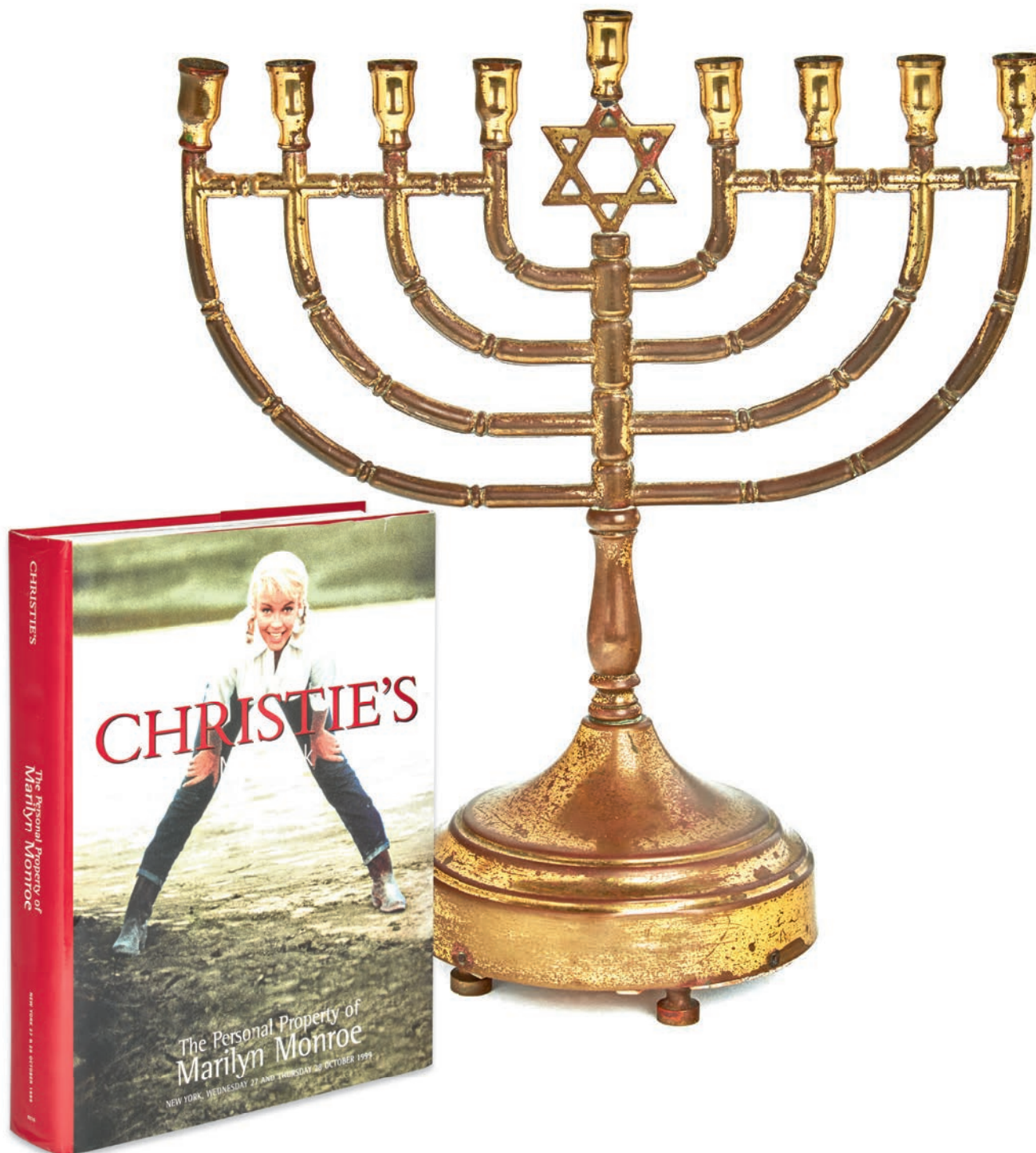


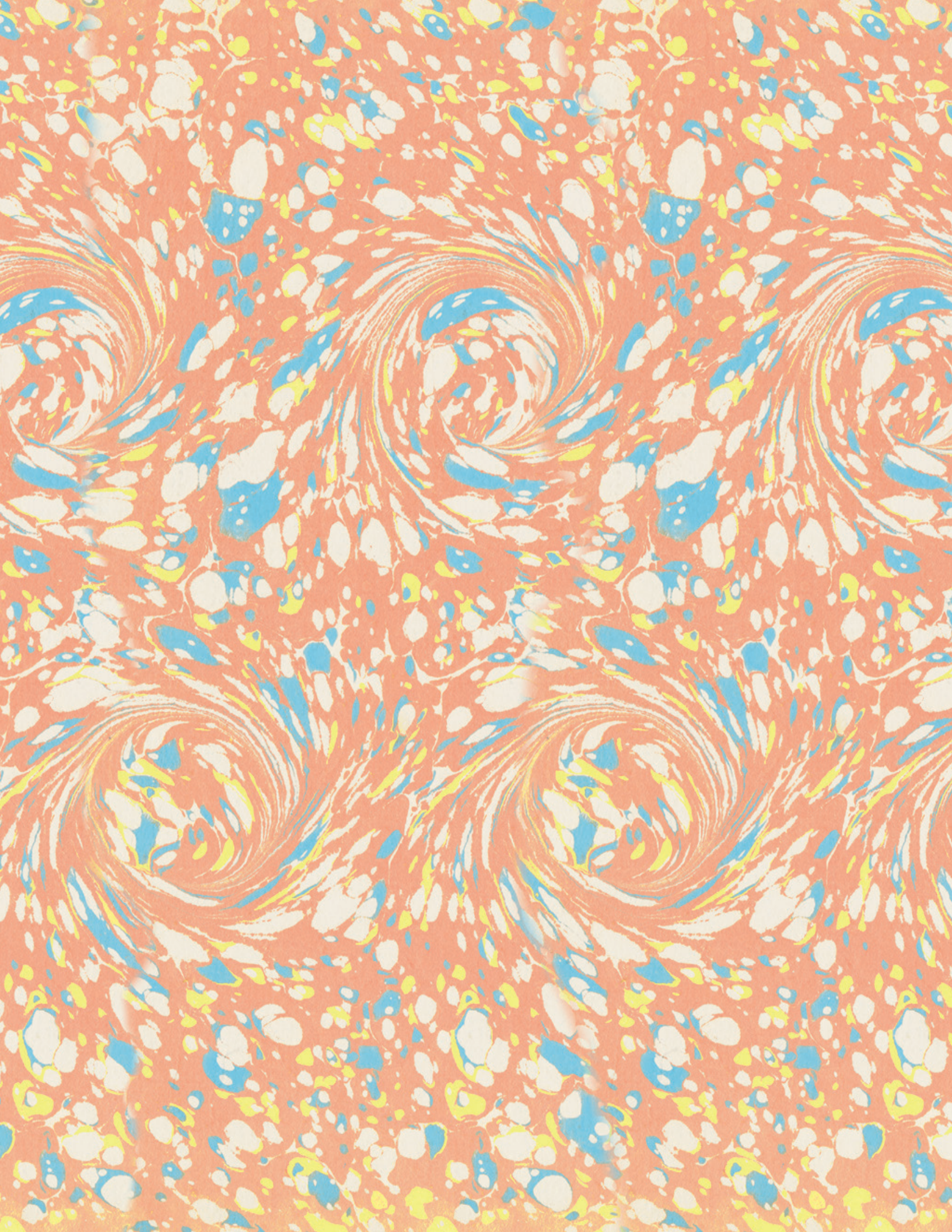
# FINE JUDAICA

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



KESTENBAUM & COMPANY  
THURSDAY, NOVEMBER 7<sup>TH</sup> 2019









KESTENBAUM & COMPANY

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



מלך ישראל

[illegible]

ברשיון הציגער דל העמא מוה/גא



מלכות מדינת ישראל ;

בפנינו

לסוד ולחזקת בני אשה וילדיה



# Catalogue of FINE JUDAICA

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To be Offered for Sale by Auction  
Thursday, 7th November, 2019  
at 1:00 pm precisely

## Viewing Beforehand:

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



This Sale may be referred to as:  
“Green” Sale Number Eighty-Five

Illustrated Catalogues: \$40 (US) \* \$50 (Overseas)



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Rabbi Dovid Kamenetsky (consultant)  
Shimon Steinmetz (consultant)  
Auctioneer: Mark O. Howald  
(NYCDCA license no. 1460490)  
Israel Office: Massye H. Kestenbaum (Tel Aviv)



## Order of Sale

Printed Books: Lots 1-200  
American-Judaica: Lots 10-30  
Manuscripts & Autograph Letters: Lots 201-215  
Fine & Graphic Art: Lots 216-232  
Ceremonial Objects: Lots 233 - End of Sale

*Front Cover Illustration: See Lot 234*

*Back Cover Illustration: See Lot 216*

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



## — FOREWORD —

**T**he catalogue for this auction appears in two formats:  
A comprehensive version fully describing and illustrating each of the 246 lots in the sale is available via our website: [Kestebaum.net](http://Kestebaum.net).  
A printed version of the catalogue contains highlights of the auction.

Rare books of note include Theodor Herzl's novel "Altneuland" inscribed and signed by the Author to his wife's sister (lot 93); Isaac ibn Sahula's book of fables "Mashal HaKadmoni" the most celebrated illustrated Hebrew work of the 16th century (lot 128); Arthur Szyk's expansively illustrated "Statute of Kalisz," a paean to Polish-Jewish relations (lot 187). Within the section of American-Judaica is a heretofore unknown albumen photograph of Mordecai Manuel Noah (lot 18) and in the section of Holocaust-era items is a single lot of more than 1,200 historical documents (lot 95).

Outstanding art in this sale is an exceptional portrait by Isidor Kaufmann (lot 216) as well as an extensive archive of several hundred artworks all executed by Hermann Struck (lot 217).

A most noteworthy item of Judaica is one that stems from the Estate of Marilyn Monroe: A Menorah gifted to the screen legend by the parents of her new husband, the playwright, Arthur Miller (lot 234)

Further details, including additional photographs, of any lot in this auction is available upon request.

DEK



## — PRINTED BOOKS —



- 1 **ABOAB, ISAAC.** Menorath HaMa'or ["The Candelabrum of Light": Ethical Treatise]. Printer's device at end. Title set in architectural arch. ff.116. *Opening and closing leaves supplied from another copy, stained in places, closely trimmed affecting some headers, trace wormed. Modern boards. Folio.* [Vinograd, Mantua 95.]

Mantua, Brothers Fillipono, 1563. **\$500 - \$700**

First published in Constantinople in 1514, Menorath HaMa'or has been an immensely popular and inspirational ethical work through the centuries. The publisher states on the title-page of the present edition that based upon an old manuscript recently discovered, many errors that appeared in earlier editions have here been corrected.



- 2 **ABRABANEL, DON ISAAC.** Miphaloth Elo-him ["The Deeds of God": on the question of creation ex nihilo, miracles, and prophecy]. **FIRST EDITION.** ff. 96. *Title repaired with minor loss and with previous owners' marks, few marginal repairs, lightly stained. Modern calf. 8vo.* [Vinograd, Venice 771.]

Venice, Giovanni di Gara, 1592. **\$500 - \$700**

In this treatise, Don Isaac Abrabanel (1437-1508), former finance 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.



- 3 **ABRABANEL, DON ISAAC.** Atereth Zekenim ["Crown of the Elders": philosophy]. Appended short essay by Abrabanel, "Tzuroth HaYesodoth" [medieval science]. **FIRST EDITION.** Title within wreathed architectural columns with warriors standing at base; on f. 40v. printer's device (Yaari, Hebrew Printers' Marks 20-21). On title and f. 4v signature of R. Abraham Joseph Solomon Graziano - Ish Ger. Also a European signature "Eger." ff.40, (4). *Light staining. Previous owners' inscriptions. Modern morocco. Sm. 4to.* [Vinograd, Sabbioneta 44.]

Sabbioneta, Tobias Foa, 1557. **\$1200 - \$1800**

### THE "ISH-GER" COPY.

The departure point for this slim tract is the passage in Exodus 24:9-11 which treats of the mystical vision of the Seventy Elders of Israel. Maimonides contends - as did the Midrash - that the apprehension of these Elders was improper, and that they eventually received their just punishment at Taberah (see Guide of the Perplexed I, 5). Don Isaac Abrabanel takes umbrage, writing this tract in defense of the Elders; hence the title, "Crown of the Elders."

See discussions in M. Kellner, Science in the Bet Midrash: Studies in Maimonides (2009) pp. 202-3; 313, n. 82; S. Regev, The Vision of the Nobles of Israel in the Jewish Philosophy of the Middle Ages, in Jerusalem Studies in Jewish Thought 4 (1984-85) pp. 281-302.





- 4 **ABRABANEL, DON ISAAC.** Perush Nevi'im Acharonim [commentary to Later Prophets]. Along with text of Bible. **FIRST EDITION.** Printed without a title page (although a handful of copies contain a half-title). Text of Bible in square Hebrew characters provided with nikud. Commentary of Abrabanel in Rabinic cursive script. Some marginal notations. ff. 395 (of 398), ornamental opening page provided in facsimile, all text leaves present, only lacking two blanks. Trimmed occasionally affecting headnotes, stained, censored (signed) throughout with removed words or lines occasionally replaced in an early hand, few marginal repairs and repaired worming. Modern blind-tooled calf. Thick folio. [Vinograd, Pesaro 51.]

Pesaro, Soncino, 1520. **\$8000 - \$10,000**

EXCEPTIONALLY RARE EDITIO PRINCEPS OF ABRABANEL'S COMMENTARY TO LATER PROPHETS.

Primarily a philosophical, theological, ethical and to some extent historical commentary, Abrabanel's method as an exegete is entirely novel, prefacing each section of each Book with a number of questions and then interpreting that section in such a manner as to gradually resolve them. The preface includes Abrabanel's account of his life in Spain and the subsequent Expulsion.





- 5 **ADARBI, ISAAC.** Divrei Rivoth [responsa]. Second edition. Title within woodcut architectural arch. Occasional marginalia in an Italian hand. Signed by censor at end. ff. 198 (i.e. 200). Dampstained in places, lightly browned, upper margin of title expertly repaired. Later mottled calf, rebaked. Folio. [Vinograd, Venice 703.]

Venice, Giovanni di Gara, 1587. \$400 - \$600

♣ Important collection of 430 responsa. The author (1510-1584?), Rabbi of the Lisbon Jewish congregation in Salonika, was a disciple of R. Joseph Taitatzak and a colleague of R. Samuel de Medina (MaHaRaSHDa"m). R. Adarbi many times takes exception to the latter's rulings. See EJ, Vol. II, col. 254.

- 6 **ADARBI, ISAAC.** Divrei Shalom [sermons and homilies to the Pentateuch]. Third edition. Title within highly wrought woodcut border. ff. 168. Ex-library. Previous owner's marks, including 6-line inscription dated 1797 on final leaf. Some staining, lightly browned. Modern boards. Folio. [Vinograd, Venice 829.]

Venice, Matteo Zanetti, 1597. \$400 - \$600



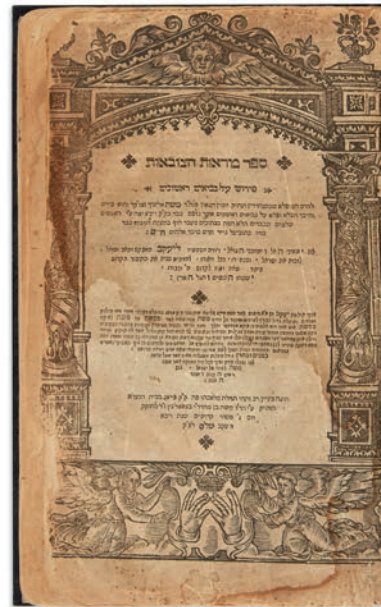
- 7 **ALFALAS, MOSHE.** Sefer Ho'il Moshe [sermons]. **FIRST EDITION.** Title set within architectural arch. ff. 139, (8). Trimmed. Modern half-morocco. 8vo. [Vinograd, Venice 830.]

Venice, Daniel Zanetti, 1597. \$500 - \$700

♣ The late 16th-century preacher Moses Alfalas was a native of Tetuan, Spanish Morocco. A contemporary of the MaHaRa"l, R. Judah Löw of Prague, he too employed philosophical terms in his sermons, giving them novel meaning.



Lot 8



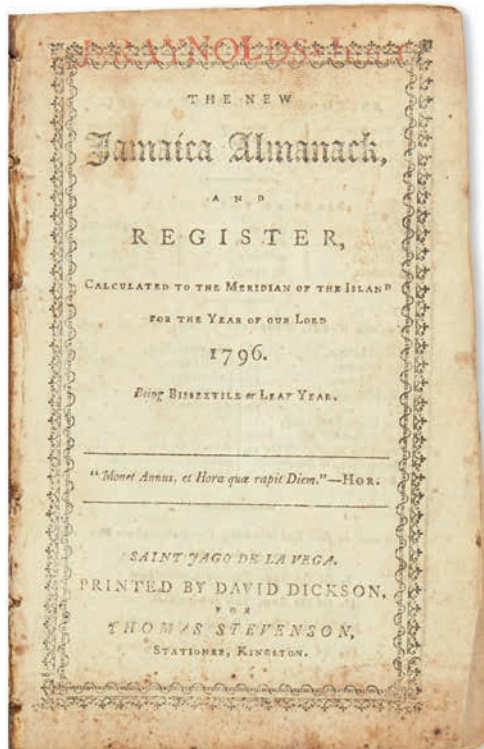
Lot 9

- 8 **ALSHEICH, MOSHE.** Chavatzeth HaSharon [commentary to the Book of Daniel, with text]. Second edition. ff.110. Previous owners' marks. Modern morocco. Sm. 4to. [Vinograd, Venice 769.]

Venice, Giovanni di Gara, 1592. \$400 - \$600

- 9 **ALSHEICH, MOSHE.** Maroth Hatzovoth [commentary to Former Prophets]. Second edition. Final leaf contains an approbation from R. Isaiah Horowitz (The Shlo'h Hakodosh). ff. 111. Browned and stained. Modern boards. Sm. folio. [Vinograd, Prague 289; Mehlman 634 (incomplete).]

Prague, Moshe b. Betzalel Katz, 1620. \$400 - \$600



- 10 **(AMERICAN-JUDAICA)** The New Jamaica Almanack and Register, Calculated to the Meridian of the Island for the Year of our Lord 1796. On p. 15: "Kalendar of Months, Sabbaths, and Holidays, which the Hebrews or Jews Observe and Keep, for the Years 5556 and 5557 of the Creation." The names of the Jewish holidays and new months are noted in English and Hebrew. pp. 132 (i.e. 146), (14). Several blank leaves inserted, a few with manuscript notes recording payments to Miss Moseley, 1804-6. Browned, some staining, faint ink-stamp on title. Contemporary gilt-ruled calf with folding closure, worn. 8vo.

Saint Jago de la Vega (Spanish Town, Jamaica), David Dickson for Thomas Stevenson, Kingston, 1795. \$3000 - \$5000

Almanacs issued in Jamaica included a page featuring the Jewish calendar from as early as 1776, which "would seem to be an indication of the importance of Jewish residents in the eyes of Christian Jamaicans" (see B. W. Korn, "The Haham DeCordova of Jamaica," in: American Jewish Archives 18.2 (Nov. 1966) p. 141 n.2).

These Jamaican calendars represent the very **EARLIEST APPEARANCE OF HEBREW FONT IN THE WESTERN HEMISPHERE**, in a publication intended specifically for Jews. Earlier works with Hebrew type, such as Judah Monis's Hebrew Grammar, were intended for a Gentile audience.

It is interesting to note that the first Hebrew calendar on the American continent was not printed until 1851 (Singerman S463).

For an article discussing the National Library of Israel's copy of The New Jamaica Almanack, see [https://blog.nli.org.il/en/jamaican-almanac/?utm\\_source=activetrail&utm\\_medium=email&utm\\_campaign=%20English%20Newsletter%202004.09.2019&\\_atsc](https://blog.nli.org.il/en/jamaican-almanac/?utm_source=activetrail&utm_medium=email&utm_campaign=%20English%20Newsletter%202004.09.2019&_atsc)

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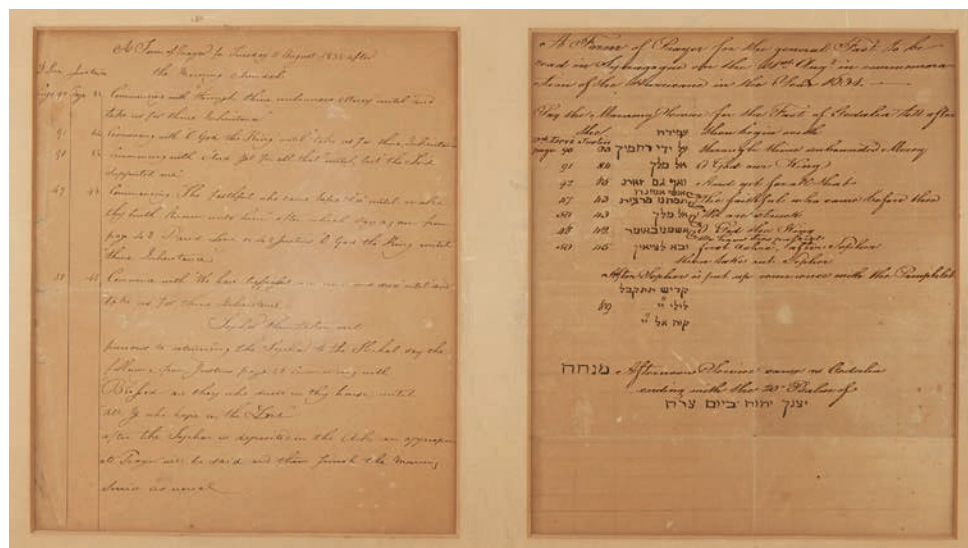
- 11 **(AMERICAN-JUDAICA)** Mordecai, Jacob (1762-1838). Autograph (untitled) Manuscript, written in English (with some Hebrew): Analysis and refutation of Christian readings of the Hebrew Bible. 38 pages. Incomplete at end. This substantial essay is Mordecai's response to purported challenges to Judaism by Christians. Mordecai writes that "a learned Christian disputed with [me]" and "a certain man of the highest order among those who are followers of Martin Luther, in arguing with me..." It is unclear if this is a literary device, or if Mordecai regularly engaged in discussions of how to read the Bible with Christians. Either way, Mordecai supplies here responses to Christian readings of specific passages in Tanach, with close and erudite readings of his own. His language is polite, but firm - occasionally very firm: "Christians calumniate the divine by saying that mosaic law is not meant to last forever..." (p. 5). On pp. 15-16 is a most interesting discussion about the authority of Rabban Gamaliel. Densely written with many erasures and edits. *Marginal wear, clean tear at fold of final leaf. Folio.*

1820's. \$12,000 - \$18,000

✿ Jacob Mordecai was a pioneer in women's education in America, founding the Warrenton Female Academy in Warrenton, North Carolina. "Strange as it may seem, hundreds of Southern girls received their education during the early part of the last century, at a non-sectarian seminary conducted by a Jewish family," writes Herbert T. Ezekiel and Gaston Lichtenstein, still scarcely able to believe it (The History of the Jews of Richmond from 1769 to 1917, (Richmond, 1917) p. 23).

Mordecai had another life, besides that of good Southern citizen and educator: He and his family were religious Jews, observant even when they were the only Jews in town. After Mordecai's academy closed, he moved to Richmond, VA, which had a small but thriving Jewish community. A young friend of his in Richmond, Jacob Ezekiel, gives us a look at the good standing which he enjoyed in that community: "Mr. Mordecai was always much admired on account of his brilliant intellect, being well versed in Biblical research, the Hebrew language, and its literature; in fact, he was considered authority on many questions pertaining to Judaism and Biblical interpretations. I always found him very genial in his deportment, and we became so much attached to each other that I felt it a pleasure to visit his home on Church Hill on Sabbath afternoons, and this became one of my weekly resorts." (Jacob Ezekiel, "Pleasing Incidents in Jacob Mordecai's Life," The Jewish South, April 8, 1898, p. 4).

This manuscript is an example of the scholarship Ezekiel was talking about. Indeed from here we have a fascinating window into the private intellectual life of an early American Jew and his courageous defense of Judaism.



- 12 **(AMERICAN-JUDAICA)** A Form of Prayer for the General Fast to be Read in Synagogue on the 11th August in Commemoration of the Hurricane in the Year 1831. - A Form of Prayer for Tuesday 11th August 1835 After the Morning Amidah. Manuscript on paper. Two leaves. English interspersed with Hebrew in square characters. Text states that the Morning Service is to follow that of the Fast of Gedaliah, and includes relevant page numbers from both prayer-books utilized (Levi and Justin). Each leaf laid down and matted as one. *Browned. Folio.*

(Barbados), 1835. **\$2000 - \$3000**

⚡ Jews were among the earliest European settlers to Barbados, an island in the West Indies, and Congregation Nidhei Israel was established there in 1654.

On August 11th, 1831, an intense hurricane slammed into Barbados, leveling the capital of Bridgetown and killing some 1,500 residents. The synagogue was destroyed in this Category Four storm and on the anniversary of the hurricane that hit the island, this manuscript represents the special prayers of commemoration recited by the surviving Jews of Barbados.

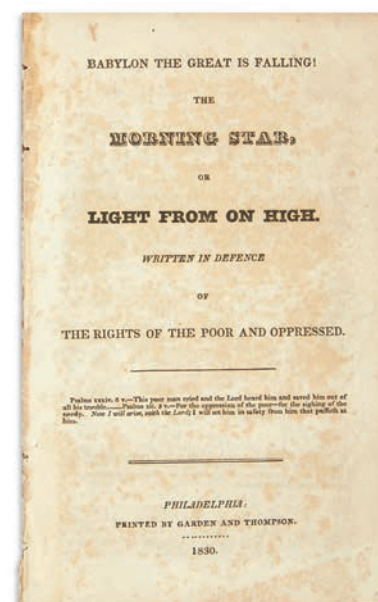
See M. Arbell, *The Jewish Nation of the Caribbean* (2002) pp. 215-217.

- 13 **(AMERICAN-JUDAICA)** (Warder Cresson). *Babylon the Great Is Falling! The Morning Star, or Light from on High.* Written in Defence of the Rights of the Poor and Oppressed. **FIRST EDITION.** pp. 67, (1), 3. *Foxed. Unbound. 8vo.*

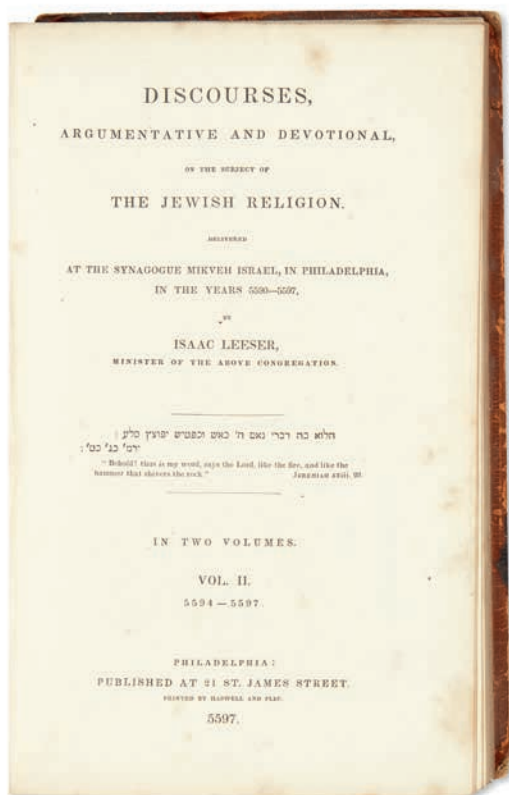
Philadelphia, Garden and Thompson, 1830. **\$1000 - \$1500**

⚡ **WARDER CRESSON'S FIRST LITERARY PRODUCTION.** Cresson takes American society to task for its glitz and gluttony while the orphan and widow remain unprovided for. Speaking of the winter of 1829 he writes: "You may look for and find the frozen and starved dead in the alleys and hovels of cities...while in Philadelphia and many other large cities...balls and parties were advertised...sideboards were glittering with hundreds of Dollars worth of costly and superfluous plate; while horses and carriages were rattling through the streets, with priests and professors in them; often telling you to Love your neighbor as yourselves, and as often telling Actions speak louder than words." His message is that God's judgment is coming soon. "O! United States of America, wilt thou suffer now, in these, the days of thy infancy?" asks Cresson. Warning that the great sin of slavery is worse than any in any other nation in history, because here it is coupled with hypocrisy, "inasmuch as her light and knowledge of true liberty has been greater." Cresson's message is, of course, that national penitence is badly needed.

Born into an old Quaker Philadelphia family, Warder Cresson (1798-1860) traveled through a series of religious awakenings, before becoming deeply interested in Judaism, subsequent to which he formed a strong relationship with Philadelphia's Rev. Isaac Leeser. He was also influenced by the writings of Mordecai Manuel Noah, who campaigned for the return of the Jews to their ancestral homeland in Palestine. In 1844 Cresson was appointed United States Consul at Jerusalem, the first to hold such office. Upon arrival to take up his diplomatic mission, he was much affected by Jerusalem's surroundings and converted to Judaism four years later.







- 14 **(AMERICAN-JUDAICA)** Isaac Leeser. Discourses, Argumentative and Devotional, on the Subject of the Jewish Religion. Delivered at the Synagogue Mikveh Israel, in Philadelphia, in the years 5590-5597. **FIRST EDITION.** Two volumes bound as one. **THE ABRAHAM DE SOLA COPY** with his signature on opening free endpaper. pp. (ads), x, (2), 297, (4), 293, (3, list of subscribers). Some foxing, few leaves loose. Contemporary calf, rubbed, lacking backstrip. 4to. [Singerman 632; Rosenbach 413.]

Philadelphia, Haswell and Fleu, 1837. **\$1000 - \$1500**

⚡ **THE FIRST COLLECTION OF JEWISH SERMONS TO APPEAR IN AMERICA.**

Leeser's Discourses marked a coming of age of the American synagogue and Ministry. Leeser was a most facile preacher, well aware of the pioneering nature of his skills in this regard. In his introductory survey of the state of Jewish preaching in vol. I Leeser writes: "I believe that it may be said without any vanity on my part, that in our Synagogue was the first attempt made for about ten years past to give religious instruction in lectures."

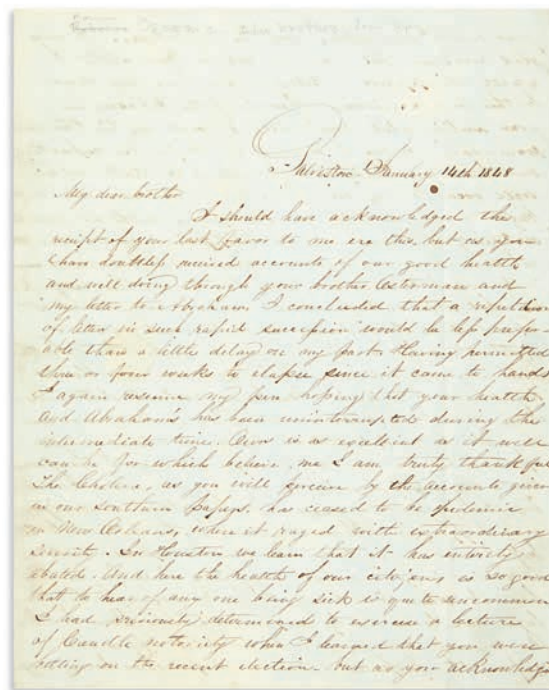
This volume was owned by one of Leeser's more famous contemporaries: Abraham de Sola of Montreal (1825-82), with whom Leeser was closely associated. De Sola served as rabbi of the Spanish and Portuguese Jewish Congregation of Montreal and taught at McGill University. He was so well regarded for his eloquence, that de Sola was invited by President Grant in 1872 to open the year's Congressional session - the first ever Jew to do so. Upon Leeser's death, de Sola was asked to take up his pulpit, though he ultimately declined the offer.

- 15 **(AMERICAN-JUDAICA)** Rosanna Dyer Osterman. Autograph Letter Signed, written in English to her brother in Baltimore, Leon Dyer. Osterman sends news of cholera epidemics in the South that have abated. She requests copies of Isaac Leeser's The Occident that she is missing, as well as a volume of the Jewish Orthodox Magazine of Liverpool edited by D. M. Isaacs and Moses Samuel. She also asks her brother to bring a Siddur for her when he visits, "a German and Polish Prayer Book such as I has [sic] always used." pp. 3. 4to.

Galveston, Texas, January 14th, 1848. **\$1000 - \$1500**

⚡ Rosanna Dyer Osterman (1809-66) is described as "a unique character in the records of womanhood" (Henry Cohen, Settlement of the Jews in Texas, PAJHS 2, 1892). Along with her husband Joseph, Rosanna was a founder of the first Jewish community in Texas. Possessed of means, she shared her generosity and also gained renown as a nurse in times of crisis. During a malaria epidemic in 1853, she set up tents on her property turning her home into an impromptu hospital. Osterman was killed in a steamboat explosion in 1866 and left much of her fortune to charity.

Her brother Leon Dyer (1807-1883) served as acting mayor in Baltimore in 1834, a very trying period where hunger and rioting was rampant. It is said that he quelled the unrest by the force of his personality. Dyer later served as an officer in the U.S. Army during the Mexican-American War.



- 16 **(AMERICAN-JUDAICA)** Seder Hagadah shel Pesach. Service for the Two First Nights of the Passover. **SECOND AMERICAN EDITION** (see below). Text in Hebrew and English on facing pages. Title within type-ornament border. pp. 80. *Lacking 1-2 leaves prior to p.10 following the kiddush prayer. Ex-library, stained. Modern gilt-tooled calf with original upper printed wrapper (laid down) bound in. 12mo.* [Yudlov 941; Yaari 693; Not in Goldman (Hebrew Printing in America) who only refers to it in his description of no. 125; J.R.Marcus, Jewish Americana (Cincinnati, 1954) p. 95, no. 225.]

New York, J. M. Jackson, 1850. **\$5000 - \$7000**

⚠ This Hagadah, noted on the title-page "Second American Edition," is, in a sense, the first. - For the first edition that was printed in New York in 1837 by Solomon Henry Jackson states that it was "Translated into English by the late David Levy of London." - The present 1850 edition, published by Solomon Henry Jackson's son, John Marcus Jackson, has no attribution to a foreign translator and is thus a "pure" American edition.

**RARE.** Only five copies known in American institutions. No copies in British institutions.



- 17 **(AMERICAN-JUDAICA)** Jonas B. Phillips. My Old Wife. A Favorite Ballad Sung by Mr. J[oseph]. P[hillip]. Knight & Mr. [Henry] Russell. The Poetry by Jonas B. Phillips Esq. The Music Composed & Respectfully Dedicated to Mrs. Frederick F. Backus of Rochester, NY by Henry Russell. pp. 4. *Lightly foxed. Unbound. Folio.*

New York, Hewitt & Jaques, 1850. **\$1000 - \$1500**

⚠ A member of an illustrious American-Jewish family, Jonas Phillips was assistant district attorney for the county of New York, holding that appointment under several successive administrations.





- 18 **(AMERICAN-JUDAICA)** Large, albumen carte-de-visite photograph of **MORDECAI MANUEL NOAH**. 2.25 x 3.5 inch (photograph) on 3 x 5 inch period CDV card. Photographer's copyprint below: "PECK / 78 Water St. / Newburgh, N.Y."

New York, c., 1840's. **\$6000 - \$9000**

⚠ **UNRECORDED PHOTOGRAPH OF MORDECAI MANUEL NOAH. SEEMINGLY ONLY THE SECOND KNOWN PHOTOGRAPH OF HIM.**

This larger format carte-de-visite of an elderly Mordecai Manuel Noah, is similar to both known images of him as an older man (one a painting, one a daguerrotype).

Noah's life spanned from 1785-1851, hence photographs of him are naturally, so very scarce. Only one surviving photograph of Noah is known; a daguerrotype, currently located in the Houghton Library, Harvard University, see [https://iif.lib.harvard.edu/manifests/view/ids:262348\\$1i](https://iif.lib.harvard.edu/manifests/view/ids:262348$1i).

The present unrecorded photograph is very similar to the painting of Noah as reproduced in the 1905 Jewish Encyclopedia. Indeed it is possible that our CDV was the basis for this well-known painting. See <http://www.jewishencyclopedia.com/articles/11573-noah-mordecai-manuel>.

The photograph records the photographer's name: Peck, of Newburgh, NY. Regarding Noah's presence in the Newburgh area, located on the Hudson River just north of Yonkers: Noah was Sheriff and Surveyor of the Port of New York, he had also purchased a church building in Buffalo to set up a Jewish community - hence he certainly would have reason to travel through Newburgh.

In the course of researching this photograph, Noah's biographer, Jonathan Sarna, communicated "I placed all known images of Noah into my [book]." See Sarna, *Jacksonian Jew: The Two Worlds of Mordecai Noah* (New York, 1981). **THE PRESENT PHOTOGRAPH DOES NOT APPEAR IN SARNA'S VOLUMINOUS STUDY.**



- 19 **(AMERICAN-JUDAICA)** Carte-de-visite photograph of a Union Cavalryman, with autograph signature on front: "Isidore Kastner." On the reverse is photographer's imprint: "Photographed by S. L. Bergstresser, Army of the Potomac" and signed in the same hand as the front: "Your friend, I. K."

c. 1863. **\$2000 - \$3000**

♣ Isidore Kastner of Pennsylvania (1842-95) fought with the 13th Cavalry. He was captured in 1863 and returned to the Union Army in an exchange with the Confederates. He returned to the battlefield and was wounded twice in battles in Virginia and subsequently discharged.

Roughly 10,000 American Jews fought in the Civil War, 7,000 on the Union side, and Kastner is presumed to be one of them. See Donald Altschiller, *Encyclopedia of the American Civil War: A Political, Social and Military History* (2000) pp. 1070-71.

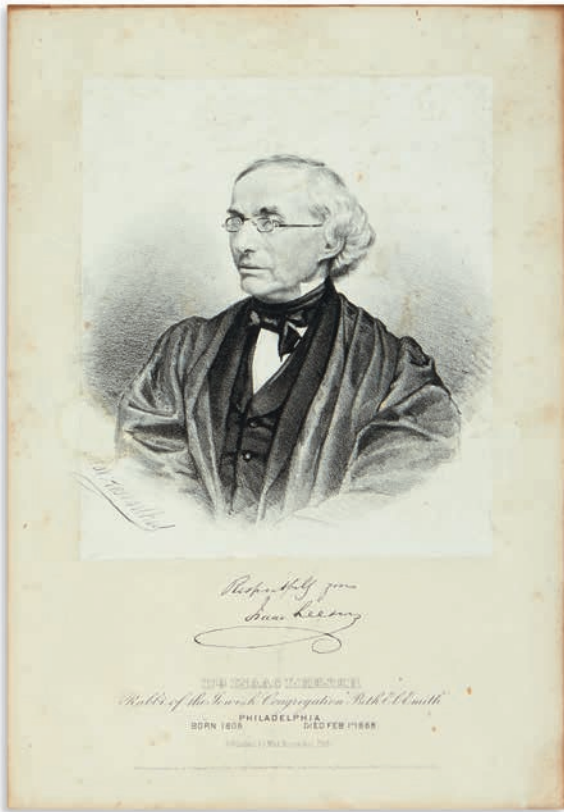
- 20 **(AMERICAN-JUDAICA)** A coin-silver soup-ladle made by **SOLOMON RALPH BIESENTHAL** of Louisville Kentucky (1829-1903). Engraved "Remember Jetta Gerstley." Marked: "SRBiesenthal Louisville." Length: 13 inches.

Louisville, Kentucky, c. 1858. **\$1000 - \$1500**

♣ Solomon Biesenthal (1829-1903) along with his wife Rosalie Samuelson, arrived in America from Poland around 1850. After a sojourn in Cincinnati, Biesenthal settled with his family in Louisville where he owned a silver and jewelry shop on Market Street. In 1860 he founded the Louisville Hebrew Mutual Benefit Society and two years later, Louisville's "Chebrah Bikur Cholim Ukedosh."

For further details concerning the Kentucky-based Jewish silversmith Solomon Biesenthal and this item of silver in particular, see Gary Dean Gardner, *Kentucky's Unknown Story of Jewish Silver: Assessment Of A Kentucky Coin Silver Soup Ladle ca. 1858-1860 by Solomon Ralph Biesenthal, Louisville, KY*: <http://southernfoodandmaterialculture.blogspot.com/2018/08/kentuckys-unknown-story-of-jewish-silver.html>.





- 21 **(AMERICAN-JUDAICA)** Lithograph portrait by Max Rosenthal of "Dr. Isaac Leeser, Rabbi of the Jewish Congregation "Beth El-Emeth" Philadelphia. Born 1806 - Died Feb. 1st 1868." Portrait size: 6 x 7 inches. *Laid onto mat with captioned text: 8.5 x 12 inches. Stained, few tiny scratches. Framed.*

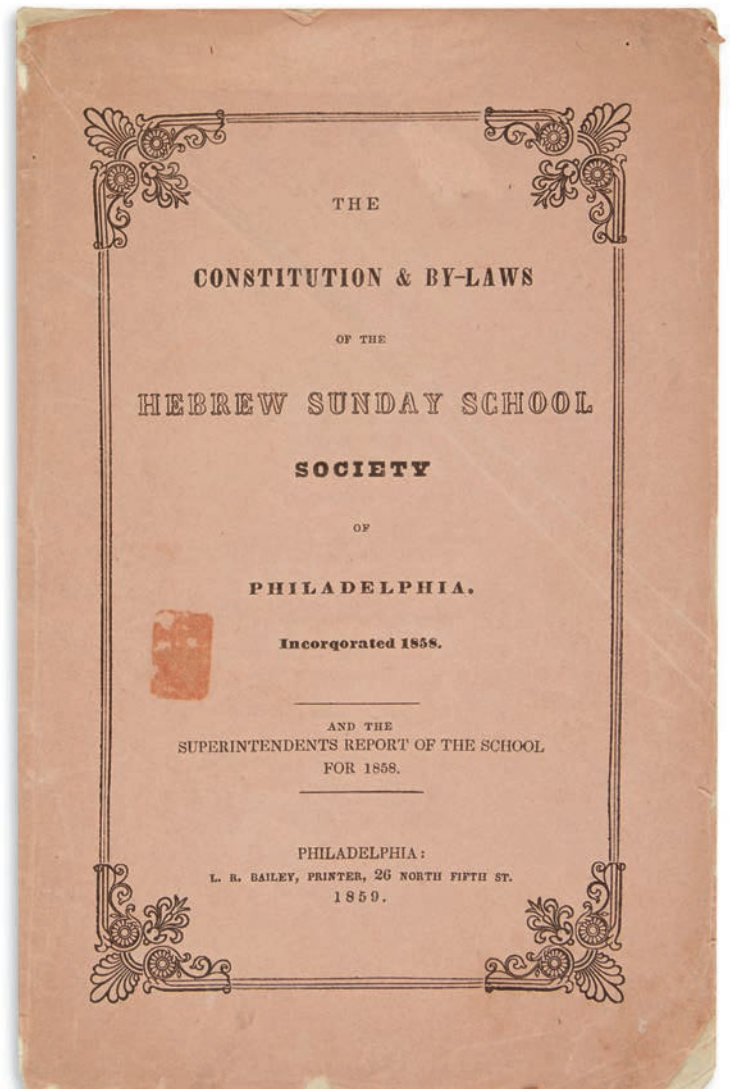
Philadelphia, 1868. **\$2000 - \$3000**

🔍 **SCARCE PORTRAIT**

- 22 **(AMERICAN-JUDAICA)** The Constitution and By-Laws of the Hebrew Sunday School Society of Philadelphia. **FIRST EDITION.** pp. 9. *Lightly browned. Salmon-colored printed wrappers, light wear. Tall 8vo.* [Singerman 1595.]

Philadelphia, L.R. Bailey, 1859. **\$5000 - \$7000**

🔍 **RARE.** Rebecca Gratz, working hand in hand with Rev. Isaac Leeser, revolutionized Jewish education in America by establishing the institution of the Hebrew Sunday School.



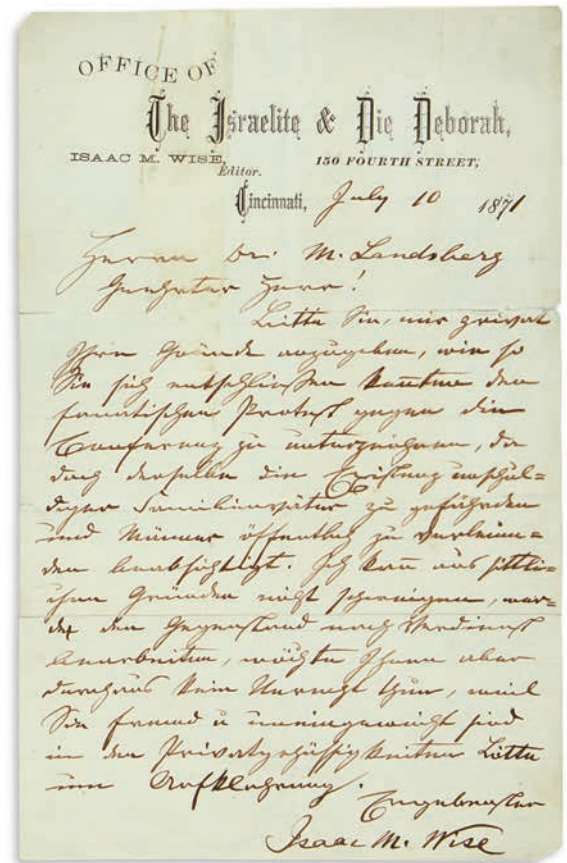
- 23 **(AMERICAN-JUDAICA)** Wise, Isaac Mayer (1819-1900). Autograph Letter Signed, written in German to Rabbi Max Landsberg (1845-1927) on letterhead of The Israelite & Die Deborah. \* **ON VERSO:** Autograph response from Landsberg back to Wise. Written in pencil. Wise questions why Landsberg signed a petition against him at the Cincinnati rabbinical conference held the previous month. Includes Landsberg's response. *Two pages. Central folds, light stains. 8vo.* Both letters fully transcribed and with complete English translation.

Cincinnati, July 10th, 1871, and  
Rochester, NY, July 13th, 1871. **\$1000 - \$1500**

• Wise convened a rabbinical synod in Cincinnati June 5-12, 1871, where he sought to establish a national Jewish agenda to address communal issues. The conference was overshadowed however when Wise denied the notion of a personal God. This was to the consternation of many of the conference participants, who were especially appalled considering one of their present missions was to compile a joint prayer-book. The protesters argued that if a personal God does not exist, then praying to God would be considered absurd.

Rabbi Max Landsberg, who had just arrived in America from Berlin a month earlier to become rabbi of Congregation Berith Kodesh in Rochester, NY, was one of the signers of this petition.

Wise hints in his letter that he believes the true reason of the dispute was due to underlying personal rivalries. However Landsberg categorically denies this, insisting that he signed the protest petition as he saw his duty to publicly protest the notion of a non-personal God as declared by Wise.

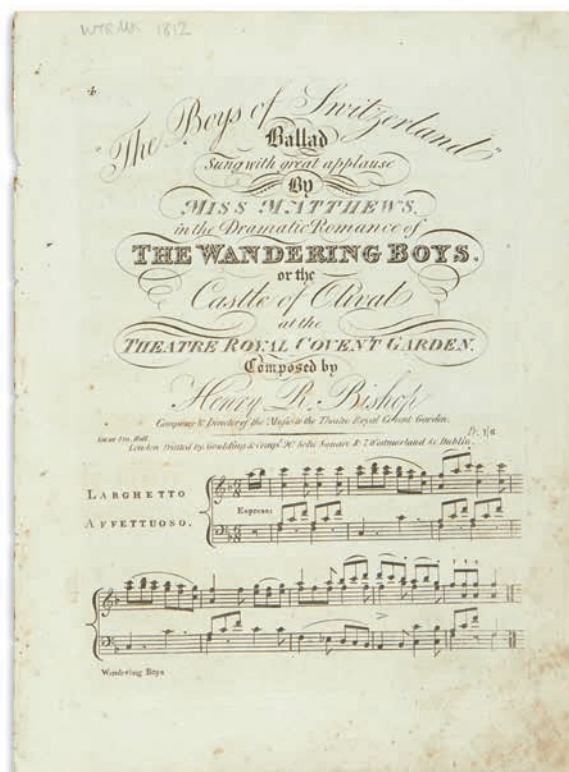


- 24 **(AMERICAN-JUDAICA)** Minhag America - The Daily Prayers, for American Israelites, Revised in Conference. With: Select Prayers for Various Occasions In Life. Edited by **ISAAC MAYER WISE**. Hebrew and English on facing pages. pp. (2), 271, (1 blank), 48. Original velvet covered boards set within gilt-metal frames, upper cover bears metal cartouche engraved with owner's name, central hinge and clasp. Re-backed. 12mo. [Singerman 2337.]

