

THE

לפנא

# SHEKEL



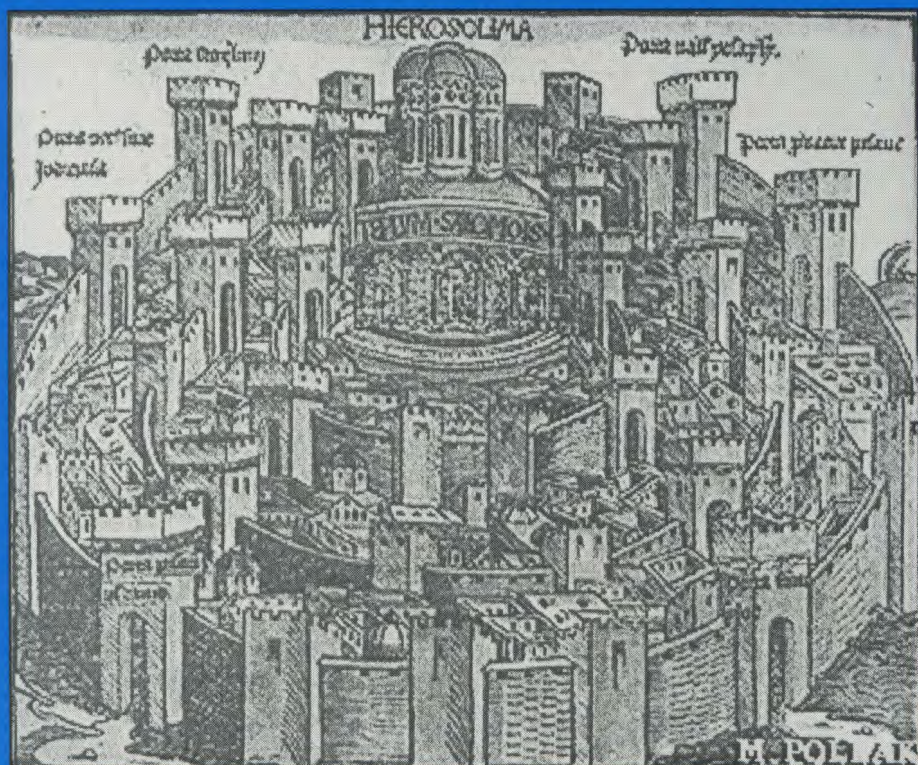
Published by the  
AMERICAN ISRAEL  
NUMISMATIC ASSOCIATION, INC.



Volume XXXIII

No. 5

September-October 2000



**ONE OF THE EARLIEST PRINTS OF JERUSALEM  
WITH SOLOMON'S TEMPLE IN THE CENTER IS  
DEPICTED IN THE TRADITION OF MEDIEVAL  
EUROPEAN CITIES.**

**CREDIT M. POLLAK, TEL-AVIV**



# OUR ORGANIZATION

AMERICAN ISRAEL NUMISMATIC ASSOCIATION

Post Office Box 940277

Rockaway Park, New York 11694-0277

Tel. 718-634-9266 Fax 718-318-1455



**Moe Weinschel, President**

**Mel Wacks, Vice President**

**Edward Janis, Vice President Emeritus**

**Julius Turoff, Secretary**

**Florence Schuman, Treasurer/Membership**

## THE BOARD OF DIRECTORS

Edward Janis, J.J. Van Grover, William Rosenblum, Florence Schuman  
Mel Wacks, Donna Sims, Julius Turoff, Moe Weinschel, Harry Pollackov

MEMBERSHIP COORDINATOR David Gursky

YOUNG NUMISMATIST COORDINATOR Lawrence Gentile Sr.

The American Israel Numismatic Association is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaic numismatics. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of The State of New York. The primary purpose is the development of programs, publications, meetings and other activities which will bring news, history, social and related background to the study and collection of Judaic numismatics, and the advancement of the hobby.

The Association sponsors major cultural/social/numismatic events such as national and regional conventions, study tours to Israel, publication of books, and other activities which will be of benefit to the members. Local chapters exist in many areas. Write for further information.

The Association publishes the SHEKEL six times a year. It is a journal and news magazine prepared for the enlightenment and education of the membership and neither solicits nor accepts advertising. All articles published are the views and opinions of the authors and may or may not reflect the views and opinions of A.I.N.A.

Membership fees: Annual \$15.-, Life \$200.-, Foreign \$22.-

Club membership \$15- Send all remittances, correspondence undelivered magazines, change of address and zip code with old address label to:

A.I.N.A. % Florence Schuman, Treasurer  
12555 Biscayne Blvd #733  
North Miami, Fl. 33181

Volume XXXIII No. 5 (cons. #177)  
September-October 2000

Edward Schuman, Editor

## TABLE OF CONTENTS

President's Page.....	2
Your Editor's Page.....	3
Jerusalem's Walls. by Yadin Roman.....	4
Maria Theresa Restrikes in the History of Israel's Coinage by Marvin Tameanko.....	12
International Awards to Israeli Coins by Shmuel Aviezer.....	18
Color Play in New Israeli Banknotes by Shmuel Aviezer.....	19
Jewish History in Westphalia.....	22
Emden, a City in Germany.....	24
Bohemian Jewish History.....	25
Spurious Jewish Scrip from Pernau.....	30
The Mauritian Shekel a Book Review.....	32
Groucho by Peter S. Horvitz.....	34
The Rothschilds of the East by Edward Schuman.....	36
Inspired by the Bible by Shmuel Aviezer.....	39
A Coin of Judah by Hayim Gitler.....	44
Club Bulletin by Donna J. Sims.....	45
Membership Application .....	47

ARTICLES PUBLISHED WITH AUTHOR'S NAMES ARE ORIGINAL MANUSCRIPTS. STORIES WITHOUT AN AUTHOR'S CREDIT HAVE BEEN RESEARCHED BY THE EDITOR USING JUDAICA DICTIONARIES, ENCYCLOPEDIAS, NEWSPAPERS OR MAGAZINES.

© 2000 AMERICAN ISRAEL NUMISMATION ASSOCIATION

ISSN 0087-3486



*The President's Message*  
*by Moe Weinschel*



Dear Members,

We have just returned from the ANA convention, and I can report with pleasure that the attendance was great. We had crowds on the floor continuously. The Passport books that have become a standard at these conventions were sold out on Friday. The AINA/Subscriber meeting was very well attended. Mr. Shalom Peri, Managing Director of IGCMC brought us up to date on current and forthcoming issues. There was an extensive question and answer period and all felt that the meeting was a rewarding and refreshing one.

We were all pleasantly surprised when Cliff Mishler of Krause Publications asked to speak and he presented J. J. Van Grover with the "Numismatic Ambassador" award. We know that he will continue being a good ambassador for us and for numismatics. The look on his face was worth a million when Cliff called him to the podium.

At this time of the year we call for designs for our annual AINA membership medal. So, get out your sketching materials and send in your ideas. You do not have to be an artist to compete for the \$100. annual prize. All you have to do, is put your idea inside a circle. If approved, the resident artist at the Cincinnati Mint will create a finished piece. So far we have had some remarkable ideas, so get to work!

I must repeat again our request that you inform us ASAP about any address changes. It is getting closer to "Snowbird" time and that is when we have the mail problems.

Wishing all a Happy, Healthy, Prosperous and Numismatic New Year.

Shalom,  
Moe

# Your Editor's Page

by Edward Schuman

After spending three weeks in the Catskill Mountains in New York, we drove to Philadelphia for the ANA National Coin Convention and the AINA Board of Directors meeting.

At the AINA/IGCMC reception, Edward Adelman suggested a classified page should be printed in the SHEKEL for members to buy, sell and trade Israel's money similar to those in leading numismatic publications. Should there be sufficient response from our readers, a true classified page(s) will be published in the SHEKEL. Rates will be determined depending on the response. The deadline for insertion in the January-February 2001 issue will be November 25th.

Mr. Adelman also presented treasurer Florence Schuman a \$100 check as a donation to the organization with comments that he has been a life member of AINA for many years and understands that the interest from his life membership fee does not cover his costs of membership. When the discussion on raising membership dues came up at the board meeting, our treasurer stated most of our members always included something extra for AINA and so the dues structure was voted on to remain the same.

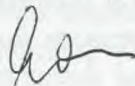
We wish to thank the ten or twelve members who signed up friends, relatives and yes, grandchildren to AINA membership. Past editor George Gilbert wrote that the future Shekel editor is now 10 years old and signed up his grandson. This is a wonderful start to our campaign to rebuild our membership. Please understand you really do not have to be a numismatist to enjoy reading the SHEKEL. We benefit by doing the research, our readers from the contents.

Ben Odesser, a founding member of the Tokens and Medals Society and a staunch member and supporter of AINA left a bequest with the society to be used for an annual award to be given for the best Judaica literary article published in the SHEKEL. The Ben & Sylvia Odesser Award was given this year to Marvin Tameanko for his contributions to Judaic numismatic literature.

We are in the process of setting up a program where The SHEKEL can be found in the library of the London School of Jewish Studies, an associate institution of the University of London. The library is setting up a specialized "Jewish Coinage" section which will be the only reference library of this kind in the United Kingdom.

That's all for now.

ED





# Jerusalem's Wall

By Yadin Roman

**REPRINTED FROM ERETZ MAGAZINE**

Sultan Selim I (the Grim) ruled over the nascent Ottoman Empire for only eight and a half years. The years of his reign, from 1512 to 1520, were bathed in blood. He disposed his father and executed seven prime ministers, one after the other. Nevertheless, however sanguine his regime, Selim I will go down in history primarily as the Ottoman sultan who enlarged his kingdom beyond recognition. No force in the world could oppose him, neither the Persians nor the Mamelukes. Having conquered Syria, the Land of Israel, and Egypt, he turned towards Europe in the summer of 1516. But during the long journey to Hungary, an injury Selim had sustained developed into a suppurating wound. His fever rose and his condition worsened until he died on September 21, 1520. Europe breathed a sigh of relief. Hungary, at least for a time, was saved.

Selim's enormous kingdom was inherited by his 26-year-old son Suleiman, known in the West as Suleiman the Magnificent; who followed in his father's footsteps. He conquered Belgrade and then Rhodes, where the Knights of the Order of St. John, refugees from the Crusader Kingdom of Jerusalem had been in power for more than two hundred years. In the summer of 1526 he defeated the Hungarian army and slaughtered almost the entire Hungarian aristocracy in a battle lasting less than two hours. He attacked Vienna in the spring of 1529, but failed to occupy it, and two years later was thwarted again. The setbacks led to a peace treaty between the Ottoman ruler and the House of Hapsburg, forcing the former to regard his enemies as equals for the first time.

Suleiman's attention turned to the East and Persia and Iraq. He overcame Tabriz in 1534 and Baghdad a short while later. And then, at the beginning of the 1530s, still occupied with war, Suleiman launched an ambitious building project in Jerusalem. New markets were constructed and the old ones restored. The city's aqueduct was repaired, as were its cisterns; mosques were refurbished and the Temple Mount underwent a thorough renovation. The Citadel was overhauled and Jerusalem's walls and gates rebuilt.

Suleiman's most striking handiwork in Jerusalem is the city wall, one of the few medieval ramparts that have survived intact to the present day. Suleiman's reasons for raising Jerusalem's walls anew were not recorded in official documents of the kingdom, but other historical



sources indicate that he attributed great importance to the fortification of Jerusalem. First of all, the wall served as a symbol of the new government in Islam's third holiest city, which the Mamelukes had basically disregarded. Second, fortification was imperative for security. Jerusalem, located on the edge of the wilderness, appealed to the desert-dwelling Bedouin tribes, to whom walls and a Citadel armed with cannons acted as a deterrent.

Suleiman also feared an assault from the West. Nothing lay between Jerusalem and the not too distant coast. The invasion of a Christian force, be it pirates or a new Crusade, was a definite threat, especially in view of the struggle between the Ottomans and Christian Europe.

