LIBRARY OF CONGRESS

Hebraic Collections

AN ILLUSTRATED GUIDE

LIBRARY OF CONGRESS

Hebraic Collections

AN ILLUSTRATED GUIDE

LIBRARY OF CONGRESS WASHINGTON 2001

This publication was made possible by generous support from the Madison Council, a national private-sector advisory council dedicated to helping the Library of Congress share its unique resources with the nation and the world.

This guide is composed in Centaur, a typeface designed by American typographer and book designer Bruce Rogers (1870–1957). The full type font was first used for an edition of Maurice de Guerin's *The Centaur* published by the Montague Press in 1915. *Hebraic Collections* was designed by Robert L. Wiser, Archetype Press, Inc., Washington, D.C.

Illustrations, unless otherwise indicated, are from originals that are housed in the Hebraic Section, African and Middle Eastern Division. Photographs are by James Higgins and Yusef El-Amin. Reproductions may be ordered from the Photoduplication Service, Library of Congress, Washington, D.C. 20540-4570.

LIBRARY OF CONGRESS CATALOGING-IN-PUBLICATION DATA

Library of Congress. African and Middle Eastern Division. Hebraic Section.
Library of Congress Hebraic collections : an illustrated guide.
p. cm. — (Library of Congress African and Middle Eastern collections illustrated guides)
Text by Michael W. Grunberger.
Includes bibliographical references.
ISBN 0-8444-1042-x
1. Library of Congress. African and Middle Eastern Division. Hebraic Section. 2. Library of Congress. African and Middle Eastern Division. Hebraic Section—Pictorial works. 3. Jews—Library resources. 4. Jews—Library resources—Pictorial works. 5. Judaism—Library resources. 3. Judaism—Library resources—Pictorial works. I. Grunberger, Michael W. II. Title. III. Title: Hebraic collections. IV. Series: Library of Congress. Library of Congress African and Middle Eastern collections illustrated guides.
Z6366.L53 2001
[DS102.95]
026′.90904924—dc21 2001016516

For sale by the U.S. Government Printing Office
Superintendent of Documents
Mail Stop: SSOP, Washington, DC 20402-9328

The text for *Hebraic Collections* was prepared by Michael W. Grunberger, head of the Hebraic Section, and includes material that originally appeared in *From the Ends of the Earth: Judaic Treasures of the Library of Congress* by Abraham J. Karp (Washington: Library of Congress, 1991) and contributions from Peggy K. Pearlstein, Hebraic area specialist, and Sharon S. Horowitz, Hebraic Section reference librarian. For more information, find the Hebraic Section on the Internet at <http://www.loc.gov/rr/amed/hebraic.html>.

COVER: Ketubah (Ancona, Italy, 1805). This lavishly illustrated marriage document features a cartouche adorned with a decorative crown with a depiction of Moses holding the tablets containing the Ten Commandments. Beams of light emanate from Moses's forehead as he gazes down the mountain. This marriage agreement is also a work of art. (see pages 33–34).

Contents

FOREWORD 7
Beverly Gray
Chief, African and Middle Eastern Division

IN THE BEGINNING . . . 15

THE BOOKS OF THE PEOPLE OF THE BOOK 20

BEAUTY IN HOLINESS 33

THE HOLY LAND 42

IN THE NEW WORLD 46

A NOTE TO RESEARCHERS 59

PUBLICATIONS ON THE HEBRAIC AND JUDAIC COLLECTIONS 62

Megillat Esther (The Book of Esther) (Italy, eighteenth century?). Depicted in the panels at the top and the bottom of this scroll are vignettes illustrating the story of Purim.

Foreword

The African and Middle Eastern Division (AMED) was created in 1978 as part of a general Library of Congress reorganization. At that time, three disparate administrative units—the Hebraic Section, the Near East Section, and the African Section—were combined. Together they cover some seventy countries and regions from Southern Africa to the Maghreb and from the Middle East to Central Asia. The division coordinates and directs the component sections. Each section plays a vital role in the Library's acquisitions program; offers expert reference and bibliographic services to Congress and researchers in this country and abroad; develops projects, special events, and publications; and cooperates and participates with other institutions and scholarly and professional associations in the United States and around the world.

The Hebraic Section, the oldest of the three, began operation in 1914 as part of the Division of Semitic and Oriental Literature, and it concentrates on Jewish culture, Israel, the Hebrew language, biblical studies, and the ancient Near East. Although proposed earlier, it was not until 1960—with mounting national academic and government interest in sub-Saharan Africa—that the Library's African Section was established, administered initially by the General Reference and Bibliography Division. This section focuses on virtually all topics relating to sub-Saharan Africa. In 1945, the Near East Section was created as part of the Orientalia Division to serve as a focal point of the Library's programs for this pivotal area, which includes North Africa, the Arab world, Turkey, Iran, the Caucasus, Central Asia, and Islam.

Volumes about the Middle East and Africa were among the books making up one of the first major purchases by the Library of Congress, the 1815 acquisition of Thomas Jefferson's library, the subject and linguistic range of which greatly influenced future Library acquisition policies. Although sporadic receipts of publications from or about the region were reported in various annual reports of the Librarian of Congress over the years, systematic acquisition efforts for publications from this part of the world were limited before World War II. Yet today the African and Middle Eastern Division is recognized as a major world resource center for the Middle East, the Caucasus, Central Asia, and Africa.

The Hebraic and Near East sections have custody of materials in many formats in the non-roman-alphabet languages of the region, which together number more than half a million volumes. The Hebraic Section collections

opposite. View of the African and Middle Eastern Reading Room where researchers may begin their study of the Hebraic and Judaic collections housed throughout the Library of Congress.

contain some 160,000 volumes in Hebrew and related languages, including Yiddish, Ladino, Syriac, and the languages of Ethiopia. Materials in more than forty languages are held by the Near East Section, the major holdings of which are in Arabic (the largest language group represented, with approximately 130,000 volumes), Persian, Turkish, non-Cyrillic Central Asian languages, Armenian, and Georgian. Although the African Section has no formal custodial responsibilities, it maintains a pamphlet collection of more than 22,000 items.

To further enhance holdings already strong in the fields of history, literature, economics, linguistics, art, religion, and philosophical studies, division curators participate in acquiring materials of research value through purchase, copyright, exchange, and gift. Noteworthy grants and gifts have also served to strengthen these collections. For example, gifts from Jacob H. Schiff, one in 1912 and another in 1914, enabled the Library to acquire nearly 10,000 volumes and substantially increased the Hebraica collections. In 1960 a grant from the Carnegie Corporation provided initial support for the African Section, including staff travel to many African countries to obtain publications for the Library's collections. Generous gifts from Mr. and Mrs. Arthur Dadian in the 1990s created an endowment to develop and maintain the Library's Armenian holdings.

In the spring of 1997, the division moved from the John Adams Building to its present imposing location in the newly renovated Thomas Jefferson Building. The new African and Middle Eastern Division Reading Room houses a 10,000-volume reference collection and a rotating display of current events journals, arranged and maintained by each of the three sections. The division welcomes visitors and provides prearranged briefings on its activities and services for individuals and for groups. Researchers may consult specialists who readily provide in-depth reference assistance in identifying materials in their custodial collection as well as related sources about the Middle East, the Caucasus, Central Asia, and Africa in roman script and in other formats or specializations found in the Library of Congress General Collections or in units such as the Geography and Map Division, the Manuscript Division, the Rare Book and Special Collections Division, and the Law Library.

In the several display cases located in its grand reading room, the division mounts small exhibits such as *Oil and Petroleum in Africa and the Middle East*. Major exhibits featuring AMED collections have been mounted in the Library's galleries. *From the Ends of the Earth: Judaic Treasures of the Library of Congress* was prepared to mark the seventy-fifth anniversary of the Hebraic Section, and a version of this exhibit later traveled to several North American cities.

OPPOSITE. From William Whiston, translator, *The Genuine Works of Flavius Josephus, the Jewish Historian* (London, 1737). This translation of Josephus's account of the Jewish rebellion against Rome in the first century may have served as inspiration for the author of the Declaration of Independence. It survives from Thomas Jefferson's personal library. (*Rare Book and Special Collections Division*)

THE GENUINE

WORKS

OF

FLAVIUS JOSEPHUS,

THE

JEWISH HISTORIAN.

Translated from the ORIGINAL GREEK, according to *Havercamp's* accurate EDITION.

CONTAINING

Twenty Books of the *JEWISH* ANTIQUITIES,

WITH THE

APPENDIX, or LIFE of *JOSEPHUS*, written by himself:

Seven Books of the *JEWISH* WAR:

AND

Two Books against *APION*.

ILLUSTRATED

With new PLANS and DESCRIPTIONS of the TABERNACLE of *Moses*, and of the TEMPLES of *Solomon*, *Zerubbabel*, *Herod*, and *Ezekiel*, and with correct MAPS of *Judea* and *Jerusalem*.

Together with

Proper Notes, Observations, Contents, Parallel Texts of Scripture, five compleat Indexes, and the true Chronology of the several Histories adjusted in the Margin.

To this BOOK are prefixed eight DISSERTATIONS, viz.

I. The Testimonies of *Josephus* vindicated.

II. The Copy of the Old Testament made use of by *Josephus*, proved to be that which was collected by *Nehemiah*.

III. Concerning God's Command to *Abraham*, to offer up *Isaac* his Son for a Sacrifice.

IV. A large Enquiry into the true Chronology of *Josephus*.

V. An Extract out of *Josephus*'s Exhortation to the *Greeks*, concerning *Hades*, and the Resurrection of the Dead.

VI. Proofs that this Exhortation is genuine; and was no other than a Homily of *Josephus*, when he was Bishop of *Jerusalem*.

VII. A Demonstration that *Tacitus*, the *Roman* Historian, took his History of the *Jews* out of *Josephus*.

VIII. A Dissertation of *Gallanius*'s against *Hardouin*, in Vindication of *Josephus*'s History of the Family of *Herod* from Coins. Translated into *English*.

With an ACCOUNT of the *Jewish* Coins, Weights, and Measures.

By *WILLIAM WHISTON*, M.A.
Some time Professor of the Mathematicks in the University of *Cambridge*

LONDON,
Printed by W. BOWYER for the AUTHOR: and are to be sold by JOHN WHISTON, Bookseller, at Mr. *Boyle's Head*: *Fleetstreet*. MDCCXXXVII.

Akiva Ben-Ezra, *A Geshikhte fun a Shtetl, 1142–1942* (Horodetz: A history of a village) (New York, 1949). This memorial volume tells the story of Horodetz, a small town in Poland, destroyed in the Holocaust. Hundreds of *Yizker-bikher* (memorial volumes) have been published, constituting a unique literature of remembrance. These works are especially useful to genealogists because they often contain lists of names and photographs of people and places.

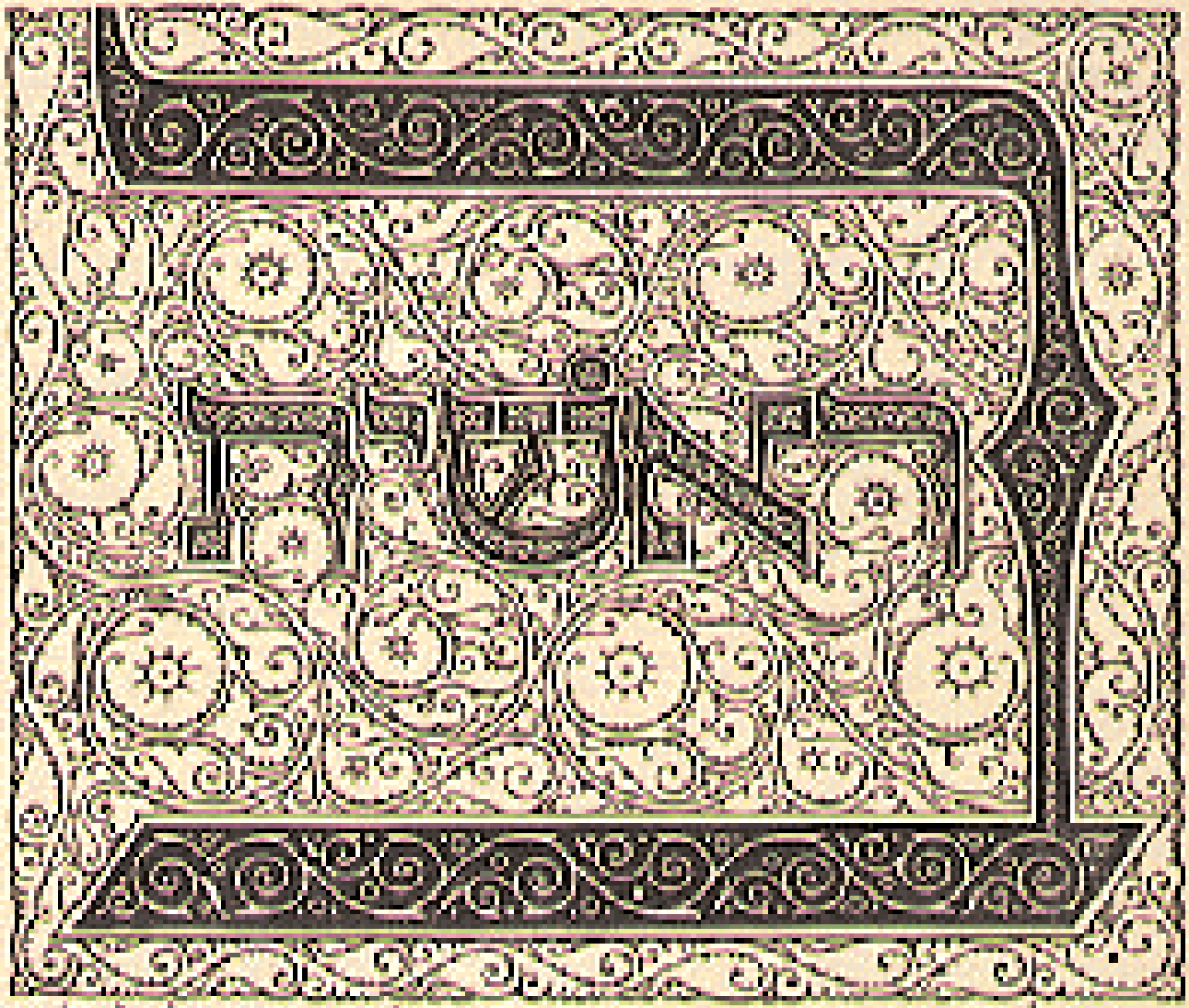
Special events and outreach activities have long been part of the division's agenda. Working through the three sections, it sponsors many library, cultural, and scholarly programs. Officials of the International Summer Seminar in Jewish Genealogy accepted an offer from the Hebraic Section to serve as host for the seminar's 1995 meeting, making the Library's outstanding genealogy-related resources readily available to participants. The Africana Librarians Council of the African Studies Association has held several of its semiannual meetings at the Library. As part of its fiftieth anniversary celebration in 1995, the Near East Section held a conference on "Arab-American Cultural Relations," and more recently, it cosponsored with the Embassy of Tunisia a panel of international experts who spoke on "Tunisia: Past, Present, and Future." Lectures, including a research seminar series, are another important and ongoing part of the division's outreach program. Well-known speakers such as MacArthur Fellow and human rights lawyer Gay McDougall, Nobel Laureate Elie Wiesel, and Egyptian philosopher Zaki Naguib Mahmoud have participated.

