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Dr. Frederick R. Lachman
EXECUTIVE EDITOR

October 18, 1967

Dear Rabbi Silver:

I am turning to you on behalf of Dr. Lloyd P. Gartner, the Editor of the Americana Division of the forthcoming Encyclopedia Judaica. He is most anxious for you to put your specialized knowledge and writing abilities at the disposal of the Encyclopedia joining the many other distinguished scholars and authors who are contributing articles.

I am enclosing some information about the Encyclopedia. You will see from it that this 15-volume work, to be published in 1970 in English by Israel's largest publishing house, is a tremendous undertaking. The articles which will appear in this Encyclopedia - for which an honorarium of four cents per word will be paid - have to be of the highest achievable quality.

Before sending you our official assignment form, I would like to be assured that we can count on your collaboration. At the bottom of this page you will find the title of the article(s) Dr. Gartner is hoping you will contribute and the assigned wordage. Together with the assignment form you will receive a detailed explanation of the nature of the information to be contained in your article(s) and the form it should take.

Please use the enclosed return card to inform me of your decision, which I trust will be affirmative.

Sincerely yours,

Frederick R. Lachman
Executive Editor
American Office

OHIO
750 words

FRL/mrs

THE JERUSALEM POST

FRIDAY, MARCH 31, 1967 • ADAR 'B 19, 5727 • VOL. XXXVII, No. 11924

Fifteen-volume Encyclopedia Judaica out in three years

A FIFTEEN-volume Jewish encyclopedia in English to be published in its entirety in 1970 — that is the ambitious goal of the new "Encyclopedia Judaica." The "Encyclopedia Judaica" is largely the brainchild of Dr. Nahum Goldmann, who was one of the editors of a famous work of the same name that began to appear in Germany in the 1920s. This work, marked by the most distinguished scholarship, had reached the letter L when Hitler came to power. Dr. Goldmann has long dreamt of a parallel publication in the most-spoken language of Jews today, namely English. He obtained the rights to use both the published volume of the old "Judaica" and the unpublished manuscripts which had been prepared for the next volumes.

Work on the new "Judaica" began in Israel just a year ago, following a period of preparation in the U.S. This past year has been devoted primarily to the preparation of the index, the breakdown into divisions and the appointment of senior editors. It has been marked by two major developments. The first was the appointment of Professor Cecil Roth as Editor-in-Chief. The second was the decision of the Israel Program for Scientific Translations to take over the publishing and the administrative direction. The I.P.S.T. is able to use all its accumulated know-how in this field to ensure that the work will be produced speedily and efficiently. The offices of the Encyclopedia are in the I.P.S.T. building in Kiryat Moshe, Jerusalem.

In order to ensure that the work will appear according to schedule, the basic principle has been adopted of assigning the editing and writing to as many persons as possible. With this object, special surveys have been made of specialists in the field of Judaism in Israel, the U.S. and Europe. An office has been opened in New York under the direction of Dr. Frederick R. Lachman which will be in touch with editors and contributors in the U.S.

The Encyclopedia is to contain 22,000 articles totalling nine million words. The work has been broken down into major divisions, each headed by one of the leading scholars in the field. The divisions are Bible, Hebrew and Semitic Languages, Second Temple Period, Tal-

mud, Philosophy, Mysticism, Medieval Hebrew Literature, History, Judaism, Modern Israel, Zionism, the European Holocaust, Modern Jewish Scholarship, Modern Jewish Literature, Americana and the Participation of Jews in World Culture. Among the divisional editors are Professors H. L. Ginsberg (Bible), Ben-Hayyim (Hebrew), A. Schalit (Second Temple), E. Urbach (Talmud), G. Scholem (Mysticism), H. H. Ben-Sasson (History) and R. J. Z. Werblowsky (Judaism). The scholarly advisory board in Israel is headed by Prof. B. Dinur and that in the U.S. by Prof. A. Altmann.

The preparation of the index has proved extremely complex. Under the direction of Mr. Israel Shama, an "index of indices" has been prepared, which contains 50,000 cards — one for each entry appearing in previous major Jewish encyclopedias. These were then classified into the aforementioned divisions and given to the individual editors who are now determining the final index and ordering the entries from the contributors. (Many of the minor entries from previous encyclopedias that are not regarded as necessary articles in the "Judaica" will be listed at the end of each volume with a reference to other sources.) It is intended that all the entries will be written by the summer of 1968 so as to allow another 18 months for final editing, choice of illustrations and the printing of the 15 volumes. Preliminary work is being done on illustrations and an index is being prepared of potential pictorial material. An innovation now under discussion is the incorporation into each volume of a gramophone record to illustrate some of the major music entries.

Prof. Roth has called the enterprise "the most important project in English of the generation in the sphere of Jewish intellectual life" and has expressed the determination that "this Encyclopedia Judaica shall perform the same service for the second half of the 20th century that the Jewish Encyclopedia performed for the first half." The growing roster of editors, contributors, translators and stylists have set themselves a high standard and a difficult but worthy challenge.

DOV JOSHUA



The New Jewish Encyclopedia

by Prof. Cecil Roth

The Encyclopedia Judaica is the most important intellectual enterprise in Jewish life for the past half century at least, and I regard my association with it as Editor-in-Chief as a very high honour indeed. The old Jewish Encyclopedia, which appeared in New York half a century ago between 1901 and 1906, was an amazing achievement, still of inestimable value: my father was among the early subscribers, and I am sure that it stood on the bookshelves at home, ready for an inquisitive youngster to take down and glance at—if only to look at the pictures, the quality and quantity of which for those days were remarkable. No one who has used this great work can fail to stand amazed at the magnitude of the enterprise and the remarkable success it achieved, some of the articles remaining even now of classic status. On the other hand, it reflects the world of the period when it was compiled; and this is not the world of today.

In the first place, on every subject and in every branch of scholarship further research has been made, inevitably, during the course of the past generations. Every Encyclopedia if it is to retain its importance must be periodically revised. Not only have newly discovered facts to be embodied, but guidance must be given to newly published literature. In the case of Jewish studies such revision is all the more important: for the scientific literature available when the old Jewish Encyclopedia was published was largely in German, whereas now there is a vast amount of literature available in the English language, produced in the British Commonwealth and the U.S.A. during the past generation, to which readers must now be directed.

