

THE COLOURFUL DR. DAVID HAILPERIN AND HIS BOOKS

by
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We know very little about this bizarre and stray rabbi-cum-physician character, who, moreover, had lived in Australia less than five years and had, apparently, made little impression on the Jewish community by his contribution to its welfare. Beginning with an aspiration to become the spiritual head of the senior congregation of Australia, the Sydney Synagogue in York Street in 1856, he ended his days in a small township in Victoria as an outcast who was not even honoured with a Jewish Burial Service. It must have been the eccentricity of this scholarly "knave", so rare in Jewry, which attracted Maurice Brodsky to write a short biography of some 28 pages on him. He called the book, *Genius, Lunacy and Knavery — A story of a Colonial Physician* (Melbourne, Walker, May and Co., 1876). The publishers charged 1/- for the book. The mere title is telling.

Maurice Brodsky (sometimes spelt Brodsky, whilst his son, a journalist in London, changed his name to Brodney) was born in East Prussia (Poland) at Markowitz in 1847, studied in Paris, served as a volunteer in the French Army during the Franco-Prussian War of 1870-1871, and migrated to Australia in 1871, long after Hailperin had died.

He was first a teacher of Hebrew at the Jewish School and a tutor of other languages, and then he became a journalist successively with the *Sydney Evening News*, the *Melbourne Age*, and the *Melbourne Herald*. In 1885 he established his own paper, *Table Talk*, which circulated political, commercial and social news as well as revealing information about companies and financial activities. The paper was for a number of years "highly profitable", but this success did not last long, and after unsuccessful libel cases (one such case was against Rev. Elias Blaubaum of St. Kilda Synagogue), he became insolvent, and the paper eventually closed down in 1903. Brodsky married Florence Leon, a relative of the famous financier Theodore Fink. They had five sons and two daughters. Brodsky moved to the United States where he died in 1919.

Brodsky is also the author of *Historical Sketch of The Two Melbourne Synagogues* (1877), describing the Melbourne Hebrew Congregation in Bourke Street and the breakaway East Melbourne Synagogue.

His biography of Dr. David Hailperin (such is the proper spelling) is rather sketchy and embellished — half history and half feuilleton. It contains a number of erroneous statements, such as the report that in 1860 Hailperin was seen by a friend on the boat in England which sailed on that day for Australia. Hailperin had discarded his Eastern European garb and the traditional beard and locks, we are told, and was dressed in the fashion of an English gentleman, and with him was the butcher's wife (see later). This is, of course, pure invention or imagination.

In the *Bibliography of Australian Medicine 1790-1900* by Edward Ford, Brodsky's book is described as the "life of Dr. David Hailperin, a Polish Jew of brilliant scholarship, but apparently unscrupulous and unbalanced". Brodsky's book concludes: "... and so in the person of Dr. Hailperin they (the Jews) had their Balsamo, the king of the charlatans".

There is no indication in the book as to the sources of the story, except that a Dr. Neild had supplied information on Hailperin. How much reliance can be placed on

this biography? We are less likely, ever, to have much authentic information about this strange and lonely man. The truth is, this forlorn man had unusual merits and has left behind a notable cultural heritage in the form of a collection of Hebrew books and manuscripts, which in a young country such as Australia represents a most valuable asset worth recording.

The Melbourne Public Library has a section of about a hundred classical Hebrew works comprising some 160 volumes, and a number of Hebrew manuscripts, most of which, if not all, were originally in the possession of (Rabbi) Dr. David Hailperin. The Library cares for these books as a valuable possession. Most of them are housed in the Rare Books Department and are listed in its catalogue (though not without errors): MPL Supplemental Catalogue 1865, pp 113-119.

Brodzky tells us that Hailperin, who was, as often in his life, in financial difficulties, pledged the books with a certain pawnbroker for the loan of £10. "With this small amount, and a little credit," says Brodzky, "he opened a Chemist shop in Russell Street, where he also practised as a physician".

Hailperin's books came into the possession of Rev. Isaac Pulver of the Melbourne Hebrew Congregation — how we do not know — and it is recorded that in 1864 Pulver sold 160 volumes of Hebrew books to the Melbourne Public Library for £75. The Library had them bound.

That a man with so chequered a career as that of this wandering exile should have clung loyally to his books on his long and hazardous journeys across continents and oceans, is indeed a grand testimony to his faithfulness to the noblest traditions of the *Am Hasefer*, "the People of the Book". The book, it seems, was the last thing to part with. And when we examine the type and quality of the books he collected, we realise that we are facing a man of some greatness.

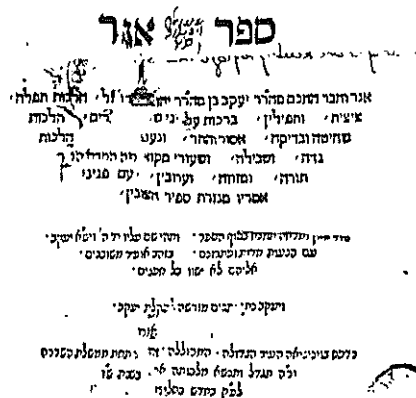
This is why it is appropriate that we should try to perpetuate his name in our history and give the reader and the scholar in general an idea of the nature of the legacy Hailperin had left behind for future generations. Apart from biographical facts, we shall, therefore, include a description of some of the books.

