

THE

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SHEKEL



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Volume 47 No. 6 November-December 2014



Dreidel's secret history



- *Bess Myerson remembered*
- *Incident at the Grand Hotel*
- *The casting away of sin*
- *Will the real Dona Gracia please stand up?*

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L. Hostilius Saserna (48 BC).
AR denarius.
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Nero Claudius Drusus,
father of Claudius (died 9 BC).
AV aureus.
NGC Choice VF 5/5 – 3/5.



Jewish War (AD 66-70).
AR shekel. Year 2.
NGC MS 5/5 – 4/5.



Jewish War (AD 66-70). AR shekel.
Year 3. NGC MS 5/5 – 4/5.



MACEDON. Chalcidian League.
Ca. 430-348 BC. AR tetradrachm.
NGC Choice AU★ 5/5 – 4/5.



Bar Kokhba Revolt (AD 132-135).
AR sela. NGC Choice XF 4/5 – 5/5.



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'PLAN B' CAN HELP TEACH LESSONS

PRESIDENT'S MESSAGE

We live in rapidly changing times, times in which our young people no longer get their information in newspapers but on social media such as tweets, facebook, pinterest, etc. Don't worry if you don't know what these things are — you are not missing too much.

Parents and adults are distraught when their kids can't point out where England or Korea are, or who can't name the U.S. Vice President or the Prime Minister of Israel.

So what can be done?

When I was young, I read *The New York Times* and listened to Walter Cronkite, but the reason that I can answer so many questions on Jeopardy today is that I collected and read about coins from the United States, Israel and all over the world.

I know it's not easy to pull away a kid (or an adult for that matter) from a computer or iPhone — but here is my "Plan B."

Give a kid (child, grandchild, etc. under 20) an Israeli coin, medal or paper money, explaining as much as you know about it.

Give that kid his or her own subscription to the Shekel for just \$10 for a full year.

Tell him or her to write a short article about the coin, medal, paper money or any other numismatic item from Israel and submit it to



ainapresident@gmail.com (along with author's age).

If the article is found to be suitable for publication, the author will receive \$36.

And, in addition, he or she will have bragging rights when showing the article to friends and relatives — with the author's name in the byline — and this accomplishment will be a great addition to his or her future college application.

So don't just kvetch (complain) about the educational system, do something that will help your child or grandchild succeed now and in the future.

Happy collecting!

Mel

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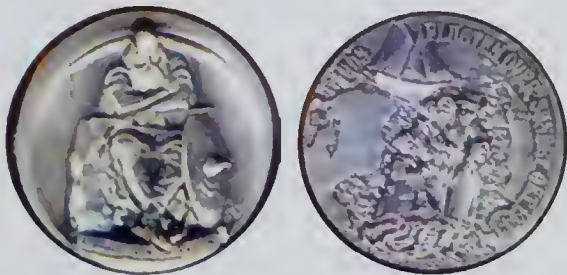
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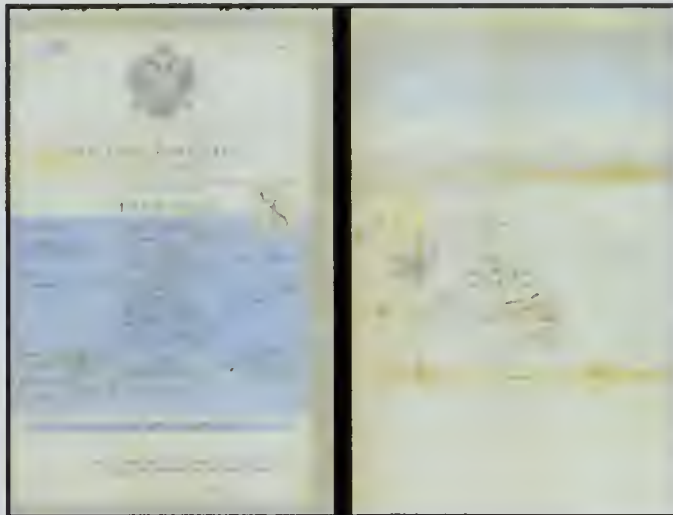
Number One Money Man Judaica

Denmark Ag



High relief silver medal (45 grams - 40mm) commemorates 50th anniversary of Danish Jewish community escape from the clutches of Germans. Created by Danish artist, engraver and medalist Bent Jensen, this piece features a reverse of Holger Danske, a national hero, and an obverse with Jews between the maps of Denmark and Sweden.

Herzl Passport



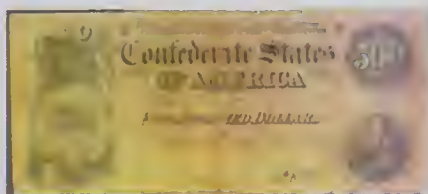
1850 Franz Joseph I official passport for Israel Herzl (24x40 cm). Sealed with signed revenue stamp, dated 1850. In 1815, Austria emerged from Napoleonic Wars as a powerhouse; the Hapsburgs returned to rule. This single-page passport (Reise-Pass) bears all information about Israel Herzl, including name, character, birthplace, birth year, religion, stature, hair color etc. All signed by the Gov. & General Commander of the Serbian region of Timis, western Romania and Banate, Southern Hungary. Finely printed in large format (about 9x16 inches) in blue with a decorative border. Document dated 1850, sealed with signed revenue stamp. Theodore (Tivadar/Binyamin Ze'ev) Herzl was born in Pest (the other side of Buda - Hungary), his family had come from Zemun (present day Serbia, by Belgrade on the Danube). But Herzl was a common name, so it could be a relative or not.

Houghton

Works of Art from Houghton Jews - Hardcover Christie's London, 8 December 1994. Edition provides extensive information about Philip & Sybil Sassoon and their magnificent holdings. 361pp; near perfect condition; no folds, notations or markings. Unopened.



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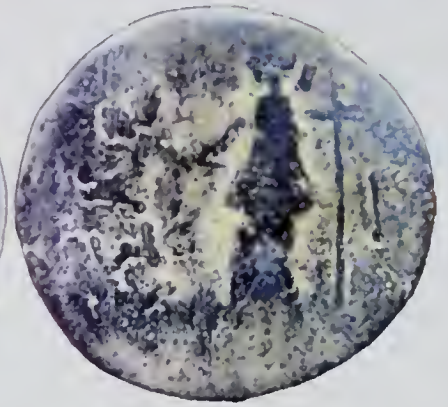
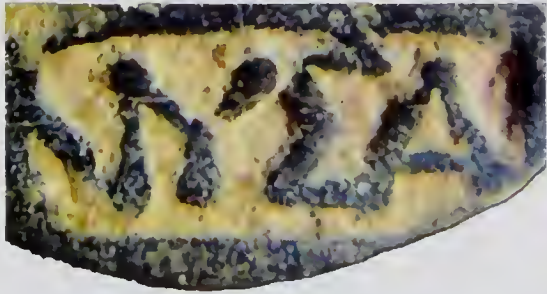


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HISTORIC COINAGE OF BET SHE'AN



Images courtesy Fontanille Coins (www.fontanillecoins.com/)

A bronze coin struck during the reign of Roman emperor Nero and countermarked with the name of the city of Nysa was offered in a Fontanille Coins auction in September 2014 but was unsold. The coin represents a city in northern Israel with an extraordinary history that has existed since prehistoric times, through successive eras of conquest to its modern incarnation as Bet She 'an.

A bronze coin struck during the reign of emperor Nero and countermarked with the name of the city of Nysa was unsold in a September 2014 auction offering of Fontanille Coins.

Bidders missed an opportunity to secure a coin from a city at the fulcrum of the full range of eras in northern Israel, spanning time from the prehistoric through the Egyptian, Biblical, Hellenistic, Roman, Byzantine, Arab Caliphate, Crusader, Mamluk, Ottoman and British Mandate eras to the modern state of Israel.

Situated at the juncture of the Jordan river and Jezreel Valley, Nysa-Scythopolis sat astride the critical trade routes between the Mediterranean to the interior, and perhaps more

importantly, between Jerusalem and Galilee.



The countermarked coin was struck

Continued

NYSA REGION RICH IN MYTHOLOGY



Image courtesy University of Warwick

A coin of Valerian I celebrates the mythical abduction and marriage of Proserpine (Persephone in the Greek pantheon) to Pluto, deity of the Underworld. The abduction was believed in ancient times to have taken place on the plains of Nysa.

Continued

during the First Year of the Jewish Revolt, according to Fontanille Coins and thus is doubly significant as the city of Nysa-Scythopolis is believed to have sided with the Romans during the revolt, according to some historical accounts.

The city itself was one of the 10 cities of the Decapolis, a grouping of the significant population centers dominated by the influx of Greek culture and religion prior to the Roman conquests and following the rule of King David.

David's military conquest of the city and region followed their capture by the Philistines circa 1004 BCE, a battle that ended with the display of King Saul's body over the ramparts of the city called Bet She'an by the Canaanites, according the Bible, in I

Samuel 31.

Under kings David and Solomon, the city became part of the larger Israelite kingdom, a rule that lasted until the conquest of the region by the Assyrians under Tiglath-Pileser III in 732 BCE saw the city destroyed by fire.