Another role of the division is to facilitate projects to enhance access to the collections, as it does through the widely acclaimed body of publications issued under its auspices. The catalog of the highly successful exhibit initiated by the Hebraic Section, *Scrolls from the Dead Sea: The Ancient Library of Qumran and Modern Scholarship,* published jointly by the Library and the Israel Antiquities Authority, received several awards for its design. The African Section has compiled more than forty publications ranging from bibliographies of official publications of African nations to short subject guides on contemporary issues such as *Abuja: The New Federal Capital of Nigeria*. Titles prepared in the Near East Section include *The Holy Koran at the Library of Congress* and *American Doctoral Dissertations on the Arab World*.

The African and Middle Eastern Division continues to exert a vital influence in the development of area studies librarianship. Its staff is recognized for scholarly publications. They serve as officers in area studies organizations and attend and participate in national and international meetings on their areas of expertise. And, finally, a significant contribution made by the division is in its training of young scholars and future librarians through briefings and presentations, the internships and volunteer positions it offers, and the mentoring it provides to promising candidates, thus preparing the way for the future success of the study of these vital areas in world culture.

BEVERLY GRAY
CHIEF, AFRICAN AND MIDDLE EASTERN DIVISION

The Agam Megillah (London and Israel, 1997). A recent addition to the Library's Hebraic collections is a modern decorated megillah by noted Israeli artist Ya'akov Agam. Produced on parchment measuring thirty-two inches high, the limited edition includes a silk-screened border by the artist, with the text handwritten by the scribe. In this megillah, the traditional text is adorned with distinctly modern decorative artwork. *(Copyright © 2001 Artists Rights Society [ARS], New York/ADAGP, Paris)*



בְּרֵא אֱלֹהִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ׃ הָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ
וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמָּיִם׃ וַיֹּאמֶר
אֱלֹהִים יְהִי אוֹר וַיְהִי־אוֹר׃ וַיַּרְא אֱלֹהִים אֶת־הָאוֹר כִּי־טוֹב וַיַּבְדֵּל
אֱלֹהִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ׃ וַיִּקְרָא אֱלֹהִים׀ לָאוֹר יוֹם וְלַחֹשֶׁךְ
קָרָא לָיְלָה וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם אֶחָד׃ ס וַיֹּאמֶר אֱלֹהִים
יְהִי רָקִיעַ בְּתוֹךְ הַמָּיִם וִיהִי מַבְדִּיל בֵּין מַיִם לָמָיִם׃ וַיַּעַשׂ אֱלֹהִים
אֶת־הָרָקִיעַ וַיַּבְדֵּל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לָרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר

In the Beginning ...

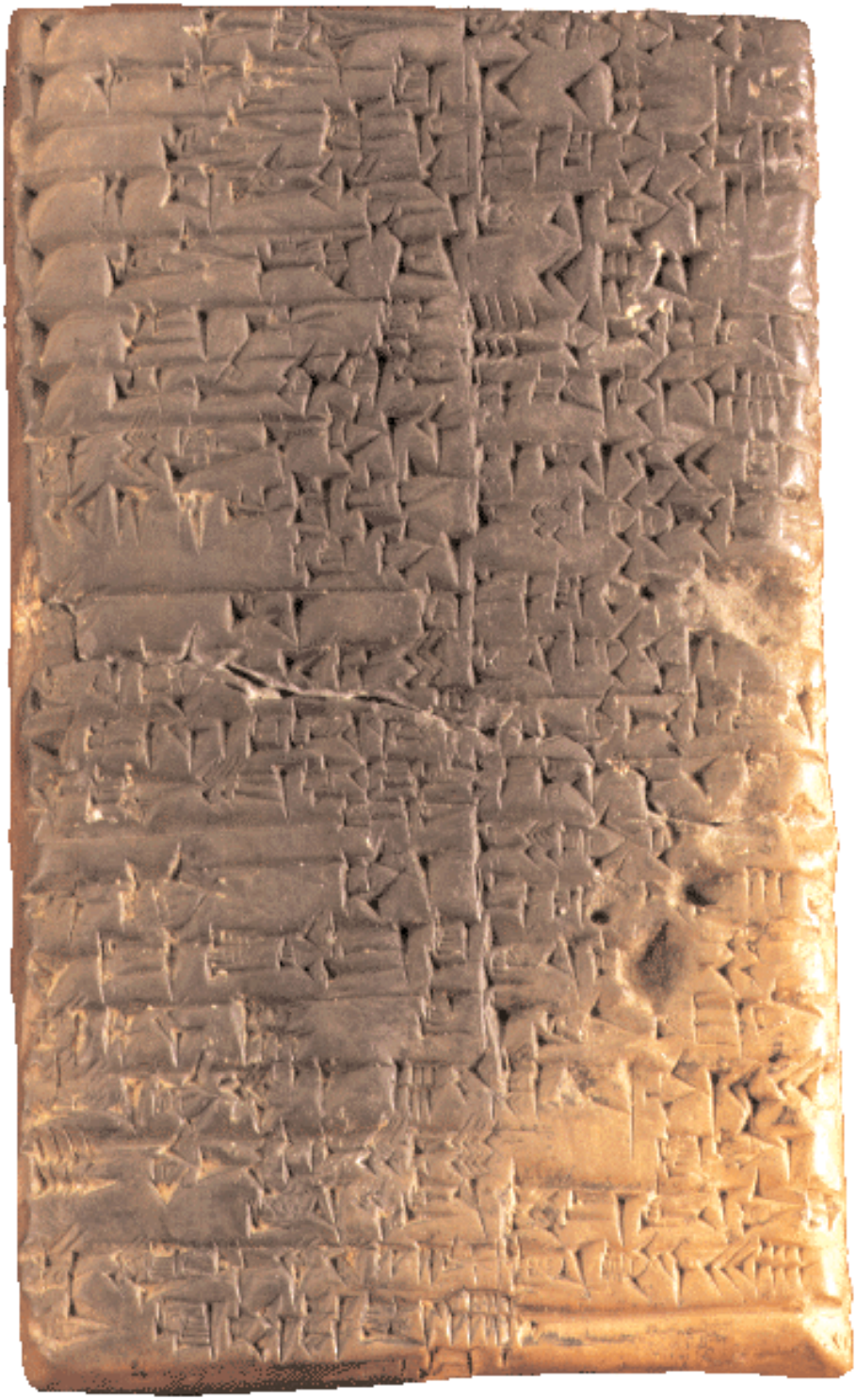
In the spring of 1815, Thomas Jefferson's collection of 6,487 volumes arrived in the nation's capital to form the nucleus for the reconstituted Library of Congress—its first collection having been destroyed in the burning of the city by the British the year before. Among these volumes were more than a half-dozen books that could be considered Judaica, including the works of the leading Jewish historian of antiquity, Josephus, and a tractate of the Mishnah (a compilation of basic Jewish law, ca. 200 c.e.) Especially noteworthy was a folio edition of *The Genuine Works of Flavius Josephus, the Jewish Historian*. Josephus, who lived in the first century, was appointed military commander of Galilee during the Jewish rebellion against Rome in 66 c.e. Captured by the Romans and exiled to Rome, he wrote first, *The Jewish Wars*, and then, *Antiquities of the Jews*. The Jefferson copy of *The Genuine Works* is the first printing of Whiston's translation of Josephus (see page 9), and the many editions that subsequently appeared of this translation attest to its broad appeal. Jefferson's sensibility—his view that there was no field of knowledge that might not prove useful for Congress—informs the Library of Congress's collecting policies to this day.

The Hebraic Section of the Library of Congress, now one of the world's leading centers for Hebrew and Yiddish studies, was established in 1914 as part of the Division of Semitica and Oriental Literature. Its beginnings may be traced to Jacob H. Schiff's gifts in 1912 and 1914 of funds to purchase nearly 10,000 books and pamphlets from the private collection of Ephraim Deinard, a well-known bibliographer and bookseller.

In the years that followed those gifts, the Library developed and expanded its Hebraic holdings to include materials of research value in Hebrew and related languages. Today, the section houses works in Hebrew, Yiddish, Ladino, Judeo-Persian, Judeo-Arabic, Aramaic, Syriac, Coptic, Ge'ez, Amharic, and Tigrina. The section's holdings are especially strong in the areas of the Bible and rabbinics, liturgy, Hebrew language and literature, responsa, and Jewish history. Unique to the section are its holdings of more than one thousand original Yiddish plays—in manuscript or typescript—written between the end of the nineteenth and the middle of the twentieth century and submitted for copyright registration to the Library of Congress. These plays were created for the American Yiddish theater.

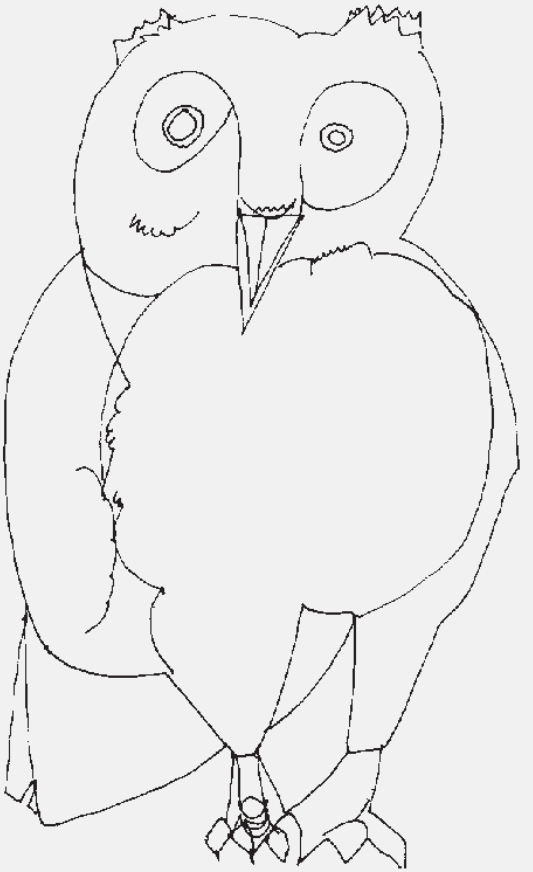
Of particular interest to genealogists is the Library's comprehensive collection of *yizker-bikher* (memorial volumes) documenting Jewish life in Eastern Europe before the Second World War, as well as a large collection of rabbinic bio-bibliographical works in Hebrew. Available for consultation in the section is a rich microfilm collection of Hebrew and Yiddish monographs, newspapers, and serials, as well as microfilms of Hebrew manuscript collections held by the

opposite. *Hamishah Humshei Torah* (The five books of the Torah) (Berlin: Soncino Gesellschaft, 1933). The word *Beresheet*, which means, "In the beginning," opens the Book of Genesis. This decorated initial word is from the Hebrew Bible published by the Society of Jewish Bibliophiles in Germany, the Soncino Gesellschaft, in 1933.



RIGHT. Cuneiform tablet, ca. 2400 B.C.E. The Library holds a modest collection of clay tablets that were acquired as part of the Kirkor Minassian collection in the late 1920s and the 1930s. These tablets contain the earliest examples of writing held in the Library of Congress.

OPPOSITE. Incantation bowl from Mesopotamia, ca. seventh century. Usually buried in a building's foundation, magic bowls were designed to protect a house and its inhabitants from devils and evildoers. Opinion differs as to the actual ritual associated with these incantation bowls, but it is generally believed that they were thought to entrap and reject evil powers. As is common in these bowls, the Aramaic inscription here is written on the inside in concentric circles.



על הרוחות

ריחיים נאה מאבני גזית מרובעות, חמישים רגל קומת רבנין, ושלח מכונה וכלים ואומן אנגלי בקי באותה מלאכה. באו הכלים ליפו והעלום לירושלים, כל חלק וחלק לעצמו, וארבעה חמשה סבלים טענו אותם מחמת כבדם, וארבעה חדשים נתעסקו בהבאתם. נבנו הריחיים וגילגלה הרוח ארבעה זוגות אבנים גדילות. טחנו ועשו קמח. ראו הערביים ונתקנאו. שכרו זקן אחד לקלל את הריחיים. נתן עיניו בריחיים ואמר, אני ערב לכם שכשיבואו הגשמים ויביאו הרוחות יעשו מהן תל עולם. באו הרוחות ובאו הגשמים ולא עשו להן כלום. ראה הזקן ואמר, מעשה שדים כאן ואין בידי ילוד אשה לעקרו. ואף הדרווישים הגדולים הסכימו עמו. לא היו שנים מועטות עד שנתקלקלו שנים שלושה כלים, ולא היה אדם בירושלים לתקנם. כתבו למונטיפיורי ולא מענה להם, שכבר נבנו בירושלים ריחיים של קיטור שאינם תלויים ברוחות. נשתייר אותו בית הריחיים בטל והיה טוחן רוח. אמר בלק אשכב כאן עד למחר ואנוח קצת מעמלי.

