200-1800**

✦ The first publication written by a Jew in modern times outlining the practices of Judaism for a Gentile readership. Published at the request of Sir Henry Wotton, English Ambassador to Venice, for presentation to King James I. First published in Paris in 1637, the book enjoyed great popularity, eventually going through French, Dutch, German, English, Latin and Hebrew translations. See C. Roth, *Leone da Modena and England in: Studies in Books and Booklore* (1972) pp. 203-4.

The portrait of Modena on the title page is one of the earliest portraits of a Jew. (See Rubens 1729).

[SEE ILLUSTRATION AT RIGHT]

184. MOSES BEN MAIMON (MAIMONIDES. RaMBa"m). *Mishneh Torah* [Rabbinic Code]. Four volumes. Engraved frontispiece. Text illustrations. With the commentary *Lechem Mishnah* by R. Abraham de Boton bound in at the end of each volume. \* With: A separate edition of the commentary *Lechem Mishneh*. *ff.*(9),176,(2),177-327,(4); (2),227,(4); (1),120,(1),121-368,(9); (1),309,(13) *Some foxing. Title page in volume I loose. Elaborately tooled calf over heavy wooden boards with metal hinges, rubbed. Folio.* [Vinograd, Amsterdam 744, 752, 1016; Fuks, Amsterdam 418-19].

Amsterdam, Immanuel Athias: 1702-03. **\$1000-1500**



Lot 183

185. MOSES BEN NACHMAN (NACHMANIDES. /RaMBa"N). *Torath Ha'adam* [laws concerning the sick, the dying and the after-life]. Second edition. Printer's device on title. Signature of censor "Camillo Jaghel 1619" on final page. *ff.*108. *Title with some loss of text. Few light dampstains in places. Blind-tooled sheep. Sm. 4to.* [Vinograd, Venice 815; Habermann, di Gara 158; Adams M-1874].

Venice, Giovanni di Gara: 1595. **\$300-400**

✦ With a laudatory poem by Judah Aryeh (Leon de) Modena on f.2. The verso of the final leaf, contains the famed historical letter penned by Nachmanides to his son, describing the destitute condition of Eretz Israel following the invasion of the Tatar hordes in 1260. Nachmanides sums up the dismal state of affairs by stating: "An underlying principle is, the more holy the place, the more desolate. Jerusalem is more desolate than the rest of the Land, and Judah more desolate than the Galilee."

- 186. NOBEL, NEHEMIAH.** Fünf Reden / Devarim Achadim [Five Discourses: Four German sermons and a halachic shi'ur in Hebrew, delivered on the Day of Atonement and Shemini Atzereth 5673/1912]. German and Hebrew titles. Reads left-right and right-left. *pp.* 35, 14. *Stained. Original printed wrappers. 4to.* Frankfurt a/Main, M. Slobotzky: 1912. **\$150-200**
- ✦ Nehemiah Nobel (1871-1922) served with distinction as the rabbi of Frankfurt, succeeding R. Marcus Horowitz in that capacity. He was one of the founding leaders of the Mizrahi or religious Zionist movement in Germany and was typified by his disciple Franz Rosenzweig as a "Zionist, mystic, and idealist." See EJ, Vol. XII, cols. 1200-1.
- 187. PESARO, AARON.** Toldoth Aaron [Biblical concordance to the Talmud]. Third edition. \* Sasportas, Jacob. Toldoth Jacob [supplement providing references to Jerusalem Talmud]. **FIRST EDITION.** . *ff.* (160), (32). *Pages trimmed. Stained. Modern boards. 8vo.* [Vinograd, Amsterdam 205, 206; Fuks 191].  
Amsterdam, Samuel Ben Israel Soeiro: 1652. **\$600-900**
- ✦ In his introduction, R. Jacob Sasportas, a native of Oran, Algeria bemoans the fate that forced him to take up the wanderer's staff. On a brighter note, he expresses gratitude to Menasseh ben Israel who agreed to his suggestion to include in the present edition of Pesaro's Toldoth Aaron, Sasportas' supplement Toldoth Jacob, which provides valuable references to the vast sea of the Jerusalem Talmud.  
In 1651 the printing office was taken over by Menasseh's elder son Samuel Ben Israel Soeiro. See Fuks, p. 110.
- 188. PHILO JUDAEUS.** Les Ouvres de Philon Juif (The Works of Philo Judaeus). Printer's mark on title. Head- and tailpieces. Replete with illustrations, e.g. the Tabernacle (f. 147v.), candelabrum (f. 152r.), and priestly vestments (f. 153v.). Peeking out of the binding, manuscript of musical notation on parchment. *ff.* (8), 528, (32). *Stained. Vellum. Thick 8vo.* [cf. Graesse V, p. 270 (Graesse has an earlier ed. of 1588); not in Adams]. Paris, Plantin: 1598. **\$700-900**
- ✦ Philo Judaeus was the spiritual leader of the Hellenistic Jewish community of Alexandria, Egypt. His works of philosophy and Bible interpretation were written in Greek and practically unknown to the Jewish community throughout the ages until Azariah di Rossi "rehabilitated" him, bestowing upon him the Hebrew sobriquet "Yedidyah ha-Aleksandroni." In the twentieth century, Samuel Belkin, late president of Yeshiva University, devoted his doctoral dissertation at Brown University to analyzing the "halacha" of Philo. One of the still unresolved questions in the field of Philonic scholarship is whether Philo knew the Bible in its Hebrew original or only by way of the Greek translation of the Septuagint. The latter seems more likely.



189. (PHILOSOPHY). SAADIAH GAON, Ha'emunoth Vehade'oth. Translated into Hebrew by Judah ibn Tibon. ff. (3) 4-53. Additional Latin title with Menasseh ben Israel's woodcut device. [Vinograd, Amsterdam 143 (JNUL copy incomplete); Fuks, Amsterdam 186; Silva Rosa 51]. Amsterdam, David de Castro Tartas for Joseph ben Israel, 1647. \* ALBO, JOSEPH. Sepher ha-Ikarim with commentary Shorashim by Gedaliah ben Solomon of Poland. ff.144. [Vinograd, Venice 1112]. First Edition with commentary. Title within architectural arch. Woodcut diagrammatic text illustrations. (Venice: Pietro & Lorenzo Bragadin, 1618). Together two volumes. *Few pages loose and torn (but complete) in first volume. One leaf supplied in a neat, precise 18th century Ashkenazic hand. Boards. Sm.folio.* v.p, v.d. **\$500-700**
- ✦ Originally written in Arabic, Emunoth Veh'de'oth was the first systematic treatise of religious Jewish philosophic literature. Saadiah Gaon's purpose is two-fold: to demonstrate the principles of Judaism are compatible with Reason and to interpret these principles in a manner that their rationality be evident. For a brief overview of Saadiah's philosophic arguments in this work, see M. Waxman, vol. I pp. 322-7
- Joseph Albo's philosophical exposition proceeds from the view that every religion is founded on three basic principles: the existence of God, Revelation and reward and punishment. True faith, according to Albo, is that which recognizes not only the roots of these three fundamental principles, but also their logical consequences. The goal of man lies in perfecting himself, and the way of human perfection according to Albo, lies in striving to become similar to the supreme symbol of perfection - God. This can be achieved by doing good and right out of love for God through the loving fulfillment of His will and commandments. For a brief examination of Albo's philosophies and the thinkers upon whose ideas he built, see Zinberg, vol. III pp. 233-9.
190. (POLEMICS). Tzvachah al Ha-Yayin. Only edition. pp. 24. *Tear on title, repaired, not affecting text. Modern cloth. 8vo.*  
Odessa, M. A. Belinson: 1894. **\$250-300**
- ✦ Halachic dispute relating to the possibility of ritually cleansing the vats of a whiskey distillery in order to conform to the stringent requirements of Passover.
191. (RASHI AND COMMENTARIES THEREON). BASS, SHABBATHAI, Siphthei Chachamim. FIRST EDITION. Title within decorative borders. ff. (1), 133 (i.e. 143). [Vinograd, Frankfurt a/Main 29]. Frankfurt a/Main, Johannes Koellner, 1712. \* SHLOMO YITZCHAKI. Peirush Rashi al haTorah. ff. 112. [Not in Vinograd; Fuks 452]. Amsterdam, David Castro Tartas, 1669. \* ISRAEL BEN BENJAMIN OF HARMLOV. She'airith Yisrael. ff.[1], 17. [Vinograd, Wilhermsdorf 157]. Wilhermsdorf, Hirsch ben Chaim of Fürth, 1730. Together three volumes. *Some wear. Boards. 4to.*  
v.p, v.d. **\$300-500**
192. (RESPONSA). Terumath Ha-deshen. D. Bomberg, 1519. \* Sheiloth Uteshuvot Mahrsha"l, Lublin, 1575. \* Sheiloth Uteshuvot Mahri"k. Cremona, 1557. And three others, similar. Together six volumes. *In various degrees of incompleteness. Various worn, variously bound. v.s.*  
v.p, v.d. **\$1000-1500**



Lot 193

**193. RICCHI, RAPHAEL IMMANUEL HAI.** Chazak Tzion [commentary to the Book of Psalms, with text]. FIRST EDITION. Title within typographical border. Printer's device on title (Yaari no. 115). ff. 138, (2). Some browning otherwise a fine, crisp copy. Recent calf-backed marbled boards. Folio. [Vinograd, Livorno 34].

Livorno, Abraham ben Raphael Ricchi for Abraham Meldola: 1742. \$700-1000

✦ The author's son, Abraham Samuel Ricchi, includes a biography of his father's life as an appendix to this work. He describes his father's journey to Italy and his murder on the road between Modena and Bologna, a fact dreamt by Raphael Ricchi in Jerusalem in 1740. In the dream he was told that he was a reincarnation of the Tana R. Yehudah Ben Baba who was killed by the Romans and was one of the "Asarah ha-rugei malchuth."