Muhammad al-Naqqash, who was sent to Jerusalem to supervise Suleiman's construction campaign, arrived in the city in 1536. He collected taxes levied for Suleiman's renewal program from the districts of Nablus, Gaza, and Ramla, but records show that 70 percent of the 791,435 para the wall cost came from Damascus. A large Janissary force secured the transfer of the silver coins to Jerusalem. A small note at the end of the Ottoman tax records hints that part of the money came from a source, apparently based in Istanbul, that paid in gold coins, perhaps the sultan's treasury.

Work on the wall began in 1538 and continued for a relatively brief four years. Information on its construction can be found in a surprising source. As with any major national building project, claim about the abuse of public funds arose. In January of 1542, at the end of the month of Ramadan of the Muslim year 948, the *qadi* (Islamic judge) of Jerusalem convened a meeting of the court at which a large audience was present. Amnon Cohen, an Israeli professor who has researched the Ottoman sources dealing with the erection of Suleiman's wall, writes of the irregularities that plagued the building of the walls. According to a report that reached the *qadi's* ears, one of al-Naqqash's assistants, Al-Muallim Darwish, a builder from Aleppo, wrote to the commissioner for financial affairs in Damascus and complained of the slow and sloppy pace at which the work was progressing. The source of the negligence, the complainer stated, was the project head himself, since construction experts, porters, and laborers are to be found in the required numbers. Despite these comments, Darwish denied that he disapproved of al-Naqqash, and added that he had been working for four years without ever seeing even the tiniest amount of contempt or carelessness in his actions. On the contrary; al-Naqqash always excelled in diligence.



5

1669371975

בנק ישראל

בנק ישראל



1669371975

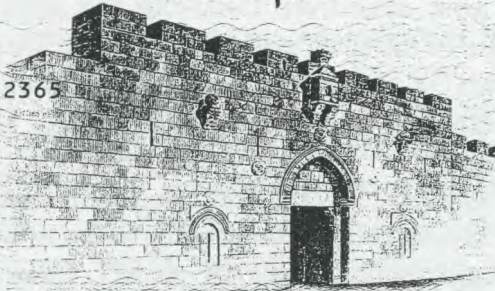
BANK OF ISRAEL

10

5979532365

בנק ישראל

בנק ישראל



5979532365

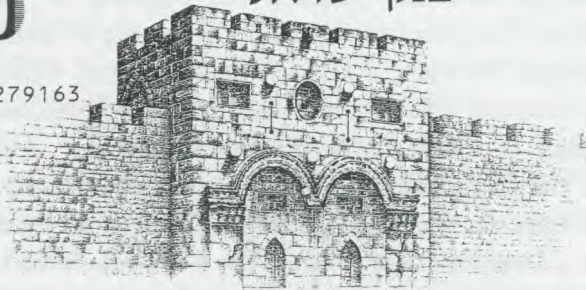
BANK OF ISRAEL

50

5003279163

בנק ישראל

בנק ישראל



5003279163

BANK OF ISRAEL



Al-Naqqash was exonerated, but the account of the trial sheds light on those who built the wall. Engineers, builders and construction experts summoned from near and far by Suleiman's command. Inscriptions on the gates of the wall praise Sultan Suleiman and note the construction date of each gate and the portion of the wall adjacent to it, allowing a reconstruction of the wall's progress. The northern wall, perhaps the loveliest stretch of the ramparts today, was built first; probably because from the Roman period through the Crusader period Jerusalem had always been assaulted from the north.

In general, Suleiman's wall follows the contours of a previous wall erected by the *Ayyubid* ruler Al-Mahk al-Muazzim in the thirteenth century. Fearful that Christian forces would invade the Holy Land and use Jerusalem's fortifications to their own advantage, al-Muazzim later razed the wall, leaving the city defenseless. Apparently the ramparts were rebuilt or at least renovated during the fourteenth century.

Suleiman's wall and the adjacent Citadel were built with military strategy in mind. Thirty-five towers are arrayed along it, some of them completed only on the external side of the wall and left unfinished within. On top of the wall are battle posts, and embrasures for snipers punctuate both the wall and the towers.

Rifles and gunpowder bullets had already been introduced by the time Suleiman envisioned his wall, and merlons were built on top of the wall to provide combatants with cover from which to shoot. The most fortified positions along the wall, as well as the most carefully decorated, were the Damascus Gate the city's main gate and Jaffa Gate known in Arabic as *Bab al-Khalil* and the Hebron Gate, from which traffic set out to the southern Judean Hills, the Negev, and the coastal plain. The southern and eastern walls also had major gates: Zion Gate in the southern wall and the Lions Gate in the eastern wall. The other gates in the wall were secondary gates, and thus modestly built. All of the gates were equipped with large wooden doors overlaid with metal, and were closed every evening.

The wall was guarded by 64 Janissaries, an artillery unit consisting of 5 soldiers, auxiliary units that allocated 12 soldiers to the post of *buwab* (gatekeeper), and 2 additional soldiers who guarded the gate of the Citadel. Ten soldiers filled the quartermaster and administrative positions, and one soldier served as a guard in the prison. At the head of the garrison stood the commander of the Citadel and his deputy. In addition, there was a secretary, an *imam*, a *muezzin*, and a servant. A carpenter, a baker, one soldier responsible for the moat, and another in



charge of the aqueduct rounded out the force, which numbered 104 in 1544. Large compared to the garrisons in Tripoli or Beirut, the force assigned to the wall was a third smaller than those stationed in large cities like Damascus or Aleppo.

Not all of the commanders were worthy of the duty of defending Jerusalem. On August 2, 1543, one of them, Haj Muhammad, was discharged by the *wali* (governor) of Damascus, who ordered the commander to turn over all of the locks and keys to the walls of the city to the governor of Jerusalem. In order to avoid the embarrassment of a face-to-face meeting, the commander sent his deputy with the keys and locks to the governor's representative at the city court. The governor's representative, the representative of the incoming commander, and the deputy of the discharged commander appealed to the Citadel to take stock of the garrison's equipment.

The resulting inventory is among the Ottoman archival documents. There were 150 bows and arrows, 170 rifles, bombs, gunpowder, wicks for cannons and rifles, large quantities of lead, copper, and iron, shields, axes, hatchets, and lances. Apparently, swords do not appear on the list because they were a considered personal weapons, which soldiers carried with them on a permanent basis. The other weapons, according to standing orders, were stored in warehouses and distributed on demand to soldiers during wartime.

The inventory report notes that the new commander received about sixty cannons, some of which were useless. Twenty of them, among which were culverins, were serviceable, and they were placed on the Citadel's towers, at the Citadel's gate, and on the walls.

As the condition of the cannons deteriorated, the central government decided to establish a cannon workshop in Jerusalem. At the beginning of October 1556, a group of experts in casting cannons was dispatched to Jerusalem to choose a site for the workshop and build it. They picked the plaza opposite the Church of the Holy Sepulcher, and two months later work on the foundry got under way: stone was cut, construction teams were recruited, and building began. But in February 1557 an earthquake struck Jerusalem and completely demolished the foundry. The authorities in Istanbul decided to rebuild the workshop within the Citadel's compound despite doubts as to whether its walls could withstand the blasts of trial firings. During the 1560s, a workshop for the overhaul, repair, and perhaps even manufacture of cannons opened its doors.

The first signs of the Ottoman Empire's decline appeared at the end of the days of Suleiman the Magnificent. The soldiers of the garrison



began to occupy themselves with profitable civilian occupations like tax collection, property rental, and various commercial ventures. The security of the city was compromised. After a period of development and population growth, signs of deterioration began to be seen. The walls and the Citadel followed suit.

It was no longer possible to enforce the regulation forbidding construction either close to or detrimental to the walls. Actions that would have once merited some sort of disciplinary measure were now beyond the enfeebled authorities powers of redress. Citizens built at will along the wall, at times taking illegal possession of parts of its buildings and towers.

The wall was still standing at the beginning of the twentieth century, and it still defended the population of Jerusalem, but its glory had faded. It was neglected, its crenellations had collapsed, and large piles of filth and refuse had accumulated at its base.

Ottoman rule in Jerusalem ended on December 9, 1917, exactly four hundred years after it began. After the Turkish army evacuated the city, the mayor set out with a delegation of notables and a white flag to surrender to the British forces. At the top of the Romema hill, not far from where the Israel Television building stands today, the delegation ran into two British soldiers looking for water for their camp kitchen. The Muslims gave the two startled men the keys to the holy city.

The formal surrender took place two days later after the final battle at *Sheikh Jarrah*, at which the British overcame the Turks. That same day, December 11, General Edmund Henry Hynman Allenby, commander in chief of Britain's Egyptian Expeditionary Force, entered the Old City to accept its surrender. When Allenby arrived on horseback at the Jaffa Gate, he dismounted and entered the city on foot. The ceremony took place at the plaza in front of the Citadel.

Allenby appointed Ronald Storrs military governor of Jerusalem and instructed him to attend to the preservation and restoration of the city. At Allenby's request, William McLean, the municipal engineer of Alexandria, was invited to propose a master plan for Jerusalem that would preserve the city's historic sites and architectural heritage.

McLean's plan prohibited new construction within the boundaries of the Old City, mandated that the area around the walls be kept clear, and ordered the leveling of structures abutting the wall from the outside. New buildings, permitted only to the west and north of the Old City, would rise to a maximum height of eleven meters so as not to compete



with the skyline of the Mount of Olives. Jerusalem was to be built of stone and industrial structures were banned. In July 1918, only seven months after the British conquered the city, Allenby approved McLean's proposal.

Storrs established the Pro-Jerusalem Society, whose objective was the execution of McLean's plan while the military government was still in effect in Jerusalem. In the society's report of 1920, its secretary noted the main problems facing the planners: According to him, the city maintained a large parasitic population of priests, caretakers, monks, missionaries, pious women, clerks, lawyers, and a crowd of riffraff who all had a vested interest in maintaining the status quo. The same element that constituted the picturesque and traditional of the city often posed the greatest challenge to rational improvement. The bit of stone or the rubbish heap we want to clean up may belong to some Greek, or Moslem, or Jew, but the Armenian, the English Protestant, the Abyssinian, the American missionary, the Italian, the Wakf in India, the Copt, the other fellow somewhere all have a word to say on the matter, and before we do anything we must wait to hear it.

One of the main activities of the society was the rehabilitation of the Citadel and the walls of Jerusalem, which had survived World War I, but were derelict. Large portions of the wall had collapsed, and the Citadel was besieged by refuse and rubble. Around the city, piles of litter thrown over the walls by city residents for hundreds of years festered. The path encircling the Old City was covered by structures leaning tiredly against the wall.

Under the auspices of the society, the cleaning work was carried out by refugees from the city of Salt in Transjordan, who had come to Jerusalem during the war and settled in the Citadel complex. The wall was repaired by local builders and workmen. The society also renovated the gates, rebuilt the walkway on top of the wall, and planted a garden at its foot.

During the cleanup of the Jewish Quarter, The Jewish Ghetto was one of the worst slums in the city notes the society's report notes. A proposal was made to build a playground. The society arrived at an agreement with the Abu Liya Waqf and the wife of the attorney general of the Mandatory Government, Mrs. Norman Bentwich, regarding a piece of derelict and very filthy land. Mrs. Bentwich took it upon herself to landscape and maintain the playground together with a band of Jewish girl gardeners. But a series of nightly raids was made upon the garden, and it was stripped of every tree, shrub, or flower. Work



was suspended. The society noted dryly that the population of the Holy City had much to learn yet in the elementary duties of citizenship.