(ב)

נכנס בלק והניח עצמו לישון. שכב במקום ששכב כשהרוח מתגלגלת והולכת וקוראת, דא וילנא דא וילנא, כדרך הרוח המתגלגלת ברחוב ונדמה שקוראת וילנא וילנא. אמר בלק מה את מקשקשת לווילנא לווילנא, והרי אני מכולל אונגרין. ומיד נהג חשיבות יתירה בעצמו כאילו היה מקבל חליקה אונגרית.

היתה שם לילית אחת זקנה, שהכירה את העולם וידעה כל מה שנעשה תחת כל קורת בית ותחת כל גג. הקישה בכנפיה השחורות ואמרה לו, אי אתה בלק שכל העולם מתקנא בך בשביל שאתה סמוך על שולחנו של אותו פרוסי. ואף שריכרד ווגנר בעל בית השכר מווירטמברג היה קראה לו פרוסי, כדרך הערביים שבירושלים שקורין פרוסי לכל גוי גרמני, אמר לה אני הוא. אמרה לו אפשר שולחנך חסר כלום שבאת לכאן? נתאנח בלק ואמר לה, שולחני אינו חסר כלים, אבל אני חסר הרבה. אמרה לו אין בריה בעולם שאינה חסרה, כמשל שמישלים בירושלים, יש שחסר חוט שמיני של ציציותיו ויש שחסר לב בשביל ארבע כנפות. ואתה ידידי מה אתה חסר? חביט בלק לכל צדדיו אם אין שומע ביניהם. לחש ואמר,

Russian State Library (Moscow), Russian Academy of Sciences (St. Petersburg), Preussiche Staatsbibliotek (Berlin), and Hungarian Academy of Sciences (Budapest). Located in a nearby stack area, the section's more than 160,000 volumes are readily available for examination by researchers and scholars.

Housed among the three thousand rarities in the section are cuneiform tablets, manuscripts, incunabula (books printed before 1501), ketuboth (marriage contracts), micrographies, miniature books, and communal documents. The more than two hundred manuscripts held in the Hebraic Section include a Hebrew translation of the Koran, an eighteenth-century Italian decorated Scroll of Esther, a selection of decorated Jewish marriage contracts, an early Ethiopian Psalter in Ge'ez, and the section's most noteworthy treasure: the Washington Haggadah, a fifteenth-century Hebrew illuminated manuscript completed by Joel ben Simeon.

With the enactment of U.S. Public Law 480 (P.L. 480) in 1958, the Library of Congress greatly enhanced its ability to collect Israeli publications comprehensively. P.L. 480 mandated that twenty-five American research libraries—including the Library of Congress—be supplied with a copy of virtually every book and journal of research value published in Israel. The P.L.-480 program for Israeli imprints, coordinated by the Library of Congress, lasted nine years, from 1964 to 1973, and provided each of the participating institutions with an average of sixty-five thousand items.

Since 1973, substantial effort and many resources have been expended to maintain this high level of acquisitions from Israel—an effort that is evident in the overall comprehensiveness of the Library's collection of Hebrew-language materials. The collection includes an extensive array of monographs; a broad selection of Hebrew periodicals that encompass the current and the retrospective, the popular as well as the scholarly; and a wide variety of Yiddish and Hebrew newspapers reflecting every shade of opinion, from the religious to the secular and from the far right to the extreme left. In addition, an extensive collection of Israeli government documents has been assembled.

In recent years, the Library has greatly augmented its collection of modern examples of fine printing in Hebrew and has begun to build a collection of Hebrew artists' books. Beginning with the work of the twentieth-century pioneer Hebrew printer and book designer Moshe Spitzer, the Library has collected works by such Israeli master printers as Yehuda Miklaf and Ariel Wardi. Represented as well are books designed and executed by such artists as Ya'akov Agam, Lynne Avadenka, Mordechai Beck, Ya'akov Boussidan, Maty Grünberg, Metavel, David Moss, and Igael Tumarkin.

Am I Now? A Saying of Kwang-tse, translated and produced by Yehuda Miklaf (Jerusalem, 1993). This miniature book, produced at the Shalom Yehuda Press in Jerusalem, contains facing-page translations into Hebrew and English of a saying by the fourth-century B.C.E. philosopher Kwang-tse. Printed and set by hand, it was produced in a limited edition of seventy. *(Courtesy Yehuda Miklaf)*

OPPOSITE. Samuel Joseph Agnon, *Kelev Hutsot* (A stray dog), with illustrations by Avigdor Arikha (Jerusalem, 1960). Published by award-winning and pioneer book designer Moshe Spitzer, this work marks the first appearance of the "David" typeface, which was designed by Ismar David. Spitzer was a seminal influence on modern-day book publishing and design in Israel. *(Copyright © Tarshish Books, Jerusalem)*

The Books of the People of the Book

THE TWIN PILLARS OF JUDAISM are the Hebrew Bible and the Talmud. The Hebrew Scriptures—the book of the "People of the Book"—are divided into three main sections: the *Torah* (Pentateuch); the *Nevi'im* (Prophets), and the *Ketuvim* (Hagiographa). The Talmud is a massive collection of discussions and rulings based on the Mishnah, a compilation of laws and customs assembled in about 200 C.E. Two versions of the Talmud exist: The Jerusalem Talmud, dating from circa 400 C.E., is based on the discussions of the sages of Palestine, and the Babylonian Talmud, from circa 500 C.E., recapitulates the debates of the rabbis in the Babylonian academies.

The prevailing form of the book in antiquity was the scroll. Ancient texts were copied onto animal skins that had been prepared to be written on. The individual skins, called parchment, were then sewn together and the ends were attached to cylindrical handles or rollers. To this day, Judaism reserves the scroll for the sacred texts read in the synagogue liturgy.

The most sacred Jewish text is the Torah scroll. Containing the Five Books of Moses (the Pentateuch), a Torah scroll is handwritten by a specially trained scribe who pens the text—letter by letter and word by word—on specially

OPPOSITE. Sefardi Torah Scroll (North Africa?, eighteenth century?). Torah scrolls are written without vowels or punctuation and include only the biblical text. These four columns begin with Exodus 23:6 and go through Exodus 26:25.

RIGHT. Mordechai Beck and David Moss, *Maftir Yonah* (The Book of Jonah) (Jerusalem, 1992). An edition of the Book of Jonah meant to be recited at the afternoon service on the Day of Atonement, this volume includes original etchings by Mordechai Beck and calligraphy by David Moss. It was produced by Sidon Rosenberg at the Jerusalem Print Workshop.


יונה
מיטבאל

Metavel, illustrator and calligrapher, *Yonah* (Jerusalem, 1986). This work is part of the Israel Museum's series of matchbox books. Illustrated and written by the Israeli artist and miniaturist Metavel, it includes vignettes from the story of Jonah and the whale.

prepared parchment. Torah scrolls do not have punctuation, vowel signs, signatures, colophons, or dates, so the place, date, and scribe are almost never known—though we can often surmise the date and location from paleographic clues. Portions of the Torah are read aloud in the synagogue on the Sabbath, on holidays, and during weekday services on Monday and Thursday mornings.

The Hebraic collections include a Torah scroll (in Hebrew, *Sefer Torah*) copied in North Africa, probably in the eighteenth century, and written in a Sefardi hand. The Sefardim, or Spanish Jews, are descended from Jews who were expelled from Spain and Portugal at the end of the fifteenth century. The golden-hued parchment of this *Sefer Torah* is prepared in a manner similar to an ancient method described in the Talmud, using a chemical process similar to tanning.

The Scroll of Esther (in Hebrew, *Megillat Esther*), which includes the handwritten text of the biblical Book of Esther, is read aloud in the synagogue on the eve and the morning of the Purim festival.

A Scroll of Esther of unusual size and age is held in the Hebraic Section. Copied in central or southern Europe in the fourteenth or fifteenth century, this monumental scroll measures some thirty-two inches high, with each letter about three quarters of an inch in height. The parchment was prepared using a process typical of Ashkenazi manuscripts, which resulted in a whiter writing surface than the one used to prepare a typical Sefardi scroll. Ashkenaz refers to Germany, and Ashkenazi Jews are these Jews—or their descendants—living in Christian lands.

Printing with movable type, introduced in Europe by Johann Gutenberg in the mid-fifteenth century, was quickly taken up by Jews in Italy, Spain, Portugal, and Turkey, who sought to produce and disseminate the literature of Judaism. In all, some 140 Hebrew works were printed before 1501. Of these Hebraic incunabula, the Library holds 31 titles in 39 copies.

The first dated Hebrew book—Rashi's commentary on the Pentateuch—appeared in Reggio di Calabria, Italy, in 1475. But scholars point to Rome as the city where Hebrew printing began. Between 1469 and 1472, nine works were printed there—none bearing a date or place of publication—but all bearing the unmistakable typographic influence of Sweynheym and Pannartz, two German printers who set up shop in Subiaco, near Rome, and printed Latin books. It is believed that Rome's Jewish printers learned their craft from Sweynheym and Pannartz.

From these first fruits of Hebrew printing, the Library of Congress owns a copy of the responsa of Solomon ben Abraham Adret (the "Rashba") of Barcelona, a thirteenth-century rabbinic authority, called *Teshuvot She'elot ha-Rashba* (Rome, 1469–72). The primitive typography of this Rome incunabulum—the

ABOVE. Ariel Wardi, *Yemei Beresheet* (Jerusalem, 1992). This work was privately printed on a hand press by Ariel Wardi, who cut letters and cast the type especially for this edition, which he bound himself. Displayed are the words from the opening chapter of Genesis describing the first six days of creation (Genesis 1:1–31; 2:1–3). *(Courtesy Ariel Wardi)*

OPPOSITE. Ashkenazi Megillah (fourteenth-fifteenth centuries?). This scroll is one of the oldest extant. The shape of the letters as well as the condition of the parchment help to establish where it was created and the date of its completion.

RIGHT. Solomon ben Abraham Adret, *Teshuvot She'elot ha-Rashba* (Rome, 1469–72). This volume is opened to responsum 265, in which the Rashba responds to the question: "Which is to be preferred: A professional cantor or a volunteer?"

left margin is ragged and only a square font is used—has led some to speculate that this work might very well be the first Hebrew book printed.

The first book of the Hebrew Bible to be printed was the commentary of David Kimhi on the Psalms, which was published in 1477, probably in Bologna. The volume is one of the most beautiful of early Hebrew printed works, and its fonts do not appear to have been used for any other title. The verses are printed in square type and pointed by hand. The commentary of David Kimhi is in a cursive type. The Library's copy was heavily censored by Church authorities in Italy, with whole passages crossed out by the censor's pen.

In 1489, Eliezer Toledano published the first book printed in any language in Lisbon, the capital of Portugal. Moses ben Nahman's *Perush ha-Torah* is a commentary on the Pentateuch. That same year, Toledano published Lisbon's second printed work, the *Sefer Abudarham*, a commentary on the prayers written in 1340 by David ben Yosef Abudarham. The Library's copies of these and similar works help document the rich and varied legacy of Iberian Jews before the expulsions in 1492 from Spain and in 1497 from Portugal.

In the sixteenth century, Hebrew printing spread throughout Europe and the

OPPOSITE. Psalms, with commentary by David Kimhi (Bologna?, August 29, 1477). Kimhi's commentary was often a target for censors. In the passage displayed here, an owner has handwritten in the margin all that was inked out by the censor.