This natural, inevitable progress of scholarship which is experienced in all branches of study has been accentuated in the field of Judaism by the epoch-making discoveries of recent years which in certain respects have placed Jewish studies on a new basis. The old Jewish Encyclopedia was able to make only partial and imperfect use of the vast mass of material discovered in the Cairo Genizha, which it may be said revealed an entire Jewish civilization which flourished in the Near East between 800 and 1200. More significantly, the Dead Sea Scrolls first discovered in 1948 have placed the entire history and spiritual life of the Jews in the period of the birth of Christianity on a completely new basis



Prof. Cecil Roth

(not to mention other Archeological discoveries in Israel of the first importance, such as the recent excavations by Yigal Yadin in Masadah, the last stronghold of the Zealots in the war of 66-73 against the Romans.) And with the discovery of the famed synagogue frescoes of Dura Europos and other finds, the entire history of Jewish Art, which in 1900 was a shadowy and neglected subject, has been revolutionised. Add to that the new emphasis on social and economic history, and it will be realised that a completely new survey of Jewish life and learning is now overdue.

Moreover, this new survey must be oriented towards the English-speaking world on the one hand, towards Israel on the other. Up to a generation ago, the vast mass of the Jewish people lived in Central and Eastern Europe, where almost the whole of Jewish life and learning was concentrated. Now the case is completely different. The Jewish community of North America is by far the greatest in the world numerically; indeed, outside of Israel there is now no other Jewish community which is even of remotely comparable numbers. Moreover, in association as it were with this, there has now emerged a very considerable Jewish community in Latin America, which was barely thought of half a century ago. One may mention by the side of this the dwindling and virtual obliteration (so far as large areas are concerned) of the ancient Jewries of the Moslem and Arab-speaking lands, in consequence of recent developments (with its incidental corollary of the doubling in number and the Sephardisation in culture of the Jewish community of France). But it is to the virtually new world of English-speaking Jewry and its requirements, that the new Encyclopedia Judaica is especially directed.

There have been two other developments of epoch-making importance in the last generation which have transformed the face of Jewry and the nature of Jewish life to an even greater extent. In the first place, there has been the annihilation of the Jews of Germany, formerly the intellectual leaders of the Jewish world, and of Poland, home of the traditional Jewish scholarship: as well as the enforced isolation and reduction to impotence of the surviving Jews of Russia. It is an unfortunate fact today that any work of reference which does not take into full account the tragedy of the years 1933 to 1945 ipso facto places itself outside the world of reality.

Secondly, out of the depths of its greatest disaster the Jewish people snatched its most memorable triumph. The State of Israel is now the sentimental, and to a great extent (after North America) the physical center of Jewish life. Any Jewish work of reference must now take into account the drama of its creation and the sober story of its achievement, and must convey a picture of the State of Israel as it is today, with its magnificent endeavours and its occasional failures.

For the new Encyclopedia Judaica does not propose to retain the old self-satisfied picture of Jewish life which was once considered essential. There is no longer any need for us to stand on the defensive or to adopt an attitude of perpetual apologetics:—and herein too we must strike out a new path.

The above has indicated the absolute need today for a new Jewish Encyclopedia which will serve our generation as the former Jewish Encyclopedia served our grandfathers. Forty years ago, Dr. Nahum Goldmann, in his strikingly handsome youth, was associated with the old Encyclopedia Judaica in the German language, which remained incomplete, 'a magnificent torso', after the rise of the Nazis to power. He always retained the ambition of completing this work in the English language, and he is intimately connected with the new enterprise, which after some hesitation is now in an advanced state of preparation. It will comprise some 9,000,000 words divided among 15 or 16 volumes, with a very large number of illustrations, many of them in colour (a special feature of the publication). The outstanding Jewish scholars of the Diaspora and Israel of the Old World and the New, are intimately connected with the project, which it is hoped to complete within four years. To be associated with it as a subscriber and supporter will, one hopes, be regarded as a privilege.

As Editor-in-Chief, I can only express the hope that the publication will do for others of the rising generation the same as its predecessor did, half a century ago, for myself.

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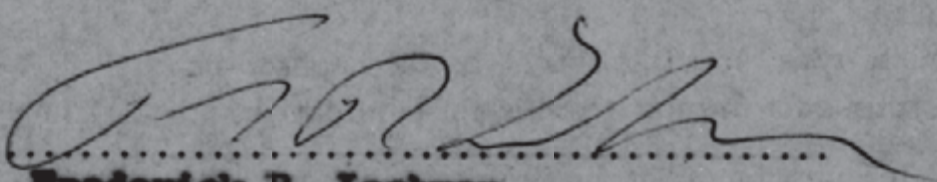
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Ohio was the first section of the Northwest territory to become a state (1803). Ohio's 41,222 square miles, supports a population of 9,706,397 (1960). Ohio's economy is based on manufacturing. The state ranks third in the nation in industrial production.

Joseph Jonas, a watchmaker, was the first Jew permanently to settle in the state (Cincinnati, 1817). By 1824 there were sufficient Jewish families in Cincinnati to organize Bene Israel congregation. The Queen City remained the preeminent Jewish settlement during most of the nineteenth century and unexpectedly played a significant role in national Jewish life, largely through the energetic organizational efforts of Rabbi Isaac Mayer Wise. Wise, in 1854, founded the first Anglo-Jewish periodical to be published west of the Allegheny Mountains (The Israelite). In 1873 he organized the Union of American Hebrew Congregations, the first major American Conference of congregations. The UAHC retained its national headquarters in Cincinnati until 1952. In 1875 Wise founded in Cincinnati, America's first Rabbinical Seminary - The Hebrew Union College. A merger with the Jewish Institute of Religion of New York City (1952) established the HUC-JIR as the major liberal rabbinical seminary in the world. In 1967 Hebrew Union College had an enrollment of 146 students.

Dr. Daniel L. M. Plexotto was appointed professor at the Willoughby Medical College in 1836. His assignment marked the beginning of Jewish settlement in northern Ohio. By 1839 Cleveland had its first congregation - the Israelite Society. Other small early settlements took place in Columbus (1838), Dayton (1842), Akron (1850), Hamilton (1855), Piqua (1858), and Portsmouth (1858).

The Jewish population of Ohio grew steadily from these early years through the 1920's and has remained rather constant since. Ohio's estimated Jewish population is 160,720 (1966), with major Jewish settlement in Cleveland, 85,000; Cincinnati 27,500; Columbus 10,000; Dayton 7,200; Toledo 7,000; Akron 6,500 and Youngstown 5,500. There has been some movement from the smaller towns to the larger cities and a great movement from the center cities to the suburbs. By 1967 less than 1% of Cleveland's population lived in the municipality itself.

Ohio's Jewish population has developed a vigorous organizational life. Eleven (11) communities have a central institutional structure, generally known as the Jewish Community Federation - (Akron, Canton, Cincinnati, Cleveland, Columbus, Dayton, Lima, Steubenville, Toledo, Warren and Youngstown).