Cincinnati, Bloch and Co., 1872. **\$600 - \$900**

• Pencil inscription on verso of title-page: "Received as a confirmation gift in May 1877 from Rabbi Isaac Meyer (sic) Wise, and the founder of Reform Judaism in U.S.A at K.K. B'nai Yeshurun Plum Street, Cincinnati, O. by Emma Wilhelmina Scheuer."





- 25 **(AMERICAN-JUDAICA)** Mordecai Manuel Noah. Group of four items relating to his play: The Wandering Boys or the Castle of Olival.

- \* (Sheet Music). The Boys of Switzerland, Ballad sung with great applause by Miss Matthews, in the Dramatic Romance of The Wandering Boys or the Castle of Olival. London, 1812.
- \* (Theater Handbill). Theatre, Leeds. ...The Wandering Boys or the Castle of Olival. Leeds, 1831.
- \* John Kerr. The Wandering Boys or The Castle of Olival. A Romantic Drama in Two Acts. pp. 31. London, c. 1850.
- \* (Theater Handbill). New Chestnut Street Theatre. ...The Wandering Boys. Philadelphia, 1866.

**\$1200 - \$1800**

♣ Noah's play "The Wandering Boys or the Castle of Olival" was first produced in Charleston in 1812 as "Paul and Alexis, or the Orphans on the Rhine" and then renamed by John Kerr. According to Jonathan Sarna, The Wandering Boys was ranked among the best of its genre and only the second American play to appear on the London stage, hence it represents **THE FIRST PLAY BY AN AMERICAN JEW TO APPEAR ON THE LONDON STAGE**. See Jonathan D. Sarna, *Jacksonian Jew: The Two Worlds of Mordecai Noah* (New York, 1981).

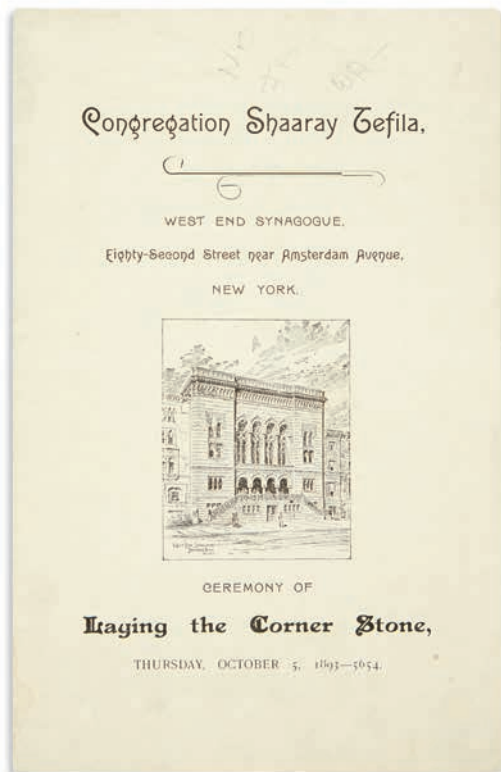
- 26 **(AMERICAN-JUDAICA)** The Constitution of New Hampshire as Amended by the Constitutional Convention Held at Concord, on the first Wednesday of December, 1876. pp. 31. *Original printed wrappers. 8vo. \* ACCOMPANIED BY:* State of New Hampshire. In Constitutional Convention, Held at Concord, on the first Wednesday of December, A.D. 1876. *Single page*.

Concord, Edward A. Jenks, 1877. **\$700 - \$900**

**THE AMENDMENT WHICH FINALLY ENDED POLITICAL INEQUALITY FOR THE JEWS OF THE UNITED STATES.**

♣ First edition of the amended Constitution, along with the ballot containing thirteen questions relating to the proposed constitutional amendments submitted to voters by the New Hampshire Constitutional Convention of 1876.

In 1797 Solomon Etting and Bernard Gratz petitioned the Maryland legislature requesting that Jews "be placed on the same footing as other good citizens." Eighty years later, by removing restrictive religious qualifications from its constitution of 1784, New Hampshire became the last and final State to provide Jews with political equality, so marking the end of political discrimination against Jews in the United States.



- 27 **(AMERICAN-JUDAICA)** Congregation Shaaray Tefila. West End Synagogue... Ceremony of Laying the Corner Stone. pp. 4. 8vo. [Unlisted by Singerman.]

New York, October, 5th, 1893. **\$500 - \$700**

✪ The order of ceremonies include choral performances of Mah Tovu, English hymns, and prayers and addresses by New York area rabbis and dignitaries. A history of the congregation from its inception is included.

Congregation Shaaray Tefila ("Gates of Prayer") was founded in 1845. Over a period of many decades, shifts in the traditional service were introduced, and by 1921 it had fully journeyed away from Orthodoxy and joined the American Reform movement. Since 1958 the Congregation has occupied a former theater, located at East 79th Street at the corner of 2nd Avenue.

- 28 **(AMERICAN-JUDAICA)** Playbill for "The Jewel of Asia" a Comic Opera in Honor of the Seventeenth Council of the Union of American Hebrew Congregations. English text composed in faux-Japanese fonts and printed in green on thin Japanese paper; descending lettering accompanying illustrations. pp. (4). Original color pictorial wrappers tied with ribbon. 8vo.

Cincinnati, 1901. **\$400 - \$600**

✪ This finely produced playbill executed in Japanese-style.

A review of the opera appeared in the 'American Israelite' in its coverage of the Union of American Hebrew Congregations Biennial Council: "The entertainment that surprised and delighted the visitors most was the manner in which the operetta 'The Jewel of Asia' was presented and staged at the Cincinnati Club. The technical work was above that of the average professional stage, while the ensemble of fresh, young, well-trained voices, of beautiful girls in the early dawn of womanhood and handsome young men was such as to rouse the envy of the most successful impresario" (American Israelite, January 24, 1901, p. 1).



- 29 **(AMERICAN-JUDAICA)** "A Scroll Honoring the United Nations. Special V-Day Services Temple Oheb Sholom, Goldsboro, North Carolina. Commemorating the Unconditional Surrender of Nazi Germany." English text and transliterated Hebrew. Mimeographed text set on 15 sheets and taped together to form a continuous scroll. Few simple line-illustrations. Scroll, 212 inches in length, set on traditional wooden roller.

Goldsboro, North Carolina, 1945. **\$1000 - \$1500**

✪ A detailed and most unusual production by Rabbi Jerome Gerson Tolochko for the membership of his small Reform congregation. Includes an encapsulated history of the war, memorial to President Roosevelt and collected prayers and Torah readings.



**30 (AMERICAN-JUDAICA) (MANHATTAN PROJECT).** Rosh HaShana Sermon Delivered to Members of the Manhattan Project by Rabbi Elias Schwartz. Autograph Manuscript, written in English (with occasional Hebrew) on letterhead of "Army Service Forces / United States Engineer Office / Manhattan District / Oak Ridge, Tennessee." *ff. 10 (recto only), created. 4to.*

Oak Ridge, Tennessee, 1944. **\$5000 - \$7000**

**🕯 ROSH HASHANAH SERMON FOR JEWISH SCIENTISTS ASSOCIATED WITH THE MANHATTAN PROJECT. PREACHED THE YEAR THE ATOMIC BOMB WAS DROPPED ON JAPAN. UNPUBLISHED AND HERETOFORE UNKNOWN.**

In 1942, rural Oak Ridge, Tennessee, underwent an extraordinary and highly secret transformation. The federal government had selected it as the site for the Manhattan Project: The massive American operation that was charged, under the direction of Maj. Gen. Leslie Groves, with developing the first nuclear weapon - which ultimately brought World War II to an end. Expunged from all maps and entirely fenced in, the town grew in secret, to become by 1944, home to some 60,000 residents - all engaged on the Manhattan Project. With the need for numerous scientists and engineers, the town attracted, needless to say, many Jews. Indeed, some of the Manhattan Project's most brilliant minds, including director of the theoretical weapons lab, J. Robert Oppenheimer, were Jewish.

The Jews of Oak Ridge organized informal religious services in the town's non-denominational prayer space. Through contact with the National Jewish Welfare Board, Capt. William Bernstein brought to Oak Ridge Orthodox Rabbi Elias Schwartz of New York. Schwartz led the High Holy Day services in 1944 - the first time these religious observances occurred in Oak Ridge and just eleven months before the world's first atomic bombs were dropped on Japan. Since Oak Ridge remained a closely-guarded military secret, Rabbi Schwartz was forbidden from reporting the number of people attending his service or any other information about the town.

In addition to serving as a chaplain in the US Army during WWII, Rabbi Elias Schwartz (1917-2016), who received his religious education at Yeshiva Torah Vodaath, was Dean of Yeshivas Toras Emes-Kaminetz, where he served

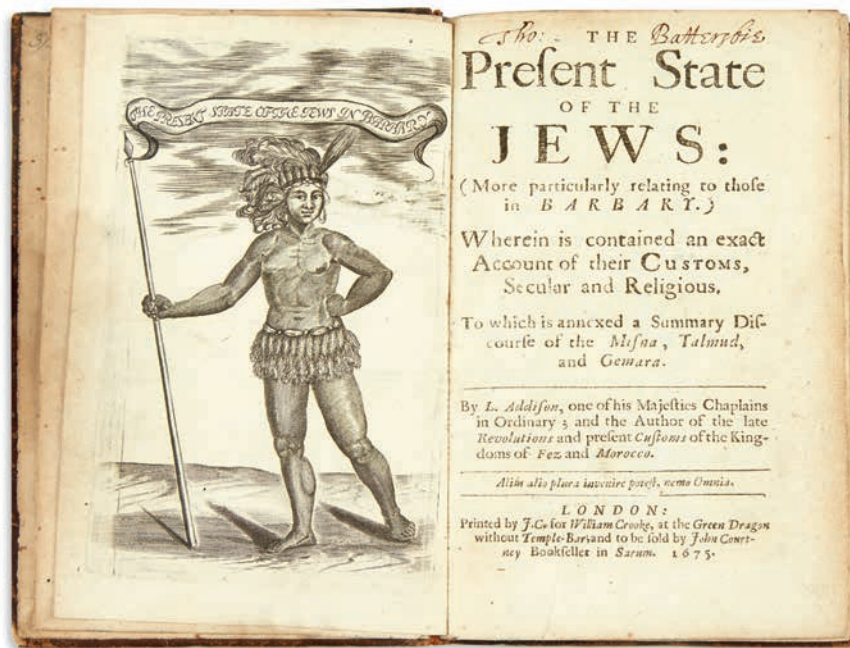
for more than fifty years. He also led Young Israel of Bensonhurst, Brooklyn and authored the V'She-non-tom series of Torah studies.

Schwartz's historic Rosh Hashanah sermon, commencing "we are living in an epoch making period" - discusses the horrors of war set against the backdrop of the lives of the Biblical figures of Noah, Daniel and Job. Schwartz emphasizes the importance of religion, home values and traditional morality. And speaking to a mostly non-observant congregation, he encourages Jewish engagement, especially at this time which has "seen the destruction of the Jewish world...the destruction of the soul of the Jew." "You people gathered here in Oak Ridge ... you must arrange a committee to start a Hebrew School, you cannot let your children go another year without a Hebrew education." He suggests that the responsibility falls on the

women of the community, both boys and girls require a religious education, and those women who lack a religious education themselves should study alongside their children. - Given Schwartz's Orthodox Lithuanian heritage, this was a surprising position to take. - Perhaps Schwartz was encouraged by the historic setting of this most unusual Jewish community set within a top-secret government facility.

**ACCOMPANIED BY:** Collection of c. 30 letters (1943-45) mostly all relating to Rabbi Elias Schwartz's work as Civilian Chaplain for the U.S. Military during WWII. Many of the letters contain commendations of Rabbi Schwartz's service. In letters sent by Rabbi Schwartz, he expresses the gratification he receives from chaplaincy his work.

**🕯 AMERICAN-JUDAICA:** SEE ALSO LOTS 55, 85, 126, 127, 158, 186, 207, 220, 222-227

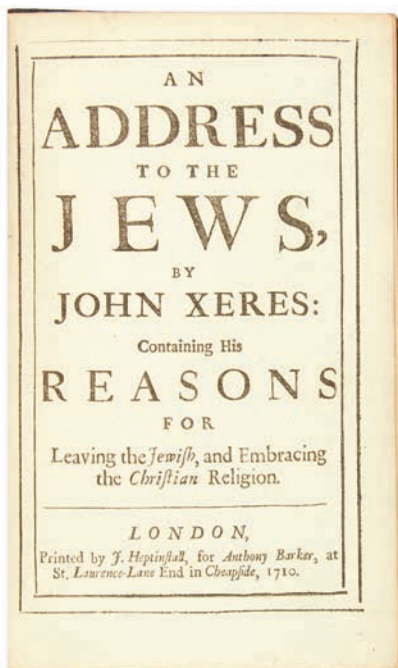


- 31 **(ANGLO-JUDAICA)**. Lancelot Addison. The Present State of the Jews: (More Particularly Relating to those in Barbary) Wherein is Contained an Exact Account of their Customs, Secular and Religious, to which is Annexed a Summary Discourse of the Misna, Talmud, and Gemara. **FIRST EDITION**. Engraved frontispiece of Native Indian in local dress, masthead above reads, The Present State of the Jews in Barbary. Provenance: Britwell Court; Fairfax of Cameron. pp. (10), 249, (7). Contemporary mottled calf, rubbed. 8vo.

London, J.C. for William Croom, 1675. \$500 - \$700

♣ Lancelot Addison (1632-1703) educated at Queen's College, Oxford, served (1662-70) as chaplain of the garrison at Tangiers. His sojourn there afforded him exceptional opportunities for the study of alien customs and habits. An inquiring and sympathetic bent of mind induced Addison to become sufficiently interested in the condition of the Jews to produce the present work.

Despite the Re-admission of the Jews to England in 1656, there was a total lack of pictorial evidence of them. Hence the publisher borrowed the present frontispiece from another work concerning an entirely different subject. (See Rubens, Jewish Iconography no. 1893).

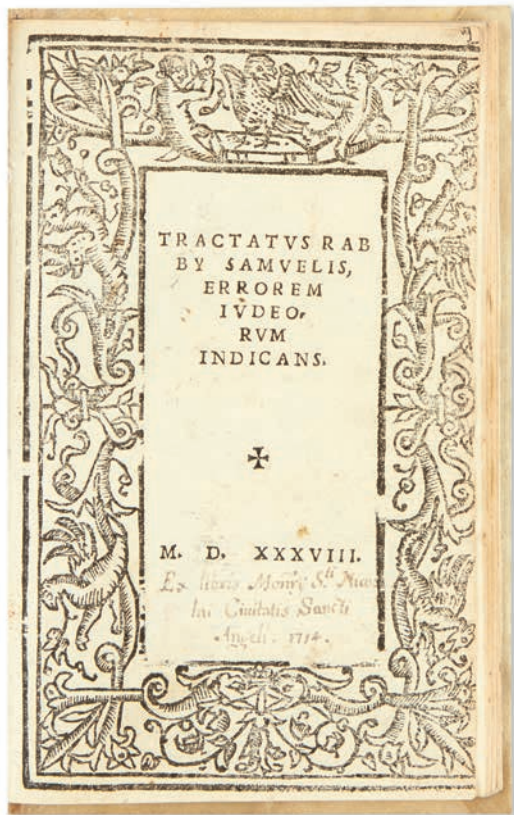


- 32 **(ANGLO-JUDAICA)**. John Xeres. An Address to the Jews ...Containing His Reasons for Leaving the Jewish, and Embracing the Christian Religion. **FIRST EDITION**. Preface in Hebrew. pp. (16), 115, (1). Lightly browned. Contemporary crushed morocco, gilt extra, upper portion of backstrip worn. 8vo.

London, J. Heptinstall for Anthony Barker, 1710. \$500 - \$700

♣ The speaker writes of himself by way of introduction: "I am descended of a family which has been settled at Saphia... And I was born there of a father so zealous for his religion, that, being able to support the charge of such an education, he designed to make me a Rabbin... I have been very well versed in the Scriptures from my earliest youth; and, for several years, have been engaged in the study of the Talmuds."





- 33 **(ANTISEMITICA)**. Samuel Marochitanus. Tractatus Rabby Samuelis - Errorem Iudeorum Indicans. Title within architectural border depicting bramble, phoenixes and dragons. Text in Latin. Few marginal notes. *pp.* (64). *Touch browned. Modern limp vellum. 12mo.*

N.p, 1538. **\$1000 - \$1500**

Later edition of "Epistola contra Iudaeorum errores" a widely-disseminated anti-Judaic tract. Supposedly composed in Arabic by a Moroccan Jew (Samuel Marochitanus) at the beginning of the 11th-century and translated into Latin by the Spanish Dominican Alphonsus Bonihominis in the 14th century, but now considered to have been composed by the latter.

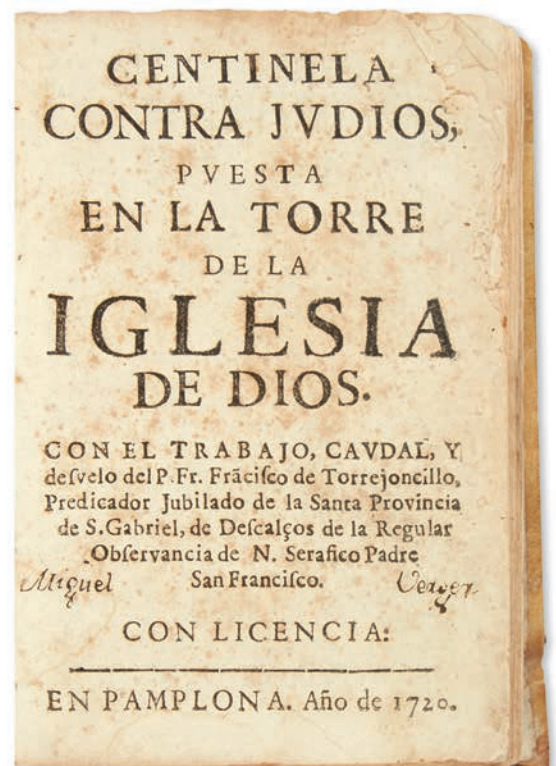
The text delineates various ways in which the Jews can be proven wrong about their religion, primarily focussing on their rejection of Jesus as a personal Messiah.

- 34 **(ANTISEMITICA)**. Francisco de Torrejoncillo. Centinela contra Judíos puesta en la Torre de la Iglesia de Dios. *pp.* (18), 230, (10). *Foxed and stained in places. Contemporary limp vellum, wrinkled. 12mo.*

Pamplona, (Juan Micón), 1720. **\$400 - \$600**

First published in 1673 this is the most infamous anti-Semitic works written in Spain. A notorious anti-Jewish diatribe, it contains all of the classic anti-Semitic allegations and lurid Jewish stereotypes, in addition to an account of Jewish persecutions and expulsions along with justifications for the acts. It also evidences the knowledge of rabbinic texts and Judaic tradition - however distorted - that Iberian Churchmen possessed.

"The place of this influential work of anti-Semitic propaganda intended for the masses in the Iberian world deserves to be recognized in the modern canon of European anti-Semitic publications, alongside such infamous publications as the sixteenth-century 'Von den Juden und Ihren Lügen' of Martin Luther, the nineteenth-century Russian 'Protocol of the Elders of Zion' and Nazi Germany's 1938 anti-Semitic picture-book for children" (See Francois Soyer, *Popularizing Anti-Semitism in Early Modern Spain and its Empire: Francisco de Torrejoncillo and the Centinela contra Judíos* (2014) p. xxii).





- 35 **(ANTISEMITICA)**. Heimer, Ernst. Der Giftpilz. Ein Stürmerbuch für Jung und Alt ["The Poisonous Toadstool: A Book for Young and Old."] 17 grotesque color plates by the Stürmer illustrator "Fips" (pseudonym of Philipp Rupprecht). German Gothic text. pp. 64. Original linen-backed color pictorial covers, rear cover scratched. 4to.

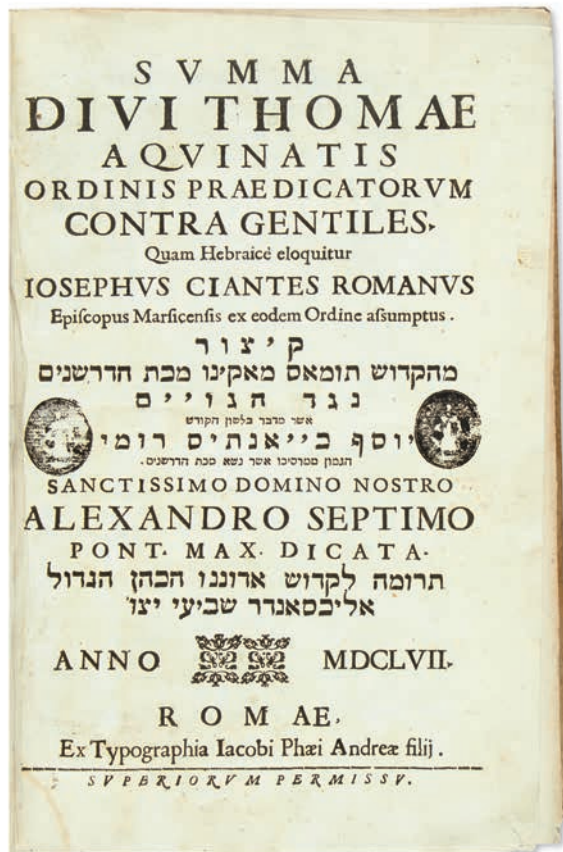
Nürnberg, Stürmer-Verlag, 1938. \$1500 - \$2000

☛ This infamous slick production issued by Gauleiter Julius Streicher, is illustrated with notorious imagery designed to inculcate children with extreme anti-Semitic values.

- 36 **(ANTISEMITICA)**. Group of 30 books and pamphlets, most anti-Semitic, few German-Jewish related. All German language. Comprehensive list of titles available upon request. Some light wear. Original wrappers. 8vo.

v.p, 1893-1943. \$1000 - \$1500





- 37 **AQUINAS, THOMAS.** Summa Divi Thomae Aquinatis Ordinis Praedicatorum Contra Gentiles quam Hebraice Eloquitur / Kitzur MeHaKadosh Thomas Me'Aqunio MiKet HaDarshanim Neged HaGoyim [systematic exposition against non-Christians]. **FIRST EDITION IN HEBREW.** Three parts in one. Latin and Hebrew in parallel columns. Hebrew translation by Giuseppe Ciente. pp. (12), 44, (4), 196, 270, (2), 391, (1). Foxed in places, dampwrinkled. Contemporary vellum, rubbed. Folio. [Vinograd, Rome 31.]

Rome, Jacob son of Andrew, 1657. \$700 - \$1000

Thomas Aquinas (1225-74) wrote this seminal work of Christian doctrine in order to defend the faith against attack from other religions. When Pope Urban VIII launched his campaign to convert the Jews of Rome, Joseph Cientes, a Dominican friar and student of Oriental languages, was tasked to translate this work into Hebrew. Most notably, Cientes only translated the first three of the four books, which appeal to human intellect, while leaving out the fourth book, as it covers topics pertaining to revealed truth, and would likely not impress the Jewish reader. See EJ, Vol. III, col. 229-31.

- 38 **ASCHKENAZI, ELIEZER BEN ELIJAH HAROFÈ.** Yosef Lekach [commentary to the Book of Esther, with text]. **FIRST EDITION.** Title within historiated woodcut architectural arch. Wide margins ff. 83. Ex-library, stained, marginal repair to title, stamps removed on opening and closing leaves. Later marbled boards, distressed. Sm. 4to. [Vinograd, Cremona 47; Benayahu, Cremona 44.]

Cremona, Christopher Draconi, 1576. \$600 - \$900

Eliezer Aschkenazi held influential positions in widely scattered Jewish communities from Egypt, Cyprus and Italy to the major 16th-century centers in Poland, where he died. His Biblical exegesis is permeated with the contemporary rationalistic spirit of rabbinical scholarship.



- 39 **(ASTRONOMY)**. Abraham bar Hiya. Tzurat Ha'Aretz. Ashpira Hagadol (called Maroth Ha'Ofanim). Sepher HaGalgal. Edited by Jonathan of Rozinai. **FIRST EDITON**. Title within architectural arch featuring Moses and Aaron, with cherubs flanking a zodiac sphere. Numerous woodcut illustrations of spherical charts, mathematical, geometrical figures and astronomical illustrations. ff. [3], 64. Stained in places. Contemporary boards, rebaked. 4to. [Vinograd, Offenbach 44.]

Offenbach, Bonaventura de la Naye, 1720. \$400 - \$600

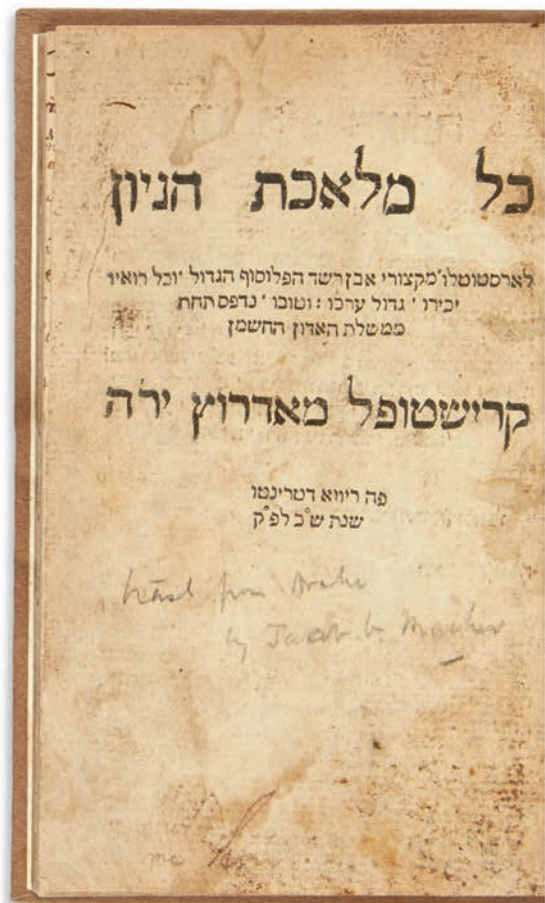
⚡ The author (d.1136) was a Spanish philosopher and mystic, considered the principal source of geographical knowledge among the Jews of the Middle Ages. "(Abraham bar Hiya) was the first philosopher to write in Hebrew and the first to present Ptolemaic astronomy extensively in that language. Accordingly, he made important contributions to the Hebrew philosophical and scientific lexicon" (B. Levy, Planets, Potions and Parchments: Scientifica Hebraica (1990) no. 23).



- 40 **(AVERROES) MUHAMMAD IBN RUSHD**. Kol Malecheth Higayon Le'Aristotle [philosophy - paraphrase of Aristotle's Organon]. Translated into Hebrew by Jacob ibn Machir. **FIRST HEBREW EDITION**. Old Latin marginalia. ff. 68. Trimmed and stained, title lightly worn. Modern boards. 12mo. [Vinograd, Riva di Trento 19.]

Riva di Trento, Jacob Marcaria, 1560. \$400 - \$600

⚡ Maimonides recommended the commentaries of Averroes as an aid to understand the thinking of Aristotle. See EJ, Vol. III cols. 949-53.







- 41 **AVICENNA** (Abu Ali al-Hussein ibn Abdallah ibn Sina). HaKanon HaGadol - Canon Medicinæ. Translated from Arabic into Hebrew by Nathan of Cento (HaMe'ati). **FIRST EDITION**. Five volumes. Double columns. Extensive marginalia in several early Oriental Hebrew hands in each volume. ff. 438 (of 478). \* Vol. I: ff. 57 (of 68), initial 11 leaves supplied in facsimile. \* Vol. II: ff. 55 (of 76) supplied in facsimile: ff.(1-2), (4-6), 1.8, 4:2, 5:4-5, 5:8, 6:1, 6:8, 7:2-6, 8:3-4, 9:5-6. \* Vol. III: ff. 188 (of 194), lacking f.9:3-6 and initial and final blank. \* Vol. IV: ff. 96. All complete. \* Vol. V: ff. 42 (of 44), lacking f.(5):2, final leaf supplied in manuscript. Stains in places, occasional marginal repairs. Modern uniform cream boards. Sm. folio. Slip-case. [Vinograd, Naples 26; Goff Heb-4; Offenbergs 6; Steinschneider, Cat. Bodl. p. 767, no. 4486-1; Thes. A71; Wineman Cat. 41; Friedenwald, p. 45.]

Naples, Azriel ben Joseph Aschkenazi Gunzenhauser, 1491-92. **\$30,000 - \$50,000**

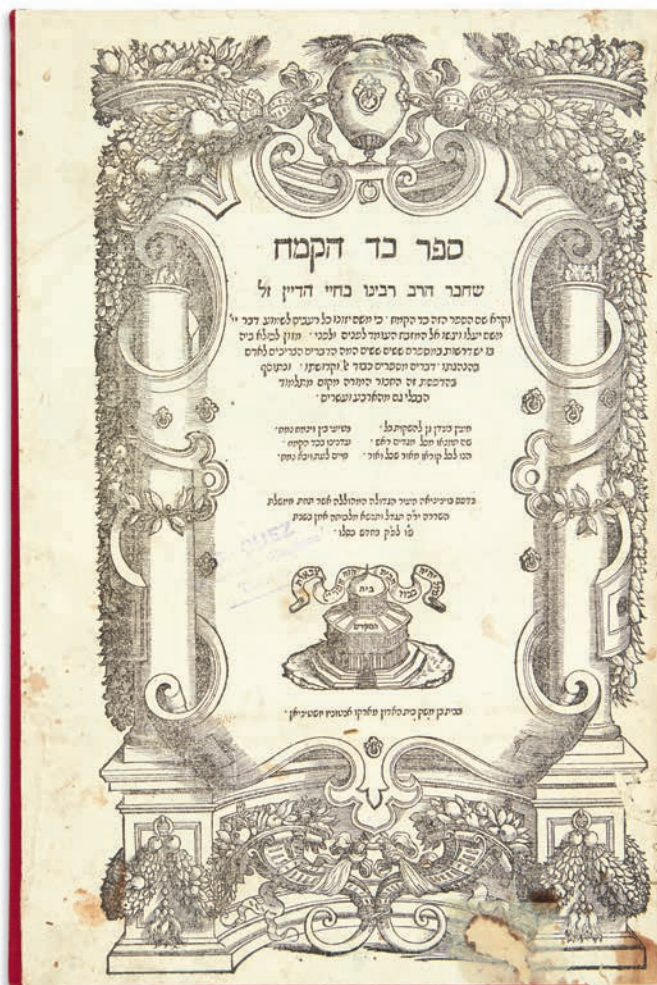
📖 **THE FIRST MEDICAL TEXT PRINTED IN HEBREW.**

The Persian Ibn Sina, or Avicenna (980-1037) as he was referred to in the West, was one of the greatest physicians and philosophers of the Muslim world. In the latter realm he would exert a profound influence on Maimonides. Avicenna wrote a work on cardiology, al-Adwiya al-Qalbiyya ("On Remedies for the Heart"), but by far, his most important contribution to the field of medicine is this work: Al-Qanun fi al-Tibb ("Canon of Medicine"), which was translated into Hebrew by Nathan HaMe'ati in 1279. In this truly encyclopedic undertaking, Avicenna drew upon the earlier teachings of Hippocrates and Galen as well as upon his own empirical observations.

The five parts of the Canon were originally published in Naples in 1491-92 as a set of three volumes. The contents range from common ailments to life-threatening diseases, and provide an extensive pharmacopeia. The Canon remained one of the basic works of instruction in European medical schools until the beginning of the 16th-century.

See S.M. Afnan, Avicenna, His Life and Works (1958); N. Berger (ed.) Jews and Medicine (1995) p. 56; EJ, Vol. III, cols. 955-960.

The Naples Canon is rather notorious among Hebrew bibliographers due to the difficulty in presenting a precise collation of the work. No consensus seems to exist. See Treasures of the Valmadonna Trust Library - Oetzroth Ya'akov, Incunables no. 47.



Lot 42



Lot 43

- 42 **BACHIAH BEN ASHER.** Kad HaKemach. Second edition. Title set in architectural arch. ff. 83. Previous owners' marks, ff. 41-48 inserted from another (shorter) copy, ff. 79-80 repaired with small loss. Some worming tape-repaired. Modern boards. Folio. [Vinograd, Venice 268.]

Venice, Cornelio Adelkind for Marco Antonio Giustiniani, 1546. **\$500 - \$700**

⚡ A philosophical work, Kad HaKemach is replete with homiletic interpretations of Biblical verses and Aggadic passages, as well as the Kabbalistic teachings to which R. Bachiah was inclined. See M. Waxman, Vol. II pp. 275-6.

- 43 **BACHIAH BEN ASHER.** Biur al HaTorah [Kabbalistic commentary to the Pentateuch]. Previous owners' inscriptions on title including, Zechariah ben Israel Foa (with his doodle on final blank page). Scattered marginalia. ff. 230. Lightly stained, some foxing, trimmed, few leaves remargined. Modern calf. Folio. [Vinograd, Venice 264.]

Venice, Daniel Bomberg, 1546. **\$600 - \$800**

⚡ This commentary to the Torah is truly an encyclopedic work utilizing a wide variety of sources. Especially noteworthy are the author's Kabbalistic references as well as Midrashic interpretations. R. Bachiah was well versed in this literature and brings forth many passages from lost Midrashim.

The previous owner of this influential encyclopedic work was a member of an ancient illustrious Italian family. For an extensive treatment of many distinguished members of the Foa family, see A. Yaari, Mechkerei Sepher (1958) pp. 325-44.





Lot 44



Lot 45

- 44 **BACHIAH BEN ASHER.** Biur al HaTorah [Kabbalistic commentary to the Pentateuch]. Title letters within decorative woodcut vignettes. Scattered marginalia, signed by censors on recto and verso of final leaf; wherever censored, the censored words are resupplied in the margin. ff. 286. Title supplied from a slightly shorter copy, some staining, Later elaborate blind-tooled morocco, extremities rubbed. 4to. [Vinograd, Riva 4.]

Riva di Trento, Jacob Marcaria & Joseph Ottolenghi, 1559. \$600 - \$800

For an excellent study on the Kabbalistic sources of R. Bachiah, see E. Gottlieb, "Mekorotav shel R. Bachya... be-Kitvei R. Yoseph Gikatilla," in Bar Ilan University Annual, Vol. I (1969) pp. 3063-26; idem, "R. Yitzchak Sagi Nahor ve-Talmidav - Mekorot R. Bachya be-Kitvei ha-Mekubalim," Bar Ilan University Annual, Samuel Bialoblocki Memorial Volume, (1964) pp. 215-50.

- 45 **BACHIAH BEN ASHER.** Shulchan (shel) Arba [on proper conduct at the table, benedictions, the Banquet in the World to Come, and resurrection of the dead]. Printer's device on title (cf. Yaari, Printer's Marks no. 40). ff. (20). Some staining, previous owners' marks. Modern tooled calf. Sm. 4to. [Vinograd, Prague 82.]

Prague, Moses Weisswasser, 1596. \$400 - \$600

The influence of R. Bachiah's Kabbalistic thought can be clearly determined throughout this short treatise.





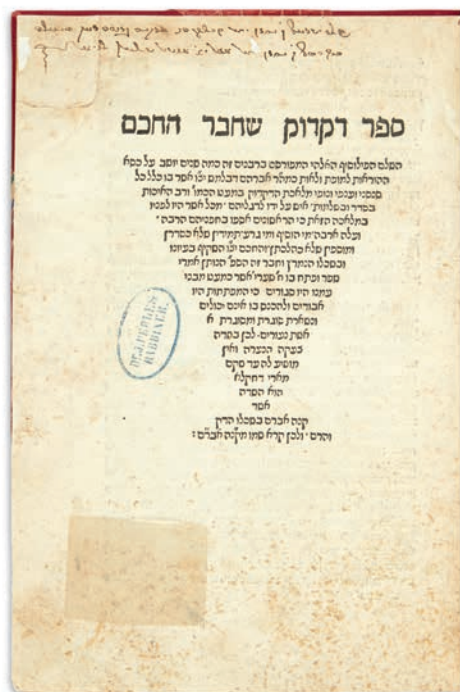
- 46 **BACHIAH BEN JOSEPH IBN PAQUDA.** Barchi Naphshi [ethical poem]. Translated into Italian by Jochanan Altrino. Hebrew and Italian on facing pages. **FIRST EDITION, PRINTED ON VELLUM.** Title within architectural border. Italian inscriptions on vellum endpapers. ff. (4), 4-34, (2). Final leaf on paper. Lightly stained or discolored in places, penultimate leaf with small hole affecting a few letters. Contemporary gilt-tooled calf, rubbed and worn. 12mo. [Vinograd, Venice 1178.]

Venice, Johannes Caleoni for Bragadin, 1628. **\$10,000 - \$15,000**

• A UNIQUE COPY PRINTED ON VELLUM.

A distinguished philosopher, Bachiah ben Joseph ibn Paquda (11th cent.), the famed author of Chovoth HaLevavoth, also wrote a number of sacred poems. In the 164 stanzas of the present work the author utilizes the most exquisite language to praise God and beg forgiveness in various confessions.





- 47 **BALMES, ABRAHAM DE.** Mikneh Avram (Sepher Dikduk). **FIRST EDITION.** Hebrew issue (with vowel points). ff. 157. Lightly stained in places, previous owners' marks on title. Recent calf-backed marbled boards. 4to. [Vinograd, Venice 82.]

Venice, Daniel Bomberg, 1523. \$1200 - \$1800

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

Greatly valued by contemporary Christian Hebraists, de Balmes prepared this grammatical study at the urging of the printer Bomberg, with whom a deep friendship was shared. Mikneh Avram appeared in two issues, with and without a Latin translation, i. e., one for the Jewish market, and the bilingual issue more suited to the needs of Christians. The Hebrew version has a different title-page than the bilingual edition and the introduction is printed in Rashi letters, whereas the introduction in the bilingual version is printed in square Hebrew letters. The present "Jewish" version is far more scarce, as the Christian-owned editions were unlikely to have been desecrated over the centuries. See D. Amram, *The Makers of Hebrew Books in Italy* (1963), pp. 169-172.

- 48 **BEDERSI, JEDIAAH** ("Hapenini"). Bechinath Olam [ethics]. ff. (44). Opening few leaves remargined, light stains, repaired worming. Modern calf. 12mo [Vinograd, Mantua 30; Mehlman 969.]

Mantua, Jacob Kohen, 1556. \$500 - \$700

✳ A profound poetic composition on the futility and vanity of the world and the inestimably greater benefits of intellectual and religious pursuits. The author finds consolation in Maimonides' world of ideas, concluding that the greatest achievement for Man is to "perfect one's understanding and immerse oneself in the grandeur of the idea of God. No power in the world can break Man's will when he strives toward this exalted goal." For a critical analysis of Jedaiah Hapenini's poetic style, see I. Zinberg, *A History of Jewish Literature* (1975) Vol. III, pp. 96-8.

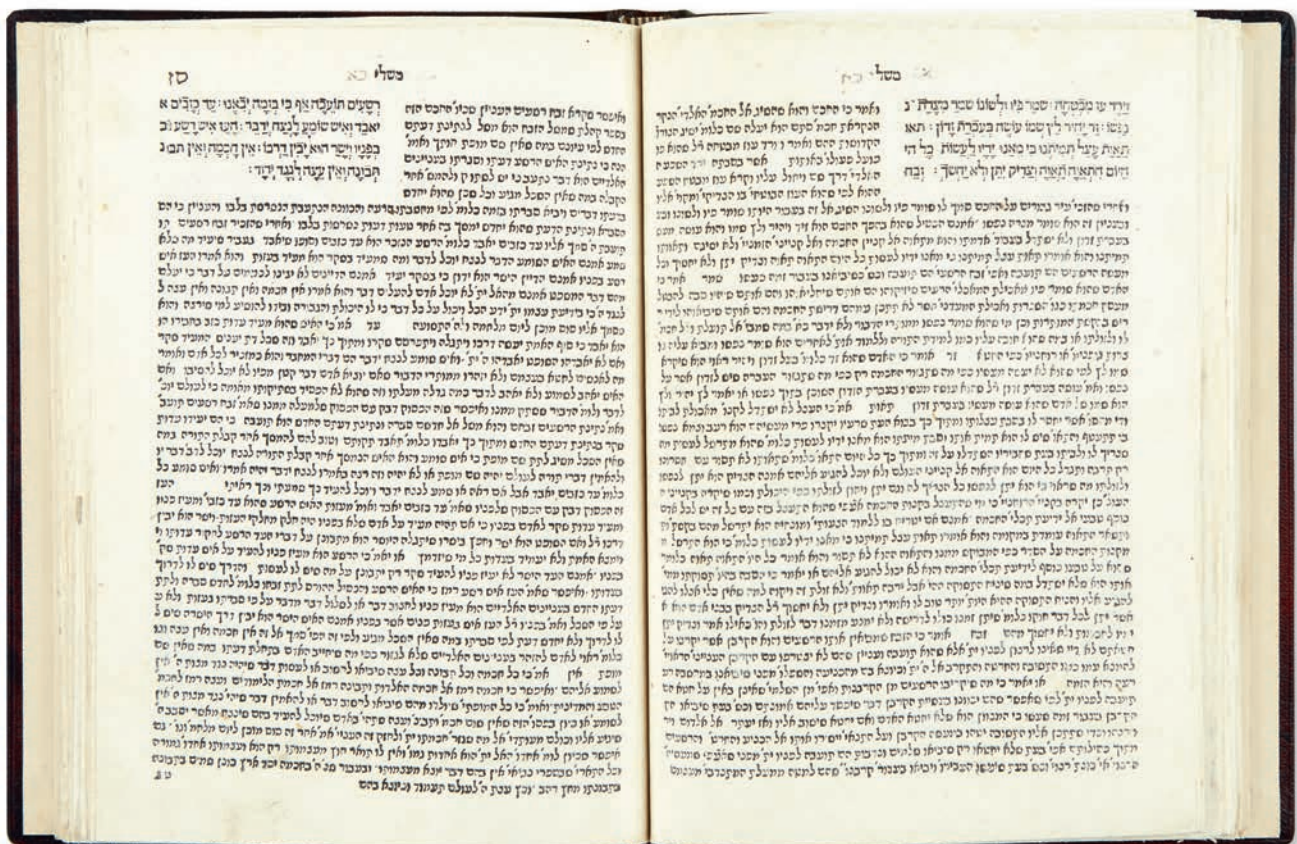


- 49 **(BERDITCHEV).** Jacob ben Isaac of Janow. Tze'enah Ure'enah [interpretation of the Chumash and Haphtoroth for women and children]. Text in Yiddish. Printed on green tinted paper. ff. 183 (mispaginated). Trimmed, worn and stained. Recent boards. 4to.

Berditchev, 1815. \$400 - \$600

✳ Rare edition, bibliographically unrecorded. Although the title-page states in large letters "Dyhernfurth" as the imprint, this volume was actually printed in the famed Chassidic town of Berditchev, as noted in the much smaller letters on the left side of the title.





50 (BIBLE, Hebrew). Proverbs (Mishlei). With commentary by Immanuel ben Solomon of Rome. Edited by Chaim bar Isaac Halevi Aschkenazi (see colophon). **FIRST EDITION OF COMMENTARY.** Text of Proverbs in square Hebrew type with nikud (vocalization). A peculiarity of this edition is that a line occurs over the "soft" consonants veith, khaph, and thav. From the fact that the other three "raphah" (soft) consonants, gimmel, dhalet, and phei, have not received such treatment, one might deduce that the Italian Jewish community no longer differentiated between the "hard" (degushah) and "soft" (raphah) sounds of those letters. ff. 81 (of 104). Lacking first 17 leaves and final 6 leaves. Marginal repairs throughout, opening 11 leaves and final 5 leaves with marginal loss affecting several lines of text. Modern tooled morocco within slip-case. Sm. folio. [Vinograd, Naples 3; Goff 34; Offenber 43; Steinschneider, Cat. Bodl. no. 1066; Thes. A58; Wineman Cat. 32.]

(Naples, Joseph ben Jacob Aschkenazi Gunzenhauser, 1487). \$6000 - \$8000

♣ The commentary was composed by the celebrated poet who authored the Machbaroth.

In his commentary to Proverbs, Immanuel displays strong interest in astronomy and navigation. As an example, see f. 61v. (commentary to Proverbs 25:3) and f. 80r. (commentary to Proverbs 30:19). In the latter passage, Immanuel explains the words of the Amorite Rabbi Joshua ben Levi to Rabban Gamliel in Tractate Horayoth (f.10a): "There is a star that rises once in seventy years which confounds navigators." Immanuel explicates this Talmudic passage in an astronomical vein - with reference to the North and South Stars. Within five years, this data would be revolutionized by Columbus's discovery of America.





- 51 **(BIBLE, Hebrew)**. Complete, bound in five volumes. Printer's device on all titles, with nikud (vowel points), initial words within engraved cartouche. Ruled in red throughout. Occasional marginal notes in pencil.

\* Vol. I: Genesis, ff. (146); Exodus, ff. (123); Leviticus, ff. (88); Numbers, ff. (122); Deuteronomy, ff. (107). \* Vol. II: Joshua, ff. (77); Judges, ff. (73); Samuel, ff. (175); Kings, ff. (184). \* Vol. III: Isaiah, ff. (132); Jeremiah, ff. (168); Ezekiel, ff. (144). \* Vol. IV: Chronicles, ff. (183) few leaves inverted; Daniel, ff. (47); Ezra, ff. (30); Nehemiah, ff. (43); Minor Prophets, ff. (117). \* Vol. V: Psalms, ff. (160); Proverbs, ff. (45); Job, ff. (61); Five Scrolls, ff. (80). *Touched discolored. Bound in uniform modern blind-tooled calf. 16mo. Housed in fitted box.* [Vinograd, Paris 18; Darlow & Moule (noted only, not listed) below no. 5089; Adams B-1224.]

Paris, Robertus Stephanus, 1545-46. **\$6000 - \$9000**

♣ **SPLENDIDLY PRINTED POCKET RENAISSANCE HEBREW BIBLE.**

"A typographical jewel" see F. Schreiber, *The Estiennes, An Annotated Catalogue* (1982) no. 82.



- 52 **(BIBLE, Hebrew).** Chumash [Pentateuch] only. Bound in five volumes. Printer's device on all titles, with nikud (vowel points), initial words within engraved cartouche. Worn and stained in places, previous owner's inscriptions (including folk-medical treatment). Later uniform mottled calf, first volume needs rebinding. 16mo. Housed in fitted box. [Vinograd, Paris 18.]

Paris, Robertus Stephanus, 1545-46. \$1000 - \$1500

- 53 **(BIBLE, Hebrew, Latin and Greek).** Biblia Hebraica. - Novum Testamentum Graecum. Interlinear Latin translation by Arias Montanus. Individual title-pages each with elaborate woodcut devices. Two volumes bound in one. pp. (26), 183, (1), 283, (1), 84, 203, (3), 134, 186, (8). Lightly worn and stained, lower corners of opening three leaves repaired. Contemporary vellum, with gilt-titled morocco spine labels, new endpapers, backstrip starting. Folio. [Vinograd, Geneva 7; Darlow & Moule 4662 and 5113.]

Geneva, Capa Elon (i.e. Pierre de la Rouvière), 1609. \$500 - \$700

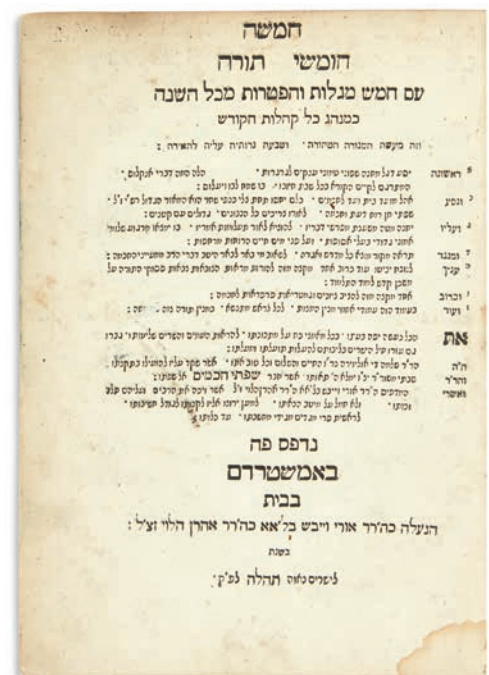
⚠ The Hebrew Old Testament with Latin interlinear; bound with the New Testament and Apocrypha providing the Greek text with Latin version.

