

Two of the author's sermons were published; one in 5589 [1829], and the other in 5597 [1837]. The sermon set down in this manuscript has not been published. The author's *'Ateret Paz* and *Rimon Perets*, were both printed in Altona, 1823.

139

26 × 19 cm., 30 leaves, 55 lines to a page. Nineteenth century. Ashkenazic script. MS. 374. Judah Louis Lewin Collection.

NOVELLAE ON TALMUDIC *SUGYOT* AND ON THE *SHULḤAN ARUKH* BY R. ḤAYYIM BEN ISAAC AUERBACH, *AV BET DIN* OF LENCZYCE (1755–1840).

R. Ḥayyim Auerbach was the author of *Divre Mishpat*, novellae on *Shulḥan Arukh Hoshen Mishpat*, Krotoszyn, 1835.

140

21 × 18.5 cm., 12 leaves, 30 lines to a page. Nineteenth century. Ashkenazic script. MS. 449. Judah Louis Lewin Collection.

NOVELLAE ON TALMUDIC *SUGYOT* AND ON THE *SHULḤAN ARUKH* BY R. ḤAYYIM [BEN ISAAC] AUERBACH AND HIS SON, R. MENAḤEM AUERBACH (1773–1848), COPIED BY R. ELIEZER LIPMAN GOLDSTAUB (d. 1881).

141

22 × 18 cm., 12 leaves, 25 lines to a page. Nineteenth century. Ashkenazic script. MS. 451B. Judah Louis Lewin Collection.

NOVELLAE ON TALMUDIC *SUGYOT* AND ON MAIMONIDES' *MISHNEH TORAH* BY R. ARYEH LEIB GREIFENHAGEN.

A note on the first page identifies the author as a resident of the town of Wallstein. The note gives the name of the author's son, Oskar Greifenhagen, a resident of Tirschtiel. Folio 5b: "Wallstein, 5585 [1825]."

142

22.5 × 19 cm., 8 leaves, 25 lines to a page. Nineteenth century. Ashkenazic script. Autograph. MS. 556.

NOVELLAE ON TALMUDIC *SUGYOT* AND SERMON BY R. MOSES SOFER (ḤATAM SOFER; 1762–1839).

Three separate notebooks handwritten by the author and numbered by him: 25, 4 and 16. These notebooks apparently were part of a series of complete volumes that are no longer extant. Each booklet is paginated separately.

Title page of Booklet 25: "For the Sabbath of Hanukkah 5572[1811], here in ...Pressburg." Booklet 16 is dated "Pressburg, [55]79 [1819]," and Booklet 4 "Sabbath of the New Moon of Tammuz, 5588[1828]." All three booklets have been published.

R. Moses Sofer was the rabbi of Dresnitz, Mattersdorf and, from 1806 until his death, of Pressburg.

143

22.5 × 19.5 cm., 41 leaves, 30 lines to a page. Nineteenth century. Ashkenazic script. MS. 403. Judah Louis Lewin Collection.

NOVELLAE ON TALMUDIC TRACTATES BY R. MOSES SOFER, EDITED BY HIS STUDENT R. ḤAYYIM KEMPNER.

R. Ḥayyim Kempner added some of his own novellae to the manuscript. Folio 11a: "Kempner... 5592[1832]" Folio 24a: "5591[1831] here in Kempen." Folio 28b: "[1846] here in Berlin." Folio 39a: "5588[1828] here in Pressburg."

144

24 × 19 cm., 3 notebooks with a total of 33 leaves, 35–40 lines to a page. Nineteenth century. Ashkenazic script. MS. 486. Judah Louis Lewin Collection.

NOVELLAE ON TALMUDIC TRACTATES BY R. JUDAH LEIB BRODA, WRITTEN BY HIS STUDENT R. ḤAYYIM KEMPNER.

RABBINIC MANUSCRIPTS

Two of the author's sermons were published; one in 5589 [1829], and the other in 5597 [1837]. The sermon set down in this manuscript has not been published. The author's *'Ateret Paz* and *Rimon Perets*, were both printed in Altona, 1823.

139

26 × 19 cm., 30 leaves, 55 lines to a page. Nineteenth century. Ashkenazic script.
MS. 374. Judah Louis Lewin Collection.

NOVELLAE ON TALMUDIC *SUGYOT* AND ON THE *SHULḤAN ARUKH* BY R. ḤAYYIM BEN ISAAC AUERBACH, *AV BET DIN* OF LENCZYCE (1755–1840).

R. Ḥayyim Auerbach was the author of *Divre Mishpat*, novellae on *Shulḥan Arukh Ḥoshen Mishpat*, Krotoszyn, 1835.

140

21 × 18.5 cm., 12 leaves, 30 lines to a page. Nineteenth century. Ashkenazic script.
MS. 449. Judah Louis Lewin Collection.

NOVELLAE ON TALMUDIC *SUGYOT* AND ON THE *SHULḤAN ARUKH* BY R. ḤAYYIM [BEN ISAAC] AUERBACH AND HIS SON, R. MENAḤEM AUERBACH (1773–1848), COPIED BY R. ELIEZER LIPMAN GOLDSTAUB (d. 1881).

141

22 × 18 cm., 12 leaves, 25 lines to a page. Nineteenth century. Ashkenazic script.
MS. 451B. Judah Louis Lewin Collection.

NOVELLAE ON TALMUDIC *SUGYOT* AND ON MAIMONIDES' *MISHNEH TORAH* BY R. ARYEH LEIB GREIFENHAGEN.

A note on the first page identifies the author as a resident of the town of Wallstein. The note gives the name of the author's son, Oskar Greifenhagen, a resident of Tirschtiel. Folio 5b: "Wallstein, 5585 [1825]."

22.5 × 19 cm., 8 leaves, 2
MS. 556.

NOVELLAE ON TA
(ḤATAM SOFER; 176

Three separate notebo
These notebooks appar
extant. Each booklet is
Title page of Booklet 2
Booklet 16 is dated "Pr
Tammuz, 5588[1828]."
R. Moses Sofer was the
Pressburg.

22.5 × 19.5 cm., 41 leaves,
MS. 403. Judah Louis Lew

NOVELLAE ON TALM
STUDENT R. ḤAYYIM

R. Ḥayyim Kempner a
"Kempen... 5592[1832]
in Berlin." Folio 39a: "5

24 × 19 cm., 3 notebooks
Ashkenazic script.
MS. 486. Judah Louis Lew

NOVELLAE ON TALM
BY HIS STUDENT R. I

NOTES BY R. ABRAHAM BEN GEDALIAH TIKTIN (1764–1820) ON *BENE AHUVAH* BY R. JONATHAN EYBESCHUETZ.

Bene Ahuvah was published in Prague, 5579[1819].

Note on folio 1b by Tiktin's son, apparently Solomon Tiktin (1791–1843), to the effect that his father had written the next page while traveling to Carlsbad in the year 5580 [1820].

Abraham ben Gedaliah Tiktin was *av bet din* of his native Schwersenz and of Glogau, and from 1816 in Breslau. He is the author of *Petaḥ ha-Bayit* and numerous other works.

134

21 × 16.5 cm., [1] + 8 leaves, 30 lines to a page. Twentieth century. Ashkenazic script. MS. 407. Judah Louis Lewin Collection.

LAWS PERTAINING TO INSPECTION OF THE LUNGS BY R. JACOB BEN JACOB MOSES LORBEERBAUM OF LISSA (1760–1832).

Copyist's note at the end of the manuscript: "I copied [the foregoing], letter by letter, from the manuscript prepared by R. Samuel Wolf, ritual slaughterer and examiner and head "porger" in our community of Lissa...Shevat 13, 5588 [1828]. [Signed] Meir ben...Judah Leibush, *rosh bet din* of Krotoszyn."

Our manuscript was copied from the R. Samuel Wolf manuscript for Judah Louis Lewin in 1918.

R. Jacob Lorbeerbaum, also known as R. Jacob of Lissa, was rabbi in Kalisz and from 1809 in Lissa. He is the author of *Netivot ha-Mishpat* and other works.

135

20 × 17 cm., 27 leaves, 25 lines to a page. Nineteenth century. Ashkenazic script. MS. 263. Judah Louis Lewin Collection.

NOVELLAE ON THE PENTATEUCH AND SERMONS BY R. JACOB BEN JACOB MOSES LORBEERBAUM.

Folio 21b: "In the name of the Gaon Elijah of Vilna," and "Completed on Tevet 21, 5582 [1822]."

The novellae were printed in *Nahlat Ya'aqov*, Breslau, 5609 [1849]. The sermons were printed in *Beit Yosef Shaul*, New York: Rabbi Isaac Elhanan Theological Seminary, Volume 3 (1989), p. 11–41.

136

20.5 × 17.5 cm., 111 leaves, 20 lines to a page. Nineteenth century. Ashkenazic script. MS. 30.

NOVELLAE OF R. AKIVA EGER (1761–1837) ON TALMUDIC TRACTATES.

Title page: "Novellae of R. Akiva Eger, *av bet din* and *rosh mesivta* of Posen." Date: "Posen... 30 Januar 1848."

This work was published in Berlin 5618[1858].

The author was rabbi in Markisch Friedland and Posen.

137

20.5 × 17.5 cm., 59 leaves (original pagination 1–63; 48–51 missing), 25 lines to a page. Early nineteenth century. Ashkenazic script. MS. 31.

1. Folios 1–47: LECTURES ON TALMUDIC TRACTATES BY R. AKIVA EGER AND R. MOSES ZERAḤ EIDLITZ AS RECORDED BY THEIR DISCIPLE, R. ABRAHAM BLASKER OF RAVITCH.

Most of the manuscript consists of lectures by R. Akiva Eger on Tractate Gittin.

Folio 33a: Directions in Yiddish for preparation of gold ink for writing.

2. Folios 52–63: RECIPES in Yiddish.

138

16.5 × 10 cm., 9 leaves, 20 lines to a page. Eighteenth century. Rashi script. MS. 1225. Berthold Strauss Collection. Gift of Ludwig and Erica Jesselson.

ADDRESS DELIVERED AT THE DEDICATION OF THE SYNAGOGUE IN BALLENSTEDT (NEAR HANOVER) IN THE YEAR 5551 [1791] BY R. SAMUEL (PEREZ SANWEL) EGER (1769–1842).

RABBINIC MANUSCRIPTS

NOTES BY R. ABRAHAM BEN GEDALIAH TIKTIN (1764–1820) ON *BENE AHUVAH*
BY R. JONATHAN EYBESCHUETZ.

Bene Ahuvah was published in Prague, 5579[1819].

Note on folio 1b by Tiktin's son, apparently Solomon Tiktin (1791–1843), to the effect that his father had written the next page while traveling to Carlsbad in the year 5580 [1820].

Abraham ben Gedaliah Tiktin was *av bet din* of his native Schwersenz and of Glogau, and from 1816 in Breslau. He is the author of *Petaḥ ha-Bayit* and numerous other works.

134

21 × 16.5 cm., [1] + 8 leaves, 30 lines to a page. Twentieth century. Ashkenazic script.
MS. 407. Judah Louis Lewin Collection.

LAWS PERTAINING TO INSPECTION OF THE LUNGS BY R. JACOB BEN JACOB
MOSES LORBEERBAUM OF LISSA (1760–1832).

Copyist's note at the end of the manuscript: "I copied [the foregoing], letter by letter, from the manuscript prepared by R. Samuel Wolf, ritual slaughterer and examiner and head "porger" in our community of Lissa...Shevat 13, 5588 [1828]. [Signed] Meir ben...Judah Leibush, *rosh bet din* of Krotoszyn."

Our manuscript was copied from the R. Samuel Wolf manuscript for Judah Louis Lewin in 1918.

R. Jacob Lorbeerbaum, also known as R. Jacob of Lissa, was rabbi in Kalisz and from 1809 in Lissa. He is the author of *Netivot ha-Mishpat* and other works.

135

20 × 17 cm., 27 leaves, 25 lines to a page. Nineteenth century. Ashkenazic script.
MS. 263. Judah Louis Lewin Collection.

NOVELLAE ON THE PENTATEUCH AND SERMONS BY R. JACOB BEN JACOB
MOSES LORBEERBAUM.

Folio 21b: "In the name of the Gaon Elijah of Vilna," and "Completed on Tevet 21, 5582 [1822]."

The novellae were printed in *Beit Yosef Shau...*
3 (1989), p. 11–41.

20.5 × 17.5 cm., 111 leaves,
MS. 30.

NOVELLAE OF R. AKIV

Title page: "Novellae of
"Posen... 30 Januar 1848
This work was published
The author was rabbi in I

20.5 × 17.5 cm., 59 leaves
nineteenth century. Ashkenazic script.
MS. 31.

1. Folios 1–47: LECTURES
R. MOSES ZERAH EYBESCHUETZ
BLASKER OF RAVENSBURG

Most of the manuscript copied
Folio 33a: Directions in writing

2. Folios 52–63: RECIPES

16.5 × 10 cm., 9 leaves, 20 lines
MS. 1225. Berthold Strauss

ADDRESS DELIVERED BY
STEDT (NEAR HANNOVER)
SANWEL) EGER (1769–

Responsa. Autograph. Incomplete. The responsa in this manuscript are contained in the published edition (Warsaw, 1811).

2. LETTERS OF INQUIRY ADDRESSED TO R. ISRAEL MOSES BEN R. ARYEH LOEB OF KORNIK.
3. LETTER FROM R. MOSES OF LISSA TO R. ABRAHAM JUDAH LOEB, *AV BET DIN* OF WILOSLAV, DATED AV 5569 [1809].

130

19 × 12 cm., 25 leaves, 23 lines to a page. Early nineteenth century. Fine Rashi script. MS. 1136. Rev. Leon H. Elmaleh Memorial Collection.

MA'ASEH RAV, HANHAGOT HAGR'A, BY R. ISSACHAR BAER BEN TANHUM OF VILNA (1779–1855).

Title page: "*Ma'aseh Rav*, written by [the Gaon] of Vilna..." The title is written on the blue cover of the manuscript. This cover was pasted over the original title page which was copied in #131, and which, in addition to a full description of authorship, gives the following information: "Written in the city of London by...Shraga Feivel, ...of Safed...in Amsterdam lettering in the year 5589 [1829]." This title page, copied in #131, corresponds to our manuscript #130, which was indeed written in "Amsterdam lettering." Manuscript #130 antedates the first printing of the work (Vilna, 5592 [1832]). The manuscript was sent from London to R. Samuel Conquy by an emissary from Jerusalem, R. Joseph Israel haLevi (see #131).

131

20 × 14.5 cm., 38 leaves. (1) 45 lines to a page. Maaravic script. Nineteenth century. (2) 30 lines to a page. Fine Sephardi script. Eighteenth century. (3) 45 lines to a page. Maaravic script. Nineteenth century.

MS. 1137. Rev. Leon H. Elmaleh Memorial Collection.

1. Folios 1–7: *MA'ASEH RAV, HANHAGOT HAGR'A* BY ISSACHAR BAER BEN TANHUM OF VILNA.

Contents and script of title page indicate that it belongs with MS #130 and not here.

Folio 2a: "The book *Ma'aseh Rav*...came into my hands through a faithful messenger...R. Joseph Israel haLevi...of Jerusalem...on Rosh Hodesh Elul...5591[1831] and I copied from it...I did not write it in a straight script, as would have been proper, but in a hurry, for lack of time."

The copyist made changes in the text to make it conform to Sephardi custom in such practices as the wearing of *tsitsit* and *tefillin*.

2. Folios 8–34: *LEHEM MIN HA-SHAMAYIM* BY R. JACOB BEN HAYYIM ZEMAH.

The decorated title page containing the author's foreword is dated Damascus, 35th day of the 'Omer 5398 [1638]. Notation at the end of the manuscript: "Copied ...5492[1732]."

3. Folios 35–36: *GELILOT ERETS YISRA'EL* BY R. GERSHON BEN ELIEZER HALEVI (first half of the seventeenth century).

The copyist, Samuel Conquy, apparently changed the author's original text completely. This manuscript deals primarily with gravesites of sages. The foreword is dated Gibraltar, 5593[1832].

The last two folios list guests who came to Conquy's home for the holidays.

132

33 × 22 cm., 65 leaves, 35 lines to a page. Nineteenth century. Various Ashkenazic scripts. MS. 445. Judah Louis Lewin Collection.

1. Folios 1–33: NOVELLAE ON TALMUD TRACTATES; SERMONS.

On folio 17b mention is made of R. Mordecai ben Abraham Banet of Nikolsburg (1753–1829) and R. Baruch [ben Joshua Ezekiel Feivel] Fraenkel-Teomim (1760–1828).

2. Folios 34–65: NOVELLAE ON TALMUD TRACTATES; RESPONSA.

Note on folio 46a.: "Shevat 24, 5617 [1857]."

133

20 × 16.5 cm., 6 leaves, 20 lines to a page. Nineteenth century. Ashkenazic script. Autograph. MS. 438. Judah Louis Lewin Collection.

RABBINIC MANUSCRIPTS

Responsa. Autograph. Incomplete. The responsa in this manuscript are contained in the published edition (Warsaw, 1811).

2. LETTERS OF INQUIRY ADDRESSED TO R. ISRAEL MOSES BEN R. ARYEH LOEB OF KORNIK.
3. LETTER FROM R. MOSES OF LISSA TO R. ABRAHAM JUDAH LOEB, *AV BET DIN* OF WILOSLAV, DATED AV 5569 [1809].

130

19 × 12 cm., 25 leaves, 23 lines to a page. Early nineteenth century. Fine Rashi script. MS. 1136. Rev. Leon H. Elmaleh Memorial Collection.

MA'ASEH RAV, HANHAGOT HAGR'A, BY R. ISSACHAR BAER BEN TANHUM OF VILNA (1779–1855).

Title page: "*Ma'aseh Rav*, written by [the Gaon] of Vilna..." The title is written on the blue cover of the manuscript. This cover was pasted over the original title page which was copied in #131, and which, in addition to a full description of authorship, gives the following information: "Written in the city of London by...Shraga Feivel, ...of Safed...in Amsterdam lettering in the year 5589 [1829]." This title page, copied in #131, corresponds to our manuscript #130, which was indeed written in "Amsterdam lettering." Manuscript #130 antedates the first printing of the work (Vilna, 5592 [1832]). The manuscript was sent from London to R. Samuel Conquy by an emissary from Jerusalem, R. Joseph Israel haLevi (see #131).

131

20 × 14.5 cm., 38 leaves. (1) 45 lines to a page. Maaravic script. Nineteenth century. (2) 30 lines to a page. Fine Sephardi script. Eighteenth century. (3) 45 lines to a page. Maaravic script. Nineteenth century. MS. 1137. Rev. Leon H. Elmaleh Memorial Collection.

1. Folios 1–7: *MA'ASEH RAV, HANHAGOT HAGR'A* BY ISSACHAR BAER BEN TANHUM OF VILNA.

Contents and script of title page indicate that it belongs with MS #130 and not here.

Folio 2a: "The bo
Joseph Israel haLe
it...I did not write
time."

The copyist made
practices as the we

2. Folios 8–34: *L*
The decorated title
the 'Omer 5398 [1

3. Folios 35–36:
HALEVI (first

The copyist, Samue
manuscript deals
5593[1832].

The last two folios

33 × 22 cm., 65 leave
MS. 445. Judah Loui

1. Folios 1–33: N
On folio 17b menti
1829) and R. Baruc

2. Folios 34–65: N
Note on folio 46a.:

20 × 16.5 cm., 6 leave
MS. 438. Judah Louis

MISCELLANEOUS LETTERS AND NOTES.

Two items dated Berlin 5559 [1799].

Included in this collection is a mimeographed German typescript, dated Berlin, December 3, 1928, "Ruling of the Communal Rabbis on the Proposal of the Liberal Faction of the Conference of Representatives Regarding the Separate Seating of Men and Women in the Prinzregentenstrasse Synagogue." One of the rabbis consulted was Dr. Leo Baeck (1873–1956). Baeck suggested that the planned new building of the Prinzregentenstrasse Synagogue, have "mixed pews" but also a section reserved for those desiring separate seating for men and women. Some other Liberal rabbis voted for an "all mixed" seating arrangement, arguing that this would enhance the dignity of the services. It would eliminate not only the exchange of signals between men and their womenfolk that frequently result from separate seating but also put an end to displays of excessive emotion by women during memorial services. Women, it was explained, would exercise more self-control if they sat with their menfolk than they would if seated in a separate women's section.

124

19.5 × 16.5 cm., 59 leaves (original pagination 4–64), 25 lines to a page. Late eighteenth century. Ashkenazic script.
MS. 544.

NOVELLAE AND COMMENTARIES ON *SHULḤAN ARUKH YOREH DE'AH*,
HILKHOT ṬREFOT HA-RE'AH, paragraph 35.

Incomplete.

125

23 × 19 cm., 122 leaves, 37 lines to a page. Early nineteenth century. Lithuanian script. Autograph.
MS. 28.

SERMONS AND SERMON MATERIAL BY R. ABRAHAM ABELE, MAGGID OF
SLOBODKA.

Folio 105a.: "Monday, Elul 14, 5564 [1804]."

126

21 × 18 cm., 4 leaves, 25 lines to a page. Nineteenth century. Ashkenazic script.
MS. 451A. Judah Louis Lewin Collection.

NOVELLAE ON TALMUDIC TRACTATES.

On first page: Kleczew, 5565[1805].

127

20.5 × 17.5 cm., 263 leaves, 30 lines to a page. Early nineteenth century. Ashkenazic script.
MS. 338. Judah Louis Lewin Collection.

COMMENTARIES ON *PIRKE AVOT*, SERMONS, EULOGIES.

Note on the back of a letter, folio 261b: "Rabbi ...Lazar Segal Horowitz." It is possible that he is the author of this manuscript. Notations with various dates: Folio 108a: 5567[1807]; folio 236a: 5559 [1798].

128

17.5 × 10.5 cm., 12 leaves, 15 lines to a page. Early nineteenth century. Ashkenazic script.
MS. 393. Judah Louis Lewin Collection.

DIVORCE TO BE SERVED UPON A WOMAN BY A MESSENGER.

Title page: "Berlin, the sixth day of Adar, 5569[1809]."

Judah Louis Lewin notes: "This... may have been compiled by R. Meir Weyl, who was *av bet din* of Berlin at that time."

129

19 × 16 cm., 31 leaves. Nineteenth century. Various Ashkenazic scripts. Autographs.
MS. 597. Judah Louis Lewin Collection.

1. *RISHME SHE'ELAH* BY R. ISRAEL MOSES BEN R. ARYEH LOEB OF KORNIK
(came to Kornik in 1781).

RABBINIC MANUSCRIPTS

MISCELLANEOUS LETTERS AND NOTES.

Two items dated Berlin 5559 [1799].

Included in this collection is a mimeographed German typescript, dated Berlin, December 3, 1928, "Ruling of the Communal Rabbis on the Proposal of the Liberal Faction of the Conference of Representatives Regarding the Separate Seating of Men and Women in the Prinzregentenstrasse Synagogue." One of the rabbis consulted was Dr. Leo Baeck (1873-1956). Baeck suggested that the planned new building of the Prinzregentenstrasse Synagogue, have "mixed pews" but also a section reserved for those desiring separate seating for men and women. Some other Liberal rabbis voted for an "all mixed" seating arrangement, arguing that this would enhance the dignity of the services. It would eliminate not only the exchange of signals between men and their womenfolk that frequently result from separate seating but also put an end to displays of excessive emotion by women during memorial services. Women, it was explained, would exercise more self-control if they sat with their menfolk than they would if seated in a separate women's section.