The city was gradually repopulated during the Hellenistic era. The Greeks renamed the city Scythopolis, and constructed a temple to an unknown Greek deity in the third century BCE.

From 301 to 198 BCE the region was controlled by the Ptolemies of the post-Alexander the Great era, until the Seleucid conquest of the region in 198 BCE.

There are historic accounts of the wars between the Ptolemies and the Seleucid dynasties. The city was part

Continued

NYSA NUMISMATICS SPAN COINAGE ERAS



Image courtesy University of Warwick

A bas relief from the city of Nysa-Scythopolis depicts the abduction of Persephone by Pluto, an action that accounted for the presence of winter and the return of spring.

Continued

of the Hasmonean Maccabee revolt; Josephus writes that Demetrius II Nicator killed the Jewish High Priest Jonathan in the city.

At the end of the second century BCE, the city was once again destroyed by fire.

Prior to the conquest of the region by Roman general Pompey in 63 BCE, the city had gained wide notoriety throughout the Aegean and Levant.

The Greek myth of the abduction of Persephone by Pluto into the underground - thus laying the foundation of an ancient belief system that accounted for the presence of the seasons, particularly the return of the fertile spring - is centered on a cave in Nysa-Scythopolis.

The abduction was believed in an-

cient times to have taken place on the plains of Nysa.

According to a numismatic blog of researchers at the University of Warwick in the United Kingdom, the citizens of Nysa-Scythopolis placed a “positive spin” on the Persephone abduction, as seen on the bas relief shown above.

Instead of focusing on the negative aspect of a forced abduction and winter’s descent, Persephone is shown as willingly climbing onto Pluto’s chariot, according to Warwick reader Dr. Zahra Newby. (http://blogs.warwick.ac.uk/numismatics/entry/a_coin_of).

Encompassing a vast expanse of time, myth and history, the coinage of Nysa-Scythopolis, Bet She’an are rich with meaning for the collector, both serious and casual. ☐

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THE SECRET ORIGINS OF THE DREIDEL



BY CANTOR JONATHAN L. FRIEDMANN, PH.D.

Hanukkah celebrates the Maccabean overthrow of the Syrian-Greeks in 165 B.C.E. The heroics are depicted in First and Second Maccabees, books excluded from the Jewish biblical canon.

In *2 Maccabees 10* we read, “Now [Judah] Maccabee and his followers, the Lord leading them on, recovered the Temple and the city [Jerusalem]; they tore down the altars that had been built by the foreigners. . . . They purified the sanctuary, and made another

All photos provided by author
A display of candy gelt portray strong symbols of Judaism, including the dreidel at lower right and lower center left.

altar of sacrifice.” This is the “miracle” of Hanukkah: the defeat of pig-sacrificing, idol-worshipping Syrian-Greeks by a rag-tag group of freedom fighters driven by pugnacious piety and righteous rage. Hanukkah literally means “dedication,” and commemorates the reclaiming of the Second Temple by these holy warriors.

Continued

MYTHIC ORIGIN OF DREIDEL FALLS SHORT

Continued

In contemporary discourse, Hanukkah is often taken as an opportunity to rail against Jewish assimilation. The Maccabees' refusal to fold under foreign pressure is thought to be an always-relevant story for Diaspora Jews. True, over the centuries, many Jews have lost their identities to the lure of general culture. Others have been more Maccabean, rejecting the persuasive pull of the majority.

But is assimilation always a bad thing? The history of the Jewish people is really the history of a people adapting to different times and places.

If assimilation were so antithetical to Judaism, then there would be no difference between a Jewish community in India and one in Po-

land: they would have identical clothing, food, music and literature. And these cultural traits would look nothing like those of the larger population.

In reality, the Jews have managed to survive because they have actively assimilated elements from their surroundings. They borrow potato pancakes and call them latkes, they borrow gypsy music and call it klezmer, and

on and on. It is thus not surprising that the celebration of Hanukkah is itself brimming with assimilation. From gift giving and decorating to the absurd invention of the "Hanukkah Bush," the Festival of Lights seems little more than a Jewish Christmas for disenfranchised boys and girls. The supposed Maccabean message is all but lost.

With this in mind, we turn to the dreidel. To the uninformed, the dreidel

seems a uniquely Jewish object, spinning with purity through the accommodation-laden festival of Hanukkah. Yet the history of the dreidel reveals a different story.

Like other Hanukkah customs, it derives from a European Christmastime tradition.

Many are familiar with the imagined history of the dreidel. Tracing the game to the Maccabean era, one story describes Jews who used the spinning top to fool the Syrian-Greeks.

According to this spurious tale, devout Jews defied the king's orders, meeting illegally to study Torah. Aware of the danger this entailed, the secret students kept a dreidel close at hand. When an officer would stumble upon their meeting, they would hide the Torah, gather in a circle, and laugh over

THE MYTH:
WITH STEALTH
AND GRACEFUL
CHOREOGRAPHY,
THE OBSERVANT
TRANSFORMED
THEMSELVES INTO
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CREATING THE
ILLUSION THAT
RELIGION WAS
FAR FROM THEIR
MINDS.

Continued

TEETOTUM PRESAGED THE DREIDEL



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An inset, left, of Pieter Brueghel's "Kinderspiel" or "Children's Games" painting of 1560 shows a young girl with a teetotum or forerunner of the dreidel, at center of inset. The image is seen above in the lower left corner the fully imaged painting. The painting is unique in Brueghel's oeuvre, and has generated much speculation. But an analysis of its contemporary setting - the mid-16th century - and its intended audience of private ownership among the successful business class reveals an enlightened view toward childhood education and a likely spur to debate among its intended audience.

Continued

a game of dreidel. With stealth and graceful choreography, the Jews transformed themselves into petty gamblers, creating the illusion that religion was far from their minds.

The true origin of the dreidel is far less glamorous. The best evidence is that it originated in 16th-century England and Ireland, where children played a top-spinning gambling game called *teetotum*.

The popularity of this game is captured in Pieter Brueghel's 1560 painting "Kinderspiel," which depicts children spinning a top in a village square as scores of their rowdy peers frolic about.

[Ed. Note: The painting is unique. It shows, in encyclopedic detail, more than 200 children playing some 80 games of the time. The dreidel is in the lower left corner of the painting.

Continued

TEETOTUM TRANSFORMED TO DREIDEL



“The Oxford History of Board Games, 1999” states that the teetotum was originally a cubic die threaded on a spindle so that only one of its sides was capable of showing after it was spun.

Continued

[For a comprehensive analysis of the painting, see “Homo ludens: Pieter Bruefel’s Children’s Games and the Humanist Educators” by Amy Orrock, in the *Journal of Historians of Netherlandish Art*, Volume 4, Issue 2 (2012), <http://www.jhna.org/index.php/past-issues/volume-4-issue-2/157-homo-ludens.>]

Foreshadowing the dreidel, the letters used on the four-sided top were T for “take all,” H for “half,” N for “nothing,” and P for “put in.”

When the game made its way to Germany, the letters changed to reflect the German language: G for *gantz* (“all”), H for *halb* (“half”), N for *nicht* (“nothing”), and S for *stell ein* (“put in”).

Yiddish-speaking Jews further modified the top, replacing the letters with their Hebrew counterparts. The value

and meaning of the letters stayed the same, but G became *Gimel*, H became *Hay*, N became *Nun*, and S became *Shin*. With this, the dreidel was born.

The Yiddish term dreidel is related to *kreisel* (“to spin”), the German name for the *teetotum* game.

As mentioned, the game was associated with the celebration of Christmas, and was likely envied by Jewish children fascinated by the Christian holiday. In response, German Jews appropriated the Gentile game, making it into a cherished Hanukkah pastime.

A major part of this adaptation was the added significance given to the dreidel’s Hebrew letters.

More than simply directions for a frivolous game, the letters took on religious significance. *Nun*, *Gimel*, *Hey* and *Shin* became an acronym

Continued

DREIDELS FULL OF HISTORY, HOPE

Continued

for “*nes gadol haya sham*”— “a great miracle happened there” — referring to the inexplicable success of the Maccabean revolt.

With Israel’s establishment in 1948 came the clever substitution of the *Shin* with a *Pay* on Israeli dreidels, creating the phrase, “*nes gadol haya po*” — “a great miracle happened here.” Also in Israel, the dreidel became known as *sevivon*, Hebrew for “turn.”

Another apocryphal tale suggests that the four sides of the dreidel represent four ancient empires that tried to eradicate the Jews: *Nun* for Nebuchadnezzar of Babylon, *Gimel* for Gog (Greece), *Hay* for Haman of Persia, and *Shin* for Seir (Rome). Others use *gematria* — Hebrew numerology — to interpret the outcome of dreidel spins.

As each Hebrew letter has a numeric equivalent, the resulting letters of a series of spins are combined to reveal a deeper meaning. For example, combining *Nun*, *Gimel*, *Hay* and *Shin* makes 358, the numerical equivalent of *Mashiach* — the Messiah.

The evolution of *teetotum* was not limited to inventive Jews. In the Victorian era the spinning top took on a different



Artistic Hanukkah collectors’ dreidel designed by Ya’alat Chen, in Israel in silver with gold tones. The design depicts ancient and imaginary Jewish coins. This large three-inch dreidel also has Hebrew words for blessing and good luck in the inner circle. Below, a 2004 United States postage stamp with the dreidel.



