



PROJECT MUSE®

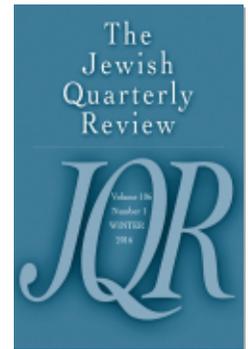
A Century of Hebraica at the Library of Congress

Brad Sabin Hill

Jewish Quarterly Review, Volume 106, Number 1, Winter 2016, pp. 101-129
(Review)

Published by University of Pennsylvania Press

DOI: <https://doi.org/10.1353/jqr.2016.0005>



➔ *For additional information about this article*

<https://muse.jhu.edu/article/610659>

A Century of Hebraica at the Library of Congress

BRAD SABIN HILL

George Washington University, Washington, D.C.

Words Like Sapphires: 100 Years of Hebraica at the Library of Congress, 1912–2012. Exhibition curated by Peggy K. Pearlstein, with the assistance of Ann Brener. The Library of Congress, Washington, D.C. October 25, 2012–March 16, 2013. <http://myloc.gov/exhibitions/words-like-sapphires/pages/default.aspx>

Perspectives on the Hebraic Book: The Myron M. Weinstein Memorial Lectures at the Library of Congress. Edited by Peggy K. Pearlstein. Washington, D.C.: Library of Congress, 2012. Pp. 240.

The Washington Haggadah, Copied and Illustrated by Joel ben Simeon. Introductions by David Stern and Katrin Kogman-Appel. Translation by David Stern. Cambridge, Mass.: The Belknap Press of Harvard University Press and the Library of Congress, 2011. Pp. 248.

THE HEBRAIC SECTION of the Library of Congress in Washington comprises the youngest of the world's great Hebrew collections. That it should rate so highly is nothing short of remarkable. After all, the old European libraries had been gathering Hebrew books for centuries before the decision in 1800 to establish a congressional library in the new American capital. When the Bibliothèque de France was still the

I am grateful to Jennifer Breger and Alan Mark for their comments on earlier drafts of this essay. I thank Oksana Rosenblum for research in the archives of YIVO Institute in New York, and especially my colleague Shelly Buring for locating materials in the archives of George Washington University and for unfailing bibliographic and editorial assistance.

The Jewish Quarterly Review (Winter 2016)

Copyright © 2016 Herbert D. Katz Center for Advanced Judaic Studies.
All rights reserved.

Bibliothèque du Roi, it already held Hebrew manuscripts from the libraries of Catherine de Medici and Cardinal Richelieu. The state libraries of Munich and Berlin similarly incorporated Hebrew books from royal, ducal, or patrician collections from the sixteenth and seventeenth centuries. University and state libraries in Hamburg, Leipzig, Leiden, and Basel held collections assembled by Christian Hebraists of earlier centuries. The Vatican and Milan's Biblioteca Ambrosiana had much Hebraica by the early seventeenth century, the royal library in Turin and the Medici library in Florence had large collections by the mid-eighteenth, and a collection assembled before the century's end by an abbot in Parma soon made its Palatina one of Europe's richest repositories of Hebrew.¹

In 1829 Oxford's Bodleian Library acquired an extraordinary collection of books and manuscripts assembled by the bibliophile rabbi David Oppenheim of Prague—an acquisition that was pivotal for the development of Hebraica libraries in the English-speaking world.² In London, the British Museum's Hebraica from aristocratic and royal collections was supplemented in the middle of the century by the purchase of exceptional Jewish libraries from Hamburg and Padua and a hoard of manuscripts gathered by the antiquarian Shapira in Jerusalem.³ The English

1. The literature on Hebraica and Judaica libraries and collections—catalogues of printed books, manuscripts and exhibitions, general surveys, and library histories—is now extensive and merits a bibliography of its own. Brief global surveys, still useful in different ways, can be found in the Jewish encyclopedias, among them entries by Richard Gottheil in *Jewish Encyclopedia* (1906), by Isaiah Sonne in the German *Encyclopaedia Judaica* (1929), by Israel Schapiro in *Universal Jewish Encyclopedia* (1942), and by Sonne et al. in *Encyclopaedia Judaica* (1971). More recent surveys include Dov Schidorsky, "Jüdisches Buch: Bibliotheken," in *Lexikon des gesamten Buchwesens*, 2nd rev. ed. (Stuttgart, 1995), 4:108–10, and Naomi Steinberger's update of Sonne's entry in the new *Encyclopaedia Judaica* (Detroit, 2007), 12:783–88. In *The Jewish Literary Treasures of England and America* (New York, 1962) and *Treasures of Judaica* (South Brunswick, 1971), Harry M. Rabinowicz provides popular overviews of the most important institutional collections. On the sundry manuscript collections, their history, and their catalogues, see Binyamin Richler, *Hebrew Manuscripts: A Treasured Legacy* (Cleveland, 1990), and his *Guide to Hebrew Manuscript Collections* (Jerusalem, 1994).

2. See Alexander Marx, "The History of David Oppenheimer's Library," in his *Studies in Jewish History and Booklore* (New York, 1944), 238–55, and the summary of lectures delivered by Joshua Teplitsky, "A Universal Jewish Library? The Early Modern Origins of the Bodleian Oppenheim Collection," *Report of the Oxford Centre for Hebrew and Jewish Studies, 2015–2014* (Oxford, 2014), 75–76.

3. On the English collections, see Rabinowicz, *Treasures*; Feona Jean Hamilton, "Judaica and Hebraica in English Libraries, 1066–1948" (M.Phil. thesis, School of Librarianship and Information Studies, Polytechnic of North London,

libraries' acquisition of Jewish collections was imitated on the continent. Important private libraries went to state institutions in St. Petersburg, Amsterdam, and (in 1905) Budapest, and in like fashion the municipal and university library of Frankfurt grew into a major resource for Judaica.⁴ With the addition of the immense private Chasanowich collection from Russia, the public library founded by B'nai B'rith in Jerusalem in 1892 became the core of the Jewish National and University Library, now the National Library of Israel.⁵ By 1900, the Old World and Palestine were replete with national Hebrew collections.

At the outset the Library of Congress possessed not a single Hebrew book. Thomas Jefferson's books, acquired for the nation in 1815, included Spinoza's *Opera posthuma* with its Hebrew grammar (Amsterdam, 1677) and an even older Hebrew-Latin Mishnah, *Baba kamma . . . de legibus ebraeorum* (Leyden, 1637), and a few volumes of Judaica, but the congressional library possessed nothing remotely like the holdings of institutions across the sea.⁶ Nor, for that matter, did any other American institution of the day. It wasn't until late in the century that institutional Judaica libraries were launched in America, first at Hebrew Union College in Cincinnati and then at the Jewish Theological Seminary of America in New York.⁷ In 1893 a valuable Hebrew collection built in

1985); and Gregor Pelger, *Wissenschaft des Judentums und englische Bibliotheken: Zur Geschichte historischer Philologie im 19. Jahrhundert* (Berlin, 2010).

4. On the Amsterdam and Frankfurt collections, which are in a category of their own, see *Bibliotheca Rosenthaliana: Treasures of Jewish Booklore, Marking the 200th Anniversary of the Birth of Leazer Rosenthal, 1794–1994*, ed. A. K. Offenber, E. G. L. Schrijver, and F. J. Hoogewoud (Amsterdam, 1994); and Rachel Heuberger, *Bibliothek des Judentums: Die Hebraica- und Judaica-Sammlung der Stadt und Universitätsbibliothek Frankfurt am Main: Entstehung, Geschichte und heutige Aufgaben* (Frankfurt am Main, 1996). On the foundation of the state collection in Budapest, see Kinga Dévényi and Tamás Sajó, *David Kaufmann and His Collection of Medieval Hebrew Manuscripts in the Oriental Collection of the Library of the Hungarian Academy of Sciences* (Budapest, 2008; <http://kaufmann.mtak.hu/index-en.html>).

5. On the prehistory of the National Library of Israel, see Dov Schidorsky, *Sifriyah ve-efes be-eret yisra'el be-shilbe ha-tekufah ha-otmanit* (Jerusalem, 1990).

6. On the seven volumes of Judaica in Jefferson's library, see Abraham J. Karp, *From the Ends of the Earth: Judaic Treasures of the Library of Congress* (Washington, D.C., 1991), 1–9.

7. On the early history of Jewish libraries in America, see Robert Singerman, "Books Weeping for Someone to Visit and Admire Them: Jewish Library Culture in the United States, 1850–1910," *Studies in Bibliography and Booklore* [= *SBB*] 20 (Cincinnati, 1998): 99–144; see also the brief surveys by Alexander Marx, "Jewish Libraries in America," *The Menorah Journal* 31 (Winter 1943): 78–82; Adolph S. Oko, "Jewish Book Collections in the United States," *American Jewish Year Book* 45 (1943): 67–96; and Z. M. Kerstein, "*Idishe bikber-kolektoyes in ameri-*

Italy went to Columbia University.⁸ Four years later the New York Public Library opened its Jewish Division, which served as a reading room for generations of Hebrew scholars, students, and laymen.⁹ Yet the Library of Congress, which by the early twentieth century had Chinese, Japanese, and Russian collections, still had no Hebrew books to speak of. This situation was to change radically on the eve of World War I with the fortuitous convergence of five seminal figures in the history of Hebrew and American librarianship.

The Arkansas-born Assyriologist Cyrus Adler (1863–1940) was one of these. A founder of the Jewish Publication Society, of the American Jewish Historical Society, and of the new (American) series of the *Jewish Quarterly Review*, Adler was intimately involved with American Jewish intellectual life and books.¹⁰ (His uncle was the noted Hebrew bibliophile Mayer Sulzberger, a benefactor of the Seminary library.¹¹) From the start

*kaner bibliotekn un universitetn,” Jewish Book Annual [=JBA] 4 (1945–46): 104–20. On the Seminary, see Alexander Marx, “The Library,” in *The Jewish Theological Seminary Semi-Centennial Volume*, ed. C. Adler (New York, 1939), 87–120; Herman Dicker, *Of Learning and Libraries: The Seminary Library at One Hundred* (New York, 1988); and Menachem Schmelzer, “Building a Great Judaica Library—at What Price,” in *Tradition Renewed: A History of the Jewish Theological Seminary* ed. J. Wertheimer (New York, 1997), 679–715.*

8. See Richard Gottheil, *The Life of Gustav Gottheil* (Williamsport, 1936), 206–11; and Bernard R. Crystal and Rudolph Ellenbogen, “Hebraica and Judaica Collections at Columbia University,” *JBA* 37 (1979–80): 101–5.

9. On the early years of this department, see Abraham Berger, “The Jewish Division of the New York Public Library,” reprinted in *Hebrew Printing and Bibliography*, ed. C. Berlin (New York, 1976), 485–90, and the lively portrait by Jenna Weissman Joselit, “Reading, Writing, and a Library Card: New York Jews and The New York Public Library,” *Biblion: The Bulletin of The New York Public Library* 5 (1996): 108–17.

