<table>
<thead>
<tr>
<th>Name</th>
<th>Title</th>
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<tbody>
<tr>
<td>Moses Mielziner, Ph.D., D.D.</td>
<td>Literary Director of the Hebrew Union College, Cincinnati, Ohio; Author of “Introduction to the Talmud.”</td>
</tr>
<tr>
<td>David Philipson, D.D.</td>
<td>Rabbi of the Congregation Beth Israel; Professor of Hebrew, Hebrew Union College, Cincinnati, Ohio; President of Hebrew Sabbath School Union of America.</td>
</tr>
<tr>
<td>Ira Maurice Price, B.D., Ph.D.</td>
<td>Professor of Semitic Languages and Literature, University of Chicago, Ill.; Author of “The Monuments and the Old Testament.”</td>
</tr>
<tr>
<td>Jacob Voorsanger, D.D.</td>
<td>Rabbi of the Congregation Emman-El, San Francisco, Cal.; Professor of Semitic Languages and Literature, University of California, Berkeley, Cal.</td>
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<tr>
<td>Edward J. Wheeler, M.A.</td>
<td>Editor of “The Literary Digest,” New York; Author of “Stories in Rhyme.”</td>
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<thead>
<tr>
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<tr>
<td>W. Bacher, Ph.D.</td>
<td>Professor in the Jewish Theological Seminary, Budapest, Hungary.</td>
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<tr>
<td>M. Brann, Ph.D.</td>
<td>Professor in the Jewish Theological Seminary, Breslau, Germany; Editor of “Monatschrift für Geschichte und Wissenschaft des Judenthums.”</td>
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<tr>
<td>H. Brody, Ph.D.</td>
<td>Rabbi, Nachod, Bohemia, Austria; Co-editor of “Zeitschrift für Hebräische Bibliographie.”</td>
</tr>
<tr>
<td>Abraham Danon</td>
<td>Principal of the Jewish Theological Seminary, Constantinople, Turkey.</td>
</tr>
<tr>
<td>Hartwig Derenburg, Ph.D.</td>
<td>Professor of Liberal Arts at the Special School of Oriental Languages, Paris; Member of the Institut de France.</td>
</tr>
<tr>
<td>S. M. Dubnow</td>
<td>Author of “Juden in der Tschechischen Geschichte,” Odesa, Russia.</td>
</tr>
<tr>
<td>Michael Friedländer, Ph.D.</td>
<td>Principal of Jewish College, London, England; Author of “The Jewish Religion,” etc.</td>
</tr>
<tr>
<td>Ignaz Goldziher, Ph.D.</td>
<td>Professor of Semitic Philology, University of Budapest, Hungary.</td>
</tr>
<tr>
<td>M. Güdemann, Ph.D.</td>
<td>Chief Rabbi of Vienna, Austria.</td>
</tr>
<tr>
<td>Baron David Günzburg</td>
<td>Rector of the Hebrew University, St. Petersburg, Russia.</td>
</tr>
<tr>
<td>A. Harkavy, Ph.D.</td>
<td>Chief of the Hebrew Department of the Imperial Public Library, St. Petersburg, Russia.</td>
</tr>
<tr>
<td>Zadoc Kahn</td>
<td>Chief Rabbi of France; Honorary President of the Alliance Israélite Universelle; Officer of the Legion of Honor, Paris, France.</td>
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<tr>
<td>M. Kayserling, Ph.D.</td>
<td>Rabbi, Budapest, Hungary; Corresponding Member of the Royal Academy of History, Madrid, Spain.</td>
</tr>
<tr>
<td>Moritz Lazarus, Ph.D.</td>
<td>Professor Emeritus of Psychology, University of Berlin; Meran, Austria.</td>
</tr>
<tr>
<td>Anatole Leroy-Beaulieu</td>
<td>Member of the French Institute; Professor at the Free School of Political Science, Paris, France; Author of “Jews in the Modern Nations.”</td>
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<tr>
<td>Israel Lévi</td>
<td>Professor in the Jewish Theological Seminary; Editor of “Revue des Études Juives,” Paris, France.</td>
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<tr>
<td>Eude Lollini, D.D.</td>
<td>Chief Rabbi of Padua; Professor of Hebrew at the University, Padua, Italy.</td>
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<tr>
<td>Immanuel Löw, Ph.D.</td>
<td>Chief Rabbi of Siegenburg, Austria; Author of “Das Aramäische Pflanzenbuch.”</td>
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<td>S. H. Margules, Ph.D.</td>
<td>Principal of the Jewish Theological Seminary, Chief Rabbi of Florence, Italy.</td>
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<tr>
<td>H. Oort, D.D.</td>
<td>Professor of Hebrew Language and Archaeology at the State University, Leyden, Holland.</td>
</tr>
<tr>
<td>Abbé Pietro Perreau</td>
<td>Formerly Librarian of the Reale Biblioteca Palatina, Parma, Italy.</td>
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<tr>
<td>Martin Philipson, Ph.D.</td>
<td>Formerly Professor of History at the Universities of Bonn and Breslau; President of the Deutsch-Israeliter Gemeindebund, Berlin, Germany.</td>
</tr>
<tr>
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<td>Rabbi in Warsaw, Russia.</td>
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<tr>
<td>E. Schwarzfeld, LL.D.</td>
<td>Secretary-General of the Jewish Colonization Association, Paris, France.</td>
</tr>
<tr>
<td>Ludwig Stein, Ph.D.</td>
<td>Professor of Philosophy, University of Bern, Switzerland; Editor of “Archiv für Geschichte der Philosophie,” etc.</td>
</tr>
<tr>
<td>Hermann L. Strack, Ph.D.</td>
<td>Professor of Old Testament Exegesis and Semitic Languages, University of Berlin, Germany.</td>
</tr>
</tbody>
</table>
SYSTEMS OF TRANSLITERATION AND OF CITATION OF PROPER NAMES

A.— Rules for the Transliteration of Hebrew and Aramaic.

1. All important names which occur in the Bible are cited as found in the authorized King James version: e.g., Moses, not Mosheh; Isaac, not Yizhak; Saul, not Sha'ul or Shatil; Solomon, not Shelomoh, etc.

2. Names that have gained currency in English books on Jewish subjects, or that have become familiar to English readers, are always retained and cross-references given, though the topic be treated under the form transliterated according to the system tabulated below.

3. Hebrew subject-headings are transcribed according to the scheme of transliteration; cross-references are made as in the case of personal names.

4. The following system of transliteration has been used for Hebrew and Aramaic:

<table>
<thead>
<tr>
<th>Hebrew or Aramaic</th>
<th>Transliteration</th>
</tr>
</thead>
<tbody>
<tr>
<td>ב</td>
<td>b</td>
</tr>
<tr>
<td>ג</td>
<td>g</td>
</tr>
<tr>
<td>ד</td>
<td>d</td>
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<tr>
<td>ה</td>
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<tr>
<td>י</td>
<td>y</td>
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<tr>
<td>ו</td>
<td>w</td>
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<table>
<thead>
<tr>
<th>Hebrew or Aramaic</th>
<th>Transliteration</th>
</tr>
</thead>
<tbody>
<tr>
<td>ק</td>
<td>k</td>
</tr>
<tr>
<td>ק</td>
<td>k</td>
</tr>
<tr>
<td>ק</td>
<td>k</td>
</tr>
</tbody>
</table>

- In all other matters of orthography the spelling preferred by the STANDARD DICTIONARY has usually been followed. Typographical exigencies have rendered occasional deviations from these systems necessary.

B.— Rules for the Transliteration of Arabic.

1. All Arabic names and words except such as have become familiar to English readers in another form, as Mohammed, Koran, mosque, are transliterated according to the following system:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Transliteration</th>
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<tbody>
<tr>
<td>ﺪ</td>
<td>d</td>
</tr>
<tr>
<td>ﺔ</td>
<td>t</td>
</tr>
<tr>
<td>ﺕ</td>
<td>th</td>
</tr>
<tr>
<td>ﻷ</td>
<td>j</td>
</tr>
<tr>
<td>ﻣ</td>
<td>m</td>
</tr>
</tbody>
</table>

2. Only the three vowels— a, i, u—are represented:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Transliteration</th>
</tr>
</thead>
<tbody>
<tr>
<td>ﻮ</td>
<td>a or أ</td>
</tr>
<tr>
<td>ﺮ</td>
<td>i or ى</td>
</tr>
<tr>
<td>ﻳ</td>
<td>u or ُ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Transliteration</th>
</tr>
</thead>
<tbody>
<tr>
<td>ﺎ</td>
<td>a or א</td>
</tr>
</tbody>
</table>

No account has been taken of the imālah; i has not been written ә, nor u written ُ.
3. The Arabic article is invariably written al; no account being taken of the assimilation of the l to the following letter; e.g., Abü al-Salt, not Abu-l-Salt; Na'fis al-Daulah, not Na'fis al-Daulah. The article is joined by a hyphen to the following word.

4. At the end of words the feminine termination is written ah; but, when followed by a genitive, at; e.g., Rual al-Kitab, but Hl'atal-Aflak.

5. No account is taken of the overhanging vowels which distinguish the cases; e.g., 'Amr, not 'Amru or 'Amrun; Ya'akub, not Ya'aftubun; or in a title, Kitab al-muanat wac-I-ta'dalat.

C.— Rules for the Transliteration of Russian.

All Russian names and words, except such as have become familiar to English readers in another form, as Czar, Alexander, declination, Moscow, are transliterated according to the following system:

<table>
<thead>
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<th>Letter</th>
<th>Russian Equivalent</th>
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</thead>
<tbody>
<tr>
<td>A</td>
<td>a</td>
</tr>
<tr>
<td>Б</td>
<td>b</td>
</tr>
<tr>
<td>В</td>
<td>v</td>
</tr>
<tr>
<td>Г</td>
<td>г, в, or g</td>
</tr>
<tr>
<td>Д</td>
<td>d</td>
</tr>
<tr>
<td>Е</td>
<td>e</td>
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<td>Ж</td>
<td>zh</td>
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<td>Л</td>
<td>л</td>
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</table>

<table>
<thead>
<tr>
<th>Letter</th>
<th>Russian Equivalent</th>
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<tbody>
<tr>
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<td>r</td>
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<td>С</td>
<td>s</td>
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<td>Т</td>
<td>t</td>
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<td>У</td>
<td>u</td>
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<tr>
<td>Ф</td>
<td>f</td>
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<tr>
<td>Х</td>
<td>kh</td>
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<td>І</td>
<td>i</td>
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<td>ch</td>
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<td>Ь</td>
<td>y</td>
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<tr>
<td>Ы</td>
<td>y</td>
</tr>
<tr>
<td>Ь</td>
<td>y</td>
</tr>
</tbody>
</table>

Rules for the Citation of Proper Names, Personal and Otherwise.

1. Whenever possible, an author is cited under his most specific name; e.g., Moses Nigrin under Nigrin; Moses Zacuto under Zacuto; Moses Rieti under Rieti; all the Kimhitis (or Zambis) under Kimhi; Israel ben Joseph Drobobizer under Drobobizer. Cross-references are freely made from any other form to the most specific one; e.g., to Moses Vidal from Moses Narboni; to Solomon Nathan Vidal from Menahem Meiri; to Samuel Kansi from Samuel Amsen Duscola; to Jedediah Penini, from both Bedersi and En Bonet; to John of Avignon from Moses de Ropemane.

2. When a person is not referred to as above, he is cited under his own personal name followed by his official or other title; or, where he has borne no such title, by "of" followed by the place of his birth or residence; e.g., Johanan ha-Sandlar; Samuel ha-Nagid; Judah ha-Hasid; Gershom of Metz, Isaac of Corbeil.

3. Names containing the word d', de, da, di, or von, von, y, are arranged under the letter of the name following this word; e.g., de Poniz under Poniz, de Barrios under Barrios, Jacob d'Illiacs under Illiacs.

4. In arranging the alphabetical order of personal names ben, da, de, di, ha, ñm*, of have not been taken into account. These names thus follow the order of the next succeeding capital letter:

- Abraham of Augsburg
- Abraham de Balnes
- Abraham ben Benjamin Aaron
- Abraham of Avila
- Abraham ben Baruch
- Abraham ben Benjamin Ze'eb
- Abraham ben Azriel
- Abraham of Beja
- Abraham Benveniste

* When lns has come to be a specific part of a name, as lns Kenes, such name is treated in its alphabetical place under "l."
**LIST OF ABBREVIATIONS**

(Self-evident abbreviations, particularly those used in the bibliographies, are not included here.)

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<th>Abbreviation</th>
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</tr>
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</tr>
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</tr>
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*Note: The list continues with similar entries.*
## LIST OF ABBREVIATIONS

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<tr>
<td>Krauss, Lehn-</td>
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<td>Lat.</td>
<td>Latin</td>
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<td>Larousse, H.</td>
<td>Larousse, Grand Dictionnaire Universel du Tour du Monde</td>
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<td>Levy, Chal.</td>
<td>Levy, Chaldisches Wörterbuch, etc.</td>
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<td>Levy, Neul.</td>
<td>Levy, Neuhebräisches und Chaldisches Wörterbuch, etc.</td>
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<tr>
<td>LXX</td>
<td>Septuagint</td>
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<td>McC., M.</td>
<td>McCurdy, The Jensen-Jastrow Dictionary of the Hebrew Bible, etc.</td>
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<td>Midrash, etc.</td>
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<td>Mol.</td>
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<td>Òbes</td>
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### Subject on which further information is afforded elsewhere in this work are indicated by the use of capitals and small capitals in the text; as, *ABBA ARIKA; PUMMELIA; VOCALIZATION.*
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**LIST OF ILLUSTRATIONS IN VOLUME IV**
CHAZARS: A people of Turkish origin whose life and history are interwoven with the very beginnings of the history of the Jews of Russia. The kingdom of the Chazars was firmly established in most of South Russia long before the foundation of the Russian monarchy by the Varangians (865). Jews have lived on the shores of the Black and Caspian seas since the first centuries of the common era. Historically, evidence points to the region of the Ural as the home of the Chazars. Among the classical writers of the Middle Ages they were known as the "Chozars," "Khazirs," "Akatzirs," and "Akatirs," and in the Russian chronicles as "Khvalises" and "Ury Breyleye."

The Armenian writers of the fifth and following centuries furnish ample information concerning this people. Moses of Chorene refers to the invasion by the "Khazirs" of Armenia and Iberia at the beginning of the third century: "The chaghan was the king of the North, the ruler of the Khazirs, and the queen was the chatoun" ("History of Armenia," ii. 357). The Chazars first came to Armenia with the Basileans in 198. Though at first repulsed, they subsequently became important factors in Armenian history for a period of 800 years. Driven onward by the nomadic tribes of the steppes and by their own desire for plunder and revenge, they made frequent invasions into Armenia. This struggle, which finally resulted in the loss by Armenia of her independence, paved the way for the political importance of the Chazars. The conquest of eastern Armenia by the Persians in the fourth century rendered the latter dangerous to the Chazars, who, for their own protection, formed an alliance with the Byzantines. This alliance was renewed from time to time until the final conquest of the Chazars by the Russians. Their first aid was rendered to the Byzantine emperor Julian, in 363. About 431 they were for a time tributary to Attila—Sidonius Apollinaris relates that the Chazars followed the banners of Attila—and in 432 fought on the Caucasian fields in company with the Black Huns and Alans. The Persian king Kavad (488-531) undertook the construction of a line of forts along the pass between Derbent and the Caucasus, in order to guard against the invasion of the Chazars, Turks, and other warlike tribes. His son Chosroes Anushirvan (531-579) built the wall of Derbent, repeatedly mentioned by the Oriental geographers and historians as Bab al-Abwab (Justi, "Gesch. des Alten Persiens," p. 268).

In the second half of the sixth century the Chazars moved westward. They established themselves in the territory bounded by the Sea of Azov, the Don and the lower Volga, the Caspian Sea, and the northern Caucasus. The Caucasian Goths (Tetraxitos) were subjugated by the Chazars, probably about the seventh century (Löwe, "Die Eroberung der Germa- ne am Schwarzen Meer," p. 73, Halle, 1896). Early in that century the kingdom of the Chazars had become powerful enough to enable the chaghan to send to the Byzantine emperor Heraclius an army of 40,000 men, by whose aid he conquered the Persians (626-627). The Chazars had already occupied the northeastern part of the Black Sea region. According to the historian Moses Kalonskataci, the Chazars, under their leader Jake Chaghan (called "Ziebel Chaghan" by the Greek writers), penetrated into Persian territory as early as the second campaign of Heraclius, on which occasion they devastated Albania ("Die Persischen Feldzüge des Kaisers Herakleios," in "Byzantinische Zeitschrift," iii. 364). Nicephorus testifies that Heraclius repeatedly showed marks of esteem to his ally, the chaghan of the Chazars, to whom he even promised his daughter in marriage. In the great battle between the Chazars and the Arabs near Kizliar 4,000 Mohammedan soldiers and their leader were slain.

In the year 669 the Ugrians or Zabirs freed themselves from the rule of the Obrians, settled between the Don and the Caucasus, and came under the dominion of the Chazars. For this reason the Ugrians, who had hitherto been called the "White" or "Independent" Ugrians, are described in the chronicles ascribed to Nestor as the "Black," or "Dependent," Ugrians. They were no longer governed by their own princes, but were ruled by the kings of the Chazars. In 725, when the Arab leader Mervan moved from Georgia against the Chazars, he attacked the Ugrians also. In 679 the Chazars subjugated the Bulgars and extended their sway farther west between the Don and the Dniester, as far
As the head-waters of the Donetz in the province of Lebedia (K. Grot, "Moravia i Madyary," St. Petersburg, 1881; J. Danilevski and K. Grot, "O Puti Madyars Uralav Lebediyu," in "Izvestiya Imperatorskovo Russkovo Geograficheskovo Obshchestva," xli.). It was probably about that time that the chaghan of the Chazars and his grandees, together with a large number of his heathen people, embraced the Jewish religion. According to A. Harkavy ("Mosess Nidhalim," ii.), the conversion took place in 620; according to others, in 740. King Joseph, in his letter to Hasdai bin Shaprut (about 960), gives the following account of the conversion:

"Some centuries ago King Bulan reigned over the Chazars. Tschin God appeared in a dream and promised him night and glory. Enraged by this dream, Bulan went by the road of Dacania to the country of Abaris, where he gained great victories (over the Arabs). The Byzantine emperor and the court of the ministers went to him entreating with presents, and sages to convert him to their respective religions. Bulan invited several men of Israel, and proceeded to examine them all. As each of the sages believed his religion to be the best, Bulan separately questioned the Mohammedans and the Christians as to which of the other two religions they considered the better. When he gave preference to that of the Jews, that religion was adopted by him. He therefore adapted it (see Harkavy, "Soobshchenija o Chazarkah," in "Yevreiskaya Biblioteka," vol. i, 161).

This account of the conversion was considered to be of a legendary nature. Harkavy, however (in "Bibliose" and "Yevreiska Biblioteka"), proved from Arabic and Slavonian sources that the religious disputation at the Chazaran court is a historical fact. Even the name of Sangari has been found in a liturgy of Constantine the Philosopher (Cyriil). It was one of the successors of Bulan, named Obadiah, who reorganized the kingdom and strengthened the Jewish religion. He invited Jewish scholars to settle in his dominions, and founded synagogues and schools. The people were instructed in the Bible, Mishnah, and Talmud, and in the divine service of the hazzanim." In their Succession letters (Harkavy, "Skazannija," etc., of Kings, p. 241) Obadiah was succeeded by his son Moses (or Manaseh II.); the latter by his son Nisi; and Nisi by his son Aaron II. King Joseph himself was a son of Aaron, and ascended the throne in accordance with the law of the Chazars relating to succession. On the whole, King Joseph's account agrees generally with the evidence given by the Arabic writers of the tenth century, but in detail it contains a few discrepancies. According to Ibn Fadlan, Ibn Dastah, and others, only the king and the grandees were followers of Judaism. The rest of the Chazars were Christians, Mohammedans, and heathens; and the Jews were in a great minority (Fridh, "De Chazaris," pp. 13-18, 584-590). According to Macquart ("Les Prairies d'Or," ii. 8), the king and the Chazars proper were Jews; but the army consisted of Mohammedans, while the other inhabitants, especially the Slavonians and Russians, were heathens. From the work "Kitab al-Buldan," written about the ninth century (p. 121), cited by Chwolson in "Izvestiya o Chazarkah," etc., p. 57, it appears as if all the Chazars were Jews and that they had been converted to Judaism only a short time before their book was written. But this work was probably inspired by Jaihani; and it may be assumed that in the ninth century many Chazar heathens became Jews, owing to the religious zeal of King Obadiah. "Such a conversion in great masses," says Chwolson (ib. p. 58), "may have been the reason for the embassy of Christians from the land of the Chazars to the Byzantine emperor Michael. The report of the embassy reads as follows: 'Quomodo nunc Judaei, nunc Saraceni ad suam fidem molientur convertere'" (Schlobzer, "Nestor," iii. 135).

The history of the kingdom of the Chazars undoubtedly presents one of the most remarkable features of the Middle Ages. Surrounded by wild, nomadic peoples, and themselves leading partly a nomadic life, the Chazars enjoyed all the privileges of civilized nations, a well-constituted and tolerant government, a flourishing trade, and a well-disciplined standing army. In their Internal Administration and Commercial well-disciplined standing army. In their Internal Administration and Commercial well-disciplined standing army. In their Internal Administration and Commercial well-disciplined standing army. In their Internal Administration and Commercial well-disciplined standing army. In their Internal Administration and Commercial well-disciplined standing army. In their Internal Administration and Commercial well-disciplined standing army. In their Internal Administration and Commercial well-disciplined standing army. In their Internal Administration and Commercial well-disciplined standing army. In their Internal Administration and Commercial well-disciplined standing army. In their Internal Administration and Commercial well-disciplined standing army.
who were persecuted on the score of their religion found refuge there. There was a supreme court of justice, composed of seven judges, of whom two were Jews, two Mohammedans, and two Christians, in charge of the interests of their respective faiths, while one heathen was appointed for the Slavonians, Russians, and other pagans (Mas'udi, i.e. ii. 8-11).

The Jewish population in the entire domain of the Chazars, in the period between the seventh and tenth centuries, must have been considerable. There is no reason to believe that Jews had lived and carried on business with the Chazars long before the arrival of the Jewish fugitives from Greece, who escaped through the Bulgarians to the Slavonians, Russians, and other pagans (Mas'udi, i.e. ii. 8-11).

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About the same time Dom Augustin Calmet issued his bibl.
ical research, part of which dealt with "the country..." in the
Chazars. At that time, the capital of the Chazars, was situated about eight miles from the modern Astrakhan, on the right bank of the lower Volga, which river was also called "Atel" or "Itil." The meaning of "Atel" in the Gothic language is "father" or "little father," that of "Itil" in the Chazaria Turanian language is "river." It is difficult to decide which of these two words gave the river its name. The western part of the city was surrounded by a wall pierced by four gates, of which one led to the river, and the others to the steppes. Here was situated the king's palace, which was the only brick building in the city. According to Mas'udi, the city was divided into three parts, the palace of the chaghan standing on an island. The king had twenty-five wives, all of royal blood, and sixty concubines, all famous beauties. Each one dwelt in a separate tent and was watched by a eunuch. The authority of the chaghan was so absolute that during his absence from the capital, even his viceroy, or coregent (called "isha," or "bek," or "pech"), was powerless. The viceroy had to enter the chaghan's apartments barefooted and with the greatest reverence. He held in his right hand a chip of wood, which he hit when he saluted the chaghan, whereupon he took his seat to the right of the latter, on the throne, which was of gold. The walls of the palace were also gilded, and a golden gate ornamented the palace.

The translation of the letters given by Harkavy is from a manuscript in the St. Petersburg Public Library. The genuineness of St. Petersburg manuscript has been demonstrated by him (Ignat P. Cz. CzeI, Vambery, etc.), in the "Revue Orientale" (1840-74). The translation of the letters given by Harkavy is from a manuscript in the St. Petersburg Public Library.
Emperor Heraclius concluded a treaty with the chaghan of the Chazars and Constantine Copronymus, in his description of the embassy of the Chazars (834), states that it was sent by the "chaghan and the pecu." The chagan led the army, administered the affairs of the country, and appeared among the people; and to him the neighboring kings paid allegiance. It will thus be seen that the extent of the powers of the chagan varied with the times. When the chaghan wanted to punish anyone, he said, "Go and commit suicide," a method resembling the Japanese custom of hara-kiri. The mother of the chaghan resided in the western part of the city, whose eastern part, called "Chazaran," was inhabited by merchants of various nationalities. The city and its environs were heavily shaded by trees. The Turkish and the Chazarian languages predominated. The entourage of the chaghan, numbering 4,000 men, consisted of representatives of different nationalities. The White Chazars were renowned for their beauty; and according to Demidov, the mountaineers of the Crimea contrasted very favorably with the Nogay Tatars, because they were considerably intermixed with the Chazars and with the equally fine race of the Kuchans. Besides the White Chazars, there were also Black Chazars (who were almost as dark as the Hindus), Turkish immigrants, Slavonians, Hungarians, Bulgars, Jews, who lived mostly in the cities, and various Caucasian tribes, such as the Abghases, Kabadines, Ossetes, Avares, Lesghians, etc.

The Chazars cultivated rice, millet, fruit, grains, and the vine. They had important fisheries on the Caspian Sea, and the sturgeon constituted the main article of food. The Arabic writer Al-Makdisi states: "In Chazaria there are many trade and commerce. The Chazars send rice, oil, wax, and many other articles. They take sheep and Jews, and much honey from the Crimea, and sell them in Constantinople. They also take skins of animals, and sell them in the same place. They have many schools and colleges in their country." The Chazars supplied the market of Constantinople with hides, furs, fish, Indian goods, and articles of luxury. The chaghan and his suite resided in the capital only during the winter months. From the month of Nisan (April) they led a nomadic life in the steppes, returning to the city about the Feast of Hanukkah (December). The estates and vineyards of the chaghan were on the island on which his palace was situated. Another city of the Chazars, Semender, between Atel and Bab al-Awab, was surrounded by 40,000 vines. It was identical with the modern Tarkhan, near Petrovsk, which is now inhabited by Jews and Kumyks. The latter are supposed to be descended from the Chazars. (Rupprecht, "Memoires sur les Chazars," in "Journal Asiatique," 1823, ill.).

At the Byzantine court the chaghan was held in high esteem. In diplomatic correspondence with him the seal of three solidi was used, which marked him as a potentate of the first rank, above even the pope and the Carolingian monarchs. Emperor Justinian II., after his flight from Khorasan to Doros, took refuge during his exile with the chaghan, and married the chaghan's daughter Irene.

Emperor Leo IV., "the Chazar" (775-780), the son of Constantine, was thus a grandson of the king of the Chazars. From his mother he inherited his mild, amiable disposition. Justinian's rival, Bardanes, likewise sought an asylum in Chazaria. Chazarian troops were among the body-guard of the Byzantine imperial court; and they fought for Leo VI. against Simeon of Bulgaria in 886. King Joseph in his letter to Hasdai gives the following account of his kingdom:

"The country up the river is within a four months' journey to the Ocean, settled by the following nations who pay tribute to the Chazars: Burtas, Bulgar, Sever, Artes, Taurians, Vistul, Liver, and Slavonians. These the territories. The boundary-line runs to Buscham as far as the Jordan. All the inhabitants of the country that live within a month's distance pay tribute to the Chazars. To the south semicircle, Bab Tachna, and the gates of the Bab al-Awab are situated on the seashore. Thence the boundary-line extends to the mountains of Amur, Bek-Bach, Krit, Kvin, Arkun, Shafa, Sagar, Almose, Khem, Klammer, Tisza, Jomik, which are very high peaks, and in the Alexa as far as the boundary of the Kasa, Kalkilk, Taka, Gobol, and the Constantinian Sea. To the west, Barkal, Sanduz, Bere, Deryak, Alieu, Ahmad, Lampa, Bartuk, Alakher, Kik, Manpuki, Roduk, Alia, and Gherin—all these western localities are situated on the banks of the Constantinian (Black) Sea. Thence the boundary-line extends to the north, traversing the land of Hans, which is on the River Vagner. Here on the plains lie numerous tribes, which extend to the frontier of the chaghan, as immovable as the sands of the sea; and they all pay tribute to the Chazars. The king of the Chazars himself has established his residence at the mouth of the river, in order to guard its entrance and to prevent the Russians from reaching the Caspian Sea and thus penetrating to the land of the Slavonians. In the same way the Chazars have crossed from the gates of Bab al-Awab."

Even the Russian Slavonians of Kiev had, in the ninth century, to pay as yearly tax to the Chazars a sword and the skin of a squirrel for each house.

At the end of the eighth century, when the Crimean Goths rebelled against the sovereignty of the Chazars, the latter occupied the Gothic capital, Doros. The Chazars were at first repulsed by the Gothic bishop Joannes; but when he had surrendered, the Goths submitted to the rule of the Chazars (Braun, "Die Letzten Schicksale der Krimgothen," p. 14, St. Petersburg, 1890; Tomaseck, "Die Gothen in Taurien," Vienna, 1881).

In the second quarter of the ninth century, when the Chazars were often annoyed by the incursions of the Petchenegs, Emperor Theophilus, fearing for the safety of the Byzantine trade with the neighboring nations, dispatched his brother-in-law, Petron Kamateros, with materials and workmen to build for the Chazars the fortress Sarkel on the Don (834). Sarkel ("Sar-kei," the white abode; Russian, "Byelaya Vyezha") served as a military post and as a commercial depot for the north.

In the second half of the ninth century the apathy of the Slavonians, Constantine (Cyril), went to the Cirmes to spread Christianity among the Chazars (Tomaseck, f. c. p. 35). At this time the kingdom of the Chazars stood at the height of its power, and was constantly at war with the Arabian caliphs and
Chazar

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their leaders in Persia and the Caucasus. The Persian Jews hoped that the Chazars might succeed in destroying the califs' country (Harkavy, in Kohut Memorial Volume, p. 344). The high esteem in which the Chazars were held among the Jews of the Orient may be seen in the application to them—in an Arabic commentary on Isaiah ascribed by some to Susa, and by others to Benjamin Nahawandi—of Isa. lxxvi. 14: "The Lord hath loved him." "This," says the commentary, "refers to the Chazars, who will go and destroy Babylonia," which name was used to designate the country of the Arabs (Harkavy, in "Ha-Maggid," 1877, p. 357).

The chaghans of the Chazars, in their turn, took great interest in and protected their coreligionists, the Jews. When one of the chaghans received information (c. 921) that the Mohammedans had destroyed a synagogue in Babylonia (a name used to designate the country of the Arabs), he gave orders that the minaret of the mosque in his capital should be broken off, and the mosque executed. He declared that he would have destroyed all the mosques in the country had he not been afraid that the Mohammedans would in turn destroy all the synagogues in their lands (Ibn Fadlan, in Frtha. De Chazarz., p. 18). In the conquest of Hungary by the Magyars (889) the Chazars rendered considerable assistance. They had, however, settled in Pannonia before the arrival of the Magyars (Karl Szab6, "Magyar Akademiai Ertesito," i. 132, cited by Vambery in his "Ursprung der Magyaren," p. 132; compare Kohn, "A Zsidok Tortenete Magyarorsagon"—The History of the Jews in Hungary, i. 13 et seq.).

Mas'ud relates the following particulars concerning the Chazars in connection with Russian invasions of Tabaristan and neighboring countries:

"After the year 300 of the Hegira (913-914), five hundred Russian [Northmen's] ships, every one of which had a hundred men on board, came to the estuary of the Don, which opens into the Pontus, and in consequence of the Russian invasion, marched on the river of the Chazars, the Volga. The king of the Chazars keeps a garrison on this side of the estuary with efficient warlike equipment to enforce any power from its passage. The king of the Chazars himself frequently takes the field against them if this garrison is too weak.

When the Russian vessels reached the Volga, the king sent to the king of the Chazars to ask permission to pass through his dominions, promising him half the plunder which they might take from the nations who lived on the coast of this sea. He gave them leave. They entered the country, and continuing their course up the river, they arrived at the city of the Chazars. They went down this river past the town of Astel and entered through its mouth into the sea of the Chazars. They spread over the coast, destroyed Tabaristan, Aboukum, which is the name for the coast of Tauris, the Saporistano country, and toward Azeristan, the town of Arkaleb, which is in Azeristan, and spent three days' journey from the sea. The nations on the coast had no means of repulsing the Russians, although they put themselves in a state of defense; for the inhabitants of the coast of this sea are well civilized. When the Russians had secured their booty and captives, they sailed to the mouth of the river of the Chazars and sent messengers with money and gifts to the king, in conformity with the stipulations they had made. The inhabitants and other Moslems in the country of the Chazars heard of the attack of the Russians, and they sent their king: "The Russians have invaded the country of our Moslem brethren; they have shed their blood and made their wives and children captives, as they are unable to resist; permit us to oppose them." The Russian army, which numbered about 25,000, took the town and fought for three days. The Russians put to the sword, 30,000 Jews, and only 5,000 escaping. Their victory was shared by the Saporistanos and the Moslem of Tauris. The Romans did not make a similar attempt after that year" (Mas'ud [tr. by Spranger], in "Historical Encyc.," pp. 418 sqq.).

Notwithstanding the assertions of Mas'ud, the Russians invaded the trans-Caucasian country in 944, but were careful in this expedition to take a different route. This seems to have been the beginning of the downfall of the Chazar kingdom. The Russian Varangians had firmly established themselves at Kiev, while the powerful dominions of the Chazars had become dangerous to the Byzantine empire, and Constantine Porphyrogenitus, in his instructions on government written for his son, carefully enumerates the Alans, the Petchenegs, the Uzes, and the Bulgarians as forces on which he must rely to check the influence of the Chazars.

Five years after the correspondence between the king of the Chazars and Hasdai ibn Shaprut (965), the Russian prince Swyatoslaw made war upon the Chazars, apparently for the possession of Taurida and Taman. The Russians had already freed from the control of the Chazars a part of the Decline and Black Bulgars, and had established the Fallof the a separate Russian duchy under the Chazars. name of "Tmutrakan"; but in the Crimean peninsula the Chazars still had possessions, and from the Caucasian side the Russian Tmutrakan suffered from the irruption of the Kossoag and Karandirine princes, who were tributary to the chaghan of the Chazars. The fortress of Sarkel and the city of Atel were the chief obstacles to Russian predatory expeditions on the Caspian Sea. After a hard fight the Russians conquered the Chazars. Swyatoslaw destroyed Sarkel, subdued also the tribes of the Kossoagians and Yass (Alans), and so strengthened the position of the Russian Tmutrakan. They destroyed the city of Bulgar, devastated the country of the Burtas, and took possession of Atel and Semender. Four years later the Russians conquered all the Chazarian territory east of the Sea of Azov. Only the Crimean territory of the Chazars remained in their possession until 1016, when they were dispossessed by a joint expedition of Russians and Byzantines. The last of the chaghans, George Tzula, was taken prisoner; some of the Chazars took refuge in an island of the Caspian, Semender; others retired to the Caucasus; while many were sent as prisoners of war to Kiev, where a Chazar community had long existed. Many intermingled in the Crimean local Jewish society, the Krimtschaki are probably their descendants—perhaps some of the Subbotnik also ("Voskhod," 1891, t.-v.). Some went to Hungary, but the great mass of the people remained in their native country. Many members of the Chazarian royal family emigrated to Spain. Until the thirteenth century the Crimea was known to European travelers as "Gazaria," the Italian form of "Chazaria."
The curd of milk run into molds and allowed to coagulate. This article of food was known to the ancient Hebrews. Three expressions seem at least to indicate that various kinds and forms of cheese were in use: 1. "Geblinah" (Job x. 19) denotes the ordinary article, prepared in Biblical times as it is to this day in Syria. Milk is passed through a cloth, and the curd, after being salted, is molded into disks about the size of the hand and dried in the sun. From such cheese a cool, acid drink is made by stirring it in water. 2. "Harîpâ-le-bâbâ" (I Sam. xvii. 18) appears to have been made of sweet milk, and to have been something like cottage-cheese. It is not certain what "she-fot bakar" (II Sam. xvii. 29) signifies. Perhaps the Masoretic reading is corrupt. If not, "cream"...
Cheese

Chemos

or "cheese" may be its meaning. 3. "Hem-ah," ordinarily "cream," signifies "cheese" in Prov. xxi. 19.

In post-Biblical days the manufacture of cheese was in the hands of a distinct guild. Josephus ("B. J." v. 4, § 1), at all events, mentions "the value of the cheese-makers," and many are the references in the Talmudic writings to the preparation of hard cheese (Shab. 96a, Tosef.; Shab. x.; Yer. Shab. vii. 10a, end; Yer. Ma'as. ii. 3a; Yer. B. M. vii. 11b). Yer. Shab. vii. 3c mentions a disk ("iggril") of cheese. Cheese and water are mentioned as constituting a very poor meal (Yer. M. K. iii. 83b; Yer. Ned. v. 40d, beginning).

Cheese was one of the articles included in the list of eighteen prohibitions enacted at the famous meeting in the upper chamber of Hananah ben Hezekiah ben Gacim (Shab. 1.7), which could never be revoked because they who had adopted them gave their lives for them (Yer. Shab. 1.7; 3c). The Mishnah does not enumerate them specifically; in the Gemara there are long debates concerning them; but a Basdita in the name of R. Simson ben Yohah (ib.) furnishes the particulars. According to this war measure, Jews were forbidden to buy bread, oil, cheese, wine, vinegar, etc., from an idolater. In the Midrash ("Ab. Zarah," ii. 5; 26b) cheese from Bet Oveiti (= Bethania; Yer. reading פתית; Tosefta has here פיתית) according to Rapoport, "Erke Millin," Venice in Media is referred to (it is declared to be an "issur" (interdicted), Rash. explaining that cheese from any other locality may be eaten. According to R. Mitz this issue carries with it the prohibition against using cheese for other purposes than eating, an opinion not accepted by the Rabbis. E. Joshua is reported as accounting for the prohibition by the fact that the makers of cheese, who were all either pagans (国家战略) or Bithynians (see Pliny, "Historia Naturalis," xi. 97; Wiesner, in "Ben Chanana," 1668, col. 79), placed the cheese (to ripen it) in the rennet-bag of an animal that had died of disease. Another of the reasons advanced is that most of the Bithynian calves whose stomachs were used in the manufacture of cheese were slaughtered for idolatrous rites ("Ab. Zarah" 34b). Besides this, the fact of the contact of the rennet with the cheese would class the mixture, if made, under the general prohibition that forbade the mixing of milk with wine.

The later religious practise has been to interdict all cheese made by non-Jews suspected of idolatry. Cheese made by Jews from the milk of animals originally destined for idolatry seems also to have been forbidden, and so was cheese of beehive manufacture, even if kept in leaves or herbs (see Shulhan 'Aruk, Yoreh De'ah, 115; 2; "Yad," Ma'akolot Aserut, III.).

So strictly was this prohibition observed that for a long time the Jews of England used to get their cheese from Holland so as to be certain that it had been prepared according to Jewish custom.

E. G. H.

CHELUS (Xελος; Codex Sinaiticus, Χελος; Syriac version, פולס): Place mentioned in Judith i, 9 as lying before Kadesha and the River of Egypt.

Cheels (Snow and Joseph). See Ephraim B. Joseph.


CHELCIDON (Israel the government of Kovno, Russia. It has a population of about 4,200, all of whom, with the exception of about 800, are Jews. Most of them are engaged in mercantile pursuits, only 549 being artisans. The town has a considerable trade in leather, wool, flax, hemp, bristles, and lumber, shipping these products to commercial centers, such as Koenigsberg, Riga, and Libau. About 80 Jews find employment in the local factories, corn mills, and sawmills; 80 are journeymen, draymen, and porters; 30 are engaged in gardening, cultivating a tract of 80 decaires, which they partly own and partly hold on lease; and 8 live by dairying. In the vicinity of the town are several settlements inhabited by Jewish agriculturists.

The charitable institutions include societies for the visitation of the sick, for the relief of the poor, and for affording temporary shelter to the destitute. The only educational institutions are the hederim.

J. B.

CHELUM or CHOLM: Town in the government of Kovno, Russia. It has a population of about 4,200, all of whom, with the exception of about 800, are Jews. Most of them are engaged in mercantile pursuits, only 549 being artisans. The town has a considerable trade in leather, wool, flax, hemp, bristles, and lumber, shipping these products to commercial centers, such as Koenigsberg, Riga, and Libau. About 80 Jews find employment in the local factories, corn mills, and sawmills; 80 are journeymen, draymen, and porters; 30 are engaged in gardening, cultivating a tract of 80 decaires, which they partly own and partly hold on lease; and 8 live by dairying. In the vicinity of the town are several settlements inhabited by Jewish agriculturists.

The charitable institutions include societies for the visitation of the sick, for the relief of the poor, and for affording temporary shelter to the destitute. The only educational institutions are the hederim.

J. B.
Chemosh is the national god of the Moabites. He became angry with his people and permitted them to become the avatars of Israel; his anger passed, he commanded Mesha to fight against Israel, and Moabite independence was reestablished (Mozabite Stone, lines 9, 14 et seq.). A king in the days of Senochorab was called "Chemosshadamab" (K. B. So. 90 et seq.; see JACHINADDAR). Chemosh was a god developed out of the primitive Semitic mother-goddess Ashar, whose name he bears (Mozabite Stone, lines 90 et seq.; see JACHINADDAR). Chemosh was a deity distinct from Chemosh, while Moore and Batters ("Semitische Religionsgeschichte," p. 14) regard "Ashar" in this name as equivalent to "Ashtar," who they believed was worshiped in the temple of Chemosh. "Ashar" is more probably masculine here, as in South Arabia, and another name for Chemosh, the compound "Ashar-Chemosh," being formed like "Yamn-Eilelm" or "Yamn-Saboth." There seems to be no good reason for denying that Chemosh was a "baal," and that the names "Baal-moon" (Mozabite Stone, line 30) and "Baal-poor" (Num. xxv. 3; Hosea iv. 10) apply to what was practically the same god as Chemosh. The way Mesha brings Baal-moon into his inscription identifies the latter with Chemosh; for when Baal-moon is pleased Chemosh speaks to Mesha (Mozabite Stone, lines 90, 31). Whatever differences of conception may have attached to the god at different times, there is no adequate reason for doubting the substantial identity of the gods to whom these various names were applied. "Baal-moon" is proof that at some period (according to Wellhausen, at the time of the prophet himself) the impure cult of the Semitic goddess was practised at Baal-poor (compare Weilhausen, "Eleine Propheten"; Nowack's Commentary; and G. A. Smith, "Twelve Prophets," ad loc.). Chemosh, therefore,
CHENAANAH: Feminine form of "Canaan"; the name of two men: (1) The fourth-named of the seven sons of Bilham, son of Jedidiel, of the tribe of Benjamin, a leading warrior in the time of David (I Chron. vii. 11; 24; II Chron. xviii. 19). (2) The father of the false prophet Zedekiah, who encouraged Ahab against Micaiah (I Kings xi. 7, 10). E. G. H. J. D. B.

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CHENSTOCHOV (Polish, Czenstochowa): City in the government of Petrokow, Russian Poland, the Jewish inhabitants of which in 1897 numbered 12,500 in a total population of 45,130. Most of the Jews are merchants, only 2,155 being artisans. Of the latter, 801 are tailors and 228 are shoemakers. Seven estates in the environs of Chenstochow are owned by Jews. In 1898 Jews owned 57 factories with 897 operatives. Original the Jewish factories of Chenstochow mostly manufactured medals with pictures of the Virgin, and other articles of Christian worship, for the numerous pilgrims visiting the city; but when this industry was forbidden to the Jews, they turned to the manufacturing of toys, in which fifteen factories are now occupied, 80 per cent of the factory laborers being Jews.

After the establishment of the liquor monopoly by the Russian government eighty families remained without occupation. In 1898 about 460 Jewish families received fuel from charitable institutions. Poverty is increasing among the Jewish population, as may be seen from the following figures of families applying for help at Passover: 553 in 1894; 581 in 1895; 607 in 1896; 635 in 1897; 708 in 1898. Taking the average of five for a family, it appears that 3,500 persons, or 29 per cent of the Jewish population, have applied for charity, and in relieving distress the efforts of about ten charitable institutions are taxed to the utmost.

The Jewish children receive their education in the general schools as well as in special Jewish schools. Among the latter are a Talmud Torah with an industrial department, and 29 hadarim with 531 male and 90 female pupils.

In September, 1902, Chenstochow was the scene of an uprising on the part of the Jews, which, however, was soon suppressed by the authorities.

S. J.

CHEPHIBAH: City belonging originally to the Gibeonites (Josh. ix. 17), but which, in the apportionment of the land, fell to the lot of Benjamin (Josh. xviii. 26). Men of this city returned with Zerubbabel from the captivity in Babylon (Ezra ii. 25; Neh. vii. 26; in both instances the town is mentioned in connection with Kirjath-jearim [= arim] and Beeroth). In I Esd. v. 19 the place is called "Caphira." It is, perhaps, to be identified with the ruins now called "Kofra.

The word "Kephirim" of Neh. vi. 2 may refer to Chephirah (P. Buhl, "Geographie des Alten Palastinis," p. 169). E. G. H. J. D. B.

CHEREI: A small town in the government of Mohilow, Russia, with (1896) about 3,000 inhabitants, of whom 1,800 are Jews. The principal occupations of the latter are commerce and handicrafts. The total number of artisans is 268, 189 being shop-owners, 85 wage-workers, and 74 apprentices. The predominating trades are shoemaking and tailoring, in which altogether 146 persons are engaged. About 61 Jews earn a livelihood as journeymen. There are, besides, 4 Jewish families occupied in agricultural pursuits, 8 families engaged in gardening, and 24 families who keep dairies. There are 20 hadarim, with 129 scholars; to the

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Cherith S. J.

**CHERETHITES or CHERETHIM—**Biblical Data: Perhaps the name of a part of the Philistines; usually, however, designating the whole nation, as in Zeph. ii. 5, where "the nation of the Cherethites" evidently means the Philistines in general. Similarly, Ezek. xxv. 16 and xxx. 5 belong here. A. V. translates "the children of the land (that is) league." But the true reading after the Ethiopic and partly after the LXX. (which omits the word "land") is: "the children of the Kerethi" (compare Cornili's "Ezekiel"). In Ezek. xxx. 5, where "the children of the land (that is) league" are mentioned among the allies of Egypt, the whole of the Philistines must be meant. For the original special meaning compare the earliest passage, I Sam. xi. 14, which mentions the Cherethites as living in a strip in the southwest of Palestine (the Negeb), near the territory of Judah and of Ziklag. This strip is called the "South" (Negeb) of the Cherethites. From verse 16, where the same district is designated as "the land of the Philistines," it may be inferred that the Cherethites belonged to the Philistines, or that the two terms were used promiscuously.

The name is also found in the frequent phrase "Cherethites and Pelethites." By this phrase was designated the corps d'elite and body-guard (thus correctly, Josephus, "Ant." vii. 5, § 4) of David; compare II Sam. vii. 18 (= I Chron. xxvii. 17), xv. 18 (with "the Gittites"; i.e., men from Gath), xx. 7 (among "all the mighty men") etc. verse 23 (Ket. Chin.), "Cretans," I Kings i. 38, 44 ( escorting Solomon to his coronation). If the Cartites and Cherethites (II Kings xi. 4) are identical, the same troop was still in existence in the time of Athaliah (see CARITES). It is evident, especially from II Sam. xv. 18, that this troop consisted of mercenaries recruited from the warlike Philistines. They are different from the special guards (Hebrew, "runners"; mentioned in Saul's time, I Sam. xxvii. 17) of the kings (I Kings xiv. 25 = II Chron. xii. 10); compare "Cartites" in II Kings xi. 4, R. V. The threat against "those that leap over the threshold" at the king's court (Zeph. i. 9) is usually explained as referring to soldiers and officials of Philistine blood (compare on their superstitious custom I Sam. v. 5), but see the comments for different explanations of that passage.

"Pelethites" = "Pelethites" is now generally considered as a shortened form of "Pelethites," "Philistine," adapted to the Hebrew (according to Ewald). This seems to establish a difference between the Cherethites and the majority of the Philistines. The Septuagint, in the Prophets, translates "Cherethites" by "Cretans," and the tradition is found that the "Palestinians" (Stephen of Byanz; Tacitus, "History," v. 9, erroneously of the Jews) had come from Crete. This tradition seems to have sprung from the Septuagint; however, see Carp rearrange the question of the origin of the Philistines from the "island of Caphtor" and the frequent identification of "Caphtor" with "Crete." Less probable is the explanation of the two names of nations, "Cherethites" and "Pelethites" as appellative nouns; for instance, by Genesis, "executors and runners"; or by Targum (Pesh., some Greek MSS.); "bowmen and slingers"; by the Hexapla in Zephaniah, "corrupted people," for "Cherethites," by Halévy, "the exiles excluded from their nation," etc.


**CHERIKOV:** Town in the government of Mogilieh, Russia. According to the last census (1897) it has 3,200 inhabitants, including 2,700 Jews. Most of the latter are small tradesmen; 12 are engaged in horticulture, and 10 in gardening. In the whole district of Cherikov 60 Jewish families follow agricultural pursuits. Out of 355 artisans (consisting of 135 shop-owners, 10 wage-workers, and 90 apprentices) 115 are tailors. There are, besides, 25 journeymen, and 8 Jews who find employment in the local Dutch tile-factory. Two associations lend money to the poor without interest. The educational institutions consist of a government elementary Jewish school with 73 pupils, one Talmud Torah with 60 pupils, and 20 hadarim.

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In 1648 Ladislaus, King of Poland, granted the Jews of Cherikov a charter by which they were allowed to deal in liquors, grain, and other articles of trade, to acquire immovable property, and to have their own synagogue and cemetery, which should be exempted from taxation. By this charter the Jews of Cherikov were placed on an equal footing with the other Jewish communities of the grand duchy of Lithuania. In the same year (1648) the Jews of Cherikov were massacred by the Cossacks.

Bibliography: Kopelov, i. 38, 41, in. Peterburg, 1898.

**CHERITH:** The name of a brook or wadi near the Jordan, where Elijah, in the time of drought and famine, was told to hide himself, and there find...
Cherkasy

Chernovtsi

Chernivtsi

Cherkassy (Polish, Czerkas): District town in the government of Kiev, Russia, situated on the right bank of the Dnieper, about 126 miles from Kiev.

The date of the establishment of the Jewish community of Cherkassy is not known. Being the chief town of the Cossacks since the beginning of the sixteenth century, including the time of Chmielnicki (1648-52), it may be surmised that only a few Jews, leaseholders, lived there. The census of 1765 gives only one Jew in Cherkassy, this one being "the father of taxes, who paid 10,000 florins for the general taxes and 400 florins for the saltpeter-factory."

In 1789, of 561 houses, 14 belonged to Jews; and in 1797, after the annexation of Cherkassy by Russia (1793), the town had 786 Jewish inhabitants.

In 1797 there were 20,492 Jews in the district and town; which figures, by 1897, had increased to 29,982, or 9.75 percent of the total population; and in 1898, out of a total population of 28,165 in the town alone, 5,884 were Jews.

The majority of the latter are small traders, artisans, and day-laborers, while some are employed in the sugar- and tobacco-factories, and in the flour-mills. A great part of the Jews belong to the Hasidim, and are followers of the local "gadshik," called by them the "gute Rov" (good rabbi) of Cherkassy.

Bibliography: Semenov, Geografichesko-Statisticheskii Slovar, v., s.v. H.R. M. R.

Chernigov: A government of Little Russia (Ukraine), with a Jewish population (1897) of 114,630 in a total population of 2,298,834, or nearly 5 percent. In 1861 the Jewish inhabitants formed only 2.5 percent of the total. By districts, the Jews in the government of Chernigov are distributed as follows: Chernigov 13,006 in a total population of 162,036; 7.41 percent (in 1881 only 4.2 percent); Bobren 3,543 in 145,709; 2.41 percent (in 1881 only 1.6 percent); Glukhov 5,493 in 142,814; 3.85 percent (in 1881 about 5.1 percent); Novgorod Syeversk 6,328 in 146,394; 4.32 percent (in 1881 2.5 percent); Konotop 7,091 in 156,502; 4.53 percent (in 1881 2.5 percent); Kostelets 4,741 in 135,101; 3.51 percent (in 1881 only 1.6 percent); Kotop 7,091 in 156,502; 4.53 percent (in 1881 1.7 percent); Krolevetz 3,896 in 101,009; 3.2 percent (in 1881 about 5.1 percent); Mglin 10,914 in 135,089; 8.12 percent (in 1881 only 1.6 percent); Novozybkov 8,853 in 164,789; 5.87 percent (in 1881 1.0 percent); Nieshein 9,957 in 168,853; 5.91 percent (in 1881 3.3 percent); Oster 6,188 in 159,556; 4.11 percent (in 1881 2.3 percent); Sosnitz 7,925 in 188,174; 4.21 percent (in 1881 only 0.4 percent); etc.

Chernovtsy: Town in the government of Podolia, Russia; it has (1897) a population of about 15,000, including about 2,000 Jews. Of the latter, 297 are artisans, but most of them earn a livelihood as small traders. In the local sugar-refinery, which employs 400 men, only 14 Jews find work. There are, besides, 17 journeymen and 20 agricultural laborers. The number of Jewish poor in Chernovtsy is very considerable. In 1899, in the Committee of Relief for the Jewish Poor, were combined, in 1899, in the Committee of Relief for the Jewish Poor, but the different trade groups of the Jewish population have their own charitable institutions also. Thus the bakers, storekeepers, tailors, and "melammedim" (teachers of Hebrew) have separate funds from which loans with out interest, and, in cases of necessity, gratuitous help, are obtained.

The Jewish educational establishments include a Talmud Torah (115 pupils); a primary school for boys (40 pupils); a private school for girls (37 pupils); and there are 45 hadarim, where about 450 boys and 70 girls are taught Hebrew.

Bibliography: Batehsh 1, Yedid, L. 405, 406; Debares, 1900, No. 45.
Cherub (3113; plural, Cherubim).—Biblical data: The name of a winged being mentioned frequently in the Bible. The prophet Ezekiel describes and 40 are apprentices. The predominating trade including 7,189 Jews. Of the latter, 651 are artisans, of whom 419 own shops, 192 are wage-workers, 167 Jews are journeymen, and 120 are employed in tailoring, in which 165 persons are engaged; 1,220 are the only educational institutions.

In Rabbinical and Apocryphal Literature: The cherubim placed by God at the entrance of paradise (Gen. iii. 24) were angels created on the third day, and therefore they had no definite shape; appearing either as men or women, or as spirits or angelic beings (Gen. R. xxi., end). According to another authority, the cherubim were the first objects created in the universe (Tanna dehe Eliyahu R., I, beginning); while in the Slavonic Book of Enoch they are said to dwell in both the sixth and seventh heavens. The passage referring to the sixth heaven is as follows (xiii. 6): "In the midst of them [the archangels] are seven seraphim, and seven cherubim, and seven six-winged creatures [seraphim], being as one voice and singing with one voice. It is not possible to describe their singing; and they rejoice before the Lord at His footstool." Enoch then (xxv. 1) describes how he saw in the seventh heaven "cherubin and seraphim and the watchfulness of many eyes" (as explained). The Ethiopic Book of Enoch also mentions these three classes of angels as those that never sleep, but always watch the throne of God (ix. 7; compare also xi. 10).

In another passage of this book Gabriel is designated as the number and form of the cherubim vary in different representations. The books of Kings and Chronicles contain, in the main, a description of the cherubim of Solomon's Temple. The Ark of the Covenant seems to be meant high, standing in the adytum (αὐτόφυλον) and facing the door. The distance between the points of their outstretched wings was ten cubits: the right wing of the one touching the point of the left wing of the other, while the outer wings extended to the walls (I Kings vi. 23-28; viii. 6, 7; II Chron. iii. 10-13, v. 9-9). II Chron. iii. 14 states that they were woven in the veil of the adytum; and in Ex. xxvi. 1, 31 and xxxvi. 8, 35 they are also referred to as wrought into the curtains and veil of the Temple. In Ex. xxv. 18-20, xxxvi. 7-9; Num. vii. 89 mention is made by the priestly writer of two cherubim of solid gold, upon the golden slab of the tablet, facing each other. Their outstretched wings came together above, constituting a throne on which the glory of Yhwh appeared, and from whence He spoke.

In the early days of Israel's history the cherubim became the divine chariot, the bearer of the throne of Yhwh in its progress through the worlds (I Sam. iv. 4; II Sam. vi. 2; I Chron. xiii. 6). The cherubim of the Ark of the Covenant seem to be meant here, and this is probably also the case in II Kings xix. 15; Is. xxxvi. 10; Ps. lxxx. 1, xcix. 1 (see Rahlfs, "Das Judentum der Psalmen," 1892, pp. 106 et seq.). At an earlier period the cherubim were the living chariot of the theophanic God, possibly identical with the storm-winds (Ps. xviii. 11; II Sam. xxii. 11: "And he rode upon a cherub and did fly: and he was seen upon the wings of the wind"). Here is a conception similar to that of the Babylonians, where the cherub originally symbolized the winds.

W. M. A.—J. F. Mc C.
as the archangel who is set over the serpents, the garden (paradise), and the cherubim (xx. 7).

In the passages of the Talmud that describe the heavens and their inhabitants, the seraphim, cherubim, and hayyot are mentioned, but not the cherubim (Hag. 12b); and the ancient liturgy also mentions only these three classes.

The following sentence of the Midrash is characteristic: "When a man sleeps, the body tells to the neshamah (soul) what it has done during the day; the neshamah then reports it to the nefesh (spirit); the nefesh to the angel, the angel to the cherub, and the cherub to the seraph, who then bring it before God (Lev. xxi.; Eccl. R. x. 20)."

When Pharaoh pursued Israel at the Red Sea, God took a cherub from the wheels of His throne and flew away from his master (B.B. 99a); this is intended to explain the somewhat ambiguous verse referring to the cherubim in the Tabernacle (Ex. xxv. 20), meaning that the faces of the cherubim were bent backward, like a pupil who is going to see his master (B.B. 99a). Onkelos, the proselyte (beginning of the second century B.C.), says that "the faces of the cherubim were placed in the sanctuary only to symbolize the two names of God, Yahu and Elohim, by which rabbinical theology (see, for example, Sifre, Deut. 26) designates the two supreme attributes of God, goodness and authority (De Cherubim, x.; De Vita Mosis, ii. 5; ml. Maimonides, "Yad," Yesode ha-Torah, i. 7) enumerates ten classes of angels, the cherubim being the ninth; while the cabalistic "Masoret Aptillet" designates the cherubim as the third class of angels, with a leader named Kerubiel (כֶּרְעַבֵּי; Jellinek, "Auswahl Kabbalistischer Mystik," p. 3). In the Zohar, where also ten classes of angels are enumerated, the cherubim are not mentioned as a special class (compare Zohar, Ex. Bo, 43b).

As regards the representations of the cherubim in the Temple, Josephus holds that no one knows or can even guess what form they had (Ant. viii. 3, § 3); Philo thinks they represented the two supreme attributes of God, goodness and authority (De Cherubim, x.; De Vita Mosis, ii. 5; ed. Maimonides, "Yad," ii. 150); he says, however, that some authorities took the cherubim to represent the two hemispheres (De Cherubim, the VII.); the rabbinical sources derive an archaological rather than a theological interest in the cherubim. Onkelos, the proselyte (beginning of the second century B.C.), says that "the cherubim had their heads bent backward, like a pupil who is going away from his master" (R. B. 96a); this is intended to explain the somewhat ambiguous verse referring to the cherubim in the Tabernacle (Ex. xxv. 20), meaning that the faces of the cherubim were bent downward toward the cover (kopher) of the Ark, but still with their eyes turned toward each other. Onkelos' view is also given in the Targ. R. on the passage, while the Targ. Yer. thinks that the faces of both the opposite cherubim were turned downward toward the cover (compare Friedmann, "Onkelos und Akitll," pp. 99-100).

Concerning the form of these cherubim, an authority of the end of the third century says that they had the form of youths (youths), derived from נֶפֶשׁ (neshamah) = "like," and נֶפֶשׁ (neshamah) = "youth" (Suk. 5b; Hag. 13b).

The last-named passage says that the cherubim which Ezekiel saw in his vision (Ezek. x. 1) also had this form, adding that the four creatures at the throne of God were originally man, lion, bull, and eagle. But that Ezekiel chased God to take a cherub instead of a bull; Ezekiel desiring that God should not always look upon a bull, which would continually remind Him of Israel's worship of that animal. It seems that the Talmud had noticed that Ezekiel's conception of the heavenly creatures differed from the traditional one.

It is recorded as a miracle that when Israel was worshipping the Lord, the cherubim lovingly turned their faces toward each other (R. B. i.), and even embraced like a loving couple. On these occasions the curtain was raised so that the Jews who had come on pilgrimage might convince themselves how much God loved them (Yoma 54a). At the destruction of the Temple the heathen found the cherubim in this posture; and they mocked the Jews because of their sublime conceptions of the cherubim as the union of Israel with God, which has been further developed by the Cabala, the cherubim being taken to represent the mysterious union of the earthly with the heavenly (see Bahya b. Asher to Ex. xxv. 20; Zohar, Terumah, ii. 176a). The symbolic interpretation of the Alexandrians, mentioned above, is also found in rabbinical sources. Midr. Tubshe (ed. Epstein, p. 15), like Philo, takes the cherubim to symbolize the two names of God, Yahu and Elohim, by which rabbinical theology (see, for example, Sifre, Deut. 26) designates the two attributes יָרָע ("goodness") and יָר ("justice"). Another Midrash (Nimm. R. iv.) compares the cherubim to the heavens and earth, as do the Alexandrians mentioned by Philo (De Cherubim, vii.). Maimonides says ("Moreh Nebukim," iii. 45) that the figures of the cherubim were placed in the sanctuary only to preserve among the people the belief in angels, these being two in order that the people might not be led to believe that they were the image of God. There were no cherubim in the Temple of Herod; but according to some authorities, its walls were painted with figures of cherubim (Yoma 54a).

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Critical View: Primitive Hebrew tradition must have conceived of the cherubim as guardians of the Garden of Eden (Gen. iii. 24; see also Ezek. xxviii. 14). Back of this lies the primitive Semitic belief in beings of superhuman power and devoid of human feelings, whose duty it was to represent the gods, and as guardians of their sanctuaries to repel intruders. Compare the account in the Nireno-Epos, tablet 17; and see Kosters, in "Theolog. Tijdschrift," 1874, pp. 445 et seq.

From the brief and meager Biblical descriptions of the statues representing the cherubim, it is impossible to judge of their real form. They were hardly sphinx-shaped; for all the representations of the winged sphinx have the wings bent backward rather than extended toward the sides. Whether the cherub was a union of man and some animal form, such as the hawk-headed man so frequently found on Egyptian monuments and also at Nineveh, or only a winged man, as the representation of the palace guards at Khorsabad, is not certain. Such figures, however, are very common in Babylonian decorations: and winged men and animals are found in ancient sculptures throughout Syria. Cheyne con-
siders the cherubim of Hittite origin, the originality of the Hittites in the use of animal forms being well known.

The Hittite griffin appears almost always not as a fierce beast of prey, but seated in calm dignity, like an irresistible guardian of holy things.

**Probable The Phenicians, and probably the Source.** Caralani and, through them the Israelites, attached greater importance to the cherub. The origin of the cherub myth antedates history, and points to the time when primitive man began to shape his ideas of supernatural powers by mystic forms, especially by the combination of parts of the two strongest animals of land and air—the lion and the eagle. Many are the grotesque figures found thus far, survivals of ancient Oriental sculpture.

Thus, in Babylonia there was the winged sphinx having a king's head, a lion's body, and an eagle's wings (see B. Telen, "Zeitschrift für Assyriologie," vi. 134-140; text published by Bezold, ó. i. 114-119; and Puchstein's comment, ò. i. 410-421). This was adopted largely in Phoenicia. The wings, because of their artistic beauty, soon became the most prominent part, and animals of various kinds were adorned with wings; consequently, wings were bestowed also upon man. The next step, from cherubim to the angels of the Old Testament as well as of the New, was inevitable.

Following Lernouts's suggestions, Friedrich Delitzsch connected the Hebrew בָּשַׂר בְּזָרִי with the Assyrian 'kārubu' = 'shebu' (the name of the winged bull). Against this etymology, combination see Fenzlau, in "Zeitschrift für Assyriologie," etc., i, 60 et seq.; Telenó, ó. vi. 134 et seq.; Budge, in "The Expositor," April and May, 1885.

Later on, Delitzsch ("Assyrisches Handwörterbuch," p. 379) connected it with the Assyrian karubu (great, mighty); so, also, Karpe, in "Journal Asiatique," July-Aug., 1887, p. 91-93. Haupt, in "Oxyrhynchus," p. 56, line 11, says: "The name בָּשַׂר be may be Babylonian; it does not mean 'powerful,' however, but 'propitious' (synonym 'damku')." For the original conception of the Babylonian cherubim see Haupt's notes on the English translation of Eenzkel, pp. 81-84 (ó. i. 21), and the abstract of Haupt's paper on "Cherubim and Seraphim," in the "Bulletin of the Twelfth International Congress of Orientalists," No. 18, p. 9, Rome, 1889.

See also Haupt, in Paterson, "Numbers," (ó. i. 8, O. T. T., p. 46. "The stem of בָּשַׂר is the Assyrian 'karubu,' (= be propitious, bless), which is nothing but a transposition of the Hebrew בָּשַׂר."

Dillmann, Duff, and others still favor the connection with בְּזָרִי (g'rouph; = the Hindo curda).

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**CHESS:** A game of skill, usually played by two persons, with sixteen pieces each, on a board divided into sixty-four squares alternately light and dark. Authoritative opinions agree that chess, under the Sanskrit name of 'chaturanga' (the four 'angas' or members of an army), was known earliest to the Hindus—possibly as early as the sixth century of the present era. From India the game was carried into Persia, its name being changed into 'shahran.' Mas'udi (947) speaks of chess as an Indian invention sent by an Indian king to Choras, King of Persia (531-579), the sixteen pieces of one side being of emerald, and those of the other being of ruby. From Persia the game passed into Arabia, and thence to central and western Europe; but how or when has not been determined.

When the Jews first became acquainted with chess is not known. It has been supposed that the game was referred to in the Talmud; but the constant of opinion now seems to be that certain games mentioned therein, which some have identified with chess, were not chess at all, but were played with dice, under the designations הַשָּׂעָר or יִשְׂרָאֵל, which Rashî (Er. 41a) interprets "chess." Nathan ben Jehiel of Rome (1100), however, in his "Arak," distinctly translates the word יִשְׂרָאֵל supposed by some to indicate chess, by the Arabic "al-nard," which he renders by the Italian "daddl" (= dice)."}

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**BIBLIOGRAPHY:** Jenks, "B. A. Schubert's "Bibliotheca," 1889, i, 120; Doberlitz, "Lexicon Judaicum," i, 432; Lifschitz, "Bibliographie des Hébreux," p. 95; Jenks, "Handzettel der Hellenischen Altertumskunde," 1886-87, p. 77; Böhm, "Fachberichte," etc., 1886, i, 290; Böhm, "Philologische Bibliothek," etc., 1886, p. 104. For modern bibliography, see "Orient, Lit." Jan., 1840, pp. 42-53; also, Löwy, "Lebensalter," p. 324; and Steinschneider, "Schach bei den Juden," p. 33. Conjectures that the first Jew to recommend chess was the convert Ali, son of "Rabbi" Saul of Tabekistan, teacher of the physician Razi (ninth century), who considered the game a remedy for low spirits and dejected mental condition. By the eleventh century it was commonly played in Spain. After Rashî, the first European to mention chess was Moses Sephardî, "Sefer Sephardî," 1235.

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**CHESALON:** A bordertown of Judah (Josh, vii. 22), also known as "Mount Jearim." It lies a short distance west of Jerusalem, at a distance of twelve miles, and is the modern Kedma (Hulin), "des Alten Palatins," pp. 91, 166.---

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**Cherub Chess THE JEWISH ENCYCLOPEDIA**
EMINENT JEWISH CHESS MASTERS.

Chess

from the East through Byzantium. In the twelfth century chess had spread to France, Germany, and England, and by 1200 had become a favorite gambling game throughout Europe; to such an extent, indeed, that it was prohibited by the Council of Paris, 1212, and afterward by Louis IX. At the same epoch the "Sefer Hasidim" (Book of the Pious), § 400, strongly recommended the game.

Notwithstanding the clerical prohibition, there is a legend to the effect that the pope himself played chess with a Jew; it occurs in "Das Leben Elchanans oder Elchonon," pp. 27, 46, Frankfurt-on-the-Main, 1758: "This pope is the best one they ever had, since he can get along without Jews, with whom he plays chess..." Rabbai Simeon is a great master of chess; but the pope mates him." The pope is even recognized by R. Simeon as his son through a particular move which he had taught him. This Simon seems to have been Simeon ha-Gadol, who lived at Mayence about the beginning of the eleventh century. See Andreas.

The earliest writer to treat of chess among the Jews is Hyde, who, in the second volume of his "De Ludis Orientalibus" (1694), prints three Hebrew works on chess, with excellent translations in Latin. These are: (1) a poem attributed to Early Abraham Ibn Ezra, יִבְעֶרְאָבִי, the Latin Hebrew title being "Carmen Rhythmica de Ludo Schach-mat," Works on Chess. Ezra, Heute Memoris (Steinschneider, "Cat. Bodl." col. 684); (2) "Mellitat ha-Schol ha-Ibadi," a poem by Bosenen Ibn Talya (in Berechiah ha-Nakdan's "Mishle Shua'ilim," Mantua, 1537-38; "Cat. Bodl." col. 796); and (3) "Ma'adanne Melek" ("Cat. Bodl." col. 604), attributed by Steinschneider to Judah or Leo di Modena (1571-1648). If the poem first mentioned is correctly ascribed to Ibn Ezra (d. 1167), it certainly gives the oldest set of chess rules extant; and it has been reprinted six times under that impression. The Hebrew text is given in Steinschneider ("Schach bei den Juden," pp. 43-45), as well as a German rendering (ib. pp. 12-15), and the following English translation is by Nina Davis (now Mrs. Salomon), in "Songs of Exile" (pp. 129-131), issued by the Jewish Publication Society of America, Philadelphia, 1901:

THE SONG OF CHESS

I will sing a song of battle
Planned in days long passed and over.
Men of skill and science set it
On a plain of eight divisions,
And designed in squares all unequal.
Two camps face each the other,
And the kings stand by for battle,
And trust these two to the fighting.
But on the war the face of each,
Ever moving or encamping.
Yet no swords are drawn in warfare,
For a war of thought their war is.
They are known by signs and tokens
Sealed and written on their bodies;
And who sees them, thinketh
Ethiopians and Ephrathites.
Are these the two that fight together.
And the Egyptian forces
Overpast the fields of battle.
And the Egyptian pursues them.
First in battle the foot-soldier
Comes to fight upon the highway,
Ever marching straight before him,
But to capture moving always.
Swerving not from off his pathway,
Neither to his steps go backward;
He may leap at the beginning
Anywhere within three squares,
Should he take his steps in battle
Far away unto the eighth row,
Then a Queen to all appearance
He becomes and fights as she does.
And the Queen directs her moving
As she will to any quarter.
Backs the Elephant or advances,
Stands side by "tree's an abode;" As the Queen's way, so is his way,
But of him she hath advantage.
He stands only in the third rank.
Swift the Horse is in the battle.
Moving on a crooked pathway;
Ways of his are ever crooked;
Yet the square, three form him limit.

Straight the Wind moves o'er the war-path
In the field across or longwise:
Ways of crookedness he seeks not,
But straight roads without perverseness.
Turning every way the King goes,
Giving not unto his subjects,
In his actions he is cautious,
Whether fighting or encamping.
If his foe comes to dismay him,
From his place he flees in terror,
Or the wind can give him refuge.
Sometimes he must flee before him;
Multitudes at times support him;
And all slaughter each the other.
Wasting with great wrath each other.
Mighty men of both the sovereigns
Slaughtered fall, yet not blooded.
Ethiopia sometimes triumphs,
Edom flees away before her.
Now victorious is Edom;
Ethiopia and her sovereign
Are defeated in the battle.

Should a King to the destruction
Fall within the foe's power,
He is never granted mercy,
Neither refuge nor deliverance,
Nor a flight to refuge-side; Justified by foe, and lashing reason,
Though not slain he is decimated.
Roses about him all are slaughtered,
Grieving for his iniquities.
Quenched and vanished is their glory.
For they see their lord is smitten; Yet they fight against this battle,
For in death is resurrection.

It is characteristic of this poem that the pawn moves two spaces at the first move, as at present, but not as in the Arab game. The queenning of a pawn is also mentioned. The queen may move in all directions, but only one space, like the king at present. The bishop "fiel" or (elephant) moves diagonally, but only three spaces. Castling is unknown. The "wind" is the rook. Steinschneider declares on subjective grounds, against the attribution to Ibn Ezra, and is supported by the like opinion of Dr. Eger, the editor of Ibn Ezra's poetry.

Boschenen (lived not later than the fifteenth century), in his poem, also pictures the game as a battle, and describes the pieces in the following order:

King, יָדָא, moves one in any direction.
Queen, יֹֽעָד, to the right of the king, moves two or one space in any direction.
Knights, שׁוֹפָר or דִּלֵּדַד ( = "homenes" or "horses"), move one space obliquely and one space straight forward.
Chess is referred to by Maimonides (1155-1204), who mentions a forced mate and declares professional chess-players as unworthy of confidence in the law courts (commentary on Mishnah Sanh. ii. 3), and by the Game. Kalonymus ben Kalonymus (c. 1800).

The former condemns the game only when played for money; the latter, whether played for stakes or not. During the nineteenth and the following centuries chess was quite commonly played; and Jewish literature contains numerous rabbinical opinions for and against it. Strangely enough, Joseph Caro does not refer to it in his great code, the Shulhan 'Aruk.

Moses Isserles (d. 1573) states in his responsa that the sale of silver, "Shilte ha-Gibhorim," on "Er. 172b
to which belongs Albert [Aaron Alexandre] onward, Jews came more and more to the front as chess-players; and it is not too much to say that in recent years they have proved themselves paramount as exponents of the game both in Europe and in America. As a race they seem to possess those intellectual qualities which are necessary to excel in chess. It must suffice here merely to mention a few names, such as S. Alapin, O. Blumenthal, W. Cohn, E. Delmar, L. H. Eisenberg, B. Englech, E. Epstein, I. Gunsberg, D. Harrwitz, L. Horwitz, Herbert Jacobs, D. Janowski, Baron Ignaz von Kolisch, J. Löwenthal, S. Lipschütz, S. Rosenthal, E. Schiffer, Carl Schlecht, T. Sarnatsch, Max Weisz, and S. Winawer. Besides these, three Jewish chess masters stand out with especial prominence as having held the primacy of the chess world since 1886; viz., J. H. Zukertort, William Steinitz, and Emanuel Lasker.

Johannes H. Zukertort (1845-89) was a pupil of Emanuel Lasker. Chess is referred to in the writings of many Jewish thinkers who lived during the Middle Ages, and is said to have cemented his friendship with Lessing over the chessboard. Yet he is credited with the dictum: "Chess is too earnest for a game; too much of a game to be of no account." ("Für Spiel ist es zu viel Ernst, für Ernst zu viel Spiel"); compare Dukes, in "Ben Chananja," 1864, vil. 639; something similar is attributed to Montaigne.

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the celebrated player A. Anderssen, whom he at length defeated in 1871 with a score of 3 to 2. In 1873 he gained the first prize at the international tournament at Paris, and in 1885 took the same position at the great London tournament, in which all the greatest chess masters of the day (except Paulsen) competed. Zukertort excelled as a blindfold player. In 1876 he played thus against 16 strong amateurs, the result being: won 12, lost 1, drew 3.

William Steinitz (1836-1900) held the chess championship of the world for a period of twenty-eight years (1866-1894), and during that time may be said to have formed a new school of chess. In place of the fierce attack, he sought to win by a combination of minor advantages; and his method was gradually adopted by the leading experts. The Steinitz gambit (see below), though now generally discarded, lingers on for a considerable number of adherents.

Emanuel Lasker (b. 1868) is the present champion of the world (1902), having succeeded in wresting that title from Steinitz in 1894. In 1896 he was first in the Nuremberg tournament; in 1899, first in the London tournament; and again first in that at the Paris Exposition of 1900.

The following list of tournaments since 1851 shows the positions gained by Jewish players and by their principal competitors. It will be seen that during the past fifty years the leading places have been in most cases secured by Jews. Non-Jewish players are indicated by italics:

<table>
<thead>
<tr>
<th>Year</th>
<th>Location</th>
<th>White</th>
<th>Black</th>
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</thead>
<tbody>
<tr>
<td>1851</td>
<td>London</td>
<td>Anderssen</td>
<td>Horwitz 7</td>
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<tr>
<td>1857</td>
<td>Manchester</td>
<td>Löwenstein 1</td>
<td>Anderssen 2</td>
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<tr>
<td>1858</td>
<td>Birmingham</td>
<td>Löwenstein 1</td>
<td>Falkbeer 2</td>
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<td>Collins 1</td>
<td>Steinitz 2</td>
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<tr>
<td>1862</td>
<td>London</td>
<td>Anderssen 1</td>
<td>Steinitz 2</td>
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<tr>
<td>1865</td>
<td>Dublin</td>
<td>Steinitz 2</td>
<td>Morozevich 3</td>
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<tr>
<td>1867</td>
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<td>Steinitz 2</td>
<td>Green 3</td>
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<tr>
<td>1872</td>
<td>Paris</td>
<td>Koléch 1</td>
<td>Winawer 2</td>
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<td>St. Petersburg</td>
<td>Neumann 1</td>
<td>Steinitz 2; de Vere 1</td>
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<td>Blackburne 3</td>
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<td>1899</td>
<td>Vienna</td>
<td>Tarrasch 1; Rubinstein 2; Gunsberg 3</td>
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<td>1901</td>
<td>Lemberg</td>
<td>Tarrasch 1; Lichtheim and Tschigorin 2 and 3</td>
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<td>Nuremberg</td>
<td>Lasker 1; Morozevich 2; Tarrasch 3</td>
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<td>1904</td>
<td>Budapest</td>
<td>Tchigorin 1; Chigorin 2; Pillsbury 3</td>
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<tr>
<td>1905</td>
<td>Vienna</td>
<td>Tarrasch 1; Pillsbury 2</td>
<td></td>
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<tr>
<td>1906</td>
<td>Cologne</td>
<td>Burn 1; Chigorin 2; Cola 3</td>
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</tbody>
</table>

Of 28 important matches since 1854, enumerated in the "Encyc. Brit." Supplement, 1902, only 5 (all before 1865) have been without a Jewish competitor. Of 42 living contemporary first-class players of Europe and America mentioned in that article, 19 are Jews.

What is known in chess as the "gambit" consists in sacrificing a piece for the sake of certain advantages of position. It is first met with in Italy about the middle of the sixteenth century. Two Jewish chess players have given their names to gambits: viz., Steinitz and Isaac L. Rice of New York. The Steinitz gambit may be played as follows:

**White**
1. P-K4
2. Kt-QB3
3. P-Q3
4. P-Q4
5. Kt-B3
7. Q-Kt5
8. B-Q3

**Black**
1. P-K4
2. P-KKt4
3. B-Q3
4. Kt-K4
5. Kt-K5
6. B-B4
7. P-Q4
8. P-Kt4
9. R-K1

The Rice gambit is as follows, and is only possible after Black plays 7B-Q3. White, after giving up the knight, is able to withstand a violent attack.

**White**
1. P-KKt4
2. P-KKt4
3. P-KB4
4. Kt-KB3
5. P-Kt4
6. B-Q3
7. P-KR1
8. B-Kt3

The Rice gambit though so successful in matches, Jews have not shown themselves particularly brilliant in the composition of problems. Schlechter, Tschigorin, and Mieses, however, have displayed some talent in this direction, and E. N. Frankenstein was part author of "The Chess Problem Text-Book," London, 1887.

In 1782 Moses Hirschel of Breslau wrote the first work in German on the chess writings of Greco and Stamma. Of other Jewish writers on chess may be mentioned the following, with dates of publication:

Chiarini was a prominent member of the so-called "Jewish Committee," consisting exclusively of Christian members, organized by imperial decree May 22, 1825. This committee established schools for Jewish boys and girls as well as classes of Hebrew for Christian young men to study Jewish history, rabbinical literature, and even Judeo-German, which would enable them to do organization (missionary) work among the Jews of Poland. Chiarini was entrusted by this body to translate the Babylonian Talmud, for which the Russian government granted him a subsidy of 12,000 thalers. He published his work, "Théorie du Judaïsme Appliquée à la Réforme des Israélites de Tous les Pays de l'Europe, 


Several important chess journals have been edited by Jews, as "The Chess-Players' Magazine," by J. J. Lowenthal, 1865-67; "The Neues Berliner Schachzeitung," by Zukertort, 1867; "The Chess Monthly," (which later became "The International Chess Magazine," by Steinitz, 1883-1902). Books commemorating the important tournaments, giving the games with annotations, have also been published by Jewish authors.

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is divided into three parts; in the first Chiarini states the difficulties of knowing the true character of Judaism; in the second he elucidates the theory of Judaism; and in the third the author treats of the reform of Judaism and discusses the means of removing its "penurious" elements. In brief, Chiarini endeavors to prove that the so-called evils of Judaism originate chiefly from the alleged harmful anti-social teachings of the Talmud. He argues that the state should assist the Jews in freeing themselves from the influence of the Talmud, and that they should return to the simple Mosaic faith. This goal can be attained in two ways: first, by the establishment of schools where Bible instruction is given and the Hebrew grammar studied; and, secondly, by a French translation of the Babylonian Talmud, with explanatory notes and refutations.

Chiarini recognized that the popular knowledge of the Jews and Judaism was inadequate and defective, and that their enemies furnish nothing but distorted instead of correct information. Nevertheless, his work is pervaded with some of the traditional prejudices against which he protests; but, at the same time, he expresses a sincere concern for the spiritual and material welfare of the Jews, and a desire to improve their condition.

Of Chiarini's translation of the Talmud only two volumes appeared, under the title "Le Talmud de Babylone, Traduit en Langue Francaise et Completé par Celui de Jérusalem et par d'Autres Monuments de l'Antiquité Judäique." Leipzig, 1831. It contains a copious preface. The translation of Berakot, which is partly based on previous translations, has many faults. Chiarini's "Théorie du Judaïsme" was widely criticized and caused considerable discussion in the "Revue Encyclopédique" and in separate pamphlets by Zamo, Jost, and others. Besides many other works on Italian poetry (Pisg, 1816 and 1818) and on the history of astronomy in the Orient, Chiarini wrote a Hebrew grammar and a Hebrew dictionary, both in Latin, translated into Polish by Piotr Chlebowski, Warsaw, 1836 and 1839; he also wrote "Dei Funerarii et Bibendi Polonach," Bologna, 1826.