[illegible]

נשלם ספר שני : ואתחיל ספר שלישי

עג מזמור לאסף אך טוב לישראל אלהים לברי לבב :

[illegible]

ואני כמעט נטיו רגלי כאין שפכה אשרי :

[illegible]

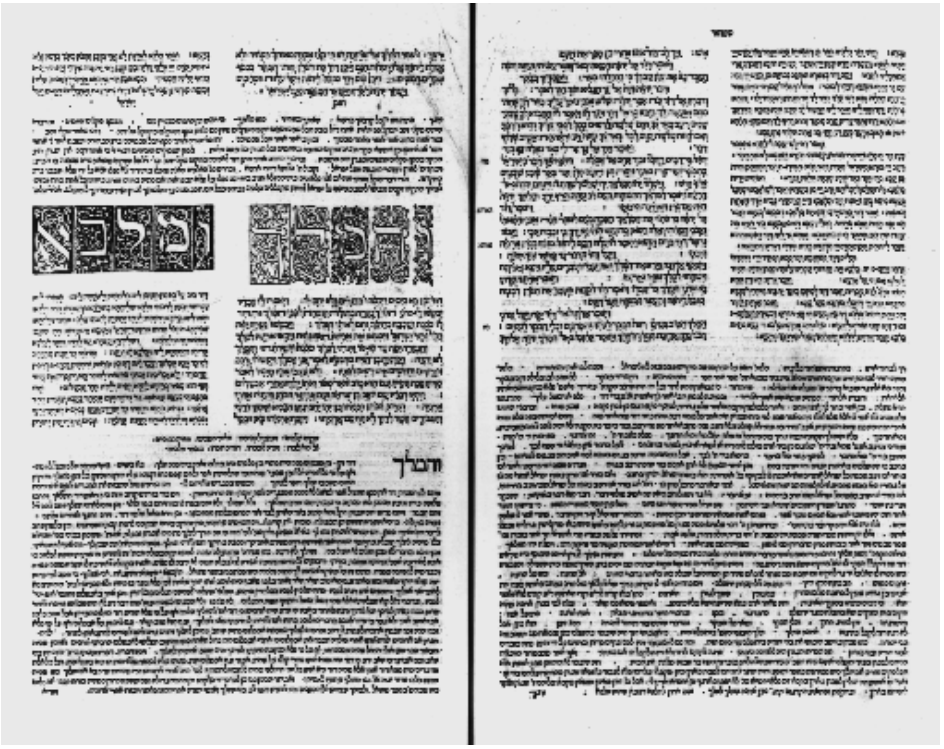
כי קנאתי בהוללים שלום רשעים אראה :

[illegible]

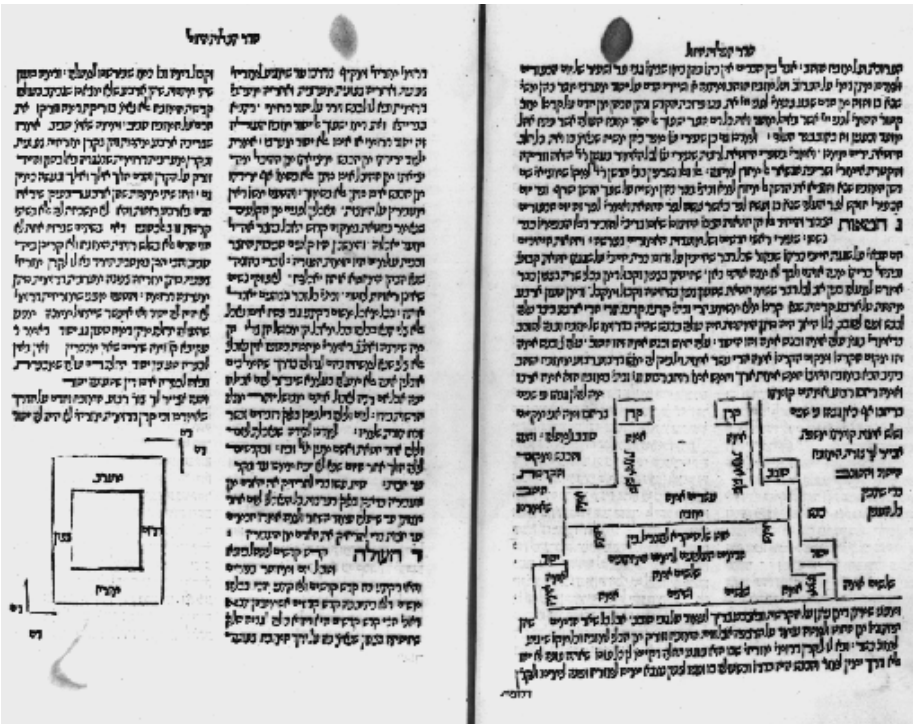
כי אין חרצבות למותם

[illegible]

TOP RIGHT. Moses ben Nahman, *Perush ha-Torah* (Commentary on the Pentateuch) (Lisbon, 1489). Nahmanides's commentary on the Pentateuch is the first book printed in any language in Lisbon. Illustrated here is the opening page of the Book of Numbers, *Ba- Midbar*, the fourth of the Five Books of Moses.



BOTTOM RIGHT. *Mikra'ot Gedolot* (Rabbinic Bible) (Venice, 1516–17). This Hebrew Bible is opened to the end of the Book of Samuel and the first verses of the Book of Kings.



Near East, with centers established in Venice, Constantinople, Salonika, and a variety of towns and cities in Central Europe.

One of the most important and well-known of early Hebrew printers was the "wandering printer," Gershom Soncino. He set up shop in the town of Soncino in Lombardy, and from there he made his way through Italy, issuing books in Cassamagiore, Brescia, Barco, Fano, Pesaro, Rimini, Cesena, and Ortona. From Italy, he journeyed to Turkey, where he printed Hebrew books in Salonika and Constantinople. Over the course of his career, which began in 1488 and ended in 1534, some two hundred works issued from his press—roughly half in Hebrew and half in Latin and Italian.

The first book printed on the continent of Africa was a Hebrew book, the second edition of the *Sefer Abudarham*, published by Samuel Nedivot and his son Isaac in 1516 in Fez. Samuel Nedivot learned the craft of printing in Portugal, probably in the shop of Eliezer Toledano, and after the expulsion from Portugal, he found haven in Morocco. His first publication there was an almost exact copy of Toledano's 1489 Lisbon edition. Clearly, the printer of the Fez edition had before him the Lisbon 1489 edition and sought to reproduce it line for line and letter for letter. The book represents an object lesson in how, after a catastrophe such as the expulsion from Portugal, a spiritual and cultural legacy is rebuilt and transmitted from one generation to the next.

ABOVE LEFT. David ben Yosef Abudarham, *Abudarham* (Fez, 1516). The first book printed in Africa, this edition of the Abudarham is a reprint of the Lisbon 1489 edition. The Abudarham outlines religious customs and practices according to the Sefardic rite.

ABOVE RIGHT. *Sefer Kol Bo* (The complete book) (Rimini, 1526). The title page displays Gershom Soncino's printer's mark, a tower flanked by the biblical verse, "The name of the Lord is a strong tower: the righteous [one] runs into it and is set up on high" (Proverbs 18:10).

NEAR RIGHT. Talmud, Sanhedrin (Venice, 1520). The form of the page of the Talmud has remained constant through the centuries: the text in the center in square script, surrounded by the commentaries in a smaller cursive script.

FAR RIGHT. Biblia Hebraica (Amsterdam, 1667). This edition of the Hebrew Scriptures won an award for its publisher, Joseph Athias. Note the four-letter name of God, the Tetragrammaton, surrounded by light, at the head of the title page.

In 1515, Daniel Bomberg, a Christian from Antwerp, received an exclusive privilege from the Venetian Senate to print Hebrew books in Venice. Bomberg's press became the most important Hebrew press in sixteenth-century Europe, issuing some 230 titles before its demise in 1549. Bomberg published the first edition of the Rabbinic Bible (1516–17)—the Hebrew Scriptures accompanied by a selection of traditional rabbinic commentaries—and the first complete edition of the Talmud (1519–23). The layout and pagination of the Bomberg Talmud became the standard for virtually all subsequent editions of the Babylonian Talmud that have appeared to this day.

The first edition of the Zohar (The Book of Splendor)—a classic of Jewish mysticism—appeared in Mantua in 1558. The second volume of the Library's three-volume set is printed on blue paper, marking it as a deluxe limited edition prepared especially for a wealthy patron.

In the seventeenth century, Amsterdam became a center of Hebrew printing. One of its leading printers, Joseph Athias, published a noteworthy edition of the Hebrew Bible in 1667, which earned him a gold medal from the Dutch government. The edition, which was intended for both Jews and Christians, was edited by University of Leyden scholar Johannes Leusdan.

OPPOSITE. *Sefer ha-Zohar* (Book of splendor) (Mantua, 1558). This edition of the Zohar—the central text of Jewish mysticism—is printed on blue paper, thereby marking it as a deluxe edition.


זה חשערלי
ספר
ואלה שמות
מהזהר
פה מנטובה


שבור
חביתר על הגרים אשר לא ידעו
ועל המלכות אשר בשמר לא
קראו

Beauty in Holiness

THE COMMANDMENT OF *HIDDUR MITZVAH*, which urges one to adorn and beautify the implements of holiness, is the fundamental justification within Judaism for the embellishment, through the ages, of the books, manuscripts, documents, and ritual artifacts of Jewish life.

The Library's most important Hebrew illuminated manuscript is known as the "Washington Haggadah" because of its location in Washington, D.C. A *haggadah* (the plural is *haggadot*) is a liturgical work that is recited in the home at the festive evening meal of Passover, in order to fulfill the biblical injunction (Exodus 13:8) to recount the story of the Exodus to each generation. Haggadot are often illustrated, the theory being that this will keep the children interested and awake during the reciting of the text. Completed on January 29, 1478, the Washington Haggadah was signed by Joel ben Simeon, a well-known scribe and artist responsible for more than a dozen other Hebrew illuminated manuscripts found in collections around the world. In addition to the full text of the Passover night liturgy, the Washington Haggadah features stunningly intricate illuminated panels and a series of Passover illustrations that include depictions of "The Four Sons," "The Search for Leaven," and "The Messiah Heralded." The enduring popularity of Joel ben Simeon's miniatures is reflected in the many reproductions of his work that have appeared over the years in anthologies of Jewish art and manuscript painting.

In 1991, the Library of Congress published a facsimile edition of the Washington Haggadah, accompanied by a companion volume with a detailed scholarly description, analysis, and assessment of the manuscript.

Scrolls of Esther were often decorated with scenes that tell the story of Purim. The Library's collections include a profusely illustrated eighteenth-century Italian *megillah* with images drawn in a simple folk-art style depicting the events recounted in the biblical story of Esther. Accompanying the scroll is a decorated plaque with the text of the blessings recited by the megillah reader.

One of Judaism's most joyous events is the celebration of a marriage. To mark the event, a marriage contract, or *ketubah* (plural, *ketuboth*), is drawn up, delineating the obligations of each of the parties to the union. The custom of decorating the ketubah, which flows quite naturally from the concept of *hiddur mitzvah*, often results in the creation of a legal document that is both a charming work of art and a meaningful keepsake.

Among the ketuboth in the Library's collection is one marking the wedding of Aaron ben Hayim Cesana of Corfu to Sara bat Mordecai d'Ovadia, which took place in the Italian port city of Ancona on 15 Sivan 5565, which corresponds

OPPOSITE. The Washington Haggadah (Central Europe, January 29, 1478). Known as the Washington Haggadah because of its presence in the Library of Congress in Washington, D.C., this manuscript is the Library's most important illuminated Hebrew manuscript. The illustration here depicts the Messiah heralded. It features the Messiah—or Elijah, the harbinger of the Messiah—approaching Jerusalem astride a donkey.

ABOVE. *Minhagim* (Amsterdam, 1707). This early eighteenth-century woodcut illustrates a scene under the marriage canopy.

OPPOSITE. Ketubah. (Madallena on the Po, 1839). The double archway decorating this ketubah is surrounded by birds and flowers. The words in the banner held in the birds' beaks reads, "He who has found a wife, has found virtue."

to Wednesday, 12 June 1805 (see cover illustration). A second Italian ketubah, this one from Madallena on the Po, celebrates the marriage of David Hayim Norzi to Estellina Biancini on 13 Elul 5599, according to the Jewish reckoning, which corresponds to Friday, 23 August 1839.

Nonrepresentational decorations appear on a ketubah from the Persian city of Meshed marking the marriage of Rahamim to Malkah in 1889. Just fifty years before this wedding, the Jews of Meshed were forced to convert to Islam en masse. Though officially Muslims, the forced converts of Meshed continued to practice Judaism in secret.

Shivviti plaques, inscribed with phrase "I Have Set the Lord before Me Always," (Psalms 16:8), were used both in the synagogue and in the home, where they were hung on the wall to designate the correct direction to face in prayer. The Library's shivviti features a seven-branched candelabrum, or *menorah*, adorned with a crown bearing the four-letter name of God, the Tetragrammaton. This shivviti was completed by the Holy Land emissary Shneur Zalman Mendelowitz in the late nineteenth century.

Micrography, the creation of shapes and forms using minuscule letters and words, is a traditional Jewish art form that dates back to the micrographic representations of the massoretic notes that often appeared in the margins of ancient Bible codices. *The Ship of Jonah* by Moses Elijah Goldstein depicts the story of Jonah and the whale—showing the ship, Jonah, and the whale using the Hebrew text of the biblical Book of Jonah. According to the handwritten inscription at the bottom of the engraving, the artist presented this micrography to Gustav May in 1897.

The Passover Haggadah is one of Judaism's most popular books, with the Hebraic Section holding more than 3,000 printed editions from all over the world. Like decorated ketuboth and megillot, these printed works are often beautifully illustrated.

A haggadah published in Venice in 1609 and then again twenty years later, in 1629, quickly became a prototype for subsequent Sefardi editions of the haggadah. Both editions were issued in three versions—each with a different vernacular translation, but flanked by the same decorative borders and including the same illustrations. The vernaculars were Judeo-Italian, Judeo-German, and Judeo-Spanish—all three written in Hebrew characters. The illustrations, by an unknown artist, were used in a variety of haggadot over the course of more than 150 years. The 1629 edition added the commentary of the noted Venetian rabbi Leone da Modena.


בסימנא טבא וכמזלא מעליא
מזל טוב
מזל אשר

בסיעתא דשמיא

שוש אשיש לה׳ תגל נפשי באלהי כי הלבישני

בגדי ישע ומעיל צדקה יעטני כחתן יכהן פאר

וככלה תעדה כליה

LEFT. Shneur Zalman Mendelowitz, Shivviti Plaque (late nineteenth century). This colorful Shivviti Plaque includes, at its base, depictions of the Cave of the Patriarchs in Hebron and Jerusalem's Western Wall.