The most authentic spelling of his name is Hailperin, as found in the list of passengers of the boat that brought him to Australia, and in many of the books (see his signature in the facsimile). But, one also comes across other spellings: Hailpern, Halperein, Hailpervin. The name Halpern and its derivatives appear frequently among the Jews in Central and Eastern Europe and is said to derive from the German city of Heilbronn in Baden.

Hailperin, David son of Menachem, was born — according to Brodzky — in 1814 in Revel, a small town in Russia. However, as a result of inquiries by the present writer at the British Library, the Home Office record of Naturalizations (1844-1900) discloses that Hailperin received his Naturalization Certificate on 15 February, 1847, only four days after application by him to the Secretary of State for the Home Department, the Right Honourable Sir George Grey, Baronet. There was no indication therein that the applicant, who described himself as a merchant of 7 Bury Street, St. Mary Avenue, London, then held medical qualifications. Hailperin went on to say that he was born in Bucharest, the capital of Walachia in European Turkey. He stated his age as 35 years, that he came to England in June 1843 and had been carrying on business as a merchant, his stated intention being to remain in business and to be able to purchase or lease properties. The applicant's statements were sworn by affidavit to be true and they were supported by Judah Casper, Nathan Jacob



Frontis page of the book *ISSUR VEHETER* by Rabbi Jonah, printed in Ferrara (not Fuerth as marked in ink) in 1555 by the Marrano Abraham Usque. The text at the columns is taken from Isaiah 40,31. Note Hailperin's signature.



Frontis page of the *BOOK AGUR*, the oldest in the collection, by Rabbi Jacob ben Judah, printed in Venice 1546. Note Hailperin's signature.

Canstatt, James Tobias, and Samuel Lazarus, all of whom stated that Hailperin was a respectable and loyal person.

He must have had a typical Eastern, European Jewish education in the Cheder and the Yeshiva, was exceptionally gifted, an "Illui", a genius, and proficient in Talmud and its commentaries. His inquisitiveness led him beyond the confines of this literature, and early in life he began to delve into other fields, notably Cabala and mystic literature. Traditionally, young people, i.e. under the age of thirty, were discouraged from reading mystic or speculative books lest they be led astray from the faith of Judaism. David must have studied this literature secretly, and its mysteries captured his soul. As was customary in those circles, he, a brilliant Yeshiva student, was married off to a wealthy girl at an early age, relying on his father-in-law for support. Being a learned youth, he was chosen as Rabbi of his township, but he was not satisfied with the narrow spiritual food of the *shtetl*, and set his eyes towards the enlightened world of the West. His wife would not follow him, and so they were divorced.

Hailperin travelled to Germany, Austria and as far as Jerusalem, where he is said to have spent several years studying Cabala and Jewish philosophy, besides Talmud, before returning to Europe. For a time, we are told by Brodzky, he was "Chief Rabbi of Bucharest", but his ministry failed and the congregation deserted him.

He was again on the move applying shrewdly his talent as a student of the mysteries of Cabala, the art of magic and clairvoyance to effect cures and to uncover secrets among the credulous. He was professionally successful in this, his "knavery". His reputation as a master of magic was enhanced by his successes in the Austrian Lotto. At the same time he gained friends by the many charitable deeds he performed, for he squandered his earnings.

But his secret ambition was, in fact, to be a real physician, like the great Maimonides who combined his rabbinic erudition with the knowledge of science and philosophy to become a spiritual giant in Jewry, revered throughout the generations. He fulfilled his ambition when at the age of 29, in 1843, he graduated as Doctor of Medicine, according to Brodzky, at the University of Galataseraï in Turkey. The Turkish Consul in Melbourne informs me that a French High School by that name exists in Istanbul, but not a university. I enquired of the University of Istanbul whether Hailperin's graduation as a Doctor is listed in its records, but received no reply. In the Death Certificate he is shown to have been a Medical Practitioner.

After a second short visit to Jerusalem, where the hostile attitude of the suspicious rabbinate made his stay unpleasant, he went to Vienna where, however, he was not permitted to practise as a physician nor to take up permanent residence. It seems that the medical degree of that University was not of the highest order. Settling in Hamburg, he went there into business after winning the first prize in the Lotto. He bought a magnificent mansion (according to Brodzky) and practised grandiose hospitality to strangers. Brodzky describes Hailperin, from hearsay, as a man of "tall stature . . . with a high intelligent forehead, beautifully shaped features, a pure Grecian nose, and a beard which was considered the finest in Hamburg. He exercised great influence on all with whom he came in contact, and exacted a show of respect from his coreligionists".

A fire broke out in his large business premises, which were insured with a British insurance company, and he lodged a claim for the enormous loss of his fictitious stock. The insurers disputed the claim and Hailperin went to London to institute a law suit against the company. The suit lasted several years and the Court's verdict went against

מספר זה לא
הוא

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הרבי מרשה

אחרי־כן, הן **המטבח** והיום
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451. *Corypha caudata*:

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EXERCISES

Exp. 1

בדפוס, המשובח של

המחלקה לבריאות הציבור

במסד. מגדל-ה-קצוות הוא מבנה זכרון לפי:

Dr. L. Fairman

Frontis page of Shulchan Aruch Even Ha'ezer of Joseph Caro, with Glossary of Moses Isserles and commentaries, bearing the signature of Hailperin. Amsterdam 1698.



Frontis page of volume 3 of the *Responsa* of Solomon Adret, bearing the signature of Hailperin. Livorno 1778.