CHICAGO: Capital of Cook county, Illinois; the second largest city of the United States. It was incorporated as a city in 1837, and a year later the first Jewish settler, J. Gottlieb, arrived. Where he came, and what his business was, are not known. In 1840 Gottlieb was followed by Isac Ziegler, the brothers Benedict and Jacob Schubert, and Philip Newberg. Ziegler was for a number of years a peddler in the city and vicinity. Benedict Schubert was the first Jew to establish a merchant-tailoring business in Chicago. He prospered, and became one of the leading men in his trade. The first brick house in the city was built for him on Lake street, and he carried on business there for a number of years. Philip Newberg was the first Jewish tobacco-dealer.

The first Jewish child born in Chicago was a son of Jacob Rosenberg, whose wife was Hannah Hess. About twenty German Jews arrived between 1840 and 1844, and the community was slowly augmented by incoming settlers up to 1849, in which year a strong tide of Jewish immigration set in, following the completion of the Galena and Chicago Railway to Elgin. Most of the early settlers were German Jews, principally from Bavaria and the Rhineland.

Religious services were held for the first time in the Jewish settlement on the Day of Atonement, 1843. The congregation met in a private room on a street now known as Fifth avenue. Only ten men were present; Mayer Klein and Philip Newberg officiated as readers. The following year services were again held on the Day of Atonement, the attendance being, however, no larger than on the previous occasion.

The first Jewish organization, the Jewish Burial-Ground Society, was established in 1840. It purchased from the city for $46 an acre of ground, to be used as a cemetery; and this was the first public act by which the Jews of Chicago demonstrated their existence as an integral portion of the body corporate. This first Jewish burial-ground was located east of the city limits, toward the north along the shore of Lake Michigan.

Kehillat Anshe Mura'ah, the first Jewish congregation, was established Nov. 3, 1841, when a constitution was adopted and signed by fourteen members. Morris L. Leopold, a young man of twenty-six, born in Laubheim, Württemberg, was elected president. The Jewish Burial-Ground Society turned over to the congregation all its property, including the cemetery, and dissolved. Kehillat Anshe Mura'ah held its first regular service in a private room on the second floor of a building on the southwest corner of Lake and Wells streets, and in 1849 leased a lot on Clark street, between Adams and Quincy streets (where the post-office now stands), on which it erected a frame synagogue.

In 1850 this congregation established a day school, where Hebrew was taught in addition to the regular common-school curriculum. This school was in operation for twenty years. In 1856 a new cemetery on Green Bay road (now North Clark street) and Belmont avenue was purchased. In 1857 the old burial-ground, having been included in the city extensions, had to be abandoned. In 1889 the ground was sold to the park commissioners, and it is now merged in Lincoln Park. On the site of the old burial-ground (June 11, 1857) the first interment in the new cemetery took place.

In 1868 the congregation purchased the northwest corner of Wabash avenue and Peck court, with the church standing upon it. The latter was converted into a synagogue. In the great fire of 1871 the synagogue escaped destruction, but all the records, which had been placed by Joseph Pollak, the secretary of the congregation, and at that time clerk of Cook county, in a vault of the court-house, were lost. In 1873 Dr. Merzbacher's prayer-book was adopted. An organ, choir, and family pews had been introduced several years before. In the fire of
In 1874, Kehillat Anshe Ma'arab lost the synagogue on Walsh avenue, and in December of that year it purchased the church and site on the corner of Indiana avenue and Twenty-sixth street. The church was converted into a synagogue, and the property on Walsh avenue and Peck court was sold. In 1888 Jacob Rosenberg, then vice-president, presented to the congregation twenty acres of land in the town of Jefferson, to be used as a burial ground. This is now called "Mount Ma'arab Cemetery," and the influence of these two leaders was most beneficial to the Jewish community, especially to the younger generation. Adler was succeeded by Dr. M. Machol. Dr. Samuel Solom was his successor, and was followed successively by Dr. Isaac S. Moses, the Rev. M. P. Jacobson, and Dr. Tobias Schanfarber, the present incumbent (1902).

B'nai Sholom, the second oldest congregation, was organized May 25, 1852, by fourteen members. Its first temple was built in 1854, on the corner of Harrison street and Fourth avenue. It was at that time the handsomest Jewish house of worship in Chicago. This temple was destroyed by the fire of 1871. A new one was erected on Michigan avenue near Fourteenth street; but this property was sold in 1889, and B'nai Sholom purchased the synagogue of Kehillat Anshe Ma'arab, on the corner of Indiana avenue and Twenty-sixth street. The Rev. A. J. Messing is the present rabbi.

Sinai Congregation, the third oldest, was the result of the Reform movement started in Chicago in 1858. In that year the ritual question agitated the minds of the members of Kehillat Anshe Ma'arab. The younger element was dissatisfied with the conservatism of the older members, and demanded sweeping reforms. Dr. Bernhard Felsenthal, a young Jewish teacher who had just arrived in Chicago, became the leader of the Progressives. He published a pamphlet entitled "Kol Koro ha-Midbar" (A Voice Crying in the Wilderness), in which he strongly advocated Reform. This publication encouraged the Progressives, and they organized a Reform-Verein, of which Dr. Felsenthal was elected secretary. This Reform-Verein was the
foundation upon which four years later the Sinai congregation was built by twenty-six members who had seceded from the parent organization. Sinai congregation was established April 7, 1861. B. Schoeneman was the first president, and Dr. B. Felsenthal the first rabbi. Its first house of worship was a frame building, formerly a church, on Monroe street, between Clark and La Salle streets. At the dedication of this temple, June 21, 1861, the Elhorns' ritual was used for the first time in a Western congregation. In 1863 Dr. Felsenthal declined reelection, and Dr. Chronic was elected rabbi, upon the recommendation of Dr. Abrahm Geiger. Dr. Chronic founded in Chicago "Zeichen der Zeit" (Signs of the Times), a German monthly in the interest of Jewish Reform. At the rabbinical conference held in Philadelphia in 1869, Dr. Chronic, the delegate of Sinai, moved to transfer the celebration of the Sabbath to Sunday; but no action was taken upon the motion. In 1867 Sinai made a contract with the Rosehill Cemetery Company for a burial plot. This was the first instance in Chicago of a Jewish congregation securing a burial plot in a non-Jewish cemetery.

The great fire of 1871 destroyed Sinai temple. Dr. Chronic had gone back to Europe, and Dr. K. Kohler, then minister of Beth-El congregation in Detroit, Mich., was elected rabbi. Sunday services were held for the first time by the Sinai congregation in Martin's Hall, corner Twenty-second street and Indiana avenue, on Jan. 15, 1874. The site of their temple, on the corner of Indiana avenue and Twenty-first street, had been purchased in 1872, and the structure was finished in 1876. In 1879 Dr. Kohler was called to New York; and in 1880 Dr. Emil G. Hirsch, then at Louisville, Ky., was elected rabbi. In 1885 Dr. Hirsch was relieved from preaching on Saturdays. In 1892 the temple was remodeled and enlarged. Sinai is by far the largest Jewish congregation in Chicago, having a membership of nearly 600. It maintains a Jewish mission-school—the Sinai West Side Sabbath-School—where over 300 children, boys and girls, are instructed in Jewish history and religion.

Zion Congregation, the fourth oldest in Chicago, was organized on the West Side in 1864; Henry Greensbaum being the first president, and Dr. B. Felsenthal the first rabbi. The first house of worship was on Desplaines street, between Madison street and Washington boulevard. The present temple is located on Ogden avenue, opposite Union Park. In 1886 Dr. Felsenthal retired on account of old age, and Dr. Joseph Stolz was elected his successor. For many years Zion was a prominent factor in the spiritual and educational development of the Jewish community; but during the last decades it has suffered considerably through the migration of its members to the South Side. The present rabbi is Dr. Jacob S. Jacobson.

The North Side Hebrew Congregation was established in 1867. Its first house of worship was dedicated Sept. 27 in that year by the Rev. A. Ollendorf, who had been called to the rabbinate. In 1870 the Rev. A. Norden was elected rabbi. The fire of 1871 destroyed the synagogue, and the existence of the congregation was temporarily suspended. It was reorganized, however, in 1875, and the Rev. A. Norden was reelected; but the synagogue was not rebuilt until 1884. In 1888 Rabbi Norden retired, and the Rev. Abraham Hirschberg became his successor.

B'nai Abraham was organized on the West Side in 1870. The first rabbi was the Rev. Isaac Fall. In 1888 Dr. A. R. Levy, the present incumbent, was elected. Of these six congregations, that of Sinai is the most radical, and B'nai Sholom and B'nai Abraham are the most conservative. The others belong to the class comprising the majority of American Jewish Reform congregations. A number of ultra-Orthodox congregations were also established before the great fire. In several instances a number of small "hebrahs" among the Jews of Slavonic parentage amalgamated and formed congregations. The most prominent among these congregations are Bet Midrash Hagadol u-Benai Jacob, a charter for which was obtained in March, 1867, and Ohabai Shalom Mariampole, established in 1870. The latter has an extensive library of Hebrew books in its large synagogue. The congregation has instituted a loan association, and is in many other ways a beneficially active factor in the community.

After the fire the number of congregations increased rapidly. The most prominent among the younger congregations are Isaiah, Emanuel, and Beth-El. Beth-El Congregation, on the northwest side of the city, was organized Oct. 7, 1871, immediately after the fire. The first services were held in the home of one of the members, but in the following week a hall was rented at the corner of Peoria and Ohio streets, where regular services were held every Friday night and Saturday morning. D. Gottlieb and Ignatz Kranester officiated. Six months later the congre
The congregation bought some ground at the corner of May and Huron streets, to which they moved a frame church building which they had purchased from a Norwegian congregation. Herman Ellassof was elected in 1872 as the regular minister and teacher of Beth-El. On Sunday, June 23, 1872, a cyclone destroyed the frame church.

But the same evening a meeting of the congregation was called, and a fund was raised sufficient to start the building of a new synagogue, a modest structure, still standing on the site of the old frame building. It now serves as a Lutheran church.

The names of the successive rabbis of Congregation Emanuel are: Austrian E. Brown, Julius Newman, and Dr. Emanuel Schreiber, the incumbency of the last-named dating from 1899.

The Reform Congregation of Isaiah Temple was organized Oct. 24, 1895, by members from Zion congregation who had moved to the South Side. At the first meeting Dr. Joseph Stolz was chosen rabbi and still (1902) holds that position. The first services were held Jan. 4, 1896, at the Oakland Club Hall, Ellis Avenue and 39th Street, which continued to be used in this capacity for three years.

In May, 1898, some ground was purchased on the corner of Vincennes Avenue and 45th Street; and on Sept. 11, following Dr. Isaac M. Wise laid the corner-stone of a synagogue designed by Dankmar Adler. The schoolhouse attached to the synagogue was dedicated on Jan. 14, 1899, and two months later (March 17) Dr. Wise dedicated the synagogue. Its membership numbers 228, and the Sabbath-school has 283 children enrolled. The Sabbath-school holds Saturday and Sunday sessions, teaches Hebrew, and has a class for the deaf, at present composed of three pupils. Affiliated with the congregation are the Isaiah Woman's Club and the Isaac M. Wise Auxiliary Lodge I.O.B.B.

The principal Jewish charitable institutions of Chicago are the following: (1) The United Hebrew Charities of Chicago, organized in 1859 as the United Hebrew Relief Association, for the purpose of providing an asylum for widows and orphans, and a hospital. The present name of the association was adopted in 1888. The first hospital was erected on LaSalle Avenue, and opened to patients Aug. 9, 1868. It was destroyed by the fire of 1871. In 1879 Henry T. Frank and his brother Joseph, as the trustees of a fund bequeathed by Michael Reese of San Francisco, Cal., offered the sum of $50,000 for the building of a hospital, on condition that it should be known as (2) "The Michael Reese Hospital." Jacob Rosenberg and Mrs. Henrietta Rosenfeld, also trustees of a fund bequeathed by the same Michael Reese, of...
The Jewish population of Chicago is fully eighty thousand.

In Chicago there exist several social clubs, which, though nominally not restricted in their membership, are practically recruited exclusively from Jewish circles. The first club so organized was named "Concord," and may be considered the parent of the Jewish congregations and societies, and five Jewish clubs minister to the social needs of the community.

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CHILD, THE: Since the days of Abraham (Gen. xv. 2), to possess a child was always considered as the greatest blessing God could bestow; and to be without children was regarded as the greatest curse. The Rabbis regarded the childless man as dead; while the cabalist in the Middle Ages thought of him who died without posterity as of one who had failed in his mission in this world, so that he would have to appear again on the planet to fulfill this duty.

As human imagination always occupies itself with the unknown, the embryonic or preliminary stage of child-life became the subject of fanciful legend and myth. The soul before birth is warned with the unknown, the embryonic or preliminary stage. The depression in the middle of the upper lip represents the stroke by which this knowledge and wisdom are made to disappear. For this reason, too, children cry when they are born.

One of the oldest ceremonies connected with the birth of a child was that of tree-planting. In the case of a boy a cedar was planted; in that of a girl, a pine (Git. 57a). Among the ceremonies observed for the protection of the new-born son was the reading of the Shema', and at times of Psalm xx, in the presence of the children of the community. This was usually continued every evening of the week, but in some places took place only on the eve of the Berit Milah (see CIRCUMCISION). The custom of paying a visit to an infant boy on the first

applied to the priest, not in the sense of an officer, but as one standing out preeminent. (2) "Actual" (Is. xlv. 9); but such a rendering only loosely corresponds to the original. (4) "Rosh" is rendered "chief" seventy-eight times, and is used almost interchangeably with "master." It stands for the head of a family (Ex. vi. 14, 23); and for larger tribal sections (I Klings viii. 1; Num. xxxii. 39), and is applied to the high priest (II Chron. xix. 11, xxiv. 6).

In the New Testament "chief" is the rendering for ἴδιος (Luke xvi. 10), and for μέγας (Matt. xx. 27; Luke xix. 47). An officer termed the "Asiarch" (chief of Asia) is mentioned in Acts xix. 31.

S. J.

CHIEF: Term used by the English Bible versions as an approximate rendering of a number of Hebrew words. The leaders of the Levites are called "chief" (יֶדֶן, Num. iii. 24, 39), although elsewhere the same word is rendered "prince" (Num. vii. 18). From the fact that on the day of the dedication of the Tabernacle every chief gave exactly the same donation to the service, it can be inferred that the chiefs were here representing the tribes, and were not giving of themselves only. The tribes, furthermore, were divided into several sections, and the leader of each section (as, for example, the leader of the Gershon branch of the tribe of Levi) was called "not" also; and the leader of the whole tribe was called "the chief of the chiefs" (Num. iii. 24, 39). The authority of the "nasi" was very great, and marked respect was to be shown him (Ex. xxiii. 27, A. Y. 59).

In the days of royalty the rights and privileges, as well as the name, were absorbed by the king (I Klings xi. 34); and later by the high priest (Ezra i. 8).

A fuller phrase, "nasi ha-arur," occurs in Gen. xxxiv. 2. In the early stages the elders helped the central authority. They assisted in counting the Levites (Num. iv. 34).

Other terms for "chief" are: (1) פֵּרוּס קֹל הָאָרֻעָר (corner-stone of the people; Judges xx. 1); I Sam. xiv. 38; and the reference here, too, is to the tribe and family representatives. (2) בָּאָל (the tribe and family representatives).
Sabbath of his existence (יהודי = "peace-boy") was also of Jewish origin. Male children received their "sacred" names on the occasion of the Brit Milah. The so-called "profane" name (קנין) was given on the Sabbath after the mother paid her first visit to the synagogue; this was accompanied by a feast termed Homa. Kehish (see Perles, in Gritz Memorial Volume, pp. 24-26). Girls were given their names about a month after their birth, when the father was called up to read the Law, and the Hollo Kehish was also celebrated on the return home.

In the case of the first-born the ceremony of "redeeming the child" (אשת נועם, Ex. xiii. 2-15) occurred on the thirtieth day. According to the author of "Hilkhot ha-Torah" (Gildemeister, "Geschichte des Erziehungsweens und der Cultur der Juden," i. 90), it was customary in the thirteen century for a father to vow his first-born son to the study of the Torah.

"Halakah," the custom of cutting a boy's hair for the first time, took place after his fourth birthday, when care was taken to avoid touching the "corners" (Lev. xiv. 2). In Palestine this occurred on the second day of Passover; and it was considered a religious privilege for each of the friends and relatives to cut a few hairs. In Talmudic times it was also customary to weigh the child and to present the weight in coin to the poor.

For the lullabies with which mothers soothe their children to sleep see Child Song.

The various diseases to which the child was subject, especially in Palestine (Materials, Gen. R. xx. 1-2; Cracow, p. 874), were included under "the difficulties of bringing up children." If the child died, it was said to be because of the sins of the parents. God Himself supervised the education of the prematurely deceased children ("Ab. Zarah, 38b"). If a boy remained healthy, he studied the Torah in order to be rendered fit for the priestly office, for which learning was a necessary condition. The Rabbis tell of the Duty of many infant prodigies. Leo de Modena is said to have read the Haf-tarah at the age of two and one-half years. But generally they preferred a measure rather than performance at so early an age. The regular curriculum was for boys to learn Scripture at five, Mishnah at ten, and to fulfill the whole Law at thirteen. In the times of the Temple youths took part in religious ceremonies at a very early age. In the Sabattical years they were brought to the Temple when the king read Deuteronomy (Deut. xxxi. 10-12). A boy's religious life began in his fourth year, as soon as he was able to speak distinctly; for although the child was held to be free from religious duties, it was required of the father to accustom him early to fulfill them (_thickness). This was considered all the more desirable because of the belief that the prayer of a child was more readily heard by God. Girls, too, went to the synagogue at a tender age. The presence of children in the synagogue was often troublesome. The boys frequently played during worship; hence the Sephardim confined them to one place. Certain rites were observed when the boy first went to school (see Education). "Children of the house [school] of the master" is a regular phrase in Jewish literature. Words of Scripture uttered irregularly by them were viewed as omens by the Rabbis.

In the school, the boys had hours of recreation as well as of study. In play, the angel Sanballat (באל) was their patron; but there were few specifically Jewish Games, most of them being taken from the peoples among whom the Jews lived. Parents did not pamper their children, but trained them severely, slight corporal punishments by the father being allowed, though not recommended. Tenacity, abstemiousness, and poverty were regarded as virtues; and, even though any boy might enter the priesthood, all had to learn a handicraft and swimming.

The duty of providing for such education, as well as for circumcisions, for redemption from the Kohen for teaching of the Law, and, when the child was of the proper age for marriage, was imposed by the Talmud upon the father. The symbol of Asia imposed upon him, furthermore, the obligation to provide for the necessities of the child until his seventh year.

Although enjoying all the protection of the law, the child was declared irresponsible by the Talmud and had not to accounting for any mischief he might do. Nor was the father answerable for damages for injury due to such mischief; he was only morally responsible. This moral responsibility, however, ceased when the child had attained his religious majority and became a "son of the Law" (see Bar Mizvah)—namely at the age of thirteen. On this occasion the father pronounces the following benediction: "Blessed be He for having freed me from this punishment." Actual legal responsibility on the part of the young man, however, began only with the age of twenty.

In later times little children were taken to the synagogue to sip the wine of the "sanctification cup" (" Kiddush") or to take part in the Simhath Torah ceremony. They participated in the Passover and Sabbath festivals, too, singing the "Praise" (Psalms xxxii.-xxxviii.). When a little older, the boy had to attend the synagogue and school regularly. He recited certain prayers (פָּלֶה and רְאוֹעַ). Indeed, he enjoyed almost all the rights of majority long before the day of his becoming "the son of the Law."

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A. M. P.

CHILD MARRIAGE. See Marriage.

CHILD BIRTH: The following are some of the Biblical and Talmudical details touching the birth of children:

The child might be brought into the world with or without a midwife (Gen. xxxviii. 28; Ex. i. 15 of sq.; compare Mishnah R. II. 15, Oh. vii. 6). The expression in Gen. xxvi. 3, "she shall bear upon my knees," and similar phrases are to be taken literally (see Piss, "Das Weib," and compare the say...
Childbirth

Immediately after birth the infant was bathed, rubbed with salt, and wrapped in swaddling-clothes (Ezek. xvi. 4 et seq.). Josephus ("Contra Ap." ii. 29) says: "The law does not permit [the Jews] to make festivals at the birth of our children, and thereby to occasion drinking to excess." The child was usually suckled by its mother, but sometimes by a wet-nurse (Gen. xxxv. 8; II Kings xi. 3, 3; II Macc. i. 20). Thirty-three days after the birth of a male child, and sixty-six after that of a female child, the mother offered up a sacrifice of purification (Lev. xii. 2 et seq.; see Circumcision and Redemption of the First-born). The weaning, often long deferred, was accompanied by sacrifices and festivities.

The cradle is said to have been first used in Isaac's time; it occurs in similes, as with Homer (Gen. R. iii. 10; iv. 3; Becher, "Ag. Pal. Amor.", pp. 136, 344). On it were hung bells, which generally were employed together with amulets in order to guard children against demons ("Muntasschrift," 1900, p. 282; compare Blau, "Zauberweisen," pp. 90, 150. "Mitteilungen der Gesellschaft für Judische Volkskunde," v. 75, note 5, Hamburg, 1890).

A woman during confinement is recommended to particular attention; and her death is ascribed to negligence of the duties specially prescribed for Jewish women (Shab. ii. 6; concerning the origin of leprosy among children, compare Lev. R. xv. 5). New-born children, according to the Talmud as well as the Bible, were sprinkled with salt (Shab. 129b; compare Jerome and Galen in Wiesner, "Scholien," 196, 197; those that made no sound were rubbed with the afterbirth (Wunderbar, in "Orient. Lit." 1890, p. 104; Hamburger, "R. R. T." ii. 285). Air was breathed into those born apparently inanimate; and a wicker filled with hot coals was held near the mouth of one that refused the breast, to stimulate the action of the facial muscles (Shab. 194a). Operations to assist birth were known (compare Rabbinowicz, "La médecine du Talmud," i. 29). It was considered a heathen custom to fasten a piece of iron on the bed for the protection of the woman (Tosef., Shab. vi. [vii.] 4), as well as, on the night before circumcision, to place on the table vessels which should not be touched (Shulhan Aruk, Yoreh De'ah, 178. 3, gloss; 179. 17; compare M. Schuhl, "Superstitions et Coutumes Populaires du Judaisme Contemporain," p. 6). The use of a Torah scroll as a charm for easing birth (Piiteh Teshubah on Yoreh De'ah, 179. 9) and for the protection of the child (Yoreh De'ah, c. 160; Maimonides, "Yad." Hil. 130. 11) seems to be of early date; and the origin of the ceremony of lighting candles on the "watch-night"—i.e., the night before circumcision—is to be ascribed to the Talmud (Yer. Ket. 135c; Shab. 181b).

In Rumania, as soon as the labor-pains of the woman begin, all the female inmates of the house loosen their hair. In Poland, for the purpose of easing birth, all knots in the woman's clothing are unied; and she wraps herself in a "mappah" or "wimpel," i.e., the band which is wound around the Torah. In the Caucasus the woman is held in the strictest seclusion. For seven weeks prior to her expected accouchement, and her relatives, is allowed to see her. On the night of birth the door of the lying-in room is locked; one light burns near to the mezuzah, and another next to the hearth (Chorny, "Sefor ha Masorah be-Evek Kautz," pp. 106, 107). Despite the repeated prohibition of their rabbis, the Caucasian Jews practice the superstitious custom of mixing in a glass of water some earth from the grave of one deceased within the last forty days, and giving it to the parturient woman to drink. If it is not effective the dose is repeated with earth obtained at a greater depth.

In Poland and Galicia the custom still obtains that once prevailed in Germany, of making a chalk-mark around the lying-in chamber or of describing black circles on the wall. It is also the practice in many places to hang Psalm-verses over the woman's bed (the same custom obtains among Christians in Germany; see L. Löw, "Lebensalter," pp. 73 et seq.). Sometimes Ps. xx. 3 is inscribed on the door, and the following invocation is recited: "May He who harkened to thy mother, harken to thee also!"
Childbirth

Childbirth

Chile

Hesse circles are drawn with chalk on the floor, and the verse, "My help cometh from the Lord," etc. (Ps. cxii. 2), is written with it. In Kurdistan and elsewhere in the Orient, sweet-smelling herbs are burned in a censer, with which first the synagogue and then the lying-in room is perfumed. In Poland the Book of Raziel is laid under the head of the woman, and white cloths are hung at the windows and around the bed.

In older Jewish recipe-books ("Mitteilungen," v. 58 et seq.) the following directions are given:

Whisper into the ear of the woman in travail: "And Moses spake unto the people, Get thee out, and all the people that follow thee; and after that I will go out. And he went out" (Ex. xxvii. 16; compare Raziel, ibid.). Or write on a "Baal Zevah" (head) of cheese to be given to her to eat, "Satur supra tenet opera rueta" (made up of "sawar potein polos [lot] et opera [of] rizilla [pear] deobon," compare amulet, "Honor. Bibl." xvi. 91; ibid., "Coc. Roon." No. 100). Or whisper in her right ear: "He went up on Mount Sinai and heard a calling and a crying. And he spake unto the woman: What meaneth this calling and this crying that I hear?" The Lord answered him: "It is the voice of a woman in labor. Now go and say unto her: 'Get thee out! The earth demands thee!'" And all these servants shall come down unto Me and bow down themselves unto Me, saying, 'Get thee out, and all the people that follow thee,' etc. Or mix the fat (or milk) of a bitch with water and give it to the woman to drink. Or stand at the door next to the midwife and read the "Rubaiyat Shahid." (Gen. xx, 21; compare Gen., xxvii. 1, and pronounce the Lord's name thus, "NEH 945 = "Get thee out!"). Or sneeze ground black pepper under the woman in labor, and the labourer's hand shall be made hard, or the skin of a monkey on her heart: ... or the eye and bladder of a nil or wild ox; or let another woman put her hand on her eyes and say with her Ps. xxvi. 11; or lay upon her a "Baal Zevah" on which is inscribed: "375 497 757 787" or write on a parchment the magic square (compare Abraham ibn Ezra, "Yesod Mora." ed. Crementus, p. 125), and lay it upon the bed where the tellinim are laid, or place between her teeth a silver ring on which has been inscribed a new gravina tool: 980 876 756 576. 787 compare "Mitteilungen," m. 10. No. 120. If the child dies in the womb, the gall of an ox should be mixed with water and given to the woman.

It is further stated in the same recipe-books that "Samuel, Samsamul, and Samangulaf (פרסון) are known as the great and noble angels whom men call upon to protect women in labor against Lilith, and whose names written in any locality, even if on the wall, will consecrate Lilith's brood thenceforth. Therefore, it is effective to write these names in the four cardinal points near the woman, especially at an opening, as at a door or window." This prescription against the beautiful Lilith, Adam's first wife (compare second part of Goethe's "Faust"), was zealously observed (see the native of Isaac Ester in "Kerem Hemed," iii. 106, and Egell-Ehling, "Das grosse Buch der Kostlichen Komischen," p. 14).

Older amulets for the lying-in chamber contained the following (see illustration). AMULET; compare "Mitteilungen," ii. 97 et seq. v. 61, 47; "A Ma" (144, 196; v. 95); "Lilith and the first Eve," without; "Samuel, Samsamul, Samangulaf, Shumriel Hasdai." The text continues: "In the name of the Lord God of Israel, who reigns over the cherubim, whose name is mighty and fearful, Elijah the prophet—may he be mentioned for good—once went upon his way and met Lilith, with all her kin and kin. And he said, 'My master Lilith, I am going where I may find a woman in travail. I will cause a deep sleep to come upon her, and I will rob her of her new-born child. I will drink its blood, and seize its marrow, and devour its flesh.' And Elijah, may he be mentioned for good—spake angrily, 'May God, blessed be He! banish you hence! May you be consumed and stink as stone!' Lilith replied, 'For God's sake, spare me, and I will get me hence. I swear to you by the name of the Lord God of Israel, I will desist from my intent upon the woman and her child; and whenever I hear my name called, I will go away. Now I will tell unto you my names; and whenever they are spoken, neither those that are mine have the power to do harm, nor to go to the house of a woman in labor, nor to打交道 of her any evil. These are my names: Lilith, Amsa, Asam, and on "Zakar," ib. v. 35; "Adam and Eve." Within (compare ib. i. 91; "Am Urquell," ii. 144, 196; v. 95); "Lilith and the first Eve," without; "Samuel, Samsamul, Samangulaf, Shumriel Hasdai." The text continues: "In the name of the Lord God of Israel, who reigns over the cherubim, whose name is mighty and fearful, Elijah the prophet—may he be mentioned for good—one went upon his way and met Lilith, with all her kin and kin. And he said, "Lilith, the fiend: 'Thou unrivaled in impurity, and ye, ye goodly crew, whither are ye going? Ye answered, 'My master Elijah, I am going where I may find a woman in travail. I will cause a deep sleep to come upon her, and I will rob her of her new-born child. I will drink its blood, and seize its marrow, and devour its flesh.' And Elijah, may he be mentioned for good—spake angrily, 'May God, blessed be He! banish you hence! May you be consumed and stink as stone!' Lilith replied, 'For God's sake, spare me, and I will get me hence. I swear to you by the name of the Lord God of Israel, I will desist from my intent upon the woman and her child; and whenever I hear my name called, I will go away. Now I will tell unto you my names; and whenever they are spoken, neither those that are mine have the power to do harm, nor to打交道 of her any evil. These are my names: Lilith, Amsa, Asam, and on "Zakar," ib. v. 35; "Adam and Eve." Within (compare ib. i. 91; "Am Urquell," ii. 144, 196; v. 95); "Lilith and the first Eve," without; "Samuel, Samsamul, Samangulaf, Shumriel Hasdai." The text continues: "In the name of the Lord God of Israel, who
it is playing with the angel of death; therefore it is recommended that the child be lightly tapped on the mouth.

A child should not be kissed on the feet, since this is the custom at the "mehillah prayer," that is, the child must not ask the dead for forgiveness. A child must not be held before a mirror, else a second child will be born within the year. If the hair be cut, the child will be lightly tapped on the head. Scars ("parch") can be avoided. The custom is to wash the face, hands, and feet, and to kiss the child. The custom is to wash the face, hands, and feet, and to kiss the child. The woman is washed and adorned for the wedding. The child must not be left alone, since the evil spirit may enter through the window. The custom is to wash the face, hands, and feet, and to kiss the child. The woman is washed and adorned for the wedding. The child must not be left alone, since the evil spirit may enter through the window.

During the same thirty days in which the dagger is carried about the bed, prayers are recited at the door and in the windows, in order to keep off the "Benbenmerin" (pixies); that is, evil spirits. In Hamburg, for example, a child is washed with red silk bound about the child's wrist (see "Am Ursprung," iv. 96). Of efficacy against "Frau Holle" is the "Holle Kreis" (compare Löwen, i.c. p. 105; Bodenschatz, "Kirchliche Verfassung," iv. 73; "Mitteilungen," iv. 146, v. 7). More may be the custom existing in Breslau of scattering almonds and raisins on the first Sabbath after circumcision (wash night or wheat night), and in Palestine every night between the circumcision and the study of the house. The study may be performed on the first Sabbath after circumcision (wash night or wheat night), and in Palestine every night between the circumcision and the study of the house. The study may be performed on the first Sabbath after circumcision.

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The case of Luis Noble or Luis Duarte (see Duarte) is probably the first on record. A Portuguese by birth, he served as a soldier in Chile, and was arraigned before the tribunal at Callao for casting a crucifix. He confessed to being a Jew (Aug., 1614). Duarte does not seem to have been severely dealt with, escaping with a whipping and a light sentence. From 1636 to 1641 the following persons were accused and punished for Judaism: Antonio de Acunha, from Arrochez, Portugal, aged 24 years; Antonio Codreses, from Bancha, aged 40 years; Manuel Baptista Perez, merchant, aged 46 years; Manuel de la Rosa. All these Jews were incarcerated in Chile, and their possessions were confiscated, which seems to have been the leading motive for these prosecutions for heresy. The above-named, it appears from another record, all suffered martyrdom in Lima at an auto da fe held in that city Jan. 23, 1639.

Don Manuel Baptista Perez was rated as a millionaire, and is described as the owner of a regal residence in Lima, which yet bears the name of "the house of Pilate." Don Diego Lopez de Fonseca, who was learned at the same auto da fe, was charged with selling goods cheaper to people who would enter his shop through the door, beneath the threshold of which he had buried a cross in mockery of Jesus, than to others (see Trevino). Juan de la Pena, a Chilean by birth, was imprisoned and sentenced by the Holy Office "for observing the religion of Moses," in 1611. There were several others who suffered imprisonment in Chile and martyrdom in Peru. J. T. Medina devotes two long chapters to leading Jewish cases in his history of the tribunal in Chile (see subjunctive bibliography), and gives the whole trial of de Silva at length.

In 1690 proceedings were begun against Leon Gomez de Silva, or Oliva (as his name is spelled in another place). He was born in Portugal and resided at Santiago, and was denounced as a Judaiser. The accused was still alive in Santiago twenty years after proceedings were instituted against him; and his property, at one time confiscated by the authorities, had been restored.

The celebrated Hungarian Jewish violinist, Michael Hauser, who had been the guest of Don Elias, President of Peru, in 1852, and who was everywhere welcomed with extraordinary honors, was compelled to fly for his life in Santiago, charged with "spiring diabolically to ruin Christian folk and, by selling goods cheap to people who would enter his shop through the door, beneath the threshold of which he had buried a crucifix. He confessed to being a Jew (Aug., 1614). Duarte does not seem to have been severely dealt with, escaping with a whipping and a light sentence. From 1636 to 1641 the following persons were accused and punished for Judaism: Antonio de Acunha, from Arrochez, Portugal, aged 24 years; Antonio Codreses, from Bancha, aged 40 years; Manuel Baptista Perez, merchant, aged 46 years; Manuel de la Rosa. All these Jews were incarcerated in Chile, and their possessions were confiscated, which seems to have been the leading motive for these prosecutions for heresy. The above-named, it appears from another record, all suffered martyrdom in Lima at an auto da fe held in that city Jan. 23, 1639.

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China

The Jews, who were never active participants in the history of the Chinese Jews in the Middle Ages a very few isolated facts are known. The two Mohammedan travelers of 851 who are quoted above state that at that period “many of them, for the sake of riches and preferment, have abjured their own religion.” This is corroborated by Abu Zakariya al-Sirafi (Reinaud, “Geographie d’Abulfeda.” i. lxxxiii., Paris, 1848), according to whom “200,000 Mohammedans, Jews, Christians, and Parsees, who had come there for commerce, were in the revolt of Bai-chu in the year 884 massacred in China, the chief port for all the Arabian merchants.” It seems very probable that in the tenth century a new colony of Jews came into China, as Professor Chavannes declares: “Between 900 and 1150 (Sung dynasty) Jews coming from India brought, for the first time, as tribute to the court of China, stuffs from western maritime countries (ai yang po).” The Jews came to China by sea, and not by crossing central Asia; they were members of the Jewish colonies settled in India. Lastly, their arrival does not appear to have been prior to the end of the tenth century c.e.

Marco Polo refers to the powerful commercial and political influence of the Jews in China in 1296 (see Murray’s translation of “Polo’s Travels,” p. 100). Ibn Batuta (see “Monatschrift,” i. 125, p. 329) in the fourteenth century speaks of Al-Khana—which Möllendorf identifies with Hangchau; Neubauer (“Jew. Quo. Rev.” x. 125) with Cnaph—in having many resident Mohammedans, Jews, and Christians.

The Jews, who were never active participants

In China is found a peculiar rite, preserved in connection with their synagogues; the records which will be cited below are obviously copies of older documents; and there is also the fact that the Arabic writers of the ninth and fourteenth centuries confirm the existence of old Jewish commercial colonies in China. Indeed, all facts tend to show a long and peculiar development of religious as well as social life of the Jews in China, the beginnings of which can hardly have been later than the first Christian century.

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The Jews, who were never active participants
China

THE JEWISH ENCYCLOPEDIA

in Chinese affairs, being taken for Mohammedans ("Hwe Hwe"), are nevertheless mentioned in Chinese annals:

"The Jews are referred to for the first time in the 'Yuen shi' under the year 1329, on the occasion of the re-establishment of the law on the collection of taxes from Dissenters. Mention of them is again made under the year 1354, when, on account of several insurrections in China, rich Mohammedans and Jews were invited to the capital in order to join the army. In both cases they are named "Chu lin" (Djubah)" ("Journal North-China Branch of Royal Asiatic Society," new series, x. 38).

Throughout the Middle Ages the European Jews had no knowledge of the existence of Jews in China; even Benjamin of Tudela, who mentions China (= py; see Asher's ed. of the "Itinerary," i. 194, ii. 180), seems to know nothing about them. It was through Catholic missionaries in the seventeenth century that the first information reached Europe of a Jewish community consisting of about five hundred or six hundred members, in K'ai Feng Foo, the ancient capital of Honan; of one at Hangchau-Foo; and of others in other Chinese towns. But owing to the existence of an ancient synagogue at K'ai Feng Foo, which, though rebuilt several times, had preserved the oldest records of Jewish settlements, the interest of the historians was centred upon the Jews there; and the inscriptions in the Chinese language found on a marble tablet, dating from the years 1489, 1512, and 1663, which have been often translated and published, have cast light upon a hitherto entirely unknown chapter of Jewish history. The following abstracts of these inscriptions, taken from "Inscriptions Juives de K'ai-Fung-Fo," Shanghai, 1900 (see "Jew. Quart. Rev." xiii. 20), give an insight into both the history and the character of the Chinese Jews.

The inscription of 1489 referring to the immigration states: "Seventy families came from the Western lands offering tribute of cotton cloth to the emperor, who allowed them to settle at Peen-leng" (K'ai Feng Foo). Synagogue in 1580 the synagogue was erected by a certain Records: Yen-foo-la; and in 1578 it was rebuilt on a larger scale. In 1680 the Jews were granted land and additional privileges by Tai-lo, the founder of the Ming dynasty. In 1437 permission was given by the emperor to Yen-Toby, a physician greatly honored by him, to repair the synagogue, license for use therein being presented by the emperor. In 1629 the synagogue was destroyed by fire, but was restored by a prominent Jew. Two copies of the law were presented; and the calendar, the bronze vase, the prayer books, the ark, the triumphal arch, the doors, and other furniture were presented to the synagogue by prominent members of the Jewish community.

The end of the inscription of 1649 reads:

"Composed by a faithful literary graduate of the prefecture of K'ai-Fung-Foo. Signed: Kien-cheng. In the forty-sixth year of the seventh century, by the son of the reverend Truth and Charity."

In the inscription of 1663 set up by a Chinese who claims it is stated: "At the first man was tego Teoch in the West. (This seems to point to the city of Ceylon as the native Edin, as does an early Chinese inscription: "No religion comes out of Chish-cho, the center of the religion of Truth and Charity."

Referring to the inscription, this inscription says: "Pouring the law of the dynasty this religion a new beginning was built at Peen (K'ai-Fung-Foo). In 1556 it was rebuilt. The doors in Peen and the other chapels differ slightly. These who are of this religion are found in other places than Peen (K'ai Feng Foo): but, wherever they are found, they are without exception, honor the sacred writings and perform the sacred ceremonies as the Chinese do. All practices and worship are the same. These new meals concern not Jews only, but all men, kings, and subjects parents and children, old and young. Offering little from the Chinese laws, they are summed up in the reverence of the laws, and the ceremonies of the ancestors." Now Chinese king of the Jews himself, the Chinese people, and Jews, mental testimony continues: "They, as skilled in agriculture, in merchandise, in manufactures and in war, are highly esteemed for integrity, and a strict observance of their religion."

At the end of the inscription of 1663 occurs:

"This tablet was erected by the families Yen, La, Fan, Chao, Zen, K., and Cheng, at the rebuilding of the synagogue in the first month, in the seventh year of the Ming dynasty, A.D. 1651 (read 1653).

Another inscription (dated 1691) by a Chinese mandarin, the governor of a city, begins in the same manner as the above, except that it takes place in the province of Anhun, and then in the presence of the Jewish king and representatives. After reading the inscriptions, a Jewish minister, it gives a graphic account of the fall of the Ming dynasty in 1642 and the subsequent destruction of the city, the synagogue, and many Jewish men and of the recovery of the sacred writings by a Jewish merchant who, with the help of the troops, restored the city, and sold his brother's house to repair the synagogue in 1680 (see Cark "in" Cheng). Only one complete scroll of the law having been recovered from the waters, this was placed in the middle of the Ark; and twelve other scrolls were copied and placed..."
Inscriptions and prayer-books were repaired by members of the community, whose names are perpetuated in the sifrei nitzanim and prayer-books. The Persian brethren furnished them with all the necessary means of religious education. Their commercial and social decline broke off their connection with the West, and a state of ignorance resulted. Thus were they found by the Catholic missionaries in the seventeenth century, and in a worse condition by the Protestant missionaries—both endeavoring to convert them, until the Chinese government interfered with their attempts.

At the beginning of the seventeenth century the Jesuit mission at Peking, Father Matteo Ricci, received a young Jew who came to him declaring that he worshiped one God. At his mission, seeing a picture representing the Virgin and the child Jesus, he believed she was Rebecca, or Jacob, and said that he came from K'ai-Fung-Poo, in the province of Honan, where ten or twelve families belonging to his religion dwelt having a synagogue, in which there were books written in the language (Hebrew) of a Bible shown to him by Ricci. Too old to travel, Ricci sent to K'ai-Fung-Poo a Chinese Jew, later, the Jesuits Abeni (1618), Gozani (1704), Gaubel, and Demenge (Father Tobar, "Inscriptions Juives de K'ai-Fung-Fu," Shanghai, 1900), brought with them much information from K'ai-Fung-Poo, which they had visited.

When the existence of Jews in China became known to their European brethren, steps were taken to communicate with them by Isaac Joseph, ha-bam of London (1790), who addressed a Hebrew letter to them informing them to give information of their origin, their condition, and their needs. Their answer, written in Hebrew and Chinese, has disappeared. In 1842 James Fien, British consul at Jerusalem, interested himself in these Chinese Jews; and a letter which he received from them (1870) in reply to his own, printed in his work, "The Orphan Colony of Jews in China," 1872, disclosed the sad fact of their utter destitution and religious decay. But this state of affairs had been made known as early as 1850 by Dr. Smith, Bishop of Victoria, after inquiries made on behalf of the London Missionary Society.

In order to secure information of the Chinese Jews as K'ai-Fung-Poo, a number of missionaries and Jewish merchants were sent thither. They reported that a few families, Jewish in name only, but sharply differentiated from the surrounding heathens and Mohammedans, lived in abject poverty. They could read no Hebrew, had not had a rabbi for fifty years, intermarried outside the faith, and preserved only a few ceremonies and names of holy days.

"The expectation of a Messiah seems to have been entirely lost. The care of circumcision, which appears to have been observed by the Jews two centuries ago, had been totally discontinued... They had petitioned the Chinese emperor to have pity on their poverty, and to rebuild their temple. No reply had been received from Peking, but, to this they still cling. Out of seventy family names or clans (see above) not more than seven now remained, numbering about 200 individuals in all, disposed over the neighborhood. A few of them wereJacobs in the city; others were agriculturists at some little distance from the suburb; while a few families also lived in the temple precincts, almost destitute of means and shelter. According to present appearances, in the judgment of native missionaries, after a few years all traces of Judaism will probably have disappeared, and this Jewish remnant will have been assimilated with and absorbed into surrounding Mohammedans." Smith, "The Jews at K'ai-Fung-Fu," London, 1854, "Israel in China," in "North-China Herald," No. 25, Jan. 15, 1871.

Two of the Chinese travelers were sent a second time to K'ai-Fung-Poo, and returned to Shanghai in July, 1851, bringing with them new information which corrected in part the previous reports: "During their former visit our travelers, by making family names for individuals, greatly under-estimated the number of the Jewish community. Circumcision also appears to be practised, though the tradition respecting its origin and object appears to be lost among them."

Attempts to send Jews to offer a helping hand to the forlorn brethren and to revive the colony were made in England and in the United States in 1852 and 1864, but without success, owing to the occurrence of the T'ai-P'ing rebellion, the federal war, and the death of Benjamin II., the Jewish traveler, who had interested himself in them (see Benjamin II., "Acht Jahre in Asien und Afrika," 1859, p. 157, and the appeal made in the "Jewish Chronicle" for April 29, 1864).
China

River, going northward in 1857, the Jewish colony of K'ai-fung-Foo was scattered with the rest of the population, and its members fled to various places, even to the seaports.

Attempts to rehabilitate the present writer. They had all of their race who came to Shanghai in 1851, although they were dressed like the other Chinese and wore a cue. Most of them returned to K'ai-Fung-Foo.

The information given by Aaron Arnauld in 1853 (see Benjamin II., i.e.); by A. P. Martin, the American missionary, in his work "A Cycle of Cathay" (see also "Monatschrift," 1895, p. 328); by Liebmann, in his report to the Anglo-Jewish Association (see "Jew. Quart. Rev.", xiii. 40; "Jew. Chron." July 11, 1879); and finally, by Lehmann, a captain in the German army at Kiau Chau ("American Hebrew," Jan. 12, 1900), has given the impulse to an agitation which promises to bring relief and possibly restoration to the orphan colony (see "Jew. Quart. Rev.", xiii. 40; "Jew. Chron." June 22, 1900, and Aug. 26, 1900). According to Aaron Arnauld, cousin of Aaron Arnauld, the grand rabbi of Strasbourg (see Benjamin II., i.e.), many Jews have emigrated, during the Chinese wars with the Tatars, to Kiang su, to Arnoy, and to Peking; but they have no synagogue in those places. A number of Jews have under English protection removed to Shanghai and Hongkong, where they have engaged in the opium and cotton trades.

In 1900 the community of K'ai-Fung-Foo numbered 140 souls, without a leader, synagogue, or any well-defined system of education. Since 1900 renewed efforts have been made by the Society for the Rescue of the Chinese Jews, looking toward the restoration of the Jewish religion at K'ai-Fung-Foo. Several Jews of Shanghai have interested themselves in this work.

II. Religious Customs: The synagogue of K'ai-Fung-Foo, since 1870 a heap of ruins, is described by the Jesuit fathers of the eighteenth century as having covered a space from 300 to 400 feet in length and 150 feet in width, with its four facing the west; that is, toward Jerusalem (1 Kings vii. 38; Dan. vii. 11). The center of the first court stood, a large triumphal arch, bearing an inscription in Chinese characters, containing the dedication of the building to the Creator and Preserver of all things.

Bath houses and lavatories in these precincts apparently used for ablution in preparation for divine service. The second court, entered by a great gate, was opened on special occasions. Dwellings for the keepers of the arch flanked its north and southern walls. The third court, containing reception rooms for guests, through another triumphal arch into another mortuary chapels on either side. The first court consisted of four divisions separated by a row of two great gates. In the center of each stood a large brass vase of incense on a marble lion upon a pedestal, on either side of which was placed a brass vase filled with flowers—certainly in accordance with Chinese customs and views. Adjoining the northern wall, which, in conformity with Gen. xxxix. 25, the sinews were extracted from the animals slain for festal institution and more remarkable since nowhere else is the synagogue chosen for that practice. The Chinese were so pleased by it that they gave the name of "sinew-pluckers." In religious division of the court is the Hall of Ancestors, into the "Hall of Ancestors" to the left and the right. Here is the ancestral and annual sacrifice, notes veneration was paid in Chinese manner to the Jewish patriarchs. The mode of veneration, however, differed from the Chinese in that only the names of the Biblical ancestors were written on a tablet, and no picture was presented. Further east of the animal sacrifices mentioned in an inscription (see below), incense was used, a cone being assigned to each patriarch; the largest cone of Abraham as the most venerated, the rest for the other patriarchs (the twelve sons of Jacob), Moses, Aaron, Joshua, Ezra, and other Biblical persons.
In the open space between these chapels tabernacles ornamented with tawny-colored curtains were erected every year at the Feast of Tabernacles.

The synagogue proper—an edifice about 60 x 60 feet, to which a porch with a double row of four columns, ornamented with embroidered cushioned and tasseled draperies, was added—was the temple where the service was held. This was called the "chapel of Moses" (compare Matt. xxvii. 50, xxxvi. 119; see ALMENAR). In front of this table was a stone altar, upon which the name of the Law was written in golden letters, accompanied by the prayer: "May he live ten thousand years!" (compare Deut. xxxii. 35). The high priest, standing between two rows of four columns, had the privilege of entering first, as is shown in the famous inscription of 1489. The place, however, regarded with especial reverence as the Holy of Holies, and was inaccessible to any one but the rabbi and the priests, who were the only ones allowed to enter.

Holy of Holies.

The High Priest, on entering, stood at the extreme end of the synagogue, which was totally dark, and was inaccessible to any one but the rabbi and the priests, who were the only ones allowed to enter. The place was regarded with special reverence as the Holy of Holies, and was called the "House of Heaven [of God], Beth-El." The name given to the synagogue in general was "Li-pai-se" (Place of Ceremony, or, according to others, Weekly Meeting-House), which seems to indicate that it was used only on Sabbaths and festivals. As in most Eastern countries, the worshipers put off their shoes on entering the synagogue. During service they wore a blue head-dress in contradistinction to the Mohammedans, who wear a white one. A remarkable custom prescribed that he who read the Law should cover his face with a transparent veil of gauze, in imitation of Moses (Ex. xxxiv. 33), a practice unknown otherwise, but to which Paul seems to refer (compare Rom. iii. 23; Gal. iii. 24). The pronunciation of Hebrew was found by the Jesuits to correspond with the one generally accepted by the Jews; also their views of the Merkabah and of the future. Bibliomancy was practised by them.

The Sabbath and festivals were, indeed, strictly observed by them, including even the Feast of Simhat Torah, when Peter Domenges saw them carry the thirteen scrolls of the Law in procession round the Bet-El Ark; the Song of Moses, however, was read the day before, on Shemini Asaf. Services for the Fast of Ab and for Purim are also included in their liturgies. The celebration of the New Moon as a festival is proof of a pre-Talmudic tradition (compare Ber. xix. 9). Their calendar was regulated by the moon like that of the Jews, and like that of the Chinese.

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This division differs from the Masoretic tradition, which, as a rule, has fifty-four portions (see Zunz, G. Y. p. 4, note e., where only two exceptional authorities are quoted); it seems to have been based upon the regular fifty-two portions of the Torah, with an additional parashah (Deut. xxxiii,-xxxiv.) for Shemini Asaf or Simhat Torah. As will be seen further on, they had also Haftorah for the Mincha service, which, again, differed from Talmudic custom, and had only its parallels in some Babylonian (or ancient Persian?) congregations (see Shab. 15b; Rapoport, "Eek Millin," pp. 170 et seq.). Their pronunciation of Hebrew was found by the Jesuits to correspond with the one generally accepted by the Jews; also their views of the Merkabah and of the future. Bibliomancy was practised by them.
epochs, a fact not fully kept in mind by Jewish writers on the subject. According to a description given by the missionaries (Finn, i.e. pp. 38-45), the following classes of literature, books were deposited in the Bet-El Ark besides the scrolls of the Law: (1) The Ta-King, or Temple Scripture, containing the fifty-three parashiyot for the Sabbaths of the year, written in large letters with the vowel-points, accents, and other scribal signs. (2) The Haftarah, or "supplementary books," containing selected portions from Joshua, Judges, Samuel, Kings, and the Later Prophets. (3) The historical books—probably more correctly, as Finn thinks, the Hagiographa, comprising Esther, Ezra, Nehemiah, the first chapters of Chronicles, and the two books of the Macabees. These last, together with Judith and Ben Sira, in their possession, are another indication of a greater antiquity than has been assigned them by many writers. (4) Expositors. What these books contained was not ascertained by the Catholic fathers; possibly they were of a Midrashic character, and, if so, they would be of great value to students if they could be obtained. (5) Ritual books, about fifty in number, one of which bore the title "Minhah Tamid" (Perpetual Afternoon Service), and contained besides the prayers the readings for each Sabbath afternoon of the year and a special Minhah Maftir (Haftarah). A special Minhah for the New Moon festival was also pointed out. Their liturgy, as preserved in the books taken to Europe, bears quite a different character. These books, after careful examination by Neubauer and Elkan Adler ("Jew. Quart. Rev." viii. 128, x. 584), have been shown to belong to the geonic time—some of the piyyutim are compositions of Saadia—and they were introduced into China from Persia.

Their liturgy, and the directions for the prayers, the translations of parts of the piyyutim, as well as the colophons at the end of the Pentateuch sections, are in Persian. Parts of the Mishnah are quoted in their prayer-book, but nothing from the Gemara.

The Pentateuch shows observance of the same soferic rules regarding the letter "waw" and the נבש as are found in the Yemenite manuscripts of G. Margoliouth, in "Cust. Hebrew and Samaritan MSS. Brit. Mus." 1898, p. 3, No. 6). The Aramaic language is used in special supplications and songs; also in the announcement of the New Moon, which is strongly tinged with Mishnaic hopes. So also in the Elijah song for the close of the Sabbath. In the "Hazkarat Neshamot" seven Biblical men—Abraham, Isaac, Jacob, Moses, Aaron, Elijah, and Eliahu (perhaps Joshua and Elija originally)—and seven Biblical women—Sarah, Rebekah, Rachel, Leah, Joseph, Miriam, and Zipporah—are mentioned as representatives of the seven classes of saints who dwell under the tree of life in Eden. The Pesah Haggadah is almost the same as that of the Yemen Jews. As Elkan Adler ("Jew. Quart. Rev." x. 650) suggests, the נבש ("messenger") who signed his name as copyist upon the Pentateuch was the typical transmitter of Persian rites, rituals, and writings to these Chinese Jews. Another characteristic name for a copyist is "ha-nelammed" ("teacher"). Some of the writings mentioned were first made accessible to European scholars when brought to Shanghai from K'ai-Fung-Fo by the two Chinese travelers in 1851, as is narrated in the following extract:

Six of the twelve rolls of the Law, which they saw upon their previous visit, each containing a complete copy of the Pentateuch, were purchased for four hundred taels (about £100) from the Jews daily assembled at the spot of 300 persons; and the manuscripts were conveyed day by day from the synagogues to the lodgings of our travelers, each written in a fine legible hand in black ink, bound together, and are without points, or any of the numerous divisions into sections or even books. They are in good preservation, except one, which was injured by a flood in the Ming dynasty, but is considered of little value. ... Forty Hebrew manuscripts were brought away, which, on further examination, may throw light on their early history and migration.

Facsimiles of the following Hebrew manuscripts which were brought back by the two Chinese voyagers from the synagogue, were published in 1851 in Shanghai (printed at the London Missionary Society's Press):

(a) Thirteenth section of the Law, יְנֵסָיִים (Ex. xliii. 16). The original note contains the following note: "Holiness is mine as my name signifies. The Rabbi Akiva, the son of Aaron, the son of Eliezer, the son of Shabbethai, the son of Shem out, the son of Manoah, the son of Mordecai, the son of Moses, witnessed it. And he blessed Jehovah; and he commanded it to him for righteousness." This document was first made accessible to Europeans when brought to Shanghai from K'ai-Fung-Fo by the above-mentioned two Chinese travelers in 1851. The result of their previous visit, each containing a complete copy of the Pentateuch, was purchased for four hundred taels (about £100) from the Jews daily assembled at the spot of 300 persons; and the manuscripts were conveyed day by day from the synagogues to the lodgings of our travelers, each written in a fine legible hand in black ink, bound together, and are without points, or any of the numerous divisions into sections or even books. They are in good preservation, except one, which was injured by a flood in the Ming dynasty, but is considered of little value. ... Forty Hebrew manuscripts were brought away, which, on further examination, may throw light on their early history and migration.
CHINON, SAMSON OF. See SAMSON OF CHINON.

CHIOS: Island in the Aegean Sea; Turkish possession, 344 miles west of Smyrna. It is not known with any certainty when the Jews first established themselves at Chios. According to the local legends reported by the traveler Joseph Benjamin II., the Jewish cemetery of the island contains the tomb of Jacob ben Asher, author of the "Turim," who is said to have put his at the island in order to avoid the destruction of his collection of works, and lived there for a number of years, until his death in 1340. The supposed tombstone of this learned rabbi is situated at the foot of a terebinth, but the inscription has become illegible. The tomb is regarded by the Jews as holy ground. Formerly troops of pilgrims from Smyrna met there, especially on the thirty-third day of Omer. The synagogue of the island of Chios is named after Jacob ben Asher.

Chios was an object of dispute in the Middle Ages among the Byzantine emperors, the Genoese and the Venetians, and it fell into the hands of the Ottoman Turks in 1505. Probably under the Turkish dominion the Jewish community of the island gradually grew. Toward 1700 Isaac al-Ghazzi, a rabbi belonging to a Smyrna family of Talmudists, was chief rabbi of the island; he is the author of a Hebrew work, "Doroth Tesh," a collection of discourses. Nothing further is heard of this community, although it continued to exist, for the magnificent marble tomb of Fernandez Diaz, a Jew of Salónica, dating somewhat prior to 1800, still attracts the attention of visitors to the cemetery.

The spiritual leaders of the community during the sixteenth century were R. Mordecai Aboab, R. Manasseh Aluf, and R. Abraham Fracso, who officiated for twelve years (1846-58). The chief event in the history of the Jews of Chios during that century was the earthquake of April 4, 1851. Twenty-one of them were killed, eight disappeared, and twenty-four were crippled. The Alliance Israélite Universelle sent aid to the island through its representatives at Smyrna. The catastrophe had some good results, however, for the ghetto, situated within the walls of the castle, was completely destroyed, and the Jews, determining to live outside the city, settled in the Frankish quarter, among the Greek Orthodox, Catholic, and Protestant inhabitants. The Jews of Chios number only 300 in a total of 8,000 inhabitants, including Greek Orthodox, Roman Catholics, and Mohammedans. In 1885 they built, through public subscription, a fine synagogue in the Frankish quarter. As the community is too small to be elaborately organized, it has a lay president who guards the interests of his coreligionists before the government, and raises a tax (the "gabelle") on meat, which is the only revenue for paying the expenses of the synagogue and for contributing to the support of the two Jewish schools. The schools, which are both in the same building, are subsidized by the Alliance Israélite Universelle; together they count seventy pupils, fifteen of whom are Gentiles. Since 1890 Moses Issachar has been president of the community, succeeding his brother Judah, who died in that year.

CHITJN : A word occurring in connection with "Siccuth" in Amos v. 26. Scholars have long been puzzled to know whether in this passage they are common nouns or proper names. "Siccuth" is probably the Assyrian "Sakkut" (Schrader, "K. A. T." pp. 443 et seq.), an epithet of Ninib and Anu. Ninib was identified with Saturn (Jeske, "Kosmologie," p. 136), the Assyrian name of which was "Kaiman" ("Kaiwan"). The Septuagint and Syriac readings give ground for holding that "Siccuth" originally stood in the Hebrew text in place of "Sakkut" (compare Barton, "Studies of Oriental Club of Philadelphia," p. 113; and Nowack, "Kleine Propheten," p. 140), the pointing of the latter being a Masoretic distortion on the pattern of "Siccuth" ("abomination"). "Sakkut" and "Kaiman" occur together in Rawlinson, "Inscriptions of Western Asia," iv. pl. 52, col. 4, line 9, in a list of epithets (compare Zimmermann, "Beitr. zur Kenntnis der Babylonischen Religion," i. 10). Probably they were introduced together here through Babylonian influence in a verse regarded by Wellhausen ("Kleine Propheten," ed loc.) and Nowack, on the basis of II Kings xvii. 30, as a gloss. Budde ("Religion of Israel to the Exile," pp. 67 et seq.) regards the verse as genuine, and the Babylonian influence as potent in the wilderness. Bronz and W. E. Smith ("Old Testament and the Jewish Church," 2d ed., p. 394) translate the two words as common nouns and find no trace of foreign worship in the verse, which they regard as genuine. This view is not so probable as the other.

CHITEEL, BOGDAN ZINOVI: Hotman of the Zaporogian Cossacks, born about 1595; died at Chigirin Aug. 16, 1673. Unlike many other Cossacks, Hotman did not embrace Roman Catholicism, but early in life became a champion of the Greek Orthodox faith, to which most of the Cossacks and the Little Russian peasants belonged. While still in the subordinate position of a "sokol" (an officer over a hundred) of the Cossacks, subject to the Polish magnate Koniecpolski, he was deprived by Chaplinski, the bailiff of Chigirin, of his estate of Subotovo. Chaplinski availed himself of Ch intelichk's absence to make
231) seeks to identify it with Al-Makhubbi. Judith iv. 4 has induced Reland to look for it in the Coabis. Conder ("Pal. Explor. Fund Memoirs," ii. 231) identifies it with a relative of Zachariy. Still, he was not without friends among the Jews themselves; for, according to Nathan Hamburger, the Jew Jacob Zabilenki—possibly a relative of Zachariy—aided him to escape from prison when arrested by Koniecpolski.

It appears, therefore, that though his personal resentment influenced his decision to rid the Ukraine of the Jews, yet there is little doubt that it was his great ambition to become the ruler of the liberated Ukraine, which was the main motive that led him to instigate the uprising of the Little-Russian people against the Poles and the Jews. For years the people of Little Russia had been oppressed by the Polish landlords. Unwilling to attend to the details of administration himself, Chmielnicki made the Jew a go-between in his transactions with the peasants of Little Russia. He sold and leased certain privileges to Jews for a lump sum, and, while enjoying himself at the court, left it to the Jewish lesseholder and collector to become the embodiment of hatred to the oppressed and long-suffering peasantry.

The accumulated store of animosity was utilized by Chmielnicki in directing his cruel measures against the Jews. With this as their battle-cry, the Cossacks let loose their wildest passions and most ruthlessly massacred about three hundred thousand Jews with such cruelties as the world had seldom witnessed (1648-1649). For this great catastrophe the Jews might have prepared themselves had they taken warning from the uprising of the Cossacks in 1637, when about 2,000 Jewish lesseholders and tax-collectors were killed in Pereyaslav and its vicinity. This inscrutable short-sightedness may be accounted for in part by the influence of the cabalistic teachings which dominated the minds of the South-Russian Jews, and which, according to the interpretation of the Zohar among the Jews themselves; for, according to Nathan Hamburger, the Jew Jacob Zabilenki—possibly a relative of Zachariy—aided him to escape from prison when arrested by Koniecpolski.

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The coming of the disease in Europe occurred in 1817, when it broke out in Lower Bengal and thence spread over Europe, until it disappeared in 1823. Since then the disease has appeared in Europe on six different occasions; viz., in 1836, 1846, 1863, 1882, and 1892-96. According to all the etiological factors, excepting climate, the Jews should suffer from cholera more frequently than, or at least as often as, other races. But careful investigation has shown that during most of the epidemics Jews suffered less than the inhabitants of other races. Thus during the cholera epidemic of 1844-45, the mortality per 1,000 of the population was as follows:

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According to Graetz, "History of the Jews," p. 583-587, called out strong protests from the Orthodox rabbis headed by R. Moses Sofer, as being prohibited according to the Talmud - "to listen to the voice of women is leading to lusting after them." (Ber. 24a; Shulhan Aruk, Orah Hayyim, 76, 3). The male choir is still maintained in Orthodox synagogues. [A far more important question than that raised by the employment of female choristers, is whether non-Jewish choristers of either sex should be engaged in a Jewish synagogue; whether the most sacred parts of the service should thus be sung by persons unable to enter into the spirit of the religious community which they represent.

It is greatly to be deplored that this question has never received the serious consideration on the part of modern congregations which it really deserves. - K.]

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**CHOLERA ASIATICA** (In Hebrew sometimes "Zimrit", "the bad disease"). A specific and communicable disease, characterized by violent vomiting and purging. It prevails endemically in some parts of India, and from time to time is diffused epidemically throughout the world. The mortality is about 50 percent of all the persons attacked. The first appearance of the disease in Europe occurred in 1817, when it broke out in Lower Bengal and thence spread over Europe, until it disappeared in 1823. Since then the disease has appeared in Europe on six different occasions; viz., in 1836, 1846, 1863, 1882, and 1892-96. According to all the etiological factors, excepting Alcologism, of course, the Jews should suffer from cholera more frequently than, or at least as often as, other races. But careful investigation has shown that during most of the epidemics Jews suffered less than the inhabitants of other races. Thus during the cholera epidemic of 1844-45, the mortality per 1,000 of the population was as follows:

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It is greatly to be deplored that this question has never received the serious consideration on the part of modern congregations which it really deserves. - K.]

**BIBLIOGRAPHY:**

**CHOLERA ASIATICA** (In Hebrew sometimes "Zimrit", "the bad disease"). A specific and communicable disease, characterized by violent vomiting and purging. It prevails endemically in some parts of India, and from time to time is diffused epidemically throughout the world. The mortality is about 50 percent of all the persons attacked. The first appearance of the disease in Europe occurred in 1817, when it broke out in Lower Bengal and thence spread over Europe, until it disappeared in 1823. Since then the disease has appeared in Europe on six different occasions; viz., in 1836, 1846, 1863, 1882, and 1892-96. According to all the etiological factors, excepting Alcologism, of course, the Jews should suffer from cholera more frequently than, or at least as often as, other races. But careful investigation has shown that during most of the epidemics Jews suffered less than the inhabitants of other races. Thus during the cholera epidemic of 1844-45, the mortality per 1,000 of the population was as follows:

<table>
<thead>
<tr>
<th>Year</th>
<th>Mortality per 1,000</th>
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<tbody>
<tr>
<td>1844</td>
<td>65</td>
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<td>1845</td>
<td>65</td>
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<td>1882</td>
<td>25</td>
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<tr>
<td>1892-96</td>
<td>25</td>
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</tbody>
</table>
During the epidemic of cholera in Budapest, Hungary, in 1831, while the mortality among Christians was 1.85 per cent, that among the Jews was only 6.57 per cent, or one-seventh as great. During the epidemic of 1866 there were in every 100 deaths in the general hospital 51.76 deaths from cholera, and in the Jewish hospital 34.0 only (Tormay).

From a pamphlet published in 1868 by Dr. Scald, professor of medicine at the University of Rome, it appears that in every 100 attacks of cholera in 1866, the Catholics had 69.18 deaths; the inhabitants belonging to other non-Jewish cults, 42.13; the Jews, 22.0 only. In proportion to the population the mortality from cholera would have been 0.45 per cent for the Jews, and 1 per cent for others.

Dr. Mopother of Dublin ("Revue Scientifique," 1881, p. 635), in one of his lectures on public hygiene, states that there was noted a surprising immunity of the Jews in Whitechapel, London, London, during recent and former epidemics, epidemics of cholera; and Mr. Wolff, surgeon to the poor of the Spanish and Portuguese synagogues in London, thus refers to the immunity of the London Jews in 1849:

"They (the Jews) do not suffer from the depression caused by habitual intoxication. These circumstances in their favor enabled them during the epidemic of 1849 to enjoy an almost complete immunity from the disease, which raged with fearful violence in the immediate neighborhood of the district where they most congregate, and the sanitary conditions of which, as regards cleanliness, ventilation, etc., were decidedly unfavorable." (Medical Times and Gazette," London, vol. vii., 1853, p. 356).

During some epidemics, however, the Jews are stated to have suffered severely. Thus, according to Hirsch, in Algiers and in Smyrna, in 1831, the Jewish population suffered more from cholera than the rest of the population. The same was the case in 1831 with the Jews in Poland, Jassy (Rumania), and many other places (Hirsch, "Handbuch der Historisch-Geograph. Pathologie," Erlangen, 1851, i. 139). From evidence collected by Boudin the mortality of the Jews during the cholera epidemic in 1841 seems to have been perceptibly higher than that of the non-Jews; but thirteen years later (as shown above) the exact opposite was the case.

During the last epidemic of cholera in Europe (1891-94), there is also evidence that in some places at least the Jews enjoyed a relative immunity from the disease. Thus in 1893 in Hamburg, Germany, according to Dr. J. J. Roelcke ("Deutsche Medizinische Wochenschrift," 1893, p. 163), during the months of August and September there were buried in the general cemetery 6.4 times the average number of dead for the three previous years; in the Jewish cemetery, only 5.8 times as many. According to Dr. Georg Buschan ("Globus," lixiv. 47), there is evidence tending to show: that in Berlin, Breslau, etc., the Jews suffered during the recent epidemics of cholera in Germany in a lesser degree and had a lower mortality than non-Jews.

Similar evidence is given concerning Russia. During the cholera epidemic in Nicolayev the Jews had a lower rate of mortality and mortality than the non-Jews. In the city there were at that time about 72,000 inhabitants, of whom about 12,900 were Jews; that is, one Jew to four non-Jews. Among the latter 2,756 of whom 223 died; among the former only 36 were attacked, and but 13 of these succumbed ("Vrach," 1893, xiv. 113). Dr. Barankin reported to the St. Petersburg Medical Society that during the epidemic of cholera in 1894 in the government of Moldau the mortality among the Jews was greater, and the disease, as a rule, ran a severer course, than among the non-Jews; but the percentage of mortality was smaller among the Jews. He adds that the fact must not be forgotten that the Jews in that locality, although generally poorer, are more intelligent than the neighbors, and take better care of their health." (Proceedings of the St. Petersburg Medical Society," 1895, p. 206).

As to the causes of this comparative immunity of the Jews from cholera, authorities differ. Some think that it is due to the Jews' regular habits of life, and to the fact that they are engaged mostly in occupations and professions which do not expose them to infection (Lombroso, Bordier, Legnani, Boudin, Hirsch, etc.). But, as Buschan aptly points out, while this may hold good in epidemics of other infectious diseases, in the case of cholera the Jew should, according to present knowledge as to the propagation of the disease, be attacked more frequently. The Jewish population is engaged mostly in occupations which favor the infection of cholera. Second-hand clothing is usually bought by the Jews, and, according to Buschan, during epidemics of cholera they do an exceptionally large business of this kind.

Buschan points out that the immunity of the Jew is due to a racial characteristic of a somatic nature, which enables them to resist infection better than the Aryan races. On the other hand, those who argue that the immunity is not due to any racial characteristic, point out that the disease attacks preferably people addicted to the abuse of alcohol, who suffer (as Dr. Mopother of Dublin, "Revue Scientifique," 1881, p. 625), in one of his lectures on public hygiene, states that there was noted a surprising immunity of the Jews in Whitechapel, London, during recent and former epidemics, epidemics of cholera; and Mr. Wolff, surgeon to the poor of the Spanish and Portuguese synagogues in London, thus refers to the immunity of the London Jews in 1849:

'"They (the Jews) do not suffer from the depression caused by habitual intoxication. These circumstances in their favor enabled them during the epidemic of 1849 to enjoy an almost complete immunity from the disease, which raged with fearful violence in the immediate neighborhood of the district where they most congregate, and the sanitary conditions of which, as regards cleanliness, ventilation, etc., were decidedly unfavorable." (Medical Times and Gazette," London, vol. vii., 1853, p. 356)."
CHORIN, AARON: Hungarian rabbi: born at Weissenkirchen, Moravia, Aug. 3, 1766; died at Arad, Hungary, Aug. 24, 1844. At the age of fourteen he studied in the yeshibah of Rabbi Jeremias in Mattersdorf, Hungary, and two years later at Prague in the higher Talmudical school of Ezekiel Landau. Here he also learned German. Chorin married Dec. 28, 1783, and entered commerce, but his business career being unsuccessful, he accepted the post of rabbi at Arad in the spring of 1789, which position he occupied till his death.

In 1790 Chorin published his first pamphlet, "Eruv No'am" (Words of Pleasantness), in which he argued that as the sturgeon had scales it was permitted as food according to Scripture.

His First Work. His opinion, although followed by Mordecai Benet and his partizanes, was strongly opposed by Mordecai Baer. The Arad council, however, issued a decree to prohibit the use of the organ, and other liturgical modifications. The principal prayers, the B'naiam', and the eighteen benedictions, however, should be said in Hebrew, he declared, as this language keeps alive the belief in the restoration of Israel. He also pleaded for opening the temple for daily service. Influenced by Moses Minz, Chorin revised this writing Feb. 19, 1819; but a year later he published "Dabar be-'Itto" (A Word in Its Time), in which he reaffirmed the views expressed in "Kin'at ha-Zedek," and pleaded strongly for the right of Reform. A German translation by Leopold Herzfeld appeared at Vienna.

The Reform movement among the Jews of Hungary met with hearty approval. In "Kin'at ha-Zedek" (Zeal for Truth), a paper written April 7, 1818, and published in the collection "Nogah ha-Zedek" (Light of Righteousness), he declared himself favor of reforms, such as German prayers, the use of the organ, and other liturgical modifications. The principal prayers, the B'naiam', and the eighteen benedictions, however, should be said in Hebrew, he declared, as this language keeps alive the belief in the restoration of Israel. He also pleaded for opening the temple for daily service. Influenced by Moses Minz, Chorin revised this writing Feb. 19, 1819; but a year later he published "Dabar be-'Itto" (A Word in Its Time), in which he reaffirmed the views expressed in "Kin'at ha-Zedek," and pleaded strongly for the right of Reform. A German translation by Leib Hersfeld appeared at Vienna. This directed upon him the attention of the progressive party in Austria and in Germany. Michael Lazar Biedermann, a prominent man, proposed the appointment of Chorin at the new temple to be erected at Vienna; but the...
government being opposed to it, Manneibler was elected instead.

The government of the grand duchy of Baden asked Chorin (Feb. 8, 1821), through the banker S. Haber, for his opinion about the duties of a synod regulating and modifying Jewish laws and customs. Chorin always adhered. In his "Treses Bote" (Prague, 1831), he was charged against the transfer of the Sabbath to Sunday, and expressed the opinion that, considering the requirements of our time, synods might mitigate the severity of the Sabattian laws, especially in regard to traveling and writing.

In another treatise, "Hillel," which appeared at Ofen, 1835, he interpreted the prophetic promises about the reuniting of Israel to signify the establishment of a supreme religious authority at Jerusalem. "Hillel," in the form of a dialogue, and other contributions of his pen were published in the fourth volume of "Bikure ha-
"Hillel." In 1839 he wrote "Abak Sofer" (The Dust of a Writer), published by M. I. Landau, Prague, 1828, containing glosses about Yoreh De'ah, Eben ha-'Ezer, the prayer for the Chosen People, etc., and gave a short sketch of his life. His biographer, Leopold Lippe, wrote an introduction to this work.

In consequence of the Damascus affair in 1840, Chorin republished the apology written 1758 by Somnufle, in which the author proves the falsity of the blood accusation. Chorin added an introduction and Low a biographical notice.

On July 26, 1844, during the last weeks of his life, he wrote from his sick-bed a declaration expressing his full accord with the rabbinical conference at Brunswick, and Aug. 11 he sent an address to the conference of Hungarian rabbis at Paks.

He took an active part in the efforts for Jewish emancipation, and was very influential with the state authorities. His grandson, Franz Chorin, was Hungarian deputy.

He was elected in 1879 as representative of the city of Arad to the Hungarian Parliament, of which he was a member continuously for twenty-one years. He is recognized as one of the leading orators and jurists of the country. The Exchange Law of 1878 is entirely his work. For many years he agitated for the modification of Hungarian criminal procedure in accordance with the more liberal English laws. His efforts culminated in success when, in 1894, he was appointed to draft and report upon this bill, which was subsequently passed by the House. In Parliament he had often the opportunity of defending his coreligionists, and contributed largely to the eradication of anti-Jewish prejudice. In 1881 he became director of the coal-mining company of Salgótarján; since then he has devoted himself to labor questions. The city of Szatmár, which he represented in the Hungarian Parliament from 1893 to 1901, elected him an honorary citizen in 1902, in recognition of his public services.

He studied law at Arad, Budapest, and Vienna, and began his career as an explorer. For eight years Chorny, with practically no means, explored a great part of the Caucasus and Transcaucasia, and many Asiatic countries; studying everywhere the life, customs, and history of the inhabitants, and chiefy those of the Jews. In 1875, on returning from his travels, he endeavored to publish his studies on the Jews of the countries he had visited, but failed to find the necessary means. He resumed the life of an explorer; and after five years of hardships and privations returned, in ill health and poverty, to Odessa, where he died shortly after his arrival.

Chorny was highly appreciated by the officials of the Russian government, and his studies on the Caucasus and Transcaucasia, published in various Russian papers, attracted the attention of the minister of the interior, Loris Melitov, who recommended Chorny to the protection of the governor-general of Odessa. The most noteworthy of Chorny's
CHOSEN PEOPLE.—Biblical Data: Name for the Jewish people expressive of the idea of their having been chosen by God to fulfill the mission of proclaiming His truth among all the nations. This choice does not imply a superior claim, but a superior duty and responsibility on the part of the Jewish people, inasmuch as they have been pledged by God to testify, by precept and example, to the truth revealed to them, to lead a holy life as God’s priest-people, and, if needs be, to sacrifice their very lives for the sake of this truth. In this peculiar sense they are called God’s own people; their religious, artistic, and philosophical genius, as manifested in their patriarchs, prophets, inspired poets, sages, and heroes, having rendered them the chosen people of religion to a far greater extent than the artistic and philosophical genius of the Greeks, who, being the first to mingle philosophy and religion, did not, like the Romans, separate the study of the one from the other. The religious genius of the Greeks was a matter of speculation and of that grace which comes from an elevated and refined sensibility; the religious genius of the Jews comprehended creative activity, as well as the carrying out of this purpose and the discharge of this duty. This view is expressed in all the Biblical and rabbinical passages referring to Israel as the chosen people, or to Abraham as their ancestor. “For I have singled him out [A.V., “have known him”] to the end that he may command his children and his house after him, that they may keep the way of the Lord to do justice and judgment” (Gen. xxviii. 1, Hebr.: compare Neh. ix. 7, “Thou art the Lord, the God who didst choose Abram”).

That Israel’s character as the chosen people is conditioned by obedience to God’s commandments is stated in the very words of the Sinai covenant: “Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy [Jewish] nation” (Ex. xix. 5, 6). The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers” (Deut. vii. 7, 8). The great obligation imposed upon Israel as the chosen people is especially emphasized by the prophet Amos (iii. 2): “You only have I singled out [R. V., “known”] of all the families of the earth: therefore will I visit upon you all your iniquities.” Compare Deut. xiv. 2: “Thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all peoples that are upon the face of the earth,” and Deut. xxxiv. 18, 19, R. V.

Particularly is the world-mission of the chosen people dwelt upon by Deutero-Isaiah, the seer of the Exile (Isa. xli.; xlii. 1-7; xliii. 10). “Ye are my witnesses, saith the Lord, and thy servant whom I have set forth, to gather the dispersed of Israel, and to keep my covenant among all the nations” (Isa. lxxviii. 6, R. V., “The Lord offered the Law to all nations; but all refused to accept it except Israel”).

As God’s chosen people, Israel is also called His “inheritance” (Deut. iv. 20; ix. 26; xxv. 9; Ps. xxxvii. 12: “The people whom I have chosen for my own inheritance”; i Kings viii. 53, Jer. x. 16; and elsewhere). As the children of the Patriarchs they are His chosen ones (Ps. cv. 6).

—In Rabbinical Literature: According to the Rabbis, Israel has not been chosen as the people of the Law on account of its racial superiority. “Israel is of all nations the most wilful and headstrong one [רומאתי], and the Torah was to give it the right scope and power of resistance, or else the world could not have withstood its fierceness” (Bab. 23b). “The Lord offered the Law to all nations; but all refused to accept it except Israel” (Mek. Yitro, Pes. R. K. 1080, 179a, 200a). “A Gentile who consecrates his life to the study and observance of the Law ranks as high as the high priest,” says R. Meir, by deduction from Lev. xviii. 5; II Sam. vii. 19, Isa. xxxvi. 8; Ps. xxxvi. i, cxviii. 20, cxvi. 4, where all stress is laid not on Israel, but on man or the righteous one (Sifra, Abot Mot. 68b; Bacher, “Ag. Tan.,” ii. 31). Israel is likened to the olive. Just as this fruit yields its precious oil only after being much pressed and squeezed, so Israel’s destiny is one of great oppression and hardship, in order that it may thereby give forth its illuminating wisdom (Ex. xxvi. 33). Poverty is the quality most bestowing Israel as the chosen people (Hag. 90). Only on account of its good works is Israel among the nations “as the Lily among thorns” (Isa. ii. 7), or “as wheat among the chaff” (Midr. Tobs. i. 4; Weber’s “System der Altsynagogalen Theologie,” etc., pp. 38-48, is full of glaring errors and misstatements on the subject of Israel as the chosen people).

In the Jewish liturgy, praise is frequently offered to God for having chosen Israel from among all the
nations of the earth: in Ahmar Rabba, in the benediction before the reading from the Law, and in the seven benedictions of the holy
In the days and New Moon; concerning Liturgy, which see Geiger's "Jiid. Zeit." vii. 55; and Einhorn, in "Protocoll der Zweiten Rabbinerversammlung," p. 75, Frankfort-on-the-Main, 1845.

"The characteristic of Israel as the chosen people," writes Gideanman ("Das Judenthum," 1902, p. 44) "does not involve the inferiority of other nations. The universality of Israel's idea of God is sufficient proof against such an assumption. Every nation requires a certain self-consciousness for the carrying out of its mission. Israel's self-consciousness was tempered by the memory of its servitude in Egypt and the recognition of its being the 'servant of the Lord.' It was the noblest oblige of the God-appointed worker for the entire human race."

K.

CHOSROES (KHOSRU) II. PARMIZ ("The Conqueror"): King of Persia from 619 to 628. Chosroes, on the plea of avenging the death of his father in law, the Byzantine emperor Maurice (Mauritius), who had been murdered by the usurper Phocas (602), invaded Asia Minor and Syria at the head of a large army. The Jews joined the Persians in great numbers under the leadership of Benjamin of Tiberias, a man of immense wealth, by whom they were enlisted and armed. The Tiberian Jews, with those of Nazaret and the mountain cities of Galilee, marshaled on Jerusalem with the Persian division commanded by Shahbaraz. Later they were joined by the Jews of southern Palestine; and supported by a band of Arabs, the united forces took Jerusalem by storm (July 6). Ninety thousand Christians are said to have perished. The story that the Jews purchased the Christian prisoners from their Persian captors and put them to death in cold blood is a pure invention. In conjunction with the Persians, the Jews swept through Palestine, destroyed the monasteries which abounded in the country, and expelled or killed the monks. Bands of Jews from Jerusalem, Tiberias, Galilee, Damascus, and even from Cyprus, united and undertook an incursion against Tyre, having been invited by the 4,000 Jewish inhabitants of that city to surprise and massacre the Christians on Easter night. The Jewish army is said to have consisted of 20,000 men. The expedition, however, miscarried, as the Christians of Tyre learned of the impending danger, and seized the 4,000 Tyrian Jews as hostages. The Jewish invaders destroyed the churches around Tyre, an act which the Christians avenged by killing two thousand of their Jewish prisoners. The besiegers, to save the remaining prisoners, withdrew.

The immediate results of these wars filled the Jews with joy. Many Christians became Jews through fear. A Sinaitic monk embraced Judaism of his own free will, and became a vehement assailant of his former belief. The Palestinian Jews were free from the Christian yoke for about fourteen years; and they seem to have dedicated themselves with the hope that Chosroes would resign Jerusalem and a province to them, in order that they might establish a Jewish commonwealth. Not only did Chosroes, however, do nothing to promote the establishment of a Jewish commonwealth, but, on the contrary, it is probable that he taxed the Jews oppressively.