124

19.5 × 16.5 cm., 59 leaves (original pagination 4-64), 25 lines to a page. Late eighteenth century. Ashkenazic script.
MS. 544.

NOVELLAE AND COMMENTARIES ON *SHULḤAN ARUKH YOREH DE'AH*,
HILKHOT ṬREFOT HA-RE'AH, paragraph 35.

Incomplete.

125

23 × 19 cm., 122 leaves, 37 lines to a page. Early nineteenth century. Lithuanian script. Autograph.
MS. 28.

SERMONS AND SERMON MATERIAL BY R. ABRAHAM ABELE, MAGGID OF
SLOBODKA.

Folio 105a.: "Monday, Elul 14, 5564 [1804]."

21 × 18 cm., 4 leaves, 25 li
MS. 451A. Judah Louis Le

NOVELLAE ON TALM

On first page: Kleczew, 5

20.5 × 17.5 cm., 263 leaves
MS. 338. Judah Louis Lew

COMMENTARIES ON

Note on the back of a let
he is the author of this m
folio 236a: 5559 [1798].

17.5 × 10.5 cm., 12 leaves,
MS. 393. Judah Louis Lew

DIVORCE TO BE SERV

Title page: "Berlin, the s
Judah Louis Lewin notes
din of Berlin at that time

19 × 16 cm., 31 leaves. Nin
MS. 597. Judah Louis Lew

1. *RISHME SHE'ELA*
(came to Kornik in 1

118

22 × 18 cm., 196 leaves + single leaves, 25 lines to a page. Eighteenth and nineteenth centuries. Ashkenazic script. MS. 37.

TOLDOT 'OLAM, DISCOURSES OF UNKNOWN AUTHORSHIP, EDITED BY RABBI BENJAMIN GITTELSON (1853–1932).

On the title page Rabbi Benjamin Gittelson identifies himself as the editor and copyist and states that the work had been completed in Slonim in the year 5631[1870/1]. In a signed prefatory statement dated Cleveland, Ohio, Elul 5, 5664 [1904], Gittelson tells how the manuscript had come into his possession. While he was in Slonim during the summer of 1869, a yeshiva student showed him a bundle of old papers, saying that a boy had brought them to him and that he, the student, wondered what they might be. Upon more careful inspection, Gittelson found that this was a complete manuscript, except for several pages missing from the beginning; also, there was no title page, no introduction and no mention of an author. Arranging the pages, he discovered that in some places they fell into chapters dealing with such subjects as the resurrection of the dead, the sufferings and death of the righteous, etc. The text included frequent references to the author's work on *Pirke Avot*.

Gittelson learned from the boy who had originally brought the papers to the yeshiva student that many more such papers were lying piled up in the attic of his parents' house and that they were being used as rags and for other unseemly purposes. Gittelson asked the boy to bring him as many of the papers as he could find. The boy brought him another bundle of papers that turned out to be the treatise on the *Pirke Avot*, with only a few of the first pages missing. Most of the pages, however, were so dirty and in such poor condition that they were difficult to read (see #119). The papers included homiletic material as well. Again, there was no hint as to the identity of the author. When his strenuous efforts to learn more about the provenance of the papers failed to turn up any results, Gittelson engaged a scribe of known skill and experience to copy the material. The scribe completed his task in Slonim, 1871. Gittelson himself did the best he could to arrange the material into chapters, keeping only a few leaves from the old manuscript in memory of the original unknown author and scribe.

119

21.5 × 17.5 cm., 81 leaves, 30 lines to a page. Nineteenth century. Ashkenazic script. MS. 38.

COMMENTARY ON *PIRKE AVOT* BY THE AUTHOR OF *TOLDOT 'OLAM* (see #118), EDITED BY RABBI BENJAMIN GITTELSON.

Gittelson's prefatory statement parallels that summarized in #118 except for the following at the conclusion: "For the aforementioned work and the discourses I took an expert scribe and we copied them. This work was difficult to copy, therefore we went over it in pen and ink, pasting new paper on up to half of almost every sheet... 5665 [1904], Cleveland, Ohio..."

120

17.5 × 10 cm., 59 leaves, 2 columns of 25 lines each. Eighteenth century. Ashkenazic script. MS. 729.

NOVELLAE ON TRACTATE *ERUVIN*.

Incomplete. *Hidushe ha-MaHaRShA* cited frequently; *Hidushe ha-MaHaRaM* cited as well.

121

33.5 × 21 cm., 91 leaves, 45 lines to a page. Eighteenth century. Ashkenazic script. MS. 1184.

NOVELLAE ON TALMUDIC *SUGYOT*.

122

21 × 17 cm., 2 leaves, 20 lines to a page. Late eighteenth century. Ashkenazic script. MS. 1115.

BAR MITZVAH RITUAL.

Speech in Yiddish for the bar mitzvah. Formula recited when calling the father of the bar mitzvah to the Torah.

123

Various formats, 7 sheets. Late eighteenth century. Various Ashkenazic scripts. MS. 270(2). Judah Louis Lewin Collection.

22 × 18 cm., 196 leaves + single leaves, 25 lines to a page. Eighteenth and nineteenth centuries. Ashkenazic script. MS. 37.

TOLDOT 'OLAM, DISCOURSES OF UNKNOWN AUTHORSHIP, EDITED BY RABBI BENJAMIN GITTELSON (1853–1932).

On the title page Rabbi Benjamin Gittelson identifies himself as the editor and copyist and states that the work had been completed in Slonim in the year 5631[1870/1].

In a signed prefatory statement dated Cleveland, Ohio, Elul 5, 5664 [1904], Gittelson tells how the manuscript had come into his possession. While he was in Slonim during the summer of 1869, a yeshiva student showed him a bundle of old papers, saying that a boy had brought them to him and that he, the student, wondered what they might be. Upon more careful inspection, Gittelson found that this was a complete manuscript, except for several pages missing from the beginning; also, there was no title page, no introduction and no mention of an author. Arranging the pages, he discovered that in some places they fell into chapters dealing with such subjects as the resurrection of the dead, the sufferings and death of the righteous, etc. The text included frequent references to the author's work on *Pirke Avot*.

Gittelson learned from the boy who had originally brought the papers to the yeshiva student that many more such papers were lying piled up in the attic of his parents' house and that they were being used as rags and for other unseemly purposes. Gittelson asked the boy to bring him as many of the papers as he could find. The boy brought him another bundle of papers that turned out to be the treatise on the *Pirke Avot*, with only a few of the first pages missing. Most of the pages, however, were so dirty and in such poor condition that they were difficult to read (see #119). The papers included homiletic material as well. Again, there was no hint as to the identity of the author. When his strenuous efforts to learn more about the provenance of the papers failed to turn up any results, Gittelson engaged a scribe of known skill and experience to copy the material. The scribe completed his task in Slonim, 1871. Gittelson himself did the best he could to arrange the material into chapters, keeping only a few leaves from the old manuscript in memory of the original unknown author and scribe.

21.5 × 17.5 cm., 81 leaves, 30 lines to a page. Nineteenth century. Ashkenazic script. MS. 38.

COMMENTARY ON *PIRKE AVOT*
EDITED BY RABBI BENJAMIN GITTELSON

Gittelson's prefatory statement concludes at the conclusion: "For the sake of the truth and we copied them. This volume was written in ink, pasting new paper on the old."

17.5 × 10 cm., 59 leaves, 2 columns. MS. 729.

NOVELLAE ON TRACTA *MAASEROT*

Incomplete. *Hidushe ha-Maasrot*.

33.5 × 21 cm., 91 leaves, 45 lines. MS. 1184.

NOVELLAE ON TALMUDIC TOPICS

21 × 17 cm., 2 leaves, 20 lines. MS. 1115.

BAR MITZVAH RITUAL.

Speech in Yiddish for the Bar Mitzvah to the Torah.

Various formats, 7 sheets. Late 19th century. MS. 270(2). Judah Louis Lewin.

112

24 × 16 cm., 113 leaves, 50–55 lines to a page. Eighteenth century. Ashkenazic script.
MS. 232. Judah Louis Lewin Collection.

BRIEF COMMENTARY ON *SHULḤAN ARUKH YOREH DE'AH, HILKHOT ṬREFOT*.

Mostly abstracted from the SHaCH's commentary, *Śifte Kohen*. The manuscript is written in margins around a printed text of the *Shulḥan Arukh*, whose pages were mounted on larger sheets to provide writing space.

113

20 × 17 cm., 251 leaves (mostly blank, original pagination 422–672), 30 lines to a page. Eighteenth century. Ashkenazic script.
MS. 353.

COMMENTARY ON *SHULḤAN ARUKH ORAḤ ḤAYYIM*, PARAGRAPHS 422–671, AND NOVELLAE ON TALMUDIC *SUGYOT*.

The author reserved one blank folio for each paragraph of the *Shulḥan Arukh*, hence the pagination 422–671. Incomplete. On folio 433a there is a reference to R. Ezekiel Landau's *Noda bi-Yehudah*, first published in 5536[1776].

114

32 × 20 cm., 250 leaves, 35 lines to a page. Eighteenth century. Ashkenazic script. Autograph.
MS. 537.

COMMENTARIES AND NOVELLAE ON *SHULḤAN ARUKH ḤOSHEN MISHPAT* AND ITS COMMENTARIES, *HILKHOT DAYANIM*.

References to several early eighteenth century Rabbinical sources. This manuscript ends with Paragraph 9, and is continued in #115 below.

115

32 × 20 cm., 300 leaves + single leaves, 35 lines to a page. Eighteenth century. Ashkenazic script.
MS. 54.

COMMENTARIES AND NOVELLAE ON *SHULḤAN ARUKH ḤOSHEN MISHPAT* AND ITS COMMENTARIES.

Continuation of #114, beginning with Paragraph 12.

116

24 × 18 cm., [4] + 68 leaves, 25–35 lines to a page. End of eighteenth century. Ashkenazic script.
MS. 1073. Berthold Strauss Collection. Gift of Ludwig and Erica Jesselson.

NOVELLAE ON TALMUDIC TRACTATES.

The manuscript includes novellae on tractates *Berakhot* and *Shabbat*, and one folio on tractate *Pesahim*.

According to the description of this manuscript in *Ohel Barukh*, entry 2509, the manuscript had originally been accompanied by a letter from R. Abraham Mordecai Alter, *Rebbe* of Gur. Addressed to "My dear friend Mr. Yitzhak Meir Dimant," it stated that "since the business with the books in America did not succeed and it is necessary to liquidate, I am sending you herewith one of the manuscripts to which we have fallen heir, as a keepsake." Signed, "Your friend...Abraham Mordecai Alter."

117

20 × 17 cm., 129 leaves, 20 lines to a page. End of eighteenth century. Ashkenazic script.
MS. 1073A. Berthold Strauss Collection. Gift of Ludwig and Erica Jesselson.

NOVELLAE ON TALMUDIC TRACTATES.

The manuscript includes novellae on tractates *Ketubbot*, *Bava Kamma*, *Pesahim*, *Bava Mezi'a* and *Ḥullin*.

In *Ohel Barukh*, entry 2510, this manuscript is described as a continuation of #116. However, a comparison of the two manuscripts shows that they are not in the same handwriting, and the only apparent connection between them is the fact that both came into the possession of R. Abraham Mordecai Alter, the *Rebbe* of Gur, and eventually became part of the Berthold Strauss collection.

RABBINIC MANUSCRIPTS

112

24 × 16 cm., 113 leaves, 50–55 lines to a page. Eighteenth century. Ashkenazic script.
MS. 232. Judah Louis Lewin Collection.

BRIEF COMMENTARY ON *SHULḤAN ARUKH YOREH DE'AH, HILKHOT ṬREFOT*.

Mostly abstracted from the SHaCH's commentary, *Śifte Kohen*. The manuscript is written in margins around a printed text of the Shulḥan Arukh, whose pages were mounted on larger sheets to provide writing space.

113

20 × 17 cm., 251 leaves (mostly blank, original pagination 422–672), 30 lines to a page. Eighteenth century. Ashkenazic script.
MS. 353.

COMMENTARY ON *SHULḤAN ARUKH ORAḤ ḤAYYIM*, PARAGRAPHS 422–671, AND NOVELLAE ON TALMUDIC *SUGYOT*.

The author reserved one blank folio for each paragraph of the *Shulḥan Arukh*, hence the pagination 422–671. Incomplete. On folio 433a there is a reference to R. Ezekiel Landau's *Noda bi-Yehudah*, first published in 5536[1776].

114

32 × 20 cm., 250 leaves, 35 lines to a page. Eighteenth century. Ashkenazic script. Autograph.
MS. 537.

COMMENTARIES AND NOVELLAE ON *SHULḤAN ARUKH ḤOSHEN MISHPAT* AND ITS COMMENTARIES, *HILKHOT DAYANIM*.

References to several early eighteenth century Rabbinical sources. This manuscript ends with Paragraph 9, and is continued in #115 below.

115

32 × 20 cm., 300 leaves + single leaves, 35 lines to a page. Eighteenth century. Ashkenazic script.
MS. 54.

COMMENTAR AND ITS COM

Continuation of

24 × 18 cm., [4] +
MS. 1073. Berthold

NOVELLAE ON

The manuscript
tractate *Pesahim*.
According to the
had originally be
Gur. Addressed t
business with the
sending you herev
Signed, "Your fri

20 × 17 cm., 129 lea
MS. 1073A. Berthold

NOVELLAE ON

The manuscript i
Mezi'a and *Hullin*
In *Ohel Barukh*,
However, a comp
handwriting, and t
the possession of R
of the Berthold Str

The first 37 folios of the manuscript are the last part of a commentary on the Pentateuch from the middle of *Ki Tetse* to the end of Deuteronomy. The 664 folios that follow are a complete Pentateuchal commentary. Date at the end: "9th day of Adar II, 5567[1807]." The author was the rabbi of the combined community of Altona, Hamburg and Wandsbeck. He is the author of *Mishnat de-Rabi Eliezer* (Altona, 5575 [1815]).

107

31.5 × 20 cm., 19 leaves, 40 lines to a page. Early nineteenth century. Ashkenazic script. MS. 1109. Berlin Collection.

NOVELLAE ON WEEKLY READINGS AND TALMUDIC TRACTATES, AND SERMONS BY R. ELEAZAR LAZI BEN R. JOSEPH HEILBUT.

The manuscript was copied by the author's son, Nathan, in Hamburg. Additional notes by his brother, Isaac Berlin.

108

23 × 18 cm., 158 leaves, 2 columns of 25–35 lines each. Late eighteenth century. Square Rabbinic script and Russian script. Autograph. MS. 44.

WORKS OF R. ELIEZER BEN R. JACOB OF SLONIM, RABBI OF AMSTIBOV.

1. Folios 1–51: *Torat ha'Olah*, Part 1: 'Olat Shabat.
2. Folios 52–111: 'Edut be-Ya'aqov, on the laws of Passover. The name of the work refers to *Hok Ya'aqov* by R. Jacob ben Joseph Reischer (1670–1733).
3. Folios 112–127: Novellae on *Shulhan Arukh Orah Hayyim*, *Hilkhot Yom Tov*.
4. Folios 128–138: *Torat ha'Olah*, section 'Olat Mo'ed, Tractate *Bezah*.
5. Folios 139–141: *Derush le-Pesah*, and a discourse on Maimonides.
6. Folios 142–158: Novellae on Tractate *Bezah*.

109

25 × 21 cm., [3] + 90 leaves, 2 columns of 40 lines each. End of eighteenth century. Russian script. Autograph. MS. 45.

HEMDAT YAMIM, PART 2, *SHA'AR HA-DERUSHIM* BY R. ELIEZER BEN R. JACOB OF SLONIM, RABBI OF AMSTIBOV.

Sermons for festivals and Sabbath preceding Passover.

This manuscript was never published. *Sha'ar ha-Derushim*, apparently Part One of the author's *Hemdat Yamim*, was published in Grodno in 5567 [1807]. The published book contains 18 sermons, as does this manuscript.

Letters of approbation from various rabbis were added to the first pages of the work.

Another work by the author, *Mishnat de-Rabi Eliezer ben Ya'aqov*, was published in Shklov, 1819.

110

25 × 20 cm., 152 leaves, 2 columns of 40 lines each. Early nineteenth century. Russian script. Autograph. MS. 46.

WORKS OF R. ELIEZER BEN R. JACOB OF SLONIM, RABBI OF AMSTIBOV.

1. Folios 1–20: Five sermons, numbered 14–18. Original pagination of these folios: 67–86. The handwriting is identical with that of #109. However, these five sermons are not identical with the last five sermons of #109, or with the last sermons in the printed edition of *Sha'ar ha-Derushim*. Apparently the author originally composed his book in three parts of 18 sermons each. The eighteenth sermon (folios 17–20) is a eulogy for the author's brother, Naphtali, who died in Bialystok in 1808.
2. Folios 21–58: "Torat ha'Olah, Part 2, entitled 'Olat Tamid," on *Bava Mezia*, *Makkot*, *Yoreh De'ah* and *Hoshen Mishpat*.
3. Folios 59–84: "Part 2, entitled 'Olat Tamid..." on *Hullin*.
4. Folios 85–152: *Kuntres Perot Ginnosar*, on *Yoreh De'ah* and *Hoshen Mishpat*.

111

37 × 16 cm., 31 leaves, 55 lines to a page. Eighteenth century. Ashkenazic script. MS. 535. Rabbi Mordecai Rosenblatt Collection. Gift of the Arnstein Brothers.

NOVELLAE ON TALMUDIC *SUGYOT* AND MAIMONIDES' *MISHNEH TORAH*.

RABBINIC MANUSCRIPTS

The first 37 folios of the manuscript are the last part of a commentary on the Pentateuch from the middle of *Ki Tetse* to the end of Deuteronomy. The 664 folios that follow are a complete Pentateuchal commentary. Date at the end: "9th day of Adar II, 5567[1807]." The author was the rabbi of the combined community of Altona, Hamburg and Wandsbeck. He is the author of *Mishnat de-Rabi Eliezer* (Altona, 5575 [1815]).

107

31.5 × 20 cm., 19 leaves, 40 lines to a page. Early nineteenth century. Ashkenazic script. MS. 1109. Berlin Collection.

NOVELLAE ON WEEKLY READINGS AND TALMUDIC TRACTATES, AND SERMONS BY R. ELEAZAR LAZI BEN R. JOSEPH HEILBUT.

The manuscript was copied by the author's son, Nathan, in Hamburg. Additional notes by his brother, Isaac Berlin.

108

23 × 18 cm., 158 leaves, 2 columns of 25–35 lines each. Late eighteenth century. Square Rabbinic script and Russian script. Autograph. MS. 44.

WORKS OF R. ELIEZER BEN R. JACOB OF SLONIM, RABBI OF AMSTIBOV.

1. Folios 1–51: *Torat ha'Olah*, Part 1: 'Olat Shabat.
2. Folios 52–111: 'Edut be-Ya'aqov, on the laws of Passover. The name of the work refers to *Hok Ya'aqov* by R. Jacob ben Joseph Reischer (1670–1733).
3. Folios 112–127: Novellae on *Shulhan Arukh Orach Hayyim, Hilkhhot Yom Tov*.
4. Folios 128–138: *Torat ha'Olah*, section 'Olat Mo'ed, Tractate *Bezah*.
5. Folios 139–141: *Derush le-Pesah*, and a discourse on Maimonides.
6. Folios 142–158: Novellae on Tractate *Bezah*.

109

25 × 21 cm., [3] + 90 leaves, 2 columns of 40 lines each. End of eighteenth century. Russian script. Autograph. MS. 45.

HEMDAT YAM
OF SLONIM, I
Sermons for fes
This manuscrip
author's *Hemd*
contains 18 ser
Letters of appro
Another work b
1819.

25 × 20 cm., 15
Autograph.
MS. 46.

WORKS OF R

1. Folios 1–20
The handw
identical w
edition of S
three parts
author's br
2. Folios 21–5
Yoreh De'a
3. Folios 59–8
4. Folios 85–1

37 × 16 cm., 31 l
MS. 535. Rabbi l

NOVELLAE O

100-104

21.5 × 17 cm., 179 leaves (original pagination 6-184), 35 lines to a page. End of eighteenth and beginning of nineteenth centuries. Ashkenazic script. Autograph.
MS. 9b. Gift of the Sol Feinstein family.

MINḤAT 'ANI, HA-ḲUNTRES HA-YASHAN BY R. JOSEPH DAVID SINZHEIM.

Novellae on Talmudic *sugyot*. An index to the three volumes of *Minḥat 'Ani* and the "old Kuntres" appears below, #102, MS. 7.

Minḥat 'Ani was published in Jerusalem 5734-44 [1974-1984], not on the basis of this manuscript.

21.5 × 16.5 cm., [1] +140 leaves, 30 lines to a page. Early nineteenth century. Ashkenazic script. Autograph.
MS. 6. Gift of the Sol Feinstein family.

MINḤAT 'ANI, PART 2, BY R. JOSEPH DAVID SINZHEIM.

Novellae on Talmudic *sugyot*. Author's notation on the title page, dated Paris, Sivan 3, 5570 [1810], identifies this manuscript as Part 2 of the treatise and explains that he had given his work the title *Minḥat 'Ani* (lit. "The Poor Man's Offering") because he had composed it during "abnormal times" when he had been away from his home and his library on communal business and had been unable to immerse himself in his studies as deeply as he would have wished.

29 × 18 cm., [1] + 151 leaves, 45 lines to a page. Early nineteenth century. Ashkenazic script. Autograph.
MS. 7. Gift of the Sol Feinstein family.

MINḤAT 'ANI, PART 3, BY R. JOSEPH DAVID SINZHEIM.

Novellae on Talmudic *sugyot*. The manuscript ends with the author's indexes which were completed Adar 1, 5571[1811].

23 × 18 cm., [1] + 145 leaves, 35 lines to a page. Early nineteenth century. Ashkenazic script. Autograph.
MS. 8. Gift of the Sol Feinstein family.

MINḤAT 'ANI, PART 4, BY R. JOSEPH DAVID SINZHEIM.

Novellae on Talmudic *sugyot*.

Part 5 of *Minḥat 'Ani*, in the author's hand, is in the National Library in Jerusalem, 4° 867.

24 × 17 cm., 97 leaves, 35 lines to a page. Early nineteenth century. Ashkenazic script. Autograph.
MS. 9. Gift of the Sol Feinstein family.

1. Folios 1-65: *MINḤAT 'ANI, PART 6, BY R. JOSEPH DAVID SINZHEIM.*

Novellae on Talmudic *sugyot*. Begun in Paris, Sivan 28, 5572 [1812].

2. Folios 66-97: NOVELLAE ON MISHNAH ORDER *MO'ED* BY R. BENJAMIN BEN R. ZEVI HIRSCH AUERBACH.

See #185 for additional works by this author.

105

21.5 × 17 cm., [1] + 285 leaves, 5-35 lines to a page. Early nineteenth century. Ashkenazic script. Autograph.
MS. 11. Gift of the Sol Feinstein family.

1. Folios [1]-282: *DA'AT DAVID* BY R. JOSEPH DAVID SINZHEIM.

Notes on *Shulḥan Arukh Yoreh De'ah*. Many blank spaces and pages. Apparently this is an outline for a work to be completed.

2. Folios 283-84: "I was asked about the custom in some localities where women sew the parchment sheets of Torah scrolls with catgut..."

