

# JUDAICA AT PRINCETON

RARE BOOKS, MANUSCRIPTS,  
COINS & PHOTOGRAPHS



AN EXHIBITION  
IN THE PRINCETON UNIVERSITY LIBRARY  
MAY 15, 1988 THROUGH AUGUST 14, 1988

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**J**UDAICA AT PRINCETON is a joint presentation by the Committee for Jewish Studies and Princeton University Library. The Committee for Jewish Studies is a group of faculty members from various departments who work together to encourage and further Jewish studies at the University. Jewish studies has played an increasingly important role in the academic program at Princeton over the past decade, but the community generally has not been aware of the resources in Judaica in the various library collections. Fortunately, over time, Princeton University Library has acquired a substantial collection of books and journals in such fields as Jewish history, religion, and culture; rabbinics; Hebrew literature; and Bible (in conjunction with Princeton Theological Seminary). In addition, within the rare book and manuscript collections are many pertinent items of Judaica.

To highlight these holdings, we have grouped the exhibition into six categories: *The Ancient World, Medieval and Early Modern Europe, Festivity and the Synagogue, The Islamic World, The Modern World, and The Teaching of Hebrew and Jewish Studies at Princeton*. They illustrate aspects of the long history and varied religious culture of the Jews as well as the development of Jewish studies at Princeton.

**THE ANCIENT WORLD.** The cylinder seals and clay tablets from the ancient Near East exhibited here are contemporaneous with the Bible. We borrowed a papyrus fragment of the Greek translation of Ezekiel from the Scheide Library. A fragment of the Samaritan Pentateuch represents yet another version of the Bible. The Ethiopic Book of Enoch, one of the most important early Jewish apocalypses, is in manuscript. Historic Greco-Roman and Jewish coins from Princeton's coin collection are exhibited in this category as well as rare editions of the work of Josephus, the Jewish historian of the period, who wrote in Greek for a Roman audience.

**MEDIEVAL AND EARLY MODERN EUROPE.** To represent Jewish life during this period, we selected a 13th-century manuscript of the Latin

Decretals of Pope Gregory IX, which include many laws concerning the Jews; an illustrated Hebrew Bible codex dated 1313, and a copy of the first printed edition (1485) of the Hebrew text of the prophetic books of the Bible, both borrowed from the Scheide Library. A miniature Italian Renaissance Hebrew manuscript shows scenes from Jewish daily life. Edicts of a German duke concerning Bettel-Juden (beggar-Jews) date from 1712 and 1713.

**FESTIVITY AND THE SYNAGOGUE.** We selected from the Princeton Hebrew Manuscripts Collections several Scrolls of Esther, the biblical book read in the synagogue on the festival of Purim. Marriage contracts from Yemen and Rome illustrate one of Judaism's central family rites. Also from Yemen are a manuscript of the Haftarat, the prophetic readings for the synagogue service, and a manuscript of the Haggadah, the text of the Seder for the festival of Passover. We included an illustrated edition of a book about Jewish rites by Leon Modena, a rabbi of the 17th-century Venetian ghetto.\* Other such books by Christians reflect the deep interest among gentiles of the early modern period in the rituals and festivals of the Jews. Sermons were an art form for Italian Renaissance Jewry; we show a first edition of the sermons of the 16th-century Italian rabbi Judah Moscato.

**THE ISLAMIC WORLD.** From approximately 10,000 Arabic manuscripts in Princeton's Garrett and Yahuda Collections, we selected several which relate to the Jews. From other Princeton collections, we chose Hebrew books printed on the island of Jerba in Tunisia at the last surviving Jewish printing press in the Arab world. Because the Cairo Geniza, a manuscript collection rediscovered in the late 19th-century, is the subject of special study and computerization in Princeton's Near Eastern Studies

*\*The Autobiography of a Seventeenth-Century Venetian Rabbi: Leon Modena's "Life of Judah,"* translated and edited by Professor Mark R. Cohen, including introductory essays by Professors Theodore K. Rabb and Natalie Zemon Davis and photographs by Benjamin Hertzberg, will be published by Princeton University Press in August, 1988.

Department, we borrowed several original Geniza fragments from neighboring institutions: the Jewish Theological Seminary in New York, the Annenberg Research Institute in Philadelphia, and the Princeton Theological Seminary. Dating from the 11th and 12th centuries, these include letters, a legal question with an autograph responsum of Maimonides, a divorce document, and a petition to the Muslim ruler of Egypt.

THE MODERN WORLD. The earliest piece of American Judaica (1700) in the exhibition, a tract discussing the place of the Jews in Christian eschatology, was given to us by Leonard L. Milberg '33. To represent 20th-century figures and organizations, we selected items from the Bernard Baruch Papers, the Albert Einstein Duplicate Archive, the personal papers of Bernard Flexner (1865–1945), an attorney active in Jewish affairs, the papers of Otto Kahn, (1867–1934), and the archives of the American Civil Liberties Union, all housed at Princeton.

THE TEACHING OF HEBREW AND JEWISH STUDIES AT PRINCETON. The visitor is invited to trace for himself the history of Jewish studies at Princeton by examining documents beginning with the *Account of the College of New Jersey* (1764) and ending with the current *Undergraduate Announcement*, opened to the pages describing the Committee for Jewish Studies.

The exhibition is accompanied by photographs of scenes from Jewish Venice and Israel by Benjamin Hertzberg, some of whose work has been published in *The Selective Eye* (Herbert F. Johnson Museum of Art, Cornell University, 1977).