Hailperin. Brodsky concludes this episode: "Many a man begins the voyage of life with scrupulous sensibilities, and ends it as a rogue". He then moved to England where, apparently, he made a good impression as a scholar. Even the Chief Rabbi, Dr. Nathan Adler, before knowing his antecedents, describes him as a "great Hebrew scholar", notably in a country where none too many Hebrew scholars then lived. For a time he maintained a private synagogue, a Minyan, in his home, acting therein as Cantor and Preacher. His predilection for the study of magic and mysticism continued. Fortune telling was a good source of income, his power was widely accepted, and on one occasion he restored with the help of "magic" the stolen jewellery of a certain butcher's wife to its owner. This feat enhanced his reputation as a professional clairvoyant and led to friendship with this non-Jewish woman and eventually to a de facto relationship. The study of mysticism led to his preoccupation with the subject of the coming of the Messiah, and among the books he left behind there is a goodly number on the themes of Cabala. Some of his manuscripts deal with the question of Messianic Redemption and the Return to Zion.

Why Hailperin should suddenly decide to leave England and proceed to far-away Australia, we do not know. Domestic and business conditions may have been the cause. Or, was it the call of the goldfields which were then discovered in Victoria? Whatever the reason, in the middle of 1855 we find him on a ship, bound for the new continent.

According to the shipping records Hailperin embarked in London on the *Statesman* (874 tons) on 29 June 1855, arriving in Port Phillip on 10 October 1855. He travelled alone, no wife, no children, and his age is given as 37 years. This is an understatement. He was then probably 41 years old. His profession is given as "Doctor". He came with good credentials — an impressive appearance, a man of the world, a graduate of the University, a rabbinic scholar of stature, and the owner of a considerable library. As a rabbinic scholar he probably towered above the ministers then available in the Colony, with the possible exception of Dr. Herman Hoelzel, then "Presiding Rabbi" in Hobart.

At that time there was only one Synagogue in Melbourne, the Melbourne Hebrew Congregation in Bourke Street, and Rev. Moses Rintel was its Minister. The arrival of a Rabbi of Hailperin's calibre must have made an impression on his colleagues and on the community — at least at the beginning. We should not be surprised to find him among the applicants for the position of Chief Minister of the Sydney Synagogue in York Street. Early in 1856 Rev. Jacob Isaacs retired from the Sydney Synagogue and returned to London, and the congregation advertised for a new minister. The minutes of the Synagogue record, that at a meeting of the Committee on 12 February 1856, the Secretary read a letter from Dr. David Hailperin of Melbourne applying for the vacant office of minister, as well as a letter from Rev. M. Rintel and Rev. Solomon Phillips (later of the Macquarie Street Synagogue) testifying to the merits of Dr. Hailperin and recommending him for the favourable notice of the Board. But the Board on 4 May 1856 decided to appoint Dr. H. Hoelzel of Hobart as Minister/Reader. (For the story of this appointment see Vol II of this Journal p.191f.)

In 1857, we know, Rev. M. Rintel as a result of differences with the Board resigned from the Melbourne Hebrew Congregation and established the breakaway congregation of East Melbourne. Hailperin was invited to preach at the Melbourne Hebrew Congregation, but there is no record of him being a candidate for the vacant position of this important congregation. Rabbi L. M. Goldman in his *Jews of Victoria in the 19th Century* states, that Hailperin practised medicine in Melbourne in 1857, but

I could find no early record of Hailperin's admission by the Medical Association. According to the information I received from the Australian Medical Association (Victorian Branch) the only record of his registration as a medical practitioner refers to 5 May 1860, only a few months before he died. His qualification was M.D., and his address was given as Sunbury. The A.M.A. points out, however, "that registration was not compulsory until 1862, but usually if the Doctor wished to take the trouble to register he would do so soon after arrival in Victoria". It is possible that his early attempts at registration were not successful.

Whatever the reason, early in 1860 Hailperin moved to Bendigo (also known as Sandhurst), a major goldfield centre in Victoria, and practised medicine there for a while.

Brodzky states that Hailperin had by then shed his orthodox appearance and way of life and had estranged himself from Judaism and from the synagogue. In Fredman's article on Bendigo Jewry (Vol. IV, p.157f) — which in 1857, with Rev. Isaac Friedman as minister and Shochet, numbered 280 Jewish souls with a synagogue and a cemetery — we find no reference to Hailperin. It seems, Hailperin had turned his back on the Jewish Community and on his past as a rabbi. His life was cut short by an accident he suffered in Bendigo soon after he had settled there as a physician. Early in July he fell from a buggy and contracted pneumonia from which he did not recover. He died on 20 July 1860.

There are some discrepancies regarding the exact date of death. Brodzky names 2 August as the date of death. This is certainly incorrect. The official death certificate (a photostat copy is in my possession) states as the date of death "in the District of Inglewood" of David Hailpeirin (such is the spelling), Medical Practitioner: July 20th 1860; cause of death: pneumonia; duration of illness: 14 days; age: 45 years; father: Hyme Hailpeirin, "Bishop of the Jewish Congregation", whilst mother's name was not known. His place of birth is given as Poland, having lived in Victoria four years. He had married, it says, in Melbourne at the age of 41, but no further details are given, except "no issue". However, the Victorian Government Statist reported upon enquiry that no record could be found of this marriage between 1 January 1854 and 31 December 1860. This is rather puzzling. A possible explanation is that he presented her as his wife without formally being married to her.