Continued

DREIDELS SUCCESSFUL ADAPTATION

Continued

function in England and parts of North America.

During that prudish period, legal warnings were issued regarding the use of dice, and the top was a common substitute.

This is evidenced by its inclusion in several antique board games, including “Jubilee” (1810) and “Eccentric Excursion to the Chinese Empire” (1843).

It can be said that the dreidel is a more accurate symbol of Jewish history than the Maccabees. The dreidel repre-

sents successful adaptation — putting a literal spin on something prevalent in the larger population.

The Maccabees, on the other hand, objected to any and all foreign influence, believing that such absorption would spell the end of the Jewish people. However, as Charles Darwin observed, “It is not the strongest of the species that survives, nor the most intelligent that survives. It is the one that is the most adaptable to change.” ♪

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TRADITION SHINES IN POEM

GELT

Five Jews were playing dreydl
while the Hanuka menorah burned at the window.

One of them held up a piece of money and asked:

“What is the true essence of a coin?”

“Its sheen,” said the first.
“If you protect it through
the years from wear and tear,
the coin’s value grows.”

“Its weight,” said the second.
“The heftier the coin, the
more it lightens your burdens.”



“Its two-sidedness,” said the third. “With a single flip, you can settle quarrels and predict the future.”

“Its engravings,” said the fourth.
“Study those and you can
understand the values of society.”

The one who had asked now opened the window
and handed the coin to a shivering person on the street.

“The essence of a coin is its shape,” she said.
“A coin is like a wheel. It is meant to move around.”

Lawrence Bush



A.I.N.A. MARKETPLACE



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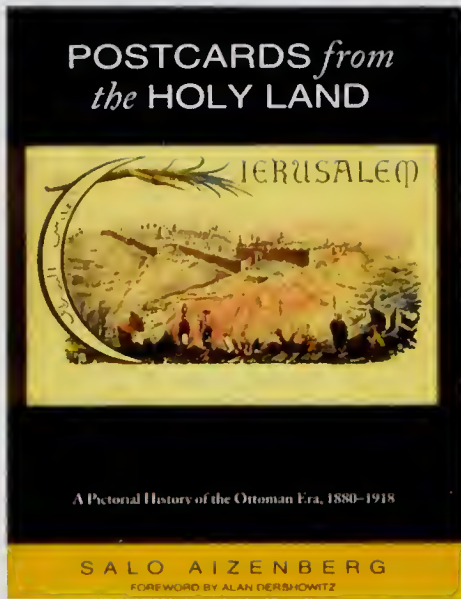
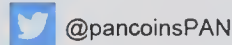
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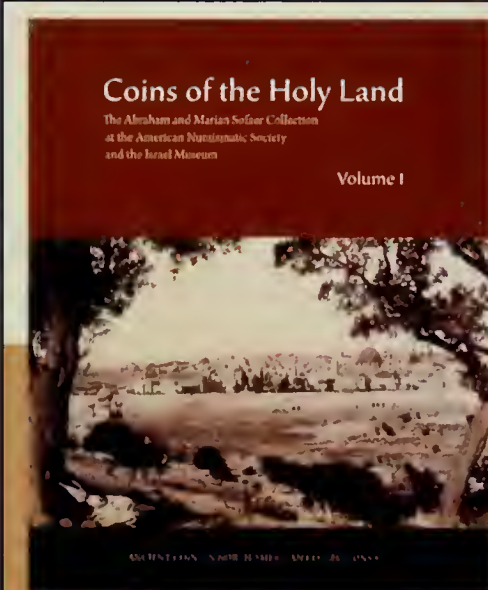
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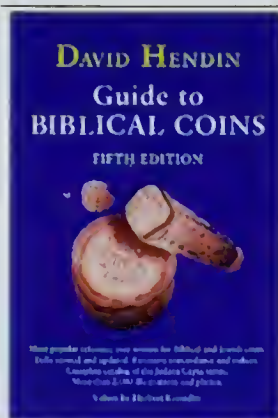
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BESS MYERSON

JEWISH-AMERICAN HALL OF FAME 2001 INDUCTEE PASSES AWAY AT 90



Bess Myerson, the first and only Jewish Miss America, a TV personality in the 1950s and '60s and later a consumer advocate who changed how food was labeled, died at age 90 on December 14 at her home in Santa Monica, California.

Myerson was inducted into the Jewish-American Hall of Fame in 2001 and just 150 bronze, 65 pure silver and 13 10kt gold 2-inch art medals were struck in her honor. All of the medals sold out except for about a dozen bronze which are still available for \$60 each by calling 818-225-1348.

Bess encountered anti-Semitism during the 1945 Miss America Pageant, when an official tried to convince her to change her name to

one that was less ethnic, suggesting Betty Merrick.

Bess refused.

The dark haired statuesque (at 5-foot-10 she was the tallest contestant) beauty was the first recipient of a scholarship, but none of the pageant's sponsors, including Catalina Swimsuits - chose to use the Jewish

Continued

MYERSON MORE THAN A BEAUTY QUEEN



Bess Myerson medal issued by the Jewish American Hall of Fame in 2001, designed by Alex Shagin. Below, right, Myerson as Miss America, 1945.

Continued

beauty from the Bronx as a spokesperson.

During her year as Miss America, Ms. Myerson made many personal appearances. One of these was scheduled at an antebellum country club, but just before the event she was told that there had been a terrible mistake, the country club was restricted, and no Jewish person could possibly be welcomed there.

While on her year-long tour as Miss America, Myerson encountered “No Jews” signs posted in places such as hotels and country clubs.

Such experiences led her to conduct lectures on behalf of the Anti-Defamation League (ADL), in cooperation with the NAACP and the Urban League entitled “You Can’t Be Beautiful and Hate.”

Myerson’s speaking tour against anti-Semitism and racism became



the highlight of her Miss America reign.

Many Americans remember Ms. Myerson as Mistress of Ceremonies for “The Big Payoff” (1951-1959) and as a panelist on “I’ve Got A Secret” (1958-1967).

From 1969-73 as Commissioner of Consumer Affairs of New York

Continued

ADVOCATE FOR CONSUMER RIGHTS

Continued

City, Myerson was architect of the most far-reaching consumer protection legislation in the country at that time, and was featured on the cover of *Life* magazine (July 16, 1971) as “A Consumer’s Best Friend ... Bess Myerson on the prowl for stores that cheat us.”

In 1980, Myerson vied for Democratic nomination in New York’s U.S. Senate race against Congresswoman Elizabeth Holtzman, Queens District Attorney John J. Santucci, and Lindsay. Myerson lost to Holtzman by a slim margin. Holtzman was subsequently defeated by Alphonse D’Amato, who had defeated incumbent Senator Jacob Javits in the Republican primary.

From 1983-7 she served under Mayor Ed Koch as Commissioner of Cultural Affairs, where Bess substantially broadened financial support for New York City’s art community.

Ms. Myerson is a Founder of The Museum of Jewish Heritage in New York, where she established the Bess Myerson Film and Video Collection with a grant of over a million dollars.

She has also made six-figure contributions to The Guild for the Blind, Hebrew University (for Cancer Research), and SHARE (to launch an Ovarian Cancer Program).

Her concern over the rising racial and religious tensions on college



Bess Myerson campaign button from her Democrat primary for U.S. Senate (N.Y.)

campuses led Bess to endow the Bess Myerson Campus Journalism Awards given annually by the Anti-Defamation League.

Myerson’s presidential appointments include Lyndon Johnson’s White House Conference on Violence and Crime, Gerald Ford’s Commission on the National Center for Productivity and Quality of Working Life, and Jimmy Carter’s Commissions on Mental Health and on World Hunger.

Myerson also served on the boards of the International Rescue Committee, the Consumers Union, Another Mother for Peace, and more.