10. On Adler, see his autobiography, *I Have Considered the Days* (Philadelphia, 1941), and Abraham A. Neuman, *Cyrus Adler: A Biographical Sketch* (New York, 1942). With I. M. Casanowicz Adler prepared *Biblical Antiquities: A Description of the Exhibit at the Cotton States International Exposition, Atlanta, 1895* (Washington, D.C., 1898), and *Descriptive Catalogue of a Collection of Objects of Jewish Ceremonial Deposited in the U.S. National Museum by Hadji Ephraim Benguiat* (Washington, D.C., 1901). His *Catalogue of the Leiser Library* (Philadelphia, 1883) and *Catalogue of a Hebrew Library . . . of the late Joshua I. Cohen* (Baltimore, 1887) are among the first published catalogues of Hebraica and Judaica in America. On Adler and the founding of the American Jewish Historical Society, see Elisabeth Kaplan, “We Are What We Collect, We Collect What We Are: Archives and the Construction of Identity,” *The American Archivist* 63 (2000): 126–51.

11. See David G. Dalin, “Patron Par Excellence: Mayer Sulzberger and the Early Seminary,” in *Tradition Renewed*, 667–76.

of his career as librarian of the Smithsonian in 1892, Adler was convinced that a Hebrew collection should be held in the nation's capital. Twenty years later he played midwife to its founding, acting as advisor to the Librarian of Congress, Herbert Putnam (of the publishing family), and the German-born Jewish philanthropist Jacob Schiff, who had sponsored the Judaica department at New York Public. Adler argued that every major European library boasted a collection of Hebrew books and the American national library should have one too. When Putnam then asked Schiff to support the purchase of a collection actually on the market, the maecenas accepted immediately, on the condition that a curator be hired to manage it and a budget dedicated to expand it.¹²

The nearly 10,000 books and manuscripts that Schiff presented to the Library in 1912 had been assembled by Ephraim Deinard (1846–1930), a Latvian-born bookseller who ultimately had a hand in stocking most of America's institutional Hebrew collections.¹³ Deinard built collections at Columbia, Berkeley, and NYPL as well as the Jewish Theological Seminary, Hebrew Union College, and (in the same year as the Library of Congress) Dropsie College in Philadelphia.¹⁴ Weeks before his death

12. Cyrus Adler, *Jacob H. Schiff: His Life and Letters* (New York, 1928), vol. 2, 35–37, and *ibid.*, *Selected Letters*, ed. I. Robinson (Philadelphia/New York, 1985), vol. 1, 209–12.

13. On Deinard, see the encyclopedia and lexicon entries recorded in Hilmar Schmuck, *Jüdischer Biographischer Index*, 2nd ed. (Munich, 2006) 1:315. The biography by Simcha Berkowitz, "Ephraim Deinard (1846–1930): A Transitional Figure" (M.A. thesis, Columbia University, 1964), was followed by his studies "Ephraim Deinard: Bibliophile and Bookman," *SBB* 9 (Cincinnati, 1971): 137–52, and "Ephraim Deinard: A Portrait," *JBA* 37 (1979–80): 125–31. On Deinard's bibliophile, bibliographic, and antiquarian activity, see Alexander Marx, "Some Jewish Book Collectors," *Studies in Jewish History and Booklore* (New York, 1944), 230–36; Yohanan Arnon, "Deinard ha-bibliograf ha-poreh ve-ha-mishtolel," *Ha-umab* 19.1 (1981): 391–97; and Brad Sabin Hill, "Ephraim Deinard and the Shapira Affair," *The Book Collector* (London, 1997), 167–79.

14. David Wilk, "Ephraim Deinard and the Establishment of Hebrew Judaica Collections in America's Libraries," *Proceedings of the 35th Annual Convention of the Association of Jewish Libraries, Washington, DC—June 18–21, 2000* (New York, 2001), 121–27; Simcha Berkowitz, "The Sulzberger-Deinard Relationship: Towards the Establishment of a Center for Jewish Learning in America," in *Freedom and Responsibility: Exploring the Challenges of Jewish Continuity*, ed. R. M. Geffen and M. B. Edelman (Hoboken, 1998), 229–39; and Arthur Kiron, "The Professionalization of Wisdom: The Legacy of Dropsie College and Its Library," in *The Penn Library Collections at 250: From Franklin to the Web*, ed. M. Ryan and D. Hyde (Philadelphia, 2000), 191. In a footnote in *Le-korat ha-yebudim be-amerika* (New Orleans, 1925), 18, Deinard signaled his hope to append a history of Jewish

Deinard donated a collection to the Jewish National and University Library in Jerusalem, from which the duplicates were transferred to the Technion in Haifa. Harvard acquired Deinard's final collection of books after his death, and his Jewish ceremonial art and documents went to the Smithsonian.¹⁵ Familiar with the great European libraries, an inveterate collector and a canny businessman, Deinard long had his eye on the Library of Congress as a possible client. As early as 1894 he suggested to the American Oriental Society the creation of a Jewish library in Washington (an idea to which Adler was at first opposed). As it turned out, by 1921 the Library added three more "Deinard collections," doubling the size of the first batch.¹⁶ The bookseller's travels and expertise are evident in the four collections, encompassing works from the dawn of printing and from every corner of the Jewish world, represented in three hundred places of Hebrew printing. There were Yiddish books in addition to Hebrew manuscripts and western Judaica, and the fourth collection contained hundreds of books in Ladino.¹⁷ On the foundation of the Deinard collections, expanded exponentially over time, America's congressional

libraries built by himself and others in America, to appear in a second edition of his book *Sifrat yisra'el be-amerika*; he had alluded to this briefly in the original edition (New York/Jaffa, 1913).

15. The Harvard collection was described in Deinard's *Devir Efrayim: Prospectus of the Library of Ephraim Deinard at New Orleans, Louisiana*, English intro. M. Silber (St. Louis, 1926). Also see Harry Wolfson, "Hebrew Books in Harvard," *Harvard Alumni Bulletin* (April 29, 1932): 5–7; Leo W. Schwarz, *Wolfson of Harvard: Portrait of a Scholar* (Philadelphia, 1978), 114–21; Charles Berlin, *Harvard Judaica: A History and Description of the Judaica Collection in the Harvard College Library* (Cambridge, 2004), 14–15, and *Harvard Judaica in the 21st Century* (Cambridge, 2014), 12–13; and Robert Singerman, "Jewish Americana in American Libraries," *JBA* 45 (1987–88): 161–62. For the Smithsonian, see Grace Cohen Grossman, "The Ephraim Deinard Collection," in her and Richard Eighme Ahlborn's *Judaica at the Smithsonian: Cultural Politics as Cultural Model* (Washington, 1997), 69–79 and 248–49. I am grateful to Amos Deinard, Felicia Pickering, and David Rosenthal for drawing my attention to inventories of the material culture in the Smithsonian's Division of Cultural History Judaica Collection, much of which came from Deinard.

16. Berkowitz, "Ephraim Deinard," 36–39. The overview of the first two Deinard collections by Israel Schapiro, "The Hebrew Collections of the Library of Congress," *Journal of the American Oriental Society* 36 (1916): 355–59, refers to the munificence of Schiff without mention of Deinard. See also Myron Weinstein's posthumously published "The First Deinard Collection of the Library of Congress," *Judaica Librarianship* 12 (2006): 31–48.

17. The Ladino collection was recorded in Henry V. Besso, *Ladino Books in the Library of Congress: A Bibliography* (Washington, 1964), one of the first such catalogues by a major research library.

library became one of the world's premier repositories of books in Hebrew characters.¹⁸

A larger-than-life personality, Deinard was much more than a wandering antiquarian. As a Hebrew writer and polemicist, he published some seventy volumes in Russia, Poland, Hungary, and Palestine, as well as New York, New Jersey, and St. Louis.¹⁹ He also carried on a far-flung correspondence.²⁰ In fact, Deinard was the most prolific Hebrew writer and editor (or graphomaniac) in American history. An index of the content of his writings, yet to be prepared, would offer a fabulous panorama of diverse topics, idiosyncratic detail, and bile.²¹ Some of his books were

18. See Michael Grunberger, "The Hebraic Section," in Abraham J. Karp, *From the Ends of the Earth: Judaic Treasures of the Library of Congress* (Washington, D.C., 1991), xv–xvi; and "To the Ends of the Earth: The Library's Hebraic Collections," in [LC] *Information Bulletin* 50.12 (1991): 227–32. For fuller context, see *Library of Congress Hebraic Collections: An Illustrated Guide*, ed. M. Grunberger (Washington, D.C., 2001).

19. For an annotated list of books authored, edited, or published by Deinard (but excluding a number of his booksellers' catalogues), see Israel Schapiro, "Ephraim Deinard," *Publications of the American Jewish Historical Society* 34 (Baltimore, 1937): 149–63; and *Catalog of the Hebrew Collection of the Harvard College Library*, ed. C. Berlin (Munich, 1995), vol. 2, 682–83. Fuller detail on Deinard's books is provided in the *Bibliography of the Hebrew Book* (National Library of Israel, <http://web.nli.org.il/sites>). For his earlier books in America, with indication of library holdings, see Robert Singerman, *Judaica Americana: A Bibliography of Publications to 1900* (New York, 1990), vol. 2, 1128 *s.v.* Deinard. His book-length publications are described and contextualized in Yosef Goldman and Ari Kinsberg, *Hebrew Printing in America, 1755–1926: A History and Annotated Bibliography* (New York, 2006). For his books in particular genres, see Gershom Scholem, *Bibliographia Kabbalistica* (Berlin, 1933), 36–37 and 96; and Nathan M. Kaganoff, "Rabbinic Literature in the United States, 1761–1917: A Brief Survey," *JBA* 47 (1990): 53–55.

20. On the archive of correspondence donated to the Seminary, see Alexander Marx, *Bibliographical Studies and Notes on Rare Books and Manuscripts in the Library of the Jewish Theological Seminary of America* (New York, 1977), 70–71, and Jacob Kabakoff, "Documents from the Deinard Collection," in his *Sboharim ve-ne'e-manim* (Jerusalem, 1978), 20–54. On Deinard's papers at the Smithsonian, see Grossman, "The Ephraim Deinard Collection." Correspondence with the Romanian-born scholar and bibliophile Moses Gaster is held in the Gaster Papers at University College London. Material on Deinard is also held in the Kressel Archive in the Leopold Muller Library of the Oxford Centre for Hebrew and Jewish Studies.

21. The books he published and a few other works by and about him were reproduced in a microfiche edition by IDC, *Ephraim Deinard: Bookman, Historian and Polemicist (1846–1950)* (Leiden, 2005), intro. B. S. Hill, with alphabetical catalogue of contents at <http://www.brill.com/ephraim-deinard-bookman-historian>

printed in strange shapes or on a variety of colored papers, and of others it seems no two copies have exactly the same text. Eccentricities aside, Deinard was adroit in Hebrew booklore. In his youth he had acted as amanuensis to the Karaite manuscript collector Firkovich in the Crimea, and he went on to manage a bookstore in Odessa where he produced catalogues of note.²² In America he catalogued two Hebrew manuscript collections.²³ He was the first to chart the history of Hebrew printing in the Russian Empire, and his pioneering record of Hebrew books printed in America is still useful today.²⁴ His last book, *Devir Efrayim* (St. Louis, 1926), penned during his retirement in New Orleans, provides a capsule introduction to Hebrew and Yiddish printing and bibliography.