—MARK R. COHEN, *Chairman*  
*Committee for Jewish Studies*

*Detail from Hebrew Bible commissioned by Yakar ben Samson, executed by a scribe, Solomon ben Neriyah, who completed it in 1313. Manuscript 136. The Scheide Library.*

## JUDAICA AT PRINCETON

Recorded here are the labels for the Library's exhibition JUDAICA AT PRINCETON. The labels are arranged in order by the chief categories of materials shown in the show.

The reader is advised to use this record in conjunction with the 4 page printed brochure issued at the time of the exhibition.

### THE ANCIENT WORLD

¶ Cylinder seals, some contemporaneous with Israel's earliest history in the second millennium B.C.E., were used for personal identification. One shows Gilgamesh, the hero of an epic that contains an allusion to the Babylonian flood story, parallel to the account in Genesis.

#### Manuscripts Division

¶ Clay tablets, the primary medium of communication among the Babylonians and the Assyrians, were used for writing economic documents, correspondence, school texts, contracts, and dictionaries. They provide information about the economic and political life of the civilization from which Israel's ancestors came.

¶ Cones like the two exhibited here were placed by kings in the foundations of buildings they had constructed for the gods.

#### Manuscripts Division

¶ Cylinder of Nebuchadnezzar II, King of Babylon from 604-561 B.C.E. and conqueror of the kingdom of Judah in 587 B.C.E. as related in 2 Kings chs. 24-25. This inscription from about 575 B.C.E. gives an account of building activities and closes with a prayer to the god Lugal-Marada.

#### Lent by the Scheide Library

¶ Legal documents and correspondence were sometimes enclosed in clay envelopes to insure that they would not be tampered with. A synopsis of the document was written on the envelope.

#### Manuscripts Division

¶ A 17th- or 18th-century manuscript of the Ethiopic Book of Enoch, a collection of five Jewish apocalypses originally written in Aramaic in Palestine and dating from the third to the first century B.C.E. The Ethiopic translation of this work became part of the Bible of the Ethiopic church.

Garrett Ethiopic 42  
Gift of Robert Garrett, Class of 1897

¶ Fragments of the Greek translation of Ezekiel on papyrus. The Greek translation of the Hebrew Bible, the most ancient of all Bible translations, was made by the Greek-speaking Jewish community of Egypt. Because of its antiquity it is of special importance for textual criticism of the Hebrew Bible. These fragments belong to the oldest known manuscript of the Greek version of Ezekiel. It is written in the uncial script (all capital letters) and dates from the early third century C.E. (Left) Ezekiel 35:5-36:3; (center) 36:11-22; (right) 39:4-13.

Lent by the Scheide Library

¶ Fragments of the Samaritan Pentateuch, the text of the Torah preserved by the Samaritans, a group that split from the mainstream of Judaism in the Hellenistic period and that survives as a tiny community in Israel today. The Samaritan text of the Pentateuch differs at a number of points from the text preserved by the Jews, and its script, unlike the Aramaic letters adopted for the writing of Hebrew by the Jews of the Hellenistic period, is closer to the ancient (Palaeo-) Hebrew script of biblical times. These vellum fragments, copied in the 14th century, are from the Book of Leviticus.

Garrett Samaritan 42 and 43  
Gift of Robert Garrett, Class of 1897

¶ Two editions of the work of Josephus, the Jewish historian of the ancient period who wrote in Greek for a Roman audience. At left is a French edition of Josephus's Wars (Josephus de la bataille Judaique), Paris, 1530 [(Ex)DS116.J8S14 1530f] at right is a Latin-Greek edition containing the Antiquities, the Wars, the Life, Against Apion, and On the Maccabees. Cologne, 1691 [EXTRAN 2688.1691]

MEDIEVAL AND EARLY MODERN EUROPE

¶ This 13th century manuscript (in Latin) of the Decretals of Pope Gregory IX (1227-1241), is an extensive collection of regulations, decrees of synods and Popes, papal letters, and similar material regarded as authoritative Canon Law, promulgated in 1234. The passage from the chapter "De Conversione Infidelium" (On the Conversion of Infidels) concerns conversion of non-Christians and refers to the transforming power of conversion as the abandonment "of the error of Jewish blindness for the true Christian light."

Princeton Medieval 84  
From the collection of David Aiken Reed, Class of 1900  
Presented in his memory by Mrs. Reed

¶ These edicts of Georg Ludewig, Duke of Brunswick-Lüneburg in northern Germany, prohibit Bettel-Juden (beggar-Jews) from entering his lands from plague-infested regions and prescribe temporary imprisonment, followed by expulsion, for violators. (Left) first and last pages of the edict of August 26, 1713, renewing two earlier edicts, including one from August 11, 1712 (right). Rare Book Collections. Accession number (RLIN) NJPG 88-B6233

¶ Hanhagot Mi-Kol Ha-Shanah, an illustrated custumal on the Jewish life-cycle from Renaissance Italy, containing miniatures once incorrectly attributed to Giotto of Florence. The illustration of the first part of the wedding ceremony (birkat erusin) opens a chapter on marriage. The book probably dates from the 14th century. The miniatures in this manuscript, reminiscent of school of Ferrara, were not executed before the last two decades of the 15th century.

Garrett Hebrew 26  
Gift of Robert Garrett, Class of 1897

¶ This illuminated Hebrew Biblical codex contains the Pentateuch with interlinear Aramaic translation (the Targum), the five Megillot (Scrolls) read on designated holidays (Esther on Purim, for instance), and the Haftarot, the prophetic readings for Sabbaths, festivals, and fast days. In the margins are found Massoretic notations. Dated 1313.

Scheide Ms. 136  
Lent by the Scheide Library



¶ This copy of the first edition of the Hebrew text of the prophetic books of the Bible contains the Former Prophets (Joshua, Judges, Samuel, and the Books of Kings) and (in the left-hand columns) the commentary of David Kimhi (1160?-1235?). This incunabula was printed by the Jewish printer Joshua Solomon Soncino in Soncino, Italy, in 1485. It is emblematic of the extensive involvement of Jews in printing, not only of Jewish but also of Christian books, during the Renaissance and early modern period in Europe.