Perhaps the greatest need of Jerusalem after the preservation of its history and the cleaning of its streets, is gardens, shade and afforestation remarked the society's report. A mere four months after the British occupation, the society had already planted two hundred trees in Jerusalem. One year later, the number had grown to two thousand, and plans called for the reforestation to progress at a rate of four thousand trees per year. The wall and the park surrounding it were to be the backbone of Jerusalem's park system. The rampart walk would be, when completed, the largest, and perhaps the most perfect, medieval enceinte in existence.

At the conclusion of the British Mandate, the Old City passed into Jordanian hands. For nineteen years, major portions of the walls served as the Jordanian fortifications along the border between East and West Jerusalem. Once again, soldiers, this time soldiers of the Arab Legion, ascended to the top of the wall, rebuilt the fortifications, and positioned their weapons. The area the British had envisioned as the backbone of the Jerusalem park system once again filled up with debris and dirt. Houses and other structures rested against the wall once more, and on the paths along the wall, neglect reigned.

After the Six-Day War of 1967 and the Israeli conquest of the Old City, the wall regained its prominence as the symbol of the historic heart of Jerusalem. During the 70s, the wall was cleaned and the Ramparts Walk renovated, though it was never thoroughly readied for public use. Only now, after extensive effort, has some of the former glory of Jerusalem's Rampart Walk been restored. New signs recount the wall's romantic and stormy past and point out the sites of interest visible from it today. Once again, natives and foreigners can encounter each other rambling along one of the most complete medieval ramparts in the world, dreaming of dramatic bygone days and enjoying the wonderful contemporary aspects of the city considered by many to be the most fascinating in the world





# THE MARIA THERESA THALER RE-STRIKES IN THE HISTORY OF ISRAEL'S COINS

by Marvin Tameanko

Most of the principal reference books on the history of Israel's modern coinage fail to mention the part played by the Maria Theresa thaler and its millions of re-strikes. These fine books usually record the ancient coins that were the models for the designs of some of Israel's modern coins, and they catalog the Turkish, Egyptian, and British Palestinian Mandate coinage, the local currency used before the creation of the State of Israel, but they offer no words about the Maria Theresa thalers. This is an unfortunate oversight because these crown-sized coins circulated as the preferred 'trade dollars' in the Middle East from the late 18<sup>th</sup> century up to the present day.

The background of the Maria Theresa thalers should be of some interest to collectors of Israel's coinage. The original crowns were struck in the Austrian empire beginning in 1751 until the empress, Maria Theresa, died in 1780. As a historical footnote to these coins, it would be very nice to report that Maria Theresa Valperga Amelia Christina, 1740-1780, the ruler of the Austria empire which comprised part of Germany, part of northern Italy, Hungary, Rumania, Galicia in Poland, Silesia and Bohemia, was an enlightened monarch who treated the numerous Jews in her kingdoms with tolerance, but this was not so. She granted some favors to her 'Court Jews', who ably managed her financial affairs, and to the educated, converted Jews who counseled her in religious or political matters. Maria Theresa actually banned all Jews from Vienna and Prague for a short time but later, under pressure from other nations, relented and let them return. It was only under the new Austrian constitution of 1867 that the Jews in the empire were given their full rights as citizens. However, this emancipation did not alleviate the virulent anti-semitism that prevailed in the countries of the old empire. Vienna became the cultural center of modern Judaism in Europe and produced men such as Theodor Herzl and Sigmund Freud but it was also a hotbed of anti-semitism and the home base of that unspeakably evil monster, Adolph Hitler.

The original Maria Theresa thaler was a large, splendid silver coin, 40 millimeters (1.55 inches) in diameter, weighing 28 grams and made of an 83.33 % silver alloy. The coin was struck without a collar then the edge was impressed with a design of arabesques (an abstract leaf-like pattern), and the Latin words IVSTITIA ET CLEMENTIA, 'Justice and Clemency'. Thalers were struck at mints in Vienna and Hall and later at Gunzburg,



Kremnitz, Karlsburg, Prague, Milan and Venice. The imperial legends around the bust of the empress on the obverse read as M. THERESIA. D. G. R. IMP. HU. BO. REG., for ‘Maria Theresa Dei Gratia Romanorum Imperatrix Hungariae et Bohemiae Regina’, that is Maria Theresa by the Grace of God, Empress of the Romans, Queen of Hungary and Bohemia. The reverse shows the Austrian/ Hapsburg, imperial coat of arms and carry the inscription, ARCHID. AUST. DUX. BURG. CO. TYR. and the date followed by a saltire (a heraldic cross). This legend translates as ‘Archdux Austriae Dux Burgundiae Comes Tyroli’, that is Archduchess of Austria, Duchess of Burgundy and Countess of the Tyrol. The strike was not in high relief but the bust of the empress is very detailed and probably represents a true portrait.



**A re-strike of the Maria Theresa thaler, made at the Vienna mint in 1960. The mint and date are identified by the saltire after the date and the arabesque design on the edge.**

The powerful, widespread empire of Austria traded extensively with Turkey, North and East Africa and the Levant, and the Austrian thalers became the trade dollars used by merchants in these nations. They in turn traded the coins to their suppliers of exotic goods in the Far East. The Maria Theresa thalers were highly trusted as currency or silver bullion and they were so desirable as trade dollars that when the empress died, her thalers were re-struck and continued to be used in commerce. These re-strikes all carried the date 1780, the year the empress died.

For many years, the port of Aden in Yemen functioned as the main depot for the distribution of the original Maria Theresa thalers and the re-strikes all over the middle east. The coins were shipped to Aden where money changers would sell them to visiting merchants. By coincidence, the majority of the dealers selling the thalers in Aden happen to have been Yemenite Jews, this being a traditional occupation for them by Arab laws. From Aden, the coins were carried to Turkey, Arabia, Abyssinia (Ethiopia)



and East Africa as far south as Madagascar. The coins became the universally used commercial coinage in those areas because their elaborate designs were difficult to counterfeit, the edge arabesque design and inscriptions prevented clipping, the silver content remained constant over the years and, oddly enough, the native peoples liked the portrait of the matronly, buxom, sour faced empress on the obverse. They called her the "Queen of the Bust". However, the Austrian thaler re-strikes were often tied to the politics and wars of the colonial powers in these countries. In 1867 Britain invaded Abyssinia and to provide a local currency for purchases, the army ordered a large number of re-strikes from the Vienna mint. Furthermore, in 1935, Hitler pressured Austria to give the dies for the Maria Theresa re-strikes to Mussolini so that he could supply his armies, then invading and occupying Ethiopia, with an acceptable coinage to buy local goods and services. Because Italy then had a monopoly on these re-strikes, the British opposing the Italians in Ethiopia, began to make their own copies of Maria Theresa thalers at the mint in London in 1939. When Britain was blockaded by Nazi submarines in 1940, the re-striking operations were transferred to the safety of Bombay in India. As well, from around 1942, other countries trading in the middle east began to make copies of the thalers and by 1999, over 800 million re-strikes had been produced by mints in Vienna, Milan, Venice, Prague, London, Brussels, Rome, Bombay, Florence, London, Birmingham, Utrecht, Antwerp, Leningrad, Paris and Marseilles. These Maria Theresa re-strikes were truly an international money of necessity. Generally, the mints that struck the Maria Theresa dollars can be identified by the design of the arabesque pattern on the coin's edge, by the heraldic saltire following the date of 1780, the diameter of the coin, the number of pearls in the brooch shown on the cloak worn by the empress, distinctive die breaks, and by the number of feathers at the bottom of the coat of arms on the reverse. These re-strikes have been classified by mint, date, alloy composition, and design but this detailed information goes well beyond the objectives of this article and is only used here to explain how the coins illustrated were identified. The complete data for this classification is given in a paper by M. R. Broome, titled 'The 1780 Restrike Talers of Maria Theresa', in *The Numismatic Chronicle*, 1972.

These re-strikes are still being made in Vienna today and silver bullion coin dealers offer heaps of them at coin shows along with reproductions of Mexican two pesos coins and non-circulating silver, dollar coins such as the Eagles of the United States and the Maple Leafs of Canada. I can never resist these piles of coins and frequently buy uncirculated examples of the re-strikes - but only "for the kids at home".



I have had two personal experiences that could confirm the importance of the Maria Theresa thaler in the history of Israel's modern coinage. In 1959 I was working in Israel as an architect and I often visited my company's building projects in the new, growing city of Beersheba in the Negev. On my free time, I went to the local Arab markets to buy handicrafts and jewelry and at one place I bought an unusual silver pendant from a Bedouin shop. It was made of a Maria Theresa thaler with small silver ornaments and balls attached.



**The Bedouin pendant using a Maria Theresa re-struck coin made in Vienna in 1830. The mint and date are indicated by the die break on the reverse, the saltire following the date and the arabesque design on the edge.**

I was a novice coin collector in those days and I could not resist this large, obviously European coin which cost me only \$3 US. On returning to Tel Aviv, and checking the reference books, I found that I had a Maria Theresa re-strike made in Vienna in around 1830. A large die flaw appearing on the coin's reverse and the type of arabesque and saltire pinpointed its origin and date. The ornaments, except for the silver balls, were crudely made of a low silver alloy and inexpertly soldered to the coin. It probably was the work of a local Bedouin silversmith who specialized in



the coin jewelry worn by Arab women. The coin was well worn, grading in only fine condition, and probably had come from Aden in 1830. It was then used in trade up through the Arabian peninsula into the Negev where it was taken out of circulation and put away as family savings before it was made into the pendant, perhaps as part of a wedding dowry.

The second experience occurred while I was supervising two Arab laborers leveling the rocky ground behind a new building near Jaffa. This was an area originally occupied by a village of Arab hovels that had been destroyed during the War of Independence in 1948. As I watched, the mattock of one of the workers struck metal, they both dropped to the ground and quickly snatched up several silver coins. When they realized I had seen the discovery, they came over and offered me a share in the windfall. I had lived in the Middle East long enough to know that such finds are treated with the old custom of 'finders-keepers', and I also knew that if I refused a share of the coins I would be considered to be untrustworthy and a potential 'snitch' to the authorities.



**The Italian Maria Theresa re-strike, made in Rome in 1935-39. The mint and date can be confirmed by the smaller diameter of the coin, the saltire and the arabesque design on the edge.**

I could see that the coins were Maria Theresa thalers and of no archaeological value so I accepted only one of the coins saying that the actual finders deserved to keep most of the coins. This explanation was good enough to satisfy the finders and to alleviate their fears that I might report them to the police. At any rate, these hard working, day laborers needed the money more than I did. When I got back to my apartment, I brushed the soil off the coin and immersed it in olive oil for a few hours. When it was cleaned, I found that I had an Italian made thaler in extremely fine condition, struck in Rome sometime between 1935 and 1939. In my hand was one of Mussolini's famous re-strikes. The mint and date was clearly shown by the slightly smaller diameter (about 1 millimeter) of the



coin and the fact that it had no rim, with the letters of the inscription touching the edge. I presumed that the coin had traveled from Ethiopia across the Red Sea to Egypt, and then was probably brought to Palestine by a British soldier. It was acquired by an Arab living in Jaffa during the Second world War and hidden under the floor of his house. This man had probably fled to Gaza or Jordan during the War of Independence and never returned to dig up his meager savings. It was a small hoard of only eight coins, with a purchasing value of about \$20 in 1948; not enough to risk a life for.

The numerous Maria Theresa thalers circulating in Palestine by 1948 probably inspired the new Israeli government to strike its first legal crown sized coin, the 500 pruta denomination, in 1949. Made of 50% silver alloy and 25.5 millimeters in diameter, only 34,000 were struck but they were never placed into general circulation. They were available in the souvenir sets and albums of coins distributed by government and tourist agencies. I call this 500 pruta coin a "Kibbutz Design" because it is a plain, utilitarian and unadorned piece with little eye- appeal to collectors, just like the original, famous Kibbutzniks. However, I buy as many as I can find at coin shows, once again only - "for the kids".