106

31 × 20 cm., 37 + 664 leaves, 45 lines to a page. Early nineteenth century. Original binding. Ashkenazic script. Autograph.
MS. 1154. Berlin Collection.

IMRE EL, COMMENTARY ON THE PENTATEUCH BY R. ELEAZAR LAZI BEN R. JOSEPH HEILBUT (1740-1814).

The title *Imre El*, chosen by the author's son, Isaac Berlin (see #166), was derived from his father's initials, E.L.

RABBINIC MANUSCRIPTS

100-104

21.5 × 17 cm., 179 leaves (original pagination 6-184), 35 lines to a page. End of eighteenth and beginning of nineteenth centuries. Ashkenazic script. Autograph.
MS. 9b. Gift of the Sol Feinstein family.

MINḤAT 'ANI, HA-ḲUNTRES HA-YASHAN BY R. JOSEPH DAVID SINZHEIM.

Novellae on Talmudic *sugyot*. An index to the three volumes of *Minḥat 'Ani* and the "old Kuntres" appears below, #102, MS. 7.

Minḥat 'Ani was published in Jerusalem 5734-44 [1974-1984], not on the basis of this manuscript.

21.5 × 16.5 cm., [1] +140 leaves, 30 lines to a page. Early nineteenth century. Ashkenazic script. Autograph.
MS. 6. Gift of the Sol Feinstein family.

MINḤAT 'ANI, PART 2, BY R. JOSEPH DAVID SINZHEIM.

Novellae on Talmudic *sugyot*. Author's notation on the title page, dated Paris, Sivan 3, 5570 [1810], identifies this manuscript as Part 2 of the treatise and explains that he had given his work the title *Minḥat 'Ani* (lit. "The Poor Man's Offering") because he had composed it during "abnormal times" when he had been away from his home and his library on communal business and had been unable to immerse himself in his studies as deeply as he would have wished.

29 × 18 cm., [1] + 151 leaves, 45 lines to a page. Early nineteenth century. Ashkenazic script. Autograph.
MS. 7. Gift of the Sol Feinstein family.

MINḤAT 'ANI, PART 3, BY R. JOSEPH DAVID SINZHEIM.

Novellae on Talmudic *sugyot*. The manuscript ends with the author's indexes which were completed Adar 1, 5571[1811].

23 × 18 cm., [1] + 145 leaves, 35 lines to a page. Early nineteenth century. Ashkenazic script. Autograph.
MS. 8. Gift of the Sol Feinstein family.

MINḤAT 'ANI, PART 4, BY R. JOSEPH DAVID SINZHEIM.

Novellae
Part 5 of

24 × 17 cm.
MS. 9. Gift of

1. Folio
Novellae

2. Folio
R. 2
See #18

21.5 × 17 cm.
Autograph
MS. 11. Gift of

1. Folio
Notes on
outline for

2. Folio
parch

31 × 20 cm.
script. Autograph
MS. 1154.

IMRE EL
JOSEPH I

The title *I*
father's in

2. Folios 1–63: Novellae on *Shulḥan Arukh Yoreh De'ah*. The author left several pages blank. These are filled, in a later handwriting, with references for festival sermons and statements of account. Dates 5620–40 [1860–80].

93–98

33 × 21 cm., 245 leaves, 50 lines to a page. Early nineteenth century. Ashkenazic script. Autograph. MS. 1. Gift of the Sol Feinstein family.

YAD DAVID, PART 2, VOLUME 2 BY R. JOSEPH DAVID SINZHEIM (1745–1812).

Contents: Tractate *Ketubbot* from folio 98b; Tractate *Nedarim*; Tractate *Bava Mezi'a* from folio 95; *Ḳovets 'al Yad*, the author's most recent edition of *Yad David* on Tractate *Berakhot*, and commentary on the Mishnaic Order *Zera'im*; *Yad David* on Tractate *Shabbat*.

At the conclusion of his commentary on *Zera'im* (folio 199b), the author offers thanks to God upon completing this work and expresses the hope to complete the rest of his endeavor, and be saved “from those that rise up against me, and from my enemies.”

This manuscript is the text from which the Jerusalem, 5739[1979] edition of *Yad David* on Tractate *Bava Mezi'a* and the most recent edition of *Yad David* on Tractate *Berakhot* and the Order *Zera'im* 5737[1977] were printed.

R. Joseph David Sinzheim was the first chief rabbi of France.

30 × 22 cm., 173 leaves, 45 lines to a page. Early nineteenth century. Ashkenazic script. Autograph. MS. 2. Gift of the Sol Feinstein family.

YAD DAVID, PART 2, VOLUME 3, BY R. JOSEPH DAVID SINZHEIM.

Folio 1a: “(1) Tractate *Kiddushin*. (2) Tractate *Gittin*. (3) Tractate *Nazir* to folio 30...”

This manuscript is the text from which *Yad David* on Tractates *Kiddushin* and *Gittin* was printed in Jerusalem, 5736[1976].

33 × 21 cm., 53 leaves, 50 lines to a page. Early nineteenth century. Ashkenazic script. Autograph. MS. 3. Gift of the Sol Feinstein family.

YAD DAVID, PART 2, VOLUME 4, BY R. JOSEPH DAVID SINZHEIM.

Note on inside front cover: “(1) Tractate *Nazir* from folio 30. (2) Tractate *Sotah*...”

31 × 22 cm., 183 leaves, 45 lines to a page. Early nineteenth century. Ashkenazic script. Autograph. MS. 4. Gift of the Sol Feinstein family.

YAD DAVID, PART 3, VOLUME 1, BY R. JOSEPH DAVID SINZHEIM.

Title page: “Novellae on *Bava Kamma* and *Bava Mezi'a* to folio 94...”

This manuscript is the text from which *Yad David* on Tractates *Bava Kamma* and *Bava Mezi'a* was printed in Jerusalem, 5737–9 [1977–9].

31 × 22 cm., 188 leaves, 45 lines to a page. Early nineteenth century. Ashkenazic script. Autograph. MS. 5. Gift of the Sol Feinstein family.

YAD DAVID, PART 3, VOLUME 2, BY R. JOSEPH DAVID SINZHEIM.

Note on inside front cover, in author's handwriting: “No. 6. Part Three of the book *Yad David*, Volume 2, includes *Bava Batra*, and [part of] *Avodah Zarah*...”

32 × 20 cm., 187 + 125 leaves, 50 lines to a page. Early nineteenth century. Ashkenazic script. Autograph. MS. 5A. Gift of the Sol Feinstein family.

YAD DAVID, PART 4, VOLUME 2, BY R. JOSEPH DAVID SINZHEIM.

Title page: “Halakhic novellae on Tractates *Hullin*, *Arakhin*, *Temurah*, *Me'ilah*, *Keritot*, *Niddah*, and commentaries on the Mishnaic Order *Toharot*...”

Volume one of Part four of *Yad David*, handwritten by the author, is in the National Library in Jerusalem 4° 872.

99

23.5 × 17.5 cm. + 25.5 × 20 cm., 63 + 77 leaves, 25 lines to a page. Early nineteenth century. Ashkenazic script. Autograph. MS. 10. Gift of the Sol Feinstein family.

SHELAL DAVID BY R. JOSEPH DAVID SINZHEIM.

Folios 1–57: Two annual cycles of sermons on the Pentateuch. Folios 60–61a: “Second edition of [Tractate] *Yevamot*.” Folio 61b: Author's foreword, “Strasbourg, Shevat 28, 5568 [1808].”

RABBINIC MANUSCRIPTS

2. Folios 1–63: Novellae on *Shulḥan Arukh Yoreh De'ah*. The author left several pages blank. These are filled, in a later handwriting, with references for festival sermons and statements of account. Dates 5620–40 [1860–80].

93–98

33 × 21 cm., 245 leaves, 50 lines to a page. Early nineteenth century. Ashkenazic script. Autograph. MS. 1. Gift of the Sol Feinstone family.

YAD DAVID, PART 2, VOLUME 2 BY R. JOSEPH DAVID SINZHEIM (1745–1812).

Contents: Tractate *Ketubbot* from folio 98b; Tractate *Nedarim*; Tractate *Bava Mezi'a* from folio 95; *Ḳovets 'al Yad*, the author's most recent edition of *Yad David* on Tractate *Berakhot*, and commentary on the Mishnaic Order *Zera'im*; *Yad David* on Tractate *Shabbat*.

At the conclusion of his commentary on *Zera'im* (folio 199b), the author offers thanks to God upon completing this work and expresses the hope to complete the rest of his endeavor, and be saved "from those that rise up against me, and from my enemies."

This manuscript is the text from which the Jerusalem, 5739[1979] edition of *Yad David* on Tractate *Bava Mezi'a* and the most recent edition of *Yad David* on Tractate *Berakhot* and the Order *Zera'im* 5737[1977] were printed.

R. Joseph David Sinzheim was the first chief rabbi of France.

30 × 22 cm., 173 leaves, 45 lines to a page. Early nineteenth century. Ashkenazic script. Autograph. MS. 2. Gift of the Sol Feinstone family.

YAD DAVID, PART 2, VOLUME 3, BY R. JOSEPH DAVID SINZHEIM.

Folio 1a: "(1) Tractate *Kiddushin*. (2) Tractate *Gittin*. (3) Tractate *Nazir* to folio 30..."

This manuscript is the text from which *Yad David* on Tractates *Kiddushin* and *Gittin* was printed in Jerusalem, 5736[1976].

33 × 21 cm., 53 leaves, 50 lines to a page. Early nineteenth century. Ashkenazic script. Autograph. MS. 3. Gift of the Sol Feinstone family.

YAD DAVID, PART 2, VOLUME 4, BY R. JOSEPH DAVID SINZHEIM.

Note on inside front cover: "(1) Tractate *Nazir* from folio 30. (2) Tractate *Sotah*..."

31 × 22 cm., 183 l.
MS. 4. Gift of the

YAD DAVID, PA

Title page: "Nov

This manuscript

Mezi'a was print

31 × 22 cm., 188 l.
MS. 5. Gift of the

YAD DAVID, PA

Note on inside f

David, Volume 2

32 × 20 cm., 187
Autograph.
MS. 5A. Gift of th

YAD DAVID, PA

Title page: "Hal

Niddah, and com

Volume one of P

in Jerusalem 4° 8

23.5 × 17.5 cm. + 2
script. Autograph.
MS. 10. Gift of the

SHELAL DAVID

Folios 1–57: Tw

edition of [Tract

[1808]."

The manuscript includes novellae on Talmudic tractates, on weekly readings and *Haftarot*, novellae on the *Shulḥan Arukh*, and sermons.

Among the scholars cited are R. Joseph Hess (d. 1793), *dayyan* in Fuerth and *av bet din* in Cassel; R. Michael Bacharach of Prague (see #84); R. Meir of Bunzlau (see #76); R. Itzik Broda, and R. Joseph Steinhardt.

87

21 × 18 cm., 11 leaves (original pagination 93–103), 25 lines to a page. Late eighteenth century. Ashkenazic script.
MS. 1081.

NOVELLAE ON TRACTATE *BERAKHOT*.

88

34.5 × 22 cm., 176 leaves (original pagination 90–265), 55 lines to a page. Eighteenth century. Ashkenazic script.
MS. 637.

ZERA' KODESH

Novellae on Talmudic tractates, on Halakhah and Aggadah with “moral exhortation related to this subject, exoteric and esoteric.” On tractates *Pesahim* to *Niddah*.

Folio 167b: “In the name of ...R. Abraham Broda; ...In the name of ...R. Solomon Zalman Kaydan.” The work is followed by a subject index.

89

17 × 10 cm., 8 leaves, 25 lines to a page. Eighteenth century. Ashkenazic script.
MS. 471. Judah Louis Lewin Collection.

RECORD OF NOVELLAE.

Note on folio 2: “Novellae by the *geonim* on Tractate *Bava Mezi'a*, cited from R. Abraham [ben Saul] Broda, *av bet din* of Frankfurt am Main.”

90

11 × 6.5 cm., 30 leaves, 50 lines to a page. Edges of sheets damaged by fire. Eighteenth century. Ashkenazic script.
MS. 191. Judah Louis Lewin Collection.

BRIEF COMMENTARY ON THE BIBLE.

Incomplete. The manuscript begins with a commentary on *Ki Tiša* and continues through the Book of Malachi. It resumes with a commentary on the Book of Ruth. The commentary also contains polemical refutations of Christian commentaries on the Bible.

91

31.5 × 9.5 cm., 21 leaves, 54 lines to a page. Eighteenth century. Ashkenazic script.
MS. 391. Judah Louis Lewin Collection.

NOVELLAE AND SELECTED MIDRASHIM ON BIBLICAL TEXTS.

One of the authors cited is R. Jonathan Eybeschuetz. Folio 7b: “Eulogy for... R. Ezekiel Segal Landau, rabbi of Prague” (1713–93).

92

20 × 16.5 cm., [4] + 118 + 63 leaves, 25 lines to a page. Eighteenth century. Ashkenazic script.
MS. 230. Judah Louis Lewin Collection.

NOVELLAE ON TALMUDIC TRACTATES AND *SHULḤAN ARUKH YOREH DE'AH* BY R. ḤAYYIM BEN GERSHON KREMNITZER OF LISSA.

In his foreword (folio 4a) the author tells of a fire that destroyed the Jewish quarter of Lissa in 1767. It was under the impact of this calamity that he began his work. He signs his name as Ḥayyim ben Gershon, son of Isaac Eizik, the son of R. Johanan [ben Meir Kremnitzer] author of *Oraḥ Mishor* on Tractate *Nazir* and *Shulḥan Arukh Yoreh De'ah*.

1. Folios 1–118: Novellae on Talmudic tractates. Among the scholars mentioned are R. David Tevele ben Nathan of Lissa, R. Joseph Zevi Hirsch Ḥarif of Zuelz, R. Abraham [ben Saul] Broda, R. Judah Leib ben Moses Kalischer (d. 1822), author of *ha-Yad ha-Ḥazakah*, Breslau, 1820.

RABBINIC MANUSCRIPTS

The manuscript includes novellae on Talmudic tractates, on weekly readings and *Haftarot*, novellae on the *Shulhan Arukh*, and sermons.

Among the scholars cited are R. Joseph Hess (d. 1793), *dayyan* in Fuerth and *av bet din* in Cassel; R. Michael Bacharach of Prague (see #84); R. Meir of Bunzlau (see #76); R. Itzik Broda, and R. Joseph Steinhardt.

87

21 × 18 cm., 11 leaves (original pagination 93–103), 25 lines to a page. Late eighteenth century. Ashkenazic script. MS. 1081.

NOVELLAE ON TRACTATE *BERAKHOT*.

88

34.5 × 22 cm., 176 leaves (original pagination 90–265), 55 lines to a page. Eighteenth century. Ashkenazic script. MS. 637.

ZERA' QODESH

Novellae on Talmudic tractates, on Halakhah and Aggadah with “moral exhortation related to this subject, exoteric and esoteric.” On tractates *Pesahim* to *Niddah*.

Folio 167b: “In the name of ...R. Abraham Broda; ...In the name of ...R. Solomon Zalman Kaydan.” The work is followed by a subject index.

89

17 × 10 cm., 8 leaves, 25 lines to a page. Eighteenth century. Ashkenazic script. MS. 471. Judah Louis Lewin Collection.

RECORD OF NOVELLAE.

Note on folio 2: “Novellae by the *geonim* on Tractate *Bava Mezi'a*, cited from R. Abraham [ben Saul] Broda, *av bet din* of Frankfurt am Main.”

11 × 6.5
Ashkenaz
MS. 191.

BRIEF C
Incompl
the Book
also cont

31.5 × 9.5
MS. 391.

NOVELL
One of th
Landau,

20 × 16.5
MS. 230. J

NOVELL
BY R. HA

In his fore
in 1767. I
as Hayyin
author of

1. Folios
David
[ben S
ha-Ha

NOVELLAE ON BIBLICAL TEXTS AND TALMUDIC TRACTATES BY VARIOUS RABBIS, COLLECTED BY R. MENAHEM MENDEL BEN EISIK GERSHON OF LISSA.

Among the scholars mentioned are R. Solomon Dov Baer, son of R. Zevi Hirsch Ħarif (d. 1785); R. Isaac HaLevi ben Jacob Jokel Horowitz (1715–67), rabbi of the combined community of Altona, Hamburg and Wandsbeck. Folio 12a: "This is the sermon preached by R. Aryeh Leib [ben Asher Gunzberg] on the first Sabbath after he came to Metz to assume the position of *av bet din* there, in the year 5526 [1766]." The actual sermon is also found in #64.

82

33 × 20 cm., 4 leaves, 55 lines to a page. Eighteenth century.
MS. 255. Judah Louis Lewin Collection.

EULOGY BY R. EZEKIEL LANDAU (1713–93) ON THE DEATH OF THE EMPRESS MARIA THERESA.

Folios 1–2 contain a complete copy of the eulogy for Maria Theresa of Austria (1780); folios 3–4, an incomplete copy. The eulogy was printed in Prague in 1781, in German. Also included are sermons addressed to Jewish soldiers regarding religious observance in the army.

R. Ezekiel Landau, rabbi and *av bet din* of Prague from 1744, was noted for his responsa *Noda' bi-Yehudah*.

83

22.5 × 14.5 cm., 10 leaves, 25 lines to a page. Twentieth century. Ashkenazic script.
MS. 125. Judah Louis Lewin Collection.

SERMON BY R. DAVID TEVELE BEN NATHAN (KATZENELLENBOGEN) OF LISSA (d. 1791).

R. David Tevele ben Nathan, rabbi of Lissa from 1774, delivered the sermon on the Sabbath preceding Passover, 1782. The sermon is an attack against Naphtali Herz Wessely of Berlin (1725–1805), author of *Divre Shalom ve-Emet*.

The copyist, Judah Louis Lewin, published the sermon with an essay on the Haskalah controversy, *Jahrbuch*..., 1918. (See Hebrew.)

84

22 × 18 cm., 97 leaves, 30 lines to a page. Eighteenth century. Various Ashkenazic scripts.
MS. 113. Judah Louis Lewin Collection.

NOVELLAE ON TALMUDIC TRACTATES BY VARIOUS RABBIS, COLLECTED BY R. RAPHAEL JOSEPH BEN MOSES ELIEZER.

On Folio 37a R. Raphael Joseph ben Moses Eliezer writes that he studied for several years with R. Feivel Te'omim Frankel, son of R. Leib (Judah Leib Te'omim, also known as Judah Lisser), *av bet din* of Holleschau.

Among the scholars cited are R. Michael Bacharach (son of R. Samuel Zanvil Bacharach), *dayyan* in Prague in the year 5530[1770]; R. Samuel Halberstadt, *dayyan* at Hag(u)enau (Alsace) and Halberstadt; and R. David Tevel ben Nathan (Katzenellenbogen) of Lissa.

85

33.5 × 20.5 cm., 83 leaves, 45 lines to a page. Eighteenth century. Ashkenazic script. Autograph.
MS. 239. Judah Louis Lewin Collection.

DIVRE MAL'AKHI BY R. MICHAEL OF BRESLAU.

Responsa and novellae on the *Shulhan Arukh*.

On Folio 2a the author, who held a rabbinical position in Breslau from 1760, explains the title of his book: the Hebrew letters of "Mal'akhi" were a rearrangement of the Hebrew letters in his name.

Folio 17b: The account of a murder accusation and blood libel involving the Jewish communities of Breslau and Kalisz.

Folio 19a: "And I already heard [this] from my teacher, R. Ze'ev Wolf, son of R. Akiva Eger" (the Elder).

86

20 × 18 cm., 87 leaves, 25 lines to a page. Late eighteenth century. Ashkenazic script.
MS. 764. Berthold Strauss Collection. Gift of Ludwig and Erica Jesselson.

NOVELLAE BY R. RAPHAEL.

RABBINIC MANUSCRIPTS

NOVELLAE ON BIBLICAL TEXTS AND TALMUDIC TRACTATES BY VARIOUS RABBIS, COLLECTED BY R. MENAHEM MENDEL BEN EISIK GERSHON OF LISSA.

Among the scholars mentioned are R. Solomon Dov Baer, son of R. Zevi Hirsch Ḥarif (d. 1785); R. Isaac HaLevi ben Jacob Jokel Horowitz (1715–67), rabbi of the combined community of Altona, Hamburg and Wandsbeck. Folio 12a: "This is the sermon preached by R. Aryeh Leib [ben Asher Gunzberg] on the first Sabbath after he came to Metz to assume the position of *av bet din* there, in the year 5526 [1766]." The actual sermon is also found in #64.

82

33 × 20 cm., 4 leaves, 55 lines to a page. Eighteenth century.
MS. 255. Judah Louis Lewin Collection.

EULOGY BY R. EZEKIEL LANDAU (1713–93) ON THE DEATH OF THE EMPRESS MARIA THERESA.

Folios 1–2 contain a complete copy of the eulogy for Maria Theresa of Austria (1780); folios 3–4, an incomplete copy. The eulogy was printed in Prague in 1781, in German. Also included are sermons addressed to Jewish soldiers regarding religious observance in the army.

R. Ezekiel Landau, rabbi and *av bet din* of Prague from 1744, was noted for his responsa *Noda' bi-Yehudah*.

83

22.5 × 14.5 cm., 10 leaves, 25 lines to a page. Twentieth century. Ashkenazic script.
MS. 125. Judah Louis Lewin Collection.

SERMON BY R. DAVID ṬEVELE BEN NATHAN (KATZENELLENBOGEN) OF LISSA (d. 1791).

R. David Tevele ben Nathan, rabbi of Lissa from 1774, delivered the sermon on the Sabbath preceding Passover, 1782. The sermon is an attack against Naphtali Herz Wessely of Berlin (1725–1805), author of *Divre Shalom ve-Emet*.

The copyist, Judah Louis Lewin, published the sermon with an essay on the Haskalah controversy, *Jahrbuch...*, 1918. (See Hebrew.)

22 × 18 cm., 97 leaves, 30 li
MS. 113. Judah Louis Lewin

NOVELLAE ON TALMUDIC TRACTATES BY R. RAPHAEL JOSEPH F...

On Folio 37a R. Raphael...
with R. Feivel Te'omim F...
Lisser), *av bet din* of Holl...
Among the scholars cited...
dayyan in Prague in the...
(Alsace) and Halberstadt;

33.5 × 20.5 cm., 83 leaves, 4...
MS. 239. Judah Louis Lewin

DIVRE MAL'AKHI BY R...

Responsa and novellae o...
On Folio 2a the author, v...
title of his book: the He...
letters in his name.
Folio 17b: The account...
communities of Breslau...
Folio 19a: "And I already...
(the Elder).

20 × 18 cm., 87 leaves, 25 l...
MS. 764. Berthold Strauss

NOVELLAE BY R. RA...

NOVELLAE ON TALMUDIC TRACTATES BY R. ḤAYYIM BEN NAPHTHALI KOESLIN (Coslin; d. 1832).

Among the sources cited by the author for his novellae are R. Jonathan Eybeschuetz (ca. 1690–1764), R. David ben Joel Dispeck of Fuerth, author of *Pardes David*, Sulzbach, 1786; Moses Brandeis (Moshe Ḥarif), *av bet din* in Mayence; and a sermon delivered by R. Jacob Moses David (Tebele) ben Michael Scheuer (d. 1782), *av bet din* in Mayence, on the Sabbath preceding Passover 1769.

The author, R. Ḥayyim Koeslin of Berlin, wrote *Sefer Maslul*, a guide to Hebrew grammar, Hamburg, 1788.