The death certificate is signed by Dr. H.H. Ratcliff who last saw him on 19 July 1860. The "informant" was D. Graveur, a friend from Inglewood. The death was registered in Inglewood (some 40 kilometres from Bendigo) by Deputy Registrar George Crosland on 25 July 1860, but no information is given as to when and where he was buried and who was the undertaker. Neither were the "Names and Religion of the Minister", or, the "Names of Witnesses of the Burial", recorded.

In the Register of the White Hills Cemetery, Bendigo, is recorded the interment in a "common" grave of Dr. Halpervin(!), Jewish, Inglewood, on 23 July 1860. Interment No.2315. White Hills Cemetery was the old burial ground of Bendigo, which had a Jewish Section. Inglewood had at that time some 40 Jews but no Jewish cemetery.

Hailperin was apparently buried in the Jewish Section of the Cemetery but not by a Jewish minister. This is an indication that he did not identify with the local Jewish community, or that he was ostracised by his coreligionists. One may also assume that he did not die immediately after the accident and directly as a result of it. He apparently contracted pneumonia and died only 14 days later. There is no record of an Inquest having been held as a consequence of the accident.

In the Record of Wills at the Government Statist Office it is stated that the deceased had died intestate and that administration was granted on 28 August 1861.

The *Argus* of 2 August, 1860, quoting the *Inglewood Advertiser* of 27 July, reports this: "A distressing case of suicide occurred on Thursday last (i.e. 26 July) at the late residence of Dr. Hailperin, near the Junction. It appears the deceased had been living as wife with Dr. Hailperin, who died lately, and was addicted to drinking. Since his death she had been continually intoxicated, and was almost incapable of taking care of herself; and a neighbour named Graveur occasionally looked after her. On Wednesday night last deceased was put to bed, and her child, 10 years of age, laid beside her; but going to look after her on the following morning, about 8 o'clock, Graveur found that she was on the point of dying, and instantly sent for a medical man. On his arrival, however, although usual means were adopted to restore the deceased, she died within half an hour afterwards. It was found afterwards that the deceased had torn the calico, and effected the entrance into the surgery, where, doubtless, she obtained the poison. A magisterial enquiry was held upon her remains". Such inquest was indeed recorded for 26 July 1860 in Inglewood, and the coroner's finding was: Death by an overdose of laudanum. No verdict was given as to whether it was suicide or accident.

It is clear that Hailperin never married, that he had no children, and that his de facto wife, who followed him to Australia, could not have promoted his status in the community.

Mr. M.Z. Forbes, our President, has called my attention to a book by Seweryn Korzelinski, "Memoirs of Gold Digging in Australia", published in Cracow in 1858 and translated from the Polish in 1979, by Stanley Robe, a Jewish immigrant who was active in the Community as organiser of the first Jewish Soccer Club, *Hakoah*, in Victoria (1926).

Korzelinski lived in Melbourne and on the goldfields from 1852 to 1856. He writes (p.149): "I had some interesting talks with a rabbi who arrived from Poland via Istanbul. He was rather condescending in his manner and as one of my Jewish friends said to me: He was so clever that when he talks nobody can understand him. That rabbi claimed he had the power to find the mother lode of gold. He was supported lavishly by Melbourne Jews, and finally announced that the location of the lode was in Bendigo. The rabbi, he writes, requested a tent stitched by the hand of a virgin, and that a young mother be placed in the middle on a chair. The rabbi rubbed some shiny black thing on the woman's hand saying incantations all the time, and when the reflected sunshine from her hand struck the ground it indicated where to dig". The writer added, that "no good came from all this, and in the result someone else was selected as chief rabbi".

To whom does this garbled story refer? Korzelinski was, at least for a while, viz. 1855-1856, a contemporary of Hailperin in Melbourne, including the time when Hailperin tried to become "chief rabbi" of the Sydney Synagogue and failed. We know of no other rabbi to whom this episode could apply.

Whatever its accuracy, the story appears to be in line with the image one may ascribe to our strange and unhinged rabbi/physician Dr. David Hailperin, who lost his direction in the labyrinth of new paths for which he was not equipped with either steadfastness or character.

This striking tale of the remarkable though pitiable Dr. Hailperin is yet another saga of failure embodied in the annals of the isolated, scattered and frail Australian Jewish

Community in its early days. The story enriches the tapestry of our past, even if it does not inspire us.

This paper would be incomplete if we did not dwell for a while on the surviving legacy of this rabbi: His books. They are his redeeming feature.

The collection of Hebrew books in the Melbourne Public Library (Rare Books Department) comprises about 100 works, some of them consisting of several volumes. Most of the books, but not all, carry the signature of Dr. David Hailperin, yet it is possible that some of the unsigned books were originally in the possession of Hailperin.

Since the space available in this Journal is of necessity limited, I have decided to confine myself to a brief description of those books of the collection which were published up to 1800 C.E. and are housed in the Rare Books Department. At a later date the list could be extended, for also among the post-1800 books there are, according to the catalogue, many valuable classical halachic works, including a complete Babylonian Talmud.

The collection contains also a number of Hebrew manuscripts relating mostly to mysticism and ascribed to Hailperin's legacy. They require a thorough examination in consultation with experts and are not included in this presentation, except for the facsimiles.