Thus arose great discord between the allies, which ended in the deportation of many Palestinian Jews to Persia. This treatment caused the Jews to go over to the Roman emperor Heraclius, who had invaded Persia. Heraclius succeeded Phocas, and who concluded a treaty (627), promising them amnesty and other advantages. Chosroes, defeated by Heraclius in a series of battles, fled from his capital, but was seized and, after a confinement of four days, executed (Feb. 28, 628).

Bibliography: Th. Noldeke, Ancient Iran, 1902; Sp. Persia, 1907; Strachan, Jews in Persia, 1903; H. Gruson, Gesch. der Juden, i. 25-27, note 4, pp. 293-296.

A. R.

CHOTZNER, JOSEPH: English rabbi and author; born at Cracow, Austria, May 11, 1844; educated at the Breslau rabbinical seminary and the University of Breslau. After his ordination Chotzner became the first rabbi of the congregation at Belfast, Ireland, officiating from 1870 to 1880; and he again held the rabbinate there from 1892 to 1897. In the mean time (1880-92) he had become house master and teacher of Hebrew at Harrow School, where several Jewish boys had recently entered. The experiment was made of placing all of them in a separate house under the supervision of Dr. Chotzner. After some twelve years' experience it was found more expedient to spread the Jewish boys among their comrades, and Dr. Chotzner left Harrow for Belfast. Since 1897 he has been lecturer at Monefield College, Ramsgate.

Chotzner is the author of: (1) "Lel Shimmurim" (The Night of Observances), a collection of satirical poems on certain Hebrew superstitions, Breslau, 1879; (2) "The Songs of Mirza Schaffy," translated into Hebrew, A. 1869; (3) "Modern Judaism" (1875); (4) "Humor and Irony of the Hebrew Bible," 1883; (5) "Zikronot" (Records), 1883.

His son, Alfred James Chotzner, was gold medalist at Cambridge University, and subsequently entered the Indian civil service.

Bibliography: C. D. Lips, Bibliographisches Lexicon, i. 66.

E. Ms.

CHOVEVEI ZION (Lovers of Zion): Association in Europe and the United States, of persons interested in agricultural settlement of Jews in Palestine and in the connection of Jews with the future of the Holy Land. This movement, which was the predecessor of political Zionism (see Basel Congress), had as its sponsors a number of men living in different countries, but whose common interest in and observations of the phenomena of Jewish life, stimulated by the persecution of the Jews in Russia prior to 1880, and more recently in Russia, led to the foundation of organizations like the Chovevei Zion Association of England, whose objects are:

1. To foster the "national idea" in Israel.
2. To promote the colonization of Palestine and
neighboring territories by Jews by establishing new colonies, or by assisting those already established.

3. To diffuse the knowledge of Hebrew as a living language.

4. To better the moral, intellectual, and material status of Israel.

5. The members of the association pledge themselves to render obedience to the laws of the state in which they live, and as good citizens to lead such a life as they may be able to live. Upon the occurrence of the building of the Temple, Charles Netter, who championed, without formally adopting, his doctrine, and, indirectly, all were represented at the first Zionist congress. A more or less direct adherence to the Zionist movement, which had no sympathy for individual, sporadic colonization, was forced upon the old organizations by their members. But while they would not disavow the nationalist standpoint, they inclined to become a medium of the new propaganda. A conference, the first of its kind in London, was held (March, 1889) in the Finsbury (Clerkenwell) town-hall, and lasting twelve hours: it decided upon reorganization, and accepted the leadership of the Jerusalem Congress.

The literature of the movement is extensive, but scattered. A vast number of polemical pamphlets have been published, as well as brochures on colonization and propagandist literature and on the fostering of Hebrew as a living tongue, which must be included in the literary efforts of the Chovevei Zion (see Zionism).


CHOYNSKI, JOSEPH: American heavyweight pugilist; born in San Francisco, Cal., Nov. 8, 1869. His first appearance in the prize-ring was in 1884, when he met and was defeated by J. J. Corbett in one round. He has encountered most of the prominent pugilists, and among those whom he has defeated, none for whom he has fought, have been Dan Creedon, "Kid" McCoy, James Jeffries, T. Sharkey, and Steve O'Donnell. Choymski has fought more than fifty battles, of which he has lost but seven.

A. F. H. V.

CHRIST (Greek, xpiav): Septuagint translation of Hebrew "Meshiah" ("Messiah"—The Anointed).
Christian

Christianity

THE JEWISH ENCYCLOPEDIA

applied by Christians exclusively to Jesus as the Messiah (see JESUS OF NAZARETH and MESSIAH).

J.

K.

CHRISTIAN: A word denoting a follower of Jesus as the Messiah or Christ. It originated, according to Acts xvi. 26, in Antioch, the Syrian capital, where, shortly after the failure of the Hellenistic movement in Jerusalem (ib. viii. 1, xi. 19), the doctrine of the risen Christ was propagated among the non-Jewish population, and where the first important church of the Christians was established by Barnabas and Paul about the year 44. This early origin of the name has been questioned by P. C. Daar ("Paulus, der Apostel Jesu Christi," i. 108), Lippsius ("Ueber den Ursprung des Christennamens," 1773), Harnack ("Neuntentausend Jahre Geschicht," ii. 393), and Weiss ("Apostolisches Zeitalter," p. 90), but is upheld by Reim ("Aus dem Urchristentum," pp. 171-181). Josephus, in the well-known passage concerning Jesus ("Ant." xviii. 3, § 3; not all of which is spurious), speaks of the "tribe of Christians" as still existing.

It is certain that except in Acts xvi. 26, xvi. 28, and I Peter iv. 16—passages referring to the persecution of Christians in Rome—the name occurs nowhere in the New Testament or in the early Christian literature. In all probability it owes its origin to a Roman or Latin-speaking population. The fact that the early Christians met for worship in the name of Christ and called themselves those "of Christ" (Acts xvi. 13) induced the pagans to regard them as the partisan followers of a leader of that name. Hence they coined the name "Christians" for them, as a nickname after the example of "Cesarians" or "Pompeians." Unfamiliar with the name "Christus," the pagans pronounced the name also "Chrestos" (Krestos), and spoke of the Christians as "Chrestiani" (Tertullian, "Apologia," p. 3; Justin, "Apologia," l. 4; compare Suetonius, "Claudius," p. 23; "Judens impulsore Chresto ad tumultuos Roman expulit"; Griez, "Gesch." iii. 349, is wrong in taking Chrestos for a special agitator in Rome). The name came into general use among the Christians themselves during the second century, when it became endeared to them all the more because it entailed persecution and martyrdom (Josephus, "Ant." xvii. 10, §§ 6, 7; xvii. 4, § 1; xx. 5, § 1), the word "Christian" had no specific meaning; and when the followers of Jesus of Nazareth began to teach a "way" different from that of the mother-synagogue (Acts ii. 22; xvi. 23; xv. 22; xiv. 23, 24; xxvi. 22; in Hebrew, "Neporim").


CHRISTIAN, GUSTAV CHRISTOPHER: German author and Christian missionary; born of Jewish parents; baptized in 1719; died at Nuremberg about 1755. He was the author of two Judena German works: "Yedid Emanut Yeshurua" (The Basis of the Faith of Jesus), Berlin, 1712; and "Bekehrung Israel," Schwabach, 1722.


CHRISTIANI, FRIEDRICH ALBRECHT: Jewish convert to Christianity; born in the middle of the seventeenth century; died at Prossnitz at the beginning of the eighteenth. He was baptized in 1674 at Strasbourg, having formerly borne the name of Baruch as ba'aran at Bruchsal. After having occupied for twenty years the chair of Semitic studies at the University of Leipzig, he retired to Prossnitz, where he returned to Judaism. Christiani's works comprise the following, all published at Leipzig: (1) "Zebah Pesah" (The Slaughter of the Passover Lambs), 1677; an account of the Jewish celebration of Easter in the time of Jesus and at the present; (2) "Se'udat Purim" (The Meal of Purim), 1677, a description of Jewish fasting and feasting; (3) "Zehakan Muhmmad u-Mitharat" (The School of the Gamblers Repenting), 1683, a German translation of the work of Leon of Modena on gambling; (4) Alasian's commentary on the first Prophets, with a Latin index, 1686; (5) the text of Jonah with Targum, Masorah, and the commentaries of Rashi, Ibn Ezra, Kimhi, and Abravanel, and a Hebrew-Latin vocabulary, 1683; (6) "Iggeret" (Letter), 1676, the epistle of Paul to the Jews, translated from Greek into Hebrew; (7) "Traktat von dem Glau ben und Unglauben der Juden," 1718.

Bibliography: Schott, "Widmungen," i. 272; ii. 6, 66; Schott, in the Introduction to "Traktat von dem Glauben und Unglauben der Juden," Freiburg, 1701; Adal. Deutsche Biographie, i. 28.

CHRISTIANI, MORITZ WILHELM: Austrian Jewish convert to Christianity; born at Altoft at the end of the seventeenth century; died at Prague about 1740; probably a member of the Heylof family of Schlesingen (Bavaria). He claimed to have been a rabbi at Schlesingen before his baptism in 1714. Christiani wrote: (1) "Kurze Beschreibung der Jüdischen Synagoge und eine Beschreibung der Synagogalen Gebrauche." (Regensburg, 1729); (2) "Die Schlacht und Visir-Kunst." (ib. 1734); (3) "Ausgang von dem Versöhnlichen Judenthum zum Eintritt zum Wahren Christenthum," an account of his conversion, his profession of faith, and several orations (Erfurt, 1729); (4) "Bede zur Einladung zur Hallelujah-Gesänge," written in Hebrew and German, inserted in Johann David Köhler's "Program" (Altoft, 1715); (5) a German translation of Schöner's "Judenbekehrung."
Christianity

Christianity is the system of religious truth based upon the belief that Jesus of Nazareth was the expected Messiah, or Christ, and that in him all the hopes and prophecies of Israel concerning the future have been fulfilled. While comprising creeds which differ widely from one another in doctrine and in practice, Christianity as a whole rests upon the belief in the God of Israel and in the Hebrew Scriptures as the word of God; but it claims that these Scriptures, which it calls the Old Testament, receive their true meaning and interpretation from the New Testament, taken to be the written testimonies of the Apostles that Jesus appeared as the end and fulfillment of all Hebrew prophecy. It furthermore claims that Jesus, its Christ, was and is a son of God in a higher and essentially different sense than any other human being, sharing in His divine nature, a cosmic principle destined to counteract the principle of evil embodied in Satan; that, therefore, the death of the crucified Christ was designed by God to be the means of atonement for the sin inherited by the human race through the fall of Adam, the first man; and, consequently, that without belief in Jesus, in whom the Old Testament sacrifice is typified, there is no salvation. Finally, Christianity, as a world-power, claims that it represents the highest form of civilization, inasmuch as, having made its appearance when the nations of antiquity had run their course and mankind longed for a higher and deeper religious life, it regenerated the human race while uniting Hebrew and Greek to become the heir to both; and because it has since become the ruling power of history, influencing the life of all nations and races to such an extent that all other creeds and systems of thought must recede and pale before it.

These three claims of Christianity, which have frequently been asserted in such a manner as di-
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rectly or implicitly to deny to Judaism, its mother religion, the purpose, if not the very right of its continued existence, will be examined from a historical point of view under three heads: (1) the New Testament claim as to the Christship of Jesus; (2) the Church's claim as to the dogmatic truth of Christianity, whether Trinitarian or Unitarian; and (3) the claim of the Hellenic world. He was [pro-ary] tidings, and he drove over to him many Jews originally contained the following words (see Theodor Reimann in "Rev. Etudes Juives," xxxv.1-18; A. v. Gutschmid, "Kleine Schriften," 1893, iv.352):

"There was about that time [a certain] Jesus, a wise man; for he was a worker of miracles, a teacher of men eager to receive [new (revolutionary) tidings], and he drew over to him many Jews and also many of the Hellenic world. He was [proclaimed] Christ; and when, on denunciation by the People. aresick (Matt. ix.12, and parallel)

...and truly became the redeemer of these lower classes, who were not slow to lift him up...
The Messiah, still, apparently made no such claim before his entrance into Jerusalem, as is evidenced by the warning given to the disciples by Mark iv. 39; Mark xi. 33, 34; Luke ii. 39.

The Messiah, as the "Son of man," after his self-proclaimed Messianic mission, is the "Son of man" in the Messianic sense, or announced the destruction of the Temple, proved, in the light of the ancient Jewish law, to be later inventions (Matt. xxii. 63; Mark xiv. 58; Luke xxi. 37). See Messiah, Prophecies of the.

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in Matt. i. 1-17, with the singular stress laid upon
Tamar, Rahab, and Ruth, the converted sinners and
heathens, as mothers of the elect one (compare Gen.
R. ii.; I Cor. 10: 11; Nairi 398; Meg. 146); likewise
the story of Jesus' triumphal entry into Jerusalem ri-
ding upon a young ass (after Zech. ix. 9), and of his
being hailed by the people's " Hosanna" (after Ps.
xxviii. 39; compare Midr. Teh. to the passage); also
Matt. xxii. 1-11, and parallels).

Similarly, his healing powers were made proofs
of his Messiahship (after Isa. xxxv. 6; compare
Gen. R. xv. and Midr. Teh. cxviii.), also his death
on the cross was taken, with reference to Isa. iii.
and old Essene tradition of the suffering Messiah
(Psikh. R. xxxiv.-xxviii.), to be the atoning sacri-
fice of the Lamb of God slain for man's sin (John i.
30; Acts viii. 32; Rev. xii. 5; compare Enoch xc. 6),
and his resurrection the beginning of a new life
(after Zech. xiv. 5; I Chron. iii. 24; Sibyllines, ii.
24z; Matt. xxxii. 30; I Thess. iv. 16). Men held
their love feasts in his memory— turned into paschal
feasts of the new covenant (Matt. xxv. 29, and par-
allels; John xix. 33 of seq.)— and fed lives of volun-
tary poverty and of partial celibacy (Acts ii. 44;
Matt. xix. 13).

Out of these elements arose the life-picture of
Jesus, shaped after later events and to a great ex-
tent reflecting the hostile sentiments entertained
against the Jewish people by the new sect when, in
the final struggle with Rome, the latter no longer
shared the views and destinies of the former. Many
antinomistic views put into the mouth of Jesus have
their origin in Pauline— i.e., anti-Judean— circles.
Thus the saying, " Not that which goeth into the
mouth defileth a man; but that which cometh out
of the mouth, this defileth a man" (Matt. xiv. 11,
and parallels), is irreconcilable with Peter's action
and vision in Acts xi. 1-10. What Jesus actually said
and did is difficult to determine. Many of his teach-
ings can be traced to rabbinical sayings current in
the Pharisaic schools; and Teachings. many sentences, if not entire chapters,
have been taken over from Essene
writings (see Disdascalia; Essenes; Golden Rule;
Jesus of Nazareth; Matthew).

On the other hand, there are verses, which are striking
originally and wondrous power which denote great
genius. He certainly had a message to bring to the
world, to " the lost sheep of the house of Israel" (Matt.
x. 6, xx. 34, to the outcast, to the lower classes,
to the "an ha areq," to the sinners, and to the publi-
ca. And whether the whole life-picture is reality or poetic imagination, in him the Essene ideal reached
its culmination. But it is not correct to speak, as
Christian theologians do, of a possible recognition
or an actual rejection of Jesus' Messiahship by the
Jews. Whatever his greatness as teacher or as
friend of the people, this could not establish his claim
to the Messianic title; and whether his Galilean fol-
lowers were justified in according it to him, or the
leaders, was not altogether new and unheard-of,
was the privilege of the Essene preachers, the po-
lar Haggadists (see Pharisees and Sadducees).

Most of his teachings, a great number of which
rabbinal sayings, and have been misunderstood
misapplied altogether by the late Gospel com-
(see Gospels, The Pour), were addressed to an
Al. of men who lived in a world of their own, far
from the centers of commerce and industry. If
deeming a world polluted and doomed by sin, the
Jews. whatever his greatness as teacher or as
Christtoputonthenew Adam (Rom. vi. 1-4; I Cor.
xvi. 24; Gal. i. 16), he construed the belief in the
redeeming love. It meant dying with Christ
which is inherited from Adam, and rising again
with Christ to put on the new Adam (Rom. vi. 1-4; I Cor.
xvi. 24; Gal. iii. -iv.). See Baptism.

On the other hand, Paul taught, the law of
the seal of which was Circumcision, failed to save
man, because it made sin unavoidable. By a view
reasoning he discarded the Law as being the
curse (Gal. iii. 10 et seq.), declaring only those
who believed in Christ as the Son of God, free from all bondage (Gal. iv.). In opposite
to those who distinguished between full Pas-
ners and " proclivity of the gate," who obs-
erted the Nosidean laws (Acts xvi. 20), he de-
garded the whole Law; claiming God to be the
the heathen as well as of the Jews (Rom. iii. 30).
Yet in enunciating this seemingly liberal view
he deprived faith, as typified by Abraham (Gen. 6;
Rom. iv. 5), of its naturalness, and forg
Paul the Emperor Constantine completed what had begun—a world hostile to the faith in which the Church gravitated toward Rome as a great world-empire, and soon the Church ranne Christianity greatly aided in the Romanization and the just Ruler, was pushed into the back- ward and the great world, the Jewish aspect of worship, must be eliminated from Catholic Christendom.

Three causes seem to have been at work in making the Pauline system dominant in the Church. First, the pagan world, particularly its lower Paganism classes, having lost faith in its old gods, yearned for a redeemer, a man-dominant, like God, and, on the other hand, was captivated by that work of redeeming love which the Christian communities practised, in the name of Jesus, in pursuance of the ancient Essene ideals (see CHABOT). Secondly, the blending of Jewish, Oriental, and Hellenic thought created those strange mystic or Gnostic systems which fascinated and bewildered the minds of the more educated classes, and seemed to lend a deeper meaning to the old beliefs and superstitions. Thirdly, woman appeared on the scene as a new factor of Church life. While the women of Syria and of Rome were on the whole attracted by the brightness and purity of Jewish home life, women in the New Testament, and most of all in Paul’s life and letters, are prominent in other directions. Aside from those visions of Mary Magdalen which lent support to the belief in the Resurrection (Matt. xxviii. 1, and parallels), there was an undisguised tendency on the part of some of these circles, such as Salome, Thecla, the friend of Paul; and others (see “Gospel of the Egyptians,” in CLEMENT, Church. “Stromata,” ii. 964; CONYBEARE, “Apology and Acts of Apollonius and Other Monuments of Early Christianity,” pp. 24, 188, 284), to free themselves from the trammels of those principles upon which the sanctity of home rested (see ECCL. R. VII. 26). A morbid emotionalism, prizing love as the greatest of all things in place of truth and justice, and a pagan view of holiness which tended to make life oscilate between austere asceticism (demanding virginity and eunuchism) on the one side, and licentiousness on the other (see MATT. XIX. 12; Sulpicius Severus, “Dialogi Duo,” i. 9, 13, 15; EUSEBIUS, “Hist. Eccl.” vi. 8; CLEMENT, i. 34; CYPRIAN, Ep. iv.; REV. ii. 14), went hand in hand with Gnosticism. Against this exaggeration of the divine attribute of love and the neglect of that of justice, the Rabbis in the ancient Mishna seem to utter their warning (Meg. iv. 9; YER. BER. i. 5). When, finally, the reaction set in, and Gnosticism both as an intellectual and as a sexual degeneracy (compare EPH. v. 22) was checked by a strong counter-movement in favor of positive Christianity, two principles of extraneous character were laid down by the framers of the Church: (1) the Trinitarian dogma with all its corollaries; and (2) a double code of morality, one for the world-fleeing monks and nuns and the clergy —called the really religious ones—and another for the laity, the men of the world. The Trinitarian formula first occurs in Matthew (xxviii. 19, R. V.) in the words spoken by the risen Christ to the disciples in Galilee: “Go ye therefore,
Justinian's persecution of the Syrian uniconians and persecuted whenever it endeavored to assert its face, "saying: 'Hath God a son?' (Yer. Shabb. vi. 37). Christ, the preexistent Messiah (Gcn. ii. 1), being either identified with the Shekina or divine glory (Rom. ix. 4; Col. i. 17; see Mayor, "Epistle of James," p. 23, notes), or with the "Memra" or "Logos," Philo's second god ("fragments," ed. Mangny, ii. 625; compare "De Sonnûsis," i. 39-41, ed. Mangny, p. 653 et seq.; was raised by Paul to the rank of a god and placed alongside of God the Father (I Cor. viii. 6, xii. 3; Titus ii. 13; compare I John v. 20); and in II Cor. xiii. 14 the Trinity is almost complete. In vain did the early Christians protest against the depiction of Jesus ("Clementine Homilies," xvi. 15). He is in Paul's system the image of God the Father (II Cor. iv. 4; compare I Cor. viii. 6); and, being opposed to Satan, the god of this world, His deity "of God the world to come" is as sure as ever. However repugnant expressions such as "the blood," "the suffering," and "the death of God" (Ignatius, "Ad Romana," iii. v. 13; Irenaeus, "Ad Ephesini," i. 1; Tertullian, "Ad Praxean") must have been to the still monothetic sentiment of many, the opponents of Jesus' depiction were defeated as Jewish heretics (Tertullian, i.e. 30; see Arianism and Monarchianism).

The idea of a Trinity, which, since the Council of Nicaea, and especially through Basil the Great (370), had become the Catholic dogma, is of course regarded by Jews as antagonistic to their monotheistic faith and as due to the paganism tendency of the Church; God the Father and God the Son, together with "the Holy Ghost ("Ruah ha-Kodesh")" conceived of as a female being, "having their paralyses," has been shown by many Christian scholars, such as Zimmermann, in his "Vater, Sohn, und Frersprecher," 1896, and in "Sinnbildliches: die Koptische Kunst," 1892, p. 10; and others.

There was a time when the Demurgen, as a second god, threatened to becloud Jewish monotheism (see Gnosticism and Eliezer ben Arstam); but this was at once checked, and the absolute unity of God became the impregnable bulwark of Judaism. If a man says: "I am God," he lies, and if "Son of man," he will repent," was the bold interpretation of Num. xxiii. 18, given by R. Abuhav with reference to Christianity (Yer. Tan. ii. 1, 630). "When Nebuchadnezzar spoke of the 'Son of God' (Dan. iii. 25), an angel came and smote him on the face," saying: "Hath God a son?" (Yer. Shabb. vi. 8d). In the Church, Unitarianism was suppressed and persecuted whenever it endeavored to assert its birthright to reason; and it is owing chiefly to Justinian's fanatical persecution of the Syrian Unitarians that Islam, with its insistence on pure monotheism, triumphed over the Eastern Church.

Accordingly, the Council of Chalcedon, 451, condemned the Monarchianism of Eusebius and the Arianism of Arius, and pronounced the following council: "Father, Son, and Holy Ghost, are one God, from the beginning of the world; the Son, together with the Father, was begotten in Godhead and nature; the Holy Ghost was all-powerful from the beginning of the world to this day in Godhead and nature.

The next radical deviation from Judaism, the worship of the Virgin Mary as the mother of God; the canonical and, still more, the apocryphal writings of the New Testament offering the same points of support to justify such a cult. Yet this was but part of the introduction of the Deity and dedication of man instead of the Church in the shape of image-worship, spirit symbols and imperial decrees, prohibiting and iconoclasm. The cross, the lamb, and the lamb as symbols of the new faith, failed to satisfy a heathen mind; in the term of John of Damascus, they demanded "to see the image of God, was the same as the God the Father was hidden from sight;" and consequently the second commandment had to give way (see "Image-Worship," in Schaff-Herzog, "Christian History"). It is no wonder, then, that the Jewish idolatry in all this, and felt constrained to apply law, "Make no mention of the name of other gods' (Ex. xxiii. 13; Mek. to the passage and Sanh. 63b); so that the name of the benefactor of Jewish teachers was shunned by the medieval Jews. Still, the Jewish code of law offers some toleration to the Christian Trinity, in that, however, permitted semi-proselytes ("ger toshab") to worship other divine powers together with the One (Tosef., Shabb., 65a; Shulhan 'Aruk, Ohn. Hapr. 15b, Moses Isserles' note).

It was, indeed, no easy matter for the Jew to distinguish between pagan idolatry and Christian image-worship (Shulhan 'Aruk, "Medieval De'ah," 141). Moreover, image-worship went hand in hand with the worship of saints, apostles, and angels side of the Trinity in order to facilitate the conquest of heathen nations. In contrast to the uncompromising attitude of Judaism, the Church was ever willing to compromise to win the great multitudes. It was this spirit of polytheism which led to all those abuses the opposition to which was the chief bone of contention— whose aim and purpose was a return to Pauline Christianity and the New Testament with the help of a deeper study of the Hebrew-Bible. It is the policy of the medieval Church being to carry the large pantheon of saints, apostles, and angels side of the Trinity in order to facilitate the conquest of heathen nations. In contrast to the uncompromising attitude of Judaism, the Church was ever willing to compromise to win the great multitudes. It was this spirit of polytheism which led to all those abuses the opposition to which was the chief bone of contention— whose aim and purpose was a return to Pauline Christianity and the New Testament with the help of a deeper study of the Hebrew-Bible. It is the policy of the medieval Church being to carry the large pantheon of saints, apostles, and angels side of the Trinity in order to facilitate the conquest of heathen nations.
Mediation of Christ.

While Judaism has no room for dualism, since God became the necessary mediator, “delivering man from the power of Satan and the last enemy—death” (1 Tim. ii. 5; Col. i. 13; 1 Cor. xv. 26).

The Church deprives man of both his moral freedom as a child of God and his intellectual birthright as the child of God. Salvation, therefore, is impossible without Christ. Christ’s descent into hell to liberate his own soul from the pains of eternal doom became, therefore, one of the fundamentals of the Apostolic creed, after I Peter iii. 18, iv. 6 (see Schaff-Herzog, “Encyc.” art. “Hell, Christ’s Descent Into”). It is obvious that this view of God could not well inculcate kindly feelings toward Jews and heretics; and the tragic fate of the medieval Jew, the persecutions he suffered, and the loot he experienced, must be chiefly attributed to this doctrine.

Paul’s depreciation of the Law and his elucidation of faith (in Christ) as the only saving power for Jews and Gentiles (Rom. iii. 28, x. 4; Gal. iii. 7 et seq.) led, in the Middle Ages, and an injurious effect upon the mental progress of man. Faith, as exhibited by Abraham and as demanded of the people in the Old Testament and rabbinical writings, is “a simple, childlike trust in God; and accordingly “littleness of faith”—that is, want of perfect confidence in the divine goodness—is declared by Jesus as well as by the Rabbis in the Talmud as unworthy of the true servant and son of God (Gen. xv. 6; Ex. xiv. 31; Num. xiv. 11, xx. 12; 1 Sam. xiv. 31; Matt. vi. 38; Soph. 89); Paul’s theology made faith a meritorious act of saving quality (Rom. i. 16); and the more meritorious it is the less is it in harmony with the wisdom of the wise, appearing rather as “foolishness” (1 Cor. i. 18-31). From this it was but one step to Tertullian’s perfect surrender of reason, as expressed in “Credo quia absur- dum,” or, more correctly, “Credibile quia ineptum; certum est quo impossibile est.” (To be believed because it is foolish, certain because impossible). “De Carne Christi,” v.) Blind faith, which renders a credulity throughout Christendom which became indifferent to the laws of nature and which deprecated learning, as was shown by Draper (“History of the Conflict between Science and Religion”) and by White (“History of the Warfare of Science with Theology”), A craving for the miraculous and supernatural created ever new superstitions, or sanctioned, under the form of relic-worship, old pagan forms of belief. In the name of the Christian faith reason and research were condemned, Greek philosophy and literature were exterminated, and free thinking was suppressed. Whereas Judea-
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The Jews of the Middle Ages had a strange aspect. In Judaism the high priest was not allowed to officiate from that day for the people at large, who were to eat on the Day of Atonement unless he had a wife of his rank as inferior (Strauss, "History of European Morals from Augustine to Charlemagne," ii. 301-310; idem, "History of the Rise and Influence of the Spirit of Rationalism in Europe," i. 1-201). It was the repeated pagan thinkers, it was the Mohammedan and the Jew, who kept the lamps of knowledge and science burning; and to them in large measure the revival of learning, through scholastic philosophy in the Catholic cloisters and afterward in western Europe in general, is due. Not merely the burning of witches and heretics, but the charges, raised by priests and mobs against the Jews, of having poisoned the wells, pierced the consecrated host, and slain innocent children in order to use their blood, can mainly be traced to that stuper of the mind which beholds in every intellectual feat the working of Satanic powers, alliance with which was believed to be bought with blood. On the other hand, the Church was ever busy infusing into the popular mind the belief that those rites which served as symbolic expressions of the faith were endowed with supernatural power, "saeculum" being the Latin word used for "mystery," the same given to forms which had a certain magic spell for the believer. Both baptism and the eucharist were regarded as miracle-working powers of the Christian faith, on participation in which the salvation of the soul depended, and exclusion from which meant eternal damnation (see the literature in Schaff-Herzog, "Encyclopedia," s. v. "Sacrament").

The expectation by early Christianity of a speedy regeneration of the world by the reappearance of Jesus exerted a strange influence. Asceticism once more on the whole moral and in the social state of humanity. The entire austerity of Christian life being a preparation for the world to come (and this change being expected to take place soon; Matt. x. 28; I Cor. i. 7; I Peter i. 18), only those that renounced the joys of the flesh were certain of entering the latter. This view gave rise to asceticism in the monasteries, for which genuine religiosity was claimed; while marriage, home, and state, and all earthly comforts, were only concessions to the flesh. Henceforth the ideal life for the priest and recluse was to differ from that of the people at large, who were to rank as inferior (Strauss, i. 41 et seq.). Whereas in Judaism the high priest was not allowed to officiate on the Day of Atonement unless he had a wife that made him sacred to his (Yoma i. 14; after Lev. xvi. 11, 17), celibacy and virginity were prized as the higher virtues of the Christian elect, contempt of the world with all its material, social, and intellectual pursuits being rendered the ideal of life (see Ziegler, "Gesch. der Ethik," 1886, pp. 192-342). Thus, to the Jew Christendom, from the days of the emperor Constantine, presented a strange aspect. The Church, formerly the declared enemy of Rome-Babel (Rev. xvi.), had become her ally, accepting Edom's blessing, "By thy sword shalt thou live" (Gen. xxvi. 40, as her own; and, on the other hand, there appeared her priests ("pallia") hair-cloaks, and monks ("kumaram"), in the guise of the Hebrew Nazarites and saints, claiming to be the heirs to Israel's prophecy and priesthood. Indeed medieval Judaism and Christianity formed the greatest contrast. Children of the same household, loving the same God and using the same Scriptures, His revealed word, they interpreted differently and harmonizing God and religion. Their Bible, bath, and festivals, their whole bent of mind and soul had become widely divergent. They no longer understood each other.

Yet, while neither Augustine nor Thomas Aquinas, the chief framers of the Church dogma, nor even Luther and Calvin, the Reformers, had any tolerance for Jew or Mohammedan, the authorities of the Synagogue, the Jewish community, and the Christian Church, from the days of the Tractate "Sanhedrin," examined the Christian dogmas, saying, "Ehmanve De-Vo't," that, unconcerned by the sensual Trinitarian belief of the common crowd, he would discuss only the speculative value given by Christian thinkers to the Trinity; and so penetrating acumen and profound earnestness as not to waver in his "Emunot we-De'ot," ii. 5) that, unconcerned by the sensual Trinitarian belief of the common crowd, he would discuss only the speculative value given by Christian thinkers to the Trinity; and so penetrating acumen and profound earnestness as not to waver in his "Emunot we-De'ot," ii. 5) that, unconcerned by the sensual Trinitarian belief of the common crowd, he would discuss only the speculative value given by Christian thinkers to the Trinity; and so penetrating...
...the French Talmudists of the twelfth century (Ab. Zarah, 49a); Solomon ben Adret of the thirteenth century; Isaac b. Shem-Tov of the fourteenth century (Responsa No. 119); Joseph Caro (Shatam Aruk, Ohav Hayyim, 166), and Yoreh De'ah, 149, and Hoshen Mishpat, 396; and Yosef ibn Hayyim, a victim of Spanish persecution (1492), who, in his "Ma'amar ha-Ahdut," iii., goes so far as to assert that "but for these Christian nations we might ourselves have become infirm in our faith during our long dispersion."

The same generous view is taken by his contemporary Isaac Abravanel ("Akedat Yirhat," lxxviii.), on whose Ashkenazi (sixteenth century) fears his collaborators, in his "Ma'aseh ha-shem," written in Yiddish, "not to curse a whole Christian nation because a portion wrongs us, as little as one would curse one's own brother or son for some wrong inflicted."

Jacob Remak at the middle of the eighteenth century wrote: "Christianity has been given as part of the Jewish religion by the Apostles to the Gentiles world; and its founder has even made the moral laws stricter than those contained in Moses. There are, accordingly, many Christians of high qualities and excellent morals who keep from hatred and do no harm, even to their enemies. Would that Christians would all live in conformity with their precepts! They are not en Joys or Jews, nor are they sin if they associate other beings with God in worshipping a trinity God. They will receive reward from God for having propagated a belief in Him among nations that never heard His name; for 'He looks into the heart.' Yes, many have come forth to the rescue of Jews and their literature ("Reson Mat-eh," p. 15b, Amsterdam, 1758, and "Lehcm ha-Shamayim" to Ab. v. 17). Leone de Bero (Judah Asahel Mohel-Tob) also may be mentioned, who, in his "Kis'a be-ket David," 1668, xxiv., xxv., xxvi., xxvii., compares Mohammedanism with Christianity, and declares the latter as superior, notwithstanding its Trinitarian dogma. A highly favorable opinion of Jesus is expressed also in a Karaite fragment found in Steinachader, "Oevet Hayyim," Catalogue of the Michael Library, pp. 377 et seq., Hamburg, 1848, Compare Jew. Encyc. i. 225, s. v. Avenzoor.

The persistent attacks of Christian controver-sialists against the Jewish belief gave rise, of course, to a number of polemical works, written in self-defense, in which both the Christian dogmas and the New Testament writings are submitted to unsparing criticism. Foremost among these—not to mention Nahmanides' published disputation with Pablo Christiani—is that of Hasdai Crescas, who, in a Spanish "latuño" on the Christian creeds (1396), showed the irrationality of the doctrines of Original Sin, the Trinity, the Incarnation, the Virginity of Jesus' Mother, and Transubstantiation, and who investigated the value of baptism and of the New Testament compared with the Old, beginning with the following three axioms: (1) Reason can not be forced into belief; (2) God Himself can not alter the laws of a priori truth and understanding; (3) God's justice must cover all His children.

Another vigorous defender of Judaism against Christianity was Simon ben Zemah Dukain (1361-1440), who, in his great work, "Magen Abot," rejects the assertion that Jesus, according to his own words, did not come to abrogate the Law; and then exposes the many self-contradictory statements in the New Testament concerning Jesus. The "Itkultur" of Joseph Alas is (not merely in ch. xxv. of sect. iii., but in its totality) a defense of liberal Jewish thought against Christian dogmatism; and it therefore dwells with especial emphasis on the fact—which all Jewish thinkers from Saadia and Maimonides down to Mendelssohn accentuated—that miracles can never testify to the verify of a belief, because every belief claims them for itself. As to the two Hebrew standard works of New Testament criticism in the Middle Ages, written for apologetic purposes, the "Safer Nize'ahon" and the "Zechuk Emunah," see Muhlschlegel; Lippmann, and Isaac ben Abraham Thori.

III. To offer to the great Gentile world the Jewish truth adapted to its psychic and intellectual capacities—this was the providential mission of Christianity. Yet, in order to Christianity's become a unifying power for all the Historic nations on the globe, shaping and reshaping, embracing empires, and concentrating the social, political, and spiritual forces of humanity in a manner never before attempted or dreamed of, it required an inspiring ideal of sublime grandeur and beauty, which should at once fascinate and stir souls to their very depths and satisfy their longings. Nothing less than the conquests of Cyrus the Lord's "anointed," called "to subdue nations and to break their prison doors" (Isa. xlv. 1, 2), than Alexander's great empire over the earth, still more than a kingdom that would encompass all that for which Rome and Alexandria and Jerusalem stood—"a kingdom of the people of the saints of the Most High" (Dan. vii. 27)—nothing less than this was the goal that they that were told to "go forth and make disciples of all nations" (Matt. xxvii. 19) had in view. The Jewish propaganda, begun in the Babylonian Exile (Isa. xlv. 6; xlix. 6; lxv. 6; lxvii. 11; xlii. 14), and systematically pursued in Alexandria and Rome (Matt. xxiii. 15; Schurter, "Gesch." iii. 305 et seq.; 456 et seq.), was to be left far behind, and, by battering down the barriers of the Law and the Abrahamic faith, was to be rendered elastic enough to suit the needs of a polytheistic world. Such was the view of the missionary of Tarsus. But it was, after all, the glad tidings of the Jew Jesus which won humanity for Abraham's God, Jewish righteousness, "Zedakah," which is the power of helpful love, redressing social inadequacies, was destined to go forth from the Synagogue in order to lift the burden of wo from suffering humanity and to organize everywhere works of...
charity. By this the Church, "the congregation of the Lord," conquered the masses of the vast Roman empire, and, as she learned the better to apply the Jewish system (see Essenes) to the larger field opened, achieved ever-increasing wonders with the mighty resources at her disposal. The poorhouse, or hospital, "transplanted as a branch of the terribl

...earthly, from the terrors of slavery, by making the humblest bondsman proud of being a child of God; it fought against the cruelties of the arena; it invested the home with purity and proclaimed, in the spirit of Ezek. xvii. and Yer. Sanh. iv. 22a, the value of each human soul as a treasure in the eyes of God; and it so soothed the great masses of the empire as to render the cross of Christ the sign of victory for its legions in place of the Roman eagle. The "Galilean" entered the world as conqueror. The Church became the educator of the pagan nations; and one race after another was brought under her tutelage. The Latin races were followed by the Celt, the Teuton, and the Slav. The same burning enthusiasm which sent forth the first apostle also set the missionaries aglow, and finally the American continent, under the scepter of an omnipotent Church. The sword and the cross paved the way through vast deserts and across the seas, and opened, achieved ever-increasing wonders with the mighty resources at her disposal. The poorhouse, or hospital, "transplanted as a branch of the terr...
CHRISTINA AUGUSTA: Queen of Sweden; born at Stockholm Dec. 7, 1626; died at Rome April 19, 1689. She was a daughter of Gustavus Adolphus and Mary Eleanor of Brandenburg, and reigned from 1632 to 1634. Her attitude toward the Jews was most benevolent. Acquainted with Hebrew literature, which she eagerly studied in her youth, she welcomed eminent Hebrew scholars at her court. Thus Meassuch ben Israel, recommended to her by Vossius, was kindly received; and his pleadings for the Jews and their literature met with great sympathy.

Christina was, furthermore, interested, together with England, in permitting Jews to settle in the West Indies, and especially favored a Portuguese Name, Isaac Manoel Texeira, whom she appointed financial agent and resident minister at Hamburg, and on account of whom she more than once remonstrated with the Senate of Hamburg, demanding for her Jewish minister the honors enjoyed by other ministers resident. During her sojourn at Hamburg she resided at the home of Manoel Texeira, regardless of the severe censures pronounced upon her from the Protestant pulpits. She appointed as her physician Benedito do Castro (Baruch Nehemiah). Christina contrived by every possible means to prevent the banishment of the Jews of Vienna, decreed by Emperor Leopold in 1670; but unfortunate circumstances rendered her efforts futile.

CHRISTINE OF SWEDEN: See Messiaen.

CHRONEGK, LUDWIG: German actor; born at Blankenburg-on-the-Havel Nov. 8, 1837; died at Meiningen July 8, 1890. He was the stage-manager and "Intendant" of the famous Meiningers troupe established at Weimar by Duke George of Meiningen. Chronegk had but little schooling, as his bent for the stage asserted itself while he was still a boy. At eighteen he went to Paris to study French methods. A year later, 1856, he returned to Berlin, where he continued in histrionic training under Görner, the manager of Kroll's Theater. On being graduated, Chronegk went to Liegnitz, Görlitz, Hamburg (Thalia Theater), and Leipzig (Stadttheater), playing juvenile roles.

In 1866 he joined the Meiningers, with whom he acted until 1870, when he became "regisseur." Two years later he was appointed stage-director, and from that time dates the fame of both company and director. Chronegk, whose eye for stage-realism was far in advance of his time, realized that the puppet-like maneuvers of the supernumeraries were neither natural nor graceful, and he took each individual in hand and converted him or her into an independent force. He reorganized the various individuals of the mobs, caused them to act as human beings, and in so doing revolutionized German stage-methods. This course antagonized the conservative element, and in consequence Chronegk was denounced by members of his profession, and more particularly by a short-sighted press. He persisted, however, and lived to see his methods endorsed and imitated.

But whatever good Chronegk accomplished in this one direction, he almost counteracted by the harm he did in another. In perfecting the ensemble, he sacrificed the individual, and as a consequence the Meiningers gave performances which, though exceptional as a whole, were yet full of flaws when viewed critically and analytically. When the company appeared in London in 1881, this fact was most apparent, especially in "Julius Caesar," which was produced with a Brutus so pitifully weak as to mar the entire performance. It was the same with "Othello," in which Ludwig Barnay alone escaped being classed as respectably mediocre.

During the twenty-six years that Chronegk was with the Meiningers, from May 1, 1874—when they first appeared at the Friedrich-Wilhelm Theater, Berlin—until 1890, he staged 2,591 plays, in eighteen foreign and eighteen German cities.

CHRONTOLGY. See Messiah.

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Chronicles

THE JEWISH ENCYCLOPEDIA

It is a part of a larger work, Chronicles-Ezra-Nehemiah, composed (see Section II.) in the Greek period between the death of Alexander (c. 323) and the revolt of the Maccabees (c. 167), it expresses the piety of the Temple community, and its interest in its services and history. It felt that the services had reached an ideal perfection, and were led to think of the "good kings" as having shaped their religious policy according to this ideal. Probably the author of Chronicles did not intend to supersede Samuel and Kings. There are slight traces of Chronicles in Ecclesiasticus (Sirach), (e.g., xxvii. 23, etc.; compare I Chron. xxvii.) perhaps also in Philo (see Ryle, "Philo and Holy Scriptures," pp. 306 et seq.; and in the N. T. (for example, compare II Chron. xxiv. 31 with Matt. xxii. 30). The references to Samuel-Kings are more numerous. The omission (see Swete, I.e. p. 227) of Chronicles from some Christian lists of canonical books is probably accidental.

II. Composition:

(a) Relation to Ezra-Nehemiah. Chronicles, Ezra, and Nehemiah were originally a single work. This is shown by the identity of style, theological standpoint, and ecclesiastical interests, as well as by the fact that Chronicles concludes with a portion of a paragraph (II Chron. xxxvi. 22, 23) which is repeated and completed in Ezra 1.1-4. Comparison shows that Chronicles ends in the middle of a sentence. The division of the original work arose from the diverse nature of its contents: Chronicles was merely a less interesting edition of Samuel-Kings; but Ezra-Nehemiah contained history not otherwise accessible. Hence readers desired Ezra-Nehemiah alone; and Chronicles (from its position in many manuscripts, etc., after Nehemiah) only obtained its place in the canon by an afterthought.

(b) Author. The author's name is unknown; the ascription by some Peshitta manuscripts to "Joahan the priest," perhaps the Johanan of Neh. xii. 23 (Barnes, "Chronicles," p. xii., in "Cambridge Bible for Schools and Colleges"; idem, "An Apparatus Criticus to Chronicles in the Peshitta Version," p. 1), can have no weight. From the keen interest shown in the inferior officials of the Temple, especially the singers, the author seems to have been a Levite, possibly one of the Temple choir.

(c) Date. Chronicles-Ezra-Nehemiah must be later than the times of Ezra and Nehemiah (458-432). In style and language the book belongs to the latest period of Biblical Hebrew. The descendants of Zerubbabel (I Chron. iii. 24) are given, in the Masoretic text, to the sixth generation (about n.c. 350); in the LXX., Syriac, and Vulgate, to the eleventh generation after Zerubbabel (about n.c. 390). The list of high priests in Neh. xii. 11, extends to Judas (c. 330). These lists might, indeed, have been
made up to date after the book was completed; but other considerations point conclusively to the Greek period; e.g., in Ezra vi. 22, Darius is called "the king of Assyria." On the other hand, the use of the book in Ecclesiasticus (Sirach) referred to above, the absence of any trace of the Maccabean struggle, and the use of the LXX. Chronicles by Eupolemus (c. B.C. 300; see Svet. I.e. p. 34), point to a date not later than c. B.C. 300. Hence Chronicles is usually assigned to the period c. 300-250.

(d) Sources. Chronicles contains (see Section I.) much material found, often word for word, in other books of the Bible, and has also frequent references to other authorities. In regard to these sources, the contents may be classified thus: (A) passages taken from other O.T. books, with textual or editorial changes, the latter sometimes important; (B) passages based upon sections of other O.T. books, largely recast; (C) passages supposed on internal evidence to have been taken from or based on ancient sources, no longer extant and not much later than the close of the Exile, and in some cases perhaps earlier (see classification, p. 62); (D) passages supposed on internal evidence to be the work of late

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### II Chronicles

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post-exilic writers (compare ib.). In the preceding table space prevents the presentation of details. In C and D, Kittel’s analysis in “S. B. O. T.” is mostly followed, but not in all details, nor in his separation of the D material into various strata. Small portions from extant manuscripts are embedded in B, C, and D are not indicated.

The non-Biblical sources may be classified thus:

(1) An earlier historical work cited as: “The Book of the Kings of Judah and Israel” (I Chron. xvi. 11, xxv. 26, xlvii. 26); “The Book of the Kings of Israel” (ib. xxvii. 7, xxxv. 26); “The Acts of the Kings of Israel” (ib. xxxii. 18); and perhaps also as “Midrash of the Book of Kings” (ib. xlvii. 37).

(2) Sections of a similar history of David and Solomon (unless these references are to that portion of the former work which dealt with these kings), cited as: “The Words of Samuel the Seer” (I Chron. xxxix. 29); “The Words of Nathan the Prophet” (ib. xxiv. ix. 29); and “The Words of God the Seer” (I Chron. xxxix. 29).

(3) Sections of “The Book of the Kings of Judah and Israel,” and possibly of other similar works, cited as: “The Words of Shemaiah the Prophet and of Iddo the Seer” (II Chron. xliii. 16); “The Words of Jehu the Son of Hanani” (ib. xx. 34); “The Words of the Seers” (ib.); “of his Seers” (ib.); “of the House of Iddo” (ib. xxii. 19–20); “The Vision of Iddo the Seer” (ib. iv. 20); “The Vision of Iddo the Prophet” (ib. iv. 22); “The Midrash of the Prophet Iddo” (ib. xliii. 23); “The Acts of Uzziah, Written by Isaiah the Prophet” (ib. xxvi. 22); and “The Prophecy of Hezekiah the Shilonite” (ib. iv. 29).

In the absence of numbered divisions like the present chapters and verses, portions of the work are indicated by the name of the prophet who figures in it—probably because the Prophets were supposed to have been the annalists (ib. xxvi. 22). Thus, “The Vision of Isaiah” is said to be in “The Book of the Kings of Judah and Israel”; and “The Words of Jehu the Son of Hanani,” inserted in “The Book of the Kings of Israel.”

Thus the main source of Chronicles seems to have been a late post-exilic Midrashic history of the kings of Judah and Israel. Possibly, this had been divided into histories of David and Solomon, and of the later kings. The author may also have used a collection of genealogies; and perhaps additions were made to the book after it was substantially complete. In dealing with matter not found in other books it is difficult to distinguish between matter which the chronicler found in his source, matter which he added himself, and later additions; as all the authors concerned wrote in the same spirit and style; but it may perhaps be concluded that details about Levites, porters, and singers are the work of the chronicler (compare Section III. of this article).

III. Relationship to Samuel-Kings: (a) Comparison of Contents. Chronicles omits most of the material relating to Saul and the northern kingdom, including the accounts of Samuel, Elijah, and Elisha, and most of what is to the discredit of the “good kings,” e.g., the story of Baalbecba. Chronicles adds (see table, B and D) long accounts of the Temple, its priests and its services, and of the observance of the Pentateuchal laws; also records of sins which account for the misfortunes of “good kings”—e.g., the apostasy of Josiah (II Chron. xxxiv.); of the misfortunes which punished the sins of “bad kings”—e.g., the invasions in the reign of Ahaz (ib. xxvii.); and of the repentance which resulted in the long reign of Manasseh (ib. xxxiii.); besides numerous genealogies and statistics. Chronicles has numerous other alterations tending, like the additions and omissions, to show that the “good kings” observed the law of Moses, and were righteous and prosperous (compare ib. vii. 9 and I Kings ix. 10, 11; see also below).

(b) Literary Connection. It might seem natural to identify the main source of Chronicles with Samuel-Kings, or with “The Book of the Chronicles of the Kings of Israel” and “The Book of the Chronicles of the Kings of Judah,” frequently referred to in Kings. But the principal source cannot have been Kings, because, “The Book of the Kings” is sometimes said to contain material not in Kings—e.g., the wars of Joash (I Chron. xxvii. 7); neither can it have been the “Chronicles” cited in Kings, because it is styled “Midrash” (A. V., “story”; R. V., “commentary”), which was a late form of Jewish literature (II Chron. xxi. 22, xxv. 24). This main source, “The Book of the Kings,” is therefore commonly supposed (see II. d) to have been a post-exilic work similar in style and spirit to Chronicles.

The relation of this source to Kings is difficult to determine. It is clear that Chronicles contains matter taken either directly or indirectly from Kings, because it includes verses inserted by the editor of Kings (compare II Chron. xiv. 1, 2 and I Kings xiv. 11). Either Chronicles used Kings and “The Book of the Kings” both of which works used the older “Chronicles” (so Driver, “Introduction to the Literature of the O. T.” 3rd ed., p. 529), or Chronicles used “The Book of the Kings,” which had used both Kings and the older “Chronicles,” or works based on them.

(c) Text. It is not always possible to distinguish minor editorial changes from textual errors; but, when the former have been eliminated, Chronicles presents an alternative text for the passages common to it and Samuel-Kings. As in the case of two manuscripts, sometimes the one text, sometimes the other, is correct. For example, I Chron. xviii. 3 has, wrongly, “Haharzeer,” where II Sam. viii. 3 has “Hadar zeer”; but conversely I Chron. xvii. 11 has rightly, “judges,” where II Sam. vii. 7 has “tribes.”

IV. Historical Value: (a) Omissions. Almost all these are explained by the chronicler’s anxiety to edify his readers (compare Section III. a); and they in no way discredit the narratives omitted.

(b) Contradictions. Where Chronicles contradicts Samuel-Kings preference must be given to the older work, except where the text of the latter is clearly corrupt. With the same exception, it may be assumed that sections of the primitive “Chronicles” are much more accurately preserved in Samuel-Kings than in Chronicles.

(c) Additions. The passages which describe the
CHRONOGRAM (from the Greek χρόνος = time, and γραμμα = writing). A sentence or verse certain of letters of which express a date, while the sentence itself alludes to or is descriptive of the event to which the date belongs. The words "chronogram," "chronicon," "chronostichon," "eteostenchrochon," and "eteomenochemonchrochon" are all synonyms for "chronogram": but the latter is now almost exclusively used. In general, the Latin literature of the Middle Ages is the richest in chronograms; but they are also found in German, Dutch, Belgian, and Hungarian. In English and French few are found, and in Italian hardly any. Chronograms are especially popular in the East, where there being several books in Persian on the art of constructing a "ta'rikh," the Persian equivalent for "chronogram" (see Rodgers, "Tarikh," in "Journ. Royal Asiatic Soc." 1888, pp. 713-739). It is not improbable that the chronogram originated in the East, where such poetic juggling is common. The great popularity of chronograms among the Jews, and the extent to which they have been cultivated, may be explained by the fact that they are a variety of Gematria, which latter was highly regarded by the Jews and much practised by them.

The earliest chronogram in Jewish literature is one found in a Hebrew poem of the year 1250 by Abulafia (ed. Kaminka, p. 412; compare Rapoport, "Keren Hemed," vii. 392), while the earliest Latin chronogram is dated five years later (compare Hilton, "Chronograms," iii. 4). According to Pirkewich, Hebrew chronograms date back to 822 (compare the epigrams in his work "Abo Zakkaron," p. 10); but the inscriptions cited by him are probably forgeries. In the thirteenth century chronograms are found in the epitaphs of German Jews (Lewyson, "Nafshat Zaddikim," No. 14, of the year 1391; No. 16, of the year 1375).

It is evident, therefore, that for a period of five hundred years chronograms occurred in the epitaphs of European Jews. Thus the dates of the epitaphs of the family of Asher Ben Zakkaron are indicated by chronograms (Almanzi, "Abo Zikkaron," pp. 4, 6, 9); and among sixty-eight epitaphs of German Jews (Lewyson, "Nafshat Zaddikim," No. 16, of the year 1375). It is evident that for a period of five hundred years chronograms occurred in the epitaphs of European Jews. Thus the dates of the epitaphs of the family of Asher Ben Zikkaron are indicated by chronograms (Almanzi, "Abo Zikkaron," pp. 4, 6, 9); and among sixty-eight epitaphs of German Jews (Lewyson, "Nafshat Zaddikim," No. 16, of the year 1375).
or at least rectified. Down to recent times the custom of indicating dates by means of chronograms was so prevalent in Jewish literature that few books are dated by numerals only. In the earliest printed books the chronograms consist of one or two words only; the Soneco edition of the Talmud, for instance, has for its date the earliest printed chronogram: אברבנאל ("Gemara") = 544 (1484 C.E.). Words like יברבנאל ("rejoice ye!"). יש(onjoy") ("with rejoicing") were especially used for this purpose, as they express happiness. Later on, entire verses of the Bible, or sentences from other books, having some reference to the contents or title of the book, or to the name of the author, publisher, printer, etc., were used. In longer sentences, in which some of the letters were not utilized in the chronogram, those that counted were marked by dots, lines, or different type, or were distinguished in other ways. Innumerable errors have been made by bibliographers because the distinguishing marks were missing or blotched, or had been omitted. To this source of confusion must be added the varying methods of indicating the "thousand" of the Jewish era. The Italian, Oriental, and earlier Amsterdam editions frequently designate the thousand as קס ("Kos") in the major era”). The German and Polish editions omit the thousand, considering only פ ("The minor era") but as neither the former nor the latter is employed throughout the respective editions, many errors arise. The following chronogram, which Samuel Schotten adds to his work "Kos ha-Yeshu'ot" (Frankfort-on-the-Main, 1711), shows how artificial and verbose chronograms may be: "Let him who wishes to know the year of the Creation pour the contents out of the cup [i.e., count the word "kos."] בק, with defective spelling כב = 80) and seek aid [inפ = 391; together 471]. The first two verses of the poem are as follows:

A New-Year's poem in this style, written in the year 579 (=1819), is found in Shalom Cohen's "Kos ha-Yeshu'ot" (ed. Warsaw, p. 146). Two years later Eichenbaum wrote a poem in honor of a friend, the line of which had the numerical value of 861 ("Sei Zimnah," ed. Leipzig, pp. 50-55). While this poem is really a work of art, in spite of the artificiality employed, Eichenbaum's imitators have in their turn merely copied it with certain numerical values. Gottlober ("Ha-Kokabim," i.31) wrote an excellent satire on these rhymes, each line of his poem having the numerical value of 618 ("moi"). The first two verses of the poem are as follows:

But even poets like I. L. Gordon and A. B. Lea, though employing them only in the inscriptions to their poems. The modern school of Hebrew poets has given up these artificialities, nor is "minor era" being now chiefly employed for New Year congratulations, especially by the poor of Palestine, who frequently distribute printed New-Year cards, the wish consisting of a verse whose numerical value is equal to the year.

BIBLIOGRAPHY: Judas Hilton, Chronog. i. 569-569, 1 (1890), 569. Schotten, Biblische Topographie, in Beitr. stud. u. gr. Druck, Erg. xvi. 27-38; Zab. Z. G. pp. 524 et seq., L. G.

CHRONOLOGY * (L.): The science that treats the computation and adjustment of time or periods of time, and of the record and arrangement of events in the order of time. The chronology of Jewish literature may be divided into two periods: (1) that of the Biblical books; and (2) that of post-Biblical times.

Division of Time in the Biblical Books: From the earliest periods the day was divided into night and morning. Genesis records the division of the day into two parts of what is now termed the "tropical or solar day." It is probable that the Israelites vided the day into twelve "dhore", or twenty-four hours; but in the Hebrew texts no trace thereof is found. The earliest mention of the hour ("shab"") is in the Aramaic texts of Daniel (iii. 16). In documents of the Greek epoch, as also in the Assyrian texts, references occur to "night-watcher" ("asmarun") by which the night was divided into three parts (Ps. xc. 4; Lam. ii. 10). As regards instruments for measuring time, II Kings (xx. 11) and Nahum (xxviii. 8) give some vague information concerning the gnomon of King Ahaz, and the degree marked on his sun-dial (see Dial).

The week, with the attribution of each day to one of the seven planets, is one of the most ancient institutions of the Babylonians. This nation commuted the hebdomadal period with the sun, followed by the moon, Mars, Mercury, Jupiter, Venus, and Saturn. Every planet in succession provided two days, not in the order assumed in their spheres, which was as follows: the sun, Venus, Mercury, the moon, Saturn, Jupiter, Mars. Ps. Ps.
initial hour of the first day was consecrated to the sun; the twenty-fifth, or the initial hour of the second day, to the moon; the forty-ninth to Mars; the seventy-third to Mercury; the ninety-seventh to Jupiter; the one hundred and twenty-first to Venus; one hundred and forty-fifth to Saturn. It has been claimed that this arrangement is of modern invention; but indications of its existence are found in the earliest texts. The Mosaic account of Creation, of course, ignore the assignment of all natural influence, the seventh day was instituted as a sacred day, quite distinct in character from the seventh day of the lunar synodical month, which was regarded as a holy day by the Chaldeans. From the Mosaic times down the synodical month in the Jewish calendar was calculated, as in the Babylonian, from one new moon to the next. This is proved by the well-known passage in Ex. xi. 2: seven or eight days on Egyptian influence may be assumed. But the system of thirty-day months, also, seems to have been recognized by the Jewish calendar. The Jewish year was solar-lunar. In the early Biblical statements no indication whatever is found of an intercalary month. Still it is safely assumed that the difference of ten or eleven hours between the twelve synodical months and the tropical year was equalized by the insertion of an embolismic month; and in the cuneiform Sumerian texts expression is made of this intercalation as far back as the fifth millennium B.C. It is very probable that the equivalence of 19 tropical years and 235 synodical months was known in the most remote times; but a regular intercalary system was not introduced before Greek influence asserted itself—that is, not before 537 B.C. In Chaldea the embolismic months were inserted merely for astrological reasons: the methods employed later by the Jewish authorities (see Calendar) to adjust astronomical irregularities cannot be held to have been in vogue among the Chaldeans.

Post-Biblical Times: The modern Jewish calendar is adapted to the Greek computation exclusively. The Talmudic tractate Rosh ha-Shanah (ch. i) indicates that four ways for commencing the year were known and observed. The day was divided into twenty-four hours, and each hour into 1,440 "halakim," or 1,440 portions. The passage in Rosh ha-Shanah gives almost exactly the length of the average synodical month as 29 days, 6 hours, and 793.7 halakim (44 minutes, 3.7 seconds), which is only 2 seconds too long; the real duration being 29 days, 6 hours, 4 minutes, 2.89 seconds. This estimate is of Greek origin, like the Metonic embolismic cycle of the years 8, 6, 8, 11, 1, 17, 19 of the nineteen-year Metonic period. The new Jewish calendar seems to have been inaugurated in 383 (Tishri), and Rabbi Hillel apparently modified it by introducing some innovations; but it is not known exactly what they were. Some hints in Talmudic texts, which can not be dwelt upon here, seem to indicate that the "forbidden days"—that is, days of the week on which Rosh ha-Shanah (New Year) could not fall—were introduced at that time. The Talmud speaks of Shabat's falling on a Sunday, which can not happen now. The first of Tishri can not fall on Sunday, Wednesday, or Friday (Temi); nor can the first of Nisan be on Monday, Wednesday, or Friday (Temi). These forbidden days cause a great complication of the calendar. As a starting-point for calculation, the first of Tishri in the year 1 is indicated by the symbol 77022, signifying Monday (2 or second day of week), 5 (5) hours, 304 (77) balakim corresponding to Oct. 7 in the Julian, or Sept. 7 in the Gregorian calendar of the year 3761-3760 B.C. (3240 of the modern computation, which adds 10,000 years to the common era). This is the astronomical day 347,999. The cycles ("mahzor") count from that epoch. In order to ascertain the year of the cycle, the number is divided by 19; the remainder giving the year of the cycle; for example: 5661 (1900-1901) = 19 = 297 + 19; i.e., the year 5661 is the fourteenth year of the 396 cycle. The idea of an era beginning with and counted from an historical event is an ingenious invention of the Greeks, who represented by an impersonal fact computations referring to a person. The first public application of it was the Seleucid era, dating from Oct., 312 (or, at Babylon, from April 3, 311) B.C.; and this era was accepted by the Jews, who maintained it generally down to the eleventh century; in Egypt, however, it survived into the sixteenth century, when Rabbi David ben Abi Zimra brought about its disuse, while in South Arabia it was used, along with the "era mundi," even as late as the nineteenth century. For the Temple and the dating of private records there existed the era from the Exodus. Not only is the existence of this era a mathematical conclusion based on the 396 dates in Kings, but it is also definitely indicated in 1 Kings vi. 1, where the beginning of the construction of Solomon's Temple is assigned to the year 480 of the Exodus era. The Hebrew context is of such characteristic precision that no one can seriously pretend this to be an intentional combination of 12 times 40 years. Why this number and not another? It would be no absurd to claim that the 480 years of the Roman republic (510-30 B.C.) or the equal duration of the Parthian realm (356 B.C.-225 C.E.) had been assumed only in order to have the product of 12 × 40, or 60 × 8. The question to be decided is whether the date then obtained for the Exodus—2,149 B.C.—is the real one; for whether or not the chronicles of this period were mistaken as to the epoch the era is quite a different matter for examination. Most of the eras in use assume a conventional starting date which is not accurately that of the event from which the name is derived. The Dionysian era of the birth of Jesus, perhaps the Mohammedan one of the Hegira, or flight of the prophet from Mecca to Medina, the Jewish one of the Creation, besides some 150 other modes of starting a chronological series, are illustrations of this common practice.

The months in the era employed by the Biblical chronographers were counted from Nisan, the first month, to Adar, the twelfth, or We-Adar, the thirteenth. On the other hand, it is found that Biblical texts in giving the years of the kings commence with the dates of their accession to the throne, just as the kings of England and the popes determine...
their regnal years. Thus in II Chron. xxix. 3 the reference to the first day of the first month in year 1 of Hezekiah is not to the day of his accession, but to the first of Nisan of the first year of his reign; that is, according to the modern computation, March or April, 738 B.C. if the date of the Exod- dus is correct, the starting date for the annals is 767 B.C. By this system it is possible to assign with certainty the destruction of the First Temple to Sunday, Aug. 27 (Julian), 587 B.C. (astronomical day 1,507,581); that is, the 9th of Ab of the year 906 of the era of the Exodus.

The Biblical figures are given in the 6th year; that is, from the accession to the throne down to the event there had elapsed a 1-year plus a fraction of a year, which fraction is expressed by a Greek letter. For instance, Uzziah reigned fifty-two years; in his fifty-second year Pekah of Israel was king; and Uzziah died in the second year of Pekah. This example, among many similar ones, shows mathematically that the beginning of the royal years can not be the same. The problem may be stated as follows:

\[
\text{Uzziah reigned before Pekah: } 51 + \alpha
\]

\[
\text{Uzziah reigned simultaneously with Pekah: } 1 + \beta
\]

Total length of Uzziah's reign: 52 + (\alpha + \beta) years

where the sum of the fractions \(\alpha\) and \(\beta\) does not amount to one. All the Biblical calculations start from a different date, the date of accession; and the agreement of all these figures proves that the original date must have been changed to conform with the fixed harmonizing scheme of the annalist, the synchronous table of the kings' reigns.

Jewish chronology includes: (1) the non-chronological, mythical numbers of Genesis; and (2) the real chronology, from the Exodus to the end of the Jewish dominion (1492 B.C. to 70 of the common era).

The Non-Chronological, Mythical Numbers of Genesis: The figures of Genesis, handed down in their original form by the Hebrew texts followed by the Vulgate, are the results of a fictitious reduction of the enormous numbers put forth by the Chaldeans, the Egyptians, and the Hindus. The Jews and Greeks were not willing to admit that the world had been created long before their appearance in history. The original figures of one of the systems named were reduced to a certain scale. Only one of the Chaldean systems, preserved by the fragments of Berosus, is known. It is probable that his figures are those of the Babylonian school; while those of Sippara and Orchoe had possibly other units of time to express the same original arithmetical numbers.

The Creation: One of the Chaldean schools assumed seven periods, each of 240,000 years; that is, 1,680,000 years. Each period of 10,000 years is measured by an hour of the seven days which comprise Creation in Genesis (168 = 7 X 24).

From the Creation to the Deluge: The Chaldeans admitted the eternity of the world without any beginning; but the existing astronomical bodies had a commencement. For the time from the creation of these to the great cataclysm, or the Deluge, they assumed a sexagesimal unit, the number of the ends of the day: 60 X 60 X 24, or 86,400 units. The unit of the Babylonian school was 60 months, or 1,800 years. The Hindus reduced this to 86,400 units, or 1,656 years; that is, 72 periods of 23 years each. The 23 periods give 5,292,00 days, or 1,500 weeks; the unit of 72 periods being divided into three unequal parts, containing respectively 20, 18, (which is one-fourth of 72), and 34 periods of 1,500 weeks or 23 years each. The number 23 is found in the number resulting from adding the years elapsed between the births of father and son in the three groups given in the text, namely:

1. Adam, Seth, Enos, Calon, and Jared: 130 + 105 + 285 = 520
2. Mahalaleel, Enoch, Methuselah: 365 + 65 + 187 = 597
3. Lamech: 770 + 500 + 325 + 34 = 1,849

The corresponding Babylonian figures relating the ten antediluvian kings are:

1. Adam, Seth, Enos, Calon, and Jared: 130 + 105 + 285 = 520
2. Mahalaleel, Enoch, Methuselah: 365 + 65 + 187 = 597
3. Lamech: 770 + 500 + 325 + 34 = 1,849

These 232 and 361 years are the reduction to one-sixtieth of the Berosian figures, which give:

- The first three together: 59,000 years = 18,720 lustra
- The following two together: 104,000 years = 41,600 lustra
- The remaining five: 255,400 years = 94,400 lustra

The Bible has: 56,400 years

The Chaldean texts have: 86,400 lustra

The three periods correspond to legends now altogether lost, as the chronological tables in Genesis show.

The postdiluvian times down to the end of Genesis include:

- From the Deluge to the birth of Abraham: 332 years
- From the birth of Abraham to the end of Genesis: 235 years

These 392 and 361 years are the reduction to one-sixtieth of the Berosian figures, which give:

- For the first two kings: 10,100 years
- For the 36 following: 33,000 years
- For the 56 following: 59,100 years

These 39,180 years are composed of 12 Sothic periods of 1,460 years, and of twelve lunar periods (Assyrian, "tupkot namir") of 1,805 years. After 1,805 years the eclipses recur in the same order and this cycle was known to the Chaldeans, as by calculation, but by actual observations of registrations of eclipses during centuries and millennia.

The Babylonian figures are controlled by the sexagesimal notation of casses ("ashshu" = Tween) of nisars ("sar" = 20) or 6,000 years. There are thus:

- 12 Sothic periods of 1,460 years = 17,520 years (or 292 cycles)
- 12 lunar periods of 1,805 years = 21,660 years (or 361 cycles)
- 39,180 years = 66,600 years

The Biblical number of 232 years, quoted by the LXX ("Ant.", 6, 5, 3) comprises the nine generations from Arphaxad to Terah, the father of Abraham, namely:

\[
2 + 35 + 84 + 30 + 32 + 50 + 70 = 232\]
In order to obtain the necessary 292, Terah must have reached his seventieth year before begetting Abraham.

In order to secure the total of 361 years which the system required, Joseph must be given neither more nor less than 110 years.

Besides this computation of generations, there existed another, originally quite independent, of enumerating only the years of life of each ancestor. These numbers referring to the length of life might have been derived from Babylonian statements, but the almost complete destruction of cuneiform historical documents has removed all tradition of this kind. It must be remarked that the prime number 23 is also found in the sums of this series, a phenomenon which is probably to be explained by assuming that some analogous fact existed in the Chaldean mythology.

The Biblical sums are as follows:

from Adam to Calman 3,657 = 23 × 159 years
from Mahalaleel to Shem 5,520 = 23 × 240
from Abbahad to Jacob 2,898 = 23 × 126
12,075 = 23 × 525

It is, of course, very strange that those 12,075 years should be equal to 525 × 1,200 weeks, or 630,000 weeks; that is, the result of 70, 90, and 100. It would correspond to a Babylonian epoch of 3,150,000 years.

These two different traditions have been combined by the redactors of the Biblical text, in order to explain the now lost legends of the antediluvian and postdiluvian times of the Jewish people. An exact scrutiny of the figures as they are found in the present form of the text provides the basis for very singular and awkward results, of which Biblical tradition compels acceptance, and which have during many centuries caused numerous falsifications and discussions.

Chronology of Genesis.

antediluvian period, 43,800 weeks.

First part, 36,000 weeks.

from Adam to Seth 255
from Seth to Enos 365
from Enos to Cainan 400
from Cainan to Mahalaleel 3,657
from Mahalaleel to Shem 5,520
from Shem to Arphaxad 2,898
12,075

Second part, 7,800 weeks, one-quarter of the whole.

from Arphaxad to Shem 2,898
from Shem to Eber 5,520
from Eber to Noah 3,657
12,075

Postdiluvian period, 43,800 weeks.

First part, from the Deluge to the birth of Abraham. No one dies.

Second part, from the birth of Abraham to the end of Genesis. 361 sosses, reduced to 361 years. All die.

These figures had been known for centuries. Shem survived Abraham; therefore legends pretend that Melchizedek was really Shem and had handed down the antediluvian traditions. The antediluvian times produced a great many traditions that have been altogether lost. In the first fortunate period nobody died; in the second, death may have been threatened; in the third, all men perished, and the aged Methuselah died in the actual year of the Deluge.

The combination of the two systems has produced considerable bewilderment among subsequent translators and exegetes. The LXX., to avoid awkward chronological results, hit upon the expedient of falsifying the real figures, by adding to each of the post-Semitic personages 100 years. Instead of 2 they have 120; for 35 they substituted 135; and so on.

When this chronology of cycles was invented, it is idle to discuss. It is highly possible that it arose during the time of the First Temple; and there is no reason for bringing its origin down to the post-exilian epoch. Israel and Judah had at this period a systematized chronology; and there had existed, beginning with the seventeenth century B.C., a close connection between Palestine and Chaldea.
### Chronology

#### Real Chronology: 1. From the Exodus to the Destruction of the First Temple (1492 to 587 B.C.)

The first part, the four centuries between the Exodus and David (1492-1047), cannot be fixed with certainty. The duration of the several judges' reigns is involved in doubt, and arguments cannot be advanced with the slightest hope of success; for the needed documents are wanting. With David commences a sound and really historical chronology. The two hundred chronological dates handed down by the books of Samuel, Kings, and Chronicles are, with one or two exceptions (e.g., the twelfth year of Ahab, instead of the thirteenth year; see II Kings xv.1), of remarkable consistency. In a few cases, again, the figures are rightly given, but are by the present text attributed to some other event, owing to the transposition of the fragments of records saved from destruction at the fall of the First Temple. For example: the fourteenth year of Hezekiah is not the year of the expedition of Sennacherib, but that of the sickness of Hezekiah and of the embassy of Merodach-baladan, King of Babylon. The twenty-seventh year of Jeroboam II., King of Israel (II Kings xv.1), is mentioned as the first year of Uzziah, in flagrant contradiction to all the statements of the previous chapter, which makes it correspond with the fifteenth or sixteenth year.

Intentional mutilation of the text and suppression of all notice of the temporary suspension of the independence of the kingdom of Israel by the Syrians are the real cause of the larger number (15 or 16) given in ch. xiv.: the end of that chapter, and ch. xv. 3, which cannot be understood otherwise, indicate clearly that for eleven years Jeroboam II. had been expelled from Samaria by the Syrians. The subsequent passages have been ruthlessly altered, in order to obscure the slightest mention of this cessation of Israel's realm. A similar mutilation has been practiced at the end of ch. xv., where the interruption of Pekah's reign for nine years, and his suppression by Menahem II. mentioned in the Tiglath-pileser texts, are passed over in perfect silence.

The statements are always to be analyzed in the only possible mathematical manner; i.e., by the formula that the six year signifies n-1 years and a fraction of a year after the event. For the absolute fixation we have the solar eclipse of the eponym "Iaš-seti-igbi," June 13, 809 B.C., 91 years before which occurred the battle of Karkor, during Ahab's lifetime, and 78 years before which Jehu sent his tribute to Shalmaneser III. of Assyria.

The epigraphic tablets and the Babylonian chronicle fix the date of the downfall of Samaria as Jan., 722 B.C.

The two eclipses of the year 7 of Cambyses (523-522 B.C.) fix the date of Nebuchadnezzar's accession as May-June, 605 B.C., and the date of the delivery of Jehoiachin by Evil-merodach, son of Nebuchadnezzar, as the 27th (II Kings xxv. 27) or 25th (Jer. lii. 31) of Azar, either Sunday, Feb. 29, or Tuesday, March 3, 561 B.C.

These starting-points admit of the establishment of the chronology with certainty in the following manner—the only one possible—without alterations of the text in the historical documents:

#### Kings of Judah

<table>
<thead>
<tr>
<th>Reigns</th>
<th>Dates</th>
</tr>
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<tbody>
<tr>
<td>David</td>
<td>1047-1037</td>
</tr>
<tr>
<td>Solomon</td>
<td>1037-931</td>
</tr>
<tr>
<td>Rehoboam</td>
<td>931-922</td>
</tr>
<tr>
<td>Abijah</td>
<td>922-917</td>
</tr>
<tr>
<td>Asa</td>
<td>917-911</td>
</tr>
<tr>
<td>Baasha</td>
<td>911-907</td>
</tr>
<tr>
<td>Isaiah</td>
<td>728-722</td>
</tr>
<tr>
<td>Jeroboam II</td>
<td>722-715</td>
</tr>
<tr>
<td>Ahaziah</td>
<td>715-714</td>
</tr>
<tr>
<td>Jehu</td>
<td>714-713</td>
</tr>
<tr>
<td>Jehoahaz</td>
<td>713-712</td>
</tr>
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<td>Jehoash</td>
<td>712-707</td>
</tr>
<tr>
<td>Amos</td>
<td>707-703</td>
</tr>
<tr>
<td>Jeroboam III</td>
<td>703-702</td>
</tr>
<tr>
<td>Uzziah</td>
<td>702-642</td>
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#### Kings of Israel

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<tr>
<td>Elah</td>
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<td>Zimri</td>
<td>904-903</td>
</tr>
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<td>Omri</td>
<td>903-891</td>
</tr>
<tr>
<td>Ahab</td>
<td>891-874</td>
</tr>
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<td>Jehu</td>
<td>874-842</td>
</tr>
<tr>
<td>Joram</td>
<td>842-838</td>
</tr>
<tr>
<td>Tabeel</td>
<td>838-837</td>
</tr>
<tr>
<td>Jehoash</td>
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<tr>
<td>Zachariah</td>
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</tr>
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<td>827-824</td>
</tr>
<tr>
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<td>819-817</td>
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The great chronologists of the seventeenth century have long pointed out the apparent discrepancy between the statements of the duration of the reign of Jeroboam II. and Pekah and the time resulting from the synchronisms. But there is no error. In, 128, 27, the commencement and the end of the reign of Jeroboam II. fifty-two years elapsed; during eleven of these he was superseded, and his son, the victor of the battle of Karkor, reigned twenty years in Samaria, although twenty-nine intervened between his ascension to the throne. At any rate, the real cause of the larger number of years is to be found in the text of the historical documents, which is the only possible mathematical manner; i.e., by the formula that the six year signifies n-1 years and a fraction of a year after the event.

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THE JEWISH ENCYCLOPEDIA

Chronology

The several synchronisms for the same king are worked out. Thus, for the accession of Ahaz of Judah one has to choose between 727, 720, and 715 B.C., according as one set of data or another is followed. Inferior assigned evidence points conclusively to the fact that all of these numbers were inserted, as a separate part of the narrative, in the editorial period that followed the loss of Jerusalem. It is equally certain that the synchronisms were a matter of independent calculation. But there is good reason to believe that if the reignal years were not found in surviving royal annals, they were at least preserved by a fairly reliable tradition supported in part by documentary testimony. By the help of Assyrian data they may be used with a fair degree of accuracy.

One step backward beyond the division of the kingdom, Solomon, David, and Saul from the Exod to years. This suggests a conjectural systematization. The hypothesis is strengthened by the frequent occurrence of the number forty in numerations made for still earlier personages and events. Indeed, the summation of the years between the Exod and the beginning of Solomon’s Temple, found in 1 Kings vi. 1, has been plausibly conjectured to be made up of twelve generations, each of forty years. The number 480 thus given is, however, too large by one-half; since the Exod cannot have occurred much before 1200 B.C., and the Temple was built about 960 B.C.

For the chronology of the long period before Moses there are no sure data, since the numbers of the Masoretic text differ widely from those variously given by the Septuagint, the Samaritan Pentateuch, and the Book of Jubilees (first century B.C.). In the Masoretic data there are, moreover, several artificial schemes of systematization. For the details of these any good modern commentary on Genesis or treatise on Bible chronology may be consulted.

1. Scientific Data: All chronological accuracy depends upon the fulfilment of two conditions. To ascertain or verify the date of any event there must be a fixed point of departure, from which or to which the event in question is to be reckoned. Again, the data from which the time of the event is inferred must be adjusted to a connected system of time-reckoning throughout the long periods. In other words, some ancient authority, referring to an established scheme or system, must have made a notation of the event itself or of some synchronism with it. The Babylarians, and their kindred and disciples, the Assyrians, were the only people of Oriental antiquity who duly kept such a required Babylonian system of time-notation. It is to them that the current divisions of time generation.

They had already in their earliest recorded history the sense of number and computation. The Hebrew writers were still working with
round numbers and employing primitive and uncertain eras thousands of years after the Babylonians had begun to keep their sacred and public records by separate and successive years and to preserve the results for later reference or tabulation.

Naturally, most is gained for Biblical chronology from the synchronisms with contemporary Assyrian or Babylonian history. Of special importance are those available for the period of the kings of Israel and Judah, when the relations with Assyria were close and continuous, and at the same time the Biblical data are most abundant. There are three main sources of information: the inscriptions. One is the royal annals, in which events are often described as occurring in a given year of the king's reign, or in the year of office of a given eponym. The second is the lists of such eponyms as were chosen successively from among Assyrian rulers of different grades to mark their respective years, which were accordingly called by their names. These lists are preserved in more than one form; and by combining them it is possible to make up a complete series for the period 860-668 B.C., as well as for shorter intervals both before and after. Their accuracy has been confirmed by every possible check. Not only historical events, but business documents also, were dated by the years of the proper eponyms. The third aid of this kind consists of lists of kings in the order of their succession, with the lengths of their several reigns, as well as brief summaries of important events, usually referred to by modern scholars as "chronicles."

An instance of the application of Assyrian data to Old Testament chronological problems may be given here. Shalmaneser II., who reigned 880-875 B.C., describes frequent expeditions to Syria and Palestine, and mentions by name Ahab and Jehu of Israel. He relates that in the year of his reign which is found to correspond to 842 B.C., he received tribute from Ahab of Israel and Ben-hadad of Damascus. The history of Ahab, as given in the Bible, indicates that there was only one occasion on which Ahab and Ben-hadad could have made such a league with each other; namely, in the brief period between the peace of Aphek (I Kings xx. 24) and the death of Ahab in the third year thereafter (ib. xxii. 32 et seq.)

The middle year of this interval suggests itself as the date of the league, 844 B.C. Ahab, therefore, must have died in 838 B.C. According to the narrative in Kings, Jehu came to the throne in the twelfth year thereafter; that is to say, in 842. Using with necessary caution the Biblical numbers, one may now reckon backward and forward from these dates and obtain a fairly correct chronology of the whole period from the schism to the close of the Exile.

S. Results: The following are some of the most important dates which have been ascertained from combinations and inferences made upon the principles set forth above. Others had already been learned by the aid of Greek writers, especially Ptolemy.

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<th>B.C.</th>
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<tr>
<td>804</td>
<td>Division of the kingdom.</td>
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<td>750</td>
<td>Jehu made king. Sargon II. Moreover, he founded.</td>
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<td>701</td>
<td>Assyrians taken by the Assyrians.</td>
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<tr>
<td>583</td>
<td>Ammon prospers.</td>
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<tr>
<td>530</td>
<td>Isaiah prophesies.</td>
</tr>
<tr>
<td>520</td>
<td>Death of King Uzziah. Northern Israel tributary to Tiglath-pileser III.</td>
</tr>
<tr>
<td>516</td>
<td>Jehu under Azah pays homage to Assyria.</td>
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</tbody>
</table>


J. F. McC.

Chronology THE JEWISH ENCYCLOPEDIA

Post-Biblical: The chronological system of the Jews was derived, like most of their science, from the Greeks. They used the "minyan shetarot" or "chronicles." For example, the dates of the destruction of the Temple, 1487 of the Seleucid era, 1480 of the Creation. For a short time the era of the Hasmonaean, dating from the autumn of 148 B.C. (see I Macc. xii. 31-48), was in use.

The dates recorded according to these various eras were based in Jewish chronology on certain estimated intervals between important events in post-Biblical Jewish history. These intervals are given in Ab-hab. 15, 10a. (probably derived from Seder "Olam Babbah, xxix.), which counts 84 years from the Second Temple to Alexander; 180 for the Greek empire; 108 from the beginning of the Hasmonaean dynasty under John Hyrcanus (185 B.C.) to Herod; 108 from Herod to the dedication of the Temple; making all 420 years. According to this reckoning, the term of contracts is placed six years after that of Alexander, the interval between whose appearance in Palestine and the destruction of the Second Temple is much less than in reality. The date of the destruction of Herod is placed two years too late; and that of the destruction of the Temple is fixed at 60, which, of course, two years too early.