**The 500 pruta silver coin struck in Israel in 1949. It features a pomegranate branch and buds on the obverse, in imitation of the shekels of the First War against Rome, AD 66-70.**

Many Maria Theresa thalers have been found in Israel and probably they have much more exciting stories connected to their discoveries. However, it seems that Israeli historians and archaeologists consider these re-strikes to be only bullion tokens, foreign to Israel, transient to the middle east, representative of a colonial past and therefore uninteresting and unworthy of a place in the history of Israel's coinage. This may be a sound, numismatically scientific conclusion but it deprives coin collectors of some of the great, tall tales they tell around a dealer's table during the slow hours at coin shows today.



## INTERNATIONAL AWARDS TO ISRAELI COINS by Shmuel Aviezer

Israeli coins, and especially commemoratives, have along the years built up the reputation of depicting diversified themes produced in a variety of innovative and eye-appealing designs, that were invariably admired by numismatists. From time to time one or more of these coins are nominated for prizes in different categories, and, not surprisingly, some were even bestowed with international awards.

As is known, the weekly "World Coin News" conducts a yearly international contest in which a selection of commemorative and special coins are nominated for awards in several categories. The winning coin is chosen by a panel of Currency Directors in Central Banks all over the world. More than once Israeli coins were included as candidates for awards in one category or the other and in three cases actually won the coveted honors, as follows:

- 1) Independence Day Coin - 5749 (1989) "Promised Land"  
Inscription: "But I said, how shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of nations" (Jeremiah 3: 19). Design: Reuben Nutels **Award: Most artistic coin of the year.**
  
- 2) Independence Day Coin - 5756 (1996) "Three millennia Jerusalem The City of David" Inscription: "But Judah shall dwell for ever and Jerusalem from generation to generation (Joel 3: 20). Design: Ilana Kakon (obverse) and Yehudit Dryfus (reverse).  
**Award: Most Historically Significant Coin.**
  
- 3) Independence Day Coin - 5758 (1998) "Israel's 50th Anniversary"  
Inscription: "And ye shall hallow the fiftieth year, and proclaim liberty throughout the land unto all the inhabitants thereof: it shall be a jubilee unto you ..." (Leviticus 25 : 10). Design: Asher Kalderon.  
**Award: Best Contemporary Event Coin.**

During the 19th Mint Directors Conference held in May 1996 in Warsaw, Poland, a special competition among circulation coins was conducted. 21 such coins from twelve countries were displayed. The Israeli nickel-bonded steel + aureate bonded bronze 10 sheqalim coin was chosen by all the participants of the conference to be "the most technically advanced circulation coin". Design - Reuben Nutels.



# Color Play in the New Israeli Banknotes

By Shmuel Aviezer

"And Life is Colour and Warmth and Light", thus said the English poet Julian Grenfell some ninety years ago. Nature nourishes us with the scent of the flowers in their enrapturing color spectrum; it exposes perpetual duality of the greenery of the trees with the placid blue of the sky; it unveils the diverse tones of the sand, rocks, mountain ranges, and deserts and verdant plains.

With such an influence and effect of color on our life, it is only plausible that a practically important article of daily use, as a banknote is, should saturate, in one way or another, the prism of tones as reflected in nature. Beyond this concept, it may be noted that the real color impression in banknotes was applied only after the First World War, and since then, with the production of more sophisticated printing equipment, diversified use of color play became the order of the day. And, it must be said, the exploitation of color has not been a matter of beauty or esthetics only but also as one of the prime elements utilized in the protection of banknotes against forgery.

Along the years, alternating trends have governed the design of the banknotes and, subsequently, their method of coloring. Apart from the main principle of choosing a dominant color for each denomination, as is the custom in most countries, there emerged varying schools of design, those who profess an interweaving density of patterns and objects, as implemented in the Third Series of Israeli banknotes (1969-1975) or those who stand for plain and clear display of elements as shown in the Fourth Series of Israeli banknotes (1975-1978).

In recent years, through the expansive routes the computer has thrashed out, a fruitful combination between the developed printing systems and the computerized features has produced unique designs of banknotes unprecedented in their multi-coloring, incorporating prime elements with intricate patterns.

A vivid example of such a feat in the color play is outstandingly manifested in the new series of Israel banknotes, the first two of which were introduced in January 1999, and the other two denominations later, in October 1999. The variety of colors, beside the distinct dominant color for each denomination, reflects in many senses the magnificent colorfulness of the Israel landscape. The designers of the new notes, Naomi and Meir Eshel, working under the continuous supervision of the Public Committee for the Design of Banknotes and Coins, currently chaired by former



Supreme Court Justice, Gabriel Bach, have had to weld the historical aspects of the notes with the novel, computerized features, requiring the vast harvest of colors to meet the prerequisites of the banknote series with a vigil eye on the demands of security.

To scrutinize the color exhibit in the new banknotes hereunder are the details. It is to be noted that as the new banknotes are designed vertically, contrary to the horizontal form of the past Israeli banknotes, they should be looked at vertically in order to identify the characteristics indicated herewith:

#### **A) Dominant color of the banknotes including the portrait.**

In view of the uniform size of all notes (138 mm. long and 71 mm wide) it was imperative to provide distinct color to each denomination in order to avoid confusion and facilitate identification.

NIS 20 -	green
NIS 50 -	violet
NIS 100 -	brown
NIS 200 -	red

#### **B) Complementary colors**

They appear in stripes at the top and bottom margins of each note in contrasting and complementary colors that accentuate the dominant colour and award vitality and novelty to the banknotes.

NIS 20 -	red
NIS 50 -	orange
NIS 100 -	blue
NIS 200 -	olive green

Printed in the same complementary color of each banknote:

- The denomination of the lower right-hand corner of the back;
- The name of the personality on the front, the dates of his birth and death according to the Hebrew and Gregorian calendars, as appearing beneath the portrait on the plain strip.

#### **C) Year of issue**

At the lower right-hand corner of the front, inked in white on the colored background, there appears the year when each denomination was printed. For NIS 20, NIS 50 and NIS 100 the year is 1998 "התשנ"ח" while the year inscribed on the NIS 200 is 1999 "התשנ"ט".

#### **D) Denomination**

The color of the large digits at the top of both sides of the notes is identical to the dominant color thereof. In the lower left-hand corner of the front, gold-tinted digits appear on all notes.



### **E) Serial number**

This is shown lengthwise on the back of the notes in two locations;

- lower left-hand corner in black on all notes;
- top right-hand corner in a different color on each banknote:

NIS 20 - olive green    NIS 50 - blue    NIS 100 -orange    NIS 200 - violet

### **F) See-through**

A small triangle is situated in the upper left-hand corner on the front, and in opposite direction, on the upper right-hand corner on the back. When the note is held against the light both triangles unite to form a Star of David. The three sides of the triangle in the four banknotes are printed in colors in an unequal dissection of the lines, as follows:

NIS 20 - red, green, orange    NIS 50 - olive green, blue, orange

NIS 100 - green, blue, brown    NIS 200 - red, olive green, blue.

### **G) Denomination in Iridodin**

In the lower part of the back of all banknotes, the denomination in large digits is imprinted in golden, transparent iridescent ink that appears and disappears when the note is tilted.

### **H) Triangle of Squares**

Ten small squares, grouped in the form of a triangle whose apex points to the right, are printed in optical variable ink in the upper part of the back. The prevailing color of these squares is close to the dominant colour of each denomination but it changes its tint when tilted.

### **I) Sign for the blind**

This is printed in intaglio ink to enhance embossment. It is located at the top of the front side of each banknote, as follows:

NIS 20 - two vertical dashes in green

NIS 50 - three vertical dashes in violet

NIS 100 - one horizontal dash in brown

NIS 200 - two horizontal dashes in red.

### **J) English and Arabic inscriptions**

On the back of the note, the denomination in English and Arabic characters is printed in the same color as the dominant one of the banknote, while the inscription "Bank of Israel", in both languages appears in blue on all denominations.

### **K) Signatures and titles**

The signature of the Governor of the Bank of Israel, Jacob Frankel, and that of the Chairman of the Advisory Council, Shlomo Laurenz, are printed in blue in all the four denominations, while the titles of the signatories, located under their signatures, are inked in the same dominant color of each banknote.



## Jewish History in Westphalia

Westphalia is the name of a region in Germany. During the Middle Ages Jews lived not only in the duchy of Westphalia but also in many of the bishoprics, cities, and earldoms of the region known as Westphalia. Jews were present in most areas by the beginning of the 13th century; many came from Cologne, where a flourishing community existed at the end of the 12th century. They generally settled in small numbers. The first organized communities existed in Muenster, Minden, and Dortmund, where Archbishop Conrad of Cologne granted the Jews a charter of privileges in 1250. Until the middle of the 14th century, they were under the jurisdiction of the country nobles. Later, with the strengthening of the towns, the Jews were placed under the municipal jurisdiction and the number permitted to settle was limited.

They earned their livelihood primarily by money-lending. The Jews of Westphalia were victims of the Black Death persecutions in 1348–49, but during the second half of the 14th century they returned to the towns from which they had fled or had been expelled. Despite local expulsions, Jewish settlement continued in Westphalia. In the latter part of the 17th century as well as in the 18th century, Jewish autonomy was severely restricted by governmental control and regulation. Nevertheless, the number of Jews increased. They were engaged not only in money-lending but also as merchants in gold, silver, cloth, and livestock.

The establishment of the Kingdom of Westphalia by Napoleon in 1807 brought a dramatic change in the status of the Jews. The Napoleonic kingdom was located to the west of Westphalia and was made up of portions of Hanover, Hesse, and other states. On January 27, 1808, they were granted civic rights and - as the first Jews of Germany - could settle throughout the kingdom, engage in any profession of their choice, and had total freedom of commerce. After a few months, a consistory was founded using the French institution as a prototype, and existed from 1808 to 1813 in the capital, Kassel.

Innovations in the religious service were introduced, new schools built including a seminary for the training of teachers and rabbis in 1810. Of particular interest was the experimental school in Kassel that combined secular and Jewish studies. Westphalia was divided into seven districts, each with its rabbi and his assistant. Jews were compelled to choose family names. Many Jews were attracted by the liberal policies of the kingdom and by 1810 their number had risen to 19,039. In 1813, however, the kingdom was abolished, and without it the consistory was dissolved.



Parts of the region known as Westphalia were included in the Prussian province of Westphalia in 1816, and the status of the Jews became similar to that of their coreligionists of Prussia. Together with them, they gradually obtained their emancipation between 1847 and 1867. In 1881 an organization of Westphalian communities was formed. The Jewish population of Westphalia numbered 21,595 in 1932 (0.45% of the total).

The rise of Nazism led to considerable Jewish emigration from Westphalia, as well as intensive adult education efforts on the part of the Jewish community. Many synagogues were destroyed in November 1938, and mass deportations emptied Westphalia of its Jews by 1941.

The community was renewed after the war and a number of synagogues rebuilt. In 1946 Westphalia became a part of the modern federal state of North Rhine-Westphalia.

As result of the chaotic economic conditions which existed in Germany at the end of the first World War, hard money, necessary for commerce and every day expenses all but disappeared. A system of scrip, mostly of paper, were issued by individuals, corporations, cities and municipalities to fill the void. These are known as notgeld, are widely collected, and have been used in the SHEKEL as illustrations for many articles on German Jewish history. There are, however, many instances where notgeld was issued as coins. A one billion mark coin of Westphalia, issued in 1923 at the height of German inflation, serves as the numismatic illustration for this article. Baron Karl Zum Stein (1757–1831), German statesman whose portrait appears on the coin, opposed the political emancipation granted to Jews during and after the French Revolution, even though his own ordinance of Prussian municipal government of 1808 had granted them municipal citizenship.





## EMDEN, A CITY IN GERMANY

Legend places the arrival of Jews there in antiquity as exiles after the destruction of the First Temple, and as slaves accompanying the Roman legions after the destruction of the Second Temple. However, the first authentic reference to Jews in Emden dates from the second half of the 16th century.