When recently in Jerusalem I learnt that at the request of the Hebrew Manuscript Department of the Hebrew University National Library, which is collecting copies of Hebrew MSS from all over the world, the Melbourne Public Library had sent complete photostat copies of the MSS to the National Library. The scholars of the Department, I was told, made the significant discovery that one of the MSS, *Sepher Migdanim*, the "Book of Excellencies", was, as far as we know, the only copy of this book in the world. Scholars have known of the existence of this work from references made to it by some of the medieval authorities, but the book itself could never be traced, and now we find a copy of this book placed in a remote library, then beyond the pale, as it were, of Jewish settlement, and, certainly, in a place where Jewish scholars would not have been expected.

Some of the handwritings of the MSS are particularly beautiful, and for this reason I include in this article photostat copies of two pages of the MSS, viz. (a) of *Yesod Olam*, "The Foundation of the World", by Moses Zacuto (1620-1697), a poet and cabalist of Amsterdam, which was edited and published in 1874 by Prof. A. Berliner, a teacher at the Hildesheimer Rabbinical Seminary, my Alma Mater. It is "the first Biblical drama in Hebrew literature", with Abraham and Nimrod as chief characters, and deals with the midrashic story of Abraham shattering his father's idols. And (b), of *Sefer Nof Etz Hayim*, "A Branch of the Tree of Life". This is one of four parts of a collection of commentaries of Rabbi Isaac Luria (Ari) by Hayim ben Joseph Vital Calabrese (1542-1620), arranged by Meir ben Judah Leib Poppers. It deals with homilies from the Talmud. The other three parts have appeared in print.

My thanks are due to Mr. Trevor Mills of the Melbourne Public Library for his assistance in the examination of the books and MSS.

The items included will be presented in chronological order, the oldest book having been printed in 1546. The books marked (H) carry Hailperin's signature on the title page, and FE stands for "first edition".

SEPPER HA'AGUR — "The Collection", a compilation of 1439 laws and customs relating chiefly to Sabbath and Festivals and other rituals for the use of the

layman. It is based on the Turim, the Codes of Rabbi Jacob ben Asher (1280–1340). The author is Rabbi Jacob Baruch ben Judah Landau (second half of 15th century), a German scholar who moved to Italy. It was written around 1480 for the benefit of his pupil, a student of philosophy who had little time to delve into the Talmud. It originally appeared together with another book of the author, *SEPHER HASON*, "The Book of Vision". Our edition, published in Venice in 1546, is the first in which the *Augur* appeared on its own. The *Augur*, in passing, is the first Hebrew book to contain "Haskamot", approbations by other scholars. (H).

RESPONSA OF RASHBA, i.e. Rabbi Solomon ben Abraham Adret (1235–1310) in six volumes. Adret, born in Barcelona and rabbi there for 50 years, was described as "the greatest scholar of his generation". The six volumes were published in different places at different times: Bologna 1546 (probably FE); Salonika 1613; Livorno 1657 (FE) and 1737 and 1778; Zolkiev 1798. (H).

NOTE: *RESPONSA*, in Hebrew *TESHUVOT*, or *SHE'ELOT U'TESHUVOT*, "Questions and Answers", are edited collections of halachic enquiries addressed to rabbinic authorities together with the answers they gave. They form an integral part of Jewish law, and are a mirror of Jewish life and a source of Jewish history in many lands.

RESPONSA OF RIVASH, i.e. Rabbi Isaac ben Sheshet Barfat (or Perfet) (1326–1408), a classical authority of Halacha, born in Spain, served as rabbi and died in Algiers. Constantinople 1547. (H), FE.

ISSUR V'ETER — "On things Forbidden and Allowed", a collection of halachic decisions relating to daily life, author unknown though ascribed by some to Rabbi Jonah Ashkenazi. Ferrara 1555. (H), FE.

KOL BO — "All is in it", a popular miscellany of laws and customs relating to daily life, author unknown. Venice 1567. (H).

YOSEF LEKACH — "Increasing Knowledge", a commentary, dedicated to Joseph Duke of Naxos, on the Book of Esther by Rabbi Eliezer ben Elijah Ashkenazi the Physician (1513–1586), of German origin and rabbi in Egypt. Cremona 1576. (H), FE.

MA'ASEI HASHEM — "The Works of the Lord", a commentary by Rabbi Eliezer ben Elijah Ashkenazi the Physician on the historical parts of the Bible and the Haggadah, in four parts. Venice 1583. (H), FE. In the same volume:

SEPHER GEVUROT HASHEM — "The Mighty Deeds of the Almighty", on the Exodus, in four parts by Rabbi Judah Liva ben Bezalel. Cracow 1582. (H), FE.

RESPONSA OF BEZALEL BEN ABRAHAM ASHKENAZI (ca 1510–1591), halachic authority of German origin, born in Palestine and rabbi and Rosh Yeshiva in Egypt and Jerusalem. Venice 1595. (H), FE.

RESPONSA OF ELIJAH BEN HAYIM (1530–1610), Chief Rabbi of Constantinople. Constantinople 1610. FE.

RESPONSA OF MAHARAM OF LUBLIN, i.e. Rabbi Meir ben Gedaliah of Lublin (1558–1616), commentator of the Talmud and halachic authority. Venice 1618. (H), FE.

HEBREW GRAMMAR, Amsterdam 1621. (H).