Someone who got to know Deinard well was a young European-trained Orientalist engaged by the Library of Congress to handle Hebraica, presently the focus of a new Division of Semitic and Oriental

-and-polemicist-1846-1930. This "Ephraim Deinard Collection," based mostly on holdings of Hebrew Union College Library in Cincinnati, was subsequently digitized and made available online by subscription from E. J. Brill.

22. See Nathan Schur, *The Karaite Encyclopedia* (Frankfurt am Main, 1995), 86. Deinard wrote a biography of Firkovich, *Toldot Ibn Reshef* (Warsaw, 1875), and two Crimean travelogues, *Masa' Krim* (1878) and *Masa' be-betsi ba-i Krim* (1880). On these and other journalistic writings from his time in Sebastopol (where he played a role in founding a Hebrew library), see Chaim David Lippe, *Bibliographisches Lexikon der gesammten jüdischen Literatur der Gegenwart und Adress-Anzeiger* (Vienna, 1881), vol. 1, 75–76.

23. On his catalogue of Sulzberger's private library, *Or Meir: Catalogue of the Old Hebrew Manuscripts and Printed Books of the Library of the Hon. M. Sulzberger of Philadelphia* (New York, 1890), harshly reviewed ("a bungling piece of work") by Bernard Felsenthal in *The Jewish Exponent* (March 19, 1897), see Simcha Berkowitz, "Deinard's Or Me'ir (Or Mayer) Catalogue," *SBB* 21 (2001): 53–73. On Deinard's unpublished catalogue of manuscripts acquired from M. W. Shapira in Jerusalem, see Louis Newman, "Solomon Roubin and Ephraim Deinard, Cataloguers of the Hebraica in the Sutro Library in San Francisco," in *Semitic and Oriental Studies . . . Presented to William Popper*, ed. W. J. Fischel (Berkeley, Calif., 1951), 355–64, and William M. Brinner, *Sutro Library Hebraica: A Handlist* (San Francisco, 1966). A number of Deinard's book lists from 1882 to 1887 are preserved in the Steinschneider collection at the Seminary.

24. On his pioneering gazetteer of Hebrew printing in Russia, incorporated in one of his Odessa catalogues (No. 7), see Alexander Marx, "Recent Hebrew Bibliography and Palaeography," *JQR* n.s. 6 (1915–16): 168, and Berkowitz's M.A. thesis, 61–62. On his *Kobelet America: Catalogue of Hebrew books printed in America from 1735–1925* (Hebrew; St. Louis, 1926), which served as a foundation for later bibliographies of early American Hebraica, see Jacob Kabakoff, "Ephraim Deinard's *Kobelet America*," in his *Shoḥarim ve-ne'emanim*, 55–61.

Literatures. One of many exceptional candidates, Dr. Israel Schapiro (1882–1957) had the appropriate background and credentials for the undertaking.²⁵ He had been chosen for the post from among a line-up of at least seven men, several of whom achieved renown in Judaic studies, Semitics, and Hebrew bibliography: Harry Austryn Wolfson, Samuel Wiener (Deinard's choice), Israel Davidson, and Josef Horovitz. If at first Deinard had a low opinion of Schapiro's candidacy, in reality the much younger scholar was more than Deinard's equal, evincing a seriousness of purpose, an organized mind, philological skills, and a certain cosmopolitanism in contrast to Deinard's idiosyncratic Hebraism, temper, intrigues, and flightiness.²⁶

Due in part to his own efforts, Schapiro's life and career are rather well documented.²⁷ Born in Sejny in the province of Suwalk, in a corner

25. Schapiro is included in *Evreiskaia Entsiklopediia* (St. Petersburg, 1913; repr. 1969) 15: col. 914; Benzion Eisenstadt, *Dorot ha-aḥaronim* (New York, 1915), cols. 346–48; *Who's Who in American Jewry, 1928* (New York, 1928), 615 (and 931 in the edition for 1938–39); Zalmen Rejzen, *Leksikon fun der yidisher literatur, prese un filologye* 4 (Vilna, 1929), cols. 463–65; Salomon Wininger, *Groesse Jüdische National-Biographie*, vol. 5 (Czernowitz, [1933?]; repr. Nendeln, 1979), 395–96; *Biographical Encyclopaedia of American Jews*, ed. L. M. Glassman (New York, 1935), 474; *A Thousand American Men of Mark To-Day* (Chicago, 1917), 106; *Universal Jewish Encyclopedia* (New York, 1943; repr. 1969) 9:390–91; David Tidhar, *Entsiklopedyab le-ḥalutse ha-yishuv u-bonav* (Tel Aviv, 1952; online as *Encyclopedia of the Founders and Builders of Israel*) 5:2165; *Yizker-bukh Suwalk un di arumike shtetlekh . . . Seyni . . .*, ed. B. Kagan (New York, 1961), col. 213; G. Kressel, *Leksikon ha-sifrut ha-ivrit ha-dorot ha-aḥaronim* 2 (Merhavia, 1967), cols. 969–70; Dan Cohn-Sherbok, *The Blackwell Dictionary of Judaica* (Oxford, 1992), 480; *Encyclopaedia Judaica* (2007) 18:108–9; *The Concise Dictionary of American Jewish Biography*, ed. J. R. Marcus and J. M. Daniels (Brooklyn, 1994) 2:559; several other reference works listed in the latter and in Schmuck, *Jüdischer Biographischer Index* 4:1297; and on the website of the Borderlands Institute in Sejny, Poland, at http://pogranicze.sejny.pl/israel_schapiro,790-1,10080.html.

26. I am grateful to Dr. Amos Deinard of Minneapolis for bringing to my attention a Hebrew letter (dated Sunday March 16, Jaffa, s. a. [1913]) from Ephraim Deinard to his son-in-law Rabbi Alexander Basel in which he writes with typical venom and mockery of Schapiro's forthcoming appointment.

27. Archival documentation includes a two-page handwritten autobiographical sketch that he prepared for Rejzen's *Leksikon*. It is all written in an overly Germanized Yiddish and preserved with his cover letter in YIVO archives, RG3 = Shrayber zamlung (Vilner Arkhiv), no. 3210. (Also note that an autobiographical sketch by Schapiro's father is at no. 3208.) The autobiographical notes in Hebrew provided to the Genazim Institute in Tel Aviv were published in *Genazim* 2 (1965): 63–64. Material on Schapiro (and his father) is also in the Kressel Archive at Oxford. Some bibliographic correspondence with the publicist and

of Russian Poland where Slavic, Muslim-Tatar, Baltic, and Jewish cultures mingled, he had a thorough Hebrew education at home and at the yeshivah of Telz (Telsiai) in Lithuania and completed Russian gymnasium before attending German universities.²⁸ He studied Arabic in Berlin, where he was one of the last disciples of Steinschneider, and also attended the Hochschule für Wissenschaft des Judentums and the Veitel-Heine-Ephraimsche Beth Hamidrash with which Steinschneider was long associated.²⁹ His dissertation on Jewish elements in Qur'anic narrative, written under Nöldeke in Strassburg, is still cited today.³⁰ Between 1907 and 1910 he lectured on Jewish history, Bible, and Talmud at the Lehrer Seminar (teachers training college) of the Hilfsverein der Deutschen Juden in Jerusalem, after which he emigrated to America where he coedited a Hebrew weekly with the distinguished publicist Reuven

scholar Peter Wiernik is preserved in the Yeshiva University Archives, on which see *Inventory to the Peter Wiernik and Bertha Wiernik Collection, 1886–1950* (New York, 1990). A letter from Schapiro to Stephen Wise is in the I. Edward Kiev Archives at George Washington University, Washington, D.C. Schapiro figures in “The Memoirs and Scrapbooks of the Late Dr. Joseph Isaac Bluestone of New York City,” on which see Hyman B. Grinstein in *Publications of the American Jewish Historical Society* 35 (1939): 53–64, and typescript inventory prepared by Harry Bluestone.

28. According to his own account, from the age of thirteen he spent two and a half years at Telz, studying under the well-known rabbinic authorities Eliezer Gordon, Simon Judah Shkop, and Joseph Leyb Bloch. He completed Russian gymnasium in Kovno, where he may also have attended yeshivah; he may also have studied in Suwalk. The biographical sketches vary in regard to some places and dates, and some information is altogether incorrect. For example, Wininger is surely mistaken in identifying him in *Grosse Jüdische* with the eponymous Berlin-based author of *Der Antisemitismus in der französischen Literatur* (Berlin, 1927). Nor is our Schapiro to be conflated, as in worldcat.org, with the hasidic rabbi Israel Schapiro of Grodzisk, author of *Binat Yisra'el* (Warsaw, 1938) and *Emunat Yisra'el* (Jerusalem, 1948), on whom see Y. Alfasi, *Entsiklopedyah le-basidut* (Jerusalem, 2000), vol. *Ibbim*, letter *yod*, cols. 578–79. He is also distinct from the librarian Israel Shapiro (without c) who collaborated with Alexander Marx on addenda to “Adler’s Gazetteer of Hebrew Printing” in *JQR* n.s. 11 (1920–21): 272–73.

29. Per published notes on “Specialists on the Library Staff” in *Annual Report of the Librarian of Congress, 1929*, 343–44. Schapiro wrote the entry on Steinschneider for the *Encyclopedia of Jewish Knowledge* (New York, 1934), 537.

30. The short obituary note in [LC] *Information Bulletin* 16.35 (September 3, 1957) erroneously ascribes his doctorate to Berlin, but the printed dissertation indicates Strassburg, as do printed notes (ca. 1920) on faculty of the Department of Arts and Sciences at George Washington University. The 1906 dissertation was published by the Gesellschaft zur Förderung der Wissenschaft des Judentums as *Die bagdadischen Elemente im erzählenden Teil des Korans* (Leipzig, 1907).

Brainin in New York.³¹ Schapiro then took up the appointment in Washington, where he oversaw the Hebrew and Semitic collections for over thirty years.³² He was one of a generation of immigrant scholar-librarians responsible for developing most of the Jewish research libraries in the New World—many of whom, like Schapiro, remained associated with a single institution for the duration of their library careers.³³

Between 1916 and 1927 Schapiro held concomitantly a professorship in Semitics at George Washington University, where he taught several levels of modern Hebrew and a pioneering course in Hebrew literature with emphasis on the Haskalah.³⁴ Although no record of his lectures has

31. The sources differ on the dates of his arrival in America, his editorship at the journal, and the start of his career in Washington. According to the autobiographical essay prepared for Rejzen, he came to America in 1912 and was hired by the Library of Congress in 1914. The rapport with Brainin, who lived many years in Montreal, may have led Schapiro to meet his wife Marian (or Miriam), daughter of Abraham Kirschberg, whom he married there in 1917. The Brainin archive contains twenty-three letters from Schapiro to Brainin, one to Brainin's wife, and one postcard in English from Marian to Mrs. Brainin. Naomi Caruso, *Index to the Yiddish and Hebrew Correspondence in the Reuven Brainin Collection of the JPL Archives* (Montreal, 1985), 81. I am indebted to Eddie Paul of the Jewish Public Library in Montreal as well as to Leah Cohen of Library and Archives Canada in Ottawa for their assistance in making the correspondence available to me. Schapiro's visit (together with Harry Wolfson of Harvard and others) to Brainin in New York in 1931 is mentioned in Brainin's diary. Naomi Caruso, *Reuven Brainin: The Fall of an Icon* (Montreal, 2007), 83.