Leo ("Jew Studes Julves", xix. 200-205) has ingeniously explained these discrepancies as due to a desire on the part of R. Jose, the author of the Seder Olam Rabbah, to make them agree with the predictions of Ptolemy.
the Exile and the destruction of the Second Temple. As the Exile was assumed to last seventy years, in accordance with Jeremiah, this left 420 years from the Return (537 b.c.) to the destruction of the Temple (70 a.d.), a discrepancy of 187 years. This is plausibly made up by the Persian domination between 536 and 204 b.c. (537-333 b.c.). This was done to make the interval between the two events short enough to be covered by the era of creation, which is most conveniently reckoned from the birth of the patriarch Abraham to the destruction of the Second Temple.

Jewish annalists, following the lead of the Jewish Chronicle, attempted to reconcile this discrepancy by making the Persian domination longer, 204 years instead of 187 years. This was done in order to make the era of creation almost 1,000 years. To do this, they made the era of creation begin with the birth of Abraham in 1700 b.c. This was done in order to make the interval between the two events short enough to be covered by the era of creation, which is most conveniently reckoned from the birth of the patriarch Abraham to the destruction of the Second Temple.

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In the subjoined chronological table, the dates of the most prominent events of Jewish history have been derived from Henrietta Szold's "Tables of Jewish History" in the index volume (pp. 104 et seq.) of the American edition of Graetz's "History of the Jews." For events of later importance, the sources are in almost every case the local annalists as utilized by the historians of the Jews in the respective countries. Particular attention has been given to the successive stages of legislation, while only selections have been made from the many cases of autos da fe, blood accusations, expulsions, host-tragedies, and acts of emasculation, for all of which complete lists are given in separate articles under the respective headings.

This customary, but few literary events have been included in the table, only those works which have had a public opinion of the non-Jewish world been regarded as of direct historic importance. The ruling principle has been to confine the list to strictly historic events, i.e., to incidents affecting either directly or indirectly the relations of the Jews to the states in whose territories they have dwelt. Incidents affecting merely the internal concerns of the Jewish communities have not, as a rule, been included.

A JEWISH CHRONOLOGY FROM THE DESTRUCTION OF JERUSALEM TO THE YEAR 1392.

The Jewish Exilarchate, 1392

The Jewish Exilarchate is the period of the Jewish Diaspora, which lasted from the destruction of the First Temple in 586 B.C. until the return of the Jews from Babylon in 536 B.C.

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Chronology THE JEWISH ENCYCLOPEDIA

of settling litigation between Christian and Jew. (Feb. 19) Henry IV. grants to Judah ben Kalonymus and other Jews of Spain protection to life and property.

1296. First Crusade; Jews massacred along the Rhine and elsewhere.

1299. The Jews of Jerusalem burned in a synagoge by the Crusaders under command of Boniface. (Nov. 6) The "Constitutio Pauci" of the imperial court at Mainz assures the Jews of the "empire's peace."

1298. Massacre at Toledo.

1311. Persecution at Rome; appearance of a false Messiah at Cordova.

1312. Calculus II. issues bull "Humilita" the charter of the Roman Jews.

1314. Ladislaus I. of Bohemia decrees that no Christian shall serve Jews.

1314. Allged murder of St. William of Norwich (first case of blood accusation).

1315. Second Crusade; Jews massacred throughout France and Germany. Beginning of the Almohad persecution in northern Africa and southern Spain; Jews flee, or pretend to accept Islam.

1316. Statute of Arts applies a special Jewish oath.

1317. Jews of Perma persecuted on account of pseudo-Messiah, David Alroy.

1318. Latins and Greeks, Jews and Saracens, granted right of being judged by their own laws in Sicily.

1319. Thirty-one Jews and Jews of Ems burned on the charge of having used human blood in the Passover feasts.


1321. Sultan Mureddin Mahommed removes all Jews of Syria and Egypt from public offices.

1323. Riot at Toledo, at which Fernaudo, the Jewish mistress of Alfonso VIII, is killed.


1324. Philip Augustus of France banishes the Jews from his hereditary provinces and takes one-third of their debts.


1326. "Orders of the Jews" passed in England for regis tering Jewish debts, thus preparing the way for the expulsion of the Jews.

1327. Jews permitted to return to France by Philip Augustus on payment of 15,000 livres tournois.

1328. Bishop of Mayence issues a formula for an oath in favor of Jewish craft.

1334. (July 15) Innocent III. writes to Archbishops of Sens and of Paris laying down the principles that Jews are bound to perpetual submission because of the Crucifixion, and that as such insolent measures against the Jews. (July 22) French Jews attacked and plundered; 300 murdered.


1332. The Jews of Toledo killed by Crusaders under the Catholic monarch Arnaud; first persecution of Jews in Castile.


1334. Jews killed at Erfurt.


1335. (Nov. 8) Exile of Simon of Mayence regulates the payment of the Jewish debts.

1336. Council of Narbonesen revises the anti-Jewish decrees of the fourth Lateran Council.

1337. (Dec.) "Sanctum de Judaeis" in France by Louis IX, pro hibits Jews from making contracts or leasing their lands.

1338. (Dec.) Jews of Feltz finds a murdered Christian; 20 Jewish Jews killed in consequence.

1339. Frederick II. takes Jews of Sicily under his protection as being his "servi camerarum" (first use of this term).


1341. (May 26) Riots at Frankfort on account of a Jewish marriage.


1343. James I. of Aragon, in the Ordenamiento of Alava, declares Jews to be in "command of regal counsel." Council of Bologna fields Jews to practice medicine.

1344. (Dec.) Louis IX. expels Jews from France.

1345. (July 25) Hugh of Lincoln disappears, and the Jews are accused of murdering him for ritual purposes.

1346. Juanillo de Carvajal becomes "scribe-prince," treasurer of Aragon. Provincial council of Toledo of province of Murcia requires several of the common customs, including the badge (first time in So. Spain).

1347. Expulsion from Brabant, under will of Henry III., of 4,000 Jews except those living by trade.

1348. Disputation at Barcelona between Pablo Christian of Naphorana.

1349. Massacre at London, Canterbury, Winchester, and the bridge by the heretics in revolt against Henry III.

1349. (May 27) Persecution at Zumal: 27 persons burned at the stake.

1352. (May 15) Summons of Vienna, under Cardinal Guido, orders Jews to wear pointed hat.

1353. (June 25) Persecution as in Weissenburg.

1354. (Nov. 1) Jews of Lutara obtain permission to submit oaths by the Ten Commandments for the oath "non Judaicae.""

1357. (July 17) Gregory X. issues bull against blood accusation.


1359. Alfonso X. orders all Jews of Leon and Castile to be imprisoned till they pay 12,000 maravedis, and 5,000 every day of their payment. English Jews receive annulment of Dominican decrees.

1364. Blood accusation at Munich.

1365. (June 20) Miguel Ben Baruch of Rothenburg (1365), chief rabbi of Germany, imprisoned when seeking to negotiate. Sancho of Castile in Cortes of Palencia compels Jews to submit their cases to the ordinary courts (abolition of legislative autonomy). (Nov. 30) Banzar Honorius IV. to archbishop of York and Canons against Saladin.


1367. (Nov. 1) Jews banished from England.

1368. (Nov. 19) Brotherhood of England and Austria, expelled from Germany by the Emperor.


1370. (June 24) Boniface VIII. enters Rome and urges to Pope to proclaim him by his Jewish deposition.

1371. "Judenreinigung" for Brandenburg.

1372. Persecution of the Jews in Germany instigated by Eng lish Jews; certain Jews hanged.

1372. Order of Philip the Fair that all trials between Christian and Jews be decided by regular courts.

1373. First expulsion of the Jews from France under Philip VI. ordered.

1374. (July 29) Jews expelled from France by Louis X. of France.

1375. (July 30) Jews expelled from Paris by Louis X. for ten years.

1376. The Panspermic persecutions in France ("geste Cynwulf.

1378. (Jan.) The Lepen persecution in France ("geste Cynwulf.

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1379. First expulsion of the Jews from France under Philip VI.

1381. (Apr.) Exile of the Jews from France.

1382. (June 24) Second expulsion of the Jews from France. Five thousand Jews in Dauphine on charge of murder poisoning.

1382. (Pent.) Talmudines burned in Rome.

1383. (Oct. 1) Exile of the Jews from France.

1384. (June 24) Second expulsion of the Jews from France. Five thousand Jews in Dauphine on charge of murder poisoning.

1385. (Dec.) Albigensian massacres at Ensheim, Wildhaus, Eichstett, etc.

1386. Blood accusation at Munich.

1387. (Feb. 26) The Ordenamiento of Alava orders all mace cees, (July 26) Karl IV. forbids Jews being hanged before the Yehoactatst.

1351. Ifonso IV of Portugal enforces the badge (first in the Peninsula).
1365. Jews in Portugal have to wear the badge. Isabella of Castile demands that Jews leave Spain or be killed. The Inquisition is established in Cadiz.
1379. The Jews of Seville are forced to wear the badge.
1388. The Jews of Castile are forced to wear the badge.

1391. Inquisition established in Aragon; Thomas de Torquemada, chief inquisitor.
1394. Jews expelled from Aragon.
1399. The Jews of Castile are forced to wear the badge.
1404. Jews expelled from Castile.
1406. Jews expelled from Alcaraz.
1410. Jews expelled from Seville.
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1484. Jews expelled from Aragon.
1486. Jews expelled from Castile and León.
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1597. Jews expelled from Andalusia.
1598. Jews expelled from Murcia.
1599. Jews expelled from Seville.
1600. Jews expelled from Cordoba.
Chronology THE JEWISH ENCYCLOPEDIA

1766. Jews return to Frankfurt and Worms.

1767. (Jan. 4) "New Hatzikaron" for Frankfurt makes right of domicile for Jews perpetual.

1768. (June 20) Lippman Heller forced to leave his post as rabbi in Prague.


1769. Dutch West India Company grants Jews of Guiana full religious freedom.

1770. Six hundred Jews of Amsterdam with Isaac Abaob as haman settle at Fermamboor.

1771. Jews in Brazil side with the Dutch in their war with the Portuguese.

1772. The beginning of the Cossack persecutions of the Jews in Poland under Clemenski.

1773. Twoagues along the coast of Curuaçu granted to David Nano for a Jewish colony.

1774. (July 8) Twenty-four Jews land at New Amsterdam from Brazil.

1775. (Oct.) Menasseh ben Israel goes to London to obtain from Cromwell the readmission of Jews into England.

1776. (Feb. 4) Rostock在哪 by Oliver Cromwell grants Carpathian right of residence for Jews in England.

1777. (Feb. 28) Jews expelled from all the Papal States except Rome and Ancona.

1778. Jews expelled from Klov by Alexei.

1779. Establishment of the "Genizah" publicly accepted as the Messianist era.

1780. (Feb. 11) Jews run race in the Roman carnival for the last time.

1781. Jews banished from Vienna and Lower Austria by Emperor Leopold I. Synod of Lithuanian rabbis and deputes sets the sphere of jurisdiction in relation to central judaism.

1782. Frederick William, the Great Elector, grants a privilege for twenty years to fifty families driven from Austria.

1784. Appearance of the pseudo-Messianist Mordecai Mathias of Einsenstein.


1787. Jews the victims of the imperialist soldiery at the rapine of Ruda from Prussia.

1788. Ninety Jews from Curuaçu settle at Newport, R. I.

1789. Jews forbidden to insert Sweden in the Swedish Consular List.

1790. The house of Oppenheim in Vienna attacked by a mob. Einemenger attempts to publish his "Entdeckter Judenhämin.


1792. The "Judenordnung" of Hamburg determines the social condition of the Jews of that city.

1793. (July 24-25) Serious uprising against the Jews at storming of New York permitting Jews to omit "on the faith of a denunciation from oath of allegiance.

1794. (Sept. 9) "Edikt über die Juden" of Count im, revokes all restrictions against Jews of Rome.

1795. (July 4) Forty Jews from Lisbon arrive at Savannah, Ga.

1796. (Feb. 6) Joseph Suse Osmann, excommunicate at Vienna.

1797. (Feb. 9) Charles the Bourbon, King of Naples and of the two Sicilies, invites the Jews back for 500 years. (July 11) Jews expelled from Little Ruma by Charles Anne. Expelled by English Parliament naturalizing Jews settled in the American colonies.

1798. (Dec. 1) Jews expelled from Great Russia by Czarina Elisabeth.

1799. (Dec. 10) Expulsion of Jews from Rhenish and Moravia.

1800. Bull of Benedict XIV., declaring a child baptized, even against canonical law, must be brought up under Christian influences.

1801. Jews permitted to remain in Bohemia on payment of a "Judensteuer" of 250,000 florins.

1802. (April 17) Frederick the great issues a "Generalprivilegium" for the Prussian Jews.


1804. Act granting naturalization to English Jews repealed.

1805. Blood accusation in Jemepol, Poland.

1806. Jacob Frank becomes leader of the Shabbateans. Bishop of Kaukasien-Polock orders Talmuds to be burned.

1807. Persecution of Jews in Yemen.

1808. (June 5) Consacks excommunicate thousands of Jews at Homel.

1809. Jews settle in Stockholm, Kalmar, and Gothenburg, by favor of Gustafus III.

1810. (Oct. 17) Senatorial decree of Russia grants freedom of settlement and other rights to baptized Jews.

1811. Joseph H. of Anmutr abolishes the Jewish police, last grants civil liberty to Jews.


1813. Frederick William II. removes the "Letholi" in Prussia.

1814. In the French National Assembly grants citizenship to the Sephardic Jews of Bordeaux. New constitution of Jews of Hildes; a few receive general privileges, e.g.

1815. The French National Assembly grants full civil rights to the Jews.

1816. Jews of Holland declared by the National Assembly to be full citizens of the Netherlands.

1817. (Aug. 1) Jews, Brunet and De Lecornu, elected two of the second National Assembly of Holland.

1818. "Letholi" removed in Nassau.

1819. Israel Jacobson and Wolf Breidwiesch agitate the question of the poll-tax for Jews in Germany.

1820. (Dec. 9) "Emancipation of the Jews" passed by Alexander I. of Russia.

1821. The Great Synod, convened by Napoleon; Joseph Joseph, Stashein president.


1823. Law of Baden forms Jews into special religious communities with all privileges.

1824. The Jews of Hamburg emancipated.

1825. The Jews of Prussia emancipated.

1826. (Feb. 18) The Jews of Mecklenburg emancipated.

1827. (June 28) "Landecksteiner" passed at the Congress of Vena decrees maintenance of messianic quo in the position of the Jews.

1828. First Reform Temple in Hamburg opened.


1830. Jews admitted again at Liége.

1831. Jews expelled from St. Petersburg through influence of gilds.

1832. Jews obtain full civil rights in the state of Murrat, U. S. A. Decree issued in Russia excluding Jewish military service.

1833. Louis Philippe orders salaries of rabbi to be paid in state.


1835. (April 31) General Jewish regulations issued in Russia, effect of Nicholas I. founding agricultural colonies in Russia.

1836. Law refusing Jews the right to bear Christian names is passed in Prussia.

1837. "Refuge" for Jewish citizenship to Turkish Jews.

1838. (Feb. 5) Damascus blood accusation. Oath, by Muslim against blood accusations.


1840. (April) Oath issued ordering Russian and Polish Jews to adopt ordinary costume.

1841. Emancipation Year: most of the countries of Europe grant civil and political rights to Jews, the majority of the next year. (Dec. 25) State in Prussia.

1842. (Aug. 26) Isaac Lister de Beocnokisch, previously arrested as M. P. for city of London, not allowed to take seat.

1843. (Sept. 3) Violent anti-Jewish riots at Stockholm.

1844. (Oct. 18) "Juden-Expulsion" issued, granting full civil rights to Turkish Jews.

1845. (June 23) Edgar Mortera in Ancona forcibly takes his family by Bishop of Bologna on plea that he has been baptized with an infant by a Roman Catholic priest. The oath "on the true faith of a Christian abdicated to England; Jewish disabilities removed.

1846. Alliance Israelite Universelle founded.

1847. (July) Emancipation of Russian Jews.

1848. Hungarian constitution makes Hungarian Jews "aliens".

1848. 1850. Emancipation of Hungarian Jews.

1849. Jews permitted to return to Spain. The law of the new German Federation of July 2 decree that no male shall retain restrictions on the ground of religious belief.

1850. Thirteen hundred and sixty Jews expelled the districts of Faith and Vasihn, Russia.

1851. Anglo-Jewish Association founded.

CHRYSOSTOMUS, JOANNES (generally known as St. Chrysostom): Patriarch of Constantinople, one of the most celebrated of the Church Fathers, and the most eminent orator of the early Christian period; born in 347 at Antioch; died Sept. 14, 407, near Comana, in Pontus. Chrysostom originally devoted himself to the law, but soon felt dissatisfied with this vocation, and at the age of twenty-three was made a deacon. About fifteen years later (365) he was advanced to the rank of presbyter, and in 386 was appointed by the emperor Bishop of Constantinople. Having attacked the empress Eudoxia in his sermons, he was banished (403), but was recalled soon after, upon the unanimous demand of his congregation. He repeated his attacks upon the empress, and was again banished in 404, first to Nicaea, then to Cucusus in the desert of Tauris, and finally to Pityos in the Black Sea; but he died while on the way to the last-named place.

The name "Chrysostomus" ("golden-mouthed") is a title of honor conferred on this Church father only. It was first used by Isidore of Seville (686), and is significant of the importance of the man, whose sermons, of which one thousand have been preserved, are among the very best products of Christian rhetoric. As a teacher of dogmatism and exegesis Chrysostom is not of so much importance, although much space in his works is devoted to these two branches. Among his sermons, the "Orations VIII. Adversus Judaeos" (ed. Migne, l. 841-944) deserve special notice, because they mark a turning-point in anti-Jewish polemics. While up to that time the Church aimed merely to attack the dogmas of Judaism, and did that in a manner intended only for the learned, with Chrysostom there began the endeavor, which eventually brought so much suffering upon the Jews, to prejudice the whole of Christendom against the latter, and to erect hitherto unknown barriers between Jews and Christians.

It was the existing friendly intercourse between Jews and Christians which impelled Chrysostom to his furious attacks upon the former.

Attack on Religious Motives were not lacking, for many Christians were in the habit of celebrating the Feast of the Blowing of the Shofar, or New-Year, the Day of Atonement, and the Feast of Tabernacles ("Adversus Judaeos," i. 848). "What forgiveness can we expect," he exclaimed, "when we run to their synagogues, merely following an impulse or a habit, and call their physicians and conjurers to our houses?" (ib. vii. 8). In another place Chrysostom says: "I invoke heaven and earth as witnesses against you if any one of you should go to attend the Feast of the Blowing of the Trumpets, or participate in the fasts, or the observance of the Sabbath, or observe an important or unimportant feast of the Jews, and I will be innocent of your blood" (ib. l. 8; ed. Migne, i. 852). Not only had Chrysostom to combat the pro-Jewish inclinations of the Antiochians in religious matters, but the Jews were held in so much respect at that time, that Christians preferred to bring their lawsuits before Jewish judges, because the form of the Jewish oath seemed to them more impressive and binding than their own (ib. i. 3; ed. Migne, i. 849).

Chrysostom further argues at length in his writings that Judaism has been overcome and displaced by Christianity. He attempts to prove this by showing that the Jewish religion can not exist without a temple and sacrifice and against a religious center in Jerusalem, and that none of the later religious institutions can fill the place of the ancient ones. Chrysostom derides the Patriarchs, who, he declares, were no priests, but gave themselves the appearance of such, and merely played their parts like actors. He adds: "The holy Ark, which the Jews now have in their synagogues, appears to be no better than any wooden box offered for sale in the market." (ib. vi. 7; ed. Migne, l. 614).

But he is not satisfied with the derision of all things sacred to the Jews. He tries to convince his hearers that it is the duty of all Christians to hate the Jews (ib. vi. 7; ed. Migne, l. 854), and declares...
it a sin for Christians to treat them with respect. In spite of his hatred of the Jews and Judaism, Chrysostom—as, indeed, the whole Anti-Jewish school in their Bible exegesis—shows a dependence upon the Haggadah, which at the time dominated among the Palestinian Jews. A few parallels with the Haggadists have been given by Weiss, but they could be easily increased; and even in instances not directly taken from the Haggadah, its influence can be noticed in the writings of Chrysostom.

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K. L. G.

CHUDNOV: Town in the government of Volhynia, Russia. A Jewish community existed here before the uprising of the Cossacks in 1648. In 1898 the town had nearly 8,000 inhabitants. Among them there were about 3,500 Jews, who were principally engaged in handicrafts and commercial pursuits. The former employed 1,252 Jews, of whom 475 owned their shops; 498 were wage-workers, and 379 were apprentices. The principal trades followed by the Jews are tailoring and shoemaking, the former, In 1888, employing 475 men, and the latter 350. The Journeymen numbered 55.

The educational institutions include a Talmud Torah with 30 pupils, a private school for male pupils, one for female pupils, and 30 hederim with an attendance of about 800.


H. R.

CHUETAS ("Pork-Eaters") or INDIVIDUOS DE LA CALLE ("Ghetto People"): Names given to the descendants of the secret Jews in Majorca, whom at heart were still faithful to Judaism, but who, in order to induce the belief that they were good Christians, publicly ate pork ("chuya," diminutive "chuetas"); the second term, "Ghetto People," is self-explanatory. Their fate was similar to that of the Cagots of the Pyrenees, who are still held in abhorrence by the natives of that region. People were afraid to approach them; at church they sat apart; and even in the cemetery their bodies were isolated. When the tribunal of the Inquisition was established in Majorca in 1488, it granted a general amnesty to all Jews that solicited pardon for their apostasy, and it received back the repentant ones, to the number of 680, on payment of a considerable fine. Beginning with 1508, however, several secret Jews were publicly burned before the Gate of Jesus at Palma; and in 1579, when a synagogue was discovered in an outlying house, several hundred of them were condemned by the tribunal to imprisonment for life, and their property was confiscated.

To escape these continuous persecutions and tortures, a number of Chuetas, reputed to be the wealthiest inhabitants of Palma, decided to leave the "Golden Island" in an English vessel which they had hired for the purpose; and they set sail, when unfavorable winds compelled them to return to the harbor of Palma. After having been imprisoned for five years, these unfortunate were, in 1601, condemned by the Inquisition to the confiscation of their property, and more than fifty of them were garroted and then burned at the stake. Among the latter were Raphael Valls, "an excellent rabbi," Raphael Benito Terongi, his most faithful pupil, and Catalina Terongi, a sister of the latter. These holy martyrs were commemorated by Majorcan troubadours, whose verses are sung by the women of the island while at their work. The Inquisition did its utmost to fan the prejudice of the people against the dominion of the Jews; in 1759 a list was published in which were mentioned the names and rank of all those condemned to death or to confiscation of property from 1645 to 1691. Not until the publication of the royal decree, Dec. 16, 1782, was an amelioration effected in the condition of these people, who were thenforward permitted to reside in any street in the city of Palma and in any part of the island, and were no longer to be called Jews, Hebrews, or Chuetas, under penalty of the galleys or imprisonment in the fortress. Three years later they were declared eligible to the army and the navy as well as to public offices. Notwithstanding, as late as 1857 there appeared a special book directed against them. It bore the title "La Sinagoga Balear. Historia de los judios de Mallorca," and the purpose of the author, Juan de la Puerta Vizcaino, was, by means of it, to levy blackmail upon them. They, however, bought up all but three copies of the work. The descendants of the Chuetas, who bear to-day the same names that their ancestors bore in the fourteenth century, now occupy a respected position in industry and agriculture, as well as in the departments of science and politics.

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S. J.
Church Councils

Church Councils: Synods of the Roman Catholic Church, possessing legislative power in matters pertaining to doctrine and discipline. The Apostles' synod at Jerusalem (Acts xv) is regarded as the oldest example of such an assembly. Besides the general (councilinal) councils, of which the Catholic Church recognizes twenty, there are na-

CHURCH COUNCILS: Synods of the Roman Catholic Church, possessing legislative power in matters pertaining to doctrine and discipline. The Apostles' synod at Jerusalem (Acts xv) is regarded as the oldest example of such an assembly. Besides the g

Abraham Mendes Chumaceiro: Attorney at law; born at Amsterdam Nov. 16, 1841; died at Curacao, Dutch West Indies, Aug. 19, 1900. He moved to Curacao, in 1856, studied law, and was admitted to the bar in 1872. He soon acquired great prominence in his profession. Among his literary works are "Is Curacao to Koop?" and "Het Kiesrecht in de Kolonie Curacao."

Benjamin Mendes Chumaceiro: Hazzan; born in Amsterdam in 1871. He received a ministerial training at the bet ha-midrash Etz Haim of Amsterdam. In 1882 he was elected assistant hazzan of the Portuguese synagogue at The Hague; and in 1885 hazzan of that of Hamburg.

Joseph Hayyim Mendes Chumaceiro: Rabbi and editor; born in Amsterdam July 3, 1844; studied for the ministry under his father at Curacao. From 1867 to 1874 he was rabbi of Beth-El congregation, Charleston, S. C.; from 1874 to 1889, of Nefashot Yehudah, New Orleans, La.; from 1884 to 1887, of Beth El Emeth, Philadelphia, Pa.; from 1889 to 1901, of Mikwe Yisrael, Curacao; from 1892 to 1898, of Children of Israel, Augusta, Ga.; and was recalled as rabbi to Curacao in 1898. During part (1879-83) of his residence at New Orleans he was also editor of "The Jewish South," a weekly journal.

Besides many sermons and discourses, he published "The Evidences of Free-Masonry from Ancient Hebrew Records," 1900, which reached a third edition; "La Revelacion," the first Jewish catechism in Spanish; and "Verdediging is geen Aanval," a correspondence between a Christian divine and a Jewish rabbi on Jesus as the Messiah.


J. H. M. C.

CHURCH COUNCILS: Synods of the Roman Catholic Church, possessing legislative power in matters pertaining to doctrine and discipline. The Apostles' synod at Jerusalem (Acts xv) is regarded as the oldest example of such an assembly. Besides the general (councilinal) councils, of which the Catholic Church recognizes twenty, there are na-
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The decisions of these lesser synods were naturally authoritative only within their own particular districts; but as they were sometimes recognized by other provincial synods, or even by a general council, they acquired a more or less general validity. Many of the Church councils have concerned themselves with the Jews, with the object of removing Judaising institutions and teachings from among Christians, destroying any influences which Jews might exercise upon Christians, preventing, on the one hand, the return to Judaism of baptized Jews, and devising, on the other, means to convert Jews to Christianity. It is characteristic of the decisions of these councils in respect to the Jews that up to the end of the Middle Ages they became ever harsher and more hostile, a few isolated instances only of benevolent resolutions standing on record. Many of the Church decrees, however, were enforced only after they had been several times confirmed; while some of them were never enforced at all.

The Jews are mentioned for the first time in the resolutions of the synod at Elvira, at the beginning of the fourth century, immediately after the persecutions under Diocletian. The synod opposed the custom existing among Christians of having the fruits of their fields blessed by Jews, and forbade all familiar intercourse, especially eating, with Jews (canons 49, 50). The spirit of intolerance, arising almost before the persecution of the Christians themselves had ended, remained characteristic of the Spanish Church. When the Arian creed was exchanged for the Catholic by the third Toledo Synod held under Theoderic in 589, resolutions hostile to the Jews were passed. The synod forbade intercourse with Jews, and claimed the children of mixed marriages for Christianity. It disqualified Jews from holding any public office in which they would have power to punish Christians, and forbade them to keep slaves for their own use (canon 14). Still more severe are the decrees of the fourth Synod of Toledo, in 633 (canons 57–66), directed more especially against the pretended Christianity of those converted by force under Sisbuth. Though it was decreed that in the future no Jew should be baptized by force, those who were once baptized were obliged to remain Christians. Whoever protected the Jews was threatened with excommunication. The sixth Synod of Toledo, in 638, confirmed King Chintila's decree providing for the expulsion of the Jews, and demanded that every future king on his accession should take an oath to observe faithfully the laws concerning the Jews. The twelfth Synod of Toledo, in 691, went farthest, and adopted in its resolutions (canon 96) King Ervig's laws in reference to Jews ("Leges Visigothorum," xii. 3): celebration of the Sabbath and of feast-days, observance of dietary laws, work on Sunday, defense of their religion, and even emigration were forbidden. One generation later Spain was under Moorish dominion.

More comprehensive were the measures adopted by the councils outside of Spain. Before 450 they confined themselves to the prohibition of familiar intercourse with Jews; of the celebration of their feast-days, especially the Passover; of resting from labor on their Sabbath; of entrance into their synagogues, etc. The General Council of Chalcedon (431) went a step further, though only as a result of previous resolutions, in forbidding intermarriages— at first only in the case of the children of lectors or precentors (canon 14).

Other Synods. The synods of Orléans (in 533 and 538) and the above-mentioned Spanish synods forbade marriages between Jews and Christians altogether, and this legislation was repeated by the Synod of Rome in 743. As the Jews themselves were opposed to such marriage, there was no difficulty in the enforcement of these decrees. Only in countries where Christianity had not yet gained entire mastery was there a repetition of these marriage prohibitions, as in Hungary (1092) and in Spain (1239). The Quinque Synod of Constanti- nople, in 690, and a number of later synods forbade Christians to receive treatment from Jewish physicians. In spite of this interdiction (repeated several times, at Avignon as late as 1594), even popes often employed Jews as court physicians.

After the Synod of Orléans, in 528, the councils turned their attention to the Christian slaves in the service of Jews, at first merely prescribing the protection of the slaves' persons and religious belief, but later prohibiting absolutely the possession of Christian slaves. Together with this decree, which only repeated a law in the Theodosian Code, came laws forbidding Jews to have free Christians in their employ. By a general decree of the third Lateran Council of 1179 (canon 96), Christians were strictly forbidden to act as servants to Jews, with the effect, however, that nearly all later Church councils had to renew the interdict; for instance, the Synod of Milan in 1565 (canon 14). Jews of all lands were in great fear of the third Lateran Council ("She'eb Te- hadah," ed. Wiener, p. 112). Their fears, however, proved groundless; for, aside from the decree in respect to the employment of Christian slaves, the following are the important resolutions of the council: (1) Christians must not live together with Jews (a repetition of an old decree); (2) new synagogues must not be built; old ones may be repaired only when dilapidated, but on no account may they be beautified; (3) the testimony of Christians against Jews must be admitted, since Jews are accepted as witnesses against Christians; (4) neophytes must be protected against the pretended Christianity of the Jews, and Jews are forbidden to discharge baptized persons (compare "Codex Theodo- sianus," xvi. 8, 28). A characteristic clause states that Jews may be protected only for reasons of common humanity.

The fourth Lateran Council, in 1213, was of crucial importance. Its resolutions inaugurated a new era of ecclesiastical legislation in regard to the Jews, and reduced them virtually to the grade of pariahs. In the south of France an assembly of Jewish notables, which was held at the demand of Isaac Benveniste, sent a delegation to Rome to try to avert the impending evil. The last four resolutions or canons which the council adopted were concerned with the Jews.
A synod at Avignon had anticipated the Lateran Council in this respect, and it was imitated by other councils of the thirteenth century. At the same time strict regulations were made against Lombard squatters, who, according to Matthew of Paris, were much worse than the Jews. For houses and landed property Jews were obliged to give a tithe to the Church, and besides each Jewish family had to pay at Easter a tax of six denarii. Canon 68 ordains a special dress for Jews and Saracens, ostensibly "to prevent sexual intercourse," but in reality to make a sharp distinction between Jews and Christians. The Jewish badge and hat exposed the Jews to scorn and ridicule, and their complete abasement dates from this time. Later councils, even up to comparatively modern times, have renewed these regulations, fixing the form and color of the Jewish badge in various countries, or forbidding the Jews to wear certain costumes (see Badge; Head, Covering up). Because many Jews were said to parade in their best clothes during Holy Week (in which the Feast of the Passover usually falls) on purpose to mock the Christians, the Jews were not thenceforth allowed to wear their houses at all during those days. A Pontifical decree, however, supported by similar decrees of French and Spanish synods of the sixth century, was not without its advantages for the Jews, as many subsequent synods (for instance, at Narbonne, 1227; Beziers, 1246) were obliged expressly to protect the Jews against ill treatment during Holy Week. Other synods of the thirteenth century forbade Jews to eat meat on Christian fast-days (Avignon, 1209), or to carry it across the street (Vesun, 1267). The synods of Narbonne (1227), Besancon (1246), Albi (1333), and Aix (1350) forbade the sale of meat by Jews. Canon 69, which declares Jews disqualified from holding public office, only incorporated in ecclesiastical law a decree of the Holy Christian Empire. As has been mentioned, the synods of Toledo, and the French councils also, had debarred Jews from the office of judge, and from any office in which they would possess the right to punish Christians. The fourth Lateran Council simply extended this statute over the whole Roman Catholic world, referring to the synod of Toledo in support of its decision. Canon 70 takes measures to prevent converted Jews from returning to their former belief.

The concluding act of the fourth Lateran Council—the Crusades decrees—concluded Jewish credulity to renounce all claim to interest on debts, and facilitated in other ways the movements of the Crusades. Similar ordinances were adopted by the first Council of Lyons (1245). The decisions of the Synod of Vienne, in 1237, were practically the same as those of the fourth Lateran Council, but were more severe in some points. For example, Jews were forbidden to frequent Christian inns or baths; they were ordered to stay at home with closed doors and windows when the host was carried past, etc. Nevertheless, these decrees did not succeed in making entirely unbearable the position of the Jews in Austria (see Bähr, in "Jahrbuch für Israeliten," 1836). The same may be said of the decrees of the Hungarian Council at Eger, in 1779 (Gratz, "Geschichte," vii. 139 et seq.).

The later councils went a step further in restricting and humiliating the Jews by limiting their freedom in the choice of dwelling-places. The Synod of Bourges, 1236, ordained that Jews should live only in cities or large towns, in order that the simple country folk might not be led astray. Similarly the Synod of Ravena, 1311, ordained that Jews should be allowed to live only in cities that had synagogues. The Synod of Bologna, 1317, forbade renting or selling houses to Jews, and the Synod of Salamanca, 1355, forbade Jews to live near a churchyard or in houses belonging to the Church. Finally, the Spanish Council of Palencia, 1388, under the presidency of Pedro de Luna, demanded separate quarters for Jews and Saracens, a demand afterward renewed by many Church councils.

The compulsory conversion of Jews was often forbidden by the councils (for instance, Toledo, 638; Prague, 1449). Toward the end of the Middle Ages the General Council of Basel, in Council of its nineteenth sitting (1434), adopted a new method of moral suasion by compelling the Jews to listen periodically to sermons for their conversion, a decision renewed, for instance, by the Synod of Milan in 1560.

A last attack on the scanty freedom of the Jews was brought about directly by the art of printing. The committee on index of the General Council of Trent (1563) decided to refer to the pope the question of placing the Talmud on the list of forbidden books; and although the Italian Jews succeeded with bribes in preventing the absolute prohibition of the work, it was permitted to be printed only on condition that the title "Talmud" and all passages supposed to be hostile to Christianity be omitted (Mortara, in "Hebr. Bibl." 1862, pp. 74, 96; see Censorship of Hebrew Books).

The General Vatican Council of 1869-70 did not concern itself at all about the Jews beyond inviting them, on the suggestion of the convert Leman, to attend 1869-70. the council (Pfeiffer, "Sammlung der Aktenstücke zum Erssten Vatikanischen Concil." pp. 65 et seq.).

Regarding a supposed synod in Rome in 514-515, directed against the Jews (Jaffe, "Regesta Pontif. Roman."), nothing is known. Uustrustworthy also is a report that a synod, summoned at Toulouse in 929 by the Frankish king Charlemagne, on the complaint brought by Jews of their ill treatment, ordained the corporal chastisement of a Jew before the church door on Christmas Day, Good Friday, and Ascension Day, and that the degradation was increased by compelling the Jew to acknowledge his punishment as just (Mansi, "Concilia," xvii. 565).


H. V. G.
CHURCH FATHERS: The early teachers and defenders of Christianity. The most important of the fathers lived and worked in a period when Christianity still had many points of contact with Judaism, and they found that the latter was a splendid support in the contest against paganism, although it had to be combated in the development of Christian doctrine. So the Fathers of the Church are seen at one time holding to a Jewish conception of the universe and making use of Jewish arguments, at another rejecting a part of such teaching and formulating a new one. In the contest of Christianity against paganism the Church Fathers employed the language of the Hellenistic literature as found in Philo, Josephus, the Apocrypha, and the Sylline Books, all of which draw upon the Prophets of the Old Testament. Thus, practically, only the polemic features in the activity of the Church Fathers directed against Judaism can be considered as new and original. But in order to wage successful war against paganism, they, as well as Christians in general, had to acquaint themselves with the religious documents of Judaism; and this was possible only if they entered into personal relations with the Jews: through these personal relations the Church Fathers became of signal importance to Judaism. The contemporaries and, in part, the co-workers of those men who are known from the Talmud and the Midrash as the depositaries of the Jewish doctrine, were the instructors who transmitted this doctrine to the Church Fathers also. Hence such a mass of haggadic material is found in the works of the fathers as to constitute an important part of Jewish theological lore. This article is primarily concerned with the interpretation of the texts of the Bible and of the Apocrypha, which differs essentially from that of the Jewish Fathers also. Hence such a mass of haggadic material is found in the works of the fathers as to constitute an important part of Jewish theological lore. This article is primarily concerned with the interpretation of the texts of the Bible and of the Apocrypha, which differs essentially from that of the Jewish Fathers also.

Personal Relations with Jews: After the Bar Kokba war against the Romans, Aristion of Pella, a converted Jew, wrote, as is generally accepted, a dialogue in which the Christian Jason and the Jew Papiscus are made the speakers, and in which the nature of Judaism is discussed (Τινος και Παπισκος απογραφης του Χριστου). This dialogue, already mentioned by Celsius, may be wholly imaginary and without historical basis. But the famous dialogue of Justin Martyr with the Jew Tryphon, which took place at Ephesus (Eusebius, "Historia Ecclesiastica," iv. 18) at the time of the Bar Kokba war, is strictly historical, as certain details show; for instance, the statement that on the first day no strangers were present, while on the second day some Jews of Ephesus accompanied Tryphon and took part in the discussion (Justin, "Dialogus cum Trypho," xxviii, la certam Masacens being expressly mentioned (xvi. xxv.). The Jewish auditors are not only able to follow the intricate discussion intelligently, but their demeanor also is seemly; Tryphon especially proves himself a true disciple of Greek philosophy, and his scholarship is freely acknowledged by Justin (xxix. xxvii.). At the close of the debate, Jew and Christian confess that they have learned much from each other, and part with expressions of mutual good-will (§ 1. at the end). Justin was born and reared in proximity to Jews, for he calls himself a Samaritan (§ 20. xxv.), meaning thereby probably not that he professed the religion of the Samaritans, but that he came from Samaria.

Of the relations of Clement of Alexandria to Judaism nothing positive is known. During the persecution of the Christians of Alexandria, in 203 or 204, Clement sought refuge for a short time in Egypt (Eusebius, l.c. vi. 11). Here he may have learned much at first hand from the Jews. He knew a little Hebrew, also some Jewish traditions; both of which facts point to personal relations with Jews.

Clement's contemporary, Origen, probably also born in Alexandria about 185, may possibly have been on his mother's side of Jewish descent, if one may judge from the fact that while his father is mentioned as Leonides, the name of his mother is passed over in silence. A Jewish mother could readily have taught her son the Hebrew language, so that they might sing the Psalms together (διαλογιζομενον ἐπιστη ομορφατες ἐπιστη ἐπιστη καθώς ἐπιστη ομορφατες, έπιστη ομορφατες των θεον ομορφατες). [Both his father and his mother were, however, Christian in faith.]

In his capacity as presbyter at Caesarea in Palestine, Origen must have come into frequent contact with learned Jews, as indeed appears from his writings. He mentions again and again his "master Hebrews" (διαλογιζομενον ἐπιστη ομορφατες ἐπιστη ομορφατες, έπιστη ομορφατες των θεον ομορφατες, έπιστη ομορφατες των θεον ομορφατες). His dependence on the Jews is still more clearly emphasized by Jerome ("Epistolaxxxix. ad Paulum"). Origen's conversation with learned Jews, as has already been mentioned, not only the teaching of certain individuals, but the method of exegesis prevalent among the Jews of his time. The Jews with whom he maintained personal intercourse were men of distinguished scientific attainments. The one Jew whom he mentions by name was no less a personage than Hillel, the patriarch's son, or "Julius," as Origen calls him (Grätz, "Monatsschrift," 1881, xxx. 433 et seq.). His other Jewish acquaintances either were closely related to the patriarch's family, or occupied high positions on account of their erudition. Grätz ("Gesch. der Juden," 3d ed., iv. 231) thinks indeed that some passages in Origen's writings are directed against the contemporary amora of Palestine. Simil. Origen seems, moreover, to have had intercourse with Hoshaya of Caesarea (Baehrens, "Aegypt. der Palastinensischen Amorster," i. 95).

Eusebius, the celebrated Church historian, learned from the Jews, as has already been mentioned, and was under the influence of Jewish tradition. In Caesarea, where he lived, he met many Jews, with whom he had discussions. Nevertheless he uses the word "Jew" as a term of reproach, calling his opponent, Marcellus, a "Jew" ("De Ecclesiastici Theologia," ii. 2, 3). He likewise thinks it is a disgrace to one of the "circumcised." (ref. Ad Paulum, "Demonstrato Evangelico," i. 6). This last expression is also used regularly by Ephrem Syrus to designate Jews (κυριος χριστου, "Opera Syriaca," xii. 469). Ephrem distances all his ecclesi...
Jerome lived about forty years in Palestine, apparently studying all the time under Jews (commentary on Nahum i. 1: "a quibus non modo temporis eruditis"). His enmities severely curtailed him in his intercourse with the Jews, but he was proud of it. He asks how it could be held to impugn his faith in the Church, that he informs his readers in how many ways the Jews construe a single error. ("Adversus Rufinum," book i.) "Why should I not be permitted to inform the Latins of what I have learned from the Hebrews... It is most useful to cross the threshold of the masters, and to learn the art directly from the artists?"

Jerome's contemporary, the great teacher Augustine, did not fare so well in Africa. When he questioned the Jews on Biblical matters, they either did not answer at all, or, at least from the standpoint of the Church Fathers, "laid" Jerome's ("Epistola xii. ad Augustinum"), meaning probably that they gave an answer different from what the Christian desired ("Epistola civ. Augustini ad Hieronymum"). An alleged letter from Jerome, probably forged by Rufinus, was sent to the Christian communities in Africa, in which Jerome professed to admit that, misled by the Jews, he had translated erroneously ("Adversus Rufinum," book iii., ii. 554, ed. Vallarsi). It mortified Jerome that his translation of the Bible, the Vulgate, so famous later on, should be passed over in silence by all the Jews, and that there was no one who knew enough Hebrew to appreciate the merits of the new translation ("Epistola Augustiniana, cxxii. ad Augustinum"). Heaven believed that all the Jews of Africa had conspired to oppose him, as actually happened in one place. In a certain African town—so Augustine wrote to Jerome ("Jerome's works, "Epistola civ. Augustini ad Hieronymum")—the new translation was read in the church, by order of the bishop. When they came to the passage in Jonah containing the word "kikayon" (iv. 6), which differed from the interpretation hitherto accepted, such a tumult arose that the bishop had to ask the Jews for a verification, and they declared, to the great annoyance of both Jerome and Augustine, that Jerome's rendering did not agree with the Hebrew, or Greek, or (old) Latin codices. Rufinus, the bishop, was so annoyed by both Jerome and Augustine ("Adversus Rufinum," book i.) "Why should I not be permitted to inform the Latins of what I have learned from the Hebrews... It is most useful to cross the threshold of the masters, and to learn the art directly from the artists?"

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be said of the other Church Fathers who lived in Europe; that is, in sections sparsely settled by Jews. Jews for instance, who suffered as a martyr in 303 in Lyons, knew nothing of Judaism outside of the Scriptures, although he was reared in Asia Minor. In the paschal controversy he advocated separation from Judaism, but the Greek fathers John Chrysostom, Cyril, and Eusebius who appeared to Abraham; the Messiah’s concealment and appointment by Elijah; the violent death of Lashah (a Haggadah found already in the oldest apocrypha, and nearly all the earlier fathers); Melchizedek’s identity with Shem (compare especially Ephraem, “Adversus Heresies,” xxxv., and the Syriac “Cave of Treasures,” translated by Bodeli, p. 36).

Clement calls the Jewish haggadists “mystes” (μυστες, “persons initiated”), a term that was probably current in Alexandria; for the writings of all the Church Fathers agree in regarding Jewish tradition as a kind of esoteric doctrine understood only by the initiated. Clement is acquainted with the old Haggadah as to place him, in this regard, beside Ephraem Syrus (see Apuleius).

The Haggadah: The Church Fathers adopted from the Jews a mass of interpolations, interpretations, and illustrative anecdotes, which may best be designated by the well-known term “Haggadah,” but which they themselves called variously. Goldsmith has counted in Justin Martyr (“Dialogus cum Tryphone”) twenty-six Hebrew traditions and six polemic-apolgetical Haggadot. Among these may be mentioned: the eating by the three angels who appeared to Abraham; the Messiah’s concealment and appointment by Elijah; the violent death of Lashah (a Haggadah found already in the oldest apocrypha, and nearly all the earlier fathers); Melchizedek’s identity with Shem (compare especially Ephraem, “Adversus Heresies,” xxxv., and the Syriac “Cave of Treasures,” translated by Bodeli, p. 36).

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Debt to the ancestry of the son of Obi (commentary on Ex. xvi. 20); compare Midrash on Ps. xxv. 4;

Israel’s strength lies in prayer (homily on Ex. xiii. 20; compare Midrash, p. 192);

St. Jerome adopts the same doctrine from the Apocrypha (see P. Flavius, ed. Vallardi; compare Yal., Num. 437; but the latest sources are lacking); Daniel, Hananiah, Machael, and Azariah are eunuchs (commentary on Ex. xvi. 20; compare Midrash, p. 192; compare also Jerome (“Adversus Rufinum,” xiii.; compare Pes., ed. Ruber, p. 198a)); wild beasts are the instruments of divine punishment, as in II Kings xvi. 3 (homily on Ex. iv. 7; compare Migne, Tannit iii. 6; Shab. 8a).

Eusebius recognizes Jewish tradition as an authority almost equal to the Scriptures, and calls the Haggadah “mystes”; i.e., “unwritten tradition” (flora Ecclesiastica, “iv. 25”). Its depositaries term “deuteronomy” (deuteronomy; “Preparatio Evangelica,” xi. 5), and he characterizes them as men of uncommon strength of intellect, whose faculties had been trained to penetrate to the very heart of Scripture. The Hebrews, he says, call them “deuteronomy” (i.e., “ta- nam”), because they expected Holy Writ (by x. 21).

“Deuteronomy” (deuteronomy, “mishna”) is commonly used by the ecclesiastical writers for the Jewish tradition, and it is also found in Justinian’s novel. Eusebius makes a distinction between outer and inner exegesis; the Haggadah he often classed with the esoteric interpretation, contrary to Clement and others, who see therein a secret doctrine.

Among his Haggadot may be mentioned the following: Abraham observed the precepts of the Ten before it was revealed (“Demonstratio Evangelica,” i. 6; compare Yoma 38b); King Hezekiah’s sin in omitting a hymn of praise to God after Sennacherib’s defeat (commentary on Isa. xxxix. 1); Jerome, ad loc., quotes the same tradition; compare Sanh. 94a; Cant. iv. 8; Lam. iv. 15; Nahum-baladan’s relations to Hezekiah (com. on Isa. xxvi. 2; compare Midrash on Ex. xxvii. 20; compare Chrysostom, “Sermon on the Epistle to the Romans,” x. 7); compare Midrash on Ps. xvi. 4;

Jerome makes the same statement ad loc. (compare Sanh. 94a; Cant. iv. 8; Lam. iv. 15; Nahum-baladan’s relations to Hezekiah (com. on Isa. xxvi. 2; compare Midrash on Ex. xxvii. 20; compare Chrysostom, “Sermon on the Epistle to the Romans,” x. 7); compare Midrash on Ps. xvi. 4;

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On Ezek. xiv. 14, Jerome quotes a halakhic Midrash which treats of the heave-offering (compare Jer. Terumot vi. 1, 430). Epiphanius also knew this; the Pharisees are said to have offered ἡμετερὰς τὰς ἀποκαλυμμένες (Hilgenfeld, "Judenheit und Judenchristentum," p. 73, Leipzig, 1880). On Zech. xi. 13 he has a curious Haggadah on the number of the affirmative and negative precepts; a closer investigation shows that he has preserved this Haggadah more correctly than it is found in Jewish sources ("Jewish Quarterly Review," vi. 236; Jacob Bernays, "Abhandlungen," i. 232).

The Church Fathers who lived after Jerome knew less and less about Judaism, so that the history of the later periods is no longer of any interest in this connection.

Polemics: The dialogue between Justin and the Jew Tryphon is remarkable for the politeness with which Jews and Christians speak of one another; later on, however, examples are not wanting of passionate and bitter language used by Christians and Jews in their disputes. Origen complains of the stubbornness of the Jews (Homily x., on Jer. viii.), and accuses them of no longer possessing sound knowledge (I. 3). Jerome Syrus assumes a very insulting tone toward the Jews; he calls them by opprobrious names, and sees in them the worthless vineyard that bears no good fruit. Like Eusebius, who used the misfortunes of the Jews for polemical purposes (com. on Ps. xviii. 7–12), Epiphanius sees in their wretched condition the visitation of God (on Gen. xlix. 8); because the Jews "betrayed Christ," they were driven from their country and condemned to perpetual wandering (on II Kings ii. toward the end). After Jerome has enumerated all the countries whither the Jews had been dispersed, he exclaims: "Hic est, Judaeus, turannus longitudo et latitudo terrarum" ("Epistola cxxix. ad Dardanum").

What especially angered the Christians was the fact that the Jews persisted in their Messianic hopes. In his sermon against the Jews, Epiphanius says: "Behold! this people fancies that it will return; after holding this people for ever, it awaits this people so long, and expects a time when it shall be comforted." Epiphanius, as well as Justin and Origen, mentions that at this period Judaism was receiving numerous accommodations from the results of paganism, a phenomenon ascribed by the Church Fathers to the machinations of Satan.

Jerome, on the other hand, speaks with great eloquence of the Messianic hopes of the Jews. Many Messianic passages of the Bible were applied by the latter to the emperor Julian, others to the distant future, differences which resulted in interminable polemics. The Church Fathers looked upon the Jews as demons, upon their synagogues as houses of Satan; Rufinus mockingly styles Bar Ḥanina, Jerome's Jewish teacher, "Barbabius," and Jerome himself a rabbi. The one word "circumcision" was used to condemn the whole of Judaism; the Jews, they said, took everything carnally (ναουσακείως), the Christians took all things spiritually (τρισσακείως).

The writings of Jerome vividly portray the character of the polemics of that period. The Christian who should undertake to dispute with the Jews had
to be learned in doctrine (Preface to Psalms). But these disputations must be held lest the Jews should consider the Christians ignorant (Isa. vii. 14). The proceedings were very lively. Reference is made, even if only figuratively, to the planting of the feet against each other, to the pulling of the rope, etc. (I.e.). It is incredible that the Jews were so insatiable as to 'scream with unbridled tongues, foaming at the mouth, andChristians, hoarse of voice' (on the Epistle to Titus, iii. 9). Nor is it probable that the Jews 'regretted when they had no opportunity to slander and vilify the Christians' (Preface to Joshua), although the Jews of that age show no diffidence in sustaining their part in these discussions. They were accused of avoiding questions that arose on the more difficult passages of the Bible (on Isa. xlv. 6), which proved simply that they wanted to avoid disputations altogether. But the Jews had allies in their opinions; for pagans and Christian sectaries agreed with them on many points, drawing upon themselves the polemics of the Church Fathers. Of the numerous polemical works directed against the Jews, only a few can be mentioned here. Of Clement's work, "Canon of the Church, or Against the Judæizers" (Κανόνα Ἐκκλησιαστικού ἢ Ἑμετρίμοο τοῦ Ἰουδαϊκοῦ; Eusebius, "Historia Ecclesiastica," vi. 18), only a few fragments have been preserved. Origen's famous work, "Contra Celsum," is directed not less against the Jews than against the pagans, since Celcus had brought forward many Jewish doctrines. Eusebius' "Demonstratio Evangelica" was ostensibly a direct attack on the Jews (see Avowed I, 11). Aphraates' Homily xix. is Attacks on largely directed against the Jews, and Homilies xi., xiii., xx. denounce circumcision, the Sabbath, and the discrimination between clean and unclean food, "of which they are proud." A little work of Novatian, formerly ascribed to Tertullian ("Epistola de Obiis Judaeis," Lepsius, 1868, ed. G. Landgraf and C. Weismann, reprinted from "Archiv für Lateinische Lexicographie und Grammatik," xi.), is also directed against the Jewish dietary laws. Isidore of Seville has copied this work almost verbatim in his "Questiones in Leviticum," ix. Presumably also by Novatian, and thus of the fourth century, is the treatise "Adversus Judæos," often ascribed to Cyprian; this is, however, somewhat conciliatory in tone (Landgraf, in "Archiv," xi. 1897). In Tertullian's works there is also found a treatise, "Adversus Judæos," similar in many ways to Cyprian's "Testimonia," both having drawn upon the older work, "Ad Victoriam Simonis Judæi et Théophil[li Christiani]" (P. Corser, Berlin, 1890; in the "Altorcatii" the Jew is converted. After Julian's death Ephraem composed four hymns: against Emperor Julian the Apostate, against heretics, and against the Jews (in "S. Ephraemi Syri Carmina Nisibena," ed. Bickell, Latin transl., Lepsius, 1866; and Overbeck, "S. Ephraemi Syri Al阐egnic Opera Selecta," Syriac text, Oxford, 1860). Connected with these in time as well as in subject are the six sermons of John Chrysos-
Jerome that the Jews revile and curse Jesus—that is, Christianity—three times a day in their prayers (Jerome, ‘Letter to Marcellinus,’ vi. 515; comp. ‘Letter to a Christian’). In the Quarterly Review,” v. 195, p. 515; comp. ‘Letter to a Christian’).

Jerome, ‘Das Leben Jesu,’ p. 234, Berlin, 1889). The latter, the living one, that is, the Jewish faith is dead; the Christian faith is living (Phil. iv. 24). These might pass; but it becomes more childishness when David is made to signify old and worn-out Israel, but Abijah (Jerome on Kings i. 1). Equally unnatural is the assertion of Fulgentius in his ‘Epistola Synodica’ (in Hefele, ‘Concilia’ ed. Ii. 496), that Esaú represents the ‘figura populi Judaicorum,’ and Jacob the people destined to be saved. The Jews made things much more easy by looking upon themselves as Jacob, and upon the Christians as Esaú or Edom. At disputations the Christians knew in advance how the Jews would interpret certain passages. "If we ask the Jews who that daughter is [Ps. xiv.], I do not doubt that they will answer: the synagogue" (Jerome, ‘Epistola Synodica’). The Jews therefore not only opposed the Christian exegesis with the literal sense, but also had ready allegorical interpretations of their own.

Only Tertullian and Irenaeus were rational enough to follow the simple literal meaning. The so-called school of Antioch, whose most eminent representatives were Theodore of Mopsuestia and Theodoret, also taught a wholly rational exegesis; although the disciples of this school, such as Cosmas Indicopleustes, used the allegorical and typical methods extensively (Barclay, ‘L’École Exégétique d’Antioche,’ Paris, 1889). Still, it cannot be denied that other Church Fathers, and above all Jerome, did excellent work in simple exegesis.

Good exegesis depends upon a good text, and this the Christians did not possess; for the copies of the Bible circulating among them were

Corrupted corrupt in a number of passages. At Texts of the a certain dispute between Jews Bible, and Christians, the former, naturally enough, referred to these mistakes, and mocked their opponents for allowing such obvious blunders. Jewish arguments of that kind are often quoted by Justin, Origen, Jerome, and other fathers. In order to free the Church from the just reproaches of the Jews on this score, Origen undertook his gigantic work, the Hexapla (Epiphanius, ‘De Ponderibus et Mensuris,’ ii.), in which he frequently restores the Jewish reading (e.g., homily on Num. xvi. 4; Com. on Rom., books ii., xiii.; compare Rabbah, ‘Apologia s. Iuvenc. in Hieronymum,’ book v., chap. iv.). Justin is honest enough to reject a manifest Christological gloss, the notorious ab exilios, which was said to be the reading in Ps. xvi. (xxv. 10), interpolated in the Greek version ("the Lord reigneth from the wood"). Aside from Justin (‘Dialogue with Trypho,’ lxvii.), this interpolation is found only in the Latin fathers—Tertullian, Ambrose, Augustine, Leo, and Gregory the Great—who indulge in much nonsense concerning
the words "a ligno." Augustine ("De Civitate Dei," xvi. 3) had a text in Gen. x. 2 in which not seven but eight sons of Japheth were mentioned, a reading that is found in none of the known texts. Hence the Jews rejected all translations, recognizing at most Aquila's "secunda editionem," because this was correct (Sara in Gen. i. 15). Jerome is the only Church Father who, as against the Septuagint, constantly refers to the "Hebraica veritas." At great cost he had a Bible copied for himself by his Jewish friend ("Adversus Rufinum," book ii.), who borrowed for him, although with "pia fraus," the copies belonging to the synagogue ("Epistola xxxvi. ad Damasum"). Nevertheless, even Jerome accuses the Jews of tampering with the text of the Bible (Mal. ii. 2); and thereafter the accusation constantly recurs.

The Christians fared no better with the Apocrypha, which they rated altogether too high, although at times it offended good taste. Origen fared badly at the hands of the Jews with his apocryphon Susanna ("Epistola ad Africanum de Historia Susanna," v.) or was Jerome's obscure legend to Jer. xix. 21—a legend which is evidently connected with this apocryphon (see N. Brüll's "Jahrbücher," iii. 2), favorably received by the Jews. Jerome (om. Matt. xxi. 9) claims to have received an apocryphon on Jeremiah from a Jewish Nazarene, and to have found in a Hebrew book ("Epistola xxxvi. ad Damasum"); "in quodam Hebraeo volumine") a history of Lamch; but his Jewish teacher speaks contemptuously of the additions to Daniel, as having been written by some Greek (Preface to Daniel). See BRUK CANONS.

The importance of the Church Fathers for Jewish learning, already recognized by David Kimhi and Azariah de Rossi, becomes evident, if one considers that many sentences of Talmud and Midrash can only be brought into the right perspective only by the light of the exegetics and the polemics of these Christian writers. Therefore modern Jewish learning, although not yet with sufficient eagerness, to the investigation of the works of the Church Fathers. See BRAUK CANONS.

CHWOLSON, DANIEL ABRAMOVICH: Russian Orientalist; born at Wilna Dec. 15, 1819. As he showed marked ability in the study of Hebrew and Talmud, his parents, who were very religious, destined him for the rabbinate, and placed him at the yeshibah of Rabbi Israel Gunzburg; but fate had decided that he should serve his race in quite a different sphere. Up to his eighteenth he did not know any other language than Hebrew; but in three years, without the aid of a teacher, he acquired a fair knowledge of German, French, and Russian. Chwolson in 1841 went to Breslau, and, after three years' preparation in the classical languages, entered, in 1844, the Breslau University, where he devoted himself to the oriental languages, especially Arabic. There he studied until 1848, and in 1850 he received the degree of doctor of philosophy at the Leipsic University. The name "Chushan-rishathaim" appears nowhere outside of the Biblical record. It has not yet been found on the cuneiform monuments; and no satisfactory explanation of its derivation has been given.

CHUSHAN-RISHATHAIM (R. V., Cushan-rishathaim).—Biblical Data : A king of Mesopotamia, or, more specifically, of Aram-naharaim ("Aram of the two rivers"), probably a kingdom in northern Mesopotamia (see ARAM). He was the first of the oppressors of Israel in the time of the Judges. The tyrant, who held Israel in subjection for eight years after Joshua's death, was finally conquered by the Judaic judge Othniel, who freed Israel from his rule (Judges iii. 8 et seq.).

---Critical View : Critics (see Moore's commentary to Judges iii.) consider that the two statements: (1) that the land of Israel was conquered by an early Aramaic king, and (2) that the Israelites were freed by a Judaic hero, are contradictory. In all probability the ancient Judean clans had practically no connection with Israel, and, in fact, would not aid the Israelites in Deborah's insurrection (see Judges v.). Butte ("Richter und Samuel," p. 8) also denies the possibility of Israel having been helped by Othniel. He thinks that the later editor of Judges was a Judean who arranged the story so as to give his own tribe a representative among the judges. On the other hand, there is no reason to doubt the truth of the tradition that Arameans were at one time held Israel in subjugation.

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The importance of the Church Fathers for Jewish learning, already recognized by David Kimhi and Azariah del Ross, becomes evident, if one considers that many sentences of Talmud and Midrash can be brought into the right perspective only by the light of the exegetics and the polemics of these Christian writers. Therefore modern Jewish learning, although not yet with sufficient eagerness, to the investigation of the works of the Church Fathers. See BRAUK CANONS.

CHUSHAN-RISHATHAIM (R. V., Cushan-rishathaim).—Biblical Data : A king of Mesopotamia, or, more specifically, of Aram-naharaim ("Aram of the two rivers"), probably a kingdom in northern Mesopotamia (see ARAM). He was the first of the oppressors of Israel in the time of the Judges. The tyrant, who held Israel in subjection for eight years after Joshua's death, was finally conquered by the Judaic judge Othniel, who freed Israel from his rule (Judges iii. 8 et seq.).

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before entering into a discussion of the blood question, expounds the history of the Talmud, oir with many additions (St. Petersburg, 1880). A German edition of this work appeared in the year 1907 under the title "Die Blutanklage und Sonstige Mittelalterliche Beschuldigungen der Juden," Frankfurt-on-the-Main. In this edition Chwolson, before entering into a discussion of the blood question, expounds the history of the Talmud and shows that the "Pharisees" condemned by Jews in the Gospels were not the Rabbinists in general, since the latter were the enemies and persecutors of Jesus. He further demonstrates that, according to Talmudic law, Jews were bound to look upon the Christians as their brethren, and that intolerance toward other religions was not a characteristic of the Talmudists. The assertions to the contrary are due partly to misconception, partly to hatred.

The deep-rooted belief that Jesus was crucified by the Jews being the principal cause of the prejudice against them on the part of the Christians, Chwolson, in a dissertation entitled "Poslydiniyaya Paskhalya Vecherya Isusa Christa i Drugye Smerti," in "Christianstke Chtenie," St. Petersburg, 1873 (German translation, "Das Letzte Passami Christi," St. Petersburg, 1873), shows the groundlessness of this belief. He points out that the proceedings of the trial and condemnation of Jesus, as related in the Gospels, were in violation of the Jewish laws, and consequently could not have been conducted by a Jewish tribunal.

The Jewish race, as well as the Jewish religion, was defended by Chwolson. In a work entitled "Charakteristika Semitskich Narodov," in "Russki Vyestnik," 1872 (German ed., Berlin, 1873), he draws a parallel between the distinguishing characteristics of the Jew, the representative of the Semitic race, and those of the Greek, the representative of the Aryan peoples, not always to the advantage of the latter. The pamphlet was translated into English under the title "The Semitic Nations," Cincinnati, 1874.

Chwolson is also the author of the following works:

- "Statistische Nachrichten über die Orientalische Facultät der Universität zu St. Petersburg," Leipzig, 1861; "Achtzehn Hebraische Grabschriften aus der Krim," in "Memoires" of the St. Petersburg Academy of Science, 1866 (Russian translation, "Vosemnahtat Nadgrobnikh Nadpisej iz Kryma," St. Petersburg, 1866);
- "Izvyestia o Khazara," St. Petersburg, 1869 (notes on the Chazars, Burtars, Madjars, Slavs, and Russians from the Arabic of Ibn Dasta);
- "Vozmozhny liv Turtzii Reformy?" St. Petersburg, 1877 (on the Turkish reform);


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CICERO, MARCUS TULLIUS: Roman statesman and orator; born 106; died 43 B.C. In the trial of Verres (70 B.C.) Plutarch reports that Cicero, in speaking of one of the accusers, Cecilius, who was suspected of a leaning toward Judaism, made the pun: "Quid Judaeo cum Verre?" (What has a Jew to do with a pig?). Finally, in his speech delivered in the Senate, May 58 B.C., entitled "De Provincis Consularibus," Cicero, referring to the Jews and Syrians as "races born to be slaves," an expression not uncommon in the mouths of the Romans of his day.

BIBLIOGRAPHY: M. A. Levy, in Jahrb. Gesch. der Jud. ii. 177; D. Bertholet, Gesch. der Juden in Rom, i. 71; Hild, in Kradica Jules, viii. 127; Bieber, Gesch. 100; P. Wolf, Zur Geschichte der Spanischen und Portugiesischen Literatur, pp. 120, 377.

S. K–G.

CICERO: THE JEWISH ENCYCLOPEDIA


The learned work in 1899 celebrated Cicero's literary jubilee by presenting him with a collection of articles written in his honor by prominent European scholars. This was published by Baron David Guttmann under the title of "Recueil des Travaux Réunis en Mémoire du Jidischlel Sciences de M. Daniel Chwolson," Berlin, 1899.


I. Br.

Jewish or Christian copyist (Bernays, in "Römisches Museum," xii. 446).

It would appear, unless Cicero's words are merely a rhetorical flourish, that the Jews, who insisted on being present on an occasion that concerned them, surrounded the platform, and, supporting each other, became formidable through their numbers. "You know," he said, addressing the plaintiff, "the larger the mob is, how it holds together, and what it accomplished in its assemblies. It is not likely, however, that the Jewish mob accomplished anything in this case, for Placina was probably discharged (compare Pliny, "Historia Naturalis," xiii. 4).

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S. K–G.

CID, CAMPEADOR RUY DIAZ DE VIVAR (known as El Cid): The conqueror of Valencia (1094) and popular hero of the Spanish nation. Lacking money to pay his knights, he negotiated through his nephew, Martin Antolinez, a loan of 600 marks from two wealthy Jews of Burgos, Don Rachel and Don Vidas, and succeeded, despite all their precautions, in defrauding them. According to the "Cronica General de Castilla," the Cid had a Jewish page by the name of Gil, who later assumed his master's name, Diaz, and who is described as a rare example of fidelity. The "Cronica del Cid," which is reputed to have had its source in an Arabic chronicle written by the Moorish Jew Ibn Alfango, one of the Cid's officials—is in reality a careless compilation of older Arabic, Latin, and Spanish chronicles, and is a much later work than the "Pens del Cid," which appeared about the middle of the twelfth century and bears no traces of Arabic origin or Oriental coloring. The first complete translation of this poem was prepared by O. J. H. Wolf, a Jewish convert to Christianity, 1850.

BIBLIOGRAPHY: Amador de los Rios, Historia . . . de la Historias de Espafia y Portugal, i. 187 et seq.; Fr. Pelling, Gesch. der Juden, p. 95; F. Wolf, Zur Geschichte der Spanischen und Portugiesischen Literatur, pp. 22 et seq.

6. M. E.

CILICIA: Ancient province of southeastern Asia Minor, separated from Syria by the Taurus-Anatolian range. In native Phoenician inscriptions the name is given as כיל or כיל (Liddabardis, "Handbuch der nordsemitischen Epigraphik," i. 374). Originally inhabited by Phcenicians and Syrians (Herodotus, vii. 91), Cilicia was only gradually Hellenized

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the time of Alexander the Great; and because of its proximity to Syria it was often included in that country, to which it belonged politically. After the death of Alexander it became a Seleucid-Syrian province (1 Macc. xi. 14; 11 Macc. iv. 86); it was afterward a part of Armenia; and from 63 B.C. it belonged to Rome. As a Roman province Cilicia was known to the author of the Book of Judith; although the Babylonian monarchy is referred to therein (Judith i. 7; ii. 31, 32). Josephus ("Ant." i. 6, § 1) asserts that the Ὀκεανός of the Bible (Gen. x. 4; "Tarshish") is the old name for Cilicia. He expressly identifies Ὀκεανός with Ταυρίς ("Tarsus"), the renowned capital of Cilicia; but this is philologically impossible. He also makes the prophet Jonah travel to Tarsus in Cilicia ("Ant." ii. 10, § 2), and mentions the country in several other connections. According to Josephus, it was by way of Cilicia that Pompey (63 B.C.) returned from Judea to Rome with Aristobulus as his prisoner ("B. J." i. 7, § 7). Herod, with his sons embarked for Cilicia, landing at Elusa, where he met Archelaus, King of Cappadocia ("Ant." xvi. 4, § 6; "B. J." i. 31, § 4). At times Celenderis in Cilicia, a city otherwise unknown, is referred to ("Ant." xvii. 5, § 1; "B. J." i. 31, § 3). Alexander, a great-great-grandson of Herod, became king of an island of Cilicia by the favor of Vespasian ("Ant." xviii. 5, § 4). The infamous Berenice, after her husband's death, married Polemon, King of Cilicia ("Ant." xx. 1, § 2). Antiochus, King of Commagene, who at first joined the Romans against the Jews, fled to Tarsus in Cilicia, where he was taken prisoner by Pompey ("B. J." vii. 7, §§ 2, 3). Mosnessa, too, a Cilician city which afterward became celebrated through its Biblical exegesis, is referred to by Josephus ("Ant." xiii. 18, § 4). Cilicians were among the mercenaries of Alexander Janneus (ib. § 8; "B. J." i. 4, § 8) and those of Herod.

In the Talmud the country is referred to as "Ḳiḳîyah" after the Greek name. The cities of Tarsus, Taurus Amanus, and Zephyrion are mentioned; but it is not certain that the Cilician Zephyrion is intended. The Syrians (Payne Smith, "Thesaurus Syriacus," p. 8622) also mentioned Tarseeus and Zephyerus among the important cities of Cilicia; but "Aulon Elikius" (Targ. Yer. Num. xxiv. 8) is the name of a place in Moab (compare Josephus, "Ant." xiii. 5, § 4). That Jews were dwelling in Cilicia is known from Philo ("Legatio ad Caesarum," p. 36). At the time of the Apostles many Cilician Jews lived in Jerusalem (Acts vi. 9); among them Paul (ib. ix. 11, xi. 26; xxii. 3), whose birthplace was Tarsus, the capital of Cilicia. Nahum, the son of Rabbi Hama, preached in Tarsus (Posk. R. 15; ed. Friedmann, p. 78); so that there must have been a congregation and a synagogue there. Some explain the "synagogue of the Tarbh" as meaning "people of Tarsus." In Jaffa, a Greek epitaph of a Jew, "son of Jose of Tarsus," has been found. Epiphanius ("Harres" xxx. 11) states that the patriarch Judah, of the fourth century, sent messengers to Cilicia to collect tithes and offerings in every city. In Corcyra in Cilicia the amphiplois of a Jew named Alexander and his wife has been found. In Rome the epitaph of a Jew, "Ashaphel of Tarsus" ("Jahr. Gesch. der Jud." i. 367), has been deciphered; but the reading is doubtful. Christianity spread rapidly in Cilicia; and this indicates that there were numerous Jews in the province.

Cilicia produced much wine (Pliny, "Historia Naturalis," xiv. 11), to which reference is often made in the Talmud ("Tosef., Sheb. v. 2; Yer. Hal. 60b). The Cilician bean is also frequently mentioned (Maruc. v. 9), as is the so-called Products. "Cilicium," a coarse cloth made of Cilician goat-hair (Kelim xix. 1). The word "cilicum," is used by the Vulgate to render the Biblical word σάκκος ("sack"); and in the ecclesiastical life of the Christians it has a certain religious significance. Curly hair on the body is designated as "cilicus" by the Rabbis (Sifra, ed. Weiss, 766).

Though Cilicia came under various rulers, it was not until its conquest by the Turks that the Jews of the country attained to any prominence.


G. S. K.

CINCINNATI: Capital of Hamilton county, Ohio, U.S.A. Its Jewish community is the oldest west of the Alleghany Mountains. In March, 1817, Joseph Jonas, a young English Jew, a native of Exeter, arrived at the metropolis of the Ohio valley. He had left his English home with the avowed intention of settling in Cincinnati. Friends in Philadelphia endeavored to induce him to relinquish his purpose of going to a spot so far removed from all association with his coreligionists, and said...
to him: "In the wilds of America, and entirely among Gentiles, you will forget your religion and your God." However, the young man remained deaf to the persuasion of his friends, and persevered in his original purpose. For two years he was the only Jew in the Western town. In 1819 he was joined by three others, Lewis Cohen of London, Barret Levi of Liverpool, and Jonas Levy of Exeter. These four with David Israel Johnson of Brookville, Ind., a frontier trading-station, conducted on the holidays in the autumn of 1819 the first Jewish service in the western portion of the United States. Similar services were held in the three succeeding falls. Newcomers continued to arrive, the early settlers being mostly Englishmen.

The first Jewish child born in Cincinnati (June 2, 1821) was Frederick A., son of the above-mentioned David Israel Johnson and his wife Ella. This couple, also English, had removed to Cincinnati from Brookville, where they had first settled. The first couple to be joined in wedlock were Morris Symonds and Rebekah Hyams, who were married Sept. 15, 1824. The first death in the community was that of Benjamin Leib or Lape, in 1821. This man, who had not been known as a Jew, when he felt death to be approaching, asked that three of the Jewish residents of the town be called. He declared to them that he was a Jew. He had married a Christian wife, and had reared his children as Christians, but he begged to be buried as a Jew. There was no Jewish burial ground in the town. The few Jews living in the city at once proceeded to acquire a small plot of ground to be used as a cemetery. Here they buried their repentant coreligionist. This plot, which was afterward enlarged, was used as the cemetery of the Jewish community till the year 1850. At present it is situated in the heart of the city, on the corner of Central avenue and Chestnut street.

There were not enough settlers to form a congregation till the year 1824, when the number of Jewish inhabitants of the town had reached about twenty. On Jan. 4 of that year a preliminary meeting was held to consider the advisability of organizing a congregation; and two weeks later, on Jan. 18, Congregation B'ne Israel was formally organized, those in attendance being Solomon Wurkingshham, David I. Johnson, Joseph Jonas, Samuel Jonas, Jonas Levy, Morris Moses, Phineas Moses, Simon Moses, Solomon Moses, and Morris Symonds. On Jan. 9, 1825, the General Assembly of Ohio granted the congregation a charter whereby it was incorporated under the laws of the state.

For twelve years the congregation was shipped in area rented for its purpose; but during all this time the small congregation was exerting itself to secure a permanent home. Appeals were made to the Jewish congregations in various parts of the country--Philadelphia, Charleston, S. C., and New Orleans lent a helping hand. Contributions were even received from Portsmouth, England, where a number of Cincinnatians had emigrated, and from Barbados in the West Indies. On June 11, 1835, the cornerstone of the first synagogue was laid; and on Sept. 9, 1836, the synagogue was dedicated with appropriate ceremonies. The members of the congregation had conducted the services up to this time. The first official reader was Joseph Samuel. He served a very short time, and was succeeded by Henry Harris, who was followed in 1838 by Bar Judah.
The first benevolent association was organized in 1818 with Phineas Moses as president; its object was to assist needy coreligionists. The first religious school was established in 1842, Mrs. Louisa Symonds becoming its first superintendent. This school was short-lived.

**Early Religious Institutions.**

This also flourished but a short time; for with the departure of Gutheim for New Orleans the career of the institute closed.

During the four decades of the century quite a number of Germans arrived in the city. These were not in sympathy with their English coreligionists and determined to form another congregation.

On Sept. 19, 1841, the B'nai Yeshurun congregation was organized by these Germans, and was incorporated under the laws of the state Feb. 20, 1842. The first reader was Simon Bamberger. In 1847 James K. Gutheim was elected reader and reader of the congregation. He served till 1848, and was succeeded by H. A. Henry and A. Rosenfield. The assumption of the office of rabbi in the B'nai Yeshurun congregation by Isaac M. Wise in April, 1854, and his B'nai Israel congregation by Max Lilienthal in June, 1855, gave the Jewish community of Cincinnati a commanding position. Owing to their efforts in the cause of Judaism, Cincinnati became a Jewish center indeed and the seat of a number of movements that were national in scope. The Union of American Hebrew Congregations, the Hebrew Union College, the Hebrew Sabbath-School Union, and the Central Conference of American Rabbis have their seat in Cincinnati.

Dr. Lilienthal died in office April 5, 1882. He was succeeded as rabbi of the Congregation B'nai Israel by Raphael Benjamin, who served till Nov., 1888, when the present incumbent, Dr. David Philipson, took charge of the congregation. Dr. Wise served as rabbi of the B'nai Yeshurun congregation till the day of his death, March 26, 1900; being succeeded by his associate, Dr. Louis Grossman. Dr. Grossman had been preceded as associate rabbi by Rabbi Charles S. Levi, who served from Sept., 1889, to Sept., 1896.

The other congregations of the city are the Adath Israel, organized in 1847; the Ahabath Achim, organized in 1849; and theSherith Israel, organized in 1855. There are also a number of small congregations.

Each of these congregations conducts its own religious school, and there are also two free religious schools; one holding its sessions in the schoolrooms of the Masonic hall (B'nai Israel), and the other, conducted under the auspices of the local branch of the Council of Jewish Women, meeting at the Jewish Settlement. The Hebrew Union College is located. In variety of Cincinnati night classes for various English and industrial branches of study are a feature of the work of the Jewish Settlement. The Jewish Kitchen Garden Association conducts a large school for girls in the building of the United Jewish Charities every Sunday morning, where instruction is given in dressmaking, millinery, housekeeping, cooking, stenography, typewriting, and allied subjects. An industrial school for girls is conducted during the summer months in the vestry-rooms of the Plum street temple (B'nai Yeshurun), and one for boys during the school year in the Ohio Mechanics' Institute building. There is a training-school for nurses in connection with the Jewish Hospital.

**The Jewish Charities of Cincinnati are exceptionally well organized.** All the relief and educational agencies joined their forces in April, 1890, and formed the United Jewish Charities. This body comprises the following federated societies: Hebrew General Relief Association, Jewish Ladies' Sewing Society, Jewish Foster Home, Hebrew Institute, Boys' Industrial School, Girls' Industrial School, and Society for the Relief of Jewish Sick Poor. The United Charities also grants an annual subscription to the Denver Hospital for Consumptives and to the local Jewish Settlement Association. The seat of the National Jewish Charities is also in Cincinnati, where the national organization was called into being in May, 1899. Besides the United Jewish Charities, Cincinnati supports the Jewish Hospital and the Home for the Jewish Aged and Infirm, and is one of the largest contributors to the Jewish Orphan Asylum at Cleveland.

**The Jews of Cincinnati have always shown great public spirit and have filled many local positions of trust, as well as state, judicial, and governmental offices.** Henry Mack, Charles Fleischmann, James Brown, and Alfred M. Cohen have been members of the Ohio senate, and Joseph Jonas, Jacob Wolf, Daniel Wolf, and Harry M. Hoffheimer have been members of the legislature. Jacob Shroder was judge of the court of common pleas for a number of years, and Frederick S. Spiegel now holds (1900) the same position. Julius Fleischmann is the present mayor of the city. Nathaniel Newburgh was appointed appraiser of merchandise by President Cleveland during his first administration, and Bernhard Bettmann has been collector of internal revenue since 1897.

The Jewish newspapers published in Cincinnati are "The American Israelite," established 1854, and "Die Deborah," established 1855; "The Sabbath Visitor," established 1874, was discontinued in 1892. The Jews of the city were estimated in 1900 at 15,000, in a total population of 252,900.


**CINNAMON**: The bark of the *Cinnamomum Zeylanicum*, a plant so called botanically because growing best in Ceylon. A variety often substituted for it, cassia, comes from China. Cinnamon was known in early times to the Hebrews. It was used in making the anointing oil (Ex. xxx. 23), and,
Circumcision

CIPHER. See Gematria.

CIRCUMCISION (צַּמֵּח in Biblical Hebrew, נְקָר in the Aramaic, סְמַּה in the Syrian, and ὀρείστης in Greek).—Original in full harmony with this view. According to Ex. iv. 24-26, the circumcision of the first-born son was omitted by Moses, and the Lord therefore "sought to kill him"; whereas Zipposheh took a flint and cut off the foreskin of her son, and made it touch[_A. V., "cast it at?" [his 'Moses'] feet," say ing,"A bridegroom of blood art thou to me." Thus Moses was ransomed by the blood of his son's circumcision.

Strange as this omission on the part of Moses, the omission of the rite on the part of the Israelites in the wilderness was no less singular. As recorded in Josh. v. 3-6, "all the people that came out of Egypt were circumcised, but those born in the wilderness were not; and therefore Joshua, before the celebration of the Passover, had them circumcised with knives of flint (compare Ex. iv. 25) at Gilgal, which name is explained as "the rolling away" of "the reproach of Egypt" (see Gilgal)."

Attention has also been called to the peculiar attitude of Deuteronomy and the Prophets toward circumcision. Deut. x. 16 (compare Is. xxv. 6 and Jer. iv. 4) says, "Circumcise the foreskin of your heart," thus giving the rite a spiritual meaning; circumcision as a physical act being enjoined to, where in the whole book (see Geiger, *Uebersicht*, p. 329, 337). Jer. ix. 25, 26 goes so far as to say that circumscribed and uncircumcised will be punished alike by the Lord; for "all the nations are uncircumcised and all the house of Israel are uncircumcised in heart." Obviously, the prophetic view of the sacredness of the rite differed from that of the people.