TORAT EMET — "The Law of Truth", *Responsa* by Rabbi Aaron ben Joseph Sasson, rabbi in Salonika and Constantinople (1550–1626), published by his son Joseph. Venice 1626. (H), FE.

RESPONSA OF MAHARAM OF TRANI, i.e. Rabbi Moses ben Joseph Di Trani

(Hamabit), the elder, (1500–1580), of a Spanish family, rabbi in Safed, in two volumes. Venice 1629. (H), FE.

EMEK HAMELECH — “The King’s Valley”, on Luria’s Cabala by Rabbi Naftali Herz ben Elchanan Bacharach, Cabalist of German origin of the first half of the 17th century who lived in Palestine. Amsterdam 1648. FE.

KNESET HAGEDOLAH — “The Great Assembly”, a commentary on the four parts of the Shulchan Aruch in eight volumes by Rabbi Hayim ben Israel Benveniste (1603–1673), born in Constantinople and rabbi there for many years. The eight volumes were published at different times and in different places: Orach Hayim, Livorno 1658, FE; Yoreh Dea, Constantinople 1716, FE; Even Ha’ezer, Smyrna 1731, FE; Hoshen Mishpat in two volumes, Smyrna 1734; Addenda containing also a few responsa from David Oppenheim, Constantinople 1729, FE; Yoreh Dea, Salonika 1800; Responsa on Yoreh Dea, Salonika 1800. (H).

SHULCHAN ARUCH — “The Set Table”, the authoritative Code of Jewish Law of Rabbi Joseph Caro in four volumes (small format). Amsterdam between 1661 and 1698. (H).

HESED L’AVRAHAM — “Abraham’s Grace”, an analysis of the principles of Cabala in two parts by Rabbi Abraham ben Mordechai Azulai (1570–1643), born in Fez, died in Safed. Amsterdam 1685. FE.

NAHALAT SHIVA — “The Inheritance of the Seven”, Part 2, a collection of Responsa by Samuel ben David Moshe Halevi (1625–1681), a Polish Talmudist, edited by his son Abraham who added some of his own responsa, Fuerth 1692. (H), FE.

ZAFNAT PANEAH, which is Joseph’s Egyptian name, a commentary on the Book of Psalms by Rabbi Joseph ben Moses Di Trani the younger (1568–1634), born in Safed and serving as Chief Rabbi in Constantinople, where he died. Frankfurt/Oder 1694.

RESPONSA OF BAYIT HADASH (BACH) — “New House”, by Rabbi Joel ben Samuel Sirkes (1561–1640), a Polish Talmudist, Frankfurt/Main 1697. (H), FE.

RESPONSA D’VAR SHEMUEL — “The Word of Samuel”, by Rabbi Samuel ben Abraham Aboab (1610–1694), born in Hamburg and rabbi in Venice. Preface by his son. Venice 1702. (H), FE.

YAD HAAZAKAH — “The Strong Arm”, also called MISHNEH TORAH, Maimonides’ Code in four volumes with commentaries. Amsterdam 1712. (H).

RESPONSA PERAH MATEH AHARON — “The Blossom of Aaron’s Staff”, by Rabbi Aharon ben Hayim Abraham Perachiah Ha’Cohen (1627–1697), Chief Rabbi in Salonika, in two parts. Amsterdam 1703. (H), FE.

KEVOD HABAYIT — “The Honour of the House”, a commentary on the agadic parts of the Talmud, by Rabbi Simon Wolf ben Jacob of Pinczow. Frankfurt/Oder 1707. (H), FE.

KITZUR SHELAH — “Abbreviated Shelah”. Shelah stands for “Shenay Luhot HaBrit”, “The Two Tablets of the Covenant”, of Rabbi Isaiah ben Abraham Halevi Horowitz (1555–1630). The Kitzur is in the style of this famous cabalistic book and was compiled by Rabbi Yehiel Michael ben Abraham Halevi Epstein (middle of 17th century), a German rabbi. Amsterdam 1707. (H).

RESPONSA ROSH YOSEF — “Joseph’s Head”, i.e. Rabbi Joseph ben Shaul Escapa (1570–1662), a Turkish rabbi. Frankfurt/Oder 1709. (H), FE.

RESPONSA OF RAMA, i.e. Rabbi Moses ben Israel Isserles (ca 1525–1572) of Cracow, erudite in both Halacha and secular knowledge, author of the Glossary

(Mappah) of the Shulchan Aruch of Joseph Caro, presenting the Ashkenazi Tradition. Amsterdam 1711. (H).

SELICHOT — "Penitential Prayers" for the Penitential Season according to the Polish Custom. Amsterdam 1711. (H).

BIGDEI AHARON — "Aaron's Vestments", a collection of homilies on the Pentateuch by Rabbi Aharon ben Moses Theomim the Preacher (Darshan) (1630-1690), rabbi in Prague and Cracow. Frankfurt/Main 1711. (H), FE.

KOS HAYESHUOT — "The Cup of Salvation", arguments on the Talmud by Rabbi Samuel ben Joseph HaCohen Shotin. Frankfurt/Main 1711. (H), FE.

SCHULCHAN ARUCH — "The Set Table", the authoritative Code of Jewish Law by Rabbi Joseph ben Ephraim Caro in four volumes: Orach Hayim on daily duties, Yoreh Dea on allowed and forbidden things, Eben Ha'ezer on marriage and divorce, Hoshen Mishpat on civil law. Amsterdam 1711, Hamburg 1742 and 1754, Berlin 1717. (H).