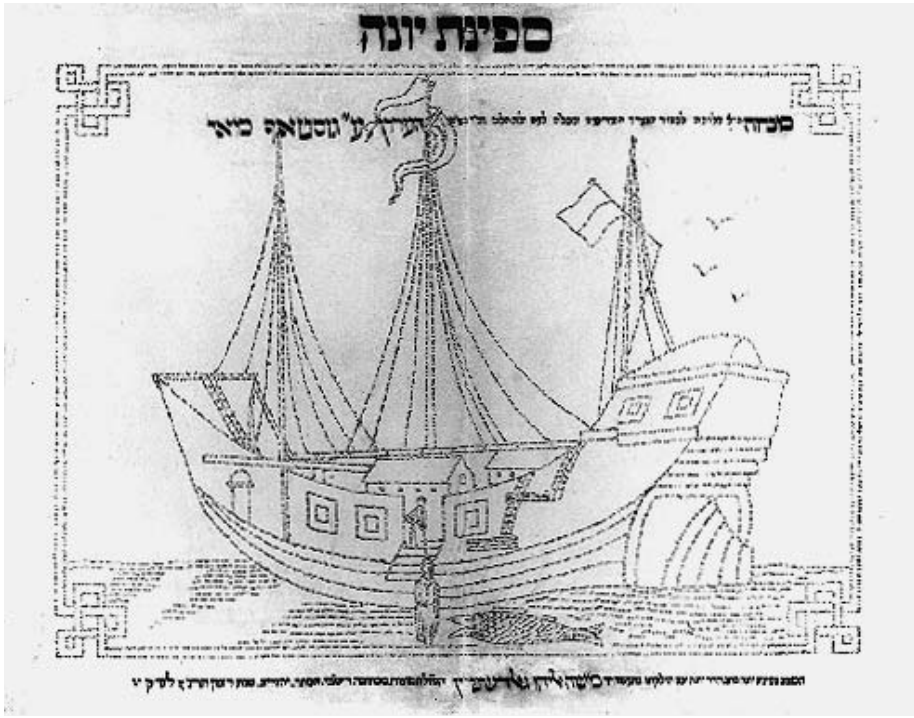
OPPOSITE. Ketubah (Meshed, Persia, 1889). This ketubah, decorated in the style of an ornate prayer rug, originates in Persia and shines with gold and blue colors, accented with reds.

ואקח את אבינו מעבר הנהר ואולך
אותו בכל ארץ כנען וארבה את זרעו ואתן
לו את יצחק. ואתן ליצחק את עשו ואת יעקב ואתן
לעשו את הר שעיר לרשת אותו ויעקב ובניו ירדו
מצרימה:

ועתה
הנה שובר הברתו לישראל כיום
הזה שחקבה חשבת את הקץ לעשות
מה שאמר לאברהם אביו בברית
כי בחמשים שנה אחר לאברהם
דרע הרעו בי ויחדרו ויתן מאין
לא להם הארצם ועם אבם אירבן מאה
שנה

ואקח

ברוך
מעתה



An equally influential haggadah, which became the prototype for subsequent Ashkenazi haggadot, appeared in Amsterdam in 1695. Known as "The Amsterdam Haggadah," it was extensively illustrated with copper engravings executed by the proselyte Abraham ben Jacob, who based his depictions on those of Matthaeus Merian, a Christian artist popular in the early seventeenth century. The Amsterdam Haggadah's illustrations were widely imitated and copied over the course of the next century both in printed works and in manuscripts.

Haggadot were printed virtually everywhere Jews lived. In 1874, a haggadah was published in Poona, India, for use by the Bene Israel, a community of Indian Jews, which featured seder illustrations with a distinctly Indian flavor. The Indian haggadah included a Marathi translation, as well as the illustrations for each step in the traditional order of the seder service.

Titled simply *The Haggadah*, Arthur Szyk's masterpiece of illumination is considered by many to be the most exquisite haggadah produced in the twentieth century. Arthur Szyk, the Polish expatriot who revived the art of medieval manuscript illumination, devoted his great artistic gifts to the fashioning of this haggadah, completed on the eve of World War II, after seven years of labor. Dedicated to King George V of England, it was published in an edition of 250 signed and numbered copies on French-fold vellum, half for distribution in England and half to be distributed in the United States.

ABOVE LEFT. Micrography: Moses Elijah Goldstein, *Sefinat Yonah* (The Ship of Jonah) (1897). The words of the Book of Jonah form this depiction of Jonah and the whale.

ABOVE RIGHT. *Seder Haggadah shel Pesah* (Passover Haggadah) (Amsterdam, 1695). Moses (*right* and *above*) and Aaron, his older brother and the founder of the Jewish priesthood, are depicted on the title page of the Amsterdam Haggadah.

OPPOSITE. *Seder Haggadah shel Pesah* (Passover Haggadah) (Venice, 1629). The illustrations on these printed pages of the Venice Haggadah depict events in the life of the patriarch Abraham. The binding of Isaac is illustrated in the woodcut on the bottom left.

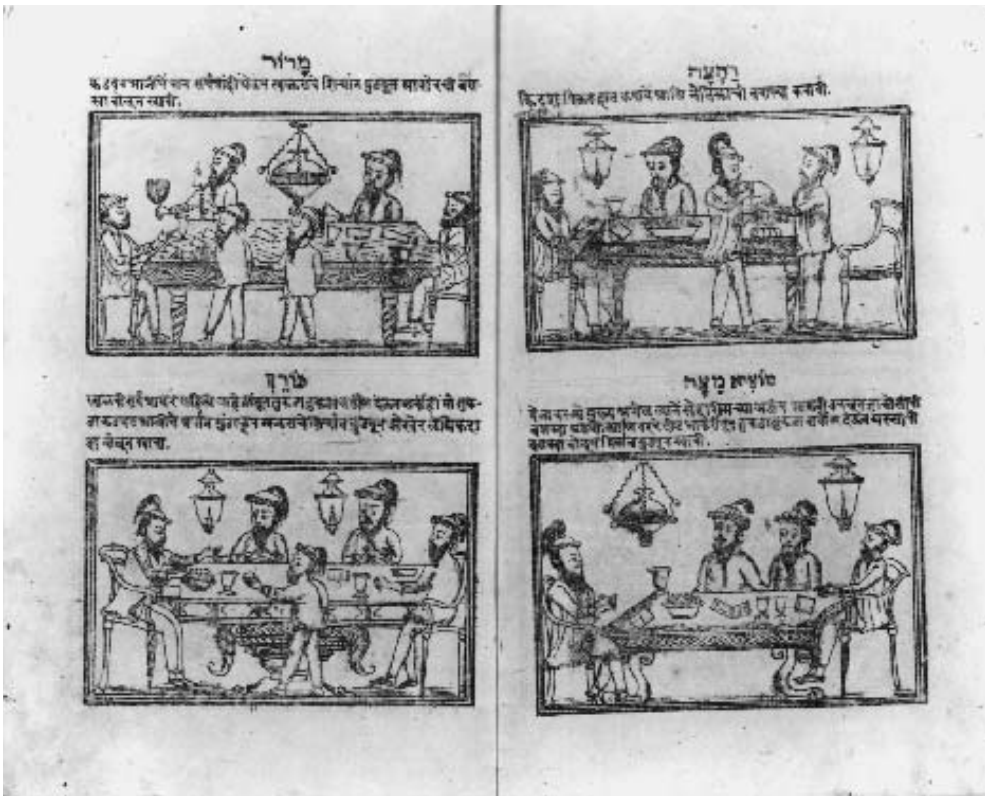
law instruct us of four children of different dispositions, viz., the wise, the wicked, the simple, and he who hath not capacity to inquire.

The wise son thus expresses himself: what mean these testimonies, statutes, and judgements, which the Lord our God has commanded us? Then shalt thou instruct him in all the laws of the Passover; also, that we must not have a dessert after the passover lamb.

The wicked son expresses himself thus: what mean you by this service? By expression you, it is clear, he thus not include himself; and as he hath withdrawn himself from the collective

denotes this time only; but אם, the days of thy life, denotes even at the time of the Messiah.

Blessed be the Omnipresent; blessed is he, blessed is he who hath given the law to his people Israel, blessed be he: the



RIGHT TOP. *Seder Haggadah le-Pesah, Form and Relation of the Two First Nights of the Feast of Passover* (New York, 1878). An American family seated at the seder table presents a new version of the depiction of the "four sons" described in the haggadah. *The Wise Son, kippah* (or skullcap) on head, is looking at the haggadah before him. *The Wicked Son*, bare-headed, his chair tilted back, is smoking a cigarette.

RIGHT BOTTOM. The Poona Haggadah (Poona, 1874). A haggadah published for the Bene Israel community in India features seder illustrations that show Indian dress and customs.

OPPOSITE. *The Haggadah*, copied and illustrated by Arthur Szyk, edited by Cecil Roth (London, 1940). The purpose of the haggadah, opened here to Arthur Szyk's illumination of the "Four Questions," is to transmit from one generation to the next the story of the Exodus. The young boy asks: "Why is this night different than all other nights?" The master of the house replies: "Because we were slaves to Pharoah in Egypt," and then continues to tell the story of the Exodus. (*Rare Book and Special Collections Division*)

הַזֶּה מָרוֹר. שֶׁבְּכָל הַלֵּילוֹת אֵין אָנוּ מַטְבִּילִין אֲפִילוּ פַּעַם אַחַת, הַלַּיְלָה הַזֶּה שְׁתֵּי פְּעָמִים. שֶׁבְּכָל הַלֵּילוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבִין וּבֵין מְסֻבִּין. הַלַּיְלָה הַזֶּה כֻּלָּנוּ מְסֻבִּין

The Holy Land

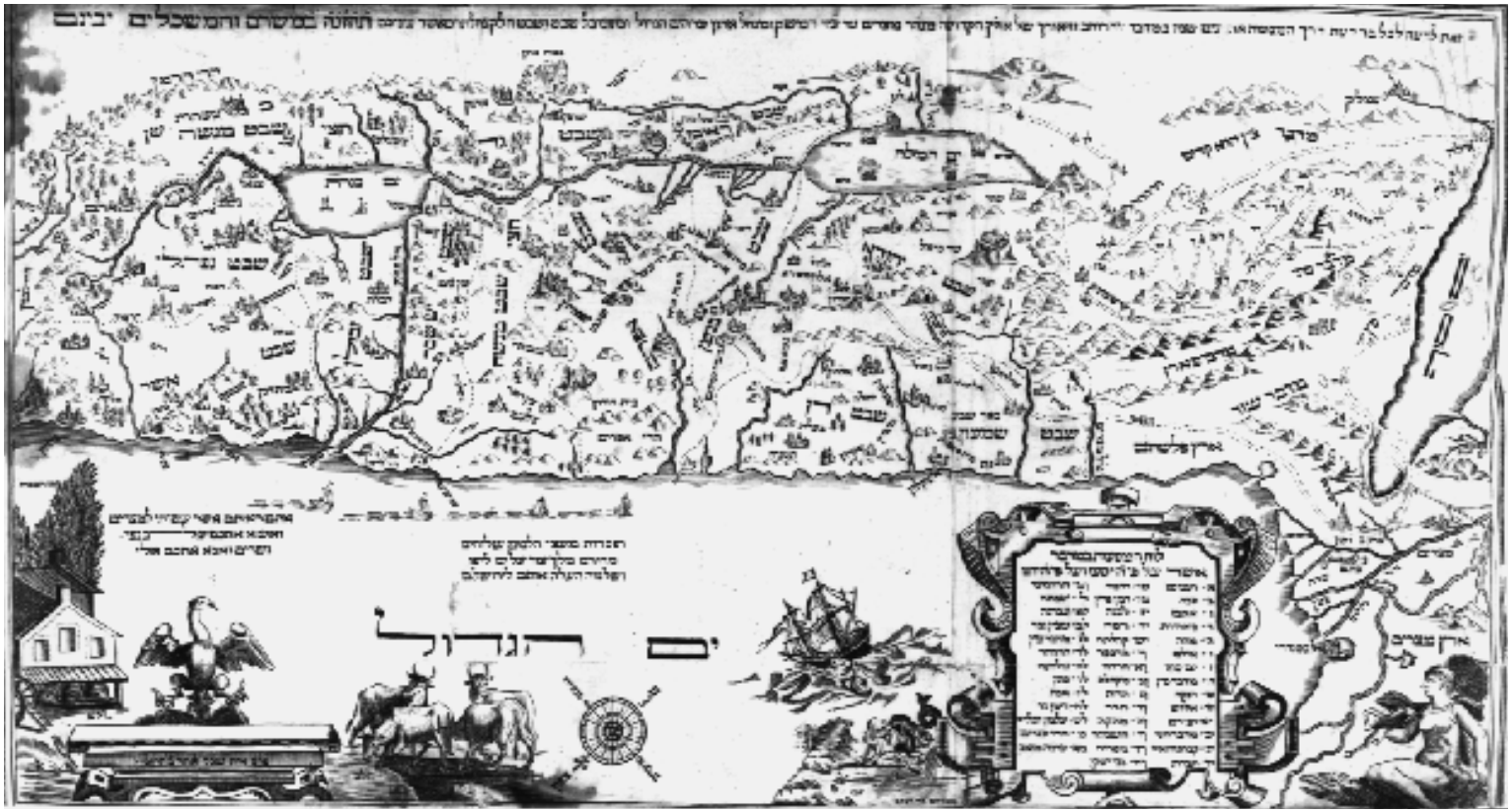
OPPOSITE. *Haggadah shel Pesah* (Passover Haggadah) (Amsterdam, 1781). This map, a 1781 reproduction of the one that appeared in the original 1695 edition of the Amsterdam Haggadah, shows the division of the Holy Land into the territories of the twelve tribes. The numbers that appear in the Sinai wilderness portion of the map are keyed to the list of encampments enumerated in the table at the bottom of the map. The map outlines the territories of the twelve tribes, with Jerusalem at the center in the territory of Benjamin. Off the coast of Palestine, four ships towing cedars of Lebanon—a gift from Hyram, the king of Sidon, to Solomon—are making for the port of Jaffa. An inscription explains that these cedars, which were destined for use in Solomon's Temple, were then hauled overland to Jerusalem.

RIGHT. Holy Cities Plaque (Palestine, nineteenth century). Depicting the four Holy Cities of the Holy Land, this plaque is divided into four quadrants, with Jerusalem occupying by far the largest area in the upper right quadrant. Below Jerusalem, is Hebron. Dividing the drawing roughly down the center is the Jordan River. In the top left quadrant—higher even than Jerusalem—is Safed; and directly below it, we find Tiberias. Each of the four cities includes representations of the sacred shrines, as well as the graves of sainted rabbis and holy men.