In the late nineteenth and early twentieth century social welfare was the sole responsibility of voluntary organizations. In those years, and subsequently, Ohio's Jewish communities established eight (8) community centers, twelve (12) Family Service agencies, three (3) vocational counseling services, four (4) hospitals and seven (7) homes for the aged. These institutions were sponsored by and continue under Jewish auspices although generally they are non-sectarian in service. Bellefaire, in Cleveland, is a regional center for the residential care of disturbed adolescents under Jewish auspices.

There are, today, over 100 synagogues in the state. It is estimated that nearly three in four Jewish families maintain membership. There are an estimated 20,000 children enrolled in congregational schools. There are seven (7) day schools in the state. The Hebrew Academy in Cleveland is the largest Jewish parochial school outside New York City, offering instruction from kindergarten through the 12th grade (enrollment 575 in 1967). There are Bureaus of Jewish Education in Cleveland, Dayton and Cincinnati and a College of Jewish Studies in Cleveland. Telshe Yeshiva, uprooted from Hungary by World War II, has reestablished itself in Wickliffe, near Cleveland, where it has an enrollment of 400 students.

Five (5) Anglo-Jewish newspapers are published. The American Israelite (Cincinnati), The Cleveland Jewish News, The Ohio Jewish Chronicle (Columbus), The Toledo Jewish News and The Youngstown Jewish Times. The American Jewish Archives, located on the Hebrew Union College Campus in Cincinnati is a major depository of documents dealing with American Jewish history. The Hebrew Union College and The Temple in Cleveland maintain museums of Jewish ritual art.



The Jewish Community Federation of Cleveland

1730 EUCLID AVENUE • CLEVELAND, OHIO 44115 • PHONE (216) 861-4360

January 30, 1968

Rabbi Daniel J. Silver
The Temple
University Circle & Silver Park
Cleveland, Ohio 44106

Dear Rabbi Dan:

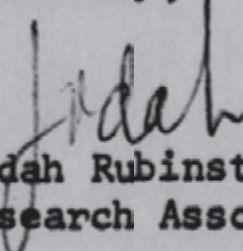
Enclosed are copies of brief summaries of the Ohio Jewish community which may be of some help to you in preparing your own article. Dr. Marcus at the American Jewish Archives possibly may have some general history of more recent vintage.

The answers to the questions you raised in our phone conversation are as follows:

1. Telshe Yeshiva has a student population of 400.
2. The Jewish population in the central city of Cleveland in 1955, according to our best estimate, was 7,900. By 1965 this diminished to 1,000, consisting primarily of older persons and families without school-age children.
3. The total raised in 1967 for the Jewish Welfare Fund and Israel Emergency Fund by Ohio cities of 5,000 Jewish population and over (Youngstown not included) was \$20,607,772. Just as a guess I would add another \$1,500,000 to \$2,000,000 to approximate an Ohio total. Total population estimates in 1955 and 1965 are 85,000. If you wish, I shall be glad to pursue the matter further with the Council of Jewish Federations and Welfare Funds.

I hope the above information will be of some help to you. Please do not hesitate to call upon me if I can be of any further assistance.

Sincerely,


Judah Rubinstein
Research Associate

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encls.

President Lloyd S. Schwenger Vice-Presidents Irving Kane Mrs. Alex Miller Irving I. Stone Treasurer Albert B. Ratner
Associate Treasurer Leighton Rosenthal Executive Vice President Henry L. Zucker Executive Director Sidney Z. Vincent

The Ohio Story

An Israelite has settled in Cincinnati! That was big news in 1817 when young Joseph Jonas, a watchmaker, arrived in the Ohio city, the first Jew to settle permanently in our State. For miles around the curious came to see him. "Thou art one of God's chosen people. Wilt thou let me examine thee?" Thus an old Quakeress addressed him, and examine him she did. "Well, thou art no different to other people."

In 1817, (fourteen years after Ohio became the seventeenth state in the Union) the land was little more than a wilderness with a comparatively small number of white settlers bravely living under primitive hardships and challenged by Indian attacks. But the pioneers were not deterred. By 1819 five Jews gathered together in Cincinnati to say their High Holy Day prayers. Not enough yet for the traditional Jewish "minyon"—or congregation—of ten males, but it was the beginning of a settlement. By 1824 the first congregation in the state was formed—Congregation B'nai Israel of Cincinnati.

Because the laws of Bavaria, Bohemia, and other German lands limited the number of Jewish marriages, a large stream of German Jewish young people, especially betrothed couples, began to stream into Ohio. The German immigration of the middle-nineteenth century had an important effect upon the life of the Jews in Ohio. The number of Jews and Jewish institutions in the state began materially to increase. One of the first Jews in northern Ohio was Dr. Daniel L. M. Peixotto, who was called in 1836 to become a professor at Willoughby Medical College. In 1837 Simson Thorman arrived in Cleveland from Germany—but more of Cleveland's history in the next section of this booklet.

Judah Nusbaum settled in Columbus in 1838, four years after the city was incorporated. Soon more Jews began to arrive in the city. Their first congregation, B'nai Jeshurun, was founded in 1846. In 1842 the first Jews settled in Dayton; the first congregation was established in that town in 1850. Other Jewish communities founded at this time were those of Akron (about 1850), Hamilton (1855), Piqua (1858), and Portsmouth (1858).

The leading Jewish community of early Ohio, however, was that of Cincinnati. In 1859 the Jewish population there was estimated at 4,000, out of a general population of 155,000. The close of the Civil War found the Jewish community in Ohio almost 50 years old.

In 1854, Rabbi Isaac Mayer Wise of Cincinnati founded *The Israelite*, an Anglo-Jewish periodical, the first in the West. Largely through his efforts a rabbinical seminary for the Reform rabbinate, the Hebrew Union College, was created in that city and he became its first president.

By the end of the nineteenth century there were in Ohio eighteen cities and towns with at least one Jewish institution; sixteen towns had a total of fifty organized congregations. Among the newer ones were those of Bellaire (about 1890), Canton (1885), East Liverpool (about 1880), Lima and Lorain (about 1880), Springfield (1865), Steubenville (1891), Toledo (1866), Warren (about 1890), Youngstown (1867), and Zanesville (1891).

The Jews of Ohio, today, are found in all branches of industry, commerce, and professional work. Jews have participated in the public, political life of Ohio since early days. Joseph Jonas, the Jewish pioneer, sat in the state legislature in 1860. Others followed him to the state Assembly and to the state Senate. Many Jews have served their towns and cities as judges, councilmen, and mayors.

