
[SEE ILLUSTRATION ABOVE]
The first Rabbinic Bible to present the Massorah. The text of this edition became the standard Massoretic text for all subsequent editions. See D. S. Berkowitz, In Remembrance of Creation (1968) no. 166.

The first Biblia Rabbinica printed by Bamberg in 1516-7, was edited by the apostate Jew Felix Pratensis and contained the Imprimatur of the Pope. Bamberg soon realized that these two facts marginalized the Great Bible from the Jewish market. He therefore employed Jacob b. Chaim ibn Adonijah, newly arrived in Venice (after being driven out of Spain and then Tunis), as editor of this second Biblia Rabbinica. A meticulous, and most knowledgeable Jewish scholarly editor, Joseph b. Chaim went to great pains to secure as many codices with a Massorah as possible. Thus for the first time, was issued a printed Hebrew Bible with a marginal Massorah, which, as hoped by Bamberg, was received with acclaim by the Jewish market.

**54 (BIBLE, Hebrew). Edited by Jacob b. Chaim of Tunis. With Targum Onkelos and commentary by Rashi, ibn Ezra, Kimchi, Targum, etc.**

Complete in four volumes. Each with title within architectural arch, initial letters within elaborate woodcut border. Divisional half-titles. A white margined copy.


Venice, Daniel Bomberg, 1524-5. $40,000-50,000

SEE ILLUSTRATION ABOVE
ספר יצירה
השמים

פۂ פרק יב בחכמה: הירבד על הנועה על היבゲーム: על כל אפרוב בשמם: על ההרים על הזנים مهمם: על אורות התורה
נאש ומש: על שלג בורר זכונות: זכר
על אשר על האבות: על כל
מעי אולמות זמויות:

Contained Within a Star: הבדור פואר: במשפחתת הזרע.
One of the essential components of the Talmud is the Masoreth HaShas - parallel readings, printed alongside the margins of every page of the Talmud. This feature (originally entitled Masoreth HaTalmud) was first added to the Talmud by Joshua Boaz for the present Giustiniani edition of 1546-1551. It was later enhanced for the Frankfurt edition by Joseph Samuel of Frankfurt and again by Isaiah (Pick) Berlin.

SEE ILLUSTRATION ABOVE]

Venice, Cornelio Adelkind for Marco Antonio Guistiniani: 1551. $3000-3200

[SEE ILLUSTRATION ABOVE]

Vienna, Della Torre, 1898.

* Fundamentally important study of Karaitism with such a positive impression upon the scholarly world that Jost and Graetz publicly avowed their indebtedness to the author, the former even changing in consequence the views expressed in his history of the Jewish sect.

169 KARO, JOSEPH Shulchan Aruch [Code of Jewish Law]. Four parts in one volume Second edition. Title letters with woodcut vignettes, opening word of each section with woodcut border-piece incorporating printer's device no. 33). Printers' device on title. ff. 62; 30; 12; 7, stained in places, several opening leaves needs minor paper repairs, previous owner's marks. Modern half cloth. Venice 553; Adams J-339

Verice, Giorgio di Cavalli, 1575; Adams J-340

* A digest of the expansive Beit Yoseph, the Aruch ("Prepared Table") so named because the author, the former even changing in consequence the views expressed in his history of the Jewish sect.

Two editions were issued simultaneously in the House of Cavalli and the other at the printing house of the House of Luzzatto. For details regarding the first printing see: R. Margoliot, in Sinai, Vol. 37 (1955) pp. 91-105. Nissim in Sinai Sepher Yovel (1951) p. 152.

"The printers' mark of Cavalli, an elephant and its significant motto, may be interpreted as a sign that the times were changing. The elephant marched on, slowly but surely, like the man led man out of the darkness of the Middle Ages."


SEE ILLUSTRATION PAGE 19.