Lent by the Scheide Library

¶ Fragments from a manuscript of the famous Arukh by Nathan b. Yehiel of Rome (1035-c. 1110). Completed in 1101, the Arukh is a lexicon of terms in the Talmud and Midrashim. It achieved wide circulation in manuscript form in the Middle Ages, these Garrett fragments being an example, and in print after its publication in the second half of the 15th century. It is surmised that these vellum strips survived as fillers in the spine of a binding. Sephardic (Spanish) rabbinic script. Probably 14th or 15th century.

Garrett Hebrew 3  
Gift of Robert Garrett, Class of 1897

#### FESTIVITY AND THE SYNAGOGUE

¶ This miscellany consists of the Pentateuch, Psalms, a Siddur (prayerbook) containing liturgy according to the Italian rite, and an apologetic treatise. Written in an Italkian (Italian) script in Mantua, 1523.

Garrett Hebrew 6  
Gift of Robert Garrett, Class of 1897

¶ Scrolls of Book of Esther are read in the synagogue on the festival of Purim. The Ashkenazic (Central or Eastern European), square script (top) is probably 19th century; as is the Sephardic (Spanish) scroll above. The scroll in the metal filagree case is Sephardic, 20th century.

Princeton Hebrew 6, 7, 8  
The latter the gift of Jean P. J. Baltzell

¶ This illustrated Scroll of the Book of Esther on vellum, partially lined with green damask, is from Northern Italy, c. 1700.

Scheide Ms. 88  
Lent by the Scheide Library

¶ Antique silver pointer of the type used when reading from the Scroll of Esther or from the Torah scroll. Dutch, early 19th century.

Donated to Yavneh/Young Israel of Princeton  
by Professor Theodore K. Rabb  
Lent by Princeton Yavneh

¶ Illuminated marriage contract (ketubbah) on vellum, Rome 1869. The Jewish marriage contract is written in Aramaic, signalling the antiquity of its form and content. It spells out the husband's obligations to his wife and guarantees her financial protection should she become divorced or widowed.

Princeton Hebrew 9

¶ Yemenite marriage contract (ketubbah) on paper, 1894. Like most Yemenite ketubbot, this one is largely undecorated. The engraved seal at the top containing the Arabic words "two riyals" evidently indicates the fee paid to register the document.

Near Eastern Studies Fund

¶ Yemenite manuscript of the Haftarot, the prophetic readings for Sabbaths, festivals, and fast days, with interlinear Aramaic translation (the Targum). Copied by Sa'id b. Joseph Ha-Kohen, c. 1882.

Near Eastern Studies Fund

¶ Manuscript of a Haggadah, the text of the Seder for the festival of Passover, with directions and some translations in Judaeo-Arabic, written in Yemenite script, 18th-19th century.

Near Eastern Studies Fund

¶ Judah ben Joseph Moscato (c. 1530-1593), Sefer Nefutzot Yehudah (The Dispersed of Judah), copy of the first edition, Venice, 1589. A collection of sermons preached in Mantua on the major holidays, on the special Sabbaths, at weddings, and at funerals by this noted rabbi, author, and preacher of the Italian Jewish Renaissance. Like many Hebrew books of the period, this one was printed by a Christian printer, Giovanni (Zuan) Di Gara.

Near Eastern Studies Fund  
Accession number (RLIN) NJPG 88-B5977

¶ These two editions of the famous publication, Cérémonies et coutumes religieuses de tous les peuples du Monde, contain the renowned engravings of Bernard Picart (1663-1733). As the text on Judaism, the publisher selected Richard Simon's French translation of Leon Modena's Historia de' riti hebraici. Leon Modena was one of the most famous rabbis of the 17th-century Venetian ghetto. A photograph of his alleged Midrash (school) in the ghetto can be seen among the photographs in this exhibition. The Riti, published in Paris in 1637 and in Venice in 1638, was the first vernacular publication by a Jew describing Jewish rites. These editions are but two of the many subsequent versions of this book that were read avidly by European Christians in the early modern period. The Amsterdam 1783 edition [(Ex) 5017.247.115f] is shown here with the Paris 1807 [(Ex) 5017.247.12f] imprint below.

The 1807 imprint is the gift of Susan Dwight Bliss

¶ In this case with Bernard Picart's scenes of Jewish festivity issued separately in Paris in 1884, is Johann Buxtorf's Synagoga Judaica. The latter is a description in Latin of the beliefs, rites, and ceremonies of the Jews by one of the greatest Protestant Hebraists of the early modern period. This edition, amplified by his son, was printed in Basel in 1680. [EXTRAN Annex I 5384.231] Leon Modena composed his Historia de' riti hebraici in response to some disparaging portrayals of Judaism in Buxtorf's Synagoga Judaica.

The Picart is from the Graphic Arts Collection.  
The Synagoga is from the Library of Samuel Miller.  
The gift of Samuel Miller Breckenridge Long, Class of 1903, in memory of Judge Samuel Miller Brackenridge, Class of 1850.

¶ John Spencer, De Legibus Hebraeorum Ritualibus et earum Rationibus, (On the Ritual Laws of the Jews and the Reasons for Them), Cambridge, England, 1727. One volume of this two volume work is opened to a depiction of [EXTRAN Annex V 5076.869q] the ritual of phylacteries (tefillin).