That Jews have played their part in the cultural life of the state seems only natural in the light of traditional identifications with intellectual and cultural pursuits. Symphony orchestras in Cincinnati, Cleveland and Columbus have had distinguished Jewish conductors, and Ohio's Jewish citizens have contributed creatively to art, music, the theatre, literature, journalism—some of them achieving national fame. Medical colleges and the profession itself bear the impress of significant Jewish scientific contributions.

In 1954 there were over 180,000 Jews in the state, as compared with 14,600 in 1870. Just as it has increased in number, so it has increased in importance. The Hebrew Union College of Cincinnati has made itself felt in all the continents since rabbinical graduates of the College have served congregations all over the world. In Zionist affairs, Ohio has played an important role, since the rabbis of this state have for many years been important leaders in the Zionist movement. The Ohio Jewish community has identified itself with every worthwhile effort of Jews and of the people about them. Its tap roots are deep in the history of Ohio.

Jewish

Section III: Jews in Ohio, Five of Whom Gathered in Cincinnati in 1819 to Say Their High Holyday Prayers

By Rabbi Jacob R. Marcus

"AN Israelite has settled in Cincinnati." That was big news in 1817 when young Joseph Jonas, a watchmaker, arrived in the Ohio city. For miles around the curious came to see him. "Thou art one of God's chosen people. Wilt thou let me examine thee?" Thus an old Quakeress addressed him, and examine him she did. "Well, thou art no different to other people."

It was a hard trip to Cincinnati in 1817. There were only two routes open to the hopeful pioneer. One was from the East, by horseback and wagon across the mountains to Pittsburgh. Danger from cold and Indian attacks was ever present. From Pittsburgh the traveler moved south on the Ohio River, if it was not frozen over. It took many weeks for a flatboat to reach Cincinnati.

The other way to Cincinnati lay from the South. In coming from New Orleans, it was necessary to travel over the Natchez Trace, through Indian country to Cincinnati.

The trip was hard, but the pioneers were not deterred. By 1819 five Jews gathered together in Cincinnati to say their High Holyday prayers. Not enough yet for the traditional Jewish minyan of ten males, but it was the beginning of a settlement.

There had, of course, been transient Jews in the Ohio River Valley since the time of the first white settlements.

In 1821, there seemed to be only six known Jews in Cincinnati.

Slowly the Jewish community in Cincinnati continued to grow. Joseph Jonas, the first settler, had come from England. Friends soon came to join him from the British Isles. The first Jewish child to be born west of the Alleghenies was the son of David I. and Eliza Johnson. He was born in Connersville, Indiana, on February 1, 1819. To this same couple belongs the honor of becoming Cincinnati's first Jewish parents. Another son of theirs, Frederick A. Johnson, was born on June 2, 1821, to become the first native Jewish Cincinnati.

The year 1824 was an important date in the history of the Jews of Ohio. It was in this year that the first congregation was formed—Congregation Bene Israel of Cincinnati.

Because the laws of Bavaria, Bohemia, and other German lands limited the number of Jewish marriages, a large stream of German Jewish young people, especially betrothed couples, began to stream into Ohio.

The German immigration of the middle-nineteenth century had an important effect upon the life of the Jews in Ohio. The number

of Jews and Jewish institutions in the state began materially to increase. One of the first Jews in northern Ohio was Dr. Daniel L. M. Peixotto, who was called in 1836 to become a professor at Willoughby Medical College. In 1837 Simson Thorman arrived in Cleveland from Germany; in 1839 the first congregation was formed there, The Israelitish Society. The first spiritual leader was Isaac Hoffman, who served as rabbi, cantor, and circumciser. By 1842 the community had grown large enough for disagreement over ritual to arise. The community split into two factions, and the Anshe Chesed Society was formed. The community remained divided until 1846, when the two congregations were again brought together under the name of Anshe Chesed Israelitish Society. This group then erected the first synagogue, at a cost of \$1,500.

One Judah Nusbaum settled in Columbus in 1838, four years after the city was incorporated. Soon more Jews began to arrive in the city. The first congregation, B'nai Jeshurun, was founded in 1846, although religious services must have been held there earlier. A merchant, Simon Lazarus, volunteered to act as rabbi. In 1842 the first Jews settled in Dayton; the first congregation was established in that town in 1850. Other Jewish communities founded at this time were those of Akron (about 1850), Hamilton (1855), Piqua (1858), and Portsmouth (1858).

The leading Jewish community of early Ohio, however, was that of Cincinnati. In 1849 the Jewish population here was estimated at 4,000, out of a general population of 155,000.

Already in 1841 another congregation had been formed in that town. It drew its membership from the German immigrants and was called Bene Jeshurun. A third congregation, Adath Israel, was founded in 1847; a fourth, Ahabath Achim, in 1848.

The Cleveland community likewise continued to grow. A new congregation was founded there in 1850, Tifereth Israel.

The close of the Civil War found the Jewish community in Ohio almost 50 years old. Yet there was much that could be improved in the religious life of the congregations. True, some institutions had been created, but they were still in their early stages. A skilful hand was needed to guide their tender growth.

Rabbi Isaac Mayer Wise, a Bohemian immigrant, filled that need. He had been called to the pulpit of Congregation Bene Jeshurun of Cincinnati in 1853. At that time he was already one of the outstanding liberals of the American Jewish community. Believing in moderate re-

form, he introduced changes into the synagogal ritual and into the religious schools. But he was still not satisfied. Wherever he traveled in America, he noticed the jealousies and the antagonism prevailing among Jews.

To him, these differences had no place in the American community. All his thinking was in terms of a unified, harmonious American Jewry. To effect this purpose he brought forth a revised liturgy, the *Minhag America*, an American Jewish ritual.

In 1854, this versatile rabbi had founded an Anglo-Jewish periodical, the first in the West, *The Israelite*. It was soon followed by a German companion, *Die Deborah*. Through these periodicals Wise advocated his ideas. It was in *The Israelite* that he issued the call in 1855 for a conference to be held in Cleveland to deliberate upon "the articles of Union of American Israel in theory and practice." This conference, called to bring about the creation of a union of synagogues, the establishment of a rabbinical college, and the revision of the liturgy, accomplished little. Wise was too advanced for the time, and his plans for organization fell through. Of the nine rabbis who signed the call for the conference, four were Ohioans: Isidor Kalisch of Cleveland, and Max Lilienthal, Rothenheim, and Wise of Cincinnati.