In 1590 the citizens of Emden complained to the representative of the emperor that the Jews were permitted to follow their religious precepts openly and were exempted from wearing the Jewish badge. Marranos from Portugal passed through Emden on their way to Amsterdam, and a few settled in Emden and returned to Judaism. The city council of Emden discriminated between the local Jews and the Portuguese, encouraging the latter to settle in the city, while attempting to expel the former. Their attempts, however, were unsuccessful, since the duke intervened in their favor.

The judicial rights of the Portuguese Jews were defined in a grant of privilege issued by the city council in 1649, and renewed in 1703. In 1744, when Emden was annexed to Prussia, the Jews there came under Prussian law. In 1762 there was an outbreak of anti-Jewish riots in Emden. In 1808, during the rule of Louis Bonaparte, the Jews in Emden were granted equal civic rights. The rights of the Emden Jews were abolished under Hanoverian rule in 1815, and they did not obtain emancipation until 1842.

The community numbered 1,000 in 1930. Many left with the advent of Nazi rule and the community decreased from 581 in 1933, to 298 in 1939. During World War II most of those remaining were deported, and 110 Jews from Emden were sent on Oct. 3, 1941, to Lodz. There were six Jews living in Emden in 1967.

Emden notgeld are among the most beautiful notes of the entire series.





# BOHEMIAN JEWISH HISTORY

The beginnings of Jewish settlement in Bohemia are much disputed and evidence has to rely on traditions that Jews had settled there before recorded Bohemian history. Trade contacts between the Roman Empire and southern Bohemia certainly brought Jews to the region, and some could have settled there. The Bohemian dukes of the 11th century probably employed Jewish moneyers. The first Bohemian chronicler, Cosmas of Prague, mentions Jews there in 1090. In 1096 many Jews in Bohemia were massacred by the crusaders and others were forcibly converted. Those who reverted to Judaism and attempted to leave were plundered on their departure (1098). The places of Jewish settlement and activity in Bohemia are documented from the 13th century onward.

In 1241 the Jewish communities of Bohemia suffered with the rest of the population from the devastations of the Tatar invasion. The wave of new settlers who went to Bohemia after the havoc wreaked by the Tatars included a number of Jews. These settled in the cities mainly as money lenders, encouraged by the grant of charters and the status conferred on them as *servi camerae regis*, according them standing and protection at least not inferior to that in their countries of origin.

The Altneu synagogue in Prague was completed around 1270. In 1990, the synagogue issued a medal commemorating its 700th anniversary. The obverse shows an outside view of the synagogue, the reverse a view of Prague's old Jewish cemetery.



In 1336 King John of Luxemburg ordered the arrest of all the Jews in Bohemia to extort a ransom. There was a wave of massacres in this period. The entire Cheb community was butchered in 1350. The atrocities of the



14th century reached a peak with the massacre of the Jews in Prague in 1389. After this period, Charles IV confirmed a number of privileges formerly issued to the Jews and in some cases afforded them protection, strictly enforcing their status as serfs of the chamber. King Wenceslaus IV protected the Jews from oppression by the local nobility, but on several occasions canceled the debts owed to the Jews, as in 1411.

With changes in the religious and social outlook of the burghers, the growing interest in finance and the increasing availability of money, money-lending ceased to be a Jewish monopoly. The competition of Christian moneylenders, abetted by the hypocrisy that forbade Jews to do what they themselves were engaged in, gradually eroded the central position held by Jews in this field. In addition, the weakening of the central royal power threatened the existence of the Jews living in the crown cities. Despite a decision of the Diet to tolerate the Jews (1501) and its confirmation by Ladislav II in 1510, they were eventually expelled from the city of Pilsen in 1504, and also from Prague. Some Jews, who by necessity were beneficial to the King, were expressly permitted to remain. The expulsion of Jews from the crown cities was formally proclaimed in 1541.

However by the end of the 16th century half of Bohemian Jewry were again living in Prague. The rest were scattered throughout the countryside in the villages and small towns under the protection of the local nobility. Until the siege of Vienna by the Turks in 1683, the attitude of the authorities toward the Jews was influenced by the fear that they might support the Turks.

In 1551 Ferdinand I enforced the ordinance compelling Jews to wear the yellow badge. Four hundred and thirteen Jewish taxpayers are recorded in Bohemia (excepting Prague) in 1570, and over 4,000 Jews at the beginning of the 17th century. Until the development of a mercantilistic policy under Charles VI, the Jews were almost the only traders in the rural areas. Their function was regarded by the local lords as *versilbern*, i.e., the conversion of the surplus produce of their domains, mainly wool, hides, feathers, and cheese into money, and the supply of luxuries for their sumptuous households. Despite their frequently small numbers in many localities where they lived, the Jews of Bohemia developed an independent rural way of life and maintained Jewish traditions.

Conditions improved under Rudolf II (1576–1612). Subsequently the Prague community increased to attain an importance in the Jewish world far beyond the boundaries of the country. Bohemian Jews gained a reputation as goldsmiths. Hebrew printing flourished in Prague. Mordecai Meisel achieved influence as court banker. There were 14,000 Jewish taxpayers in Bohemia in 1635. The community absorbed many refugees



from the Chmielnicki massacres in Poland in 1648. But in 1650, the Diet decided to curtail the number of Jews permitted to reside in Bohemia and limit their residence to the places where Jews had been living in 1618. This was the beginning of the "Jew-hatred of the authorities," in contrast to the attitude of the nobility who were interested in the income they derived from the Jews. Irksome restrictions were introduced and there were increasing demands for higher taxes. For Prague, a special committee, the *Judenreduktionskommission* ("Commission to Reduce the Number of the Jewish Population") was appointed. The curtailment culminated in the Familiants Laws under Charles VI (1726) which only allowed 8,541 families to reside in Bohemia. Jews were segregated in special quarters. Bohemia was divided into 12 district rabbinate (*Kreisrabbinat*).

The Jews were expelled from Prague by Empress Maria Theresa in 1744, but the decree of expulsion was remitted in 1748 and most of the Jews returned. A decree for the whole of Bohemia (1745) was not carried out. There were 29,091 Jews living in Bohemia in 1754, of whom one-third were living in Prague.

Bohemian Jews took an active part in the industrialization of the country and the development of its trade. The *Toleranzpatent* of Joseph II for Bohemian Jewry was issued on Feb. 13, 1782. The Emperor's edict granting increased rights for Jews and Protestants was of great importance as the Holy Roman Empire had important connections in Germany until Napoleon's rise. The Edict of Toleration medal is considered quite important. The obverse: Bust of the Emperor, Joseph II, sole ruler in Austria. Reverse: Eagle above Catholic, Jewish and Protestant clergy, to the right a church portal (alter?) and date.



As an outcome, Jewish judicial autonomy was suspended, Jewish schools with teaching in German were opened, and the use of German was made compulsory for business records. Jews were permitted to attend general high schools and universities, and were subject to compulsory military service. These measures were supported by adherents of the



*Haskalah* movement in Prague. They were resisted by the majority of the Jews. The legal position of the Jews of Bohemia was summarized in the *Judensystemalpatent* issued in 1797. Bohemian Jews were entitled to reside in places where they had been domiciled in 1725. They were permitted to pursue their regular occupations, with some exceptions, being prohibited from obtaining new licenses for the open sale of alcoholic beverages or from leasing flour mills. New synagogues could only be built by special permission. Rabbis were obliged to have studied philosophy at a university within the empire. Only Jews who had completed a German elementary school could obtain a marriage license or be admitted to talmudic education. The censorship of Hebrew books was upheld.

The increasing adaptation of individual Jews to the general culture, and their rising economic importance, furthered Jewish assimilation into the ruling German sector. During this period Jews developed the Bohemian textile industry, introducing modern machinery. The budding Czech national renaissance at first attracted the Jewish intelligentsia, enraptured with the new learning. In general, however, especially in the small communities, Jewish society continued the traditional way of life. In 1841 the prohibition on Jews owning land was waived. The oath *more iudaico* and the Jewish tax (collected by a much hated consortium of Jewish notables, the *Juedische Steuerdirection*, were annulled in 1846.

The 1848 revolution proved disappointing to the Jews as it was accompanied by anti-Jewish riots in many localities, principally in Prague. The Jews of Bohemia, however, benefited by the abolition in Austria of marriage restrictions, and by the granting of freedom of residence. There began a *Landflucht*, movement from the small rural communities to the commercial centers in the big towns, in which many of the former communities disintegrated in the process. This was speeded up later by the growing anti-Semitism among Czechs and Germans alike. There were 347 communities in Bohemia in 1850, nine with more than 100 families and 22 with over 50. By 1880, almost half of Bohemian Jewry was living in towns with over 5,000 inhabitants, mostly in the German-speaking area.

It was at this time that in the small town of Pribram a synagogue was





built and dedicated. To commemorate the occasion, a medal was issued bearing on the obverse side the date, a picture of the synagogue and a legend in German. The reverse has a Star of David in the center and Hebrew legends. Pribram was a small town and it is most likely that most remnants of Jewish life there were destroyed by the Nazis.

In the second half of the 19th century Bohemian Jewry became increasingly involved in the bitter conflict between the Czech and German national groups. While the elder generation generally preferred assimilation to German culture, and supported the German-orientated liberal political parties, the Czecho-Jewish movement achieved some success in promoting Czech assimilation. By 1900, 55% of Bohemian Jewry declared their mother tongue as Czech and 45% as German. Some Jewish leaders advised Bohemian Jews not to become involved in the conflict of the nationalities, but they continued to take sides on this issue until Zionism enabled at least its adherents to remain neutral.

As a result of emigration and a steady decline in the birth and marriage rates among Jews in Bohemia the percentage of the aged rose, and the total population of the community decreased. The vast majority of Jews became indifferent to religion and inclined to total assimilation: the *Yahrzeit*, the Day of Atonement, and a subscription to the *Prager Tagblatt*, the German-liberal daily, was considered by many Jews their only link with Judaism.

During World War I, Bohemia absorbed thousands of refugees from Eastern Europe. Many settled there permanently and contributed to the revival of Jewish religious and cultural life in the communities. The establishment of independent Czechoslovakia in 1918 linked Bohemian Jewry with the Jews living in the other parts of the new state.

In 1938 with the Sudeten crisis the 29% of Bohemian Jewry living in the Sudeten area became refugees. The Nazis conquests during World War II devastated the Jewish community. In 1945, 10,090 Jews registered with the Jewish communities as returning deportees. Out of a total of 80,614 who had been deported, 6,392 had died in Theresienstadt, 64,172 had been murdered in the extermination camps, and of the Jews who had not been deported, 5,201 had either been executed, committed suicide, or died a natural death.

The Jewish State Museum in Prague now has synagogue equipment and archival from more than 100 Bohemian communities, most of it brought there in 1942 by Nazi orders when the communities were deported.



## Spurious Jewish Scrip from Pernau

Pernau is a town in Moravia. The Judengasse of Pernau is mentioned as early as Charles IV(1339-1349), but the settlement of Jews in the town was of little significance until 1454, when the expulsions augmented the Pernau community. The newcomers settled in the suburb of Sirsava, where they had their own synagogue and cemetery. Excavations there still result in occasional discoveries of old Jewish gravestones.

In 1511 George Lashinsky donated to the town hospital 44 Bohemian groschen, the amount of a yearly tax paid by the Jews from the produce of their fields. The Jews there were also required to pay yearly to the Chancellor of Bohemia 10 1/2 schock and 15 groschen. Jews paid for the right of importing the wine needed on their holy days. The tax they paid was 4 pounds of pepper, or 30 groschen in lieu of every pound of pepper missing. They further paid 15 groschen for every foreign Jew residing among them with a severe penalty being attached to any concealment.