—Historical View: Circumcision was known to be not an exclusively Jewish rite. Ishmael was circumcised when thirteen years old; that is, at the age of puberty (Gen. xvii. 5). This view is, in fact, practised not only in ancient Arabia (Josephus, "Ant." i. 13, § 2; Origen, "Ad Gentesin," i. 14; Eusebius, "Preparatio Evangelica," vi. 11; Strabo, "Gesch. der Med." ii. 35, § 4; Sozomen, "Hist. Eccl." vi. 85), but also in Ethiopia (Philostorgius, "Hist. Eccl." iii. 4; Stobace, vii. 76f, 828), as well as by almost all the primitive tribes of Africa and by many of Asia (see R. Andre, "Die Bescheidung," in "Archiv für Anthropologie," 1888, xxii. 33-78; Ploss, "Geschichtliches und Ethnologisches über Krabben-Bescheidung," in "Archiv für Gesch. der Med." 1885, viii. R. Hartmann, "Die Völker Afrikas," 1879, i. 178). This accumulation of evidence points to the fact that circumcision in its primitive form was connected with marriage, whether performed with a view to the facilitation of cohabitation, as Ploss thinks, or as far more in accordance with the psychology of all primitive as well as of all ancient nations, to the consecration of the generative powers. At all events, the age of puberty is most frequently selected for the rite; and, after weeks of purification, accompanied by tests of courage, the boy is formally graduated into manhood and bears a new name, is ushered into the bridal chamber (Niebuhr, "Beschreibung von Arabien," p. 399; Andre, loc. cit.), for in Egypt the practice is attested not alone by Herodotus (ii. 37, 104), Philo ("De Circumcisione," § 2; ed. Mangely, p. 219), and Ambrosius ("De Abrahamo," ii. 248), but once by the monuments (see Ebers, "Egypten und die Bücher Moses," i. 278) and the very valuable Greek text published and discussed by R. Reizenstein ("Zwei Religionsgeschichtliche Fragen," Strassburg, 1901). The rite of circumcision signified admission of the boy at the age of puberty in to the rank of priesthood, as "web" (the Egyptian for "pure" or "holy"), the mother's presence being considered especially necessary. In Biblical literature the rite is incidental to the recognition of Joseph, and to the adoption of a new name (Gen. xvii. 4-16). Moses' neglect to circumcise Gershom was positively associated in some way with his (Moses') marriage to a Midianite woman. Zipposheh, however, ultimately showed her allegiance to the God of the Hebrews by performing the rite herself. The fact that in Arabic "batana" signifies both "to marry" (compare the Hebrew פֶּן = "bridegroom", and פָּן = "father-in-law") and "to circumcise" shows an original connection between the rite and the nuptial ceremony; whereas the terms "tahit" and "tashit" (purification), applied to circumcision...
Circumcision

The critical view of the Pentateuch, which assigns Gen. xvii. to the late Priestly Code, and Jeth. v. 4–7 to the interpretation of the reductors of Dillmann, commentary on the passage, sufficiently accounts for the non-circumcision of young Israelites prior to their entrance into Canaan by the following theory: The ancient Hebrews followed the more primitive custom of undergoing circumcision at the age of puberty, the circumcision of young warriors at that age signifying the consecration of their manhood to their task as men of the covenant battling against the uncircumcised inhabitants (see Zechariah, l.c.). After the settlement of the Israelites in Palestine, the rite was transferred to the initiatory rite at an age when its severity would be least felt, the Mosaic law showing its superiority over the older custom. Explanations which find the origin of circumcision in hygienic motives, suggested first by Philo (I.c.) and Josephus (“Contra Ap.” ii. 13), then by Saadia (“Emunot ve-De’ot,” iii. 10) and Maimonides (“Mishneh Torah,” ii. 18, 40), and often repeated in modern times, from Michaelis (“Moses Recht,” iv. 184–189) down to Rosenzweig (“Zur Beschneidungsfrage,” 1878), who recommends circumcision as a sign of the covenant when a child or a proselyte born circumcised was to be initiated into Judaism (Shab. 135–137).

Uncircumcision being a blemish, circumcision was to remove it, and to render Abraham and his descendants “perfect” (Gen. xlvi., after Gen. xlvii.). “Israel should be the offspring of the consecrated patriarch” (Gen. l.c.). He who destroys the covenant sign of Abraham (by epispasm), has no portion in the world to come (Ab. iii. 17; Sifte, Num. xv. 31; Sanh. 99). According to Pirke R. El. xxiii., it was Shem who circumcised Abraham and Ishmael on the Day of Atonement; and the blood of the covenant then shed is ever before God on that day to serve as an atoning power. According to the same Midrash, Pharaoh prevented the Hebrew slaves from performing the rite, but when the Passover time came and brought Abrahamism to them deliverance, they underwent circumcision; and mingled the blood of the paschal lamb with that of the Abrahamic covenant, wherefore (Ex. xxiv. 6) God repeats the words: “In thy blood live!”

In the wilderness, however, the Israelites omitted only the peri’ah, according to R. Ishmael; according to all the other rabbis, they did not circumcise their children on account of the fatigue of the journey. According to Sifre, Beha’aloteka, 67, and Ex. R. xix., the tribe of Levi was the only one that “kept the [Abrahamic] covenant” (Deut. xxiii. 9); they had, says R. Ishmael, plied up the foreskins of the circumcision in the wilderness, and covered them with earth. To this Balaam referred when he asked: “Who can count the dust of Jacob?” (Num. xxiii. 10); and for this reason it became customary after circumcision to cover the foreskin with earth.

Loyalty to the Abrahamic covenant was shown by the Gentiles who voluntarily espoused the Jewish faith, but not by the slaves of Abraham upon whom circumcision was enforced, the patriarch having done so only because he wished to conform to the Levitical laws of purity. Nor did Basa practice circumcision in his own household: “he despised his birthright” (Gen. xxv. 34; Tanma debe Eliahu R. xxiv. [xxii.]). The Ephraimite kingdom also failed to observe the Abrahamic rite; wherefore Elijah foretold “there shall not be dew nor rain these years, but according to my word” (I Kings xvii. 1). Elijah’s lot was ever to be persecuted by Jezabel; therefore the Lord also swore an oath that no “berit milah” (rite of circumcision) should be celebrated in Israel without the presence of Elijah: hence a chair is always reserved on that occasion for Elijah, the “angel” (A. V., “messenger”) of the day of their creation, and God’s anger will be kindled against the children of the covenant if they make the members of their body appear like those of the Gentiles, and they will be expelled and excommunicated from the earth” (see Charles, “The Book of Jubilees,” iv–ix. iii. 190–192). To be born circumcised was regarded as the privilege of the saints, from Adam, “who was made in the image of God,” and Moses to Zerubbabel (see Ab. R. N., ed. Schoeder, p. 153; Sohar 13a). And great importance was laid upon the shedding of a drop of blood as a sign of the covenant when a child or a proselyte born circumcised was to be initiated into Judaism (Shab. 135–137).
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Circumcision was considered an obstacle to the conversion of the world, depending on the acceptance of the command (see Abraham). According to the fulfillment of a divine command (Tan., Tazria, ed. Buber, 7). Arguments were given to Adam if it was so instructing him, and sung the Twelfth Psalm, which bears the superscription "A Mi Shemesh" (Gen. R. xxvi. 34, the unincised ("avahm") are consigned (Tan., Lek Leka, ed. Buber, 37, Ex. R. xix.). According to Gen. R. xiv., it is Abraham who sits at the gate of Gehenna, to watch and guide the people. The love I show for my Father in heaven (Mek. 60b)." Why art thou, O Israel, led forth to be slain? (Yitro, Ba-Hodesh, vii.)." Why did God not make Yitro, Ba-Hodesh, vii.), to convert to Judaism. The problem of proselytism, indeed, had stirred up disturbances to its very depths, and had almost separated Hellenistic from Palestinian Judaism. The form would admit Gentiles after having undergone the rite of baptism; that is, by living water (see Sibyllines iv. 164 et seg.: "Wash your whole body clean from impurity in running streams, and, with hands uplifted to heaven, ask for forgiveness for your doing; then the worship of God will be accepted with piety."). With this view, Josephus relates (Ant. xx. 3, § 5, 4, § 6), "A Jew named Ananias sought to make converts to Judaism. He succeeded with Queen Helena and the women of the court, and her son Izates was eager to follow her example. But Izates' mother, on hearing of his determination to submit to circumcision also, implored him not to do so, as the people might take umbrage at his act of compliance with strange and abhorrent rites, and overthrow the dynasty. His instructor, Ananias, also tried to dissuade him and to allay his scruples with arguments based on the merit of his intention, which would amount, in the sight of God, for the non-performance of the rite. But, through the influence of another Jew, Eleazar, from Galilee, the head of the Zeal party, Izates was easily induced to submit to the operation; and he informed both his mother and Ananias of what he had done. He was rewarded for his fortitude and piety; for God . . . preserved both Izates and his sons when they had fallen into many dangers, and procured their deliverance when it seemed impossible, demonstrating thereby that the fruit of piety is not lost to those who wait for Him and who put their trust in Him." Compare the story of Proselytes. Jastrow, in Gen. R. xiv., "King Monoch and Izates, sons of King Ptolemy [an error: read "Monobaz" for Ptolemy], reads the Book of Genesis together. When they came to the passage xvii. 11 they wept; and each, without the other's knowledge, underwent circumcision. The next time they read the chapter together, they said to the other: 'Wo unto me, my brother!' They then disclosed what they had done. Their mother, on hearing of the matter, told their father that they had needed circumcision as a precaution against plagiarism, and he signified his approval. As a result, their action they were saved by the angel of God, who put them to the task of killing an ambush during a war in which they had become involved (compare Grätz, Gesch. Ill. 430 et seq.).

The issue between the Zealot and Liberal parties regarding the circumcision of proselytes was raised anew in talmudic times. R. Joshua asserting that the bath, or baptismal rite, renders a person a full proselyte without circumcision, as is stated in the gemara, when receiving the Law, required no initiation other than the purificative bath; while R. Eliezer makes circumcision a condition for the admission of Gentiles. This trouble, also, is overcome by the declaration of God's sufficiency to protect both Abraham and the world. In fact, circumcision had been deferred from the time of Abraham's conversion—in the forty-eighth year of his life—until his ninety-ninth year, for the express purpose of facilitating the making of proselytes. The problem of proselytism, indeed, had stirred up disturbances to its very depths, and had almost separated Hellenistic from Palestinian Judaism. The form would admit Gentiles after having undergone the rite of baptism; that is, by living water (see Sibyllines iv. 164 et seg.: "Wash your whole body clean from impurity in running streams, and, with hands uplifted to heaven, ask for forgiveness for your doing; then the worship of God will be accepted with piety."). With this view, Josephus relates (Ant. xx. 3, § 5, 4, § 6), "A Jew named Ananias sought to make converts to Judaism. He succeeded with Queen Helena and the women of the court, and her son Izates was eager to follow her example. But Izates' mother, on hearing of his determination to submit to circumcision also, implored him not to do so, as the people might take umbrage at his act of compliance with strange and abhorrent rites, and overthrow the dynasty. His instructor, Ananias, also tried to dissuade him and to allay his scruples with arguments based on the merit of his intention, which would amount, in the sight of God, for the non-performance of the rite. But, through the influence of another Jew, Eleazar, from Galilee, the head of the Zeal party, Izates was easily induced to submit to the operation; and he informed both his mother and Ananias of what he had done. He was rewarded for his fortitude and piety; for God . . . preserved both Izates and his sons when they had fallen into many dangers, and procured their deliverance when it seemed impossible, demonstrating thereby that the fruit of piety is not lost to those who wait for Him and who put their trust in Him." Compare the story of Proselytes. Jastrow, in Gen. R. xiv., "King Monoch and Izates, sons of King Ptolemy [an error: read "Monobaz" for Ptolemy], reads the Book of Genesis together. When they came to the passage xvii. 11 they wept; and each, without the other's knowledge, underwent circumcision. The next time they read the chapter together, they said to the other: 'Wo unto me, my brother!' They then disclosed what they had done. Their mother, on hearing of the matter, told their father that they had needed circumcision as a precaution against plagiarism, and he signified his approval. As a result, their action they were saved by the angel of God, who put them to the task of killing an ambush during a war in which they had become involved (compare Grätz, Gesch. Ill. 430 et seq.).

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A proselyte, and declares the baptismal rite to be of no consequence (Yeb. 46a). A similar contrary view between the Shammaites and the Hillelites is given (Shab. 137a) regarding a proselyte born circumcised: the former demanding the spilling of a drop of blood of the covenantant; the latter declaring it to be unnecessary. The rigorous Shammaite view, voiced in the Book of Jubilees (i.e.), prevailed in the time of King John Hyrcanus, who forced the Abrahamite Persians who, from fear of the Jews after Haman's defeat, "became Jews, were circumcised."

The rigorous view is echoed also in the Midrash: "If thy sons accept My Godhead [by undergoing circumcision] I shall be their God and bring them into the land; but if they do not observe My commandments and are not circumcised: the formerdemanding the

circumcision for which he suffered the penalty of death (see Gratz, "Gesch." iv. 403 et seq., 702).

It was chiefly this rigorous feature of Jewish proselytism which provoked the hostile measures of the emperor Hadrian. And furthermore, it was the discussion of this same question among the Jews—whether the seal of circumcision, אשה יא א" (see Sab. 137b; Ex. xix.; Targ. Cant. iii. 8; Herman, "Similitudes," vii. 6, ix. 16; II Clemens to the Corinthians, vii. 4, vii. 6; Grach, Art. Milah, i. 18; cf. the parallels of the expression "seal" see Anrich, "Das Antike Mysterienwesen," pp. 128-134, and Hellenists, i.e. pp. 2-8) might not find its substitute in "the seal of baptism"—which led Paul to argue the latter in opposition to the former (Rom. ii. 29; see Gratz, "Gesch." iv. 11, and elsewhere), just as he was led to adopt the antinomistic or antivalical view, which had its exponents in Alexandria (see Philo, "De Migrations Abrahami," ch. xvi; ed. Mangny, i. 450).

While in Biblical times the mother (perhaps generally) performed the operation, it was in later times performed by a surgeon, מצל (see Josephus, "Ant." xx. 2, § 4; B. B. R. 11; Shab. 130a, 133b, 135a; and "power" (תֵא). In the Codex Justinianianus 9, 10 physicians were prohibited from performing the operation on Roman citizens who had become converts to Judaism. Unlike Christian baptism, circumcision, however important it may be, is not a sacrament which gives the Jew his religious character as a Jew. An uncircumcised Jew is a full Jew by birth (Hos. 4; i. 40, 2; 2; "seal" (Yeb. 137a). A non-circumcised Jew is a full Jew by birth (Hos. 4; i. 40, 2; 2; "seal" (Yeb. 137a). A non-circumcised Jew is a full Jew by birth (Hos. 4; i. 40, 2; 2; "seal" (Yeb. 137a). A non-circumcised Jew is a full Jew by birth (Hos. 4; i. 40, 2; 2; "seal" (Yeb. 137a). A non-circumcised Jew is a full Jew by birth (Hos. 4; i. 40, 2; 2; "seal" (Yeb. 137a).
seems to indicate that originally the child was named immediately after the circumcision, as was the case in New Testament times (Luke x. 19; compare Gen. xvii. 5), and that the congregation then blessed the child just named. Hence, also, the prayer recited at the close. Owing to the fact that the original "se'udat berit milah" (see Barqumi) was later on postponed or changed in character, the two benedictions introduced are now recited by the mohel, who, taking the cup of wine, says: "Blessed be Thou ... who hast created the fruit of the vine." "Blessed be Thou ... who hast sanctified the beloved one [Isaac] from the womb, and hast ordained an ordinance for his kindred, and sealed his descendants with the sign of the holy covenant. Therefore on this account do Thou, O living God, our Inheritance and Our Rock, command [thy angels]; see Malmonides, "Pe'er ha-Dor," responsa No. 134] to save Thy beloved kindred [Israel] from the pit [of Gehenna], for the sake of Thy covenant which Thou hast put upon our flesh! Blessed be Thou, O Lord, Maker of the Covenant" (Shabb. 157b).

Here follows in the liturgy a prayer, preserved from geonic times by Abraham b. Nathani, Tanna, and Abraham, referring especially to the naming of the child: "Our God and God of our fathers! Preserve this child to his father and mother, and let his name be called in Israel N the son of N. Let the father rejoice in him that came forth from his loins, and let the mother be glad in the fruit of her womb; as it is written ... [Prov. xxi. 3]; and it is said ... [Ezek. xvi. 6 (see above); Gen. xvii. 5]. Let the child named N wax great!" Whereupon the congregation again responds, saying: "As he hath entered into the covenant, so may he be permitted to enter the study of the Torah, the huppah, and the performance of good deeds.

After having for centuries been practised as a distinctively Jewish rite, circumcision appeared to many enlightened Jews of modern times to be no longer in keeping with the dictates of a religious truth intended for humanity at large; and its abolition was advocated, and made the shibboleth of the "Friends of Reform" ("Reformfreunde") in Frankfurt-on-the-Main in 1843. Under the Reform leadership of Theodor de Cretzschak, M. Judas, Stern of Gottingen, and others, the association published in the "Frankfurter Journal," July 15, 1843, and in "Der Israelit des Neunzehnten Jahrhunderts" of the same year articles in which, besides the abolition of circumcision and the transfer of the Jewish Sabbath to Sunday, the recognition of historical Judaism in its entirety was declared necessary, and a sort of Jewish Church, based upon the Mosaic monothedism, was recommended. These articles called forth the protests of many rabbis, even in the Reform camp, among whom were Joseph Auh and Samuel Hirsch of Luxemburg (see S. D. Trier, "Jiidische Gegenbitter Uber die Beschneidung," Frankfurt-on-the-Main, 1844). A bitter controversy raged in the Jewish congregations and press. Samuel Holzheim took sides with the Radical Reformers: David Einhorn, with a number of other rabbis, opposed the merely negative standpoint of the Frankfurt Reform. Verein, but emphatically informed the view that he who disregards the law of circumcision, whether the motive may be, is nevertheless a Jew, de-cumcision having no sacramental character. Zunz and Aub, however, endeavored to attribute to circumcision a semi-sacramental character (see Cirkumcision); but Geiger, who, in his private correspondence with Stern, sympathized with the Radical Reformers, objected, with others, to this arbitrary position (see Geiger, "Gesammelte Schriften," 174, 181). On the other hand, Samuel Hirsch, in a series of discourses on the Messianic mission of Jesus (1843), preached a sermon on the symbolic value of circumcision.

In 1847 Einhorn, as chief rabbi of Mecklenburg, became involved in a controversy with Franz Bilitzsch of Rostock, who denounced him for acting contrary to Jewish law in naming and consecrating an uncircumcised child in the synagogue. Einhorn, in an "opinion," published a second time in his "B. mal," 1847, pp. 576 et seq., declared, with references to ancient and modern rabbinical authorities, that a child of Jewish parents was a Jew even if uncircumcised, and retained all the privileges, as well as all the obligations, of a Jew. This view he also expressed in his catechism, his prayer-book, and his sermons, emphasizing the spiritual character of the Abrahamic covenant—"the seal of Abraham placed upon the spirit of Israel as God's covenant people." The abolition of circumcision in the case of gentiles, on the ground of its being a measure of extreme cruelty when performed upon adults, was proposed by Isaac M. Wise at the rabbincal conference in Philadelphia in 1869, and was finally agreed to by the Reform rabbis of America at the New York conference in 1892 (see Conference Rambam, Proseklytes; Reform).

Arab circumcision seems to be a test of endurance. Philostorgius found it practised by them as early as 400 n.C. A much earlier instance, however, among Egyptian mummies, is that of Amen-em-heb, living between 1614 and 1555 B.C., which H. Welcker has found to be a true case of circumcision ("Archiv für Anthr."") x. 135). The practise extends over parts of the Balkans, Asia Minor, Persia, part of India, and the Malay Archipelago, besides practically the whole of North Africa. Nor can this be due to Mohammedan influence, as it occurs quite as frequently among the tribes of the east and west coasts of Africa which have not been in contact with Islam. Even the Christian Abyssinians, the Bogos, and the Copts, the first of whom probably learned it from Jews, still observe the rite. Indeed, so universal is the practice in Africa that it would be simpler to give a list of the tribes that do not circumcise than to enumerate all those that do. Zehntner attempts to prove that it is found in Africa only among those tribes which have plants of Oriental origin, like millet, rice or articha (bouba), and appears to suggest that it has slowly spread through the dark continent from Egypt; but the absence of complete induction and of precise records renders his contention very doubtful.

The possibility of an Egyptian origin for circumcision, however, completely disproved by the evidence of the tribes in Australia. The Australian evidence is of particular interest, the operation being performed there with a stone knife, as is recorded of the Isenman (Spencer and Gillen, "Tribes of Central Australia," p. 346); compare Ex. iv. 25.

The practice is almost equally widespread among the islanders of the Malay Archipelago.

For America the evidence is somewhat scanty, and relates chiefly to the central part of the continent, though Petitot reports the practise among the Algonquins and McKenzie among the Dog River Indians. An analogous practice is reported by Squire among the inhabitants of Nicaragua, who draw blood from the organ and sow corn dipped in it. In Mexico a similar practice was found by Cortez, according to the report of García de Palacio (1576), but the blood drawn was offered at the altar. Las Casas reports it among the Aztecs; and the Mayas of Yucatán still have an analogous practice. The Caribs of the Orinoco and the Tucuñas of the Amazon practise the rite, as well as the Automecos, the Salivas, and the Guemos, who perform it on the eighth day, the earliest time recorded among savage tribes.

Mode of Operation: The possibility of this wide distribution of the practise being due to a dispersion from a single center like Egypt or southern Arabia, is disproved by the great variety of methods by which the removal of the prepuce is effected, some of the practices, as in New Caledonia and the Fiji Islands, throwing light on the "periah" of the Jews. The subject can not be adequately treated with a reference to the analogous operation of clitoridectomy performed on girls of middle age, sometimes accompanied by the so-called "infibulation" of the adjacent parts. According to Fisons (in "Studien für Ethnologie," 1871, pp. 381 et seq.), summarized in his "Das Kind," 1st ed., i. 305-349, IV.,--7

This occurs among the S. Arabs, in Egypt, in Abyssinia, among the Galla, the Susas, the Mandingos, the Musulmans, and the Wakanus (all of whom likewise circumcise their boys), as well as in Peru and on the banks of the Ucayale River. The operation is in nearly every case performed simultaneously on males and females, though they are kept separate during the periods of preparation and operation. One sect of Jews, the Falashas, also circumcise both sexes (Andrew, "Zur Volkskunde der Juden," p. 84); it is probable that this practise has been adopted from the surrounding Abyssinians.

The instrument with which the operation is performed is in almost every case an ordinary knife of iron or steel; but, as stated above, the Australians use stone knives, as the Jews and the Egyptians (Pliny, "Hist. Nat." xxi. 48) did formerly, and as the North-American Indians and the Abyssinian Alajas still do (Ludolf, "Hist. Ethnolog.""). A case in which a stone knife was used by Jews is mentioned by Schulte at late as 1728. Mussel-shells are used in Polynesia. The Marolongos of South Africa used a "fire-stone" (meteorsite), but now circumcise with an assegai.

Much variety is found in the age at which the rite is performed among different tribes. The earliest occurs among the Jews, on the eighth day after birth (Falashas even on the seventh), and among the southwestern Arabs, who perform the rite on the seventh, fourth, twenty-first, or twenty-eighth day. The Susas near Timbuctoe and the Guemos of South America are also said to perform the rite on the eighth day. In East Africa the Mazuquas perform it between the first and the second month. The Persian Mohammedans circumcise in the third or fourth year; the Christian Copts, between the sixth and eighth. The Fijians perform the operation in the seventh year, as do also the Samoans. But, apart from these instances, all the tribes who perform this rite do so at the age of puberty, which is of course a very significant fact. The exceptional position of the Jews in this regard has to be emphasized in any discussion of the light in which ethnology can throw upon the Biblical command.

The set of circumcision is generally accompanied by some special ceremonial. In Samoa it takes place when the youth is named; but Accompanied most often it forms a part of the genus Cere- ral set of ceremonies initiating the monial. young of both sexes into mature life.

This is generally accompanied by trials of endurance for the lads or young men; and from a certain point of view circumcision may be regarded as one of these tests, as is definitely the case among the Jews of South Arabia (Bailey). As instances may be mentioned the elaborate ceremonies of African and Australian savages; but there is nothing specifically religious in the initiation ceremonies, the elders of the tribe performing the operation and instructing the neophytes. Among the Falashas three old women perform the rite, possibly because it is practiced on girls as well as boys. Occasionally, however, the operation is performed by the priest; and in the New Hebrides a distinctly mystic character is imparted to the ceremony, no woman being
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Circumcision allowed to be present. Similarly, Livingstone found it impossible to obtain access to the "bogum," the private parts of the Bochana. Among the Bourana the lad is kept apart in a special hut; and on the day of circumcison an ox is sacrificed, and all smear themselves with its blood. Among the Sults the blood is received in a cup of ashes and buried, while the Marolong removes the foreskin in burial. The rite is mostly common to the whole population, but occasionally, as in Hook Island, it is performed on the rich only, while in Celebes it is only resorted to in the case of princes who have no children. In Mexico it seems to have been a prerogative of the upper classes.

There are certain indications which seem to show that primitive peoples adopt or drop the practice without much ado, possibly because it is not regarded as definitely religious. The Zulus and the Galia have discarded the custom since Europeans have become acquainted with them, and Reinaud gives reasons for believing that the Phœnicians, though specifically mentioned as uncircumcised (Judges xiv. 3; I Sam. xvii. 29, 36; xviii. 35; Ezek. xxiii. 30), had adopted circumcision by the time of Herodotus (ii. 104) and Aristophanes ("Birds," p. 507)—i.e., between 575 and 445 B.C. (Herodotus)—while the Idus, who appear to have been circumcised in the time of Jeremiah (Jer. ix. 26), had entirely discarded the practise by the time of John Hyrcanus, who forcibly reintroduced it among them ("L'Anthropologie," iv. 26-31).

Object: The exact object for which this widespread custom is practised has been long a subject of dispute. The theories mainly held point to three originating causes: tribal, sacrificial, and utilitarian.

For the tribal view there is to be said that circumcision, like other mutilations of the body intended for tribal marks, takes place at the age of puberty, when, for example, the Hereros of Africa knock out the front teeth; but as the organ is almost invariably hidden, it is difficult to see how circumcision could be regarded as a tribal mark (see Gerlandin "Deutsch-Afrikanische Erfahrungen über Ritus, Symbolik, und Ethnologisches über Knaben- und Mädchen-Beschilderung," in "Deutsche Archeologische Zeitschrift," viii. 344) mainly based on Andre's materials. According to the wise custom spread among savages of initiating their youth into all the duties of the mature life, the elders prepare the boys for their marital life at this time; and circumcision, often of both sexes, is resorted to as part of the preparation. The only ancient legend all Zipporah circumcising Moses (as would seem implied by her exclamation, Ex. iv. 25, 26) confirms Phœnix's view to some extent; but the exceptionally early age at which Jews perform the rite takes it entirely out of the category of initiation ceremonies among them, and proves it to be of a religious or symbolic nature, as indeed is expressly claimed for it.

Anatomical: The organ terminates in a cone-like flesh around, which, being reflected, also forms a covering of the glans proper. The skin covering the organ is prolonged forward in a mucous membrane, which, being reflected, also forms a covering of the glans proper. The prolonged portion of skin with its lining is termed the prepuce or foreskin. The prepuce has no large blood-vessels; and therefore circumcision is not attended by any dangerous hemorrhage, except when the glans is injured by careless handling of the knife, or in very exceptional cases where there exists an abnormal tendency to bleeding.

Circumcision varies considerably as practised by the Jews and by the Mohammedans. Among the Jews it means not only the excision of the outer
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The Mohammedans pursue the simple method of cutting off the integumental portion of the foreskin, so that almost all of the inner layer remains, and the glans continues covered.

The operation up to very recent times was exclusively performed by laymen, to whom the act had been taught by others who, by experience, had acquired the necessary knowledge and skill. The tests of a good operator, or "mohel" (circumciser), were that he should perform his work quickly, safely as to its immediate effect, and successfully as to the condition which the parts would permanently assume. As a rule, the majority of these operators developed great dexterity; and accidents were remarkably rare. In cases the glans was not sufficiently exposed after the healing process was completed, much anxiety was occasioned; for in some exceptional instances a second operation was resorted to.

The operation consists of three parts: "milah," "peri'ah," and "mezizah."

Milah: The child having been placed upon a pillow resting upon the lap of the godfather or "sandik" (he who is honored by being assigned to hold the child), the mohel exposes the parts by removal of garments, etc., and instructs the sandik how to hold the child's legs. The mohel then grasps the prepuce between the thumb and index-finger of each hand, and tears it so that he can roll it fully back over the glans and expose the latter completely. The mohel usually has his thumb-nail suitably trimmed for the purpose. In exceptional cases the inner lining of the prepuce is more or less extensively adherent to the glans, which interferes somewhat with the ready removal; but persistent effort will overcome the difficulty.

Mezizah: By this is meant the sucking of the blood from the wound. The mohel takes some wine in his mouth and applies his lips to the part involved in the operation, and exerts suction, after which he expels the mixture of wine and blood into a receptacle (see Fig. 4, below) provided for the purpose. This procedure is repeated several times, and completes the operation, except as to the control of the bleeding and the dressing of the wound. The remedies employed for the former purpose vary greatly among different operators and in different countries. Astringent powders enter largely into these applications. In North Germany the following mixture is extensively used: dilute sulfuric acid, one part; alcohol, three parts; honey, two parts; and vinegar, six parts. A favorite remedy with many oper-
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applied by means of small circular pieces of linen with openings in the center, into which the glans is placed, and the dressing is closely applied to the parts below. This is secured in its place by a few turns of a small bandage. A diaper is now applied, and the operation is finished. The dressings are usually allowed to remain until the third day. The nurse in the mean time is instructed to apply olive-oil, plain or carbolized. When the parts are then uncovered the wound will in most cases have healed.

To guard against any mishap through suppuration or erysipelas, the genitals should be washed with soap and water, and afterward with a solution of bichlorid of mercury, 1 to 2,000. The mohel should deal similarly with his hands, and especially with his nails, using a nail brush; and all the instruments to be used should be immersed in boiling water for about five minutes. The dressings should consist of sterile or antiseptic gauze or similar material. All the preparations relating to the dressings, the instruments, and the hands of the operator should be made before the child is brought into the room in which the operation is to be performed, in order to avoid unnecessarily prolonging the anxiety of the mother. A basin with the bichlorid of mercury solution should be at hand, into which the operator may dip his hands immediately before he begins his work.

Care must be exercised in grasping and making traction on the foreskin just before the knife is used. The outer layer is much more elastic than the inner; and if the outer and inner layers are not held firmly together at the margin, it may happen in making traction that the outer layer may become folded upon itself, with the result that the cut will remove a circular piece of skin just behind the edge of the foreskin. Of course this will require the subsequent removal of the remaining edge.

Some operators dispense with the shield, but this is not to be recommended; for it will expose the child to the risk of having a piece of the glans cut off, and to dangerous bleeding in consequence.

When the operator uses his nails to tear the inner layer (per'ah), he should be careful to have them absolutely clean. Should they not have the requisite shape or firmness, or should he prefer avoiding any risk attaching to that method, two pairs of short forceps may with advantage be substituted, and are now often used. The tear should be made carefully, so that it will not deviate greatly from the median line, and should not be carried back too far; for at the margin of the corona it might give rise to unnecessary bleeding. When the inner layer is tough, or bound down by adhesions, a pointed scissors may be used for the per'ah. Drs. Kehlberg and Löwe recommend the use of the scissors in all cases; claiming that the wound made by them is more favorable, and infection less liable. Against this, however, is the well-established principle in surgery that a lacerated wound is less apt to bleed than one made by a sharp instrument.

Considerable opposition has of late years been made against the mezizah on the ground that it is entirely in conflict with the aseptic treatment of wounds which should be adhered to in all instances, but especially in consequence of a case in which it became known that syphilis was communicated to a large number of Jewish children through an infected condition of the mohel’s mouth (Glassberg, "Die Beschneidung," p. 27). The result has been that a number of mohels discarded the mezizah altogether. The majority of Jews, however, remain averse to such innovation, the more so because it is condemned by the Orthodox rabbis. As a compromise, which has received satisfactory ecclesiastical authority, a method has been adopted which consists in application of a glass cylinder that has a compressed mouthpiece, by means of which suction is accomplished. S. Mezizah. The meze the cylinder is applied a small quantity of sterilized absorbent cotton is placed in the mouthpiece, which effectively protects both the child and the operator. When the operator uses its application of the dressing will satisfactorily keep the edges in fair apposition. Drs. Kehlberg and Löwe, in an article in Glassberg’s work, recommend the closing of the wound by stitches after the method practiced in surgery and known as the continuous suture.
interfering with urination, and offering a firm bandage. The catheter has the advantages of not injuring the covering of the glans, which considerable importance has been attached. The covering of the glans, which before had the character of a mucous membrane, on being exposed assumes the properties of true skin, which is less vulnerable, and on theoretical grounds alone leads to the inference that it is less liable to syphilitic infection. In addition to this, however, there has been a weighty authority which bases this opinion on a wide experience. That it offers some protection, there can be no doubt; but the present writer has observed too many cases of primary syphilis in the circumcised to warrant the assumption that circumcision offers any very decided immunity.

A communication was made to the convention of the American Medical Association in 1870 by Dr. Lewis A. Sayre, in which he demonstrated that partial paralysis might result from congenital phimosis and adherent prepucce, and could be removed by circumcision. In 1897 Dr. Sayre, at the Ninth International Medical Congress, gave the testimony of a large number of other observers, who corroborated his own.

CIRCUMCISION

Among the Arabs: It is difficult to determine whether Mohammed deemed circumcision ("khitaan" or "tahhit") to be a national custom of no religious importance; and therefore did not mention it in the Koran, or whether he judged the prescription of a rite that had been performed by the Arabs from time immemorial to be superfluous. Abufeda counts circumcision among the rites of pagan Arabia that were sanctioned by Islam ("History Ante Islami- tica," ed. Fleischer, p. 24). Ibn al-Athir, in his ante-Islamic history, attributes to Mohammed the following words: "Circumcision is an ordinance for men, and honorable for women." On the other hand, the traditionalist Hunain reported on the part of the prophet that circumcision in one of the observances of "fltrail" (natural impulsion), and has consequently no religious character ("Sahih al-Bukhari," p. 932). Be that as it may, circumcision became in Islam a religious obligation, to which every one was required to submit. The difference of opinion which pervails among the historians and traditionalists as to the character of the rite before Mohammed, prevails also as to the age at which circumcision had to be performed. According to Joseplau, the Arabs circumcised after the age of thirteen, "because Ismael, the founder of their nation, was circumcised at that age" (Josephus, "Ant." i.13, §2). Ibn al-Athir and many other Arabic authorities assign different ages. It is probable that there existed no regulation as to age; and each locality followed its own custom. Thus, in Yemen, where Jews exercised great influence, the Arabs circumcised their children on the eighth day after birth (compare Poock, "Specimen Historiae Arabum," pp. 319 et seq.). The Mohammedan law recommends circumcision between the ages of seven and twelve years, but it is lawful to circumcise a child seven days after its birth. The circumcision of females is also allowed, and is commonly practised in Arabia.

The operation on males is generally performed by a barber, in the following manner: The operator seizes with the forefinger and thumb of the left hand the summit of the prepuse, which he fastens with a string provided with a knot. This string is passed through a hole made in a disk of hardened leather. The operator then makes with a razor or scissors a circular section of the prepuse between the knot and the disk. The hemorrhage which follows is stopped by the application of burned rags and ashes. In India a bit of stick is used as a probe, and carried round and round between the glans and prepuse, to ascertain the exact extent of the frenum, and that no unnatural adhesion exist. No splitting ("perifah") is known to the Arabs, as is attested by Simon ben Ze- mah Duran, who expresses himself as follows: "Mohammed sanctioned also circumcision that the Arabs performed since the time of Abraham, as is said in the Talmud: 'A circumcised Arab'; but he adopted it without perifah." ("Eshel u-Magen," 190).

The ceremonies preceding circumcision give to the act the character of a religious initiation. After having performed the prescribed ablutions, the candidate makes his confession before the imam, and a new amulet is added to his former one. Among Jews, circumcision is followed among Mussulmans by feasting and rejoicing. The custom among Orthodox Jews in Russia and Poland, of inviting poor men to spend the night preceding circumcision in the house in which the ceremony is to take place, finds a striking parallel in that current among the Mussulmans of Egypt, where priests are hired to recite prayers in the house of the candidate the night before the ceremony. That night is called "ilah al-kabirah" (the great night), in opposition to the preceding night, "ilah al-saghirah" (the small night), in which an entertainment is given to friends.

CIRCUMSTANTIAL EVIDENCE: Evidence consisting of circumstances which afford reasonable ground for believing in the guilt or innocence of an accused person. Circumstantial evidence is generally stated to be inadmissible according to Jewish law; but this assertion is incorrect. All evidence is more or less circumstantial, the difference between direct and circumstantial evidence being only a difference in degree. The former is more immediate, and has fewer links in the chain of connection between the premises and the conclusion than the latter.

The Mosaic law requires that every fact be proved by the testimony of two witnesses (Num. xxvi. 6, xix. 15), and the Talmudic law requires that each witness testify to the whole fact, and that the witnesses shall not be permitted to supplement each other's testimony (R. E. 79b). But, admitting that it requires the positive testimony of two witnesses to every material fact in the case, this does not preclude the court from drawing inferences from the facts proved; and wherever such inferences are drawn—this is necessarily done in every case at law—circumstantial evidence is to that extent recognized as legal.

In criminal law the necessity for at least two witnesses is strictly maintained (Sanh. 37b; Maimonides, "Yad," Sanhedrin, xii. 3, xii. 1.)

In civil matters the testimony of one witness is in some cases sufficient to compel the party against whom the witness is produced to take the oath of purgation; and, on the other hand, the-predilection of one witness in favor of the party absolves him from taking this oath, in cases where he would otherwise have been obliged to take it (Shoth., 33b).

The law likewise recognizes certain presumptions arising from a given state of facts: although these presumptions may be rebutted by positive testimony, they establish a prima facie case without further proof (Efd. 89b).
CIRCUS: In antiquity a large enclosure used for horse- and chariot-races, and sometimes for gladiatorial combats, etc. Public games and theatrical representations being such important factors in the life of the Greeks and Romans, the Jews living in the classical age had to take a definite attitude toward them. In the case of everything else characteristic of paganism, the Jews had little to say in favor of the circus, though only after numerous different expressions of opinion among them, and even of contesting in favor of the popular amusement. This applied also to all public amusements; and Jewish rabbinical literature discusses especially two types of scenes—the circus and the theater—so frequently together and from so similar a point of view that they must be treated as a unit in this article.

The pre-Maccabean Hellenistic party had introduced gymnasia into Jerusalem (I Macc. 1.14; II Macc. iv.12), greatly to the abomination of the orthodox. Herod the Great, founded, in honor of the emperor, stophanian gladiatorial contests, built a theater and an amphitheater in Jerusalem, and also helped maintain Hellenism thorough the Jewish arena. The Hellenists thought it criminal that men should be thrown to wild beasts to amuse the multitude. They were most shocked, however, by the trophies and images set up in the public arena (Ant. xvi.8, §1); upon one occasion a riot occasioned thereby was quelled by Herod only after much bloodshed.

The other Herodians also had a predilection for the theater. Agrippa I., constructing a monumental city in that at Caesarea, and a theater and an amphitheater in Jerusalem (Ant. xx.21, §8), and also helped maintain theater and circuses. The Hellenism sect of the Jews looked upon the circus and the theater, especially the masses of thousands of Jews in the theater under Vespasian and Titus, made those places hateful to the Jews, who came to regard them as scenes of bloodshed, as indeed they were. But even at peaceful representations, when there was no bloodshed, the Jews were shocked and fretted on account of their peculiarities. In reference to this there is an interesting Midrash to the passage, "They that sit in the gate" (Ps. lxix.13 [A. V. 12]): "The haileans are meant who sit in the theaters and circuses; after they have feasted and become drunk they sit and scoff at Israel. They say to one another: 'Let us beware that we do not resemble the Jews, who are so poor that they have nothing to eat but locusts; furthermore, they say: 'How long are you going to live?' As long as the Sabbath garment of the Jews lasts.' Then they bring a camel swathed in clothes into the theater and ask: 'Why does this camel mourn?' And they answer: 'The Jews are celebrating their Sabbath year; and since they have no vegetables, they eat up the camel's thistles: hence it mourns.' Then a mime with shaved head comes into the theater. 'Why is your head shaved?' 'The Jews are celebrating their Sabbath, eating up on that day everything that they earn during the week-days: hence they have no wood for cooking, and they burn up their bedsheets. They must, therefore, sleep on the ground, getting entirely covered with dust; then they must cleanse themselves freely with oil; and the latter, in consequence, is excessively dear'" (Lam. R., Introduction, No. 17).

In the course of time, however, it was formally forbidden to visit the public places. Sad remembrances connected with the circuses, especially the massacres of thousands of Jews in the theaters under Vespasian and Titus, made those places hateful to the Jews, who came to regard them as scenes of bloodshed, as indeed they were. But even at peaceful representations, when there was no bloodshed, the Jews were shocked and fretted on account of their peculiarities. In reference to this there is an interesting Midrash to the passage, "They that sit in the gate" (Ps. lxix.13 [A. V. 12]): "The haileans are meant who sit in the theaters and circuses; after they have feasted and become drunk they sit and scoff at Israel. They say to one another: 'Let us beware that we do not resemble the Jews, who are so poor that they have nothing to eat but locusts; furthermore, they say: 'How long are you going to live?' As long as the Sabbath garment of the Jews lasts.' Then they bring a camel swathed in clothes into the theater and ask: 'Why does this camel mourn?' And they answer: 'The Jews are celebrating their Sabbath year; and since they have no vegetables, they eat up the camel's thistles: hence it mourns.' Then a mime with shaved head comes into the theater. 'Why is your head shaved?' 'The Jews are celebrating their Sabbath, eating up on that day everything that they earn during the week-days: hence they have no wood for cooking, and they burn up their bedsheets. They must, therefore, sleep on the ground, getting entirely covered with dust; then they must cleanse themselves freely with oil; and the latter, in consequence, is excessively dear'" (Lam. R., Introduction, No. 17).

Every public place of amusement was looked upon as a seat of the scornful, in reference to Ps. i. 1: "He who frequents the stadia and the circuses, and sees there the magicians, the tumbrels, and ordinaries as the 'buccones,' the 'maccus,' the against 'moriones,' the 'scurroe,' and the attendance of the people of the earth" (Ps. i. 1). Still a third passage is
intercalated as being an ordinance against the pagan theater (Sifra, Lev. xviii. 8). It is reproved by —apparently in reference to Ex. 23, 25, but really to Roman times—that the theater and circus are filled with Jews (Tan. on the passage). Hence an actual sanaemia is pronounced against attendance at the circus (Targ. Yer. Dem. xxviii. 19). Devastating earthquakes come in consequence of the theater and the circus (Yer. Ber. 19c). A Talmudic sage writes an especial prayer of thanks that Israel has no part in the heathen circus: "I give thanks to Thee, O Lord, the King of kings, and of my fathers, that thou hast placed my portion among those who sit in the house of learning and the house of prayer, and dost not cast my lot among those who frequent theaters and circuses" (Yer. Ber. 7d; Bab. 28b). This prayer is even now found in many prayer-books as a part of the daily morning prayer. According to this prayer, people should keep away from the theater because it is a waste of time, and study is more profitable. It was, moreover, felt that these diversions had their root in idolatry, especially as images of royalty were placed in the theater and circus (Lev. ii. 32). It is certain that Christians as well as Jews furnished victims for the theaters (Renaan, "Histoire des Origines du Christianisme," 3d ed., iv. 168): they likewise recognized their idolatrous origin; and Tertullian, in forbidding attendance ("De Spectaculis," ch. iii.), refers to Ps. 1. 1, as do the Rabbis. Tertullian's phrase (ch. x.), "Theatrum proprius sacrarium Venerei" (the theater is a place for sexual immorality), is not, however, put so strongly by the Rabbis.

It is curious that, in spite of the iniquity attaching to the circus, the later Midrashim have much to say of a splendid circus and hippodrome which was said to have existed at Solomon's court. Even in the later Middle Ages Jews attached importance to the circes, and the age of their peril (Mahalas, "Chronicle," p. 449; Ginz, "Gesch. der Juden," 3d ed., v. 16). See ATHLETES; GAMES.

Bibliography: Wagenseil, De Judaea Hellenistica, 1895; idem, "De Spectaculis," ch. iii; idem, "De Judaeis," 1892; idem, "De Judaicis," ch. iii; idem, "De Spectaculis," ch. iii; idem, "De Spectaculis," ch. iii.

CITY: The Hebrews distinguished in size between villages and cities. The individual homesteads ("ela") were surrounded by walls, and may be inferred from Genesis xxv. 32, xxxi. 30, xxxii. 50, which developed into towns and cities ("aliyot") and villages ("vayyish"), or where an isolated mountainside afforded natural security against attacks, as was the case at Jerusalem. Villages and cities are not always distinguished as unfenced and walled places respectively, as Benignow ("Arch." § 18, 2) maintains: for וֹשֵׁבַיָּה, see Village. (c) Cities of the flat or open country are also mentioned (Deut. xiv. 19); and these are equivalent to "vayyish". as Kimhi correctly interpreted in his work on Hebrew roots under יָשֵׁב. The same may be inferred from Lev. xix. 37; compare Proverbs xxv. 28, according to which there might also be יָשֵׁב, e.g., without walls. Naturally, however, most of the cities were surrounded by walls in those ancient times, when attacks from hostile, roving bands were imminent, and this danger probably gave the first stimulus to the building of cities. In any case it is significant that Calmendorf holds that in Early Israelite history a city only after the birth of his first son, and that he named it for this son. It was meant to be a place of refuge for his family.

In the enumeration of the chief features of a city mention must first be made of the water-supply, for an abundant supply of good water for drinking purposes is the first prerequisite for the welfare of a city. This view is supported by passages in the Old Testament. At the siege of Jerusalem David offered a prize to the hero who should advance as far as the water-supplies ("zimmor," II Sam. v. 8), and in Isa. vi. 7 King Ahaz's care in having the water-supplies protected against the attack of the enemy is recorded.

The streets ("byah," "shuk") formed the second important feature. They were narrow in the cities of the ancient Orient as they are in those of the modern East (Josephus, "B. J." vi. 8 § 5; Benignow).
111known. Josephus ("Ant." viii. 7, § 4), indeed, states that Solomon had the streets leading to Jerusalem paved with black stones; but the statement is ambiguous, since the mud of the streets is often mentioned as something proverbial (Isa. vi. 3, 6; Micah vii. 10; Zech. ix. 3, 5; Ps. xviii. 43). Since Herod, however, had the principal street of Antiochia Agrippa I of Jerusalem paved with white stones (Josephus, "Ant." xvi. 5, § 5), it may be assumed that he showed like favor to the inhabitants of Jerusalem. It is certain that under Herod Agrippa I (76-96 A.D.) the streets of Jerusalem were paved with white stones (Josephus, "Ant." xx. 9, § 7). In antiquity the cleaning of streets was almost as little known as lighting them; the latter being a very recent innovation in Oriental cities. It is recounted, however, that Herod constructed in the recently built part of Caesarea a subterranean channel, to carry off the rainwater and refuse of the streets (ib. xv. 9, § 6). The streets were named after the places to which they led ("the highway of the fuller's field," Isa. vii. 3, or after the occupation of the majority of the inhabitants ("the street of the balers," Jer. xxviii. 31; "the valley of craftsmen," Neh. xi. 25; and the quarter of the "goldsmiths and merchants," Neh. vii. 22). Here and there the streets broadened out into open places, which were formed at the parting of ways (2 Sam. xxv. 24; Rev. vii. 14, A. V.; 18, 4, J. R.) as at the junction of streets (2 Pet. vii. 8), or where two streets crossed. These points are called "mother of the ways," or "head of the two ways" (Ezek. xxvii. 26 [A. V., 21]), or "the house of ways" (Prov. viii. 2). Open squares were mainly found near the gates. Here travelers tarried overnight (Judges xix. 11); and here the children played (Zech. vii. 5). In a walled town the gates were most important parts; for near them citizens were wont to gather in the dusk to watch or greet the caravans of travelers (Gen. xix. 7; Job xxii. 7); and here also court was held (Deut. xviii. 13; Isa. ix. 12; Ps. lv. 12). Contracts were made (Gen. xxii. 10; Ruth iv. 11), and the market-place was situated (II Kings vii. 1). The designation "mother city" (metropolis) indicated that the city so styled was one of importance. This epithet is expressly applied to the old city of Beth-maacah (II Sam. xx. 19); while the same idea is indirectly expressed when the "daughters" of a city are spoken of (Num. xxxi. 25). Occasionally a city is explicitly designated as a large one, as in Gen. x. 12, where the clause "the same is a great city" cannot refer to Calah, but is evidently meant as a designation for Nineveh together with the three neighboring cities, Nineveh is also called "great" (Isa. ii. 8, where it is hyperbolically described as "a city of three days' journey"; this must refer to its diameter and not the circumference, for it is more natural to assume that a person would go through a city than around it. The actual size of the cities of Palestine can not be definitely ascertained, as explicit statistics regarding the number of inhabitants are seldom found. Not even the statements that the total population of Ai was 13,000 (Josh. viii. 25) can be regarded as a fact. Bonzing (i.e. § 10, 5) estimates the number of the inhabitants of Jerusalem to have been about 110,000, a number that coincides with the cultural statement that 80,000 of the inhabitants of Jerusalem perished and left the city in 70 A.D. (Josephus, "B. J." vi. 9, § 8) that at the time of the Passover Jerusalem had 3,000,000 inhabitants is manifestly an exaggeration. Life in the villages was more simple and natural than in the cities. But the large cities had of course many attractions; for there magnificent temples and palaces, and whole streets taken up by hawkers displaying the treasures of the most distant countries, were to be found. These sights are described very picturesquely in reference to Tyre in Ezek. xxviii. 5 et seq. The large cities were also the seats of learning, and contained the colleges and the libraries (Isa. xiv. 10; Dan. ii. 9). But luxury was carried to the utmost degree also in the large cities, as may be gathered from Isaiah's description of the feasts (Isa. v. 11, xxviii. 8). Extravagance in dress was also carried beyond due limits (Isa. iii. 10 et seq.), and, of worst, boldness and shamelessness kept pace with the vices mentioned (Amos iv. 1 et seq.; Isa. xxxii. 9 et seq.; Nahum iii. 4). The frequent changing of the names of the cities has been especially careful in recording these changes. The long and detailed series of these records begins with the words "Bela which is [the later] Zoar" (Gen. xiv. 8, 9), other examples being Luz, i.e., Beth-el (ib. xxviii. 18; xxxv. 6, 27; Josh. xviii. 13; Judges i. 20, 26; xvii. 19; Kirjath-arba, i.e., Hebron (Gen. xxviii. 5; Josh. xiv. 15; xv. 54; xx. 7; xxi. 11; Judges i. 19; Kirjath-shepher, i.e., Debir (Josh. xv. 13, 49; Judges i. 11); Jebus, i.e., Jerusalem (Judges xii. 20 = I Chron. xi. 4). This process of changing the names of cities was continued in later times. The ancient Shechem, for example, was called "Neapolis" (New City); and the name of Jerusalem was changed in Names. Manhattan, changed by the Romans (Hannianus) to Eylla and by the Arabs to al-kuds (the Sanctuary). Thus, many of the cities of Biblical antiquity have continued their existence down to modern times under new names, and not infrequently under their old ones. For the city in post-biblical times see Community, Organization of. 


CIUDAD REAL (formerly Villa Real): Capital of the former province of La Mancha (now the province of Ciudad Real) in New Castile, founded in 1236 by Don Alfonso X. of Castile. Among its first inhabitants were Jews as well as Moors, the former of whom, chiefly from the neighboring Alcares, settled in such numbers that as early as 1289 the Jewry paid 26,458 maravedis in taxes, a sum larger than that paid by all the other inhabitants together. Like the Moors, the Jews had their own quarter, apart from the Christian quarter of the city. In 1290 they were expelled, as were all the Moors, and the Jewish quarter was destroyed. The city continued to be inhabited by Christians, and suffered in the same way as the other towns of the province.
from the Christians. This Jewry extended from the eastern part of the city, between the gates De la Mata and De Calatrava, along the wall to the west as far as the Calle de la Paloma or De Leganitos, as it is called in all documents; on the north and the south it was bounded by the streets De Calatrava and Lanza, as well as the street De la Mata. It formed a large square which was divided from west to east into two unequal parts by the Jew's street proper, or the Calle de la Juderia. The Jew's street (which was called "Calle de Barrio Nuevo") after 1391, "Calle de la Inquisición" after the introduction of the Inquisition, and is now known as the "Calle de la Libertad") had on its right Calle de la Culebra, Calle de Sangre, and Calle de Lobo; on its left, Calle de Tercer, Calle de Combro, and Calle de Refugio. Calle de la Barrera, now called "Compa de S. Domingo," and Calle de la Pocha, ran in the direction of the first three streets, the Great Synagogue being situated between them. No traces remain of the other synagogues of Villa Real. The Jewish cemetery (Pomario de los Judíos), having an area of about 3,000 square feet, was situated on the outskirts of the city, between the roads De la Mata and De Calatrava, on the street leading along the Guadaliza.

The Jews of Villa Real traded extensively in the products of the country and in other goods, which they exposed for sale in the large markets called "Alcana" or "Alcaicería." They also lent money to the agricultural population of the city and vicinity; but their monetary transactions occasioned frequent complaints. In a decree of Sept. 5, 1292, the king, Sancho IV., permitted the Jews to charge three or, at the utmost, four per cent interest. One of the richest Jews of Villa Real was Don Zulema aben Albagal, who, like his son-in-law, Aben Xuxen (Susan), was a mill-owner and a farmer of the royaltax-collector Juan Gonzales Pampan and his wife, known as "La Pampana.

Bibliography: Luis Delprado Merián, Historia Documental de Ciudad Real, Ciudad Real, 1896; Boletin Acad. Hist. 24, 439 et seq.

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CIVIDALI: Italian city, in the province of Udine. It is a part of the ancient duchy of Friuli, now divided between Austria and Italy. Aside from certain inscriptions preserved in the Cividali Museum, which would date the first Jewish settlement at about 600 n.c., the first mention of Jews is by Paulus Diaconus, who refers to it, and by the council at Friuli in 786, which complained that the Christians as well as the Jews celebrated the Sabbath. The chroniclers state that Cividali was the rallying-point of the Jews from Gorizia, Tiro, and Vienna. There is also a report that Jewish corpses were brought to Cividali for burial from distant countries, even from Moravia. The cemetery near the city wall gave to that quarter the name "Zodium," which name it still bears. The graves found there date from the fourteenth century, the earliest decipherable inscriptions being of the year 1342, 1464, and 1666. In 1664 that part of the city wall, as well as part of the cemetery, was destroyed. The presence of Jews in Cividali at an early date is shown by the fact of Jewish families bearing the name of that town. At the present day (1906) there are no Jews residing there.
CLARA, EMIL: Austrian poet, playwright, and actor; born Oct. 7, 1842, in Lemberg. Early in life he went to Vienna with the intention of studying medicine; but, in compliance with the desire of his relatives, he adopted a commercial career. After long struggles he determined to give up shop and to become an actor. He made his début in 1869 at the Vienna Burgtheater, and afterward played in Graz, Linz, and the Berlin Hoftheater. Consequently Clara was engaged to play at the city theater of Leipzig, and remained there for five years, and during the later part of this period also acted as a dramatic collaborator of Lawe. From Leipzig Clara went to Weimar, becoming there stage-manager of the Court Theater till 1872; when he gave up this position and became chief stage-manager of the Landestheater at Prague. In 1876 he was appointed director of the Berlin Residenztheater, and since July 1, 1879, has been superintendent of the United City Theaters of Frankfort-on-the-Main. Besides two volumes of poems ("Gedichte," Leipzig, 1888; Berlin, 1888) Clara published a number of dramatic productions, such as "Simon und Delila," a comedy (1869); "Der Friede," a comedy (1871); "In Hamburg," a comedy (1871); "Die Helmecke," a drama (1871); "Gotz Geiger," (1872); "Shelley," a tragedy (1874); and others.

CLASSICAL WRITERS AND THE JEWS: The same locality is apparently first mentioned by Theophrastus, a philosopher of the fourth century B.C. He regards the Jews as a nation of philosophers who "spend their days in discussions about God, and their nights in observing the stars." Aristotle met a Jew in Asia who knew Greek perfectly and was, according to Cineas, a Greek at heart and a philosopher. Megasthenes, a historian of the first half of the third century B.C., says that "all the ideas expressed by the ancients in regard to the laws of physics were also known to non-Greek philosophers, partly to the Brahmins of India, and partly to those in Syria called Jews." The learned Greeks were naturally in sympathy with the monothelial doctrines of the Jews, and at first assumed a friendly attitude toward them. Herodotus of Athens, Strabo, Varrro, and even Tacitus himself have worked praise for the religious beliefs and for many of the institutions of Judaism. It was not long, however, before the religious isolation of the Jews, and their contempt of the heathen beliefs, created much antagonism.

As early as the third century B.C. the unfriendly feelings toward the Jews found expression. This is particularly true of Egypt, where the false origin of the Jews being the descendants of lepers and unclean persons. Herodotus, of Athens (third century B.C.) tells of the expulsion of the Jews from Egypt in his history of that country. According to him there was a plague in Egypt, which the people ascribed to the anger of the gods. This they thought was caused by the increase in the land of foreigners not believing in their divinity. It was decided to expel them. The bravest and strongest of the foreigners united and moved to Greece and other places; the lower classes settled in Judea, which had been uninhabited therefor. Describing the laws and customs of the Jews as established by Moses, Herodotus says that Moses persuaded his followers that God has no form, and that He is the "sky surrounding the earth." Moses, he adds, established laws prohibiting humanity and hospitality.

Manetho, an Egyptian priest, is quoted by Josephus as describing the origin of the Jews, in substance, as follows: Ammonopsis, the king, compelled all the uncouth persons and lepers, numbering 80,000, to work with criminals in the stone-quarries along the Nile. Among the lepers were some learned priests. After some time the king allowed them to have the quarries, and gave them the city of Avario for their habitation. Settling there, they appointed a priest named Osaeriphs—who afterward changed his name to Moses—as their leader, repaired the walls of the city, and called to their aid the inhabitants of Jerusalem, which city had been settled by lepers expelled from Egypt. They made war on Egypt, and reigned there for thirteen years, after which the fugitive king returned with a great force and drove the lepers and lepers into Syria ("Contra Ap." i. 26-27).

The same story with variations is repeated by Diodorus Siculus (first century B.C.). Cledonides refers to the "beggar present near the synagogue"; and Agatharchides (second century A.D.) says that the Jews spend every seventh day in idleness, discarding their weapons, and playing in their temple. According to Josephus, Apollonius Molo (a contemporary of Cicero) wrote a treatise against the Jews, in which he scattered his aspersions in all directions throughout the work. He calls Moses "a conjurer and deceiver," and the Jews describe as "godless and hostile to other men." Strabo, the geographer (c. 60 B.C.-22 A.D.), does not repeat the story of the Jews being descendants of lepers, though he evidently follows Diodorus in his representation of Jewish theology. While Manetho ascribes the expulsion of the Jews to the king's desire to regain the favor of the gods, Chremones, a scribe of the first half of the first century B.C., traces it to a dream which Amenophis had and in which the goddess Isis appeared to him. Isis rebuked the king for allowing his temples to be demolished in the war. "Phritiphantes, the sacred scribe, informed him that if he would purge Egypt of those who were diseased he should not be troubled with such apparitions. Amenophis therefore collected 200,000 uncouth persons and drove them out of Egypt. The leaders of these people, called Moses and Joseph, made their way to Pelusium, united with 300,000 men whom Amenophis would not allow to enter the country, made war on Egypt, and overran the land for thirteen years. The son of Amenophis, when he attained to manhood, drove these persons into Syria."

Lysimachus of Alexandria is also mentioned and criticized by Josephus. The version by Lysimachus...
— thanks to Apion and Tacitus — was well known in the ancient world. According to him, in the reign of Ptolemy, the king of Egypt, the Jews, the people being infected with leprosy, scaly and other diseases, took refuge in the temples, and begged there for food. In consequence of the vast number of persons infected, there was a failure of crops in Egypt. The oracle of Amen being consulted, the king was told to drive into desert places all impure and impious men, and to drown all those affected with scaly and leprosy. The king ordered the first to be driven out, and caused the others to be wrapped in sheets of lead and thrown into the sea. The former took counsel together, selected a priest named Moses as their leader, traveled amid great privation until they reached Judea, conquered it, and founded a city which they named Hierosyla (from their disposition to rob temples), but later changed it to Hierosolyma.

**Apion,** a grammarian and lawyer of Alexandria, expressed his evident enmity to the Jews by collecting, from whatever source, all current stories unfavorable to them. He repeats the story of their descent from unclean persons, represents their laws as antagonistic to those of their neighbors, and describes also their Temple and its interior. He even goes a step further and adds another fable — an invention of his own most probably. He relates that it was the custom of the Jews to capture every year some Greek stranger, to fatten him with good food, to kill him in sacrifice, and to cut his entrails. Stories similar to the above found credulous hearers, made curious by the mysteries of the Jewish religion. The customs of the Jews, so different from those of other peoples, formed a fruitful subject for discussion; as, for instance, their abstaining from pork, their rite of circumcision, their Sabbath, etc.

The claim of the Jews that their was the only true religion created not only interest, but also enmity. **Olaus** (second century B.C.), who wrote against Christians, also mentions the Jews. He accuses them of never having given anything useful to the world and of never having earned the respect of other peoples. They worship the imaginary, and neglect what is real; they look down upon the beliefs of non-Jews, and try to induce others to adopt the same views. **Philistatus** (180-250 B.C.) cannot understand why Rome takes so much interest in the kingdom of the Jews. "From olden times," he says, "they have been opposed not only to Rome, but to the rest of humanity. People who do not share with others their table, their libations, their prayers, their sacrifices, are further removed from us than Suea, or Bactria, or even furthest India."

At the beginning of the third century of the present era the character of the Jews seems to change in the eyes of pagans: they cease to be a nation, and come to be regarded as a religious body. Proselytism becomes a feature of their activity, and is beginning to cause concern. **Dion Cassius** (150-236 C.E.) writes: "I do not know the origin of the term 'Jew.' The name is used, however, to designate all who observe the customs of this people, even though they be of different race. Therefore we find them also among native Romans. The Jews differ from all other peoples in their whole manner of life, but especially in that they do not honor any of the other gods, but worship with much fervor only one. Even at Jerusalem they never had an image of their divinity; they believe Him to be ineffable and invisible..."

**Horace** (65-8 B.C.) refers in his satires to the persistence with which the Jews try to convert people to their religion, and ridicules their Sabbath. **Ovid** also refers to: "the seventh day kept holy by its Syrian Jew." **Seneca** (d. 65 C.E.) strongly attacks the Jewish Sabbath. He denies the utility of such an institution, and considers it even injurious; for the Jews, by taking out every seventh day, lose almost a seventh part of their own life in inactivity, and many matters which are urgent at the same time suffer from not being attended to.

**Martial** (d. 104 C.E.) repeatedly pokes fun at the Jews, their Sabbath, the offensive odor of the keepers of the Sabbath, their custom of circumcision, and their beggars. **Juvenal** (d. 140 C.E.) also mentions the great avarice of Jewish beggars and their extreme poverty, the obscurity of the Jews from other gods, but worship with much fervor only one. Even at Jerusalem they never had an image of their divinity; they believe Him to be ineffable and invisible..." The day of Saturn is dedicated to him. On this day they carry out many peculiar rites, and consider it a sin to work. All that relates to this God, His nature, the origin of His worship, and of the great awe with which He inspires the Jews, has been told long ago by many writers. In the same century Porphyry, a Neo- platonist philosopher, gives some conceptions of Apollo. Among other things, he says: "The way of the happy is steep and rough, ... and the Phenicians, Assyrians, Lydians, the race of Hebrews, taught many ways of the happy. ... The Chaldeans, Hebrews alone received wisdom as their destiny, worshipping in a pure manner, the self-produced Ruler as God."

**The Roman writers devote considerably more attention to the Jews than do the Greek.** The reason for this is the greater familiarity of the Romans with the Jews, whose numbers in Rome had largely increased. **Cicero,** the great orator, philosopher, and statesman (108-48 B.C.), often refers to the Jews in his orations, and in a tone of evident enmity. He calls them "nations born to slavery:" and in his defense of Flaccus he says, among other things: "While Jerusalem maintained its ground and the Jews were in a peaceful state, their religious rites were repugnant to the splendor of this empire, the weight of our name, and the institutions of our ancestors; but they are more so now, because that race has shown by arms what were its feelings with regard to our supremacy; and how far it was due to the immortal gods, we have learned from the fact that it has been conquered, let out to hire, and enslaved."

**Horace** (65-8 B.C.) refers in his satires to the persistence with which the Jews try to convert people to their religion, and ridicules their Sabbath. Ovid also refers to: "the seventh day kept holy by its Syrian Jew." **Seneca** (d. 65 C.E.) strongly attacks the Jewish Sabbath. He denies the utility of such an institution, and considers it even injurious; for the Jews, by taking out every seventh day, lose almost a seventh part of their own life in inactivity, and many matters which are urgent at the same time suffer from not being attended to. **Seneca** admits the great moral power of "this most outrageous nation," and considers their successful proselytizing as an instance where "the conquest has given laws to their conquerors."

**Martial** (d. 104 C.E.) repeatedly pokes fun at the Jews, their Sabbath, the offensive odor of the keepers of the Sabbath, their custom of circumcision, and their beggars. **Juvenal** (d. 140 C.E.) also mentions the great avarice of Jewish beggars and their extreme poverty, the obscurity of the Jews from other gods, but worship with much fervor only one. Even at Jerusalem they never had an image of their divinity; they believe Him to be ineffable and invisible...**
Classical Writers
Clava, Isaiah

The Jewish Encyclopedia
Clava, Isaiah

Claua, Isaiah

established contrary to those of other nations; and
attempts to account for the origin of their various
customs.

They say:

"Some rites and ceremonies, however introduced, have the
subject of animosity; but other institutions have prevailed
about them, which are tainted with low cunning. For the
people of other nations, having recovered the religion of their
ancestors, were in the habit of bringing gifts and offerings
preparatory: hence the wealth and growth of Jewish power.
They still adhered among themselves they kept together and
were always prompt in changing companion to their fellows, they
always united against all others, eating and lodging with
another only, and, though a people prone to animosity,
acted as if they were women of other nations. Among
selves no constraints are known; and in order that they
might know by a distinctive mark, they have established the
use of circumcision. ... They show concern, however, for
the increase of their population. For it is forbidden to put
any of their brethren to death, and the souls of such as die in
peace, or by the hand of the executioner, are thought to be
harmful; hence their desire to have children, and the custom
of circumcision. ... The Jews acknowledge one god only, and
consider him by the mind alone."

These, in brief, are the views held by the classical writers
concerning the Jews. In most cases they are far from complimentary. These unfriendly,
unjust, and at times very naive opinions are expressed by
writers, many of whom in other cases show
much kindly yet critical judgment. In fact, to
them can be attributed the lack of familiarity of the
ancient world with the life and customs of the Jews,
as is amply proved by Josephus in his work "Con-
tinuum Aionum"; and there is no doubt that it was the
social and religious isolation of the Jews, and their
contempt for the pagan beliefs, that gave birth to
an enmity that has descended to more recent times.

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Judaici et Judaeici Pragmatica e Judaico, Paris, 1896; P. C. Meier, Judaici e
Liturgiae, Scriptorum Perfectorum in Debra Judaici Prag-
matica, Jena, 1897; ibid., Notice du leon et du
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J. G. L.

CLAUDIUS (Tiberius Claudius Drusus, Brother of Germanicus): Roman emperor, 41-54 C.E. Claudius was the second son of Drusus, the brother of the emperor Tiberius. Being of a feeble constitution, and unprepossessing in appearance, he was the more emphatic because he wished there to be a pretext for his own ambition, and, at the instigation of Agrippa and Herod, an edict of tolerance was issued for the Jews of the whole Roman empire. On the death of Agrippa his kingdom was again taken under Roman administration. Repeated charges brought against the governor by Jewish envoys received favorable attention from the emperor, owing chiefly to the intervention of Agrippa the Younger. Thus, on one occasion the garments of the high priest were handed back to the Jews; and Agrippa's brother Herod was put in charge of the Temple, with the right of appealing the high priests. On the decision of Claudius in a dispute between Samaritans and Jews, see CINNARUS.

The Jews in Rome itself, however, in the year 49, were forbidden to hold religious gatherings, owing to continued disturbances resulting from the frequency of Christian Messianic sermons. No expulsion took place; but many Jews did not leave Rome voluntarily. However, this measure of Claudius was certainly not directed against the Jewish religion.

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II. V.

CLAUDIUS, RUTILIUS NAMATIANUS: Roman poet. He held high public offices in Rome, but returned (416) to Gaul, the land of his birth, after the death of the latter by the Goths. He depicts his return in his poem "De Reditu Suis." As a polytheist he was antagonistic to Judaism; and his aversion was the more emphatic because he wished there to strike covertly at Christianity. He scorned the Jews mainly on account of their dietary laws, their rite of circumcision, and their strict observance of the Sabbath. He ends his diatribes by expressing the wish that Pompey and Titus had never subdued the Jews, for the insidious plague was spreading farther than before, and the vanquished had punished the victors.

His poems were edited by Lucian Müller, 1870; a German translation was published in 1872 by Janus Lemniacus (A. von Reumont).

H. V.

CLAVIA, ISAIAEH: Spanish poet of Amsterdam.
CLEAN AND UNCLEAN ANIMALS

Animals ceremonially pure and fit for food, and as are not. Biblical Data: The distinction between clean and unclean animals appears first in Gen. vii. 2-8, where it is said that Noah took into the ark seven and seven, male and female, of all kinds of clean beasts and fowls, and two and two, male and female, of all kinds of birds and fowls that are not clean. Again, Gen. viii. 20 says that after the flood Noah "took of every clean beast and of every clean fowl, and offered burnt offerings on the altar that he had built to the Lord." It seems that in the mind of this writer the distinction between clean and unclean animals was intended for sacrificial only; for in the following chapter he makes God say: "Everything that moveth shall be food for you" (Gen. ix. 3). In Leviticus (xi. 1-47) and Deuteronomy (xix. 1-20), however, the distinction between "clean" and "unclean" is made the foundation of a food-law. "This is the law . . . to make a difference between the clean and the unclean, and between the living thing that may be eaten and the living thing that may not be eaten" (Lev. xi. 44). Distinction 47). The permitted food is called Between "clean," "pure" (tahor, tahorah): the "clean" and forbidden food is not simply not clean, "Unclean," but is positively unclean, polluted, impure (tumah, nouns), "an abomination" (mishkhenor). The terminology "clean" and unclean in the food-law has to a certain extent a different implication from that borne by the same terms as used in the sacrificial law (see Sacerdote).

The clean animals were: (1) All quadrupeds that chew the cud and also divide the hoof (Lev. xi. 1; Deut. xiv. 6); for instance, the ox, the sheep, the goat (i.e., the sacrificial animals), the hart and the gazelle, the roebuck, the wild goat, the pygarg, the antelope, and the chamois (Dent. xiv. 4-5). Among other forbidden animals, the camel, the rock-badger (see Coney), the hare, and the swine were excluded by name (Lev. xi. 4-7; Deut. xiv. 7-8), probably because used as food or for sacrifice by the neighboring tribes. (2) Fish proper; i.e., "whateveth hath fins and scales . . . in the seas and in the rivers" (Lev. xi. 9; compare Deut. xiv. 9). (3) Birds. Here the Law proceeds by way of elimination. From the rather lengthy list of forbidden birds (Lev. xi. 13-19; Deut. xiv. 11-18) it may be concluded that all the birds of prey and most of the water-fowl were considered unclean. The last closes the list. (4) The winged creeping things "that go upon all four" which have legs above their feet to leap, of which four kinds of locusts are named (Lev. xi. 21-23). All the other creeping things (see Animals) are most emphatically and repeatedly forbidden and held up as the greatest abominations (Lev. xi. 20, 21-28, 32-43). A list of creeping things to be avoided includes the weasel, the mouse, four kinds of lizards, and the chameleons (Lev. xi. 29-30).

CLEAN AND UNCLEAN ANIMALS

CLAY (&quot;homer,&quot; &quot;lit&quot;): A word used in the Old Testament to denote several kinds of soil, including the clays of the East as well as the loam of the Nile valley. Clay, in its technical sense, is "a mixture of decomposed minerals of various kinds. Alumina, silice, and potash are the principal constituents; but along with these may be variable quantities of lime, magnesia, and iron, which give variety both to the quality and color" (Hull, in Hastings' &quot;Dict. of the Bible,&quot; s. r.). Clay was used among ancient peoples and in Biblical times for at least three specific purposes: (1) for making bricks; (2) for making pottery; (3) as writing-material.

(1) For Making Bricks: The great mounds of earth marking the remains of ancient cities testify to the prevalent use of clay bricks as building material. Throughout Babylonia, and mainly in Assyria, sun-dried and kiln-burnt bricks were the chief materials of which the people built their magnificent palaces and huge and massive city walls. Lower Egypt, according to the representations in the pictures of an ancient tomb, and to the remains discovered by Naville at Tell el-Maskhana, has always been a place where brickmaking was an important industry. Most of its villages, ancient and modern, have been constructed of sun-dried brick.

(2) For Making Pottery: Among the ruins of the most ancient cities of Egypt, Babylonia, Palestine, and Assyria remain are found of the potter's art. In the Old Testament the potter at his wheel is used as a symbol of divine power over the fate of men (compare Jer. xviii. 1-5; Isa. liv. 8; Rom. ix. 26). As Working-Material: This was the most remarkable use made of clay in ancient times. The tens of thousands of tablets found in the ruins of ancient cities testify to the prevalence of this curious custom. On the soft material, carefully selected for its freedom from hard bodies, cuneiform characters were impressed; and to preserve the tablet from ruin it was carefully baked. Some tablets were not only impressed with cuneiform signs, but sealed by rolling over the soft clay the private seals of the principals or witnesses: such tablets are called "contract tablets." Others when written were enclosed within an envelope of clay, upon which the matter of the inner document was more or less faithfully reproduced. It is not improbable that "the evidence" mentioned in connection with Jeremias's transfer of land bought before the fall of Jerusalem refers to a clay document (compare xxxii. 18-14; also Job xxxviii. 14). Up to the present (1907) only one cuneiform tablet has been found in Palestine, that at Tell al-Hasi. It dates from the fourteenth century B.C.—the so-called Amarna period (see Bliss, "A Mound of Many Cities," pp. 52-60).
Restrictions were also placed on the use of the flesh of clean animals: it was forbidden to eat it when the animal had been torn in the field by a carnivorous beast (Ex. xxii. 30), or when it had died a natural death, or had been carried off by disease (Deut. xiv. 21). Although, however, the use of such meats rendered people unclean, strictly speaking, their prohibition belongs to the law concerning blood.

**Zoological View:** For the distinction between clean and unclean animals various original suggestions have been suggested; though few of them seem to have fully satisfied any one but their own originators. Omitting the most ancient ones (Origen, "Contra Celsum," iv. 93; ed. Migne, xli. col. 1171; Theodoret, on Lev. iv. 1; ed. Migne, ixxx., col. 299, and others, analyzed in Vigouroux, "Dict. de la Bible," i. 615 et seq.), only the most popular ones in our own day need be mentioned. According to Grothus, on Lev. xi. 3, 7. Spencer, "De Leg. Hebr. Rit." i. 7, 2, 8, D. Michaelis, "Monische Beibl. iv." § 220, etc., the distinction between clean and unclean animals is based on hygiene: it is a sanitary law. According to others, the law was a national one, intended to separate Israel from the neighboring nations, Arabians, Canaanites, and Egyptians (Ewald, "Anz. of Israel," pp. 144 et seq.), and partly a sanitary one (Rosenmüller, "Scholia in Vs. Testamentum"—Leviticus). According to Ewald, "Handbuch der Biblischen Archäologie," pp. 48 et seq., the law is a religious one, intended to deter men from the vices and sins of which certain animals are the symbols, which view is a mere variation of the allegorical interpretation proposed by Philo ("De Concupiscentia," 5-10).

Of these explanations the first two have been refuted by Sommer in his "Biblische Abhandlungen," i. 48-108; Keil's opinion has been opposed by Naumann, in his article "Animal Worship and Animal Ideas Among the Ancient Arabs" ("Journal of THEOLOGY," 1880), according to which the unclean animals were forbidden because they were totems of the primitive class of Israel. This theory has been accepted by Cheyne ("Jewish," i. 97; ii. 125-124, 209 and Stade ("Gesch. Israels," i. 498), but by Bismarck, it is necessary to refer to the Jewish and Canaanite origin of the former, which is the case of the horse in England, which anthropologists accept, and it is therefore necessary to recognize certain fixed distinguishing characteristics. These rules are fixed by the Talmud, by which a clean bird may be distinguished. It must not be forked, or, if forked, it must be clear of splinters, notched with scales, and be pointed ("round"); and, as others read, הַנֵּהוּ ("pointed"). It is important to distinguish the clean wild animals from the clean tame animals, because the tail of the former may be used, while that of the latter is forbidden, and the blood of the clean wild animal must be covered up (Lev. xix. 19), which is not the case with that of other animals (Hul. 59a, b). It was hard for the rabbinical authorities to distinguish clean from unclean birds, as the Scripture (Lev. xi. 3-19) enumerates only the birds which shall not be eaten, without giving any of the marks which distinguish them from the clean birds. This is all the more important as the names of some of the birds mentioned in the Scriptures are followed by the word "kodesho" or "kodeshem," after its kind —a word which must be forked, or, if forked, it must be clear of splinters, notched with scales, and be pointed ("round"); and, as others read, הַנֵּהוּ ("pointed"). It is important to distinguish the clean wild animals from the clean tame animals, because the tail of the former may be used, while that of the latter is forbidden, and the blood of the clean wild animal must be covered up (Lev. xix. 19), which is not the case with that of other animals (Hul. 59a, b).

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The clean birds, furthermore, have claws, and their stomachs have a double skin which can easily be separated. They catch fish thrown into the air, but it will lay it upon the ground and tear it with their bills before eating it. If a morsel be thrown to an unclean bird it will catch it in the air and swallow it, or it will hold it on the ground with one foot, while tearing off pieces with its bill (Hul. 59a, 61a, 62a). As this distinction is not found in Scripture, opinions differ.

**In Rabbinic and Hellenistic Literature:** The distinctions between clean and unclean animals, as described in the Scriptures, are more fully drawn in the Halakah. To chew the cud and to have split hoofs (Lev. xi. 3) are the marks of the clean tame quadruped ("behemah"), and the Talmudic traditions add that an animal without upper teeth always chews the cud and has split hoofs (see Aristotle, "Natural History," ix. 50), the only exceptions being the hare and the rabbit, which, in spite of having upper teeth, chew the cud and have split hoofs, and the camel, which has, in place of upper teeth, an incisor on each side (בֵּית כְּפָעַל). Even the meat of the clean and the unclean animals can be distinguished. The most of the formers below the hipbones can be torn lengthwise as well as across, while, among unclean animals, it is only possible with the flesh of the wild ass. These differences apply also to clean wild animals (אֲבָלוֹת חַיָּיִם) against unclean wild animals (מַפִּילֵי חַיָּיִם). In order, however, to distinguish clean wild from clean tame animals attention must particularly be paid to the hind leg. The horns of the former must be forked, or, if not forked, they must be clear of splinters, notched with scales, and be pointed ("round"). It is important to distinguish the clean wild animals from the clean tame animals, because the tail of the former may be used, while that of the latter is forbidden, and the blood of the clean wild animal must be covered up (Lev. xix. 19), which is not the case with that of other animals (Hul. 59a, b). It was hard for the rabbinical authorities to distinguish clean from unclean birds, as the Scripture (Lev. xi. 13-19) enumerates only the birds which shall not be eaten, without giving any of the marks which distinguish them from the clean birds. This is all the more important as the names of some of the birds mentioned in the Scriptures are followed by the word "kodesho" or "kodeshem," after its kind —and it is therefore necessary to recognize certain fixed distinguishing characteristics. The following rules are fixed by the Talmud, by which a clean bird may be distinguished. It must not be a bird of prey; it must have a front toe, if that be true, it may be distinguished. Although most birds of prey have the hind toe, the toes of the clean bird are so divided that the three front toes are on one side and the hind toes on the other, while the unclean bird spits his toes so that two toes are on each side; or if it has five toes, three will be on one side and two on the other (compare Hul. 59a, b, and Nissim ben Reuben on the Mishnah to this passage).

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Clean
Clement XIV.

THE JEWISH ENCYCLOPEDIA

David ha-Levi on Yoreh De'ah, 89) forbid its use entirely. Very rigorous are the rules set down by the Rabbis concerning the eating of "creeping things which crawl upon the ground" (Lev. xi. 41). Accordingly some birds are permitted to be eaten in certain countries, but not in others. There are many controversies in the casuistic literature concerning this matter. Menahem Mendel Krochmal ("Zemah Zedek," No. 29), for instance, declares the wild goose forbidden, while Eybeschütz ("Keret u-Peleh," § 82) permits it. When the turkey was brought to Europe Isaiiah Horwitz forbade it to be eaten; and although his opinion did not prevail, his descendents refrain from eating it even to-day.

In regard to clean and unclean fishes the authorities of the Talmud have also made some additions to the regulations in the Scriptures. While it is stated in Lev. xi. 9 that only those fishes are clean to be considered clean which have scales and fins, the Mishnah (Niddah vi. 9) declares that all fishes with scales have, doubtless, fins also. Accordingly, this all fishes having scales but no fins may be eaten, as under that opinion it may be taken for granted that all scaly fishes have fins; apparent exceptions are accounted for by the supposition that sometimes fins are so small or rudimentary that they can not be distinguished. On the other hand, a fish, with fins may be without scales and thus be unclean. The formation of the spinal cord and head also affords means of distinction. The clean fishes (יינב ימינו) have a perfect spinal column, and a head of a more or less flat projection; the unclean fishes have no spinal bone, and their heads end in a point (Ar. Zarah 39b, 40a). There is a difference in the form of the bladder and roe in clean and unclean fishes. In clean fishes the bladder is blunt at one end and pointed at the other; while the unclean have the ends either both blunt or both pointed. Whether these marks can be depended on when the scales and fins are absent, or when the actual condition can no longer be positively ascertained, has been much discussed by old authorities (compare Jacob b. Asher, Tur Yoreh De'ah, 88). As a "cause célèbre" of modern times may be mentioned the controversy of Aaron Chorin with many Orthodox rabbis concerning the eating of sargoon, which Chorin declared permissible for food as do not live in an isolated condition, but are found only in other substances, for instance, the maggots in meat, fish, drink, water, etc. But even in such cases the eating is forbidden if the worms have been removed from the place in which they originated, or if they have left that place and returned to it, thereby practically excluding all worm-eaten food (Hul. 67a, b). The conditions concerning the enforcement of these rules are very complicated (compare Yoreh De'ah, 83), but it may suffice to point out the following: Fruits and vegetables must be thoroughly examined before use to see whether they contain worms, and Orthodox families pay strict attention to the fact that should the food, after cooking, be shown to have been worm-eaten, it is not fit for consumption (compare Danzig, "Ivkomat Adam," pp. 33, 34).

There was much speculation as to the reason why certain species of animals should be allowed as food and others forbidden. In the Letter of Aristides (lines 144-154) it is explained at length that "they are for the sake of justice' sake to awake piou thoughts and to form the character." It is especially emphasized that if prey have been forbidden, to teach man shall practise justice, and not, depending upon his own strength, do injury to others. The marks which distinguish the clean animal are allegorically explained, as shown in the following instance: "There have two feet and split hoofs signifies that all animals shall be taken with consideration of the right and wrong (compare Allegorical Interpretation). The martyr Eleazar, in IV Macc. v. 25, answers the king, who ridicules the laws forbidding clean animals, "Whatever is congenial to our soul He permits us to eat; the use of obnoxious meats He forbids us." In this is apparently expressed the same idea which is stated later on by Sa'arah in the words: "All these things are forbidden, because they deprive the blood and make it susceptible to many diseases; they pollute the body and the soul" (Heb. Behin. "Targia," beginning).