SACRED TO JEWS, CHRISTIANS, AND MOSLEMS, the Holy Land has endured over the ages as a focal point of religious aspirations and ideals. For the Christian, the Holy Land is birthplace of Jesus of Nazareth and the site of his ministry; for the Moslem, Jerusalem's Dome of the Rock marks the spot from which the Prophet Mohammed is said to have ascended to heaven. And for the Jew, it is toward Jerusalem that the pious turn three times each day in prayer; and it is to Jerusalem that Jews pledge to return each year, with the words "Next Year in Jerusalem" chanted at the conclusion of the Passover seder and the Day of Atonement prayer service.

Abraham ben Jacob, a convert to Judaism, prepared a map of the Holy Land done as a copper engraving which was included in the famous Amsterdam Haggadah of 1695 and in subsequent editions of that popular haggadah through the eighteenth century. Ben-Jacob's rendering is one of the earliest in Hebrew characters and features a depiction of the forty year wandering of the Israelites in the wilderness of Sinai after the Exodus.

Besides Jerusalem, the seat of the first and second Temples, three other cities are counted as holy cities within Judaism. Hebron is the home and burial site of



the ancient patriarchs and matriarchs of the Bible, as well as the first capital of King David. Tiberias, after the destruction of the Second Temple in 70 C.E., became a seat of learning where the Palestinian Talmud was chiefly composed. Safed, high in the Galilean hills, was where Jewish mysticism flourished in the sixteenth century and where many ancient rabbis are buried. All four of these holy cities of the Holy Land are depicted in a charming nineteenth-century wall plaque executed by an anonymous artist.

Hebrew, the "Holy Tongue," was reborn in the Holy Land at the end of the nineteenth century with the emergence of political Zionism. The Library owns a Hebrew-language lotto game that was produced in Warsaw at the turn of the twentieth century. Intended for children ages four to seven, the game sought to teach them to read Hebrew through play. The instructions suggest that a teacher using these materials could reinforce the lesson by weaving a story or a discussion with the words learned in the course of the game.

In 1923, a landmark Hebrew-language children's book was published in Berlin.

Hebrew Lotto (Warsaw, ca. 1900). This lotto game was used by teachers at the turn of the twentieth century to help their young students learn Hebrew.

Featuring a collaboration of two Jerusalemites associated with the Bezalel School of Art—Levin Kipnis, an artist with words, and Ze'ev Raban, a pictorial artist—this children's book was published in Europe because Palestine in 1923 did not yet have the facilities to produce so fine an illustrated book.

The long-standing devotion of many Jews to the Holy Land and to the Hebrew language is reflected in the flowering of literary creativity in Hebrew that took place in the late nineteenth and early twentieth century. These literary works, which were fueled by the development of political Zionism and invigorated by the rebirth of Hebrew, are housed in the Hebraic Section and available for use by scholars and general public.

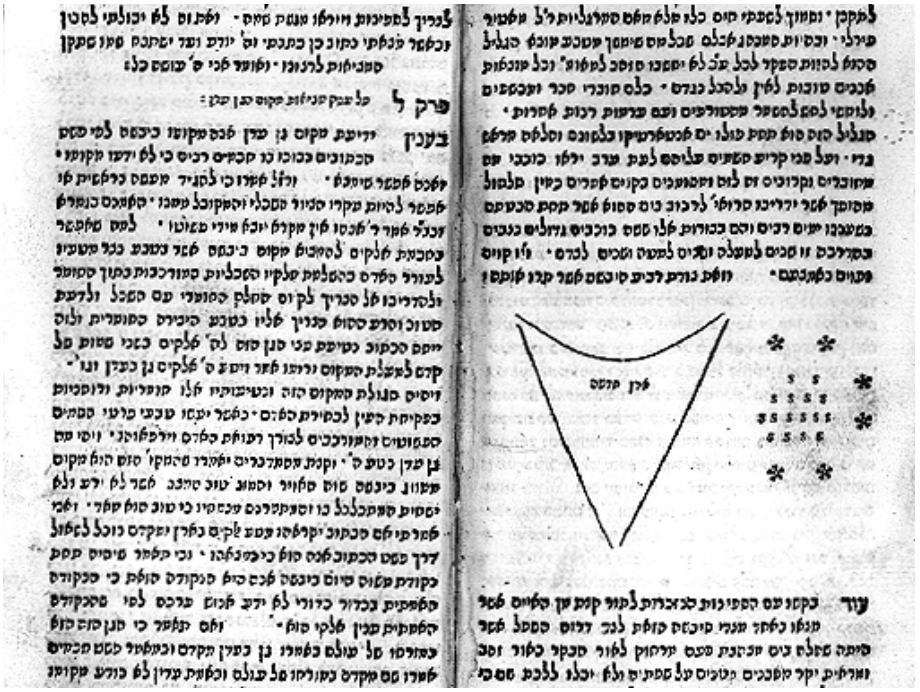
Alef-Bet, (*Alphabet*), illustrations by Z. Raban, verses by L. Kipnis (Berlin, 1923). This lavishly produced alphabet book illustrates each letter of the alphabet with an object whose Hebrew name begins with that letter. Here, the letter *bet* is illustrated by a stork—a *hasidah*.

In the New World

On his voyages of discovery, Christopher Columbus used astronomical charts prepared by Abraham Zacuto—documents that symbolize the early beginning of the special relationship of Jews with the New World. Indeed, perhaps the first biographical note about Columbus appears in a polyglot Psalter—a multilingual version of the Psalms—published in Genoa in 1516.

The first "map" of the New World in a Hebrew book appears in Abraham Farissol's *Iggeret Orhot Olam*, published in Venice in 1586. The author informs the reader of "the three areas of habitation, Asia, Africa, and Europe … also of the far-off islands recently discovered by the Portuguese … of the River Sambatyon, and of unknown places where Jews reside, the borders of the Land of Israel and Paradise on earth," and of the discovery of a New World, a fourth area of habitation. In this pioneer work on geography, a shieldlike shape is labeled in Hebrew, "The New Land."

Jewish settlement in North America dates back to 1654 with the arrival in New Amsterdam of twenty-three Jews from Recife, Brazil. The first book printed in the colonies was an English translation of the Psalms, published in Cambridge,



right. Abraham Farissol *Iggeret Orhot Olam* (Epistle on the Ways of the World) (Venice, 1586). In this "map," the three-sided figure represents the New World, and the surrounding typographic symbols the nearby islands.

opposite. Psalter (Genoa, 1516). The lower part of the Latin commentary on the right-hand side of this page of the Genoa Psalter provides the first description of Christopher Columbus and his discoveries in a Hebrew book. What occasioned this digressive comment were the words "the ends of the earth" in verse 4 of chapter 19 of the Psalms. The learned commentator was eager to inform the reader of the intrepid Genoese who had discovered "the ends of the earth."

ויגיעו הגרים מנקו
ויצרו ערכם
מ מקדשם כי
אם הלה מבארם
הלה
כלא כי
נגלו לרב הכי אנקמנו
אלה הכי ומגלו לו הנקמות
הכנע העמים מתחתי
ומכאן מ אויבי
מלמעלה תרוממני
מאיש חמס תצילני
על כן אודך בגוים
ואזמרה לשמך
מגדיל ישועות מלכו
ועשה חסד למשיחו
לדוד ולזרעו עד עולם

למנצח לדוד מזמור
השמים מספרים
כבוד אלה והרקיע
מגיד מעשי ידיו
יום ליום יביע
אמר
ולילה ללילה
יחוה דעת
אין אמר ואין דברים
בלתי נשמע קולם
בכל הארץ יצא
קום ומלים לקצה תבל
לשמש שם אהל
בהם
והוא כחתן יצא
מחופתו
ישיש כגבור לרוץ
ארח
מקצה השמים מוצאו
ותקופתו על קצותם
ואין נסתר מחמתו

f pueris mea. Filii populorum defumfrunt
& migrabunt de pretoriis suis. Viuit
DEVS ipse, & benedictus fortis,
quoniam ante eum dabitur nolle
fortitudo & redemptio, & exaltetur
DEVS fortis redemptionis mea.
DEVS qui vltus est me,
& prostrauit populos, qui euergunt
ad offensiones meas sub me.
Eripuit me de gentis inimicitiis meis,
insuper plusq; illos qui euergunt vt noceant mihi
valentiore me effecisti, abigo; et ab
ipsis rapuisti, quo cum illo exercitibus
eripies me. Propterea
laudabo te in populis
DEVS & nomini tuo laudes dicam.
Magnifice vt faciat redemptionem
eum rege suo, & facienti bonum
MESSIE suo Dauidi,
& semini eius vsq; in aeternum.

XIX. In eadem.

Laudatoria Dauidis.
Qui suspiciunt celos enarrant
gloriam DEI, & opera manuum eius
annunciant qui suspiciunt in aeta.
Dies diei apponit, & manifestat
verbum & nox nocti
diminuit & nunciat scientiam.
Non est verbum sermonis, & nū sunt
sermones tumultus & non
auditur vox eorum. In omnem
terram extensi sunt effectus eorum,
& in fines orbis omnia verba eorum,
soli posuit tabernaculum,
illuminationi ait illos. Et ipse i mane
rang; sponsus procedens de thalamo suo
pulcherrime, & dum diuiditur dies
lenatur vt gigas, & obeunt
ad extremum in fortitudine viam
occasus vespertini. Ab extremitatibus
celorum egressus eius,

F. Libri enim Ecclesiastici
biblia ac celos habet
plebem [illegible]
Et quod est cælum, vel quo est cum, quod
facta est eis. Hæc
MESSIAS, cuiusdemodum habet est turris
fabrica, & scriptæ est turris fortitudinis
nomen Dei in ipsum
cursit iustus & fidelis
letur.
A. Secundum ex
pronominibus quia
lus habet celum lin
gnificant, imperiū ue
tius ab exercitibus, ju
quam firmando.
B. Non audiuntur non
eorū, luna aliud. No
mutant aut eliqua lua
quando, sed sperius
parus infirmis illoqui
tur de nobis. Et ac lu
tenebrosis sentis, qui
cum spiritū concu
dicuti scripsit liber
principio commentario
hunc carum.
C. In omnem terram
enuit illum sue linea
carti. ro intellectuque
hnet, quae significa
tum illud, quo mate
rium utitur faber ad
lignum in materiam,
perinde ac si dixisset
propheta. exiuit lux
chuistine cælidi eo
rum.
D. Et in fines mundi
verba eorum, Sibera
tiparbus audius qlo
mirabili audit Christo
pleni columbi gen
ensis, alter pene orbis
tepenous et christia
norum per cetus aggre
gatus. Ait ut mon
ium Columbus frequen
ter pronuntiare se a Deo
electum ut per ipsum
adimplerentur hæc pro
phetia non aliena ab
illumin. ut ipsum
hac loco interpretes. Ego
tue Christi pleni ve co
gnomento columbus
potest generis, quibus
tuo ortus juventibus,
nullus erat fuit cui
sum indulsus, pluster
rarum & pelagi ex
plorauerit pauca me
Hinc, cum pene rebus
qui omnes mortales
intuetur recte ad his
sensibus. Mihi ita, si ta

דקדוק לשון עברית

DICKDOOK LESHON GNEBREET.

A

GRAMMAR

OF THE

Hebrew Tongue,

BEING

An ESSAY

To bring the Hebrew Grammar into English,

to Facilitate the

INSTRUCTION

Of all those who are desirous of acquiring a clear Idea of this

Primitive Tongue

by their own Studies;

In order to their more distinct Acquaintance with the SACRED ORACLES of the Old Testament, according to the Original. And

Published more especially for the Use of the STUDENTS of HARVARD-COLLEGE in Cambridge, in NEW-ENGLAND.

נחבר וריצת בעזן נכרץ על ידי

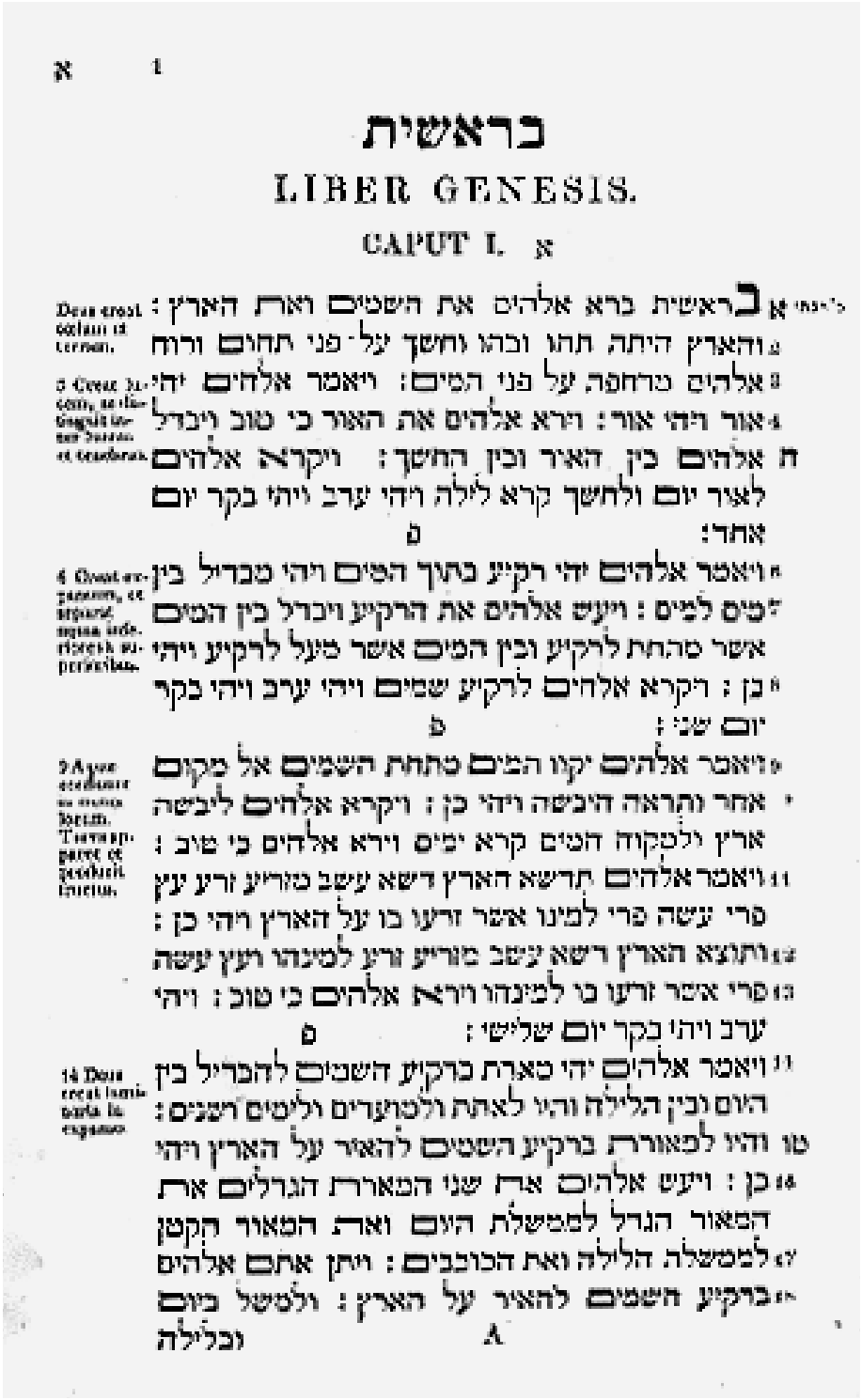
יהודה מוניש

Composed and accurately Corrected,

By JUDAH MONIS, M. A.