Gift of the Family of William D. Beattie

THE ISLAMIC WORLD

¶ This manuscript contains an edict of the Mamluk Sultan Al-Malik al-Salih, dated July 20, 1354, renewing the Pact of 'Umar, which lists the rights and obligations of Jews, Christians, and Samaritans living under Muslim rule. The manuscript was copied in 1494.

Yahuda 4344  
Gift of Robert Garrett, Class of 1897

¶ Hidayat al-hayara fi ajwibat al-yahud wa'l-nasara (Guide to the Perplexed in Answering the Jews and the Christians), by Ibn Qayyim al-Jawziyya (d. 1350). This polemical treatise answers the objections of the two "Peoples of the Book," the Jews and Christians, to Islam, and demonstrates the truth and superiority of the Islamic religion. The manuscript was copied in 1858.

Garrett Arabic 976H  
Gift of Robert Garrett, Class of 1897

¶ Al-risala al-sabi'iya bi-ibtal al-diyana al-yahudiyya (Treatise of Sevens in Refuting the Jewish Religion), is a polemical and apologetical treatise in which the author states seven reasons for his conversion from Judaism to Islam and notes seven differences between the two religions. It probably dates to the 19th century.

Garrett Arabic 977H  
Gift of Robert Garrett, Class of 1897

¶ Manhaj al-sawab fi tahqiq al-murid wa'l-murad (The Right Path: Ascertaining the Identity of the Seeker and [His] Desire), is a treatise denouncing the employment of Christians and Jews in important offices or dealings with them. This manuscript is probably from the 15th century.

Garrett Arabic 933H  
Gift of Robert Garrett, Class of 1897

¶ These two manuscript copies of Al-ajwiba al-fakhira 'an al-as'ila al-fajira (Proud Answers to Insolent Questions), by Ahmad ibn Idris al-Qarafi (d. 1285), defend Islam against challenges posed by Christians and Jews, including proofs of the prophethood of Muhammad from Christian and Jewish scriptures. The manuscript to the left (Yahuda 3221) is in an Andalusian script but bears no date; the one to the right (Yahuda 4514) is similarly undated.

Gifts of Robert Garrett, Class of 1897

¶ Iqtida' al-sirat al-mustaqim fi mukhalafat ahl al-jahim (The Necessity of following the Straight Path by Acting Differently from those Doomed to Hell), by Taqi al-Din Abu'l-Abbas Ahmad ibn Iaymiyya (d. 1328). This book, directed at Muslims, condemns certain popular religious practices, especially participation in the celebration of Jewish and Christian festivals and engaging in other customs imitative of Judaism and Christianity.

Yahuda 3642  
Gift of Robert Garrett, Class of 1897

¶ Judeo-Arabic medical treatise, Spanish or North African, c. 15th century.

Garrett Hebrew 7  
Gift of Robert Garrett, Class of 1897

The famous Cairo Geniza, subject of special study and of computerization in Princeton's Near Eastern Studies Department, comprises a huge cache of manuscript fragments, mostly in Hebrew, Judaeo-Arabic, and Aramaic, that were discovered "buried" (such is meant by the word "Geniza") in a large room in a medieval synagogue in Old Cairo toward the end of the 19th century. These fragments had been discarded there in keeping with a Jewish prohibition against destroying pages of writing that might contain the name of God. Today these manuscripts repose in libraries located from Leningrad and Jerusalem to the East, to New York, Philadelphia, and--conveniently in the case of one fragment--Princeton in the West. These samples of original Geniza fragments have been borrowed from neighboring institutions.

¶ This fragment belongs to a famous letter from the renowned Spanish Hebrew poet, Judah Ha-Levi (d. c. 1141), to the head of the Jewish community of Egypt, Samuel the Nagid b. Hananya, discussing the poet's plan to emigrate to the Land of Israel. Another part of the letter is in the Taylor-Schechter Collection in Cambridge University Library, Cambridge, England. Tens of thousands of the Geniza manuscripts are in just such a fragile state.

Lent by the Jewish Theological Seminary  
of America Library, New York City  
Elkan Nathan Adler Ms. New Series 59, folio 35

¶ This legal question with an autograph responsum of Moses Maimonides (begins in the middle of the page) concerns a dispute between ritual circumcisers. It is in Judaeo-Arabic.

Lent by the Jewish Theological Seminary  
of America Library, New York City  
Elkan Nathan Adler Ms. 2537, folio 1

¶ This business letter in Judaeo-Arabic from Musa ibn Abi'l-hayy in Alexandria was written to Nahray ben Nissim in Old Cairo. The writer had just returned to Alexandria from an extended trip in the countryside for the purpose of acquiring wheat to provision his family. The letter contains information about miscellaneous business matters including the sale of small quantities of raw silk and corals. It also relates details about the cargoes, departures, and progress of a number of merchant vessels sailing westward from Alexandria to ports in Sicily and Tunisia. c.1055.

Lent by the Jewish Theological Seminary  
of America Library, New York City  
Elkan Nathan Adler Ms. 2805, folio 26

¶ This page from a manuscript book of Isaac Alfasi's (d. 1103) epitome of the Babylonian Talmud called Halakhot (Laws), one of the great codes of Jewish law of the Islamic period, is from the tractate Megillah, which deals with the laws concerning the reading of the Scroll of Esther on Purim (see specimens in cases illustrating "Festivity and the Synagogue"). Alfasi was a teacher of Judah Ha-Levi.

Lent by the Jewish Theological Seminary  
of America Library, New York City  
Elkan Nathan Adler Ms. 3756, folio 10

¶ A draft, in Arabic letters, of a petition from the Jewish community of Cairo to the Fatimid Caliph, requesting the reappointment of a head of the Yeshiva in Jerusalem. Called "Gaon" in Hebrew, this dignitary functioned as head of the Jews in the Fatimid empire. The late S. D. Goitein, Emeritus Professor of the Hebrew University and of the University of Pennsylvania, and former member of the Institute for Advanced Study in Princeton, called this the most important Geniza document relating to the position of the Jerusalem Gaonate within the Muslim state. Early 11th century.