Hunter College, where she graduated with a music degree in the same year that she was crowned Miss America, later presented Ms. Myerson with an honorary doctorate, as did Long Island University and Seton Hall. ▣

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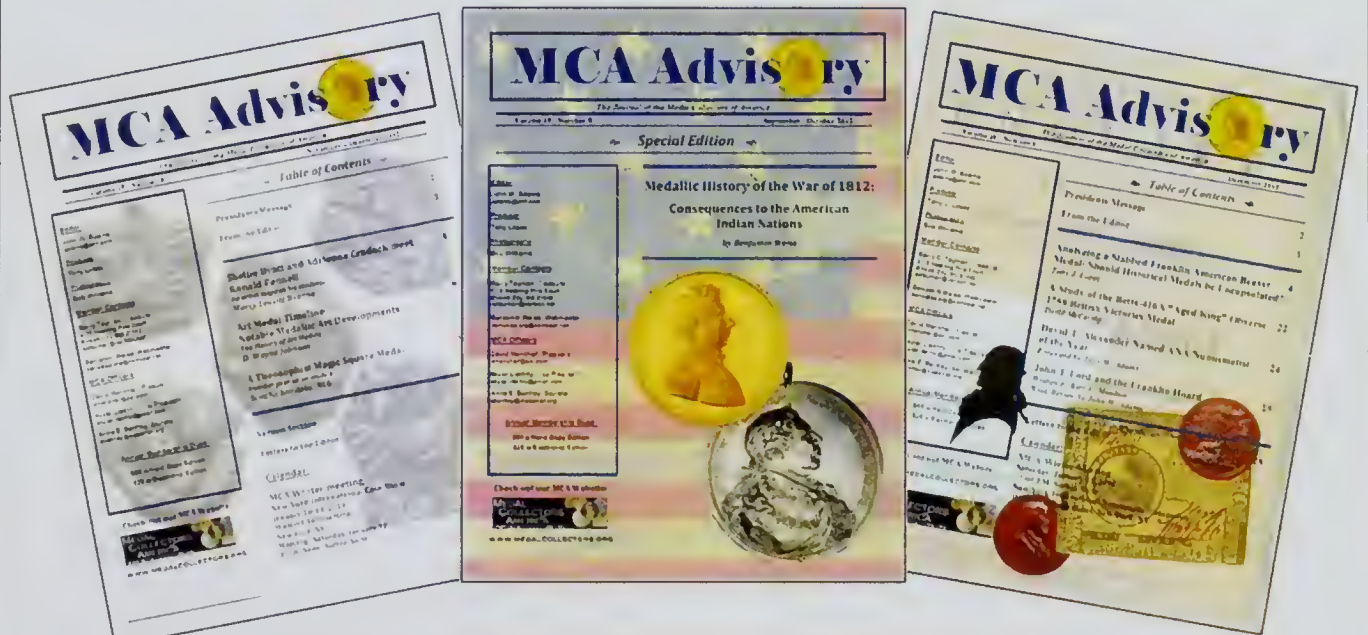
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NEW SET OF THREE MEDALS “RULERS OF THE HOLY LAND”



Image courtesy Israel Coins and Medals Corp.

The three medals of the “Rulers of the Holy Land” as a set, boxed in wood.

For the first time, Israel Coins and Medals Corp. in collaboration with the Israel Antiquities Authority, is releasing One Troy Oz. Pure Silver, .999 fine medals featuring the designs of ancient coins unearthed in the Holy Land.

The common reverse of the medals bears the sixth-century Byzantine Madaba Map, showing the Holy Land with Jerusalem, at the center of the world. The Madaba Map is found on the floor mosaic

of the early Byzantine church at Madaba, Jordan.

The “Matthias Antigonus” Medal bears the unique design of one of the most famous Judaeian coins, whose central motif is the Menorah - the seven-branched candelabrum used in the Temple in Jerusalem. The coin, a prutah, was struck between 40 and 37 BCE, in the reign of the last Hasmonean king.

The “Umayyad” Medal bears the

Continued

ANCIENT COIN DESIGNS ON MEDAL SET



The “Matthias Antigonus” Medal bears the unique design of one of the most famous Judaeen coins, whose central motif is the menorah - the seven-branched candelabrum used in the Temple in Jerusalem. The coin, a prutah, was struck between 40 and 37 BCE, in the reign of the last Hasmonean king, Mattathias Antigonus.

Continued

Star and Crescent design depicted on the Umayyad fals, a copper coin struck between 737 and 750 CE, in Ramla, the first Islamic city in the Holy Land.

That city was the capital of jund Filastin, one of five districts of the Syrian province of the Umayyad caliphate.

The medals are available only as a boxed set, as shown on the previous page..

For more information, contact the Israel Coins and Medals Corp. +972-4-8212805 or go to www.israelmint.com/en and search for “Rulers of the Holy Land.” ☞



The design of one of the three silver medals in the “Rulers of the Holy Land” set is based on the gold solidus of Justinian.

INCIDENT AT THE GRAND UNION

*AMERICA'S MOST FLAGRANT
EXAMPLE OF 19TH CENTURY
ANTI-SEMITISM MARKED ITS GROWTH*

BY STUART WEINERMAN, MD

Trivia challenge: Who was the most successful Jewish financier in America in the 19th century? Who was involved in the most famous case of anti-Semitism of the 19th century? Who helped finance the North during the Civil War by selling war bonds?

The answer for all three questions is Joseph Seligman, a name not well recognized by the modern reader, but famous in the 19th century. Seligman was the arguably the most successful of a generation of immigrants from Germany who went from poor peddlers to Wall Street financiers.

Seligman emigrated from Baiersdorf, Germany, due to a combination of dismal economic patterns



Joseph Seligman

in increasing anti-Semitic laws. He arrived in New York in 1837, at age 18, but quickly left for Mauch

Continued

SELIGMAN: THE AMERICAN ROTHSCHILD

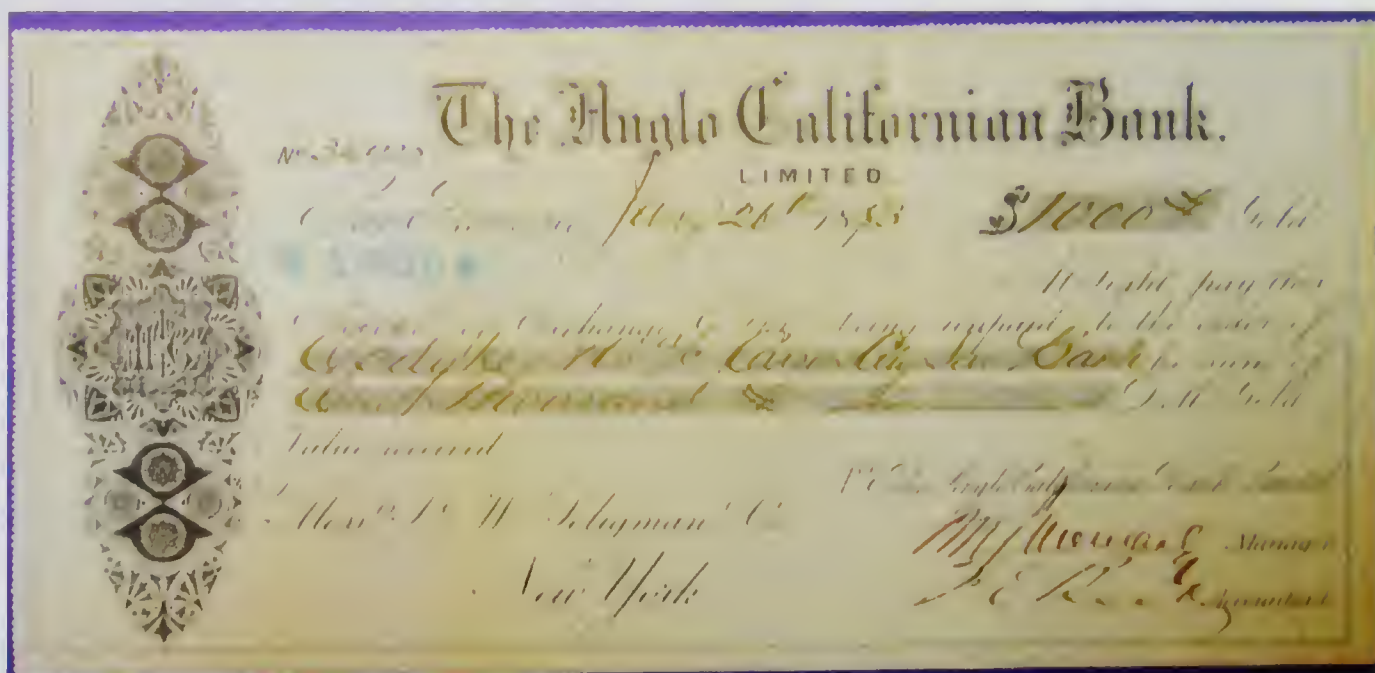


Photo supplied by author

A check for \$1,000 by the J & W Seligman Company through The Anglo Californian Bank.

Continued

Chunk, (now renamed Jim Thorpe) Pennsylvania.

After saving about \$200 in his first year, he left to become an itinerant peddler, selling anything that he could carry on his back. Within six months he had saved \$500, enough money to send for two brothers to join him; his other seven siblings came later.

They opened their first store in Lancaster, PA, and soon opened other stores in small towns in Alabama, then St Louis, New York City, and Watertown, New York (where brother Jesse befriended a young army officer, First Lieutenant Ulysses S Grant).

San Francisco was the next destination, after gold was discovered in California. The family bought a clothing factory to supply goods for their stores.

With the outbreak of the Civil War, the family actively pursued contracts to supply uniforms for the Union. The U.S. Treasury was nearly broke, and forced Seligman to accept bonds as partial payment, which he then had to sell in Europe to raise cash.

His success led the Treasury to have him sell increasing amounts of bonds in Europe, possibly more than \$125,000,000 worth of bonds.

By 1864, Seligman decided to form an international merchant banking house modeled after the Rothschilds - with banks in major European cities, each headed by a brother. J & W Seligman (the W stood for the second brother, William) was based in New York, with branches in San Francisco, New Orleans, London, Frankfurt, and Paris.

Continued

NOT ALL INVESTMENTS WERE SUCCESSFUL



A stock certificate for the Missouri, Kansas and Texas Railway Company was one of the few companies Seligman invested in that did not succeed.