Isaac M. Wise remained undaunted, despite the apathy and discouragement which he met. In 1873 his opportunity came. He called a conference of congregations in Cincinnati; thus was created the Union of American Hebrew Congregations. The prime purpose of this Union was the creation of a rabbinical seminary. This was done when, in 1875, the Hebrew Union College of Cincinnati opened its doors. Wise was its first president, serving in that capacity until his death in 1900. Under his guidance the school grew and prospered. By 1953 it had ordained over 570 rabbis who were serving liberal congregations all over the world. The work which Wise began was carried on by his distinguished successors, Kaufmann Kohler, Julian Morgenstern, and the present leader, Nelson Glueck. On January 25, 1950, the Jewish Institute of Religion of New York City merged with the Hebrew Union College.

The Union of American Hebrew Congregations also stands as a proud monument to its founder.

The year 1881 marked the beginning of a new epoch in the history of Ohio Jewry. It was in that year that the new waves of immigration rolled in from Eastern Europe. Suffering under the severe laws of the czars, Jews from Russia, Poland, and Lithuania began to enter the United States in ever increasing numbers.

Slowly but surely the new arrivals became Americanized. They learned English, adopted

American customs, and established their own social and religious institutions. The Reform ritual which they found upon their arrival was strange to them. They cherished Orthodox traditions, and so they built Orthodox congregations in America. By the end of the nineteenth century there were in Ohio eighteen cities and towns with at least one Jewish institution; sixteen towns had a total of fifty organized congregations. Among the newer ones were those of Bellaire (about 1890), Canton (1885), East Liverpool (about 1880), Lima and Lorain (about 1880), Springfield (1865), Steubenville (1891), Toledo (1866), Warren (about 1890), Youngstown (1867), and Zanesville (1891).

The large immigration to Ohio continued until 1914, when it was stopped by the First World War, never to be resumed. The immigrants became Americans; their children attended the public schools and became completely American in outlook.

The Jews of Ohio, today, are found in all branches of industry, commerce, and professional work. Joseph B. Strauss, a native of Cincinnati, built the Golden Gate Bridge in San Francisco. It is the longest single-span suspension bridge ever built. The Cincinnati Jewish clothing and garment manufacturers have been active ever since the Civil War. Fashion Frocks Incorporated is a notable example of present-day enterprise. Many of Ohio's Jewish businessmen are engaged in various types of merchandising, and in the service industries. They are well represented also in the sale of insurance and in the management of motion picture theatres. The Lazaruses of Columbus and Cincinnati are known for their originality in the organization and development of department stores. The late Julius Kahn of Cleveland and Youngstown built the Truscon Steel Company.

Jews have participated in the public, political life of Ohio since early days. Joseph Jonas, the Jewish pioneer, had set the pattern in 1860, when he sat in the state legislature. Others followed him to the state assembly and to the state senate. Many Jews have served their towns and cities as judges, councilmen, and mayors. One of the most distinguished figures in the civic life of Ohio today is former Mayor Murray Seasongood of Cincinnati. He is an authority on municipal government.

A number of the Jews have served the Federal Government in this state. They have held such offices as collector of internal revenue, district attorney, and collector of customs. Rabbi Joseph S. Kornfeld of Columbus served as minister to Persia from 1921 to 1924.

Jews have played their part also in the cultural life of the state. Both the Cincinnati and Cleveland symphony orchestras have had

Jewish conductors and have drawn much of their support from Jewish patrons. Moses Ezekiel, the celebrated sculptor, lived in Cincinnati for a while, as did Henry Mosler, the painter. Louis Loeb founded the Cleveland Art School. Jews were important also in the field of the theatre. Cleveland supported a Yiddish theatre for many years. The Cincinnati Medical School bears the impress of Jewish physicians who devoted their lives to its scientific advance. There is not a non-denominational college or university in the state which does not number Jewish instructors on the rolls of its faculty.

The Ohio Jewish community has long been distinguished in the history of American Jewry. In 1953 there were over 180,000 Jews in the state. It has risen to this number from 14,600 in 1870. Just as it has increased in number, so it has increased in importance. Its institutions have grown and have become exemplary for Jewish communities in many lands. The Hebrew Union College and the Union of American Hebrew Congregations have made themselves felt in all the continents. Graduates of the College have served congregations as far

west as Australia. The seminary's graduates have become important figures in national and international Jewish life. Especially in Zionist affairs has Ohio played an important role. The Liberal rabbis of this state have for many years been important leaders in the Zionist movement. The late Alfred M. Cohen, of Cincinnati, a well-known personality in the political life of Ohio, served as international president of the B'nai B'rith from 1925 to 1938.

The Ohio Jewish community was not the product of any one wave of immigration. First in the primitive frontier settlements, and later in the bustling towns and cities, the Jews who have come to this valley during the last 150 years have built homes for themselves and their children. They have erected synagogues and schools, orphan asylums and old age shelters, hospitals and social centers. They have identified themselves with every worthwhile effort of the people about them. Their tap roots are deep. In their own modest way they have done what they could to maintain the finest traditions of this great commonwealth—this is their home.





The Jewish Community Federation of Cleveland

1750 EUCLID AVENUE • CLEVELAND, OHIO 44115 • PHONE (216) 861-4360

February 9, 1968

Rabbi Daniel J. Silver
The Temple
University Circle & Silver Park
Cleveland, Ohio 44106

Dear Rabbi Dan:

Here is the information concerning the social services, agencies, and schools, in the State of Ohio. The information is based on sources published in the last one or two years, and I doubt very much whether any change has occurred since then.

- 1) Vocational Services - 3 agencies (Akron, Cincinnati, Cleveland)
- 2) Family Service Agencies - 12 (Akron, Cincinnati, Canton, Cleveland, Columbus, Dayton, Toledo and Youngstown). This figure includes two agencies in Cincinnati and four in Cleveland. Bellefaire is part of this group also and is the only institution as far as I can determine in the State of Ohio which has more than a local structure.
- 3) Homes for Aged - 7 (Cincinnati, Cleveland, Columbus, Dayton, Toledo). This includes ² Homes in Cincinnati and two in Cleveland.
- 4) Hospitals - 4 (Cincinnati and Cleveland, two each).
- 5) Community Centers - 8 (Akron, Canton, Cincinnati, Cleveland, Columbus, Dayton, Toledo, and Youngstown). The Canton and Youngstown Centers are also multi-function agencies since they are listed as having a family service and counseling departments. These are included in Item 2 above.
- 6) The Jewish Day Schools - 6/7 (Cleveland, Akron, Cincinnati, Columbus, Dayton, and Youngstown). Cincinnati has two Schools and Youngstown is in its preliminary stages of organization with the School providing at the present a kindergarten and possibly first grade Jewish education. Incidentally, ~~the~~ Cleveland's Hebrew Academy is the largest institution of its kind providing kindergarten through high school Jewish education outside the city of New York. Its closest rival is in Chicago, and the distinction apparently fluctuates between them.
- 7) Enrollment in Congregational Schools in Cleveland - 9,569 children. This is the best available figure; it is unduplicated and includes 2,792 children enrolled in congregational weekday Hebrew Schools. The figure does not include approximately 700 children enrolled in nursery schools.