32. For his own characterization of the work of the Semitic Division toward the end of his career, see *American Hebrew and Jewish Tribune* 148.13 (1941): 8. Schapiro retired in 1943 (some sources give 1944), not long after the tragic death at fifty-one of his wife Marian (*Washington Post*, August 7, 1942, p. 6), after which he spent some time in California. He moved to Israel in 1950 and died in Holon. The few known photographs of Schapiro include a head shot, among portraits of American Hebrew writers in *Sefer ha-yovel shel ha-do'ar*, ed. M. Ribalow (New York, 1927), and again in Rejzen's lexicon. He appears in a group portrait of Library of Congress staff taken in the summer of 1914, reproduced in *Library of Congress Sesquicentennial Exhibit April 24, 1950: Catalog of the Exhibit Commemorating the 150th Anniversary of Its Establishment* (Washington, 1950), plate and entry 94. A mature portrait accompanies the entry on him in *Yabadut lita*, vol. 3 (Tel Aviv, 1967), 248–49.

33. For example, Alexander Marx (Jewish Theological Seminary), A. S. Freidus and Joshua Bloch (New York Public Library), Joseph Reider (Dropsie College), and Adolph S. Oko (Hebrew Union College in Cincinnati). Like Schapiro, Reider had dealings with Cyrus Adler and Deinaid right from the start and at the very same time. Kiron, "Professionalization," 191–93.

34. *George Washington University Bulletin* (April 1920): 108. See the report by Max Rhoades on the establishment of a department of Semitics at this university

survived, his familiarity with the gamut of Hebrew writing is apparent from his work with the Deinaud collections, which no doubt served as a backdrop to his teaching. Schapiro's courses were among the earliest in any American institution of higher education to deal with modern Hebrew literature. One can only surmise the true motivation behind the newly installed president Cloyd Heck Marvin's termination of Schapiro's appointment, after ten years in the post, supposedly due to the professor's beginning the autumn term on a different schedule from the rest of the university.³⁵

By virtue of Schapiro's background, the Library of Congress and its Hebrew Section are directly linked not only with Steinschneider but also with the European Hebrew enlightenment. Beginning in his youth and throughout his career Schapiro wrote for the Hebrew press, contributing to now-historic journals in Eastern Europe, Palestine, and America.³⁶ Indeed, he was one of the few learned Hebrew authors active in the American capital—or for that matter below the Mason-Dixon line—in the first half of the twentieth century.³⁷ His earliest academic studies were

and Schapiro's appointment in *Menorah Journal* 3.2 (1917): 118, quoted in full as "Judaic Studies at GW 91 Years ago" in the newsletter *Judaic Studies at GW* 12 (Summer 2008): 9.

35. Per Marvin's typescript letter to Schapiro dated October 25, 1927, preserved in the personnel records of the vice president for academic affairs at the university's Special Collections Research Center, RG0004/020–0059, item no. 00018 (box 59, file #18: Israel Schapiro). We note that the Jewish holidays, which began on Tuesday, September 27, all fell on weekdays that year. A single-sheet "Personal Record" in the same file, with Schapiro's own handwritten professional history and qualifications, is dated October 23, 1927, two days before Marvin's letter of dismissal; its presence suggests a need to underscore his academic and professional qualifications at a critical moment. The letter of termination, with false-ringing cordiality, only refers to the matter of the start of classes.

36. His articles appeared in the New York Hebrew journals *Ha-deror* (of which he was co-editor with Brainin from 1911 or 1912 to 1913), *Ha-do'ar*, *Hatoren*, *Bitsaron*, *Ha-ivri*, *Miklat*, *Ramah*, *Horev*, and *Shevile ha-hinukh*, as well as the Chicago *Dorenu*; earlier in European journals (even before 1900) such as *Gan sba'asbuim* (Lyck, ed. Piórko), *Ha-melits* (St. Petersburg), *Ha-tsefirab* (Warsaw), *Ha-ivri* (Berlin-New York), *Ha-sbavu'a* (Cracow), *Me'asef* (St. Petersburg), *Hammagid* (Cracow), *He-yebudi* and *Tekufatenu* (London); and in the Jerusalem journals *Hasbkafab*, *Ha-tsevi*, and *Ha-or*. One source refers to *Ha-dor* (probably the Cracow weekly). There is no full bibliography of Schapiro's writings (he also used the pseudonym Elisha ben Shafat), and my citations here are preliminary and incomplete.

37. Others included the Washington rabbinic authority Gedaliah Silverstone; Ephraim Lisitzky in New Orleans; and the Atlanta rabbi Tobias Geffen. The Yiddish writer I. J. Schwartz, who had studied in the Kovno yeshivah, lived

in German, and he translated into modern Hebrew stories by the German Jewish novelist Karl Emil Franzos as well as the unconventional autobiography by Nahida Ruth Lazarus.³⁸ (In clarity of expression and with a penchant for compilation, pedagogy, and translation, Israel Schapiro mirrored the preoccupations of his Hebraist father, a late exponent of the Russian Haskalah who had translated a German biographical novel about Spinoza.³⁹ Evidently close to his father, the son edited several of his father's works posthumously.⁴⁰) In a further expression of Orientalist predilections, Schapiro edited a Judeo-Arabic Mishnah commentary by

in Lexington, Kentucky. Herman Leder, another Washingtonian with a similar talmudic background, wrote the Yiddish memoir *Reysber yidn: Zikbroynes fun reysbe biz nyu-york* (Washington, D.C., 1953). All of them were born and raised in Eastern Europe.

38. In addition to the dissertation, he published "Leviticus XXVI im Lichte des Talmud," *Monatsschrift für Geschichte und Wissenschaft des Judentums* [=MGWJ] 53 (Breslau, 1909): 269–85. The translation of Lazarus's *Ich suchte Dich* came out as *Bikashbikba (sipur)* (Tel Aviv, 1932), and the Franzos stories appeared in *Hayehudi*. His version of J. E. Poritzky's essay on Spanish Jewry came out in *Me'asef* 12 (1902).

39. On Tobias Pesah/Petahiah? [=Taf] Schapiro (1845–1924), see the entries in Kressel, *Leksikon*, vol. 2, col. 969; Wininger, *Grosse Jüdische*, vol. 5, 395–96; and additional lexicon entries cited in Schmuck, *Jüdischer Biographischer Index*, vol. 4, 1297. Taf Schapiro's version of Berthold Auerbach's novel on Spinoza's life, *Shpinozah: Sipur me-haye ha-filosof Barukh di-Shpinozah ve-ha-'itim asher 'avru 'alav* (Warsaw, 1898), was too late a composition for discussion in Daniel Schwartz, *The First Modern Jew: Spinoza and the History of an Image* (Princeton, N.J., 2012), but it grew out of the same intellectual currents in East European Jewry. Taf Schapiro authored *Bet ha-otzar: Sipurim* (Warsaw, 1875), stories from the Jewish past; *Abavat ahim* (Warsaw, 1894), a story of the French Revolution; and three Hebrew letter-writers, *Over la-sober* (Petrikov, 1907), *Et 'ivri* (Warsaw, 1878 and 1883), and *Yad va-'et* (Vilna, 1891). See William Zeitlin, *Bibliotheca Hebraica Post-Mendelssohniana* (Leipzig, 1895), 339, and his "Bibliographie der hebräischen Briefsteller," *Zeitschrift für hebräische Bibliographie* 22 (1919): 46; and Israel Davidson, *Parody in Jewish Literature* (New York, 1907), 243, with reference also to a composition in Aramaic.

40. These are the collections of proverbs and sayings *Pitgamim shel hakhamim* (New York, 1927) and the earlier *Mesbal ha-kadmoni* (Philadelphia, 1925) with a biographical sketch of the author by his son, pp. v–xi. Also see the review by I. M. Casanowicz in *JQR* n.s. 18 (1927): 222–23. Although the name "Shapiro" or its variants is not uncommon in Eastern Europe, we cannot but wonder whether our Schapiros were connected with the eponymous hasidic printing family of Slavuta, one of whose scions was the Hebrew writer Havvah Shapiro, an intimate of Israel Schapiro's friend and mentor Reuven Brainin. Another question is whether Israel's mother, née Galanti, was related to the Ottoman Sephardic Hebraist, historian, and bibliographer Abraham Galante.

Maimonides, published before he came to America.⁴¹ Polyglot and highly literate, retaining a warmth for Yiddish and respectful of Yiddish scholarship, he wrote for the American Yiddish press,⁴² even as he became a more than proficient English stylist.⁴³

A facility with Hebrew, Aramaic, Arabic, Judeo-Arabic, and Syriac was not atypical in an age when many Jewish scholars born and talmudically educated in Eastern Europe studied Oriental languages in German universities,⁴⁴ but the new division chief's combination of linguistic mastery and textual scholarship with an acquired command of librarianship, bibliography, and booklore made him particularly suited to work with rare and modern Hebraica both. Schapiro can be credited not only with conscientious expansion of the collections but also with the establishment of a Hebrew short-title catalogue, the utility of whose cards, maintained in the Hebraic Section for generations, has in all its bibliographic particulars not yet been eclipsed. Today nearly forgotten outside of the Library

41. *Perush ha-mishnayot le-ha-Rambam le-Masekhet Arakhin* [*Maimuni's Mishnah-Kommentar zum Traktat Arakhin: Arabischer Urtext auf Grund von zwei Handschriften zum ersten Male herausgegeben und mit kritischen erläuternden Anmerkungen versehen*] (Jerusalem, 1910), reviewed by Fried in *MGWJ* 55 (1911): 254–56.

42. The entry in Rejzen's lexicon in fact says almost nothing about his Yiddish writing. Whether an updated entry was included in the supplementary volume that was in galleys in 1939, but then lost in the upheaval, is not known. The Ephim H. Jeshurin bibliographic files at YIVO, unfortunately in disarray, may contain references to articles by or about Schapiro. From the entries in the Russian Jewish encyclopedia and in Rejzen it is apparent that Schapiro remained in contact with Jewish scholars in Eastern Europe. The Yiddish article about the Library of Congress by A. Govseder in the Yiddish journal *Der Khaver* 6 (Vilna, March 1935): 86–90, not seen by the present writer, may be another example of this contact.

43. Schapiro was supposed to serve as associate editor of the new journal *Current Jewish Record*, launched in 1931 in New York, as reported in the *New York Times* October 29, 1931, 15.