[SEE ILLUSTRATION ABOVE]

**194. SA'ADYAH BEN JOSEPH AL-FAYUMI (SA'ADYAH GAON).** Sepher haTehiyah veSepher haPeduth. \* Sepher haPeduth vahaPurkan (Parts I and II of same work, both published in Mantua 1556) [on the Resurrection of the Dead]. FIRST EDITION. Letters of word "Sepher" on title of Part One and "Amar" on first page of Part Two richly historiated. Printer's mark on final leaf of Part One. (See Yaari, Hebrew Printers' Marks, no. 19). On final page a clever acrostic that sums up the laws of Chanukah by the initials of the verse "Zoth chanukath ha-mizbe'ach" in Numbers 7:84. ff. (12); (8). Stained and trimmed with some loss of text. Modern boards. 8vo. [Vinograd, Mantua 36, 32; Mehlman 1218].

Mantua, Joseph ben Jacob Shalit of of Padua: 1556. \$1000-1500

✦ Anonymous translation to Hebrew from Arabic of chapters seven and eight of Sa'adyah's magnum opus Emunoth veDe'oth (Beliefs and Opinions). The translation differs from that of Judah ibn Tibbon. In 1759 Rabbi Jacob Emden reprinted in Altona the second, but not the first part, of this work.

195. (SABBATIANA). Aschkenazi, Tzvi Hirsch (“Chacham Tzvi”). Eduth LeYisrael [polemic against Nechemiah Chiya Chayon]. *pp. (4). Lightly stained. Tall 8vo.* [Vinograd, Amsterdam 1027 (no copy in JNUL); EJ, Vol. VII, col. 1502]. (Amsterdam, 1714). **\$2000-3000**

✦ An exceptionally scarce pamphlet attacking the heresies of Nechemia Chiya Chayon (c. 1655-c.1730).

Prepared by the Chacham Tzvi and endorsed by luminaries throughout the rabbinic world. This cherem or excommunication of Chayon provides fascinating information concerning the biography of the mystic wanderer. The rabbis of Izmir, Israel ben Hayim Benveniste and Benjamin Halevi forward to Rabbis Tzvi Hirsch Aschkenazi (Hacham Tzvi) and Moses Hagiz, residents of Amsterdam, a letter they received from the rabbis of Jerusalem, most notably Abraham Yitzchaki, warning against the antics of Chayon, who falsely claims to be a native of the “Upper Galilee.” The Jerusalem missive is dated 1708. In turn, the Izmir rabbis add what they know of the scoundrel, whom they drove out of Izmir. Chayon is no native of the Upper Galilee (i.e. Safed), but rather of Sarajevo, Bosnia, from whence he fled with a maidservant. Chayon disseminates false doctrines of Shabbetai Zevi and his disciple Abraham Michael Cardozo.

This attack of 1714 against Chayon was prompted by the recent publication of his heretical work *Oz le-Elohim* (Berlin 1713) based on a treatise *Raza di-Mehemnuta*, which had long been attributed to Shabbetai Zevi himself but which recently Prof. Yehudah Liebes has shown to be the handicraft of Sabbatian heresiarch Cardozo. The assertion of the rabbis of Izmir that Chayon was somehow connected to Cardozo might serve to substantiate Prof. Liebes’ theory.

In a second letter from Izmir, the lay leaders of the Jewish community entreat the community of Amsterdam to follow their example and rout from their midst the dangerous mountebank. (Chayon had come under the protection of the Sephardic rabbi of Amsterdam, Solomon Aylion, whose own background was questionable. When Aschkenazi and Hagiz went up against Aylion and the all-powerful Spanish-Portuguese Ma’amad, they found themselves driven from town.)

A fourth letter from the rabbis of Frankfurt-am-Main explicitly bans the book “*Oz le-Elohim*.”

The acknowledged leader of the generation, Naphtali Katz, in a lengthy epistle to R. Tzvi Hirsch from Breslau, flatly states that Chayon distorted Katz’s written words. It would have been well-nigh impossible for Katz to have acceded to Chayon’s outrageous claims: that he (Chayon) sits to the right of the Shechinah; that he has the power to create worlds; that he possesses a letter of Elijah the Prophet, etc. etc. Furthermore, Katz has examined amulets written by Chayon and found them to be black magic. He accuses Chayon of writing amulets for financial gain. R. Naphtali Katz exposes Chayon’s supposed scholarship as a sham. Even more alarming is the fact that Chayon has abandoned belief in strict monotheism. (Chayon slipped in Cardozo’s brand of dualism.) Katz relates the testimony of an anonymous resident of Jerusalem who happened to spend the night with Chayon in the same lodgings in Egypt, and was frightened out of his wits upon discovering that his roommate engaged in witchcraft all night.

In summation, R. Zevi Hirsch Aschkenazi, makes mention of Chayon’s perverse interpretation of the Mishnah Chagigah 2:1 to the effect that it is praiseworthy to pry into the ultimate mysteries of existence. (This queer interpretation of Chayon is also alluded to in R. Joseph Ergas’ polemic work *Tochachath Megullah ve-ha-Zad Nachash*.) Especially disturbing to the orthodox rabbi is Chayon’s theology (influenced by Cardozo) in which there exists a duality of “First Cause” and “Second Cause.” Clearly, there is no recourse for Chayon but to recant his heresies and sincerely repent of his evil ways. Aschkenazi rattles off the names of the Italian rabbis and communities that have signed on the Cherem against Chayon. See E. Carlebach, *The Pursuit of Heresy: Rabbi Moses Hagiz and the Sabbatian Controversies* (1990), pp. 75-159; B. Naor, *Post-Sabbatian Sabbatianism* (1999), pp. 14-20, 145-149.

[SEE ILLUSTRATION ON FACING PAGE]



Lot 195



Lot 196

196. (SABBATIANA). Moses Chagiz. Lema'an Da'ath. Hebrew and Yiddish. pp. (3). *Foxed. 4to.* [Vinograd Amsterdam 1672 Mehlman 1716]. **\$2000-3000**

✦ A decade earlier in 1714, R. Moses Chagiz (1672?-1751) and R. Tzvi Hirsch Aschkenazi (Chacham Tzvi) battled the crypto-Sabbatian (underground follower of Shabbetai Zevi) Nechemiah Chiya Chayon in Amsterdam, exposing him as a heretic and poseur. (see previous Lot). Now Chayon has resurfaced in Central Europe, Prague to be exact, as the guest of R. Jonathan Eybeschütz. Chagiz claims that R. Jonathan Eybeschütz interfaces with the infamous Sabbatian prophet Löbele Prossnitz and with R. Isaiah Mochiach of Mannheim, son-in-law of R Judah Chasid, another known Sabbatian follower. Other incriminating evidence against Eybeschütz was the anonymous Sabbatian tract discovered in Frankfort-am-Main on the person of one Moses Meir of Zolkiew (and Kaminka) which, correctly or incorrectly, was attributed to Eybeschütz.

As R. Tzvi Hirsch Aschkenazi was no longer among the living, Chagiz turned to R. Aryeh Leib of Amsterdam, son-in-law of his old co-combatant to participate in the renewed battle against the Sabbatians, particularly R. Jonathan Eybeschütz, believed to be the rising star of the messianic movement. One notes that Hagiz writes from Altona, home of R. Jacob Emden, son of Chacham Tzvi. After Chacham Tzvi and Hagiz were driven out of Amsterdam by order of the Spanish-Portuguese Ma'amad, Hagiz took up residence in the more sympathetic clime of Altona.

To substantiate his claims, Hagiz attaches the text of the ban pronounced in Altona and also a deposition from the community of Mannheim.

See Mozes Heiman Gans, *Memorbook* (1977), pp. 163-164; Elisheva Carlebach, *The Pursuit of Heresy: Rabbi Moses Hagiz and the Sabbatian Controversies* (1990), pp. 161-194; EJ, Vol. VI, cols. 1074-1076; Vol. VII, col. 1122.

[SEE ILLUSTRATION ABOVE]



Lot 198

- 196A.** (SCHOLEM, GERSHOM). *Iggeret Magen Abraham Me'Eretz Ha'Ma'arav*. Attributed to Abraham Michael Cardozo. Edited with notes by Gershom Scholem. PRESENTATION COPY INSCRIBED BY GERSHOM SCHOLEM IN HEBREW. In a play on words Scholem writes: "Shalom Rav Lecha - Mi'Shalom." *Boards. Tall 8vo.*  
Jerusalem, 1937. \$100-150

- 197.** SHALOM, ABRAHAM BEN ISAAC. *Neveh Shalom* [philosophy]. Second edition. Title within garlanded architectural arch. *ff. (4), 213, (15)*. *Margins slightly frayed and dampstained, otherwise generally, a clean copy. Recent boards. 4to.* [Vinograd, Venice 607; Habermann, di Gara 37; not in Adams].

Venice, Giovanni di Gara: 1575. \$300-400

✦ A series of homilies on various aggadic passages from the Talmud, interwoven with a philosophical discussion meant to serve as a defense of Maimonides' reconciliation of Greek philosophy and Jewish thought. The author had a thorough command of the fields of knowledge of his time, for this work is rich in quotations from Greek and Arabic philosophical literature. See EJ, XIV, cols. 1270-1.