Vinograd, Venice 15; Habermann, no. 213; Adams J-341

* The MaHaRY"K (c. 1420-80) exerted an enormous influence upon the development of Halachic scholarship during the second half of the 15th century in Europe. This important collection of Halachic responsa contains many important opinions on Halachic matters.

SEE ILLUSTRATION PAGE 22.

- With the rare original wrappers with a later 1858 date and 12 pages of subscribers not noted by Vinograd.


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

In 1567, two editions were issued simultaneously; one printed by Giovanni Griffio, and the other at the House of Cavalli. For details regarding these early issues of the Shulchan Aruch, see R. Margoliouth, Sinai, Vol. XXXVII (1935) pp. 25-35, and R. Y. Nissim in Sinai Yovel (1958) pp. 29-39.

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

140 (KOTLER FAMILY) Group of four rare photographs pertaining to the Kotler Family: Rabbi Aaron Kotler in animated conversation, Tenaim (engagement) of R. Chaim Sarna of Chevron. Also featured are R. Aaron Cohen, R. Yecheskel Sarna, R. Meir Chodosh, and others.

- Plus a family-group of R. Aryeh Malkiel Friedman of Slabodka along with his wife and two young daughters the future Rebbe Kotler (holding a doll) and the future Rebbetzin Rochel Sarna. Pencil inscriptions on verso.
205 MOSCATO, JUDAH. Nefuhotz Yehudah [sermons] EDITION: Printer’s device (Yaari, Printer’s Marks 18) on title. 239. Previous owners’ signatures on title, stained and dampstained boards, loose and worn. Sm. 4to. Vinograd, Venice 735; Haberman di Gara 109.

Venice, Asher Parenzo for Giovanni di Gara, 1589. $500-600

Judah Moscato (c. 1530-c. 1593), Chief Rabbi of Mantua, established an entirely new school of homiletics. His purpose in preaching was not so much to educate, but rather to entertain his audience – indeed it is known that his sermons were even attended by Gentiles. The fifty-two sermons recorded in the present work reflect the spirit of the Renaissance, and are drawn upon the Author’s vast knowledge of rational and musical thought. In later years, Moscato’s method would be emulated by Rabbis Azariah Figo and Leone Modena. See I. Benson, Studies in Jewish Preaching (1939) pp. 192-226; S. Simonson, History of the Jews in the Duchy of Mantua (1977) pp. 232.

[SEE ILLUSTRATION UPPER LEFT]


London, J. Teuten, 1836. $500-600

Isaac Nathan (c. 1792-1864) was a Jewish Anglo-Australian composer and musicologist who ended an eventful career becoming the “father of Australian music.” Born in 1792 in the English city of Canterbury to a family of Polish birth, as a young man Nathan conceived the idea of publishing settings of tunes from synagogue usage and persuaded Lord Byron to provide the words for these. The result was the poet’s famous “Hebrew Melodies.”

In 1841 Nathan emigrated to Australia, where he became a leader of local musical life, acting as music adviser both to Sydney’s Great Synagogue as well as the city’s cathedral. He gave first or early performances in Australia of many of the works of Mozart and Beethoven and on the 3rd May 1847 in Sydney’s Victoria Theatre, his Don John of Austria was performed, the first opera to be written, composed and produced in Australia. Nathan was also the first to research and transcribe indigenous Australian music.

[SEE ILLUSTRATION LOWER LEFT]


Amsterdam, D. Proops, 1839. $900-1,000

This book was to serve as a textbook in the Jewish schools of the Netherlands. The Author was the Head Instructor in Rotterdam’s Jewish School. With rabbinic endorsement of Naphtali Tzi Hirsch Hertzveld, Chief Rabbi of Zwolle. See M. H. Gans, Memorbook (1977) p. 499.

La Rochelle (France), Hieronymi Haultini: 1590-1591. $400-600

- Besides authoring this Hebrew Grammar, Martinius, a French Protestant, also published a Hebrew Lexicon. See EJ, Vol VIII, col. 43.