In 1600 the right of retailing wine was withdrawn by Charles the Elder of Zierotin, upon the complaint of the citizens. But a successor, Balthazar of Zierotin (1688-59), was very friendly to the Jews, and granted them (May 14, 1638) a new charter, in which he sanctioned the building of schools, a hospital, an aqueduct for a *mikweh*, and the establishment of a cemetery.

In order to check the incendiarism of which the Jews were the victims, he ordered that Christian houses adjoining those owned by Jews should continue in the possession of Christians. Therefore a ghetto proper did not exist in Pernau. The Jewish houses were marked with Roman numerals.

After the repeal of the edict of expulsion issued by Maria Theresa against the Jews of Moravia in 1745, forty-five families were permitted to settle in Pernau. The census of the town in 1791 showed 230 Jews occupying 60 houses, and 2,658 Christians occupying 600 houses. Enterprising Jews who desired to establish breweries in Pernau were prevented from doing so by the jealousy of their Christian fellow citizens, who refused, through the town council, to permit the necessary buildings. The breweries were therefore established in Olmutz, Sternberg, and other places in the vicinity, and some of these establishments have gained world-wide reputation.

In 1902 the brothers Kulka erected an iron-foundry in Pernau but most of the Jews in the town were merchants. As elsewhere in Moravia, the Jewish community was autonomous; it had a chief executive and a school



(German) supported by the state. There were a number of charitable societies and foundations in Pernau; its *hevra kaddisha* (burial society) was affiliated with the *Ner-Tamid* society. The old synagogue was rebuilt in 1898. The silver ornaments on the Torah roll were dated 5467 (1707).

After two World Wars, there are not even memories to remind one of this old Jewish community. Much was lost through the ravages of time over these years. Then the Nazis eliminated any remaining vestiges of Jewish existence so thoroughly that the town is not even mentioned in the *Encyclopedia Judaica*. It is only by chance that the information above was discovered.

In 1860, a Jewish merchant in Pernau named B. Jacoby issued a series of promissory notes. Instead of using paper, these notes were printed on finely woven cloth. Perhaps paper was scarce or not obtainable at the time, or perhaps cloth was used to promote the notes' value. Sometime afterwards, when the person to whom one was presented found it to be worthless, a large X was marked over the face.

Somehow, for reasons unknown, these worthless cloth notes were able to survive for 134 years. They surfaced in 1994 when they were sold in a William M. Rosenblum mail auction. The illustration is taken from the catalog.





**Genevieve Pitot, *The Mauritian Shekel*.** The story of the Jewish Detainees in Mauritius, 1940/45  
 Port Louis: Vizavi Editions 1998.  
 239 p - Price \$16.00 postpaid  
 Book Review by  
 Professor William F.S. Miles



The history of Mauritius is a study in multi-religious migration. Whether in search of territorial and commercial expansion (the French and British), as involuntary laborers (Malagasys, and Africans), as contractual workers (East Indians), or as entrepreneurs (Chinese), Christians, Animists, Muslims, Hindus and Buddhists have all established themselves on Mauritius to create one of the most religiously pluralistic nations on earth. The only major world faith missing from this spiritual kaleidoscope, it would seem, is the Jewish one. Genevieve Pitot's, *The Mauritian Shekel*, is an important reminder of an oft neglected episode in the religious history of Mauritius. Subtitled *The Story of the Jewish Detainees in Mauritius 1940 - 1945*, it is the first full-length study of the Jews incarceration by British Colonial Authorities, as told from a Mauritian perspective. In this vein, it is a valuable addition to the burgeoning literature on Mauritian history by Mauritian writers themselves.

While the diary of Anne Frank has preserved interest in the plight of the Jews during the Second World War, it was the impression left by one Anna Frank on Genevieve Pitot, a native of Moka, Mauritius, that lies at the origin of *The Mauritian Shekel*. Madame Frank was one of over a thousand Jewish refugees who spent nearly five years in the Beau Bassin prison when the British refused them entry into Palestine in 1940. Regarded by Great Britain as illegal immigrants for attempting to enter then British-controlled Palestine without visas, Anna Frank and her co-religionists from Austria, Czechoslovakia, Poland, Germany, Russia and the free port of Danzig were imprisoned in Mauritius as a warning to other Jews daring to enter their ancestral homeland without the (stinting) permission of British colonial authorities. During a short-lived period of liberal administration, Anna Frank, an artist, was permitted to leave prison during the day to teach art at young Genevieve Pitot's school. More than half a century later, Mrs. Pitot has unraveled the fascinating story of her teacher's arduous journey from the Danube River to the Indian Ocean and the refugees' detention in Mauritius.

Thirty years after Mauritius independence and fifty years after Israel's, it can be difficult to imagine how complete was British control over the



destiny of Mauritian subjects and Jewish refugees alike. Fearful of Arab reaction to increased Jewish migration to Palestine, and paranoid that Nazis agents had infiltrated the group of homeless Jews, British authorities insisted that the Jews be under surveillance and far away. Any colony would do: Trinidad almost became the final destination. In the end, out of logistical convenience Mauritius was settled on: but no Mauritians were consulted as to their desire to 'host' these helpless and alien refugees on their island.

Be that as it may, Pitot makes clear that Mauritians, although deprived of any input on the question, demonstrated great sympathy and good will to their 'guests'. For sure, contact between islanders and detainees was limited, especially in the first year, and some defamatory rumors did later circulate (e.g., that detainees were responsible for wartime food shortages; that they harbored enemy agents helping the Germans to torpedo Allied Ships.) But, all in all Mauritians regarded and treated the Jews in their midst much more favorably than did the British.

Particularly interesting in the book are details of detention life. Despite the absence of books and teaching materials, a cultural and educational life thrived within prison walls. Two distinct synagogues emerged, catering to the Orthodox and Reform branches of Judaism. Most embarrassing were the tents that - having prohibited families from living together - prison authorities erected on the 'Mixed Recreation Ground' for scheduled rendezvous of married couples. While Beau Bassin was no concentration camp, the book makes clear how oppressive was their lack of freedom, harsh discipline, and denial of basic human rights.

The title of *The Mauritian Shekel* is taken from the membership dues, symbolically paid in Biblical coinage, that detainees made to the World Zionist Organization. (Substitute shekels record these dues payments). At war's end, 1,060 of the 1,300 detained Jews did settle in Palestine/Israel. Even if any had desired to remain in Mauritius, a British edict prohibited such a scenario. Only in the St. Martin cemetery have Jewish detainees - 127 of them - stayed behind.

The book is fluid in its writing, generously illustrated with photographs and two helpful maps tracing the Jew's journey from Central Europe to the Mascarenes. The Mauritian Shekel is an admirable culmination to one woman's nostalgia- rooted quest to honor a former teacher. It does justice to an imperative common to both Mauritian and Jewish cultures: the obligation to remember. Available from O.Griffiths, Senneville, Riviere des Anguilles, Mauritius: order E-mail [olgm@bow.intnet.mu](mailto:olgm@bow.intnet.mu) order details by fax 230 62 65 802



# GROUCHO

by Peter S. Horvitz

The illustrated silver bullion round shows "the one, the only Groucho" Marx as he appeared in the 1932 movie *Horse Feathers*. Norman McLeod directed that movie. The screenplay was the work of the song writing team of Bert Kalmar and Harry Ruby, along with S. J. Perelman and Will B. Johnstone. Many of the jokes, however, were the results of ad-libs by the Marx Brothers themselves. This was true of all of the great Marx Brothers movies. The picture starred the original four Marx Brothers, including the youngest brother, Zeppo, as well as Thelma Todd.

Groucho is introduced in the picture as Professor Quincy Adams Wagstaff, the newly appointed president of Huxley College. His costume is the robe and mortarboard of this medal. The new president seems most unscholarly, he belittles his predecessor, makes fun of the faculty and climbs on the furniture. He smokes a cigar, though smoking is forbidden. He quips about something, "That reminds me of a joke that is so dirty hat I'm ashamed to think of it myself " When the faculty members prepare to make suggestions, Pres. Wagstaff sings the Bert Kalmar, Harry Ruby song "Whatever it is, I'm against it."

After dismissing all of academia in a series of jokes and quips, Groucho turns his sites towards the concept of fatherhood. Zeppo Marx plays Prof's son who has been stuck in Huxley College for twelve years. Groucho claims to have taken his new position only to help his son to graduate. Zeppo is pleased with his father's appointment.

Zeppo: Dad let me congratulate you, I'm proud to be your son.

Groucho: My boy, you took the words right out of my mouth, I'm ashamed to be your father. You're a disgrace to our name of Wagstaff, if such a thing is possible ... I'd horsewhip you, if I had a horse,

Zeppo: I like education as well as the next fellow.

Groucho: Move over and I'll talk to the next fellow... My boy, I think you've got something there, I'll wait outside until you clean it up.

Zeppo: Anything further, father?

Groucho: Anything further, father? That can't be right. Isn't it anything father, further? The idea! I married your mother because I wanted children. Imagine my disappointment when you arrived.

Besides Groucho's attacks on the fields of academia and fatherhood, the movie takes its aim at the world of college sports, particularly football. The football game that concludes the picture is as chaotic, rule-less, and,



ultimately, as triumphant as anything ever seen on the screen. The final victory comes for Huxley when the Marx Brothers race across the field in a chariot-like trash vehicle bearing, a load of footballs.

Other targets of the film's satire include prohibition, romantic love, bootleggers, and the police. A curious question arises as to why the two rival colleges are named for those two staunch intellectual allies, Thomas Huxley and Charles Darwin. *Horse Feathers* is that rare film that is not only funny after viewing, but one that reveals new depths and aspects of humor with each viewing. The complexity and variety of forms of Groucho Marx's humor is one of the splendors of the cinematic art of the twentieth century.

The medal that illustrates this article measures 38 millimeters. It is struck in one troy ounce of pure silver. The reverse is a stock design showing the "Great Seal of the United States." A more appropriate design for the reverse would have been the animal seal (*phoca vitulina*). In one scene of *Horse Feathers*, Groucho has Harpo and Chico sign a contract. Then he realizes the document is not sealed. He starts searching the desk for the seal. The scene ends when Harpo places a seal (really a sea lion) on top of the document. This medal is, presumably, of rather recent vintage.





# THE ROTHSCHILDS OF THE EAST

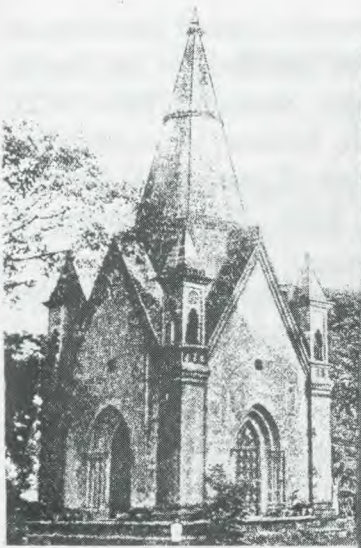
by Edward Schuman

The Sassoon family were Jewish merchants and philanthropists originally from Baghdad where their members rose to great influence and affluence first in India and then in England and China. The founder of the family was Sheihk Sassoon B. Salah (1750–1830), a wealthy Mesopotamian merchant, who was the president (nasi) of the Jewish community in Baghdad for almost 40 years and chief treasurer of the Ottoman pashas of Baghdad. His son David S. Sassoon was born in 1792. Around the beginning of the 19th century, the Jews began coming under harassment from the Muslim Turkish rulers of Baghdad. Understanding that their position could not improve David Sassoon ran from the Turks and arrived in Bombay, India with a small part of the families wealth in 1833. Here he established the house of David Sassoon & Company, with branches at Calcutta, Shanghai, Canton and HongKong.

Through establishing textile mills and factories in Bombay the Sassoons started to exert tremendous power in the commercial arena. The wide ramifications of their activities which included the monopoly of the opium trade earned them the reputation of the merchant-princes of the Orient, "the Rothschilds of the East." Sassoon attributed his great success to the employment of his sons as his agents and to his strict observance of the law of tithes.