- 54 **(BIBLE, Hebrew).** Chamishah Chumshei Torah - Siphthei Chachamim [Pentateuch]. With super-commentary to Rashi by SHABTHAI BASS. With Megilloth and Haphtaroth. **FIRST EDITION.** Engraved title-page set within intricate architectural border, portraying the Ark of the Covenant flanked by Moses and Aaron. Additional letterpress title-page. Initial word of each Book within engraved cartouche. ff.(4), 362. Stained in places, inner hinge of f. 36 torn, gutter split. Needs rebinding. Thick 4to. [Vinograd, Amsterdam 451.]

Amsterdam, Uri Phoebus ben Aaron HaLevi, 1680. \$1000 - \$1500

⚠ **FIRST EDITION OF SIPHTHEI CHACHAMIM** the celebrated super-commentary on Rashi by Rabbi Shabthai Bass (1641-1718).

In modern Hebrew Bibles this commentary usually appears in an abridged format; as seen in this first edition, the full text of Bass's commentary is significantly longer and more detailed.



Lot 54





- 55 **(BIBLE, Spanish).** La Sagrada Biblia. Nuevamente Traducida al Español, e ilustrada con notas por Don Felix Torres Amat. Edición reimpressa de la segunda Madrid. Complete in 17 volumes. *Lightly browned or stained in places, tear to title of vol. 17, some worming in vols. 10 and 14. Contemporary uniform gilt-ruled speckled calf with morocco spine labels, rubbed, foot of spine of vols. 1 and 10 chipped. 12mo.* [Unrecorded by Darlow & Moule.]

Mejico, de Galvan, 1835-36. **\$4000 - \$6000**

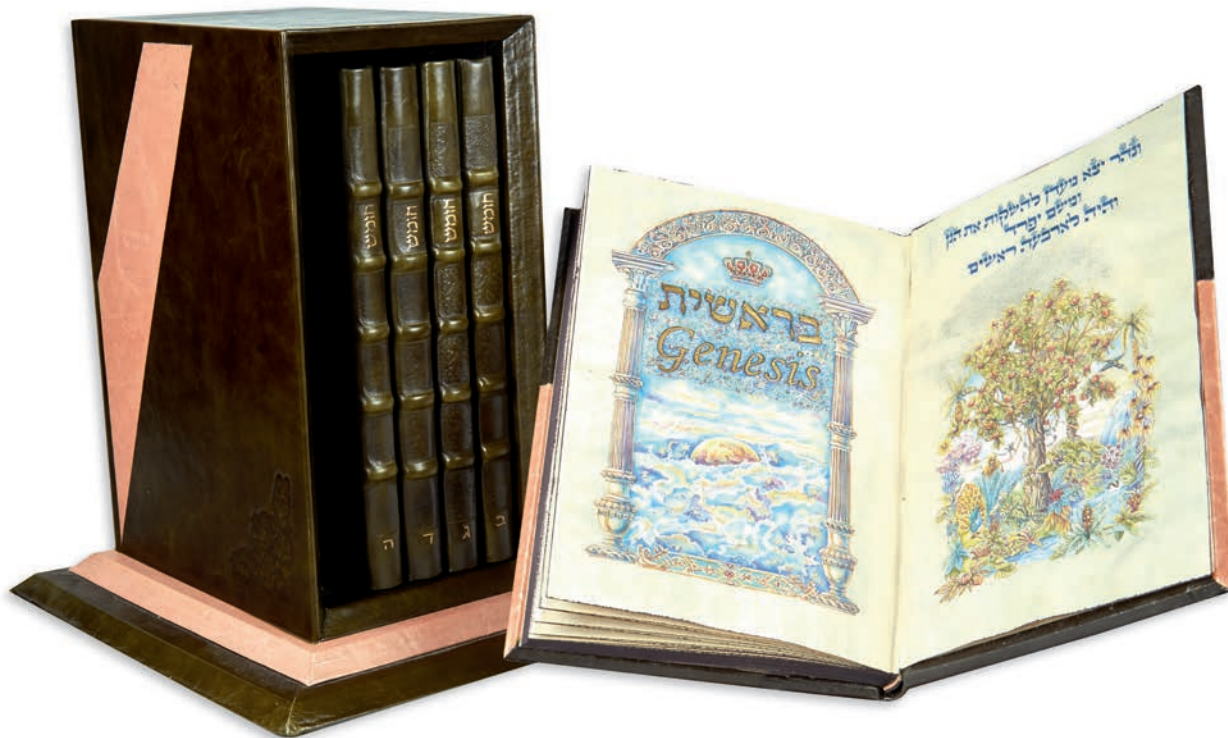
✠ **FIRST CATHOLIC BIBLE PRINTED IN LATIN AMERICA.** Important and rare edition (only five institutional holdings in the US).

This Catholic Bible was issued in direct response to the Protestant Bible printed in Mexico just a few years earlier in 1831-33 (see Kestenbaum Auction Sale 75, lot 127). Upon publication, this Torres Amat edition became overwhelmingly popular due to the predominantly Catholic nature of the population of Mexico.

- 56 **(BIBLE, Hebrew. Pentateuch And Haphtaroth).** Chamishah Chumshei Torah. With Judeo-German summaries. ff. 163; (1), 14, 14-43. *Lightly browned, lacks f. 59. Contemporary calf, rubbed; spine starting. Lg. 4to. Modern solander-case.*

Vienna, Anton Schmid, 1815. **\$1500 - \$2500**

✠ Tipped in at front is a German document dated "Prague, 4th January, 1821" signed by the esteemed Rabbi of Prague, "Elesar Flekeles, Rabiners, Oberjurist," noting that this Bible is to be used in courts of law to administer the oath to witnesses of the Jewish faith. Furthermore, the document specifies as to precisely which leaf the Bible should be opened (f. 98) when the Judge administers the oath. The leaves of the Pentateuch are numbered (presumably by a court-officer) until f. 98v. On that page, verse 14 has been noted: Leviticus 26:14 which begins the "Tochacha" or, maledictions. Additionally, f. 58v has been noted (the Ten Commandments). Opening blank with manuscript entry in Latin by Carl Fischer, the appointed Censor of Hebrew Books in the city of Prague attesting to the court-room use of this Hebrew Bible for Jews.



- 57 **(BIBLE)**. Chumash [Five Books of Moses]. Text in Hebrew and English. Illustrations and ornamentation by the artist SHUKI FREIMAN. Five volumes. Original two-tone uniform calf binding. Housed in matching fitted case. **A MINT SET**. *Folio*.  
(Jerusalem), c. 1999. **\$1200 - \$1800**

- 58 **(BIBLE)**. Lanckisch, Friederich. Concordantiae Bibliorum Germanico-Hebraico-Graecae [German-Hebrew-Greek Concordance of the Bible]. Title in red and black. Additional engraved title. Following title, full-page engraved portraits of Ernest, Duke of Saxony, and Frederick, Duke of Saxony. German in Gothic characters, Hebrew in square characters provided with nikud (vowel points). ff. (17, 890). *Foxed. Contemporary blind-tooled vellum over wooden boards; worn. Lg. folio.*

Leipzig and Frankfurt, Johann Heinrich Richter, 1688. **\$600 - \$900**

♣ A massive scholarly work.

- 59 **(BIBLIOGRAPHY)**. Marvin J. Heller. The Sixteenth Century Hebrew Book. Complete in two volumes. Each text entry with accompanying pictorial reproduction. Extensive introduction and indices. pp. 1035. *Original boards. Folio.*

Leiden, Brill, 2004. **\$600 - \$900**



Lot 58



**60 (BRITH MILAH LIBRARY).** Substantial collection of c. 270 volumes, all relating to the practice of the precept of circumcision. Majority of texts are in Hebrew, but also include Ladino, Yiddish, German and English. Collection consists of c. 68 volumes that are 18th-19th century imprints; c. 111 volumes that are 20th century imprints and c. 90 volumes that are recent, custom-created facsimiles of older texts. Few volumes with Mohel's manuscript records. Provisional listing available upon request. *Various conditions, various bindings.*

v.p, v.d. **\$10,000 - \$15,000**

♣ **REMARKABLE COLLECTION, DILIGENTLY FORMED OVER A NUMBER OF DECADES, BY A SENIOR, SCHOLARLY, PRACTICING MOHEL.**

Includes a wide variety of texts concerning the medical, mystical, liturgical, Halachic and related aspects to this fundamental precept in Judaism: The circumcision of a healthy baby boy on the eight day following his birth.

Volumes stem from Jewish traditions around the world: Including those from Western Europe: Italy, Holland; to Central Europe: Germany, Hungary; many Eastern European locations; North Africa, the Near East, etc.

**61 (CALENDARS).** Collection of c. 107 German-Jewish Calendars. For the years spanning 1840-1937 (few duplicates). Texts in Hebrew and Judeo-German. For the communities of: Frankfurt / Rodelheim (69); Fürth (27) and Mainz (11). Lacking only 1872 and 1875. *Original printed wrappers, minimally worn. 16mo.*

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

♣ Spanning almost a century of German-Jewish life, these almanacs contain a wealth of detail relating to social, religious, genealogical, communal and economic history not found anywhere else. Includes many advertisements for religious needs (Tefillin, Mezuzoth, New Year's cards, Jewish art, etc).



- 62 **CALMET, AUGUSTIN.** *Dictionarium Historicum, Criticum, Chronologicum, Geographicum, et Literale Sacrae Scripturae, Cum figuris Antiquitates Judaicas repraesentantibus.* Two volumes. Complete with all engraved plates and folding maps. Vol. I: pp. xii, 144, 616. \* Vol. II: pp. 676. Occasional foxing, stains. Contemporary vellum. Folio.

Venice, Sebastian Coleti, 1766. **\$600 - \$900**

⚙ French Benedictine monk Augustin Calmet (1672-1757) is principally known for his Bible commentaries. This historical and critical dictionary of the Bible contains many entries that make reference to Rabbinic tradition.



- 63 **(BUDKO, JOSEPH).** *Neun Originalholzschnitte Rabbi von Bacherach von Heinrich Heine.* Issued in 320 copies of which 25 are on Japan. This copy numbered "14." Nine woodcuts by Budko, each signed in pencil by the artist below image. Complete without text, as issued. Each plate matted and loose as issued in original folding boards, titled on cloth spine. 4to.

Berlin, Euphorion Verlag, 1921. **\$1000 - \$1500**





- 64 **(CALLIGRAPHY).** Giuseppe Vigevano. Nisayon Ktav Lashon HaKodesh - Saggio di Caratteri Ebraici. ["Student's Guide to Hebrew Calligraphy."] Two parts: Theory, followed by twelve full-page elaborate copper engravings (by F. Pirani) displaying examples of Hebrew fonts. Rabbinic approbations. Text in Italian and Hebrew. ff. (2). cols. 24, (f. 1), ff. 12. Trace stained. Modern gilt-tooled maroon calf. Oblong folio. Solander-case.

Mantua, (Anania Coen), 1824. **\$5000 - \$7000**

🕯 **FIRST STUDY ON HEBREW CALLIGRAPHY. BEAUTIFULLY PRODUCED.**

The plates here begin with the radicals and progress through rabbinic, scriptural and cursive texts; with an alphabet and sample for each on separate plates, finishing with plates devoted to punctuation, numbers, the names of the months, and a final tour-de-force. The plates throughout are executed with great variation of tone provided by shading. Each is surrounded by flourishes and many includes symbolic animals.

This work emerged at the dawn of the modernization of Hebrew into a living language. With the rise of secular nationalism, increased attention was given towards the viability of the Hebrew language to serve all strata of the Jewish people, as opposed to the more familiar lingua franca of Yiddish. For the past few centuries, Hebrew had been used in a rabbinic form, and was not readily accessible to those with lesser education. The efforts to formally educate children in its structure and grammar marks a turning point in the revivification of the language. (See EJ vol. V, 64).

**THE EARLIEST PRINTED HEBREW CALLIGRAPHIC MANUAL. A RARE COMPLETE COPY.**



- 65 **CARDOSO, ISAAC (FERNANDO).** *Las Excelencias de los Hebreos* ["The Excellences of the Hebrews"]. **FIRST EDITION.** Woodcut device on title displaying a hand gathering flowers with the motto: *El que me esparsio me recogerá* ("He who has scattered me will gather me."). Later divisional title with floral device bearing the motto: *Ellos Maldiziran y yo Bendizire* ("They shall curse and I shall Bless."). Dedication to the merchant, Jacob de Pinto, one of the wealthiest and most influential Portuguese Jews of 17th-century Amsterdam. The Valmadonna copy. pp. (8), 331, (2), 333-431. *Foxed and stained in places, previous owners' inscriptions. Modern full vellum, slipcase. 4to.* [Kayserling, 34, Palau 44099.]

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

• **FIRST EDITION OF A MASTERPIECE OF JEWISH APOLOGETICS.**

This famous apology of Judaism was written by former converso, the physician Fernando (Isaac) Cardoso (1604-81). Born in Trancoso, Portugal, Cardoso was one of the many Portuguese New Christian immigrants who settled in Spain in the early 17th-century. He studied at Salamanca and was accorded the title of "phisico mayor," or court physician by Philip IV. Later, Cardoso practiced as a physician in Madrid, where he reached the highest literary and social circles. Nonetheless, fearing persecution by the Office of the Inquisition, Cardoso fled to Venice and subsequently settled in Verona.

This comprehensive apologetic work contains numerous references to the Spanish and Portuguese Inquisition, anti-Jewish Iberian authors and the history of 16th and 17th century Marranos in Spain and Portugal - with many first-hand anecdotes. It is divided into ten parts, each with ten chapters. Part I extols the "excelencias," or admirable qualities of the Jewish people. In part II, Cardoso refutes ten "calunias" slanders against the Jews. Passionate and eloquent, the work is not only an erudite defense of Jewry as a whole, but also a justification of Cardoso's own choice to live as a Jew.

The work has been praised as "a masterpiece of Jewish anti-defamation, perhaps the most striking since Josephus's *Contra Apionem*." See Y. H. Yerushalmi, *From Spanish Court to Italian Ghetto: Isaac Cardoso, A Study in Marranism and Jewish Apologetics* (1971); see also *Bibliotheca Rosenthaliana, Treasures of Jewish Booklore* (1995) p. 21.





- 66 **(CHASSIDISM)**. Elimelech of Lizhensk. Noam Elimelech [discourses on the Torah]. Fifth edition. ff. 105. *Closely shaved, worn and stained in places, outer corners of title repaired. Modern morocco. 4to.* [Vinograd, Polonnaye 84; Stefansky, Chassiduth no. 378; C. Porush, Encyclopedia LeChassiduth Vol. I, col. 285;]

Polonnaye, (Yoseph ben Tzvi HaKohen), 1814. **\$4000 - \$6000**

⚡ **THE MOST PROFOUND TEXT OF ALL EARLY CHASSIDIC LITERATURE. A RARE, EARLY EDITION.**

The Noam Elimelech was instantly acclaimed upon publication and has been reprinted scores of times since. An early edition is especially prized for the amuletic powers it is believed to contain.

The author, R. Elimelech of Lizhensk (1717-86), was one of the foremost disciples of the Maggid of Mezhritch and a close colleague of R. Levi Yitzchak of Berditchev. Following the death of the Maggid, R. Elimelech became the uncrowned leader of the Chassidic movement, strongly influencing its spread throughout Poland. Most of the Chassidic Rebbes of Galicia and Poland were his disciples.

R. Elimelech's gravesite (Lezajsk, southeastern Poland) is a place of pilgrimage and thousands travel there, particularly for his yohrzeit on the 21st Adar.



- 67 **(CHASSIDISM)**. Menachem Mendel Schneersohn. Tzemach Tzedek [halacha and responsa]. **FIRST EDITION**. Two volumes. Two parts in each volume. Additional title-page in gilt. Wide margins. *Light wear. Boards. Folio.* [Stefansky, Chassiduth no. 502.]

Vilna, Romm / Finn & Rosenkrantz, 1870-71. **\$600 - \$900**



- 68 **(CHASSIDISM)**. Yosef Yitzchak Schneersohn. Ma'amarim VeSichoth shel K'K Admo'r Shlit'a MiLubavitch. **FIRST EDITION**. Complete in 15 parts bound in one volume. pp. 26, 62, 32, 52, 28, 8, 18, 20, 25, 24, 11, 56, 15. *Browned. Original printed boards, rubbed and chipped. 4to.*

Riga and Warsaw, 1928-34. **\$600 - \$900**

**CHASSIDISM: SEE ALSO LOTS 49, 205, 206.**

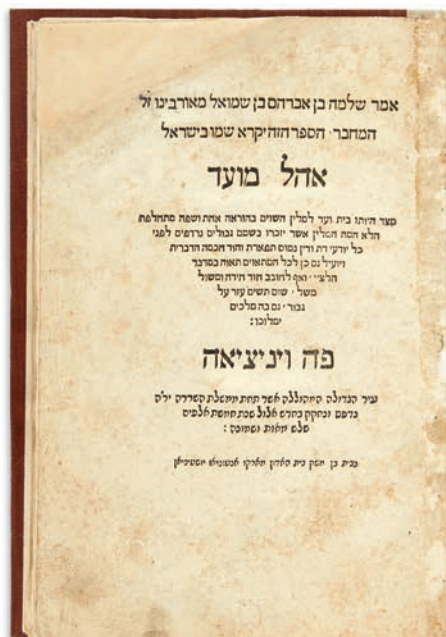


- 69 **(CHILDREN'S LITERATURE)**. Judah Leib ben Ze'ev. Mesilat HaLimmud. Hebrew text with Italian. Title page displays charming image of young child introduced to his teacher by his mother. Eulogy of the author, written in Hebrew by Elijah Baranis, follows the first chapter. pp. (8), 112. *Touch foxed. Modern calf-backed marbled boards. 8vo.*

Vienna, I. Knoepfmacher and Figlii, 1865. **\$200 - \$300**

⚠ A Hebrew primer intended for an Italian-speaking readership. Passages include various blessings, piyyutim, Biblical verses and religious sermons.





- 70 **D'URBINO, SOLOMON BEN ABRAHAM.** Ohel Mo'ed [lexicon of synonyms] **FIRST EDITION.** ff. (2), 118. Stained, marginal paper repairs, some worming confined to inner margins. Modern vellum-backed boards. 8vo. [Vinograd, Venice 332.]

Venice, Adelkind for Giustiniani, 1548. **\$300 - \$500**

- 71 **DURAN, SHIMON B"R TZEMACH** (TaSHBe"TZ.) Tiph'ereth Yisrael / Megilath Sepher / Ma'amar Se'udath Mitzvah [on the Book of Esther and holiday of Purim] **FIRST EDITION.** Title and first word of text within highly wrought typographical border. The **ABRAHAM JOSEPH SOLOMON GRAZIANO** ("ISH GER") **COPY**, with his signatures on title and first leaf. ff. 212. Few leaves supplied from another copy, light staining, stamp on title, trace marginal worming. Modern calf. 4to. [Vinograd, Venice 768.]

Venice, Daniel Zanetti, (c.1591-1596). **\$400 - \$600**

⚠ Abraham Joseph Solomon Graziano "Ish-Ger" (d. 1684), the Rabbi of Modena, was a noted halachic scholar, bibliophile and poet. He earned the ire of some of his contemporaries for his liberal Halakhic decisions. See S. Baron, Teshuvah...me-eth R. Abraham Graziano in Studies in Memory of A.S. Freidus (1929) pp. 122-37; A. J. Karp, From the Ends of the Earth: Judaic Treasures of the Library of Congress, pp. 155-6).



- 72 **DURAN, SHIMON B"R TZEMACH & OVADIAH SFORNO.** Ohev Mishpat and Mishpat Tzedek [two commentaries to the Book of Job]. **FIRST EDITION.** Title set in architectural arch. Few censored passages. ff. 212. Except for trace marginal worming, a clean copy. Later calf. 8vo. [Vinograd, Venice 731.]

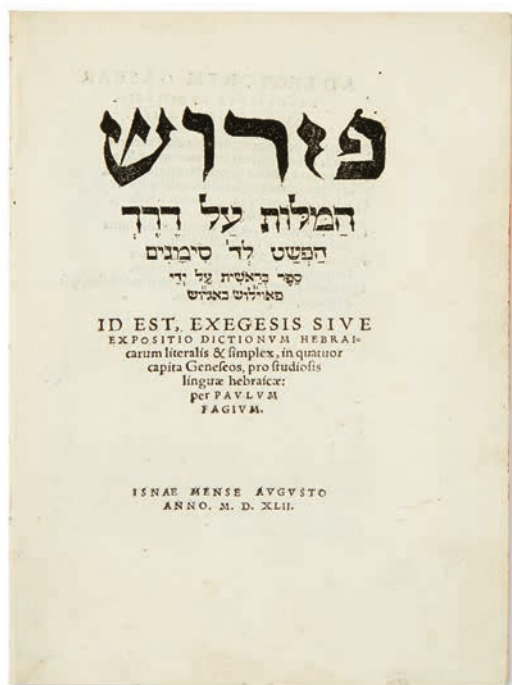
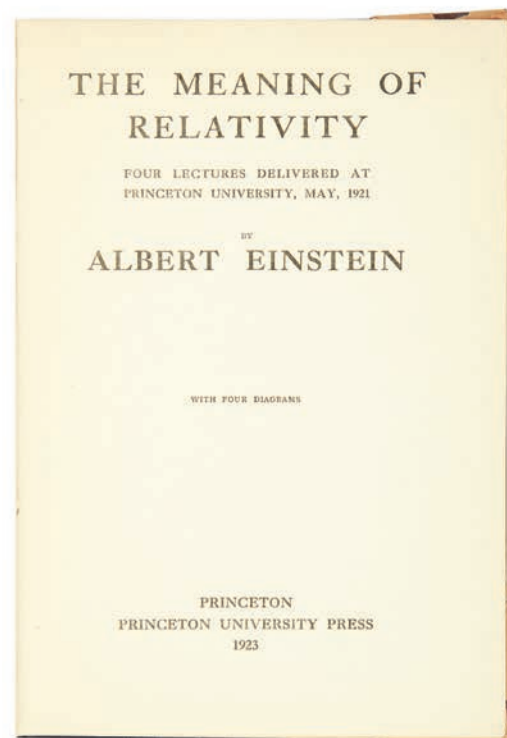
Venice, Giovanni di Gara, 1589. **\$500 - \$700**

⚠ Obadiah Sforza (known in Latin as Salvadeus, c. 1470-c. 1550) a physician by profession, achieved great renown through his commentary to the Pentateuch, a favorite to this day. Less well-known are his commentaries to other parts of the Bible.

- 73 **EINSTEIN, ALBERT.** *The Meaning of Relativity*. Translated from the German by Edwin Plimpton Adams. **FIRST AMERICAN EDITION** with "Published 1922" on copyright page and "1923" on title page. \* With scarce dust-jacket. *pp.* viii, 123, (1). *Corners of end-leaves browned, pencil signature (R.W.D. Taylor) on opening blank. Original gilt-tooled cloth, small tears to dust-jacket.* 8vo.

Princeton, Princeton University Press (printed at the Aberdeen University Press), 1923. **\$600 - \$900**

✿ "In this book Albert Einstein elucidates his Theory of Relativity and explains its most recent developments. He treats the subject under three headings: Space and Time in Pre-Relativity Physics; The Theory of Special Relativity, and The General Theory of Relativity. And while he provides here ample mathematical apparatus for the scientist, he writes so the layman too can understand" (From the dust jacket).



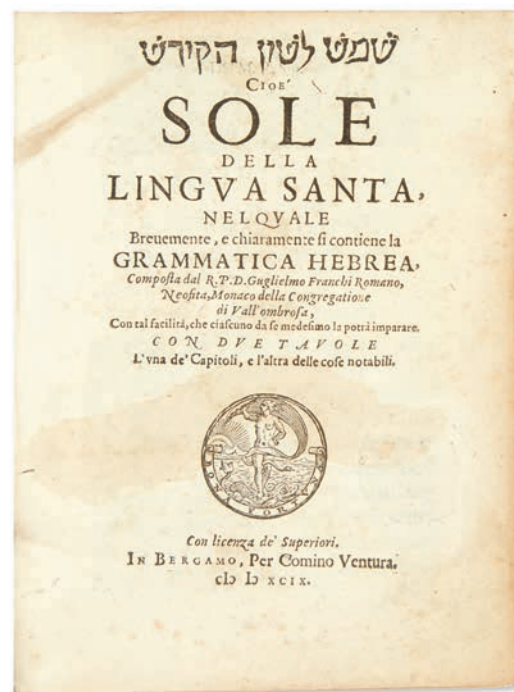
- 74 **FAGIUS, PAULUS.** *Peirush HaMilothe al Derech HaPeshat* [exposition to the first four chapters of the Book of Genesis]. **FIRST EDITION.** Latin text interspersed with vocalized Hebrew passages from Bible. Title in Hebrew and Latin. Printer's device on final page. Wide-margins. *pp.* (8), 174, (2). *Lightly waterstained in places, otherwise a clean copy. Later patterned boards.* 4to. [Vinograd, Isny 16].

Isny, P. Fagius, 1542. **\$500 - \$700**

- 75 **FRANCHI, GUGLIELMO.** *Shemesh Lashon HaKodesh - Sole della Lingua Santa*. Second edition. With folding grammatical chart. *pp.* 415. *Trimmed, lightly stained and foxed. Later full vellum.* Sm. 4to.

Bergamo, Comino Ventura, 1599. **\$800 - \$1200**

✿ Guglielmo Franchi (1563-1598) was born a Jew in Rome and later converted to Christianity. He joined the Vallombrosian Order and taught Hebrew in Florence. His work was the first Hebrew grammar in Italian.

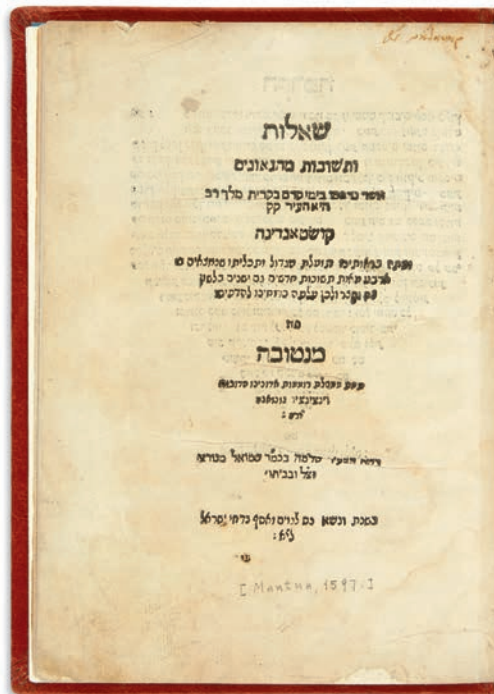




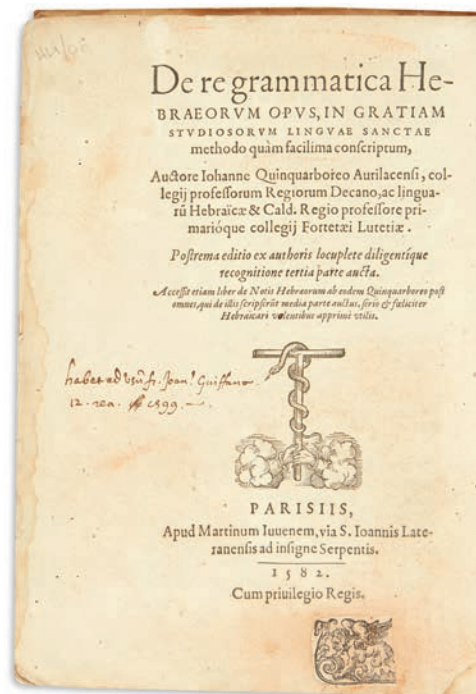
- 76 **(FREELAND LEAGUE)**. Collection of items relating to the Freeland League: \* Copy of Memorandum to the San Francisco Conference. ff. 12. New York, 1945. [2 copies]. \* Ershte Frayland-Conference in Amerike. pp. 32. New York, 1947. \* Freeland League for Jewish Territorial Colonization, Statement by Dr. I.N. Steinberg and discussion before the Anglo-American Committee on Palestine. ff. 21. Washington D.C., 1946. \* I.N. Steinberg. A Jewish Settlement in Australia. pp. (8). New York, n.d. \* Shoel Gutman. Yiddin in Suriname. pp. 15. New York, 1948. [4 copies]. \* Issues of Oyfn Shvel [Yiddish-language Freeland Periodical]. 1941-78, New York. [2 volumes and 4 loose issues]. \* Five issues of English-language Freeland Periodical. New York, 1945-49. \* Freeland Bulletin, Vol. II No. 1. pp. 20. London, 1946. \* Australian Jewish Forum, Vol. VIII, no. 65. pp. 34. Sydney, 1948. *Texts in Yiddish and English. v.s.*

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

“Founded in London in 1935, the Frayland-lige far Yidisher Teritoryalistisher Kolonizatsye (Freeland League for Jewish Territorial Colonization) united the three main organizations of the territorialist movement (based in Poland, Paris, and London) and other related local groups. ... Not wanting to displace the large Arab population in Palestine and foreseeing long-term conflicts in that region, the leaders of the Frayland-lige searched for alternate locations. Differing with Zionism also on the necessity of national sovereignty, the territorialists were willing to accept a parallel and separate coexistence with citizens of a friendly nation, thus avoiding the potentially inflammatory role of competitors or usurpers” (YIVO).



Lot 77



Lot 78

- 77 **(GAONICA)**. Solomon Kaboli (Ed.) Shailoth U'teshuvot MehaGe'onim [collection of 400 Gaonic responsa]. ff.36. *Ex-library, dampstained, marginal repairs. Modern calf. 8vo.* [Vinograd, Mantua 192.]

Mantua, Solomon Norzi, 1597. \$400 - \$600

- 78 **(GRAMMAR, HEBREW)**. Jean Cinquarbres (Quinquarboreus). De Re Grammatica Hebraeorum Opus - De notis Hebraeorum. Two parts in one. Separate title-pages each with woodcut printer's device. Learned marginalia in beginning of work. pp. 270; 96. *Browned and dampstained, fore-edges of few leaves worn. Later limp vellum, worn. 4to.*

Paris, Martinum Juvenem, 1582. \$400 - \$600

The author (1514-87) was considered one of the foremost linguists of the 16th century and occupied the chair of Hebrew and Syriac at the Collège de France until his death.



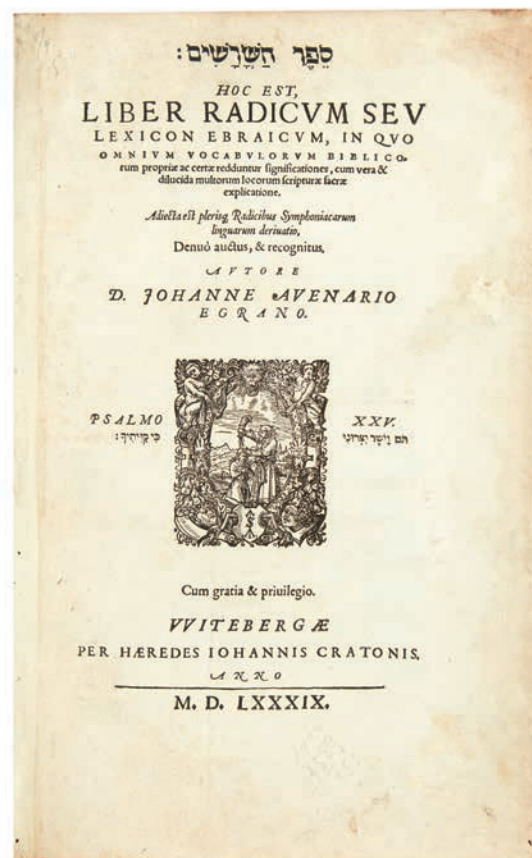
- 79 **(GRAMMAR, HEBREW).** Ludovico Saint Franciscus. Globus Canonum et Arcanorum Linguae Sanctae ac Divinae Scripturae. **FIRST EDITION.** Title within architectural arch, cartouches of literary motifs. Numerous grammatical charts throughout the work. Much use of Hebrew. pp. (36), 937, (50). Lightly browned, previous owner's stamps. Later vellum, light worming. Thick 4to.

Rome, Bartholomes de Grassis, 1586. \$400 - \$600

- 80 **(GRAMMAR, HEBREW).** Johannes Avenarius. Sefer HaShorashim - Liber Radicum Seu, Lexicon Hebraicum, in Quo Omnium Vocabulorum Biblico. Latin interspersed with Hebrew. On title, Psalm 25:21 in Hebrew and vignette of the Anointment of King David by Samuel. Similar scene occupies full length of final page. pp. (16), 860 (i.e. 870), (2). Some foxing, few stains. Later calf, rubbed and scuffed. Thick folio. [Adams A-2306.]

Wittenberg, Heirs of Johann Craton, 1588-89. \$500 - \$700

• "Book of Roots," a Hebrew-Latin dictionary and concordance of Bible. The author, Lutheran Hebraist Johann Habermann (Latin, Avenarius) (1516-90) was Professor of Theology in Wittenberg.







- 81 **(HAGADAH)**. Peirush HaHagadah. With Kabbalistic commentary by **YOSEPH GIKATILLA**. **FIRST EDITION**. Title within oval decorative cartouche. ff. (10). Stained, each leaf with upper left corner and margin repaired with loss of text provided in facsimile. Modern vellum. Sm. 4to. [Yudlov 39; Vinograd, Venice 954; Mehlman 1056.]

Venice, Zanetti, 1602. **\$600 - \$900**



- 82 **(HAGADAH)**. Seder Hagadah LePesach. Edited by Shlomo Zalman London. With commentaries. Instructions and translation in Yiddish printed in wayber-taytsch type. Profusely illustrated. ff. (1), 32. Heavily browned and stained. Contemporary marbled boards. 4to. [Yudlov 244.]

Amsterdam, Hertz Levi the Physician & Son-in-law,

1765. **\$300 - \$500**



- 83 **(HAGADAH)**. Beith Chorin. With commentaries culled from Moshe Alsheich, Gevuroth Hashem by the MaHaRa"l of Prague and Oleloth Ephraim by R. Ephraim of Luntschitz. Additional engraved title. Numerous copper-engraved illustrations. **FOLD-OUT MAP OF THE HOLY LAND** with ten border vignettes relating to the Tabernacle. ff. (2), 64, (1). Stained (wine and food in usual places), few neat paper repairs, map expertly backed, previous owner's signatures (families Ausch and Mandel) on verso of title. Modern blind-tooled calf. 4to. [Yudlov 251.]

Metz, Mose May, 1767. **\$2000 - \$3000**

**THE FIRST ILLUSTRATED HAGADAH PRINTED IN FRANCE.**

Metz, the Lorrainian capital, was once one of the largest and most prosperous Jewish communities of Europe. At the time this Hagadah was published, R. Aryeh Leib ben Asher Ginzberg, known as the Sha'agath Aryeh, had just become the Chief Rabbi of the city, a position he would retain for over two decades.

- 84 **(HAGADAH)**. Seder Hagadah shel Pesach. With pilpulistic commentary "Anavim Bamidbar" by Avraham ben Chanoch Henach. ff. (2), 30. *Foxed and stained, fore-edges worn, taped repair to upper corner of title. Modern boards. 4to.* [Yudlov 288.]

Altona, n.p, 1778. \$600 - \$900



- 85 **(HAGADAH)**. The Union Haggadah. Home Service for Passover Eve. **PROSPECTUS EDITION**. Edited and Published by the Central Conference of American Rabbis. pp. 76. *Ex-library. Modern marbled boards. 8vo.* [Yudlov 2307.]

Baltimore, Friedenwald Company, 1905. \$400 - \$600

♣ "Printed as Manuscript and Submitted to the Conference, Cleveland, Ohio, 1905."

**TYPED NOTE INSERTED:** "Dear Colleague: Any suggestions you desire to make will be welcomed by the Committee. Kindly send them in writing to A. Guttmacher, Secretary ..."



- 86 **(HAGADAH)**. Hagadah shel Pesach - Haggada opowiadania o Wyjsciu Izraelitow z Egiptu. Text in Polish and Hebrew. Illustrated. Edited by Mordka Munk. pp. 63, (1). *Lightly stained. Modern boards, 8vo.* [Yudlov 3445.]

Lodz, Druk Wiedza, 1933. \$500 - \$700

♣ **A RARE POLISH EDITION.**



- 87 **(HAGADAH)**. The Venice 1629 Hagadah. Facsimile edition. **ONE OF ONLY 79 NUMBERED COPIES PRINTED ON VELLUM**. Illustrated. *Full calf, gilt. Housed in burgundy velvet folding-case with brass mounts and clasps. Folio.* [cf. Yudlov 56.]

Milan, 1979. \$400 - \$600



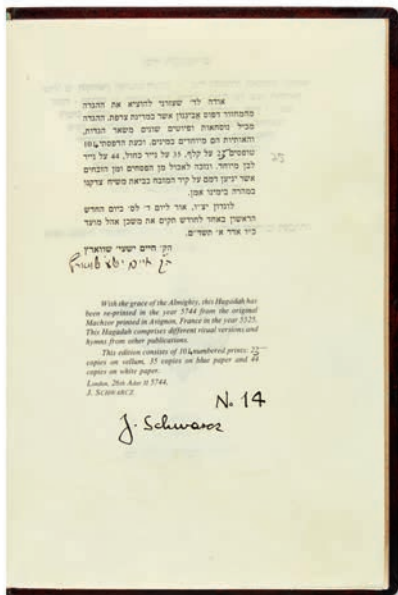


- 88 **(HAGADAH)**. The Amsterdam 1712 Hagadah. Facsimile edition. **ONE OF ONLY 79 NUMBERED COPIES PRINTED ON VELLUM**. Illustrated. With folding map of the Land of Israel. *Full calf, gilt. Housed in beige velvet folding-case with brass mounts and leather ties. Folio.* [cf. Yudlov 120.]

Milan, 1980. \$400 - \$600

- 89 **(HAGADAH)**. The Augsburg 1534 Hagadah. Facsimile edition. Produced by J. Schwarcz from the copy formerly in the collection of Chief Rabbi of Prague David Oppenheimer, and now housed in the British Library, London. **ONE OF ONLY 35 NUMBERED COPIES PRINTED ON VELLUM**. *Full maroon calf elaborately blind-tooled. 4to.*

London, G. J. George, 1983. \$500 - \$700



- 90 **(HAGADAH)**. The Avignon 1765 Hagadah. Facsimile edition. **ONE OF 25 NUMBERED COPIES PRINTED ENTIRELY ON VELLUM**. *Blind-tooled maroon morocco. Sm. folio.*

London, 1984. \$400 - \$600

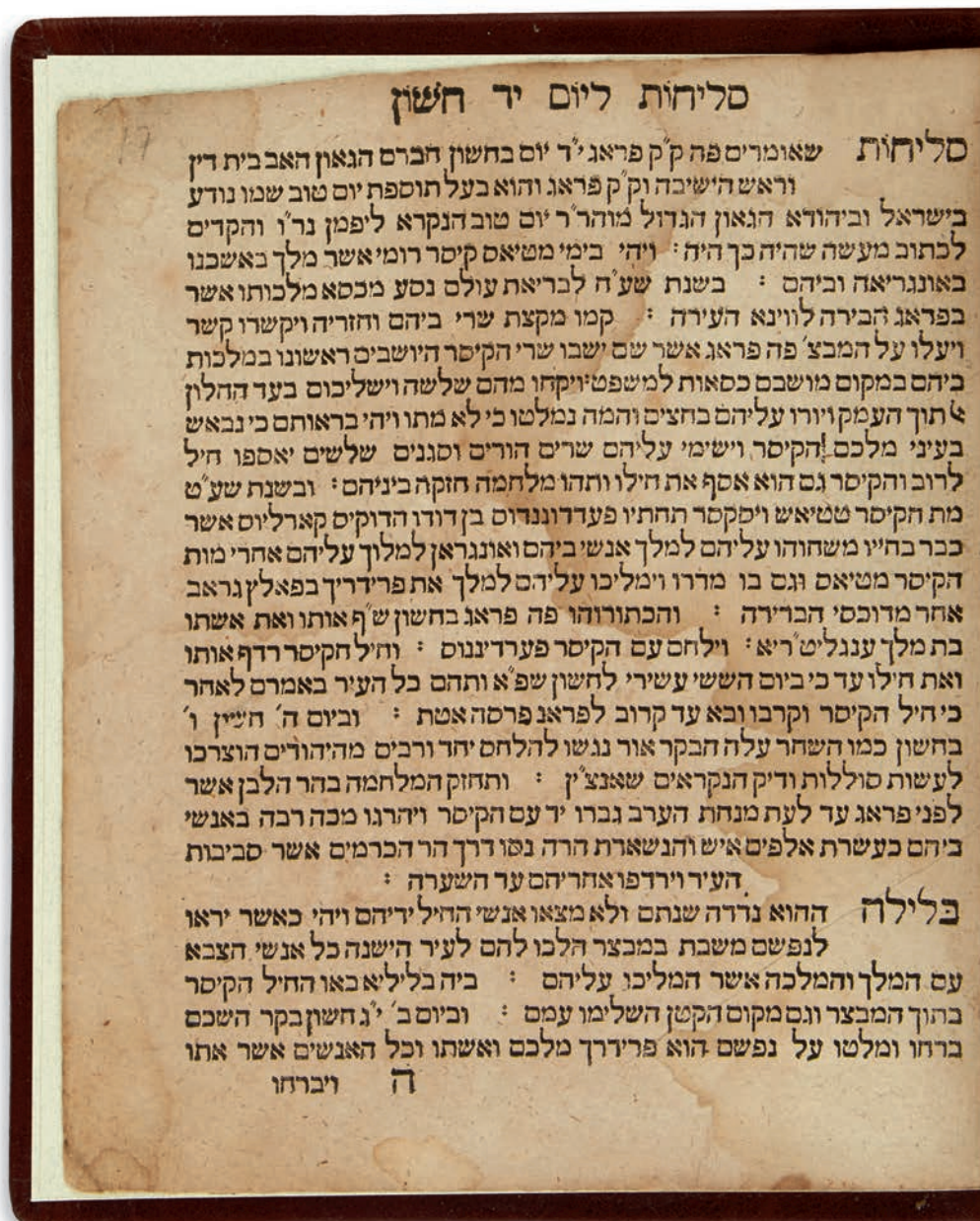
⚡ A Hagadah extracted from the Avignon Machzor entitled "Seder HaKuntress," this facsimile edition was issued by the late London-based bibliophile, J. Schwarcz.

**HAGADAH: SEE ALSO LOTS 16, 171**

- 91 **(HEBREW PRINTING)**. Group of c. 65 Hebrew printed leaves from a "Binding Geniza." Some marginalia, including corrections to proofs. *Various conditions and sizes. Sold not subject to return.*

Salonika, Soncino, etc, 15th/16th/18th centuries. \$1000 - \$1500

⚡ Leaves stem from: Isaac Arama. Akedath Yitzchak. Salonika, 1522. \* Jacob ben Asher. Arba'ah Turim. Soncino, 1490. \* An unidentified edition of the Babylonian Talmud (Salonika?). \* Many proof-reading leaves and printing attempts of Salonika texts from the 18th century. These leaves have handwritten glosses and corrections later integrated into later editions (see accompanying leaves for comparison). \* Several additional unidentified leaves.



- 92 (HELLER, YOM TOV LIPMANN) ("The Tosfos Yom-Tov."). Selichoth VePizmonim... HaGaon Eliezer Aschkenazi [penitential prayers relating to tensions during war to dispel sorrow and despair]. Plus additional prayers by R. Ephraim (Luntschytz) and R. Yom Tov Lipmann Heller. With introductions in Judeo-German to two Pizmonim comparing the prayers of the Jews and the Christians. ff. 12, (8). Browned, few stains, opening leaf remargined with final letters supplied on each line in manuscript. Modern calf. 4to.

(Prague, c. 1660). \$10,000 - \$15,000

• A UNICUM COPY. Final four leaves include Selichoth composed by R. Yom Tov Lipmann Heller in 1621 for recitation on the 14th day of Cheshvan, upon the rescue of the Jews of Prague during the Thirty Year War.

The preface to these Selichoth contain historical details concerning the Bohemian Revolt of 1618, the crowning in Prague 1620 of King Friedrich V and his wife Elizabeth Stuart (daughter of King James VI of England) and the subsequent war with the Holy Roman Emperor Ferdinand II.

The preface goes on to note that it was Chief Rabbi of Prague Isaiah Horowitz (the Shalo'h HaKadosh) who deemed the 14th Cheshvan to be a day of fasting and he instructed the Tosfos Yom Tov to compose suitable prayers to be recited by the Jews of Prague upon their delivery from death.

The description of this book provided by the Bibliography of the Hebrew Book (no. 0200459) is of this very copy - likely unique.





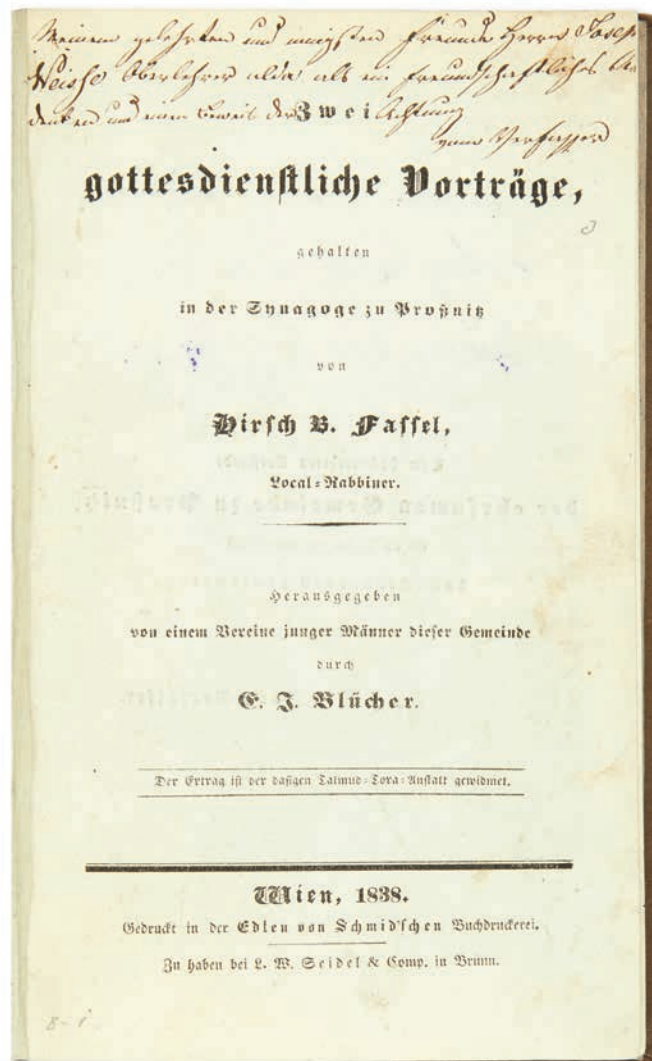
- 93 **HERZL, THEODOR.** *Altneuland* ["Old-New Land"- a novel] **THIS COPY INSCRIBED AND SIGNED BY HERZL TO HIS SISTER-IN-LAW.** Front endpaper with dedication in the hand of the author: *Der lieben Ella / der liebe Theodor / 6 XI 1902.* Fourth edition. Text in German. pp. [3], 343, [5]. Browned, opening leaves neatly repaired. Original color pictorial boards, worn. 8vo.

Leipzig, Hermann Seemann Nachfolger, -1902. **\$20,000 - \$25,000**

♣ Father of political Zionism, Theodor Herzl seldom inscribed his publications. This volume, with a loving, personal dedication to his wife's sister, is especially significant given the dramatic and often challenging experiences Herzl encountered within his family life.

Herzl's wife Julia, née Naschauer, had three siblings. The youngest was Gisela, nicknamed Ella (1875-1939).

*Alt-NeuLand* is Herzl's Utopian novel in which he envisioned the social and cultural climate of a brand new Hebrew Nation. The motto of the book, noted on its title-page, became the watchword of the entire Zionist Movement: "If you will it, it is no dream" (*Wenn Ihr wollt, Ist es kein Märchen*).