- 198.** SHEM TOV BEN JOSEPH SHEM TOV. *Drashoth Ha'Torah* [sermons on the Pentateuch and on Repentance]. Second Edition. Letters of title historiated; title within wreathed architectural columns; printer's mark. (Facsimile of title in Haberman, *Title Pages of Hebrew Books* (1969) no. 22). Opening word of each of Five Books of Moses within decorative border. Owner's signature "Shelomo ben Emmanuel Peretz" on f. 46r. *ff. 81. Dampstained. Old vellum, worn. Folio.* [Vinograd, Venice 308; Adams S-1047].

Venice, Cornelio Adelkind for Marco Antonio Giustiniani: 1547. \$1000-1500

✦ Spanish writer and philosopher, Shem Tov ben Joseph Shem Tov lived in Segovia and Almazan and flourished in about 1461-89. As a philosopher, he was a follower of Maimonides, even though his grandfather Shem Tov ibn Shem Tov, was one of Maimonides' most uncompromising opponents - indeed nor did his father agree with Maimonides on essential points in his philosophy. On f. 36r. the author records first his grandfather's interpretation, second his father's interpretation, and finally his own interpretation of the Talmudic adage, "Thoughts of sin are more severe than [actual] sin" (Yoma 29a).

*Drashoth Ha'Torah* is Shem Tov's only homiletical work. Written in 1489, it was printed three times during the sixteenth century (Salonika, 1525; Venice, 1547; Padua, 1567). It soon, however, fell into comparative oblivion.

[SEE ILLUSTRATION AT LEFT]

199. SHERTLAN (SERLES), MOSES BEN ISSACHAR HALEVI. Be'er Moshe (Pentateuch and Five Scrolls). \* Lekach Tov (Prophets and Writings). [An interlinear glossary-like Yiddish translation of the Bible]. FIRST EDITIONS. Separate titles for each Book (first title missing). Hebrew in square print and Yiddish in wayber-taytsch print. ff. 101(of ff.104); (284). Stained. Blind-tooled calf with clasps and hinges (one clasp missing). Spine distressed. Thick 4to. [Vinograd, Prague 131, 124; Mehlman 1371, 1372].

Prague, Moses ben Bezalel Katz: 1604. \$1000-1500

✦ In the bibliographic literature there are three different renditions of the author's family name: "Serles" (EJ); "Sertel" (Zinberg); "Shertlan" (Vinograd). At the conclusion of Be'er Moshe the author signs himself "Shertlan." Unfortunately, there is scant biographic information concerning the author.

One of the earliest works with Yiddish translation. In his introduction, the author states he was prompted to publish this Yiddish translation having witnessed the faulty understanding of the Biblical text by his students. The author's method is to intersperse the Yiddish translation with Hebrew passages of original interpretation. Also, he has included at the conclusion of Psalms, Rabbi David Kimchi's Teshuvot la-Notzrim (Responses to the Christians).

Zinberg calls into question whether the Prague edition of 1604 is truly the first edition. In an ordinance of the society "Talmud Torah" of Cracow, it is noted: "It is forbidden for any teacher to teach the Pentateuch with any commentary other than the precise commentary Be'er Moshe which is in our language that we speak here" (Güdemann, Quellenschriften, 233). Since this ordinance appeared at the end of the sixteenth century, "it must be conjectured that the Prague edition of 1604 that has come down to us was not the first" (Zinberg, Vol. VII, p. 136). Contrary to Zinberg, the other sources we have consulted consider Prague 1604 to be the first edition. See also EJ, Vol. 11, col. 357.



Lot 200

**200. SHIMON B"R YOCHAI.** (Traditionally attributed to, actually Moses de Leon). *Sepher Hazohar* ["The Book of Splendor"]. FIRST EDITION. Five parts in four volumes. Complete with four titles each within architectural arch. Scattered marginal notes in various Sephardic and Ashkenazic hand. ff.(8), 251, 269, 300. Some staining. Modern vellum-backed boards. 4to. [Vinograd, Mantua 51,61 and 69; Wiener 3384; not in Adams].

Mantua, Meir b. Ephraim of Padua and Jacob Hakohen of Gazolo: 1558-60. **\$20,000-25,000**

✦ The most sacred and influential of all Kabbalistic works, the Zohar is the pre-eminent classic of world mystical literature, a quest for Divine unity and a search for insight into the mysteries of God's Torah. "The *Sepher Hazohar* has amazed and overwhelmed readers ever since it emerged mysteriously in medieval Spain (Castile) toward the end of the thirteenth century." Daniel C. Matt, Introduction, in his masterful translation: *The Zohar*, Pritzker Edition (2004).

Many among Rabbinic and Kabbalistic circles feared the printing of such an esoteric work; its meaning might be distorted by Christians in support of their faith, and the majority of Jews themselves would be confused by the implications of the Zohar's mystical teachings. A textually inferior reprint by Vincenzo Conti of Cremona immediately followed this Mantua edition. See D. Amram, *The Makers of Hebrew Books in Italy* (1963) pp.325-27; Carmilly-Weinberger, pp.53-55.

[SEE ILLUSTRATION ABOVE]

**201. SHIMON B”R YOCHAI.** (Traditionally Attributed to). Sepher Shivim Tikunei Hazohar [Kabbalah]. With commentary “Chemdath Tzvi” by Tzvi Hirsch ben Jerachmiel Chotsch of Cracow. FIRST EDITION with commentary. Striking title within historiated woodcut architectural border framed by eight Biblical vignettes depicting Abraham, Isaac and Jacob; Moses and Aaron; David and Solomon and Elijah the Prophet (Habermann, Sha’arei Sepharim pl. 41). ff. 8, 164. ff. 63-64 *mis-paginated, though all complete. Lightly browned. Recent boards. Folio.* [Vinograd, Amsterdam 804; Fuks, Amsterdam 589].

Amsterdam, Moses Mendes Countinho: 1706. **\$600-900**

✦ Chotsh was a preacher in Cracow, where it is speculated, he fell under the influence of the Sabbatian prophet Heschel Zoref during the latter’s sojourn in that city. Noted scholars of different stripes, from the Orthodox Rabbi Reuben Margalioth to the heterodox Prof. Gershom Scholem have detected hints of Chotsh’s reverence for the pseudo-Messiah Shabbetai Zevi in this otherwise unrepachable commentary to Tikkunei Zohar. See B. Naor, *Post-Sabbatian Sabbatianism* (1999), pp. 79-82.

**202. SHIMON B”R YOCHAI.** (Traditionally attributed to). Tikunei Zohar. With commentary Kevod Hamelech by R. Chaim Vital. ff. [1], 164. Fine gilt-tooled straight-grain morocco with owners name, Ibrahim Zkhoil, tooled in Hebrew and English lettering on front cover. a.e.g. 4to. [Vinograd Livorno 1108].

Livorno, S. Belforti: 1854. **\$800-1000**

✦ According to the publisher, there was “never such an excellent, choice edition of Tikunei Zohar issued”

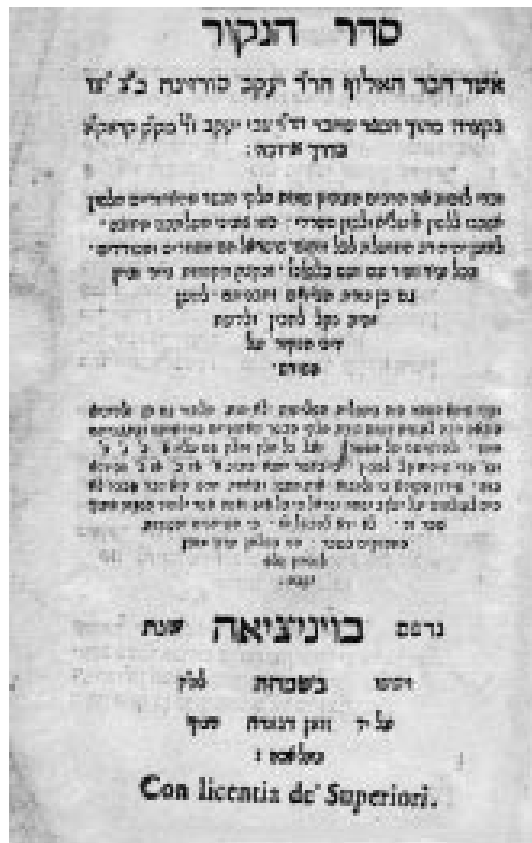
[SEE COLOR ILLUSTRATION ON PAGE 22]

**203. SORESINA, JACOB BEN JOSEPH.** Seder Hanikur [on the porging of meat]. FIRST EDITION Text with illustrations and translation of terms into Italian, Spanish and German, all in Hebrew characters. ff. 8. *Modern vellum. 16mo.* [Vinograd Venice 807; Habermann Di Gara 153].

Venice, Giovanni di Gara: 1595. **\$3000-4000**

✦ The author learned his trade in Cracow studying under the tutelage of Tzvi Yaakov Buchtner, author of comprehensive notes to Yaakov Weil’s Shechitoth Ubedikoth. When Soresina visited Italy he noticed that the work of Shechitah was performed by ignorant butchers who “do not know the difference between the various kosher and non-kosher parts of the hindquarters” (perhaps this is the root of the expression “they don’t know the difference between their ass and their elbow!”) Soresina found this Shechitah problem to also be rampant in Turkey thus the tri-lingual translation of the present work. He hoped Seder Hanikur would result in bringing the status of Kashruth to a superior standard.