The philanthropic activities of David Sassoon and his eight sons greatly benefited Bombay as a whole and the Jewish community in particular. In 1861 he built in Bombay, *Byculla*, the synagogue *Magen David*. The most important cultural and civic institutions, including hospitals, orphanages, libraries, museums, schools, and charitable communal organizations, owe their existence to Sassoon's munificence and generosity. Owing to his benefactions, Sassoon's name was familiar to all the Jews of Turkey, China, Japan, Persia and India. He was instrumental in publishing the Judeo-Arabic newspaper *Doresh Tov le-Ammo* (1855–66) and supported scholars and scholarly publications. In Poona, where he had his summer residence, he built the David S. Sassoon Hospital, noteworthy for its nonsectarian character, an infirmary and leper asylum, and in 1863 the synagogue *Ohel David*, whose 90-foot spire is a Poona landmark. His mausoleum, on which there is a long Hebrew inscription in both prose and poetry, is situated in the courtyard of the synagogue. The illustration is taken from a photograph in the 1903 edition of the Jewish Encyclopedia.





His eldest son, Abdulla (later Albert) Sassoon (1818–1896), was similarly prominent in commerce and philanthropy in Bombay. He established one of the first large-scale textile mills in Bombay, thus extending his father's business to include industry as well as trade. In 1872–75 he constructed the first wharf on the west coast of India, the Sassoon Docks in Kolaba, which employed thousands of local workers and stimulated the Bombay government to build the larger Prince's Dock. In addition to providing the initiative for establishing Bombay as a modern port city, he contributed a new building to the Elphinstone High School, maintained a Jewish school, the David Sassoon Benevolent Institution, and supplied university scholarships.

In the mid-1870s Albert settled in London, where the family's business interests were increasingly centered. In recognition of his role in the industrialization of India he was made a baronet in 1890 and was on terms of personal friendship with the Prince of Wales, later Edward VII.

Solomon Sassoon (1841–1894), who remained in the Orient, was at an early age put in charge of the business interests in Shanghai and Hong Kong. The most capable businessman, after Albert, of all the brothers in the family enterprise, he controlled the company from 1877 to 1894. Solomon was a Hebraist and student of the Talmud. His wife Flora (1859–1936), a great-granddaughter of the original David Sassoon, actually achieved renown as a Hebrew scholar and was often consulted on questions of Jewish law. After her husband's death Flora managed the firm in Bombay for some years and in 1901 settled in England, where she entertained scholars and public men in a grand style. Strictly Orthodox in her observance of Judaism, she included a shohet and a minyan in her entourage when traveling.



In 1924, at Jews' College, London, she delivered a learned discourse on the Talmud. and in 1930 she published an essay on Rashi in the Jewish Forum. Solomon and Flora's son David Solomon Sassoon (1880-1942), who continued their interest in things Jewish, became an outstanding Hebraist and bibliophile. His important collection of over 1,000 Hebrew and Samaritan manuscripts, including the Farhi Bible, written in 14th-century Provence, was cataloged in 1932.

It appears a branch of the family resided in the near east. On December 20th 1925, a deposit certificate was issued by the Anglo-Palestine Bank Company, Ltd.. from their Beirut office to Mrs. Jemile B. Sassoon for the staggering amount (then) of 20,000 Turkish Gold Piastres. The deposit earned 4% interest for the year. The certificate is in your editor's collection.

The medallic plaque of David Sassoon is from the Great Jewish Portraits in Metal series commissioned by Samuel Freidenberg for his collection in the Jewish Museum in New York.

THE ANGLO-PALESTINE COMPANY LIMITED

חברת אנגליא-פלשתינה (בשרבון מוגבל)

THE ANGLO-PALESTINE COMPANY LIMITED

شركة الانجلو فلسطين (المحدودة الضمان)

DEPOSIT CERTIFICATE.

No. <sup>4551</sup> 99

20,000

This is to certify that Mrs. Jemile B. Sassoon

paid into The Anglo-Palestine Company Limited of Beirut the amount of Twenty thousand Turkish Gold Piastres as a Deposit which will be repayable on December twentieth 1926 against return of this Certificate duly received, and will bear interest at the rate of 4% per cent per annum.

If at expiration this Deposit will be neither claimed nor renewed, interest will be paid on it at the ordinary rate paid on Current Accounts.

The present Deposit Certificate is not negotiable.

Beirut December 20 1925

THE ANGLO-PALESTINE COMPANY LIMITED



*[Handwritten signature]*



# INSPIRED BY THE BIBLE

by Shmuel Aviezer

It stands to reason that a Jewish State, as Israel is, would find it appropriate to incorporate in many of its coins, commemorative or special, a verse or a phrase singled out from the vast reservoir of the Biblical writings which should harmoniously attune to the theme or design of a certain coin. It is always possible to pick the unique words that aptly fit the subject of a coin because, as the sages say, "Turn it over, and turn it over, as all is there".

In the first years of issuing commemorative coins, where such quotations appeared on the surface of the coins, they were inscribed in Hebrew only. In later years, the English equivalent of the phrases was added. In the process of exploring the full original texts from which the inscriptions imprinted on the coins were extracted an enjoyable byproduct has been harvested along the way: The rediscovery of the magnificence and superiority of the Bible which, through this numismatic curiosity, shined abundantly in its sublime wealth of beauty, poetry and unmatched narration of happenings.

The following scrutiny of those Israeli coins that bear a Biblical quotation is categorized by the series for easy identification ("H" indicating Hebrew only, "H + E" with English). The portion of the verse that adorns the coin is underlined. English texts are taken from the King James version of the Holy Bible.

## A) Independence Day Coins

### 1) Ingathering of the exiles - 5719 (1959) - H

"And there is hope in thine end, saith the Lord, that thy children shall come again to their own border" (Jeremiah 31:17).

### 2) Negev Development - 5722 (1962) - H

"He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit." (Isaiah 27 :6)

### 3) Shalom and Remembrance - 5729 (1969) - H

"And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his supulchre unto this day".

(Deuteronomy 34 :6)

### 4) Mother and Child - 5739 (1979) - H

"He maketh the barren woman to keep house and to be a joyful mother of children; Praise ye the Lord" (Psalms 113:9).



**5) Promised land - 5749 (1989) H & E**

"But I said, how shall I put thee among the children, and give three a pleasant land, a goodly heritage of the hosts of nations." (Jeremiah 3 : 19)

**6) Immigration - 5751 (1991) - H & E**

"Behold, I will gather them out of all countries whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely" (Jeremiah 32 : 37).

**7) Justice - 5752 (1992) - H + E**

"Thus saith the Lord: Execute ye judgment and righteousness and deliver the spoiled out of the hand of the oppressor, and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place" (Jeremiah 22 : 3).

**8) Jerusalem 3000 - 5756 (1996) - H + E**

"But Judah shall dwell forever and Jerusalem from generation to generation" (Joel 3 : 20).

**9) Israel's 50th Anniversary - 5758 (1998) - H**

"... it shall be a jubilee unto you " (Leviticus 25 : 10).

**10) "Thou shalt love thy neighbor as thyself" - 5760 (2000)**

This saying, the essence of the Torah, the Jewish Law, attributed to Rabbi Akiva, the Jewish sage of Talmudic times, adorns the millennium Independence Day coin and is inscribed for the first time in three languages: Hebrew, English and Arabic. This is a notable deviation from the systematic quotations from the Bible, but, in every sense is worthwhile and delivering a message of tolerance and amity in these turbulent times.

**B) Hanukah Coins**

**1) Torah or - 5719 (1958) - H**

"For the commandment is a lamp and the law is light." (Proverbs 6 - 23)

**2) Hanukkah Lamp from Yemen - 5743 (1982) - H**

"I will go up to the palm tree, I will take hold of the boughs thereof." (Song of Songs 7 : 8)

**C) Pidyon Haben - Redemption of the Firstborn coins**

1) Issues dated 5730 (1970), 5731 (1971), 5732 (1972), 5733 (1973), 5734 (1974), 5735 (1975) (six editions) - H

**"All the First Born of thy sons thou shall redeem"** (Exodus 34 : 20).



2) Issues dated 5746 (1976), 5737 (1977) - H

"And those that are to be redeemed from a month old shall thou redeem"  
(Numbers 18 : 16).

#### D) Holy land wildlife series

This series superseded the "Sites in the Holy Land" series as from 5752 - 1991. Inscriptions are all in Hebrew and English). The obverse carries animal designs while the reverse depicts Holy Land flora. The coins of this series form the vehicle through which the sublime beauty of the Song of Songs is displayed to the enjoyment of the beholder.

##### 1) Dove and Cedar- 5752 (1991)

"Behold, thou art fair, my love; behold, thou art fair; thou hast doves' eyes within thy locks; thy hair is as a flock of goats that appear from mount Gilead" (Song of Songs 4:1).

"His legs are as pillars of marble, set upon sockets of fine gold; his countenance is a Lebanon, excellent as the cedars." (Song of Songs 5 : 15)

##### 2) Roe and lily of the valleys - 5753 (1992)

"Make haste, my beloved, and be thou like to a roe, or to a young hart upon the mountain of spices" (ibid. 8 : 14).

"I am the rose of Sharon, and the lily of the valleys" (ibid. 2 : 1).

##### 3) Young hart and apple tree - 5754 (1993)

"...be thou like to a roe, or to a young hart..." (see above, Ibid. 8:14).

"as the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste" (ibid. 2 : 3).

##### 4) Leopard and palm tree - 5755 (1994)

"Come with me from Lebanon, my spouse, with me from Lebanon; Look from the top of Amana, from the top of Shenir and Hermon, from the Lion's dens, from the mountains of the Leopards." (ibid. 4:8)

"This thy stature is like to a palm tree, and they breasts to cluster of grapes" (ibid. 7: 7).

##### 5) Fox and Vineyard - 5756 (1995)

"Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes" (ibid. 2 -. 15).

"I went down into the garden of nuts to see the fruits of the valley, and to see whether the vine flourished, and the pomegranates budded" (ibid. 6 :11)

##### 6) Nightingale and Fig - 5757 (1996)

"The flowers appear on the earth; the time of the singing of the birds is



come, and the voice of the turtle is heard in our land" (ibid. 2 : 12).

"The fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away" (ibid. 2 : 13).

**7) The Lion and the pomegranate -5758 (1997)**

from the Lion's dens ..." (ibid. 4 : 8) (see full verse above, coin no. 4).

"Thy lips are like a thread of scarlet, and thy speech is comely: thy temples are like a piece of pomegranate within they locks." (ibid. 4 : 3)

**8) The stork and fir tree - 5759 (1998)**

"Where the birds make their nests; as for the stork, the fir tree are her house" (Psalms 104 : 17).

"I am like a green fir tree, from me is thy fruit found" (Hosea 14.-8).

## E) Biblical Art Series

This series was initiated in 1994. The design of the first three issues were based on pictures selected out of famous artistic works found in ancient manuscripts and Haggadah. The designs of the fourth and fifth coins were chosen from among graphic compositions submitted to the Bank of Israel by artists participating in competitions held for that purpose.

The design of the first three issues was produced in delineated drawing so that the imprint of the faces would not contradict the commandment: "Thou shalt not make unto thee any graven image", while the later two coins have Noah and Abraham depicted in non-controversial profiles.

**1) Binding of Isaac - 5755 (1994)**

Painting by: Rembrandt van Riju, Amsterdam: 1634. Full story: Genesis, chapter 22.

**2) Salomon's Judgement - 5756 (1995)**

Painting: 13th century French work (C. 1280). Full story: Kings 1, 3 : 16-28.

**3) Miriam and the Women - 5757 (1996)**

Painting: The Golden Haggadah, Barcelona, C. 1320.

"And Miriam the prophetess the sister of Aaron, took a timbrel in her hand, and all the women went out after her with timbrels and with dances" (Exodus 15 : 20).