94 **(HIRSCH, SAMSON RAPHAEL).** Three works bound in one volume. **FIRST EDITIONS.** *Previous owners' inscriptions, touch foxed. Contemporary boards. 8vo.*

\* Hirsch B. Fassel. *Zwei Gottesdienstliche Vorträge, gehalten in der Synagoge zu Proßnitz* ["Two Liturgical Lectures, held in the Synagogue of Proßnitz."] pp. 31. Inscribed and signed by the Author on title-page. Vienna, 1838.

\* Hirsch B. Fassel. *Cherev BeTzion. oder Briefe eines judischen Gelehrten und Rabbinen über das Werk "Chorev, Bersuche über Jissroels Pflichten in der Zerstreuung von S.R. Hirsch"* ["The Sword of Israel, or Letters from Jewish Scholars and Rabbis about the Work 'Horeb, concerning Israel's Duties in the Diaspora, by S.R. Hirsch.'] pp. xii, 44. Leipzig, 1839.

\* (S.R. Hirsch.) *Postscripta zu den unter dem Titel Cherev BeTzion* ["Postscript to that under the Title: Cherev BeTzion."] pp. 52, 2. Altona, 1840.

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

• 'Horeb' is considered to be Rabbi Samson Raphael Hirsch's philosophical masterwork, an ambitious attempt to rationally explain the reason behind each of the 613 precepts in the Torah. While the work was immediately met with acclaim in Orthodox circles, it received fervent push back from the Reform. 'Cherev BeTzion' was one of the first of such oppositional works. Despite his attacks on Horeb's understanding of the Halakhic system, Fassel could not help but praise the work as superior to Maimonides' Guide for the Perplexed. Geiger, an old acquaintance of Hirsch, also published a fierce attack on Horeb. In the Postscripta, Rabbiner Hirsch replies to them both.

Hirsch Baer Fassel (1802-83) was not himself a Reform Rabbi, although in Halakhic decision-making he tended towards leniency. Indeed, his Rabbinic positions demonstrate this: He was elected by the congregation of Breslau as associate-rabbi to Abraham Geiger in order to satisfy the Synagogue's conservatives - yet turned the position down. He later applied to be Chief Rabbi of Moravia, but lost the position to none other than S.R. Hirsch himself. See JE, Vol. V p. 346.



**95 (HOLOCAUST).** AN EXTENSIVE COLLECTION OF HOLOCAUST-ERA DOCUMENTS. Mostly in German, but also Polish, Dutch, Yiddish, French, and English. Including Identification cards, ration cards and food coupons, medical documents, travel permits, Judenrat documents, correspondence, legal papers, etc. APPROXIMATELY 1,200 INDIVIDUAL ITEMS. Further details available upon request. THIS COLLECTION DESERVES CLOSE SCHOLARLY EXAMINATION.  
*Numbers in parentheses below, relate to an inventory prepared by the consignor available upon request*

v.p , v.d. **\$30,000 - \$50,000**

✱ The Nazi machine did everything the same way: Bureaucratic, merciless, relentless.

Even before its military aspirations had begun to be realized, the Germans created a persecution-industrial complex with the sole object of bringing Jews to their knees. Conflating Jews with every international enemy of Germany, real or imagined, the Hitlerian regime beat the spirit and choked the life of the Jews under their aegis, first in Germany, where the Jews were a small and law-abiding minority, and then in each land it conquered or annexed: Austria, Poland, the Netherlands, Poland, and so on. The Germans did all of this in the open, not by violating the law - but by changing the law and then implementing such laws in waves of unrelenting persecution that left the Jews overwhelmed and powerless.

The documents and papers in this enormous lot provide a panoramic view of the Nazi persecution and genocide of the Jews. Many forms of Nazi persecution are represented: Degrading broadsides agitating against the Jews in multiple languages, letters received by dismayed Jewish business owners informing them of the cancellation of insurance policies, expulsions from professional societies, court-ordered name changes meant to separate Jews from mainstream society and violate the Jews' personal autonomy to define themselves as they see fit (every Jewish man had to take on the name 'Israel' and every Jewish woman had to take on the name 'Sara.') There are here scores of identification papers, many bearing the distressed visages of Jews with upended lives.

*(see next page)*

*(continued)*

The collection includes: Court documents ordering the confiscation of Jewish property, an auction-catalogue of valuables seized from Jews, Gestapo records of confinement and deaths in custody, military orders, Nazi occupation-zone law codes, inmate work and transit permits, identification papers of Jewish prisoners, outgoing correspondence from concentration camp inmates from many camps, including Auschwitz, Treblinka and Buchenwald (as well as those that were undelivered due to censorship), paperwork from Judenrats in such ghettos as Lodz and Theresienstadt, medical papers, Nazi books and periodicals and much more.

The documents pertain to individuals and particular situations as the Nazis meticulously documented every Jew under their control and left in writing the countless ways in which they were deprived of dignity, liberty, and ultimately, life:

\* A document from Birkenau details how many prisoners were lost or died on a certain day (#251). \* A permit for a Dr. Frida Rosenthal to treat only Jews (#289). - Items like these (as well as vaccination certificates [#467]) are surprising considering what was to be the ultimate fate of most Jews, yet there were thousands of prosaic, bureaucratic acts that underpinned the genocide. \* While the Jews were herded into ghettos, taxes were collected from them by the Judenrat (#300).

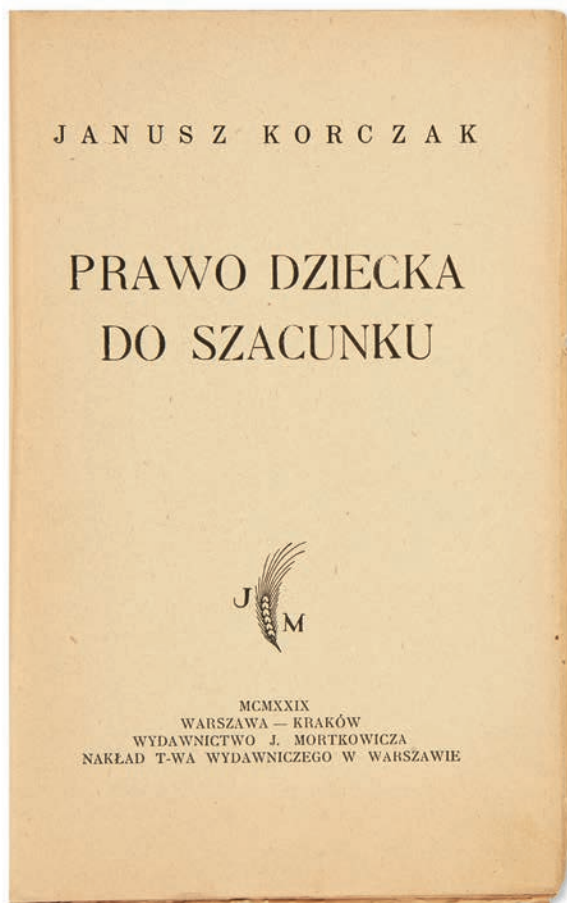
All manner of discriminatory measures are represented in this collection, some as trivial in the larger context of Nazi genocide as an order in Prague forbidding Jews from owning pets under threat of severe punishment (#396).

\* A Jew in the Netherlands was informed by postcard that he could no longer own a telephone (#565). \* Viennese income tax papers with instructions as to who is to be considered a Jew according to the Nuremberg Laws (#239).

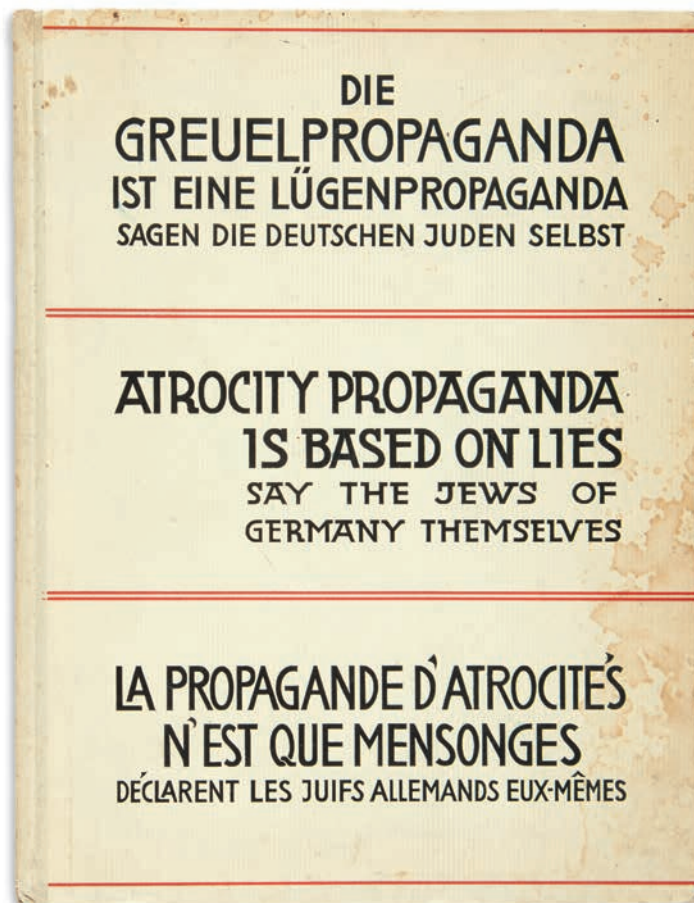
The cruelties are limitless: \* A document from Lodz concerns the death of two Jews, whose families were required to pay for the burial (#74). \* Court documents that establish Jewish ancestry, followed by incarceration in a concentration camp (#80). \* A work pass from the Riga Ghetto, without which a Jewish prisoner was sent to a death camp (#167). Etc., etc.

ONLY A SMALL FRACTION OF THIS SIGNIFICANT COLLECTION HAS BEEN HERE DESCRIBED. IF OFFERED INDIVIDUALLY, HUNDREDS OF THESE ITEMS WOULD BE WORTHY OF SINGULAR ATTENTION. KEPT TOGETHER, AN EXTENSIVE, NEW SCHOLARSHIP MAY BE DERIVED FROM THIS IMPORTANT MATERIAL.





Lot 96



Lot 97

- 96 **(HOLOCAUST)**. Janusz Korczak: Prawo Dziecka do Szacunku ["The Child's Right to Respect."] **FIRST EDITION**. pp. 43, (5). Brownd. Original printed wrappers. 8vo.

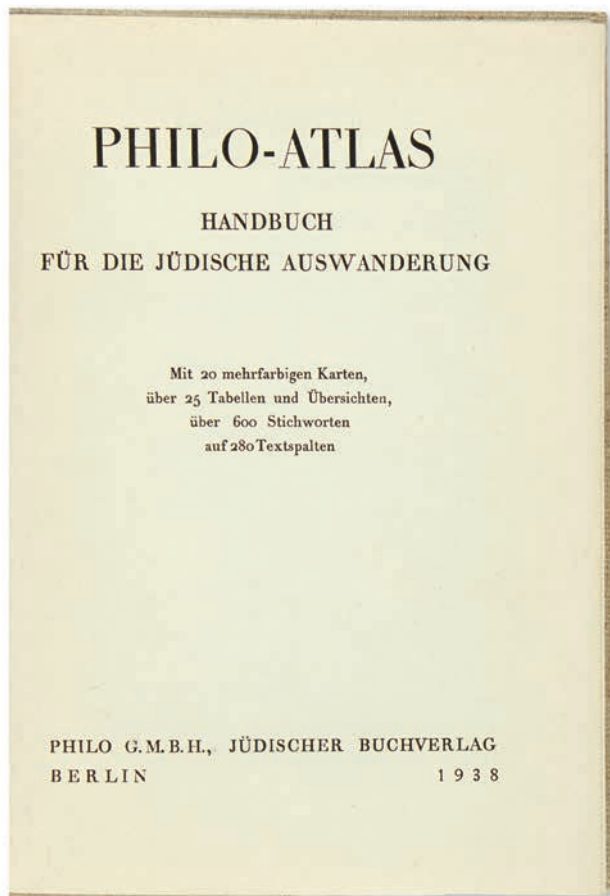
Warsaw, Naukowa, 1929. **\$1000 - \$1500**

✱ Janusz Korczak (pen name of Henryk Goldszmit, 1878-1942) was a Polish-Jewish educator and pediatrician. After spending many years working as director of an orphanage in Warsaw, he refused sanctuary and stayed with his orphans when the entire population of the institution was sent by the Nazis from the Ghetto to the Treblinka extermination camp, during the Grossaktion Warshau of 1942. This moment exemplified his educational philosophy, embodied in this important work: "The Child's Right to Respect", Korczak's most widely published and respected works. In it, he advocates for the rights of children not as human beings in potentia, but as human beings with the same rights as the adults who raise them. Further, he criticizes those adults who would scold children while they also commit the same errors: "We hide our own faults and guilty actions. ... We pose as being perfect. ... [Yet] only the child may be shamelessly degraded and placed in a pillory."

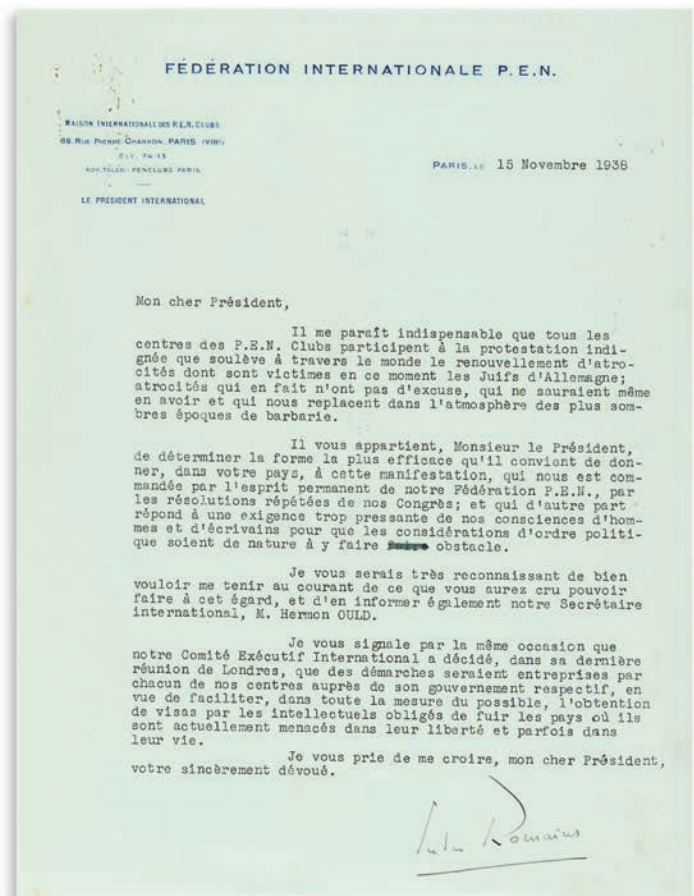
- 97 **(HOLOCAUST)**. Die Greuelpropaganda ist eine Lügenpropaganda ... Atrocity Propaganda is Based on Lies, Say the Jews of Germany Themselves. **FIRST EDITION**. Text in German, English, French. pp. 142. Original printed boards, lightly stained. 4to.

Berlin, Jakow Trachtenberg, 1933. **\$400 - \$600**

✱ This Orwellian volume contains letters from eminent German-Jewish leaders denouncing the propaganda campaign against Nazi Germany that was initiated overseas and denies the existence of anti-Jewish persecution or bias under the new regime in Germany. To lend it credibility, the book was published at the Jewish press of Jakow Trachtenberg in Charlottenberg, the Jewish district of Berlin, yet bears the imprimatur of Nazi potentate Walter Schauer. See Y. Arad, Y. Gutman, A. Margalio (editors) Documents on the Holocaust, Selected Sources on the Destruction of the Jews of Germany and Austria, Poland, and the Soviet Union, Yad Vashem, 1981, Document 22, pp. 59-64.



Lot 98



Lot 99

- 98 **(HOLOCAUST)**. Philo-Atlas: Handbuch fuer die Juedische Auswanderung ["Guide for Jewish Emigration"]. Edited by Ernst G. Lowenthal and Hans Oppenheimer. With 20 colored maps of countries and regions around the world, including one world map displaying distances from Berlin. *pp.* (5), 283. *Original printed linen boards.* 8vo.

Berlin, Philo Verlag, 1938. \$800 - \$1200

✿ Styled after the popular "Philo Lexikon," this publication is a remarkable record of its time. Issued barely two weeks prior to the outbreak of Kristallnacht (9/10 November, 1938), this appears as nothing but a tourist guide-book. Yet its contents reveal a far more urgent need: An alphabetical survey of countries world-wide with their respective rules for obtaining entry-visas. "These are no tourist formalities, for now survival depends on them. Which countries still accept migrants? How much money do they demand? For which occupations is there a need? Which diseases need one be prepared for? Where to find local organizations who can assist immigrants?"

The Jewish owned Philo Verlag, was forcibly closed a month following the publication of this guide, by which time the Nazis decided they were no longer willing to permit Jews to leave Germany – even if they could find a country willing to take them in, which after the Evian Conference of earlier that summer, was most unlikely. The Jews who remained in Germany were now quite trapped.

- 99 **(HOLOCAUST)**. Jules Romains (French novelist and President of International PEN, 1885-1972). Typed Letter Signed, on letterhead of International PEN, written in French, to the President of France [Albert Lebrun]. A call to action regarding the deplorable situation of the Jews in Germany. *One page. Quarter folds.* 4to.

Paris, 15th November, 1938. \$2000 - \$3000

✿ Written to the President of France six days following Kristallnacht, this letter states the position of PEN International - a renowned international writers' organization founded in 1921 - in regard to the most recent acts of Nazi violence. Jules Romains calls on the President of France to take action, stating: "These atrocities ...have no excuse ... [they] place us in an atmosphere conjuring the darkest periods of barbarism." Romains notes that at the last PEN conference, members resolved to facilitate the acquisition of visas for Jewish intellectuals in Germany who fear for their lives.

Jules Romains was the president of PEN International from 1936 to 1941. Often nominated for the Nobel Prize in Literature, he is most well-known for his 27-volume "Les Hommes de Bonne Volonte" which exemplifies his philosophy of Unanimism.





- 100 (HOLOCAUST).** Jüdisches Nachrichtenblatt ["Jewish News Gazette."] Collection of 65 issues of the Vienna edition. Numbers 9-12 (Jan.-Feb. 1940) and numbers 42-105 (May-Dec. 1940). Illustrated. Includes many advertisements and numerous personal family announcements. *Neatly folded. Folio.*

Vienna, Jüdischer Kulturbund in Deutschland, 1940. **\$4000 - \$6000**

Following the Kristallnacht pogroms of November 1938, Jewish life in Germany and Austria was even further curtailed and all remaining Jewish newspapers were shut down by the Nazi government. In their place, the Nazis ordered the creation of a single, new Jewish newspaper, "Das Jüdische Nachrichtenblatt," that would be directly under Gestapo control. It was published concurrently in Berlin, Vienna and Prague and was occupied to a large extent with promoting emigration and announcing the ever-increasing number of anti-Semitic discriminations, orders and exclusions imposed by the Reich government.

In a ghoulish twist of Nazi irony, Gentiles were forbidden from reading the Jüdische Nachrichtenblatt yet the newspaper's targeted readership, the Jews, were literally hounded to their deaths by the very authorities who presided over the newspaper's ownership!

See Reiner Burger, Von Goebbels Gnaden: "Jüdisches Nachrichtenblatt" 1938-1943 (2001).

- 101 (HOLOCAUST).** Group of twelve documents and certificates issued in China to the Polish Jew Mojsiej Abraham (Moshe Avraham) Trompler. Including: Polish Certificate of Identity. \* Permit for Temporary Stay in Japan. \* Passport for travel to Hangzhou. \* Passport for travel to Shanghai. \* Identity card from the Polish Residents Association in China. \* Residency documents from the Shanghai Ashkenazi Collaborating Relief Association (SACRA) and Shanghai Stateless Refugee Affairs. \* UNRRA Certificate of Employment. 1946. \* Letters of recommendation. *Documents in Polish, English, Japanese, Chinese and Hebrew.*

1943-49. **\$700 - \$1000**

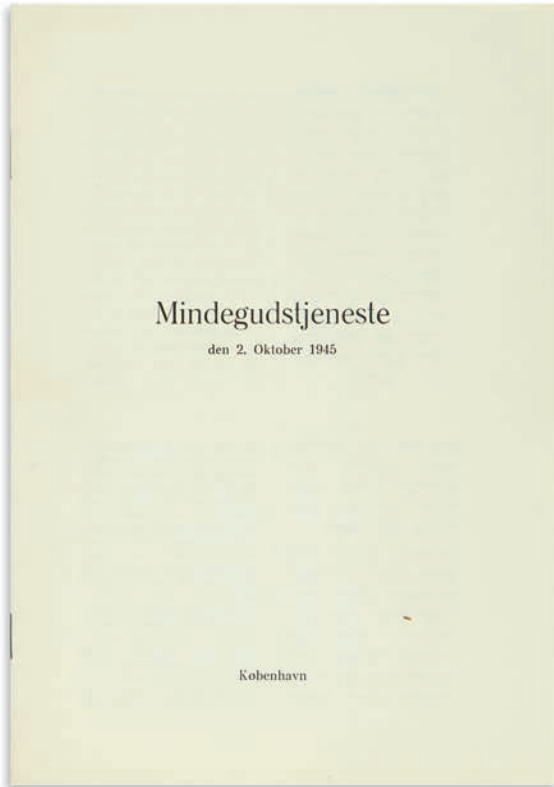
Born in Warsaw in 1910, Trompolder arrived on his own to Shanghai from Kobe, Japan, in August 1941. Active in Mizrahi, he was the movement's secretary in Shanghai and in the post-war years stayed in China in order to assist the Jewish Agency with their efforts to organize migration to Israel. Alongside these works, Trompolder was employed as an electrician for the United Nations Relief and Rehabilitation Administration (UNRRA).

Trompolder found sanctuary in Asia as he had obtained a visa issued in Kaunas by Japanese Consul Chiune Sugihara. This visa was sold at auction, Kestenbaum Sale 66, lot 222.

**102 (HOLOCAUST).** Rendelet [anti-Jewish Decree]. Text in Hungarian. *Single page broadside. Brownd, brittle.*

Budapest, 23rd June, 1944. **\$1000 - \$1500**

⚡ An anti-Jewish decree issued shortly after the Nazi occupation of Hungary requiring Jews to wear identifying yellow stars and formulate a list of members of their families.



**103 (HOLOCAUST).** Gudstjenesten i Det mosaiske Troessamfunds Synagoge. \* Mindegudstjeneste ["Memorial Service."]. Two pamphlets. Text in Danish and Hebrew. *pp. 8. \* pp. 4. Child's drawings on verso of first title. Original printed wrappers. 4to.*

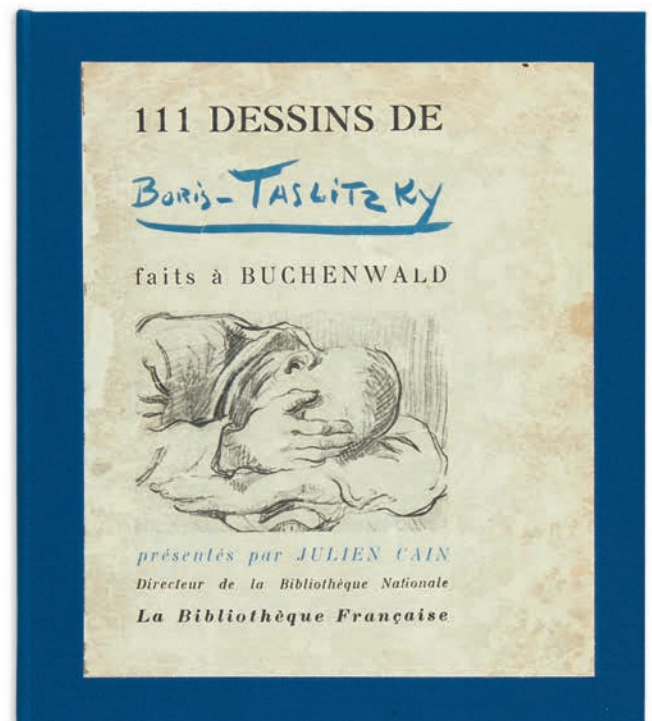
Copenhagen, 22nd June, 1945 and 2nd October, 1945. **\$1000 - \$1500**

⚡ Prayer service commemorating the reopening of the Great Synagogue of Copenhagen following the liberation of Denmark from German occupation and the return of Danish Jews to their homes. A few months later, after the overwhelming scope of the Holocaust's destruction became clear, a memorial service was held for those lost.

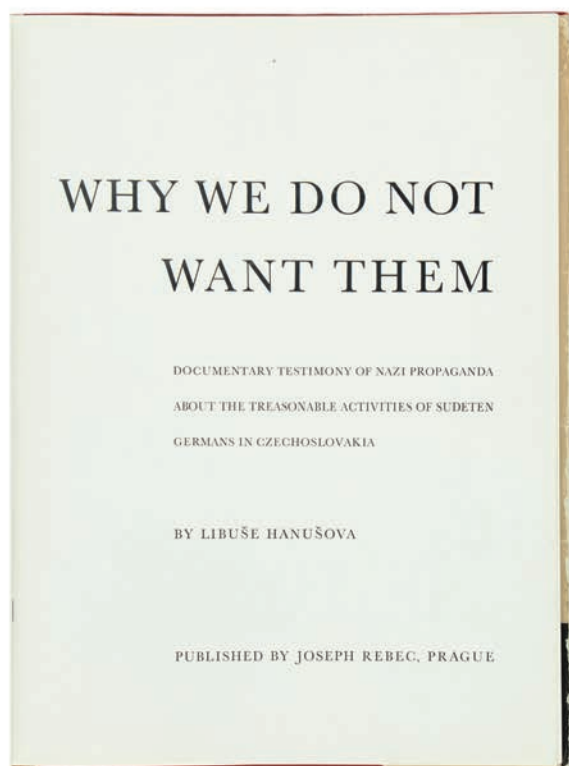
**104 (HOLOCAUST).** Boris Taslitzky. 111 Dessins Faits a Buchenwald, 1944-1945. **FIRST EDITION.** 111 illustrated plates by Taslitzky. Laid loose as issued. 11-page French introduction by Julien Cain. Limited edition, this copy numbered 804. *Modern clamshell-box retaining original pictorial upper cover of binding. 8.5 x 9.5 inches (3.3 x 3.7 cm).*

Paris, 1945. **\$700 - \$1000**

⚡ Boris Taslitzky (1911-2005) was born in Paris to Russian parents who had emigrated to France after the failure of the 1905 Russian Revolution. In 1928, Taslitzky entered the École des Beaux-Arts and soon joined the Communist Party. During the war, his mother was taken in the Vel' d'Hiv Roundup and died on the way to Auschwitz. Taslitzky joined the Resistance but was deported in one of the last transports to Buchenwald. There he managed to create pencil drawings that bear witness to life in the camps.







**105 (HOLOCAUST).** Co S Nimi? - Why We Do Not Want Them: Documentary Testimony of Nazi Propaganda about the Treasonable Activities of Sudeten Germans in Czechoslovakia. Edited by Libuše Hanušová. **FIRST EDITION.** Text in Czech, English, French and Russian. Numerous photographs. *pp. 143. Stamp and erasures on opening title. Original boards with color pictorial dust-jacket, touch worn. Folio.*

Prague, Joseph Rebec, 1946. **\$600 - \$900**

**106 (HOLOCAUST).** Together three works. First two include transcripts from the trials, as well as photographs of the victims of atrocities. *Ex-library. Original printed wrappers. 8vo.*

\* The Trial in the Case of the Atrocities Committed by the German Fascist Invaders and their Accomplices in Krasnodar and Krasnodar Territory, July 14 to 17, 1943. Photographic plates. *pp. 40.* Moscow, Foreign Languages Pub. House, 1943.

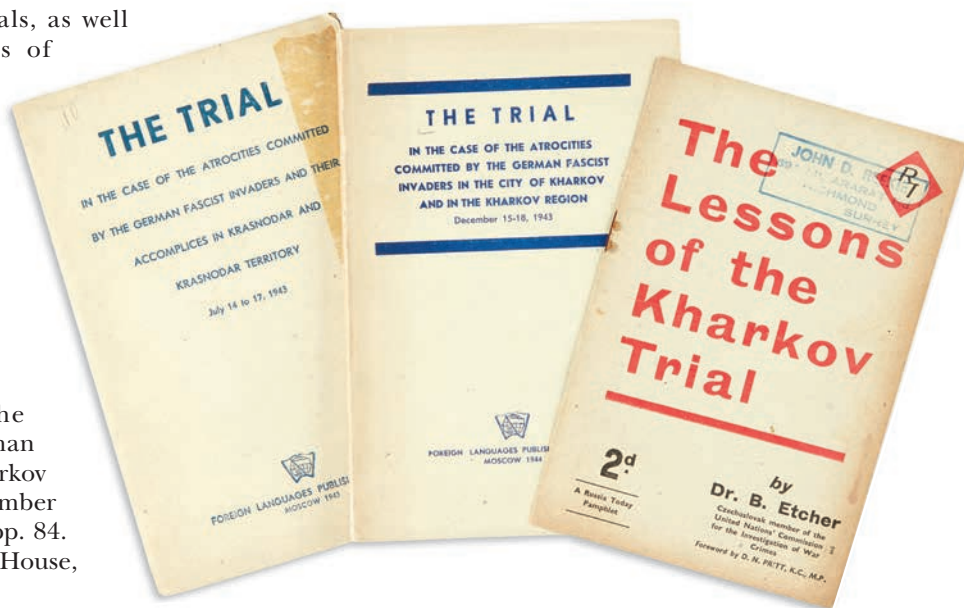
\* The Trial in the Case of the Atrocities Committed by the German Fascist Invaders in the City of Kharkov and in the Kahrkov Region, December 15-18, 1943. Photographic plates. *pp. 84.* Moscow, Foreign Languages Pub. House, 1944.

\* B. Etcher [i.e. Bohuslav Ečer]. The Lessons of the Kharkov Trial. *pp. 16.* London, 1944. v.p, v.d. **\$1000 - \$1500**

☛ Two contemporary accounts of the first war crime trials held against Nazi defendants, following Russian recapture of Soviet territory. During their occupation, SS units had massacred thousands of Russians, especially Jews and Communists. The trials, held by a Soviet military Court, were conducted while the war against Hitler was still ongoing.

These two war crimes trials were held almost two years prior to the far better known Nuremberg Trials. .

Author of the third pamphlet, Bohuslav Ečer (1893-1954), was chairman of the Czechoslovakian delegation at the International Military Tribunal for the punishment of war criminals at Nuremberg.





- 107 (HOLOCAUST).** Police d'Israel, Quartier General, 6-eme Bureau. [Complete Transcript of the Adolf Eichmann Interrogation]. Six volumes (complete) of printed typescript photocopies. Text in German, prefatory notes by Avraham Selinger in Hebrew and English: "The enclosed material is to be considered 'Confidential.'" *pp.* 3,564. *Browned, pp.* 150 *duplicated, pp.* 1214-39 *inverted. Original printed stiff wrappers. Upper covers of vol. 1-3 torn or detached torn. Rectangular folio.*

Camp Iyar (Jerusalem), 1961. **\$3000 - \$5000**

Following Adolf Eichmann's capture in Argentina by the Mossad in May 1960, the Israel Police set up a special unit "Bureau 06" in preparation for placing Eichmann on trial.

The present exhaustive six-volume document is a facsimile of the complete transcript of Adolf Eichmann's interrogation by Captain Avner Werner Less, Commander of the Israel Police. For nine months, Less served as Eichmann's interrogator, questioning him daily for a total of 275 hours. Less was the only investigator allowed to speak to Eichmann. Upon completion, the transcription was handed in Less' presence to Eichmann for correction and confirmation. It was subsequently forwarded to the trial prosecutors in order to prepare the formal indictment leading to the trial itself.

Only a handful of transcriptions were produced. **A RARE COMPLETE SET.**

- 108 (HOLOCAUST).** Fragment of a Torah scroll, defaced by a Nazi soldier. 2.5 columns, black ink on vellum, containing the text of Numbers 14:20-16:7. Right side torn from a natural seam in the scroll, left side cut with scissors. Inscription on verso reads: "Feldpost / Frau M. Radetzke / Berlin-Schlachtensee / Donnhauser-str 15." Signed by Zgw. Radetzki, 457184. With stamp of the Nazi postal service. Later Spanish typed description stapled to the sacred scroll.

**\$2000 - \$3000**



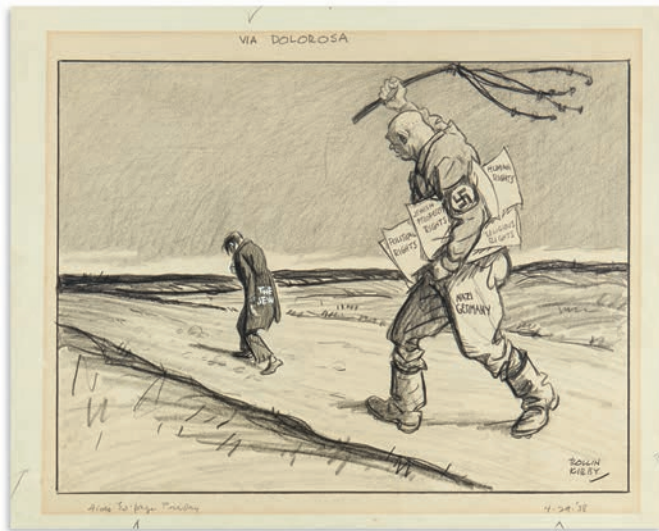


**109 (HOLOCAUST).** Two Jewish iconographic motifs drawn by Moshe Perl: \* Ten Commandments. \* Shevithi. Wax-crayon on card. Signed by the artist (one in Hebrew letters and one in Latin letters) lower left. *Upper margin chipped. 18 x 23 inches (46 x 58 cm). Framed.*

(Dachau), 1945. **\$5000 - \$7000**

✿ These two images were created by Holocaust survivor Moshe Perl, on commission from US Army chaplain Leo Ginsburg, in Dachau, shortly following the liberation. Apparently the plaques were later utilized for services held in an impromptu synagogue in a DP camp. **PROVENANCE PAPERWORK ACCOMPANIES THE LOT.**

Moshe Perl was born in 1912 in Radom, Poland, into a family of Gur Chassidim. Since childhood he had a talent at drawing, and despite a traditional Orthodox upbringing, this was encouraged. It was Perl's skill in artistry and sign-painting that made him useful to the Nazis and even in Auschwitz he received preferential treatment due to his talents as an artisan. After the war Perl settled in Israel and died in Tel Aviv in 2007. Some of his artwork can be found in the Museum of Yad Vashem. For Perl's obituary, see Hamodia, 17th April, 2008.



110 **(HOLOCAUST)**. Rollin Kirby. "Via Dolorosa." Charcoal and pencil. Signed, titled and dated by the artist. *Light wear. Matted. 14.5 x 18 inches.*

(New York), 1938. **\$1500 - \$2000**

✦ The American political cartoonist Rollin Kirby (1875-1952), the first winner of the Pulitzer Prize for Editorial Cartooning, worked at the New York Mail, New York World and the New York Post. This large drawing is a prescient view, exposing the abuse of the Jews by German Nazis seven months prior to Kristallnacht.

111 **(HOLOCAUST)**. Four watercolor illustrations of (unidentified) Ghetto scenes. Each dated and signed (indecipherable) by the artist lower right. *Illustrations measure 7 x 6 inches (18 x 15 cm). Bound in red morocco. 8vo.*

1943. **\$600 - \$900**



112 **(HOLOCAUST)**. Lithograph poster: Français Souvenez-Vous! ["Frenchmen, Remember!"] Large central image featuring a terrified Auschwitz inmate, as SS soldiers goose-step from the right. Text reads (in part): 180,000 Frenchmen were Deported 1941-1944, 120,000 of Whom were Jews. Only 3,000 Returned...The Paris and Bonn Agreements Must be Prevented so that we do not Return to the Era of the Gestapo and the SS. *29.5 x 46.5 inches (75 x 119 cm). Linen-backed.*

Paris, Imp. Schuster, c. 1952. **\$800 - \$1200**

✦ Relates to negotiations seeking to integrate West Germany into the Western Bloc. The poster was issued by the UJRE (Union des Juifs pour la Résistance et l'entraide - The Jewish Union for Resistance and Mutual Aid) which actively sought to prevent the potential strengthening of a post-war Germany.



### PAROLE DER WOCHE. LOTS 113-123.

Issued by the the Reich's Ministry for Public Enlightenment and Propaganda, "Parole der Woche" ('Slogan of the Week') was a series of Nazi propaganda posters issued weekly between 1936 and 1943.

Poster art was a mainstay of Nazi propaganda effort - the striking visual effects easily reached the viewer as they were placed anywhere there was dense traffic flow.

The subject matter of the present examples are centered upon Jews and on the Allied countries. The Nazi regime fostered the notion that Jews were the masterminds behind all oppositional political forces. Additionally, these posters emphasized that the Allied forces of Great Britain, the United States and the Soviet Union had been overtaken by Jewry.

For more, see Jeffrey Herf, *The Jewish Enemy: Nazi Propaganda During World War II and the Holocaust* (2006).

**113 (HOLOCAUST).** Die Drahtzieher! ["The Masterminds!"] Nazi propaganda poster. Parole der Woche, nr. 22. Large broadside (wandzeitung). The yellow background of the poster represents the color of the Star of David that Jews were forced to wear in Germany. *Cleanly folded. 33 x 47 inches.*

Munich, Zentralverlag der NSDAP, 1942. \$1500 - \$2000

• The text is derived from a speech that Hitler gave to the Reichstag on April 26th, 1942. The text denounces Jews as the reason that Germany lost World War I, the group that incited the rise of Communism, and drove Britain and America to war with Germany. As proof for these claims, the poster features pictures of six prominent Jews: Bernard Baruch, an advisor to Presidents Wilson and Roosevelt during both World Wars; US Supreme Court Justice Felix Frankfurter; and Soviet diplomat Maksim Litvinov. On the right features Leslie Hore-Belisha, British Secretary of War; Walther Rathenau, German industrialist and Foreign Minister during the Weimar Republic; and Kurt Eisner, German Socialist who overthrew the monarchy in Bavaria in 1918.



- 114 **(HOLOCAUST)**. Die Katze lässt das Mäusen nicht! ["The Cat Won't Leave the Mice Alone!"] Nazi propaganda poster. Parole der Woche, nr. 27. Large broadside (wandzeitung). The yellow background of the poster represents the color of the Star of David that Jews were forced to wear in Germany. *Cleanly folded. 33 x 47 inches.*

Munich, Zentralverlag der NSDAP, 1942. \$1500 - \$2000

Translation of text: "The leading English newspaper "Daily Mail" reports: "The involvement of Jews in crimes against English wartime economy laws ostracized Jewry and the Jewish name in England, Rabbi Dr. J. Hertz declared in a London Synagogue." With his expostulation, the Rabbi warned his breed to be cautious in their shady dealings, in an attempt to make sure that the English people don't realize what kind of lice they planted in their furs. His attempts will be in vain. This is the nature of the Jews. First they agitate nations into war and while the soldiers of these nations fight and bleed, the Jews profit from it, manipulating, cheating and deceiving while filling their dirty pockets on the misfortunes and backs of these nations. In Germany we have put an end to this. We separated them from the German community and marked them with the Yellow Star. Everybody knows: Whoever wears this star is an enemy of our people."



- 115 **(HOLOCAUST)**. Washington in Kriegzeiten! - Brutstätte des Verbrechens ["Washington in War Time! Hotbed of Crime."] Nazi propaganda poster. Parole der Woche, nr. 32. Large broadside (wandzeitung). With a made-up report from the Washington Post (see below). *Cleanly folded. 33 x 47 inches.*

Munich, Zentralverlag der NSDAP, 1942. \$1500 - \$2000

The text states: In the past record year 1941 the capitol city of Washington has had 1224 cases of rape, 8000 minor and 1010 major cases of theft and 2616 cases of car theft. Prostitution flourishes here unlike in almost any other city and roughly half of the prostitutes suffer from venereal diseases. The brothels of Washington vie with the war scenes of the Pacific in incapacitating American soldiers. It is no coincidence that Washington ranks first in statistics on crime. The reason lies with the social living conditions of thousands of residents, who as families are forced to be crowded into filthy slums! This is the much praised freedom and social equality that Roosevelt wants to bring to the people! Any commentary would be redundant!"







- 116 (**HOLOCAUST**). Ein weitblickender Engländer [“A Far-sighted Englishman.”] Nazi propaganda poster. Parole der Woche, nr. 33. Large broadside (wandzeitung). *Cleanly folded. 33 x 41 inches.*

Munich, Zentralverlag der NSDAP, 1942. **\$2000 - \$3000**

♣ Reproduces a 1909 illustration entitled: “History of the United States” depicting a Native American pushed off a cliff by Uncle Sam, who is in turn supplanted by a Jew. The poster declares that the Jews are the true masters in the United States. “They have driven the American people into war to take over Europe and to rule the rest of the world. We will defend ourselves against them! We will not lay down our weapons until we get rid of the Jews and destroy their influence completely. We will put an end to the reign of the Jews!”



- 117 (**HOLOCAUST**). Der Jude Kaufman übertrumpft! [“The Jew Kaufmann Trumps.”] Nazi propaganda poster. Parole der Woche, nr. 34. Large broadside (wandzeitung). *Cleanly folded, few tears. 33 x 49 inches.*

Munich, Zentralverlag der NSDAP, 1942. **\$1200 - \$1800**

♣ Theodore Newman Kaufman (1910-86) was an American-Jewish businessman and writer known for his eliminationist views of Germans. Founding chairman of the American Federation of Peace, Kaufman wrote the book ‘Germany Must Perish!’ which called for the sterilization of the German people and the distribution of the German lands. The text was extensively used in Nazi propaganda, often as a justification for the persecution of the Jews.



- 118 (**HOLOCAUST**). Immer wieder: Der Jude [“Time and Again: The Jew!!”] Nazi propaganda poster. Parole der Woche, nr. 35. Large broadside (wandzeitung). *Cleanly folded, few tears. 33 x 49 inches.*

Munich, Zentralverlag der NSDAP, 1942. **\$1200 - \$1800**

♣ “...The plutocratic-Jewish conspirators have instigated this war in order that not only Germany, but rather all of Europe become slaves for all time and are unscrupulously exploited. Against these criminal reasons for war there is only one instrument: Merciless Annihilation of the plutocratic-Jewish war agitator, creator, exploiter and their cooperatives!”



- 119 (**HOLOCAUST**). Roosevelt Erfolge ["Roosevelt's Achievements."] Nazi propaganda poster. Parole der Woche, nr. 37. Large broadside (wandzeitung). Photographic images of undernourished children, with text stating that there are 9 million starving children in the United States. *Cleanly folded, few tears. 33 x 49 inches.*

Munich, Zentralverlag der NSDAP, 1942. \$1200 - \$1800

- 120 (**HOLOCAUST**). Die Maske Fällt! ["The Mask Falls!"] Nazi propaganda poster. Parole der Woche, nr. 40. Large broadside. Photographic portraits of prominent Jewish-Americans who served as advisers to President Roosevelt: Bernard Baruch, Henry Morgenthau, Felix Frankfurter, Sol Bloom and Fiorello La Guardia. Secretary of State Cordell Hull is also depicted, along with his Jewish wife. *Cleanly folded, few tears. 33 x 49 inches.*

Munich, Zentralverlag der NSDAP, 1942. \$2000 - \$3000

☛ "President Roosevelt has formed a new committee to personally advise him...These are the true masters in the USA. What we long known has now been unequivocally confirmed! On the orders of his Jewish wirepullers, Roosevelt has pushed for war for years and finally drawn the American people into this war which is hopeless for them. Upon the orders of world Jewry, the 'defender of democracy' is now demanding full and unrestricted dictatorial powers...With this man of straw at the top, Israel seeks to build Jewish world domination."

- 121 (**HOLOCAUST**). Das Lachen wird ihnen Vergehen!!! ["Their Laughter will Disappear!!!"] Nazi propaganda poster. Parole der Woche, nr. 44. Large broadside. Photographic image of Jews surrounding Roosevelt, with excerpt of a speech by Hitler in which he foretold of the destruction of world Jewry: "The Jews will soon stop laughing... should they should lead Europe into another world war. *Cleanly folded. 33 x 49 inches.*

Munich, Zentralverlag der NSDAP, 1942. \$2000 - \$3000







- 122 (**HOLOCAUST**). Wer ist am Kriege schuld? ["Who is to Blame for the War?"] Nazi propaganda poster. Parole der Woche, nr. 47. Large broadside. Featuring Roosevelt, Churchill and Stalin. *Cleanly folded. 33 x 47 inches.*

Munich, Zentralverlag der NSDAP, 1942. **\$1500 - \$2000**

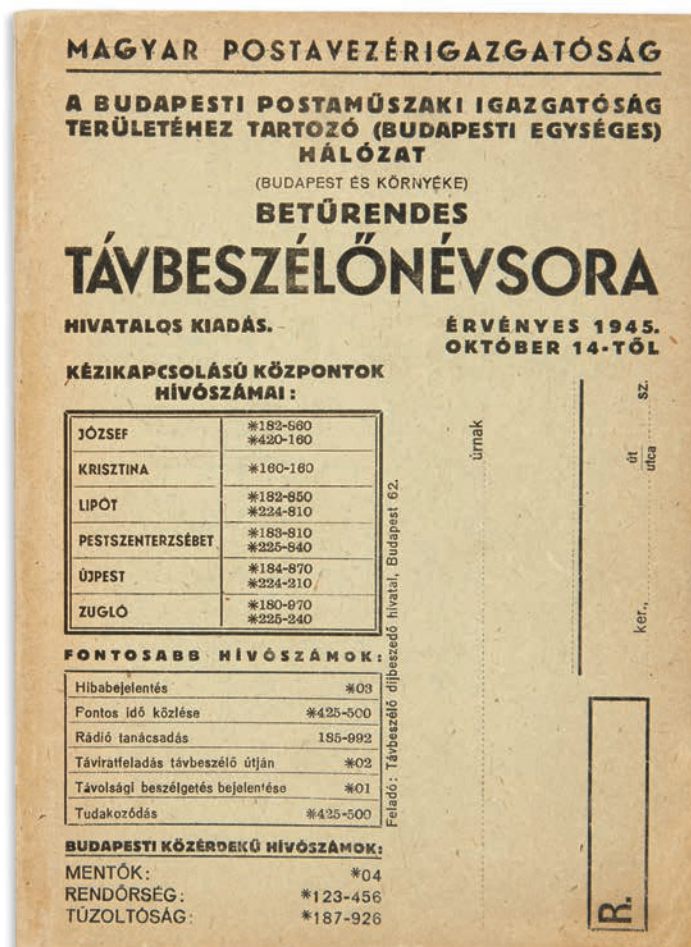
✱ "Roosevelt, Churchill and Stalin bear responsibility for this war in the face of history. Behind them is a Jew. International Jewry wanted this war to fulfill its aspiration for world domination. Roosevelt, Churchill and Stalin are their helpful tools. Judaism is to blame for this war and all the hardship and suffering that has befallen all peoples."