[SEE ILLUSTRATION BELOW]



Lot 203



- 204.** (TALMUD AND HALACHA). Sepher HaChinuch. FIRST EDITION. Venice, Daniel Bomberg, 1523. \* Torath HaChatath. Cracow, 1577. \* Damesek Eliezer. Lublin, 1646. \* And six others, similar. Together nine volumes. *In various degrees of incompleteness. Various worn, variously bound.* v.p, v.d. **\$1000-1500**

✦ A collection of rare (albeit incomplete) early editions. The Damesek Eliezer is especially rare. Many copies of this work, which is one of the most thorough on Tractate Chulin, were destroyed in a conflagration that broke out in the printer's shop. Most surviving copies were subsequently destroyed during the Chmielnicki Massacres of 1648-49. The dire condition of the Jews in Poland following the massacres prompted R. Eliezer to follow his father's lead and migrate to the Land of Israel. This despite his earlier opposition to the settlement of the Land due to Halachic uncertainties relating to those precepts unique to Eretz Israel (see f.21r). However, he never reached his Promised Land and died in Belgrade while on route.

- 205.** (TALMUD, BABYLONIAN). Twelve volumes. Letters of title-pages richly historiated. Illustration of the outlay of the Temple in Jerusalem at the end of Masechet Midoth engraved by the noted astronomical scholar, R. Yonathan of Roznoi, author of Yeshuah Be-Yisrael. With various owners signatures and stamps in Hebrew and French including a scholarly, wealthy woman (!) "Ha- Katzinah Yeidel Hagenau presently residing in Strassburg, dated 1823" plus other signatures from the Alsace area. *Some staining and slight repair. Uniform contemporary elegantly tooled morocco over thick wooden boards with cartouche in center. Metal clasps, hinges and studs. Folio.* [Vinograd Frankfurt a/Main 370-390,396-412].

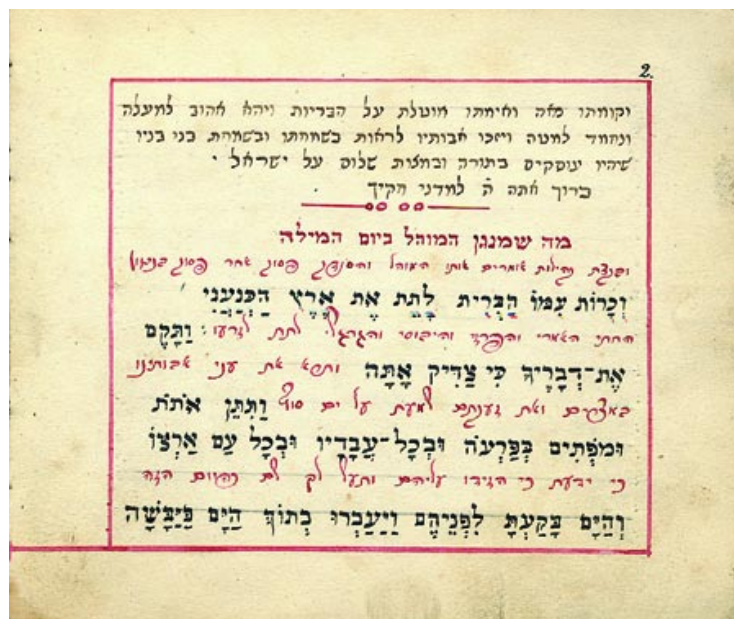
Frankfurt a/Main, Johann Kelner: 1720-21. **\$12,000-18,000**

✦ A MAGNIFICENT SET OF THIS IMPORTANT EDITION. According to the foremost scholar on the printing of the Talmud, Raphael Nathan Nata Rabinowitz " this edition, with its many additions and careful editing was the finest and most valuable edition since the original publication of the Talmud and serves as the prototype for all future editions to this very day." (Maamar Al Hadfasath Ha-Talmud pp. 109-111).

[SEE COLOR ILLUSTRATION ON FACING PAGE]



Lot 205



Lot 213



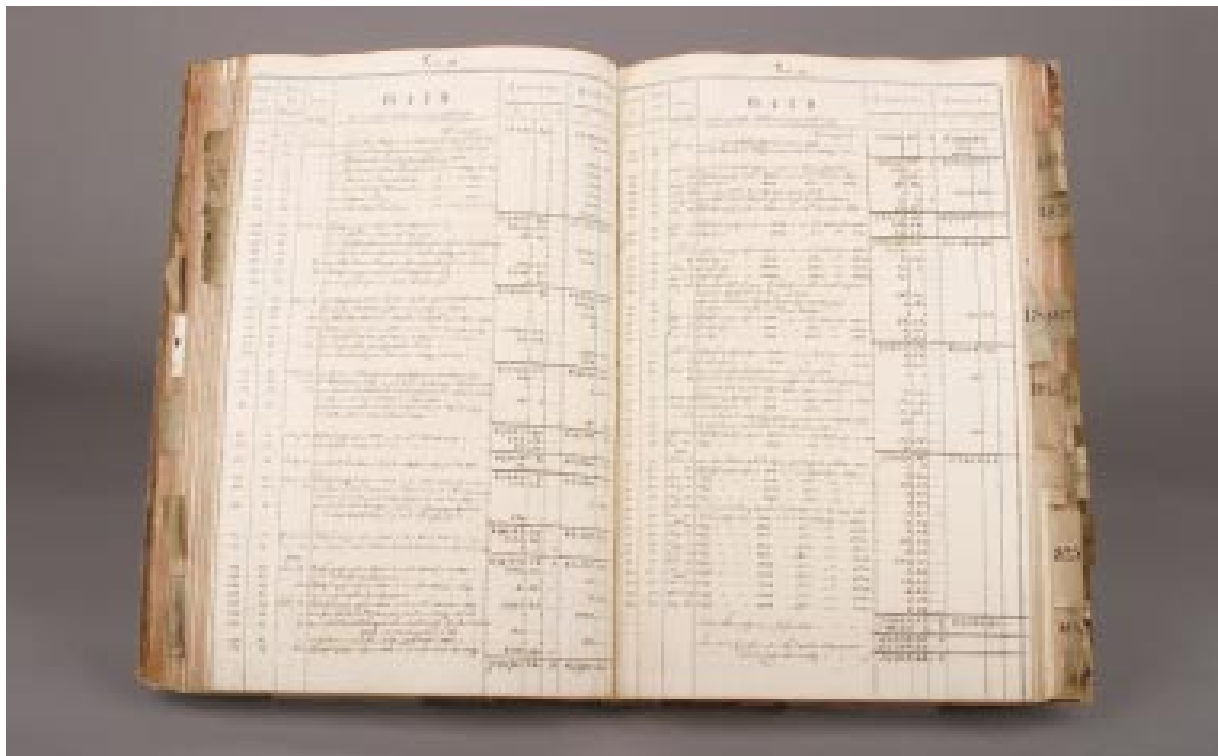
Lot 206

206. (TALMUD, JERUSALEM). Talmud Yerushalmi. Second edition, First Edition With a Commentary. Four parts in one. Three divisional titles. Printed in two columns with commentary occupying third column in rabbinic characters. Titles within architectural arch. ff.65, 83,48(of 66 - five leaves of final gathering misbound and repeated), 51. Some staining otherwise a generally clean copy. With owners signatures Chaim Gallico and others, modern cloth, lacking spine. Folio. [Vinograd, Cracow 289]. Cracow, (Isaac Prostitz) : (1609). \$1500-2500

✦ Prof. Saul Lieberman has identified David Darshan as the author of the Perush Katzar to this edition, citing his name in the commentary to Tractate Nazir. R. David Darshan, born in Cracow c.1527, author of Shir Ha'Ma'aloth Le'David (Cracow, 1571) and Kethav Hithatzluth Le'Darshanim (Lublin, 1574), was one of the most prominent disciples of Moses Isserles (the ReM" A), Solomon Luria (the MaHaRSHa" L), Isaac b. Bezalel, the brother of the MaHaRa" L of Prague, and others. For a full biography and translation of his works, see H. R. Perelmuter, Shir Ha'Ma'aloth Le'David (1984); and S. Lieberman, Ha'yerushalmi Ki'peshuto (1935), introduction.

[SEE ILLUSTRATION ABOVE]

- 207. VITRINGA, CAMPEGIUS.** *De Synagoga Vetere.* FIRST EDITION. Latin interspersed with Hebrew. Two parts, each with title and engraving facing title. Title in red and black. Engraving shows non-Jews visiting the Temple of Jerusalem in fulfillment of the prophecy in Zechariah 8:22, 23. On title, design of angel and Tetragrammaton in Hebrew. First page historiated. *pp.* (32), 1138, (38). *Blind-tooled contemporary calf with five bands on spine. Thick 4to.* [Freimann, p. 181 (2nd ed. of 1726)].  
Franequer [Franeker] (Netherlands), Johannis Gyzelaar: 1696. **\$500-700**
- ✦ Campegius Vitringa [the Elder] (1669-1722), Professor of Theology and Sacred History at the University of Franeker, was a Dutch author eminently familiar with all aspects of Judaism, as witnessed by this book. Essentially, the theme of the work is the organization of the Synagogue in terms of officialdom, etc., but as is often the case in these colossal works by Christian savants, the author wanders from the theme to encompass a wide variety of seemingly unrelated topics. JE, Vol. XII, p. 445.
- 208. WEIZMANN, CHAIM.** Complete (?) Collection of Chaim (Charles) Weizmann's chemical patents. *Original wrappers. 4to. (88 unbound patents).* Manchester, 1905-1947. **\$4000-6000**
- ✦ Russian-born Chaim Weizmann (1874-1952), one of the founding fathers of modern-day Zionism and first President of the State of Israel, led an illustrious career as Professor of chemistry at Manchester University. He was the inventor of processes that contributed to the production of synthetic rubber (caoutchouc) and acetone (an essential ingredient in the manufacture of explosives), and to the refinement of oil. It is believed by many that it was Weizmann's distinction as a chemist, especially his work on acetone, that ingratiated him with the British Government and led to the Balfour Declaration of 1917 which provided for a Jewish homeland in then Palestine. Years later, in recognition of his accomplishments in the field of science, The Weizmann Institute was opened in the city of Rehovot, where Chaim and Vera Weizmann spent their final days. The present collection spans the entire scientific career of "Charles Weizmann" (as he called himself) from 1905 to 1947. See EJ, Vol. XVI, cols. 423-438.