TZUF D'VASH — "Honeycomb", homilies on the Pentateuch by Rabbi Vidal ben Isaac Hatzarfati, chief rabbi of Fez (middle of the 17th century). Amsterdam 1718. (H), FE. In the same volume and by the same author:

MEGILAT SETARIM — "Secret Scroll", on the Book of Esther;

OTZAR NECHMAD — "Precious Treasure", on the Psalms;

HATZA'AT RUTH — on the Book of Ruth;

MISGAV IMAHOT — "The Matriarch's Tower", on Proverbs. Amsterdam 1718. (H).

NIMUKEI SHEMUEL — "Samuel's Arguments", discourses on Bible Commentators by Samuel ben Abraham Tzarfati (died 1713). Amsterdam 1718. By the same author and in the same volume:

ARUGAT HABOSEM — "The Spice Garden", a commentary on liturgical poems.

SEPHER HASIDIM — "The Book of the Pious", a work on ethical, religious and mystical aspects of Judaism by the saintly Rabbi Judah ben Samuel Hehasid of Regensburg (ca 1150-1217), foremost Talmudist and founder of Jewish Mysticism in Germany and of a Yeshiva in his home town, died in Safed. This edition contains a commentary by David Aptrod and Rabbi Judah's "Testament" with 1172 rules regarding daily conduct. Frankfurt/Main 1724. (H).

RESPONSA OF MAHARIVAL, i.e. Rabbi Joseph ben David Ibn Lev (1505-1580), a Turkish rabbi, on marriage and civil laws. Amsterdam 1726. (H), FE as a combined publication of its four parts.

PENTATEUCH with Haftarat and the Five Scrolls, with Rashi and the Jewish-German glossary "Melamed Siach" by the Galician Hazan Eliakim ben Jacob Melammed who died in Amsterdam in 1709. The printed part begins with Genesis 26, 15, and the missing part is handwritten. Frankfurt/Oder 1726. (H), FE as printed together.

THE TURIM — The Codes of Rabbi Jacob ben Asher in four volumes covering the whole range of Jewish Law, born in Germany 1280, died in Toledo 1340. Wilhermesdorf 1727. (H).

RESPONSA OF JOSEPH CARO (1488-1575), author of the authoritative Shulchan Aruch, in two volumes, born in Spain, died in Safed. Mantua 1730. (H).

ZE'ENAH URE'ENAH — "Go Out and See, (ye Daughters of Zion)", the Pentateuch in Yiddish embellished with stories, midrashic homilies and commentaries by Rabbi Jacob ben Isaac Ashkenazi of Janow (died 1623), particularly designed for,

and most popular among, Jewish women. Amsterdam 1732. Over 200 editions of this work have appeared to date.

MISHNAT HACHAMIN — "The Teaching of the Wise", a treatise on Jewish ethics by Rabbi Moses ben Jacob Hagiz (1672-1750), born in Jerusalem, died in Beirut. Wandsbeck 1733. FE.

RESPONSA OF TASHBATZ, i.e. Rabbi Simon ben Zemach Duran (1366-1444), the Physician, a Talmudist and philosopher, born in Majorca and died in Algiers, containing both discourses and homilies. Amsterdam 1738. (H), probably FE.

RESPONSA OF RASHBASH, i.e. Rabbi Solomon ben Simon Duran (1400-1467), North African Rabbinical authority and student of science. Livorno 1742. (H), FE.

ADNEI PAZ — "Golden Sockets", Responsa and discussions on Orach Hayim by Rabbi Ephraim ben Samuel Zanwill Heckscher, Altona 1743. (H), FE. In the same volume and by the same author:

LIVIAT HEN — "A Garland of Grace", halachic discussions. Altona 1733. (H), FE.

SEFER YETZIRAH — "The Book of Creation", a brief obscure classical treatise on the basics of Cabala, author unknown even though at the end of the book it is imaginatively ascribed to the Patriarch Abraham. It is the first book to expound the Ten Sephirot, the Ten Principles that mediate between G'd and the universe, and the mystic powers of the letters of the Hebrew alphabet. Historians differ regarding the time of its composition, but most agree that it was created not later than the eighth century. It was described as "the oldest philosophical work in the Hebrew language", and had a "great influence on the Jewish mind". This edition contains six commentaries, including those of Saadia Gaon, Abraham ben David (Rabad), Nachmanides and Luria. It was published by Shneur Feibush ben Menachem in Zolkiev in 1745.

MISHPAT SHALOM — "Harmonious Judgement", by Jacob Ashkenazi. Altona 1752.

TECHUNOT HASHAMAYIM — "The Constellations of Heaven", by Raphael ben Joseph Halevi Hanover (1685-1779), on astronomy. Amsterdam 1756. FE.

RESPONSA DIVREI EMET — "Words of Truth", containing also homilies, by Rabbi Isaac ben David of Constantinople. Constantinople 1760. (H), FE.

RESPONSA OF THE LATTER AUTHORITIES — a collection of responsa of various authors, edited by Aryeh Judah ben Samuel Zvi (1640-1718). Turka 1764. (H), FE.

RESPONSA ZEMACH ZEDEK — "The Blossom of Righteousness", by Menahem Mendel ben Abraham Krochmal (1600-1661), chief rabbi of Moravia. Many of the questions deal with Agunot of the Thirty Years War, edited by his son Aryeh Leib. Fuerth 1766. (H).