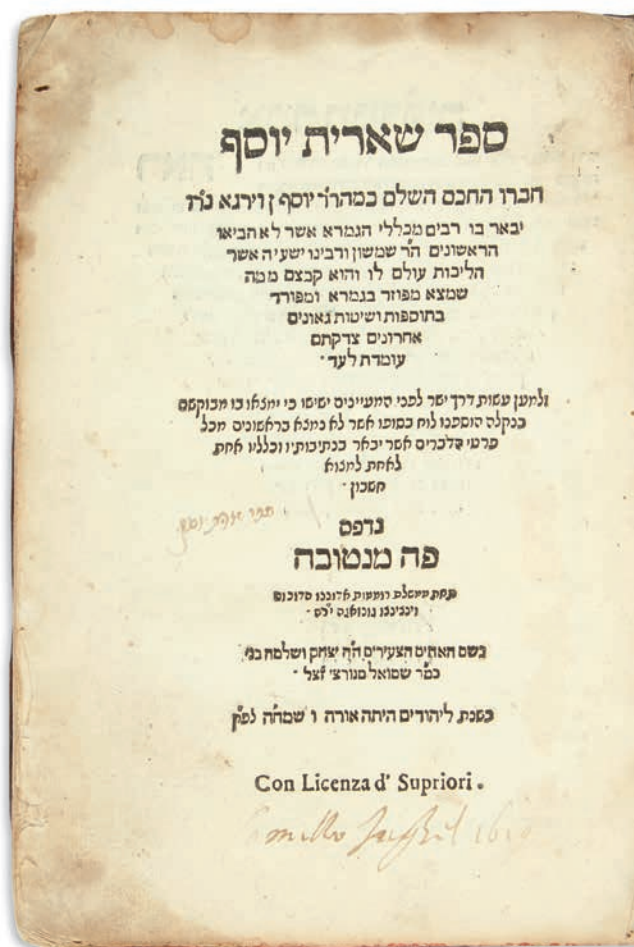
- 123 (**HOLOCAUST**). Parole 1943 ["Rallying Cry for 1943 - Unstoppably Forward until the Final Victory!"] Nazi propaganda poster. Parole der Woche. Large broadside. Designed by M. Jölnir. Depictions of a German soldier and a cloth-capped German civilian looking purposefully into the distance. Below them, personifications of Russia, the United States, Great Britain (in the form of Winston Churchill) and the Jewish people stand gesticulating wildly and angrily. *Cleanly folded. 33 x 47 inches.*

Munich, Zentralverlag der NSDAP, 1943. **\$1000 - \$1500**

**HOLOCAUST:** SEE ALSO LOTS 29, 30, 201, 202, 226



Lot 124



Lot 125

- 124 (HUNGARY). A Budapesti Postamuszaki Igazgatóság Teruletehez Tartozo (Budapesti Egyseges) Halozat - Beturendes Tavbeszelonevsora ["The Budapest Post Office District (Budapest Unified) Network - Alphabetical List of Phone Numbers"]. With two maps of Budapest, commercial ads. pp. 88. Brownd. Original printed wrappers. 8vo.

Budapest, 1945. \$1000 - \$1500

• THE BUDAPEST TELEPHONE DIRECTORY FOR THE YEAR 1945. An extraordinarily valuable resource for genealogical research. This rare telephone directory was issued in October 1945, shortly following the end of World War II. Until World War II, Budapest was the center of Hungarian Jewish life, with a Jewish population of over 200,000. This came to an end with the German Occupation of Hungary and the installation of the anti-Semitic Arrow Cross party as the puppet government of Hungary. By the end of the war, less than 100,000 Jews remained alive in Budapest.

- 125 IBN VERGA, JOSEPH. She'erith Yoseph [on Talmudic methodology] Second edition. ff.44. Stained. Old calf, worn. 8vo. [Vinograd, Mantua 186.]

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

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



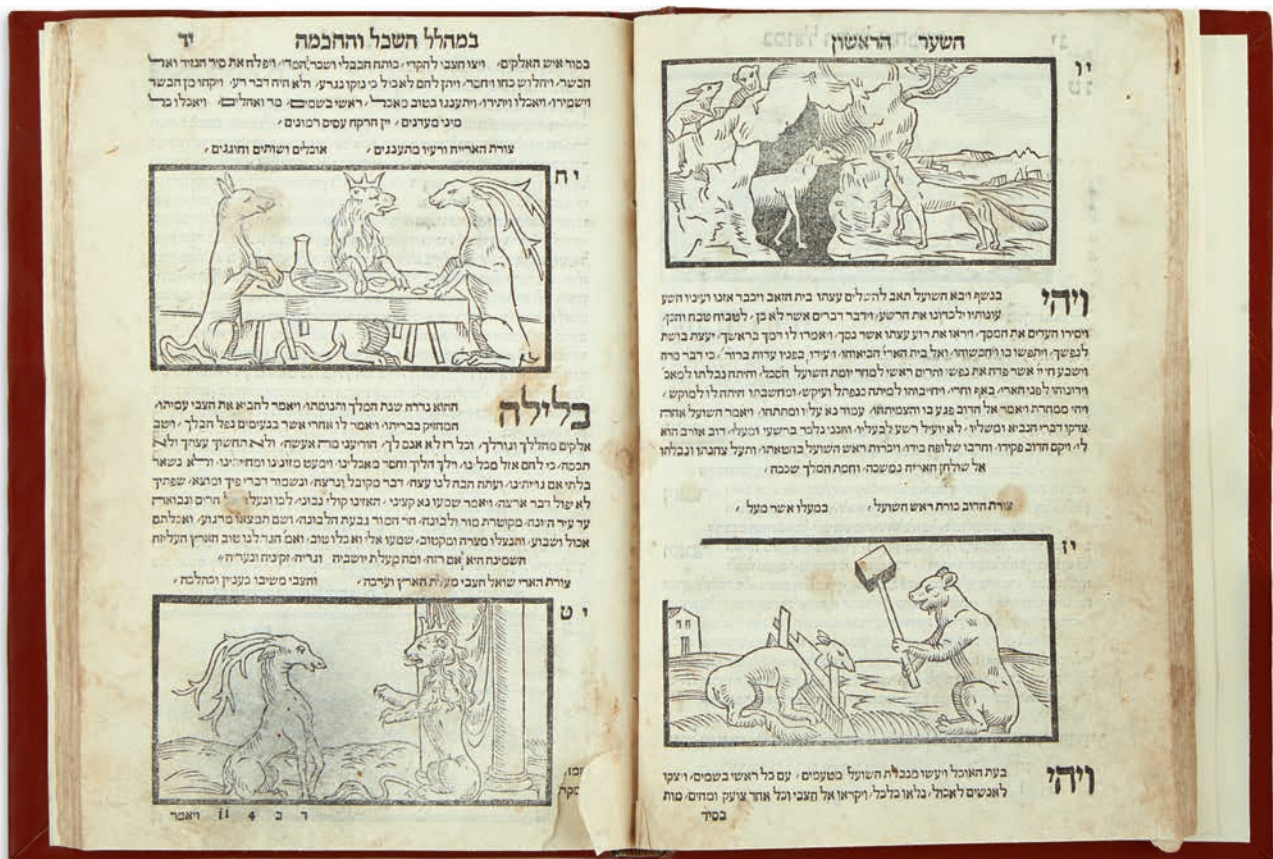


- Mexico, Por los Herederos de la Viuda de Francisco Rodriguez Lupercio, 1699. **\$1200 - \$1800**

The text records the remarkable event: “Having come to the stake with the same stubborn serenity...he called a Religious man of those who assisted him in that last trance, but it was only to protest that he died in the faith of those circumcised. After that, all hopes of his salvation were completely frustrated.”

- Mexico, 8th June, 1816. **\$1200 - \$1800**

See Biblioteca Sefarad, 100 Important Inquisitions Decrees, no. 23: [http://server.knosys.es/sefarad\\_pdf/100\\_Impresos\\_espanoles\\_Inquisicion.pdf.pdf](http://server.knosys.es/sefarad_pdf/100_Impresos_espanoles_Inquisicion.pdf.pdf).



128 **ISAAC IBN SAHULA**. Mashal Hakadmoni ["Proverb of the Ancient"]. Third edition. Eighty unusual woodcut illustrations (few repeated). Printer's device on title (Yaari, Printer's Marks no. 14). ff. 64. Occasional light wear and stains, previous owner's marks, few small marginal tears and Modern calf, spine gilt. Sm. 4to. [Vinograd, Venice 319; Adams I-180 (incomplete); A.M. Habermann, Kiryat Sepher vol. XXIX pp. 199-203; Amram, pp. 367-71.]

Venice, Meir Parenzo, c., 1547. **\$20,000 - \$30,000**

80. "THE ILLUSTRATED HEBREW BOOK PAR EXCELLENCE." A.J. Karp. From the Ends of the Earth: Judaic Treasures of the Library of Congress (1991) p. 125.

Rare Venetian edition of a collection of allegories, fables and puns with moral inferences all written in rhymed prose. The book takes the form of a dialogue between the author and an opponent. The opponent attempts to prove that the cultivation of virtue is worthless, while the author defends the necessity of each virtue. Both sides employ animal fables as a means of expressing their ideas. Not only do the animals talk, they actually hold long discourses on matters scientific and philosophical and serve as the mouthpiece of the author's views on all branches of knowledge. Thus, for example, in one portal, a deer delivers a discourse on the classification of the sciences, and in another, a dog lectures on the principles of psychology. These animals are well versed in the Bible and Talmud and make dexterous references to Biblical verses and Talmudic passages in the subjects under discussion.

The use of animal characters is highly untypical in Jewish literature, the author here employs this device in order to deliver the tale's moral in the clearest way possible. While animals in Christian fables were usually characterized by a single dominant characteristic (the cowardly rabbit, the cunning fox), Ibn Sahula gave the animals in his fables complex characters and highly specific religious tendencies: The birds gather for a minyan in the synagogue; the lion dreams of making a pilgrimage to the Holy Land, the deer prays three times a day, etc.

The first edition of this work was prepared by the Soncino family of printers in Brescia 1491. Meir Parenzo, the printer of the present edition, commissioned an entire new series of woodcuts providing more detail and artistic sophistication. Some eighty woodcut illustrations grace the 64 leaves of this book, with one or two captioned woodcuts to a page. The illustrations were prepared by three different hands.

See C. Roth, Jewish Art, cols. 476-77; Pierpont Morgan Library, Hebraica from the Valmadonna Trust (1989) no. 32; National Library of Canada, The Jacob M. Lowy Collection (1981) no. 111; New York Public Library, A Sign and a Witness (1988) no. 181.





- 129 **(ISRAEL, LAND OF)**. Samuel Bochart. *Geographiae Sacrae Pars Prior Phaleg Seu De Dispersione Gentium et Terrarum Diviosone Facta in aedificatione turris Babel. Cum Tabula Chorographica, & duplici Indice, 1. Locorum Scripture. 2. Rerum & Verborum*. Two parts in one volume. Latin text with occasional use of Hebrew and Greek. **FOLDING MAPS WITH HEBREW AND LATIN PLACE NAMES.** pp.(28), 360, (50), 361-864, (92). *Lightly browned, trace wormed, title laid down. Contemporary speckled calf, spine with gilt extra, rubbed. Folio.* [Rohricht 257; See E. & G. Wajntraub, *Hebrew Maps of the Holy Land* (1992) p.55, no. 22.]

Cadomi (Caen, Normandy, France), Petri Cardonelli, 1651. **\$2000 - \$3000**

⚠ Samuel Bochart (1599-1667), was a French Protestant Biblical scholar whose *Geographia Sacra* exerted a profound influence on seventeenth-century Biblical exegesis. The work seeks to explain the origins of civilization in antiquity based upon the Biblical stories of the Flood and Tower of Babel. Bochart attempted to match the 70 nations mentioned in the Biblical account with the respective ethnic groupings found of Europe, Africa and Asia.

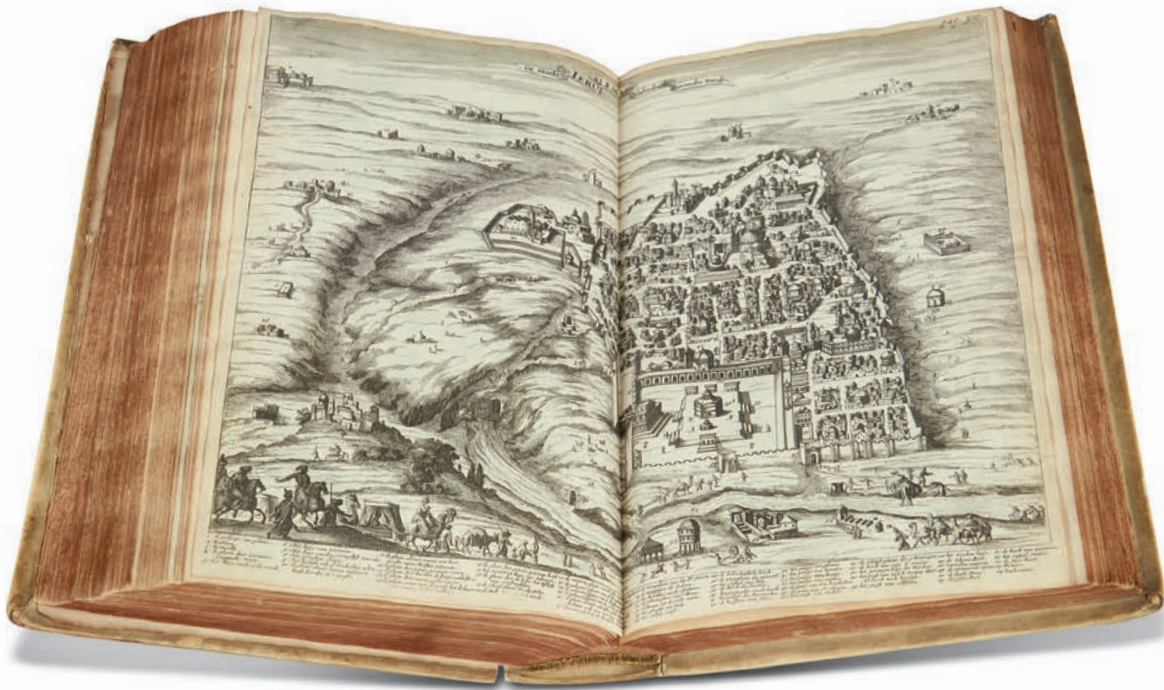


- 130 **(ISRAEL, LAND OF)**. Gagin, Chaim Abraham. *Sepher HaTakanoth VeHaskamoth*. **FIRST EDITION.** Title within decorative architectural frame. Additional letterpress title after introduction. This copy with the scarce additional page of approbations at end. Marginal notations. ff. (16), 13-72, (4). *Lightly stained in places, previous owner's marks, minimal worming repaired. Later boards, gutter split. 12mo.* [Vinograd, Jerusalem 14; Halevy 3.]

Jerusalem, Israel Bak, 1842. **\$1500 - \$2000**

⚠ Compendium of rites and customs as practiced in the City of Jerusalem. R.Gagin (1787-1848) was Chief Rabbi of Jerusalem, and the first to carry the official title of Haham Bashi. He was the son-in-law of the Kabbalist Shalom Sharabi. He was instrumental in the publication of manuscripts by other major Rabbinical scholars and kabbalists; for example, *Kedushath Yom Tov* by the Mahrit Algazi. See also the introduction by Gagin to his father-in-law's work, *Divrei Shalom* where he defends his use of the title Haham Bashi. Shoshana Halevy saw only two copies of this work, of which only one had the final leaf of approbations. The approbations contain valuable information concerning the founding of Bak's printing press and the economic boon it would bring to Jerusalem.





- 131 **(ISRAEL, LAND OF)**. Olfert Dapper. Naukeurige Beschryving Van gantsch Syrie, en Palestyn of Heilige Lant [Accurate Description of Syria, and Palestine or Holy Land]. **FIRST EDITION**. Complete with 4 fold-out maps including large folding panorama of Jerusalem and 12 double-page maps. 56 engraved plates of which 13 are double-page (including portraits of the Twelve Sons of Jacob). Title in red and black. Additional divisional title. *pp.* (10), 262, (8), 1-344, 337-581, (7). *Lightly browned, occasional foxing, lower portion of title page trimmed affecting date. Contemporary vellum, rubbed, opening hinge starting. Folio.* [Rohricht, 1171; cf. Blackmer, 88.]

Amsterdam, Jacob van Meurs, 1677. **\$3000 - \$5000**

• Dutch physician Olfert Dapper (1636-1689) traveled to Africa, China, Persia, Georgia, Arabia, Egypt and the Holy Land, leaving a rich geographical and historical record of his travels. Dapper's work is noted for its objective approach, free of his contemporaries' European ethnocentrism.

Present here are fine views of Damascus, Tripoli, Aleppo, Jaffa, the Temple of Solomon and a birds-eye view of Jerusalem.

- 132 **(ISRAEL, LAND OF)**. E. Heer van Seydlitz and Pieter van Aengelen. Ongeluckige Jerusalemsche Reyse, Waer in beschreven wordt de wonderlijke gevanckenis, slavernye, ellendige en wreede tyrannye, soo op de galeyen als in de steenberggen, ende eyndelijck de geluckige verlossinge van vier hooghduytsche edelluyden, die in ysere ketenen gesloten, meer als 300 mijlen na Constantinopolen gevoert zijn. **FIRST DUTCH EDITION**. Two woodcut illustrations. *pp.* 112. *Lightly browned, few stains, Later vellum. Sm. 4to.* [Rohricht, p. 194-5, no. 711.]

Amsterdam, Marcus Willemsz Doornik, 1662. **\$1000 - \$1500**

• Description of a 17th century Christian pilgrimage to the Holy Land which included capture and imprisonment near Constantinople.







- 133 **(ISRAEL, LAND OF)**. Views in Palestine from the Original Drawings of **LUIGI MAYER**. With an Historical and Descriptive Account of the Country, and its Remarkable Places. **FIRST EDITION**. 24 full-page color aquatint plates. Text in English and French. **A FINE COPY**. pp. 47, (1). *Small ink stains along a few outer margins. Original boards with printed label on upper cover, later neatly rebacked. Elephant folio.* [Abbey Travel, 369.]

London, T. Bensley for R. Bowyer, 1804. **\$4000 - \$6000**

• **AN ATTRACTIVE, BRIGHT COPY**. A student of Piranesi, Luigi Mayer (1755–1803) was one of the most important late 18th century European artists focusing on the Ottoman Empire.



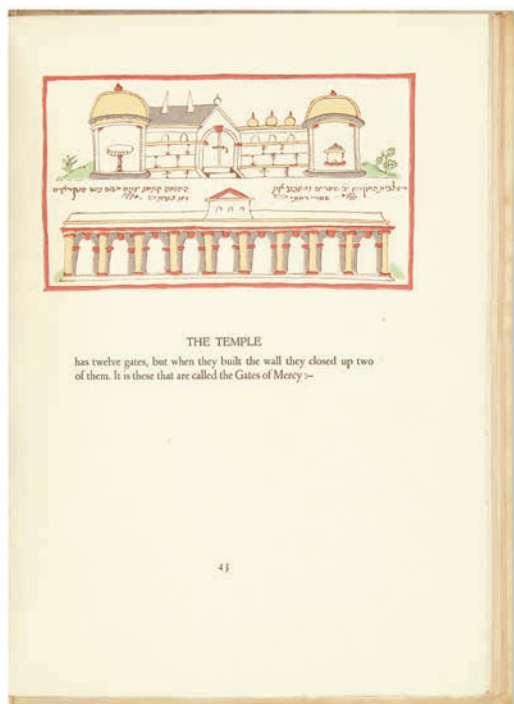
- 134 **(ISRAEL, LAND OF)**. Nicolas Sanson d'Abbeville. Geographia Sacra ex Veteri et Novo Testamento Desumta, et in Tabulas Quatuor Concinnata. Additional engraved title and elaborate engraved dedication page. **\* BOUND WITH**: Onomasticon Urbium et Locorum Sacrae Scripturae. Together, two volumes in one, containing a total of five folding maps. pp.16, (120), 16, 51, (15), 192. *Browned in places. Contemporary vellum, light wear. Tall folio.*

Amsterdam, Francis Halma, 1704 and 1707. **\$2000 - \$3000**

- 135 (ISRAEL, LAND OF).** Eslick's Patent Dissected Map of Palestine. Designed Expressly to Impress upon the Minds of Children the Exact Shape & Position of Each Country. Manufactured by Philip Son & Nephew, London. Ten (of 11) wooden piece puzzle. Housed in original wooden sliding-case. *Juvenile marks on verso of cover, worn with sides lacking.* 10 x 13 x 1.25 inches.

London, c. 1880. \$600 - \$900

☛ For another example (also lacking the same single puzzle-piece as ours) see The National Trust Museum of Childhood, Sudbury, England (no. NT 662835).



- 136 (ISRAEL, LAND OF).** The Casale Pilgrim: A Sixteenth century Illustrated Guide to the Holy Places, Reproduced in Facsimile, with Introduction, Translation, and Notes by Cecil Roth. **SIR LEON SIMON'S COPY** with his signature (twice) on opening endpapers. One of 580 numbered copies printed on Van Gelder paper. Color pictorial plates. pp. 91. *Original gilt-tooled vellum, upper cover trace stained.* 4to.

London, Curwen Press, 1929. \$400 - \$600

☛ Sir Leon Simon (1881-1965) was a Zionist leader and Chairman of the Hebrew University's Executive Council who is most well known for helping draft the Balfour Declaration. Sir Leon and Cecil Roth were contemporaries and well-acquainted.

- 137 (ISRAEL, STATE OF).** First Anniversary Celebration, State of Israel. Madison Square Garden, Saturday Evening, May 14th, 1949. Numerous photographic illustrations. Testimonials from leading American politicians and many other public figures. Short historical essays. pp. 48. *Ex-library. Original pictorial wrappers.* Sm. folio.

(New York), 1949. \$500 - \$700

☛ Comments W.K. Kellogg, founder of the Kellogg's Cereal Company: "I wish to take this means of expressing to our Jewish friends and to all the Jewish people of America our heartiest congratulations...It is my earnest wish and hope that Israel will flourish and prosper in the years to come."







- 138 (ITALY). Da Trievi, Pietro Pichi. Epistola a gli Ebrei d'Italia. **FIRST EDITION.** Two identical titles with printer's device. Latin interspersed with Hebrew. **THE CECIL ROTH COPY**, with his bookplate. pp. (8), 88. Stained. Contemporary limp vellum, spine distressed. 4to.

Rome, Guglielmo Faccioto, 1622. **\$500 - \$700**

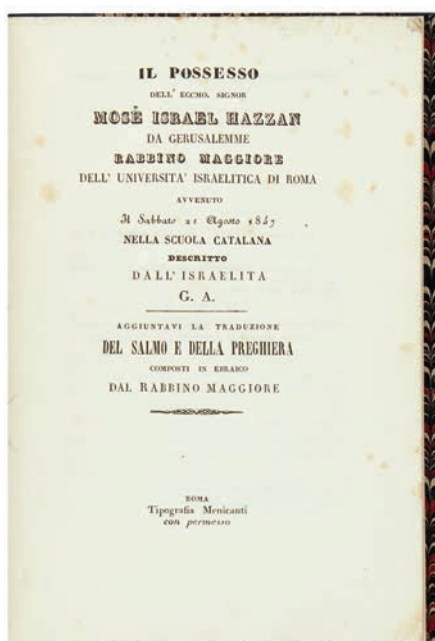
⌘ A conversionary tract by a Roman Catholic priest addressed "to the Hebrews dispersed in Italy." The author makes much use of Aggadic material referencing the special relationship between God and the Jews.

- 139 (ITALY). La Cuccagna Festa Data Dagli Ebrei. Text in Italian. Printer's device on title. pp. 6. Recent stiff wrappers. Sm. folio.

Siena, Pazzini Carli, 1791. **\$500 - \$700**

⌘ Issued to commemorate a celebratory feast given by the Jews of Siena on the occasion of a visit to the community by the Duke of Tuscany.

Siena, located in the Chianti Hills, is known for its rich artistic heritage, where a Jewish community had been established as early as 1229. By the end of the 18th century various social restrictions on the Jews began to be eased and in 1786, a new synagogue was built. Jews were given full emancipation in March 1799, when Napoleon's troops occupied the town. However in June 1799, rioters ransacked and burned the ghetto, killing 19 Jews. This event is commemorated by a fast every year by the Jews of Siena. Following the violence, many Jews left Siena and the size of the community rapidly decreased never to fully re-establish itself.



- 140 (ITALY). Il Possesso della Eccmo. Signor Mose Israel Hazzan. Italian text. Includes prayer for the welfare of Pope Pius IX. ff. 14. Foxed. Recent cloth-backed marbled boards. 8vo.

Rome, Tipografia Menicanti, c. 1847. **\$300 - \$500**

⌘ Born in Smyrna, Hazzan (1808-63) grew up in Jerusalem where he studied under his grandfather and was in 1842 appointed a member of its Beth Din. Later he spent many years abroad, initially in order to raise funds for the benefit of the impoverished Jews of Jerusalem, but in each location he stayed to serve as rabbi. R. Hazzan's travels took him to Rome (1847-54), Corfu (1854-59) and Alexandria (1859-62). He eventually returned to Eretz Israel, settling in Jaffa before traveling to Beirut to seek medical attention where he died and is buried.

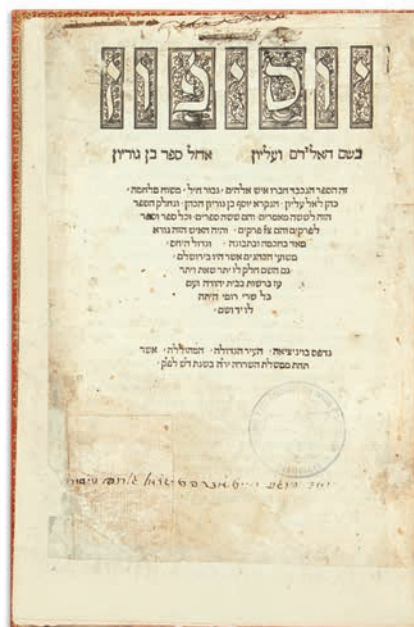
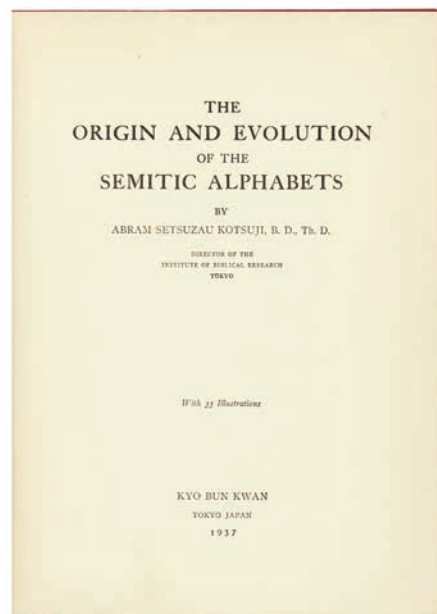
- 141 **(JAPAN)**. Kotsuji, Abram Setsuzau. The Origin and Evolution of the Semitic Alphabets **FIRST EDITION**. English text interspersed with Hebrew and other exotic alphabets. Numerous illustrated charts. **INSCRIBED AND SIGNED BY THE AUTHOR IN HEBREW**. pp. xiv, 229. Browned. Original boards. Lg. 4to.

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

⚡ Descended from a long line of Shinto priests, the author Setsuzau Kotsuji (1899-1973) was a Japanese Hebraist and ardent philo-Semite who founded the Institute of Biblical Research at the University of Tokyo.

During the Holocaust years Kotsuji greatly assisted the hundreds of rabbis and yeshiva students from Eastern Europe (including the entire Mir Yeshiva) who escaped to Kobe, Japan and later to Japanese-occupied Shanghai.

In 1959 Kotsuji formally converted to Judaism in Jerusalem. See his memoir, From Tokyo to Jerusalem: Autobiography of a Japanese Convert (1964).



- 142 **JOSEPH BEN GORION**. Yosiphon [historical narrative of the Second Temple period]. Title letters historiated. Title-page with stamp of the Nazi Party's Institute for Jewish Research, the Reichsinstitut für Geschichte des Neuen Deutschlands. ff. 155. Damp-soiled, opening and closing leaves remargined, taped repairs with some loss, slight worming on a few leaves, censor's signature on final leaf. Modern gilt-ruled salmon morocco. Sm. 4to. [Vinograd, Venice 220.]

Venice, Giovanni di Farri, 1544. \$600 - \$900

⚡ Once thought to be an actual eyewitness report of events during the Second Temple era, the extensive research of the late Prof. David Flusser has proved that Yosiphon, composed by "Joseph ben Gorion" (an apocryphal figure, not be confused with the authentic Josephus Flavius), was written in Southern Italy in the year 953. See EJ, Vol. X, cols. 296-98.

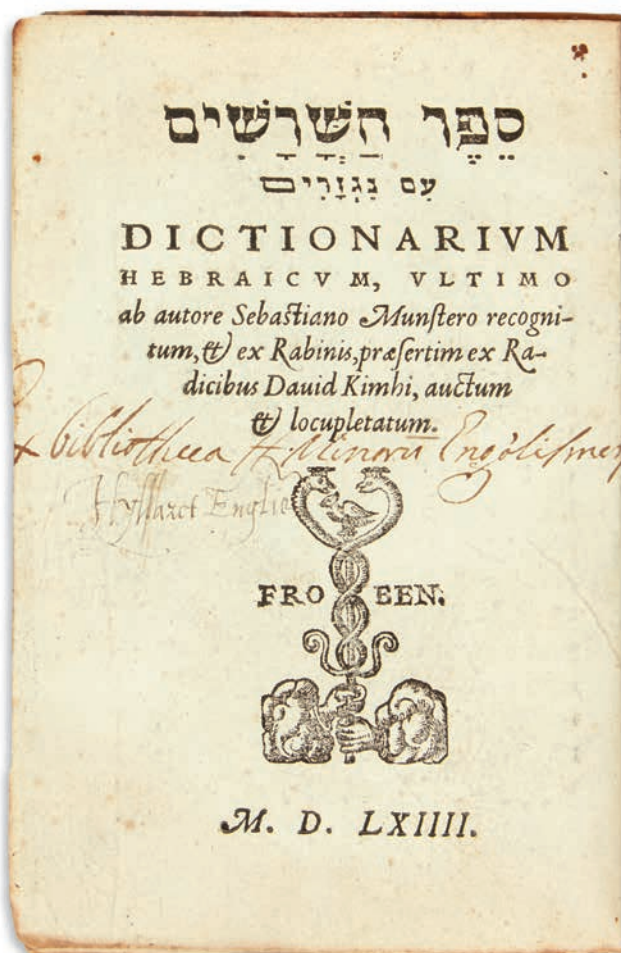
- 143 **KAYARA, SHIMON** (Attributed to). Halachoth Gedoloth [Gaonic Rabbinic Code]. **FIRST EDITION**. Title within wreathed ornamental arch. ff. (4), 144. Stained in places. Modern blind-tooled red morocco. Folio. [Vinograd, Venice 333.]

Venice, Cornelio Adelkind for Marco Antonio Giustiniani, 1548. \$500 - \$700

⚡ In the introduction, there is an enumeration of the negative and positive commandments. Whereas Maimonides' Sepher HaMitzvoth veered away from such a reckoning, Nachmanides in his glosses to the work of Maimonides, upheld the viewpoint of the Halachoth Gedoloth. The authorship and date of the Halachoth Gedoloth have been the subject of much study and have given rise to conflicting views. Generally speaking, medieval Aschkenazic authorities tended to the view that the author of the work was R. Yehudai Gaon, while their Sephardic counterparts believed the author was R. Shimon Kayara. Modern scholarship inveighs the latter view. See EJ, Vol. VII, cols. 1167-70 (illustrated).







Lot 144



Lot 145

- 144 KIMCHI, DAVID** (RaDa"K). Sepher HaShorashim. - Dictionarium Hebraicum. Translated into Latin by **SEBASTIAN MÜNSTER**. Latin interspersed with Hebrew. Reads from right to left. Paginated in an early, neat hand. Manuscript index at end. ff.(496). *Lightly discolored, previous owner's marks on title. Later calf, rehinged, worn. 12mo.* [Vinograd, Basle 109; Prijs, 112.]

Basle, Froben, 1564. **\$500 - \$700**

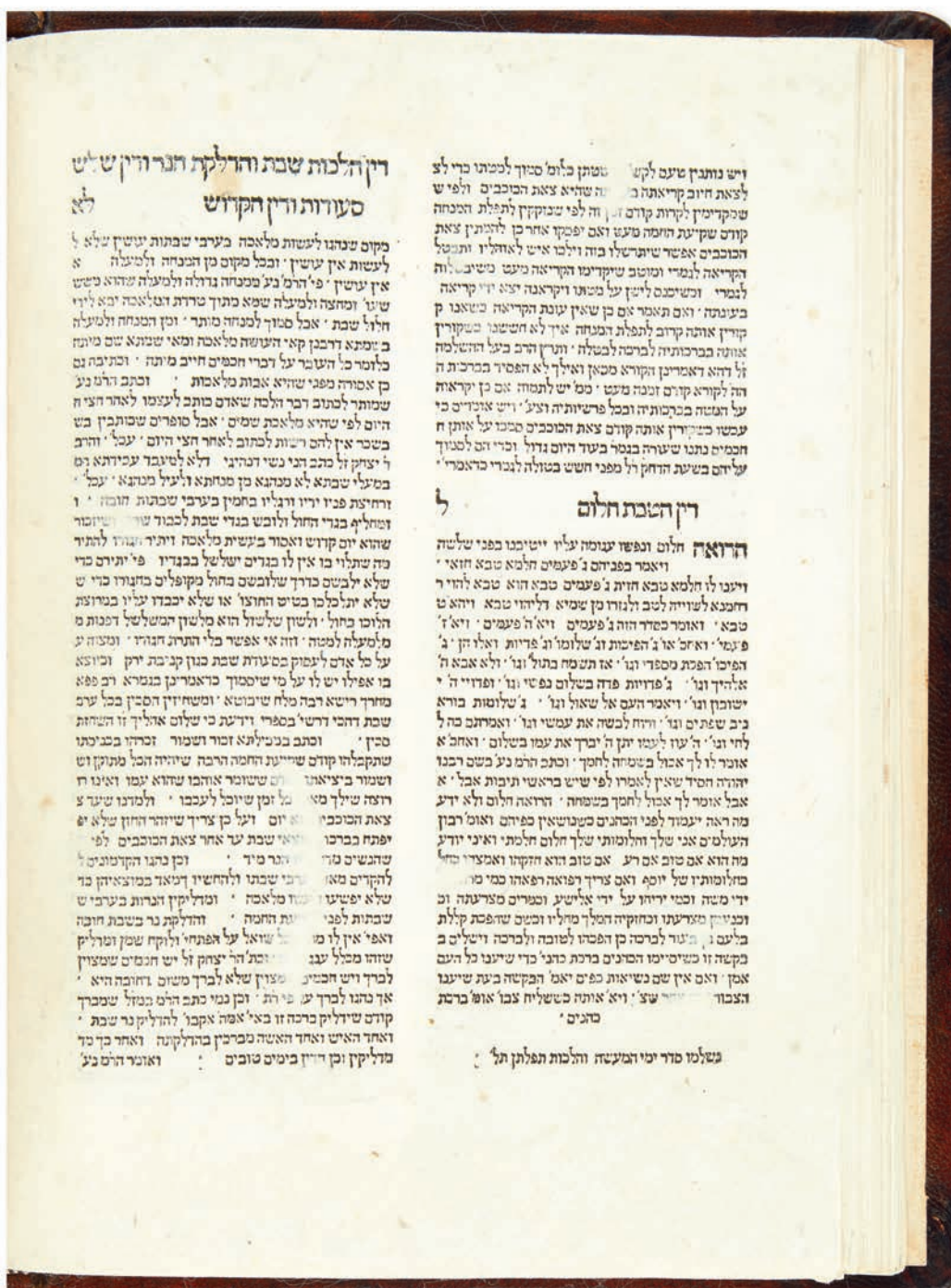
David Kimchi built on the lexicographical work of his predecessor R. Jonah ibn Janach, et al, producing by far, the most popular work of this genre. A fundamental work, it was an essential part of any scholar's library in the 15th-16th centuries - indeed no other Hebrew lexicographical study influenced Christian Hebraists in their examination of the sacred tongue as did Kimchi's Sepher HaShorashim.

Münster translated Kimchi's Sepher HaShorashim from Hebrew to Latin and embellished upon the original.

- 145 KIMCHI, DAVID** (RaDa"K). Kotzer HaChelek Rishon HaMichlol / Compedium Michlol. Edited by R. Baynes. Title in Hebrew and Latin. Printer's device on title. Text Latin interspersed with Hebrew. Wide margins. pp. (8), 141, (1). *Modern blind-tooled calf. 4to.* [Vinograd, Paris 29.]

Paris, Carolus Stephanus, 1554. **\$600 - \$900**

Vinograd locates just one copy, found in the Ben-Schmuel Collection (the present copy).



146 **KOL BO** ["Omnia in Eo:" compendium of Jewish Law]. (Attributed to Aaron HaKohen of Lunel). **FIRST EDITION**. ff. 169 (of 179), opening nine leaves provided in facsimile. Repaired worming throughout, marginal paper repairs, loss of text. Modern blind-tooled morocco. Folio. [Vinograd, Italy 5; Goff Heb-67; Offenberger 81; Steinschneider, Cat. Bodl. col. 555, no. 3589; Thes. A-94; Offenberger 81; Wineman Cat. 45; Iakerson 78.]

(Italy [Naples?]), Printer unknown, (ca. 1490-1492). **\$6000 - \$9000**

⚡ The Kol Bo, written at the end of the 13th- or beginning of the 14th-century, contains almost 150 sections pertaining to: blessings, prayer, the synagogue, Sabbath, holidays, marriage, monetary matters, forbidden foods, visiting the sick, mourning etc. Also included is one of the earliest commentaries to the text of the Passover Hagadah. 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 Sepher HaTerumah. The confirmed identity of the author remains unknown. See Prof. S.Z. Havlin, EJ, Vol. X, cols. 1159-60.



**147 (LADINO).** [The Book of Esther with Ladino translation]. Title in large bold letters with three florets. Hebrew text and Judeo-Español translation face `a face, both printed in square letters. Hebrew provided with both vowel points and cantillation, Judeo-Español with vowel points. ff. 10 (of 12). Apparently lacking a leaf after f.4 and final leaf. Expertly remargined, text slightly affected. Modern calf. 8vo. [Unrecorded]

Constantinople or Salonika (?), Ya'abetz (?), 16th Century (?). **\$5000 - \$7000**

⚙️ **OSTENSIBLY A UNICUM OF AN EARLY LADINO TRANSLATION OF THE SCROLL OF ESTHER.**

Though difficult to make a conclusive determination, several factors go to determine that our diminutive Book of Esther is either a Salonika or Constantinople imprint.

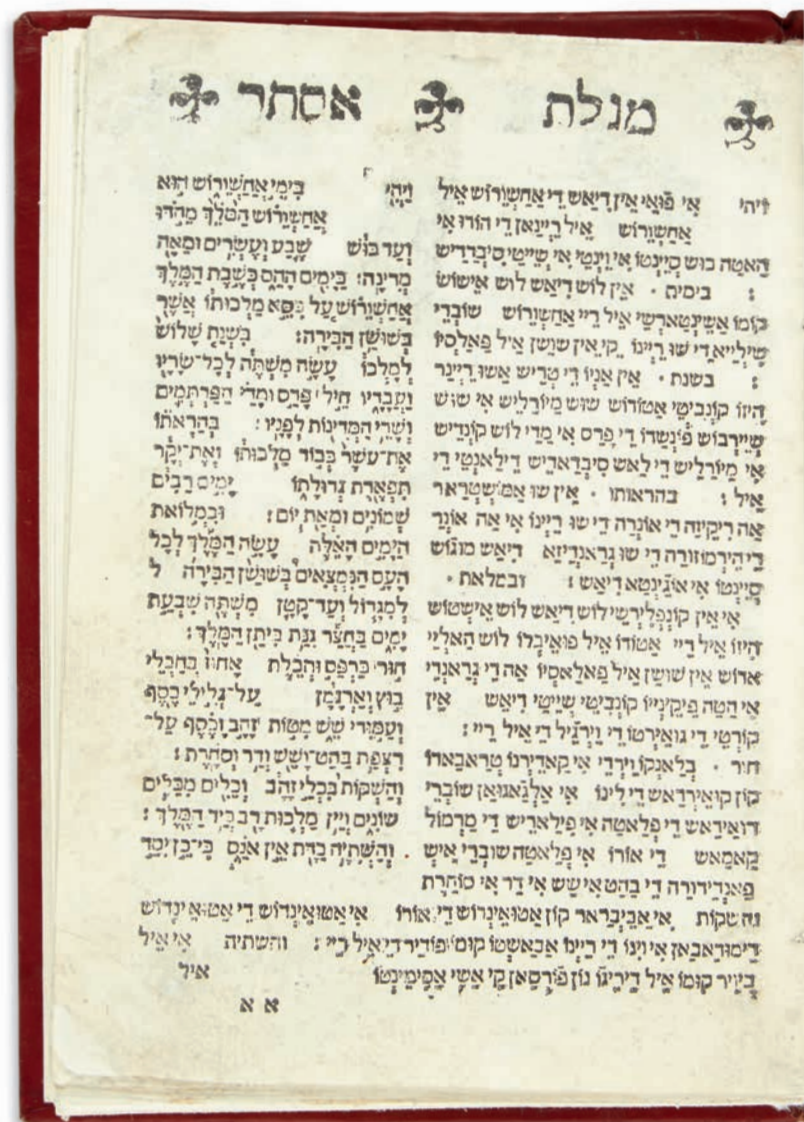
Both the florets and the typography were those employed by the House of Ya'abetz. (For florets, see facsimiles in Ya'ari Constantinople, pp. 125 and 135; for typography, see facs. on p.125).

The printing establishment of Joseph Ya'abetz (joined at times by his brother Solomon Ya'abetz) functioned in Salonika and later Constantinople between the years 1546-1593 (with a brief interlude in Adrianople in the years 1554-1555). (See Ya'ari, Const., p. 26; J. Hacker, Aresheth V [1972], p. 470.) The typography is identical to that

of the Machzor Romania produced by Joseph Ya'abetz between the years 1575-1578 (Ya'ari, Const. 188, facs. on p.125). (By a similar process of comparing typography, Prof. Hacker was able to ascertain that the Ladino translation of Bachya's Chovoth HaLevavoth was done by Joseph Ya'avetz in Salonika. See J. Hacker, op. cit., p.488, no.174).

Assuming this is correct, this makes our volume here one of the earliest Ladino (or Judeo-Español) translations of the Bible, and perhaps the earliest extant Ladino translation of Esther. (Ya'ari records no Esther earlier than 1808. See Ya'ari, Ladino [1934], p.3, no. 13).

The earliest dated Ladino translation of the Bible known to bibliographers is the trilingual Hebrew-Greek-Ladino Pentateuch produced by Soncino in Constantinople in 1547 (Vinograd, Const. 191; Ya'ari Const. 144; Darlow and Moule 1418 and 5092). (The title explains that those two languages were the vernacular of the Jews of Constantinople — the earlier Romaniote community being Greek-speaking and the newer Sephardic community being Spanish-speaking.) Though the title advertises Chamesh Megilloth (Five Scrolls) as well—the reality is otherwise. (See J. Hacker, op. cit., p.471, n.102; pp.482-3, no.144.) Between the years 1569-1572, additional books of the Prophets and Writings in Ladino translation were printed in Salonika in the House of Ya'abetz. In 1585, there appeared in Salonika yet another addition of Trei Asar (Minor Prophets), this the work of David ben Abraham Azobib (Vinograd,



Salonica 115.) (See I. Rivkind, Kiryath Sepher I [1924], pp. 295; and KS, XIV [1937-38], p. 109).

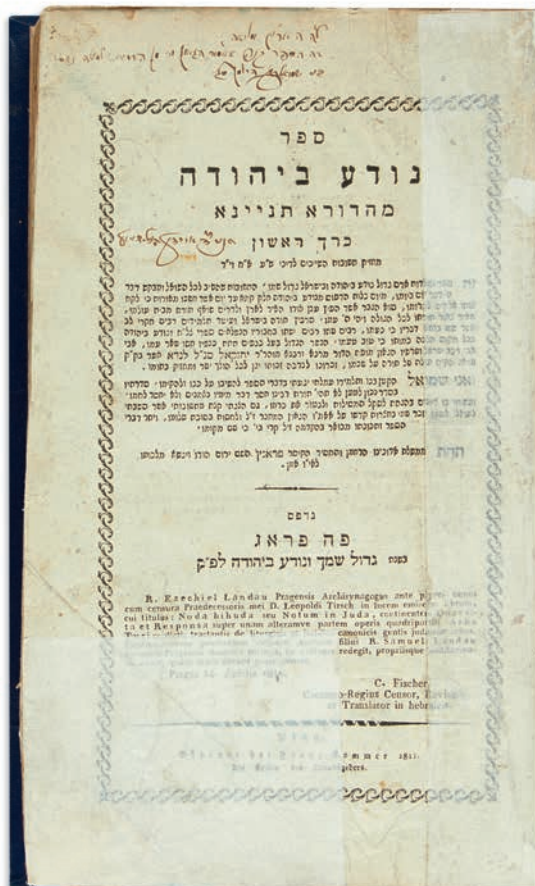
Isaac Rivkind described a comparable Psalter with Ladino translation, located in the Library of JTSA. Much smaller in size (16mo), it too was printed in square Hebrew characters provided with vowel points — Hebrew in the right column and Ladino in the left column facing, as in our edition. Ya'ari has dated it as early as 1540. (See I. Rivkind, Kiryath Sepher, XIV [1937-38], p. 110; Ya'ari Const. 130A; Vinograd, Const. 170).

Evidently, our work consisted originally of three printers' signatures of four leaves each. Where the first signature is complete, lacking here is the first leaf of the second signature, as well as the final leaf of the third signature.



- 148 KOL BO** (Attributed to Aaron HaKohen of Lunel). Another edition. Title set within architectural arch, printer's device. ff. 4, 158. *Previous owners' marks, some staining, slight marginal tear to title, very slight worming to final three leaves. Ex-library. Modern calf. Folio.* [Vinograd, Venice 545.]

Venice, Giorgio di Cavalli, 1567. \$400 - \$600



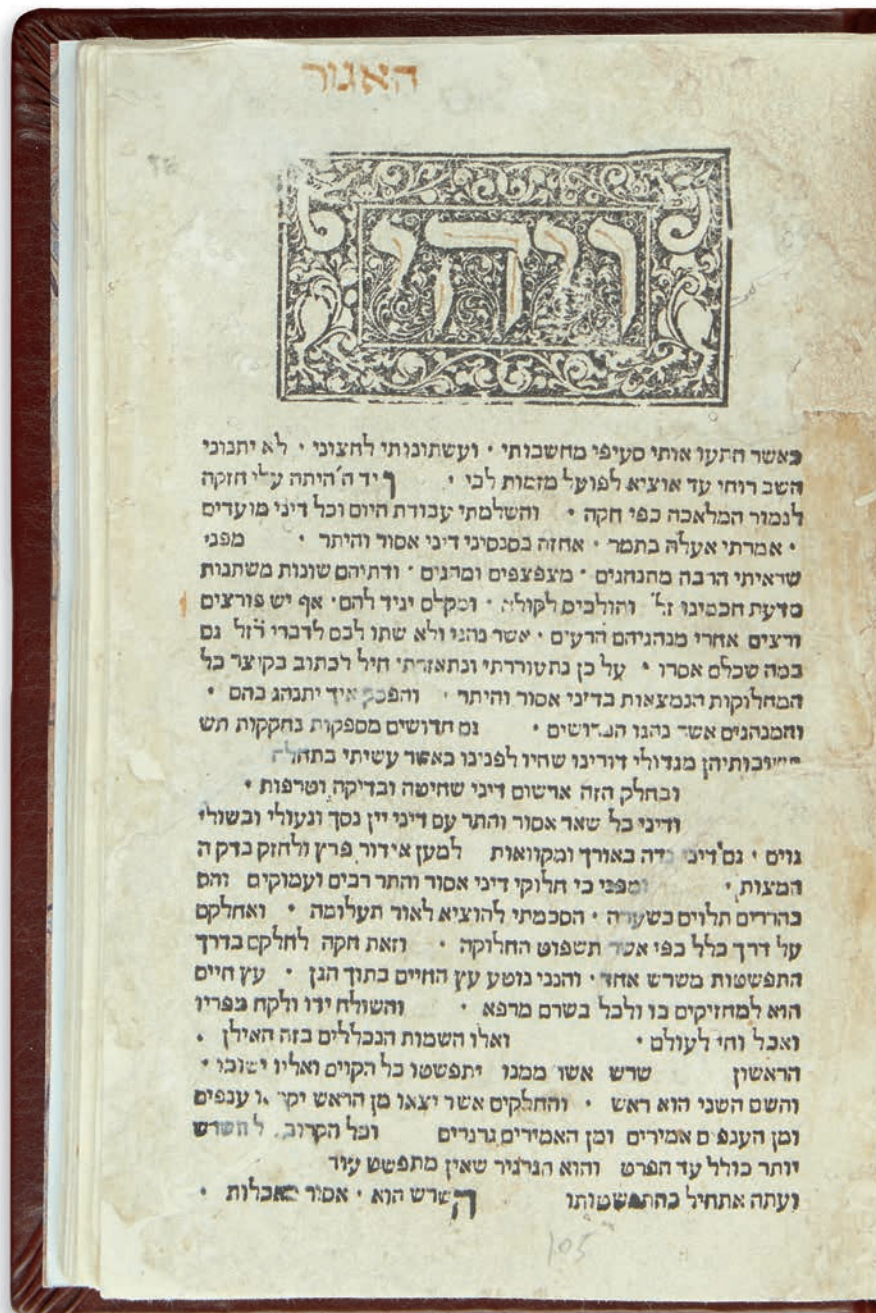
- 149 LANDAU, EZEKIEL.** Noda BeYehudah [responsa]. Mahadura Tinyana. **FIRST EDITION.** Two parts bound in one volume. Previous owners marks, including **EXTENSIVE MARGINALIA BY R. SHMUEL HILMAN.** ff. (6), 2-170; (1), 159 (i.e. 179), (1). *Some browning and staining, opening title with repairs. Modern boards. Folio.* [Vinograd, Prague 1109.]