76

21 × 17 cm., 71 leaves, 30 lines to a page. Eighteenth century. Ashkenazic script.
MS. 375. Judah Louis Lewin Collection.

NOVELLAE ON TALMUDIC *SUGYOT*, COMMENTARIES ON BIBLICAL TEXTS, AND SELECTIONS FROM THE WRITINGS OF RABBIS OF PRAGUE AND ENVIRONS.

Among scholars cited in this work are R. Abraham ben Saul Broda; R. Ezekiel Landau (1713–93), R. Meir of Bunzlau, *av bet din* of Prague (d. 1776); R. (Abraham Moses) Zerah ben Meir Eidlitz, *dayyan* in Prague (d. 1786), and R. Jonathan Eybeschuetz.

77

20 × 16 cm., 35 leaves, 40 lines to a page. Eighteenth century. Ashkenazic script.
MS. 26.

SERMONS AND DISSENTING OPINIONS BY R. SAMUEL BASSAN (eighteenth century).

Folio 1a: "The Hague... 27 Sivan 5523 [1763]... Samuel son of the late R. Joshua of the family Bassan."

Folio 32a: "From...the *av bet din* of the community of Amsterdam, R. Aryeh Leib." R. Aryeh Leib ben Saul (1691–1755), was rabbi in Dukla, Tarnopol, Rzeszow and Glogau before assuming the chief rabbinate of Amsterdam's Ashkenazi community in 1740.

78

32 × 19.5 cm., 20 leaves, 60 lines to a page. Eighteenth century. Ashkenazic script.
MS. 410. Judah Louis Lewin Collection.

SHULḤAN ARUKH ORAḤ ḤAYYIM: HILKHOT ROSH ḤODESH AND HILKHOT PESAḤ, PARAGRAPHS 422–466, WITH COMMENTARY.

Includes an extensive section, "Moladot ha-Ivriyot," on establishing the calendar.

79

25 × 17 cm., 47 leaves, 40–55 lines to a page. Eighteenth century. Ashkenazic script.
MS. 310. Judah Louis Lewin Collection.

NOVELLAE ON TALMUDIC TRACTATES BY SEVERAL AUTHORS, COLLECTED BY R. JUDAH LEIB BEN JONAH SCHWEITZER OF BRESLAU.

Folio 6b: "Here in Zuelz [Silesia], ...13 Sivan 5528 [1768]..." Among the scholars mentioned in this work are R. Jonathan Eybeschuetz, R. Abraham ben Saul Broda, R. (Abraham Moses) Zerah ben Meir Eidlitz and R. Akiva ben Simḥah Bunim Eger (R. Akiva Eger the Elder, d. 1758), author of *Mishnat de-Rabi 'Akiva*, Fuerth, 1801.

80

18.5 × 15.5 cm., 122 leaves, 30 lines to a page. Corners of pages damaged. Eighteenth century. Ashkenazic script.
MS. 294. Judah Louis Lewin Collection.

NOVELLAE ON TALMUDIC TRACTATES.

Folio 54a: "Novellae on *Bava Kamma* ...(1772)." Folio 64a: "Novellae on *Hullin* ...(1773)."

81

19 × 16 cm., 44 leaves, 30 lines to a page. Corners of pages damaged. Eighteenth century. Ashkenazic script.
MS. 327. Judah Louis Lewin Collection.

RABBINIC MANUSCRIPTS

NOVELLAE ON TALMUDIC TRACTATES BY R. HAYYIM BEN NAPHTHALI KOESLIN (Coslin; d. 1832).

Among the sources cited by the author for his novellae are R. Jonathan Eybeschuetz (ca. 1690–1764), R. David ben Joel Dispeck of Fuerth, author of *Pardes David*, Sulzbach, 1786; Moses Brandeis (Moshe Harif), *av bet din* in Mayence; and a sermon delivered by R. Jacob Moses David (Tebele) ben Michael Scheuer (d. 1782), *av bet din* in Mayence, on the Sabbath preceding Passover 1769.

The author, R. Hayyim Koeslin of Berlin, wrote *Sefer Maslul*, a guide to Hebrew grammar, Hamburg, 1788.

76

21 × 17 cm., 71 leaves, 30 lines to a page. Eighteenth century. Ashkenazic script.
MS. 375. Judah Louis Lewin Collection.

NOVELLAE ON TALMUDIC *SUGYOT*, COMMENTARIES ON BIBLICAL TEXTS, AND SELECTIONS FROM THE WRITINGS OF RABBIS OF PRAGUE AND ENVIRONS.

Among scholars cited in this work are R. Abraham ben Saul Broda; R. Ezekiel Landau (1713–93), R. Meir of Bunzlau, *av bet din* of Prague (d. 1776); R. (Abraham Moses) Zerah ben Meir Eidlitz, *dayyan* in Prague (d. 1786), and R. Jonathan Eybeschuetz.

77

20 × 16 cm., 35 leaves, 40 lines to a page. Eighteenth century. Ashkenazic script.
MS. 26.

SERMONS AND DISSENTING OPINIONS BY R. SAMUEL BASSAN (eighteenth century).

Folio 1a: "The Hague... 27 Sivan 5523 [1763]... Samuel son of the late R. Joshua of the family Bassan."

Folio 32a: "From...the *av bet din* of the community of Amsterdam, R. Aryeh Leib." R. Aryeh Leib ben Saul (1691–1755), was rabbi in Dukla, Tarnopol, Rzeszow and Glogau before assuming the chief rabbinate of Amsterdam's Ashkenazi community in 1740.

32 × 19.5 cm., 20
MS. 410. Judah L

SHULHAN AR
PESAH, PARA

Includes an exte

25 × 17 cm., 47 l
MS. 310. Judah L

NOVELLAE O
BY R. JUDAH

Folio 6b: "Here
in this work ar
Moses) Zerah b
Elder, d. 1758),

18.5 × 15.5 cm.,
Ashkenazic script
MS. 294. Judah L

NOVELLAE O
Folio 54a: "Nov

19 × 16 cm., 44 l
script.
MS. 327. Judah L

married Isaac's daughter Gitel. Gitel's paternal grandmother, also named Gitel, was the daughter of R. David ben Moses Eliakim Abterode (d. 1728), of Frankfurt am Main, a man of great learning and piety, who was reputedly able to foretell the future. Settling in Edenkoben, Auerbach succeeded his father-in-law as *av bet din* of the city when the latter was called to Treves. In 1763 Auerbach left Edenkoben to assume the rabbinate of Buxweiler, Alsace. The following year Auerbach's wife Gitel and their young daughter Esther, both died within a little over a week of each other.

70

30.5 × 19 cm., 109 leaves, 35 lines to a page. Eighteenth century. Ashkenazic script.
MS. 409. Judah Louis Lewin Collection.

NOVELLAE ON PENTATEUCHAL PASSAGES AND ON TALMUDIC TRACTATES, SERMONS & EULOGIES, BY R. ISAAC KAHANE BEN ZEVI HIRSCH RAPOPORT (d. 1788).

R. Isaac Kahane Rapoport served as *dayyan* in Lissa and Wallerstein, and as rabbi of Bonn from 1776.

71

21 × 16 cm., 201 + 34 leaves, 20 lines to a page. Eighteenth century. Ashkenazic script.
MS. 1151.

MORI TSEVI BY R. ZEVI HIRSH SEGAL OF BERLIN.

Novellae on Talmudic tractates and on weekly readings.

Title page illustrated and decorated in color, and dated Elul 5517 (1757).

Among the sources cited by the author for his novellae are R. Abraham ben Saul Broda, *av bet din* of Frankfurt am Main (d. 1717); R. Meir ben Ephraim Fischels, *dayyan* of Prague (d. 1769); R. David ben Abraham Oppenheim, *Landesrabbiner* of Bohemia (1664–1736); the author's father-in-law, *av bet din* of Bunzlau (Bohemia) and R. Jacob Joshua ben Zevi Hirsch Falk (1680–1756), author of *Pene Yehoshua*.

72

20 × 16 cm., 181 leaves, 30 lines to a page. Eighteenth century. Ashkenazic script.
MS. 25.

ḲITSUR SHULḤAN ARUKH ḤOSHEN MISHPAT, AND COMMENTARY.

The copyist added his own comments, e.g. folio 32 "and to me the copyist it seems..." Copious marginal notes in another handwriting. Several of these notes end with a reference to "the writings of my revered father in the name of... Joseph, *av bet din* of the Minsk district." The reference is probably to R. Joseph ben Simḥah Rapoport, who was *dayyan* in Minsk in the year 1750.

73

34.5 × 20.5 cm., [1] + 139 leaves, 50 lines to a page. Eighteenth century. Ashkenazic script.
MS. 267. Judah Louis Lewin Collection.

NOVELLAE ON TALMUDIC TRACTATES.

Caption on folio 16a: *Ḥidushe Halakhot Kerem Ḥemed*. Text refers to *Imre Tserufah* by R. Abraham Yehiel Fischel ben Ze'ev Wolf, published in Berlin, 5516 [1756] and *Eshel Avraham*, by R. Abraham ben Saul Broda, published in Frankfurt am Main, 5507 [1747].

74

22 × 18 cm., 79 leaves, 30 lines to a page. Eighteenth century. Ashkenazic script.
MS. 77. Judah Louis Lewin Collection.

NOVELLAE ON TALMUDIC TRACTATES BY R. JOSEPH ZEVI HIRSCH ḤARIF (d. 1786).

The author, also known as Hirsch Yanov, held rabbinical positions in the cities of Zuelz, Posen and Fuerth.

75

20.5 × 17 cm., 186 leaves (many of them blank), 25 lines to a page. Eighteenth century. Ashkenazic script.
MS. 528. Judah Louis Lewin Collection.

RABBINIC MANUSCRIPTS

married Isaac's daughter Gitel. Gitel's paternal grandmother, also named Gitel, was the daughter of R. David ben Moses Eliakim Abterode (d. 1728), of Frankfurt am Main, a man of great learning and piety, who was reputedly able to foretell the future. Settling in Edenkoben, Auerbach succeeded his father-in-law as *av bet din* of the city when the latter was called to Treves. In 1763 Auerbach left Edenkoben to assume the rabbinate of Buxweiler, Alsace. The following year Auerbach's wife Gitel and their young daughter Esther, both died within a little over a week of each other.

70

30.5 × 19 cm., 109 leaves, 35 lines to a page. Eighteenth century. Ashkenazic script.
MS. 409. Judah Louis Lewin Collection.

NOVELLAE ON PENTATEUCHAL PASSAGES AND ON TALMUDIC TRACTATES,
SERMONS & EULOGIES, BY R. ISAAC KAHANE BEN ZEVI HIRSCH RAPOPORT
(d. 1788).

R. Isaac Kahane Rapoport served as *dayyan* in Lissa and Wallerstein, and as rabbi of Bonn from 1776.

71

21 × 16 cm., 201 + 34 leaves, 20 lines to a page. Eighteenth century. Ashkenazic script.
MS. 1151.

MORI TSEVI BY R. ZEVI HIRSH SEGAL OF BERLIN.

Novellae on Talmudic tractates and on weekly readings.

Title page illustrated and decorated in color, and dated Elul 5517 (1757).

Among the sources cited by the author for his novellae are R. Abraham ben Saul Broda, *av bet din* of Frankfurt am Main (d. 1717); R. Meir ben Ephraim Fischels, *dayyan* of Prague (d. 1769); R. David ben Abraham Oppenheim, *Landesrabbiner* of Bohemia (1664–1736); the author's father-in-law, *av bet din* of Bunzlau (Bohemia) and R. Jacob Joshua ben Zevi Hirsch Falk (1680–1756), author of *Pene Yehoshua*.

20 × 16 cm., 181 leaves, 30 lines
MS. 25.

ḲITSUR SHULḤAN ARUKH

The copyist added his own cor
marginal notes in another ha
writings of my revered father
reference is probably to R. Jo
year 1750.

34.5 × 20.5 cm., [1] + 139 leave
MS. 267. Judah Louis Lewin Co

NOVELLAE ON TALMUD

Caption on folio 16a: *Ḥidush*
Abraham Yehiel Fischel be
Avraham, by R. Abraham be

22 × 18 cm., 79 leaves, 30 lines
MS. 77. Judah Louis Lewin Co

NOVELLAE ON TALMU
(d. 1786).

The author, also known as
Posen and Fuerth.

20.5 × 17 cm., 186 leaves (ma
script.
MS. 528. Judah Louis Lewin

1. Folios 98–101: SERMON BY R. ARYEH LEIB BEN ASHER GUNZBERG (1695–1785).

According to a reference in entry #81 below, this sermon was delivered in the year 1766. Gunzberg is known in the rabbinic world as *Sha'agat Aryeh* from his halakhic volume by that title. He headed a yeshiva in Minsk, was rabbi in Volozhin and from 1765, in Metz. Published.

2. Pages 1–6: SERMON BY R. ABRAHAM PLACZEK (1799–1884).

R. Placzek succeeded R. Samson Raphael Hirsch (1808–88) as *Landesrabbiner* (Provincial Rabbi) of Moravia.

65

20 × 15.5 cm., 150 leaves, 25 lines to a page. Eighteenth century. Ashkenazic script. MS. 76. Judah Louis Lewin Collection.

NOVELLAE ON THE PENTATEUCH ARRANGED ACCORDING TO THE WEEKLY READINGS.

Caption on folio 77b: *Leḳeṭ 'Ever Yonah*. A notation on Folio 92b is by one Joseph, who identifies himself as the author's son, in the name of Rabbi Loeb of Prague. According to a notation at the end the manuscript was completed during the month of Av 5475[1715].

66

22 × 18 cm., 501 leaves + single sheets, 30 lines to a page. Nineteenth century. Ashkenazic script. MS. 17. Gift of the Sol Feinstein family.

NOVELLAE ON TALMUDIC TRACTATES BY R. AVIEZRI SELIG AUERBACH (1726–67).

Title page: "Halakhic and aggadic novellae on Tractates *Berakhot*, *Shabbat*, *Pesahim*... [by] R. Aviezri Selig Auerbach... who was *av bet din* of Buxweiler...[written] here, on the first day of the month of Adar...5596[1836]." There is an index at the end of each tractate. Date on folio 432a: "Nineteenth of Iyyar...5516[1756]...Weissenburg."

Folios 439–50 contain novellae by R. Abraham Broda. Date on folio 477a: "summer, 5509[1749]."

For biographical information about the author see #69 below.

67

21.5 × 17 cm., [1] + 241 leaves + single sheets, 30–35 lines to a page. Eighteenth century. Ashkenazic script.

MS. 18. Gift of the Sol Feinstein family.

NOVELLAE ON *SHULḤAN ARUKH YOREH DE'AH* BY R. AVIEZRI SELIG AUERBACH.

Folio 401b: Letter from R. Zalman ben Aaron, dated the fifth of Av 5512[1752] to R. Aviezri Selig Auerbach, inviting him to a celebration in honor of the bar mitzvah of his son.

68

21.5 × 17 cm., [1] + 184 leaves + single sheets, 25–30 lines to a page. Eighteenth century. Ashkenazic script. Autograph.

MS.19. Gift of the Sol Feinstein family.

NOVELLAE ON *SHULḤAN ARUKH ḤOSHEN MISHPAT* BY R. AVIEZRI SELIG AUERBACH.

Notes in the handwriting of the author's son, R. Abraham Auerbach (1763–1845).

69

21 × 17 cm., 205 leaves, 30 lines to a page. Eighteenth century. Ashkenazic script. Autograph. MS. 16. Gift of the Sol Feinstein family.

SERMONS AND EULOGIES BY R. AVIEZRI SELIG AUERBACH.

Included among others are Sabbath sermons delivered by R. Aviezri Selig Auerbach between 1751 and 1766.

Among the personalities eulogized by Auerbach are R. Abraham Abusch (Lissa) ben Zevi Hirsch *av bet din* of Frankfurt am Main (1700–68); R. Tevele Hess, chief rabbi of Mannheim (d. 1767); and his father-in-law R. Isaac Sinzheim.

On folio 205b the author records some autobiographical facts. He became bar mitzvah in the year 1739 in Worms, where his father, R. Zevi Benjamin Auerbach, was then head of a yeshiva. In 1750 Aviezri came to Edenkoben where R. Isaac Sinzheim was *av bet din*, and

RABBINIC MANUSCRIPTS

1. Folios 98–101: SERMON BY R. ARYEH LEIB BEN ASHER GUNZBERG (1695–1785).

According to a reference in entry #81 below, this sermon was delivered in the year 1766. Gunzberg is known in the rabbinic world as *Sha'agat Aryeh* from his halakhic volume by that title. He headed a yeshiva in Minsk, was rabbi in Volozhin and from 1765, in Metz. Published.

2. Pages 1–6: SERMON BY R. ABRAHAM PLACZEK (1799–1884).

R. Placzek succeeded R. Samson Raphael Hirsch (1808–88) as *Landesrabbiner* (Provincial Rabbi) of Moravia.

65

20 × 15.5 cm., 150 leaves, 25 lines to a page. Eighteenth century. Ashkenazic script. MS. 76. Judah Louis Lewin Collection.

NOVELLAE ON THE PENTATEUCH ARRANGED ACCORDING TO THE WEEKLY READINGS.

Caption on folio 77b: *Leḳeṭ 'Ever Yonah*. A notation on Folio 92b is by one Joseph, who identifies himself as the author's son, in the name of Rabbi Loeb of Prague. According to a notation at the end the manuscript was completed during the month of Av 5475[1715].

66

22 × 18 cm., 501 leaves + single sheets, 30 lines to a page. Nineteenth century. Ashkenazic script. MS. 17. Gift of the Sol Feinstone family.

NOVELLAE ON TALMUDIC TRACTATES BY R. AVIEZRI SELIG AUERBACH (1726–67).

Title page: "Halakhic and aggadic novellae on Tractates *Berakhot*, *Shabbat*, *Pesahim*... [by] R. Aviezri Selig Auerbach... who was *av bet din* of Buxweiler...[written] here, on the first day of the month of Adar...5596[1836]." There is an index at the end of each tractate. Date on folio 432a: "Nineteenth of Iyyar...5516[1756]...Weissenburg."

Folios 439–50 contain novellae by R. Abraham Broda. Date on folio 477a: "summer, 5509[1749]."

For biographical information about the author see #69 below.

21.5 × 17 cm., [1] + 24 script.

MS. 18. Gift of the Sol

NOVELLAE ON AUERBACH.

Folio 401b: Letter from Selig Auerbach, inv.

21.5 × 17 cm., [1] + 18 script. Autograph.

MS.19. Gift of the Sol

NOVELLAE ON S AUERBACH.

Notes in the handw

21 × 17 cm., 205 leaves MS. 16. Gift of the Sol

SERMONS AND E

Included among others between 1751 and 1

Among the personal

Hirsch *av bet din* of F

(d. 1767); and his fa

On folio 205b the aut

year 1739 in Worms

yeshiva. In 1750 Av

The commentary is based upon plene and breve in the Biblical text according to twenty one principles set forth in the introduction, that describe the significance of the plene and breve spellings.

Folio 148a is a long poem of thanksgiving by the author for having been able to complete this work. Folio 149b is an elegy for his father, who died in the month of Adar 5462 [1702].

60

21 × 17 cm., 252 leaves, 35 lines to a page. Eighteenth century. Ashkenazic script.
MS. 164. Judah Louis Lewin Collection.

1. Folios 1–245: COMMENTARY ON THE PENTATEUCH, *VA-YIGASH* AND *VA-YEHI*, BY ISAAC EIZIK WALLACH (1690–1778).

On the first page the author signs his name as Isaac Eizik the Physician Wallach.

2. Folios 249–52: “A new interpretation on *Genesis Rabbah* with regard to Jacob’s blessing of his sons, which was printed at the end of *Mishpete Shevu’ot*, attributed to R. Hai Gaon.”

Mishpete Shevu’ot was printed in Venice in 5362[1602].

61

21.5 × 17.5 cm., 319 leaves (original pagination 13–331) + single leaves, 30–35 lines to a page. Eighteenth century. Ashkenazic script.
MS. 13. Gift of the Sol Feinstein family.

NOVELLAE ON TALMUDIC TRACTATES BY R. ZEVI BENJAMIN AUERBACH (1690–1778).

Novellae on Tractate *Berakhot* and the Orders *Mo’ed* and *Nashim*. At the end of each tractate is an index prepared by the author’s son, R. Aviezri Selig Auerbach (1726–67).

The author was a scion of a noted rabbinic dynasty. He was *dayyan* in Brody, Galicia, in the year 1710, then fled to Vienna and eventually, in 1763, was called to the rabbinate of Worms.

62

21 × 17.5 cm., 331 leaves, 30–35 lines to a page. Eighteenth century. Ashkenazic script. Autograph.
MS. 14. Gift of the Sol Feinstein family.

NOVELLAE ON TALMUDIC TRACTATES BY R. ZEVI BENJAMIN AUERBACH.

Novellae on the Mishnaic Orders *Nezikin* and *Kodashim*. Each tractate is followed by an index prepared by the author’s son, R. Aviezri Selig Auerbach.

Folios 330a and 331b are a betrothal contract dated 5519 (1759). The other side of each was used by the author for his work.

63

21.5 × 18 cm., 304 + [1] + 118 leaves and single sheets, 30–35 lines to a page. Eighteenth century. Ashkenazic script. Autograph.
MS. 15. Gift of the Sol Feinstein family.

SERMONS AND NOVELLAE BY R. ZEVI BENJAMIN AUERBACH.

The manuscript contains sermons on weekly readings, sermons for festivals and weddings, eulogies, and novellae on the Talmudim and Midrashim; with indexes by the author’s son, R. Aviezri Selig Auerbach.

Folio 241a: “A eulogy for the late...R. Joseph [ben Menahem] Steinhardt of Fuerth and R. Jacob ben Zevi Emden,” both of whom died in 1776.

Folio 243a: “Eulogy for R. Abraham [ben Saul Broda], *av bet din* of Frankfurt am Main,” (c. 1640–1717). Folio 245a: “Eulogy for R. Mordecai [ben Eliezer Halberstadt], *av bet din* of Düsseldorf and for...R. Nathanel [ben Naphtali Zevi Weil], *av bet din* in Karlsruhe,” both of whom died in 1769. Folios 260–65: A commentary on the Passover *Haggadah*.

On the title page of the second part the author indicates that he has bound together novellae of several authors to record them for posterity.

64

20.5 × 16 cm., 4 leaves (original pagination 98–101) + 6 pages, 30 lines to a page. Eighteenth and nineteenth centuries. Ashkenazic script.
MS. 188. Judah Louis Lewin Collection.

RABBINIC MANUSCRIPTS

The commentary is based upon plene and breve in the Biblical text according to twenty one principles set forth in the introduction, that describe the significance of the plene and breve spellings.

Folio 148a is a long poem of thanksgiving by the author for having been able to complete this work. Folio 149b is an elegy for his father, who died in the month of Adar 5462 [1702].

60

21 × 17 cm., 252 leaves, 35 lines to a page. Eighteenth century. Ashkenazic script.
MS. 164. Judah Louis Lewin Collection.

1. Folios 1–245: COMMENTARY ON THE PENTATEUCH, *VA-YIGASH* AND *VA-YEHI*, BY ISAAC EIZIK WALLACH (1690–1778).

On the first page the author signs his name as Isaac Eizik the Physician Wallach.