Lent by the Annenberg Research Institute Library,  
Philadelphia  
Geniza Ms. 354

¶ Bill of divorce presented by Joseph son of David to his wife Khiba' ("Hidden Treasure"), daughter of Joseph in Fustat (Old Cairo) Egypt, 28 February, 1054. Aramaic.

Lent by the Princeton Theological Seminary,  
Speer Library

¶ Tanned skin scroll containing prayers to be recited at the grave of Ezra the Scribe near Basra, Iraq, preceded by excerpts from the biblical books of Ezra and Nehemiah. Pilgrimage to tombs of holy men was a characteristic feature of popular Jewish religion in the Islamic world in medieval and modern times. Written by Ezra Reuben Somekh. Probably Iraq, 1879.

¶ These depictions of Temple Vessels and Holy Places in Palestine, such as the burial cave of the Patriarchs and Matriarchs, Ma'arat Ha-Makhpelah, are from a 15th- or 16th-century Sephardic manuscript.

Garrett Hebrew 4  
Gift of Robert Garrett, Class of 1897

¶ This manuscript of Hebrew responsa on the Jewish dietary laws entitled Sha'arei Kedushah (Gates of Holiness), by Yahya Salih, the chief Rabbi of San'a, Yemen (18th century), with a commentary on same entitled Lehem Todah (Bread of Thanks), by Yahya Badihi of San'a (c. 1810-1887) was probably written in 1888.

Near Eastern Studies Fund

¶ Selections from a collection of Hebrew and Judaeo-Arabic books printed at the last surviving Jewish press in the contemporary Arab world, on the island of Jerba in Tunisia. The Jerban community, dubbed "The Last Arab Jews" in a recent book by Near Eastern Studies Professor A. L. Udovitch and Professor Lucette Valensi, follows a largely traditional--almost medieval--life, pursuing ancient crafts and traditional learning. The books, acquired for Princeton University Library by Professor Udovitch, include editions of classic Jewish works as well as learned rabbinic texts authored by local masters since the 18th century.

Near Eastern Studies Fund

¶ This edition of the Zohar (rear), the most important kabbalistic (mystical) commentary on the Torah, written in the 13th century in Spain, was printed in Jerba in 1955; Brit Kehunah (The Covenant of the Priesthood) by Rabbi Khalfon Moses Ha-Kohen (1874-1950), the most revered and important rabbi in the modern history of Jerba, is at the front of the case. The four small volumes of this publication, published in Jerba between 1940 and 1962, contain all the regulations and local customs of the Jewish communities of Jerba, some differing from those in the Shulkhan Arukh. Brit Kehunah achieved the status of a law book for the Jerban Jews. At left is Pirhei Kehunah (Young Priests), published in Jerba, 1971, a book of novellas on the Talmud, Seder Kodashim and Tohorot, by Rahamim Hai Houaita Ha-Kohen, pictured in the photograph.



¶ Ha-Mevasser (Bearer of Glad Tidings), a Hebrew and Judaeo-Arabic newspaper founded in Jerba in January, 1954, with the assistance of representatives of the Israeli office of immigration stationed in Tunis. The front page of the issue dated May 31, 1954, describes and celebrates Israeli Independence Day. Opposite is a column written in the local Judaeo-Arabic dialect.

THE MODERN WORLD

¶ A copy of the first edition, Boston, 1700, of Samuel Willard, The Fountain Opened: Or, the great Gospel priviledge of having Christ exhibited to sinfull men. Wherein also is proved that there shall be a national calling of the Jews. [(Ex)BV4922.W54 1700s.] A book of sermons including a discussion of the place of the Jews in Christian eschatology. After the Bay Psalm Book (1640), this is regarded as the second earliest surviving imprint of American Judaica.

Presented in honor of President Harold T. Shapiro  
Gift of Leonard L. Milberg, Class of 1953

¶ This early American edition (1792) of the works of Josephus, translated into English by George Henry Maynard, is renowned for its beautiful wood engravings by Alexander Anderson. It has been called "the most important illustrated work that had yet been published in New York."

Call no.: Hamilton 207f  
Graphic Arts Collection  
Gift of Sinclair Hamilton, Class of 1906

¶ Mordecai Manuel Noah, Travels in England, France, Spain, and the Barbary States in the Years 1813-14 and 15, New York and London, 1819. [EXTRAN 1003.681] Noah (1785-1851), probably the most influential Jew in the United States in the early 19th century, was a newspaper editor, politician, prolific playwright, and, from 1813-1815, U. S. Consul for the city and kingdom of Tunis in North Africa. In his Travels he gives a description of the Jews of Tunis and of the barbary states, noting that "...on this subject, more will be expected from me than casual observers."

¶ This copy of a document (1839) from Frankfurt am Main, Germany, establishing a trust fund for descendants of the Rothschild family, belonged to Mr. Anton Mayer of Vienna, a direct descendant of the family. In a letter of December, 1970, his widow writes to the German Consulate asking help in recovering her late husband's share in the inheritance which, like other Jewish property, had been confiscated by Hitler. Along with these documents the Library acquired several other pieces of correspondence relating to the widow's quest.

Near Eastern Studies Fund

¶ These letters and post-cards addressed to Dr. William Hertzberg (1827-1897), co-founder of the first orphanage in Palestine, include correspondence from the Jewish historian, Heinrich Graetz (from Breslau), and from Lord Rothschild.