Prague, Franz Sommer, 1811. \$600 - \$900

א. R. Shmuel Hilman, Dayan of Shlaning and Shokatorn (b. 1799), was the son of R. Moshe Halevi of Glogau, author of Sha'ar HaKatan in the work Chut Hameshulsh Besha'arim (see Kinstlicher & Spitzer, Kehilath Tzehlem VeChachameha, Bnei Brak, 2000, pp. 115-6). The Dayan's inscription on the title-page notes, "my father the Gaon bought this book from the person signed below (Isaac of Helischau)."

The marginalia contain interesting, scholarly and critical remarks ranging from the respectful: "I do not understand" (Part II, f. 156b) to the assertive: "He does not know what he is talking about" (Part II, f. 156a). Other signatories include Elazar Trevitsch of Mattersdorf.





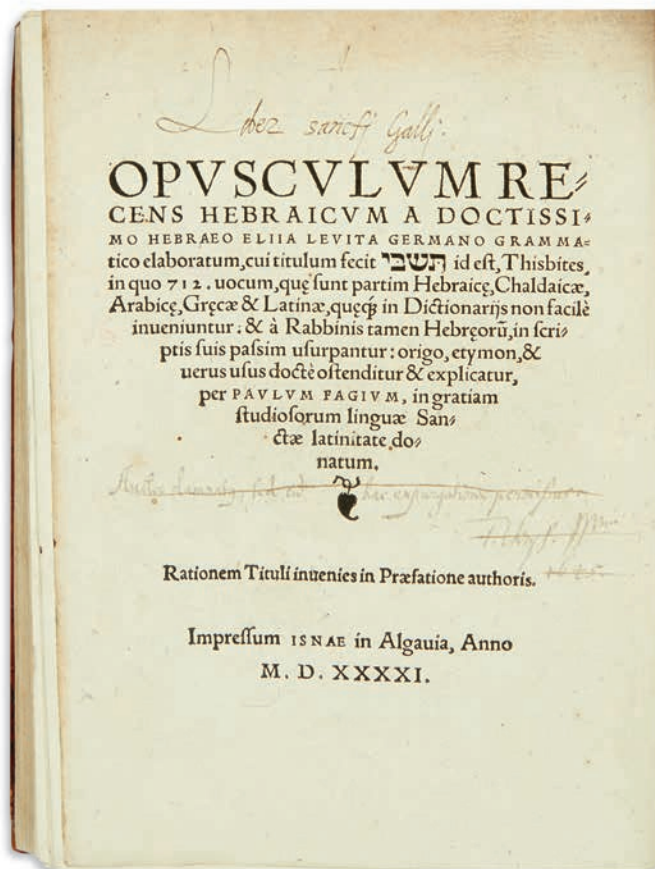
**150 LANDAU, JACOB.** Sepher Agur. **FIRST EDITION.** Few marginal notes in an early hand (see f. 50 and f. 142). ff. 171 (of 185). Supplied in facsimile: ff. 1-8, 73, 109-24, 149-end, excluding Sepher Chazon (ff. 171-85). Trimmed, occasional light wear, repaired worming. Modern blind-tooled calf. Sm. 4to. [Vinograd, Naples 15; Goff Heb-68; Offenberger 82; Steinschneider, Cat. Bodl. p. 1225, no. 5564, 1; Thes. A67; Wineman Cat. 40.]

(Naples, Azriel b. Joseph Aschkenazi Gunzenhauser, 1491). **\$7000 - \$10,000**

**FIRST EDITION OF THIS IMPORTANT SOURCE OF ASCHKENAZIC HALACHA.**

The work contains fourteen hundred and thirty nine sections, following the order of the Tur. It deals largely with ritual, the laws of Sabbath and the Festivals. The author's purpose was to add to the decisions of the later German scholars, such as Jacob Moelin (Mahari"l) and Israel Isserlein, which were omitted by Jacob ben Asher in his Tur. As it was the final Halachic Code composed by a German rabbinic scholar before the advent of R. Joseph Karo, the Agur was heavily used by the latter in his Beth Joseph and Shulchan Aruch, cementing the legacy of the aforementioned Aschkenazic Halachists.

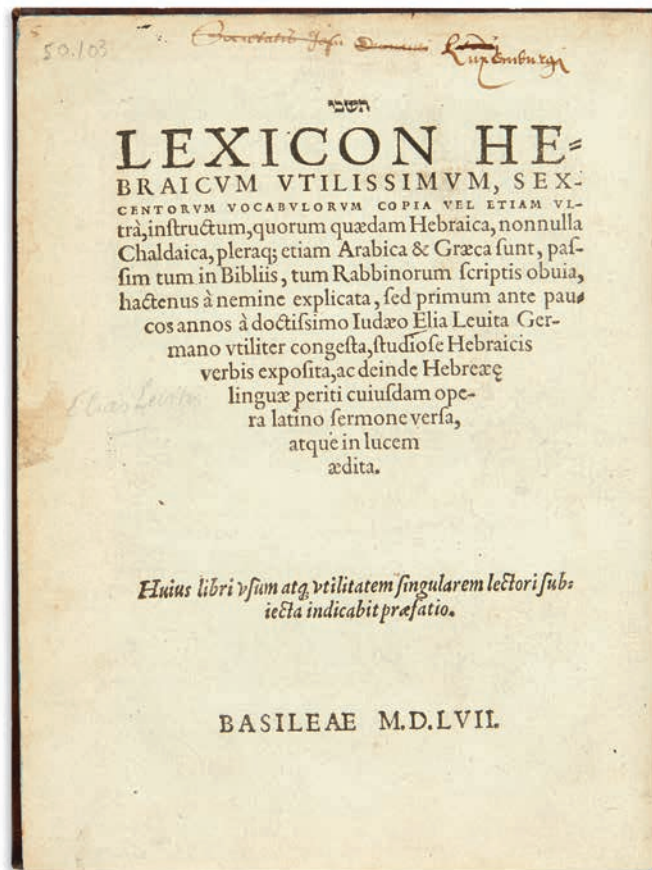
The Agur is the first book to contain rabbinic haskamoth (approbations). The Agur is also the second Hebrew book printed in the lifetime of its author.



- 151 **LEVITA, ELIJAH BACHUR.** Opusculum Recens Hebraicum... Sepher HaTishbi [lexicon of Hebrew words in the Talmud, Midrash and Hebrew of the Middle-Ages]. **FIRST EDITION.** Text in Hebrew and Latin with numerous words in Yiddish and Judeo-Italian. Hebrew title page follows the Latin introduction. Latin initials historiated. Fagius' woodcut device on last leaf. Marginalia. **A WIDE-MARGINED COPY.** The Helmut N. Friedlaender copy. pp. (24), 271 (i.e. 378), (5). Ex-library, lightly browned. Later calf, rubbed. 4to. [Vinograd, Isny 9.]

Isny, Paulus Fagius, 1541. **\$500 - \$700**

⦿ This work was simultaneously printed in two issues, one entirely in Hebrew and the present, Hebrew-Latin issue. This copy contains the rare page (151) discussing Christological issues that was excised from most all copies. See Heller, The Sixteenth Century Hebrew Book, p. 261.



- 152 **LEVITA, ELIJAH BACHUR.** Tishbi - Lexicon Hebraicum Utilissimum. Hebrew and Latin on facing pages. Fagius printer's device at end. The Valmadonna copy pp. (25), 199, 100-271, (5) mispaginated, but complete. Lightly browned, previous owner's marks. Modern blind-tooled calf in the antique style. 4to. [Vinograd, Basle 97; Prijs, Basle 100.]

Basle, 1557. **\$500 - \$700**

⦿ A Basle re-issue of the original Isny edition, here with a new title page and introduction.





**153 (LITURGY)** Sha'ar Bath Rabim [prayers for festivals]. According to Aschkenazi rite. With commentary Hadrath Kodesh by Isaac Segal of Herrlisheim. Introduction by Isaac Pacifico. Two parts in four volumes. Titles within extravagantly engraved borders. Illustrations of signs of the Zodiac on ff. 175-7. Marginalia written in various hands, mostly providing variations on the liturgy esp. Vol. IV. **WIDE-MARGINED COPY ON THICKER PAPER.** Vol I: 228. \* Vol. II: (1), 229-360. \* Vol. III: 193. \* Vol. IV: 194-384. Occasional stains and wear from use, few leaves with marginal paper repairs. Later roan-backed boards, stained and scuffed. Folio. [Vinograd, Venice 1596.]

Venice, Bragadin, 1710-17. **\$2000 - \$3000**

⚠ This extraordinarily large Machzor was printed for the use of the Hazan at the request of the Aschkenazic congregations of a number of leading Italian communities: Venice, Padua, Rovigo, Verona, Mantua, Casale Monferrato and Gorizia. Due to the enormous expense involved in this publishing endeavor, preceding the volume's customary rabbinic endorsements, two Italian magisterial documents appear, providing copyright protection for twelve years.

In his commentary, R. Isaac Segal, who served as cantor in the town of Herrlisheim, not only reflects upon the texts of the prayers, but also provides a compilation of laws and customs based upon Aschkenazic source material.

Segal defends the recitation of the somewhat controversial piyut "Malachei Rachamim" that beseeches God via the mediation of angels. The issue is treated at length by R. Isaac Lampronti in his encyclopedic work, Pachad Yitzchak, s.v. tzerachav.

For a full discussion, see S. Sprecher HaPulmus al Amirath Machnisei Rachamim in: Yeshurun, Vol. III (1997) pp. 706-29



**154 LURIA, SOLOMON BEN YECHIEL** (MaHaRSH"aL). Shailoth Uteshuvot [responsa]. Second edition. Title within architectural arch. ff. 72 (i.e. ff. 70 - mispaginated). Title laid down portion in facsimile, marginal paper repairs, few leaves supplied from another copy. Browned, trace marginal worming. Modern calf-backed marbled boards. Folio. [Vinograd, Lublin 76.]

Lublin, Kalonymus ben Mordechai Jaffe, 1599. **\$800 - \$1200**

⚠ R. Solomon Luria (1510-73) was an iconoclast in his time, displaying a surprising assertiveness and independence in his Halachic rulings, often castigating his rabbinical opponents. The present responsa are historically important for the cultural life of the Jews of Poland and Lithuania - including many examples of colloquial Old Yiddish.

See responsum no. 21 for a deposition regarding a pre-marital dispute and the MaHaRSHa"l's warning to the Judges they punish the correct guilty party. Responsum no. 33, defending a wronged woman and curses the antagonist that he be "buried like a donkey" if he does not retract his words. Responsum no. 29 contains significant genealogical material concerning the chronology of many distinguished German and French scholars from Rabbeinu Gershom through the 14th century.

- 155 LUZZATTO, MOSES CHAIM.** (RaMCHa"l). Leshon Limudim [rules of poetry, with Kabbalistic influence] **FIRST EDITION.** Hebrew text, with Latin and Italian side-bars. A wide-margined copy. ff. 56, (1). *Touch stained. Final errata page laid down. Contemporary calf-backed boards, worn, opening hinge split. 8vo.* [Vinograd, Mantua 340.]

Mantua, Raphael Hayim D'Italia, 1727. **\$1000 - \$1500**

♣ Leshon Limudim was Luzzatto's first appearance in print, composed when the author was just twenty years old. The work is dedicated to Luzzatto's mentor, Rabbi Isaiah Bassani and includes a poem in honor of the author by David Finzi, who would eventually become Luzzatto's father-in-law. See Waxman, History of Jewish Literature III, pp. 104-5.



- 156 MEDINA, SAMUEL DE.** Ben Shmuel. **FIRST EDITION.** Verso of title-page with elaborate stamp of Jacob di Meburah of Tripoli. ff. 125. *Few leaves shorter, stained and wormed in places, taped repairs. Modern boards. Sm. 4to.* [Vinograd, Mantua 205.]

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, a book of thirty sermons, 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. 1212-14.

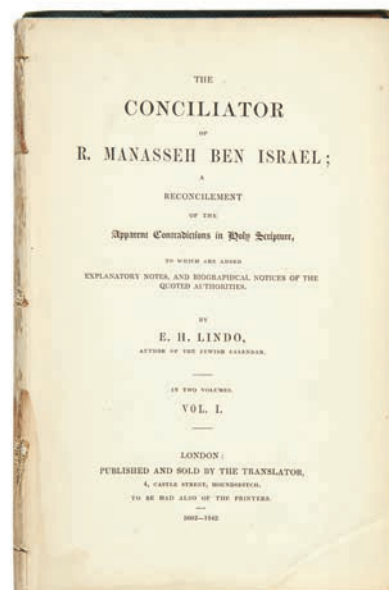
- 157 MENASSEH BEN ISRAEL.** The Conciliator... A Reconcilement of the Apparent Contradictions in Holy Scripture. **FIRST ENGLISH EDITION.** Translated by Elias Haim Lindo. Occasional use of Hebrew. Complete in two volumes. Vol. I: pp. 312. \* Vol. II: pp. 336. *Lightly foxed in places. Contemporary boards, vol. I binding distressed. 4to.*

London, Duncan & Malcolm, 1842. **\$500 - \$700**

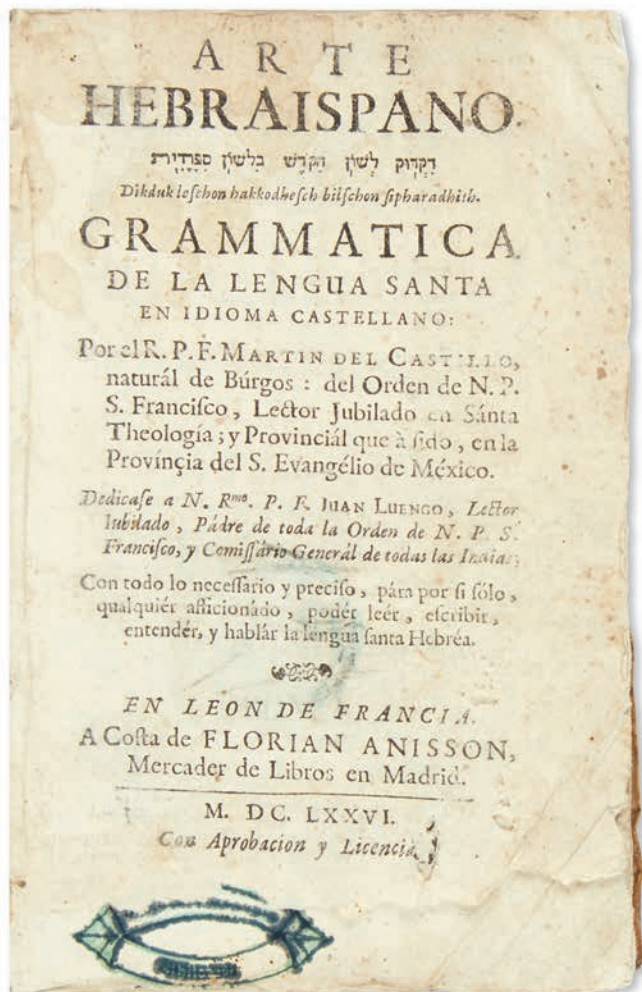
♣ First appearing in Spanish in Amsterdam 1632, this work was primarily aimed to strengthen the faith of the Marranos in the veracity of the Tanach according to Jewish interpretation.

The breadth of Menasseh's encyclopedic knowledge here is remarkable. There are citations from no fewer than 221 Jewish and 54 Gentile authorities. "No reader could fail to be impressed by the amazing range of titles which the author proudly appended to the work" (Cecil Roth, A Life of Menasseh ben Israel (1945) p. 88).

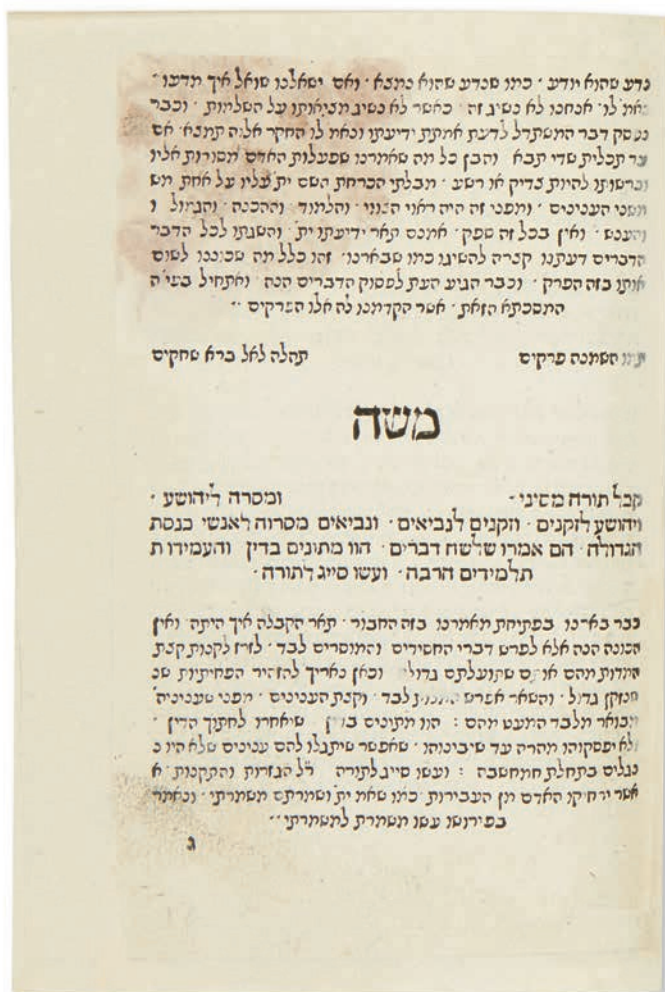
The Conciliator, Menasseh ben Israel's magnum opus, assured the author a place of prominence in Amsterdam's Jewish community.







Lot 158



Lot 159

**158 (MEXICO).** Castillo, Martin Del. *Arte Hebraispano*. Dikduk Lashon Hakodesh Belshon Sepharadith. Grammatica de la Lengua Santa. **FIRST EDITION.** Text in Hebrew and Spanish. Hebrew words pointed, and followed by Spanish transliterations. Woodcut initials, head- and tail-pieces. pp. (24), 336. *Ex-library, lower blank margin of title frayed, worn in places. Contemporary limp vellum, stained. 8vo.* [Palau 481466.]

Lyons, Florian Anisson, 1676. **\$1200 - \$1800**

⚡ **FIRST EDITION OF THE FIRST HEBREW GRAMMAR PRINTED FOR THE NEW WORLD.**

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

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

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

**MEXICO:** SEE ALSO LOTS 55, 126, 127

**159 (MISHNAH).** Pirkei Avot [Ethics of the Fathers]. **FIRST EDITION.** With commentary by **MOSES MAIMONIDES** (Ramba'm). ff. 16 (of 47) containing ff. 9-24 only. *Stained, each leaf laid to size. Modern boards. 8vo.* [Vinograd, Soncino 2; Goff Heb-83; Offenberger 93; S.J. Weiss, Pirkei Avot no. 1.]

Soncino, Joshua Solomon ben Israel Nathan Soncino, 1484. **\$3000 - \$5000**

⚡ **THE FIRST PRINTED EDITION OF THE ETHICS OF THE FATHERS.**



**160 MODENA, JUDAH ARYEH (LEONE) DA.** *Historia de Gli Riti Hebraici*. **FIRST EDITION.** Forward by Jacopo Gaffarelli. Text in Italian with occasional use of Hebrew. *pp.* (22), 217 (i.e. 117), (3). *Browned. Modern emerald gilt-tooled morocco. 12mo.*

Paris, di Gennaro, 1637. **\$1500 - \$2000**

♣ 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, the book enjoyed great popularity and was translated into French, Dutch, German, English, Latin and, interestingly, even into Hebrew. See C. Roth, Leone da Modena and England, in: *Studies in Books and Booklore* (1972) pp. 203-4.

**161 MODENA, JUDAH ARYEH (LEONE) DA.** *Historia de Gli Riti Hebraici*. Text in Italian. Another edition. *pp.* (6), 123, (3). *Browned. Later gilt-tooled calf. 12mo.*

Venice, Appresso li Prodotti, 1669. **\$500 - \$700**



**162 ISAAC BEN MEIR OF DÜREN.** *Sha'arei Dura* [Rabbinic Code]. With commentaries Second edition. Printer's device of seven-branched candelabrum on title (Yaari, Hebrew Printers' Marks 14). On title, signature of former owners Raphael Rovigo and Samuel Foa. On final page, signature of censor Dominico Irosolimitano, 1598 (Wm. Poppers, *The Censorship of Hebrew Books, Censors' Inscriptions*, Pl. IV, no. 1). The Israel Mehlman copy. *ff.* 64. *Wormed, old tape repairs, some text affected. Modern boards. 8vo.* [Vinograd, Venice 359.]

Venice, Meir Parenzo, 1548. **\$400 - \$600**



**163 SHIMON B"R YOCHAI** (Attributed to; "Revealed" to Moses b. Shem Tov de Leon). *Sepher HaZohar* ["The Book of Splendor."] Four parts in three volumes, complete with four title pages. *Lightly stained in places, trace wormed, few leaves loose, several fore-edges worn and slightly worn, not affecting text. Contemporary uniform sheep-backed boards, rubbed, spines worn. 8vo.* [Vinograd, Amsterdam 2338.]

Amsterdam, Yochanan Levi Rophé and Son, 1805. **\$1000 - \$1500**

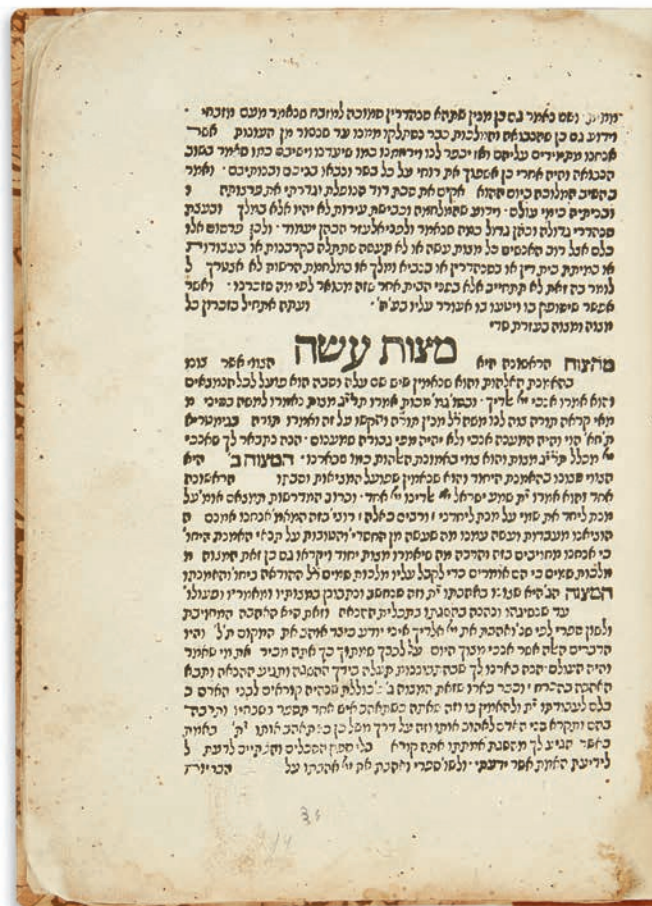
♣ This Amsterdam edition of the Zohar is renowned amongst Chassidim. Indeed the Chozeh of Lublin exhorted his followers to use no other

♣ A partial Code, dealing with dietary and menstrual laws, composed in the latter part of the 13th-century, it is considered most authoritative and is often quoted by the final codifiers. Sources and reasons for decisions are provided, the authorities quoted are almost entirely Franco-German. See EJ, Vol. VI, col. 261-262.





Lot 164



Lot 165

- 164 **MOELLIN, JACOB**. Sha'iloth U'Teshuvot Mahari'1 [responsa]. Title surrounded by four-piece vignettes border. ff. (8), 79. Misbound but complete. Previous owners' marks, light waterstains, trace wormed. Modern vellum. 8vo. [Vinograd, Cremona 4; Benayahu, Cremona 3.]

Cremona, Vincenzo Conti, 1556. \$500 - \$700

♣ The Mahari'1 (c.1360-1427) was the leading rabbi of his generation and founder of a Yeshiva in Mainz, Rhineland-Palatinate. Deeply respected for his mastery of Halakha, his rabbinic rulings are considered foundational for the customs of Ashkenazic Jewry.

- 165 **MOSES BEN MAIMON (MAIMONIDES/ RaMBa"m)**. Sepher HaMitzvot ["The Book of Precepts"]. Translated from Judeo-Arabic by Moses ibn Tibbon. **FIRST EDITION**. Issued without a title page. ff. 62 (of 68). Provided in facsimile: ff. 1-3, 7-8, 68. Leaves 4-6 partially in facsimile; leaves 61-7 laid to size with loss of few letters to upper corners of final two leaves. Lightly stained. Modern calf-backed marbled boards; housed in custom slip-case. Sm. 4to. [Vinograd, Const. 63; Mehlman 763.]

Constantinople, n.p., c., 1510. \$1500 - \$2500

♣ **RARE FIRST EDITION OF A FUNDAMENTAL RABBINIC TEXT.**

The most authoritative listing of all the Commandments of the Torah, along with a brief description of each.

Sepher HaMitzvot originally appeared in Arabic under the title Kitab al-Farai'd and was subsequently translated into Hebrew by the Provençal rabbi Moses ibn Tibbon.

- 166 MOSES BEN NACHMAN (NACHMANIDES/ RaMBa"N).** Torath Ha'Adam [laws concerning the sick and dying, and the After-Life]. Second edition. ff. 108. *Ex-library, light staining, portion of f.50 repaired with few words replaced in manuscript. Modern morocco. Sm. 4to.* [Vinograd, Venice 815.]

Venice, Giovanni di Gara, 1595. **\$500 - \$700**

✎ 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 the year 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."



- 167 NATHAN BEN YECHIEL OF ROME.** (Attributed to). Aruch HaKatzar [Talmudic lexicon]. Second edition. Title within decorative wreathed architectural arch. ff.(83). *Stained, slight marginal repair to upper corner of title and few other leaves, not affecting text, ex-library. Modern calf-backed marbled boards. Sm. 4to.* [Vinograd, Cracow 150.]

Cracow, Isaac Prostitz, 1592. **\$500 - \$700**

✎ Although entitled as a digest of the Aruch, this work in fact contains many words and expressions not interpreted in the original, lengthier version.

- 168 OTTOLENGHI, JOSEPH.** Simanei VeKitzurei HaMordechai. Second edition. ff. 176. *Some staining, trimmed. Modern blind-tooled morocco. 12mo.* [Vinograd, Riva 11]

Riva di Trento, Jacob Marcaria the Physician, 1559. **\$500 - \$700**

✎ Joseph Ottolenghi, the author / publisher also issued a folio edition of this work in the same year. Ottolenghi (d. 1570), was the Rabbi of Cremona and provided much of the scholarship found in the Riva di Trento publications. The printer, Jacob Marcaria, thanks Ottolenghi profusely and gives him the honorific title of HaGaon in both the title and introduction. Further regarding Ottolenghi, see Benayahu, HaDefus Ha'Ivri BeCremona, pp. 111-4.







- 169 **PAGNINUS, SANTES.** Otzar Leshon ha-Kodesh - Thesaurus Linguae Sanctae Second edition. Printer's device on title. Ornamental Hebrew initials. Wide margins. pp. (72), 1495, (1), (56). *Ex-library, previous owners' marks on title, lightly worn or stained in places. Contemporary calf, worn, spine split. Thick 4to.* [Vinograd, Paris 21.]

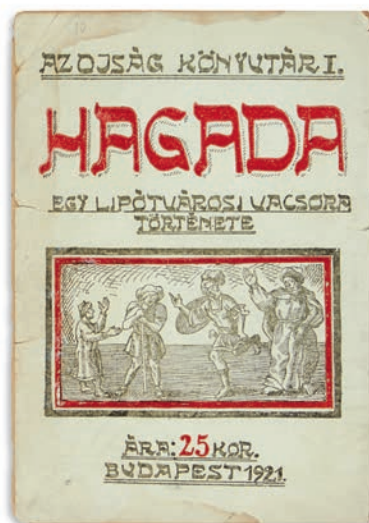
Paris, Robert Estienne, 1548. \$500 - \$700

⚡ A reworking by Pagninus of R. David Kimchi's Sefher HaShorashim (Book of Roots). According to Estienne's introduction, this Hebrew lexicon was published as an accompaniment to his 1544-6 edition of the Hebrew Bible. "A beautiful example of Robert Estienne's Hebrew printing." See F. Schreiber, The Estiennes: An Annotated Catalogue (1982) no. 97.

- 170 **PAPO, ELIEZER** ("The Pele Yoetz.") Sepher Damesek Eliezer - Chelek Orach Chaim [Halacha]. Two title-pages. **TEXT ENTIRELY IN LADINO.** ff. (4), 232, (14). *Lightly foxed. Unbound. 8vo.* [Vinograd, Belgrade 50.]

Belgrade, 1861. \$400 - \$600

⚡ R. Eliezer Papo (1785–1828) a native of Sarajevo, Bosnia, served as Rabbi of Silistria, Bulgaria where he died and is buried. Best known for his ethical work Pele Yo'etz, the Author was famed for his sanctity and ascetic practices. See JE, Vol. IX, p. 511.



- 171 (**PARODY**). Az Ojsag Konyvtar. Hagada, Egy Lipotvarosi Vacsora Története. Text in Hungarian. Illustrated throughout with black-and-white cartoon drawings. pp.64. *Stained, torn affecting some text. Original pictorial wrappers, worn. 8vo.*

Budapest, 1921. \$500 - \$700

⚡ An unusual and uncommon parody of the Passover Hagadah.

- 172 (**PORTUGAL**). Dedicacão Solene da Sinagoga Kadoorie Mekor H'a m no Pôrto... Programa-Recordação do Serviço Litúrgico. Photographic illustrations. Text in Portuguese. Printed date on upper cover corrected in pen to read: "16 Janeiro, 1938." pp. 20. *Browned. Original pictorial printed wrappers, split. 4to.*

(Pôrto, Comunidade Israelita do Pôrto, 1937). \$400 - \$600

⚡ Booklet issued to commemorate the inauguration of The Kadoorie Mekor Haim Synagogue of Porto, a community established due to the initiatives of Captain Artur Barros Basto, a Portuguese returnee to Judaism. Funds for the the construction of the synagogue were donated by Baron Edmund de Rothschild and the Hong Kong-based Kadoorie family.

\* **ACCOMPANIED BY:** Dedication Service. Programme. (English text). 1937.

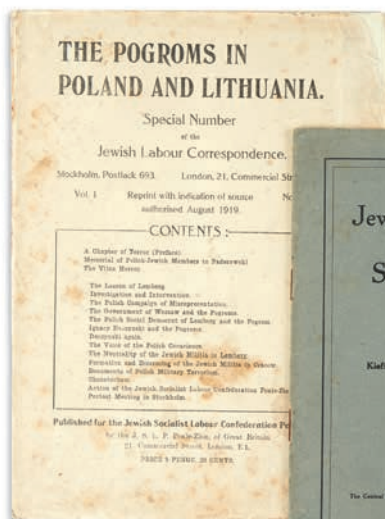




**173 (PICART, BERNARD).** The Religious Ceremonies and Customs of the Several Nations of the Known World. **FIRST ENGLISH LANGUAGE EDITION.** Complete in seven volumes bound in six. With hundreds of engraved plates, some double-page or folding, most with multiple subjects. Includes the 25 plates of Jewish historic interest in Vol. I. Two additional plates of the Jews in Vol. VI with wider margins. *Touch browned though all plates clean. Two volumes shorter. Contemporary calf, rubbed. Folio.* [Rubens, Jewish Iconography nos. 438-57.]

London, 1731-39. **\$4000 - \$6000**

♣ **ONE OF THE MOST STRIKING ILLUSTRATED BOOKS OF THE 18TH CENTURY.**



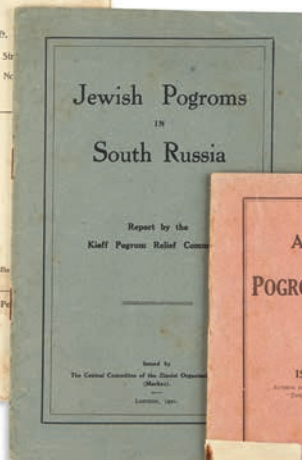
**174 (POGROMS) \*** The Pogroms in Poland and Lithuania. Special Number of the Jewish Labour Correspondence. pp. 46. London, 1919. Together three pamphlets. English text.

\* Israel Cohen. A Report on the Pogroms in Poland. pp. 36. London, 1919.

\* Kieff Pogrom Relief Committee. Jewish Pogroms in South Russia. pp. 27. London, 1920.

*Original printed wrappers. First stained, second with taped repair. 4to and 8vo.*

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



♣ During the military conflicts that engulfed Eastern Europe following the conclusion of World War I - the Russian Civil War, the Polish-Ukrainian War, and the Polish-Soviet War, many pogroms against Jews were launched by all sides. These three contemporaneous reports each contain detailed accounts of outrages committed.





175 (RABAN, ZE'EV). Jacob's Bible Cards. Designed by Raban. Six unopened twin-packs of boxed playing-cards, housed in the publisher's original box. **MINT CONDITION.**

Tel Aviv, Lion Playing Cards Factory, c. 1950. **\$1000 - \$1500**

♣ Jacob's Bible Cards brings the romance and the colour of the Bible into the card-pack by substituting famous Bible characters for the conventional Kings, Queens and Jacks. These cards enable the players to combine education with pleasure." Cf. Israel Museum Catalogue, Bezalel no. 1372 and color plate 7; and Yeshiva University Museum Catalogue, Raban nos. 139-40.



176 **SABA, ABRAHAM.** Tzeror Hamor [Kabbalistic commentary to the Pentateuch]. Third edition. Title bearing printer's device within architectural arch. Section titles set in decorative woodcut borders. Scattered marginalia. ff. 165. *Upper corner of title page removed with small loss to border, signature on top of f. 2r, margins of ff. 91-3 neatly repaired, dampstained in places. Modern calf. Folio.* [Vinograd, Venice 551.]

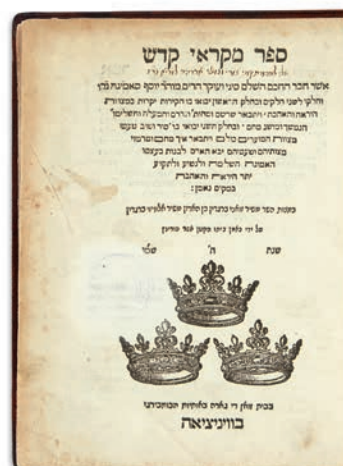
Venice, Giorgio di Cavalli, 1567. **\$400 - \$600**

♣ The author Abraham ben Jacob Saba (d. c.1508) was originally forced to bury his manuscripts in Portugal due to a decree by King Emanuel outlawing possession of Hebrew writings. He escaped to Fez, Morocco and reworked this book from memory. This edition was the first listed on an Hebrew Index Expurgatorius prepared by the Ecclesiastical authorities. It was ordered to be committed to flames. See Pierpont Morgan Library Catalogue, Hebraica from the Valmadonna Trust (1989) no. 30.

177 **SAMEGAH, JOSEPH.** Mikra'ei Kodesh [Kabbalistic exposition to the Festivals and precepts]. **FIRST EDITION.** Two parts in one. On title, signature of former owner Abraham Luria. Wide margins. ff.6, 116. *Light stains, trace marginal wear, previous owners' marks. Modern morocco. 4to.* [Vinograd, Venice 693.]

Venice, Asher Parenzo for Giovanni di Gara, 1586. **\$400 - \$600**

♣ Compelled to leave his native Salonika due to persecution by his community, Joseph Samegah (d. 1629) moved to Venice, where he served as rabbi. He later founded a yeshivah in Padua, where among his pupils were R. Chaim Benveniste and Joseph Solomon Delmegio.



- 178 **SAMEGAH, JOSEPH.** Porath Yoseph [novellae on the works of R. Isaac Alfasi and R. Nissim Gerondi to Tractates Kethuboth and Chullin and independent novellae to Tractate Beitzah]. **FIRST EDITION.** ff.154. *Light stains, trace wormed, ff. 57-60 bound out of sequence. Modern calf.* 4to. [Vinograd, Venice 748.]

Venice, Giovanni di Gara, 1590. **\$400 - \$600**



- 179 **SAMUEL BEN JOSEPH HAKOHEN.** Ner Mitzvah [sermons based on Maimonides's Thirteen Principles of Faith]. **FIRST EDITION.** Title set within architectural arch. With poems by Judah Aryeh de Modena and Samuel Archivolti praising the author and this work (p. 4b and 215b). **THE SOLOMON OF DUBNO COPY**, with his signature (and others including Juspe Cohen and Aharon Pintchov) on title-page; Adolph Lewisohn morocco book-label. ff. 212 (of 216), lacking ff. 185-8. *Some worming and staining, few leaves repaired. Recent gilt-ruled calf.* Sm. 4to. [Vinograd, Venice 854.]

Venice, Giovanni de Gara, 1598. **\$300 - \$500**

- ⌘ Grammarian and Bible exegete Solomon Dubno (1738-1813), one-time collaborator with Mendelssohn in the Bi'ur project, amassed a library of more than 2,000 books and manuscripts. See EJ, Vol. VI, cols. 251-2.

- 180 **SAMUEL BEN JOSEPH HAKOHEN.** Torah Or [homilies to the Book of Genesis]. **FIRST EDITION.** ff. 307. *Lacks, as all copies, the final 58 leaves on Shemoth. Dampstained, final 7 leaves with marginal repairs and supplied from another copy. Modern calf-backed marbled boards.* 4to. [Vinograd, Venice 903; Mehlman 899.]

Venice, Giovanni di Gara, 1600/1605. **\$400 - \$600**

- ⌘ First of an intended 4-part series entitled Minchath Kohen, of which only two volumes appeared. Indeed, even the issuance of this volume was incomplete, as the printer left out the planned sermons on the book of Shemoth in nearly all extant copies.







**181 SHALOM, ABRAHAM BEN ISAAC.** Neveh Shalom [philosophy]. Second edition. Title set in architectural arch. Signed by censor at end. ff.(4), 213, (15). *Slightly damp-wrinkled, few stains. Modern vellum-backed marbled boards.* 4to. [Vinograd, Venice 607.]

Venice, Giovanni di Gara, 1575. **\$300 - \$500**

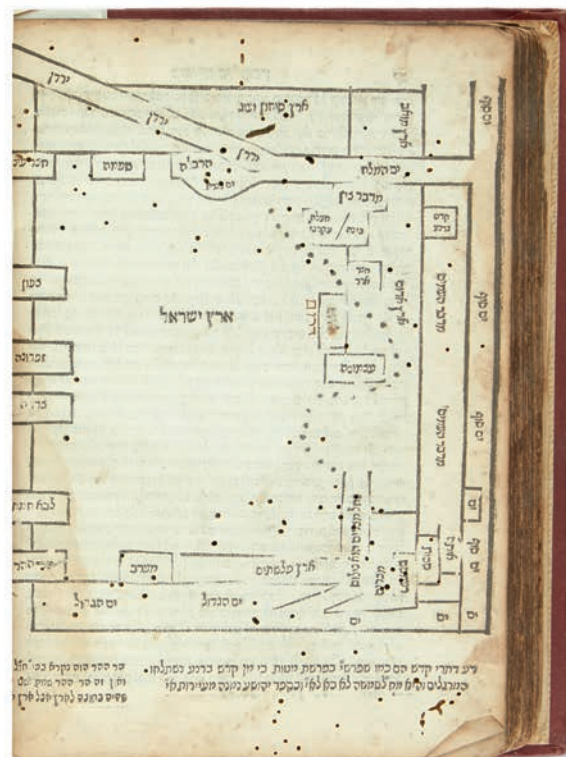
• A series of homilies on various Aggadic passages from the Talmud, interwoven with a philosophical discussion meant to serve as a defense of Maimonides' reconciliation of Greek philosophy and Jewish thought. The author clearly had a thorough command of the fields of knowledge of his time, as this work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

**182 SHAPIRO, NATHAN** (Attributed to). Biuri'm [super-commentary to Rashi on the Pentateuch]. **FIRST EDITION.** Title within a garlanded architectural arch. Opening words within a decorative woodcut. Woodcut illustration of the ladder of Jacob on f. 28; the Temple candelabra on f. 85; eight of the spies carrying a large bunch of grapes on verso of f. 131; map of Biblical Israel on verso of f. 150. **EXTENSIVE MARGINALIA** on verso of title, verso of final leaf and 132b, 133a, 134b, 169a, 175b, 176a, 177b. Signatures of previous owners on title (Elchanan b. Yekuthiel) and first leaf stating that the volume had belonged to the deceased Lipman Betman. Names of other owners on final leaf legible (Eliezer b. Hachaver R. Menachem) but crossed out. ff. 180. *Stained and wormed. Modern boards.* Sm. 4to. [Vinograd, Venice 778; Mehlman 609.]

Venice, Matteo Zannetti (for Bernardo Justinian), 1593. **\$1000 - \$1500**

• This work was banned in the districts of Lublin and Cracow as the author's son stated that it was falsely attributed to his father in order to promote sales. He later published his father's actual writings on Chumash Rashi under the name Imrei Shepher in 1597. See E. Katzman, Yeshurun, Vol. XIII; P. Krieger, Parshandatha (2005) 366. Regarding the map, see Wajntraub, Hebrew Maps of the Holy Land, no. W.10.

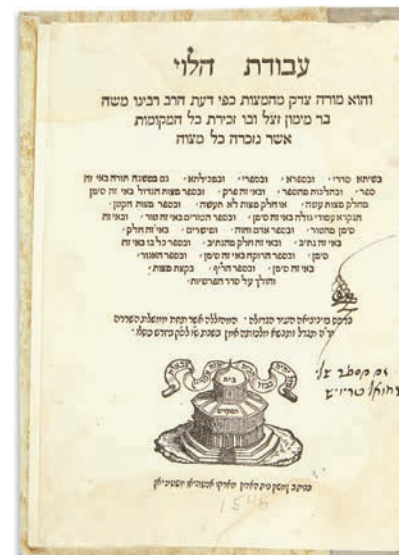
The marginalia on the verso of the title states "all this I heard in the name of my teacher HaGaon HaGadol...Gershon..." The marginalia on 169a are also signed "M(oreinu) H(arav) R. Gershon."



**183 SHAPIRO, NATHAN.** Matzath Shimurim [Kabbalistic treatise concerning the precepts Mezuzah, Tzitzith and Tefillin]. **FIRST EDITION.** Title within textual and typographic frames. Kabbalistic charts. With ownership stamps of **AHARON MOSHE MIGEZA TZVI MIBRODY** (1775-1845). ff. 8, (4), 9-12, 21-84 (i.e. 80 leaves). *Lightly stained and wormed in places. Modern boards.* Sm. 4to. [Vinograd, Venice 1346.]

Venice, Antonio Rezzini - Vendramin, 1660. **\$600 - \$900**

• Nathan Shapira HaYerusahlami is considered one of the "Gurei Ha'Ari," the repositories of the kabbalistic tradition of the Ar'i, R. Isaac Luria. See Ya'ari, Shluchei Eretz Israel (1977) p. 280.



184 **SOLOMON BEN ELIEZER HALEVI**. Avodath Halevi-Moreh Tzedek [listing of the precepts according to the Torah portion of the week with reference to sources throughout Rabbinic literature]. Second edition. Printer's device on title (Yaari no. 16). Title-page with Hebrew agraph signature of Shmuel Treves. ff.28. *Lightly dampstained, some worming confined to inner margins. Modern boards. 8vo.* [Vinograd, Venice 286; Mehlman 790.]

Venice, Cornelio Adelkind for Marco Antonio Giustiniani, 1546. **\$400 - \$600**

⚠ A previous owner of this volume was a prominent member of the Treves Family who produced over the centuries a host of rabbis, scholars and communal leaders spread through Italy, France and Germany.



185 **(SONCINO PRESS)**. Introducio ad Litteras Hebraicas ["Introduction to Hebrew Letters."] **FIRST EDITION**. Latin and Hebrew interspersed. Hebrew provided with nikud (vowel points). ff. 7, (1 blank). *Upper margin of opening leaf slightly stained, otherwise a clean copy. Later limp vellum. 8vo.* [Vinograd, Pesaro 9.]

Pesaro, Hieronymus Soncino (i.e. Gershom Soncino), 1510. **\$4000 - \$6000**

⚠ A scarce Hebrew primer that guides the student in comprehending the Hebrew alphabet and the various vowel points. Concludes with Hebrew text of Chapter I of the Book of Psalms along with an interlinear Latin translation. Interestingly, the Hebrew pronunciation provided is of Sephardic enunciation rather than Ashkenazic - hence, a Hebrew letter punctuated with the vowel-point "kamatz" is here transliterated as "a" rather than "o".

Introducing the work, Soncino reveals that it is a copy of another composition he had previously written, which had been poorly printed by Aldus Manutius, whom he describes as 'an ignoramus of Hebrew letters'.



186 **(SURINAM)**. J. [Julius de Aaron] Bueno Bibaz. Beknopte handleiding voor de Aardrijkskunde van de kolonie Suriname ["Geographic Guide to Suriname."] **FIRST EDITION**. pp. 24. *Slightly damp-soiled. Library boards with original printed wrappers bound in. 8vo.* [WorldCat records just two copies (both in the Netherlands).]

Amsterdam, J.C. Schroeder, 1879. **\$400 - \$600**

⚠ A member of a Portuguese-Jewish family long resident in Suriname, Julius de Aaron Bueno Bibaz was a high-school principal who sought to enfranchise the non-white population of Suriname, encouraging their children to attend school. This rare text is one of the first books produced for the indigenous population about their own country. For more, see <https://bukubooks.wordpress.com/2015/07/05/bibaz/>.





**187 SZYK, ARTHUR.** Le Statut de Kalisz. 46 (of 48) exquisite full-page colored plates (of which two are duplicated), magnificently composed by Szyk. Highly detailed miniatures, border decorations, elaborate geometric patterns and expert calligraphy, all profusely embellished. On white paper colored to a light-brown to accomplish the “antique” affect, after which the images were printed with gold and silver added by hand. Text in French, Polish, English, Hebrew, Yiddish, German, Italian and Spanish. Limited edition. With the rare colophon page, signed by Szyk and dated 1928. Originally issued loose in portfolio, here each leaf is attached to tabs and bound in deep burgundy morocco with publisher’s gilt and embossed medallion featuring symbol of King Arthur and his Knights on upper cover. Folio.

(Paris), F. Bruckmann for Editions de la Table Ronde, 1932. **\$12,000 - \$18,000**

❖ **EXCEPTIONALLY RARE VOLUME BY SZYK.** The last copy sold at Kestenbaum was in Sale 30, lot 309. The present copy is somewhat anomalous, at least as compared to other extant copies: There are two duplicated plates (20 & 28) and the plate ‘Jus Polonicum Jura Judaeis’ is absent as is the limitation page.



“J.P. Roland-Marcel called the illumination of the Statute of Kalisz Szyk’s masterpiece and claimed that it placed him on the same level as the best illuminators of the sixteenth century.” See J.P. Ansell, Arthur Szyk pp. 51-61.

If the Haggadah is viewed as Szyk’s most famous illustrated work, surely his Statute of Kalisz is his single most important historic work. Reflecting the highest form of medieval manuscript illumination, this portfolio often has been called “The Jewish Magna Carta. With the affirmation of civil and religious liberties and freedoms for Jews by the Grand Duke of Poland, Boleslav the Pious, in 1264, the Golden Age of Polish Jewry was initiated. In this work, Szyk illuminates the mutually beneficial relationship that flourished between Poles and Jews for hundreds of years. I. Ungar, Justice Illuminated: The Art of Arthur Szyk (1998) p.15.