RESPONSA OF MAHARI DI TRANI, i.e. Rabbi Joseph ben Moses Di Trani the younger (1568-1639), chief rabbi in Safed and Constantinople. Fuerth 1768. (H).

OR OLAM KATAN — "The Light of the Minor World", a treatise on natural philosophy by Rabbi Judah Loeb ben Moses, rabbi in Eastern Europe and a follower of Haskalah. Altona 1768. (H), FE.

RESPONSA OF RAMBAN — Responsa and novellae ascribed to Rabbi Moses ben Nachman Gerondi (Nachmanides), born 1194 in Spain, died in Palestine 1270, one of the great commentators of the Bible and a leading rabbinic author and philosopher. Salonkia 1770. (H). In the same volume:

RESPONSA OF JOSEPH BEN MEIR HALEVI IBM MIGASH (1077-1141), one

of the great Spanish Talmudists. Salonika 1791 (translated from the Arabic). (H), FE.

RESPONSA MAS'AT BINYANIM — "The Contribution of Benjamin", 112 responsa by Rabbi Benjamin Aaron ben Abraham Slonik, a Polish Talmudist (1550-1619), edited by his son Abraham. Metz 1770. (H).

AMUDEI HASHAMAYIM — "The Heavenly Bodies", treatise on planets and stars by Rabbi Baruch ben Jacob of Sklow, a commentary on the laws of Sanctification of the Month by Maimonides. Berlin 1777. FE.

TEFILAT HA'ARI — Prayerbook according to Rabbi Isaac Luria (1534-1572), a leader of the Hasidic school. Zolkiev 1781. (H).

RESPONSA OF THE RIF, i.e. Rabbi Isaac ben Jacob Alfasi (1013-1103), born in Fez, died in Spain, a foremost authority on Halacha. Livorno 1781. (H), FE.

RESPONSA OF MENAHEM AZARIA, i.e. Rabbi Menahem Azaria ben Isaac Berahia of Fano (1548-1620), Italian Talmudist and cabalist, also called Emanuel Di Fano. Dyhernfurt 1788. (H), FE.

MISHNEH L'MELECH — "The Viceroy", a commentary on the Code of Maimonides by Rabbi Judah ben Samuel Rosanes (1657-1727), Haham Bashi of Turkey. Hamburg 1790. (H).

AVOCAT ROCHEL — "Powder of the Spice Dealer", responsa by Rabbi Joseph ben Ephraim Caro, author of the Shulchan Aruch (1488-1575). Salonika 1791. (H), FE.

SEDER TA'ANIT — Prayers for Fastdays according to the Sephardi Custom. Amsterdam 1791. (H), FE.

SHA'AREI ZEDEK — "The Gates of Righteousness", a collection of 553 responsa of various Gaonic authors, edited from a manuscript by Nissim ben Hayim Modai, a Safed scholar and formerly head of the Beth Din in Constantinople, died 1794. Salonika 1792. (H), FE.

MEIR NETIV — "The enlightened Path" by Rabbi Shabtai ben Eliezer Sussman HaCohen, on parallel passages in the Talmud, in two volumes. Altona 1793. (H), FE.

MISHPAT ZEDEK — "Righteous Judgement", responsa by Rabbi Meir ben Shemtov Melamed in two volumes. Salonika 1795 and 1799. (H).

DA'AT KEDOSHIM — "The Knowledge of the Saints", a collection of homilies by Rabbi Raphael ben Yekutiel Susskind HaCohen (1722-1803), author and Rabbi in Russia and Germany. Altona 1797. (H), FE.

KAV HAYASHAR — "The Straight Measure", a popular collection of moral and religious lessons and stories by Rabbi Zvi Hirsch ben Aaron Samuel Kaidenover, with Yiddish translation, (died 1712). Sulzbach 1799. (H).

KELIL HAHESHBON — "The Complete Mathematics", a book on Algebra by David ben Meir HaCohen Friesenhausen (ca 1752-1828), Berlin 1797. FE.

DE MEDINA AL HATURIM (RASHDAM) — Responsa on the Turim in four volumes by Rabbi Samuel ben Moses de Medina (1505-1589), head of the Yeshiva in Salonkia: Orach Hayim and Yoreh Dea, Salonika 1797; Hoshen Mishpat, Venice 1798; Even Ha'ezer, Salonika 1798 and 1807. (H).

SEPHER HABRIT — "The Book of the Covenant", a treatise on astronomy and geography by Rabbi Pinchas Elijah ben Meir Hurwitz, born in Vilna, died in Cracow. Part I deals with science and philosophy, and Part II with theology. Brunn 1797. FE.

RESPONSA OF JOSEPH COLON, i.e. Rabbi Joseph ben Solomon Colon (1420-1480), an Italian Talmudist, published after his death. Lemberg 1798. (H).

SHA'AGAT ARYEH — "The Lion's Roar", responsa by Rabbi Aryeh Loeb ben Samuel Zvi, born Lithuania (1640-1718). Venice 1797.

MEKACH UMEMKAR — “Business Transactions”, on civil law by Rav Hai Gaon (939–1038), translated from Arabic, with glossary by Eliezer ben Aryeh Leib Mintz. Vienna 1800. (H).

MA'ASEH TUVIA — “The Works of Tuvia”, a work in two parts on metaphysics and astronomy by Tobias ben Moses HaCohen the physician (1625–1729). (H).