Continued

The brothers were all partners, but Joseph remained first among equals. The family continued to sell US bonds after the end of the Civil War, participating in the 1.5 billion dollars of bonds issued in 1870 and 1871. President Ulysses S Grant (the friend from Watertown) asked Joseph to become Secretary of Treasury, but Joseph declined the offer.

The family established their first commercial bank in San Francisco in 1873 – the Anglo-Californian Bank, picking a name to distance it from the family’s German Jewish roots. It eventually was merged

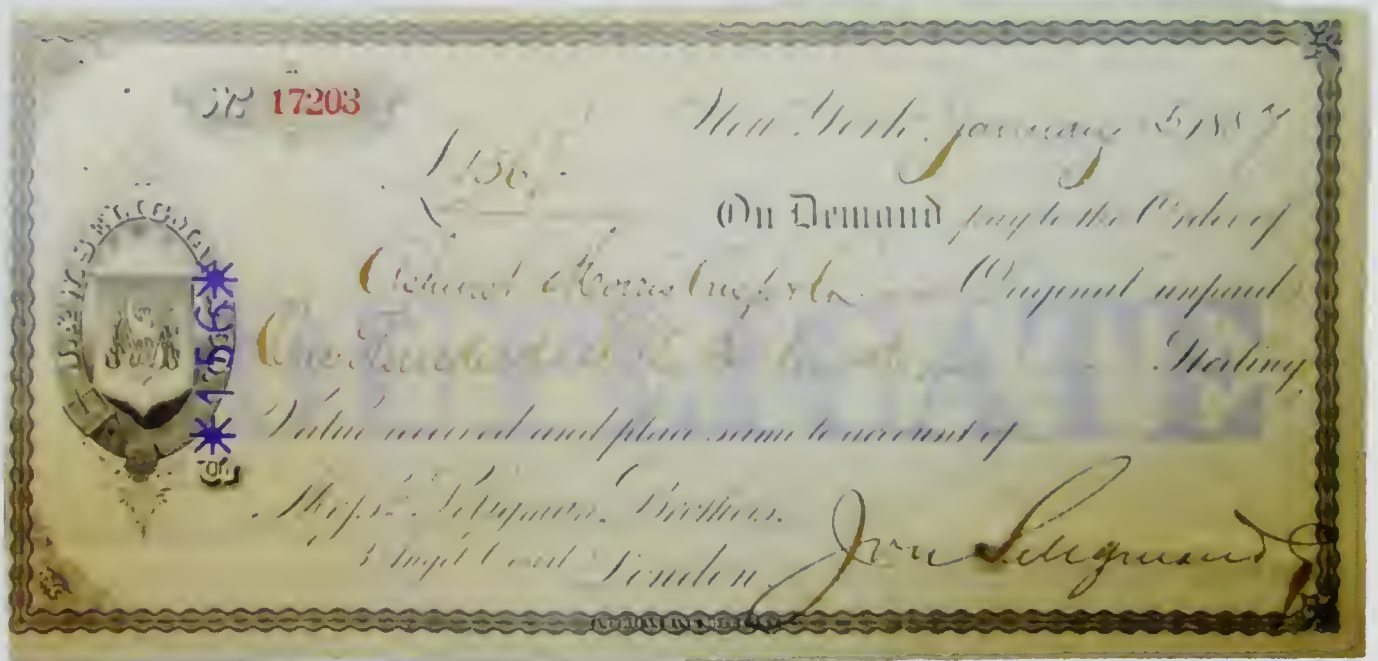
with the London, Paris and American Bank, originally founded by Lazard Freres, Jewish bankers, but then owned by the Fleishhacker brothers, Jewish bankers in San Francisco. It eventually merged with Crocker National Bank, later to become part of Wells Fargo.

Joseph Seligman began investing heavily in railroads, which was the great growth industry in the 1870’s, accounting for 85 percent of all stocks traded.

Unfortunately for the Seligmans, much of the business was highly speculative and the family lost significant amounts. One line was the “Missouri, Kansas and Texas

Continued

SCANDALS OF THE ERA ROCKED BUSINESS



A bank check issued by Joseph Seligman in 1877

Railway Company” - a stock share issued to Seligman Bros, London, is shown above.

The railroad business led to involvement in one of the more sordid stories of the age. It was a time of overt dishonesty in state government and no regulation of the stock market. Jay Gould (self-admitted “most hated man in America) led an illegal scheme to manipulate the stock of the Erie Railroad, partly by issuing large amounts of unauthorized stock – watering the stock – in a war with Cornelius Vanderbilt. He eventually was found guilty of fraud, which was an indirect embarrassment to the Seligmans.

The first nationally publicized and most famous anti-Semitic incident of the 19th century occurred in 1877.

Joseph Seligman decided to take a vacation in Saratoga Springs, NY which was still the premier resort in America, attracting such people as Cornelius Vanderbilt, the wealthiest person in the US.

Seligman chose to stay at the grandest and largest hotel, the Grand Union Hotel, where he had stayed for the previous 10 years. It had been built by Alexander T Stewart, one of the wealthiest merchants, and was managed by Judge Henry Hilton after Stewart’s death the previous year. Hilton and Seligman had personal history, as Hilton was associated with the infamous Boss Tweed Ring and Seligman was a member of the “Committee of Seventy” whose purpose was to eradicate the Tweed Ring.

Seligman tried to register at the hotel but was turned away based on

Continued

SELIGMAN'S REPUTATION ALWAYS GOOD



Continued

a new policy against admitting Jews.

The incident sparked national attention; the New York Times headlined:

Seligman called for a boycott of

CLERK. "I am very sorry, but my orders are —"
TOURIST. "Yesh, yesh, I know all about your orders; but how voz it dot you knowed I vozn't a Ghristian?"

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An 1877 editorial cartoon commented on Mr. Seligman's denied stay at the hotel and the state of anti-Semitism in the U.S.

A SENSATION AT SARATOGA.

NEW RULES FOR THE GRAND UNION.

NO JEWS TO BE ADMITTED—MR. SELIGMAN, THE BANKER, AND HIS FAMILY SENT AWAY—HIS LETTER TO MR. HILTON—GATHERING OF MR. SELIGMAN'S FRIENDS—AN INDIGNATION MEETING TO BE HELD.

Stewart's department stores, which may have led to its eventual sale to John Wanamaker. The incident and publicity, rather than quashing anti-Semitism, became a precedent for other hotels and organizations to explicitly exclude Jews, a policy

highlighted in the 1947 Oscar winner for Best Picture, "Gentleman's Agreement."

Joseph Seligman died in 1880 at age 60, and is buried in New York City. Two towns are named for him: Seligman, Arizona and Seligman, Missouri. ☐

The author welcomes any comments on this or other topics of Judaica paper collecting; please contact him at sweinerm@nshs.edu.

THE MAN BEHIND THE FDR ANTI-SEMITIC CAMPAIGN

ROBERT EDWARD EDMONDSON (1872 TO 1959) WIDELY BELIEVED TO HAVE BEEN A NAZI AGENT



The Anti-Semite Robert Edward Edmondson (1872 – 1959) had a 40-year career as a reporter, editor, author and publisher.

He began as a journalist in Cincinnati, Ohio working as a reporter for the *Cincinnati Post*. Later he moved to New York City and became a financial reporter for the *New York Herald* and the *New York Mail and Express*.

While in New York he came to believe in the Jewish manipulation of America's economy, and started an independent financial news outlet,

Above, a countermarked U.S. 10-cent coin from the era of Anti-Semitism of the ilk promulgated by Robert Edmondson.

Photo courtesy Mel Wacks

the Edmondson Economic Service. At this time he also became friendly with Nazi propagandist Ulrich Fleischhauer and was a participant in the latter's *Welt-Dienst/World-Service* anti-Jewish news service.

Edmondson believed President Franklin D. Roosevelt to be Jewish and published the flier *Roosevelt's Jewish Ancestry* to make his case. His attacks on Roosevelt during

Continued

WILL THE REAL DONA GRACIA PLEASE STAND UP

*HER WORKS
PAVED THE
WAY FOR A
RETURN TO
ZION*



BY MEL WACKS

In his biography of Dona Gracia, historian Cecil Roth indicates that she was the most important Jewish woman in a millennium or more. And so it was not surprising that Daniel Friedenberg (*Great Jewish Portraits in Metal, 1963*) attributed a Renaissance medal to Dona Gracia (1510-1569); it is inscribed Grazia (or Gracia) Nasi in Hebrew along with the Latin inscription

“Dona Gracia” medal currently in the collection of The Jewish Museum, New York.

A[nno] Æ[tatis] XVIII (Grazia Nasi, in her eighteenth year), and has an incised “P” for the sculptor Pastorino.

If this attribution was good enough for scholar Friedenberg, it was certainly good for others

Continued

VARIATIONS OF ICONIC MEDAL EXIST

Continued

A 3½-inch cast bronze medal by Pasterino illustration in Great Jewish Portraits in Metal. This medal, supposedly in the collection of The Jewish Museum in the 1960s, differs from the example currently in their collection.