Lot 209

- 209.** (FRANKFURT). Journale ueber Einnahmen und Ausgaben an Geld bey der Steuersektion des Juedischen Gemeinde-Vorstands im Jahre 1810, gefuehrt von A. Reinganum [Journal of Income and Expenditures of the Jewish Community of Frankfurt, commencing in the year 1810]. Manuscript on paper. Both the text and the numerical entries written in a neat hand by Aaron Herz Reinganum, book-keeper of the Frankfurt Kehillah from 1810-1814 and his anonymous successor 1815-1831. *Approximately pp. 400. Original boards, rebaked, within modern folding box. Thick folio.* Frankfurt a/Main, 1810-1831. **\$15,000-20,000**

✦ The thousands of entries for both income and expenditures contain a wealth of information of historical interest relating to the prestigious community of Frankfurt. Among the personalities whose names appear in this mammoth ledger are Rabbis Zvi Hirsch Halevi Horovitz and Salomon Abraham Trier, chief rabbi; and members of celebrated German-Jewish families such as Rothschild, Ellisen, Schwarzschild, Kann, Kulp, Worms, Bing, Floersheim, Geiger, Posen, Mainz, Rapp, Goldschmidt, Speyer, Oppenheimer, Rindskopf, Falk, Kirchheim, Gumperz, Fraenkel, Reiss, Schloss, Bacharach, Zunz, et al. This in addition to scores of dayanim, cantors, choirmasters, beadles, and other synagogue officials. On the salary of the kehillah were ritual-bath personnel, ritual slaughterers, midwives, hospital (“hekdesch”) staff, communal-oven bakers, “schulkloppers,” and gravediggers. One learns that expenditures were made as well to gentile policemen, to chimney-cleaners, sewage cleaners, and an assortment of other paid professionals.

The consignor relates the ledger formerly belonged to the late Mrs. Thea Posen, nee Eisemann, formerly of Frankfurt, daughter of Mr. Heinrich Eisemann, renowned antiquarian of Frankfurt and London.

See Paul Arnsberg, *Geschichte der Frankfurter Juden*, pp. 171-2, 271, 274; N. Bar-Giora Bamberger, *the Posen Family*, pp. 48, 133; Josef Walk, *Kurzbiographien*, pp. 76-7; Marcus Horovitz, *Frankfurter Rabbiner*; Alexander Dietz, *Stammbuch der Frankfurter Juden*.

[SEE COLOR ILLUSTRATION ABOVE]



Lot 210

210. (FRENCH JUDAICA). Shevithi. Manuscript on vellum. Black ink. Single leaf. Depicting the Tetragrammaton within a decorated roundel on top of a Menorah and pitcher of oil with floral decorations. The branches and trunk are filled with appropriate verses. Decorated, architectural side panels contain "Brich Shmei," penitential prayer for nocturnal emission and other prayers. Verso contains Kabbalistic Kavanoth with owner's signature hailing from Nancy. *Approximately 5.5 x 6.5 inches. Framed.*

Nancy (Alsace-Lorraine), 18th century. **\$12,000-18,000**

[SEE COLOR ILLUSTRATION ABOVE]

211. DOV BER OF BOLECHOW. (1723-1805). Zichronoth R. Dov Ber Me'Bolechov. Autograph Hebrew Manuscript on paper. In an 18th-century Ashkenazic cursive hand. ff. 96. Rubbed at edges, some staining. Six leaves damaged with holes affecting text. Unbound, recent boards, in slipbox. 8 vo.

Bolechov (Galicia), Late 18th Century, . \$5000-7000

✦ Dov Ber Bolochow (a.k.a. Birkenthal which remained his adopted German name in accordance with the decree of Joseph II in 1772), was one of the most important Hebrew memoirists of his time. He was a traditional Jewish scholar and leader of the Bolechow community. His father, an international wine dealer, had contact with Polish and Hungarian nobles and priests who taught Polish, Latin, German and French to his son. As a result, Dov Ber's affinity with language enabled him to serve as interpreter and advisor to Rabbi Chaim Hakohen Rapaport, Chief Rabbi of Lemberg, during the famous debate with the followers of Jacob Frank in 1759. Ber writes that his previous study of the conversionary tract "Samuel Rabin" (Polish translation of the fabrication "Rabbi Samuel") published in Lublin in 1753, familiarised him with Christian polemical arguments. This proved invaluable in the debate with the Frankists in 1759: "The reward for my efforts in [undertaking] this distasteful study stood me and all Israel in good stead at the time of the famous debate in Lvov with the evil congregation, the sect of believers in Shabbetai Zevi, when I served as translator from Polish to Hebrew and vice versa, and stenographer of all the questions and responses of the great luminary Rabbi Chaim Kahana Rapaport, of blessed memory, chief justice of Lvov and environs, in 1759 in the great cathedral of Lvov."

These memoirs contain many economic and social details invaluable for the study of 18th century Eastern European Jewish history. They include information about the Va'ad Arba Aratzoth- the Council of the Four Lands, the Polish Jewish census (1764) and many other interesting historical, social and financial details pertaining to the commerce and politics of the social milieu.

The text is divided into two parts, the first is Dov Ber's autobiography and memoirs and the second containing Hebrew translations of various historical, geographical and ethnographical works pertaining to the nations of the Middle East and their relations with the nation of Israel. The autobiographical part was eventually published and translated into Yiddish and English with a scholarly introduction and notes by Marc Wischnitzer in Berlin, 1922. The second section has never been published. Wischnitzer states in his introduction (p.15) that had Rabbi Dov Ber published his translations, they would have helped the development of Hebrew writing, especially in the fields of science and geography. "As the author's Hebrew style is concise, scientific and flowing, unlike the empty flowery language used in the 18th century."

Included is the book *Relazioni Universali* by Giovanni Botero of which Bolochow translated sections concerning Solomon and the Queen of Sheba. He also translated sections of "Old and New Testament Connected to the History of the Jews and Neighboring Nations" (London, 1716-18) by the English scholar, Orientalist and Hebraist Humphrey Prideaux (1648-1724). Bolechow was also familiar with the works of Flavius Josephus, the Church Fathers, Grotius, Herodotus and many other historical and political works. He sometimes included his own comments on the "lies of Christian writers."

**212.** ASCHKENAZI, YEKUTHIEL. Margalioth Tovah [super-commentary to Abraham ibn Ezra on the Pentateuch]. FIRST EDITION. With additional commentaries: Ohel Yoseph, Mekor Chaim and Megilath Setarim. With important, extensive marginal notes in the hand of R. Baruch Yitzchak Lipschuetz, the son of the Tifphereth Yisrael. WITH INSCRIPTION (CUT) ON FIRST LEAF OF APPROBATIONS, citing the name of the author of Tiphereth Yisrael with great titles. ff.(4),156. *Lacking plate at end. Previous owner inscriptions on title. Modern boards. Folio.* [Vinograd, Amsterdam 1192]. Amsterdam, Isaac de Cordova, 1722. **\$1000-1500**

✦ Baruch Yitzchak Lipschuetz was the author of many scholarly works, the most celebrated of which are his lengthy notes and emendations to his father's Tiphereth Yisrael. These notes are usually prefixed by the initials AB"Y (= Amar Baruch Yitzchak). He served as Rabbi of Landsberg and Mecklenburg, later moving to Hamburg and Berlin. For additional information, see the citation by A. A. Ephron, *Chamisha Alphin* (Vilna, 1914) pp. 2-3 and noted by E. Katzman, *Ledemuth Ha'Gaon R. Yehoshua Heschel Lewin in: Yeshurun*, Volume VI, pp. 703-5.

**213.** (CIRCUMCISION). (Seder LeBrith Milah). Manuscript on paper. Written in a precise, neat Aschkenazic hand with square and cursive Hebrew letters. Accomplished in red, blue and brown ink. With instructions for Birchath HaMazon in Judeo-German and piyutim by Ephraim of Bonn. pp,34. *Modern boards. Rectangular 12mo.*

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

✦ Contains prayers to be recited the night before the Brith appealing for good health for the mother and baby and that the circumcision should be properly performed. The final leaf contains a prescription in Latin to monitor the flow of blood.