The prolix allegories of Philo concerning the clean and unclean animals (compare "De Agricultura Noe," xxv.-xxxi.) have been far surpassed by the Church Fathers (Irenaeus, "Adversus Haereses," v. 6; Clemens Alexandria, "Pedagoga," ii. Orig., Hom. 7 in Lev.; and many others), and for this reason in many Jewish circles no exposition of the law whatever would be heard. We should not say "The meat of the hog is obnoxious to us," but "I would and could eat it had not Heavenly Father forbidden it" (Sifra, Kedoshim end). In Talmudic Midrashic literature no attempt is made to bring these laws nearer to human understanding. It was feared that much defining would endanger the observance of them, and all were satisfied "that they are things the use of which the Torah forbids" (Tanhum, ed. Be'er, Shemini ii. 29), although they were not capable of explanation.
Beginning with Saadis, the Jewish commentators started to explain the Biblical laws either rationally or mystically. It is remarkable that Saadis's theory bears great resemblance to the modern theory of intuition. He asserts, namely, that some animals which were worshiped as divine were declared edible at a protest against that worship, and for the same reason others were declared unclean ("Kitab al-Imanat Wal-I'tikadat," 117, bottom; Hebrew translation, iii. 2; ed. Storch, p. 61). Ibn Ezra is of the opinion that the flesh of unclean animals has been forbidden because it is impure and obnoxious, and the substance swallowed and digested goes into the flesh and blood of those who have eaten it (commentary to Lev. xi. 88; concerning other passages of Ibn Ezra compare Zera, l.c.);

Malmonides ("Morch Nebukim," iii. 48) finds in these ordinances mainly sanitary, and partly esthetic, principles. Similar is the opinion of the great French exegete Samuel b. Meir, in his commentary on Leviticus. Nahmanides agrees only partly with these theories, and mentions only one sanitary reason concerning fishes. The clean, he argues, get a degree of heat which drives away too much humidity; while the fishes without fins and scales, which stay in the deep water, possess a degree of cold and humility which acts mortally. It is different with the birds, which, with exception of the "peras" and "ozni"..."two species of eagles, are all birds of prey, the black and thick blood of which causes a marked inclination to cruelty. Concerning the quadrupeds, Nahmianides wavers between ethical and sanitary reasons, and refers to non-Jewish physicians to main the objections to the flesh of the hog (commentary at Lev. ix. 13; compare his "Harella," ed. Jellinek, p. 29). The explanations which Rabbay b. Asher (on Lev. xi.) gives concerning the forbidden animals are mainly taken from Nahmanides. He adds the new explanation that this law is merely an expansion of the rule of the cult of sacrifice, so that many animals which cannot be used for sacrifice shall not be eaten (ibid., 164; ed. Riva di Trento). Isaac Arama especially opposed to sanitary reasons ("Akedat Yitzchak," part 60; ed. Pollak, iii. 33b), and acknowledged psychological and ethical motives only. "The unclean animals," says Arama, "cause coarseness and dulness of the soul." Arama, evidently referring to Abravanel, but without mentioning his name, gives other theories of Jewish scholars. In his remarkable polemic against the rationalistic explanations of Malmonides of the laws regulating food, Abravanel tries to show the untenableness of the sanitary grounds ("Ta'am Zekenim," ed. El. Ashkenazi, iv. 45-49).

Like the Jewish religious philosophers, the mystics have stated their speculations concerning the ground of these laws. According to the cabalistic theory which makes the negative Sefirot the cause of the existence of evil in the world, the Zohar (Shemini, iii. 41b) explains that the unclean animals originate from some of these negative Sefirot, and therefore they are forbidden as food; but as with the arrival of the Messiah all will become prouer and nobler, these animals will then be permitted as food (Yalk. Hadash, Likutey, 30, 79). In this manner caused Abravanel and other Jewish scholars much embarrassment (see Buber, ad loc), so that several of them did not hesitate to declare it a Christian interpolation; but without reason, as similar opinions have been held and expressed in the remotest time (compare Antimoniaism), and probably had their origin in pre-Christian times. Regarding the view taken by Reform rabbis and by modern Bible exegeters of clean and unclean animals, see Dietary Laws; Purity; Reform; Totemism.


L. G.

CLEANNESS AND UNELEMENTESS. See Purity.

CLEIF, DANIEL HAYYIM: Russian rabbi; born in Amsterdam 1729; died there May 14, 1784. He settled in Hasenpoth, in the government of Courland, originally as a jeweler; later he officiated there as rabbi for many years. At this time he wrote "Arugot Keztanah" (The Small Garden Bed), a booklet in which the 248 mandatory precepts are formulated in rime (Altona, 1787, and reprinted several times). He also left in manuscript a commentary on the Pentateuch.

One of Cleif's sons was a physician in the service of the Russian government, with the title of counsellor of state; he died in the government of Orel in 1846.


CLEMENT XIV. (LORENZO GANGANELLI): Two hundred and fifty-sixth pope; born at San Arcangelo, near Rimini, Oct. 31, 1705; elected May 19, 1769; died Sept. 22, 1774. His election was hailed with particular joy by the Jews, who trusted that the man who, as councilor of the Holy Office, declared them, in a memorandum issued March 21, 1758, innocent of the slanderous blood accusation, would be no less just and humane toward them on the throne of Catholicism. In this they were not deceived. Two months after his accession Clement XIV. withdrew the Roman Jews from the jurisdiction of the Inquisition and placed them under that of the "Vicario di Roma" (Aug. 5, 1760). Another token of his benevolence toward the Jews was the confirmation (March 29, 1772) of the bull of Clement VIII. concerning the "Zecher Gazez," which was of very great importance to the Roman Jews. The memorandum of Clement XIV. (Ganganelli), referred to above, deserves special mention, as much from the importance of the subject treated therein as from the great authority of its author. It was called forth by a blood accusation against the Jews of Yanopol, Poland. Addressed by this frequently repeated accusation, the Polish Jews sent one Jacob Selig to Rome to implore the protection of the pope. Benedict XIV. thereupon ordered a thorough exam-
nation of the matter, and the counselor of the Holy Office, Lorenzo Ganganelli (later Clement XIV), was charged with the preparation of a report on the subject. This report, bearing on its title-page the motto "Non sola accusatorius credendum," was presented to the congregation of the Inquisition March 31, 1758. The author shows therein not only the groundlessness of the Yanopol accusation, but, passing in review all the principal cases of blood accusation since the thirteenth century, demonstrates that they were all groundless. Only in two cases did Ganganelli hesitate to declare the falsity of the accusation; namely, in that of Simon of Trent, in 1475, and in that of Andreas of Rito, in 1463. The future pope could not very well acknowledge that the canonization of these two pretended martyrs was undeserved. But he pointed out that the popes themselves hesitated a long time before admitting the worship of Saint Simon and Saint Andrew; the former having waited more than 110 years, and the latter almost 300 years — a proof that the veracity of the accusation was doubted. No account is to be taken of the testimony of some baptized Jews, such as Julio Morosini and Paul Sebastian Medici, who, in their hatred of their former coreligionists, claim in their writings that the Jews use Christian blood. Moreover, these writings were triumphantly refuted by high authorities. Ganganelli concludes his memorandum by re-minding the Christians that they themselves were once accused by the heathen of the same crime, as attested by Tertullian, Minucius Felix, Theodoret, and Rufinus.

The effect of Ganganelli was crowned with success. Benedict XIV., impressed by the arguments in the memoir, declared the Jews of Yanopol innocent, and dismissed Jacob Salkow with honors, recommending him, through Cardinal Corsini, to Visconti, Bishop of Warsaw, who received orders to protect the Polish Jews in the future from such accusations.

Ganganelli's memorandum was translated into German by A. Berliner, under the title "Gutachten Ganganelli's (Clement XIV.) in Anlehnung der Bilanbuchtigung der Juden," Berlin, 1888. The original Italian text was published by Isidore Loeb in "Rev. Etudes Juives," xixi. 179 et seq.


I. Bn.

CLEMENTINA or PSEUDO-CLEMENTINE LITERATURE: A series of kindred works of a Judæo-Christian sect of the second century, of which only the Homilies, the Recognitions, and the Epitomes have been preserved. The Homilies, published first in 1553, present in the form of dialogues between Peter, Clement of Rome, and others a gnostic system based on revelation. By revelation alone can knowledge be obtained, not by philosophy (Hom. i. 19, ii. 9). This is illustrated by the history of Clement, who vainly tried to arrive at the truth by means of philosophy. The Homilies assume a twofold revelation — the primal revelation, and the continuous revelation through the true prophets. The first was given in the act of creation, especially in that of man. The Homilies, like the Mishnah (Sanh. 57a): "God revealed Himself by making man in His image; were there another god he also would have revealed himself, and create other men in his image." (Hom. xvi. 10). Man as the image of God is God's revelation, and as he also has in him God's spirit (ruah), the whole truth lies in him like a seed, needing only to be developed. Had man recognized the will of God and been ready to obey, there would have been no need of a further revelation; but as they have sinned, the primal revelation is obscured and a new revelation is always necessary (ib. i. 18, viii. 5). This is afforded by the true prophet, who knows the past, the present, and the future. His knowledge is not derived from the external world, but is innate, as is the spirit in him; and his revelation is not ecstatic, but clear and unambiguous (ib. ii. 16-17, iii. 11-20). The true prophet has appeared not in one, but in various forms, changing name and shape, he will traverse the world until he finds rest in the coming world, the world in which all men will be equal.

Eight persons are exalted above the rest of mankind and brought into special connection with revelation — Jesus and the "seven pillars of the world," Adam, Noah, Abraham, Isaac, Jacob, and Moses; and among these eight Adam, Moses, and Jesus are preeminent as possessing all the qual-ities of the true prophet (compare Uhlhorn, "De Homilien," pp. 164-166). The Haggadah (Bag. 1910) says also that the world rests on seven pillars, but according to other authorities one pillar, that of Moses by name, supports the world (compare Prov. x. 25). "Amidst the seven princes (הַשְׁלֹשָׁהִים) is, according to the Homilies (ib. 6), the true prophet (compare also Suk. 53c on the haggadical interpretation of the "seven shepherds and eight princes"); Micah v. 4.

As the person of the true prophet is always the same, so the religion revealed by him is always the same: the primal revelations through Adam, through pure Mosaicism, and through Theological Christianity are identical (Hom. xviii. Teaching of 2). The fundamental doctrine of this, the Homilies, is the unity of God; that one God, the Creator of the world, is, and is called, 'God.' Nor is it lawful to think that there is any other, or to call any other by that name. If any one should dare do so, eternal punishment of soul is his" (5. iii. 37). The attacks on those who deny the unity of God, and the positive proofs of that unity, constitute the greater part of the Homilies. The conception of monos theon as entirely Jewish, and all attempts to modify abstract monos theon in the Christian way are emphatically rejected. So much stress is laid on monos theon that it almost becomes pantheism. God being designated as 72 Is, 16 '0, and everything else as nothing. He alone is; He is the tangible and the invisible, near and far, here and there; He alone exists.

He penetrates everything. As the sun warms and illuminates the surrounding air, so God warms and illuminates the world; He is the heart of the world.
Although this pantheistic conception is originally Greek, it must be remembered that it was also known to the Jewish scholars of Alexandria and of Palestine. Similar to the statement in the Homilies (xvii. 8): "The space of God is the non-existent, but God is that which exists," is the statement in the Midrash: ד"כ מה שיאמרנין ע"י עמי לברכים נברך את הנברך, 'And He who was in the beginning was God' (Gen. R. xlvii. 10; Midr. Teh. xci. 9). This is an instance of that anthropomorphic conception of God which is found in the Homilies side by side with the pantheistic conception, and although in its present form it brings attempts to reconcile these two diametrically opposed conceptions, yet the contradiction between the two is often very marked. The anthropomorphism is less pronounced in the metaphorical portions of the Homilies; but it forms the basis of their ethics, which is founded on the doctrine that man was made in the image of God (compare the teachings of the Jewish Gnostic Ben Azai; Gen. R. xxiv. 7); and this doctrine they establish only by assigning a shape to God (compare especially xvii. 11).

As regards the attributes of God, which are, however, only given in human similes, the Homilies hold that the מ"א נביר יבש כ"הך לברכים נברך את הנברך ("justices and mercy") of Jewish theology (Sifre, Deut. xvi. 27) constitute the nature of God (Homilies, iv. 10). It is this conception especially and Christianity, that stamps the Homilies as consisting entirely of Jewish gnosia, admitting of no contrast between the "righteous" God of the Old Testament and the "merciful" God of the New Testament, but identifying the teachings of Jesus with those of Moses, so that the salvation of those who follow Moses is as assured as that of those who believe in Jesus; the former, however, must not hate Jesus, nor the latter, Moses (ib. viii. 6, 7). Hence the Homilies never speak of Christ's points of view being always designated as the "Jewish" one (see Langen, "Die Klemenschristianitaten," p. 90); and it is pointed out that the daughter of the Canaanite woman was healed only after the latter had become a Jewess (Homilies, ii. 19); that is, had accepted the Jewish Law. The Pentateuch did not originate entirely with Moses, for he put nothing into writing; and those who recorded his teachings after his death introduced much that was contrary to those teachings. The sacrifices especially do not belong to the original Law (an Essene heresy), and as these and similar interpolations obscured the meaning of the Torah, it became necessary for the true prophet to appear in the person of Jesus. It is difficult to say how the authors of the Homilies conceived of the incarnation of Jesus; they, however, decidedly opposed the doctrine of the divinity of Jesus, and considered the Christian doctrine of the atonement and salvation through the sufferings of Jesus as without importance. The strict asceticism found in the Homilies may be traced back to Essene. It is a sin to possess anything whatever: the eating of meat is absolutely forbidden, only bread and water being allowed (compare Abot vi. 4); and the Homilies, like the Essenes, lay great stress on abstinence and bodily cleanliness. Eating is legally prescribed after cohabitation, as in the Talmud (Ber. 31b, 22a); but marriage itself is highly regarded and recommended, even early marriage being insisted upon—in which points the Clementina follow...
entirely rabbinical Judaism (Yeb. vi. 6, based upon Gen. i. 28, ix. 1).

The Recognitions are extant only in the Latin translation of Rufinus. Regarding their relation to the Homilies, and regarding the historical value of the Clementina in general, opinions differ. While Harnack and many representatives of the Tubingen school regard them as a chief source for the history of the early Christian Church, Harnack thinks that they contribute nothing toward determining the origin of that Church. It can not be denied, however, that the Clementina are highly important for the history of gnostic Judaism, as well as for that of Jewish Gnosticism, being among the few extant literary documents of those sects.

**CLEOPATRA: Queen of Egypt 52-30 B.C.**

daughter of Ptolemy Auletes. Through her association with the rulers of Rome, Cleopatra was of importance not so much to the Jews of her own country as to those of Judea. When Herod fled in great distress before Antigonus, he turned toward Egypt; but it was only after suffering many indignities at Ptolemy that he was enabled to embark for Alexandria. Cleopatra tried in every way to injure him. Her death immediately afterwards saved the Jews from this fate (30 B.C.).

Cleopatra's ambitious spirit seriously injured her. She not only induced Antony to give to her in full the entire coast-line, except Tyre and Sidon, but appropriated Jericho, a region of Judea rich in palms and the far-famed balsam. She traveled to Judea by way of Apamia and Damascus; and Herod was forced not only to appease her anxiety with presents, but also to confer upon her a yearly sum of two hundred talents, and to make a large endowment for her own benefit (ib. x. 1). Through her machinations, the Jews were drawn into a war with the Nabataean king Malich; and when she was victorious, Cleopatra sent her general Attention to the help of the Nabataeans, whereupon the Jews were defeated and retired across the Jordan (ib.). Herod had great difficulty in surmounting the consequences of this defeat (ib. x. 5, §§ 3-4; "B. J." i. 19, §§ 5-6).

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Cleopatra of Jerusalem: One of the nine wives of Herod I., whom he married late in life. She bore to him Herod and Philippus (Josephus, "Ant." xv. 3, § 3; "B. J." i. 19, § 4).

Clerical Errors: Errors made in the writing of documents, especially legal documents, for the prevention of which the Jews have many stringent laws. The Jewish official scribes were notably exact in the preparation of legal documents (ib. xx. 3) for an error was often fatal to the validity of an instrument. Care is taken not to write an acknowledgment of indebtedness on any substance on which it may be easily altered. Such an instrument would be absolutely invalid even though it were intended to be used immediately for the collection of the debt (Shulhan Aruk, Hoshen Mishpat, 42, 1). But if the instrument is a bill of sale, it is valid (ib. 38a) because there would be no reason for the holder of the instrument to make any alteration in its terms.

Some authorities adopt the general rule that an instrument which is not prepared in accordance with
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The modern rule, however, is stricter and will not tolerate any such imperfections in the "get." To insure accuracy and freedom from clerical errors the Seder ha-Get (Elen ha-Ezer, Rules 46-52) prescribes that the writing must be clear and neither crooked nor confused; the letters must be separately written and not joined together; the letters of two lines must not run into each other; nor should the letters extend beyond the marginal line. There must be no erasure of ink-spots or of words, no roughness in the letters, and no writings over erasures. In case any of these rules be violated a new get must be written.

BIBLIOGRAPHY: Shulhan Aruk, Hoshen Mishpat, xlii., xliii.

D. W. A.

CLERMONT-FERRAND: Chief town of the department of Puy-de-Dôme, France. The origin of the Jewish community of Augusta-Nemetum (Clermont) is usually assigned to the third century of the common era. It is said that the first apostle of Auvergne, St. Auromoine (Stratonimus), was killed about 296, by order of Lucius, the Jewish governor of Lyons, by a Jew, the owner of the village Porret (or Labbe, "Nova Bibliotheca," ii. 451; Genod, "Chronologie des Evêques de Clermont"); A. Tardieu, "Histoire de Clermont"). This is evidently a legend, as perhaps is also the story told by the Abbé Marmeisse ("Vie de St. Verny et de St. Marcello," Clermont, 1858), that, about the second half of the thirteenth century, a Jewish working man murdered a young Christian child named Verny, who was afterward proclaimed a saint. It is certain, however, that the Jews established themselves in Clermont at a very early period. They then occupied the entire eastern part of the market-town Fontgrieve, called "Fontjuifs" or "Fontjuifve" in the History. Fourteenth century; and they owned the hillock Montjuzet (i.e., "Mons Judaicus" or "Judaeus") (Codenh, "Inventaire des CHARITES DES Archives, Département du Puy-de-Dôme," pp. 11, 51).

Sidonius Apollinaris, Bishop of Clermont (472-488), held the Jews in great esteem. He speaks in the highest terms of the Jew Gozolas, servant of the Bishop of Narbonne ("Epistle," vi. 4), and recommends to the bishop Eleutherus the cause of a Jew. In a letter addressed to the bishop Nemeschius, Sidonius Apollinaris recommends to him Promonus, a Jew of Clermont (i.e., ii. 18). Bishop Gallus, uncle of Gregory of Tours, also showed good will to the Jews. When he died (551) the Jews of Clermont took part in the general mourning, weeping for the man who had treated them as kindly, and carrying

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All interlineations, obliterations, and erasures must be noted before the final formula; and if they occur in the names of the parties or in the amount, and are not so noted, the instrument is void (ib. 44, 4). The formula used is: "The word ... is interlined," or "The words ... are obliterated." In bills of divorce, erasures or interlineations in the formal parts do not affect the validity of the instrument; but if they occur in the essential parts, it is void, unless they are noted at the end as in the case of other instruments (Shulhan Aruk, Elen ha-Ezer, 125, 19). The exception is strict and will not tolerate any such imperfections in the "get." To insure accuracy and freedom from clerical errors the Seder ha-Get (Elen ha-Ezer, Rules 46-52) prescribes that the writing must be clear and neither crooked nor confused; the letters must be separately written and not joined together; the letters of two lines must not run into each other; nor should the letters extend beyond the marginal line. There must be no erasure of ink-spots or of words, no roughness in the letters, and no writings over erasures. In case any of these rules be violated a new get must be written.

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Clermont-Ferrand
Cleveland

the wax tapers at his funeral (Gregory of Tours, "Vita Patrum," vi. 7). Bishop Cautinus (501-571) esteemed them no less. "He was dear to the Jews," says Gregory of Tours (i.e. iv.), "and was much attached to them." The historians of Auvergne, Sulpicius Severus in his "Origines de Clermont," and Audigier in his "Histoire de Clermont," consider this pledge for his familiarity with the Jews, saying that "he lived on friendly terms with them, not with the view of enlightening them, but in order to buy his furniture and jewels cheap from them." On his death the presbyter Euphrasius sent to the king many valuable things which Cautinus had bought from the Jews— a proceeding quite different from those of Bishop Arius a few years later (see AJTAJYV of AVGOVEH.

The councils which met at Clermont in the sixth century occupied themselves repeatedly with the affairs of the Jews. Those of 553 and 549 forbade intermarriages between Jews and Christians, and the appointment of Jews as magistrates of the people (Conc. Arverne, Canon vi. and ix.).

It does not appear that Jews were living at Clermont at the time of the first Crusade (1096). Only toward the end of the thirteenth century are traces of a Jewish community again found in that city. At that time (1298-99) the Jews of Auvergne paid into the royal treasury a tax of 992 livres, 6 sous, 6 deniers (Library of Clermont, Auvergne MS. No. 82, comp. "Revue Etudes Juives," xiv. 249). In 1296 Jews dwelt in several market-towns or villages of Auvergne, such as Hermont, Rempel, Montalasq, Lignat, etc. (see article by M. A. Tardieu, in "La Dépêche du Puy-de-Dôme," Sept. 14, 1891). At Orbel lived one of the disciples of R. Hayyim of Blois, R. Isaac, author of "Mennell" (The Guide), a collection of ritual rules known only by the quotations from it found in the ritualistic work "Orhot Hayyim" of Aaron of Lunel (Renan-Neubauer, "Les Rabbinis Francais," p. 448). The manuscript of the ritual "Seder Roth" 313, cited by Gross ("Galil-Judaisca," p. 589), contains the aggadic explanations of Nathan ben Joseph. This scholar probably came from Clermont.

There were also Jews in other French places which bore the name of Clermont. Some are found in 1316 at Clermont-en-Argonne, in the department of the Meuse ("Revue Etudes Juives," xix. 355), and some at Clermont, Hérault, in 1350-1400 (S. Kahn, "Les Juifs de Clermont," p. 33). In 1808 thirty-eight Jews were living at Clermont; in 1901 it had twenty-five to thirty families. The community is part of the consistory of Lyon.

BIBLIOGRAPHY: In addition to the citations in the text, see "Revue des études juives," xiv. 249. M. Tintner, 1875-76; M. Machol, the present incumbent, from 1878.

The rabbinical community of Clermont has a yeshuvah, the "Yeshuvah Hungarian," which was founded in 1880, reorganized in 1886, and has (1903) a present membership of about 300. Its rabbi is Dr. Sigmad Drechsler.

The year 1881 saw the arrival of the first Russian refugees, who, in point of numbers, have since become a highly important part of the community. Besides the three leading congregations mentioned, there are no less than eleven minor congregations, mostly Russian, with a combined membership of about 700—the largest of them, Beth Hamidrash, having 600 seat-holders. There are also many so-called "hebraim," formed only for services during the principal holidays. On Oct. 15, 1885, the first American Rabbinical Conference was held in Cleveland. The first annual conference of the existing Conference of American Rabbis was held in Cleveland, July 10, 1890.

The Jewish Orphan Asylum of Cleveland, founded by the Independent Order of B'nai B'rith, District No. 2, was established in 1868; its superintendent since 1878 has been Dr. S. Wolfenstein. This institution, which shelters 600 children, has become famous, being considered a model of its kind (see article therein in "Ohio State Bulletin of Charities and Corrections," vol. iv. 47), and exerting a wide-spread influence in furnishing (from its trained assistants) superintendents and matrons for other similar insti-
The heads of the Jewish orphan asylums of San Francisco, Atlanta, Chicago, Philadelphia, and Rochester were formerly assistants at the Cleveland institution. The Educational League, formed for the higher education of orphans, and now a national organization, was founded in Cleveland in 1896. In 1873 the Hebrew Relief Association, the oldest benevolent society of importance, was organized; in 1890 it joined the National Conference of Jewish Charities. Its annual income is about $4,500. There are many lesser charitable organizations in the community, among them the Daughters of Israel, the oldest women's benevolent society, founded in 1860. The Association, in which charity the larger part of its funds is expended. It supports also a free Sabbath-school of about 300 children, a working girls' club of 160 members, a free kindergarten, and several other departments. Its annual expenditure is nearly $8,000. In 1899 an educational organization, called the Council Educational Alliance, was formed, and a building for its use was presented by Morris Joseph. Though not a social settlement, its work is along settlement lines; being educational and social in character, and having a resident director. In its building are a large gymnasium with baths, a free public library with reading-rooms, and club, class, and social rooms. Courses of free lectures and entertainments are given during the winter. A public playground is maintained by the Alliance. The monthly expenditure is $400; the average monthly attendance (1902) was about 25,000.

The Jewish lodges in Cleveland are as follows: Independent Order B'nai B'rith, 3; Independent Order Sons of Benjamin, 9; Order B'rith Ahmarn, 5; Order Kesher Shel Barzel, 2; Independent Order Free Sons of Israel, 2; Order Knights of Joseph, 7. The B'nai B'rith lodges now form Cleveland Lodge, No. 16. There are also several Zionist societies and two newspapers, "The Jewish Review and Observer," an amalgamation of the "Hebrew Observer," founded in 1889, and the "Jewish Review," founded 1893, and a Yiddish paper which has led a precarious existence under various names, and is now (1903) appearing as the "Jewish Free Press."

In a total population of about 400,000, estimates place the number of Jews between 15,000 and 25,000.
The early struggles of the Jews of Cleveland were perhaps more severe than those of other communities, and development was slower. It is indeed only within the last decade that university education has become fairly general, and perhaps it is for this reason that Cleveland has not offered more Jews of prominence to the world. The best known now living here is Dr. Marcus Rosenwasser, for some years dean of the Wooster Medical College, and for many years professor of abdominal surgery in the Cleveland College of Physicians and Surgeons. In the early days Benjamin F. Peixotto was a resident and active communal worker here. Simon Wolf also lived here for some years. Besides these the community boasts of two famous sons—the artists George P. M. Peixotto and Louis Loeb.

The religious attitude of the community differs but little from that of others in the West, save perhaps in that the Reform movement has advanced more rapidly in Cleveland than elsewhere. All shades and varieties of Judaism are to be found, from the most rigidly Orthodox to the ultra-radical Reform—on the one hand, an unsparing adherence to tradition; on the other, at Tifereth Israel synagogue, now called "The Temple," almost an entire abolition of it. The Temple congregation worships on Sunday, a large number of its attendants being non-Jews. It has abolished the reading of the Torah and practically all Hebrew from its service and Sabbath-school. Its Sabbath school session is held on Sunday afternoon. In its house of worship are given regular public courses of lectures and entertainments. It has a public library and reading-room; and recently a large, well-equipped gymnasium, with baths, has been added.

Bibliography: Anniversary Souvenir of the Anshe Zion Congregation, 1896; Souvenir Tifereth Israel Congregation, 1901.

S. Wos.

CLIMATE or ACCLIMATIZATION: The adaptation of the individual to a new climate. It has been observed that when people emigrate to a strange country, even when the new climate differs but little from that of the mother country, there occurs a transformation which affects the entire organism. It has been shown by Virchow that it is not only the individual who is affected by a prolonged sojourn away from his native country, but his posterity as well. At present one of the most urgent problems confronting modern statesmen and sociologists is whether Europeans can emigrate to other climates, particularly the tropics, live healthful lives, and perpetuate their kind and ethnic type there (see C. H. Pearson, "National Life"; B. Kidd, "Control of the Tropics," p. 78, note). The Jews furnish perhaps the best statistics for solving the problem of climatic adaptation. They thrive, perpetuate their kind, and preserve their identity in almost every climate. Many students of the problem of acclimatization have shown that the Jews are a cosmopolitan race (see particularly Boudin, "Memoires de la Societe d'Anthropologie," p. 117). Andree aptly says that "the Jew is able to acclimatize himself, with equal facility in hot and cold latitudes, and to exist without the assistance of native races. He lasts from generation to generation, in Surinam (Dutch Guiana) or in Malabar (India), tropical climates where Europeans, in the course of time, die out unless they are constantly reinforced by immigration from the mother country" ("Zur Volkskunde der Juden," pp. 70, 71). In Algiers, where the French find it so difficult to adapt themselves, the Jews are known to prosper and multiply, as the following figures show:

<table>
<thead>
<tr>
<th>Year</th>
<th>Europeans</th>
<th>Jews</th>
</tr>
</thead>
<tbody>
<tr>
<td>1844</td>
<td>44.6</td>
<td>31.6</td>
</tr>
<tr>
<td>1845</td>
<td>45.5</td>
<td>32.4</td>
</tr>
<tr>
<td>1847</td>
<td>50.0</td>
<td>31.5</td>
</tr>
<tr>
<td>1848</td>
<td>42.5</td>
<td>23.4</td>
</tr>
<tr>
<td>1849</td>
<td>105.9</td>
<td>56.9</td>
</tr>
</tbody>
</table>

The climation of the Jews in Algiers appears the more striking in view of the following figures for the year 1826, given by Boudin (i.e. p. 119), showing the relation of the birth-rate to the death-rate among the Jews in comparison with Europeans and the native Mohammedans:

<table>
<thead>
<tr>
<th></th>
<th>Births</th>
<th>Deaths</th>
</tr>
</thead>
<tbody>
<tr>
<td>Europeans</td>
<td>1,500</td>
<td>1,200</td>
</tr>
<tr>
<td>Mohammedans</td>
<td>261</td>
<td>151</td>
</tr>
<tr>
<td>Jews</td>
<td>211</td>
<td>180</td>
</tr>
</tbody>
</table>
A similar vitality and power of acclimatization are shown by the Jews in India (for statistics see M. Lepor, "De Certaines Immunités Biostatiques de la Race Juive," pp. 21-24), in the tropical countries of South America (Montano, "L'Hygiène et les Tropiques," in "Bulletin de la Société de Géographie," series 6, xv. 418-431), in the southern portion of the United States, and in Cuba. The same holds good in South Africa and Australia.

A. R. Wallace considers the Jews a good example of acclimatization because they have been established for many centuries in climates very different from that of their native land; they keep themselves almost wholly free from intermixture with the people around them. They have, for instance, attained a population of near two millions [at present nearly six millions] in such severe climates as Poland and Russia; and according to Gallois (*La Résistance des Races," p. 568), who says that Jews confining all their activities to shops in the towns cannot be compared with others who take up the cultivation of the soil.

Another view of the question of the causes of the power of elimination is that the sobriety, purity of home life, and freedom from vicious habits contribute largely to his easy adaptation to a new climate. That there is a great deal of truth in this can not be denied, because it is well known that immigrants in tropical countries are prone to do things which they would not even think of amid the restraint of home life. The English (according to Wallace), who can not give up animal food and the use of spirituous liquors, are less able to sustain the heat of the tropics than the more sober Spaniards and Portuguese. The Boers in South Africa are another example of a people who keep sober and prosperous in a tropical land. The sobriety of the Jew is admitted by all, and has undoubtedly a great influence on his adaptability to new climates, although this adaptability seems to be a racial characteristic of the Semites, not dependent upon the characteristic of the Semites, not dependent upon the climate of the tropics. But Schellong ("Akklimatisation," in Tenner's "Handbuch der Hygiene," vol. i. 334) points out that the center of dispersion of the Jews was in the countries near the Mediterranean, whence they have slowly penetrated into the heart of Europe (an opinion not shared by all authorities on the subject); and that in this manner they have reached the northern countries of Europe, their progress being constantly in the direction of the colder regions, for which less aptitude for climatic elimination is necessary.

Another point especially worthy of notice is the fact that the Jews in the tropical countries are not engaged in pursuits requiring much exertion and exposure to the hot rays of the sun. This is especially emphasized by Ripley ("Races of Europe," p. 568), who says that Jews confining all their activities to shops in the towns cannot be compared with others who take up the cultivation of the soil.

Another view of the question of the causes of the Jews' power of elimination is that this sobriety, purity of home life, and freedom from vicious habits contribute largely to his easy adaptation to a new climate. That there is a great deal of truth in this can not be denied, because it is well known that immigrants in tropical countries are prone to do things which they would not even think of amid the restrictions of home life. The English (according to Wallace), who can not give up animal food and the use of spirituous liquors, are less able to sustain the heat of the tropics than the more sober Spaniards and Portuguese. The Boers in South Africa are another example of a people who keep sober and prosper in a tropical land. The sobriety of the Jew is admitted by all, and has undoubtedly a great influence on his adaptability to new climates, although this adaptability seems to be a racial characteristic of the Semites, not dependent upon the merely negative virtue of sober and temperate living.


CLISSON: Town in the department of Loire-Inférieure, France, formerly belonging to the province of Brittany. Clisson was a center of Jewish learning, several renowned scholars having resided there: and its name, variously written קָלָּסִין, קָלָּסִים, קָלָסִים, קָלָּסִים, קָלָּסִים, occurs in the Hebrew writings of the thirteenth century. Its most prominent scholars were: (1) the Tosafist Joseph, called also "Joseph the Jerusalemite"; (2) Meir Clisson, mentioned as a Biblical commentator in the commentary "Zofnat Pa'neah"; (3) Isaac of Clisson, mentioned in the "Sofran"; (4) Jacob, mentioned by Mordenu ben Hillel.

BIBLIOGRAPHY: Zad, Literaturgesch. der Synagogalpoeten Frank., p. 121; Gross, Oriental Judaism, pp. 358 et seq. (Heb. T. Br.

CLOAK. See Mantle.

CLOUD.—Biblical Data: The Hebrew equivalents for "cloud" are: (1) "Anan," (Gen. ix. 18, 19; Ex. xiii. 21), which occurs once in the feminine
form "'ananah" (Job iii. 5), and once in the Aramaic form נ Motorcycle and once in the Aramaic form נ (Dan. vii. 18). (2) "Ab" is generally used in the poetical books instead of the more prosaic "anan" (Job xxxvi. 39; xxxvii. 11, 18; i Kings xviii. 44; Isa. v. 6, etc.). (3) "Shahak," a purely poetical form, occurring frequently in the plural, but only twice in the singular (Ps. lixix. 7, 25), is used for "heaven" (Job xxxvi. 18; Ps. lixix. 7, 25). In Deut. xxxii. 46; Ex. xiv. 8; Jer. ii. 9; Job xxxvii. 5; xxxviii. 7; Ps. xxxvii. 5; viii. 11; viii. 5, it is used as a parallel for "heaven." (4) "'Arafel," a thick, heavy, dark cloud (Deut. iv. 11, v. 22; II Chron. vi. 1; Job xii. 18, xxxvii. 9; Isa. ix. 5). (5) "Nesi'im," rendered "vapors" in Jer. x. 13, ii. 16. Ps. cxxxv. 7 seems to echo Jer. x. 13 and li. 16, having a very similar phraseology. "Nesi'im" occurs also in Prov. xxv. 14, "clouds and wind and no rain."

In the peculiar climatic conditions of Palestine clouds were an important feature. The year was divided into a rainy season, from October to May, and a dry season, from May to October. During the rainy season not only was there no rain, but not even a cloud appeared in the heavens (1 Sam. xii. 17, 18), and when the rain-cloud did appear it arose gradually from the west—that is, from the sea—and then the heavens were darkened and a tremendous downpour followed (1 Kings xviii. 45). Many figurative expressions are derived from the qualities of the clouds. They are driven across the sky very quickly; hence it is said that the enemy shall come up as the clouds" (Isa. xix. 1, ix. 9; Jer. iv. 13). Job complains of his welfare passing away as the cloud (Job xxx. 15). Here, too, is the thought that the cloud leaves no trace behind it. Originating from this thought is the phrase in Isa. xlv. 23, "I have blown out, as a thick cloud, thy transgressions." The clouds of the rainy season foreshadow the rain, and the ointment and incense for the Tabernacle and the high priest's breastplate, as well as the sweet odors, the sacred oil, the balsam for the candlestick, and the incense for the Tabernacle (Targ. Yer to Ex. xxxv. 27, 28, the word נסיעות used in the passage, denoting both "princes" and "clouds"). The clouds spoken of in Isa. li. 6 ("Who are these that fly as a cloud?"") are miscellaneous clouds, carrying the righteous every morning and evening from all parts of the world to the Temple at Jerusalem, so that they may participate in the divine service (Psik. R. 1.; compare I Thess. iv. 17: "We which are alive and remain shall be caught up together with them [the angels] in the cloud to meet the Lord in the air").

The cloud of divine glory which carries the Son of man in the Messianic vision (Dan. vii. 13) has given rise to the identification of Aman, the descendant of David (I Chron. iii. 34), with the Messiah as "the one who will come down from the clouds" (see Targ. and Sanh. 99b: "גֶּשֶׁמַּהוּ הָאָרֶץ, "the son of the cloud"); hence Matt. xxiv. 30, passion). Clouds of a miraculous character appeared to R. Hyia ben Luliani in the time of a drought, saying to one another: "Come, let us bring rains to Amanea and Moab" (Ta'an. 35a). For the cloud vision is the Baruch Apocalypse (iii. et seq.), see Baruch. APOCALYPSE OF

Regarding the origin and nature of the clouds R. Eleazar holds, pointing to Gen. ii. 6 and Job xxxi. 30, that the clouds above sweeten the water rising from the ocean as mist, while R. Joshua, referring to Deut. xi. 11 and Job xxxvi. 37, says that he
Cloud, Pillar of

**The Pillar of Cloud**

When Israel was marching through the wilderness, a pillar of cloud, **YHVH**, wrapped in a pillar of cloud, appears in front of the Israelites (Ex. xiii. 21). During the night the cloud turned into a pillar of fire (Ex. xiii. 21; xiv. 19, 24; Num. xv. 10; Deut. i. 35; compare Ps. cviii. 14; Neh. vii. 13). On one occasion the pillar of cloud moved behind the Israelites in order to shield them from the pursuing Egyptians (Ex. xiv. 19, 24).

The historical basis of this account is doubtless found in the frequently mentioned custom of carrying fire before an army on the march, so that the men might be indicated by day by the rising smoke and by night by the light. When Alexander was marching through Babylonia and Susiana he gave the signal for his army to set out, not by trumpet, but by means of a long pole fastened to the head of caravans (compare Harmer, * Critical View: An account somewhat different from that in the earlier sources of the Pentateuch, J and E, and found in the latest source, the Priestly Code. The latter never speaks of a pillar, but only of a cloud, and this appeared only after the erection of the Tabernacle, which it covered by day, while by night it contained fire, which was perceived on the Tabernacle and taken as an omen. When the cloud rose the Israelites broke camp, and when it was lowered they set up their tents (compare Ex. lix. 34 et seq.; Num. xix. 17 et seq., xcv. 11 et seq., xxvii. 7). Hence the conception in the Priestly Code seems to be based on the idea of the continually burning altar-fire in the tent (compare Dillmann, on Ex. xiii. 21).
short shirt, with an aperture for the head top (especially when used by women), and sometimes to border the Red Sea: Muller, "Asien und Europa," the ankles. Event unics with trains are mentioned p. 108. In course of time this developed into a shirt made at first without sleeves, and also failed to leather; compare the use of the "punti" on the likethat adopted by Elijah (II Kings i. 8; II Cor. i. 2), and Greek ("chiton"). ("kattan"), Ethiopeic ("ketan"), Assyrian ("kit-"ogy (coming, perhaps, from a root meaning "to smolder and easily roused passion of the godless man to the coal that is easily lighted and breaks forth into flame.

W. N.

COAT: An outer garment with sleeves, for the upper part of the body; in the Bible it is an article of dress for both men and women, worn next to the skin, and is distinct from the "cloak," or outer garment (compare Matt. v. 49); either "shirt" or "tunic" would be a more correct rendering. The Hebrew has "kotonet," rarely "ketonet," which is sometimes translated "robe" or "garment" (Isa. xlv. 21; Neh. vii. 70; 2 II Sam. xiii. 18, 19; Ezra ii. 69). "Kotonet" is a word of doubtful etymology (coming, perhaps, from a root meaning "to clothe"); but its cognate forms are found in Arabic ("katan"), Ethiopic ("keten"), Assyrian ("kit-"), and Greek ("chiton").

Originally (Gen. iii. 21) the garment worn by the Hebrews was a simple loin-cloth of leaves or skins, like that adopted by Elijah (II Kings i. 8; "girdle of leather"); compare the use of the "punti" on the border of the Red Sea: Muller, "Asien und Europa," p. 108). In course of time this developed into a short-shirt, with an aperture for the head to pass through, and was gradually lengthened to the knees (especially when used by women), and sometimes to the ankles. Even tunic with trains are mentioned (Isa. vi. 1; Jer. xiii. 22; Nahum iii. 5). The shirt was made at first without sleeves, and also failed to

cover the left shoulder (see Muller, "Aruk," p. 206). The working classes continued to wear the primitive loin-cloth (Muller, ib. p. 297), or the shepherds coat, as this allowed full freedom of movement for both arms and legs. When the shirt was long, a belt or girdle was worn over it, partly for the purpose of holding it together, but mainly to enable the wearer to tuck in the laps when running, walking, or working.

The expression "mouth of the coat" cannot be understood to mean that the shirt had a collar. It denotes simply the opening at the top, fitting closely round the neck (Job xiv. 18). At night (Coat, p. 3) this undergarment was taken off. Later, as outer garments came into use, one cloth only was made for the full day, but as soon as the wearing of the kotonet alone came to be regarded as equivalent to "nakedness," that shirt was worn to express grief (II Sam. xv. 30; compare Morris Jastrow, in "Journal of the American Oriental Society," xxi. 23, 39; and see Cry. tions). That a loin-girdle was regarded as equally inadequate with the kotonet is shown in Talmudic allusions (Shah. 60b; Beilah 6b; Esth. R. 104a).

The more luxurious classes of society—e.g., women of royal blood (II Sam. xiii. 18, 19) and men of lesser rank—worn tunics with sleeves. This is the meaning of the Hebrew "pasmin" occurring in the description of the garment presented to Joseph by his father (Gen. xxxvii. 3). It was not "of many colors" (see Sephtnaglot); the color of the shirt worn even by those of high rank was yellow, or red, or black (Muller, Ec. pp. 297-299); the upper garment, wound spirally round the body, was of blue and red, and showed various patterns, like those worked into rugs; but its significance lay in the fact that the sleeves (Targ. and Beiswibn. p. 60) marked the favorite son, who was absolved from work. These sleeves occasionally extended only to the elbow; when they covered the whole length of the arm, the lower part was as a rule, richly ornamented with fringe. Whether or not the common shirt had seams is not clear. The more costly shirts appear to have been sewed together, the seams, especially those round the neck, being heavily covered with embroidered strips (Muller, Ec. pp. 298, 299). The materials from which these tunics were made were wool—woven by the women—on, and, for the more costly ones, worn by officials, both secular and ecclesiastical (Ezek. xxvii. 16; Isa. xxv. 3). Imported Egyptian byssus ("shesh," Gen. xii. 16; xxvii. 39; and "buz," Ezek. xxvii. 16).

In Mishnaic times this coat, or shirt, was still worn. It is found under the name "onkali" ("nokli"), Yer. Shah. 150), which sometimes serves to denote a garment worn by women, and is correctly explained in the "Aruk" as a "thin article of apparel worn next to the skin" (compare also Mt. 24d; Sanh. 50b; M. K. 21a). It was, however, provided with sleeves (brill, "Trachten der Juden"); Krauss, "Lehnwörter," s.v.). "Sartablin" in Deo. iii. 21 is not "coat," but "trowsers." (See Costume in Biblical Times).
COAT OF ARMS: Armorial bearings of families to which the right to bear arms has been granted by the recognized heraldic authorities. This right is in a heraldic sense distinctly feudal in character; and it seems to have originated toward the end of the twelfth century, in the international relations during the Crusades, which rendered it desirable to introduce some system into the devices on shields. As Jews had no recognized position in the feudal system after this period, they could not use these devices, though for some time they were ranked with nobles, and had the right of deciding their disputes by duel. Consequently, no Jewish coats of arms were recognized by the heralds in the Middle Ages; though rich Jewish families of means used devices, as shown by the occurrence of heraldic Seals.

The first recorded Jewish coat of arms is that of Bassevivon Treuenfeld, which was granted by the German emperor Ferdinand II. Jan. 18, 1622. Gratz ("Gesch." 37) blazons his shield a blue lion, eight red stars in a blue field, thus committing one of the most elementary heraldic blunders in thus putting color upon color. The true blazon will be found below. In the same year two Jewish envoys from Candia arrived at Venice bringing with them designs practically the same as coats of arms. One of these (Samuel Abdala) is figured below; but it is unlikely that they were granted by any heraldic authority, since one of the envoys had a device referring to his given, and not his family, name.

The practice of bearing coats of arms became more general among the Jews at the time of the Marano. When a Jew became converted in Spain, he was generally adopted by some noble family, and thereby obtained the right to bear the family arms. In this way many Jewish families gained the right to shields, which they carried with them to Holland, and had carved on their tombstones, even after they had repudiated Christianity.

Sephardic Jews, which had given them the right to such shields. It would appear that as an even earlier period certain Spanish Jews had adopted arms; since there is on record the elaborate seal of the Hallevis of Toledo, bearing the triple-turreted castle of Castile, a device afterward adopted by the count of Beaumont.

In more recent times a grant of arms has lost its feudal significance; and it now merely implies that the grantee is a person of some wealth who desires to have the same external trappings as other persons in his social position. Jews have occasionally yielded to this desire, and a certain number of coats of arms have been granted in England by the heraldic authorities. Besides these, those Jews who have been received into the ranks of the nobility on the continent of Europe have, as a matter of course, been granted armorial bearings, which are recorded in the usual works on heraldry. There is rarely anything distinctive Jewish in the coats of arms thus granted. Occasionally, as with the Montefiores and the Sassoons, a Hebrew word is used; but as a rule the ordinary heraldic signs are utilized.

The subjoined list of coats of arms of Jewish families—the first that has been made—has been compiled from the standard works on heraldry of the respective countries, with occasional reference to Jewish books in which armorial bearings sporadically occur. The full titles of the works cited under names of authors at the end of each blazon are as follows:

A nnaire de la Noblesse de France (cited as "Annaire"). Paris, 1892.
Castro, B.—Een van de Nederlanden op de Neder. Parijs, 1893.
Coats of Arms of Jewish Families.

### Abarbanel
- **Spain, Portugal, Holland:** Argent, a lion gules, rampant, toward a tower gules. (Rietstap, i. 1; Da Costa, p. 231.)
- **Abarbanel da Bousa:** Portugal. Quarterly. 1 and 4. argent, a lion gules, rampant, toward a tower gules (for Abarbanel); 2 and 3. argent, four crescents, appauley, argent, gules (1, 2, 3, 4 for Bousa). (Rietstap; Da Costa, 68.)

### Abarbanel da Vagega
- **Portugal:** Quarterly. gules, an eagle argent; argent, three fleurs-de-lis azure. (Da Costa, 35.)

### Abdalla
- **Corfu, 1827:** grant for Samuel Abida, 26th August, in an unrectified hand the gelding for the Embassier in a field argent, sinister in an unrectified hand a waved cross argent (which in Corfu signifies the place of the squire). On field, ("Iv Jewish Chronicle") Sep. 18, 1922, pp. 28-30. See illustration on page 235.

### Abendana
- **Amsterdam:** Two swords, in 6 in 6, the bills below. Crest: Upon a helm with a tress-of-plumes. (Jewish Encyclopedia, i. 132.)

### Abenada
- An eagle upon a bolt of lightning, surrounded by a tree. Crest: A sinister hand. Colors or mantle unknown. (Da Costa, p. 533.)

### Abbocha
- Or, five stars, 2, 1, 4. a palmette like a Passion-piece, Fig. 4. (Piferrer, i. 21; compare Da Costa, p. 533.)

### Abboch (Kinsale, Hamburgh)
- **A house or fortress with cannon and billows.** ("At and West," Aug., 1823, p. 534, from Greenow, "Portuguese Arms," 1842.)

### Abolais
- **Portuni, Holland:** Divided, 1. A lion rampant toward 2. half of a tree, a rose in the point, crest: A lion rampant, turned the reverse way (Dexter). Colors unknown. (Da Costa, 1881-1882; [De Castro, page XIV.])

### Abowanel
- Per fess, charged with a star (5 points) between two arrows, the points upward, accompanied by wreaths. (A. C. A. Upon a helmet two tresses-of-plumes, combattant, Colors unknown. (Jewish Encyclopedia, i. 122.)

### Acosta
- **Spain, Portugal, Holland:** Quarterly, 1st. a mountain, surrounded by a plantation of reeds, proper; 2. gules, a ducal hat, proper; 3. gules, a hill, surrounded by a tower with an arched gate, embattlements azure; at the entrance to the castle a pomegranate, half opened, proper; 4. argent, five stars of argent (1, 2, 3, 4 argent, 5 argent, argent), (Piferrer, i. 1; Rietstap, i. 1.)

### Aguilar (Spanish)
- **Gules, an eagle holding in his beak a shield gules, charged with three bars or.** (Rietstap, i. 10; Piferrer’s plate gives shield in center of the eagle.)

### Aguilar d’Aguilar
- **London, Spain, Portugal, Guiles:** gules, on eagle or, an eagle argent, surmounted by a beast argent; 1. in a chief argent, three hills simples, surmounted each by a pear or, and leaves simple. Crest: A lion bezant or, charged by a beast argent. (Rietstap, i. 18.)

### Alvarez
- **Spain, Holland:** Per fess, 1. or, a tree simple, at the base of the trunk a wolf sable; 2. checky argent and gules. (Piferrer, i. 4, 1.)

### Andrade or De Andrade
- **Spain:** Or, five wolves sable and argent. (Piferrer, ii, 2.)

### Arnetz, Arnetziner
- **Austria:** creation: knight 1554; baron 1554-60. Quarterly, 1 and 4. argent, an eagle argent; 2 and 3. argent, a fess argent, charged by a sun or. Over all, a crown or, supported by a lion of or and a leopard of sable. (Jewish Encyclopedia, ii. 155.)

### Asser
- **Amsterdam:** Argent, a beast argent, a border or, a fess saltire charged by four "X" sables, put in fesse counter-apparet; Two Torques or, proper. (Rietstap, i. 34.)

### Avendes de la Coso
- **Seville:** quarterly, 1 and 4, a pole argent; 2 and 3, a sable, an eagle argent. (Da Costa, 20.)

### Ballestre, Ballestre de Godia
- **Barcelona:** Quarterly, 1 and 4, a bull argent, a small pole argent and sable. (Rietstap, i. 2.)

### Beybri
- **Spain, Portugal, Holland:** Argent, a bull argent, a border or, a fess argent, charged by four "X" sables, put in fesse counter-apparet. (Jewish Encyclopedia, ii. 156.)

### Bassecov von Treuenfeld
- **creation Jan. 16, 1822:** Sable, a bend argent, charged by three stars or, gules, accompanied by two fessels argent or. (Da Costa, p. 589.)

### Bernal
- **Spain, England:** Gules, a horse courant argent, armed and legged azure. (Rietstap, i. 126.)

### Bessels, (Amsterdum)
- **Amsterdam:** Quarterly, 1 and 4, or, a pole argent, a bordure sable. (Rietstap, ii. 2.)

### Boshov von Treuenfeld
- **creation Mar. 3, 1827:** Or, a fess of three pieces argent, a chief fleur-de-lis argent. (Rietstap, i. 2.)
Coat of Arms

Disraeli (Party of Conventions; creation April 13, 1856; for Ferdinand Mortiz Loth von Drachsberg, created 1809, for Moritz Cohn): Gules, a wheel or, winged, 'in the dexter hand a rose argent, surmounted by a wreath or, and on a chief azure, a rising eagle or.

Enriquez, Enriquez (Spain; creation 1392; knights 1859; baronets 1822): Quarterly, I and 4, or, a demi-eagle, bezant and unnenced or, moving from the
Coat of Arms

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partition. 2 and 3, azure, two winged serpents enchain'd, affrontée; over all, argent, a rose-sceptre, surmounted by branches, stipples, clasps, clasps of grapes, azure. Three crests: 1 and 2, three ostrich-plumes, one argent between two azures; 3, an eagle sable, bezant and numbered or. Supporters: Two cranes proper, Motto: Purim tsiqoq 

Levy (America; family of Moses Levy): Two keys put in saltier, the keys directed upward, accompanied by two force-contre-force lozenges, blazoning a seal: in chief over the saltier a pair of scissors, open, blades downward. Crest: A death's head, holding in the mouth a rope, doubled and twisted, and resting its forelegs on a crescent. Motto: Of old I hold! [Burke's "General Armory." Supplement, 3rd ed.]
Coat of Arms

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Mayer-Kotsendorf (Salzburg-Godesberg; creation 1802; for Jacob and Abraham Mayer-Brinck, I, a lion gules, armed and crowned azure; 2, azure, upon a sable a lion rampant, or. Creeds: Angevin. Lambrequins: De Reden. Motto: "Heraeus Einige, alle, alle." [De Castro, pl. 243.]

Morenu (Spinal, Holland): In a shield the tree of life; over the tree the words "Ishes." A ribbon on top of the shield with the word "Aegir." Colors not known. [From a tombstone, De Castro, pl. 75.

Moreno (Spinal, Holland): In a shield the tree of life; over the tree the words "Ishes." A ribbon on top of the shield with the word "Aegir." Colors not known. [From a tombstone, De Castro, pl. 75.]
**Coat of Arms**

**Pirbright**
- **Arms**: Or, a chevron between three escallops sable, charged with a sinister paw of a lion rampant, between three swords points downward.
- **Crest**: A lion rampant, between three swords points downward.
- **Motto**: *Vincit non rictus*.

**Samuel**
- **Arms**: Per chevron argent and gules, two wolves' heads erased in chief and in base as many squirrels as points.
- **Lion passant**
- **Crest**: A crowned virgin holding a sword in her hand, with a crown on her head.

**Barmiento**
- **Arms**: Argent, a chevron between three escallops gules, charged with a sinister paw of a lion rampant.
- **Crest**: A crowned virgin holding a sword in her hand, with a crown on her head.

**Belgium**
- **Arms**: Per chevron, argent and gules, three escallops sable, charged with a sinister paw of a lion rampant, between three swords points downward.
- **Crest**: A lion rampant, between three swords points downward.

**Hanscom**
- **Arms**: Per chevron, argent and sable, three escallops gules, charged with a sinister paw of a lion rampant, between three swords points downward.
- **Crest**: A crowned virgin holding a sword in her hand, with a crown on her head.
Sonnenfels (Austria; 1795, Baron): Quarterly, with centerfield, a sun proper, upon a silvery rock; and and 4, a horseman, armed, with a sword, a tower, and a shield, surrounded by a three-fringed tower gules, and a horseman, armed, with a sword, and a shield, and a tower, the horseman's figure, the sun in its splendor, and the tower. Larisch: Azure and argent. (5) Two argent-gules, argent, gules, argent, gules. Lamberg: Azure and argent. [Hastin, II. 798; Séhier, 151.]

Coblenz: (See Bart.)}

Coblenz (Austria; registered in Belgium 1870; Or, a lion gules, langued, crowned, azure (see frontispiece, Fig. 4). [Hastin, II. 841].

Sylvia, Da (Portugal): Argent, a lion sejant, or, on a chief gules and or, a sun in splendor. [Hastin, II. 576].

Teixeira (Austria; creation Sept. 1871): A bar argent, charged with a sphinx, wings gules, parted in chief by two stars or, and in base by a lion and three lions gules, in chief: Or and argent. (2) Wings argent, the extreme计划s or, Lames: argent, and or. (3) Wings argent, the extreme planis or. Lamesch: Argent and gules. [Hastin, II. 842; Wurzb., iv. 233].

Teixeira (Austria; creation 1860, for Joseph von Wertheimer): A bar or, charged with a sun in splendor argent, rising behind a mountain proper. Crest: A sun in splendor argent, between wings or and gules, charged with a star argent. [Hastin, II. 1051].

Wertheimer (Austria; creation 1866, for Joseph von Wertheimer): A bar argent, charged with a bow and arrows proper, pointed upward. In point sinister, a bull or, long haired, holding in the right paw a bundle of arrows proper. In base, a sun in splendor argent, between wings or and gules, charged with a star argent. [Hastin, II. 1066].


COBLENCE, ADOLPHE: French army cor-}

seion; born at Nancy May 11, 1812; died in Paris Sept. 18, 1872. He entered the service of the army as an assistant surgeon in the military hospital at Metz in 1832; became surgeon in 1852; and subsequently was made head of the clinic at the Blid des Invalides, Paris, by Baron Larrey. While at the Invalides he received the degree of M.D. from the faculty of Paris, and was appointed surgeon, with the rank of adjutant, to the Fifty-fifth Regiment of the line and the engineer corps stationed at Metz. In 1848 he was promoted to surgeon-major of the Twelfth Infantry, which took part in the last expedition against Abd-el-Kafi.

In 1848, in recognition of his self-sacrificing devotion to his duties during the outbreak of the cholera in Oran, he was presented by the civil authorities with a gold medal, and was made a chevalier of the Legion of Honor. Coblenne was attached in 1837 to the medical hospital at Bayonne, but gave up his position and went to the Crimea, afterward devoting himself to the typhoid-stricken soldiers quartered in the island of Porquerolles. In 1859 he was made an officer of the Legion of Honor for his
COBLENZ: Prussian city on the Rhine. Jews settled there between 1135 and 1159, and are first mentioned in the "Judenschreinsbuch" (Archives) of Cologne. As early as 1100 there is mention of a custom house in Coblenz at which Jews were obliged to pay four denarii for every salable slave. Perhaps a note in the "Memorials," according to which Judah and his wife Bela brought about the "abolition of the tax," refers to the above-mentioned duty.

Between 1190 and 1174 the traveler Benjamin of Tudela found a large community in Coblenz. Marguerite, the mayor of Treves, and the knights Heinrich and Dietrich of Pfaffendorf, testifying in 1205, that the archbishop Heinrich of Treves had freed the Jews in Coblenz of all taxes for a year. In the same year the Jews of this city were subjected to a procession, as a result of which more than ten were killed.

In 1334 the "Judenschlager" (Jew-beaters) attacked the Jews in Coblenz; in 1349 they suffered under the Flagellants, who killed almost all of them.

The records show that from 1332 the houses of the Jews were frequently subject to confiscation and sale for the benefit of the reigning prince. In 1322 and 1326 there is mention of a cemetery, and in 1352 of a Jewish community. The emperor Charles IV. ordered, in 1354, that a certain Jew named Samuel to settle in his district; and from 1366 Jews are to be found in Coblenz.

In 1373 and 1352 of a Jewry. The emperor Charles IV. ordered, in 1354, that a certain Jew named Samuel to settle in his district; and from 1366 Jews are to be found in Coblenz.

In 1383 the Jews of Coblenz were frequently subjected to confiscation and sale for the benefit of the reigning prince. The first day of the Feast of Weeks in 1762. The final grandfathers, Mannele Wallich, who came of an old family of physicians, and was himself a physician, succeeded in the rabbinate, and died on the first day of the Feast of Weeks in 1762. The founder of the Altona printing-house (1715), Samuel Samuel Popper, who was also publisher of several short works, likewise came from Coblenz.

The author of "Ma'aseh ha-Yam" (novel) to the Pentateuch, Offenbach, 1788, calls himself Jacob Moel ben Wolf Coblenz.

Hayyim Löb Gundersheim of Frankfort-on-the-Main had been rabbi in Coblenz for nearly thirty-five years, when he went back to Frankfort, became a member of the rabbinate there, and died in 1803. Ben Israel, born in 1817, in Mersfeld, was preacher (1843), later rabbi, in Coblenz. He died Nov. 6, 1876, and was succeeded by Dr. Adolf Levi (1878-85), who is now rabbi of Koblenz, and by Dr. M. Singer (died in 1901).

Coblenz has the following Jewish charitable associations: Männer-Krankenverein, Wohltätigkeitsverein, Wittenwein- und Waisenverein, Zschäckensverein, Seeligmannsche Stiftung, Alberti-Stiftung, and Bragische Stiftung.


A. F.

COBLENZ, GERSON BEN ISAAC MOSES: French rabbi and author; born about 1717; died at Metz in the first half of the eighteenth century. He was a pupil of R. Jacob, author of "Shebuth Ya'akov," and officiated as dayyan at Metz. Of his works the following are known: "Kiryat Hanah," responsa, finished by the author at the age of twenty-five, and published by his son Jacob (Metz, 1758); many responsa found in "Shebuth Hanah."
Ya'akob" and in the "Keneset Yehezkel" of Ezekiel Katzenellenbogen. Cohenz also wrote a novella on the "Turim," and corresponded on rabbinical subjects with the rabbis Judah Möller, Samuel Helmann, and Jacob Joshua of Cracow.


COCCEIUS (Koch), Johannes: German theologian and Hebraist; born at Bremen 1603; professor of theology at Leyden. He was the founder of the school of theology known by his name. Cocceius wrote commentaries on most of the books of the Old Testament, in which he maintained that sentences and phrases should be interpreted only according to their context. He compiled a Hebrew dictionary of the Old Testament, which was published at Leyden in 1699 under the title "Lexicon et Commentarius Germanici Hebraei et Chaldaici Veteris Testamenti," which to a certain extent marks an epoch in Hebrew lexicography among Christians. Of interest to Judaism are his "Versio Latina Mishnah cum Excerptis Libri" and "Versio Latina Mishnah cum Excerptis Libri." He died at Leyden Nov. 5, 1669. He was appointed professor of Hebrew at Bremen in 1629, and at Franeker in 1636, where, after 1643, he also held the chair of theology. In 1650 he was appointed professor of theology at Leyden. He was the founder of the school of theology known by his name. Cocceius wrote commentaries on most of the books of the Old Testament, in which he maintained that sentences and phrases should be interpreted only according to their context. He compiled a Hebrew dictionary of the Old Testament, which was published at Leyden in 1699 under the title "Lexicon et Commentarius Germanici Hebraei et Chaldaici Veteris Testamenti," which to a certain extent marks an epoch in Hebrew lexicography among Christians. Of interest to Judaism are his "Versio Latina Mischnah cum Excerptis Libri."
The earliest trace of the Cochin Jews is to be found in two bronze tablets known as the "Sasanam" (Burnell, "Indian Antiquary," iii. 333-334), which are now in the possession of one of the elders.

COCHABEI, JOSEPH BEN ABRAHAM.
SteKokabi,Josephkkk Abraham.

COCHIN: State of India, within the Madras Presidency. The Jews in Cochin numbered 1,142 in 1891, and are divided into two classes: the Whites, whose complexion is almost as fair as that of European Jews, and the Blacks, who, though darker than the former, are not so black as negroes, and are of the same complexion as the Jews of Yemen or Kurdistan.

The White Jews number at present about fifty families, and these are divided into six stocks: the Zakki, who are the oldest, and are said to have come from Cranganore in 1219; the Castiglia, exiles from Spain in 1492, who arrived at Cochin in 1511; the Ashkenazi and Rothenburg, who came from Germany in the sixteenth century; and the Rahabi and Haliq families, who came from Aleppo about 1680. There are three hundred families of the Blacks.

And contain a charter given by Cheramal Perumal, King of Mahatar, to Isuppu Irabban (Joseph Rabban), probably a Jew of Yemen who led an expedition of Jews to Cranganore about the year 750. By the terms of the charter, engraved in Vetteluttu characters on the plate, Rabban, who is referred to as the prince of Ansuvannam, was granted seventy-two "free houses" and feudal rights in Ansuvannam, near Cranganore. The date of the charter can be fixed at about 730; it can not, for paleographical reasons, have been much earlier than this, nor later than 774, since a grant made to the Nestorian Christians at that time was copied from it.

These Jews intermingling with the natives became the progenitors of the Black Jews of Cochin. These are mentioned by Ibn Wahab in the ninth century; and Benjamin of Tudela appears to have visited or heard of them about 1167. He reports that they were one hundred in number and as black as the rest of the inhabitants in Middle Ages.

There Marco Polo found them a century later ("Travels of Sir Marco Polo," ed. Yule, ii. 383), and when Vasco da Gama reached Calicut in

All three essays were reprinted in his complete works, which were published in Amsterdam, two years after his death, under the title "Opera Omnia."
1487, the first person he met was a Jew said to have come from Posen via Turkey and Palestine (Kayserling, "Christopher Columbus," pp. 113-114). In 1511 they were joined by Jews from Portugal. In 1565 they were threatened with the Inquisition by the Portuguese Christians settling at Cranganore, and fled to Cochin, where their number increased so rapidly that the Portuguese historian De Barros (1496-1570) refers to the King of Cochin as the "king of the Jews" ("Asia," III. ii. 254).

Slavery was formerly allowed in Malabar, and the White Jews could make others slaves. The native males and females whom they bought were admitted as slaves according to the Jewish law, and even those who voluntarily entered the fold of Judaism were not admitted and treated as "strangers of righteousness," but as slaves. The males had to undergo the rites of circumcision and ablation, and the females were subjected to ablation. Their offspring were also treated as slaves. At the time of circumcision the mohel who performed this rite recited the blessing of circumcising slaves, and a similar blessing was recited at the time of their ablation. Even after undergoing these rites they were not allowed to intermarry with the other Jews, to study the Holy Scriptures, or to wear tefillin, unless they obtained a certificate of emancipation from their masters or mistresses. To make this emancipation known to the community of the White Jews, the freed slave went about and kissed the hands of their former masters. The property of one who had no heir went to his or her former master. In the synagogue they were formerly made to sit on the ground in the veranda outside the synagogue proper.

In 1848 the freed slaves asked permission of the White Jews to use the benches in the synagogue; being refused, they moved within the boundary of the British territory, where no distinction is made between masters and slaves. Led by Ava, a wealthy emancipated slave, who acted as sofer and shoehet, they built a synagogue; but their numbers were soon diminished by the plague, and after Ava's death they were obliged to return to the White Jews, and to resume their old position in the synagogue. Though they neither eat nor drink together, nor intermarry, the Black and the White Jews of Cochin have almost the same social and religious customs. They hold the same doctrines, use the same ritual (Sephardic), observe the same feasts and fasts, dress alike, and have adopted the same vernacular, Malayalam, a dialect of Tamil. Their chief articles of food are rice and the milk of the coconut. Mazzo are eaten only at the Seder, and though the Whites eat cooked fishes and chicken on the Sabbath, the Blacks eat no meat.

The two classes are equally strict in religious observances. The Blacks have two synagogues, one of which was built in 1625. The synagogue of the Whites, a magnificent edifice, was erected in 1568, burned by the Portuguese in 1662, rebuilt by Shem-Tob Castilla in 1668, and finally completed by Ezekiel Rahabi in 1730. It is situated next to the raja's palace, and is richly endowed with landed property. The Ark in these synagogues is situated in the western end of the building, not in the eastern, as in European lands, so that the congregation may turn in prayer toward Jerusalem. Among the Blacks there are no Kohanim or Levites, so that they hire impoverished White Jews of the tribe of Levi and of the family of Aaron on the religious observances. The particular observances of the Blacks and Whites differ only in the mode of functioning of the synagogue, and in the time of the Seder on the Sabbath. The Whites kiss the hand of their rabbi at the conclusion of the service, and the Blacks kiss the hand of their family of the same name.
occasions when their presence is necessary. In 1615 a false Messiah appeared among the Jews of Cochin (Rahabi, "Judische Merkwürdigkeiten," I, 48). Pereira de Paiva ("Noticias dos Judeos de Cochin") states that during the week of Nov. 21-28, some Dutch merchants of the Sephardic congregation of Amsterdam visited Cochin, at that time an important commercial port, and at the request of David Rahabi had rolls of the Pentateuch, prayer-books, and various rabbinical works sent from Amsterdam to Cochin. The books were received on the Fifteenth of Ab, and this day was appointed a holiday to be observed every year. In 1725 the White Jews had their own prayer-books printed at Amsterdam, and brought out a second edition in 1769. Their houses, situated in the section of the city called the "Jewish Town," are of one story, built of chunam and teak-wood, and are situated on the east and west of the road leading to the synagogues. In the yard is usually found a cistern required for the "tebilah" and a tabernacle for the festival. The whole locality is kept clean, and lighted on Sabbath, new moon, and holiday nights. The commercial and synagogal affairs of the community are looked after by five elders with a "chief elder" at their head.

During the Portuguese and Dutch periods, that is, until about 1790, the greater part of the business of Cochin was in the hands of the White Jews. But their money was lost by Baruch David Rahabi, and for a time the community was very poor. About 1809 their condition improved, and while few are able to live on the income of their ancestral landed property, none are dependent on charity. The Whites are engaged chiefly as merchants or farmers, the Blacks as fishermen, fruit-ellers, woodchoppers, or oil-pressers; while many of the freed slaves are bookbinders, clerks, or merchants.

**Social Conditions.** In education the Jews of Cochin are extremely backward. Fewer boys of thirteen or fourteen were taught to pray and to read the Law; now there are no Talmudists among them, few are well versed even in the Torah, and most of them learn only sufficient English to enable them to do clerical work. There are both Black and White teachers in the schools. The women, if instructed at all, are taught merely to recite their prayers. The only Cochin Jews who have made any contributions to literature are David Rahabi, author of "Ovel David," a calendar, printed at Amsterdam in 1791; and Solomon Riemann, author of "Mavou Shelomoh," Vienna, 1894. Riemann taught the Blacks the Torah and alephbet, and it was the first to consider them eligible for Mitzvot.

The week-day dress of the White Jew is the same as that worn by the natives; but the Blacks are covered only from the waist down, wear a red kerchief on the head, and have "pe'ot." In the synagogue, the Black wears the kaffa; the White, a turban, a shirt, a jacket with twelve buttons, over this a jubba, and trousers. Some of the younger men have adopted European dress. The "tahli," a gold chain with a peculiar coin in the middle, is worn by all married women, including widows; but the latter are not allowed to wear their wedding-rings.

The rites and ceremonies of the Cochin Jews are usually conducted on a very extravagant scale. The only ceremony which is performed in the case of a female child is its naming, in the synagogue or at home, eight days after birth; while the male child, eight days after birth, is carried under a canopy by his maternal uncle from the Rites. house to the synagogue, where he is circumcised; the occasion is then observed by the usual feast. If a woman dies in childbirth, and the child dies even one hour after, the dowry, contrary to the usual Jewish custom, remains in the husband's family.

The proposal of marriage is made to the father of the girl by the father of the man, through professional match-makers for both parties. Two days before the wedding, which usually takes place on Tuesday evening, the girl is taken to the synagogue for "tebilah" (purification); on her return, taking four threads of zizit in her hands, she kisses seven times the portion of the Bible containing the Decalogue. The making of the wedding-ring, and the cutting of the bride- groom's hair, usually done on the day of the wedding, are attended with music and festivities. At the beginning of the ceremony the bridegroom, who wears a white head-covering, takes a glass
of wine and a ring, and recites a responsive formula. To his salutation, "With the permission of you all," these present respond, "With the permission of Heaven."

He then repeats the usual blessings of betrothal, followed by a betrothal formula in which the exact name of the bride is mentioned. He drinks of the wine, and handing the cup to the bride, whose face is covered with a silk or embroidered network, says, "With this, also, do I betroth thee." Hereupon the officiating minister reads with cantillation the "ketubbah" (marriage contract), which is handsomely engrossed upon parchment. Before the last sentence is read the bridegroom hands the fringe of his sash to the rabbi, and while both hold it the minister adjures him: "By the command of the Holy and Sanctified, by the Mighty One, who revealed the Law at Sinai, 'her support, her clothing, and her conjugal right she shall not diminish!'" The rabbi says, "Dost thou undertake this?" and the bridegroom replies, "I undertake it." The minister adds, "A promise before Heaven and earth!" and the response is, "A promise before Heaven and earth."

When the reading of the contract is completed, the signatures of the bridegroom and witnesses are appended and read aloud, and the bridegroom presents the contract to the bride: while those assembled exclaim, "Be-simanata!' (May it be for a good sign!) The whole company then joins in singing a quaint epithalium.

On the Sabbath after the wedding, the bridegroom is called up to the reading of the Law, and after the recital of the usual portion of the day, the passage Gen. xxiv. 1-7 is read by him and the hazzan alternately, verse by verse, in Hebrew and Aramaic. Verses from Isaiah lxii. 10-12. 5 are similarly added to the Haftarah (lesson from the Prophets). After the ceremony the guests are invited to a feast at the home of the bride, at which the poor sit above the rich; and the festivities are continued for seven days, the bride's parents defraying most of the expenses.

In case of adultery (Deut, xxiv.), bills of divorce, written in Hebrew, are given; but divorces are very rare. "Yibbum," the obligation to marry the childless widow of a deceased brother (Deut. Other Cerem. xxv. 5, 6), is still observed by the Cochin Jews, as is the ceremony of H. Rites (Deut. xxv. 10). Bigamy and polygamy are almost unknown among them.

The funeral and mourning ceremonies are observed in accordance with the prescriptions of the Shulhan 'Aruk. Soon after a death the shirt of the chief mourner is torn from his body; and on returning from the cemetery, the funeral party, except the mourners, wash themselves and their clothes. During the seven days of mourning, the bereaved wear a piece of white cloth over the head, which the hazzan removes on the seventh day. On the seventh and twenty-ninth days, and at the expiration of the eleventh and twelfth months, the family visit the grave, and on the return home, selections from the Psalms, Mishnah, Torah, and "Hakolah" are read, and the "Kaddish" is recited. The latter is repeated by the mourners for one year, with some intermissions at the beginning of the twelfth month.

All the Jews of Cochin buried their dead in one plot of ground until twenty-five years ago, when the White Jews, through the influence of the British agent of the Cochin raja's court, were allotted a separate place.


**COCK:** The male of the domestic fowl. The original habitat of the domestic fowl is generally supposed to be India, whence it was introduced at an early time into Babylonia and Greece. It is difficult to say when it was brought to Palestine, as the allusions to it in the Bible are still very doubtful. According to rabbinical tradition (Isa. xxiii. 19) it is a designation for "cock," which was known under this name in various districts of Babylonia as late as the third century B.C. (Lev. R. v.; Midr. Mishla 34.)
The cock is the bird of day and the bird of night. The cock and the bat were both waiting for daylight, when the hour of grace (about midnight), when God visits paradise to confer with the souls of the pious, a fire proceeds from this holy place and touches the wings of the cock, who then breaks out into praise to God, at the same time calling out to men to praise the Lord and do His service (Zohar, Wayikra, iii. 23a, 23b). In this connection must be mentioned a precept of the Talmud to the effect that on hearing the cock crow in the morning, the following benediction must be pronounced: "Praised be Thou, O God, Lord of the world, that gavest understanding to the cock to distinguish between day and night!" (Ber. 60b). This benediction is traced back to Job xxxviii. 36, where מַעַרְבָּ֣ה בִּבְアクָה פָּֽהּ נֶֽאֱשָׁר ("to see") and נֶאֲשָׁר (the cock is designated as the one who foresees the day). In the Zend-Avesta the cock is also called "paradaxi," the one who foresees (the coming dawn). Characteristic also is the statement in a late Midrash ("Seder Yeẓirath ha-Valad," in Jellinek's "B. Ḥ." i. 15b) that the souls of the dying at the sight of the angel who comes to take the soul are heard by no one except the cock. The favor in which the cock is held by the heavenly beings has perhaps also given rise to the statement that by closely watching the cock's comb one can determine when God lays aside His mercy; this happens at some one moment during the first three hours of day, the color of the comb changing at that moment. Superstitions in regard to the cock were frequent during the Middle Ages. The cock is still killed as a "kappanah" for a man (see Avoth Zedek); and the will of Judah the Pious directs that a cock which utters a vesil shall be killed immediately, because evil spirits have seized it. The demons ("shadim") are said to have cock's feet (Ber. 6a). Many of these superstitions are still found among ignorant people in various countries. Thus, for instance, the scratching of the cock with its claws is taken to signify that visitors are coming.

The comb is the cock's chief ornament, of which he is very proud, and when it is cut off he loses his spirit and no longer seeks the hen (Shab. 118b, bottom). The cock is also said to be quarrelsome and violent (Pes. 113b), those from Bet Biskya having as especially bad reputation in this respect, as they suffered no intruders among them (Yeb. 84a). A cock once killed a child by picking at its scalp with its beak (Bek. v. 1; Ber. 23a). The crowing of the cock, as well as his flight, sometimes causes dishes to break (B. B. 17a; Er. 24a). The cock, which occupies a prominent place in the mythology of many peoples (compare Gubernatis, "Zoological Mythology," ii. 290-291), was an especially sacred bird among the Persians, where he was the ally of Sraosha in the battle with the powerful darkness. In Talmudic-Midrashic literature there are reminiscences among the pagans of the divine honors paid to the cock, as well as of the influence on the Jews of these ideas. The Mishnah (Ab. Zarah i. 5) mentions the pagan custom of worshipping white cocks, the Jews being forbidden for this reason to sell them to the pagans. The idol Nergal (II Kings xviii. 36) was taken by the Rabbis to be a cock (Sunn. 63b), which assumption was based probably on something more than the mere similarity of sound between "termegol" (cock) and "Ner-gal" (compare the cock-shaped Melek Taous of the Devil-worshippers; see Herzog's "Real-Encyclopedia," s. v. "Ner-gal"). The various theories found in Jewish literature on the crowing of the cock at the approach of day are probably traceable to Persian influence (compare Darmer's translation of the Zend-Avesta, in "Sacred Books of the East," i. 192, 193; Schorr, "He-Haluz," i. 148, iii. 90, vii. 19)....
COLE-SYRIA: The name, occurring in the Greek apocryphal writings of a Persian province lying beyond Egypt and the Euphrates. In old editions it is given as "Cele-Syria." This name stands for the earlier expression "the country beyond the river" (Ezafr. 10, R. V.; compare I Esd. ii. 5-7; 24, R. V.; "Coele-Syria and Phenicia"). If Macc. iii. 8 speaks also of a single governor for both Coele-Syria and Phenicia under Antiochus Epiphanes, so that the old Persian administrative division must have been retained.

The Greek term "Coele-Syria" originally meant the valley between Lebanon and Anti-Lebanon, the modern Bika', called in the O. T. (Josh. xi. 17, xii. 7) "the valley of Lebanon." Greek writers extended that name vaguely and incoherently to "the land from Seleucia [i.e., northern Syria] to Egypt" (Strabo, p. 726), or to central Syria with Palestine except Judea proper (Strabo, p. 729), or with all Palestine (thus Polybius, v. 80, 86; while v. 87, like the apocryphal writings, distinguishes Phenicia from Coele-Syria).

Josephus also varies in his use of the term, applying (Ant. xiv. 40) "Coele-Syria" to the valley excluding Damascus, but (ib. xii. 19, § 3 [Niese 1891]) including Palestine, east of the Jordan (ib. xiv. 154), Galilee, and (ib. xiv. 79) extending it to the Euphrates (this passage, however, is, however, corrected by Niese). The Romans later used "Syria Coele" for northern Syria.

E. G. H.

COEN: Physician-in-ordinary at the court of Prince Vassilie Lupu, hospodar of Moldavia from 1831 to 1854. The date of his birth and death, and his given name, are unknown. E. Schwarzfeld is of the opinion that Coen was a descendant of Eliette Cohen of Safed, who had settled in Poland, and one of whose sons, Moses, a rabbi and physician, escaped during the Cossack uprising in 1648 (Carmoly, "Hist. des Médécins Juifs," 1, 245, Brussels, 1894). He stood high in favor with the Sultan of Turkey, and when Prince Lupu was in danger of being dethroned, through the intrigues of his enemies, Coen protected him. The sultan entrusted to Coen the transmission to Prince Lupu important documents concerning a secret alliance between Sweden and Russia, the object of which was a joint attack upon Turkey. The government of Venice sought his advice in matters of diplomacy, as appears from two letters of Giovanni Battista Ballarius in the Doge of Venice, dated at Constantinople Feb. 28, 1656, and Jan. 3, 1660. It was probably owing to Coen's influence that the Jews of Moldavia were issued by Lupu.


H. R.

COEN, ACHILLE: 1. Italian soldier; born at Leghorn in 1831. He studied at the military academy of his native town, and was appointed lieutenant in the engineer corps at the age of twenty. Subsequently assigned to the sharpshooters, he was transferred to the staff and attached to the military section of the Geographical Institute at Florence. On his promotion to a captaincy he was appointed adjutant to General Heuch. In 1855, with the rank of major, he was sent, under General Balbi, to join the army then operating in Africa. A few days before his arrival, however, the Italian commanders, Baratieri, had provoked and lost the battle of Adowa. After the campaign Coen, promoted to the rank of lieutenant-colonel, was appointed director of the military section of the Geographical Institute. He has since been transferred to Cosenza as commander of the Second Regiment of the Royal Brigade.

COEN is a knight of the Order of the Crown of Italy, and of the Orders of St. Maurice and St. Lazarus. He has published numerous essays in technical journals and in the "Nuova Antologia," and also reports of work done at the Geographical Institute, notably "Venticinque Annidi Lavoro all'Istituto Geografico."

He was called as professor of ancient history to the Accademia Scientifica e Letteraria at Milan, and in 1887, in the same capacity, to the Istituto Superiore at Florence, taking charge also of the university library of that city. He is a knight of the Order of the Crown of Italy.

His published works include: "L’Abdicazione di Diocleziano" (Leghorn, 1877); "Volta Leggenda Relativa alla Nuzia e alla Giovinezza di Costantino Magno" (Rome, 1882); "Manuale di Storia Orientale" (Milan, 1888); "Manuale di Storia Greca" (Milan, 1887); "Vezzio Agorio Pretestato" (Rome, 1888). He also published Aristophanes' "Clouds," with introduction and critical notes (Prato, 1871).

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COEN, BENJAMIN VITALE: Italian rabbi; born at Alessandria della Paglia in the second half of the fourteenth century; died at Reggio nell’Emilia in 1758. Descended from a wealthy and prominent family, Coen was elected rabbi of Cassel while still a youth. He soon became known for his ability and erudition, and was chosen rabbi at Reggio nell’Emilia, at that time an important post. Among his disciples were Israel Bassano, his son-in-law, who succeeded him in the rabbinate, and Mose Joshua Pardina, rabbi of Modena. Abraham Joseph Graziani wrote some verses in his honor.

He was the author of the following works: *Et ha-Zamir* (The Time of Singing), hymns for all the feasts of the year, Venice, 1707; *Al ha-Bakut* (Oak of Weeping), a commentary on Lamentations, Venice, 1712; *Abot Olam* (The Fathers of the Universe), a commentary on the *Sayings of the Fathers,* ib. 1719; *Geulah Binyamin* (The Border of Benjamin), a collection of sermons, Amsterdam, 1727; *Notes on the Tose’ot Yavne* published together with the text; *Gishme Berakoth* (The Words of Blessing) and *Pithe She’arim,* responsa on the Shabbat laws, still extant in manuscript; a number of scientific letters inserted in the *Iggeret Hamag."
COEN, GIUSEPPE: Italian painter; born in Ferrara 1811; died in Venice Jan. 26, 1856. He was descended from an old and distinguished family. As a boy he evinced a predilection for music and painting, and studied art without having any particular career in view. Orphaned at an early age, he was forced by circumstances to choose a profession. He followed the style of Canaletto, the Venetian landscape and architectural painter. His picture, "The Façade of the Cathedral in Ferrara," was exhibited in 1840 in Venice, and won for him considerable approbation. In 1841 his native city, Ferrara, awarded him a silver medal in appreciation of his labor for art.