See also J. P. Ansell, Art against Prejudice: Arthur Szyk’s Statute of Kalisz, in: Journal of Decorative and Propaganda Arts (1989) pp. 46-6.





188 (**SZYK, ARTHUR**). *Rewolucja w Niemczech* ["Revolution in Germany."] Polish text by Julian Tuwim. **FIRST EDITION.** Illustrated by Szyk throughout. pp. (30). Original pictorial wrappers bound with burgundy cord, light wear. Oblong 4to.

Lodz - Warsaw, Książka i Sztuka, 1919. **\$3000 - \$5000**

☛ **SCARCE FIRST EDITION OF THE FIRST WORK COMPLETELY ILLUSTRATED BY ARTHUR SZYK.**

A political satire by the celebrated Polish poet Julian Tuwim, mocking the German nation and its extreme ethnocentrism in the aftermath of World War I. See J.P. Ansell, *Arthur Szyk: Artist, Jew, Pole* (2004) pp. 23-6.



189 (**TALMUD, JERUSALEM**). (Talmud Yerushalmi). Seder Moed. **FIRST EDITION.** One part (of four). Title within woodcut architectural border. Opening word within elaborate floral woodcut. ff. 83. Wormed, especially along inner margins, taped, stained. Recent boards, worn. Folio. [Vinograd, Venice 89.]

Venice, Daniel Bomberg, 1523. **\$800 - \$1200**

☛ First edition upon which all further editions are based. See M.J. Heller, *The Sixteenth-Century Hebrew Book*, Vol. I, pp. 148-9.

190 (**TALMUD, BABYLONIAN**). Masehta Yoma [concerning the Day of Atonement]. With commentaries by Rashi, Tosafoth, etc. **FIRST BOMBERG EDITION.** The Valmadonna copy. ff. 62 (of 97). Title, upper portion of f. 33, and ff. 34a & 97 provided in facsimile, lacking ff. 34-63. Marginal repairs to ff. 31 & 81 with loss of text. Modern calf-backed marbled boards. Folio. [Vinograd, Venice 24.]

Venice, Daniel Bomberg, 1520. **\$1000 - \$1500**



**191 (TALMUD, BABYLONIAN).** Masechta Pesachim [concerning Passover]. With commentaries by Rashi, Tosafoth, etc. **FIRST BOMBERG EDITION.** The Valmadonna copy. ff. 61 (of 139). Title, ff. 92, 94 and 138-9 provided in facsimile, lacking ff. 2-74. Stained, repairs affecting text. Modern boards. Folio. [Vinograd, Venice 30.]

Venice, Daniel Bomberg, -1520. **\$1000 - \$1500**

It is generally accepted that Masechta Pesachim was the first volume of the Bomberg Talmud to be printed. See: M. Heller, Printing the Talmud (1992) p. 141.



**192 (TALMUD, BABYLONIAN).** Masechta Zevachim [concerning sacrifices]. With commentary by Rashi, Tosafoth, Piskei Tosafoth, etc. ff. 118 (of 121), title-page supplied in facsimile set on older paper, final two leaves also supplied in facsimile. Various expert paper repairs, stained in places with some loss. Modern gilt-tooled morocco; housed in slip-case. Tall folio. [Vinograd, Venice 391.]

Venice, Marco Antonio Giustiniani, 1550. **\$3000 - \$4000**

Tractate from a scarce edition that was almost entirely destroyed pursuant to the Bull of Pope Paul IV which ordered the Talmud and related literature to be consigned to flames. See M.J. Heller, The Printing of the Talmud (1992) pp. 217-28.



**193 (TALMUD, BABYLONIAN).** Masechta Kerithoth [extirpation]. With commentary by Rashi, Tosafoth, Piskei Tosafoth, etc. ff. 22 (of 26), final six leaves supplied in facsimile. Title-plate darkened and laid down, few stains. Modern vellum-backed marbled boards. Tall folio. [Vinograd, Venice 394.]

Venice, Marco Antonio Giustiniani, 1550. **\$3000 - \$4000**

Tractate from a desperately scarce edition, a result of extreme Church prejudice.







- 194 **(TALMUD, BABYLONIAN)**. Talmud Bavli. With commentaries. Complete in 12 volumes. Engraved frontispiece by Aaron Santcroos, additional titles in red and black, divisional titles. Few marginal notes. **A WIDE-MARGINED SET**. *Ex-library*. Foxed, previous owner's marks, a mixed set. Contemporary calf with clasps and hinges (few lacking), rubbed and scuffed. Folio. [Rabbinovicz, Talmud pp. 118-20.]

Amsterdam, Proops, 1752-65. **\$5000 - \$7000**



- 195 **(TALMUD, BABYLONIAN)**. Talmud Bavli. Replete with numerous commentaries. Complete in 20 volumes. Each volume with individual title within architectural border printed in red and black. From the library of the late Rabbi Dr. Leo (Yehudah) Breslauer (Washington Heights, NY) with his neat, **LEARNED MARGINAL ANNOTATIONS THROUGHOUT ALL VOLUMES**. Title-page of Tractate Eiruvim with censorship notice (Warsaw, 1916).

Vilna, Widow and Brothers Romm, 1880-86. **\$4000 - \$6000**

• **WIDE-MARGINED, COMPLETE SET OF THE FAMED VILNA SHAS, PRINTED ON PAPIER-ROYALE.**

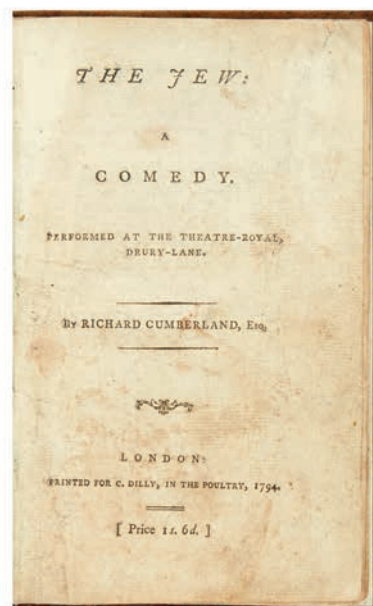
The most important publication of the illustrious Romm Family of printers, their Vilna Shas has become the blueprint of the modern printing of the Talmud. This extended edition of the Shas was edited by Samuel Shraga Feigensohn and contains over one hundred commentaries and addenda.

See Yeshiva University Museum Catalogue, Printing the Talmud (2005) number 57.

- 196 **(THEATER)**. Cumberland, Richard. The Jew: A Comedy. Performed at the Theatre-Royal, Drury Lane. **FIRST EDITION**. pp. (4), 75, (1). Stained and browned, small clear tear on p.2. Modern gilt-ruled mottled calf. 8vo.

London, C. Dilly, 1794. \$500 - \$700

“Cumberland...tried to reverse the image of the Jew created by Shakespeare in The Merchant of Venice... In the person of Sheva, Cumberland brought a new kind of Jew to the English stage. Sheva, like Shylock, is a usurer, hustled and insulted by the gentlemen of the town...But by the end of the play the audience is made to realize that not one of the unflattering epithets applies to him...In spite of touches of melodrama and sentimentality, The Jew did well on stage and had an influence on the more serious drama of the period.” EJ Vol. V, cols. 1169-70.



- 197 **TUVIAH BEN ELIEZER**. Pesikta Zutratha [Midrash Lekach Tov to the Books of Leviticus, Numbers and Deuteronomy]. **FIRST EDITION**. Scattered marginalia. ff. 93. Some staining, final leaves remargined. Previous owner's marks. Modern calf. Folio. [Vinograd, Venice, 269.]

Venice, Daniel Bomberg, 1546. \$500 - \$700

Inscription on verso of title praises an interpretation in this work written by a son of R. Yitzchak Atzban. Members of this Moroccan rabbinic family served in Meknes and Fez; the most prominent was R. Mordechai b. Yitzchak Atzban (author of Zoveach Todah). See D. Sutton, Aleppo, City of Scholars (2005) pp. 141-42.

The Midrash Lekach Tov was composed by Tuviah ben Eliezer in the 11th century and comments on the Bible in both the exegetical and Aggadic style. He frequently quotes and reworks Midrashim from earlier Rabbinic collections. The commentary on the Books of Genesis and Exodus went unpublished until they were rediscovered by Solomon Buber in 1884.



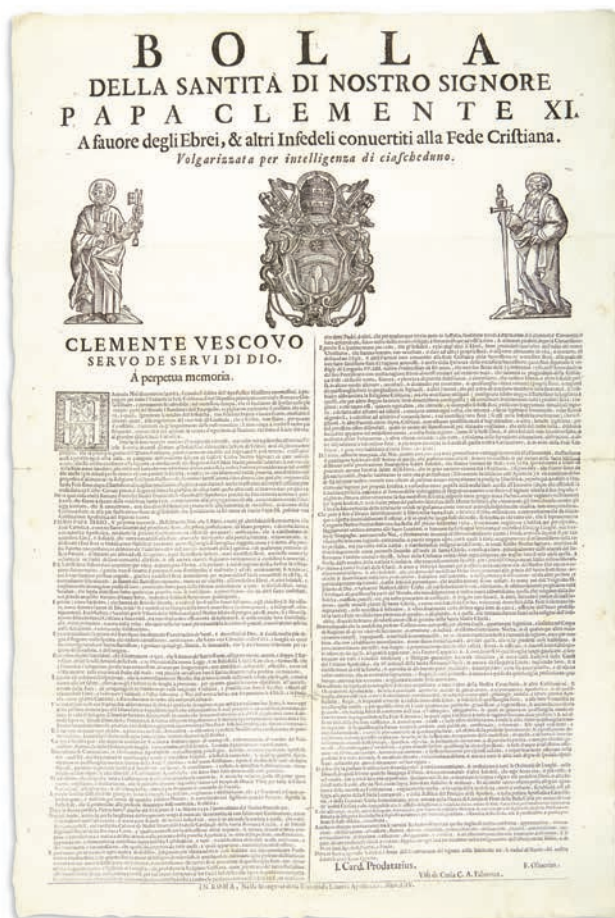
- 198 **VALERIO, SAMUEL**. Sefer Yad HaMelech [commentary to the Book of Esther, with text]. **FIRST EDITION**. Title set within architectural arch. Signed by censors at end. ff. 104. Some stains, previous owners' marks, trimmed. Recent crushed morocco with gilt dentelles. 8vo. [Vinograd, Venice 690.]

Venice, Giovanni di Gara, 1586. \$600 - \$900

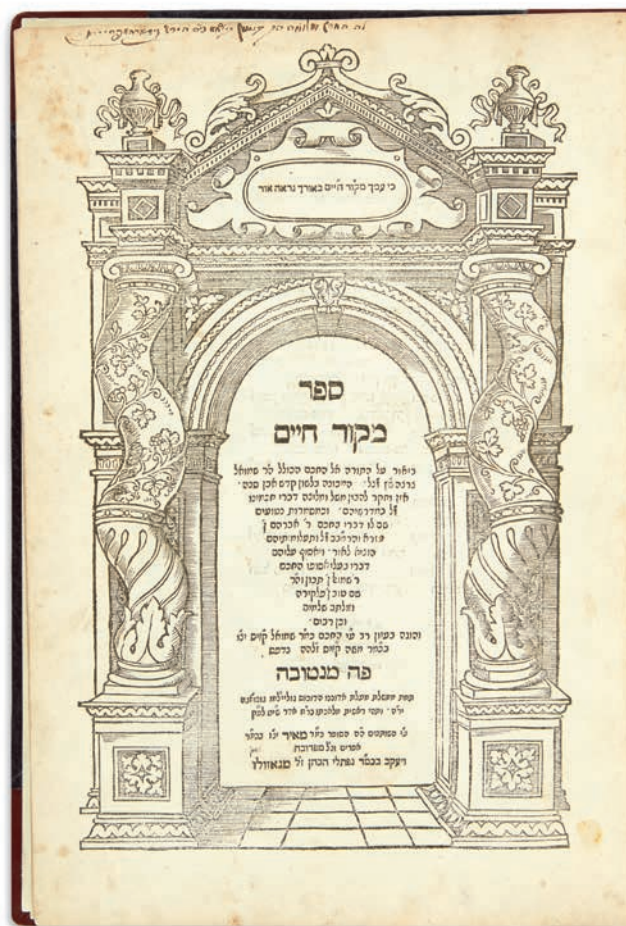
Valerio was a physician who lived in the Grecian Archipelago in the second half of the 16th century. The present commentary was completed in Corfu in 1579.







Lot 199



Lot 200

**199 (VATICAN).** Bolla della Santità di Nostro Signore Papa Clemente XI, a fauore degli Ebrei, & altri Infedeli conuertiti alla Fede Cristiana. *Single page broadside. 18 x 25.5 inches.*

Rome, Stamperia della Reuerenda Camera Apostolica, 1704. **\$600 - \$900**

✠ This papal bull by Pope Clement XI reaffirmed that issued by Pope Gregory XIII during the Counter-Reformation, specifically encouraging Jews to convert, after which they would be embraced by the Church. Ordered here is the ongoing practice of forcing Jews to attend weekly sermons preached by Catholic priests.

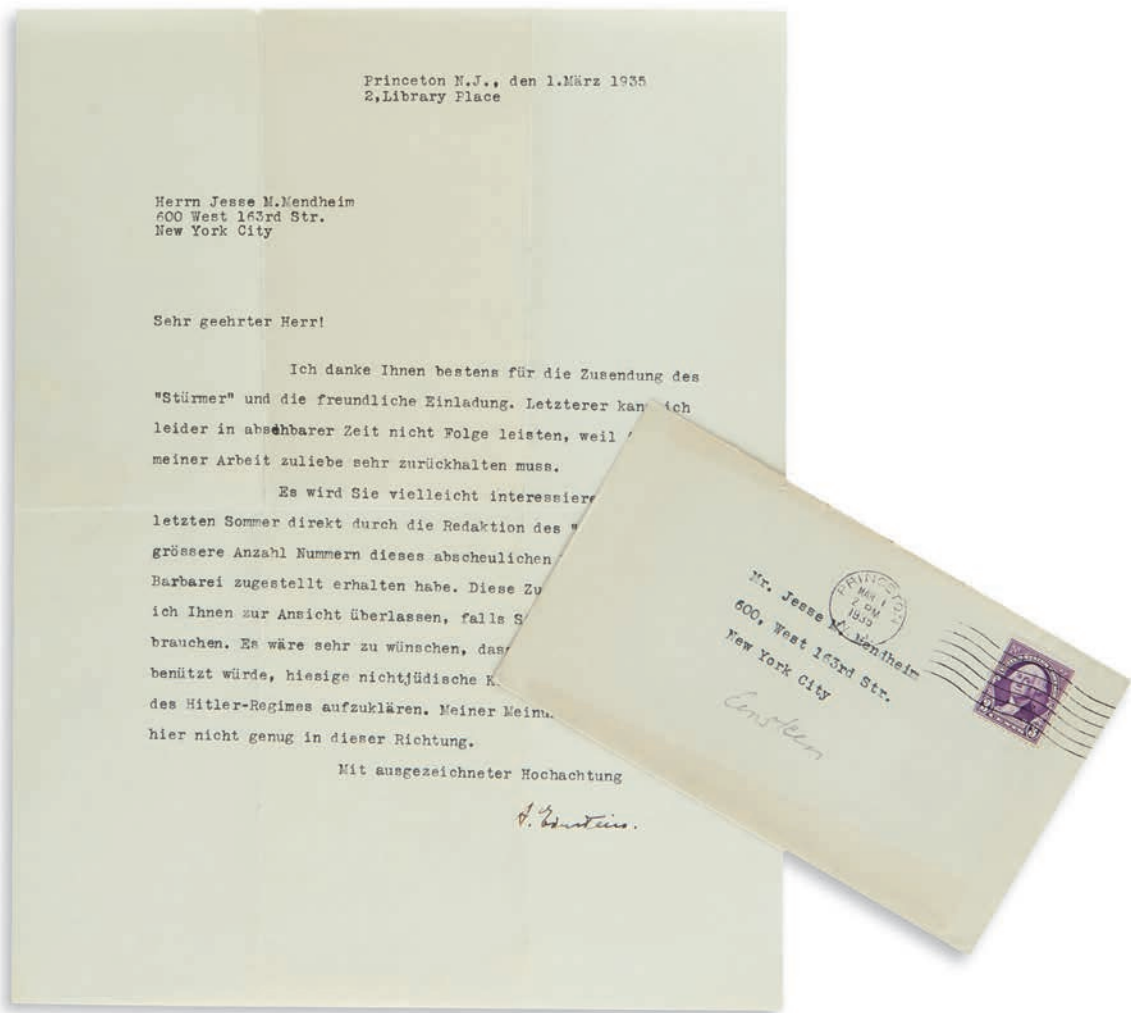
**200 ZARZA, SAMUEL.** Mekor Chaim [super-commentary to Abraham ibn Ezra on the Pentateuch]. **FIRST EDITION.** Owner's signature on title page: Binyamin b. Hirsch Niederhofheim. ff. 130. *Browned, stained in places. f.125 repaired affecting text, slight marginal tear on f.126. Modern half-calf. Folio.* [Vinograd, Mantua 63 (noting the existence of typographic variances); Adams S-241.]

Mantua, Meir ben Ephraim of Padua & Partner, 1559. **\$500 - \$700**

✠ The author, a 14th-century Spanish philosopher resident of Valencia, recounts in the introduction of the present work the suffering of the Jews of Castille as a result of the civil-war between Dom Pedro, Duke of Coimbra and his brother Henry the Navigator. In Toledo alone, 10,000 Jews are said to have lost their lives.

In his afterword, the author states he included an exposition of most of Moreh Nevuchim as few of his generation fully comprehended Maimonides' thought process.

— MANUSCRIPTS & AUTOGRAPH LETTERS —



- 201 EINSTEIN, ALBERT** (Theoretical physicist and Noble Prize winner, 1879-1955). Typed Letter Signed, written in German to Jesse M. Mendheim of New York City. \* With: Accompanying envelope. An emotional letter recording the great professor's disgust at the vehemently anti-Semitic German weekly newspaper "Der Stürmer" and his concern that America was not sufficiently aware of the fervor of Nazi Germany's aggressive views and attitudes. *One page, neat folds. 4to.*

Princeton, New Jersey, 1st March, 1935. **\$3000 - \$5000**

• "A DISGRACEFUL MONUMENT OF GERMAN BARBARISM."

Der Stürmer was edited by Julius Streicher and distributed throughout Germany from 1923 until the end of World War II.

Einstein notes in this letter that he possesses a quantity of back-issues of Der Stürmer and states: "It would be very beneficial if my collection could be used to inform local non-Jewish circles about the true nature of Hitler's regime. In my opinion, there is not enough happening here in that direction."



**202 BRESLAUER, LEO (JEHUDA)** (Rabbi in Fürth, Bavaria and Washington Heights, New York. 1894-1983). Significant personal, communal and scholarly archive. *Contained in five book-boxes (unsorted).*

Large collection of correspondence, manuscripts and related papers; along with personal publications (including drafts), periodicals and other ephemeral printed matter. Contains numerous manuscript notebooks - many extensive - with sermons, memos, notes on scholarly matters, civil affairs, records of interactions with congregants and communal officials, etc. Includes (in German, English and Hebrew):

- \* Religious and communal history of Fürth, with much original documentation (1767-1960).
- \* Detailed records of deaths of synagogue members in Fürth and in New York.
- \* Detailed records of marriages of synagogue members in Fürth and in New York.
- \* Unpublished, completed scholarly manuscripts on Halachah and history.
- \* Many manuscripts with notes on rabbinic topics including Halachah, Talmud, Bible, Aggadah. Also with hundreds of index cards on these topics.
- \* Doctoral dissertation comparing Jewish 'Kawwana' (intention and concentration of thought) with the Islamic Nijja and Aristotle's Prohairesis.
- \* Holocaust-era papers: Including correspondence with congregants serving in the military during World War II; seeking to assist European Jews entry to the United States; German reparation matters.
- \* Correspondence with Agudath Israel leadership (Jacob Rosenheim, Harry Goodman, Mike Tress).
- \* Papers (manuscript and printed) seeking to respond to and combat political Zionism in both America and Israel. Also correspondence with Neturei Karta.
- \* Many copies of Breslauer's publications: 'Maurosho' and 'Am HaTorah.' Many other printed pamphlets, newspaper cutting and offprints.
- \* Personal and life-cycle documentation including health, immigration and related papers.
- \* Miscellaneous correspondence, notes for speeches, photographs.

**FURTHER LISTING AVAILABLE UPON REQUEST.**

**\$6000 - \$9000**

**⚠ AN IMPORTANT ARCHIVE, CONTAINING A WIDE VARIETY OF PRIMARY DOCUMENTATION, CERTAINLY A SOURCE OF MUCH ORIGINAL STUDY MATERIAL.**

Born in Kempen-in-Posen (Prussia), Rabbi Dr. Leo (Yehudah) Breslauer studied in Frankfurt's Torah Lehranstalt (Breuer's Yeshiva), followed by the Rabbiner Seminar Berlin, where he was ordained by Rabbi David Zvi Hoffman. After serving as a military chaplain, Breslauer was Rabbi in Kiel where he also completed his doctorate. In 1923 he was appointed to lead Fürth's Alt-Neuschul where he remained until its dissolution by the Nazis. Breslauer subsequently found temporary refuge in Holland, and in 1941, arrived in America. Within a year he founded, in the Washington Heights neighborhood of upper Manhattan, Congregation Kehillas Yaakov, which primarily served his former congregants from Fürth, along with other refugees stemming from adjacent towns in Bavaria such as Nuremberg.

Washington Heights, new home to some 20,000 German Jews, was where Breslauer sought to maintain and model to his flock, a traditional Orthodox life imbued with High German custom and orientation, amidst the free-spirited nature of American society.

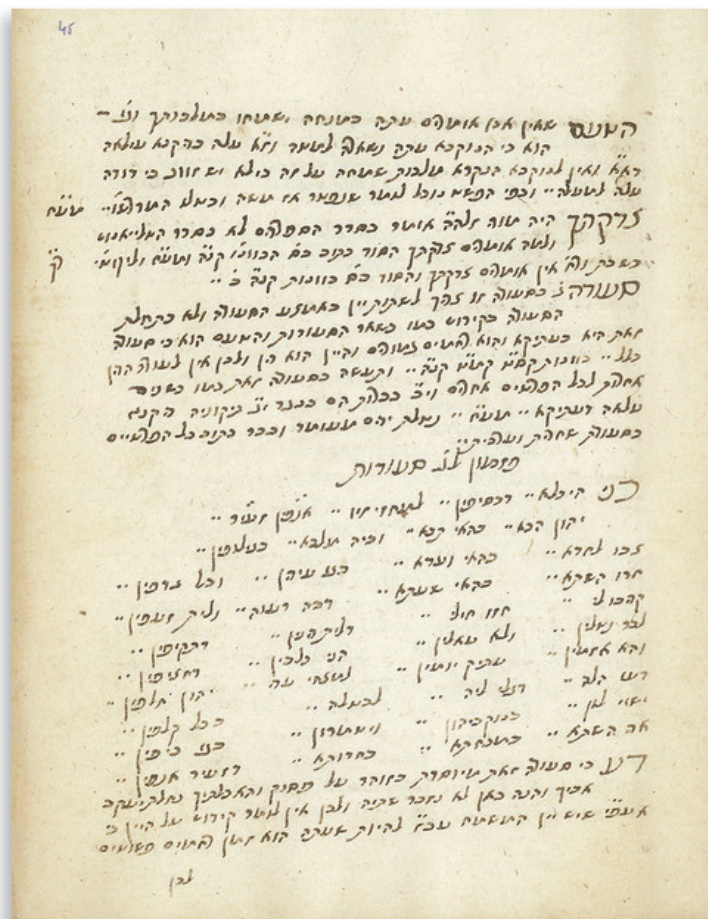
This archive provides much material as to how this particular German Orthodox rabbi, with all his varied interests (rabbinic, scholarly, communal and political), sought to make the challenging adjustment from a refined position of leadership in Germany, to the very different society of America with its new, contemporary challenges.

In addition to Breslauer's own unpublished rabbinic scholarship, this archive contains important historical source material pertaining to the two communities Breslauer led over many decades. Also preserved here are files relating to Breslauer's involvement with various Jewish political parties and other groups, especially Agudath Israel.

Much may be gleaned from here in regard to the development of a community of Jews, deeply entrenched in their German roots and traditions, subsequently violently removed to the very different culture of America. The transition would naturally bring about many a range of results: A most notable example was statesman Henry Kissinger and his family, who were members of Breslauer's synagogue. Indeed Breslauer presided over young Henry's barmitzvah in Fürth and subsequently conducted the marriage ceremony between 25 year-old Henry and his (first) wife Anne Fleischer, in the Kissinger family apartment in Washington Heights. (See N. Ferguson, Kissinger Vol. I (2015) pp. 225-26).

Amidst the abundance of materials concerning the development of Breslauer's new community in America, we may witness the language of expression moving from German to English – while all along, Breslauer's personal scholarship continues in Hebrew.

Breslauer was a man of both varied and deep scholarship. He was also a man who held opinions which often went against the popular tide. Most strikingly so, his outspoken voice in opposition to the secularism that permeated the Zionist movement and the nascent State of Israel. We find in this archive details of Breslauer's actions during war-time and especially post-war, where he became a most active voice against political Zionism.



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

Meron, 26th Iyar, 1646. **\$10,000 - \$15,000**

⚠ This manuscript, with the title "Shulchan Aruch al Derech Ha'Emeth" is a different recension of the popular "Nagid U'Metzaveh" customs and laws extracted from the writings of the Ar'i za'l.

Nagid U'Metzaveh served as the basis for the "Shulchan Aruch shel Ha'Ari" published in Prague, 1660, which in turn served as the source for the Kabbalistic customs cited by the Magen Avraham in his commentary to Shulchan Aruch Orach Chaim (see Y. Avivi, Kabbalath Ha'ari, Vol. II, pp. 752-53). This text thus served as the vehicle for the introduction of Lurianic customs into classical halachic works.

R. Ya'akov Tzemach (c.1580-1667) was born in Lisbon and moved to Salonika where he returned to live a fully Jewish life. His studies took him to Damascus and to Safed where he became the foremost student of R. Shmuel Vital.

Gershom Scholem stated another factor noting the importance of Ya'akov Tzemach's work: As regards Luria's personality, it is fortunate that Vital...jotted down hundreds of personal traits...(many collected in) Nagid U'Metzaveh. (See Scholem, Major Trends, p. 255, note 2a) See also Scholem's article Letoldot hamekubal R. Yaakov Zemah U'Peulato Hasifrutit, Kiryat Sepher 1950, Vol 26, pp. 185-194 and I. Sonne's comments Leklaster Panav shel Rabbi Yaakov Zemach, KS 1951, Vol 27, 97-106 and Scholem's rejoinder, ibid p. 107-109.

In this manuscript ff. 65-71 are written in a different hand and contain Tikunei Teshuvah - atonements for various sins, based on the principles of Lurianic Kabbalah. According to Avivi, the material presented here differs significantly from other Tikunim presented in the writings of other disciples of the Ar'i such as R. Chaim Vital, R. Moshe Yonah and others. Included are atonements for specific sins such as seminal emissions, sexual immorality and more general sins such as Lashon Hara and Ga'ava (haughtiness).

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

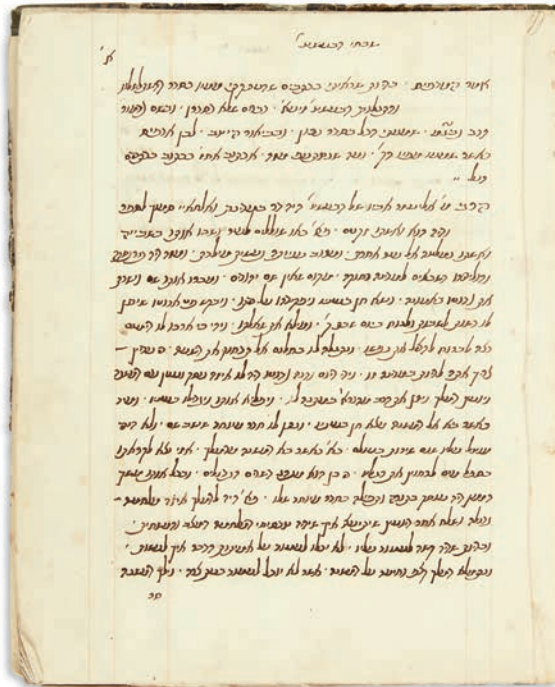
MANUSCRIPTS WRITTEN IN MERON ARE MOST UNCOMMON, ESPECIALLY OF SUCH AN EARLY AGE.



**204 (GERMANY).** Varied collection of 18 individual manuscripts. All written in German, concerning a range of social, legal and political matters as affecting Jews and their obligations and rights (residency, occupational religious, etc.) Primarily in the Northern Bavarian towns of Beyreuth and Baiersdorf. Ranging from a single page, to several leaves. **SHOULD BE SEEN.** Various worn.

1715-1853. \$5000 - \$7000

ENGLISH ABSTRACT OF EACH MANUSCRIPT AVAILABLE UPON REQUEST.

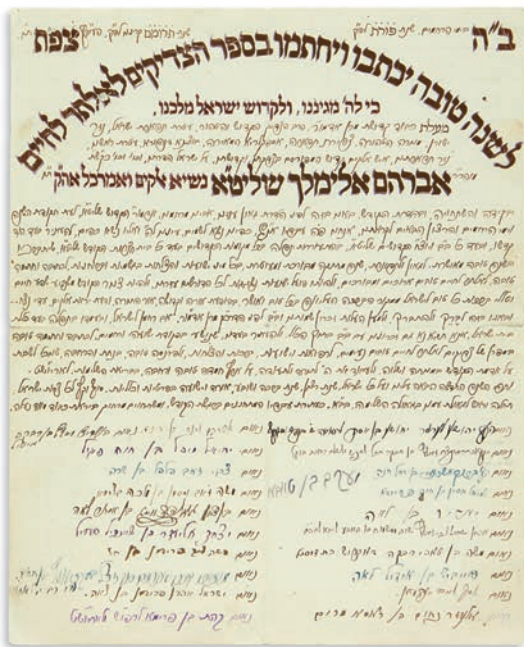


**205 (CHASSIDISM)** (Israel Ba'al Shem Tov). Shivchei HaBeSH"Y [collected tales of the founder of the Chassidic Movement]. Hebrew manuscript on paper, written in a cursive Sephardic hand. A faithful copy of the traditional text, up to the final section, concerning the death of the Ba'al Shem Tov. With eight blank leaves at end. ff. 90. In a cursive Sephardic script. Loose in contemporary marbled boards. 4to.

(Syria?), Late 19th century. \$3000 - \$5000

First published in 1815, the Shivchei HaBeSH"Y is the earliest and the most popular Chassidic work to appear concerning the life and teachings of the Baal Shem Tov, founder of the Chassidic Movement.

THIS REMARKABLE MANUSCRIPT sheds light upon the spread of Chassidic literature to geographical regions far from its source in the Ukraine, even to the far-flung Sephardic communities in the Near East. - Hence, representing the fascinating interconnectivity between distant communities of the Jewish world.



**206 (CHASSIDISM).** Avraham Elimelech Perlow of Karlin-Pinsk (1891-1942). Hebrew Manuscript Shana-Tovah Greetings, with extensive New Year's blessings to the Rebbe from his followers. Signed by 21 prominent Chassidim from Safed, including: Avraham Werner, Yehoshua Lerner, Avraham Asher Zaltz and the Shochet Aharon Yisroel Tzvi Zaltz.

"We will pray for the Rebbe, his family and the entire Court, at all the Holy Places, for a sweet New Year, good health, long life and salvation for all who request his blessings." In return the Chassidim request their Rebbe's compassionate remembrance in his prayers, to bless them with health, livelihood and to be able to remain in the holy confines of Eretz Israel. "[The Rebbe] should be a holy channel emanating an abundance of life and a source of blessings for all." One page. Folds. 9 x 11 inches.

Safed, "During the Days of Compassion", 1926. \$1000 - \$1500

Rabbi Abraham Elimelech Perlow of Karlin-Pinsk succeeded his father, R. Yisroel, the "Yenukah" of Stolin, as Rebbe in 1921. He visited Eretz Israel a number of times where he established a Yeshiva and attracted a large following. He returned to Poland in 1939 just prior to the outbreak of World War II despite the entreaties of his Chassidim to stay in the Holy Land. He stated that although he saw dark clouds above Poland, he felt obligated to return there to be with his family and his followers.

**207 (ISRAEL, LAND OF.)** Ya'akov Meir b. Avraham Moshe Lehren and Zalman b. Yehuda Ber Rubens of the the Pekidim and Amarkalim Society. Letter Signed, written in Hebrew to Yitzchak Dov HaLevi Bamberger "the Würzburger Rav" and R. Avraham Wechsler of Schwabach. Discusses an unscrupulous charity collector who misappropriated funds for himself that was due to be given to the indigent Jews living in Eretz Israel. Provides details concerning disputes between Sephardic and Ashkenazic agents sent to collect funds in America. Due to these problems only monies received in New York are acceptable. Also notes that a collector sent by Sephardic Chief Rabbi Chaim Abraham Gaguin to America died while in transit in London. pp. 4 (including address panel). *Edges expertly repaired touching a few letters.* 4to.

Amsterdam, 18th Shevat, 1850. **\$1500 - \$2500**

⚡ In order to organize and simplify the system by which money was raised in wealthier Jewish communities to benefit indigent Jews in Eretz Israel, Tzvi Hirsch Lehren (1784-1853), his brothers, and other leading members of the Jewish Community in Amsterdam, founded in 1809 The Pekidim and Amarkalim Society of the Holy Land. Due to their professionalism and dedication, by 1824 they had become the exclusive collecting agency on behalf of the Jews of Eretz Israel. (EJ, vol. X col. 1584).

After discussing various problems, the present letter requests that R. Bamberger not issue a proclamation against the organization's Tzedakah collectors. They will take care of any improprieties and will seek to give the Dutch and German Jews in Eretz Israel a greater share of the collected funds.

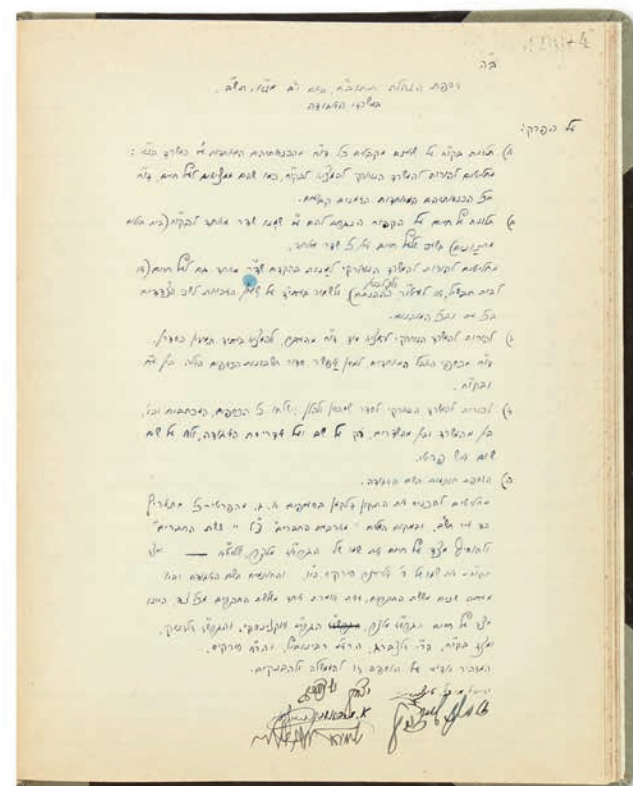
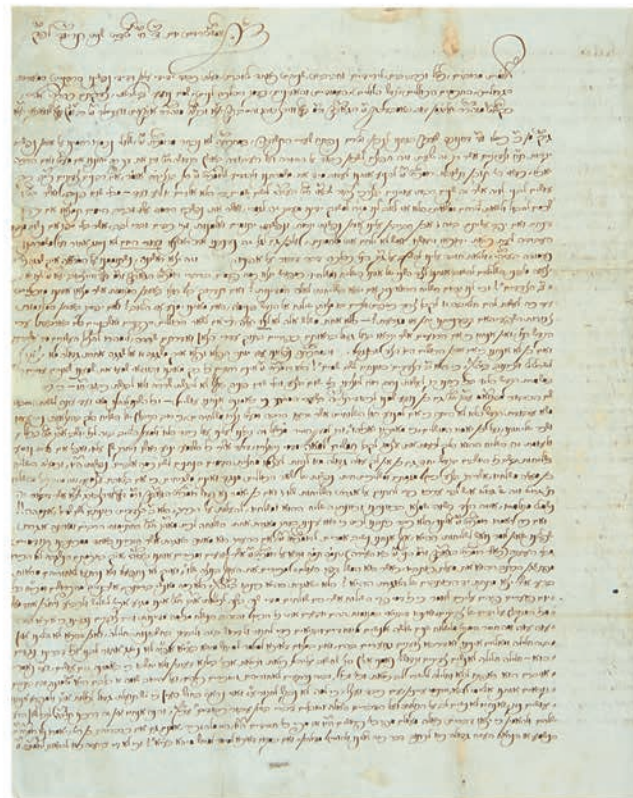
Yitzchak Dov HaLevi Bamberger (1807-1878) was one of the outstanding rabbinic leaders of German Orthodoxy. R. Abraham Wechsler was a disciple of R. Wolf Hamburg of Fuerth.

**INCLUDES INTERESTING DETAILS REGARDING THE PHILANTHROPIC RELATIONSHIP BETWEEN THE JEWS IN AMERICA AND THOSE RESIDING IN ERETZ ISRAEL.**

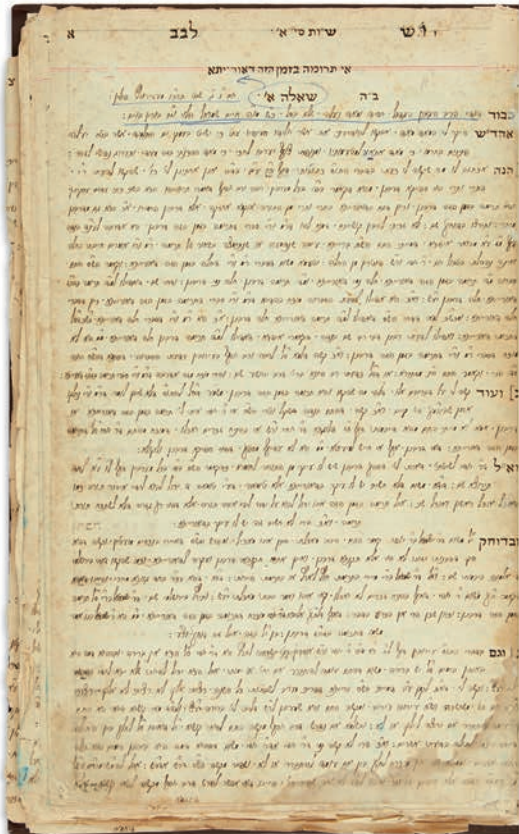
**208 (ISRAEL, LAND OF).** Ledger Book recording Hebrew minutes of meetings seeking to establish a central organization in support of two venerable charitable bodies in Jerusalem: Yeshivath Eitz Chaim and The Bikur Cholim Hospital. With rules and regulations, and names and signatures of various committee members representing each institution. Includes autograph signatures (several) by Rabbis Yechiel Michel Tukachinsky and S.Z. Zaleznik, Roshei Yeshiva of Eitz Chaim. *pp. 16. Original boards. Folio.*

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

⚡ Amidst the efforts to establish The United Charitable Institutions of Jerusalem, appear details (p. 14) concerning the collection of funds and problems with the New York branch-office. Also contains a discussion regarding the approval, as organizational representative, of R. Isser Zalman Meltzer, in addition to Rabbis Tukachinsky and Zaleznik.







**209 (BIRNBAUM, CHAIM SHMUEL HALEVI).** Rachash Levav [responsa]. Hebrew manuscript written on paper in a neat cursive Ashkenazic hand by the Author's grandson, R. Akiva Sofer of Lvov. ff. 100 leaves. Slight tears in places generally not affecting text, few leaves loose. Modern boards. Folio.

(Lvov), c., 1900. \$800 - \$1200

⚠ The author (1811-87) was a son-in-law of R. Akiva Eger of Posen. Although not as well known as his celebrated brother-in-law R. Moshe Sofer (the Chasam Sofer), their father-in-law, R. Akiva Eger, expressed the wish that it be R. Birnbaum who would succeed as Rabbi of Posen when the time came.

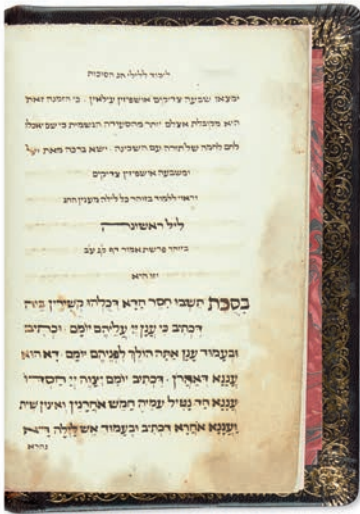
The published version of this text (Jerusalem, 1959) barely differs from the present manuscript except for a few headings and a change in the number of chapters. Aside for his comments Ma'aseh Choshev on the Sha'ar Hamelech, none of R. Birnbaum's other writings have survived.



**210 (KREMNITZ, YISSACHAR BAER OF).** Moses Galante. Shailoth U'Teshuvot [responsa]. Published by the author's son Yedidiah Galante, with his novellae to several Talmudic Tractates. Includes novellae of R. Isaac Aboab on Beitzah, Ra"n on Shavu'oth, and Rit"Ba on Bava Metzi'a. **FIRST EDITION** of R. Isaac Aboab's novellae to Beitzah. Title within woodcut architectural border. **SIGNATURE OF YISSACHAR BER OF KREMNITZ** on f. 6b of the index (bound between ff. 70-1). ff. 190 (of 192), lacking final two leaves and ff. 6. Scattered marginalia. Wormed and stained, margins frayed with loss, few paper repairs. Worming on early leaves obscures some text. Paper repair on ff. 188-90 with some loss. Later boards, worn. Folio. [Vinograd, Venice 1044.]

Venice, Giovanni di Gara, 1608. \$400 - \$600

⚠ The signatory is apparently R. Yissachar Ber of Kremnitz, author of many Kabbalistic works especially pertaining to the Zohar including: Yesh Sachar (Prague, 1609), Pitchei Y-ah (Prague, 1609), Imrei Binah (Prague, 1611) and Mekor Chochmah (Prague, 1611).



**211 (LITURGY).** Limud Le'Leilei Chag Sukoth [Readings from the Zohar, Torah, Mishnah and related sources pertaining to the seven "Ushpizin," the Divine guests who visit each day of Sukkoth]. Hebrew Manuscript on thick paper, written in a neat square Italian script with Nikud. Opening page featuring architectural arch, followed by 2-page introduction. Few marginal notes and textual corrections. ff. (1), 238. Few stains. Modern calf. Thick 4to.

Italy, 19th century. \$1200 - \$1800

AN ATTRACTIVELY PENNED AND UNCOMMON LITURGICAL/MEDITATIVE MANUSCRIPT FOR DAILY USE DURING THE FESTIVAL OF SUKOTH.

Tradition has it that the seven forefathers (Abraham, Yitzchak, Ya'akov, Moshe, Aaron, Yoseph and David) visit the Sukah-hut of each Jew during the seven day holiday of Sukoth. The introduction to this manuscript states that it is proper to greet the spiritual visitors by studying passages of the Torah and Zohar pertaining to each respective honored guest, citing their names or recording their lives. Another Kabbalistic source cited is the Sepher Yetzirah (f. 75b-87a). The passages cited from the Bible contain cantillation notes.

**212 (LITURGY).** "Vayishlach Ya'akov" [The Merchant's Prayer.] Biblical verses recited by traveling merchants as a prayer for safekeeping over the week's sojourn. Hebrew Manuscript on paper. Sofer-Stam calligraphic hand on 22 ruled lines. One page. Central fold, tear starting. 9 x 13 inches.

(Europe), 19th century. \$600 - \$900

Since the sixteenth century, trade was a major economic driving factor for the Jewish population of Eastern Europe. Barred from most professions and buoyed by a shared language and social network that stretched across borders, Jews were uniquely poised to fill this economic role. Many impoverished Jews found themselves peddling their wares from town to town all week long, returning home only for the Sabbath. At the Sabbath's conclusion, they again set out for another week of traveling.

Some peddlers developed the custom, as they were rising to again leave their homes for the week, to recite these verses describing Jacob's preparations before meeting with his vengeful brother Esau. This includes Jacob's short prayer, "Save me please from the hand of my brother, from Esau, for I am fearful of him, lest he smite me... and You have said 'I will do good with you and increase your children like the sand of the sea'" (Gen. 32:12-13). Surely, these verses resonated deeply with the impoverished peddlers, who set out to wander through uncertain territory and faced crushing economic hardship. This brief prayer served to connect their own challenges and doubts with those of their ancient ancestor Jacob, as tradition says, 'The Actions of the Forefathers are a Sign for the Children,' especially as Esau came to be associated with Christendom in medieval Jewish thought.

The tradition has roots that are quite old, see Genesis Rabbah 78:15. See also the commentary of the Be'er Heitev on the Shulchan Aruch, section 299.14.

**213 (BIBLE: BOOK OF ESTHER).** Illustrated Hebrew Manuscript. Sephardic square and semi-cursive hand on paper. With Targum Sheni (Pathshegen Hakethav). Illustrated title-page with further color illustrations depicting incidents in the Esther story (ff. 45a, 50b, 54a, 57a, 58b and 62a). Emblem of Persia (lion and sunburst / Shir-o Khorshid) on opening page above scene of unidentified military officers. Introduction (ff. 3a-9a) contains an essay on the pride and vanity of man. The Pathshegen Hakethav Hebrew translation of Targum Sheni follows from f. 11a-61b. A later section (ff. 64a-66b) contains 28 riddles that the Queen of Sheba asked King Solomon. The final section expounds the Ten plagues plus a listing of the 48 prophets and prophetesses (not completed). ff. 76, (3). Light stains. Contemporary boards, light wear. 8vo.

Persia, 3rd Shevat, 1928. \$4000 - \$6000

Opening blank with signature of 'Chaimah ben Elia.' The name 'Chaimah' also appears on the title preceding the Hebrew text of the Megillah on f. 67a. Scribe records the birth of his son Ya'akov on 12th Mar-Cheshvan, 1927.







**214 (MEGILLAT ESTHER).** Hebrew Scroll of Esther accomplished in traditional Ashkenazi calligraphic hand on vellum. Black ink on six membranes set out in 24 columns. Slightly faded in places from use. Height of scroll: 14 inches (35.5 cm). **COMPOSED (OR COMMISSIONED BY) ABRAHAM OPPENHEIM OF WORMS** (1633-93).