The obverse of the Israel medal commemorating Dona Gracia's 500th birthday features her (actually her niece) looking towards Tiberias, symbolizing Dona's determination to create a better future for the Jewish people. The Ferrara Bible, Wall of Tiberias (called the Dona Gracia Wall because it was rebuilt under her orders and inaugurated in 1568). Beside it, palm trees characteristic of the Tiberias region, the seal of the Sultan, Suleiman the Magnificent, from whom Dona Gracia purchased authority over Tiberias and its surroundings, a ship typical of those in the fleet she owned, which sailed as far as America and India. On the ship's sails, the letters P, for Portugal, the city of her birth, and A for Antwerp, where she went, when the Inquisition began in Portugal. The reverse pictures the artistic door at the entrance to the "House of Dona Gracia" Museum-Hotel in Tiberias, reminiscent of the door of Dona Gracia's palace in Istanbul from where it was brought, and a verse denoting the goal of the Dona Gracia Association to foster the leadership of women in the House.

Continued

DONA GRACIA GRACES MANY PORTRAITS

Continued

thereafter — including the medals issued by the Israel Coins and Medals Corporation in 2010 to celebrate Dona Gracia's 500th birthday, which feature a profile derived from the Renaissance medal, Israeli postage stamps issued in 1991, and the Dona Gracia Mendes Award presented annually for the most significant book published during the preceding year that impacts the Sephardic community.

Later, this attribution was corrected so by 1994 in *The Currency of Fame: Portrait Medals of the Renaissance*, Stephen Scher describes this important medal as follows:

“Grazia was the wife of Samuel Nasi, a member of the widely scattered Jewish family of that name, who resided in Ferrara for a time. Samuel’s brother, Joseph Nasi was a Turkish military leader and the duke of Naxos. His aunt, the older Grazia Nasi (1510-1568) was a celebrated philanthropist who fled Lisbon after the death of her husband and traveled to Antwerp and Venice and subsequently, about 1550, to Ferrara. She later settled in Constantinople, as did her niece, the subject of this medal.

“It has often been claimed that

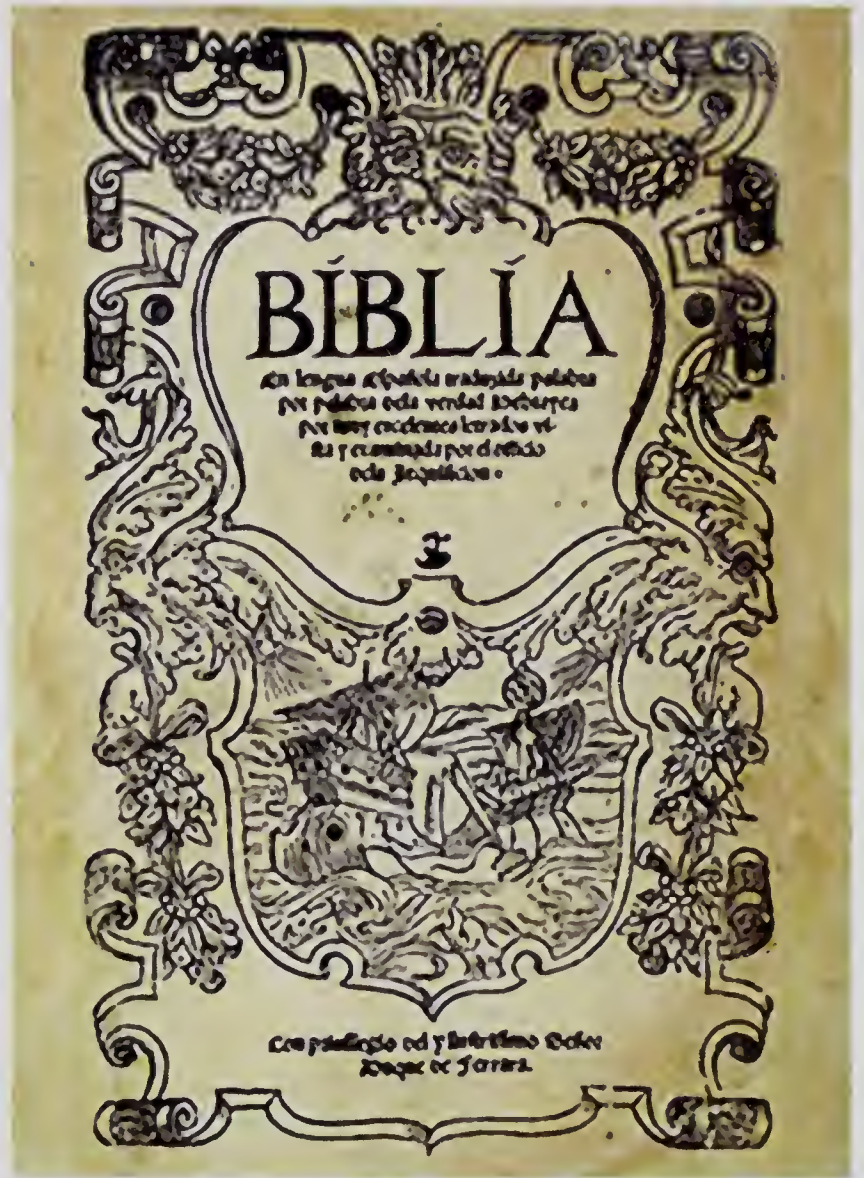
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Above, top: A 1991 stamp from Israel honors Dona Gracia.

Above, the Dona Gracia Mendes Award, an annual honor with medal granted to the most significant book published the previous year with the greatest impact on the Sephardic community.

DONA GRACIA FUNDED FERRARA BIBLE



*First page of Ferrara Bible.
The first copy of the Ferrara
Bible was given to Dona
Gracia.*

this is a portrait of the older Grazia. However she would have been eighteen—the age given on the medal—in 1838. That was ten years before Pastorino’s first dated medal and some fifteen years before his first medals of this size.

Moreover, the style of the dress and the arrangement of the hair tend to place the work in the 1550s. It is therefore more likely that this is the niece.

The medal may have been commissioned in celebration of her marriage, for Pastorino executed a number of medals of brides.”



Dona Gracia Mendes-Nasi or Hanna Nasi, as was her Hebrew name, was born in 1510, in Lisbon, Portugal, into a Marrano family. After being widowed in her 40s, she became one of the richest women in the world, owner of a fleet of ships and the Mendes Bank, the second largest bank in the world. Known for her part in the banking world and international trading, she was recognized even by kings.

She devoted her life towards rescuing and supporting her Marrano brethren from the claws of the Inquisition, using her international

Continued

TIBERIUS MUSEUM DEDICATED TO HER



In 2000, the “House of Dona Gracia” Museum was established in Tiberias, in memory of Dona Gracia-Nasi.

Continued

connections and wealth for the purpose. With immense courage and personal example, she, with all her family, returned to Judaism. The Ferrara Bible, the first Bible in the world to be printed in Ladino, was funded by Dona Gracia. In appreciation, the publishers dedicated the Bible to her and presented her with the first copy.

Under the Turkish Sultan, Suleiman the Magnificent, she worked energetically on behalf of the

world’s Jewish and Marrano communities and supported the most eminent Jewish Sages, including Rabbi Joseph Caro (author of the Code of Jewish Law). With her powerful influence she was able to gain autonomy for the Jewish people in Eretz Israel. Encouraged by the Sultan, she started building Tiberias, in an effort to renew the ancient City of the Sanhedrin and make it a home for expelled Jews. Thus, Dona Gracia paved the way for a Return to Zion. □

TASHLICH

*CUSTOM OF
CASTING AWAY
SINS NEAR
WATER BODIES
COMMON TO
BOTH
ASHKENAZI,
SEPHARDIC
COMMUNITIES*

BY DINKA KUMER



Tashlich comes from the Hebrew word meaning “to cast,” referring to the intent to cast away our sins via this meaningful and ancient Jewish custom common to both Ashkenazi and Sephardic communities.

Tashlich is usually performed on the first day of Rosh Hashanah. If the first day of Rosh Hashanah falls on Shabbat, Tashlich is done on the second day of Rosh Hashanah. It may be per-

Image courtesy Jacob Rader Marcus Center of the American Jewish Archive
Greeting card for Rosh Hashanah, circa 1900. Translation of the Hebrew:
“And You will cast all of their sins into the depths of the sea” (Micah 7:19)

formed up until Hoshanah Rabba (the last day of Sukkot), as some communities are anyway accustomed, except on Shabbat.

Special verses are recited next to a body of water, such as a sea, river, stream, lake or pond,

Continued

TASHLICH MEDALS, TOKENS SCARCE



Medal images and text courtesy Alex Ben-Arieh and www.historama.com

A Tashlich token from Germany, ca. 1816-1817, by Aaron Kohn; size: 21.5mm, weight: 3.05g. The obverse bears name of the Jewish New Year's prayer (in Hebrew) at top - "Tashlich" - and the prayer (in Hebrew text) continues on the reverse, with Hebrew date at top (5577) and Kohn's name in Latin letters below the prayer. As the date refers to the Jewish year beginning [September] 1816, the token was probably issued in that year and not in 1817 as is sometimes mentioned in the literature. With reeded edge and beeded rim; medallic strike. Aaron Kohn was among the first of the German Jewish medalists whose work was entirely of Jewish themes with text engravings in Hebrew.