2. Folios 249–52: “A new interpretation on *Genesis Rabbah* with regard to Jacob’s blessing of his sons, which was printed at the end of *Mishpete Shevu’ot*, attributed to R. Hai Gaon.”

Mishpete Shevu’ot was printed in Venice in 5362[1602].

61

21.5 × 17.5 cm., 319 leaves (original pagination 13–331) + single leaves, 30–35 lines to a page.
Eighteenth century. Ashkenazic script.
MS. 13. Gift of the Sol Feinstone family.

NOVELLAE ON TALMUDIC TRACTATES BY R. ZEVI BENJAMIN AUERBACH (1690–1778).

Novellae on Tractate *Berakhot* and the Orders *Mo’ed* and *Nashim*. At the end of each tractate is an index prepared by the author’s son, R. Aviezri Selig Auerbach (1726–67).

The author was a scion of a noted rabbinic dynasty. He was *dayyan* in Brody, Galicia, in the year 1710, then fled to Vienna and eventually, in 1763, was called to the rabbinate of Worms.

21 × 17.5 cm., 331 leaves,
MS. 14. Gift of the Sol Fe

NOVELLAE ON TALM

Novellae on the Mishna
index prepared by the a
Folios 330a and 331b ar
used by the author for h

21.5 × 18 cm., 304 + [1] +
Ashkenazic script. Autogra
MS. 15. Gift of the Sol Fe

SERMONS AND NOVI

The manuscript contains
eulogies, and novellae on
R. Aviezri Selig Auerbach
Folio 241a: “A eulogy fo
Jacob ben Zevi Emden,”
Folio 243a: “Eulogy for R
1640–1717). Folio 245a:
Düsseldorf and for...R. N
whom died in 1769. Foli
On the title page of the se
of several authors to reco

20.5 × 16 cm., 4 leaves (ori
nineteenth centuries. Ashker
MS. 188. Judah Louis Lewin

ASHKENAZ: EXEGESIS, HALAKHAH, AND RABBINIC DISCOURSES.

55

31.5 × 20 cm., 2 volumes. Seventeenth century. Ashkenazic script.
MS. 1229. Berthold Strauss Collection. Gift of Ludwig and Erica Jesselson.

LEVUSH 'IR SHUSHAN AND *LEVUSH HABUTS VE-ARGAMAN* BY R. MORDECAI BEN ABRAHAM JAFFE, Printed in Prague, 1623 and 1624, WITH PROFUSE ANNOTATIONS BY R. MOSES JEREMIAH HA-KOHEN OF NAROL (d. 1659).

R. Moses of Narol, rabbi and physician, fled to Metz following the Chmielnicki pogroms of 1648 but later returned to his native Poland and resided there until his death. His son, Tobias Cohn (also known as Tuviyyah ha-Rofe; 1652–1729), was the author of *Ma'ašeh Tuviyyah*, Venice, 1707.

56

21 x 18 cm., 26 leaves, 30 lines to a page. Eighteenth century. Ashkenazic script.
MS. 1176.

RESPONSA, RULINGS AND NOVELLAE FROM MEMBERS OF THE MARGOLIOTH FAMILY, BY R. AKIVA MARGOLIOTH.

The author, Rabbi of Borisov from 1760, copied responsa, rulings and novellae from his great-grandfather, R. Judah (Judel) ben Moses of Lublin, rabbi in Lvov, Minsk and Kavli (d. 1697); his grandfather, R. Moses Ze'ev Wolf Margolioth, rabbi in Ruzhinai, Minsk and from 1715, in Fuerth; and his father, R. Eliezer Margolioth, rabbi in the district of Minsk. This manuscript includes the author's comments to the above and his own responsa. The manuscript deals with *Even ha-Ezer* and *Yoreh De'ah*. Incomplete.
The author also compiled a Passover *Haggadah*, *Bizat Mitsrayim*, Jerusalem, 5625[1865].

57

23 x 19 cm., 54 leaves. 50 lines to a page. Nineteenth century. Ashkenazic script.
MS. 166.

ASHKENAZ: EXEGESIS, HALAKHAH, AND RABBINIC DISCOURSES

PERI MEGADIM BY R. SAMUEL BEN ALEXANDER OF HALBERSTADT (d. 1707), an index to *Shulḥan Arukh Ḥoshen Mishpat*.

This work was published in Frankfurt an der Oder, 1691, and in Fuerth, 1767 (see #204). The manuscript was copied from one of the printed editions, with slight variations and with marginal notes in another handwriting.

58

16.5 × 10.5 cm., 185 leaves (original pagination 9–193), 25–40 lines to a page. Early eighteenth century. Ashkenazic script.
MS. 82. Judah Louis Lewin Collection.

YALḲUT DAVID BY R. DAVID BEN NAPHTALI POSNER (mid seventeenth century), PARTS 2 AND 3.

This manuscript is similar in approach to the author's *Yalḳut David*, first published in Dyhernfurth, 1691. The published volume, apparently Part One of *Yalḳut David*, is a selection from commentaries on the Pentateuch geared to the weekly Biblical readings. Folios 9–109 of the manuscript comprise selections dealing with the latter Prophets, reasons for the positive commandments, sin and punishment, and excerpts from numerous commentaries. Folios 110–19 comprise selections on *Sifra*, its commentary *Ḳorban Aharon* and other midrashim.

59

31.5 × 19.5 cm., [3] + 157 leaves, 2 columns of 55 lines each. Early eighteenth century. Ashkenazic script.
MS. 1143.

GINAT BITAN BY R. ISAAC EIZIK SOFER (early eighteenth century).

On the decorated title page is the author's statement that he began this commentary on the Pentateuch in the year 5462[1702] and completed it in the year 5471[1711]. He further states that he is the son of Menahem Mendel Sofer, and that he is a cantor and preacher in Biswangen, Swabia. In his introduction the author relates that he studied with R' Hirsch Segal in Dresnitz.

ASHKENAZ: EXEGESIS, HALAKHAH, AND RABBINIC DISCOURSES.

55

31.5 x 20 cm., 2 volumes. Seventeenth century. Ashkenazic script.
MS. 1229. Berthold Strauss Collection. Gift of Ludwig and Erica Jesselson.

LEVUSH 'IR SHUSHAN AND LEVUSH HABUTS VE-ARGAMAN BY R. MORDECAI BEN ABRAHAM JAFFE, Printed in Prague, 1623 and 1624, WITH PROFUSE ANNOTATIONS BY R. MOSES JEREMIAH HA-KOHEN OF NAROL (d. 1659).

R. Moses of Narol, rabbi and physician, fled to Metz following the Chmielnicki pogroms of 1648 but later returned to his native Poland and resided there until his death. His son, Tobias Cohn (also known as Tuviyyah ha-Rofe; 1652-1729), was the author of *Ma'ašeh Tuviyah*, Venice, 1707.

56

21 x 18 cm., 26 leaves, 30 lines to a page. Eighteenth century. Ashkenazic script.
MS. 1176.

RESPONSA, RULINGS AND NOVELLAE FROM MEMBERS OF THE MARGOLIOTH FAMILY, BY R. AKIVA MARGOLIOTH.

The author, Rabbi of Borisov from 1760, copied responsa, rulings and novellae from his great-grandfather, R. Judah (Judel) ben Moses of Lublin, rabbi in Lvov, Minsk and Kavli (d. 1697); his grandfather, R. Moses Ze'ev Wolf Margolioth, rabbi in Ruzhinai, Minsk and from 1715, in Fuerth; and his father, R. Eliezer Margolioth, rabbi in the district of Minsk.

This manuscript includes the author's comments to the above and his own responsa. The manuscript deals with *Even ha-Ezer* and *Yoreh De'ah*. Incomplete.

The author also compiled a Passover *Haggadah*, *Bizat Mitsrayim*, Jerusalem, 5625[1865].

57

23 x 19 cm., 54 leaves. 50 lines to a page. Nineteenth century. Ashkenazic script.
MS. 166.

22

PERI MEGADIM BY
an index to *Shulhan*

This work was published
The manuscript was
marginal notes in an

16.5 x 10.5 cm., 185 l
century. Ashkenazic scri
MS. 82. Judah Louis Le

YALQUT DAVID BY
PARTS 2 AND 3.

This manuscript is s
Dyhernfurth, 1691. 7
selection from comm
Folios 9-109 of the m
for the positive comm
mentaries. Folios 110-
other midrashim.

31.5 x 19.5 cm., [3] + 1
script.
MS. 1143.

GINAT BITAN BY R.

On the decorated title
Pentateuch in the year
states that he is the son
Biswangen, Swabia. In
Segal in Dresnitz.

RABBINIC MANUSCRIPTS

8. Folios 79b–84b: Scattered selections from the writings of R. Hayyim Vital.
9. Folios 85a–91b: Eighteen principles from *Derekh 'Ets Hayim*, section 25 part 2. Running title: *Mevo She'arim*.
10. Folios 1–66b: *Otsrot Hayim* (see #35 [1]).
11. Folios 67a–74b: Commentary on *Sifra di-Tseni'uta* by a student of R. Israel Sarug (Saruk, active 1590–1619), printed in *Zohar ha-Raki'a*, Korets 5545 [1785].
12. Folios 1–17b: *Peri 'Ets Hayim* sections 3–4 (see #48).

52

20 × 14.5 cm., 190 leaves, 25 lines to a page. Eighteenth century. Maaravic script.
MS. 1138. Rev. Leon H. Elmaleh Memorial Collection.

COLLECTION OF KABBALISTIC BOOKS.

1. Folios 1–3b: Portions of *Sefer Kanfe Yonah*, compiled by R. Menahem Azariah Fano.
2. Folios 3b–36b: *Shever Yosef*, by a student of R. Israel Sarug, printed with *Matsref la-Hokhmah*, Basel (actually Hanau), 5389 [1629].
3. Folios 36b–68b: *Limude Atsilut* from a student of R. Israel Sarug, published in Lvov in the year 5610 [1850].
4. Folio 69: *Maft'e'ah le-Sefer Limude Atsilut ve-Sefer Shever Yosef*.
5. Folios 70–83: *Yesod Yosef* by R. Joseph ben Solomon Calahora (Joseph Darshan of Posen; 1601–96). Published in Frankfurt an der Oder, 5439 [1679].
6. Folios 85–90: *Hokhmat ha-Sirtut*.
7. Folios 91–178: *Shushan Sodot* by R. Moses ben Jacob of Kiev (1449–ca. 1520). Published in Korets, 5544 [1784]. This manuscript is incomplete and the text varies from the printed edition.
8. Folios 179–190: Practical Kabbalah.

53

15.5 × 10.5 cm., 481 leaves, 20 lines to a page. Eighteenth century. Italian script.
MS. 1187. Moses Lutzki Collection.

KABBALISTIC WRITINGS

1. Folios 1–36: Kabbalistic selections, primarily from the works of R. Hayyim Vital and R. Israel Sarug.

EARLY MANUSCRIPTS: MUSAR, PHILOSOPHY, AND KABBALAH

2. Folios 37–52: *Kitsur Sha'ar ha-Shamayim* by R. Abraham Kohen de Herrera (ca. 1570–1631).
3. Folios 53–473: Sermons by R. Hayyim Vital.
4. Folios 474–479: Commentary on a holy name.
5. Folios 480–481: Excerpts from the writings of R. Hayyim Vital.

54

22 × 18 cm., 5 leaves, 30 lines to a page. Twentieth century. Ashkenazic script.
MS. 668.

MUVHAR SHEBE-AVOT ATTRIBUTED TO R. ISAAC BEN SOLOMON LURIA (ARI).

Though attributed to the ARI, this commentary is not his work nor that of any of his students. It was printed in *Hevel Nevi'im*, Warsaw, 5643[1883].

RABBINIC MANUSCRIPTS

8. Folios 79b–84b: Scattered selections from the writings of R. Hayyim Vital.
9. Folios 85a–91b: Eighteen principles from *Derekh 'Ets Hayim*, section 25 part 2. Running title: *Mevo She'arim*.
10. Folios 1–66b: *Otsrot Hayim* (see #35 [1]).
11. Folios 67a–74b: Commentary on *Sifra di-Tseni'uta* by a student of R. Israel Sarug (Saruk, active 1590–1619), printed in *Zohar ha-Raki'a*, Korets 5545 [1785].
12. Folios 1–17b: *Peri 'Ets Hayim* sections 3–4 (see #48).

52

20 × 14.5 cm., 190 leaves, 25 lines to a page. Eighteenth century. Maaravic script.
MS. 1138. Rev. Leon H. Elmaleh Memorial Collection.

COLLECTION OF KABBALISTIC BOOKS.

1. Folios 1–3b: Portions of *Sefer Kanfe Yonah*, compiled by R. Menaḥem Azariah Fano.
2. Folios 3b–36b: *Shever Yosef*, by a student of R. Israel Sarug, printed with *Matsref la-Hokhmah*, Basel (actually Hanau), 5389 [1629].
3. Folios 36b–68b: *Limude Atsilut* from a student of R. Israel Sarug, published in Lvov in the year 5610 [1850].
4. Folio 69: *Maḥfe'ah le-Sefer Limude Atsilut ve-Sefer Shever Yosef*.
5. Folios 70–83: *Yesod Yosef* by R. Joseph ben Solomon Calahora (Joseph Darshan of Posen; 1601–96). Published in Frankfurt an der Oder, 5439 [1679].
6. Folios 85–90: *Hokhmat ha-Širtuṭ*.
7. Folios 91–178: *Shushan Sodot* by R. Moses ben Jacob of Kiev (1449–ca. 1520). Published in Korets, 5544 [1784]. This manuscript is incomplete and the text varies from the printed edition.
8. Folios 179–190: Practical Kabbalah.

53

15.5 × 10.5 cm., 481 leaves, 20 lines to a page. Eighteenth century. Italian script.
MS. 1187. Moses Lutzki Collection.

KABBALISTIC WRITINGS

1. Folios 1–36: Kabbalistic selections, primarily from the works of R. Hayyim Vital and R. Israel Sarug.

2. Folios 37–52: *Kitso* (1631).
3. Folios 53–473: *Sefer*
4. Folios 474–479: *Chof*
5. Folios 480–481: *Peri*

22 × 18 cm., 5 leaves, 30 lines to a page.
MS. 668.

MUVḤAR SHEBE-A

Though attributed to R. Hayyim Vital, it was printed by his students. It was printed in 1631.

DEREKH 'ETS HAYIM (see #41).

With the annotations of R. Joseph Ibn Tabul (ca. 1545-early seventeenth century), R. Moses Zacuto and R. Shalom Shar'abi. This manuscript comprises the first 25 chapters, or approximately one-half, of the work.

47

28 × 22 cm., 88 leaves, 35 lines to a page. Nineteenth century. Fine Rashi script. MS. 1158.

DEREKH 'ETS HAYIM (see #41).

Chapters 1–14 of the work. Illustration on folio 8a: Adam and Eve standing beside the Tree of Knowledge. Additional ornamentations on folios 10a–b and 11a–b.

48

32 × 20 cm., 50 leaves, 40 lines to a page. Eighteenth century. Ashkenazic script. MS. 314.

PERI 'ETS HAYIM, SECTIONS 2–4, BY R. HAYYIM BEN JOSEPH VITAL, EDITED BY R. MEIR BEN JUDAH LOEB HA-KOHEN POPPERS.

This manuscript contains section two, *Sha'ar ha-Mitsvot*, section three, *Sha'ar Tikune 'Ayonot*, and section four, *Sha'ar ha-Nevu'ah ve-Ru'ah ha-Qodesh*, also called *Sha'ar ha-Yihudim*.

49

22 × 15 cm., 227 leaves, 40 lines to a page. Eighteenth century. Maaravic Tunisian script. MS. 300.

On folio 1b the copyist identifies himself as Barukh ben Solomon Faitusi.

1. Folios 2–8b: SERMONS BY R. HAYYIM BEN JOSEPH VITAL and various selections from his works. Not published.
2. Folios 8b–227: *SEFER HA-LIKUTIM* BY STUDENTS OF R. ISAAC BEN SOLOMON LURIA (ARI).

This is *Sefer ha-Likutim* by students of the ARI, published under the name of R. Hayyim Vital in Jerusalem, 5673 [1913]. The text sequence in this manuscript shows slight variations from the printed edition.

50

20.5 × 17 cm., 94 leaves, 15 lines to a page. Nineteenth century. Ashkenazic script. MS. 1080.

TORAT HAYIM BY R. HAYYIM BEN JOSEPH VITAL, EDITED BY R. HAYYIM HA-KOHEN OF DAMASCUS.

It is likely that this MS. is copied from a manuscript that belonged to the Rebbe of Gur and which was sold at auction in 1913.

51

36.5 × 23 cm., 91 + 74 + 17 leaves, 45 lines to a page. Eighteenth and Nineteenth centuries. Ashkenazic script. Edges of papers burned.

MS. 536. Rabbi Mordecai Rosenblatt Collection. Gift of the Arnstein Brothers.

COLLECTION OF WORKS IN THE KABBALISTIC TRADITION OF R. ISAAC BEN SOLOMON LURIA (ARI).

1. Folios 1–44b: *Mevo She'arim* by R. Hayyim Vital, edited by R. Jacob ben Hayyim Zemaḥ.
2. Folios 44b–46b: *Derush Adam Qadmon* by R. Hayyim Vital. Incomplete.
3. Folios 46b–47a: *Derush ha-Atsilut be-Kitsur Muflag* (in the abridged version) sent from Jerusalem by R. Samson Bak.
4. Folios 47a–57b: Commentary on *Sifra di-Tseni'uta*, written by R. Isaac Luria.
5. Folios 58a–67a: Commentary on *Idra Zuta* by R. Asher ben Joseph. R. Asher ben Joseph also wrote a commentary on the *Qinot* (Cracow 5345 [1585]), and on the *Yotserot* (Cracow 5349 [1589]).
6. Folios 67b–70b: Copied from *Nof 'Ets ha-Hayim*. Incomplete copy. Some material on *Bereshit*.
7. Folios 71a–79a: *Ronu le-Ya'aqov Simḥah* by R. Jacob Zemaḥ. A section from this work.

RABBINIC MANUSCRIPTS

DEREKH 'ETS HAYIM (see #41).

With the annotations of R. Joseph Ibn Tabul (ca. 1545-early seventeenth century), R. Moses Zacuto and R. Shalom Shar'abi. This manuscript comprises the first 25 chapters, or approximately one-half, of the work.

47

28 × 22 cm., 88 leaves, 35 lines to a page. Nineteenth century. Fine Rashi script. MS. 1158.

DEREKH 'ETS HAYIM (see #41).

Chapters 1-14 of the work. Illustration on folio 8a: Adam and Eve standing beside the Tree of Knowledge. Additional ornamentations on folios 10a-b and 11a-b.

48

32 × 20 cm., 50 leaves, 40 lines to a page. Eighteenth century. Ashkenazic script. MS. 314.

PERI 'ETS HAYIM, SECTIONS 2-4, BY R. HAYYIM BEN JOSEPH VITAL, EDITED BY R. MEIR BEN JUDAH LOEB HA-KOHEN POPPERS.

This manuscript contains section two, *Sha'ar ha-Mitsvot*, section three, *Sha'ar Tikune 'Ayonot*, and section four, *Sha'ar ha-Nevu'ah ve-Ru'ah ha-Qodesh*, also called *Sha'ar ha-Yihudim*.

49

22 × 15 cm., 227 leaves, 40 lines to a page. Eighteenth century. Maaravic Tunisian script. MS. 300.

On folio 1b the copyist identifies himself as Barukh ben Solomon Faitusi.

1. Folios 2-8b: SERMONS BY R. HAYYIM BEN JOSEPH VITAL and various selections from his works. Not published.
2. Folios 8b-227: *SEFER HA-LIKUTIM* BY STUDENTS OF R. ISAAC BEN SOLOMON LURIA (ARI).

This is *Sefer ha-Likutim* by Vital in Jerusalem, 5673 variations from the printed

20.5 × 17 cm., 94 leaves, 15 lin. MS. 1080.

TORAT HAYIM BY R. HA-KOHEN OF DAMASCUS.

It is likely that this MS. is co which was sold at auction in

36.5 × 23 cm., 91 + 74 + 17 leave script. Edges of papers burned. MS. 536. Rabbi Mordecai Rose

COLLECTION OF WORKS SOLOMON LURIA (ARI).

1. Folios 1-44b: *Mevo Sha Zemaḥ*.
2. Folios 44b-46b: *Derush*
3. Folios 46b-47a: *Derush* Jerusalem by R. Sams
4. Folios 47a-57b: Comm
5. Folios 58a-67a: Comm Joseph also wrote a co *Yotserot* (Cracow 5349
6. Folios 67b-70b: Copied *Bereshit*.
7. Folios 71a-79a: *Ronu* work.

RABBINIC MANUSCRIPTS

Folio 27 gives the author's name as Mordecai Alfak(h)ar and states that the work was completed in the year 5542 [1782]. The author further explains that he gave this title to his work because he was once "naked", "bare" of the knowledge of the Law, but God helped him "clothe" himself in the spiritual "raiment" (*Levush*) he had lacked.

40

20 × 15 cm., 152 leaves, 30 lines to a page. Nineteenth century. Oriental script.
MS. 1186. Moses Lutzki Collection.

MEVO SHE'ARIM BY R. HAYYIM BEN JOSEPH VITAL, EDITED BY R. JACOB BEN HAYYIM ZEMAH.

The text of this manuscript corresponds to that printed in Salonika, 5566 [1806].

41

32 × 19.5 cm., 386 leaves, 25 lines to a page. Eighteenth century. Ashkenazic script.
MS. 50.

DEREKH 'ETS HAYIM BY R. HAYYIM BEN JOSEPH VITAL, EDITED BY R. MEIR BEN JUDAH LOEB HA-KOHEN POPPERS.

At the end of the manuscript the copyist identifies himself as Israel ben R. Raphael HaLevi. The work was published in Korets, 5542[1782].

42

31 × 18.5 cm., 6 + 287 (original pagination 2–288) + 22 leaves. Eighteenth century. Ashkenazic script.
MS. 1227. Berthold Strauss Collection. Gift of Ludwig and Erica Jesselson.

DEREKH 'ETS HAYIM (see #41).

The numerous marginal notes are textual emendations or annotations by R. Jacob ben Hayyim Zemah and R. Nathan ben Reuben Spiro which were copied in many manuscripts. Annotations by R. Isaac of Posen, found particularly in Ashkenazi manuscripts, occur also in this manuscript, e.g., on folio 236a.

EARLY MANUSCRIPTS: MUSAR, PHILOSOPHY, AND KABBALAH

43

31.5 × 19.5 cm., 179 leaves, 30 lines to a page. Eighteenth century. Ashkenazic script.
MS. 1228. Berthold Strauss Collection. Gift of Ludwig and Erica Jesselson.

DEREKH 'ETS HAYIM (see #41).

Chapters 1–28 of the work. Notation at end: "Conclusion of Part One of *Ets Hayim* completed... 5331 [1770]."

44

21 × 19.5 cm., 16 leaves. 2 columns of 35 lines each. Eighteenth century. Ashkenazic script.
Ornamented title pages.
MS. 408. Judah Louis Lewin Collection.

DEREKH 'ETS HAYIM (see #41).

Only Chapters 1, 3 and 4 of the work. According to a notation on the flyleaf this copy was completed in 5558 [1798].

45

19.5 × 14.5 cm., [2] + 212 leaves, 25 lines to a page. Early nineteenth century. Maaravic script.
Ornamented title page.
MS. 1162. Rev. Leon H. Elmaleh Memorial Collection.