[SEE ILLUSTRATION ABOVE LEFT]


Venice, Matteo Zanetti: 1596. $500-700

- The Shlomo Fisher Copy.

Born 1851, preacher in Munich, and from 1892 rabbi of Carlsburg, Fisher was a disciple of Rabbi Abraham Benjamin Schreiber ("Kethav Sopher") in Pressburg, and author "Korbani Lachmi." He was the father of Aaron Fisher, a close confidant of R. Shlomo Eliezer Alfandari ("Saba Kadisha") and of R. Chaim Joseph Sonnenfeld, and served as legal advocate of the Eidah Chareidis in Jerusalem; he was the grandfather of Dayan Ya'akov Yisrael Fisher of Jerusalem, recently deceased, and of his younger brother, R. Shlomo Fisher, prominent rosh yeshivah and author "Beith Yishai." See N.Z. Friedmann, Otzar Harabanim, p.384, no. 18576.

The highly wrought title-page of the present work was a hallmark of the Zanetti family of printers. The introduction was written by his disciple Shalom Sagalmasi of Lepanto. The final two leaves contain an index of the author's more extensive comments on statements by Rashi, Nachmanides, Joseph Albo, Maimonides, etc.

[SEE ILLUSTRATION ABOVE RIGHT]

Venice, Giovanni di Gara: 1609. $7000-9000

*A LANDMARK IN THE EVOLUTION OF HAGADA DESIGN.*

The title-page exults "So beautiful [is this Hagadah] the eye will never have its fill of beholding it...Why tell more? See for yourselves!"

This edition represents a landmark in the evolution of Hagadah illustration. While some of the artistic themes are not necessarily new, Yerushalmi (pl. 44-48) vouches for the particular novelty of certain depictions, viz: the Simanei ha-Seder on f.2r and the Ten Plagues on f.10r.

Di Gara produced three issues of this Hagadah: Judeo-Italian, Judeo-German (Yiddish) and Judeo-Spanish (Ladino).

[SEE ILLUSTRATION ABOVE]
work is regarded as the earliest book of Bible thought to have directly influenced Spinoza’s Tractatus Theologico-Politicus. In 1656, the work was burnt in Paris, and eventually La Peyrere, the Spanish Inquisition in Flanders, was forced to convert to Catholicism.

La Peyrere (1596-1676), millenarian theologian born to a French Huguenot family in Marrano descent. La Peyrere was an individual who combined radical Biblical Messianism. (The latter view he shared with Assuerus Ben Israel, who in negotiations with the Spanish Inquisition in Flanders, was forced to convert to Catholicism.) In 1656, the work was burnt in Paris, and eventually La Peyrere, the Spanish Inquisition in Flanders, was forced to convert to Catholicism.


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Amsterdam, Joseph, Jacob & Abraham, Sons of the late Solomon Proops: 1772. $700-1000

Opening pages carry a List of Subscribers that includes members of the Rocamora Family, a branch of the Cassuto Family, residents of Amsterdam.


Rare Venetian edition of a collection of allegories, fables and puns with moral inferences all written in rhymed prose. The remarkable illustrations are of specifically Jewish origin, most all of the early manuscripts extant are similarly illustrated, seemingly following the Author’s original 13th-century copy (now lost). The first printed edition of the Mashal Hakadmoni (Brescia, 1491), represents the first illustrated Hebrew book. See Christie’s New York, Hebrew Printed Books: Duplicates from the Library of the Jewish Theological Seminary of America, 22nd May 1986 Lot 11.

[SEE ILLUSTRATION ON FACING PAGE]


The first Hebrew concordance of the Bible. The Biblical Books are arranged according to the order of the Vulgate.

Cohn, Tobias. Ma'aseh Tuviyah. FIRST EDITION. Three parts in one. Title within architectural arch with fine engraved portrait of the author by Antonio Luciani on verso, anatomical plate and numerous fine scientific text illustrations, approbation from the Ecclesiastical authorities on final page, two divisional titles. Opening leaf taped along lower margin with small loss, f2 remargined, stained, modern morocco, 4to. [Vinograd, Venice 1572; Garrison & Morton 64961; H. Friedenwald, The Jews and Medicine - Catalogue (1946) pp.59-60; Rubens 693].