Near Eastern Studies Fund

¶ This letter from Rabbi Abba Hillel Silver, dated February 12, 1946, to Bernard Baruch, asks him to arrange an interview for Rabbi Silver with Winston Churchill during the latter's visit to the U.S. Silver wished to discuss with Churchill the British attitude toward Jewish immigration to Palestine.

Seeley G. Mudd Manuscript Library,  
Bernard M. Baruch Papers,  
Gift of Bernard M. Baruch

¶ Letter from Bernard Baruch to Louis Strauss of Kuhn, Loeb, and Company, New York, dated January 31, 1939, outlining Baruch's plan for a "United States of Africa," which would serve as a haven for the refugees of Europe: "A non-Jewish country, under an English protectorate, trained soldiers, money furnished principally by Jews...."

Seeley G. Mudd Manuscript Library,  
Bernard M. Baruch Papers,  
Gift of Bernard M. Baruch

¶ The letter, at left, from Albert Einstein to Chaim Weizmann in German, dated October 27, 1923, mentions Einstein's journey to Palestine: "Palestine really was for me the great experience that you predicted..." The letter (middle) of Bernard Flexner to Albert Einstein in Princeton, April 18, 1938, regards the "present desperate situation on the Continent," namely, the problem of Jewish refugees, and American immigration policy. [Flexner Papers Cor. L-2 Box 6].

Flexner (1865-1954) was an attorney active in Jewish affairs. The letter at right from Albert Einstein to Bernard M. Baruch, dated April 19, 1950, invites Baruch to attend the first dinner and conference of the American Committee for the Hebrew University, the Weizmann Institute of Science, and the Technion, to be held in Princeton on Wednesday, May 10.

Seeley G. Mudd Manuscript Library,  
Bernard M. Baruch Papers,  
Gift of Bernard M. Baruch  
and  
Bernard Flexner Papers,  
Gift of the Estate of Bernard Flexner

¶ These documents regarding the position of the American Civil Liberties Union on freedom of speech for anti-Semites, include (above and left) a statement to American Civil Liberties Union members regarding the advocacy by the Union's attorneys of the right of Nazi propagandists to speak in New York City, with covering letter from ACLU Director Roger Baldwin dated November 2, 1933; (below) an account of the Skokie affair of 1977 contained in the Annual Report (1977) of the American Civil Liberties Union; and, at right, a letter of August 23, 1977 from Richard Yale Feder to Alan Reitman, Associate Director of the American Civil Liberties Union, describing his successful speech about the Skokie affair: "...I survived and, amazingly, even won some converts. In fact, a member of the J.D.L. was present and told me I convinced him I was right intellectually, but he could not accept it emotionally."

Seeley G. Mudd Manuscript Library,  
American Civil Liberties Union Archives

Items from the ACLU Archives in detail:

\* Statement to American Civil Liberties Union members regarding the advocacy by the Union's attorneys of the right of Nazi propagandists to speak in New York City, with covering letter from ACLU Director Roger Baldwin, dated November 2, 1933. 3 pages. [ACLU Archives, Box 601, pp. 101-103]

\* Account of the Skokie affair of 1977 in the Annual Report of (1977) of the ACLU, pp. 10-11, with a xerox of the title cover of the pamphlet. [ACLU Archives, General correspondence 1977 Vol. IV, folder E5320]

\* Letter from Paul R. Meyer, attorney-at-law and member of the ACLU National Board, to the editor of Reform Judaism, reacting to a letter published in that journal, from Rabbi David Polish, which criticized the ACLU's defense of the right of Nazis to march in Skokie. Dated December 20, 1977. 3 pages. [ACLU Archives, General Correspondence 1977 Vol. II, folder A1400]

\* Handwritten letter from Richard Yale Feder to Alan Reitman, Associate Director of the ACLU, describing his successful speech about the Skokie affair. "...I survived, amazingly, even won some converts. In fact, a member of the J.D.L. was present and told me I convinced him I was right intellectually, but he could not accept it emotionally." Dated 8/23/77. [ACLU Archives, General Correspondence 1977 Vol. II, folder A1400, middle of sheet]

¶ Correspondence from the papers of Otto Kahn, the banker, philanthropist, and patron of the arts, who supported the Yiddish Art Theater.

William Seymour Theatre Collection  
Otto Kahn Papers  
Gift of Gilbert W. Kahn, Class of 1926

¶ Photograph of the members of the Yiddish Art Theater, 1929. Seated (left to right): Morris Gert, Max Reinhardt, Lenore Ulric, David Belasco, Fyodor Chaliapin, Nathan Burkan; Standing: Sidney Blackmer, Irving Caesar.

William Seymour Theatre Collection  
Otto Kahn Papers,  
Gift of Gilbert W. Kahn, Class of 1926

THE TEACHING OF HEBREW AND JEWISH STUDIES AT PRINCETON

¶ The minutes of the Trustees of the College of New Jersey, September, 1772, are here opened to a paragraph near the bottom of the left page announcing that one of the tutors is appointed "to instruct those in Hebrew who offer themselves for that purpose," and encouraging President John Witherspoon "earnestly to recommend the knowledge of Hebrew, & to take such methods as he judges most convenient to engage the students to learn as far as necessary."

University Archives,  
Seeley G. Mudd Manuscript Library

¶ Observations on Daniel's Prophecy of the Seventy Weeks...In which it is wholly applied to the History of the Jews. Edinburgh, 1748. [WIT 0099.695. vol.55] This book, which belonged to President John Witherspoon, exemplifies the avid interest of Christians in the Hebrew Bible, understood by them to be replete with prophecies of the coming of Christ.