44. Among the quondam Lithuanian and Polish *yeshive-bokburim* who pursued Oriental studies in Berlin and Strassburg were such figures as the slightly older Israel Friedländer and Lazarus Goldschmidt who both excelled in Arabic (Goldschmidt was also a Hebrew bibliophile and bibliographer) and made names for themselves as academics and scholars in Western Europe or America. The phenomenon of formerly Yiddish-speaking graduates in Oriental studies from German and Swiss universities was so common that, as Professor Eugene Orenstein has informed me, it was often said half-dismissively “er is a dokter in targem unkeles,” i.e., he has a doctorate in the Aramaic Bible translation, which every *kbeyder* boy in Eastern Europe learned from the age of three. These Ostjüdische Semitic scholars of the late nineteenth and early twentieth centuries—largely distinct in their preoccupations and future trajectories from the German-origin Jewish Orientalists—deserve a study of their own.

of Congress, this indispensable resource (which functioned for a time as a national union catalogue of Hebraica) greatly impacted Judaica librarianship.⁴⁵ Schapiro has been best known as a bibliographer for his list of Hebrew translations from German literature, a compilation complementing earlier work in this field.⁴⁶ This and his bibliography of Hebrew translations of English works were based explicitly on the Library's holdings.⁴⁷ His study of rhymes inserted by editors at the end of early Hebrew printed books as well as his bibliography of supercommentaries on Rashi's Pentateuch exegesis (he shared with Aron Freimann an interest in

45. Preservation microfilms of the title files (i.e., catalogue cards) were made in 1968, and from these films multiple volumes of the Hebrew and Yiddish title catalogues were printed out and bound in sets for the New York Public Library, the Bavarian State Library, the National Library of Canada, and a few other institutions. See Leonard Singer Gold, "Judaica and Hebraica in Book Catalogs," *JBA* 35 (1977–78): 42–43. Geographical/chronological imprint indexes of these two catalogues, compiled privately in Oxford, substantially enhance their value for publishing history.

46. *Otsar targumim 'ivriyim me-sifrut ha-germanit* (Hebrew; New York, 1934), from which "Schiller und Goethe im Hebräischen: eine Bibliographie," *Festschrift für Aron Freimann zum 60. Geburtstag* (Berlin, 1935 [1937]), 149–58, is an extract. See also *Annual Report . . . 1955*, 227–28; the review by Barukh Shohetman in *Kiryat Sefer* 12 (1935/36): 313; Guido Kisch, "Deutsche Literatur in hebräischer Übersetzung," *Zeitschrift für die Geschichte der Juden in Deutschland* 6 (1936): 238–44, and "Ha-sifrut ha-ashkenazit be-targum 'ivri," *Alim le-bibliografyah ve-korot yisra'el* 3 (Vienna, 1937): 1–7. In *Die Hebräische Publizistik in Wien* (Vienna, 1930), part I, 275–85, Bernhard Wachstein had listed translations from German authors which appeared in Hebrew serials. Neither Schapiro nor Wachstein could have known that the nineteenth-century curator Joseph Zedner at the British Museum had once drawn up a list of European-language authors, mostly German, who were translated into Hebrew. His "115 Poete und Prosaiker, aus deren Werken in hebräischen Zeit. = u. Sammelschriften Uebersetzungen erhalten sind," handwritten on two sheets, is bound into Emanuel Deutsch's copy of Zedner's *Catalogue of the Hebrew Books in the Library of the British Museum* (London, 1867), preserved in the British Library reading room at 11904.k.8.

47. The "Bibliography of Hebrew Translations of English Works," *Studies in Jewish Bibliography and Related Subjects in Memory of Abraham Solomon Freidus (1867–1925)* (New York, 1929), 182–218, separately printed with indexes and added Hebrew title as *Otsar targumim 'ivrim me-sifrut ha-anglit* (New York, 1929 [1931]), was reviewed by A. Yaari in *Moznayim* 3.36 (1932): 12–13, and supplemented by Jacob I. Dienstag, "English-Jewish Literature in Hebrew translation" (Hebrew), *JBA* 8 (1949–50): 35–47. On Schapiro's work in the context of other translation literature and bibliographies in the field, see Shimeon Brisman, *A History and Guide to Judaic Bibliography*, vol. 1 (Cincinnati/New York, 1977), 107–8, 114, and 291–92; and Robert Singerman, *Jewish Translation History: A Bibliography of Bibliographies and Studies* (Amsterdam/Philadelphia, 2002), 236.

Rashi and Saadia Gaon) were, like some other historical studies, outgrowths of his engagement with Deinard's books.⁴⁸ He wrote an overview of American Hebrew encyclopedias and thesauri, and himself authored entries in several Jewish encyclopedias, not least the first global survey of Judaic libraries in which the Deinard collections figure.⁴⁹ He also wrote about scholars and bookmen, and contributed to festschriften and memorial volumes.⁵⁰

48. On the poems, see "Shirim nidaḥim" in *Sefer ha-yovel: kovets ma'amarim . . . Avraham Goldberg*, ed. S. Bernstein et al. (New York, 1934), 61–67. On the Rashi material, see "Parshane Rashi 'al ha-Torah," *Bitaron* 1.11–12 (1940): 426–37 (reprinted with addenda and added English title *A Bibliography of Supercommentaries on Rashi's Pentateuch Commentary*, New York, 1940). This complements earlier compilations by J. M. Toledano and A. Marmorstein and was itself complemented by A. Freimann's "Manuscript Supercommentaries on Rashi's Commentary on the Pentateuch" in *Rashi Anniversary Volume*, ed. H. L. Ginsberg (New York, 1941), 73–114; see also Shlomo Shunami, *Bibliography of Jewish Bibliographies* (Jerusalem, 1969), 755–57, and Rachel Heuberger, *Aron Freimann und die Wissenschaft des Judentums* (Tübingen, 2004), 241. In his own compilation, Freimann (p. 75) commends Schapiro's work on Rashi, which he also reviewed in *Journal of Jewish Bibliography* 3.1–2 (1942): 62–63. Pinchus Krieger in his *Supercommentaries on Rashi's Commentary on the Pentateuch* (Hebrew; Monsey, 2005), xii, acknowledges Schapiro's compilation as one of five sources on which he draws. His essay on Saadiana in *Ha-toren* (1922) followed the publication of Henry Maltzer's *Saadia Gaon: His Life and Works* (Philadelphia, 1921). Surveying Hebrew writers in America in *Sefer ha-yovel*, 351, Daniel Perski refers to Schapiro's "Mepinkaso shel safran" and his study "Aklimah shel erets-Yisra'el ba-mekorot ha-ivriyim ha-kadumim," both in *Ha-toren*. Schapiro contributed the Hebrew titles to Florence S. Hellman, "A Selected List of Books on Modern Palestine" [based on LC holdings], *Annals of the American Academy of Political and Social Science* (Philadelphia, 1932), 190–97.

49. "Otsarot" in *Sefer ha-yovel shel ha-do'ar*, 54–58. Schapiro contributed entries to Judah David Eisenstein's *Otsar Yisra'el* (New York, 1907–13), *s.v.* Ravak, Shivur malka, and Shelomoh Romano, and to *Universal Jewish Encyclopedia* (New York, 1939–43), whose entry on libraries is cited above. For the one-volume *Encyclopedia of Jewish Knowledge*, he wrote entries on the German philosopher Moritz Lazarus and his wife Nahida Ruth Lazarus, whose novel he translated into Hebrew (293–94); on the Library of Congress Semitic Division (306); on Solomon Maimon (325–26); on Steinschneider and on philologist and philosopher Heymann Steinthal, brother-in-law of Moritz Lazarus (537); and he may have contributed to the entry on the District of Columbia (587), where he is mentioned. He also wrote for *Dictionary of American Biography*.

50. In addition to the annotated bibliography, "Ephraim Deinard" (cited above), his obituary of Deinard appeared in *Ha-do'ar* 9.36 (July 25, 1930): 622–23. He also wrote about the Kohuts in *Sefer ha-shanah* (New York, 1935), 234–40; a tribute to Alexander Marx on his sixtieth birthday in *Ha-do'ar* 18 (1937–38): 207; "Masekhet Reuven Brainin be-Amerikah," *Bitaron* 1 (1939–40): 490–97;

Schapiro's early survey, "The Hebrew Collections of the Library of Congress," published in the *Journal of the American Oriental Society* in 1916, was in effect a conspectus of Hebrew literature. The true extent of his learning, however, is reflected in the prolix divisional reports he submitted for inclusion in the published annual reports of the Librarian of Congress. Beyond perfunctory notes on new acquisitions, these reports provide encyclopedic surveys of various genres of ancient, medieval, and premodern Hebrew literature, a different topic addressed every year.⁵¹ Based in no small measure on the Deinard collections, these bibliographic disquisitions range from Hebrew Bible and exegesis, Talmud and commentaries, Midrash and homiletics, rabbinic codes, responsa, liturgy, and Haggadah to mysticism, Hasidism, philosophy, philology, Judeo-Arabic literature, Hebrew Americana, and incunabula. (Though he offers no comparable discussion of Yiddish literature, foreign and domestic accessions in the language are noted regularly—a mark of the Library's attention to American publishing on the one hand and to its global reach on the other.) On occasion Schapiro shows erudition in subjects outside of Hebraica, viz. in Arabic and Latin.⁵² Described by the Supreme Court Justice Louis D. Brandeis as a model of "expert specialist librarians,"

and an obituary for the Palestinian educator whom he knew from his years in Jerusalem, "Le-zekher R. David Yelin," *Bitsaron* 5 (1941–42): 434–38. His reviews include one of Zemach Rabbiner, *Beiträge zur hebräischen Synonymik in Talmud und Midrasch* (Berlin, 1899) in *Me'asef* 26 (1902). Offprints of these and several other historical essays are recorded in the *Dictionary Catalog of the Klau Library, Cincinnati* (Boston, 1964), vol. 22, 523–25, s.v. Schapiro. Memorial volumes included those for Eliezer Ben-Yehuda, Reuven Brainin, Abraham Solomon Freidus, Abraham Goldberg, and Aron Freimann.

51. Several of his substantive reports, including *Annual Report . . . 1957*, 208–18, and *Annual Report . . . 1958*, 249–63, were off-printed separately as *Annual Report, Division of Semitic Literature*. All of his reports, photocopied from the annual reports of the Librarian of Congress, have been collected in a bound volume under his name titled *Reports of the Semitic Division of the Library of Congress, 1912–1944*. The tradition of thematic disquisitions in the annual reports did not end with Schapiro's retirement; the report for 1968, during Lawrence Marwick's tenure, includes on pp. 104–8 a broad survey of Hebraic and Judaic bibliographic literature.

52. As head of Semitics and responsible for more than Judaica, he expounds elsewhere (*Annual Report . . . 1925*, 118–20) on a shipment of Muslim Arabic books from Hyderabad. In his account of pre-1500 books (*Annual Report . . . 1951*, 310–14) he discusses anti-Semitic treatises in Latin that came to the library in 1930 with the Vollbehr collection. His Latinity is apparent too in an encomium with which he closes a note on Deinard's death (*Annual Report . . . 1950*, 245): *Vivit post funera virtus*.