DEREKH 'ETS HAYIM (see #41).

Chapters 1–25 of the work. According to a notation on the title page this copy was completed in 5574 [1814]. On leaf 2a and at the end of the manuscript the copyist is identified as Joseph Elmaleh ben Jacob Elmaleh.

46

21.5 × 15 cm., 206 leaves, 30 lines to a page. Nineteenth century. Maaravic Tunisian script.
MS. 490.

RABBINIC MANUSCRIPTS

Folio 27 gives the author's name as Mordecai Alfak(h)ar and states that the work was completed in the year 5542 [1782]. The author further explains that he gave this title to his work because he was once "naked", "bare" of the knowledge of the Law, but God helped him "clothe" himself in the spiritual "raiment" (*Levush*) he had lacked.

40

20 × 15 cm., 152 leaves, 30 lines to a page. Nineteenth century. Oriental script.
MS. 1186. Moses Lutzki Collection.

MEVO SHE'ARIM BY R. HAYYIM BEN JOSEPH VITAL, EDITED BY R. JACOB BEN HAYYIM ZEMAH.

The text of this manuscript corresponds to that printed in Salonika, 5566 [1806].

41

32 × 19.5 cm., 386 leaves, 25 lines to a page. Eighteenth century. Ashkenazic script.
MS. 50.

DEREKH 'ETS HAYIM BY R. HAYYIM BEN JOSEPH VITAL, EDITED BY R. MEIR BEN JUDAH LOEB HA-KOHEN POPPERS.

At the end of the manuscript the copyist identifies himself as Israel ben R. Raphael HaLevi. The work was published in Korets, 5542[1782].

42

31 × 18.5 cm., 6 + 287 (original pagination 2-288) + 22 leaves. Eighteenth century. Ashkenazic script.
MS. 1227. Berthold Strauss Collection. Gift of Ludwig and Erica Jesselson.

DEREKH 'ETS HAYIM (see #41).

The numerous marginal notes are textual emendations or annotations by R. Jacob ben Hayyim Zemah and R. Nathan ben Reuben Spiro which were copied in many manuscripts. Annotations by R. Isaac of Posen, found particularly in Ashkenazi manuscripts, occur also in this manuscript, e.g., on folio 236a.

31.5 × 19.5 cm., 179 leaves, 30 lines
MS. 1228. Berthold Strauss Collection

DEREKH 'ETS HAYIM (see #4

Chapters 1-28 of the work. No
completed... 5331 [1770]."

21 × 19.5 cm., 16 leaves. 2 column
Ornamented title pages.
MS. 408. Judah Louis Lewin Collect

DEREKH 'ETS HAYIM (see #4

Only Chapters 1, 3 and 4 of the v
completed in 5558 [1798].

19.5 × 14.5 cm., [2] + 212 leaves, 2
Ornamented title page.
MS. 1162. Rev. Leon H. Elmaleh Me

DEREKH 'ETS HAYIM (see #41

Chapters 1-25 of the work. Accord
in 5574 [1814]. On leaf 2a and at th
Elmaleh ben Jacob Elmaleh.

21.5 × 15 cm., 206 leaves, 30 lines to
MS. 490.

1. Folios 1–7: *OTSROT HAYIM* BY R. HAYYIM BEN JOSEPH VITAL, COMPILED BY R. JACOB BEN HAYYIM ZEMAH (d. after 1665).

Several leaves only, with annotations in Zemaḥ's own hand. *Otsrot Hayim* is one of four compilations from Vital's works prepared by Zemaḥ. It is the third for which we now have a manuscript with annotations in Zemaḥ's hand.

2. Folios 1–6: PAGES FROM THE WRITINGS OF STUDENTS OF R. ISAAC LURIA. Original pagination 162–167. Folio 162 is a condensed version of the conclusion of *Derush Ha'Atsilut*, copied by R. Samson Bak from the writings of R. Hayyim Vital.

36

19.5 × 14 cm. 53 + 113 + 80 leaves, 30 lines to a page. Eighteenth century. (1) Maaravic script; (2) and (3) Italian script.
MS. 1118. Rev. Leon H. Elmaleh Memorial Collection.

1. Folios 1–53: *OTSROT HAYIM* (See #35 [1]). Incomplete.
2. Folios 1–113: *SHIBOLET SHEL LEKET* BY R. MOSES BEN MORDECAI ZACUTO (ReMaZ; ca. 1620–97). Incomplete.

Shiboleit shel Leket is an anthology excerpted from *Sefer Kanfe Yonah* edited by R. Menaḥem Azariah Fano (1548–1620), *Sefer ha-Likuṭim* of R. Hayyim Vital, and *Sefer Likuṭim Hadashim* from the school of R. Ephraim Pansiri. The work is arranged according to the books of the Bible. This manuscript begins with the Book of Leviticus. The complete work is available at the National Library in Jerusalem, MS. 8° 400.

3. Folios 1–80: *ḲITSUR SEFER HA-DERUSHIM* BY R. MAS'UD AZULAI (also known as Mas'ud Sagi Nahor, seventeenth century).

The work is condensed from *Sefer ha-Derushim*. The text of this manuscript is not identical with that of *Ḳitsur Sefer ha-Derushim* of R. Elisha Gallico (see #24). Gallico abstracted each section from *Sefer ha-Derushim* and abridged it thus preserving the original structure. Azulai combined the entire work into one condensed essay. Numerous marginal annotations, in a variety of scripts.

37

19 × 15 cm., 136 + [1] + 52 leaves, 20–35 lines to a page. Eighteenth century. Various Maaravic scripts.
MS. 1119. Rev. Leon H. Elmaleh Memorial Collection.

1. Folios 1–136: *OTSROT HAYIM* (see #35 [1]). Incomplete.
2. Folios [1]–6: NOVELLAE ON TALMUDIC TRACTATES BY R. MORDECAI ZAGORY.
Notation on folio 6b indicates that the work was completed in the year 5495 [1735].
3. Folios 7–52: SERMONS AND SELECTIONS FROM THE WRITINGS OF R. MORDECAI ZAGORY.

38

26.5 × 21 cm., 66 leaves. 2 columns of 45 lines each. Eighteenth century. Ashkenazic script.
MS. 1144. Gift of Mr. Joseph Emanuel, December 1985.

OTSROT HAYIM (see #35 [1]).

With annotations by R. Nathan Ben Reuben Spiro (d. 1666) and R. Moses Ben Mordecai Zacuto.

This work was published in Korets, 5543[1783].

39

20 × 14.5 cm., 54 leaves, 30 lines to a page. Eighteenth century. Maaravic script.
MS. 1067.

The manuscript includes among others:

1. Folios 1–24: *OTSROT HAYIM* OF R. HAYYIM BEN JOSEPH VITAL.

This is not the original *Otsrot Hayim* compiled by R. Jacob ben Hayyim Zemaḥ, but a Western edition which includes material from another work as well. Incomplete.

2. Folios 25–42: *LEVUSH MORDEKHAI* BY R. MORDECAI ALFAK(H)AR.

Novellae on the weekly Biblical readings.

RABBINIC MANUSCRIPTS

1. Folios 1-7: *OTSROT ḤAYIM* BY R. ḤAYYIM BEN JOSEPH VITAL, COMPILED BY R. JACOB BEN ḤAYYIM ZEMAḤ (d. after 1665).

Several leaves only, with annotations in Zemaḥ's own hand. *Otsrot Ḥayim* is one of four compilations from Vital's works prepared by Zemaḥ. It is the third for which we now have a manuscript with annotations in Zemaḥ's hand.

2. Folios 1-6: PAGES FROM THE WRITINGS OF STUDENTS OF R. ISAAC LURIA. Original pagination 162-167. Folio 162 is a condensed version of the conclusion of *Derush Ha'Atsilut*, copied by R. Samson Bak from the writings of R. Ḥayyim Vital.

36

19.5 × 14 cm. 53 + 113 + 80 leaves, 30 lines to a page. Eighteenth century. (1) Maaravic script; (2) and (3) Italian script.
MS. 1118. Rev. Leon H. Elmaleh Memorial Collection.

1. Folios 1-53: *OTSROT ḤAYIM* (See #35 [1]). Incomplete.
2. Folios 1-113: *SHIBOLET SHEḤL LEḲET* BY R. MOSES BEN MORDECAI ZACUTO (ReMaZ; ca. 1620-97). Incomplete.

Shiboleṯ shel Leḳet is an anthology excerpted from *Sefer Kanfe Yonah* edited by R. Menahem Azariah Fano (1548-1620), *Sefer ha-Liḳuṭim* of R. Ḥayyim Vital, and *Sefer Liḳuṭim Ḥadashim* from the school of R. Ephraim Pansiri. The work is arranged according to the books of the Bible. This manuscript begins with the Book of Leviticus. The complete work is available at the National Library in Jerusalem, MS. 8° 400.

3. Folios 1-80: *ḲITSUR SEFER HA-DERUSHIM* BY R. MAS'UD AZULAI (also known as Mas'ud Sagi Nahor, seventeenth century).

The work is condensed from *Sefer ha-Derushim*. The text of this manuscript is not identical with that of *Ḳitsur Sefer ha-Derushim* of R. Elisha Gallico (see #24). Gallico abstracted each section from *Sefer ha-Derushim* and abridged it thus preserving the original structure. Azulai combined the entire work into one condensed essay. Numerous marginal annotations, in a variety of scripts.

19 × 15 cm., 136 + [1] +
MS. 1119. Rev. Leon H.

1. Folios 1-136: *O*
2. Folios [1]-6: N
ZAGORY.

Notation on folio 6b

3. Folios 7-52: S
MORDECAI ZA

26.5 × 21 cm., 66 leav
MS. 1144. Gift of Mr.

OTSROT ḤAYIM (
With annotations by
Zacuto.
This work was publ

20 × 14.5 cm., 54 leav
MS. 1067.

The manuscript inc
1. Folios 1-24: *O*
This is not the orig
Western edition wh

2. Folios 25-42: *I*
Novellae on the we

29

20 × 14.5 cm., 80 + 9 leaves, 30 lines to a page. Eighteenth century. Maaravic script.
MS. 1122. Rev. Leon H. Elmaleh Memorial Collection.

'ETS HAYIM, PART 1, SECTION 2, *SHA'AR MA'AMARE HA-ZOHAR* BY R. HAYYIM BEN JOSEPH VITAL.

This work appears to reflect the original compilation of *'Ets Hayim* by R. Hayyim Vital which was arranged in eight parts.

30

21 × 15 cm., 200 leaves (original pagination 4–203), 45 lines to a page. Seventeenth century. Oriental script.
MS. 1226. Berthold Strauss Collection. Gift of Ludwig and Erica Jesselson.

SHEMONAH SHE'ARIM, SECTION 6, which is *SHA'AR HA-KAVANOT* BY R. HAYYIM BEN JOSEPH VITAL, EDITED BY R. SAMUEL BEN HAYYIM VITAL (1598–ca. 1678).

This manuscript was copied by R. Moses Vital, grandson of R. Hayyim Vital, who lived in Egypt in the latter part of the seventeenth and beginning of the eighteenth centuries. R. Samuel Vital edited his father's *'Ets Hayim*, included additional material, and arranged the work in eight sections.

31

20 × 16 cm., 276 + 29 leaves, 30 lines to a page. Seventeenth century. Oriental Script.
MS. 36.

1. Folios 1–276: *SHEMONAH SHE'ARIM*, SECTION 6, which is *SHA'AR HA-KAVANOT*.
2. Folios 1–6: *MAFTEHOT SHA'AR HA-KAVANOT* BY R. SAMUEL BEN HAYYIM VITAL.
3. Folios 7–29: *HAGAHOT...SHEL HARAV...MEIR POPPERS...*

Annotations to the first three “branches” of *Peri 'Ets Hayim* (mystical meditations, reasons for commandments and making amends for sins). These annotations are the work of R. Meir

ben Judah Loeb HaKohen Poppers who was active in Jerusalem after 1640 (d. 1662). A note dated 1917 by Menahem M. Halpern indicates that these annotations are not included in his Jerusalem 1902 edition of Poppers' work.

32

33 × 23 cm., 87 leaves, 45 lines to a page. Seventeenth century. Egyptian oriental script.
MS. 1163.

SHEMONAH SHE'ARIM SECTION 6, which is *SHA'AR HA-KAVANOT* (see #30).

This manuscript was written by the same scribe as #28 and displays similar characteristics.

33

22 × 15.5 cm., 181 leaves, 25 lines to a page. Nineteenth century. Maaravic script.
MS. 487.

SHEMONAH SHE'ARIM SECTION 6, which is *SHA'AR HA-KAVANOT* (see #30).

Part 1 only, dealing with weekday mystical meditations. A note at the end indicates that this manuscript was completed in Tunis, 5625 [1865]. The copyist identifies himself as Abraham Hayyim, the son of Rabbi David Bordjel.

34

19.5 × 15 cm., 261 leaves (original pagination 4–264), 25 lines to a page. Eighteenth century. Maaravic script.
MS. 489.

SHEMONAH SHE'ARIM SECTION 6, which is *SHA'AR HA-KAVANOT* (see #30).

Part 1 only, dealing with weekday mystical meditations; beginning and end missing.

35

21 × 15 + 20 × 14.5 cm., 7 + 6 leaves, 30 lines to a page. Seventeenth century. Oriental script.
MS. 673.

RABBINIC MANUSCRIPTS

29

20 × 14.5 cm., 80 + 9 leaves, 30 lines to a page. Eighteenth century. Maaravic script.
MS. 1122. Rev. Leon H. Elmaleh Memorial Collection.

'ETS ḤAYIM, PART 1, SECTION 2, *SHA'AR MA'AMARE HA-ZOHAR* BY R. ḤAYYIM BEN JOSEPH VITAL.

This work appears to reflect the original compilation of *'Ets Ḥayim* by R. Ḥayyim Vital which was arranged in eight parts.

30

21 × 15 cm., 200 leaves (original pagination 4–203), 45 lines to a page. Seventeenth century. Oriental script.
MS. 1226. Berthold Strauss Collection. Gift of Ludwig and Erica Jesselson.

SHEMONAH SHE'ARIM, SECTION 6, which is *SHA'AR HA-KAVANOT* BY R. ḤAYYIM BEN JOSEPH VITAL, EDITED BY R. SAMUEL BEN ḤAYYIM VITAL (1598–ca. 1678).

This manuscript was copied by R. Moses Vital, grandson of R. Ḥayyim Vital, who lived in Egypt in the latter part of the seventeenth and beginning of the eighteenth centuries. R. Samuel Vital edited his father's *'Ets Ḥayim*, included additional material, and arranged the work in eight sections.

31

20 × 16 cm., 276 + 29 leaves, 30 lines to a page. Seventeenth century. Oriental Script.
MS. 36.

1. Folios 1–276: *SHEMONAH SHE'ARIM*, SECTION 6, which is *SHA'AR HA-KAVANOT*.
2. Folios 1–6: *MAFTEḤOT SHA'AR HA-KAVANOT* BY R. SAMUEL BEN ḤAYYIM VITAL.
3. Folios 7–29: *HAGAHOT...SHEL HARAV...MEIR POPPERS...*

Annotations to the first three “branches” of *Peri 'Ets Ḥayim* (mystical meditations, reasons for commandments and making amends for sins). These annotations are the work of R. Meir

ben Judah Loeb HaKoh
dated 1917 by Menahem
Jerusalem 1902 edition

33 × 23 cm., 87 leaves, 45
MS. 1163.

SHEMONAH SHE'ARIM

This manuscript was wr

22 × 15.5 cm., 181 leaves,
MS. 487.

SHEMONAH SHE'ARIM

Part 1 only, dealing with
manuscript was comple
Ḥayyim, the son of Rab

19.5 × 15 cm., 261 leaves (1
script.
MS. 489.

SHEMONAH SHE'ARIM

Part 1 only, dealing with

21 × 15 + 20 × 14.5 cm., 7
MS. 673.

Commentary on the *Zohar*. Includes commentaries on the *Zohar* on Genesis 32:4–50:26. Of Maragi's commentary to the *Zohar* only the sections on the *Idrot* have survived, in several copies, and appeared in print. This manuscript is the single extant copy known to us of another section from Maragi's *Emet le-Ya'aqov*.

3. Folios 1–7. *DERISHOT BE'INYENE MAL'AKHIM* BY R. MOSES BEN JACOB CORDOVERO.

Excerpt from studies on angelology taken from the author's commentary on the Song of Songs.

24

15 × 9.5 cm., [1] + 105 leaves, 22 lines to a page. Resinous ink. Seventeenth century. Italian script. MS. 299.

KITSUR SEFER HA-DERUSHIM BY R. ELISHA BEN GABRIEL GALLICO (d. ca. 1583).

Evidence from this manuscript demonstrates that contrary to the prevalent view, the works of R. Hayyim Vital were known outside the circle of the ARI's disciples within the first decade following the ARI's death; that *Sefer ha-Derushim* was actually compiled by R. Hayyim Vital in its present form, as it appears in many manuscripts.

Folios 104–05, in a different handwriting: "Laws Concerning Amulets."

25

26 × 17 cm., 116 leaves, 40 lines to a page. Seventeenth century. Maaravic script. MS. 1183. Moses Lutzki Collection.

SEFER HA-LIKUTIM BY R. HAYYIM BEN JOSEPH VITAL, EDITED BY R. BENJAMIN HA-LEVI AND R. ELISHA VESTALI (late sixteenth century).

26

18.5 × 15.5 cm., 295 leaves, 25 lines to a page. Eighteenth century. Maaravic script. MS. 1066. Rev. Leon H. Elmaleh Memorial Collection.

SEFER HA-LIKUTIM (see #25).

Copyist's note between first caption and beginning of text: "Proofread according to the manuscript of R. Joseph Luria." R. Joseph Luria edited the prayer book of R. Hayyim Ha-Kohen of Aleppo, a student of R. Hayyim Vital.

27

20.5 × 15 cm., 136 leaves, 30 lines to a page. Eighteenth century. Maaravic script. MS. 427.

SEFER HA-KAVANOT BY R. HAYYIM BEN JOSEPH VITAL.

This work, referred to as *Sefer ha-Kavanot Yashan*, is from the first draft by R. Hayyim Vital. The manuscript contains important annotations by R. Joseph HaKohen. It is likely that he acquired a copy of the *Sha'ar ha-Kavanot* from Jerusalem for purposes of comparison, in order to ascertain the correct text of the *Kavanot*. R. Joseph HaKohen, a Kabbalist in Tunis, corresponded with R. Shalom Shar'abi, (ha-ReSHaSH, 1720–77).

28

30.5 × 23 cm., 48 leaves (original pagination 49–96), 45 lines to a page. Seventeenth century. Egyptian oriental script. MS. 1164.

1. Folio 49a: *MA'AMAR 'AL MITAT HA-MELAKHIM* BY R. ISAAC BEN SOLOMON LURIA (ARI, 1534–72). Conclusion only.
2. Folios 49b–95: *'ETS HAYIM*, PART 2, SECTION 2, *SHA'AR HA-MITSVOT* BY R. HAYYIM BEN JOSEPH VITAL.

This manuscript and #32 were written by the same scribe. Both manuscripts were edited twice. Notes by the first editor, who was in Jerusalem, are in small letters. Notes by the second editor are in large letters.

The manuscript contains page references to an earlier manuscript. It was customary when studying several manuscripts to mark them with page numbers of an earlier manuscript of first quality, in order to synchronize the various copies.

RABBINIC MANUSCRIPTS

Commentary on the *Zohar*. Includes commentaries on the *Zohar* on Genesis 32:4–50:26. Of Maragi’s commentary to the *Zohar* only the sections on the *Idrot* have survived, in several copies, and appeared in print. This manuscript is the single extant copy known to us of another section from Maragi’s *Emet le-Ya’aqov*.

3. Folios 1–7. *DERISHOT BE’INYENE MAL’AKHIM* BY R. MOSES BEN JACOB CORDOVERO.

Excerpt from studies on angelology taken from the author’s commentary on the Song of Songs.

24

15 × 9.5 cm., [1] + 105 leaves, 22 lines to a page. Resinous ink. Seventeenth century. Italian script. MS. 299.

ḲITSUR SEFER HA-DERUSHIM BY R. ELISHA BEN GABRIEL GALLICO (d. ca. 1583).

Evidence from this manuscript demonstrates that contrary to the prevalent view, the works of R. Ḥayyim Vital were known outside the circle of the ARI’s disciples within the first decade following the ARI’s death; that *Sefer ha-Derushim* was actually compiled by R. Ḥayyim Vital in its present form, as it appears in many manuscripts. Folios 104–05, in a different handwriting: “Laws Concerning Amulets.”

25

26 × 17 cm., 116 leaves, 40 lines to a page. Seventeenth century. Maaravic script. MS. 1183. Moses Lutzki Collection.

SEFER HA-LIḲUTIM BY R. ḤAYYIM BEN JOSEPH VITAL, EDITED BY R. BENJAMIN HA-LEVI AND R. ELISHA VESTALI (late sixteenth century).

26

18.5 × 15.5 cm., 295 leaves, 25 lines to a page. Eighteenth century. Maaravic script. MS. 1066. Rev. Leon H. Elmaleh Memorial Collection.

SEFER HA-LIḲUTIM (see #25).

Copyist’s note between manuscript of R. Jacob Ha-Kohen of Aleppo

20.5 × 15 cm., 136 leaves MS. 427.

SEFER HA-KAVANOT

This work, referred to as *Sefer ha-Kavanot*. The manuscript contains a copy of the original acquired by the library in order to ascertain the text corresponded with R. Vital’s

30.5 × 23 cm., 48 leaves oriental script. MS. 1164.

1. Folio 49a: *MA’ALOT LURIA* (ARI, 1564)

2. Folios 49b–95: *SEFER HA-LIḲUTIM* BY R. ḤAYYIM BEN JOSEPH VITAL

This manuscript and *Sefer ha-Liḳutim* were written twice. Notes by the first and second editor are in later hands. The manuscript contains a copy of the original studied by several manuscripts in first quality, in order to

RABBINIC MANUSCRIPTS

18

20 × 13.5 cm., 47 leaves, 30 lines to a page. Fifteenth century. Sephardi script.
MS. 71.

HA-MEVAKESH BY R. SHEM TOV BEN JOSEPH FALAQUERA (ca. 1225–95).

The manuscript, a philosophical work, corresponds to the first 92 pages of the Hague edition (5538 [1778]).

19

Various sizes, 28 leaves. Eighteenth to twentieth centuries. Ashkenazic scripts.
MS. 256. Judah Louis Lewin Collection.

MISCELLANEOUS PAGES FROM KABBALIST WRITINGS.

This collection includes among others:

1. Booklet of 8 leaves: Fragment from *Sha'are Orah* by R. Joseph ben Abraham Gikatilla (1248–ca. 1325).
2. Booklet of 6 leaves plus 2 single leaves: Song of songs and Psalm 107, with mystical meditations by R. Isaac ben Solomon Luria [ARI, 1534–72].
3. Two leaves: Fragments from a commentary on *Idra Raba* by Moses Hayyim Luzzatto [1707–47]. These fragments are included in the Warsaw edition of 5646 [1886], pages 79a and b and 80a and b.

20

14 × 9.5 cm., 119 leaves, 25 lines to a page. Sixteenth century. Maaravic script.
MS. 336.

SEFER HA-MESHIV (ca. 1500).