¶ An Account of the College of New Jersey, published by order of the Trustees in 1764, mentions the study of Hebrew and of parts of the Bible at the College. [Ex 6694.73.1764]

¶ This copy of Johann Buxtorf's Hebrew Lexicon, Basel, 1645, [Ed 22291.231.11] belonged to Jonathan Edwards, President of the College of New Jersey in 1758. Earlier it was owned by David Brainerd, a missionary to the Indians, who bound the book for him in its present painted, otter skin covering. A popular text in the 17th century, Buxtorf's Hebrew Lexicon was to be found in the library of the College of New Jersey (see Library catalogue to the left).

Gift of Mrs. W. F. Edwards

¶ A Catalogue of Books in the Library of the College of New Jersey, 1760. [(Ex)P51.737.2] Prepared by President Samuel Davies, this catalogue of the 1,281 volumes in the College was issued as an early aid to fund raising. The Library included a few works pertaining to the Jews, such as Basnage's History of the Jews; many editions of the Bible, including one by the renowned 17th-century Amsterdam Rabbi, Manasseh ben Israel (Amsterdam, 1635); Buxtorf's Hebrew Lexicon (Basel, 1655) and Hebrew Grammar; Josephus' Antiquities of the Jews (Oxford, 1720); Lewis' Hebrew Antiquities; and Maimonides' De Sacrificiis. From the 18th-century library only a handful of books survived the onslaughts of war and fires that beset the College of New Jersey.

¶ A Hebrew Grammar with a Copious Syntax and Praxis, by Moses Stuart. Andover, 1821. [EXTRAN 2290.888] This book belonged to Samuel Miller, one of the founders of the Princeton Theological Seminary. Presumably the grammar was consulted by students at the College who were being tutored in Hebrew.

¶ The first catalog of the University to list the teaching of (biblical) Hebrew is that of 1927-28, which describes the recently created Department of Oriental Languages and Literatures. The 1987-88 Undergraduate Announcement lists some two dozen courses currently offered.

#### PHOTOGRAPHS

The exhibition is accompanied by photographs of scenes from Jewish Venice and Israel by Benjamin Hertzberg, some of whose work has been published in The Selective Eye (1977).

Muslim Cemetery, Arad, Israel  
Photograph by Benjamin Hertzberg  
Gift of the artist

Churches, Mosque, and TV antennas, Old City of Jerusalem  
Photograph by Benjamin Hertzberg  
Gift of the artist

Damascus Gate, Old City of Jerusalem  
Photograph by Benjamin Hertzberg  
Gift of the artist

Hasidic students, Jerusalem  
Photograph by Benjamin Hertzberg  
Gift of the artist

New Jerusalem  
Photograph by Benjamin Hertzberg  
Gift of the artist

Hebron  
Photograph by Benjamin Hertzberg  
Gift of the artist

Street signs, Old City of Jerusalem  
Photograph by Benjamin Hertzberg  
Gift of the artist

Prince Valiant, Tel Aviv  
from The Selective Eye

Photograph by Benjamin Hertzberg  
Gift of the artist

Kindergarten children, Tel Aviv  
from The Selective Eye  
Photograph by Benjamin Hertzberg  
Gift of the artist

Photographs by Benjamin Hertzberg  
of the Jewish cemetery on the Lido  
in Venice, founded in 1386  
Gifts of the artist

Henry James mentions this ancient Jewish cemetery  
in his Travelling Companions (New York, 1919):  
"Still beyond these, half over-drifted with sand  
and over-clambered with rank grasses and  
coarse thick shrubbery, are certain  
quaintly lettered funereal slabs, tombs  
of former Jews of Venice."

Headstones amidst undergrowth

Pathway in cemetery.  
Headstones flanking path contain  
holes, said to allow for the escape of the souls.

Headstone marking mass grave  
of Jewish ("Hebrei") victims of the  
plague of 1631.

Decorative slab with motif and name  
suggesting Spanish origins of the deceased.  
Jewish cemetery on the Lido in Venice.

Photograph by Benjamin Hertzberg  
Gift of the artist

Offering hand, for charitable  
donations (Tzedakah/Beneficenza)

Street scene in the Jewish Ghetto of Venice.  
Alleged Midrash (School) of Rabbi Leon Modena (1571-1648) in  
foreground (left).  
Sephardic (Spanish) synagogue (founded 1583) at rear.

Photograph by Benjamin Hertzberg  
Gift of the artist

COINS OF ASSOCIATED INTEREST SELECTED  
FROM THE NUMISMATIC COLLECTIONS

2. The Phoenician port of Tyre struck shekels independently  
from the 2nd century B.C.E. to the reign of Nero. Their  
obverse shows Melkart, the "Phoenician Hercules," and their  
reverse an eagle on a ship's prow. This was the purest silver  
currency of the region. Until its discontinuance it was the  
medium in which Jews paid annual tribute to the Temple in  
Jerusalem.

Gifts of F. W. Brown, Class of 1897



3-4-5-6 Bronze coinage (prutot) issued at Jerusalem under Roman procurators (6-62 C.E.) adopts the form used by Judaeen kings. Inscriptions are in Greek. At left, two prutot of Herod Agrippa (37-44 C.E.), with types of parasol and wheat and the inscription "Of Herod the King"; at right, two prutot of 59 C.E., with types of palm branch and the inscription "Of Nero Caesar."

Gifts of K. S. Pearce, W. S. Watson, H. E. Waller

7-8-9 The Romans' suppression of the First Jewish Revolt was extensively commemorated on their coinage, perhaps because the emperor Vespasian needed to affirm his new dynasty through military success. Here, a denarius and sestertius minted at Rome have the same reverse type -- a central palm tree, flanked by the victorious emperor and by "Judaea" in an attitude of mourning. The sestertius bears the Latin legend "Captura Judaea," which appears in Greek on the bronze issue at right (struck in Judaea itself) showing Victory inscribing a shield.