Schapiro took pride in fielding questions from Congress and even the White House.⁵⁵

The display of Arabic, Hebrew, and Latin works that Schapiro organized for the eight hundredth anniversary of Maimonides in 1935 was one of a number of memorable exhibitions of Hebraica mounted by the Library of Congress over the years.⁵⁴ The first public presentation of the Dead Sea Scrolls anywhere in the world was held in the Jefferson Building in 1949, and the Library was the venue of another display of these texts in 1993.⁵⁵ Of shows in modern times, the one marking the 350th anniversary of Jewish life in America was a historic event, and two of the Library's publications are among the most lavish ever produced for Judaica exhibitions on this continent.⁵⁶ In celebration of the Hebraic Section's centenary in 2013, the Library mounted *Words Like Sapphires*, an exhibit of some sixty items drawn from Deinard's books as well as from later acquisitions during Schapiro's tenure and by subsequent librarians; a permanent digital version followed the physical display. The curators and designers must be commended on the selection, description, and elegant presentation of thirteen centuries of text, from a seventh-century Aramaic incantation bowl, medieval and postmedieval codices, scrolls, and handwritten marriage contracts to printed works dating from the fifteenth century through the present, including American Yiddish sheet music and Israeli artists' books.⁵⁷

A veritable kaleidoscope of Jewish writing, the recent exhibit made vivid the peregrinations of the Jews, their interaction with other cultures, their languages, their Hebrew scripts, their typefaces, and their graphic

55. *Letters of Louis D. Brandeis*, ed. M. I. Urofsky and D. W. Levy (Albany, 1978), vol. 5, 257–58 (letter of December 23, 1926), and the autobiographical notes in *Genazim* 2 (1965): 64.

54. Schapiro's account of the exhibit appears in *Annual Report . . . 1935*, 225–27.

55. Ayala Sussmann and Ruth Peled, *Scrolls from the Dead Sea: An Exhibition of Scrolls and Archaeological Artifacts from the Collections of the Israel Antiquities Authority* (New York, 1993).

56. Abraham J. Karp, *From the Ends of the Earth: Judaic Treasures of the Library of Congress*, preface by J. H. Billington (New York, 1991), and the collection of studies edited by Michael Grunberger, *From Haven to Home: 350 Years of Jewish Life in America*, preface by J. H. Billington (New York, 2004). The latter is not to be confused with the twenty-eight-page brochure produced for the exhibit, *From Haven to Home: 350 Years of Jewish Life in America: A Library of Congress Exhibition, September 9–December 18, 2004* (Washington, D.C., 2004).

57. A colorful multifold brochure was issued for the exhibit, and a short-title "Exhibition Checklist" was produced for limited distribution. The entire exhibit can be viewed online at <http://myloc.gov/exhibitions/words-like-sapphires>.

art, as much as their intellectual compass. Hebrew was not the only language written in Hebrew letters, and the linguistic mélange is striking. Yiddish, Ladino, and Judeo-Arabic books, once produced in quantity, are all represented. The Zohar issued in Mantua in 1560, of which the Library has a deluxe copy on blue paper, is the first printed book entirely in Aramaic. One of many manuscripts, scrolls, and editions of biblical texts put on view was a Pentateuch in the nearly extinct Tatar vernacular of the Crimean Karaites. Also exotic, if only to a Western eye, were an illustrated nineteenth-century Indian Haggadah with Marathi translation in a script used for Sanskrit and a finely executed Israeli Haggadah with text in Ethiopic.

There were several examples of Christian Hebraism, manifestations of an intellectual openness that coexisted over the centuries with attempts by church or state to eliminate Jewish books in Germany, Italy, Russia, and elsewhere. The precarious situation of Jewish texts was visible in a copy of Kimhi's commentary on Psalms, printed in northern Italy in 1477, its pages effaced by an ecclesiastical censor after the burning of the Talmud in the mid-sixteenth century. The unfinished folio edition of the Hebrew Bible in press in Berlin in 1933 is imposing in size and refined in typography, but the viewer would catch her breath for another reason. The first and last verses of the blessing of Moses at the end of Deuteronomy, printed just as the Nazis came to power, were intentionally set in red ink: "Happy are you, O Israel, who is like unto you, a people saved by the Lord . . . Your enemies will be confounded before you, and you will tread upon their high places." Similarly moving is a tractate from the Talmud printed in Germany in 1948 with the assistance of the American Army, for the use of survivors living in displaced persons camps. At the base of the title page is a scene of Jews behind barbed wire burying their dead, together with a verse from Psalms: "They almost consumed me on earth, but I have not forsaken your commandments."

The Library of Congress holds one of the hemisphere's largest collections of Hebrew incunabula, books produced just after Gutenberg's invention of movable type.⁵⁸ The rabbinic responsa of Ibn Adret issued

58. See Offenberg, "Hebrew Incunabula in Public Collections," in his *A Choice of Corals: Facets of Fifteenth-Century Hebrew Printing* (Nieuwkoop, 1992), 52–53, where the world's largest public collections are listed. In sheer numbers of separate editions, the Library of Congress ranks fourth among American libraries (after the Jewish Theological Seminary of America, Hebrew Union College–Jewish Institute of Religion, and the New York Public Library). The thirty titles in thirty-seven volumes are described in the concise catalogue by Ann Brener, *Hebrew Incunabula at the Library of Congress: A Short-Title List* (2011), published online at <http://www.loc.gov/rr/amed/pdf/HebrewIncunabula.pdf>. Schapiro first

in Rome in 1469, of which a seemingly flawless copy is displayed, may have been the very first—or if not, then certainly the second—Hebrew book ever to be printed.⁵⁹ Of no less printing-historical moment is the commentary on the Book of Esther issued in Safed in 1577, the first book in any language ever printed in Palestine, a reminder of the role Jews played in the introduction of printing outside Europe and in Muslim lands. (A rarity displayed in a previous exhibition but not here is the liturgical commentary by Abudarham issued in 1516 by exiles from Portugal at Fez in Morocco, where Hebrew books were the first in any language to be printed on the continent of Africa or anywhere in the Arab world.⁶⁰) The books from Italian and Ottoman presses and from Amsterdam, produced long before any press operated in the Ashkenazic centers of Warsaw or Vilna, recall the Sephardic, Italian, and Oriental periods and climes in the history of the Jewish book.

Old Hebrew books are known neither for their state of preservation (many in Deinard's collections had to be rebound) nor for their aesthetic, but the books in this exhibition were exquisite copies, and many of them are gloriously colorful. In addition to illuminated scrolls, manuscripts, and ketubot, there were outstanding examples of modern illustrated books. A 1923 Jerusalem edition of the Song of Songs is an early instance of fine color printing in Hebrew. Among the Israeli artists' books was a recent Haggadah whose Bulgarian-born creator has introduced a stylized Hebrew font with unmistakable hints of Armenian, Old Cyrillic, and Ethiopic in its design. There were political posters from 1950s Israel, and even playing cards riotously illustrated by Arthur Szyk. The choice of illustrated and decorated books and manuscripts from six centuries, among them the so-called Washington Haggadah prepared in Germany in 1478, was frankly stunning.

There were far-flung items from Morocco, Iranian Kurdistan, and

reported on Deinard's incunabula in *Report . . . 1914*, 28–29, then in his 1916 article "The Hebrew Collections of the Library of Congress," 356, and more fully in the *Report . . . 1929*, 207–9.

59. Although the book was certainly in the earliest group of Hebrew books printed in the fifteenth century, probably at Rome, the most recent analysis of paper and types gives priority to David Kimhi's *Sborashim*, with Adret's *Responsa* coming in second. See Offenberg, "The Earliest Printed Hebrew Books," [British Library] *Oriental and India Office Collections Newsletter* 48–49 (London, 1993): 10–11, and his *Catalogue of Books Printed in the XVth Century . . . BMC Part XIII: Hebraica* ('t Goy-Houten, 2004), xlv–xlv and 4–5.

60. See Karp, *From the Ends*, 15–16, with a page reproduced from this "First Book in Africa," and Ann Brener, *Sixteenth-Century Hebrew Books at the Library of Congress: A Finding Aid* (Washington, D.C., 2012), 1.

Iraq, but for all its Orientalia and Israeliana, *Words Like Sapphires* was firmly anchored in America. The Hebrew grammar for Harvard students (Boston, 1835), the first Hebrew Bible printed in America (Philadelphia, 1814), and the first original Hebrew and Yiddish books (New York, 1860 and 1877) demonstrate the rootedness in America not only of Jews and Jewish culture but also of Hebrew printing and Hebraic studies.⁶¹ Another colorful dimension of American Jewish publishing in a particular historical moment is Yiddish sheet music, the library's rich collection of which has been well described.⁶² The American contribution to Hebrew bibliography, not least by the Library of Congress, has been considerable.⁶³ (Washington's achievement in establishing Western cataloguing standards for Hebraica, both antiquarian and modern, cannot be overestimated.⁶⁴) It can only be lamented that the anticipated acquisition of the world-famous Valmadonna collection from London, which would

61. For more on Hebrew printing in American culture, see Wilberforce Eames, "On the Use of Hebrew Types in English America before 1735," *Studies in . . . Freidus*, 481–502; Singerman's *Judaica Americana*, which is a comprehensive chronological list also noting Library of Congress holdings (but excluding Christian Hebraica and Hebrew type-specimens from non-Jewish presses, which merit a separate bibliography); and Goldman and Kinsberg, *Hebrew Printing in America, 1735–1926*.

62. On the Yiddish music and drama collections, see Irene Heskes, *Yiddish American Popular Songs, 1895–1950: A Catalog Based on the Lawrence Marwick Roster of Copyright Entries* (Washington, D.C., 1992); Zachary M. Baker, "The Lawrence Marwick Collection of Copyrighted Yiddish Plays at the Library of Congress," *Proceedings of the 35th Annual Convention*, 116–20; and Zachary Baker with the assistance of Bonnie Sohn, *The Lawrence Marwick Collection of Copyrighted Yiddish Plays at The Library of Congress: An Annotated Bibliography* (Washington, 2004, online at <http://www.loc.gov/rr/amed/marwick/marwickbibliography.pdf>).

63. See J. Trachtenberg, "Jewish Bibliography in America," *SBB* 2 (1956): 99–101, and the complementary essay by I. Edward Kiev in *SBB* 5 (1961): 34–40. As for the Library of Congress, its older records for Hebraica, not yet converted online, remain an important if little-known tool for Hebrew and Yiddish bibliography and standardized cataloguing, viz., for forms of names, romanization of titles, places of printing, Western conversion of publication dates, and subject classification.

64. On the Library of Congress romanization scheme for Hebrew, now followed by all Anglo-American libraries and even beyond, see Paul Maher, *Hebraica Cataloging: A Guide to ALA/LC Romanization and Descriptive Cataloging* (Washington, D.C., 1987). The entirely romanized *Catalog of the Hebrew Collection of the Harvard College Library* in 11 volumes, whose records are also available online via Worldcat.org, follows this standard. On the Library's subject classification, see Paul Maher and Daniel D. Stuhlman, *Library of Congress Subject Headings for Judaica* (Chicago, 1982). See also Elizabeth Vernon, *Decision-Making for Automation: Hebrew and Arabic Script Materials in the Automated Library* (Champaign, Ill., 1996),

have put the American national library on par with Oxford and the British Library in early and rare printing in this field, never came to pass.⁶⁵

Surprisingly, one Library treasure most curious in its origin, content, and affinities was not put in the show: a Hebrew translation of the Qur'an prepared by a Dutch Jewish convert to Christianity in Ceylon and transcribed in India in 1757 by a Jew from Berlin.⁶⁶ Schapiro appreciated this manuscript, but it was of special interest to one of his successors, Myron Weinstein (1927–98), who spent his whole career in Washington and whose name must be reckoned among the preeminent in Hebrew librarianship in this country.⁶⁷ It is unfortunate that many of these bookmen, such as Joseph Reider at Dropsie College in Philadelphia, Moses Marx at HUC in Cincinnati, and even Israel Schapiro, are today only dimly remembered for their scattered or inaccessible bibliographic work which stood out in originality, scope, or detail. Weinstein was unusual, however, in that unlike the others he was born and trained in America.⁶⁸

and Susan S. Lazinger (et al.), *Cataloging Hebrew Materials in the Online Environment* (Englewood, Col., 1998).