Venice, Bragadin, 1707-08. $1500-2000

Celebrated encyclopedia of medical and natural sciences. Comprising sections on geography and astronomy; theology and metaphysics (viz. Section Olam Ha'elyon, Discourse VI on the coming of the Messiah and the Shabbatean Movement); a lexicon of pharmacological and botanical terms in Hebrew, Latin and Turkish; and most significantly, an important section on medicine (including anatomy and gynecology).

[SEE ILLUSTRATION ON FACING PAGE]
41 COHN, TOBIAS. Ma'aseh Tuviah. FIRST EDITION. Three parts in one. Title within architectural arch with fine engraved portrait of the Author by Antonio Luciani on verso, anatomical plate and numerous fine scientific text illustrations. Approbation from the Ecclesiastical authorities on final page. Two divisional titles. ff.(6),158. Some staining, previous owner's signatures on first and final leaves (Baruch Bendit Zak of Breslau), slight worming in border of title. Later boards, calf spine gilt, rubbed. 4to. [Vinograd, Venice 1572; Garrison & Morton, Medical Bibliography 6496.1; Friedenwald, The Jews and Medicine - Catalogue (1946) pp.59-60; Rubens 693].

Venice, Bragadin: 1707-8. $3000-4000

42 CHEZEKIAH BEN MANOACH. Chizkuni [commentary to the Pentateuch]. FIRST SEPARATE EDITION. Title letters as well as initial Chapter words historiated, f. 79r diagram of the twelve stones in the High Priest's breast-plate. ff. 157, (1). Mispaginated, though complete. Upper corners of title and first leaves repaired affecting a few letters, dampstained and slightly foxed. Owners' signatures in various Italian hands on title and first leaf, including scions of the famous scholarly Momigliano family: Jacob and his son Abraham. Modern calf. 4to. [Vinograd, Cremona 26; Benayahu, Cremona, no. 24 (illustrated p.76)].


Chezekiah ben Manoach (mid-13th century), apparently of France, was a Biblical commentator of the School of Rash'i. Although this work was included in the Venice 1524 edition of the Pentateuch, this particular Cremona edition is the first separate edition. See EJ, Vol. VIII, cols. 459-60 (illustrated). Chizkuni contains many original commentaries and interpretations.

Meir Benayahu writes that most copies of Chizkuni are lacking ff. 155-156, which were removed by Church censorship (see his Hebrew Printing at Cremona (1971), p. 211, fortunately, our copy is entirely complete.

[SEE ILLUSTRATION LEFT]

24
The 13th century exegete, preacher and kabbalist R. Bachaye ben Asher ben Chalava lived in Saragossa, Spain. He was a disciple of R. Solomon ibn Adret (Rashba). There is much overlap between the topics discussed in Rabbenu Bachaye's Commentary to the Pentateuch and his encyclopedia of ethics Kad ha-Kemach. In Kad ha-Kemach ("A Jar of Flour" i.e. substance of truth), the Author treats his subjects from a purely religious point of view without attempting to find a speculative basis for the virtues he inculcates. Topics are arranged alphabetically and besides strictly ethical themes (humility, purity of the heart, patience and so), principles that bear on rite and ceremonies are included. Both the Commentary to the Pentateuch and Kad ha-Kemach were immensely popular with readers over the ages.

[SEE ILLUSTRATION ABOVE]
Sciences, this Machzor was published without a title page and thus correctly commences with the morning recital of Adonai Amiissima; and paired with it is the LITURGY. Machzor Ha-Gadol Mikol Ha-Shana. According to Ashkenazi rite, this Machzor is based upon the date of the elegies. The word "Machzor" is referenced here in the older sense, of an annual cycle, thus the liturgical text is closer to that of a Siddur containing prayers and texts for the entire year as opposed to the later use of the term for Festival prayers.