**4) Noah's Ark - 5758 (1998)**

Design-. Gideon Keich - Israeli graphic artist.

"Make thee an ark of gopher wood; rooms shall thou make in the ark, and shall pitch it within and without with pitch" (Genesis 6 : 14).



**5) "So your seed shall be" - 5759 (1999) H + E**

(Patriarch Abraham)

"And he brought him forth abroad, and said, Look now toward heaven, and tell the stars if thou be able to number them- and he said unto him, So shall thy seed be" (Genesis 15 : 5).

**F) Special Coins**

**1) FAO - 50th Anniversary - 5755 (1995) H & E**

"Is it not to deal thy bread to the hungry and that thou bring the poor that are cast out to thy house?" (Isaiah 58 : 7).

**2) The year 2000 - 5759 (1999) H + E**

"And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither, shall they learn war any more" (Isaiah 2 : 4).

(Notice how graciously the digit "2" in the figure "2000" bends down to illustrate a dove holding the olive branch in her beak!)

It goes without saying that all the above mentioned coins were of course issued by the Bank of Israel. The themes were first conceived, and the designs were later chosen, by the Public Committee for the Design of Banknotes and Coins, affiliated with the Currency Department of the Bank. This Committee includes prominent public personalities, graphic artists, professors, media representatives and numismatists. It is currently chaired by High Court of Justice Judge Gabriel Bach (retired).







## A Coin of Judah by Hayim Gitler



This minute silver coin, called an obol, was minted in Jerusalem.

It is one of the earliest Jewish coins and an outstanding example of Jewish numismatics and was apparently found some nine miles (15 kilometers) north of Jericho.

On its obverse, the coin bears a depiction of a lily (fleur-de-lis). This white flower, the *lilium candidum*, is a symbol of purity and was regarded as among the choicest of flowers. In the words of the prophet Hosea, the lily became a symbol of the people of Israel: "I will be like the dew for Israel; he shall blossom like the lily." (Hosea 14:6). The lily is also allegorically referred to in the Song of Songs (Canticles 2:1), and appears as a popular simile in Hebrew poetry. This flower, which was an important source of perfume, was certainly used for sacred purposes and constituted one of the major spices of ancient times. Though not found in profusion in Israel today, we may assume that the lily was once common in all parts of the country.

The lily motif is apparently derived from the design that graced the capitals of the two main pillars of the Temple in Jerusalem, Jachin and Boaz (I Kings 7:19). The symbol became popular in Jewish art of the Second Temple period and appears on other coins struck in Jerusalem during the second and first centuries B.C.E. under Antiochus VII, John Hyrcanus I, and Alexander Jannaeus.

On the reverse, an image of a bird is portrayed. Though the exact species cannot be determined with certainty, from the depiction it may represent either a falcon or a hawk. The heraldic form of the bird is copied from contemporary coins of Asia Minor which depict other birds, such as eagles, in a similar fashion.

Near the bird's head the inscription YHD appears in ancient Hebrew script. Apparently, this expression has a twofold meaning, indicating both the province of Judah and its capital, Jerusalem. This assumption is based on the fact that at the time of the minting of this coin, as well as in previous centuries, YHD was the designation for Jerusalem. In II Chronicles 25:28, it is mentioned that Amaziah, King of Judah, was buried with his fathers in the city of Judah (769 B.C.E.).

There is no doubt that the "city of Judah" is Jerusalem, the burial place of Judean kings. On the other hand, Yehud (YHD) was also the name of the province of Judah during the fifth and fourth centuries B.C.E.

This specimen, as well as some other small coins bearing the YHD inscription, was probably minted under the autonomous authority of the province. If the Persian authorities had commissioned the coinages they could have afforded to produce larger denominations.



**CLUB**  **BULLETIN**

**DONNA J. SIMS N.L.G.**

*Editor*

*P.O. BOX 442 HERMOSA BEACH, CA.  
90254-0442*

Volume XXI No. 5 September-October 2000



**INS OF LONG ISLAND** - "JJ" (of whom needs no special introduction to any of us) spoke on World War II at the May meeting. A great exhibit complimented his presentation. The June meeting was the last of the season until September. Study topics were book signings and Shavuot. (I always like to read the enclosures that come with INSLI's newsletter. How many of you out there know that at a church in Rome there are two pillars that were constructed by King Solomon and that every year on the 9<sup>th</sup> of Av (Tisha B'Av) these pillars sweat so much that water runs down from them? Very interesting to say the least.)

**INS / ICC OF LOS ANGELES** - "Coins of the Pagan Roman Empire", an ANA slide program, was the program topic at the June meeting. I personally enjoyed seeing so many coins of the Roman Empire and the stories behind them.


**INS OF MICHIGAN** - Member Arnold Shay was the speaker at the May meeting, "Recent Additions to My Holocaust Collection" his topic. Arnold is currently working on his third book on his Holocaust experience. His collection of coins, stamps and other Holocaust related items is one of the largest and most extensive found anywhere. The annual brunch buffet was held in June at the LA Difference Restaurant in W. Bloomfield.



**INS OF NEW YORK** – Exhibit topics for study at the May meeting were the letter "K"; topic – chalice; & calendar items Israel Independence Day, Mother's Day, Iyar-Lag B'Omer and Memorial Day. For June it was the letter "L" and the wreath; and Iyar-Yom Yerushalayim, Sivan-Shavuot and Flag Day.

**BUY/SELL/TRADE:** [**Want to Buy**] 10 cents Westerbuk Transit Camp Note (2B-e); [**Want to Sell**] variety of coins & paper (2b-c&p); variety of coins & medals (2D-c&m); silver & bronze medals (2A-m); Jewish American Hall of Fame medals (2C-m); variety of coins & medals (2F-v); and Honours and awards of Jewish and Israeli themes (2E-e). If you are interested in any of the above, please write me at the address shown on the top of the previous page and be sure to include the number/letter given and I will match you up with the right person (all done confidentially).

**MOMENTS IN THOUGHT:** It is so frustrating when you know all the answers and no one bothers to ask you the questions. . . Do something of value in your life and be proud of your accomplishments. . . The real art of conversation is not only to say the right thing in the right place, but also to leave unsaid the wrong thing at the tempting moment. . . Just when I was getting used to yesterday, along came today. . . You don't stop laughing because you grow old, you grow old because you stopped laughing. . . Can it be a mistake that "stressed" is "desserts" spelled backwards? . . .

**COMMENTS FROM DJS:** Well who would have ever guessed that after receiving no buy/sell/trade inquiries for a couple of months, all of a sudden I have heard from So. Africa, New York, Arizona, Colorado, Israel, Calif., Maryland & New Jersey. I really appreciate all the nice compliments. Hope all of you have had a wonderful summer and are now settling in for fall and winter. Be well, be happy. 



*Please use this form to sponsor a new member for A.I.N.A. You can cut this page along the dotted line and not cause any damage to the book.*



*Subscribe to the SHEKEL  
Join A.I.N.A. Now!*



*Receive our  
Bi-Monthly  
Magazine by  
Mail*

**THE SHEKEL** is the scholarly publication of the Association provided to all members. It strives to be informative, educational and entertaining by providing illustrated articles along with news of new issues, ancient and contemporary coinage in Holy Land, Jewish history and news of AINA events around the world. The SHEKEL represents the most expansive body of published knowledge on Israel numismatics in the world.

*Build Your Coin & Medal  
Collection By Mail*

AINA members are first to get new issues of Israel's coins and medals at official government prices — delivered to you in the U.S. As an AINA member you will be regularly advised of other valuable numismatic items including coins, books, medals, and special commemorative issues which are regularly made available to AINA members.

*Free Medal Each Year With  
Your Renewed Membership  
Annual Convention(s)  
Participation at A.N.A. Annual Convention*

The Association has affiliated clubs in most large cities of the U.S., and serves individual members through a variety of mail services plus an annual AINA convention, seminars at many other major numismatic events and study tours of Israel. If you seek to benefit from the knowledge and lore of Israel's numismatics, you are invited to join.



# The American Israel Numismatic Association

The best buy in numismatics today is a membership in AINA. Fill out the attached application blank.

## APPLICATION FOR MEMBERSHIP

The American Israel Numismatic Association  
12555 Biscayne Blvd. #733  
North Miami, Fla. 33181

Check one:  Regular  Life

Present or former #, if any \_\_\_\_\_

Mr.  
Mrs.  
Miss  
Club

Name (Please Print) \_\_\_\_\_

Street \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip Code \_\_\_\_\_

SPONSORED BY

*Edward Scherman*

I hereby apply for membership in the American Israel Numismatic Association.

*Regular Membership  
U.S. & Canada  
Annual Dues \$15.00  
Life Membership \$200.00  
Foreign Membership \$22.00  
all payments in U.S. Funds*

I herewith make application for membership in the American Israel Numismatic Association, subject to the By-laws of said Association.

Signature of Applicant, Date \_\_\_\_\_

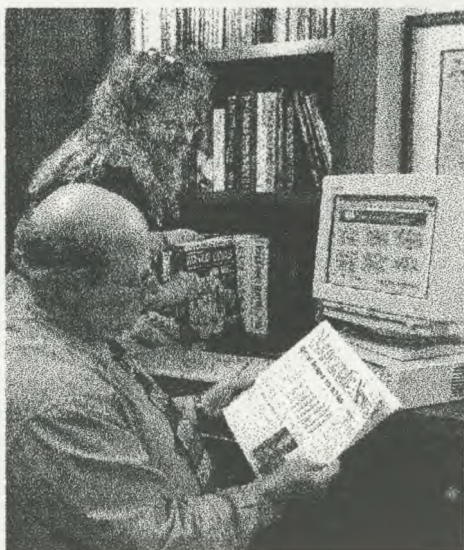
Please use this form, to sponsor a new member for A.I.N.A. You can cut this page along the dotted line and not cause any damage to the book.





# Searching For Reliable Numismatic Information?

If you want the most up-to-date numismatic information, turn to Krause Publications.



For more than 45 years Krause Publications has delivered insightful, accurate and timely information to collectors through

**Numismatic News**

The Complete Information Source for Coin Collectors

**Coins**

magazine

**COIN PRICES**

Complete guide to U.S. coin values

**BANK NOTE REPORTER**

COMPLETE MONTHLY GUIDE FOR PAPER MONEY COLLECTORS



**World Coin News**

FROM THE PUBLISHERS OF THE STANDARD CATALOG OF WORLD COINS

and a library of fine numismatic books.

In our dedication to helping you get the most satisfaction from your collecting, Krause Publications' numismatic online service [www.coincollecting.net](http://www.coincollecting.net) provides you with quality information instantly.

For Order Information or a Free Catalog  
**Call Toll-Free 800-258-0929**

Monday - Friday • 7 am - 8 pm; Saturday • 8 am - 2 pm  
Or visit & order from our web site: [www.coincollecting.net](http://www.coincollecting.net)



**krause publications**

700 E State St, Iola, WI 54990-0001



# Public Auction...

The best way to sell a collection of rare coins. And Stack's is the best auctioneer for selling rare coins.

- STACK'S has successfully conducted Auction Sales for over 50 years.
- STACK'S has the most active mailing list of rare coin buyers. In fact, thousands of prospective buyers receive catalogues for each sale.
- STACK'S catalogues have set a standard of quality and presentation unexcelled by any other auctioneer.
- STACK'S conducts its Public Auction Sales in New York City—"The Coin Capital of the World."
- STACK'S offers you at least eight different sales dates throughout each year.
- STACK'S offers you the most active auction program in America.

If you are thinking of selling... think of Stack's.

Contact: Harvey Stack or Lawrence Stack



123 West 57th Street, New York, N.Y. 10019  
(212) 582-2580

*America's Oldest and Largest Rare Coin Dealer*

A.I.N.A. & SHEKEL BENEFACTOR