Rabbi Daniel J. Silver

- 2 -

February 9, 1968

I hope the information will be helpful to you in preparing the article on Ohio for the Encyclopedia Judaica. If you require any further data, please let me know.

Sincerely,

Judah Rubi

Judah Rubinstein

1990

1f

Hebrew Union College-Jewish Institute of Religion

UNDER THE PATRONAGE OF THE UNION OF AMERICAN HEBREW CONGREGATIONS

CINCINNATI
NEW YORK
LOS ANGELES
JERUSALEM

CLIFTON AVENUE - CINCINNATI, OHIO 45220

Administrative Office

February 2, 1968

Rabbi Daniel Jeremy Silver
The Temple
University Circle at Silver Park
Cleveland, Ohio 44106

Dear Dan:

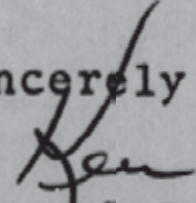
With reference to your inquiry of January 29th about the enrollment figures at HUC in Cincinnati, the following statistics apply for this academic year:

Graduate School	31 in-residence
	3 not-in-residence
Rabbinic School	132 in-residence
	14 not-in-residence
Undergraduate School	27 in-residence
	1 not-in-residence
Visiting Students & others	60

I hope this will help you in the preparation of your article. If you have a copy of your draft when you are completed, it would be nice if we could have it.

I hope this finds you well. Looking forward to seeing you in the Spring sometime.

Sincerely yours,


Kenneth D. Roseman, Rabbi
Assistant Dean

KDR:rb



The Jewish Community Federation of Cleveland

1750 EUCLID AVENUE • CLEVELAND, OHIO 44115 • PHONE (216) 861-4360

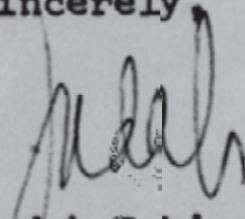
February 12, 1968

Rabbi Daniel J. Silver
The Temple
University Circle & Silver Park
Cleveland, Ohio 44106

Dear Rabbi Dan:

The information given me concerning Jewish Day Schools in Ohio was incomplete. I was informed just this morning that Toledo has a Jewish Day School offering instruction for the kindergarten and first grade. This is according to the latest directory issued by the Torah Umesorah in New York.

Sincerely,


Judah Rubinstein

lf

Dr. Daniel L.M. ^{Pietro} ~~Pietro~~ was called to lead at the
~~Willoughby~~ ^{Willoughby} Medical College in 1886 and then assigned to
be chief of the ~~medical~~ ^{nursing} school in Ohio. By 1939 ~~resigned~~
his first assignment - the ~~medical~~ ^{nursing} school, which was
and ~~resigned~~ ^{resigned} in ~~resigned~~ ^{resigned} (1881), Day
(1882), ~~resigned~~ ^{resigned} (1883), ~~resigned~~ ^{resigned} (1884), ~~resigned~~ ^{resigned} (1885)
of ~~resigned~~ ^{resigned} (1886)

The ~~population~~ ^{population} of the ~~population~~ ^{population} in
Ohio in 160,000; with ~~population~~ ^{population} in ~~population~~ ^{population}
55,000; ~~population~~ ^{population} 27,500; ~~population~~ ^{population} 10,000; ~~population~~ ^{population}
Plymouth 7,500, Toledo 7,000, ~~population~~ ^{population} 6,500 and
Yonkers 5,500. ~~population~~ ^{population} in ~~population~~ ^{population}
growth in the ~~population~~ ^{population} ~~population~~ ^{population} ~~population~~ ^{population}
was ~~population~~ ^{population} ~~population~~ ^{population} ~~population~~ ^{population}
to the ~~population~~ ^{population} ~~population~~ ^{population} ~~population~~ ^{population}
By 1965 the ~~population~~ ^{population} of ~~population~~ ^{population} ~~population~~ ^{population}
and in the ~~population~~ ^{population} ~~population~~ ^{population}

Despite the ~~population~~ ^{population} ~~population~~ ^{population} ~~population~~ ^{population}, ~~population~~ ^{population}
organization ~~population~~ ^{population} ~~population~~ ^{population} ~~population~~ ^{population} 2,195 -
Tahiti ~~population~~ ^{population} ~~population~~ ^{population} ~~population~~ ^{population} ~~population~~ ^{population}
reestablished ~~population~~ ^{population} ~~population~~ ^{population} ~~population~~ ^{population} ~~population~~ ^{population}
an enrollment of 400 students. ~~population~~ ^{population} ~~population~~ ^{population} ~~population~~ ^{population}

fund studies in Cleveland and there are some 25 fund
 studies at Case Western Reserve University and Ohio
 State University. By 1967 there were over 75 corporations
 in the state and it is estimated that between 10 corporations
 religious schools and community centers (Cleveland,
 Columbus, Cincinnati, Toledo, Dayton, Akron, Dayton) are
 25% of the children of school age who receive some
 religious instruction. By 1967 there were a total of 100
 synagogues, mostly in fund supporting territories, in
 14 cities (Akron, Canton, Cincinnati, Cleveland, Columbus,
 Dayton, Lima, Sandusky, Toledo, Warren, & Youngstown)
 which conducted a minimum of 100 religious services
 5 to 10 fund years ago. The following are the names of the
 synagogues (Cincinnati) the Cleveland fund New, the
 Ohio fund Council (Akron), the Toledo fund
 New, and the Youngstown fund Temple. There were
 a total collection of fund related and at the same
 of the Bureau of Jewish Education (Cincinnati) and The
 Temple Museum (Cleveland)



ENCYCLOPEDIA JUDAICA
AMERICAN OFFICE

515 PARK AVENUE, NEW YORK, N.Y. 10022
PHONE: (212) 688-0930
CABLE ADDRESS: ENCYCLOJUD

Dr. Frederick R. Lachman
EXECUTIVE EDITOR

Re: Articles on States in the US

Dear Contributor:

These lines are sent to you in addition to three copies of a printed article commission order. Please give both sides of these forms your attention, as they contain many important facts about the article you have kindly agreed to write for the Encyclopedia Judaica.