The respected editor of this important Machzor was R. Binyamin HaLevi Ashkenazi, Rabbi of the Ashkenazic community of Salonika. His ancestors hailed from Nuremberg as delineated in the lengthy colophon, which contains many personal details of his life and the tragedies that befell him during the course of the publication of this Machzor, indeed he includes here original Kinoth (elegies) written upon the death of six of his children due to fire and plague (ff.186-187). See D. Goldschmidt pp. 252-265 for a full description of these elegies. Later Ashkenazic Machzorim published in Salioneta-Cremona, 1555-60 and Venice, 1568 follow this Machzor's pioneering effort and include many of the laws, customs and commentaries as compiled by R. Binyamin Ha Levi.

Steinschneider dates this rare volume as 1555-6, however Yudlov in Ginzei Yisrael followed by Vinograd established the date as ca. 1550 based upon the date of the elegies. The word "Machzor" is referenced here in the older sense, of an annual cycle, thus the liturgical text is closer to that of a Siddur containing prayers and texts for the entire year as opposed to the later use of the term for Festival prayers.

[SEE ILLUSTRATION ABOVE]

With: Correspondence from India concerning the sale of this particular copy. Outer margins of opening and closing leaves heavily taped, browning. Modern royal blue morocco, gilt. 8vo. [Yudlov 1437; Yaari 1077].

Poona, Vital Sakharam Agnihotry: 1874. $2000-3000

Unlike the earlier Bombay Hagadah (1846) whose illustrations were still closely linked to their Amsterdam prototypes, those in the Poona Hagadah have managed to drift into a sphere of their own. Even as they retain the basic pattern, they are now palpably Indian in tone and detail." (Yerushalmi 107:10). Particularly distinct is the illustration depicting the preparation and baking of the Matzoth for Passover. The upper panel shows the men of the Bene-Israel community, the lower panel their female counterparts. Both are in distinctive native dress and sitting in the classic Indian squatting, or Lotus position. See Israel Museum Catalogue, The Jews of India (1995), p. 25.

[SEE ILLUSTRATION ABOVE]

97 (HAGADAH). SEYPPEL, CARL MARIA. Die Plagen. German. Illustrated throughout. Printed in red and black on "antiquated" paper and bound in "distressed" style. pp.(2),42. Original pictorial wrappers, marked and tattered. 8vo. [Yudlov 4122].

Jerusalem, Levin-Epstein: 1949. $600-900

Historic Hagadah of Israel Defense Forces
R. Shlomo Goren (then Goronchik), Chaplain of the Army, issued a traditional Hagadah for the use of religious soldiers. In his short preface, Goren remarks 1949 as the first Passover celebrated in freedom after two thousand years of exile.
sach. With trans-
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tions. ff. 42. Trace-
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Title page and last
opening two leaves
lighly stained in
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1874. $3000-4000
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own. Even as
they are now
and detail.”
Israel Museum
a (1995) p. 25

198. (HAGADAH). The Prague 1527 Hagadah:
Facsimile Edition. ONE OF 200 NUMBERED COPIES.
With explanatory introduction in German.
Original/maroon boards, gently rubbed at corners.
Folio. [cf. Yudlov 7; Yaari 6; Jerusalem pl. 9-13].
Berlin, Joseph Altmann, 1926. $500-700

\[ \text{Price: } 1874-198 \]
by 1770 the process of linguistic acculturation among Anglo-Jewry rise to this first issue of an English translation to the Hagadah. 3 versions were issued: for Aschkenazi Jews, and the present gadah - according to Sephardic usage. R. Lehmann in her biography of English Hagadoth (no. 2) and Yaari (no. 167) record the Aschkenazi issue, indeed the present edition is not in the British Library nor the Bodleian Library. Additionally this Hagadah presents the only known appearance of Ladino in a London print. Cf. Yerushalmi 74.

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

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