BOSTON, N. E.

Printed by JONAS GREEN, and are to be Sold by the AUTHOR at his House in Cambridge. MDCCXXXV.



א 1

בראשית

LIBER GENESIS.

CAPUT I. א

Deus creat Cœlum et terram.

1 בראשית ברא אלהים את השמים וארת הארץ :
2 והארץ היתה תהו ובהו וחשך על־פני תהום ורוח
אלהים מרחפת על פני המים : 3 ויאמר אלהים יהי
אור ויהי אור : 4 וירא אלהים את האור כי טוב ויבדל
אלהים בין האור ובין החשך : 5 ויקרא אלהים
לאור יום ולחשך קרא לילה ויהי ערב ויהי בקר יום
אחד : פ

6 ויאמר אלהים יהי רקיע בתוך המים ויהי מבדיל בין
מים למים : 7 ויעש אלהים את הרקיע ויבדל בין המים
אשר מתחת לרקיע ובין המים אשר מעל לרקיע ויהי
כן : 8 ויקרא אלהים לרקיע שמים ויהי ערב ויהי בקר
יום שני : פ

9 ויאמר אלהים יקוו המים מתחת השמים אל מקום
אחד ותראה היבשה ויהי כן : 10 ויקרא אלהים ליבשה
ארץ ולמקוה המים קרא ימים וירא אלהים כי טוב :
11 ויאמר אלהים תדשא הארץ דשא עשב מזריע זרע עץ
פרי עשה פרי למינו אשר זרעו בו על הארץ ויהי כן :
12 ותוצא הארץ דשא עשב מזריע זרע למינהו ועץ עשה
פרי אשר זרעו בו למינהו וירא אלהים כי טוב : 13 ויהי
ערב ויהי בקר יום שלישי : פ

14 ויאמר אלהים יהי מארת ברקיע השמים להבדיל בין
היום ובין הלילה והיו לאתת ולמועדים ולימים ושנים :
15 והיו למאורת ברקיע השמים להאיר על הארץ ויהי
כן : 16 ויעש אלהים את שני המארת הגדלים את
המאור הגדל לממשלת היום ואת המאור הקטן
למשלת הלילה ואת הכוכבים : 17 ויתן אתם אלהים
ברקיע השמים להאיר על הארץ : 18 ולמשל ביום
ובלילה

A

LEFT. *Biblia Hebraica,* 2 volumes (Philadelphia, 1814). Here we see the first page of *Beresheet* (Genesis) in the first American Hebrew Bible.

OPPOSITE. Judah Monis, *Dikduk Leshon Gnebreet: A Grammar of the Hebrew Tongue* (Boston, 1735). The first Hebrew grammar published in America, its title page shown here, was issued in 1735 specifically for "the … use of the students at Harvard-College at Cambridge, in New-England," for whom Hebrew was a required subject. One thousand copies were printed, a large edition for an early eighteenth-century American publication.

New England, in 1640. The preface by Richard Mather includes five words in Hebrew—the first appearance of Hebrew in a North American imprint.

Published in 1735 for "the … use of the students at Harvard-College at Cambridge, in New England," by the instructor in Hebrew, Judah Monis, with the approval and aid of the school, *Dikdook Leshon Gnebreet: A Grammar of the Hebrew Tongue* served a generation of Harvard students as their textbook for the study of Hebrew. The author, Judah Monis, arrived in the Americas from Italy before 1715. Little is known about his early years in America, though he may have served as a rabbi first in Jamaica and then in New York. Monis converted to Christianity in March 1722, and in April of that year was appointed instructor in Hebrew at Harvard, a post he held until 1760.

This first American Bible published in Hebrew was produced in Philadelphia in 1814. It was based on the second edition of the Athias Bible but, unlike that edition, it was printed without vowel marks. It was not until 1849 that a vocalized Hebrew Bible was published in America.

During the nation's first century, 1780–1880, American Jews grew in number from 1,500 to 250,000, in large part because of immigration to the United States from the German states. From 1880 until the beginning of the twentieth century, there was a great migration of Jews from Eastern Europe to the United States. More than two million Jews arrived in the United States between 1880 and 1925, when free immigration ceased.

The cover of a 1909 issue of *The Jewish Immigrant* features "Lady America" opening her gates to a bearded Jewish immigrant. The immigrant petitions America, "Open for me the gates of righteousness" (Psalm 118:19), to which America responds, "Open ye gates that the righteous nation may enter." The masthead bears American and Jewish flags intertwined and above them, the American eagle holds a banner, inscribed, "shelter us in the shadow of thy wings" (Psalm 17:8).

The first American Yiddish cookbook, *A Textbook on How to Cook and Bake*, appeared in 1901 and was penned by Hinde Amchanitzki, a longtime cook and restaurant owner. Written in the language understood by the majority of newly arriving Jewish immigrants, this cookbook served as an introduction to American as well as traditional Jewish cuisine. The recipes, which are based on the author's forty-five years of experience in European and American kitchens, include traditional Jewish dishes as well as American fare. In her introduction, the author promises that using her recipes will prevent stomach aches and other food-related maladies in children.

OPPOSITE. *Der Idisher froyen zshurnal* (The Jewish Woman's Home Journal), New York, August 1922. An editorial in the April, inaugural issue of this monthly illustrated magazine stated that the journal's focus would be on the "Americanization of the immigrant as well as the Americanization of the parent." Through the journal's retention of the Yiddish language to interpret the modern culture, the editors hoped to acquaint young Eastern European Jewish women and their mothers with their newly adopted land and with the spirit of its institutions.

15 CENTS A COPY

"THE NATIONAL JEWISH HOME MAGAZINE"

15 סענט אַ לאָזונג

דער אידישער

פרויען זשורנאַל

The Jewish Woman's Home Journal

AUGUST, 1922

אויגוסט 1922

SUBSCRIPTION PRICE
$1.50 A YEAR

פּרעניומעראַציע פּרייס
$1.50 אַ יאָר

RIGHT. "The Jewish Immigrant" (Journal of the Hebrew Immigrant Aid Society), New York, January, 1909. On this periodical cover, America, symbolized by a woman, opens the gates to the waiting immigrant. Two verses from the Hebrew Scriptures flank the open gate. On the right, the verse reads: "Open the gates of righteousness for me" (Psalms 118:19) and on the left, "Open the gates and let a righteous nation enter" (Isaiah 26:2).

OPPOSITE. Leo Rosenberg and M. Rubinstein, *Leben Zol Amerika* (Long live America) (New York, n.d.). Featured on the title page of the sheet music of *Leben Zol Amerika* are the three favored icons of the American Jewish immigrant sensibility: George Washington, Abraham Lincoln, and the Statue of Liberty.

LEBEN ZOL AMERIKA

לעבען זאל אמעריקא

Sung with Success by the Celebrated Actress, Mrs. F. REINHARDT

Words by Comrade LEO ROSENBERG
Music by Prof. W. REINHARDT

Following are the Comedy and Star Songs also found in the Jewish Stage.

FROM THE OPERETTA:

"A MENSH ZOL MEN ZEIN"

or "ABRAHAM HASHKENAZI"

THE SUCCESS OF THREE LEADING NEW YORK THEATRES:

"WINDSOR", "PEOPLES" and "NEW STAR"

פון דער אפערעטא:

"א מענש זאל מען זיין"

אדער "אברהם חשכנזי"

געשפיעלט מיט גרויס ערפאלג

אין דיא 3 גרעסטע נויארקער

אידישע טהעאטערע

"ווינדזאר", "פיפלס" "ניו סטאר"

PUBLISHED FOR PIANO SOLO WITH WORDS VIOLIN or MANDOLIN.

WORDS BY A. SCHOR

MUSIC BY PERLMUTTER AND WOHL

SONG HITS OF THE PLAY:

1) A MENSH ZOL MEN ZEIN — א מענש זאל מען זיין

2) THERE'S A SECRET — מ'איז דא א סוד דערפון

3) SWING BAYS — כען הערעלט ווי אין אמעריקא

Published by A. TERES. Music Dealer & Publisher

240 E. HOUSTON ST., NEW YORK

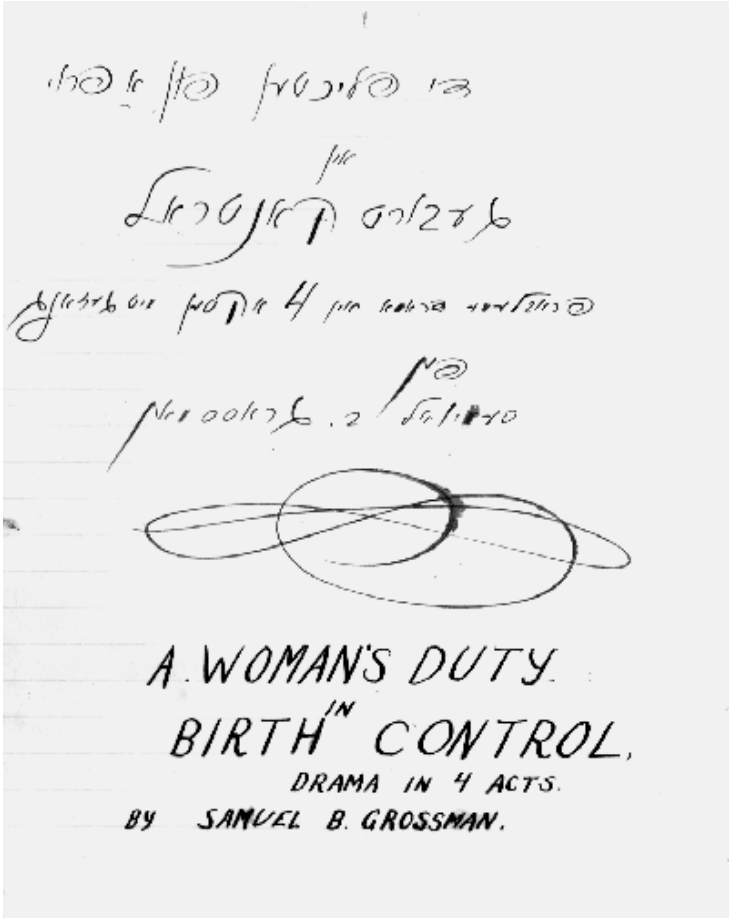
MR. PERLMUTTER

MR. WOHL

RIGHT. Dovid Hofstein, *Troyer* (Sorrow), with illustrations by Marc Chagall (Kiev, 1922). Composed by poet Dovid Hofstein, this elegy mourns the Jewish communities of Ukraine that were devastated in the pogroms that followed the Russian Revolution. The illustrations are by Marc Chagall. Together with many other Russian Jewish writers, Hofstein was murdered by Stalin's henchmen on August 12, 1952—a night that came to be known as "The Night of the Murdered Poets."

NEAR OPPOSITE. Samuel B. Grossman, *Di Flikhten fun a froy in geburt kontrol* (A woman's duty in birth control) ([Chicago], 1916). This drama in four acts was submitted for copyright deposit at the Library of Congress. It was written in the same year that Margaret Sanger and others opened America's first birth control clinic in Brooklyn, New York. Women were alerted to the clinic's opening through the distribution of five thousand leaflets printed in English, Italian, and Yiddish. Police closed the clinic within ten days.

FAR OPPOSITE. Hinde Amchanitzki, *Lehrbukh Vi Azoy Tsu Kokhen un Baken* (Textbook on how to cook and bake) (New York, 1901). The first American Yiddish cookbook pictures the author on the cover.



A remarkable collection of more than 1,100 Yiddish playscripts that were submitted to the U.S. Copyright Office is available to researchers in the Hebraic Section. Written between 1890 and 1950 and intended for the Yiddish stage, they document the hopes, the fears, and the aspirations of several generations of immigrants to America.

The rich collections of the Library of Congress, which include more than 120 million items, are eloquent testimony to the hospitality of America to the civilizations and cultures of all who came to her shores in search of freedom and opportunity.