To perfect himself in his art he went to Rome in 1843, and won the friendship of Massimo d'Azeglio, the painter, statesman, and author. Returning to Ferrara, he received many important commissions, one being from the Duke of Brunswick. In 1850 he removed to Venice, and was one of the first to practice artistic photography. His views of Venice were awarded a medal at the Paris Exposition of 1855.

In Ferrara, Coen enjoyed extraordinary popularity, his house being a literary and artistic center. He was one of the first Jews in Ferrara to be elected (1849) to the town council.

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COEN, GRAZIADIO VITA ANANIA: Italian rabbi and scholar; born at Reggio nell'Emilia about 1740; died March 28, 1834. He studied under Sansone Nabamdi and Jassia Vita Carmi. He established in his native city a school that produced several rabbis, among whom D. J. Maroni deserves special mention. Coen preached not only at Reggio nell'Emilia, but also in the neighboring communities. In 1829 he was called as chief rabbi to Florence, where he founded a Hebrew printing press. His works include: "Hinnuk la-Na'ar" (Instruction for the Boy), 2 vols., Reggio, 1841; "Venice, 1865; 6th ed., Leghorn, 1880; "Likkute ha-Mishkan"; "Sh'mara ha-Talmud" (Doors of the Talmud), Reggio, 1871; a collection of verses, "Reshit Lekah" (Beginning of Doctrine), Reggio, 1889, a handbook of elementary instruction in Hebrew; and an Italian Hebrew dictionary, entitled "Ma'aneh ha-Lashon" (Answer of the Tongue), Florence, 1865; a Hebrew grammar, "Dikduk Lashon ha-Eved," Venice, 1886; "She'elot U'Teshuvot" (Questions and Answers), 2 vols., Reggio, 1829; "Sefirot ha-Eloquenza Sacra del Dott. Anania Coen l'Abbondante:" 2 vols., Florence, 1829; "Della Poetica Rabbinica," 2 vols., Florence, 1829; "Della Poetica Socratica," Reggio (n.d.), containing some of his own poems.


COEN, JOSEF DI MICHELE: One of the Jewish boys of Rome baptized under Pope Pius IX.; born 1854. In 1864 he was apprenticed to a shoemaker. Sent by his master to deliver a pair of shoes at the house of a priest, the boy was seized and dragged to the Casa del Neoditi, where he was detained for baptism. The papal authorities refused to surrender him, in spite of the protests of his father and of the Jewish community. The affair caused a stir throughout Europe, particularly in France, the French ambassador, Count de Sartigues, protesting vehemently in the name of his government. To his remonstrances the papal government replied that the child had himself determined to turn Christian, and that it was not the function of the pope to interfere with such a resolution. The pope, in examining into the case, is said to have asked Coen whether he embraced Christianity of his own free will. The boy replied that he preferred a religion which provided him with fine clothes, good food, and plenty of toys, to his poor family and the
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October 19, 1839. He was educated at the gymnasium of his native town and at the University of Vienna, whence he was graduated as doctor of medicine in 1870, and after energetic measures had been taken by the Italian government, that Coen was released and restored to his mother in Leghorn, his forcible detention having extended over seven years.


s. A. R.

COEN, MOSES VITA: Banker at Ferrara, Italy, in the eighteenth century. He often transacted business with Pope Clement XIII. and with his successor, Clement XIV. On Feb. 22, 1764, Clement XIII. requested Coen to provide the papal government with as much corn as possible and with 4,000 sacks of Indian wheat, to be shipped either at Ancona or at Civita Vecchia, leaving the price to be settled by him.

Especially intimate were Coen’s relations with Pope Clement XIV., whose confidential friend and adviser he became. He consequently shared in the lampoons directed against Clement. During the famine of 1772-73 Coen came to the rescue of the government and furnished it with 5,000 sacks of Indian wheat.

During the French invasion of 1798 Coen was one of the commission of six appointed to sell the property confiscated by the provisional government.


s. A. R.

COEN, RAFFAELO DEL FU VITALE: Austrian physician; born at Spalato, Dalmatia, Jan. 19, 1839. He was educated at the gymnasium of his native town and at the University of Vienna, whence he was graduated as doctor of medicine in 1872, whereupon he commenced to practise in the Austrian capital as a physician and as a specialist in impromptus in speech. In 1880 he opened a private dispensary and hospital for stammerers.


s. F. T. H.

COEN-CANTARINI. See Cantarini.

COFFIN: The custom of using coffins is probably borrowed from the Egyptians. It is recorded of Joseph that he was "put in a coffin in Egypt" (Gen. i. 56). Tradition says it was of metal (Sodal 18a). Both the Ark of the Covenant and the coffins are called, in Hebrew, "aron." The Talmud says that the "aron" (coffin) of Joseph was carried side by side with the "aron" (Ark) containing the Tables of the Law, so as to express the idea that the one in this case was what is written upon the other (Sodal 18a et seq.).

From the verse "Adam and his wife had children..." amongst [literally, "within"] the trees of the garden is derived the custom of burial in a wooden coffin (Gen. R. xix.).

s. A. R.

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May 22, 1764, that Coen was released from the papal prison.

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s. J.

COFFIN: A decotion of the berry of the Coffea arabica, supposed to be indigenous to Abyssinia, and introduced into Arabia in the fifteenth century. It soon came into common use throughout Islam, and was thence introduced into European civilization. Among the Jews of Egypt it became so popular as to be known as "the Jewish drink" (A. Isaac, Resp. i. §§ 2, 3). In London, England, it is generally stated to have been introduced from Constantinople in 1652 by a Greek named Pasqua Rossie, who started the first coffee-house in St. Michael’s Alley, Cornhill; but according to Anthony A. Wood ("Diary," p. 19), Jacob, a Jew, sold coffee at Oxford two years before. The coffee-plant was introduced by the Dutch into Java about 1690, Surinam about 1718, and Jamaica in 1728. In the last two places Jews were largely instrumental in the development of the trade, with which they have been connected throughout its history, the largest holders of the coffee in 1808 being the firm of Lewishon Brothers of New York.

Many questions of Jewish law have been raised in regard to the use of coffee. Isaac Luria would set drink coffee prepared by Gentiles, and in this was followed by Hayyim Buxweca, who, however, permitted others to drink it. It has been decided that coffee may not be drunk before morning prayers, though water may; it had previously been drunk so early, especially in Egypt, as an antidote to influenza. Coffee is permitted on Passover, and even at the Seder service in addition to the four cups of wine that may be drunk. Jacob Marx of Hanover permitted the use of arom coffee on the Passover, though the use of chlory was forbidden. If coffee is taken after the grace after meals, no benediction is necessary before tasting it, though some authorities demand one after it has been consumed. The drinking of coffee in coffee-houses on Sabbath was generally prohibited.

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s. J.
Rabbi Judah ha-Nasi, in his will, ordered that a coffin be made in the bottom of his coffin (Yer. Kil. vi.). Rabbi Jose b. Kisma, in his will, requested his disciples to bury his coffin deep in the ground, for fear of desecration, as he said there was not a coffin in Palestine which was not used as a feeding-trough for Persian hounds (Sanh. 98a). To prevent such abuse, the Jewish law prohibited anyone from deriving plunder from a coffin or burial-clothes. A coffin must not be used for secular purposes. A coffin of use, if of stone or earthenware, must be broken up; if of wood, it must be burned (Shulhan Aruh, Yoreh De'ah, 363, 5).

It appears, however, that the coffin was originally used for the purpose of transporting a corpse to a distant place of burial; and whenever the corpse passed, the mourning regulations were observed by the multitude (M. K. 25a). Bar Karya and R. Lazar (=Eleazar b. Pedath), both Palestinian rabbis, had noticed the approach of funeral parties, from the direction of Babylon, bearing corpses in coffins for burial in the Holy Land. Bar Karya asked, "What have they gained [by living away from, and being buried in, Palestine]?" and quoted from Jeremiah (ii.7), "Ye entered, ye defiled my land and made mine heritage an abomination." "But," answered R. Lazar, "as soon as a clod of earth of the Holy Land is put on the coffin, there is applicable the passage":

Deut. xxxii. 47:

"His land wilt stone for his people" (Yer. Kil. end; Ket. 35b; compare Jastrow, "Ag. Pal. Amer.," 2, 9).

It was considered an honor for the deceased to be carried from the death-chamber on a litter ("mitzah") to the place of burial, and a greater honor, usually reserved for scholars, to be borne on the death-bed itself. In the case of R. Hunah it was necessary to make the exit from the house to make room for the passage of his bed, his removal to a smaller bed not being permitted (M. K. 25a). Maimonides says that the body should be buried in a wooden coffin ("Yad," Ebel. vi. 4). On the other hand, Nahmanides, in order that the words of the passage "Thou art dust, and unto dust shalt thou return" may be literally fulfilled, declares that according to the Talmud the coffin is for the skeleton after the flesh is consumed, and that the bottom of the coffin should be removed, as in the case of Rabbi quoted by Caro in Bet Joseph to Tur Yoreh De'ah, 362.

In some countries it is customary to bury the dead in hammocks, and, after the flesh is consumed, to deposit the bones in a coffin (Shulhan Aruk, ib. 365, 4). In other countries the dead are buried on simple boards, or placed directly in the ground (see B'rachot), a distinction being made only in case the dead is an Aaronite or of noble parentage. In modern times the use of coffins at every burial is insisted on.

Isaac Lampronti, in his Pahad Yizhak (letter "Mem," p. 229), tells of a decision of 1678, in the case of Bizancia, the wife of Judah Hayyim of Corfu, who had requested her granddaughter, Semiralda, to place her (Bizancia's) head-dress in her coffin. Semiralda had, however, forgotten to do so; and a cabalist rabbi permitted the opening of the coffin in order to relieve her distress. The opening of the coffin was accompanied by prayers and ceremonial apologies to the dead for being disturbed. The almost universal former custom of putting the dead in a plain, unpainted wooden coffin covered with black cloth has been abandoned in modern times; and distinction is made, much against Jewish tradition, between rich persons and poor by more or less decorated coffins. Sometimes the bottom of the coffin is removed in order to bring the body into contact with the earth, for reasons stated above. In Jerusalem it is customary to carry the body on a litter to Mount Oliver, building in the grave a coffin of uncedented stone...
COHEN, the name (725): The most usual surnames of European Jews. Hundreds of a family claiming descent from Aaron, the high priest. "Cohen" is the usual transliteration and orthography in English-speaking countries, but "Cowen" and "Cowan" also occur in England, while America has developed the forms "Cohan," "Cohane," "Cohen," "Cone," "Cohn," "Kahn," and "Kohn." In Germany and Austria the forms "Cohn," "Kohn," "Kahn," and others are met with; while it is probable that "Kohn" and "Eckner" also represent the recurring surname, which also occurs as a part of the names "Cohenheim" and "Cohnfeld." The French forms are represented by "Cahn," "Cohen," "Cahn," "Cohn," and "Cohn," while Italy uses "Coen," and Holland "Cohen." The curious form "Coffen," in which the "ff" represents the aspirate, occurs in old Spanish records; and "Kalvin" is the usual Arabic representation. The most numerous variants occur in Russia, which supplies "Cohan," "Cahana," "Kalan," "Kahana," and "Kahne," "Kagan," "Kogon," "Kogen," "Kohan" (the last two being Aramaic forms), besides the extended forms "Kohnowski" and "Kogonowitch." The name also occurs in duplicated forms, only one of which need be mentioned here; namely, "Kohn-Zedek." This form is often abbreviated to "Kaz," "Kais," (75) which is thus a variant of "Cohen."

Though claiming to be descended from a single person, the Cohens of to-day form rather a clan than a family. In Jewish religious life they have certain privileges and responsibilities: these are dealt with under PRIEST AND PRIESTHOOD. Not all of those who are, in the religious sense, Kohanim bear the name "Cohen." In a way, the name is not strictly a surname, but an indication of hereditary office.

The number of those who bear the name "Cohen" in its various forms is a considerable proportion of all Jews. Among the English Jews they form about 3 per cent.; whereas on the continent of Europe, according to Lippe's "Bibliographisches Lexikon," they are only 3.8 per cent. In the 13,000 names contained in the list of subscribers to the five chief Jewish charities of New York and Brooklyn, the Cohens, with the variant names, make up about 220, or less than 2 per cent. This relation of the number bearing the name "Cohen" to the total number of Jews in a list may be utilized to ascertain roughly the number in a much greater list. Thus, in the Brooklyn directory for 1900 there were 428 Cohens, which would indicate about 30,000 Jewish names in that directory.

How far this large proportion of Jews can claim a direct descent from Aaron is a matter of dispute. According to Jewish law, a Cohen may not marry a proselyte; accordingly, it would seem impossible that any admixture should occur among the Cohens. But they are allowed to marry the daughters of proselytes; and this would affect the purity of the Cohen descent. On the other hand, it is unlikely that any person would have assumed the name "Cohen" without cause, as several disabilities go with the descent. Thus, Cohens may not approach a dead body; and for this reason persons of that name are not welcomed as ministers in small congregations, and more rarely adopt the medical profession. Isaac ben Sheeshet, of the fourteenth century, distinguished between the ancient and modern Cohens, declaring that it was only usage and not law which maintained the rights and responsibilities of the modern Cohens (Responsa, No. 94). Samuel de Medina, of the sixteenth century, agrees with this view, and assumes the impurity of the Cohen descent in discussing the validity of a marriage (Responsa, No. 233). Solomon Luria thinks it impossible for the Cohens to have preserved their purity of descent throughout the wanderings of the Jews. Jacob Emden recommends a Cohen to refund the five shekels given him for the redemption of the first-born, because he cannot be sure of his origin and of his claim to the money. It has also been declared that some Cohens must not say the priestly blessing ("Menahem Abrahams," 201,4: "Kereneth u-Felelot," 61,6).


1.

COHEN: A Baltimore family, originally from Bavaria, which has occupied an important place in the Jewish community and in municipal life since the early years of the nineteenth century. Its first representative in America was Jacob I. Cohen, who came from Oberdorf, near Nordlingen, Bavaria, in 1773, and settled in Lancaster, Pa. Thence he moved to Charleston, S. C., and, after serving in the Revolutionary war, to Richmond, Va. Here he was joined, in 1785, by his brother, Israel I. Cohen, whose wife and seven children—the oldest son being eighteen years of age—went to Baltimore in 1806. The children were Jacob I. Cohen, Jr., Philip I. Cohen, Mendes I. Cohen, Benjamin I. Cohen, David I. Cohen, Joshua I. Cohen, and Miriam I. Cohen. The older sons soon participated in public life. In 1812 the name of Philip, and in 1822 that of Jacob, Jr., appear in the list of members of the exclusive organization, The Ancient and Honorable Mechanical Company of Baltimore. In the War of 1812-14 Philip and Mendes were members of Captain Nicholson's Company of Fencibles, and served in the defense of Fort McHenry during its bombardment. At his death in 1822, Philip was postmaster of Norfolk, Va.

With the exception of Philip, all the brothers remained in Baltimore. The oldest, Jacob, Jr. (1788-1869), was the founder of the banking house of J. I. Cohen, Jr., & Brothers, and was identified with the struggle for political rights of the Jews in Maryland (1818-38). This struggle terminating favorably to his coreligionists, Jacob was immediately elected (Oct., 1836) as the representative of the sixth ward in the first branch of the city council. He was repeatedly elected to this body; and for several successive years he acted as its president. For the first nine years (1830-38) of its existence he served the board of public school commissioners as secretary and secretary-treasurer. Jacob was also one of the projectors of the Philadelphia, Wilmington, and Baltimore Railroad, and for a short time its vice-president, remaining a director until
Cohen, ABRAHAM: Chief rabbi of Djerba, an island near Tunis; died in 1850. He was the author of a Hebrew poem, "Shir Hasad," published at Leghorn by Israel Costa and dealing with the 613 precepts of the Law; and of a Hebrew commentary on the Psalms. "Kan Zippor," published at Jerusalem (1870) by Israel Frumkin.


M. K.

Cohen, Abraham: Assistant rabbi in Tunis; died 1840 at Safed, whither he had made a pilgrimage in his old age. He was a grandson of one of the earliest rabbis in Tunis. His book, "Abraham Yagel" (Abraham Will Rejoice), a work loosely arranged both as to form and contents, was published at Leghorn in 1843. It consists of commentaries on various treatises of the Talmud, together with notes on parts of the Bible, and on Midrashim and other legal codes.


M. F.

Cohen, Alfred J. (better known under the nom de plume of Alan Dale): American dramatic critic; born May 14, 1861, at Birmingham, England, where he attended King Edward's School. Then followed three years' study of dramatic art in Paris, after which (1887) Dale went to New York and began his journalistic career on the "Evening World." The independence, brightness, and acerbity of his criticisms soon attracted attention, and made him the most feared dramatic critic in the American metropolis. In 1889 he joined the "Journal," and increased the scope of his work by a broader and more liberal view of things theatrical—a change brought about by experience.


R. M.

Cohen, ANNE-JEAN-PHILIPPE-Louis, De Vincenneshoef Frenck litterateur; born at Amersfort, in the Netherlands, Oct. 17, 1781; died in Paris April 6, 1848. Beginning as a journalist, he contributed to the "Étoile." He went to...
Cohen, Aristide

Parish in 1809, and was appointed censor for foreign languages in 1811, and librarian of the Bibliothèque St. Geneviève in 1824. He was the compiler of several catalogues, and also contributed to various papers, including "L'Ami du Roy," "Les Annales de la Littérature et des Arts," and translated works by French, Swedish, English, Russian, and Italian authors, such as "La Symbolique Populaire," by Buchmann; "Histoire des Institutions d'Education Ecclésiastique," by Thelener; "Séances Néerlandaises," by Breuer; and "Histoire de la Conquête de Grande," by Washington Irving. He also contributed to the "Théâtre Hollandais" to the "Collection des Théâtres Étrangers." In addition, Cohen published a number of works, among which were: "La France telle que M. de Kénarty a rêvé," Paris, 1821; "Hermione de Grivey," 4 vols., 1823; "Histoire de Pierre Terrail, Dit le Chevalier Bayard," 1821 and 1823; "Jacqueline de Bavière, Dauphine de France," 4 vols., 1821; "Précis Historique sur Pie VII.," 1822; "La Noblesse de France, Histoire, Mœurs, et Institutions," 1845; "Réflexions Historiques et Philosophiques sur les Révolutions," 1846.

Bibliography: La Grande Encyclopédie, s.v.; La France Littéraire, s.v.

J. W.

Cohen, Arthur: English barrister and king's counsel; born in London Nov. 18, 1830. After three years' study at the gymnasium in Frankfurt-on-the-Main, he entered as a student at University College, London. Thence he proceeded to Cambridge at a time when it was almost impossible for a Jew to gain admission into the colleges. At length he was received into Magdalen College. In 1852 he was elected auditor of the Conseil d'Etat on May 28, 1853, and held this position until 1865. His works include: "Etudes sur les Impôts sur les Bâtiments," 1855; "La Flamboyante," a comedy in three acts, written in collaboration with Ferrier and Valabregue, 1884; "Le Club," 1887; "Prépaqauti," a story in verse after the Provençal poet Bénet, 1887; "La Revanche du Mort," a vaudeville, 1890; "Marion," a comedy, 1894; and "Le Duc Jean," 1903.

Cohen, Benoit: Philanthropist; born 1798 in Amsterdam; died in Paris July 15, 1868. He went to Paris as a young man, and entered upon a successful business career, devoting a great deal of his time and energy to the affairs of the community. He was president of the Board of Jewish Charities of Paris, honorary president of the Rothschild Hospital in the Rue Péeus, and he addressed himself in behalf of the community, often with success, directly to King Louis Philippe and to the Duke of Orleans. Cohen was also a member of the Jewish community and the founder, as well as the most active worker, of the Société des Amis du Travail, which had for its object the assistance of children toward an honest career as mechanics or artisans.


A. R.

Cohen, David: Rabbi (1902) of the island of Djerba, near Tunis. He is the author of the following Hebrew works: "Shire David" and "Songs of David."
Cohen, David de Lara. See Lara, David Cohen de.

Cohen, Edward: Australian statesman; born in London 1822; died March 1877. He received his early education in Australia, and entered into business as a partner in his father’s firm. Shortly after his arrival in Victoria in 1846, he purchased an auctioneer’s business at Melbourne, in which he remained till 1868, and which became one of the leading concerns in the city.

Cohen soon became connected with the charitable institutions of the colony. He was for twenty years president of the Melbourne Hospital, and for seven years president of the Melbourne Hebrew congregation. He was an alderman of the city, and in 1872 served as mayor of Melbourne. His activity in the council soon brought about a financial inquiry which led to drastic reforms in the arrangement of the city accounts.

In 1861 Cohen was elected member of Parliament for East Melbourne, which constituency he represented for many years. A free-lance in politics, his arguments in debate carried weight, and his large mercantile experience lent them additional force. He was a director of the Hudson’s Bay Railway Company and of the Colonial Bank, and was an active initiator of colonial industries. Cohen was at one time a member of the Victorian ministry, in which he filled the office of commissioner of customs.

Bibliography: Jewish Chronicle, Jan. 13, 1871; Australian Illustrated News, Jan., 1871. J. G. L.

Cohen, Elias (better known as Elias Pasha): Turkish physician; born in 1844. He belonged to a family many members of which have been distinguished in medicine. His early studies were completed at the Jewish communal school founded at Constantinople by the Camondo family. He entered the imperial school of medicine in 1861, graduating six years later as doctor of medicine, and proceeding in 1868 to western Europe to continue his professional studies. He resided at Berlin until 1871, acting while there as assistant to Professor Von Graefe, and attending the clinics of Virchow, Traube, and others. On the outbreak of the Franco-Prussian war he continued his studies in Vienna.

Cohen returned to Constantinople in 1873, and was appointed professor at the military school at Suleyman Pasha. Soon after he was sent to Monastir, the headquarters of the third army corps, as oculist and chief surgeon. On being recalled to Constantinople, he was attached to the central naval hospital, and given the rank of major in the imperial service. His vast knowledge and high reputation in the capital gave rise to jealousies in influential circles, and he was obliged to resign.

It was after Cohen had left the service that he was summoned to attend one of the imperial princes. The rapid success of his treatment attracted the attention of the sultan, who appointed him court physician with the rank of lieutenant-colonel. Two years later he was promoted to the rank of general, being the first Turkish Jew to occupy this high position. It was then that the sultan appointed the new pasha as his private physician. In 1888 he was appointed to the faculty of medicine at Constantinople as professor of dermatology, and became, in 1894, member of the Superior Sanitary Commission.

Elias Pasha was decorated with the grand ribbons of Medjidie and of the Osmanie, the Initiative Liskiat medals, the Tureo-Grecian war medal, etc. Elias Pasha always showed the liveliest interest in the welfare of his coreligionists, and he gave on several occasions signal proofs of his solicitude. In 1885, owing to an alleged ritual murder, the Greek and Armenian population of Kadikouy, a thickly populated suburb of Constantinople, threatened the Jews with wholesale massacre. Several Jews, indeed, fell victims to the fury of the fanatics; and the movement was assuming grave proportions, when Elias Pasha, with the authority of the sultan, intervened in behalf of his brethren. Rigorous measures were adopted to suppress the emetic, and the guilty persons were sentenced to severe punishment. Elias Pasha died July 8, 1910.


Cohen, Ellen Gertrude: English painter; studied at the Slade and Royal Academy schools, London, and in Paris under Constant and Laurens; first exhibited at the Academy in 1891, her work being a portrait medallion of Dr. B. W. Richardson. In Paris she exhibited at the Salon (Champs Elysees) from 1894. The pictures by her, shown at the Royal Academy, were "Tired Out," in 1895; "Dribbling for Chub," in 1897; and "Qualifying for the Coach Club," in 1899. She is also a constant contributor to the exhibitions held by the Royal Institute of Painters in Water and Oil Colors.

As an artist in black and white Miss Cohen has contributed to many magazines and papers, including the "Pall Mall," "Queen," and "Pictorial World." Her Parisian experiences, written as well as sketched, were published as "The Strand Magazine" and "The Studio."

Bibliography: Jewish World, Nov. 1900. J. G. L.

Cohen, Emil Wilhelm: German mineralogist; born at Aakjaer, near Horsens, Jutland, Oct. 13, 1842. He studied at the universities of Heidelberg and Berlin, and from 1867 to 1899 was assistant at the mineralogical institute of the former seat of learning. In 1871 he was appointed professor, and resigned the position early the next year, when he went to South Africa on a tour of geological and mineralogical research. Cohen visited the Vaal River diamond-diggings and the newly discovered mines in that part of Griqualand West now known as Kimberley. Thence he went north to the Lydenburg district, emerging eventually at Delagon Bay. This trip consumed a year; and on his return to Germany he published "Bemerckungen zur Routenkarte von Lydenburg nach den Goldfel-
COHEN, HAYYIM: Tunisian rabbi; lived in Tunis. He was the author of "Na'awah Kodesh" (Becoming Holy), a commentary on the Song of Songs, Leghorn, 1872; and "Kunteris ha-Melek" (The Commandments of the King). He is the author of "Die zur Dyas Gehörigen Gesteine des Südlichen Odenwaldes," 1871; "Geographische Beschreibung der Umgegend von Heidelberg," 1874-81; "Mikrophotographien," 1880-84; "Zusammenstellung Porphyrgraphischer Unter suchungsmethoden," 5th ed., 1886; "Struktur und Zusammenstellung der Metereisen," 1886-87; "Meteoriseuskunde," 1884. Cohen published in addition over one hundred essays in various scientific magazines of Germany and other countries.

BIBLIOGRAPHY: Pippendorff, Biographisch-Literarischen Handwörterbuch, III, 259.

E. Ms.

COHEN, FRANCIS. See Palgrave, Francis.

COHEN, FRANCIS LYON: English rabbi, author, and expert on Hebrew music; born at Aldershott, Nov. 14, 1869, and educated at Jews' College and University College, London. Cohen became minister of the congregation in South Hackney (1888-1889), then of that in Dublin (1889-90), and since 1896 of the Borough New Synagogue, South London. In 1886 he was appointed tutor in Jews' College; in 1890 he became acting chaplain to the Jews in the British army; and in 1896 staff chaplain to the Jewish Ladies' Brigade, the formation of which he was the first to advocate. He has also acted as editor to the choir committee of the United Synagogue. Cohen has organized military services on Hanukkah in his own and other synagogues, and altogether has done much to promote the patriotic and military ardor of English Israelites. He is the author of "The Handbook of Synagogue Music," 1889, and, with D. M. Davis, of "The Voice of Prayer and Praise," 1899. In addition, he has written numerous articles on Jewish music, among which have been the following: "Synagogue Music, Its History and Character," in "The Jewish Chronicle," 1888; "Synagogue Plain-Song," in "The Organizer and Choirmaster," 1897; "La Revue de Chant Grégorien," Marseilles, 1899; and "Song in the Synagogue," in "The Musical Times," London, 1899.

BIBLIOGRAPHY: Jewish World, Oct. 15, 1887; Jewish Chronicle, Dec. 22, 1887; Cohen, Jewish Year Book, 1898-1900.

E. Ms.

COHEN, HALIFA: Tunisian rabbi residing in Leghorn, Italy. He wrote in the "Hosha'anot" of the Feast of Sukkot; "Mizwot Mehayye" (The Vivifying Words), a commentary on the prayers (selihot) for the month of Elul; "Mikra ha-Kodesh" (Holy Convocation), a commentary on the Song of Songs; "Zekheni le Hayyim" (Remember Us for Life), a commentary on the Haggadah of the first nights of the Passover; and "Leb Shonie'a" (Understanding Heart), elementary discussions of various subjects.

BIBLIOGRAPHY: Cohen, Notes Bibliographiques.

M. Fr.

COHEN, HENRI: French composer and musician; born at Amsterdam, 1865; died at Buxeuil-Marcey May 17, 1890. Cohen's parents went to France in 1811, and provided excellent musical instruction for their son. He studied harmony with Reia, and singing with Lois and Pellegrini. In 1832 and 1836 he was at Rome, and there produced "L'Imprisonée" and "Aviso al Mustang." In 1839 he established himself at Paris, devoting his efforts chiefly to teaching, and singing with success at various concerts.

Cohen was appointed director of the Conservatoire at Lille; but after some difficulties with his administration he returned to Paris, and accepted a position as director of the Cabinet des Médailles at the Bibliothèque Nationale. He subsequently published some works on numismatics and bibliography.

His principal musical compositions are: "Maguerie et Paou," a lyric poem, Paris, 1847; "Le Moulin," lyric poem, London, 1851; compositions for the piano, fugues, nocturnes, romances, and melodies; a practical treatise on harmony, and eighteen progressive solfeggios for three and four voices, commended by Fétis.

BIBLIOGRAPHY: Nouveau Larousse Illustré, s. v., Paris, 1898.

A. A. G.

COHEN, HENRY: American rabbi; born in London April 7, 1863. He was educated in London, and when only eighteen traveled in Africa as interpreter for a French legation. He was severely wounded during the Zulu war, while assisting in the repulse of an attack by savages. Proceeding to Jamaica, British West Indies, he became rabbi of Kingston (1884-88), and then of Woodville, Miss., in the United States (1885-88). In 1888 he succeeded the Rev. Joseph Silverman as rabbi of Congregations D'Idéal Israel, Galveston, Texas, which position he still occupies (1902). He is librarian of the Texas Historical Society and a member of the executive council of the American Jewish Historical Society, to both of which he has made historical contributions. He has made most careful researches into the history of the Jews in Texas. Cohen has published numerous compilations, translations, reviews, poems, lectures, sermons, and pamphlets. In 1894 he issued his "Talmudic Sayings" and "Prayer in Bible and Talmud," and, with D. M. Davis, of "The Vocal of Prayer and Praise," 1899. In addition, he has written numerous articles on Jewish music, among which have been the following: "Synagogue Music, Its History and Character," in "The Jewish Chronicle," 1888; "Synagogue Plain-Song," in "The Organizer and Choirmaster," 1897; "La Revue de Chant Grégorien," Marseilles, 1899; and "Song in the Synagogue," in "The Musical Times," London, 1899.

BIBLIOGRAPHY: Jewish World, Oct. 15, 1887; Jewish Chronicle, Dec. 22, 1887; Cohen, Jewish Year Book, 1898-1900.

E. Ms.

COHEN, HENRY EMANUEL: Judge of the supreme court of New South Wales; born at Port Macquarie, September 28, 1841. Cohen was appointed director of the Conservatoire at Lille; but after some difficulties with his administration he returned to Paris, and accepted a position as director of the Cabinet des Médailles at the Bibliothèque Nationale. He subsequently published some works on numismatics and bibliography.

His principal musical compositions are: "Maguerie et Paou," a lyric poem, Paris, 1847; "Le Moulin," lyric poem, London, 1851; compositions for the piano, fugues, nocturnes, romances, and melodies; a practical treatise on harmony, and eighteen progressive solfeggios for three and four voices, commended by Fétis.

BIBLIOGRAPHY: Nouveau Larousse Illustré, s. v., Paris, 1898.

A. A. G.
Cohen, Jacob

Macquarie Dec. 1840. After receiving an ordinary education he served as clerk in 1856; then entered business at Bathurst, but went to London in 1868, where he commenced the study of law, and was admitted to the bar in 1871. Returning to New South Wales, he distinguished himself in the practice of the law, and was on several occasions employed as crown prosecutor. At the general election of 1874 he was returned for West Maitland, and re-elected in own porker. At the general election of 1874 he received, on the formation of the Farnell government, and there he commenced the study of law, and was admitted to the bar in 1871. Returning to New South Wales he thus harmonized with the exception of Sir Julian Solomon, who resigned the position within a few days of his appointment, and the only Jew holding such office throughout the British dominions. Cohen has for years closely interested himself with Jewish religious and charitable institutions.

Bibliography: Jewish Chronicle, Jan. 12, 1883; Jacobs, Jacob,

1. G. L.

COHEN, HERMANN: German philosopher; born in Coswig, Anhalt, Germany, July 4, 1842. He early began to study philosophy, and soon became as a profound student of Kant. He was educated at the gymnasium at Dessau, at the universities of Breslau, Berlin, and Halle. In 1873 he became privat-dozent in the philosophical faculty of Marburg University, the thesis with which he obtained the "venia legendi" being. "Die Systematischen Begriffe in Kant's Vorkritischen Schriften nach ihrem Verhältniss zum Kritischen Idealismus." In 1873 he was appointed assistant professor, and in the following year professor. He was one of the founders of the Gesellschaft zur Förderung der Wissenschaft des Judentums, which held its first meeting in Berlin in Nov. 1892. Cohen is generally acknowledged to be one of the ablest representatives and exponents of the neo-Kantian school. The more important of his works are: "Die Platonische Ideenlehre Psychologisch Entwickelt," in "Zeitschrift für Völkerpsychologie," 1884, iv.; "Mythologische Vorstellungen von Gott und Seele," d. 1889; "Die Dichterische Phantasie und der Mechanismus des Bewusstseins," d. 1896; "Zur Kontravers Zwischen Trendelenburg und Kuno Fischer," d. 1871; "Kant's Theorie der Erfahrung," Berlin, 1871; 2d ed., 1883; "Platon's Ideenlehre und die Mathematik," Marburg, 1878; "Kant's Begründung der Ethik," Berlin, 1877; "Das Prinzip der Idealismusmethode und Selbe Geschichte: ein Kapitel Grundlegung der Erkenntnisskritik," Berlin, 1882; "Von Kant's Einfluss auf die Deutsche Kultur," Berlin, 1885; "Kant's Begründung der Aesthetik," Berlin, 1889; "Zur Orientierung in den beiden Richtungen aus Kant's Nachlass," in "Philosophische Monatsschrift," 1890, xx.; and "Leopold Schmidt." in "Neue Jahrbücher für Philologie und Pädagogik," 1886, cit.


Cohen has for years closely identified himself with Jewish religious and charitable institutions.

Bibliography: Jewish Chronicle, Jan. 12, 1883; Jacobs, Jacob,

2. G. L.

COHEN, ISAAC: English theatrical manager; born about 1835. He was one of the oldest of the London managers, having, first on the Surrey side, and for 34 years in the East End of London, directed theaters for a period altogether of 44 years. His first theatrical engagement was at the Victoria, South London, and he was subsequently engaged at Astley's. He became call-boy and afterward assistant manager, and in 1862 undertook the management of the East London Theater. Therein in 1872 he went to the Pavilion Theater, of which he was manager till 1902. He died Dec. 25, 1907.

COHEN, JACOB RAPHAEL: American hazzan; believed to have been born in the Barbary States; died in Philadelphia, Pa., Sept., 1811. Cohen lived in London, England, during the earlier years of his life. He is known to have been in Quebec, and also in New Orleans, in 1777. He was the minister of the Spanish and Portuguese synagogue, Shearith Israel, of Montreal, Canada, from 1778 to 1782. In the latter year Cohen was elected minister of the Sephardic synagogue of New York. He lived there until 1784, when he accepted the appointment of hazzan of the Spanish and Portuguese congregation of Philadelphia, Pa.

Cohen married Rebecka Luria, of a family which had lost more than one of his members through the Spanish Inquisition. He left descendants in Philadelphia, Pa. After Cohen's death his son, Abraham Hyman Cohen, acted as reader for a time.

COHEN, JACOB DA SILVA SOLIS: American laryngologist; born in New York city Feb. 28, 1838. He was educated at the Central High School of Philadelphia, the Jefferson Medical College, and the University of Pennsylvania, receiving from the last named in 1860 the degree of doctor of medicine. In the same year he was appointed one of the resident physicians of the Philadelphia Hospital. At the outbreak of the Civil war he joined the United States army as a private. He was soon appointed assistant surgeon of the Twenty-Sixth Regiment Pennsylvania Volunteers. After having served with his regiment in Hooker's brigade, he resigned from the army to become acting assistant surgeon in the United States navy, which position he held from 1861 to 1864, serving on the U. S. steamer "Florida," and "Stettin," and the U. S. ship "Vermont."

In 1864 he rejoined the army as visiting surgeon to two military hospitals in Philadelphia. At the end of the war he went to New York, and afterward to Philadelphia, where he established himself as a physician (1866), paying special attention to the diseases of the throat and lungs. He is at present (1890) one of the leading laryngologists.

In 1867 Cohen was appointed lecturer on electrotherapeutics at the Jefferson Medical College, Philadelphia, with which institution he was connected till 1885, when he became honorary professor of laryngology. In the same year he was elected professor in the Philadelphia Polytechnic. He had also been attached, since 1873, to the staffs of the German Hospital, the Home for Consumptives, the Northern Dispensary, and the Jewish Hospital in that city.

Cohen is a prolific writer, and has contributed many monographs to the medical journals. He was for a number of years one of the editors of the "Archives of Laryngology," and is at present in charge of the laryngological department of the "American Journal of the Medical Sciences." He has written "Diseases and Injuries," in the "International Encyclopedia of Surgery," New York, 1884 and 1896; and "The Diseases of the Mouth, Tongue, Pharynx, and Larynx," in the "American System of the Practice of Medicine," Philadelphia, 1885. He is also the author of "Inhalation in the Treatment of Disease; Its Therapeutics and Practice," Philadelphia, 1867; 2d ed. 1876; "Diseases of the Throat and Nasal Passages," New York, 1873, 3d ed. 1879; "Group in Its Relation to Tracheotomy," Philadelphia, 1874 (translated into Spanish, Seville, 1887); "The Throat and Voice," Philadelphia, 1874, and continuously reprinted to date.


F. T. H.

COHEN, JOSEPH: French journalist; born at Marseilles Nov. 1, 1817; died in Paris 1899. After finishing his studies at Aix, he was admitted to the bar there in 1838. He founded the "Mémorial d’Aix," of which he was the editor until 1843. At this time he, with Jacques Isaac Altaras, was interested in the Jews of Algeria, publishing some articles on them in the "Archives Islamiennes." He thereby gained their friendship, and they elected him president of the newly founded Jewish con-

Cohen, Jacob
Cohen, Levi

COHEN, JACOB DA SILVA SOLIS: American laryngologist; born in New York city Feb. 28, 1838. He was educated at the Central High School of Philadelphia, the Jefferson Medical College, and the University of Pennsylvania, receiving from the last named in 1860 the degree of doctor of medicine. In the same year he was appointed one of the resident physicians of the Philadelphia Hospital. At the outbreak of the Civil war he joined the United States army as a private. He was soon appointed assistant surgeon of the Twenty-Sixth Regiment Pennsylvania Volunteers. After having served with his regiment in Hooker's brigade, he resigned from the army to become acting assistant surgeon in the United States navy, which position he held from 1861 to 1864, serving on the U. S. steamer "Florida," and "Stettin," and the U. S. ship "Vermont."

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F. T. H.

COHEN, JOSIAH: American lawyer and judge; born at Plymouth, England, Nov. 22, 1811, of a family long settled in Cornwall. He is a well-known lawyer and public man in the western part of the state of Pennsylvania, having been chairman of the Allegheny county Republican executive committee, and, in 1884, one of the members of the presidential election board for Pennsylvania. In 1861 he was appointed judge of the orphans' court of Allegheny county.

Cohen has been affiliated with most of the local and national Jewish organizations, being a member of the executive committee of the Union of American Hebrew Congregations, and president of District Lodge No. 3, I. O. B. B., and of its court of appeals. He is also a life-member of the board of trustees of the Carnegie Institute of Pittsburgh.


COHEN, JUDAH BEN ISAAC BEN MOSES: Provencal philosopher of the middle of the fourteenth century. He was a disciple of Samuel of Marseilles, and a relative of Sheleniah of Land, at whose request he composed a commentary on Averroes' middle commentary on the "Organon." In his treatise Cohen often corrects Averroes, and quotes Levi ben Gerson, whom he defends against the attacks of his (Cohen's) master, Samuel of Marseilles. A portion of this commentary, comprising the "Isagoge" and the "Categories," is still extant in manuscript (Christ Church, Oxford, No. 201).


COHEN, JULIUS EMILE DAVID: French composer; born at Marseilles Nov. 2, 1820; died in Paris Jan., 1901; studied at the Paris Conservatoire, under Zimmerman, Marmontel, Boeglin, and Halévy, from 1847 to 1854, gaining first prizes in piano forte, organ, harmony, counterpoint, and fugue. In 1870 he was appointed professor in charge of the choral class of that institution, and in 1877 chorus master at the Grand Opera, Paris.
Cohen's compositions are very numerous, and include: thirty songs without words for the piano; six "Etudes expressives" and twelve preludes for the harpsichord; ballads, chamber-music, and orchestral suites. The music composed by him for his sister's wedding at the Jewish Temple, Rue de Notre Dame de Nazareth, Paris, and a mass for male voices, have often been performed.

For the theater Cohen has written the following operas and comic operas: "Vive l'Empereur" and "L'Armagnac," 1860; "Maitre Clande," 1861; "José Maria," 1866; "Les Bluts," 1867; "Dés," 1870; and on the occasion of the reproduction of "Athalie" and "Esther" at the Comédie Française he composed new music for the choruses.


COHEN, J. I. DE LISSA: Mauritian journalist; died May 31, 1879, at Curepipe. He was connected for nearly twenty years with journalism, and was editor and founder of the "Mercantile Record and Commercial Gazette" of Mauritius. He exerted himself greatly to advance the interests of the colony of Mauritius.

Bibliography: Jewish Chronicle, July 25, 1879.

COHEN, KATHERINE M.: American sculptor and painter; born in Philadelphia, Pa., March 18, 1859. She early evinced a taste for art, especially for modeling, and pursued her studies in the art schools of Philadelphia and New York, among her instructors being J. Liberty Tadd, John J. Boyle, and Augustus St. Gaudens. In 1887 she went abroad, and after four years' travel studied in Paris under Mercie. She has produced many works, those of special Jewish interest being the "Group "Rabbi Ben Ezra" and the heroic figure "J. Marie," which latter was exhibited at the Paris Salon in 1896. Among her portrait busts are those of Mayer Sulzberger and of Lucien Moss.


COHEN, LÉONCE: French musician; born at Paris Feb. 12, 1829; died 1884. He studied at the Conservatory of Paris, and became chief of the violinists at the Théâtre Italien at Paris. Cohen wrote some operettas, and a work entitled "École du Musicien."

Bibliography: Revue Musicale et Littéraire, s.v.; Lettre, 1900.

COHEN, LEVI A.: Journalist and champion of the Jews of Tangier; born at Mogador in 1844; died at Tangier Nov. 9, 1888. He went to England at an early age, but subsequently settled at Tangier, where he remained for the rest of his life.

To the Jews of Morocco Cohen stood in the character of a protector. One of the few independent men among the Moorish Jews, he was unswerving in his denunciation of any infringement of their rights; and in order to make his work more effective he founded a journal edited in French, the "Névéil du Maroc." In the capacity of editor, as the accredited representative of the board of delegates of the American Hebrew congregations, and as correspondent of the Anglo-Jewish Association, he exercised considerable influence. On several occasions Cohen undertook perilous missions into the interior of the country, and to the court of the sultan, in order to be of more effectual service to his coreligionists. The poor Arabs, too, found in him a sympathetic advocate of their cause.

Bibliography: Jewish Chronicle, Nov. 10, 1888.

COHEN, LEVI ALI: Dutch physician and novelist; born Oct. 6, 1817, at Meppel, province of Drenthe, Holland; died Nov. 22, 1889, at Groningen. He received his education at the Latin school of his native town and the university at Groningen, from which he graduated in 1840 as medical doctor. Establishing himself as general practitioner in Groningen in the same year, he became (1858) chief of the county of provincial statistics. In 1857 he gave up his practice to become chief of the board of health ("Inspecteur voor het Geneeskundig Staattoezicht") of the provinces of Overijssel and Drenthe, and later of the provinces of Friesland and Groningen. During this time he was one of the organizers of the new medical laws for the Netherlands. King William III. appointed him in 1876 delegate to the hygiene and sanitation congress which met at Brussels. For fifty years he was a member of the congressional committee of Groningen, one year its president, and for twenty years a member of the committee on Jewish affairs in Holland. He also took great interest in the charity societies. From 1844 till 1877 he was editor of the following periodicals: "Mededeelingen uit het Ge- bied van Natuur, Wetenschap, en Kunst," "Nieuw Praktisch Tijdschrift van de Geneeskunde in Al Haar Omvang," "Het Repertorium," "Nieuw statistisch Geneeskundig Jaarboekje," and (with other medical men) "Het Nederlandsch Tijdschrift voor Geneeskunde." He was also a contributor to the "Weekblad van het Ned. Tijdschrift voor Geneeskunde."

Cohen has written many essays and books, among which are: "Bewerking van Choulant-Richter's Ziektekunde en Geneeskunde," 1858-60; "Het Wezen en de Rationele Behandeling van den Zorgnaa- den Diabetes Mellitus," Groningen, 1845; "Bewerking van Lenné's Oude- en Middel-Geschiedenis der Geneeskunde," 1847, and "Handboek der Openbare Gezondheidseigening en der Geneeskundige Politie," Groningen, 1869-72. Mention should also be made of some of his works on Biblical subjects, viz.: "De Dichter van het Boek Job als Dierkundige Be- schouwing," 1843. All these works were published in Groningen.


COHEN, LEVY BARENT: English financier and communal worker; born at Amsterdam 1740; died in England 1808; son of Barent Cohen, a wealthy merchant of Amsterdam. He removed to England with his brother, and by 1778 had developed a large business in London. He was natural-
COHEN, LIONEL LOUIS: English financier, politician, and communal worker; born in London 1822; died there June 26, 1887; son of Louis Cohen, founder of the house of Louis Cohen & Sons, foreign bankers and members of the Stock Exchange; of this firm Lionel Louis Cohen became the head in 1882, after having been elected a trustee (1870) and later manager of the Stock Exchange. He retired in 1883 on being elected member of Parliament.

Cohen's financial ability was shown by his services in connection with the Turkish debt, which earned for him a nomination to the order of the Medjidie. A prominent worker in the Conservative cause at a time when the great bulk of Jews were unquestioning adherents of the Liberal party, he caused considerable sensation in 1854 by appealing to Jews to exercise their independent judgment in political affairs. In 1855 he was returned to the House of Commons by the borough of North Paddington, and during his short tenure of his position he served with distinction on the royal commissions on the depression in trade, on gold and silver, and on endowed schools.

Cohen from his early years devoted much time to the service of the community. On entering public life he found the three city synagogues and various societies administering charitable relief in a chaotic and unscientific manner, and took a notable part in the efforts made to remedy the evil. In 1859, when the synagogue vestries agreed, on the motion of Ephraim Alex, overseer of the poor, to delegate their powers to a specially constituted board of guardians, Cohen became its honorary secretary. His "Scheme for the Better Management of All the Jewish Poor," elaborated in 1869, practically formed the constitution of the board of guardians for the relief of the Jewish poor, the chief charitable institution of the Anglo-Jewish community. In 1878 he was elected president of the board, and filled that office till his death. He gave in all 28 years of unremitting service to the institution, which under his inspiration earned recognition as a great and model charity within and beyond the community.

Cohen also took the leading share in the movements which, after many years of labor, culminated in the federation by Act of Parliament in 1870 of the Great, the Hanover, and the New synagogues under the title of "The United Synagogue." He presided over the first meeting of its council, of which he was elected a vice-president, and was the ruling spirit and master mind of the organization, which, during his lifetime grew into a corporatism of eleven metropolitan congregations and the most influential body of its kind in the British empire.

In 1881 he initiated the movement in favor of the persecuted Russian Jews, and raised the first fund in England for their relief.

Cohen wrote a pamphlet on Indian railways, was a frequent contributor to the Jewish journals, and wrote the masterly series of reports of the board of guardians during his tenure of office as honorary secretary of that institution. The series of statistical tables started by him in these reports has ever since formed a model for similar compilations.

J. M. A. G.

COHEN, LOUIS LOUIS: English communal worker; born in London Sept., 1799; died there March 15, 1882. For two generations Cohen was a commanding figure in the Anglo-Jewish community, and took a prominent share in the management of its affairs. In 1837 he was elected warden of the Great Synagogue, which position he filled for many years. On his retirement he became a life-member of the vestry, and subsequently of the council of the United Synagogue. He also served for many years as a member of the committee (Seven Elders).

He was a colleague and active supporter of Sir Moses Montefiore in most of his undertakings. On the board of deputys, of which he was a member, Cohen exercised great influence, and was the mainspring of its existing constitution. He supported most of the leading London charities, and was for several years vice-president of the Jews' Free School, president of the board of shehitah, treasurer of the Initiation Society, and trustee of the bet ha-midrash.

In religious matters Cohen was a rigid Conservative, and felt intensely on questions affecting traditional Judaism.

He became a member of the Stock Exchange in 1819, and served on committees for fifteen years. The firm of Louis Cohen & Co. was founded by his father. Cohen had a special liking for the science of botany, and was a fellow of the Royal Botanical Society.

BIBLIOGRAPHY: Jewish Chronicle, March 17, 1887; Jewish World, of same date; Cat. Anglo-Jew. Hist. Emb. 1887. J. M. A. G.

COHEN, LOUIS JR.: Lord mayor of Liverpool in 1880; born at Sydney, New South Wales, in 1848; son of Samuel Cohen, who represented Morpeth in the Parliament of New South Wales. He was educated in London, at Edinmonton House (H. N. Solomon's school) and University College, and went to Liverpool in 1864, where he became connected with the firm of Lewis, subsequently becoming its head. He was not till 1885 that Cohen began to take a prominent part in public affairs. In that year
Cohen, Lionel

Cohen, Naphtali

Cohen, Moses Ben Eliezer: Moralist; lived in Germany, probably at Coblenz, in the second half of the fourteenth century. He was the author of an ethical work entitled "Sefer Hasidim" (Book of the Pious), written in 1348 and published by Schöfeser, Warsaw, 1866. This book, known also under the title "Sefer ha-Maskil" (Book of the Wise), gives a brief description of Jewish piety as understood at that time, and contains some valuable contributions to the history of Jewish culture. The author often quotes the "Beyye 'Olam" of Isaac Hadid and the works of Judah ha-Hasid.


Cohen, Nahum: Russian journalist; born in 1868; died at Yekaterin-odol, 1899. His photo story, "V Glukhon Myselbcisky" (In a Dull Townlet), published first in "Vestnik Yevropy," Nov., 1892, appeared also in book form, Moscow, 1895. He was a contributor to various periodicals of southern Russia, especially to the "Krym" and "Krymski Vestyntc.

Bibliography: Mos. u. Heb. Bibl. 14, 113; Gideman, Gesch. des Erziehungswesens... der Juden in Deutsch-

land, pp. 225 et seq. I. Br.

Cohen, Naphtali: Russo-German rabbi and casdab; born in 1849 at Ostrowo in the Ukraine; died at Constantinople Dec. 30, 1718. He belonged to a family of rabbis in Ostrowo, whither his father, Isaac Cohen, had fled during the Cossack war. In 1663 Cohen fell into the hands of the Tatars, who kept him in servitude for several years. Escaping, he returned to Ostrowo, and was chosen to succeed his father as rabbi. In 1690 he was called to Posen, where he officiated as chief rabbi till 1704. There he devoted himself to the Cabala, and collected a large library of cabalistic literature.

In 1704 he was called to Frankfort-on-the-Main. On the occasion of a fire which, breaking out in his house on Jan. 14, 1711, spread to and consumed the entire Jewish quarter, it was charged that, relying on the efficacy of his cabalistic charms, he had prevented the extinction of the fire by the ordinary means. He was arrested and thrown into prison, and regained his liberty only upon renouncing his office. He then went to Prague, where many members of his family perished. There another misfortune, which embittered his life more than the loss of his wealth and position, befell him. The Shabbethaian casdab Nahum Hayyun appeared in Prague, declaring himself a preacher or an emissary from Palestine, and by his duplicity gained the confidence of the credulous Cohen. Being a believer in practical Cabala, Cohen found no fault with Hayyun, even when the latter began to sell amulets. It is not astonishing, therefore, that when Hayyun asked for an approbation for his mystical work "Melom- nuta de Kula," Cohen, to whom he had prudently
submitted only the main text, but not the commentaries which accompanied it, and in which the author openly professed the doctrine of the Trinity, readily granted it, and gave him a glowing recommendation. Provided with this and with other recommendations secured in the same way, Hayyun traveled throughout Moravia and Silesia, propagating everywhere his Shabbethai teachings.

Cohen soon discovered his mistake, and endeavors, but without success, to recover his approval; although he did not as yet realize the full import of the book. It was in 1713, while Cohen was staying at Breslau (where he acted as a rabbi until 1716), that Hakam Zebi Ashkenazi of Amsterdam informed him of its tenets. Cohen thereupon acted rigorously. He launched a ban against the author and his book, and became one of the most ardent supporters of Hakam Zebi in his campaign against Hayyun.

In 1715 Cohen went to see August II., King of Poland, to secure reinstatement in his former rabbinate of Posen, at that time vacant; but failed because of the opposition of the leaders of the community. He then returned to the Ukraine, and in 1718 started for the Holy Land, but died on the way at Constantinople.

Cohen was the author of the following works: "Birkat Adom" (Blessing of the Lord), a commentary on Berakot, with an introduction on the correlation of the Mishnaic tractates, having the subtitle "Semikut HaKamin" (Connection of the Wise), Frankfurt-on-the-Main, 1702 (Cohen was so proud of this work that he ordered it to be buried with him); "Meshek haZera" (Sowing of the Seed), commentary on the Mishnaic order Zeraim (not published); "Pt. Yeshratim" (Month of the Righteous), a cabalistic introduction to Genesis, Frankfurt-on-the-Main, 1702; "Sefer Bei HaRahel" (Book of the House of Rachel), quoted in his will, probably identical with "Telltila Bet HaRahel" (Prayer of the House of Rachel), published at Amsterdam in 1741.

Cohen also edited a number of prayer-books, including "Selihot" (Penitential Prayers), with a commentary, Frankfurt-on-the-Main, 1703, prayers for the Society for Burial, &c., &c.; a prayer for the staying of the plague, Prague, 1718; and an ode on a Sefer Torah donated by Baruch Amestilus. He also wrote an epistle directed against Neshemiah Hayyun. Cohen's ethical will, "Zawwa'ah," is replete with lofty moral instructions (Berlin, 1720).


A. R.

COHEN, RAFAEL. See Raphael ben Jekuthiel ha-Kohen.

COHEN, SHAEBRETZAI. See Shaebretzai ben Mitha ha-Kohen.

COHEN, SAUL: African rabbi; born in Djibouti, North Africa, in 1772; died there April 1848. Although blind and very poor, he was the author of the following publications: "Netzit Mitwoteka" (The Path of Thy Commandments), a work containing commentaries on the Book of Ruth and on the "Acharon" of Isaac b. Reuben and Solomon ibn Gabirol, as well as a number of prayers and religious poems for the Feast of Weeks, etc. (Leghorn, 1841); "Sifte Raimun" (Praying Lips), a commentary on the prayers for the Days of Penitence, according to the rite of Tripoli (ib. 1887); "Lehems ha-Bikurei" (Bread of the First-Fruits), a grammatical work, afterward prepared for publication by David Cohen, a grandson of the author (ib. 1856). His teacher, Zerah Cohen, was a daxian and the author of "Ture Zahab" (Plates of Gold), a commentary on the Song of Songs, written in 1786, and published by his grandson, Hayyim Cohen, in the work entitled "Sa'awah Kodesh" (see Ps. x. 5) (Leghorn, 1872).


M. K.

COHEN, SHALOM BEN JACOB: Polish Hebraist; born at Morcitz (Mezhireh) in Poland, Dec. 23, 1772; died at Hamburg Feb. 29, 1840. Prompted by a love for learning which he could not satisfy in Poland, he went to Berlin when only seventeen. There he became friendly with the poet Wessely, who inspired him with a great passion for Hebrew poetry, which he cultivated until his death.

The publication of the Hebrew literary review "Messas" having been interrupted, Cohen undertook its continuation, and enriched it for two years with his own contributions.

In 1813 Cohen spent a short time in London, in the endeavor to find there a Hebrew school. Having failed, he returned to Germany and settled in Hamburg, where his friend Wessely resided. In 1820 Cohen was called to Vienna by the printer Anton Schindl, who was opening a Hebrew printing-office, and wanted Cohen to furnish Hebrew material. Cohen then commenced the literary review "Bikkur Jeshiin," which consisted among its collaborators the most renowned scholars of that time. Cohen was also the author of the following works: "Mishle Agor" (Pubbles of Agor), a collection of fables and moral sentences in verse, with a German translation, Berlin, 1803; "Tiferet Yisrael" (Splendor of Israel), hymns for the centennial of the society Bikkur Holim at Berlin, 1803; "Mita's Kedem 'al Admat Zafon" (Oriental Plants in Northern Soil), a collection of New Hebrew poems, with a German translation, Frankfurt-on-the-Main, 1857; "Sefere Yirmiyarah," a German translation of Jeremiah, with a commentary, Frankfort, 1810; "Amal vEziraz," an allegorical drama in three acts, adapted from "Le-Yesharim Tehillah" of Moses Hayyim Luzzatto, Rödelheim, 1812; "Massa Batavah" (Bundes von Batavia), ode in praise of Holland, with a Dutch translation by H. Somerhausen, Amsterdam, 1814; "Shoreshe Esmuah" (Foundations of Faith), a Hebrew catechism, with an English translation by Joshua van Oven, London, 1815; "Retshe Yoseph" (Correct Writing), an aid to letter-writing in Hebrew and German, Vienna, 1820; "Ner Dath" (Light of David), an epic poem treating of the history of David, and divided into four parts (Berlin, 1844; "Kore ha-Dorot" (He Who Calls the Generations), a work containing commentaries on the Book of Ruth, in 4 parts (Vienna, 1844; "Kore ha-Dorot") (He Who Calls the Generations), a work containing commentaries on the Book of Ruth, in 4 parts (Vienna, 1844).
COHEN, SOLOMON BEN ELIEZER LIEBERMANN: French Talmudist; died May, 1806, at an advanced age in his native city, Metz. His father was a member of the rabbinical college in that city. Phoebus also became a rabbi, and conducted a Talmudic academy there. At first he was assistant rabbi under Aryeh Löb b.Asher Günzburg. On the death of Günzburg in 1793, Cohen was appointed assistant, and in 1795 chief rabbi. Although an adherent of the old school, he joyfully hailed the success of the French Revolution in 1792, and encouraged the members of his community to participate actively in the movement. He wrote "Halakah Berurah" (Clear Law), casuistic essays on halakic and haggadic passages in the Talmud, as well as homilies, published at Metz, 1795. He was editor of "The Medical News," "The American Journal of the Medical Sciences," and "The Universal Annual," and is one of the editors of "American Medicine." He is also physician to the Jewish Hospital, and has been engaged in active hospital and private practice in Philadelphia, where he still resides (1902).

Bibliography: Fuenn, Kneset Yisrael, p. 152; Nepi-Ghirondi, Toledot Gedole Yisrael, pp. 5, 324, 325. L. I. B. Cohen was born at Philadelphia, Pa., Sept., 1857. Educated in the public schools, he graduated from the Central High School in 1872. From 1880 he studied medicine under his brother, Dr. J. da Silva Solis Cohen, and at Jefferson Medical College, from which institution he received the degree of M.D. in 1883. Since that time he has been engaged in active hospital and private practice in Philadelphia, where he still resides (1902).

Cohen was demonstrator of pathology and microscopy at the Philadelphia Polyclinic from 1883 to 1885. In 1887 he became lecturer on special therapeutics at his alma mater, and in the same year professor of clinical medicine and therapeutics at the Philadelphia Polyclinic and the College for Graduates in Medicine, a position which he held for fifteen years. In 1899 he became clinical lecturer on medicine at the Jefferson Medical College, and in the same year physician to the Philadelphia Hospital. He is also physician to the Jewish Hospital, and physician to the Rusch Hospital for Consumptives. In 1890-93 he gave, by invitation, special courses of lectures on therapeutics in the medical department of Dartmouth College, Hanover, N. H., and was appointed senior assistant professor of clinical medicine in Jefferson Medical College and physician to Jefferson College Hospital in 1902. Cohen has been president of the Young Men's Hebrew Association of Philadelphia; was one of the founders of the Jewish Publication Society of America, and a member of its publication committee. He was also one of the founders and a member of the first board of editors of "The American Hebrew"; and a founder and trustee of the Jewish Theological Seminary Association; he is a member of the board of trustees of Gratz College, Philadelphia. He has been president of the Philadelphia County Medical Society (1886-90), and is recorder of the Association of American Physicians. He was editor of the "Philadelphia Polyclinic" from 1894 to 1896; has been on the editorial staff of "The Medical News," "The American Journal of the Medical Sciences," and "The Universal Annual of the Medical Sciences," and is one of the editors of "American Medicine." He is also the author of "Essentials of Diagnostics," Philadelphia, 1892, 2d ed. 1900. He has also edited "System of Physiologic Therapeutics," 11 vols., Philadelphia, 1901-1902.

Besides contributing to the medical journals and encyclopedias and to the Jewish journals, Cohen has written poems and belles lettres essays for the leading magazines.

Bibliography: Morals, The Jews of Philadelphia, p. 259; Cohen in J. E. Morpurgo. According to Nepi, he was the teacher of R. Ishmael Cohen, author of "Zera'Emet," and in "Shemesh Zedakah," by Samson Hayyim Nahamani, author of "Toledot Hayyim," and was known as a keen Talmudic scholar. His responsa on Talmudic subjects are found in "Pahad Yizhak," by Isaac Lampronti; in "Dibre Asher," by Asher Günzburg. On the death of Günzburg in 1793, Cohen was appointed assistant, and in 1795 chief rabbi. Although an adherent of the old school, he joyfully hailed the success of the French Revolution in 1792, and encouraged the members of his community to participate actively in the movement. He wrote "Halakah Berurah" (Clear Law), casuistic essays on halakic and haggadic passages in the Talmud, as well as homilies, published at Metz, 1795, by his son, David Cohen, rabbi at Verdun.


I. BEN. COHEN-CARLOS, DAVID: A writer resident in Hamburg in the seventeenth century. In 1681 he either translated the Song of Songs into Spanish or transcribed a Ladino translation of it (written in Hebrew letters) into Latin characters. The work is entitled "Cantares de Selomoh Traduzidode Lengua Caldycaen Espagnol," Hamburg, 1681.


I. BEN. COHEN-LIPSCHUTZ, EPHRAIM: Italian rabbi and author; born at Leghorn in the seventeenth century. In 1631 he translated the Song of Songs into Spanish or transcribed a Ladino translation of it (written in Hebrew letters) into Latin characters. The work is entitled "Cantares de Selomoh Traduzidode Lengua Caldycaen Espagnol," Hamburg, 1681.


I. BEN. COHEN-TANTJGI, JAHAD B. ABRAHAM (called Hadri): A writer resident in Leghorn, 1797; and "Admat Yehudah (Soil of Judah), Leghorn, 1797; and "Admat Yehudah (Soil of Judah)," ib. 1825.

Bibliography: Fuenn, Kneset Yisrael, p. 121; Nepi-Ghirondi, Toledot Gedole Yisrael, pp. 5, 324, 325.

I. BEN. COHEN-TANQUY, JUDAH B. ABRAHAM (called Hadri): A writer resident in Leghorn, 1797; and "Admat Yehudah (Soil of Judah), Leghorn, 1797; and "Admat Yehudah (Soil of Judah)," ib. 1825.

Bibliography: Fuenn, Kneset Yisrael, p. 121; Nepi-Ghirondi, Toledot Gedole Yisrael, pp. 5, 324, 325.

N. T. L. COHEN-TANQUY, JUDAH B. ABRAHAM (called Hadri): A writer resident in Leghorn, 1797; and "Admat Yehudah (Soil of Judah), Leghorn, 1797; and "Admat Yehudah (Soil of Judah)," ib. 1825.

Bibliography: Fuenn, Kneset Yisrael, p. 121; Nepi-Ghirondi, Toledot Gedole Yisrael, pp. 5, 324, 325.

N. T. L.
COHEN-YIZHAKI, ABRAHAM: Tunisian rabbi and writer; born at Tunis; died there in 1864. He is the author of the following Hebrew works, printed at Leghorn by a pious and generous Judeo-Tunisian family, the Shamasas: "Mishmerot Kehunanah," containing novellae on the Talmud, 1862; "Shulhanoo shel Abraham" (Abraham's Table), a commentary on the Shulhan 'Aruk, 1865; "Miryot Kehunahah," a collection of rabbinical calculations, 1865; "Kaf ha-Kohen," cabalistic interpretations of every chapter of the Bible; "Hasde Kehunahah," a collection of funeral sermons, 1869; "Eke Kohen," a study of the laws concerning the slaughtering of animals and birds for food, 1865.

Bibliography: B. Cazes, Notes Bibliographiques.

COHN, ALBERT: French philanthropist and scholar; born in Presburg, Hungary, Sept. 14, 1814; died at Paris March 15, 1877. He belonged to an Alsatian family which had settled in Hungary during the eighteenth century. From 1824 to 1836 he lived in Vienna, studying first in the gymnasium and afterward at the university, and receiving in 1834 the degree of doctor of philosophy. He was then chiefly interested in Oriental languages, and, through the influence of Professor Wenrich, was engaged as teacher of Hebrew in the Protestant seminary. He was introduced at the same time to the Orientalist, Baron von Hammer-Purgstall, who employed him as one of his secretaries.

Baron von Hammer-Purgstall was instrumental in forming Cohn's decision to leave Vienna, where at that time there was no hope of preferment for a Jew, and to settle in Paris, which he did in 1839. Then began his lifelong connection with the Rothschild family. Three of the Almoners of the children of Baron James de Rothschild received successively from him their instruction in Hebrew and in Jewish history; and in 1839, after a year spent with his pupils in the Holy Land and in Austria, he was placed by the baron and baroness in charge of their extensive charities, a position which he held for the remainder of his life.

Cohn did much for the charity commission of the Paris community, of which he was successively treasurer and president, making it a model for similar institutions throughout Europe.

His next field of activity was among the Jews of Algeria, who suffered much through the prejudice of the French conquerors, including those in command. In 1843, and again in 1847, he visited the country, often traveling through districts where war was raging, and where the life of a European was insecure. His reports, presented by him personally to King Louis Philippe and to his son, the Duke d'Aumale, led to an organization of the Jewish communities of Algeria which was destined to bring about their gradual assimilation with the Jewish communities of France.

Cohn was again in Algeria in 1860, after visiting Morocco, where matters pertaining to the Jews which required his attention, arose from the Spanish expedition of that year. Owing to his influence with the celebrated Don Juan Prim and others, these matters were solved in a manner that was favorable to the Jewish population.

His activity in the East was equally important. He visited Jerusalem no less than five times between 1854 and 1869. His first voyage was undertaken at the request of the Consistoire Central des Israelites de France, which had been requested by Jews in every part of Europe to investigate the
In the East.

In 1854 the first visible sign to the Jews of the Holy Land that an interest in their condition was being taken by their brothers of France, Italy, England, and Germany. Sums of money had already been sent by Sir Moses Montefiore; but Cohn was the first to see how matters really stood, and to apply the needed remedies. He was greatly helped in the performance of his task by his exceptional linguistic gifts and his deep knowledge of the Slavonic and Arabic.

Cohn contributed several essays to periodicals; and many of his sermons have been printed. His chief works are "Jüdische Religions- und Schulen," Breslau, 1878; "Zur Frage über die Arbeitsüberleitung der Schüler und Schülerinnen der Höheren Lehranstalten," 1881; "Die Disciplin nach den Jüdischen Religionsschulen," Oels, 1881.

After officiating for five years as preacher and religious teacher at Waren, Mecklenburg, he went in 1867 to Bielitz, Austrian Silesia, as director of the Jewish communal school there. Five years later he became preacher at Oels, where he officiated until 1892. In that year he was appointed rabbi at Bona, where he remained until his death.

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Cohn, George
Cohn, Leon

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appointed assistant professor. In 1872 he became professor, and was called to fill the chair vacant through the death of his old teacher, friend, and collaborator, Goeppert.

In 1888, upon the opening of the Botanical Institute, which was built mainly through his untiring endeavors, he received the title of "Geheimer Regierungsrath." On the occasion of his seventh birthday he was presented with the honorary freedom of the city of Breslau.

Cohn's work gained universal appreciation during his lifetime. He was elected a member of the following institutions and societies: Leopold-Carolinische Akademie, Royal Academy of Sciences of Berlin, Société de Biologie de France, the Royal Microscopic Society of Great Britain, the Natural History Society of Boston, U. S. A., etc. Cohn was buried in the row of honor in the Jewish cemetery of Breslau. Though not an observing Jew, he and his wife belonged to several Jewish societies.

Cohn was a prolific writer; leaving behind him over 150 papers, essays, and books, of which the following may be mentioned: "Zur Naturgeschichte des Protococcus Pluvialis," Bonn, 1851; "Die Menschheit und die Pflanzenwelt," Breslau, 1851; "Der Haushalt der Pflanzen," Leipzig, 1854; "Untersuchungen über die Mikroskopischen Algen und Pilze," Bonn, 1854; "Neue Untersuchungen über Bakterien," 5, 1872-73; "Die Pflanze," Leipzig, 1882. Cohn was also the founder and (from 1873 to his death) the editor of the "Beiträge zur Biologie der Pflanzen."


Cohn, Gustav

German economist; born Sept. 12, 1840, at Marienwerder, West Prussia. He studied at the universities of Berlin and Jena. During 1867 and 1868 he was the holder of a fellowship at the Royal Statistical Bureau of Berlin, and in 1869 became privat-dozent at the University of Heidelberg, but in the same year accepted an invitation from the Polytechnicum at Riga. Cohn paid a visit to England in 1873, and the fruit of his observations and research were embodied in the masterly production "Untersuchungen über die Englische Eisenbahnpolitik," 2 vols., Leipzig, 1874-75. In 1878 he was invited to fill the chair of economics at the Eidgenössisches Polytechnikum at Zurich, which he held until 1884, when he became professor in the University of Göttingen, where he has since remained.

While at Zurich he prepared for publication his "Volkswirtschaftliche Aufsätze," 1878, 1880; "Ueber International Gleiches Recht," in "Zeitungs für Vergleichende Rechtswissenschaft," 1879, 1880; "Ueber International Gleiches Recht," 2 vols., Leipzig, 1874-75. In 1878 he was invited to fill the chair of economics at the Eidgenössisches Polytechnikum at Zurich, which he held until 1884, when he became professor in the University of Göttingen, where he has since remained.


M. H.

Cohn, Georg Ludwig

German jurist; born Sept. 19, 1845, at Breslau, Germany. He was honorary professor in German civil and commercial law at the Heidelberg University (1888). He collaborated with other scholars in compiling Edeoman's "Handbuch des Handels-, Schuld- und Wechselrechts" (1881-85), and founded the "Zeitschrift für Vergleichende Rechtswissenschaft," of which he has been editor since 1877. At present Cohn holds a professorship at the University of Zurich; lecturing on German civil and commercial law and the law of exchange and on the history of German and Swiss law.

Cohn has published "Quid Inter Inter Civitates Confederatorum et Confederationem Civilitatum ex Constitutionibus Germaniae, Helvetiae, Americae Septentrionalis Excipitur," a prize essay, Greifswald, 1886; "Die Justizverweigerung im Alt-
Cohn was elected a regular member of the Gesellschaft der Wissenschaften in Göttingen in 1894; and in 1886 the Prussian Order of the Red Eagle of the fourth class was conferred upon him. After an interval of nearly ten years he completed the third volume of the "System der Nationalökonomie," which was also issued under the title "Nationalökonomie des Handels- und Verkehrswesens: Ein Lehrbuch für Studierende," Stuttgart, 1898. To the "Jahrbuch für Nationalökonomie" (vi., Jan., 1901) he contributed "Über die Vereinigung der Staatswissenschaften mit den Juristenfakultäten."

Cohn was a very prolific writer, and contributed nearly 350 essays on ophthalmology and hygiene to medical and other journals.

Cohn, Hermann L.: German ophthalmologist; born at Breslau June 4, 1838. After graduating from the gymnasium of his native town he studied chemistry and physics at the University of Heidelberg under Bunsen, Kirchhoff, and Helmholtz, and at the University of Breslau, receiving the degree of doctor of philosophy in 1860. In the same year he commenced the study of medicine at the University of Breslau, obtaining his M.D. degree from the University of Berlin in 1863.

From 1863 to 1866 Cohn was assistant to Forster, settling in Breslau in the latter year as an ophthalmologist. In 1869 he was admitted to the university as privat-docent with the inaugural essay "Über den Einfluss der Hygiene bei der Behandlung der Augenleiden." In 1874 he received the state's gold medal in hygiene.

Cohn noticed that many pupils in the schools of Germany were obliged to wear glasses at an early age. As an ocellist he became interested in the matter, and tracing the source of the evil back to the schools, gave special attention to their hygienic conditions in relation to ophthalmology. Most of Cohn's writings treat of this branch of medicine, in which he achieved great results. The following list of works affords an insight into his labors:

1. "Ueber das Augenleiden bei Kindern," Breslau, 1874;
2. "Die Augenleiden der frühen Kindheit," Breslau, 1875;
3. "Ueber die Verhütung der Augenleiden," Breslau, 1876;
4. "Ueber die Beziehungen der Augenleiden zu den Allgemeinleiden," Breslau, 1877;
5. "Ueber die Bedeutung der Augenleiden," Breslau, 1878;
7. "Ueber die Verhütung der Augenleiden," Breslau, 1880;
8. "Ueber die Beziehungen der Augenleiden zu den Allgemeinleiden," Breslau, 1881;
10. "Ueber die Behandlung der Augenleiden," Breslau, 1883;
12. "Ueber die Beziehungen der Augenleiden zu den Allgemeinleiden," Breslau, 1885;
15. "Ueber die Verhütung der Augenleiden," Breslau, 1888;
17. "Ueber die Bedeutung der Augenleiden," Breslau, 1890;
18. "Ueber die Behandlung der Augenleiden," Breslau, 1891;
19. "Ueber die Verhütung der Augenleiden," Breslau, 1892;

Cohn, Hermann L. was a very prolific writer, and contributed nearly 350 essays on ophthalmology and hygiene to medical and other journals.

Cohn, Laura (also known as Lassar-Cohn): German chemist; born at Hamburg Sept. 6, 1858. After attending the gymnasium at Königsberg, he studied chemistry at different universities, taking his doctor's degree in 1886. He worked for a number of years in various chemical establishments; delivered public lectures in Munich; became privat-docent at Königsberg in 1888; and was appointed professor in 1894.

COHN, LEOPOLD: German author and philologist; born Jan. 14, 1856, at Zempelburg, province of West Prussia. He received his education at the gymnasium at Cöln, West Prussia, and at the University of Breslau, whence he was graduated as doctor of philosophy in 1878. In 1884 he became private doctor at the Breslau University, in 1889 was appointed librarian, and in 1897 received the title of professor.


To Jewish literature he has contributed the following: "Philoex Alexandrinus Libellus de Opificio Mundv," Breslau, 1889; "Philonis Alexandrinii Opera quam Supersent" (with Paul Weidland), vol. I., Berlin, 1896; vol. II., 1897; vol. III., 1898; vol. IV., 1892.


COHN, LUDWIG ADOlF: German historian; born in Breslau May 22, 1834; died in Göttingen Jan. 13, 1871. He belonged to a prominent family of merchants. Physically deformed as the result of an illness in childhood, he was taught by his mother till he was over eight years of age, when he went to the Magdalen Gymnasium. He entered the Breslau University in 1851, and Berlin University in 1853. About this time he was stricken with a serious illness. During his slow recovery at Breslau he attended lectures by Mommsen and Junckmann, and he took his degree at the university of that city in 1856. Cohn embraced Christianity, and in 1857 became a privat-doect at Göttingen University, where he taught till his death.

His principal works, which are characterized by wide reading, keenness of criticism, and fairness of spirit, are: "Die Pogauer Ananas aus dem 12. und 13. Jahrhundert," Altenburg, 1859; "Der 30jährige Krieg," Halle, 1861; "Ein Deutscher Kaufmann aus dem 16. Jahrhundert," Göttingen, 1863; "Sammelb. zur Geschichte der Deutschen Staaten und der Niederlande," 1864-65 (his principal work); "Ge- schichte Kaiser Heinrich II.,” Halle, 1867; besides which he contributed many historical articles to periodicals.

Bücher: Die Gelehrte Wissenschaft, 1861, 12.

COHN, Oskar Justinus (also known as Oskar Justimius): German writer; born at Bres- lau Feb. 21, 1839; died at Bad Nauheim Aug. 8, 1899. Educated for a mercantile career, he succeeded his father as head of the Breslau firm founded by the elder Cohn. He was not successful as a merchant, and went into bankruptcy in 1888. Like his father and brothers, he had scientific and literary inclinations. Taking up his residence in Berlin, he turned his attention to literature. In 1883 his first dramatic effort, "Der Vereins-Held," was produced in 1891; and in Züll, where he died April 1, 1894.

Bücher: "Die Gelehrte Wissenschaft, 1861, 12.

COHN, MARTIN. See Mels, A. COHN (KOHN), MESHULLAM SOLO: German rabbi; born about 1739; died at Fürth, Dec. 17, 1819. After having spent a few years in the yeshibah of Posen and Zülz, Cohn went to the yeshibah of Jonathan Eybeschütz in Altona, from whom he received his rabbinical diploma. His first rabbinate was in Rawitsch, where he opened a small Talmudical college. He was then made successively in Krotoschin, Zülz, Kempten, and Fürth, following at the last-named place the It. Irsch Jaron on the death of the latter in 1793.

In 1800 Cohn was one of the signers of an act of accusation against the Frankists of Offenbach (see "Monatschrift," xxv. 228); and in 1811 he put under the ban of the rabbi of Cölln, Löw Berlin, because the latter permitted the eating of "Hilfsbrechen" (potted vegetables, etc.) on the Passover (compare "Monatschrift," xii. 192).

Of Cohn's works may be mentioned: "Sefer Higa Kolonna" (Garments of Priestscho, respons. Fürth, 1807, the second part of which contains novellae to Baba Mez'a and Gittin: "Sefer Mish' a ha-Haynim" (Prop of the Waters; see Gen. iii.), legal treatises, ib. 1811; "Naḥlat Abot" (Portion of the Fathers), homilics, ib. A special edition of the sermon preached by Cohn on the Completing the study of the treatise Gittin, was published at Fürth in 1871; and is now one of the rarities of the Frank- ford Stadt Archive (Anct. Hebr. No. 2297).

Cohn's son Solomon was rabbi in Schnaitthal, Mergentheim (1801-11), and in Züll, where he died April 1, 1894.

Bücher: Die Gelehrte Wissenschaft, 1861, 12.

COHN, MORITZ (pseudonym, Conimir): Austrian writer; born at Kreuzburg, Silesia, Jan. 8, 1844. Educated at the high school of Brieg, he began life as a clerk in a merchant's office, devoting his spare time to writing. After some of his plays had met with success, he abandoned commerce and settled down at Vienna (1875) as an author, and he written the following: "Der Improvisor," drama, 1874; "Vor der Ehre," drama, 1876; "Ein Ritt Durch Wien," a satirical poem, 1876; "Elke Valtenkarte," drama, 1877; "Der Goldene Reif," drama, 1878; "In Eigener Fähle," drama, 1881; "Im Lichte der Wald-heit," drama, 1881; "Wie Gehblt Ihnen Meine Freu," a novel, 1886; "Der Beste Gegner," drama, 1892. Cohn is a prolific contributor to the press.

Bücher: Das Gelehrte Wissenschaft, 1861, 12.

COHN, OSKAR JUSTINUS: German writer; born at Bres-
Cohn, Tobias

Polish physician; born at Metz, Germany, 1652; died at Jerusalem 1729. His grandfather was the physician Eleazar Kohn, who emigrated from Palestine to Poland, and settled in Kamenetz-Podolsk, where he practiced medicine until his death. His father was the Polish physician Moses Kohn of Narol, in the district of Bielik, who moved to Metz in 1648 to escape persecution during the Cossack revolution. Tobias and his elder brother returned to Poland after the death of their father in 1673. He received his education at Cruceau and the universities of Frankfurt-on-the-Oder (at the expense of the great elector of Brandenburg) and Padua, graduating from the latter as doctor of medicine. He practiced for some time in Poland, and removed later to Adrianople, where he became physician to five successive sultans—Mohammed IV., Soliman II., Ahmad II., Mustapha II., and Ahmad III., moving with the court to Constantinople. In 1724 he went to Jerusalem, where he lived until his death.

Cohn, Leopold

Physiologist; born at Schneidemühl, Posen, Germany, April 23, 1862. Here he received his education at the Kneiphof'sche Gymnasium and at the University of Königsberg, graduating as doctor of medicine in 1886. In the same year he became assistant at the laboratory of medical chemistry and pharmacology at Königsberg. In 1892 he was admitted to the medical faculty of his alma mater as privat-docent, and in 1898 received the title of professor. Cohn has published several essays on chemical physiology in "Zeitschrift für Physiologische Chemie," "Archiv für Experimentelle Pathologie," and "Berichte der Berliner Chemischen Gesellschaft." Since 1893 he has been the editor of the chemical department of Hermann's "Jahresberichte für Physiologie."
Cohn was familiar with nine languages—Hebrew, German, Italian, French, Spanish, Turkish, Latin, Greek, and Arabic. This great linguistic knowledge made it possible for him to write his "Ma'aseh Tobiyyah" (Work of Tobias), published in Venice in 1707, and reprinted there in 1715, 1728, 1769, and 1850. The work is encyclopedic, and is divided into eight parts: (1) theology; (2) astronomy; (3) medicine; (4) hygiene; (5) syphilis; (6) botany; (7) cosmography; and (8) an essay on the four elements.

The most important is the third part, which contains an illustration showing a human body and a house side by side and comparing the members of the former to the parts of the latter (see illustration).

In part 2 are found an astro-labe (see Jew. Encyc. ii. 244) and illustrations of astronomical and mathematical instruments. Inserted between parts 6 and 7 is a Turkish-Latin-Spanish dictionary; and prefixed to the work is a poem by Solomon Conegliano.

Cohn's medical knowledge and experiences seem to have been of considerable importance. He gave, from his own observations, the first description of the "plica polonica," as well as many local symptoms and newly discovered medicinal herbs. He also published in three languages a list of remedies.

He criticized the anti-Jewish professors of Frankfurt-on-the-Oder as well as his coreligionists who were devoted to Cabala and committed to a blind belief in miracles.


COHN, TOBIAS: German rabbi and writer; born at Hammerstein, West Prussia, Feb. 22, 1826. After graduating from the normal school, he conducted the Jewish elementary school of his native city until 1846. He then continued his studies at Berlin, where he received his doctor's degree in 1857. During this time he was living in the house of Sarah Levy (née Itzig), then the gathering-place for the Jewish and Christian celebrities of Berlin. From 1857 to 1860 he officiated as preacher and rabbi of the community of Potsdam. With his wife, the daughter of Ludwig Philippson, he then took up his residence in Berlin.