(Worms), Mid-17th century. **\$6000 - \$9000**

⚡ **A MOST UNUSUAL MEGILLAH IN WHICH A WELL KNOWN NAME IS CLANDESTINELY RECORDED IN THE BODY OF THE TEXT.**

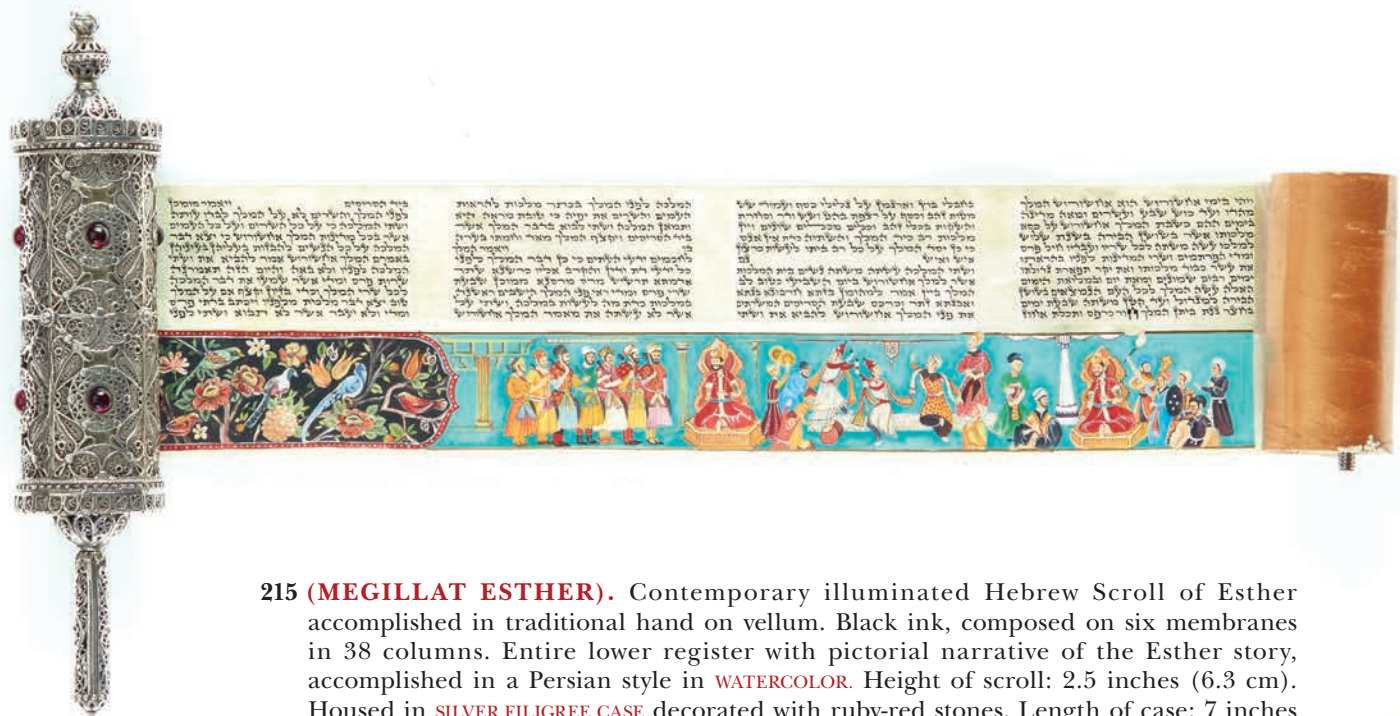
Traditional Esther Scrolls are composed either in the “Hamelech” format (the initial word of each column being the Hebrew word for ‘The King’ - or standard text. Since the Halachic laws prescribed for the writing of Esther scrolls are similar to those of Torah scrolls, never would the name of the scribe be added to the text.

This scroll, seemingly the only one of its kind, contains a flourish which could only have been accomplished by a particularly skilled, and rather daring scribe: The columns, varying in width, each have a raised initial letter, which together, spell the name “Abraham, son of Rabbi Shimon Oppenheim.”

Brother of Samuel Oppenheim the Court Jew at the Imperial Court of Vienna, Abraham Oppenheim (zur Kanne) was a wealthy leader of the Jewish community in Worms and father of David Oppenheim, who rose to be appointed Chief Rabbi of Prague. Abraham Oppenheim was favored by the local German aristocracy, although toward the end of his life his property was lost in the great fire of Worms of 1689. Thereafter he encouraged the Worms community to settle in Heidelberg, where he later died and was subsequently buried in nearby Mannheim.

The catalogue illustration above depicts the opening six columns of this Megillah, commencing with the Hebrew word “Vayehi.” Thereafter, the initial letter of each successive column spells out a full Hebrew name. Seen here are the letters A’V’R’H’M (i.e. ‘Avraham’) the first name of Abraham Oppenheimer.

See L. Löwenstein, *Geschichte der Juden in der Kurpfalz* (Frankfurt, 1895) p. 89 (where Abraham Oppenheimer’s epitaph is provided).



**215 (MEGILLAT ESTHER).** Contemporary illuminated Hebrew Scroll of Esther accomplished in traditional hand on vellum. Black ink, composed on six membranes in 38 columns. Entire lower register with pictorial narrative of the Esther story, accomplished in a Persian style in **WATERCOLOR**. Height of scroll: 2.5 inches (6.3 cm). Housed in **SILVER FILIGREE CASE** decorated with ruby-red stones. Length of case: 7 inches (18 cm).

**\$4000 - \$6000**

✿ Of petite form, attractively accomplished utilizing Persian motifs.



**216 KAUFMANN, ISIDOR** (1853-1921). Portrait of a Young Hasid (Wearing Shtreimel).  
Oil on wood panel. Vertically signed by the artist lower right. Lavish gilt frame.  
*Dimensions: 15.5 x 19.5 inches (39.3 x 49.5 cm).*

(Austro-Hungarian, 1853-1921). **\$150,000 - \$200,000**

♣ **THE MOST OUTSTANDING OF ALL JEWISH PORTRAIT ARTISTS.**

It is well documented that Kaufmann was fond of regularly utilizing particular models in his dramatic portraits set within the traditional world of Eastern Europe. Similarly, Kaufmann reused background props such as the Torah-Ark Curtain seen in the present painting.

In this regard, for a Kaufmann portrait similar to ours, see Catalogue of the Jewish Museum of Vienna, Isidor Kaufmann (1995) pp. 217 (illus.) And for the Torah-Ark curtain, see: Portfolio Isidor Kaufmann, Vienna-Leipzig (1925) no. 10.







**217 STRUCK, HERMANN.** An extraordinary collection of c. 600 works of art and related items by Hermann Struck. The collection consists of:

\* c. 300 Etchings (all signed, and most numbered and/or dated). Featuring portraits, landscapes, Holy Land scenes, ex-libris. \* c. 200 Lithographs (most signed). Many from the World War I era. \* c. 50 Limited Edition portfolios and fine press albums; along with monographs on Struck, as well as a few personal books (Hebrew) signed by Struck. \* c. 20 Original Works. Including pencil drawings, watercolors and oil painting. \* c. 20 Autographed Letters and related Struck ephemera. . Accompanied by: Art appraiser's detailed valuation (2017).

FURTHER DETAILS AVAILABLE UPON REQUEST

**\$30,000 - \$50,000**



✦ This collection consists of works of art by the German-Jewish artist Hermann Struck (Berlin, 1876 – Haifa, 1944). Associated with the Berlin Secession movement, Struck is particularly skilled for his work in etchings. His celebrated book *Die Kunst des Radierens* [“The Art of Etching”] is a fundamental guide to this specific technique. Among Struck’s students were Marc Chagall, Lesser Ury and Max Liebermann.

Assiduously and knowledgeably built over decades, this is likely the largest single collection formed, outside of the Hermann Struck Museum, Haifa, Israel.

It is certainly the most comprehensive holdings of Hermann Struck to have ever been offered for auction sale.





**218 (18TH CENTURY ITALIAN SCHOOL).** Synagogue Prayers, Venice. Oil on panel. *Two horizontal cracks reinforced on verso. 15 x 20 inches (36.5 x 53 cm).*

18th-century **\$12,000 - \$18,000**

• **PROVENANCE:**

Tefaf, Maastricht.

Antichità Alberto di Castro, Rome.

Depicts the interior of a Venetian Synagogue in which attending prayers are a group of gentlemen in European dress, with one in Oriental attire. Three rabbinic officiants hover, two of whom are poised on the raised Reader's platform. The scene is complete with a large golden chandelier hovering overhead.

The city of Venice hosted five synagogues, each known as 'Scuola' with the earliest dating back to 1528.



Lot 219



Lot 220

- 219 SCHMIDT, GEORG FRIEDRICH.** Rabbi Michel (Jechiel) Hirsch (1722-80). Three-quarter length etching, featuring the bearded Rabbi of Potsdam wearing a fur hat and a fur-trimmed coat, with hands joined. 5 x 6.5 inches (12.7 x 16.4 cm). Matted. [Rubens, Jewish Iconography no. 1882.]

Berlin, 1762. **\$5000 - \$7000**

🕯 **THE FIRST RABBINICAL PORTRAIT IN WESTERN ART.**

Although long thought that Rembrandt's portrait of Menasseh ben Israel was the earliest Rabbinic portrait in the Western art, art historians generally now agree that Menasseh was not in fact the subject of that particular portrait. It is the present particular portrait, the first Rabbi in Potsdam, that take the place of honor.

The inscription below the portrait reads in translation: "Hirsch Michel presents to Isaac Onis by Aaron Monceca" (referencing a popular 18th century novel about Jews).

The artist, Georg Friedrich Schmidt (1712-75) studied art in Berlin under Busch, and under Nicolas Larmessin in Paris. In 1744 he was appointed engraver to Frederick II in Berlin, and in 1757 was summoned to Saint Petersburg by the Empress Elizabeth to engrave her portrait and organize a school of engraving. His engravings in the style of Rembrandt are considered to be among the greatest of 18th century Germany.

See Phillip Greenspan and Annelies Mondt, "What Was the First Notable Rabbinical Portrait in Western Art?" (Jewish Action, Spring, 2017).

- 220 JOSEPH, RABBI JACOB.** Half-length portrait, facing right. Oil painting on panel, signature in red (indecipherable) lower right. Expertly retouched in places. Contemporary gilt frame. 15.5 x 20 inches.

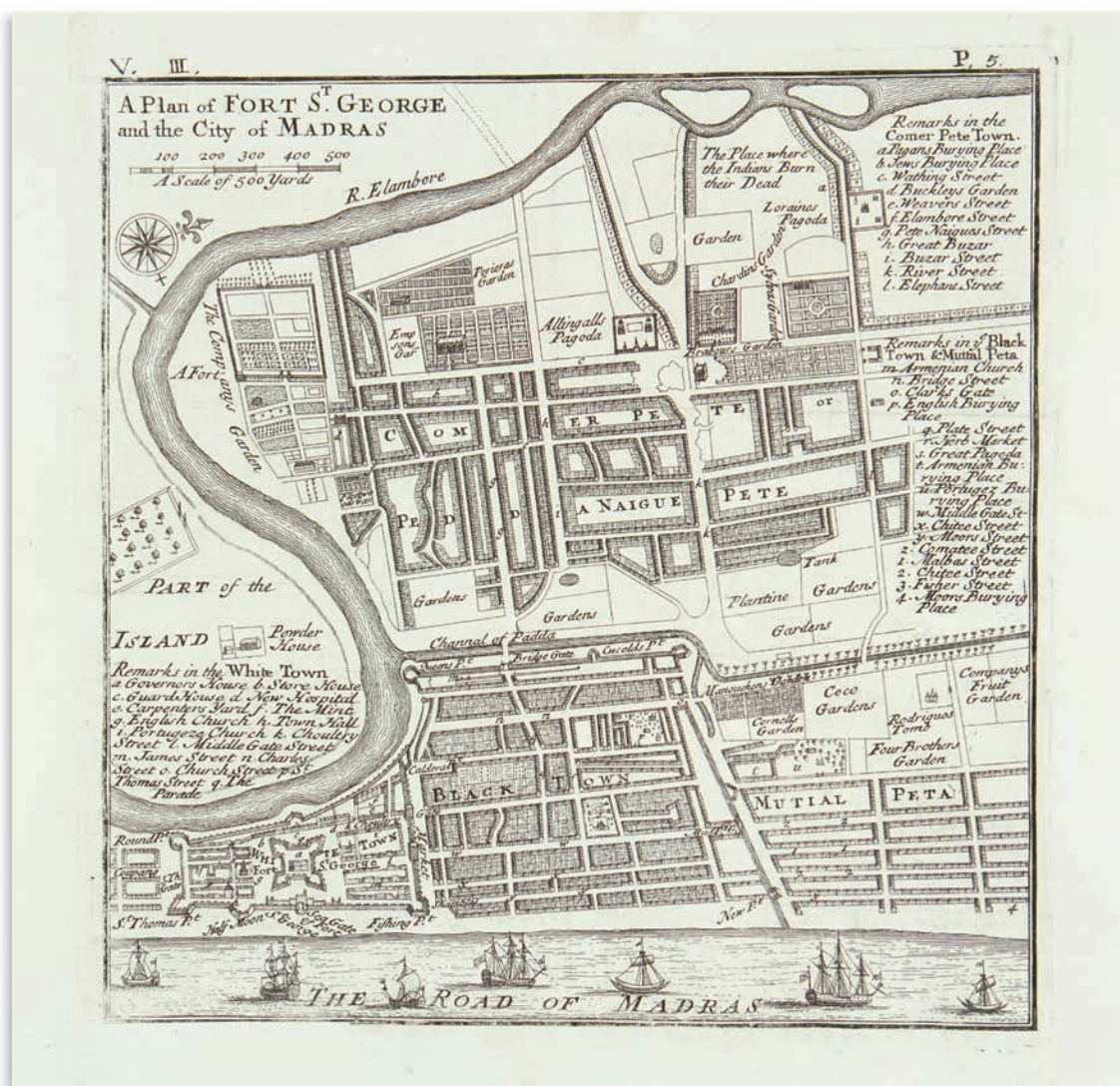
**\$4000 - \$6000**

🕯 **PROVENANCE:** From the Estate of Chief Rabbi Joseph's great grand-daughter.

Rabbi Ya'akov Yoseph (1848-1902) studied at the Yeshiva of Volozhin, before his appointment as Rabbi of Vilna in 1883. In 1888 he was called to the United States to assume the newly created post of Chief Rabbi of the Orthodox Congregations of Russian Jews in New York City. However due to the tragedy of his experiences at the hands of New York Jewry, he would be the first and the last "Rav Hakollel" - Chief Rabbi of New York.

See Yonah Landau, The Rav Hakolel and His Generation: A Biography of Yaakov Yosef Chief Rabbi of New York and His Battles for Yiddishkeit at the Turn of the Century (2011).





221 (INDIA). A Plan of Fort St. George and the City of Madras. **FIRST EDITION.** Copperplate engraved plan executed by Herman Moll. With alpha-numeric keys and remarks on the points of interest in the area including the Jews Burying Place and the tomb of the Jewish alderman, Bartolomeo Rodrigues. *Minor expert marginal repair.* 7.8 x 7.8 inches (20 x 20 cm). [From Thomas Salmon's *Modern History; or the Present State of All Nations*. Vol. III, p. 5. Unknown to Rubens, Jewish Iconography.]

London, 1726. \$1200 - \$1800

Fort St. George was the first British fortification in India, built in 1644 along the coastal city of Madras (today, Chennai). The fort was established to assist the British East India Company who were looking for commercial opportunities in India and points further east. Existing Jewish traders situated along the coasts of India were soon welcomed by the British into Madras due to their trading acumen. One of the first Jews who came to Madras was Jacques (Jaime) de Pavia. Originally a Portuguese Jew from Amsterdam, it was he who organized the Jews of Madras into the semblance of a community, in connection with which, he established a Jewish cemetery - where he himself was buried in 1687.

Interestingly, following his death, de Pavia's widow, also a Portuguese Jewess, fell in love with the English governor of Madras, Elihu Yale (1649-1721) and went to live with him, scandalizing local society. Governor Yale later achieved renown when he gave a large donation to the University of New Haven in Connecticut, which was subsequently named after him, hence Yale University. Hieromima de Paiva and the son she had with Yale, died in South Africa.

See <https://esefarad.com/?p=10147>.

- 222 (AMERICANA).** Service on the Day of Atonement by the Israelite Soldiers of the German Army before Metz 1870. Colored lithograph. Text in German, English and Hebrew. 27 x 22 inches. Tears at upper left corner. Unexamined out of frame.

New York, H. Schile, 1871. **\$2000 - \$3000**



♣ This lithograph depicts the Kol Nidre service performed on Yom Kippur 1870, for Jewish soldiers in the Prussian army stationed near Metz (Alsace) during the Franco-Prussian War of 1870-71.

The Germans had occupied Metz by August of 1870, however were unable to capture the town's formidable fortress, where the remaining French troops had sought refuge. During the siege, Yom Kippur was marked while hostilities still continued, as depicted in the lithograph.

It seems surprising that such an image would appeal to American Jews, an event both geographically and politically distant. Perhaps it was an attempt to gain their sympathy. The lithograph is unknown to Singerman, who equally fails to record any of the publisher's other productions. A similar image was produced on linen, see Catalogue of the Jewish Museum (London), p. 135, no. 664.

**THIS IS A RARE VARIANT** of a more common lithograph (see Kestenbaum Sale 72, lot 11). The version here

has a richer color palette and the caption title replaces the word "Prussian" with "German Army." The copyright information is also different.

- 223 (AMERICANA).** The Russian-Turkeyish [sic] War Pllwna. Colored Lithograph. Text in Yiddish and English. "Copyrigh [sic!] by Prof. J.S. Kolbe, NY." 21 x 27 inches (image size). Closely shaved, old tape stains along margins, crudely laid down.

New York, J. Richman, 1877. **\$2000 - \$3000**



♣ The Russians suffered their first serious reverse at Plevna (Northern Bulgaria) in the Russo-Turkish War of 1877-78. The purpose of this image was likely Russian propaganda, an attempt to gain the sympathy of American Jewry, as the Turks were said to be recruiting for their army in New York. Furthermore, the pro-Turkish press had publicized atrocities committed by the Russian army against the Jewish civilian population.

See The Jewish Heritage in American Folk Art (1984) p.61; and A. Rubens, A Jewish Iconography, Supplementary Volume (1982) Addendum 7-8, no. 2194a color plates 72-73.

**224 NO LOT**





- 225 (**WORLD WAR I**). Poster. "Jewish War Sufferers, Shall They Plead in Vain?" Bereft woman and child amidst the ruins of a war. Designed by Lou Mayer for the American Jewish Joint Distribution Committee. 29.5 x 20.5. *Linen-backed*.

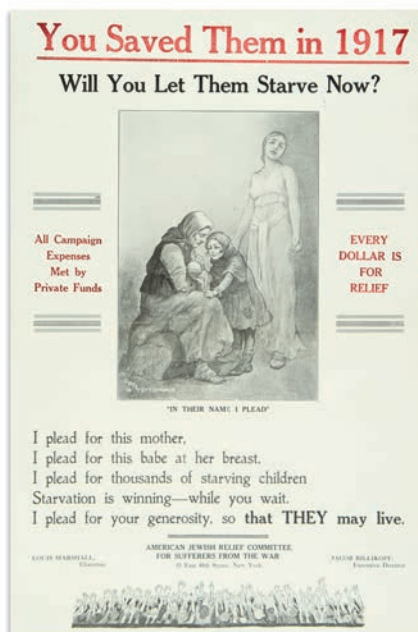
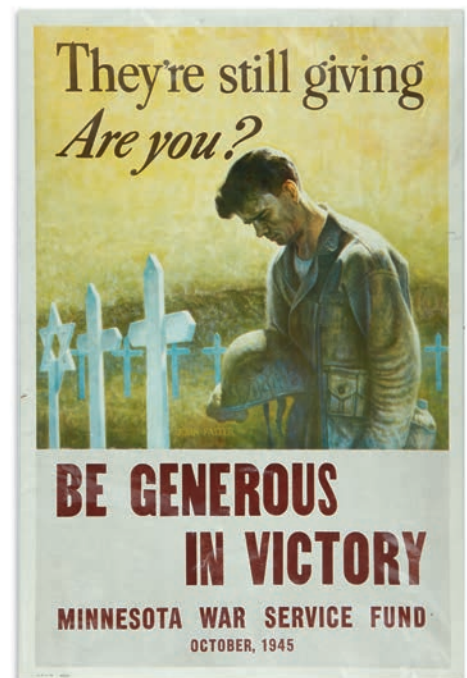
Brooklyn, New York, c. 1917. **\$1000 - \$1500**

- 226 (**AMERICANA**). They're Still Giving. Are You? - Be Generous in Victory. Minnesota United War Service Fund. Featuring a soldier standing with his head bowed in a military cemetery. Designed by John Falter. 21 x 14 in. (53.3 x 35.6 cm).

1945. **\$1000 - \$1500**

✎ It is most striking that among the Christian crosses depicted in the military cemetery appears a Star-of-David.

For a variant of this poster housed in The Hoover Institution Library, Stanford, Calif. see <https://digitalcollections.hoover.org/objects/41349>.



- 227 (**AMERICANA**). "You Saved Them in 1917, Will You Let Them Starve Now?" Designed by Cozzy Gottsdanker for the American Jewish Relief Committee for Sufferers from the War. 12 x 18 inches. *Linen-backed*.

New York, 1918. **\$1200 - \$1800**

✎ Seeking to aid the impoverished Jews of Palestine and Eastern Europe following World War I, American Jewish relief groups united to create the American Jewish Joint Distribution Committee (commonly known as 'The Joint.').

**228 (ZIONISM).** Portrait of Theodor Herzl accomplished in micrographic form. Text in Yiddish. Composed by L. Rotblatt and M. Horowitz based on Herzl's biography. *Tear along left side. Unexamined out of frame. 13 x 16 inches.*

(London), early 20th century. **\$1000 - \$1500**



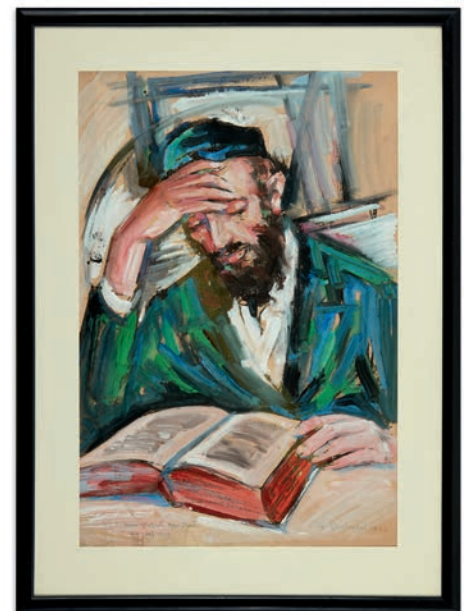
**229 KOLOZSVARY, LAJOS.** Three Rabbis. Oil on canvas. Framed. *14.5 x 23.5 inches (37 x 58 cm).*

(Hungarian, 1871-1937). **\$1000 - \$1500**

**230 REICHENTAL, FRANTISECK** Rabbinic Scholar. Gouache. Signed and dated by the artist lower right. Later inscription lower left. *15.5 x 23.5 inches (39 x 58 cm). Unexamined out of frame.*

1932. **\$1200 - \$1800**

• The eventful life of Slovak-Jewish artist Frantisek Reichental (1895-1971) took him to many places including the Soviet Union, Germany, Hungary and France. In 1948 he settled in the United States. He is considered the most important Slovakian modern artist of the 1930's.



**231 (RUSSIA).** Rabbis in Debate. Carved in wood. Initials (Cyrillic) of artist middle right. *8.5 x 6 inches. Framed.*

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





232 **CASTEL, MOSHE.** "The Procession." Hand-knotted wall-hanging. Signed and numbered "2/6" by the artist in the fabric lower right. Maskit label on verso. 52 x 68 inches (132 x 173 cm). Hanging-rings on verso.

Israel, 1979. **\$4000 - \$6000**

✿ Issued in a limited edition of just six.

**PROVENANCE:** Purchased by the consignor directly from the artist's agent: Goldman's Art Gallery, Haifa, 1979 (purchase paperwork accompanies the lot).





- 233 ELABORATE EMBROIDERED SABBATH TABLECLOTH.** Embroidered multicolored silk thread on linen, with lace trim. Featuring large central roundel featuring the Temple Mount and Western Wall surrounded by the verse “Ben Porat Yosef” (Genesis 49:22). Outer ring with numerous detailed vignettes featuring Holy Places of Eretz Israel (17 in all) including the burial sites of: R. Meir Ba'al HaNess, Hulda the prophetess, Sanncherib, Rachel, Kings of the House of David, Shimon, Zachariah, Avshalom, Samuel, Haggai, Cave of Machpelah, Rabbi Solomon Luria (the Ari) etc. Outer textual border provides the entire text of the Friday evening song: “Shalom Aleichem...” *Stained. 47 x 47 inches (119 x 119 cm).*

Jerusalem, 1909. **\$12,000 - \$18,000**

✦ For a similar (but earlier) example sold at auction, see Sotheby's, The Michael & Judy Steinhardt Judaica Collection, April 29th, 2013, Lot 302.

For related literature see: A Group of Embroidered Cloths from Jerusalem, in the *Journal of Jewish Art*, Vol. 2, (1973) pp. 28-41; R.D. Barnett, *Catalogue of the Jewish Museum London* (1974) pp. 71-2; Michael E. Keen, *Jewish Ritual Art in the Victoria & Albert Museum* (1991) p. 65; *Israel Museum Catalogue, Amanut Ve'omanut Be'erez Yisrael* (1979) pp. 153-55.



## 234 MARILYN MONROE'S PERSONAL MENORAH.

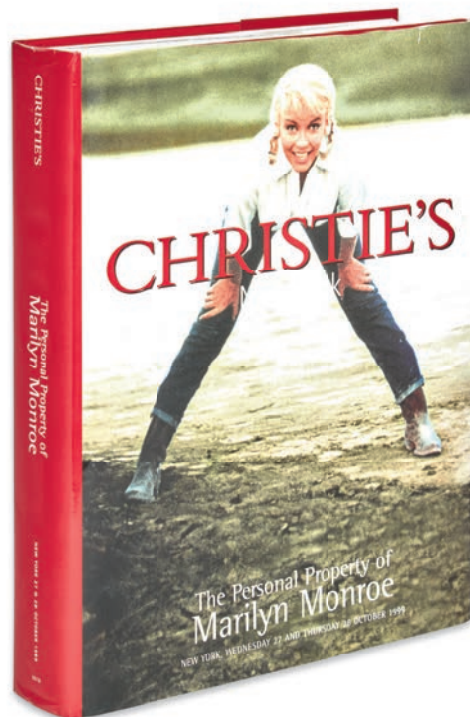
Brass-plated metal Menorah. Cylindrical trumpet-form base supporting a baluster stem and continuing to ringed curved arms ending in nine candle nozzles. Star-of-David at center. Set into base, a wind-up mechanism (in full working order) plays Hatikvah, the national anthem of the State of Israel. *Height: 10.25 inches (26 cm); width: 9 inches (22.86 cm).*

American, 1950's. **\$100,000 - \$150,000**

🕯️ MARILYN MONROE'S PERSONAL MENORAH. PRESENTED TO HER BY THE PARENTS OF HER NEW HUSBAND, ARTHUR MILLER.

Marilyn Monroe (1926-62) is among America's - if not the world's - most popular cultural icons. Following her divorce from baseball-player Joe DiMaggio, Marilyn Monroe developed a relationship with the great American playwright, Arthur Miller, and in June, 1956 they married in a civil service followed by a Jewish religious ceremony two days later.

Monroe who had just turned 30, never had a real family of her own and was eager to join the family of her new husband and so she converted to Judaism. She took the decision seriously, studying Judaic texts with the Miller family's rabbi, Robert E. Goldburg. Marilyn's conversion to Judaism was to express her loyalty and get close to both Miller and his parents." Indeed a deep mutual bond was formed with her new parents-in-law, as a consequence of which, they gifted Marilyn this Menorah. See Jeffrey Meyers, *The Genius and the Goddess: Arthur Miller and Marilyn Monroe* (2010).



### PROVENANCE:

Christie's New York, *The Personal Property of Marilyn Monroe*, 27th-28th October, 1999. Lot 354 (full-page illustration).

### EXHIBITED:

Jewish Museum, New York: "Becoming Jewish Warhol's Liz and Marilyn." (September, 2015 - February, 2016).

"Just unveiled at the Jewish Museum is a small but absorbing show, 'Becoming Jewish' ...it might as well be called "Who knew?" As in, "Who knew two of Hollywood's greatest goddesses quietly converted to Judaism?" ... If you've never seen Marilyn Monroe's Menorah ... What are you waiting for?" (The New York Post, 27th September, 2015).

PROVENANCE PAPERWORK WILL BE PROVIDED TO THE SUCCESSFUL BIDDER.







- 235 GROUP OF FIVE BRASS CEREMONIAL TRAYS DESIGNED BY HEINRICH SCHWED.** Havdallah plate, inscribed in Hebrew: "Mitzvath Hashem Barah Me'irath Einayim - Gut Vokh, Gut Yohr. \* Four other trays densely ornamented and with "Mazal Tov" inscribed in Hebrew, two of which include the phrase: "Atah Shalom, U'Vehcha Shalom, vechol asher lecha Shalom." Two trays unmarked, one tray marked with maker's name in Hebrew, and two trays with maker's monogram. *Sizes (diam) range from: 4.5 inches (11 cm) to 15.5 inches (39 cm).*

Munich, 1920's. **\$3000 - \$5000**

✎ Born in 1880 in Reichmannsdorf, Thuringia, Heinrich Schwed worked fashioning Judaica for only a brief period of his life while living in Munich. He clearly brought an original artistic perspective to his craft. Following Kristallnacht he, his wife and two daughters found refuge in Argentina. He died in Buenos Aires in 1962.

See Jewish Museum, Munich: [www.juedisches-museum-muenchen.de/ausstellungen/ausstellungsarchiv/schilder-und-metallkunst-heinrich-schwed.html](http://www.juedisches-museum-muenchen.de/ausstellungen/ausstellungsarchiv/schilder-und-metallkunst-heinrich-schwed.html).

- 236 SHUKI FREIMAN SABBATH CHALLAH TRAY.** Of oval form, upper portion with vignette roundels depicting the Baal Shem Tov and the Lubavitcher Rebbes: The Alter Rebbe, the Tzemach Tzedek, the Rebbe Rashab, the Friediker Rebbe and the Rebbe Menachem Mendel Schneerson. Hebrew caption honoring the Sabbath and Festivals, central base engraved with the future Temple in Jerusalem. With custom-fit removable wood and marble cutting-board. *20 x 15 inches. Left border dented. A UNIQUE COMMISSION.*

Jerusalem. **\$6000 - \$9000**





**237 SWEDISH BRASS MENORAH.** Attractive, elegant design, featuring eight candle-sockets centered by free-standing Star-of-David. *L: 19 inches (48 cm); H: 10 inches (25 cm).*

1920's. **\$2000 - \$3000**



**238 FRENCH SILVER SYNAGOGUE MEDAL.** Issued to commemorate the inauguration of the "Rite Portugais" Synagogue on Rue Buffault, Paris. Inscribed and presented to Chief Rabbi of France, Lazard Isidor.

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

Reverse: Legend in French around edge: "Inauguration 3 Septembre 1877" and at center: "Isidor, Gd. Rabbin." Marked twice with silver guarantee marks. *Diam: 28mm.*

Paris, 1877. **\$3000 - \$5000**



☛ This is a unique medal made especially for the Chief Rabbi of France Lazard Isidor (1813-88). For the standard version of this medal see Kestenbaum Sale 68, lot 74.

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





- 239 GERMAN WEDDING PORCELAIN CUP AND SAUCER WITH MATCHING LID.** Lid painted in Hebrew with the words “Mazal-Tov;” sides of cup captioned in Hebrew with verse from Proverbs 18:22: “He who has found a wife has found what is good.” With Schumann “SPM” blue underglaze mark.

Berlin, 1835-69. **\$800 - \$1200**

- 240 CHALITZAH SHOE.** Made of two pieces of leather sewn together. The front bears three leather toggle closures, with lengthy strap. Length: 11 inches (28cm).

**\$800 - \$1200**

♣ **Provenance:** The late Rabbi Dr. Leo (Yehudah) Breslauer, (Fürth - New York).

For a summary of the many complex laws of the Chalitza ceremony see EJ, Vol. XI cols. 122-31.



- 241 ENGLISH EMBROIDERED VELVET TEFILLIN BAG.** Central eagle (Ger: Adler) surrounded by Hebrew saying: “Kether Shem Tov, Kether Torah, Kether Kehunah” (Ethics of the Fathers, Chap. 4, Mishnah 17). And: “A Keepsake to the Greater Kohen, from the Minor Kohen.” Drawstring closure. 8.5 x 9.5 inches.

1886. **\$1000 - \$1500**

♣ **PROVENANCE:** Gift from Chief Rabbi Herman Adler, to his father, Chief Rabbi Nathan Marcus Adler of Great Britain. The Adler’s were a family of Kohanim (priests).



- 242 ERETZ-ISRAEL OLIVE-WOOD TORAH POINTER.** With “Jerusalem” at center in Hebrew calligraphic letters. Length: 12.5 inches (31.75 cm).

**\$2000 - \$3000**

♣ This attractive Torah pointer was fashioned from one single piece of wood.

**243 BEZALEL REPOUSSE SILVER PLAQUE.** King David playing his harp, captioned in Hebrew below. Designed by Ze'ev Raban. Marked "Bezalel Jerusalem" lower center. Fixed with brass rivets to wooden base. Silver hook on reverse. *The whole: 7.5 x 7.5 inches (19 x 19 cm).*

Jerusalem, c. 1920. **\$2000 - \$3000**



**244 STRIKING BEZALEL BINDING.** Art nouveau design by Ze'ev Raban. Calf, with upper cover applied with silver panel featuring Eternal Light flanked by lions amidst scrolling tableau; filigree bosses at each corner. \* Fitted with book: Hebrew Bible. London, 1932. *Rubbed. Height: 5 inches.*

**\$2000 - \$3000**

**245 TWO ZIONIST PRINTED SILK SOUVENIRS.** First commemorating the Partition Plan, the United Nation's resolution of separate Jewish and Arab independent States in Palestine. \* Second commemorating the independence of the State of Israel. Each featuring central map of Palestine set against various Jewish iconographic motifs and with a slogan in Spanish: "The Land of Israel, was and will always, be ours!" *10 x 10 inches. Framed.*

South America, 1947-48. **\$600 - \$900**







**246 GROUP OF SIX ILLUSTRATED BRASS CAST PLAQUES.** Two synagogue and one Sukkah scene; each signed by **M. FARBMANN** (one additionally signed in Hebrew and dated 1922). Size range: 4.5 x 6.5 inches to 3.5 x 4 inches. \* Two Yemenite Jews and one scene of the Biblical Rebecca at the well designed by Ze'ev Raban, with Hebrew caption (Gen 24:18); each signed by **MOSHE MURRO** (two additionally signed in Hebrew and one dated 1929). Size range: 4.5 x 8 inches to 3.5 x 4 inches.

1920's. **\$500 - \$700**

• Moshe Murro (1888-1957) worked at the Bezalel School of Art in Jerusalem where he managed the Kamiya workshop.

— END OF SALE —

# אינדקס אלפביתי של הספרים העבריים עם מספרי הפריט

כתבי יד ומכתבים 203-215

## ספרים עבריים מודפסים (לפי שם הספר או הנושא)

- אבות עם פירוש הרמב"ם. שונצינו, רמ"ד 159  
אגור, יעקב לנדאו. נאפולי, רנ"א 150  
אוהב משפט ומשפט צדק, עובדיה ספורנו ותשב"ץ. ויניציאה, שמ"ט 72  
אוהל מועד, שלמה בן אברהם מאורבינו. ויניציאה, ש"ח 70  
אוצר לשון הקודש. פריז, ש"ח 169  
אנטישמיות 33-36  
בחינת עולם, ידעיה בדרשי. מנטובה, שט"ז 48  
ביאור על התורה, בחיי בן אשר. ויניציאה, ש"ו 43  
ביאור על התורה, בחיי בן אשר. ריוו דטרינטו, ש"ט 44  
ביאורים (על פירוש רש"י), נתן שפירא. ויניציאה, שנ"ג 182  
בן שמואל, שמואל די מדינה. מנטובה, שפ"ב 156  
ברית מילה (אוסף מיוחד) 60  
ברכי נפשי, בחיי בן יוסף אבן פקודה. ויניציאה, שפ"ח 46  
דברי ריבות, יצחק אדרי. ויניציאה, שמ"ז 5  
דברי שלום, יצחק אדרי. ויניציאה, שנ"ז 6  
דמשק אליעזר, אליעזר פאפו. בלגרד, תרכ"א 170  
דקדוק 78-80  
הגדות 81-90  
הואיל משה, משה אלפס. ויניציאה שנ"ז 7  
הלכות גדולות, שמעון קיירא (מיוחס). ויניציאה, ש"ח 143  
זוהר, רשב"י (מיוחס). אמשטרדם, תקס"ה 163  
חבצלת השרון, משה אלשיך. ויניציאה, שנ"ב 8  
יד המלך, שמואל ולריו. ויניציאה, שמ"ו 198  
יהדות איטליה 138-140  
יהדות אמריקה 10-30  
יהדות אנגליה 31-2  
יוסיפון, יוסף בן גוריון. ויניציאה, ש"ד 142  
יוסף לקח, אליעזר אשכנזי הרופא. קרימונה, של"ו 38  
כד הקמח, בחיי בן אשר. ויניציאה, ש"ו 42  
כל בו, אהרן הכהן מלוניל (מיוחס). איטליה, ר"ץ בקיר' 146  
כל בו, אהרן הכהן מלוניל (מיוחס). ויניציאה, שכ"ז 148  
כל מלאכת הגיון לארסטו, מוחמד אבן רושד. ריוו, ש"ך 40  
לשון לימודים, משה חיים לוצאטו. מנטובה, תפ"ז 155  
מאמרים ושיחות, יוסף יצחק שניאורסון.  
וורשה וריגה, תרפ"ח-תרצ"ג 68  
מנורת המאור, יצחק אבוב. מנטובה, שכ"ג 1  
ספר המצות, משה בן מימון. קושטא, ע"ר 165  
מצת שימורים, נתן שפירא. ויניציאה, ת"ך 183  
מקור חיים, שמואל צרצה. מנטובה, ש"ט 200
- מקנה אברם, אברהם דבלמש. ויניציאה, רפ"ג 47  
מקראי קודש, יוסף סאמיגה. ויניציאה, שמ"ו 177  
מרות הצובאות, משה אלשיך. פראג, ש"ף 9  
משל הקדמוני, יצחק אבן סהולה. ויניציאה, שמ"ז 128  
משפט אלוקים, יצחק אברבנאל. ויניציאה, שנ"ב 2  
נודע ביהודה מהד' תנ"י, יחזקאל לנדאו. פראג, תקע"א 149  
נווה שלום, אברהם בן יצחק שלום. ויניציאה, של"ה 181  
נועם אלימלך, אלימלך מליז'נסקי. פולוניה, תקע"ד 66  
נר מצוה, שמואל בן יוסף הכהן. ויניציאה, שנ"ח 179  
סימני וקיצורי המרדכי, יוסף אוטולנגי. ריוו, ש"ט 168  
סליחות ופזמונים, יום טוב ליפמן הלר. פראג, ת"ך בקיר' 92  
עבודת הלוי, שלמה בן אליעזר הלוי. ויניציאה, ש"ו 184  
עטרת זקנים, יצחק אברבנאל. סביניטה, ש"ז 3  
ערוך הקצר, נתן בן יחיאל מרומא. קראקא, שנ"ב 167  
פורת יוסף, יוסף סאמיגה. ויניציאה, ש"ן 178  
פירוש המילות על דרך הפשט, פ. פאגיוס. איזנא, ש"ב 74  
פירוש נביאים אחרונים, יצחק אברבנאל. פיזרו, ר"ף 4  
פסיקתא זוטרות, טוביה בן אליעזר. ויניציאה, ש"ו 197  
צאינה וראינה, יעקב בן יצחק אשכנזי. ברדיצ'ב, תקע"ה 49  
צורת הארץ, אברהם בר חייא. אופנבך, ת"ף 39  
צמח צדק, מנחם מנדל שניאורסון. וילנא, תרל"א 67  
צרור המור, אברהם סבע. ויניציאה, שכ"ז 176  
הקאנון הגדול, אבן סינא. נאפולי, רצ"ב 41  
קוצר החלק המכלול, דוד קמחי. פריז, ש"ד 145  
שארית יוסף, יוסף אבן וירגה. מנטובה, שנ"ג 125  
שואה 95-123  
שולחן (של) ארבע, בחיי בן אשר. פראג, שנ"ו 45  
שו"ת הגאונים, שלמה קזיס (מהדיר). מנטובה, שנ"ז 77  
שו"ת מהרי"ל, יעקב מולין. קרימונה, שט"ז 164  
שו"ת מהרש"ל, שלמה בן יחיאל לוריא. לובלין, שנ"ט 154  
שמשון רפאל הירש, שלושה חיבורים 94  
שער בת רבים (מחזור), יצחק סגל. ויניציאה, ת"ע-תע"ז 153  
שערי דורא, יצחק בן מאיר דוראן. ויניציאה, ש"ח 162  
שרשים, דוד קמחי. באזל, שכ"ד 144  
תורה אור, שמואל בן יוסף הכהן. ויניציאה, ש"ס 180  
תורת האדם, משה בן נחמן. ויניציאה, שנ"ה 166  
תלמוד 189-195  
תנ"ך 50-58  
תפארת ישראל, שמעון ב"ר צמח דוראן.  
ויניציאה, שנ"ה בקירוב 71  
תקנות והסכמות, חיים אברהם גאגין. ירושלים, תר"ב 130  
ספר התשבי, אליהו בחור. איזנא, ש"א 151  
ספר התשבי, אליהו בחור. באזל, ש"ז 152



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December, 2019



Fine Judaica  
Spring, 2020

—— Sale dates subject to change ——

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Signature: \_\_\_\_\_

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11. Any payment made via credit card is subject to a 3% convenience charge.
12. All property must be paid for and removed from our premises by the buyer at his expense not later than seven 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 1.5% per month of the total purchase price may be imposed if payment is not made.
13. Kestenbaum & Company accepts no responsibility for errors relating to the execution of commission bids, either from the floor, telephone or via the internet.
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3. Bidding may also be placed via telephone or via the internet. All such arrangements must be made 24 hours before the sale commences.
4. In order to avoid delays, buyers are advised to make arrangements before the sale for payment. If such arrangements are not made, checks will be cleared before purchases are released. Invoice details cannot be changed once issued.
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6. We are not responsible for purchases left on our premises 90 days from their date of sale.



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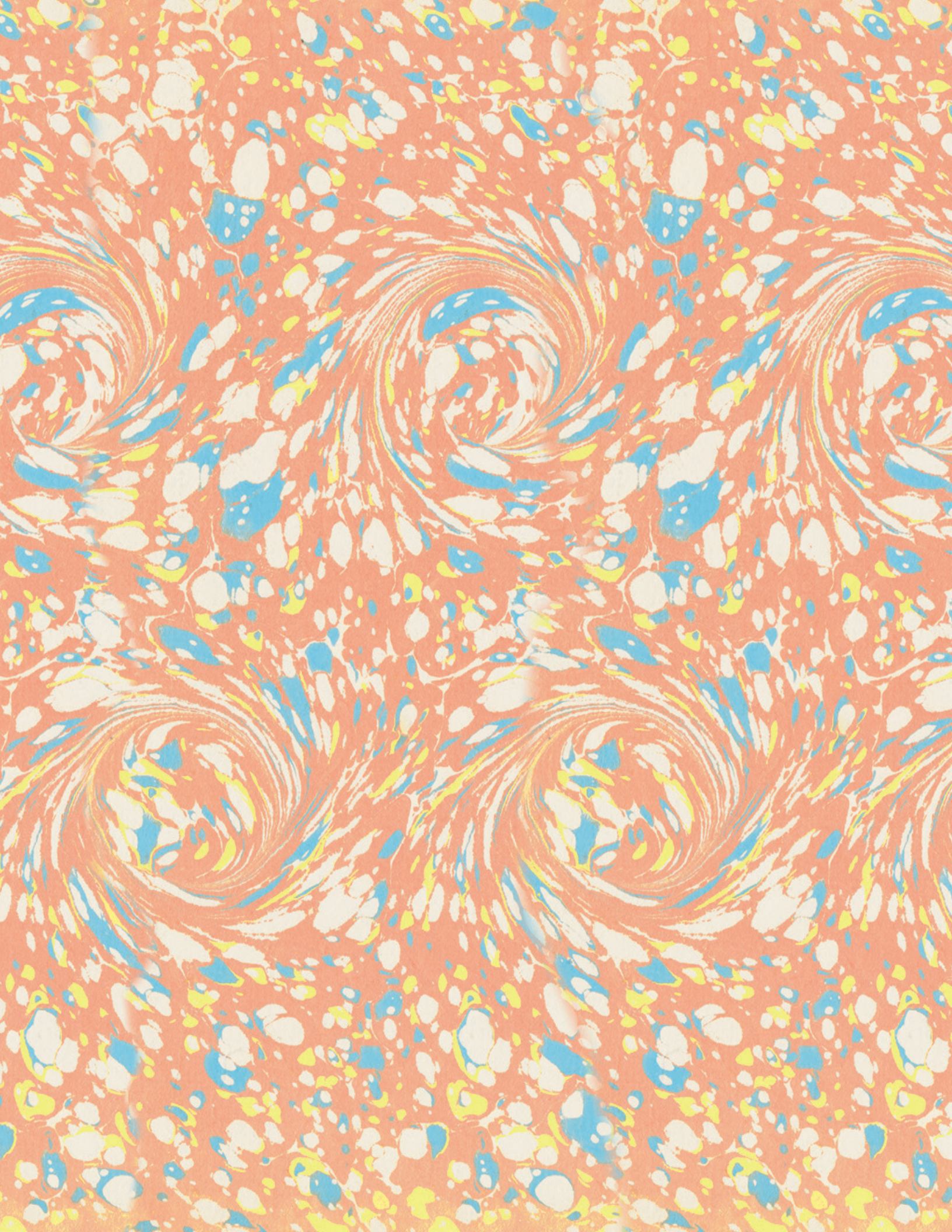
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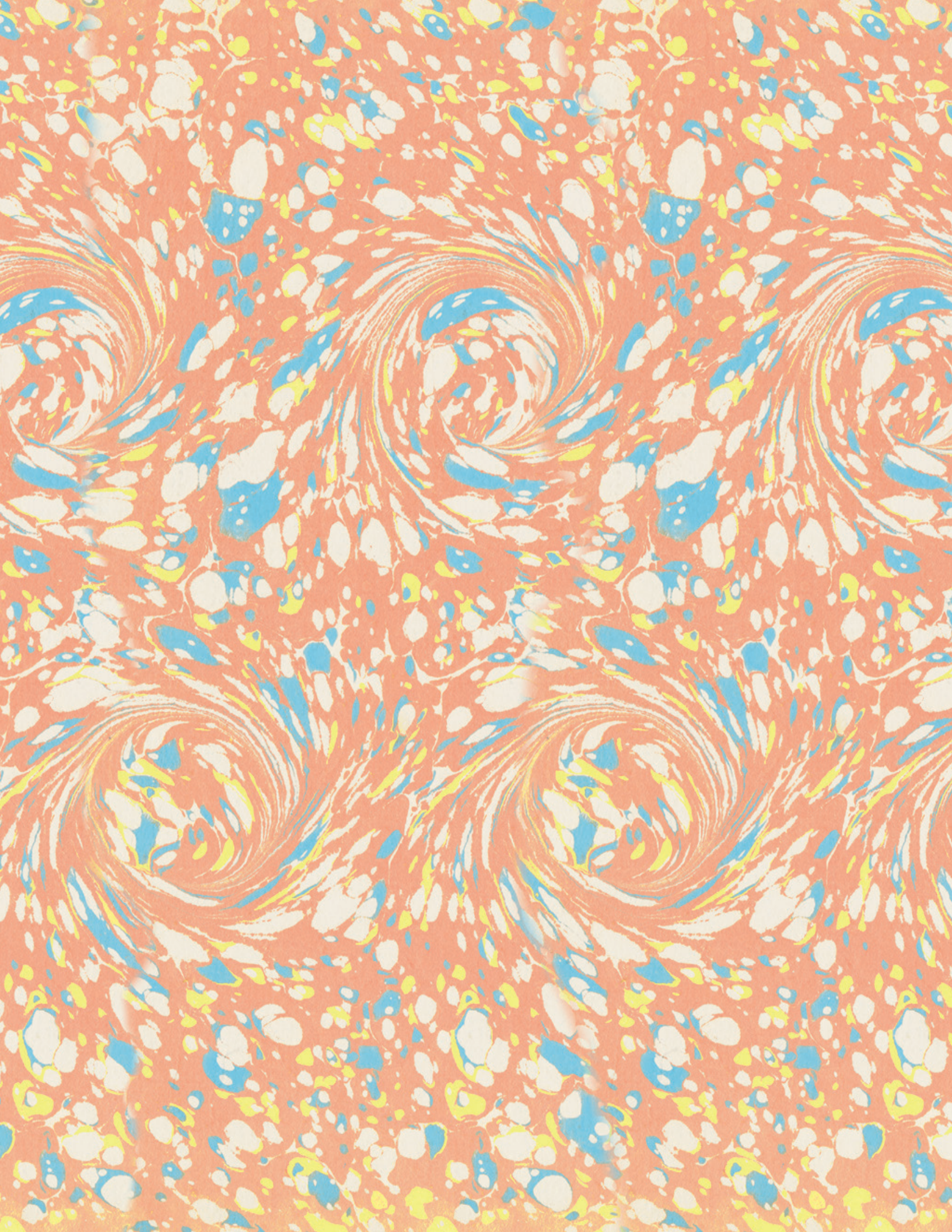
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