Your article should start with the following statements:

1. Geographical location of the state within the U.S.
2. Latest available figures of the total general population and total Jewish population.
3. Beginning of Jewish immigration.
 - a. First Jewish settlers
 - b. First Jewish settlements
4. Growth
 - a. of Jewish population
 - b. of settlements
5. It should include such information as: special state-wide political or economic conditions; areas or counties of special Jewish significance, such as Sullivan County in New York; Jews distinguished in state-wide political or judicial office; state-wide Jewish institutions or organizations of importance.

Please note that the following cities in your state will be represented by separate articles: CINCINNATI, CLEVELAND, COLUMBUS

While, therefore, you may mention their names wherever necessary for the content of your article, nothing more in detail should be said about them. Your printed article will show, by way of an asterisk before the city's name, that the reader can look up a separate article.

On the other hand, your article should mention all those cities and settlements with an important Jewish population. The definition of the word "important" will have to be left to your judgment, because the criteria may be different in each state, in accordance with its relative significance for Jewish life in the U.S.

Re: Articles on States in the US

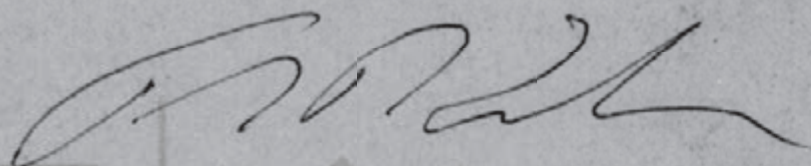
- 2 -

Considering the fact that the U.S. will be the major market for the Encyclopedia Judaica, in mentioning cities and settlements it might be better to be relatively generous than parsimonious.

If there are specific questions you would like to have answered before writing the article, please don't hesitate to contact me. Whenever necessary, I shall consult with the Divisional Editor. I shall also be grateful for your advice about illustrations and help in obtaining them, as well as for suggestions of names of a limited number of the most prominent Jewish citizens who merit biographical articles in the Encyclopedia Judaica.

Dr. Gartner is looking forward with great expectations to your early delivery of the article. Many thanks in advance for your most welcome cooperation.

Sincerely yours, .



Frederick R. Lachman
Executive Editor





Summary of Guide for
Editors and Contributors

CROSS-REFERENCES

SUMMARY OF GUIDE FOR EDITORS AND CONTRIBUTORS

The following is a brief summary of recommendations for the guidance of contributors to the *ENCYCLOPAEDIA JUDAICA*. Amplification and examples are given in the full text of the Guide for Editors and Contributors, a revised text of which is in preparation.

GENERAL OBSERVATIONS

The Encyclopaedia should be a work of *easy* reference, summarizing in its articles the present state of knowledge on the subject. Strict accuracy is essential.

An article should be readable and clear, a brief definition preceding the information, which should be presented in an interesting manner. The discriminating use of an apt quotation can, for instance, both enliven the article and illustrate a point.

The requirements of the English-speaking world are primary. Entries must be intelligible to persons unfamiliar with Hebrew or the Jewish background and the vocabulary of Jewish learning. Each volume of the Encyclopaedia will be prefaced by a brief glossary explaining terms in common use. All other words and terms should be translated or explained. Hebrew and foreign language titles of books, poems, etc.—when mentioned in the body of the article [excepting works written in the familiar West European languages] should be transliterated.

Articles should be up-to-date. Please keep them in mind after delivery and notify the Editorial Office immediately if alteration has been necessitated by, e. g. publication of new material or additional bibliographical data, new population figures. Do not "date" articles by the use of such phrases as "today," "recently," "until now," "ten years ago," etc.

The finished article should supersede and be an improvement on similar entries in published reference works, though they may be referred to.

Controversial issues should be dealt with impartially, avoiding polemics; divergent opinions may be indicated by mention of the relevant source in the bibliography. When in doubt, use a qualifying phrase.

Details to be given in the main article on a subject should not be repeated in a secondary article (see *cross-references, below).

The article should end with a selective bibliography that will meet requirements of the general reader as well as of those seeking more specialized knowledge. Where relevant, the bibliography can be annotated (e.g. "the standard work is..." "...contains an exhaustive bibliography").

FORMAL TREATMENT

LENGTH

As the total length of the Encyclopaedia is strictly limited, the wordage assigned for individual articles must be adhered to. For Hebrew articles, estimate 15% less than the English allocations. Wordage includes the bibliography and tabular material but excludes illustrations. Articles of over 1,000 words should be divided up, and appropriate sub-headings inserted.

PREPARATION OF MSS

Articles should be typewritten on one side of the sheet provided, double spaced. Pages should be numbered and the number of words marked and recorded.

Three copies should be made. One copy is to be given to the Departmental Editor, one to be sent to the main Editorial Office and one to be retained.

Please sign the article with your full name and append the date.

COPYRIGHT AND LIBEL

Care must be taken not to infringe the laws of copyright; indicate the source of all illustrations, quotations, tabular material, etc., and state whether it will be necessary to obtain permission for publication.

When living personalities are treated, the danger of libel should be borne in mind.

ILLUSTRATIONS

Illustrations will be a special feature of the Encyclopaedia; they should be fully captioned. Suggestions for illustrations are invited.

CHARTS AND DIAGRAMS

Tabular, statistical and other material should be given where necessary, and suggestions made for graphical representations, charts and diagrams.

CROSS-REFERENCES

Cross-references will be used in order to avoid repetition and for brevity. They will be indicated by an asterisk (*) preceding the subject referred to. The reader may thus be directed to the treatment of special aspects of a subject in related articles.

Put an asterisk (*) before the operative word inserting "cr. ref." in the left-hand margin.

NAMES

Personal names

All names should be written out in full when appearing at the beginning of an article or mentioned for the first time. They should never be abbreviated by an initial. Always indicate the identity of the person mentioned (historical and geographical pinpointing will be useful). Name-dropping should be avoided. Minimise the use of such titles as "the Rosh" (unless the information is relevant). Care should be taken to avoid using the titles "Rabbi," "Dr.," etc.

All biblical names to be rendered as in the translation of the Jewish Publication Society of America, except when they are unfamiliar and marginal to the Bible story.

Contemporary Hebrew personal names should be transliterated or rendered as customarily used by the person concerned.

Place names

Biblical place names should be given as rendered in the translation of the Jewish Publication Society of America.

The Hebrew form of medieval place names should be given only when it is distinctly different from the form in general use.

Modern names according to their official present-day form (see SPELLING, below), the accepted English form being used for well-known places.

An obsolete place name should be rendered as known in the period under review, followed by the modern name in round brackets.

DATES

Accuracy is a primary consideration. Where exact dates cannot be ascertained, write "c." If the date is in doubt write with a query (?).