Attached to the beginning of the manuscript are 8 leaves with liturgical poems and mystical meditations, in late Maaravic script. The manuscript contains *Sefer ha-Meshiv: Noah* through *Toldot*, and is essentially identical with MS 766, British Library, London.

EARLY MANUSCRIPTS: MUSAR, PHILOSOPHY, AND KABBALAH

21

21 × 17 cm., 8 leaves, 15 lines to a page. Nineteenth century. Russian script.
MS. 662b.

OR NE'ERAV, PART 6, BY R. MOSES B. JACOB CORDOVERO (1522–70).

Forty five principles of R. Moses Cordovero appear here and they correspond to the forty five sections in Part Six of *Or Ne'erav*. The original text of *Or Ne'erav* is condensed and reworked in the manuscript.

Copied from a manuscript written by R. Isaiah of Dunayevtsy, Ukraine (d. ca. 1800), who was a disciple of Dov Baer, *maggid* of Mezhirech (d. 1772), and a colleague of R. Phinehas of Korets (1726–1791). The handwriting in this manuscript appears to be identical with the writing in items 217 and 316 in this catalog.

22

18.5 × 14 cm., 143 leaves, 25 lines to a page. Seventeenth century. Oriental script.
MS. 334.

PERUSH SABA DE-MISHPATIM BY R. MOSES BEN JACOB CORDOVERO.

This is part of the author's commentary on the *Zohar*, entitled *Or Yaḳar*.

The text of the *Zohar*, part 2, folios 72b–114a is framed by the Cordovero commentary. Numerous manuscript copies of this commentary are extant. *Sefer Or Yaḳar* is currently being published in segments in Jerusalem, but this portion has not appeared to date.

23

19.5 × 14.5 cm., 87 + 56 + 7 leaves, 30–40 lines to a page. Nineteenth century. Various Maaravic scripts.
MS. 301.

1. Folios 1–87. *OR YAḲAR* BY R. MOSES BEN JACOB CORDOVERO.
Excerpts.
2. Folios 1–56. *EMET LE-YA'AQOV*, BY R. JACOB MARAGI.

RABBINIC MANUSCRIPTS

18

20 × 13.5 cm., 47 leaves, 30 lines to a page. Fifteenth century. Sephardi script.
MS. 71.

HA-MEVAQESH BY R. SHEM TOV BEN JOSEPH FALAQUERA (ca. 1225–95).

The manuscript, a philosophical work, corresponds to the first 92 pages of the Hague edition (5538 [1778]).

19

Various sizes, 28 leaves. Eighteenth to twentieth centuries. Ashkenazic scripts.
MS. 256. Judah Louis Lewin Collection.

MISCELLANEOUS PAGES FROM KABBALIST WRITINGS.

This collection includes among others:

1. Booklet of 8 leaves: Fragment from *Sha'are Orah* by R. Joseph ben Abraham Gikatilla (1248–ca. 1325).
2. Booklet of 6 leaves plus 2 single leaves: Song of songs and Psalm 107, with mystical meditations by R. Isaac ben Solomon Luria [ARI, 1534–72].
3. Two leaves: Fragments from a commentary on *Idra Raba* by Moses Hayyim Luzzatto [1707–47]. These fragments are included in the Warsaw edition of 5646 [1886], pages 79a and b and 80a and b.

20

14 × 9.5 cm., 119 leaves, 25 lines to a page. Sixteenth century. Maaravic script.
MS. 336.

SEFER HA-MESHIV (ca. 1500).

Attached to the beginning of the manuscript are 8 leaves with liturgical poems and mystical meditations, in late Maaravic script. The manuscript contains *Sefer ha-Meshiv: Noah* through *Toldot*, and is essentially identical with MS 766, British Library, London.

EARLY MANUSCRIPTS: MUSAR, PHILOSOPHY, AND KABBALAH

14

23 × 18 cm., 37 leaves, 15 lines to a page. Twentieth century. Maaravic Tunisian script.
MS. 1165.

1. Folio 1: BEGINNING OF A COPY OF *MELITSOT VE-ḤIDOT* OF R. ABRAHAM IBN EZRA.
2. Folios 2–3: ETHICAL WILL OF R. JUDAH BEN SAMUEL HE-ḤASID (ca. 1150–1217.)
3. Folios 5–37: Rabbinic statements arranged in alphabetical order.

15

18 × 13.5 cm., 362 leaves, 20 lines to a page. Sixteenth century. Ashkenazic script.
MS. 415.

BIBLE COMMENTARY FROM THE SCHOOL OF RABBI ELEAZAR BEN JUDAH OF WORMS (ROKEAH: ca. 1176–1238).

1. Folios 1–183: Commentary on Genesis. Folio 184: Blank.
2. Folios 185–236: Commentary on Ecclesiastes.
3. Folios 237–242b: Numerology and Commentaries on Ecclesiastes.
4. Folio 242c: Commentaries on the Book of Ruth.
5. Folios 243–296b: Commentary on Proverbs.
Two separate commentaries. Each page is divided into two parts: Commentaries by R. Eleazar ben Judah of Worms and Commentaries including quotations from RaShBaM (R. Samuel ben Meir of Ramerupt) ReDak (R. David Kimḥi) and others.
6. Folios 296b–302: Various Selections. Folio 298a: “Copies from an old volume” containing: *Perush Heshbon Bet Koor*, by R. Solomon Luria” (1510–1573). This text appears at the end of Tractate *Kiddushin* in the Vilna Talmud (Romm family, 1880–86).
7. Folios 303–341: Commentary on Song of Songs.

EARLY MANUSCRIPTS: MUSAR, PHILOSOPHY, AND KABBALAH

16

16.5 × 12 cm., 124 leaves, 20 lines to a page. Nineteenth century. Yemenite script.
MS. 1145. Gift of Mrs. Dinah Slutkin in memory of her husband, Meir Slutkin.

1. Folios 1–58a: *SELIḤOT* ACCORDING TO THE RITE OF YEMENITE JEWISH COMMUNITIES.
2. Folios 58b–87a: TRACTATE *AVOT* WITH COMMENTARY BY R. OBADIAH BEN ABRAHAM OF BERTINORO (d. ca. 1500).
3. Folios 87b–120b: *YOREH ḤATA'IM* BY R. ELEAZAR BEN JUDAH OF WORMS.
A notation on the title page explains that the book is also known as *Sefer ha-Kaparot* (Book of Atonements) and that this copy had been executed in San'a. The work was first printed in Venice in 1589.
4. Folios 120b–122: FORMULA FOR EXCOMMUNICATION TAKEN FROM THE BOOK *KOL BO*, folio 144b.
According to a note at the end, the book was the work of Ḥayyim ben Shalom.
5. Folios 123–124: SUPPLICATION in alphabetical order.

17

15.5 × 10 cm., [3] + 37 leaves, 30 lines to a page. Eighteenth century. Ashkenazic script.
MS. 1090.

MIVḤAR HA-PENINIM attributed to R. SOLOMON BEN JUDAH IBN GABIROL (ca. 1021–ca. 1058).

The manuscript, dated 1777, is a copy of the text and commentary from the Hamburg 1739 edition.

EARLY MANUSCRIPTS: MUSAR, PHILOSOPHY, AND KABBALAH

14

23 × 18 cm., 37 leaves, 15 lines to a page. Twentieth century. Maaravic Tunisian script.
MS. 1165.

1. Folio 1: BEGINNING OF A COPY OF *MELTSOT VE-ḤIDOT* OF R. ABRAHAM IBN EZRA.
2. Folios 2–3: ETHICAL WILL OF R. JUDAH BEN SAMUEL HE-ḤASID (ca. 1150–1217.)
3. Folios 5–37: Rabbinic statements arranged in alphabetical order.

15

18 × 13.5 cm., 362 leaves, 20 lines to a page. Sixteenth century. Ashkenazic script.
MS. 415.

BIBLE COMMENTARY FROM THE SCHOOL OF RABBI ELEAZAR BEN JUDAH OF WORMS (ROKEAḤ: ca. 1176–1238).

1. Folios 1–183: Commentary on Genesis. Folio 184: Blank.
2. Folios 185–236: Commentary on Ecclesiastes.
3. Folios 237–242b: Numerology and Commentaries on Ecclesiastes.
4. Folio 242c: Commentaries on the Book of Ruth.
5. Folios 243–296b: Commentary on Proverbs.
Two separate commentaries. Each page is divided into two parts: Commentaries by R. Eleazar ben Judah of Worms and Commentaries including quotations from RaShBaM (R. Samuel ben Meir of Ramerupt) ReDak (R. David Kimḥi) and others.
6. Folios 296b–302: Various Selections. Folio 298a: “Copies from an old volume” containing: *Perush Heshbon Bet Koor*, by R. Solomon Luria” (1510–1573). This text appears at the end of Tractate *Kiddushin* in the Vilna Talmud (Romm family, 1880–86).
7. Folios 303–341: Commentary on Song of Songs.

8. Folios
9. Folios
10. Folios
Comm
Genesi

16.5 × 12 cm.,
MS. 1145. Gif

1. Folios 1-
COMMU
2. Folios 58
ABRAHA

3. Folios 87
A notation on
of Atonement
Venice in 158

4. Folios 12
BOOK K
According to

5. Folios 12

15.5 × 10 cm., [
MS. 1090.

MIVḤAR HA-
1021–ca. 1058

The manuscrip
edition.

The manuscript consists of order of prayers for the entire year (leaves 19–45 r.) and *Sefer Mitsvot Katan* (leaves 2–18; 45 v.-214).

The manuscript includes two divorce documents. The one (p. 102b) was issued in Paris in the month of Kislev 5232 [1471]; the other (p. 103a) in Ulm, Germany, in the month of Adar 5048 [1288]. A notation at the top of the second letter of divorce states that the document had been executed in accordance with the method of R. Perez ben Elijah.

Sefer Mitsvot Katan was first printed in Constantinople, 1510, not on the basis of this manuscript.

9

21 × 15 cm., 51 leaves, 28 lines to a page. Seventeenth century. Maaravic script.
MS. 349.

TOSAFOT OF R. ASHER BEN JEHIEL (ROSH; ca. 1250–1327), ON TALMUDIC TRACTATE *SHEVU'OT*.

This work was printed, not on the basis of the Yeshiva University manuscript, in Leghorn, 1785 under the title *Shem 'Olam*, at the end of *Migdanot Natan* by R. Elijah Hai Bordjel (Burgel), rabbi of Tunis.

10

14.5 × 8 cm., 12 leaves, 22 lines to a page. Twentieth century. Ashkenazic script.
MS. 264.

SHA'ARE TSEDEK, COMMENTARY ON THE THIRTEEN HERMENEUTICAL RULES FOR THE INTERPRETATION OF THE TORAH, ATTRIBUTED TO R. LEVI BEN GERSHOM (RaLBaG; 1288–1344).

This manuscript was copied from a printed edition appended to *Berit Ya'aqov*, by R. Jacob ben Abraham Faitus. Livorno, 1800.

11

23 × 16.5 cm., 10 leaves, 25 lines to a page. Sixteenth century. Sephardi script.
MS. 1156. Gift of Ludwig and Erica Jesselson.

RESPONSUM BY R. BENJAMIN BEN MEIR HA-LEVI ASHKENAZI
(early sixteenth century).

The manuscript, dated 1553, was written by a scribe but bears the signature of the author, who served as Rabbi of the Ashkenazi community in Salonika. Folio 1b refers to R. Samuel DiModena.

12

21 × 16 cm., 93 leaves, 25 lines to a page. Sixteenth century. Ashkenazic script.
MS. 1084. Isaac Berlin Collection.

1. Folios 1–83a: *SEFER MINHAGIM* BY R. JACOB HEILBUT.

Written in Yiddish.

At the end of the manuscript the author states that he completed the work on the 6th day of the month of Tammuz 5335 [1575].

A separate sheet enclosed with the manuscript records the name Joseph ben A[aron] Heilbut, “presently residing in the...city of Hamburg.” On the reverse side Joseph notes the dates of death for his mother and of his father, R. Aaron Yitzhak Heilbut, 1676 and 1678, respectively.

2. Folios 83b — 93: *MISHLE SHIV'IM HAKHAMIM*.

Written in Hebrew and Yiddish.

Notes by the grammarian Isaac Berlin (1793–1865) regarding Yiddish terms used by the author appear on a separate page and in the manuscript itself.

The manuscript is bound in a sheet of vellum which, according to a letter from the British Museum dated August 14, 1903, is a fragment of a thirteenth-century Latin manuscript.

13

29 × 20 cm., 105 leaves (original pagination 118–222), 50 lines to a page. Eighteenth century. Yemenite script.

MS. 1224. Berthold Strauss Collection. Gift of Ludwig and Erica Jesselson.

SIFTE KOHEN BY R. MORDECAI COHEN OF SAFED (second half of sixteenth century), STUDENT OF R. ISRAEL BEN MEIR DI CURIEL.

The manuscript, a kabbalistic commentary on the Pentateuch, is an incomplete copy from the Venice, 1605 printed edition.

RABBINIC MANUSCRIPTS

The manuscript consists of order of prayers for the entire year (leaves 19–45 r.) and *Sefer Mitsvot Katan* (leaves 2–18; 45 v.-214).

The manuscript includes two divorce documents. The one (p. 102b) was issued in Paris in the month of Kislev 5232 [1471]; the other (p. 103a) in Ulm, Germany, in the month of Adar 5048 [1288]. A notation at the top of the second letter of divorce states that the document had been executed in accordance with the method of R. Perez ben Elijah.

Sefer Mitsvot Katan was first printed in Constantinople, 1510, not on the basis of this manuscript.

9

21 × 15 cm., 51 leaves, 28 lines to a page. Seventeenth century. Maaravic script.
MS. 349.

TOSAFOT OF R. ASHER BEN JEHIEL (ROSH; ca. 1250–1327), ON TALMUDIC TRACTATE *SHEVU'OT*.

This work was printed, not on the basis of the Yeshiva University manuscript, in Leghorn, 1785 under the title *Shem 'Olam*, at the end of *Migdanot Natan* by R. Elijah Hai Bordjel (Burgel), rabbi of Tunis.

10

14.5 × 8 cm., 12 leaves, 22 lines to a page. Twentieth century. Ashkenazic script.
MS. 264.

SHA'ARE TSEDEK, COMMENTARY ON THE THIRTEEN HERMENEUTICAL RULES FOR THE INTERPRETATION OF THE TORAH, ATTRIBUTED TO R. LEVI BEN GERSHOM (RaLBaG; 1288–1344).

This manuscript was copied from a printed edition appended to *Berit Ya'akov*, by R. Jacob ben Abraham Faitus. Livorno, 1800.

11

23 × 16.5 cm., 10 leaves, 25 lines to a page. Sixteenth century. Sephardi script.
MS. 1156. Gift of Ludwig and Erica Jesselson.

RESPONSUM B
(early sixteenth c
The manuscript,
who served as Ra
DiModena.

21 × 16 cm., 93 lea
MS. 1084. Isaac Be

1. Folios 1–83a
Written in Yiddis
At the end of the
the month of Tan
A separate sheet
Heilbut, “present
dates of death for
respectively.

2. Folios 83b —
Written in Hebrew
Notes by the gran
author appear on
The manuscript is
Museum dated Au

29 × 20 cm., 105
Yemenite script.
MS. 1224. Berthold

ŠIFTE KOHEN (1
century), STUDE
The manuscript, a
the Venice, 1605 p

RABBINIC MANUSCRIPTS

MS. 1247. Gift of Ludwig and Erica Jesselson.

The manuscript was given to Mendelssohn (1729–86) by Seligmann, head of the Jewish community of Königsberg; Mendelssohn refers to it in the introduction to his Bible translation. The manuscript was owned by Daniel Itzig Jaffe (1723–99), community leader in Berlin, whose signature appears on each of the 3 title pages. The manuscript was later in the hands of A. Frankel who permitted Abraham Geiger to describe it in *Niṭ'e Na'amanim*, (Breslau, 1847). It then passed to A. Geiger. A full description appears in Sotheby's catalog to its June 26, 1984 auction in New York.

BIBLE, VOCALIZED AND ACCENTUATED, WITH MASORETIC NOTES AND RASHI'S COMMENTARY.

The copyist was Mattathias ben Jonah of Laun, Bohemia who executed the work at the home of Israel Pinhas in Prague, in the year 5248 [1488]. At the end of the third volume he wrote a panegyric praising God and the people of Israel, and giving thanks for having been able to complete the work.

The text of this work is extremely important. The vocalization, accentuation and masorah were used by Solomon ben Joel Dubno (1738–1813) in his *Tikun Sofrim*, which was printed with Moses Mendelssohn's Bible translation. Rashi's commentary in this manuscript contains readings that are different from the printed versions. It contains references to rabbis not mentioned in printed versions of Rashi.

The commentary to Job in the manuscript appears to be an amalgam of the commentaries of Rashi, R. Joseph Kara and other exegetes.

4

16 × 11 cm., 143 leaves, 20 lines to a page. Nineteenth century. Yemenite script.
MS. 1146.

THE FIVE SCROLLS WITH *TARGUM* AND RASHI'S COMMENTARY

A note at the end gives the month and day (Adar 3) but not the year of completion. The copyist signs his name as "Judah, son of my honored father Aaron of the house of Levi, known as Judah ben Aaron HaLevi."

5

20 × 17 cm., 300 pages, 35 lines to a page. Twentieth century. Ashkenazic script.
MS. 180. Judah Louis Lewin Collection.

2

EARLY MANUSCRIPTS: EXEGESIS, HALAKHAH, AND RABBINIC DISCOURSES

COMMENTARY ON LEVITICUS, NUMBERS AND DEUTERONOMY BY R. JOSEPH BEN ISAAC BEKHOR SHOR (twelfth century).

The work was copied from Munich MS. 52 by Heinrich Lamm, with annotations. Attached to the manuscript is a letter from Lamm to Judah Louis Lewin (1868–1941), explaining in detail Lamm's work on the manuscript. Published.

6

16.5 × 10 cm., 128 pages, 20 lines to a page. Nineteenth century. Russian script.
MS. 1188. Moses Lutzki Collection.

COMMENTARY ON LEVITICUS BY R. JOSEPH BEN ISAAC BEKHOR SHOR.

According to a note on the title page, this manuscript was copied from "an old manuscript in the Munich Library, No. 52." Published.

7

17.5 × 11 cm., 10 leaves, 20 lines to a page. Nineteenth century. Ashkenazic script.
MS. 351. Judah Louis Lewin Collection.

RESPONSA *MIN HA-SHAMAYIM* BY R. JACOB HALEVI OF MARVÈGE (late twelfth-thirteenth century).

Note at the beginning of the work: "Responsa *Min ha-Shamayim* by Rabbi Jacob HaLevi of Marvège and Corbeil, the Tosafist." Heading on each page: "*Ba'al ha-Ḥalomot*," (the dreamer). Published in several editions.

8

14 × 10.5 cm., parchment, 214 leaves, 30–35 lines to a page. Fifteenth century. Ashkenazic script. Four small illustrations.
MS. 1069. Berthold Strauss Collection. Gift of Ludwig and Erica Jesselson.

SEFER MITSVOT KATAN BY R. ISAAC BEN JOSEPH OF CORBEIL (second half of thirteenth century) WITH MARGINAL GLOSSES BY R. PEREZ BEN ELIJAH OF CORBEIL (d. ca. 1295).

3

RABBINIC MANUSCRIPTS

MS. 1247. Gift of Ludwig and Erica Jesselson.
The manuscript was given to Mendelssohn (1729–86) by Seligmann, head of the Jewish community of Koenigsberg; Mendelssohn refers to it in the introduction to his Bible translation. The manuscript was owned by Daniel Itzig Jaffe (1723–99), community leader in Berlin, whose signature appears on each of the 3 title pages. The manuscript was later in the hands of A. Frankel who permitted Abraham Geiger to describe it in *Nit'e Na'amanim*, (Breslau, 1847). It then passed to A. Geiger. A full description appears in Sotheby's catalog to its June 26, 1984 auction in New York.

BIBLE, VOCALIZED AND ACCENTUATED, WITH MASORETIC NOTES AND RASHI'S COMMENTARY.

The copyist was Mattathias ben Jonah of Laun, Bohemia who executed the work at the home of Israel Pinhas in Prague, in the year 5248 [1488]. At the end of the third volume he wrote a panegyric praising God and the people of Israel, and giving thanks for having been able to complete the work.
The text of this work is extremely important. The vocalization, accentuation and masorah were used by Solomon ben Joel Dubno (1738–1813) in his *Tikun Sofrim*, which was printed with Moses Mendelssohn's Bible translation. Rashi's commentary in this manuscript contains readings that are different from the printed versions. It contains references to rabbis not mentioned in printed versions of Rashi.
The commentary to Job in the manuscript appears to be an amalgam of the commentaries of Rashi, R. Joseph Kara and other exegetes.

4

16 × 11 cm., 143 leaves, 20 lines to a page. Nineteenth century. Yemenite script.
MS. 1146.

THE FIVE SCROLLS WITH *TARGUM* AND RASHI'S COMMENTARY

A note at the end gives the month and day (Adar 3) but not the year of completion. The copyist signs his name as "Judah, son of my honored father Aaron of the house of Levi, known as Judah ben Aaron HaLevi."

5

20 × 17 cm., 300 pages, 35 lines to a page. Twentieth century. Ashkenazic script.
MS. 180. Judah Louis Lewin Collection.

2

COMMENTARY
BEN ISAAC
The work was
to the manuscript
detail Lamm

16.5 × 10 cm.,
MS. 1188. Mos
COMMENTARY
According to
the Munich L

17.5 × 11 cm.,
MS. 351. Judah
RESPONSE
thirteenth cen
Note at the be
Marvège and
dreamer). Pul

14 × 10.5 cm., p
small illustration
MS. 1069. Bert
SEFER MIT
thirteenth ce
CORBEIL (d

RABBINIC MANUSCRIPTS

I must also thank the library staff of Yeshiva University, whose extensive knowledge enriched me whenever I consulted with them during my stay in New York and who did everything possible to provide me with the books that I needed to describe the manuscripts: the doyen of librarians Rabbi Berish Mandelbaum, the Director of the Judaica library Mrs. Leah Adler, Mr. Zalman Alpert, Mr. Zvi Erenyi, and Ms. Haya Gordin. Special thanks go to Mrs. Jeanne Blackstone, who transported the manuscripts to and from the Rare Book Room.

Finally, I thank the Israeli scholars who responded with generosity and great erudition to all the questions that I put to them, each in his own area of expertise: Ms. Yael Okun, Rabbi Josef Buxbaum, Mr. Robert Attal, Mr. Joshua Mondschein, Dr. Arie Morgenstern, Prof. Amnon Netzer, Dr. Simcha Immanuel, and Dr. Shaul Stampfer.

Yosef Avivi
Jerusalem, 1997

NOTE:

The English section is a condensed and revised version of a translated draft prepared by Mrs. Gertrude Hirschler, of blessed memory, who did not live to complete the task of editing the final text for publication. The final version was reviewed with meticulous care by Mr. Zvi Erenyi of the Mendel Gottesman Library.

Romanization of personal names, surnames, and titles of classic works is modeled after the style of the *Encyclopaedia Judaica*. Titles are romanized systematically according to the Library of Congress romanization system. Birth and death dates are generally recorded with the first appearance of a name.

EARLY MANUSCRIPTS: EXEGESIS, HALAKHAH, AND RABBINIC DISCOURSES

1

28 × 18 cm., ca. 300 leaves, 25 lines to a page. Sixteenth to nineteenth centuries. Various Yemenite scripts. Condition very poor.