RIGHT. *Thalia Theatre*: "King Solomon at the Thaila Theatre,"(1897). Yiddish theatrical productions were enormously popular among the over 2.5 million Jewish immigrants who arrived in America between 1880 and 1925. This elaborate poster from 1897 heralds a series of "star-studded" productions at the Thalia Theatre, located in New York City's Bowery district on the Lower East Side. *(Prints and Photographs Division)*

OPPOSITE. L. Gilrod and D. Meyrowitz, *A Boychik Up-to-Date* (An up-to-date dandy) (New York, n.d.). The garish colors of the sheet music's title page match the look of the pudgy, faddish, bejeweled "hero." The song is critical of this up-to-date dandy and, through him, the American scene that created such an image.

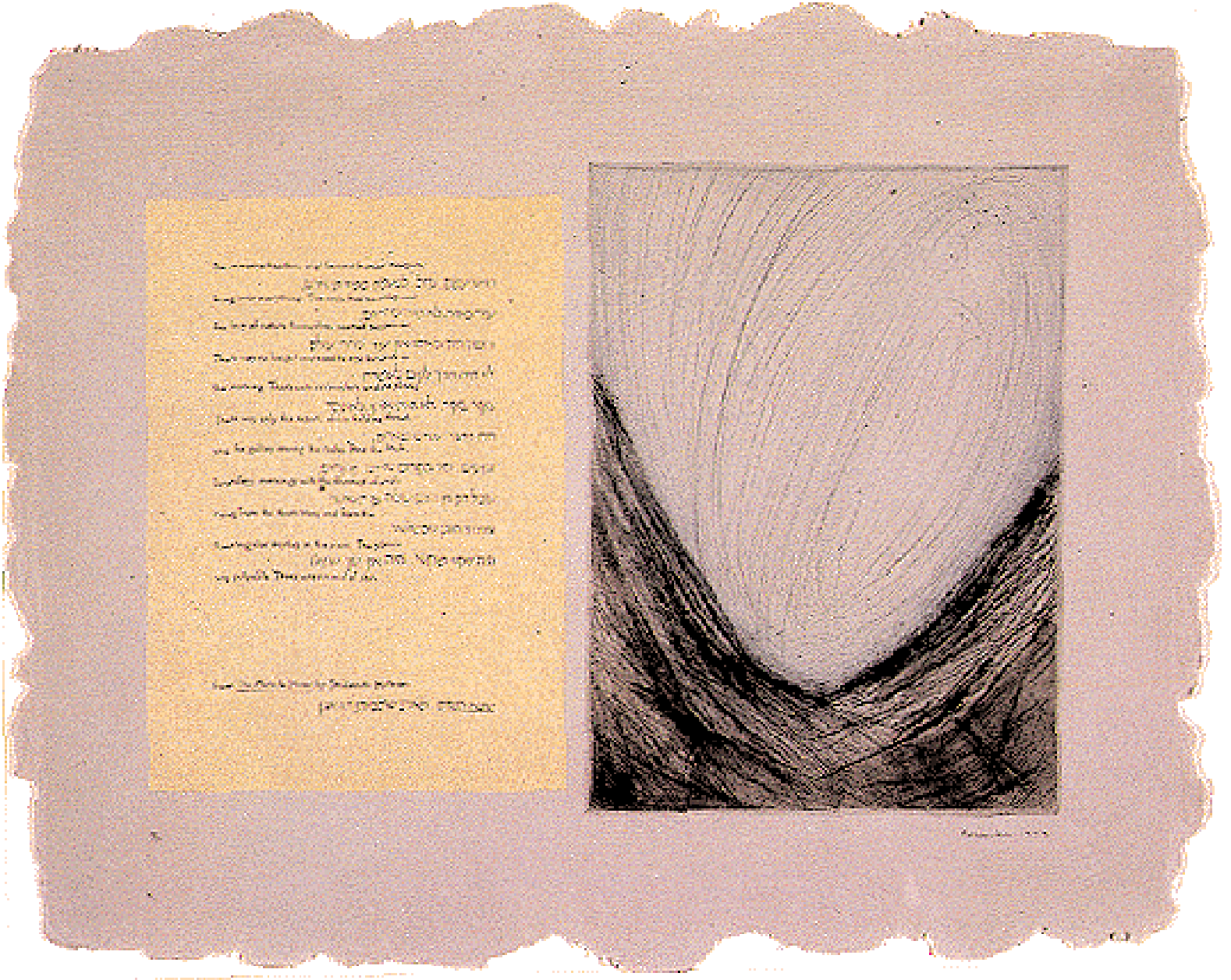
אַ בויטשיק אָפּ־טו־דייט.

A BOYCHIK UP·TO·DATE

WORDS BY
L. GILROD
MUSIC BY
D. MEYROWITZ

SONG 50. VIOLIN 30.

New York
THEODORE LOHR
286 GRAND STREET



A Note to Researchers

The primary function of the Library of Congress is to serve the Congress. In addition, the Library provides service to government agencies, other libraries, scholars, and the general public. All researchers preparing to come to the Library are strongly encouraged to pursue preliminary exploration in public, academic, or special libraries, so that they can make efficient use of their time in the collections of the Library of Congress.

The Library of Congress is a research library whose collections are kept in restricted, closed stacks. The Library's lending is limited to official borrowers. Under certain conditions, the Library lends materials from its collections to other libraries for the use of their readers.

The Hebraic Section of the African and Middle Eastern Division has custody of materials in Hebrew and related languages, including Yiddish, Ladino, Syriac, and the languages of Ethiopia. For access to these materials, as well as for specialized reference assistance in Judaica and Hebraica, researchers should first register for a reader's card at the Reader Registration Station in the James Madison Memorial Building (LM 140) and then consult with specialists in the African and Middle Eastern Division Reading Room on the second floor of the Jefferson Building (LJ 220).

The reading room contains specialized reference works on Hebraica and Judaica in all languages. The section's extensive collection of microforms is served only in the reading room. In addition, materials from the General Collections—books and serials in all languages—may be consulted in the African and Middle Eastern Division. Study shelves are available for long-term researchers.

Reference inquiries on Hebraica and Judaica should be directed to the Hebraic Section, Library of Congress, Washington, DC 20540.

For materials in other formats or specializations, researchers must visit one of the Library's other reading rooms. For example, graphic prints are usually found in the Prints and Photographs Division, and maps may be examined in the Geography and Map Division. Graphic prints and maps in bound volumes may be housed in the Library's Rare Book and Special Collections Division. One of the essential tasks of the Library's specialists is to provide assistance to researchers seeking materials in this large and complex library of over 110 million items.

OPPOSITE. Lynne Avadenka, An excerpt from Shulamith Hareven's *The Miracle Hater* (Huntington Woods, Michigan, 1993). Shown here is an illustration by award-winning artist and book designer Lynne Avadenka for an excerpt from Israeli writer Shulamith Hareven's novel *The Miracle Hater*, which explores the relationship of the individual to society. *(Courtesy Lynne Avadenka)*

Each reading room offers finding aids, bibliographies, and pertinent reference materials as well as access to the Library's main computerized catalog.

The following is a list of the reading rooms and special collections—other than those available in the African and Middle Eastern Division Reading Room—that could be of value to researchers interested in Judaica and Hebraica.

American Folklife Reading Room, Jefferson Building

Business Reference Services, Adams Building

Geography and Map Division, Madison Building

Hispanic Division Reading Room, Jefferson Building

Law Library Reading Room, Madison Building

Local History And Genealogy Reading Room, Jefferson Building

Main Reading Room, Jefferson Building

Manuscript Reading Room, Madison Building

Microform Reading Room, Jefferson Building(room LJ 139B)

Motion Picture and Television Reading Room, Madison Building

Newspaper and Current Periodical Room, Madison Building

Performing Arts Reading Room, Madison Building

Prints and Photographs Reading Room, Madison Building

Rare Book and Special Collections Division, Jefferson Building

Recorded Sound Reference Center, Madison Building

Science Reading Room, Adams Building

Natural Flowers from the Holy Land (Jerusalem, ca. 1900). This wreath of pressed flowers from Jerusalem is included in a souvenir album published for travelers and pilgrims to the Holy Land. A verse from Psalm 122 is at the top of the page: "Pray for the well-being of Jerusalem; may those who love you be at peace." The albums are bound in olive wood and included pressed flower arrangements from other sacred sites as well.

Publications on the Hebraic and Judaic Collections

Besso, Henry V. *Ladino Books in the Library of Congress: A Bibliography*. Washington: Library of Congress, 1963.

Heskes, Irene. *Yiddish American Popular Songs, 1895–1950: A Catalog Based on the Lawrence Marwick Roster of Copyright Entries*. Washington: Library of Congress, 1992.

Karp, Abraham J. *From the Ends of the Earth: Judaic Treasures of the Library of Congress*. Washington: Library of Congress, 1991.

Kohn, Gary, comp. *The Jewish Experience: A Guide to Manuscript Sources in the Library of Congress*. Cincinnati: American Jewish Archives, 1986.

Marwick, Lawrence. "The Hebrew Collections in the Library of Congress," *Jewish Book Annual* 36 (1978–79).

Murphy, Ellen R. "Jewish Genealogical Materials in the Library of Congress," *Toledot: The Journal of Jewish Genealogy* 4(1982):3.

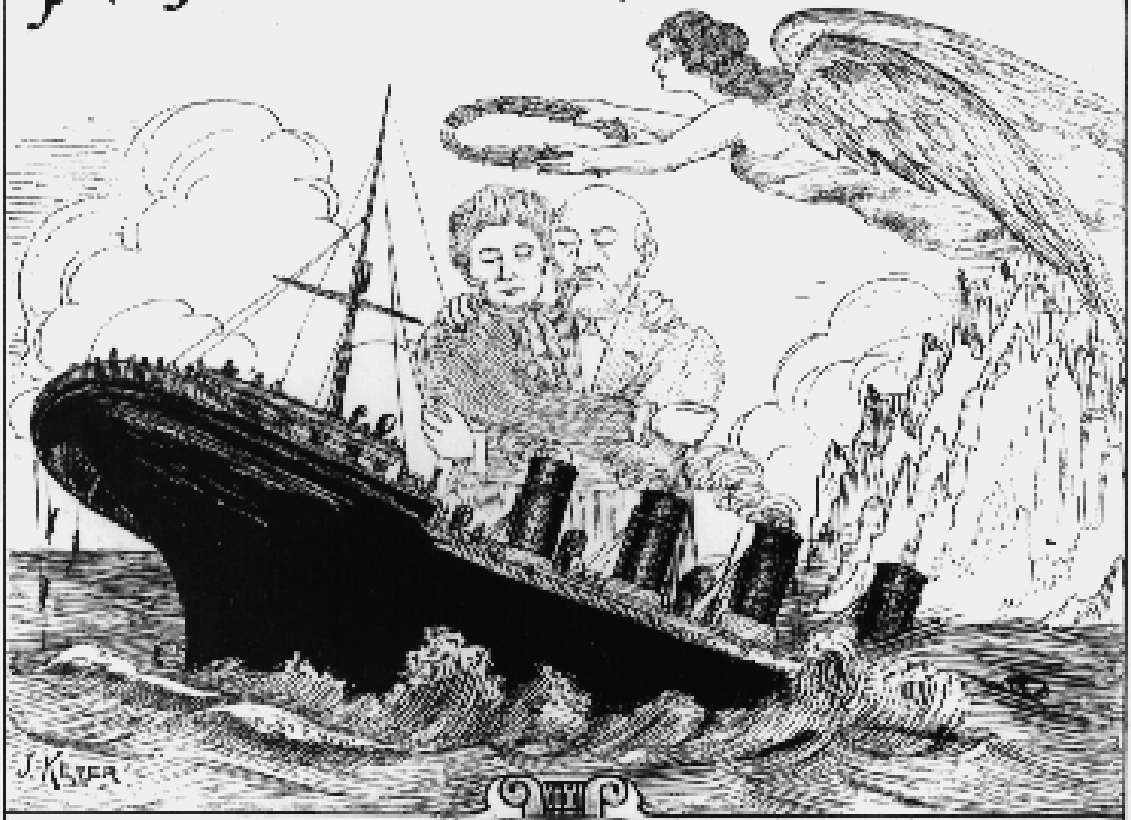
Pearlstein, Peggy K. "Jewish Sources for Genealogy in the U.S. Library of Congress," *Avotaynu: The International Review of Jewish Genealogy* 10(1994):3.

Weinstein, Myron M, editor. *The Washington Haggadah: A Facsimile Edition of an Illuminated Fifteenth-Century Hebrew Manuscript at the Library of Congress, Signed by Joel ben Simeon*. Washington: Library of Congress, 1991.

OPPOSITE. S. Smulewitz (Small), *Hurban Titanic* (The *Titanic*'s disaster) (New York, 1912). The sinking of the super transatlantic liner *Titanic* was a tragedy that shocked all of America. The Jewish community was particularly touched by the drowning of Ida Straus, who refused a place on a lifeboat reserved for women and children, choosing to share the fate of her husband, the beloved philanthropist, Isidor Straus. The drawing by J. Keller portrays an angel placing the wreath of immortality on their heads.

חורבן טיטאניק
אדער
דער נאסער קבר

The TITANIC'S DISASTER



WORDS BY
SOLOMON SMALL
(SMULEWITZ)

ARRANGED FOR PIANO BY
H.A.RUSSOTTO

HEBREW PUBLISHING CO.
185-187 CANAL ST. NEW YORK

Piano 50 ¢

Violin 30 ¢

Peter Bentsiyon, *Di Hun vos hot Gevolt Hoben a Kom* (The hen who wanted a comb), with illustrations by El Lissitzky (Kiev, 1919). Lissitzky, the noted Russian artist and graphic designer who began his career illustrating Yiddish books, illustrated this children's book. In 1919, Lissitzky also joined the faculty of the school of art in Vitebsk, which was directed by Marc Chagall.

LIBRARY OF CONGRESS
AFRICAN AND MIDDLE EASTERN ILLUSTRATED GUIDES

Library Of Congress Africana Collections: An Illustrated Guide

Library Of Congress Hebraic Collections: An Illustrated Guide

Library Of Congress Near East Collections: An Illustrated Guide