[SEE COLOR ILLUSTRATION ON PAGE 93]



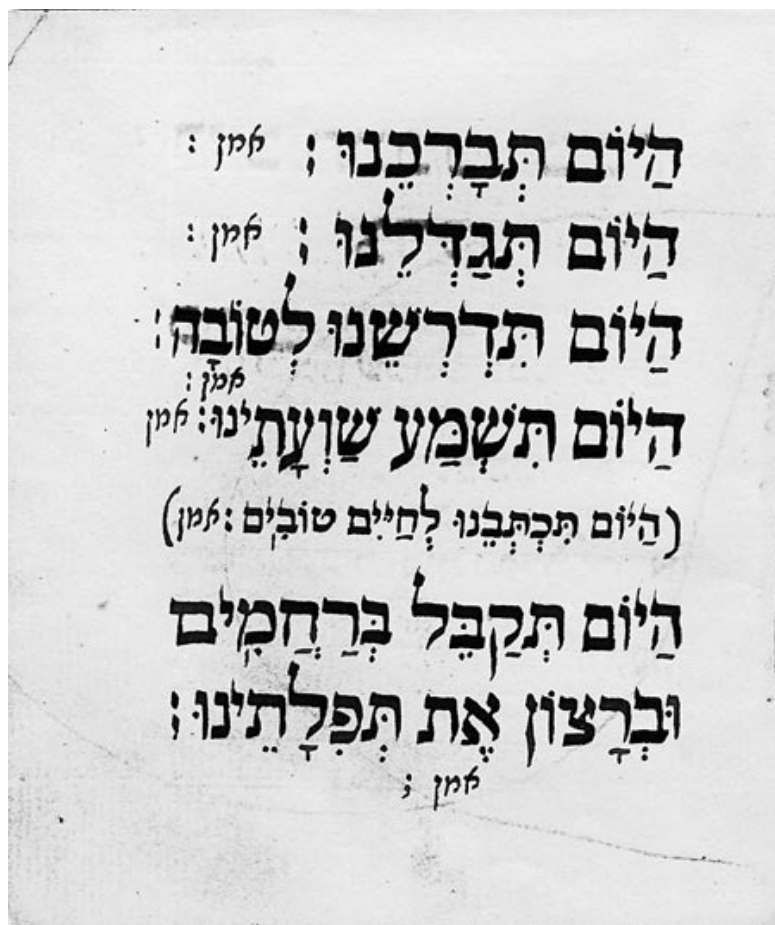


*Lot 214*

- 214. (FRENCH JUDAICA).** Illuminated Manuscript Leaf of Decalogue with Biblical Scenes. Framed manuscript on vellum, stretched over board backed with with French calendar for year 1708. *6.5 x 8 inches.*  
 (France, 18th century). **\$12,000-18,000**

✦ This extremely fine illumination depicts the Decalogue beautifully inscribed in Hebrew on two round-topped panels with a portrait of Moses in the center. The upper registers of the panels contain scenes of the Sweetening of the Waters at Marah and the Golden Calf in sepia tones. The bottom of the illumination depicts Abraham greeting the three angels, while Sarah demurely lurks in the shadows. Everything points to a Jewish, and no doubt French, origin of this truly charming panel.

[SEE COLOR ILLUSTRATION ABOVE]



Lot 215

215. (FRENCH JUDAICA). Seder Avodath Kohanim. Manuscript, black ink on paper. Text in Hebrew and German. pp. 28. *Stiff marbled wrappers. 8vo.* Strasbourg, 19th Century. **\$3000-5000**

✦ This manual, which was the property of Jacob ben Moses Katz of Strasbourg, includes the texts and duties of the Kohen including the priestly benediction and laws of pidyon ha-ben (redemption of the first-born).

[SEE ILLUSTRATION ABOVE]

216. (ISSACHAR BERISH OF HANOVER). Ashli Ravravi - Shulchan Aruch, Yoreh Deah. Inscription on the title-page states the book belonged to "Adoni Mori" the Rabbi of Hanover. Contains extensive marginal notes in the hand of R. Yissachar Berish of Hanover. Plus some notes in another later Ashkenazic hand. *Some pages frayed, loose and stained. Old calf, boards loose. Folio.* Amsterdam, Solomon Proops, 1731. **\$3000-5000**

✦ R. Yissacher Berish (d. 1803), was the son of R. Aryeh Leib of Hanover, the son of the Pnei Yehoshua and the son-in-law of R. Itzikel of Hamburg. These notes are indicative of his great erudition, citing many Rishonim and Acharonim (e.g. Mishmereth HaBayith, Minchath Yaakov, Minchat hCohen, etc.) Some of his innovative novellae which were published at the end of his grandfather's magnum opus the Pnei Yehoshua became famous in the scholarly, Torah world and were commented upon by the Noda BeYehudah and others.

217. (KABBALAH). Anonymous. Ilan. Kabbalistic “tree” or diagram of the arrangement of the spiritual cosmos. Extensive vellum scroll consisting of two membranes placed together. *21.5 x 58 inches*. (Germany?, 18th century?). **\$15,000-20,000**

✦ AN IMPORTANT AND EXTENSIVE KABBALISTIC SCROLL. SUCH MANUSCRIPT SCROLLS SELDOM APPEAR AT AUCTION.

Over the ages attempts were made by various kabbalists to render into diagram-form the teachings of the Kabbalah concerning the structure of the spiritual universe. Known as the Ilan Hagadol (“great tree”) or Ilan Hakadosh (“holy tree”) or simply as the Ilan (“tree”), this arrangement would give the student of the esoteric lore a clearer picture of the exact layout of this highly complex universe.

Our Ilan represents the order of the Lurianic cosmogony. The revelations of Rabbi Isaac Luria (Egypt and Eretz Israel, sixteenth century) revolutionized the world of Kabbala, introducing a complexity hitherto unknown. The most famous graphic representation of Lurianic doctrine is that ascribed to R. Meir Hakohen Poppers (d.1662), final editor of the Lurianic writings, published in Warsaw in 1864 as the Ilan Hagadol. However, Gershom Scholem has cast serious aspersions on the presumed authorship, as the Ilan Hagadol begins with a segment portraying the “Olam ha-Malbush” (World of the Garment) which comes out of the teaching of R. Israel Sarug and represents a serious departure from the Lurianic tradition received by R. Chaim Vital, of which Poppers is a faithful adherent. Our own Ilan makes no mention of the Olam ha-Malbush, and thus remains within the perimeters of Vitalian kabbalah.

In passing, it should be noted that the preeminent Italian kabbalist R. Moses Chaim Luzzatto penned a condensed Ilan which was first published as an appendix to his work *Choker u-Mekubal* (Shklov, 1785). Another manuscript Ilan described in the literature is that of the Lithuanian kabbalist R. Kalonymos Kalman of Tchaves, a contemporary of the Vilna Gaon, held in high esteem by the Gaon.

The Manfred R. Lehmann Library possesses an Aschkenazic kabbalistic drawing roughly contemporaneous with our own (1709?) but the “flow chart” is arranged predominantly as concentric circles. See Moshe Hallamish, *Ohel Hayim*, Vol. I [Kabbalistic Manuscripts] (New York, 1988), K 85 (p. 181). Actually, in terms of content, the drawing that appears to come closest to our own is that found on the following page of the Lehmann catalogue, K 86 (pp. 182-3), of eighteenth-century North African provenance. Several authors have penned commentaries on the Ilan, including R. Aryeh Leib Lipkin, nephew of the famed R. Israel Salanter, founder of the modern Mussar movement. See further Meir Benayahu, *Kabbalistic Writings of R. Moshe Hayyim Luzzatto* (Jerusalem, 1979), pp. 59, n. 30; 117-118; R. Chaim Friedlander, *Sha'arei RaMCHaL* (Bnei Berak, 1989), pp. 257-292; anonymous (R. Aryeh Leib Lipkin of Kratingen), *Kelalei Hathchalath ha-Hochmah* (Warsaw, 1893), ff. 30r.-44v.; *EJ*, Vol. XIII, col. 866.

[SEE ILLUSTRATION ABOVE]



*Lot 217 (partially unrolled)*

- 218. KOOK, ABRAHAM ISAAC HAKOHEN.** (Chief Rabbi of the Holy Land. 1865-1935). Letter of Chief Rabbi Kook to Rabbi Dr. Joseph Hertz, Chief Rabbi of Great Britain. Typed Letter Signed on official stationery of the Chief Rabbinate of Eretz Israel, signed by Rabbi Kook and his secretary R. Samuel Aaron Weber. Clipped to the letter is a press cutting from The Times of London dated 20th September 1921, reporting a meeting of the Palestine Arab Delegation with the Archbishop of Westminster.

Jerusalem, 4th Ellul, 5681 [1921]. **\$800-1200**

✦ Alarmed by a report that the Palestinian delegation met with the Archbishop of Canterbury, Rabbi Kook asked that Chief Rabbi Hertz meet with the Archbishop to present the Jewish point of view. He lists three points to be addressed in discussion with the Archbishop: 1) The Jews have no intention of dislodging or disenfranchising the Arab residents of the Land; 2) The ambition of the Jews is to build the Land in such a way that will bring "blessing to all the inhabitants;" 3) The blessing that will come to Eretz Israel will be beneficial to all mankind, as foreseen by the prophets of yore.

ACCOMPANIED BY: Reply: - Rabbi Dr. Hertz replied that Rabbi Kook was misinformed. The Palestinian delegation met with the Catholic bishop, not with the Anglican Archbishop of Canterbury (who was highly influential in government circles), so there was no need to intercede.

- 219. LABA, ELIEZER TZVI OF PATZUNEL (NEAR KOVNO).** Siach Emuna, Tehilot David, Zichron Shmuel et al. Over 40 notebooks containing ca. 3000 leaves. Written in a neat Ashkenazic hand.

ca.1920-1930. **\$4000-6000**

✦ Laba (1863-1935) was rabbi in Lithuania. He studied in Slabodka and the Kollel Kovno and was ordained by R. Yitzchak Elchanan and others. In his later years he moved to Shavel and was close to the great kabbalist R. Shlomo Elyashiv, the "Leshem". Both R. Y. Kahaneman of Ponevitch and R. Kook praised Laba's scholarship and piety.

Among the many notebooks are eulogies and memorials for R. Yitzchak Elchanan of Kovno, The Gadol of Minsk and his son-in-law R. Eliezer Rabinowitz; R. Yehuda of Tavrig; R. Samuel Avigdor Faivelson of Plungian; R. Ephraim Lap (author of Zivchei Ephram); R. Chaim Soloveitchik of Brisk; the Chofetz Chaim; R. Shlomo Eliashiv (the "Leshem"); R. Meir Atlas of Shavel; R. Hillel Klein of New York; R. Yaakov Mazeh of Moscow; as well as family members.