MS. 654. Gift of Mr. Victor Geller, New York.

PENTATEUCH, GENESIS AND EXODUS WITH *TARGUM ONKELOS* AND *TAFSIR*
BY R. SAADIAH BEN JOSEPH GAON (882–942).

On the back binding board is part of a leaf from the *Midrash ha-Gadol* on Numbers 24, dating from the sixteenth century.

2

22 cm. × 14.5 cm., parchment. (1) 96 leaves in 12 quires, 3 columns of 46 lines each. Fourteenth century (?). Ashkenazic script. (2) 24 leaves in 3 quires, 2 columns of 51 lines each. Fourteenth or fifteenth century (?). Ashkenazic script.

MS. 1250. Collection of the Judaica Conservancy Foundation.

A full description of this manuscript appears also in Sotheby's catalog for its auction held on June 26, 1984 in New York City.

1. *'ARUKH* BY R. NATHAN BEN JEHIEL OF ROME (1035–ca. 1110).

Alexander Kohut (1842–94) describes this manuscript in the introduction to his *'Arukh Completum* (Vienna, 1878–92, Vol. I, p. LIII) as a heavily abridged version of the original, which, nevertheless, contains good readings that correspond to manuscripts in Vienna and Leyden.

2. *HIBUR HA-ḲONIM*, DICTIONARY BY R. SHIMSHON HA-NAKDAN.

Abraham Geiger (1810–74), in “Schimschon, ein Lexicographe in Deutschland,” *Wissenschaftliche Zeitschrift für judische Theologie*, v. 5, p. 413–430, identifies the author as R. Shimshon Ha-Nakdan, a grammarian active in Germany during the thirteenth century.

3

24 × 18 cm., parchment, 3 volumes with a total of 922 leaves, 2 columns to a page. Fifteenth century. Text in square Ashkenazic script; commentary in cursive Ashkenazic script; 84 illuminated leaves.

RABBINIC MANUSCRIPTS

I must also thank the library staff of Yeshiva University, whose extensive knowledge enriched me whenever I consulted with them during my stay in New York and who did everything possible to provide me with the books that I needed to describe the manuscripts: the doyen of librarians Rabbi Berish Mandelbaum, the Director of the Judaica library Mrs. Leah Adler, Mr. Zalman Alpert, Mr. Zvi Erenyi, and Ms. Haya Gordin. Special thanks go to Mrs. Jeanne Blackstone, who transported the manuscripts to and from the Rare Book Room.

Finally, I thank the Israeli scholars who responded with generosity and great erudition to all the questions that I put to them, each in his own area of expertise: Ms. Yael Okun, Rabbi Josef Buxbaum, Mr. Robert Attal, Mr. Joshua Mondschein, Dr. Arie Morgenstern, Prof. Amnon Netzer, Dr. Simcha Immanuel, and Dr. Shaul Stampfer.

Yosef Avivi
Jerusalem, 1997

EARLY MANUSCRIPTS AND

28 x 18 cm., ca. 300 leaves, 25 lines
 scripts. Condition very poor.
 MS. 654. Gift of Mr. Victor Geller

PENTATEUCH, GENESIS AND
BY R. SAADIAH BEN JOSEPH

On the back binding board is a label
dating from the sixteenth century.

22 cm. x 14.5 cm., parchment. (1) century (?). Ashkenazic script. (2) fifteenth century (?). Ashkenazic script. MS. 1250. Collection of the Jewish Theological Seminary. A full description of this manuscript is given in the *Hebrew Manuscripts of the Jewish Theological Seminary*, 1984 in New York City.

1. 'ARUKH BY R. NATHAN

Alexander Kohut (1842–94) de *Completum* (Vienna, 1878–92, which, nevertheless, contains go Leyden.

2. *HIBUR HA-KONIM*, DICT

Abraham Geiger (1810–74), in *Monatsschriftliche Zeitschrift für jüdische Wissenschaft*. R. Shimshon Ha-Nakdan, a gran

24 x 18 cm., parchment, 3 volumes
Text in square Ashkenazic script; co

NOTE:

The English section is a condensed and revised version of a translated draft prepared by Mrs. Gertrude Hirschler, of blessed memory, who did not live to complete the task of editing the final text for publication. The final version was reviewed with meticulous care by Mr. Zvi Erenyi of the Mendel Gottesman Library.

Romanization of personal names, surnames, and titles of classic works is modeled after the style of the *Encyclopaedia Judaica*. Titles are romanized systematically according to the Library of Congress romanization system. Birth and death dates are generally recorded with the first appearance of a name.

writing expressed in many of the manuscripts, which take the form of notebooks written by the author for himself or his inner circle and embrace the entire range of Rabbinic themes. Despite the miscellaneous character of such manuscripts, this structure connects them in an uninterrupted order determined by the chronology of the authors. Finally, this arrangement presents a history of the last three hundred years of Rabbinic creativity by scholars of German and Polish provenance from its flourishing core on the European continent to its branches in the United States, and it provides a portrait of the totality of a particular scholar's oeuvre by concentrating all his works in a single place.

Consequently, we shall adopt the following procedure: First, we shall describe the 54 manuscripts containing works written before 1600. Then, we shall turn to the 317 manuscripts containing works by Ashkenazic Rabbis in Europe and America after 1600. Finally, we complete our survey with the 29 manuscripts containing works of Eastern and Western Sephardic Rabbis written after 1600. We have assigned titles to the three sections which conform to current scholarly usage, although the precision of these terms leaves something to be desired: 1 — Early Manuscripts, 2 — Ashkenaz, 3 — Oriental Jewry. Each of these sections is divided into two parts: 1 — Exegesis, Halakhah, and Rabbinic Discourses, 2 — Musar, Philosophy, and Kabbalah. (The section on Ashkenaz also contains a third part entitled "Documents, Letters, and Studies.") The internal arrangement of each part is determined, as we have already indicated, by the chronology of the authors. This division does not undermine the overall, fundamentally chronological structure of the catalog, because the collection does not include authors who need to be listed under more than one category. Indeed, such a division strengthens the general structure by presenting the continuous creative development of each sphere separately, so that the description of each attains greater clarity and depth.

* * * *

This catalog describes the Rabbinic manuscripts in the "Rare Book Room Manuscript Collection" of the Mendel Gottesman Library of Yeshiva University in New York. It does not describe the additional manuscripts located in the library's Archives.

The bulk of this collection consists of manuscripts originally assembled by Rabbi Dr. Louis Lewin. (For biographical information, see Daniel Lewin, *Louis Lewin 1868–1941, in memoriam*, Montreal, 1968.) Lewin studied the history of the Jews in the city of Lissa and its environs. In the course of his research he collected manuscripts and established contacts throughout the Jewish world in an effort to obtain information about every individual and

every book associated with that city. The result of this research was a book on the history of the Jews in Lissa (*Geschichte der Juden in Lissa*, Pinne, 1904) as well as additional books and articles in this field. His manuscript collection includes record books, historical documents, responsa, sermons, novellae, and letters by the rabbis of the district, as well as his own correspondence, notes, and papers which served as the foundation for his books and articles.

The Lewin Collection is supplemented by smaller ones including the Baruch Strauss Collection (described in the catalog *Ohel Baruch*, London, 1959) and the Moshe Lutzky Collection, as well as by gifts from supporters of the library and acquisitions from various sources.

Eight hundred of the manuscripts in the Rare Book Room were accurately described by Dr. Moshe Lutzky in a card catalog. Dr. Menachem Schmeltzer checked these descriptions, drew upon his broad knowledge to provide additions and corrections, and described 250 additional manuscripts acquired after the completion of Lutzky's work. Rabbi Eliezer Katzman reexamined the entire catalog and added his own observations and corrections based on his exceptional erudition in Rabbinic literature.

In 1988, Pearl Berger, the Dean of Libraries at Yeshiva University, initiated a project to publish a catalog of the Rabbinic manuscripts in the Rare Book Room Manuscript Collection. On the recommendation of my friend Prof. Menahem Ben Sasson, she assigned this task to me. I carefully perused the descriptions of Lutzky, Schmeltzer, and Katzman and utilized them as the foundation for my own work. I examined all the manuscripts listed here from beginning to end, studied the existing descriptions in light of the original documents, and attempted to correct or supplement those descriptions to the best of my ability. It goes without saying that the responsibility for everything in this book rests with me, and if I have erred, the error is mine alone.

This volume contains manuscript descriptions that I wrote during my stay at Yeshiva University in the winter of 1988, and it thus includes manuscripts owned by the University at that time. In the ensuing period the volume was edited, translated and prepared for publication.

It is my pleasant duty to thank Mrs. Pearl Berger, to whom I owe a double measure of gratitude: first, for the complete confidence that she showed in me by entrusting me with the task of describing the manuscripts; second, for her generous assistance through the entire duration of the project in resolving every problem, providing sound advice, and making wise decisions. I extend heartfelt thanks to my childhood friend Prof. Menahem Ben Sasson, who served as the intermediary between us and carried on a transatlantic correspondence so that this assignment might be entrusted to me.

RABBINIC MANUSCRIPTS

writing expressed in many of the manuscripts, which take the form of notebooks written by the author for himself or his inner circle and embrace the entire range of Rabbinic themes. Despite the miscellaneous character of such manuscripts, this structure connects them in an uninterrupted order determined by the chronology of the authors. Finally, this arrangement presents a history of the last three hundred years of Rabbinic creativity by scholars of German and Polish provenance from its flourishing core on the European continent to its branches in the United States, and it provides a portrait of the totality of a particular scholar's oeuvre by concentrating all his works in a single place.

Consequently, we shall adopt the following procedure: First, we shall describe the 54 manuscripts containing works written before 1600. Then, we shall turn to the 317 manuscripts containing works by Ashkenazic Rabbis in Europe and America after 1600. Finally, we complete our survey with the 29 manuscripts containing works of Eastern and Western Sephardic Rabbis written after 1600. We have assigned titles to the three sections which conform to current scholarly usage, although the precision of these terms leaves something to be desired: 1 — Early Manuscripts, 2 — Ashkenaz, 3 — Oriental Jewry. Each of these sections is divided into two parts: 1 — Exegesis, Halakhah, and Rabbinic Discourses, 2 — Musar, Philosophy, and Kabbalah. (The section on Ashkenaz also contains a third part entitled "Documents, Letters, and Studies.") The internal arrangement of each part is determined, as we have already indicated, by the chronology of the authors. This division does not undermine the overall, fundamentally chronological structure of the catalog, because the collection does not include authors who need to be listed under more than one category. Indeed, such a division strengthens the general structure by presenting the continuous creative development of each sphere separately, so that the description of each attains greater clarity and depth.

* * * *

This catalog describes the Rabbinic manuscripts in the "Rare Book Room Manuscript Collection" of the Mendel Gottesman Library of Yeshiva University in New York. It does not describe the additional manuscripts located in the library's Archives.

The bulk of this collection consists of manuscripts originally assembled by Rabbi Dr. Louis Lewin. (For biographical information, see Daniel Lewin, *Louis Lewin 1868-1941, in memoriam*, Montreal, 1968.) Lewin studied the history of the Jews in the city of Lissa and its environs. In the course of his research he collected manuscripts and established contacts throughout the Jewish world in an effort to obtain information about every individual and

every book associated with the Jews in Lissa (Lissa, Poland) and articles in the documents, responses, as his own correspondence, books and articles.

The Lewin Collection (described in the Collection, as well as in the sources.

Eight hundred or more. Dr. Moshe Lutzky drew upon his broad knowledge of additional manuscripts. Katzman reexamined the collection based on his exceptional knowledge.

In 1988, Pearl B. published a catalog of the Collection. On the day I was given this task to me. I carefully utilized them as the basis for the catalog from beginning to end and attempted to correct without saying that I erred, the error is mine.

This volume contains the University in the volume at that time. In the publication.

It is my pleasant gratitude: first, for the task of describing the duration of the project and the wise decisions. I express my thanks to those who served as the advisors that this assignment

genealogy in all its fullness and complexity. The crowning achievement of such research is the discovery of a copy of the work in the author's own hand, and the unveiling of his original version.

With the advent of printing there was less copying by hand, and the gap between author and work narrowed. Now an author could print his work immediately and disseminate it in its original version. The author no longer required the mediation of copyists and ceased to be dependent upon their diligence and expertise. The work no longer has an independent existence. Manuscript collections will contain only the author's handwritten unique copy, the autograph. It is printed in its original version, under the supervision of the author or someone he trusts. Sometimes the author is unwilling or unable to publish his work so that it remains only in his handwritten manuscript, but even in this case, the work does not have an independent existence; it survives in its one copy until someone comes to redeem it. Obviously, there are exceptions. There are works that were written before the advent of printing which were never copied, and there are works written after the advent of printing that were copied several times with a variety of changes. But the general rule remains true.

Consequently descriptions of manuscripts containing works written before the advent of printing differ from descriptions of manuscripts containing works written afterwards. In the case of the former, the catalog generally describes a known work in an unknown version. The description must examine the relationship between the version in the manuscript and those found in other manuscripts and in printed editions, thereby laying the foundations for a complete study of the development of the work. Even when describing an unknown work, the cataloger must look for possible versions in other manuscripts where it might have been copied but not properly identified. Finding an autograph is unusual. In the rare instance when one is found, it resolves the issue of the original version and facilitates tracing the work's genealogy from its source.

With respect to texts composed after 1600, the catalog generally describes an unknown work. The description requires research about the author, his time and place, and a review of the nature and content of the work so that a full profile can be established. For the later works, the issue of printing is the essential one, since printing the work under the author's supervision removes the focus from the manuscript before the printer or, for that matter, from any other manuscript, in light of the fact that the author may improve the text during the printing process. Amongst manuscripts of later works, finding an autograph or a unique copy is not particularly rare, and thus not especially significant. On the contrary, it may indicate that the work was not important enough for someone to have copied or printed it. Frequently the autograph is the only record of an otherwise unknown author and his original copy, while later works remain close to both.

II. The Internal Diversity of Rabbinic Manuscripts

The Rabbinic manuscripts in the Yeshiva University collection fall into two categories. The first consists of manuscripts containing specific works on particular topics which the authors intended for publication, works with titles, introductions, etc. The second consists of manuscripts containing commentaries, novellae, homilies, notes and comments about various topics which the author wrote while he was studying or teaching but never intended to disseminate or print as is, unrevised musings still warm from the crucible of the creative process, a melange pertaining to all sorts of themes.

Manuscript catalogs are generally arranged according to the topics of the works the manuscripts contain. The presence of many manuscripts of the second category makes it difficult to arrange this collection by topic. Including them under the generic headings "collection" or "miscellaneous" does not help. Indeed it disrupts the logical structure of the catalog. Works dealing with the same topic would be separated and listed in two places — with the designated topic, and under cover of the generic headings. What is needed is a principle of organization that will apply to all the works, those written as books and those jotted down as notes, and arrange them in one logical sequence.

III. Geographic Concentration of the Collection

The overwhelming majority of the 346 manuscripts containing works written by rabbis who lived from the year 1600 and on — 317 in total — were written by scholars from Germany and Poland. The remaining 29 were written by Sephardi scholars in both the East and the West. This accumulation in a single location of a significant number of manuscripts containing works by German and Polish Rabbis of the last three centuries is a distinguishing characteristic of Yeshiva University's manuscript collection.

The geographical and chronological focus of this substantial quantity of manuscripts generates a qualitative transformation. Through the description of this collection we are afforded the opportunity of presenting the evolving creativity of German and Polish Rabbis during these generations: its varying modalities and nuances, the multiplication of its creative centers, its manifold concerns and evolving modes of expression.

These three characteristics of the collection — the chronological and geographic concentration combined with the multiplicity of topics in many individual manuscripts — produce a single organizational consequence: the arrangement of the catalog according to the chronological order of the authors. This structure reflects the closeness of the manuscripts of post-1600 works to the authors of those works. It is also appropriate to the Rabbinic mode of

RABBINIC MANUSCRIPTS

genealogy in all its fullness and complexity. The crowning achievement of such research is the discovery of a copy of the work in the author's own hand, and the unveiling of his original version.

With the advent of printing there was less copying by hand, and the gap between author and work narrowed. Now an author could print his work immediately and disseminate it in its original version. The author no longer required the mediation of copyists and ceased to be dependent upon their diligence and expertise. The work no longer has an independent existence. Manuscript collections will contain only the author's handwritten unique copy, the autograph. It is printed in its original version, under the supervision of the author or someone he trusts. Sometimes the author is unwilling or unable to publish his work so that it remains only in his handwritten manuscript, but even in this case, the work does not have an independent existence; it survives in its one copy until someone comes to redeem it. Obviously, there are exceptions. There are works that were written before the advent of printing which were never copied, and there are works written after the advent of printing that were copied several times with a variety of changes. But the general rule remains true.

Consequently descriptions of manuscripts containing works written before the advent of printing differ from descriptions of manuscripts containing works written afterwards. In the case of the former, the catalog generally describes a known work in an unknown version. The description must examine the relationship between the version in the manuscript and those found in other manuscripts and in printed editions, thereby laying the foundations for a complete study of the development of the work. Even when describing an unknown work, the cataloger must look for possible versions in other manuscripts where it might have been copied but not properly identified. Finding an autograph is unusual. In the rare instance when one is found, it resolves the issue of the original version and facilitates tracing the work's genealogy from its source.

With respect to texts composed after 1600, the catalog generally describes an unknown work. The description requires research about the author, his time and place, and a review of the nature and content of the work so that a full profile can be established. For the later works, the issue of printing is the essential one, since printing the work under the author's supervision removes the focus from the manuscript before the printer or, for that matter, from any other manuscript, in light of the fact that the author may improve the text during the printing process. Amongst manuscripts of later works, finding an autograph or a unique copy is not particularly rare, and thus not especially significant. On the contrary, it may indicate that the work was not important enough for someone to have copied or printed it. Frequently the autograph is the only record of an otherwise unknown author and his original copy, while later works remain close to both.

VIII

II. The Internal Diversity of R

The Rabbinic manuscripts in
The first consists of manuscript
authors intended for publication
of manuscripts containing com
various topics which the author
to disseminate or print as is, un
process, a melange pertaining to

Manuscript catalogs are gene
manuscripts contain. The prese
difficult to arrange this collecti
"collection" or "miscellaneous"
catalog. Works dealing with the
with the designated topic, and
principle of organization that w
jotted down as notes, and arran

III. Geographic Concentration

The overwhelming majority o
who lived from the year 1600
Germany and Poland. The rema
and the West. This accumulatio
containing works by German an
characteristic of Yeshiva Unive

The geographical and chro
generates a qualitative transfor
afforded the opportunity of pres
during these generations: its v
creative centers, its manifold co

These three characteristics of
tration combined with the multi
a single organizational consequ
chronological order of the autho
post-1600 works to the authors o

INTRODUCTION

The catalog before us describes the collection of Rabbinic manuscripts in the "Rare Book Room Manuscript Collection" at Yeshiva University's Mendel Gottesman Library in New York. The four hundred manuscripts described include works on Jewish law, homiletics, ethics, philosophy, and mysticism, commentaries on the Bible and Talmud, and letters of rabbis.

Three characteristics of the Rabbinic Manuscripts Collection at Yeshiva University's library determine the sequence in this catalog and its internal organization: the time when the works were originally composed, the internal diversity characteristic of many Rabbinic manuscripts, and the geographic concentration of the collection.

I. The Time of the Original Composition:

Most of the manuscripts, a total of three hundred forty six, contain works written by rabbis who lived after the year 1600. Eleven of these contain works written by rabbis who lived in the seventeenth century; three hundred and thirty five contain works written from the year 1700 and after. Hence, most of the catalog deals with works written in the eighteenth, nineteenth, and twentieth centuries.

Works written before the sixteenth century should be viewed differently from later compositions. Such early works were composed before the invention and spread of printing and were disseminated in handwritten copies. The process of writing by hand, the multiplicity of copies, and the differences in style and expertise among copyists distanced the works from their authors. The various copies moved further and further away from the author's original version. These writings, then, took on a life of their own, and their history is the story of the differing versions that appeared as the manuscripts were copied and disseminated.

Printing did not terminate the independent life of the work, because a printed book is derived from manuscripts and depends on the particular manuscript that reached the press. Sometimes a work was printed in different versions in different places or different times depending on which manuscript was available to the printer. The study of these early manuscripts, then, is the study of the works themselves — their versions, the places where they were disseminated, and the dates they were copied, to the point of determining their

PREFACE

The four hundred Rabbinic manuscripts presented in this catalog are among the treasures in the Rare Book Room at Yeshiva University's Mendel Gottesman Library. The Rare Collections, to date in excess of eight thousand printed volumes and more than one thousand manuscripts, were acquired during the past several decades largely through gifts to the University.

Outstanding among the patrons of the Rare Book Room are the renowned Ludwig Jesselson ז"ל, his esteemed wife Erica Jesselson וארוכים לחיים טובים, and their sons, who continue so effectively that remarkable family's philanthropic traditions. The Jesselson Library Enhancement Program has not only enriched the contents of the collections, but has also facilitated their organization and preservation for future generations of scholars.

It is to a scion of one of Yeshiva University's first families, the Gottesman family for whom the Library is named, that we are indebted for the present volume. The book stands among the monuments to the commitment and vision of Joy Ungerleider Mayerson, philanthropist and champion of Jewish culture and art. May her memory be blessed.

Pearl Berger
Benjamin Gottesman Librarian
Dean of Libraries
1997

This publication was made possible by the
Joy G. Ungerleider Philanthropic Fund
of the
Jewish Communal Fund of New York

Copyright © 1998 by Yeshiva University
500 West 185 Street
New York, New York 10033

All rights reserved.
No part of this publication may be reproduced in any form
without permission in writing from the publisher.

ISBN 0-9620856-1-8

Printed by Z. Ben-Zvi Hafakot Ltd., Jerusalem, Israel

Contents

Preface	v
Introduction	vii
Early Manuscripts	
Exegesis, Halakhah, and Rabbinic Discourses	1
Musal, Philosophy, and Kabbalah	6
Ashkenaz	
Exegesis, Halakhah, and Rabbinic Discourses	22
Musal, Philosophy, and Kabbalah	110
Documents, Letters, and Studies	118
Oriental Jewry	
Exegesis, Halakhah, and Rabbinic Discourses	134
Musal, Philosophy, and Kabbalah	144
Hebrew Section and Indexes א-יב,	1-262

This publication was made possible by the
Joy G. Ungerleider Philanthropic Fund
of the
Jewish Communal Fund of New York

Copyright © 1998 by Yeshiva University
500 West 185 Street
New York, New York 10033

All rights reserved.
*No part of this publication may be reproduced in any form
without permission in writing from the publisher.*

ISBN 0-9620856-1-8

Printed by Z. Ben-Zvi Hafakot Ltd., Jerusalem, Israel

Preface

Introduction

Early Manuscripts

Exegesis, Halakhah, and
Musal, Philosophy, and

Ashkenaz

Exegesis, Halakhah, and
Musal, Philosophy, and
Documents, Letters, and

Oriental Jewry

Exegesis, Halakhah, and
Musal, Philosophy, and

Hebrew Section and Indexes

RABBINIC MANUSCRIPTS
MENDEL GOTTESMAN LIBRARY
YESHIVA UNIVERSITY

BY
YOSEF AVIVI

Translation by Gertrude Hirschler, OB" M
Condensed and Revised by Pearl Berger



YESHIVA UNIVERSITY LIBRARIES
NEW YORK, 1998