65. On the unresolved fate of this private library, on whose abundant treasures a number of books have been published, see David Stern, "Great Jewish Library's Uncertain Future: What Will Happen to the Valmadonna?," *Jewish Daily Forward*, December 31, 2010, at <http://forward.com/articles/134076/a-great-jewish-librarys-uncertain-future-what-wil>.

66. Myron Weinstein, "A Hebrew Qur'an Manuscript," *SBB* 10 (1971): 19–52. In *Jadid al-Islam: The Jewish New Muslims of Mesbbed* (Detroit, 1997), 43, the ethnographer Raphael Patai describes this study as "a piece of extraordinary literary detective work." See also Aleida Paudice, "Hebrew Translations and Transcriptions of the Qur'an," in *A History of Jewish-Muslim Relations from the Origins to the Present Day*, ed. A. Meddeb and B. Stora, trans. J. M. Todd and M. B. Smith (Princeton/Oxford, 2013), 642–43, 648–49. On its acquisition, see Schapiro's account in *Report . . . 1952*, 215–16.

67. A necrology by Michael Grunberger, Weinstein's successor as head of the Hebraic Section, appeared on MELANET of the Middle East Librarians Association on March 4, 1998. The obituary in the *Washington Post* on March 5, 1998, as well as the printed program of the memorial service for Weinstein held at the library on May 19 of that year and a two-page typed insert distributed with *Perspectives on the Hebraic Book*, provide additional detail on his birth and education. I am grateful to Sharon Horowitz for kindly calling my attention to these and several other sources of information about Israel Schapiro and Myron Weinstein. By very ill luck, the entry for Weinstein in Wolfgang Behn's *Concise Biographical Companion to Index Islamicus* (Leiden, 2004) refers to Myron as "she" and fails to cite his study of the Hebrew Qur'an.

68. Of the many dozens of authors in this field whose work was surveyed in the articles by Trachtenberg and Kiev, hardly more than a handful were born in America. A survey of these immigrant librarians remains a desideratum. In a separate but related category are those from the Nazi period, such as are treated

He acquired an unrivaled command of Hebrew bibliography, and his painstaking research on Indian Hebraica is legendary.⁶⁹ A very shy man, he was only too willing to share his knowledge with others, often in long and delightfully instructive handwritten letters.⁷⁰

Also in conjunction with the centenary of the establishment of the Hebraic Section, the Library of Congress has published *Perspectives on the Hebraic Book*, a collection based on a series of annual lectures established in Weinstein's memory. This handsomely produced volume, whose studies deal with intellectual and cultural history and not just booklore, adds to the small number of festschriften and memorial volumes for Hebrew bibliographers and librarians from Steinschneider and Harkavy in the nineteenth century to such figures as A. S. Freidus, Alexander Marx, Joshua Bloch, Isaac Rivkind, and I. E. Kiev in twentieth-century America. If but three of the Weinstein lectures were devoted specifically to holdings of the Library of Congress, most of the published versions have been garlanded with images drawn from its collections. All of the contributors begin with encomia to Weinstein and appreciation for his assistance, and two of them as well as the editor dilate on his work and personality.⁷¹ It is a pity that there is no full biographical sketch, nor is

in Theodore Wiener, "Jewish Refugees at the Library of Congress," in *Studies in Judaica, Karaitica and Islamica*, ed. S. Brunswick (Ramat Gan, 1982), 263–71.

69. Weinstein's two studies, "A Putative Ceylon Rite," in *Studies in Bibliography, History and Literature in Honor of I. Edward Kiev*, ed. Charles Berlin (English and Hebrew; New York, 1971), 495–509, and the aforementioned "A Hebrew Qur'an Manuscript," are among the most important in the field of Indo-Hebraic bibliography.

70. Those archived by the present writer deal with such topics as Judeo-Provençal, a Yiddish medical manuscript, Lazarus Goldschmidt's Aramaic hoax, an Urdu manuscript in Hebrew characters, the historian Cecil Roth (*vis-à-vis* Salo Baron), Hebrew printing in Fez and Constantinople, Frank Isaac's *Index to Early Printed Books in the British Museum*, Hebrew collections at Columbia, the fourth (!) volume of Manzoni in Copenhagen, marginal notes by Jacob Emden, the Deinard codex of *Midrash ha-gadol*, incunabula in Leningrad, the *Book of Jasher* (on which Weinstein's own study was near completion), Hebrew manuscripts in the Library of Congress (of which he was compiling a catalogue), the Ibn Sanchi family, Judeo-Tat printing, and the National Union Catalogue of Hebraica, *inter multa alia*.

71. One of the contributors remarks Weinstein's interest in Joseph Wolff, the nineteenth-century traveler and Christian missionary to his former coreligionists. Weinstein was also well informed about another character who bridged worlds, Arnold Bogumil Ehrlich, the immigrant Jewish Bible scholar who taught at New York's Temple Emanu-El, where the Almanzi collection was held before its transfer to Columbia University, and where one of Ehrlich's students was the future Columbia professor Richard Gottheil.

there a list of his publications (though the most important are cited *passim* in footnotes).⁷² One can only hope that an effort will be made to bring out a collection of Weinstein's own studies, based largely on the Library's holdings, which would constitute a singular contribution to Hebrew bibliography.

Several of the Weinstein lectures were devoted to printing history, and their edited versions in the new volume are heavily annotated. Joseph Hacker presents a detailed survey of sixteenth-century printers, publishers, editing, and reading in the Ottoman Empire, principally Constantinople (Istanbul) and Salonika, with reference also to Venetian competition and to Ladino literature. This is certainly the most nuanced discussion of the subject to date, and one can only look forward to a collative work on a subject to which Hacker has made important contributions for so many years. Bernard Dov Cooperman gives a detailed account of mid-sixteenth-century Hebrew printing in Rome, digressing on the Provençal scholar-editor-printer Isaac de Lattes's pioneering topical index to a volume of responsa issued in 1545, the first such index in a Hebrew printed book.⁷³ Passing mention is also made to Rome as the cradle of Hebrew printing in the fifteenth century and to a few books printed early in the sixteenth, three by the famous grammarian Elijah Levita. Incidentally, both Hacker and Cooperman refer to contemporary Greek printing, whose relationship with Hebrew printing is a subject still beyond the scope or ken of either language's school of typographic historians.⁷⁴

Jonathan Sarna treats the early Jewish publishing ventures in

72. To the publications cited above should be added "A Letter of 1510? Some Comments and Calculations," in *Mi-mizrah u-mi-ma'arav*, vol. 6, ed. S. Schwarzfuchs and E. Horowitz (Ramat Gan, 1995), v–xxx on Bodleian manuscript Heb.c.13; "The Correspondence of Abraham Ibn Sanchi," *SBB* 20 (1998): 145–76; and *The Washington Haggadah: A Facsimile Edition of an Illuminated Fifteenth-Century Hebrew Manuscript at the Library of Congress Signed by Joel ben Simeon*, ed. M. M. Weinstein (Washington, D.C., 1991), 2 vols., on which more below.

73. See also Moses Gaster, "Eliezer Crescas and His Bet Zebul, the Bible References in Talmud and Midrash," *Hebrew Union College Annual* 6 (1929): 277–95, with a survey of the history of Hebrew indexes on the basis of manuscripts and rare books in his possession; and the rubric "Maftehot u-mareh mekomot" in the thematic index to Ch. B. [Bernhard] Friedberg and Baruch Friedberg, *Bet 'eked sefarim*, vol. 4 (Tel Aviv, 1956), 1200.

74. A laudable exception is the typographic historian Loukia Droulia who has shown proper awareness of Hebrew printing in the territory of Greece. See her "L'Imprimerie grecque: Naissance et retards," in *Le livre et l'historien: Études offertes en l'honneur du Professeur Henri-Jean Martin*, ed. F. Barbier et al. (Geneva, 1997), 336–37; and her later *Ē istoria tou ellēnikou bibliou* (Athens, 2001).

America, including the Jewish Publication Society and the Schiff Library of Jewish Classics, as well as less highbrow Hebrew and Yiddish publishers, with reference also to the new Judaica libraries that emerged from the collaboration of Deinard, Schiff, and Sulzberger. He touches on the eventual monopolization (without calling it that) of Judaica publishing by university presses. His brief discussion of the transfer of the Hebrew printing center from Europe to America is a reminder that a pan-geographic and diachronic account of Hebrew-character printing in the New World remains a desideratum in book history. That said, the growing interest in Jewish library and publishing history in America is evident in the literature cited in Sarna's notes.

A little-studied area of Hebrew bibliography is taken up by Grace Cohen Grossman, who describes six Hebrew prayer broadsides of the eighteenth and nineteenth centuries held at the Smithsonian, including prayers for the government, a subject of recent academic interest.⁷⁵ Grossman recapitulates the formation of the Smithsonian Judaica holdings largely by Adler in collaboration with Deinard and notes that Weinstein was consulted in their ultimate cataloguing; her description of a trilingual Marathi-Hebrew-English prayer for the diamond jubilee of Queen Victoria, printed in Bombay in 1897, fits well in a homage to the Indophile bibliographer. Broadsides constitute a multifaceted genre rich in literary, poetic, and linguistic creativity, local and communal and family history, and graphic art, and along with what Central European Jewish bibliographers referred to as *Einblattdrucke*—single-sheet printed items of any sort—they are one of the last frontiers of Hebrew bibliography.⁷⁶ Grossman's study is a reminder of the variety of the Smithsonian's holdings, especially its Deinardiana in which Weinstein was so interested.⁷⁷

Two studies in the volume deal with religious history and thought. Marsha L. Rozenblit examines in meticulous detail I. N. Mannheimer's Hebrew prayerbooks and German translations, the paradoxes of the

75. To the relevant literature cited in Grossman's notes should be added the monograph by Pierre Birnbaum, *Prier pour l'état: Les Juifs, l'alliance royale et la démocratie* (Paris, 2005).

76. The world's largest assemblage of such material, in comparison with which the Smithsonian items could be further assessed, is described in *The Writing on the Wall: A Catalog of Judaica Broadsides from the Valmadonna Trust Library*, ed. S. Liberman Mintz, S. Seidler-Feller, and D. Wachtel (London, 2015).

77. In addition to the unfinished studies mentioned above, Weinstein left a typescript, "The National Archives' Oldest Collection," describing a cache of fifty old Hebrew printed leaves and manuscript fragments, apparently deriving from Deinard, discovered in the building in 1987. Unfortunately the study leaves off *in medias res*.