The notebooks include scores of essays and sermons on numerous religious subjects, citing an extensive range of the entire gamut of Rabbinical, Kabbalistic and Chassidic literature from: R Saadia Gaon to the Maharal of Prague, Shaarei Orah, the Ari Zal, to R. Menasseh b. Israel, R. Yonahan Eibuschetz, R. Moshe Chaim Luzzato, the Vilna Gaon, R. Chaim of Volozin, R. Yitzchak Eisik Chaver to R. Yaakov Yoseph of Ostraha (R. Yaivi), Or Pnei Moshe, Tzemach Tzeded, Magen David - Tchernobel, R. Moshe Sofer (Chatham Sopher) R. Hillel Lichtenstein, R. Yoseph Zechariah Stern Of Shavel (Zecher Yehoseph), etc.

A selection of Laba's writings have been published by his descendants in Siach Emuna (1995).



Lot 220

220. (LITURGY). Seder Avodah [Rite for Day of Atonement in the Jerusalem Temple with anonymous commentary and kabbalistic meditations]. Manuscript on paper. Scattered throughout the manuscript are erudite marginalia in a Sephardic script. ff.28. Paper bears "PICARDO" watermark. Calf with central cartouche. 8vo.

1847. \$2000-3000

✦ According to the colophon on the final page, our manuscript was completed by "Ish It"i, S.T" in the year 5607/1847. The initials S.T. are often placed by Sephardim after their signature. (Some say the initials stand for "Sephardi Tahor" (pure Sephardi), but most likely they signify Sofo Tov (may he have a good end.) "Ish Iti" (with a teth as opposed to tav) is a clever play on the words in Leviticus 16:21. The "Ish Iti" (appointed man) was the priest who would convey the scapegoat to the escarpment of Azazel. This ritual was an integral part of the Seder HaAvodah, the rite of the Day of Atonement as practiced in the Temple of Jerusalem. In this instance, "Ish Iti" means simply "a man of the pen" (from the Hebrew word for pen, "et").

The kavanoth, or mystical meditations, would seem to conform to the system of RaSHa"SH, acronym of R. Shalom Sharabi (1720-1777), whose basis is R. Chayim Vital's Peri Etz Chayim, Sha'ar Yom ha-Kippurim, chap. 4, but greatly expanded.

[SEE ILLUSTRATION ABOVE]



Lot 221

221. (LITURGY). Tephilah miko Hashanah [prayers for the entire year]. Manuscript on paper. 63 leaves. The poetic inscription on the title is within a delicately drawn architectural border with floral decoration and precise geometrical motifs. Written in a semi-cursive Ashkenazic script with square display headings. Many initial words are decorated with lacy foliate patterns drawn within the oversized letters. Important phrases, headings and refrains are further ornamented and highlighted in red ink. On folio 63, the prayer Av ha-Rachamim is highlighted with alternating red and black penwork and a pyramid shaped text. *Contemporary calf. Sm.folio.* Gelnhausen (Hesse, Germany), 1673. \$20,000-25,000

• A SUPERB EXAMPLE OF A SEVENTEENTH CENTURY ASHKENAZIC PRAYERBOOK FOR THE COMMUNITY CHAZAN.

The scribe was Shimshon ben Yochanan Ha-Levi, who served as the Chazan of Gelnhausen and apparently wrote this prayerbook for his own use.

The manuscript is important for its indication of Ashkenazic prayer customs and rituals during the 17th century. For example, on f. 31a, in the Uva Le-Tzion prayer for Minchah on Sabbath, the Aramaic refrains starting with “Umekablin dein min dein” and “Unetalatni rucha” are highlighted in red. The present custom for the refrain of Kedusha Desidra in many congregations starts with different words. On f. 38a, in fine small script the scribe states that although many authorities instruct that the Chazan should say all the “Techinot” before “Baruch She’amar” so as not to make an interruption before “Yishtabach,” he has in fact not seen anyone who follows this custom. F.58a states that Psalms no. 79 and 83 are to be recited every day, a practice universally practiced only recently, at the behest of the Rabbinat of Israel. The final leaves contain various piyutim which were customarily said in Ashkenazic communities

A FINELY WROUGHT AND USEFUL MANUSCRIPT.

[SEE COLOR ILLUSTRATION ABOVE]

222. (LEVI BEN GERSHOM, GERSONIDES/. RaLBa”G. 1288-1344). Biur Sefer Daniel, Ezra, Divrei Hayamim [Biblical commentary]. Hebrew Manuscript on Paper. French Rabbinical Characters, 28 lines per page. Censor’s signature dated 1603 and 1626. *ff. 107. Some foxing. Recent calf backed boards. Folio.*

14th Century. \$50,000-60,000

✦ One of the Most Important, Classical Early Biblical Commentaries. Extremely Rare with Textual Variances from the Published Editions.

The RaLBa”G was one of the outstanding French scholars of his time. He was distinguished as a mathematician, astronomer, philosopher, physician and Bible commentator. Isaac de Lattes (in the preface to Shaarei Zion) writes that the RaLBa”G “has no equal on earth” regarding his intellectual interests - especially his mastery of all branches of the sciences.

His commentaries to the Bible are permeated with the spirit of philosophy and his exegetical explanations remain of great interest. The methodology of the RaLBa”G’s Biblical commentaries initially explain the literal meaning in accordance with grammatical usage, before connecting the ideas and interpretations of an entire chapter. Thereafter, he extracts the ethical, philosophical and religious teachings that may be gleaned from the text, referring to them as “toaliyot.” Although RaLBa”G was primarily a rationalist, there is a distinct mystical element apparent in his commentaries. See commentary on Daniel (eighth “toelet”) where he calculates the date of the coming of the Messiah to be 1358 (if only the Jewish nation would better their ways).

The commentary on the Book of Ezra was completed during the month of Adar Sheni 1338 and the commentary on Divrei Hayamim on the second of Nissan 1338 - just a few weeks later. Although not dated, this manuscript was written during this period.

The first edition of the commentary on Daniel was published as an incunable (n.p., n.d.) but has since been established by bibliographers to be Ferrara, 1477. The commentaries on Ezra and Divrei Hayamim were first published in Cracow, 1888 by Mordechai Halevi Mortara from a manuscript found in the communal library of Mantua.

For a recent study of some aspects of RaLBa”G’s philosophy in his commentaries, see the article by David Horowitz in Hazon Nahum, Studies...Presented to Dr. Norman Lamm (1997), pp. 265-309.

223. (PHILOSOPHY). (ABU HAMID (Mohammed) AL-GHAZALI). Kavanoth Ha'philosophim ["Intentions of the Philosophers"]. \* (GRACIAN, SHEALTIEL B. SOLOMON). Sepher Tapuchei Zahav ["Apples of Gold"]. \* MOSES BEN MAIMON (MAIMONIDES/ RaMBa"m). Miloth Ha'higayon [Treatise on Logic]. Hebrew translation by MOSES IBN TIBBON. \* (AVERROES). (Abu Al-Walid Mohammed Ibn Rushd). Commentary on Aristotle's Organon ["The Logical Writings"] and other philosophical works. Translated by JACOB ANATOLIN. Hebrew Manuscript on paper. Various cursive and semi-cursive Spanish scripts. With extensive marginal notes in a different Sephardic cursive script. ff. (151). *Marginal paper repairs to opening leaf and few interior leaves, slightly affecting a few words in places. Later tan half-calf marbled boards, gently rubbed at extremities.* Lg. 4to. Spain, 15th Century. \$40,000-50,000

✪ FIFTEENTH CENTURY SPANISH MANUSCRIPT, CONTAINING FOUR HEBREW TRANSLATIONS OF IMPORTANT PHILOSOPHICAL TREATISES.

Text:

\* Kavanoth Ha'philosophim ["Intentions of the Philosophers"]. By Abu Hamid (Mohammed) al-Ghazali (1058-1111).

The author was a prominent Muslim theologian, jurist and mystic who wrote in Arabic. This work was translated into Hebrew on three separate occasions which indicates its popularity and influence on Jewish philosophy. Great Jewish philosophers, such as R. Isaac Albalag used it as the basic departure point for their own philosophical treatises. Moses Narboni wrote an extensive commentary, in addition to which several anonymous commentaries have been written to the work. The present manuscript contains one such anonymous manuscript penned in a distinct cursive hand in the margins of the main text. There are only two other recorded manuscript copies of this commentary extant. An incomplete text is located in the Institute of Oriental Studies at the St. Petersburg branch of the Russian Academy of Sciences [MS B 386, ff.147-181]. The other manuscript copy, dated 1429, originally in the Library of the London Beth Din, (see, Neubauer no. 40), was sold at Christie's, New York, Important Hebrew Manuscripts and Printed Books, 23rd June 1999, Lot 36. It should be noted that both other extant manuscript copies contain the text of the commentary alone. The present manuscript contains Al-Ghazali's text as well as the commentary. The text of the commentary is in the same hand as the comments that accompany the rest of the philosophical treatises in this manuscript suggesting that it is the work of a single author. It is possible the manuscript is the original work of the anonymous author of the commentary from which the other two extant manuscript copies are copied.

On the importance of the Hebrew translations of Medieval Arabic works in general see, M. Steinschneider, *Die Hebraischen Übersetzungen de Mittelalters und die Juden als Dolmetscher* (Berlin, 1893). For an accessible though primitive citation of some of the manuscripts copies of this work see the entries "Kaf" nos. 74 and 75 in Ben Ya'akov, *Otzar Ha'sepharim* and the references cited therein.