Gifts of M. T. Pyne, Class of 1877,  
and  
F. W. Brown, Class of 1897

10-11 Jewish silver coins of the First and Second Revolts: a shekel of 68 C.E. with obverse type of a chalice and the legend "Shekel of Israel, Year 3"; a denarius of the Second Revolt with a bunch of grapes and the legend "Shimon" (bar Kochba): like all silver of the Second Revolt, it is overstruck on a foreign coin, probably Roman. All inscriptions are in palaeo-Hebrew.

12-13 Under the Roman Empire many cities of the area included in modern Israel issued local coinage with designs of classical type and Greek inscriptions. Bronzes of Tiberias in Galilee (98-117 C.E.) and Neapolis in Samaria (218-222 C.E.) show a city-goddess holding rudder and cornucopiae.

Neapolis: gift of h. C. Butler

- 14 During the emperor Caracalla's Eastern campaigns (215-217 C.E.) the "privilege" of underwriting army expenses went to many cities which did not otherwise strike silver. Sponsorship of this issue has tentatively been assigned to Caesarea Maritima.

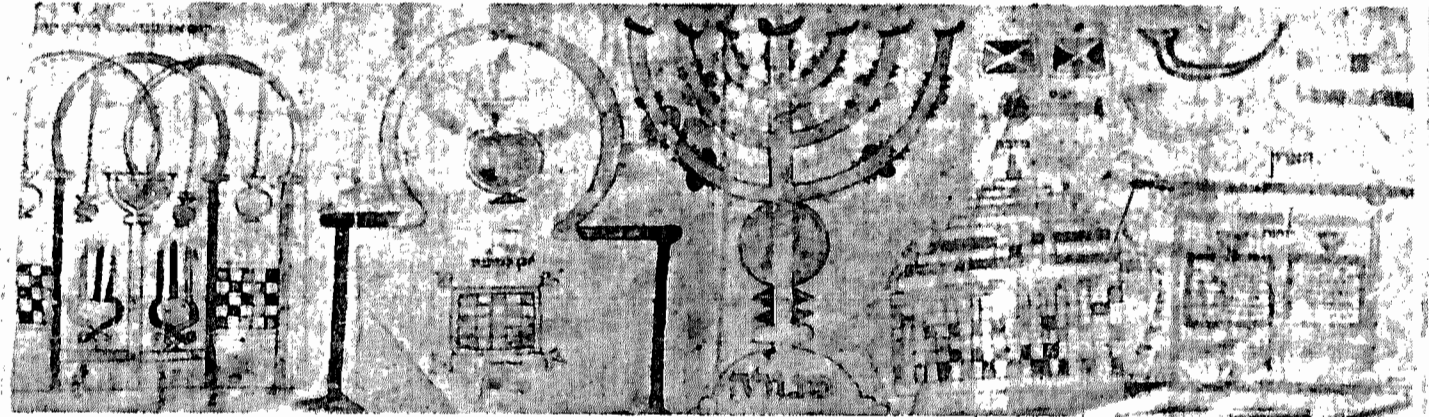
Call number for this catalogue: (ExB) 0639.739 no. 54  
Wang uoc number 7089F

# Exhibit opens at Friends' meeting

A reception at Firestone Library opened the display of "Judaica at Princeton" on May 15 in conjunction with the annual meeting of the Friends of the Library. A joint presentation by the library and the Committee for Jewish Studies, the exhibit includes artifacts, manuscripts and printed works dating from the second millenium B.C.E. to the present day.

Cylinder seals from Mesopotamia, papyrus fragments and coins from the Roman period evoke the ancient world. Medieval times are represented by an illustrated Hebrew Bible of 1313 and an Italian Renaissance manuscript depicting scenes of Jewish daily life. Scrolls of the book of Esther and marriage contracts from Rome and Yemen exemplify syngagogue life and festive occasions. Arabic manuscripts and Hebrew books from Tunisia relate to Jewish life under Islam. Documents from modern times include papers from the American Civil Liberties Union archives and photos of the Venice ghetto by Benjamin Hertzberg.

Photos by Robert P. Matthews



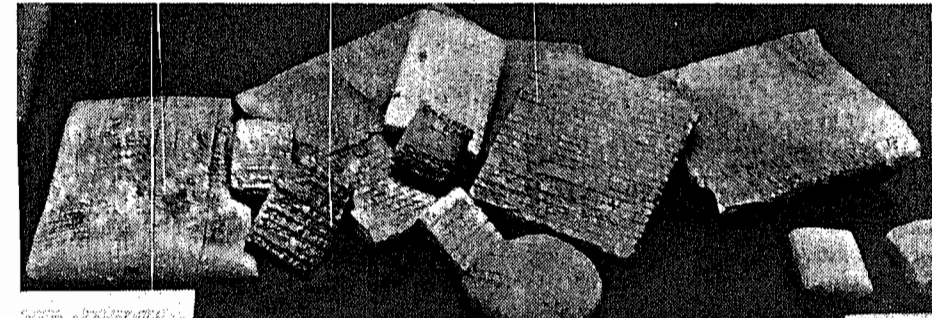
Temple vessels and holy places in Palestine are depicted on a 15th or 16th century Sephardic manuscript.



Silver "shekel of Israel" from 68 C.E.



A Yemenite manuscript copied in 1882 contains the prophetic readings for Sabbaths, festivals and holidays, written in Hebrew with interlinear Aramaic translations.



Mesopotamian tablets written in cuneiform date to the times of the Jewish Bible.

# Nassau Notes

## Annual Near East Institute focuses on Iran

The Joint Center for Near Eastern Studies University of Pennsylvania sociologist