“Vienna rite” combining traditional and reform elements, and the religious-cultural *Umgebung*. Rozenblit’s essay adds to the wide-ranging scholarship on Jewish liturgical history, which some enterprising bibliographer should attempt to lasso. Another end of the religious spectrum is addressed by Gershon Greenberg in his discussion of a hasidic text responding to the Holocaust, one of three such known writings from the immediate postwar years, to wit, the introduction by Y. M. Morgenshtern to the “hidden manuscript” *Bikure aviv*, homilies on the Pentateuch by J. A. Guterman, *Admor* of Radzymin, of which only a portion had been published in Poland before the war.⁷⁸ Greenberg (who wrote previously about the first of the three works, *Akeydes treblinke*, published in Shanghai in 1946 by Simcha Elberg) concludes with a discussion of a later independent articulation of similar ideas by Elie Wiesel.⁷⁹

One refreshingly urbane contribution focuses at once on Yiddish cultural history and bibliography. Chatty and informative in equal measure, Zachary Baker sketches the background, conception, and long gestation of a mammoth bibliography of the “Lawrence Marwick collection of Yiddish play scripts” preserved at the Library of Congress.⁸⁰ (Marwick was Weinstein’s predecessor, a Judeo-Arabist like so many others with a weakness for Yiddish.⁸¹) His discussion begins with Abraham Cahan’s

78. On Jacob Aryeh Guterman, see the biographical entry in Alfasi, *Entsiklopedyab le-ḥasidut*, vol. *Ishim*: letter *yod*, cols. 254–56. A propos of the edition of *Bikure aviv* issued by the Narod Press in London in 1947, a reproduction of whose title page accompanies Greenberg’s essay, see Moshe Sanders and Marion Aptroot, *Jewish Books in Whitechapel: A Bibliography of Narodiczky’s Press* (London, 1991), 126–27.

79. Simcha Elberg was later known as a rabbinic author-editor and historian of prewar Poland. In the entry under this name in Berl Kagan, *Leksikon fun yidish-sbraybers* (Yiddish; New York, 1986), the author of *Akeydes treblinke* is identified impossibly—in a conflation of two individuals?—with a survivor of the Kaunas ghetto and concentration camps who published volumes of poetry in Kaunas in 1940 and in Shanghai/Tientsin in 1942. The obituary in the *New York Times* also described Elberg as a bibliographer, perhaps on the basis of the introductory essay, “Mashma’uto shel sefer,” in his *Imre simḥab*, vol. 1 (Brooklyn, 1989), 8–13.

80. See Baker and Sohn, *The Lawrence Marwick Collection*. The Library has mounted seventy-seven of these plays on its website at <http://memory.loc.gov/ammem/vshtml/vsintro.html>.

81. The first four heads of the Hebraic Section, Ashkenazic Jews with Yiddish in their background, all pursued Arabic or Judeo-Arabic or made contributions to Judeo-Islamic studies. Arabic was only one of dozens of languages at the command of Schapiro’s brief successor, the distinguished British-born biblical scholar Theodor Herzl Gaster, whose father was the polymath Yiddish literary historian Moses Gaster. Polish-born Marwick, a native Yiddish speaker, studied

accounts of early Yiddish theater in New York and goes on to spotlight the *shund* genre, Boris Thomashefsky and his grandson Michael Tilson Thomas, the so-called Thomashefsky Project, and the San Francisco Symphony, thus painting a broad canvas of this once vibrant medium of immigrant Jews and its preservation for the future. To Baker's list of the various major repositories of Yiddish play scripts and related archives, including YIVO, NYPL, Harvard, the St. Petersburg Theatrical Library in Russia, and the Fundación IWO in Buenos Aires, should be added the Lord Chamberlain's Plays, now at the British Library, which include synopses and some additional manuscript or printed material submitted with applications for government license to stage Yiddish dramas from 1880 to 1960.⁸²

Two of the Weinstein lectures were devoted to the Washington Haggadah, one of the most important illuminated Hebrew manuscripts in an American library. In a fresh contribution, the art historian Evelyn Cohen has not only examined its illuminations in detail but also places it in relation to another illustrated manuscript produced by the same hand, the so-called Maraviglia Tefilah preserved in the British Library. Doris Hamburg discusses the process of examination, documentation, photography, and expert treatment carried out by a team in her laboratory at the Library of Congress. Professors and students and other outsiders to the library world think that old books, even handwritten ones with very pretty pictures, just lie on shelves until you order them up, but it is only thanks to conservators like Ms. Hamburg that the library's Hebr. Ms. # 1, which is now also floating in cyberspace, survives as a physical object in the real world.⁸³

Arabic at Dropsie, spent time in Egypt, and edited a medieval Karaite text in Judeo-Arabic. Weinstein's work on the Hebrew Koran is discussed above.

82. In his introduction to *The Lawrence Marwick Collection*, Baker also noted the important collections at the American Jewish Historical Society and Brown University. As for the Lord Chamberlain's Plays, it was the late bibliographer of Anglo-Yiddish culture Leonard Prager who drew attention to this little-known corpus. See Prager and Brad Sabin Hill, "Yiddish Manuscripts in the British Library," *British Library Journal* 21.1 (1995): 93 and 107. Prager had been unaware of this material while preparing his encyclopedic *Yiddish Culture in Britain: A Guide* (Frankfurt am Main, 1990), but in a subsequent study, "The Censorship of Sholem Asch's *Got fun nekome*, London, 1946," in *Yiddish Theatre: New Approaches*, ed. J. Berkowitz (Oxford, 2003), 175–97, he appends a list of applications to the Lord Chamberlain's Office, arranged by author and date (1880–1961), for licenses to perform Yiddish plays.

83. The Washington Haggadah can be viewed every which way on the Library of Congress website, together with other treasures of the Hebraic Section

In 1991 the Library of Congress issued a grandiose limited-edition reproduction of the Washington Haggadah under Weinstein's editorship, in line with the fin de siècle, predigital vogue for reproductions of illuminated Hebrew manuscripts with companion volumes of scholarly essays out of reach to most libraries and academics.⁸⁴ Happily, just before the publication of the Weinstein lectures, the Library rectified this injustice to booklovers by coming out with a new facsimile of the treasure, finally rendering it accessible to more impecunious bibliophiles.⁸⁵ Stern's clear and succinct introduction to the new edition traces the history of the Passover seder and the Haggadah, summarizes earlier scholarship on the manuscript, and tells the story of the Deinard collections of which it was part. In a separate art-historical study, Kogman-Appel treats the manuscript's illustrations in the context of the scribe-artist's oeuvre in Germany and Italy and examines in minute detail all portrayed characters from the wealthy and scholars to commoners, workmen, jesters, non-Jews, the poor, and the sick. Especially perceptive is her treatment of goiters, an affliction of the late Middle Ages repeatedly depicted by Joel ben Simeon as well as in other art of the period. Interspersed plates offer exempla from other manuscripts and parallels in European art, one being a goitered figure from a church altarpiece made in the same year as the manuscript.

Over the past few years the book world has benefited from a jamboree of exhibitions of Hebraica, bringing to a wide audience every area of Jewish booklore—manuscripts, printing, libraries, and collections—the likes of which have never been seen before. Only weeks before the opening in Washington, displays of little-known Jewish manuscripts at Columbia University and of medieval Hebrew codices from Oxford were mounted in New York.⁸⁶ The Židovské Muzeum fêted the five-hundredth

of the African and Middle Eastern Division, at <http://www.loc.gov/rr/amed/hs/hshome.html>.

84. *The Washington Haggadah: A Facsimile Edition*. The companion volume includes four separate studies by M. Beit-Arié, M. Glatzer, D. Hamburg, and B. Narkiss, in addition to Weinstein's comprehensive introduction.

85. The cover title, which differs from that on the title page (which is listed at the head of this essay), is *The Washington Haggadah: Joel ben Simeon: A Fifteenth-Century Manuscript from the Library of Congress*. This is a beautiful book. Both text and illustrations are printed on matte cream paper, and the rather unusual use of vermillion and red inks for chapter headings and captions adds further to the aesthetic. The front and back boards as well as the sturdy jacket are similarly attractive.

86. The digital version of the exhibition prepared by Michelle Chesner, *The People in the Books: Judaica Manuscripts and Columbia University Libraries*, can be viewed at https://exhibitions.cul.columbia.edu/exhibits/show/hebrew_mss. The

anniversary of Hebrew printing in Prague with a display of Hebrew and Yiddish books produced in this first center of Jewish publishing north of the Alps, many of them unique surviving copies, brought together from libraries around the world.⁸⁷ Phenomenal Hebrew illustrated manuscripts and books from the private Braginsky Collection were displayed in the Landesmuseum in Zurich.⁸⁸ All of these events, accompanied by catalogues or related publications in print or online, are worthy celebrations of Jewish book culture and book art.⁸⁹ Moreover, they are a sign that even as we enter a digital age the book remains paramount in Jewish consciousness. As Ben-Gurion put it, “We have preserved the book, and the book has preserved us.”

volume *Crossing Borders: Hebrew Manuscripts as a Meeting-place of Cultures*, ed. P. van Boxel and S. Arndt (Oxford, 2009), accompanied the original exhibit at the Bodleian Library in Oxford. The lavishly illustrated work by Shmuel Feiner and Natalie Naimark-Goldberg, *Cultural Revolution in Berlin: Jews in the Age of Enlightenment* (Oxford, 2011), accompanied a more recent Bodleian exhibit of a later period of Judaica. Based in part on holdings of the Leopold Muller Library of the Oxford Centre for Hebrew and Jewish Studies, this exhibit was mounted digitally by Milena Zeidler at http://www.ochjs.ac.uk/mullerlibrary/digital_library/dighaskLEV2tabletest.html. Also see the illustrated essay by Eleanor Foa Dienstag, “Season of the Jewish Book: Two Exhibits and One Personal Discovery,” at her blog womanaroundtown.com.

87. The volume of studies edited for the occasion by Olga Sixtová for the Prague Jewish Museum, *Hebrejský knihtisk v Čechách a na Moravě*, also issued in English translation as *Hebrew Printing in Bohemia and Moravia* (both Prague, 2012), is one of the most important contributions to regional Hebrew typography, taking a place alongside now classic works on Italy, Basel, Constantinople, and Jerusalem. As it happens, 2012 also marks the quincentenary of Armenian printing, celebrated in a number of exhibits in libraries around the world including the Library of Congress. That the most important centers of Armenian printing—the ports of Venice, Istanbul, Amsterdam, and Leghorn—were simultaneously centers of the Hebrew book deserves more attention from cultural historians.

88. The exhibition and its catalogue, *Schöne Seiten: Jüdische Schriftkultur aus der Braginsky Collection*, ed. E. Schrijver and F. Wiesemann (Zurich, 2011), followed earlier incarnations at venues in Amsterdam, New York, and Jerusalem accompanied by an even more magnificent hard-bound volume, *A Journey through Jewish Worlds: Highlights from the Braginsky Collection of Hebrew Manuscripts and Printed Books*, ed. E. M. Cohen, S. L. Mintz, and E. Schrijver (Amsterdam, 2009).

89. Mention must be made of *Das Volk der Bücher: Eine Bücherreise durch sechs Jahrhunderte jüdischen Lebens* (Munich, 2012) by the German Israeli typographic historian Ittai Josef Tamari. Albeit not accompanying an exhibit, this richly illustrated volume based on the holdings of the Bayerische Staatsbibliothek can nevertheless serve as a model for exhibition catalogues of rare Hebraica in other historic European collections.