\* Sepher Tapuchei Zahav ["Apples of Gold"]. By Shealtiel B. Solomon Gracian. (f.89v.) The second manuscript in this volume is an essay on the Thirteen Articles of Faith and other matters. The essay, one page in length consists of 500 words all beginning with the Hebrew letter "Mem." This text has been identified as Shealtiel b. Solomon Gracian's Sepher Tapuchei Zahav. There is only one other copy of this manuscript extant, see Berlin Or. Qu. 825. The author, was a Rabbi in Spain and a contemporary of the Rivash (R. Isaac Ber Shesheth). He succeeded the Rivash as Rabbi of Barcelona about 1375 and was a correspondent of R. Isaac Duran.

\* Miloth Ha'higayon [Treatise on Logic]. By Moses ben Maimon (Maimonides/ RaMBa"m). Hebrew translation by Moses ibn Tibbon. (ff.90r-103v). With extensive anonymous marginal notes and commentary in various Sephardic cursive hands, similar to the notes on Ghazali (first section of this manuscript). For a comparison see the critical edition of this work by I. Efros, PAAJR, Vol. 8 (1938).

\* Commentary on Aristotle's Organon ["The Logical Writings"] and other philosophical writings. By Averroes (Abu Al-Walid Mohammed Ibn Rushd, b. Cordova 1126, d. Marrakech 1198). Thirteenth Century Hebrew translation by Jacob Anatolin. (ff.104r-151v). Including:

I: Porphyrius. Sepher Ha'mavo. This introduction is usually annexed to the works of Aristotle with the commentary of Ibn Rushd. Text with extensive marginal notes. (ff.104r-113r).

II: Aristotle. Sepher Ha'mamaroth. With Ibn Rushd's commentary. With extensive marginal notes in various hands. (ff.113v-132v).

III: Aristotle. Sepher Ha'melitzah. With Ibn Rushd's commentary and extensive marginal notes.

Similar manuscripts are found in Oxford, Vienna and Munich. The Hebrew translations of the works of Averroes (Ibn Rushd) became the major source of the knowledge of Aristotle's philosophy in Jewish circles. On the importance of these translations see the above cited work by Steinschneider.





Lot 224

224. (POLEMICS). *Repuesta al libro intitulado Política de Dios, Gobierno de Cristo, Tirania de Satanas, que compuso Francisco de Queredo* [Response to the book entitled Politics of God, Government of Christ, Tyranny of Satan, composed by Francisco de Queredo]. Coat-of-Arms on half-title (flr.) and on title (f.5r.) Quotation from Job 15:6 surrounded by elaborate design depicting the triumph of truth over falsehood in human figures. ff. 139. Vellum, Stained. 4to. Madrid, 1626. \$5000-7000

✦ In 1626 the Spanish satirist Francisco Gómez de Quevedo y Villegas (1580-1645) published the political essay *Política de Dios, gobierno de Cristo y tiranía de Satanás*, which poked fun at Christianity. The present manuscript is a defense of the Church. Whatever reservations de Quevedo might have had about organized Christianity, he was hardly a friend of the Jews. De Quevedo attacked his literary rival Luis de Góngora with allusions to his nose—it was commonly believed that the nose revealed a man's Jewish origin—and threatened to anoint his own poems with bacon so that Góngora would be deterred from stealing them! See EJ, Vol. XV, cols. 249-250.

[SEE ILLUSTRATION ABOVE]

225. RAPA, JONAH. *Pilpul Zeman, Zemanim, Zemanihem* [Anti-Christian parody of the Passover Hagadah]. A facsimile of a leaf from a ms. of *Pilpul Zeman* appear before the title of Davidson, *Parody in Jewish Literature*. ff. 17 (of 18(?), lacking first leaf). *Browned. Cloth backed marbled boards. 4to.* [Israel Davidson (*Parody in Jewish Literature*), pp. 41-42, 153-167. (It is possible that this is the 17ff. manuscript listed in Davidson, p. 156, no. 6.)]. Italy, circa 1800. **\$4000-5000**

✦ Cecil Roth sums up the state of affairs in eighteenth century Italy: "The polemical literature which, though for obvious reasons never published, continued to be written in some quantity, especially after the intensification of the literary onslaught on Judaism at the beginning of the eighteenth century—defensive in Italian, by scholars such as Leon Briel of Mantua, replying to the attacks of Father Pinamonte and others, offensive in Hebrew by his [Briel's] pupils, Jonah Rappa and Joshua Segrè, in biting satires which passed from hand to hand in manuscript" (*The History of the Jews of Italy* [1946], p. 402). Even so, Davidson assigned the year 1680 as the date of this parody composition. Davidson, p. 158. The satire was eventually published in an annotated edition by Gershon Belasco in London, 1908. (See Friedberg, P-376.)

"ONE OF THE MOST IMPORTANT PARODIES IN HEBREW LITERATURE" (ISRAEL DAVIDSON).

226. (ZIONISM). *Teilnehmer am XII Zionist Kongress*. Manuscript on paper. Eighteen signatures of participants of the Twelfth Zionist Congress including: C.N. Bialik, Chaim Weizman, A.L. Motzkin, D. Yellin, H. Struck, V. Jabotinsky, A. Boehm, J. Cowen etc. A typed leaf accompanies this lot identifying the signatories with short biographical data. *One leaf. 8vo.* Carlsbad, September, 1921. **\$1500-1800**

— END OF SALE —





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7. All property must be paid for and removed from our premises by the purchaser at his expense not later than ten days following its sale. If not so removed, storage charges may be charged of \$5.00 per lot per day. In addition, a late charge of 1½% per month of the total purchase price may be imposed if payment is not made.
8. Kestenbaum & Company accepts no responsibility for errors relating to the execution of commission bids.

— ADVICE TO PROSPECTIVE PURCHASERS —

1. Prospective purchasers are encouraged to inspect property prior to the sale. We would be pleased to answer all queries and describe items in greater detail.
2. Those unable to attend the sale, Kestenbaum & Company will execute bids on the buyer's behalf with care and discretion at the lowest possible price as allowed by other bids and any reserves. Commission bids must be received no less than two hours before the auction commences. Successful bidder will be notified and invoiced following the sale.
3. Bidding may also be placed via telephone. The number of telephone bidding lines is limited, therefore all such arrangements must be made 24 hours before the sale commences.
4. In order to avoid delays, buyers are advised to make arrangements before the sale for payment. If such arrangements are not made, checks will be cleared before purchases are released. Invoice details cannot be changed once issued.
5. We have made arrangements with an independent shipping company to provide service. Please inquire should this be required.



Kestenbaum & Company undertakes Collection Appraisals for insurance, estate tax, charitable and other purposes. Relevant fees will be refunded should items be subsequently consigned for sale.



We are currently accepting consignments for future auctions. Terms are highly attractive and payment timely.

To discuss a consignment, please contact:

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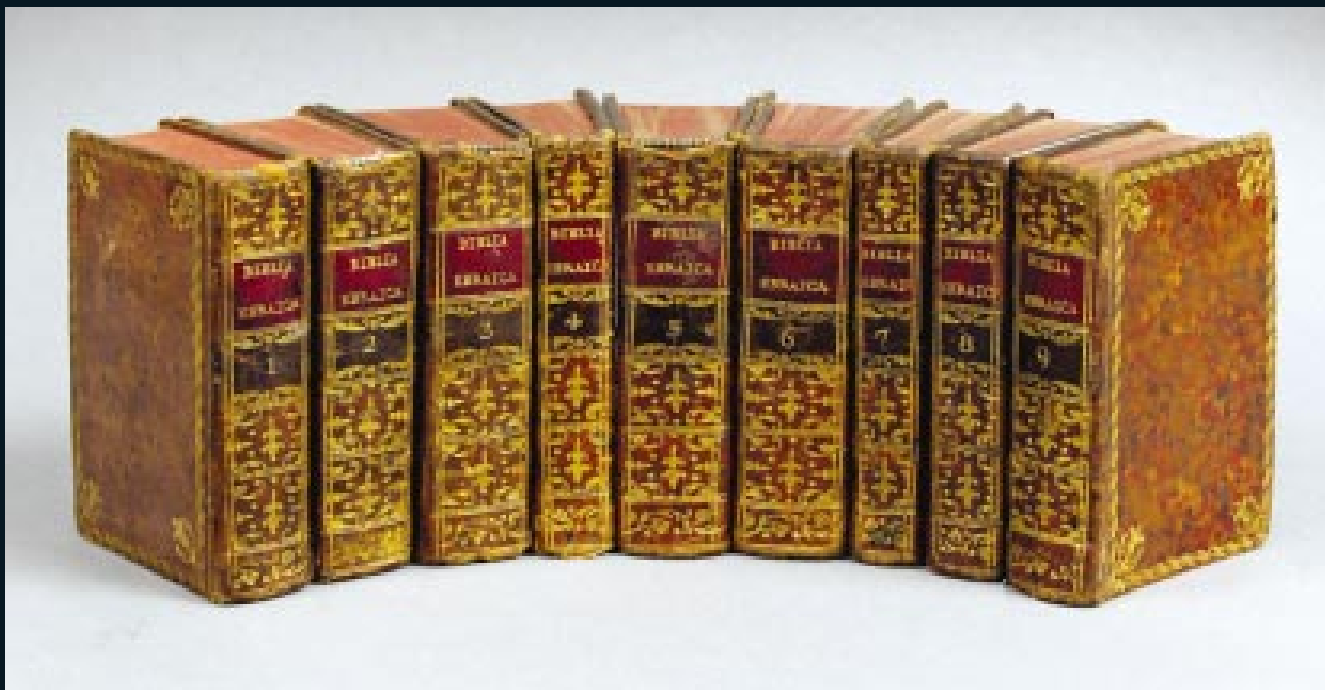
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