Continued

preferably one that has fish (though when no such body of water was available, some rabbis were known to do Tashlich next to a well, even one that had dried up, or next to a bucket of water). Upon concluding the verses, the corners of one's clothes are shaken out; for males, this is usually done with the corners of the tallit katan (tzitzit garment).

Though Tashlich is not mentioned in the Talmud, its earliest reference appears to be in the book of the prophet *Nehemiah* (8:1) which states, "All the Jews gathered as one in the street that

is in front of the gate of water."

This gathering is known to have taken place on Rosh Hashanah.

Many reasons are given for this custom:

One reason for saying Tashlich next to water goes back to Abraham's trip to sacrifice his son, Isaac, which took place on Rosh Hashanah. On the way to the designated location, the Satan tried several times to undermine Abraham's progress. One of the Satan's tricks was to have a river materialize and block Abraham's path. Undeterred, Abraham forged on straight into the river

Continued

DEEP RESONANCE IN CUSTOM

Continued

followed by his small entourage. Upon reaching the middle of the river when the water reached his neck, Abraham prayed to G-d and the river dried up. We commemorate the self-sacrifice of Abraham by going to a river bank.

Another reason for saying Tashlich next to a river is because Rosh Hashanah is the day when we coronate G-d as King of the Universe. Jewish kings are anointed next to rivers, and so it is appropriate that we crown G-d as our King next to a river, as well.

Going to a river bank or sea shore is also awe inspiring as we contemplate G-d's mercy in preventing the waters from flooding the dry land. The realization of G-d's omnipotence inspires us to repent.

Though we do Tashlich beside an earthly river or sea, this watery entity actually represents its Heavenly counterpart. Jewish mysticism teaches that water corresponds to the attribute of

kindness. On Rosh Hashanah, we beseech G-d to treat us with kindness during the new year.

Water with fish is optimal since fish are not subject to the "evil

eye" and are also known to have many offspring. Fish do not have eyelids, so their eyes are always open. This is

likened to G-d's constant supervision over us, and we pray that He mercifully care for us. Also, just as fish may be caught in a fisherman's net, so, too, we are caught in the net of judgment.

This awareness helps awaken us to repent.

While there are different versions and verses of the Tashlich liturgy depending upon community,

what are common to all are the verses from the book of *Micah* (7:18-19) "Who is a G-d like You..." These words correspond to G-d's thirteen attributes of mercy which we seek to arouse on Rosh Hashanah as we are being judged; the allusion to these thirteen attributes is known to always be beneficial.

WE COMMEMORATE
THE SELF-SACRIFICE OF
ABRAHAM BY GOING TO
A RIVER BANK

JUST AS FISH
MAY BE CAUGHT
IN A FISHERMAN'S NET,
SO, TOO, WE ARE CAUGHT
IN THE NET OF JUDGMENT

Continued

CEREMONY JOYOUS, YET REFLECTIVE



Continued

The goal of Tashlich is to cast both our sins and the Heavenly prosecutor (a.k.a. the Satan) into the Heavenly sea.

And when we shake our clothes after the Tashlich prayer, this is a tangible act to achieve the spiritual goal of shaking sins from our soul.

Needless to say, the physical motions near the water and fish of Tashlich are not what grant us atonement. But if we pay attention to the symbolism and apply the sincere desire to heal our relationship with G-d as portrayed in the physical demonstrations of Tashlich, then it serves as a crucial part in the process of

repenting and returning to G-d in purity.

May we all shake ourselves from sin and be signed and sealed in the Book of Life for a good and sweet new year! ☞

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The author, Mrs. Nechama Dina (Dinka) Kumer, originally from Nashville, Tennessee, is the former executive secretary of Ascent of Safed.

*Library of Congress archive
Celebrants of Tashlich on the Brooklyn Bridge, 1919.*

Traditional Tashlich Prayer

*Who is a G-d like You,
who pardons iniquity
and forgives transgression
for the remnant of His heritage?
He does not maintain His wrath forever,
for He desires [to do] kindness.*

*He will again show us mercy,
He will suppress our inequities;
and You will cast all their sins
into the depths of the sea.*

*Show faithfulness to Jacob,
kindness to Abraham,
which You have sworn to our fathers
from the days of yore.*

*From out of distress I called to G-d;
with abounding relief, G-d answered me.*

*The L-rd is with me,
I do not fear
what can man do to me?*

*The L-rd is with me among my helpers,
and I will see [the downfall of] my enemies.
It is better to rely on the L-rd than to trust in man.
It is better rely on the L-rd than to trust in nobles.*

ARIE KINDLER 1920-2014

Dr. Arie Kindler, passed away last Wednesday, July 23rd, 2014, at the age of 94.

Dr. Kindler was born on February 17, 1920 in Berlin. From his early childhood he turned to archaeology. One of his early memories was the opening of the Pergamon museum in his hometown Berlin. He arrived in Israel with his family in 1933 after his father realized the impending danger. He joined the Hagana in 1938, serving for 10 years, followed by a service in the Israel Defense Forces from 1948 and reserve service until 1975. During the early 1940s, he used to browse the merchandise of Arab peddlers selling antiquities and coins in the Jerusalem market and became an ardent collector.

Though he was deeply interested in ancient history in general and Jewish history in particular, his real devotion was the study of coins. He concentrated on ancient numismatics, becoming a leading authority on Hasmonean coinage.

Dr. Kindler stood at the cradle of the circle for ancient coins, founded on May 10, 1945, which became the Israel Numismatic society in 1949. In 1962 he founded the Kadman Numismatic Pavilion of the Eretz Israel Museum, Tel-Aviv (formerly Haaretz Museum), serving as its director and curator for 35 years.

The museum started with a collection of 2,000 coins donated by



Photo: Leonid Pedrol-Kavytkovsky
Arie Kindler founded the Kadman Numismatic Pavilion of the Eretz Israel Museum-Tel Aviv, among many other major numismatic accomplishments. He passed away in July 2014 at the age of 94.

Leo Kadman (who also financed the building), 1,000 from Kindler's own collection and another 500 coins from Dr. Walter Moses' collection. These coins became the nucleus of one of the largest and most important collections in Israel.

During his 35 years at the Kadman Numismatic Pavilion, Dr. Kindler added some 80,000 items to its collections through donations, legacies and acquisitions. He curated numerous temporary numismatics exhibitions

Continued

KINDLER'S NUMISMATIC LEGACY ENORMOUS



The 1961 Israel official state medal honoring the dedication of the Kadman Numismatic Museum is 35mm in diameter in its silver issue.

Continued

that attracted public interest, but his most important achievement was the opening of the permanent exhibition in 1988.

His vision was that his new didactic exhibition should also tell the story of the development of means of payment, from its beginnings in the 7th century BCE to the modern era, emphasizing the history of Eretz Israel as reflected by its coins.

Dr. Kindler believed that a curator must be also a researcher, and by the time that he completed his formal academic education, he was already a well-known scholar.

His extensive bibliography demonstrates his broad fields of interest and his important contributions to the study of Holy Land numismatics in general and Jewish numismatics in particular.

Among his roles, he was the editor of *'Alon* (the Hebrew Journal of the

Israel Numismatic Society published between 1966 and 1978), and member of the editorial board of the *Israel Numismatic Journal*.

Dr. Kindler published more than 200 scholarly papers in different areas of numismatics, from the Persian period Yehud coins, through Hasmonean, first and second Jewish revolts, city coins, Byzantine and Islamic periods to the coinage of the state of Israel.

His publications also included seven monographs on various numismatic subjects. He wrote his Ph.D. dissertation on the coinage of Bostra, which was subsequently published as a book in 1983.

Dr. Kindler lectured at the Israel Numismatic Society and taught at the Department of Classical Studies of the Tel Aviv University (1974–1988) and at Bar Ilan University (1981–1992).

He trained numerous students in numismatics, some of whom became

Continued

KINDLER TRAINED MANY IN NUMISMATICS

Continued

experts in the field, as well as collectors, amateurs and the general public. He was the numismatic expert for many archaeological expeditions and published the excavation coin reports.

Arie Kindler is survived by his daughter, Yael, his two grandchildren, David and Chen, and three great-grandchildren.

With his death the numismatic circles of Israel have lost one of their most active members, a great scholar and teacher. He will be missed and remembered with gratitude by his friends and colleagues.

*Cecilia Meir
Curator*

*Kadman Numismatic Pavilion, Eretz
Israel Museum, Tel Aviv*

MYSTERY CHABAD MEDAL

BY MEL WACKS AND
ROBERT MESSING

A full-page ad appeared in the JFC Bulletin, published in Los Angeles, on Dec. 29, 1980, with the headline: "Chabad-Lubavitch invites you to reserve a medallion of Biblical significance - truly a work of art." "The Coin of Blessing" was designed by Chaim Gross and sculpted by Karen Worth.

The obverse is described thusly: "This sacred coin containing the Priestly Blessings V'YISHMERECHA ("and the Lord should watch over you") depicts the hands of the Kohen (Priest) in ancient ceremony conferring a Blessing on the people." The reverse features "The traditional greeting among Jews - SHALOM ... Peace."