Dates should generally be given in accordance with the general calendar system.

The overlap between the Jewish New Year and the end of the secular year should be borne in mind, as well as discrepancies between the Julian and Gregorian calendar systems.

C.E. or B.C.E. should be used. Write the date in the form July 12, 1965.

WEIGHTS, MEASURES, MONETARY UNITS

Since the metric system seems to be gaining universal acceptance, metric weights and measures should be indicated throughout, the English equivalent (U.S. customary system or English Imperial system) being added.

All monetary units should be given with the equivalent in U.S. dollars.

Where ancient, medieval or obsolete measures or currencies are quoted an approximate equivalent is desirable.

STYLISTIC OBSERVATIONS

For all matters of style, the standard reference is Manual of Style published by the Chicago University Press. Economy of space is an essential consideration. The personal note should be excluded. Avoid the use of clichés, popular vulgarisms, and solecisms, or of superfluous adjectives. Points to be watched are word order, the correct uses of "also," "but," "and;" "before" and "after;" "from," "since."

Non-English words and titles (except when they are acclimatised in English, or constantly used in our articles) should be underlined, for printing in italics.

SPECIFIC TREATMENTS

The treatment of articles dealing with biographies, communities, concepts and movements, events and objects, and law should follow the recommendations indicated below.

BIOGRAPHICAL ARTICLES

A biographical article should include the name of the subject, years of birth and death, birthplace *where necessary*, brief identification, particulars of education where necessary, general characterization, main achievements, influence, works, general evaluation, bibliography. In addition, note that:

Where there are two persons of the same name, each of some significance, the articles on them may be numbered (1) and (2). In this case chronological sequence will generally be desirable. Members of the same family may sometimes be included within a single article.

Only a brief outline is required where the main achievement and influence fall outside the sphere of Jewish life.

A scholar's bibliography within an article should be selective rather than comprehensive.

Articles on non-Jewish figures should deal only with aspects of Jewish relevance.

Date of publication should be given in round brackets after the title.

BIBLICAL SUBJECTS

These recommendations are mostly applicable to biblical subjects. In addition, note that personal and place names from the Bible should be given in both English and Hebrew letters, and translated where possible. Traditional and critical views should be given separately. Where there is a divergence between the Hebrew and English Bible references, the Hebrew reference should be given and the English variant added in round brackets.

ARTICLES ON COMMUNITIES

An article on a community should comprise heading, brief identification, general geographical location, foundation of community, general historical context, particulars of famous Jewish citizens, important synagogues and/or buildings, archaeological findings, Jewish organizations and institutions, events between 1933 and 1945 (where applicable), selective Jewish population figures (with percentage of total population), bibliography.

ARTICLES ON CONCEPTS AND MOVEMENTS

Articles on concepts and movements should include the heading, brief definition, particulars of origin, history, development and evolution, significant persons concerned, the philosophy, psychology and sociology where relevant, influence, bibliography.

ARTICLES ON EVENTS AND OBJECTS

An article dealing with events or objects should include designation, brief definition, history, description, significance, evaluation, bibliography.

ARTICLES ON LAW

All articles on subjects connected with law should end with a brief account of modern Israel practice. Where there is no provision in Israel law, note the fact.

TRANSLITERATION

In transliteration from languages written in non-Latin characters (other than Hebrew, Yiddish, Arabic and Russian, for which the rules are prescribed), the simplest method consistent with accuracy should be adopted. Familiar Hebrew terms should be spelled in their commonly accepted English form notwithstanding the prescribed methods for transliteration. Where the title of an article is a Hebrew term, it should be added (in round brackets) *in Hebrew letters*.

SPELLING

It is important that the spelling and forms of words used in the Encyclopaedia should be consistent. American spelling and usage must be followed; check with Webster's New International Dictionary. All geographical names should be according to the Columbia Gazetteer of the World.

BIBLIOGRAPHIES

A *selective* bibliography should be given at the end of the article. It should be accurate, but not necessarily exhaustive, and in reasonable proportion to the total length of the article.

The general reader should be borne in mind when the bibliography is compiled.

Major works should figure at the beginning of the bibliography, minor works and articles afterwards. Articles by the same author should be grouped. In general, chronological order should be observed. There is no need to number the entries.

Obsolete works should be omitted unless significant.

Preference should be given to books in English and English translations.

Published Jewish encyclopaedias need not normally be noted. Exception should be made where the previous treatment was fuller or has attained classic significance.

Instead of enumerating a detailed list of MSS, reference may be made to works of reference. Reference may be made to MSS in the major libraries in accordance with the serial number in the official descriptive catalogues.

REFERENCE TO SOURCES

In general, all citations should be in such a form that they can be understood without reference to the list of abbreviations which will appear at the beginning of each volume of the Encyclopaedia.

Form of citation for:

Books

Author's initials and surname; title of book (underlined, for printing in italics); volume number, if more than one, in small Roman numerals; year of publication (in round brackets); edition, if more than one, indicated by a superscript e.g., 1929²; page(s). Omit the definite and indefinite articles; separate each item by a semicolon.

Periodicals

Author's last name only (except where additional identification is required); periodical; volume number of periodical (in small Roman numerals); date (in brackets); page(s) (e.g., JAR o.s. VI (1894), 83). There is normally *no need* to give the title of the article.

Newspapers

Name of newspaper (underlined), date (e.g., 6. xi. 1925).

Festschriften, etc.

Reference to Festschriften, etc. should be in abbreviated form (e.g., Studies... A.A. Newman (1962)).

Hebrew and Foreign Language Works

If a work has been translated, cite the English version. For works translated into Hebrew from a language other than English, cite the Hebrew. Titles of works and periodicals written in non-Latin characters should be given in the bibliographies in Latin transliteration: they need not be translated. The date, page numbers, etc. to be rendered in Arabic numerals; volume number in small roman numerals.

Works written in the familiar West European languages are to be printed in the original, without translation.

TRANSLITERATION FROM HEBREW

CONSONANTS

א	not transliterated	ל	l
ב	b	מ	m
בּ	v	נ	n
ג, גּ	g	ס	s
ד, דּ	d	ע	not transliterated
ה	h	פ	p
ו	v (where not a vowel)	פּ	f
ז	z	צ	z
ח	h	ק	k
ט	t	ר	r
י	y	ש	sh
כ	k	שׁ	s
כּ	kh	ת, תּ	t

VOWELS

ָ	a	ֶ	e
ִ	a	ִ	i
ֵ	o	ֵ	e
ֹ	u	ֹ	e
short ָ	o	ֹ	o
ֵ	ei	ֵ	a

vocal sheva — e

silent sheva — not transliterated