The word on the bottom right is "Lubavitch." Lubavitch is the name of a chasidic sect which had its origins in Europe. It was founded in 1755 by Rabbi Schneur Zalman of Liadi, the first Lubavitch rebbe (rabbi). The letters visible on the bottom left are "BAD," presumably the last letters



of the word "Chabad" (another name for the Lubavitch sect). It is a Hebrew acronym for Chochmah, Binah, Da'at - Wisdom, Understanding and Knowledge - which represent the intellectual underpinnings of the Chabad movement.

The commemoratives are further described: GOLD COIN 1 oz - Solid 14K, 37mm, numbered 1 to 500; GOLD COIN ½ oz - Solid 14K, 27mm, numbered 1 to 770; SILVER COIN 1½ oz - .999 fine, 44mm, numbered 1 to 1,000; BRONZE COIN - 44mm, numbered 1 to 5,000.

No prices are given in the ad. If anyone has ever seen or owned any of these medals, please call Mel Wacks at 818-225-1348, or email ainapresident@gmail.com

WHEN NEIGHBORS KILL

In the summer of 1941, the Jews of the Polish town of Jedwabne were rounded up, tortured and murdered in an atrocity that prominent historians say was conducted by the townsfolk - neighbors of the Jews, mostly Catholics. The debate is ongoing.



The memorial to the Jews of Jedwabne in their town.

After being controlled by Russia for two years, Jedwabne, a small town in northeastern Poland, was captured by Germany on June 22, 1941. One of the first questions the Poles asked the Nazis, their new rulers, was if it was permitted to kill the Jews.

Brutal killings by the Poles immediately began, and included a

Jew stoned to death with bricks as well as a Jew slashed with a knife, his eyes and tongue cut out. According to Jan Gross's book, *Neighbors: The Destruction of the Jewish Community in Jedwabne, Poland*, the Nazis tried to persuade the Poles to keep at least one Jewish family from each profession, but the

Continued

2001 POLISH MEDAL HONORS THE DEAD



Medal memorializes the tragedy in the town of Jedwabne, Poland, whereas 1,600 Jews were beaten and burned alive by their Polish neighbors on July 10, 1941, during the Nazi occupation; 70mm silver-plated tombac medals were struck by the Polish State Mint in 2001 for the Nissenbaum Family Foundation in Poland. Designed by R Nowakowscy. Photo courtesy Severin Szperling

Continued

Poles responded, “We have enough of our own craftsmen, we have to destroy all the Jews, none should stay alive.”

Gross writes that Jedwabne’s mayor agreed to help facilitate a massacre and that Poles from local villages came in to watch and celebrate the event as a holiday.

About half the men of Jedwabne’s 1,600 Catholic community participated in torturing Jedwabne’s 1,600 member Jewish community, corraling them into a barn, which was then set ablaze.

Until recently, a stone memorial in Jedwabne blamed the massacre on Nazi and Gestapo soldiers, but Gross’s book uncovered that the mass execution was actually performed by locals, who, for decades, had shifted the blame away from themselves. Since *Neighbors* publi-

cation, Poland has been engaged in a nationwide debate over whether or not to accept blame for the atrocities Poles committed against the Jews during the Holocaust, or to continue to blame the Nazis.

Sixty years after the massacre, on July 10, 2001, about three thousand people helped Poland’s president, prime minister, local officials, Jewish leaders and relatives of the murdered honored the deceased by unveiling a monument at the site of the slaughter.

“This was a particularly cruel crime. It was justified by nothing. The victims were helpless and defenseless,” President Aleksander Kwasniewski said in an apology long awaited by the international Jewish community.

“For this crime, we should beg

Continued

TRUTH EMERGES SLOWLY FROM HISTORY



A marker stone for Jedwabne at the Treblinka memorial stone garden.

Continued

the souls of the dead and their families for forgiveness. This is why today, as a citizen and as president of the Republic of Poland, I apologize.”

The monument now reads, “In memory of the Jews of Jedwabne and surrounding areas, men, women, and children, fellow-dwellers of this land, murdered and burned alive at this site on 10 July 1941.”

Although the new monument does not blame the Nazis, some are angered that it does not specifically mention the Poles.

Bibliography: www.jewishvirtual-library.org



A cloth badge Jews in Poland were forced to wear during World War II to identify themselves to the Axis authorities.

At last there is a coin dealer in the USA that will help you acquire new silver and gold coins, and medals from Israel-- officially issued by the Bank of Israel and the Israel Coins and Medals Corp.



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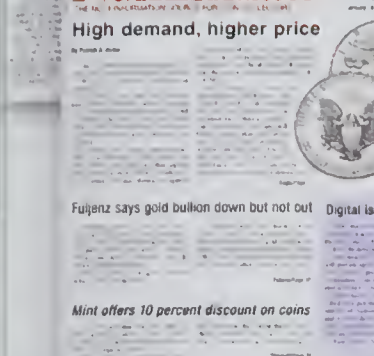
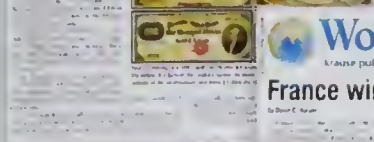
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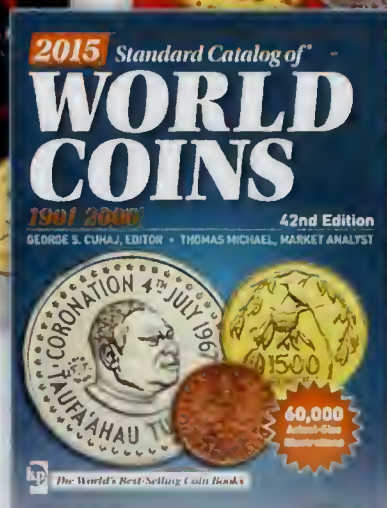
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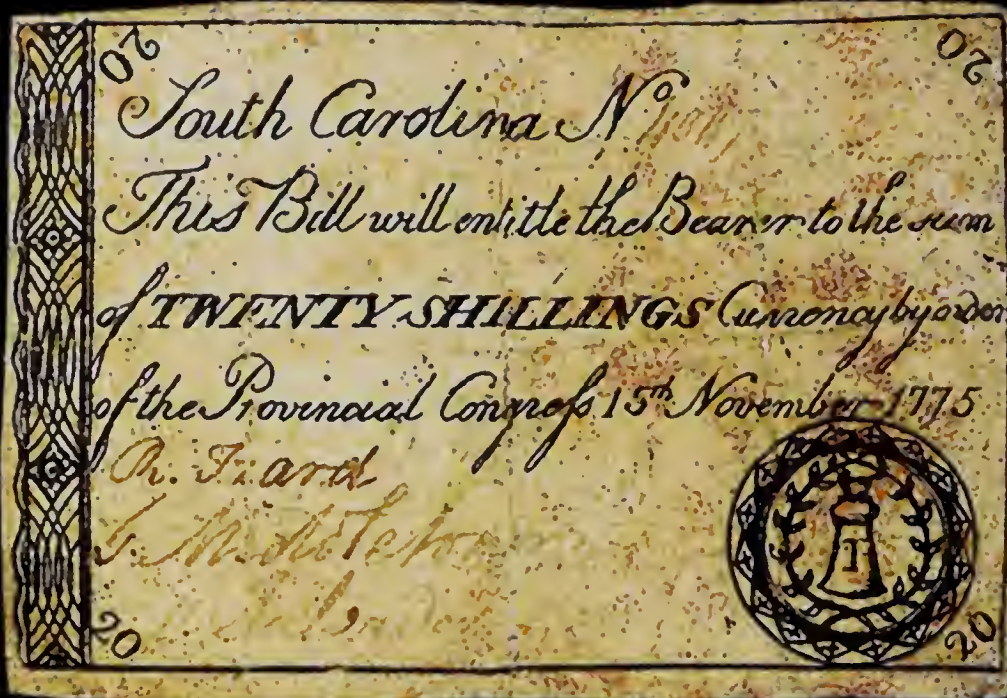
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1775 Continental Currency

Signed by Patriot Francis Salvador -

The First Jewish Casualty of the Revolutionary War



Auctioned on August 12, 2004, it brought \$2,922.

Often overshadowed by financier Haym Salomon or aide-de-camp Isaac Franks, Francis Salvador (1747 to 1776) was one of the most important Jewish figures of the U.S. Revolutionary War period.

A patriot, militia officer and congressman, Salvador also holds distinction as:

- 1) the first identified Jew to be elected to an American colonial legislature,
- 2) the only Jew to serve in a revolutionary colonial congress, and
- 3) the first Jew to die for the cause of American liberty.

This South Carolina-issued note bears his exceedingly rare signature, "F. Salvador." The 3-1/2" x 2-1/2" note, dated 15th November

1775, is also signed by Ralph Izard, a notable congressman and foreign diplomat of the period.

Salvador is reputed to have printed many of South Carolina's early currency issues. Interestingly, he is also said to have employed a type setting of Hebrew letters on early S.C. issues as anti-counterfeiting devices.

One of his state's key provincial Congress members, Salvador responded to a Native-American attack on the South Carolina border in 1776.

He traveled 28 miles on horseback to inform Major Williamson of the attack. Then, in the engagements that followed, he was shot - and scalped. ▣