Cohn is an honorary member of the Literarische Gesellschaft, a society composed of the intellectual leaders of Potsdam, and has been decorated with the Order of the Red Eagle. His larger works include: "Der Talmud" (1866); "Die Mosesgruppe von Bauck"; "Die H umani tätspériode"; "Die Aufklärungsperiode"; "Die Amer im Chalifat"; "Israels Gemeinschaftsleben mit den Vorchristlichen Völkern" (1886). He also contributed many scientific essays to the "Allgemeine Zeitung des Judenreichs" (i.), "Jüdische Zeitschrift für Wissenschaft und Leben" (iv.), "Jahrbuch für die Geschichte der Juden und des Judenthums" (iv.), "Aus Alten Zeiten und Ländern," "Im Deutschen Reich," etc.

COHN, TOBY: German physician and medical author; born at Breslau Dec. 26, 1866. Cohn was educated at the Elisabeth gymnasium of his native city and at the universities of Breslau and Freiberg. From Sept., 1891, to Jan., 1893, he was an assistant at Wernicke's university clinic for neurology, and...
Cohnstein, Tobias Cohnheim

Tobias Cohnheim was a German pathologist and physician, born at Demmin, Pomerania, July 20, 1839; died in Berlin, Jan. 20, 1868. He received his education at the gymnasium at Stettin, and the universities of Würzburg, Marburg, Greifswald, and Berlin, receiving his doctor's degree at Berlin in 1861. After taking a postgraduate course in Prague, he returned to Berlin in 1862, where he practised until 1864, when he took service as a surgeon in the war against Denmark. In the fall of the same year he became assistant at the pathological institute of Berlin University under Virchow, remaining there until 1866. During this time he published several articles relating to physiological chemistry and histology, but finally turned his especial attention to pathological anatomy. In 1867 there appeared in Virchow's "Archiv für Pathologische Anatomie und Pathologische Physiologie und für Klinische Medizin" (xli.) Cohnheim's essay, "Über Entzündung und Eiterung," which made his reputation as a pathologist. In it he proved that the emigration of the white blood-corpuscles was the origin of pus, a statement which produced a great revolution in pathology. In 1868 Cohnheim was appointed professor of pathological anatomy and general pathology in the University of Kiel; and four years later (1872) he went to the University of Breslau to fill a similar position. His work there was interrupted in the winter of 1873-74 by illness. In 1876 he accepted an invitation to become professor of pathology in the University of Leipsic, which chair he occupied until his death.

Cohnstein was the first to use the new universal method of freezing fresh pathological objects for examination; he also first demonstrated nerve termination in "Cohnheim's areas" (polyginal areas forming the cut ends of muscle-columns, seen in the cross-sections of striated muscle-fiber); he was the pioneer in the theory of inflammation, which is now universally accepted; and his researches in the field of pathological circulation and the causes of embolism marked a new departure in the methods of medical treatment.

specialist in gynecology. Resigning his position in the university, he in 1871 removed to Heidelberg, where he established himself as a gynecologist.

Cohnstein has written several essays and books, especially on gynecology. Among these the following may be mentioned: "Ueber den Musiktonus" (awarded a prize by the Brussels Academy); "Ueber Alle Entstehungen"; "Ueber ein Neues Perforationsverfahren"; "Ueber Vaginitis Exfoliativa"; "Lehrbuch der Geburtshilfe"; "Grundriss der Gynäkologie."

Bibliography: Przej, Biographisches Lexicon, s.v., Vienna, 1863.

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COIMBRA: City of Portugal, capital of the province of Beira, in which there was formerly a "Juderia," or Jewish quarter, now called "Corpo de Deus." In April, 1895, the prior of the church in Coimbra and several of the clergy broke into the Jewry in order to obtain eggs (for Easter) from the Jews. The local rabbi, Solomon Catalan, the elder Isaac Passacom, and other Jews intimated to them that they had no right to demand eggs of the Jews, who were living in the street set apart for them. Upon this the clerics resorted to force, and broke into the house of a Jew named Jacob Alfayate. The Jews resisted and drove the imposture clerics out of the ghetto. The king protected them from further annoyance at the hands of the clergy.

Coimbra, the seat of the only Portuguese university, at which many Moranos studied, had a tribunal of the Inquisition, which, during several centuries, instituted numerous autos da fé and sentenced many secret Jews to life imprisonment or to be burned alive. Coimbra was the birthplace of Moses ibn Danon, who in 1510 wrote a Talmudic work at Piza.

Bibliography: Kautzsch, Gesch. der Juden in Portugal, iii. 87, 88; Neubauer, "Die Juden der Katholischen Kirche," in Rev. heb. lit., 1893, p. 158. Compare Acta XXI, PE.

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COIN-MAKERS. See Minters.

COINS, COINAGE. See Numismatics.

COLOCHESTER: County town of Essex, England. Jews are first mentioned as living in Colchester in 1185, and it is probable that they were involved in the massacre of 1190. The community was evidently of some importance, as it was ninth in the amount of its contribution toward the ransom of Richard I. in 1194. The community had in 1220 the right to enter the town and hundred of Colchester in search for Jews' debts. When the Jews were expelled in 1290, nine houses and a "schola" of the Jewry were granted to the king, from which it may be assumed that the community of Colchester stood about seventeenth in order of importance at that time.

Bibliography: E. L. Cohn, Colchester, xiii. 118-125.

J.

COLENSO, JOHN WILLIAM: Bishop of Natal and English Biblical critic; born at St. Austell, Cornwall, Jan. 24, 1814; died Jan. 20, 1883. He was educated at St. John's College, Cambridge. After obtaining his degree Colenso passed some time at a teacher at Harrow, where he produced his well-known school-books on arithmetic and algebra. He became Bishop of Natal in 1833. For the purpose of his mission to the Zulus he mastered their language. He wrote and published a Zulu grammar, and translated into that language the books of Genesis, Exodus, and Samuel.

During the course of his translation he was much troubled by inquiries from the intelligent Zulus whom he used as interpreters as to the discrepancies in the different narratives contained in Genesis and Exodus. This led him to write his "Pentateuch and Book of Joshua Critically Examined," of which the first part appeared in 1862, and created great excitement in the theological world. Colenso drew attention to the arithmetical difficulties attached to the acceptance of the Biblical estimate of the number of fighting men (600,000) who left Egypt at the time of the Exodus, since this number assumes a population of over two millions. Colenso's early studies enabled him to realize the difficulties of commentarist involved in the movement of such large numbers. He was ultimately led to deny the Mosaic authorship of the Pentateuch, and to declare that Jeremiah was the author of the Book of Deuteronomy. He was deposed by the Bishop of Cape Town for heresy in 1863, but the act of deposition was not confirmed by the Privy Council, and Colenso remained Bishop of Natal to his death.

His work, the later parts of which show considerable advance on the somewhat crude views expressed in the earlier portions, was concluded by the publication of part seven in 1879. He was for a long time the solitary English representative of the higher criticism, and was thereby exposed to much obloqui. The well-known "Speaker's Commentary" was projected mainly in order to combat his views. These created great interest in Jewish quarters, and were answered by Dr. H. Adler and Dr. A. Pentsch.

Bibliography: Dictionary of National Biography, s.v.

J.

COLLAR: 1. A rendering in Judges viii. 36 of the Hebrew word נְפָע. In the other passage (Isa. ii. 19) in which it occurs it is translated "chains."

In both cases the word is used in the enumeration of ornaments: in Isaiah of the Jewish women, and in Judges of the Midianite kings. The root נם.
The Jewish Encyclopaedia

Collins, Charlotte (Lottie): Anglo-American actress; born in London, England, about 1865. She began her stage career at the age of five, when she made her début as a crape dancer. Having lost both her parents while still a child, she joined her sisters, Marie and Lizzie Collins, singing and dancing on the lower Mississippi. In 1892 she was engaged by Charles Frohman to sing in America. She became famous for the song entitled "Ta-ra-ra-boom-de-ay," which she introduced at the Tivoli Music Hall in London. This song had enormous success at the hand of the song entitled "T'ain't no sin the man had, under torture, accused Jacob, the cantor of the synagogue of Strasbourg, of having sent him the poison which he had put into the wells of Colmar. Therupon the Jews, without being permitted a hearing, were burned outside the gates of the city. The place where the auto da fé occurred is still known as the "Judeneck" (Hole of the Jews). In the following year, Charles IV. of Germany absolved the inhabitants of Colmar from all responsibility for the burning of his "servi camerini." Jews were again admitted to Colmar at the request of the burgomaster of Colmar, about 1273. Nevertheless, when the latter took part of the nobles in their quarrels with the Alsatian townsmen, the Jews of Colmar helped to defend the city, and refused to pay taxes for three years (1853-56). They were, therefore, together with their fellow citizens, put under the ban of the emperor. Later an arrangement was made between the city and the emperor, relieving the former the Jewish taxes for a period of ten years; whereupon the ban was removed. Wenceslaus, however, did not forget their recalcitrance, and in 1292 annulled all the claims of the Jews against their Christian debtors. During the reign of Robert of Bavaria the condition of the community improved. On Sept. 29, 1401, he granted the Jews of Colmar a renewal of their old privileges. But the hostility of the council of Colmar continued to manifest itself in many ways; and in 1407 the council secured from King Sigismund an edict prohibiting the citizens of Colmar from renting or selling houses to Jews without special permission from the mayor. In 1408, the council made changes in the statutes affecting Jews, and added the following clauses:

"In addition to the yearly taxes, the Jews shall contribute to the tax for the maintenance of the fortress, and give weekly presents to the mayor. In case of war they shall pay supplementary taxes. They shall remain in their houses during Holy Week, Easter, and the feasts of Corpus Christi and Assumption. Only married children may reside with their parents, and no Jew shall harbor without special permission any foreign co-religionist. Foreign Jews shall pay, on entering the city, a "douane" at the gate, and a "douanier" for their baggage. If they wish to pass a night in the city, they shall pay one shilling. The city protects the Jews only from persons amenable to its jurisdiction."

At the end of 1479 the community suffered greatly at the hands of the Swiss Confederates, who, on their way to Pnarize, plundered the Jews and committed many acts of violence. Moreover, the council, fearing that the Christian inhabitants would get into trouble with the Confederates on account of the Jews, prohibited the latter from entering the
city. Thus in 1478 only two Jewish families were toleranted there. At length the council requested from Maximilian I., in Dec. 1507, permission to banish the Jews from Colmar, which request was granted in 1512. In vain the community exerted every effort to secure the repeal of the decree of banishment.

All that it obtained, through the help of Josef of Rosheim, the leader of the Alsatian Jews, was the postponement of enforcement until St. George's Day, 1513. Thenceforth all Jews who came to Colmar for purposes of trade were compelled to pay a toll and to wear the yellow badge. The synagogue and the Jewish cemetery of Colmar were presented by Maximilian to his secretary, Jean Spiegol of Schlettstadt. The cemetery, however, was also used by the Jews in the seigniory of Ribeauvillé. The council was therefore constrained to take over both the cemetery and the buildings formerly belonging to the Jews, paying an indemnity to both Jean Spiegol and William of Ribeauvillé.

The council was not yet satisfied. The banished Jews settled in the neighboring villages, and came daily to Colmar to transact business with its citizens. The council therefore passed a law prohibiting Jews from depositing their merchandise with Christians. On Feb. 2, 1534, the council passed another law forbidding the inhabitants, under penalty of loss of citizenship, to harbor Jews. These laws remaining without effect, the council solicited and obtained from Charles V. (April 25, 1541) permission to forbid them from entering Colmar. Through the intervention again of Josef of Rosheim the imperial chancery, a month later (May 24, 1541), renewed all the privileges previously enjoyed by the Jews of Colmar. These contradictory enactments became the occasion of litigation between the city and the Jews, lasting eight years, the Jews being ultimately defeated.

Until 1691 no Jew set foot into Colmar. A community, however, began to form in 1596, and 10 years later, from that time on, differs little from that of other communities in France and Germany. With the introduction of the History, system of consistories (1808) Colmar became the seat of one, with twenty-five dependent communities. At present (1903) Isidore Welli is grand rabbi of the consistory. The district of Colmar includes about 11,000 Jews. There are several benevolent societies, the most noteworthy of which are the Société de Patronage des Juifs Étrangers and the Société des Danats. See Alsace.


COLOGNA, ABRAHAM. See Abraham de Colonna.

COLOGNE (German, Köln or Köln; Latin, Colonia Agrippina); Chief city of Rhenish Prussia. There are indications that a Jewish community existed here long before Christianity had become dominant. The first official document, however, concerning the Jews of Cologne dates from the time of Constantine, who issued a decree (Dec. 11, 311) abolishing their privilege of exemption from various municipal offices ("Codex Theodosianus," iii. 16, 8). His successors, especially Theodosius II., did not content themselves with the withdrawal of old privileges, but curtailed the civil rights of the Jews. Happily for the Jews of Cologne, it fell, in 489, into the hands of the Franks, and a long period of freedom and prosperity for the Jews of that city followed, though many attempts were made by the fanatical clergy to disturb the harmony and interrupt the friendship existing between the Jews and the Christians.

In 884 the Jewish community of Cologne ceased to exist, the city having been reduced to ashes by the Norman invaders. It was, however, soon rebuilt, and under the wise rule of the archbishops, which made the city a great industrial and commercial center, a prosperous and numerous Jewish community came into existence during the tenth century, accumulating material wealth and learning in an eminent degree. As in the old city, the Jews occupied a special quarter, situated between the city hall and the Church of St. Laurens, although they were allowed to reside wherever they chose. They had a synagogue and a Talmudical school, the origin of which is ascribed to Abraham of Mainz.

In 1016 a new and richly decorated synagogue was erected, and about the same time a hospital (Getto) was built by a philanthropist named Elakain ben Mordecai. The community was administered by a chief rabbi, officially called "episcopus Judaeorum," who was elected annually. He was assisted by a council of twelve dayyanim, whose decisions had legal force. Disputes between Christians and Jews had to be decided by the Jewish council; and in grave criminal cases, in which the Jewish council was incompetent to decide, a Jew could be convicted only on evidence corroborated by a Jewish witness.

The Jews were engaged in all branches of commerce, trading especially in wool, leather, fur, and jewelry. They were also allowed to hold public offices; and many a Jew was entrusted by his Christian fellow citizens with the direction of public affairs. Thus, in the middle of the eleventh century, a Jew named Egerbert exercised the functions of burgomaster of the parish of St. Laurens.

This golden period in the life of the Jews of Cologne was terminated by the Crusades. On May 29, 1096, the Jews of Cologne were informed of the approach of the Crusaders. Being well aware that they could expect no mercy from the pilgrims, who delighted in the spilling of Jewish blood, they sought refuge in the houses of their Christian fellow citizens, who, touched by pity, did all they could to shield them. The following day the Crusaders, on entering the city, had to content themselves with pillaging the Jewish quarter, and tearing up and defiling the scrolls of the Law. Only two Jews, Mar Isaac and Rebekah, fell victims to
of Cologne on the Sabbath preceding Pentecost. and a prayer of commemoration is recited every year ended their lives in lakes and bogs, following the toward the Jews. Scarcely had fifty years passed Standing in the water, and pronouncing a blessing, example of a pious man named Samuel ben Yehiel. The Second calamity overtook the community. ing places, but were finally discovered, and shared the fate of their brethren in other towns. Many ended their lives in lakes and bogs, following the example of a pious man named Samuel ben Yehiel. Standing in the water, and pronouncing a blessing, be killed his son; and his assembled coreligionists, while intoning the “Shaeni” (“Hear, O Israel!”) threw themselves into the Rhine. Various “Memor- blic outbursts of persecution on the part of the populace.

Under Archbishop Reinald (1157–67) the Jews of Cologne were regarded as “servi camera,” under the protection of the emperor; and the so-called protec- tion, as it was elsewhere, was here an excuse for ex- torsion. At the beginning of the twelfth century the archives of Cologne acquired temporary power over the diocese; and the protection of the Jews—in other words, the levying of taxes—was transferred by the emperor to the prelates. The Jews had now to pay, on the Feast of St. Martin, 10 marks and 6 pounds of pepper. But the archbishops understood how to extract additional taxes. Thus, the false accusation that a rich Jewish merchant and a rabbi, called Abrahams, had tendered to a saleswoman base coin in payment for their purchases, compelled the community, in order to save their lives, to pay to Archbishop Philipp von Heinsberg 180 marks. Philipp, however, carried extortion so far that he was subsequently called to account by the emperor Frederick Barbarossa.

An exception to the general conduct of the arch- bishops of the thirteenth century was that of Engel- bert von Berg (1216–22). As provost of the Dom he had shown his kindly feeling toward the Jews by presenting them in 1213 with five acres of land for the enlargement of their cemetery. Under his rule the Jews were really protected, and this without payment of special taxes. A noble who had robbed and killed a Jew was condemned to death by Engelbert. During the struggles between the municipality of Cologne and Archbishop Conrad von Hochstaden (1232–61), the Jews distinguished themselves by their courage in defending the city against the archbishop’s troops. The municipality showed its gratitude by including them in the treaty of peace of March, 1252. A month later (April 27) Conrad granted the Jews a special privilege for two years.

Meanwhile the state of the Jews in Germany generally grew worse from year to year; and the com- 

The Second Crusade. The monk Rudolph arrived at Cologne (Aug. 1, 1146); and his anti-Jewish speeches soon bore fruit. Meanwhile pilgrims for the Second Crusade commenced to gather; and a renewal of the scenes of 1096 was to be apprehended. In their distress the Jews addressed themselves to Archbishop Arnold, who gave them the castle of Valkenburg and permission to defend themselves with arms. As long as they remained in this place of refuge they were safe; but as soon as they ventured forth the pilgrims, who lay in ambush, dragged them away to be baptized, torturing and killing those that resisted. In commemoration of their sufferings during the Second Crusade, the community of Cologne made the twenty-third of Nisan a fast-day.

After the departure of Rudolph the Jews of Cologne reoccupied their dwellings, and those who had under compulsion nominally embraced Chris- tianity resumed their status and places as Jews. But other disastrous effects of the Crusades soon followed. Besides the great loss of life sustained by many communities, the traffic between Europe and the East, hitherto almost wholly controlled by Jewish merchants, passed rapidly into the hands of Christian competitors, and Jews were soon forbidden to engage in any commercial pursuit. Nor were they able to practise handicrafts, owing to the de- velopment of the guilds, which excluded Jews from membership. The only means of livelihood left to them, that of money-lending, entailed the ill will of the inhabitants. Thus the characteristic features of the history of the Jews of Cologne from the Second Crusade to their banishment were, as everywhere else, perpetual renewals of privileges—dearly paid for and almost immediately revoked—and period-
These clauses were engraved on stone tablets in the wall of the treasury of the Dom. Archbishop Wicbold (1297-1304) renewed the privilege in 1302 for the sum of 1,300 marks and a yearly payment of 60 marks, in addition to an existing payment of 1,600 shillings to the municipality.

In 1349 the sweeping accusation that the Jews had caused the Black Death by poisoning the wells and the rivers stirred the ever-ready populace to violence. The municipality, be it said to its honor, did all in its power to prevent the impending catastrophe, assuring the inhabitants that the plague was a punishment from God. It even encouraged the municipality of Strasburg, in a letter addressed to the burgomaster of that city, to stand by the Jews. But all these exhortations were of no avail: the executioners would not let slip their prey. Seeing that escape was hopeless, the elders of the community, in a council held on the eve of St. Bartholomew’s Day, decided that, in case of an attack, instead of being dragged to church for compulsory baptism, they would set fire to their houses and die with their wives and children in the flames. They had not long to wait. On St. Bartholomew’s Day (Aug. 24, 1349) the Jewish quarter was attacked. Fire broke out simultaneously in different parts of it, and the whole community perished. It remained only for the authorities to dispose of the spoils; an agreement was made, in 1350, between the archbishop and the municipality by which the former secured the possessions of the victims.

For more than twenty years there were no Jews in Cologne. The first new settlers were one Schaaf and his son-in-law, who had to pay 1,000 guldens for admission to the city. It was agreed that each family admitted should pay 100 guldens for protection. Fourteen families settled in the year 1372, paying together 2,000 guldens for admission and 1,150 guldens annually for protection. In 1372 Archbishop Frederick III., in return for a yearly payment of 70 marks, granted privileges similar to those of his predecessors. The old cemetery near Severinagasse was restored to the community; and on St. Thomas’ Day, in the following year, the municipality issued a letter of protection, in which it acknowledged the benefits derived from the Jews.

About this time the Jews began to acquire houses in the Judengasse, Botengasse, and Burgentraße. A part of their old synagogue was restored to them; but this relatively happy state of affairs did not last. The increasing influence of the Dominicans, who had established their headquarters at Cologne—a center of the Hussite movement—showed itself in 1404, of Jews preparing special garments for Jews. On the other hand, the municipality, weary of the struggle against the archbishops, who illegally arrested Jews whenever they needed money, eagerly embraced the opportunity to remove the cause of the discord, and therefore refused, in 1426, to renew the Jewish privileges. The Jews had to leave the city, and thereafter were not allowed even to pass a night in Cologne. Their synagogue was converted into a chapel, which still exists under the name of Rathauskapelle.

Though Cologne ceased to be a home for Jews, it remained during the fifteenth and sixteenth centuries the center of an anti-Jewish movement. Thence arose the crusades against Jewish books; and baptized Jews like Victor of Carben and John Pfefferkorn found it a fertile field for their anti-Jewish propaganda. Reuchlin encountered there his bitterest enemies, the Dominicans, who converted the inhabitants of the once liberal city into a bigoted mob. Even after the Protestant reform movement had triumphed, Cologne remained the citadel of the reactionary spirit. Jews of neighboring towns had the greatest difficulty in obtaining permission to stay in the city even for twenty-four hours. Not until 1788, when Cologne became a part of the French republic, were its gates opened to Jews.

In 1788 Joseph Isaac Stern of Mülheim and his family, availing themselves of the declaration of the new government that each one was responsible to his own conscience for his religious belief, settled in Cologne as French citizens. Four years later seventeen other families, including that of Schoen...
Oppenheim, selected Cologne for their abode. A community was then formed and the statutes were drafted; but it increased very slowly, especially when Cologne in 1815 was annexed to Prussia. At that time there were only thirty families; and this number increased but little in the following twenty years.

In 1820 the government charged the leaders of the community, Solomon Oppenheim and Solomon Marcus Cohen, with the supervision of the Jewish primary school, in which Joshua Schloss, Elkan Levi, Joseph Gottschalk, and Marcus Mannheimer were successively the teachers. The school was then attended by thirty pupils. In 1840 the community consisted of forty-six families, and was included in the rabbinate of Bonn, to which it contributed a yearly payment of 130 to 140 thalers. It took the leadership in the struggle for Jewish emancipation in Germany. In 1847 it summoned the Rhine Jewish communities to a general assembly; and its leader, the municipal counselor Abraham Oppenheim, was sent to Berlin in order to prevent the passage of several impending anti-Jewish laws.

With the emancipation of the Jews in Germany the community increased, and in 1854 Dr. Israel Schwarz was nominated rabbi. In 1861 a beautiful synagogue, erected in the Glockengasse at the expense of Abraham von Oppenheim, was consecrated. In 1870 the seminary for teachers, which had been founded at Düsseldorf in 1867, was transferred to Cologne and placed under the direction of Dr. Plato, rabbi of the Orthodox congregation Alsat Yeshuat. A new synagogue was dedicated in 1890, in the presence of many representatives of both the state and the municipality. The liberal congregation has two rabbis, Dr. R. Frank, who, in 1876, succeeded Rabbi Israel Schwarz, and the recently nominated Dr. Ludwig Rosenthal.

At present (1902) the community numbers about 10,000 Jews. They are engaged in all branches of commerce and industry, and many of them follow the liberal professions.

Institutions and Societies. The community maintains numerous benevolent societies, of which the most important are: an asylum for sick and old; Die Philanthropin, an institute for the promotion of arts and handicrafts; Quelle des Helles, for the relief of needy tradesmen; Gemilut Hasadim, for lending without interest; Semikut Dulin, founded in 1840; Kosezet Or, for furnishing clothing to children of the poor; Armenverein, for the relief of the poor; Fruehenverein, founded in 1820; and Waisenstiftung, founded in 1878.

Among the recently erected institutions are: B'nai B'rith Rheinhandloge; an institute for training Jewish female nurses; a society for the study of Jewish history and literature; a children's settlement; and Das Jüdische Leitlingsheim, a home for Jewish apprentices. The Central-Komitee der Zionist-Ver einigung für Deutschland has its seat in Cologne.

In the Middle Ages, Cologne was a center of Jewish learning, and the "wise of Cologne" are frequently mentioned in rabbinical literature. A characteristic of the Talmudical authorities of that city was their liberality. Many a liturgical poem which still has a place in the Ashkenazic ritual was composed by poets of Cologne. The names of many rabbis and scholars have been preserved: the legendary Rabbi Amram, traditional founder of the Jews, Talmudic school in the tenth century; R. Jacob ben Yakkar, disciple of Gerson Meir ha-Golani (1050); the liturgist Eliahu ben Joseph; Eliezer ben Nathan (1070-1152), the chronicler of the First Crusade; the poet Eliezer ben Simon, who, together with the last named, took part in the famous assembly of French and German rabbis about the middle of the twelfth century; the Tosafist Samuel ben Natronai and his son Mordecai; the liturgist Joel ben Isaac (d. 1200); Uri ben Eliahu (middle of the twelfth century); R. Eliahu ben Judah; Ephraim ben Jacob of Besançon (d. 1180), the chronicler of the Second Crusade. The last lost at Cologne, in 1171, his son Eliahu, a promising youth, who was murdered in the street. His tombstone is still to be seen in the cemetery of Cologne.

Among the rabbis and scholars of the thirteenth century were: Eliezer ben Joel ha-Levi; Uri ben Joel ha-Levi; Jehiel ben Uri, father of R. Asher; Isaac ben Simon (martyred in 1266); Isaac ben Abraham, brother of the Tosafist Simon ben Abraham of Sens (martyred in 1266 at Strasbourg); R. Isaac ben Neilah (also martyred in 1266 at Strasbourg); the liturgist Eliezer ben Hayyim; Hayyim ben Jehiel (d. 1314) and Asher ben Jehiel (d. 1300; d. 1327); Yakkar ben Samuel ha-Levi; Reuben ben Hezkiyah of Roppard; Abraham ben Samuel; Judah ben Meir; Samuel ben Joseph; Hayyim ben Shabbethai; Nathan ben Joel ha-Levi; Jacob Azriel ben Asher ha-Levi; Meir ben Moses; Eliezer ben Judah ha-Kohen, most of whom are known as commentators on the Bible.
Colombia
Colophon

The rabbis and scholars of the fourteenth century include: Samuel ben Menahem, Talmudist and litur-
gist; Jeshua ben Joseph, disciple of Meir of Rothen-
burg; and Mordecai ben Samuel. These three are
called in the municipal sources "Gottschalk," "Mo-
ter," and "Susskind." The rabbi who offici-
at the time of the banishment was Jekuthiel
ben Moses Mois ha Levi (Pruno Susskind).

Colon. See United States of Colombia.

Colon, Joseph b. Solomon: The fore-
nest Talmudist of Italy in the second half of the
fifteenth century; born probably at Chambery,
Savoy, about 1420; died at Padua 1480. Colon
(whose name is probably identical with the French
colombe, dove) belonged to the scholarly family
of the Tribots, who emigrated from France to Italy
in the fifteenth century. The teachers of the boy
were his father—himself an eminent Talmudist—and
a certain Mordecai b. Nathan. Colon left his
home at an early age—yet, however, as Gritz says
( "Gesch." 3d ed., viii. 250), in consequence of the
expulsion of the Jews from Savoy, which took place
in 1471. For a time he led a wandering life, and
was forced to gain his living by teaching children.
About 1469 he officiated as rabbi in Pieve de Bacco,
in Venetian territory, whence he went to Mestre,
near Venice. There he became acquainted with a
pupil of Isaac Isserlein, and was influenced by him
in favor of the German Talmudists. Subsequently
Colon was rabbi at Bologna and Mantua, and he
became involved in a quarrel with Messer Leon, both
being banished by the authorities. Thereupon he
was made a rabbi at Pavia, and there he became the
center of Talmudic learning in Italy. At the same
time Colon's decisions in civil as well as religious
questions were sought from far and wide— from
German cities, such as Ulm and Nuremberg, as well as
from Constantinople. He wrote a commentary on
the Pentateuch, and novellae on the Talmud and on
the legal codes (brahot) of Moses of Conyza; but the
response, collected after his death by his son-in-law
Gershom and by one of his pupils, Hayya Meir b.
David, are all that have been printed of Colon’s works
(ed. princeps, Venice, 1519; several later editions).

Colon's responsa, which are among the classical
productions in his field of rabbinical literature, ex-
ercised a great influence on the develop-
ment of rabbinical law. One of the
most important was his responsa
No. 1, in which he decided that no
one could be forced to take a case to an outside court
when there was a court in the place where the de-
defendant (nedar) was living; for it often happened
that rich people took their cases to foreign rabbis
in order to make the poor surrender. His responsa
No. 4, addressed to the congregation of Regensburg,
is also highly important. A number of Jews of
that community having been falsely accused, and a
sum of money being raised for their ransom, the
surrounding places and neighboring communities
refused to contribute, at least in so far as it
was a question of paying a fixed tax instead
of making voluntary contributions. Colon decided
that the communities in question could not refuse
to pay their share, since the same false accusation
might be made against them also, and if the
accused in this case were proved innocent and
acquitted, they would then be safe from danger.

In his responsa Colon endeavored not only to de-
cide the case in hand, but to establish general prin-
ciples according to which similar or related cases might
be decided. In addition to an astonishing range of
reading in the entire rabbinical literature, Colon dis-
plays a critical insight into the treatment of the
Talmud that is remarkable for his time. This is all
the more noteworthy since he was entirely under
the influence of the German Talmudists, which pre-
ponderated in northern Italy. Colon's great self-
confidence is remarkable; he paid little attention to
Jabot ben Asher's "Tosaf.," even though considered
the most authoritative lawcodes; and he cared as
little for mere custom (Responsum, No. 101). end). He
had, besides, an inflexible regard for right and jus-
tice, and never stopped to consider persons. This
becomes especially evident in the sharp yet only
respectful manner in which he reproved Israel Bruen,
the foremost Talmudist of Germany of his time,
when the latter presumed to act as judge in a cer-
dispute, though he himself was one of the contending
parties.

It was natural that a man of Colon's stamp should
sometimes carry too far in zeal for truth and justice;
and this happened in his dispute with Capsali, the
hokom-bashi of Turkey. Having been falsely
informed by an emissary ("meshullah") in
behalfofthepeopleofJerusalemthat
Capsali was very lax in divorce de-
cisions, that he had declared that the
betrothed (na'arah) of a man who had
become converted to Christianity
should be considered as single, and
that he had declared an engagement (ne'erim)
void because it had not been entered into according
to the laws of the community, Colon, in order to estab-
lish the sanctity and inviolability of marriage
beyond the power of any individual rabbi, wrote three
letters (Resp. Nos. 83, 84, 85) to the president and
leaders of the community of Constantinople, threat-
ingen that Capsali under the ban if he did not
recant his decisions and do public penance; and at
the same time making it understood that in no case
would Capsali ever again be allowed to fill the office
of rabbi (Resp. No. 88). This decree of an Italian
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and the Orient took part. It is characteristic of Colonne that as soon as he became convinced that he had been the victim of an intrigue, and so had done injustice to the hakam bashi, he did not hesitate to make amends. On his death-bed he commissioned his son Peretz to go to Constantinople and ask, in his father's name, the forgiveness of Capsal.

**COLONNE, JULES EDOUARD**: French musician; born at Bordeaux July 23, 1838. He studied at the Paris Conservatory, where he was awarded the first prize for harmony and for the violin. He gave up a position as first violinist at the Grand Opéra in order to found the Association Artistique des Concerts du Châtelêt in 1874. By these concerts Colonne popularized the works of Berlioz, whose "L'Enfance du Christ," "Les Troyens," and especially "La Damnation de Faust," the one hundredth performance of which was given in 1898, were frequently rendered. He also gave prominence to the works of the younger French composers, such as Massenet, Dubois, Lalo, Vincent d'Ydly, as well as to the masterpieces of foreign composers.

The **Association Artistique des Concerts du Châtelêt**, well known at Paris under the name of "Concerts Colonne," won signal success. Colonne was appointed leader of the official concerts of the Exposition of 1878. In 1891 he was appointed leader of the orchestra at the Opéra, his initial performance being in "Lohengrin." At the Exposition of 1900 he conducted the concerts in "Old Paris." Colonne gave many successful concerts in foreign countries, and also introduced to France, through the medium of his association, the most prominent of contemporary German conductors, like Siegfried Wagner, Mottl, etc. Colonne was an officer of the Legion of Honor. He died March 38, 1910.

L. G.

**COLONIAL JEWISH MONTHLY**. See **Periodicals**.

**COLOPHON**

The **Colophon** in which the editor, Abraham Conti, gives an account of himself; this is followed by the real epilogue of the work, and this in turn by a distich giving his name and the date, the initial letters of the last line being the numerical equivalent of the printer's name. Where a work was printed in several volumes, each volume is apt to have a colophon of its own. Thus in the Bologna "Mahzor" (1540) a poem takes the place of the usual colophon, some of the earliest prints are wanting in both. This is true of such early Hebrew prints as the **editio princeps** of Maimonides' "Michael" (Soncino, 1542) a poem takes the place of the usual colophon.

**Colophon**: An inscription or device placed at the end of books, generally with the intention of showing the title, the writer's or the printer's name, the date, and the place of printing. Originally the certificate of the illuminator, it was used by the early printers to attest that the work had been done by a reputable man and in a reputable manner. Early prints attempted only to reproduce faithfully the manuscripts. As these at times had neither title-page nor colophon, some of the earliest prints are wanting in both. The **first edition of the "Yosippon" contains a long colophon, in which the editor, Abraham Conti, gives an account of himself; this is followed by the real epilogue of the work, and this in turn by a distich giving his name and the date, the initial letters of the last line being the numerical equivalent of the printer's name. Where a work was printed in several volumes, each volume is apt to have a colophon of its own. Thus in the Bologna "Mahzor" (1540)
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the colophon at the end of the first volume is in verse, commencing "Finished is the first part; Praise be to the Lord of the world." It is then followed by the wish that the printer may be enabled to commence the second volume. Volume two contains the main colophon, with the date and an expression of thanks to God that the printer has been able to finish the work.

At times the printer uses the colophon to implore the pardon of the reader for any mistakes which may have crept into the text, as in the Bologna (1538) edition of the "Sefer ha-Hashidim," or in the colophon attached by Meir b. Jacob Pa- renz to "Kafur wa-Perah" (Venice, 1546). The value of the Hebrew colophon is enhanced at times by the addition of historical notes. The Fano (1536) edition of the "Orzart" contains an account of the Yahya family of Lisbon. Simon Ashenbaurg's "De bek Tob" (Venice, 1588) has in the colophon a long note by the corrector, in which an account is given of the author's journey to Jerusalem. In Elijah b. Hayyim's "Im re Shefer" (Frankfort, 1716) Judah Lo b. Joseph tells us that he did not put his name on the title-page because he was daily waiting to receive a privilege from the emperor to print the Talmud.

The Constantinople (1562) edition of the "Emunot" contains a long note by the editor, Solomon Ya'ab, about the author, and the translation of his work from the Arabic. Colophons were also at times used to call special attention to some one person.

Historical Notes in Colophons. The Amsterdam edition (1711) of the "Seder 'Olam" contains, after a very simple formula, and on a separate page, a eulogistic notice of H. Hirsch of Strazneczyn for the assistance which he had given to the printers.

Hebrew colophons were occasionally written in meter, as were those in some of the early Latin prints of Franz Rinner, the Speyers of Venice, and Uriel Haian of Rome. Usually the verses are merely complimentary to the author. These colophons at times attain a surprising length. In the Rimi edition (1333) of Rashii's Pentateuch commentary, Moses Soncino takes one whole page to explain how he came to reprint the work. Solomon Alkrach's "Shoresh Yishai" (Constantinople, 1581) contains on a separate page a series of verses by Samuel Shulam in praise of the commentary. Some of these additions to the colophon are headed by a title, as התחונת הגרים ("Last word of the printer"), attached to the Amsterdam (1705) edition of Jos. b. David's "Melben Hidrot." In the Amsterdam (1613) edition of Manasseh b. Israel's "Niddat Hayyim," after the real colophon containing the date of printing and the printer's name, Jacob Suspertas has added five pages of corrections and a long account of how he became in contact with Manasseh, and headed by the title הItemSelected ("Apology of the corrector"). A remarkable exaggeration of the colophon may be seen in the Karaite Pentateuch (Constantinople, 1833), which contains not only notes on the correctors and poems in honor of the work, but also an account of the men who contributed money to make the printing possible. Such notes are not unusual in Karaite books.

At times several colophons are to be found; for instance, in Meshewen Ezyryni's cabalistic commentary to the Pentateuch (Gedona, 1569). The principal colophon, giving the date and place, is found on page 104. This is followed by two and a half pages of compound verse, and these in turn by a short colophon; colophon ינ_password (compare Isa. xl. 29). Del Rossi's "Me'or Enayim" (Mantua, 1574) contains on page 184 the words סֵפָם הָאָדָם מִן מִדְחָא אֶלֶּהֶנָּה ("Stamped in Mantova con licencia dei superiori"); then follow several pages of additions, with a colophon; an index, with the note "Et questo con la detta licenza"; and a critique, followed by the words "Con la detta licenza."
Colophon

Color

Colophons are almost invariably in Hebrew, though occasionally, especially in Italy, some Latin or Italian words are added; thus in the Venice edition (1582) of "Shalshelet ha-Rabbah," after the words "It is finished," are found the words "In Venetia appresso Gio. de Gerra. Con licenza da Superintd." Eliezer Ashkenazi's "Yosef Lekah" (Cosenza, 1576) has the addition "In Cosenza. Appresso Cristoforo Dracoul 1576. Con licenza da Superintd." The Venice (1638) edition of the "Sefer ha-Yashar" has as colophon an Italian permit, given by the ecclesiastical authorities, dated 1613; and counter-signed by Georgio Domini (1635), secretary of the Magistrate, Ecclesiastica, contra la Biastema. Such colophons are somewhat rare. Still more rare was the custom of adding, after the expression "Finished and ended," a warning against any editor reprinting the book within a specified time. Thus in the "Sefer ha-Mikhah u-Minmak" of Hai Gaon, edited by Moses Maimon (Venice, 1629), such a prohibition, covering a period of ten years, is printed in the colophon. To this the editor adds a note in regard to the translation of the work from the Arabic, and a long colophon giving the dates of the commencement and the conclusion of the work, to which is attached the Aramaic formula "Blessed be the Merciful One, who has helped us from the beginning to the end." A similar copyright privilege is found in the colophon to Ibn Barukh's commentary to Ecclesiastes (Venice, 1596); though where such copyrights are published they were generally found following the title-page, and were known technically as "laskamos" (see APPRIBATION).

Side by side with these long colophons shorter ones were in use. In the Augsburg edition of the "Arba Turim" (1540) we have simply the names of the three publishers, Hayyim bar David, Joseph bar Yaakov, and Isaac bar Hayyim, in large letters. These names, however, are preceded by a long poem by Joseph bar Yaakov, addressed to Jacob ibn Baruch. Such small colophons became more general as the title-page was enlarged. They usually read: "Finished and ended," are found in many Hebrew manuscripts. It being an old idea that nothing should be left blank upon the last page of a copy of the Torah ("Soferin," ed. Muller, p. 20). For colophons in manuscripts see MANUSCRIPTS.

BIBLIOGRAPHY: See ABRAMOVITZ, J., Bibliografia de la Trad. y de la Encuesta en la Biblia de Racional, in Encyclopedia Judaica, pp. 26 et seq.; see, however, J. W. Vinne, Title-Pages as Seen by a Printer, pp. 1-14, New York, 1901.

G.

COLOR: It is noteworthy that Biblical Hebrew contains no term to express that property of light known as color. When a Hebrew writer wishes to compare an object with another in respect to color, he employs the word נו ("eye") or מֵעָנֶה ("appearance"). The former term is thus used in speaking of the appearance of the appearance of the plague (Lev. xiii. 35), of bdellium (Num. xi. 7), of wine (Prov. xxi. 2); of amber (Ezek. i. 4, 27; viiii. 2), of polished or polished brass (d. l. 7; Dan. x. 6), of beryl (Ezek. i. 16, x. 9), and of crystal (d. l. 22). The latter term is used of brass (d. x. 8).

In rabbinical literature are found the Aramaic "pazuta" (appearance, Hul. 47b), "guf" (body, Men. 44a), "koren" (red, Nid. ii. 6), or "shin" (inflame, Num. ii. 7; compare Luria, note 19 ad loc.), "zeva" (dye, pass. d. b. in the Aramaic "gilah") (Shab. 74a, the Persian loan-word "ganwan") (Lev. viii. 24; Aramaic "ganwa"); compare Targ. Yer. to Lev. xxv. 19; "color of saffron"), and כָּרָם, כְּרָמָה, כְּרָמָּה, כְּרָם, כָּרָם, כָּרָם. However, Jastrow, "DICT," s.v., sees no connection here.

Intensity of color is expressed by the terms "amak" (deep, Tosef. Nidd. iii. 11), "xu" (strong, Neg. i. 1) "ad me'od" (to a high degree, Num. ii. 7), or symbolically by such expressions as "adam dan she-ba-adamin" (deep red, Neg. xi. 4), "yarkak sheba-yerikho" (deep green, d. b.).

Intensity is expressed by "kelah" (dim, faint, Lev. of Color. xiii. 39; Neg. ii. 2) or by "dele" (Neg. i. 2). The same idea is expressed by reduplication, as "adam dan" (reddish), "yarkak" (greenish, Lev. xiii. 49), and "sheharhar" (greenish, Lev. xiii. 39).
(blackish, swarthy, Cant. i. 6). Dark colors are expressed by "mashlah" (Niddah ii. 19a) or "maslach" (Yer. Niddah ii. 56b); bright, vivid, is "meszalah han" (ib.).

There are but few real color-terms found in Biblical or traditional literature. Only white, and two of the elementary colors, red and green, are distinguished by name; while for blue and yellow distinct terms are entirely wanting. The other elementary colors are expressed by words denoting degrees of lightness and darkness; while non-elementary colors are indicated by the names of the objects from which they are derived. Moreover, as different colors; the context, or the object to which the color was applied, affording the clue as to the particular color intended.

The scarcity of color names found in the Bible and other ancient literatures has been differently accounted for by various scholars. All that can with certainty be said of the ancients in this respect is that their color vocabulary was undeveloped.

To the psychological reasons for such an undeveloped state among all nations of antiquity (compare Wundt, "Völkerpsychologie: Die Sprache," ii. 513, 514) was added, in the case of the Israelites, the religious prohibition of idolatry at a period of history when painting, like other arts, was largely, if not altogether, in the service of idolatry. Needlework in colors, as well as dyed stuffs, was indeed known in Israel in very early times (compare Dtr. xxv. 2; Ezr. xxxii. 7, 8), but the coloring was in all probability of a simple kind.

In the determination of the various color-terms, notwithstanding the aid which the context and etymology offer, it is at times impossible to arrive at very definite conclusions. In the following lists the Biblical data are given under a; the data from traditional literature, inclusive of the Targumim, under b.

<table>
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<tr>
<th>Color Term</th>
<th>Biblical Reference</th>
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<tr>
<td>Zak</td>
<td>(Job xvi. 30)</td>
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<tr>
<td>Haklilah</td>
<td>(Gen. xxix. 12)</td>
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<td>Hizhab</td>
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<td>Zehor</td>
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Scarcity of Color Names. The noun "kadrut" signifies "blackness" (Isa. 1. 8); and the adverb "kadrut" "wrapped in mourning" (Mal. iii. 14).

The word "hasilak" (to dark) is frequently more nearly defined as "ink-black" (Niddah ii. 7), or as "black as the sediment of ink" (ib.), like black wax, pitch, grapes, olives (b), "mouse-gray" (Pes. 10b), or as black as a negro (Suk. iii. 6). In Num. ii. 7, the term "shalor" is applied to "bare-set," probably taken here as sardonyx, and described as consisting of one-third white, one-third black, and...
one-stained; to supply, black like desertthorn (i.e., metal-
all grayish-blue), to leden; and to “shelam,” probably gray amethyst, said to be mixed black and white. The “shesham”—here the deep sea-green beryl—is said to be “shelam’ed wood” (very dark). Hence, “shelarut = the Aramaic “shlararita” (blackness, darkness. Ta’anit 26b; B. B. 206; B. M. 117b) and the by-form “shlarart” (Cant. R. i. 6). “Shelemmit” (brownish), of the color of grin (B. B. v. 6), is sometimes contracted to “shalmit” (Yer. Maas. Sh. iv. 54c).


’Sabrut’ or “pahut” (gray, dark), a term which is used of sheep’s wool (Hal. xl. 2, 136b) goes back to “pahut” (east down). The variation in the first consonant points to a differentiation of an original “shakhab.” (On the development of meaning from the idea of overpowering, casting down, opposing, to that of darkness, compare “kadar,” above, and Lev. “Babyl. Anal. Grau.” p. 219, note 6). “Pahum (blacken, to soil), denominative of “pahum” (coal, is used of soot, the sun, and other things. The passive of this may be used in the pual and nitpael (compare Jastrow, “Dict.” s.v.).

The verb “shelat” is used to designate “rust-colored” or “bronze” (Ta’an. Sa).

Aramaic: “shlam,” originally signifies “op-
pessed,” then “black” (compare Lev. xiii.), “le-
bum,” literally “glowing,” then “brown” (Targ. Yer. to Gen. xxx. 33, 33); “bald” (rust-colored [1]); compare Targ. Job xl. 17.Ms.; Jastrow, “Dict.” s.v.). “Kawam” or “kalah” (deep black) is applied to horses (Targ. to Zech. i. 8).

(b) White is usually expressed in the Bible by the word “laban,” which is used of the color of goats (Gen. xxx. 33, 37), of teeth (b. xlix. 12), of manna (Ex. xvi. 31), of leprous hair (Lev. xiii.), of garments (Eccl. i. 8), and of horses (Zech. i. 8).

Degrees vi. 3, 6). Shades of white are: milk-
white (Gen. xlix. 12), corsander-seed-
white (Ex. xvi. 31), snow-white (Num. xii. 10; II Kings v. 27; Ps. lxxv. 15 [A. V. 14]; Is. i. 18), and doll white (Lev. xiii. 39). Hence the noun “holen” (whiteness, Eclesiac. [Siraeh] xiii. 18). The moon, on account of its pale light, is called “lebahan.”

The Aramaic terms corresponding to “laban” are “laban,” used of the face becoming pale with shame (Isa. xxix. 22), and “biwara” (whitel), applied to a snow-white garment (Dan. viii. 9).

(b) The white color may be as white as snow, as the calcifying in the Temple, as wool, as the cuticle of the egg (Neg. i., referring to the color of leprous spots), as pearl (Yoma 73a), or as the wood below the bark (Hal. 47b). The color of the stone “yabalon,” probably milky opal, is white (Num. ii. 7). “Lifrum” (whitening) is used of wool (B. B. 48b). “Lifrum” means “to bleach cloth” (Yer. Ber. ix. 1, 13c); “to glaze tiles” (Bereaj iv. 7), “to heat to a white heat iron instruments” (Ab. Zarah v. 13). “Hilbun” signifies “to grow white,” used of hair (Neg. i. 6); “to whiten the wing of a raven” (Cant. R. v. 11); “to cause paleness of face through shame” (Ab. iii. 11). Hence, “labunim” (whiteness, Neg. iv. 4), and the by-form “labnut” (Lev. R. iv. 4). The verb “kasaf,” in various forms, is used to indicate paleness of countenance caused by shame or fright (compare Jastrow, “Dict.” s.v.). The word is perhaps connected with “kesaf” (tulip). Notice also “lawkan,” “labkan” = the Greek levan (albino, or white-spotted in the face, Ber. 58b). To express the idea of the hair becoming grayish-white through old age, the root “sib” is used (Isa. xii. 2; Job xv. 10), whence the derivative “wabk,” meaning “gray hair” (Gen. xxiii. 8, xxiv. 29, 31; Deut. xxxii. 23; Hos. vii. 9; Prov. xx. 29), or the “leaky hair” of old age (Isa. xli. 4).

In Aramaic the roots “lawar,” “kesaf,” and “sib” are used in the same senses as in Hebrew; add to which “shlum” (ash-gray, Targ. to Zech. vi. 7), and “sib” (red). (a) Red is expressed by “shadom,” a term probably connected with “dana” (blood). It is applied to blood (II Kings iii. 23, to a beater (Nim. xi), to a horse (Zech. i. 8), and to brownish yellow lentil (Gen. xxxv. 39). The adjective “admoni” describes a reddish-brown com-

Other terms occasionally occur which denote some shade of red, as “saroik” (reddish-brown, sorrel), ap-
plicated to horses (Zech. i. 8); and “hamzat,” some shade of red not more closely defined (Is. lli. 3); “Amoz” (Zech. vi. 7), translated by the Targum “ash-gray,” stands, in the opinion of modern scholars, for “hamzat” (red); compare Genesis-Rabbi, “Hebräisches und Chaldäisches Handwörterbuch,” s.v.). Some trace the root “lamar” (to be red) in Ps. lxxv. 9 and Job xv. 16.

(b) Redness is applied in Talmudic literature to the scarlet (Gen. xlix. 12), to coallorum (Lam. iv. 13), to woe (Num. ii. 7), to the ruby (d.), and in the hif’il form is used also of “putting to the blush” (Num. iv. 20). Deep red is “adamda amon” (red) = “samar” (redness, Hul. 87b). Compare also “gilper” (red of completeness, Ber. 29b; Bek. vii. 6, 43b).

The usual term for red in Aramaic is “summaka” (reddish) or “summuka” (compare Jastrow, “Dict.” s.v.). Occasionally are found “gilper” and “gilpi.” “Gilpi” = “gilpi” (Bek. 43b). The latter properly means “fane-colored.”

(a) The term “yanak,” originally “pale,” is used to describe those uncertain colors which waver be-
tween green, yellow, and blue. It is applied to the color of vegetation (Job xxxii. 8; II Kings xvi. 24).

The changing color of green, blue, decaying vegetation (Deut. xxxvii).

The red of amon (faded) (Isa. xxxvii. 27), the fading color of green, blue, decaying vegetation (Deut. xxxvii).

The yellow of amon (faded) (Isa. xxxvii. 27), the fading color of green, blue, decaying vegetation (Deut. xxxvii).
Color

Pigments: (a) Of pigments known and used in Biblical times, four are mentioned. Three were derived from animals and one from a metal. Scarlet or crimson was obtained from an insect (coccus), which gave its name to a species of oak (læc coccinum). By infusing the insect in boiling water a beautiful red dye was produced, superior in effect and durability to cochineal. To designate this color the word "tola" (worm) is used (Isa. 1.18; Lam. 5.7). More often, however, the form "tola'at" is found (compare to "shani," a word supposed to mean "to glitter.") In this form it is mentioned as a costly possession (Ex.xxxvi.20), and as being, therefore, suitable for an offering (Ex.xvii.18; xxxvii.18), for the ephod (Ex.xviii.28, xxxix.28), etc. A thread of this color was commonly used in early times as a sign to aid recognition (Gen.xxxviii.28, 50; Josh. ii.21). In these passages, as well as in II Sam. i.24 and Cant. iv.3, "shani" alone is used. The plural "shaniyat" (scarlet stuffs) occurs in Prov.xxi.21 and Isa. i.18. In later times the Persian loan word "harmal" came into use (II Chron. ii.6, 13; iii.14). The verbal form "me-tulla'im" (clothed in scarlet) occurs in Nahum ii.4. A similar shade of color was derived from "shahar" (minium, red oxid of lead), used for painting ceilings (Jer.xii.14) and images (Ezek.xxii.14).

(b) From "namer" (leopard) the verb "nimmer" is derived, having the meaning color of one kind or another is denoted by the idea conveyed by the verb "kirkem," a denominateTHE JEWISH ENCYCLOPEDIA of the noun "karka" (leopard). Compare further, "minka" (safron-colored), from prp. a by-form of prp. "kikkem." The Targum makes "karkemim" (clothed in scarlet) occur in Nahum ii.4. In later times crimson was also obtained from "push" (madder; see Rieger, "Versuch einer Technologie und Terminologie der Handwerke in der Mishna," i.28, note 89). From seaweed were obtained a cosmetic rouge, "pikei" (fucus; Rieger, i.e.p.24, note 43), and the mineral pigment "sikra," according to Low T, "Graische Requisiten," etc., i.163, vermilion; according to Rieger, i.e.p. 54, note 43). A kind of scarlet was "asagona," or "sagewa," etymology unknown (Targ. to Cant. vii.3).

(c) The purple dyes were obtained from the "halazon," a species of shell-fish called Marex brandaris and Marex truncaulus, on which see Rieger (i.e.p. 211). It yielded purple-red (Hebrew "argaman") and purple-blue or violet (Hebrew "tekelet") on which see Rieger (ib. xxvii.7). Four are mentioned in the TABERNACLE and the priestly robes. In Jer. x.9 both are mentioned as contributing to the splendor of heathen worship. In Judges viii.26 the Midianites chiefs are said to have worn robes of purple-red. Ezekiel (xxiii.6) relates how the robes of purple-blue worn by the Assyrians impressed the women of Israel; and he knows also of purple red and purple-blue from Eliphas (ib. xxviii.7). In Exclus. (Strach.) v.10 both dyes are mentioned as occupying a prominent place in the raiment of Moses; and ribbons of purple-blue are said to form part of the adornment of wisdom (ib. vi.39). On the defeat of Gog, dyed stuffs of both colors were among the spoil taken by Judas Macabeus (I Macc. iv.20). Purple robes of office were common. Judas was struck by the fact that the Romans, notwithstanding their power and riches, were not clothed in purple (ib. vii.14). When, however, Alexander appointed Jonathan high priest he sent him a purple-red robe (ib. x.29) so likewise did Antiochus when he confirmed him in the office (ib. xi.69). On the other hand, when the treachery of Antiochus was discovered he was at once deprived of the purple robe (II Macc. iv.38).

(d) In Talmudic times the purple-red was obtained also from "bekka" (hielo; compare Rieger, i.e.p.24).
COLORADO: One of the United States of North America; bounded on the north by Wyoming and Nebraska; east by Nebraska and Kansas; south by Oklahoma and New Mexico; and west by Utah. It was admitted into the Union in 1876. The excitement consequent on the discovery of gold at Pike's Peak in 1858, following the panic of 1857, which clogged the wheels of industry in the Eastern States, brought the first settlers to Colorado. There were no railroads; and the pioneers crossed the plains and mountains in wagons drawn by oxen or horses. Among the Jews who survived the hardships of the long journey, the perils from wild animals, and the attacks of savage Indians, were Isidor Deitsch, Leopold Mayer, A. Jacobs, A. Goldsmith, F. Z. Salomon, D. Kline, and others.

Denver, the capital of Colorado and the most important city of the Rocky Mountain region, was settled in 1858-59, and gradually became the center of Colorado Jewish life. In 1861 the United States government decided to Denver a plot of ground for burial purposes; of this the Jews were allotted ten acres. A Cemetery Association was the first Jewish organization. In 1873 the Jews of Denver organized for worship, and in 1874 built Temple Emanuel, a small synagogue at 19th and Curtis streets. The members were for the most part energetic merchants of German birth. By 1882 Congregation Emanuel had outgrown the little synagogue, and a larger one was constructed at 24th and Curtis streets. This building was destroyed by fire Nov. 6, 1897, and a beautiful structure on 16th avenue and Pearl street was erected, and dedicated Jan. 29, 1899. Rabbis Block, Elkan, Schreiber, J. Mendl de Solla, and William S. Friedman have successively occupied the pulpit. A Ladies' Auxiliary, a Jewish Relief Society, mainly for indigent consumptives, and a...
burial society, Hessed Shel Emeth, have also been established; and four Orthodox congregations are in existence. Denver also has lodges of the orders B'nai B'rith, Kesher Shel Barzel, Sons of Benjamin, and B'rith Abraham.

The most important philanthropic institution in Denver is the National Jewish Hospital for Consumptives, founded by Rabbi William S. Friedman, Sept. 10, 1890. This hospital became an imperative necessity by reason of the hundreds of penurious Jewish victims of tuberculosis who came to Colorado. In 1898 Denver Lodge No. 3 of the Independent Order of B'nai B'rith appointed Alfred Muller chairman of a committee to urge the district Grand Lodge No. 2 of the order to cause the cause of the consumptives by taking charge of this institution; and through his tireless energy, together with that of Rabbi W. S. Friedman, the National Jewish Hospital for Consumptives was dedicated Dec. 10, 1899.

The Constitution Grand Lodge of the order, at a meeting held in Chicago April 28, 1900, decided to tax all its members twenty-five cents yearly for the support of the hospital; and to make of it an independent corporation governed by thirty-five trustees, seven of whom should be elected by the Independent Order of B'nai B'rith—one from each district—the remainder to be chosen by the contributors. The trustees immediately added several buildings.

In 1902 M. Guggenheim's Sons donated $30,000 for a "Guggenheim Pavilion." The National Jewish Hospital for Consumptives has accommodation for ninety patients. None but indigent consumptives, in the curable stages of the disease are admitted; and these come from all parts of the United States. Denver has about 4,000 Jews, most of whom are merchants. There are, however, miners, smelters, day-laborers, and many lawyers and physicians. Twelve Jewish students attend the State University at Boulder, which has a chair of Hebrew occupied by Rabbi William S. Friedman.


Cripple Creek and the adjoining town of Victor have 150 Jews. There is no congregation in the district; but services are held on the holy days. The two towns have a B'nai B'rith lodge. Cripple Creek and Victor are the chief gold-mining sections in America.

Leadville in 1884 established Congregation Israel, which has 25 members. The Orthdox congregation, Knesseth Israel, has a smaller following. There are also a Jewish cemetery and a relief society. The Jewish population is 175. Leadville is a noted silver-mining camp.

Pueblo, the second city of the state, founded Congregation Emanuel, Oct. 3, 1899, with 50 members; it has a temple, and Rabbi Harry Weiss is in charge. The other Jewish organizations of Pueblo are: Ladies' Temple Association, Auxiliary Society, Jewish Women's Council, and B'nai B'rith lodge. The Jewish population is 500. Pueblo is a growing manufacturing town.

Trinidad founded Congregation Aaron in 1893, and has a temple, with a membership of 35. L. Freundenthal, the rabbi, has officiated since 1888. The Jews number 130, and have an Auxiliary Society, a Hebrew Ladies' Aid Society, and a B'nai B'rith lodge.

There are also several hundred Jews scattered throughout the smaller towns of the state. Altogether Colorado numbers about 5,800 Jews.

A. W. S. F. COLOMBI (COLORNI), ABRAHAM: Italian engineern. born at Mantua about 1530. His great skill in his profession caused him to be much sought after, and in 1578 he held the position of engineer at the court of Alfonso d'Este, Duke of Ferrara, who, in 1588 sent him to Prague. Soon after Colorni, with his son Simon, went to Mantua, looking after Alfonso's private affairs; and then returned to the court of Alfonso d'Este, who, at the request of the duke Frederick, sent him to his court at Wurttemberg in 1597.

Colorni was famous not only as an engineer and mechanic, but also as one of the greatest mathematicians and archæologists of his age, and above all as a man of charming manners and many accomplishments, including dueling, his skill in which he once had occasion to exercise against a slanderer. Tommaso Garzoni, in his work "La Piazza Universale," dedicates a sonnet to Colorni, and in a subsequent letter speaks in very high terms of him. He enumerates his achievements in the field of mechanics and his inventions, and expresses the wish that the man who possesses such high qualities should also become a Christian. Among Colorni's inventions was a kind of ten-chambered revolver, of which, it is said, he made 2,000 at the request of Alfonso.

Colorni was the author of the following works: "Endimie," rules for the measurement of straight lines (mentioned by Garzoni); "Tavole," mathematical tables (also mentioned by Garzoni); "Curcularis Solomoni," translated into Italian, at the request of the Duke of Mantua, from the Hebrew work on magic, "Mafteah Sholomoh" (Mantua, 1580?). This translation served as a model for the French version (still extant in several manuscripts) entitled "La Clavieure du Tres Savant Solomon, dans Laquelle les Secrets des Sont Ouverts et Découvertes." It was probably against this work that Colorni, according to Garzoni, wrote a book in which he decried physiognomy and chiromancy. Colorni was also the author of a treatise upon the art of writing in cipher, entitled "Scritografia o Vero Scienza di Scrivere Oscuro Facilissima et Securissima per Qualib Voglia Lingua" (Prague, 1598), and dedicated to Rodolph II.

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COLONI, MALACHI

COLONI, MALACHI: Italian author; lived at Modena in the eighteenth century. He wrote a guide to letter-writing, "Megillat Sefer," still extant in manuscript, containing thirty-one letters (Steinschneider, "Cat. Bodl., No. 1379"). He also copied a large work of the same nature, the "Sefer Malah" (ib.), by Ismael Hakaz of the seventeenth century (Steinschneider, ib.). These letters contain valuable notices of the lives of famous contemporaries, as well as of events of the Italian-Jewish world of that time.


I. BRIEF COLUMBUS, CHRISTOPHER, AND THE JEWISH: According to his own statement, Columbus had constant intercourse with Jews and Moors, with priests and laymen. He had personal relations with the mathematician Joseph Vecino, physician-in-ordinary to King John II. of Portugal, and with other learned Jews of Lisbon. Vecino presented him with his Latin translation of the astronomical tables of Abraham Zacuto, the famous mathematician, which Columbus always carried with him on his voyages of discovery and found most serviceable. He sacrificed it principally to this "Jew" Vecino, whom he mentions twice in his note-books, that the king of Portugal refused to consider his plans of discovery. At Salamanca Columbus became personally acquainted with Zacuto, whose scientific works he praised highly. At Malaga he met the Spanish farmer-in-chief of taxes, Abraham Senior, and also Isaac Abravanel, who was the first one to assist him financially in his undertakings. It is not known whether he had business relations with the Jews during his stay at Lisbon, or whether he borrowed or received aid from them in his financial difficulties there. In his testament he bequeathed half a silver mark to a Jew living by the gate of the Jews' street in Lisbon, or to the one whom a priest might designate ("a un Judío que moraba a la puerta de la judería en Lisboa o á quien mandare un acredo el valor de medio marco de plata"). See also AMERICA. THE DISCOVERY OF.

BIBLIOGRAPHY: Navarra, Colecciones de los viajes y descubrimientos, ii. 327; Kayserling, Christopher Columbus, pp. 116 et seq., New York, 1894.

A. M. K.

COLUMBUS, GEORGIA. See GEORGIA.

COLUMBUS, OHIO. See OHIO.

COMETS. See Astronomy; Superstition.

COMMANDMENT: The rendering in the English Bible versions of the Hebrew נדנא, which, in its technical sense, is used in the Bible of a commandment given either by God or by man (I Kings ii. 43). According to the critical schools, it is a word of comparatively late coinage, as it does not occur in documents earlier than D and JE. In the singular it sometimes denotes the "code of law" (II Chron. viii. 13; Ezra x. 9; Ps. xix. 8), or even "Deuteronomy" alone (Deut. xi. 25, viii. 3); and as such is parallel to "Torah" (Ex. xxiv. 12). In the plural it designates specific commands contained in the code, which are as a rule expressed in sentences beginning with "Ye shall" or "Ye shall not," and is sometimes combined with "bukkim," "bukkot" (statutes), "mishpatim" (ordinances), and even "edut" (testimonies).

E. G. H.

In rabbinic terminology "mitzvah" is the general term for a divinely instituted rule of conduct. As such, the divine commandments are divided into (1) mandatory laws known as נדנא נדנא, and (2) those of a prohibitory character, the נדנא נדנא נדנא נדנא. This terminology rests on the theological construction that God's will is the source of and authority for every moral and religious duty.

In due logical development of this theology, the Rabbis came to assume that the Law comprised 613 commandments (see COMMANDMENTS, THE 613), of which 611 are said to have been given through Moses (Deut. xxxiii. 4; הבדל being numerically equal to 611); the first two commandments of the Decalogue were given by the mouth of God Himself (Ex. xx. 1-6; Josh. ii. 1-7; compare Mal. xi. 25a; Hor. 8a; Pirke R. El. xii.). According to R. Ismael only the principal commandments were given on Mount Sinai, the special commandments having been given in the Tent of Meeting. According to R. Akiba they were all given on Mount Sinai, repeated in the Tent of Meeting, and declared a third time by Moses before his death (Neh. vii. 27; compare Mek., Massepatin, xx. to Ex. xxxii. 19, and Sifre, Debarim, 149). All divine commandments, however, were given on Mount Sinai, and no prophet could add any new one (Sifra to Lev. xxvii. 24; Yoma 80a).

Many of these laws concern only special classes of people, such as kings or priesthood, Levites or Nazirites, or are conditioned by local or temporary circumstances of the Jewish nation, as, for instance, the agricultural, sacrificial, and Levitical laws.

The Biblical commandments are called in the Talmud נדנא דונא; commandments of the Law in contradistinction to the rabbinical commandments, נדנא דרברבנות. Among the latter are: (1) the benediction, or thanksgiving for each enjoyment; (2) ablation of the hands before eating; (3) lighting of the Sabbath lamp; (4) the 'Erechah, or preparation of Sabbath bread; (5) the Hallel, or laudations on holy days; (6) the HANNUKAH lights; and (7) the reading of the Esther scroll on Purim. These seven rabbinical commandments are treated like Biblical commandments in so far as, previous to the fulfillment of each, this BENEDICTION is recited: "Blessed be the Lord who has commanded us . . . ."

The divine command being enjoined in the general law (Deut. xvii. 11, xxvii. 7; Shab. 22a). Many of the Biblical laws are derived from the Law only by rabbinical interpretation, as, the reading of the Shema' (Deut. vi. 4-9), the binding of the tefillin and the fixing of the mezuzah (ib. 8-9), and the saying of grace after meals (ib. viii. 10). While reciting the Shema' every morning the Israelite takes upon himself the yoke of the kingdom of heaven; while reciting the chapter 'We-hayah im shamoav' (Deut. xi. 13-22) he takes upon himself the yoke of the divine commandments (Ber. li. 1). "In fulfilling a commandment one must do it with the intention of thus fulfilling God's will." (Ber. 10a; Nuz. 25a, b). A hundred mitzvot ought to be fulfilled by the Israelite each day (see BENEDICTION), and seven ought to surround him constantly like guards.
COMMANDMENTS, THE 613: That the law of Moses contains 613 commandments is stated by R. Simlai, a Palestinian haggadist, who says (Mak. 235): "Six hundred and thirteen commandments were revealed to Moses: 355 being prohibitions equal in number to the days of the year, and 248 being mandates corresponding in number to the bones of the human body." The number 613 is found as early as tannaitic times—e.g., in a saying of Simon ben Eleazar (Mek., Yitro, Behodesh, 5) and one of Simon ben Azzai (Sifre. Deut. § 76, Friedmann's ed., p. 90b)—and is apparently based upon ancient tradition (see Tan., Ki Teze, ed. Beurer, 2; Ex. R. xxvii.; Num. R. xiii., xviii.; Yeb. 47b; Bath. 91a; Ned. 25a; Shem. 29b; comp. Bacher, "Ag. Tan." i. 246, 436). The authenticity of the statements ascribed to R. Simlai, however, has been questioned by authorities such as Nahmanides and Abraham ibn Ezra (see M. Bloch, in "Rev. Et. Juives," i. 197, 210; v. 37; Weiss, "Der," p. 74, note 36). The first to undertake the task of identifying the commandments was Simon Kahira, in his "Halakot Gedolot." He begins with the prohibitions, which he classes in the order of the gravity of the punishments incurred by their transgression, while in regard to the mandates he follows the order of the parashiyot, beginning with the Decalogue.

Kahira was followed by Saadia, Gabirol, and many others, who enumerated the 613 commandments in liturgical poems (see Azharoni). In order to make up the number 613, Kahira and the poets just mentioned were compelled to incorporate many rabbinical laws. This method was criticized by Maimonides, who published a work entitled "Sefer ha-Mizwot," laying down fourteen guiding principles for the identification of the commandments, which he enumerates accordingly. Some of these principles were attacked by Nahmanides and others, who showed that Maimonides himself had not always been consistent. New identifications were therefore proposed by Moses ben Jacob of Coucy, author of the "Sefer Mizwot ha-Gadol" (SeMaG), and Isaac ben Joseph of Corbeil, author of the "Sefer Mizwot ha-Katan" (SeMaK). The following is a list of the 613 commandments of Maimonides.

MANDATORY COMMANDMENTS.

1. To know that the Lord God exists. Ex. xx. 2.
2. To acknowledge His unity. Deut. vi. 4.
4. To pray to Him. Ex. xxv. 22.
5. To clean to Him. Deut. x. 20.
6. To swear by His name. Deut. xvi. 13.
7. To resemble Him in His ways. Deut. xviii. 9.
8. To sanctify His name. Lev. xx. 38.
9. To read the Shema' each morning and evening. Deut. vi. 7.
10. To learn and to teach others the Law. Deut. vii. 7.
11. To bind them on the forehead and arm. Deut. vi. 8.
13. To mix a Mitzvah. Deut. xv. 9.
14. To assemble the people to hear the Law every seventh year. Deut. xxi. 12.
15. To write a copy of the Law for oneself. Deut. xxv. 19.
16. That the king write a special copy of the Law for himself. Deut. xxv. 21.
17. To bless God after eating. Deut. xvii. 7.
18. To build the Temple. Ex. xxv. 9.
20. To watch the sanctuary perpetually. Num. xxi. 5.
That the priest wash their hands and feet. Ex. xxii. 19.
That the priest kindle the lights in the sanctuary. Ex. xxv. 35.
That the priest bear the horn. Num. vi. 18.
That they set forward and increase before the Lord on Sub- satar. Ex. xxv. 31.
That they burn incense twice each day. Ex. xxx. 7.
That they keep fires continually upon the altar. Lev. vi. 13.
That they receive the ashes daily from the altar. Lev. vi. 10.
That they purify out of the holy place. Num. v. 2.
That the Aaronites have the place of honor. Ex. xxx. 8.
That they clothe the garments with priestly garments. Ex. xxviii. 4.
That the ephod and girdle be upon their shoulders. Num. xi. 38.
That they assist in the priest and kings with all. Ex. xxvii. 36.
That the priests officiate by turns. Deut. xviii. 6, 8.
That the priests pay the offering to the death. Lev. xx. 14.
That the high priest take a virgin to wife. Lev. xii. 18.
That they sacrifice twice a day. Num. xxvii. 3.
That the child priest offer an offering daily. Lev. vi. 30.
That they offer an additional offering every Sabbath, on the first of every month, and on the first of Passover. Num. xxxvii. 9, xxviii. 11; Lev. xxv. 30.
That they offer a sheet of the first barley on the second day of Passover. Lev. xxvii. 15.
That they add an addition on the day of the Feast of Shawuf. Num. xxviii. 30.
That they offer two leavened bread on Shawuf. Lev. xxvii. 17.
That they add an offering on the day of Taber. Num. xxix. 7.
That they add an offering on the day of Atonement. Num. xxix. 7.
That they observe the service on the day of Atonement. Lev. xvi. 3.
That they add an offering on the day of Sukkot. Num. xxix. 30.
That they offer a special sacrifice on the eighth day of Sukkot. Num. xxix. 19.
That they keep the festival at the three seasons of the year. Ex. xxi. 14.
That they rejoice at the feast. Lev. xxi. 4.
That they stay the paschal lamb and eat the flesh roasted, on the fifteenth night of Nisan. Ex. xii. 6, 8.
That they observe the second Passover and eat the paschal lamb with mazzoth and maror. Ex. xii. 11, 13; xxv. 11.
That they blow the trumpets over the sacrifices, and in time of celebration. Num. x. 10.
That cattle, when sacrificed, be eight days old or more. Lev. xxvii. 27.
That all cattle sacrificed be perfect. Lev. xxvii. 21.
That all offerings be added. Lev. ii. 13.
That they bring a burnt offering. Lev. iv. 3.
That they bring a sacrifice for a trespass, a peace-offer- ing, and a sin-offering. Lev. ii. 1, iv. 25, vii. 1, 11.
That the haemoglobin be a sin-offering if they have erred in doctrine. Lev. iv. 13.
That one who has by error transgressed a Kaddar prohibition bring a sin-offering. Lev. iv. 27, v. 1.
That one who is doubt whether he has transgressed a prohibition bring a sin-offering. Lev. iv. 27, v. 1.
That a trespass-offering be brought for having sworn falsely and the like. Lev. v. 21, xl. 30.
That they offer a sacrifice according to the man's mouth. Lev. v. 7, 11.
That confession of sins be made before the Lord. Num. vii. 7.
That a man or woman having an issue offer a sacrifice. Lev. xix. 25, 26.
That the heifer be kept after being cleansed bring an offering. Lev. xix. 18.
That a woman offer a sacrifice for children. Lev. xvi. 6.
That they give the cattle. Lev. xxvii. 33.
That they redeem the firstborn of man. Num. xviii. 15.
That they redeem the firstborn of cattle. Deut. xxv. 16.
That they redeem the firstborn of man. Num. xviii. 15.
That they redeem the firstborn of cattle. Deut. xxv. 16.
To redeem the firstborn of man. Num. xviii. 15.
That the soul of an ass be redeemed. Ex. xxii. 21, 28.
That they bring all offerings to Jerusalem. Deut. xii. 5, 6.
That they offer all sacrifices in the Temple. Deut. xii. 14.
That they bring to the Temple also the offerings from beyond the land of Israel. Deut. xii. 25.
That they redeem holy animals that have been redeemed. Deut. xii. 25.
That a beast exchanged for an offering is holy. Lev. xxvii. 25.
That the remainder of the meat-offerings be eaten. Lev. vi. 18.
That the flesh of sin and trespass-offerings be eaten. Ex. xxix. 11.
To burn consecrated flesh that has become unsanctified. Also the remainder of the consecrated flesh not eaten. Lev. xvi. 17, 18.
That the Aaronite suffer the hair to grow during his separation, and shave it at the close of his Naziriteship. Num. vi. 5.
That a man keep his vow. Deut. xxxiii. 13.
That the judge act according to the Law in annulling vows. Ex. xxv. 3.
That all who burn a sacrifice are unclean. Lev. xi. 3.
That eight species of animals contaminate. Lev. xi. 19.
That food is contaminated with unclean things. Lev. xi. 2.
That a menstruous woman pollutes. Lev. xii. 2.
That a leper is unclean and contaminates others. Lev. xii. 2.
That a leper person and house are unclean. Lev. xiii. 41.
That a man or woman having a running lees case contaminate, as does the soil; pollution. Lev. xx. 2, 32.
That the water of separation contaminates. Num. xix. 16.
That the water of separation contaminates the clean, cleansing only the unclean from the pollution of the dead. Num. xix. 20.
That cleanse from uncleanness by washing in running water. Lev. xv. 10-12.
That leprosy be cleansed with cedar-wood, etc.; that the leper shave all his hair, rend his garments, and bare his head. Lev. xiii. 45, 47, 9.
That he who has a red scab and preserve its scab. Num. xix. 3.
That he or the equivalent of a "single-" vow. Lev. xxv. 2.
That one who treads on an unclean beast, or his house, or his field, shall pay the appointed sum, or as the priest shall di- rect. Lev. xxvi. 14, 16, 18.
That he shall make restitution who trespasses through ig- norance in things holy. Lev. v. 16.
That plantations in their fourth year shall be holy. Lev. xxv. 4.
That to leave the poor the corners of the field unharvested, the gleanings of the harvest, the forgotten sheaf, the gramin- ing in the vineyard, and the stalks of the grape. Lev. xix. 18, 19.
That to bring the firstfruits into the sanctuary. Ex. xxiii. 19.
That to give the great leave-offering to the priest. Deut. xii. 14.
That to separate the tithe of corn for the Levites. Num. xxi. 12.
That to separate a second tithe and eat it in Jerusalem. Deut. xii. 18.
That the Levites shall give a tithe of the tithe to the priest. Num. xix. 26.
That to separate the tithe for the poor in the third and third years instead of the second. Deut. xvi. 25.
That to redeem the chapter on the tithe and read it over the firstfruits. Deut. xxv. 13.
That to separate for the priest a cake of the first of the dough. Num. xxv. 25.
That to let the field rest follow every seventh year, and to cease from till ing the ground. Ex. xxviii. 30, xxxvii. 21.
That to have the year of jubilee by resting, to sound the trumpet in the year of jubilee, and to grant a redemption for the land in that year. Lev. xxv. 8-30.
That to allow a house sold in a walled city to be redeemed within the year. Lev. xxv. 26.
That to number the years of jubilee yearly and appointment. Lev. xxv. 5.
That to release all debts in the seventh year. Deut. x. 19.
That to sell any of a forebear's. Ex. xxii. 28.
That to give to the priest his share of the cattle sacrifices. Deut. xii. 6.
That to give the first of the fruits to the priest. Deut. xxxi. 14.
That to discriminate between what belongs to the Lord and what to the priest. Ex. xxvii. 21, 22.
That to perform the right mode of slaughtering beasts. Deut. xii. 23.
That to cover the blood of wild beast and bird. Lev. xiv. 20.
That to set free the parent bird when taking a nest. Deut. xii. 7.
That to search diligently for the marks in clean beasts, fowl, locusts, and fish. Lev. xi. 27; Deut. xiv. 31; Lev. xiv. 13.
That the haemoglobin sacrifice the new moon and reckon the years and months. Ex. xxxi. 2.
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<td>To marry the wise of a divorced brother, and give Isaac in case of declining to do so. Deut. xxi. 5, 8.</td>
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<td>That the virgin of a virgin shall marry her, and he shall not put her away all his days. Deut. xxii. 28.</td>
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61. To violate an oath, however rash. Lev. xix. 12.
62. Taking the name of the Lord in vain. Ex. xx. 7.
63. Profaning the name of the Holy One. Lev. xxii. 31.
64. To tempt the Lord. Deut. vi. 16.
65. Destroying the sanctuary, synagogues, or schools, and erasing the Holy Name and Holy Writings. Deut. xiii. 2, 4.
66. To suffer the body of one hanged to remain on the tree. Deut. xxi. 21.
67. To refuse watching the sanctuary. Num. xviii. 3.
68. To violate an oath, however rash. Lev. xix. 12.
69. Taking the name of the Lord in vain. Ex. xx. 7.
70. To burn incense, or to offer it on the golden altar. Ex. xxx. 9.
71. To extinguish the fire on the altar. Lev. vi. 13.
72. To cause the heave-offering to perish. Lev. vi. 16; xxxix. 27.
73. The killing and offering of sacrifices without the Temple. Lev. xii. 31; xxv. 13.
74. The sanctification and use of unhallowed things for sacrifice. Lev. xvi. 22, 34; xxv. 17.
75. The offering of unclean animals from Gentiles. Lev. xxii. 22.
76. The offering of unclean animals in sacrifices. Lev. xxii. 22.
77. To offer in sacrifice hewn or burned, or a mixed offering, the hire of a hired hand, or the price of a dog. Lev. xi. 31; xix. 27.
78. To receive gifts in exchange for work. Lev. xxi. 26.
79. To kill an animal and its young on the same day. Lev. xxii. 27.
80. The use of olive-oil or frankincense in the sin-offering or the burnt-offering or the peace-offering. Lev. vii. 12; Num. xvi. 17.
82. To take the title of the heald. Lev. xxvii. 33.
83. To sell or redeem a dedicated field. Lev. xxviii. 30.
84. The division of the head of the bird in the sin-offering. Lev. vi. 17.
85. Working or slew working the first-born. Deut. xv. 19.
86. To kill the paschal lamb while there is heaven, or leave it in the field or any part of its flesh. Ex. xi. 19, xxii. 16.
87. To leave any of the flesh of the offering until the third day. Deut. xvii. 4.
88. To leave part of the second Passover lamb until the morning. Num. xi. 12.
89. The preservation of part of the thank-offering until the morning. Ex. xxii. 29.
90. To break a bone of the paschal lamb or of the second Passover lamb. Ex. xii. 46; Num. xi. 12.
91. To carry the flesh of Passover out of the house. Ex. xii. 46.
92. To allow the remains of the meat-offering to become leavened. Lev. vi. 17.
93. To eat the paschal lamb raw or sodden, or to allow it to be eaten by a foreigner, or one unclean, or by an ascetic Israelite. Ex. xix. 10, 43, 44.
94. To spill any portion of the paschal sacrifice of offerings for atonement of holy things polluted; nor of that which is left of sacrificial offerings and sacrifices which are polluted. Lev. xii. 30; Deut. xii. 4.
95. To keep the first-fruits of all fruits of the earth. Lev. xxv. 37.
96. To eat the second tithe of corn. Ex. xxiii. 19, 20.
97. To use the second tithe of corn or of the vintage of the oil, or the fruit of the tree. Deut. xiii. 17.
98. A stranger may not eat of the flesh of the first-born of the pig. Deut. xxi. 9.
99. To eat the second tithe of corn, or of the vintage of the oil, or the fruit of the tree. Deut. xxvi. 11.
100. To the second tithe of corn or of the vintage of the oil, or the fruit of the tree. Deut. xxvi. 11.
102. A stranger may not eat of the flesh of the first-born of the pig. Deut. xxi. 9.
103. The prevention of an animal working in the field from eating. Deut. xxv. 23.
104. To set aside the ground, to prune trees, to reap spontaneously grown corn, or to gather the fruit of trees, in the seventh year. Lev. xxv. 4, 5.
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THE JEWISH ENCYCLOPEDIA

Commandments

1. To till the earth, to prune trees, to reap that grows spontaneously, or to gather fruit in the public way, Lev. xxv. 11.
2. The permanent sale of a field in the land of Israel, Lev. xxv. 32.
3. To change the suburbs of the Levites or their fields, Lev. xxv. 35.
4. To leave the Levite without support, Deut. xii. 19.
5. To demand the amount of a debt after the lapse of the seventh year, Deut. xvi. 10.
6. To refuse to lend to the poor on account of the release year, Deut. xv. 6.
7. To refuse to lend to the poor the things which he requires, Deut. xiv. 7.
9. Execution with regard to bonds to the poor, Ex. xxii. 25.
10. Loans to or by a Hebrew upon an Hebrew, Lev. xxv. 35.
11. Usury, or participation therein either as surety, witness, or creditor of contracts, Ex. xxii. 25; Deut. xxi. 19.
12. Debt in the payment of wages, Lev. xxv. 32.
13. The execution of a pledge from a debtor by violence: the redemption of a pledge from the poor when he requires it: the receipt of a pledge from a debtor, and the execution of a pledge when it is such one that obtains by its selling, Deut. xxiv. 6, 10, 17.
14. To kidnap a man of Israel, Ex. xxi. 15.
15. To deal, Lev. xxi. 11.
17. To remove the landmarks, Deut. xiv. 14.
19. To defraud one's neighbor, Lev. xix. 11.
20. To swear falsely with regard to a neighbor's property, Lev. xix. 11.
22. 3. To oppress or prey upon any one, Ex. xxii. 21; Lev. xix. 17.
23. To deliver a fugitive slave to his master, or to vex him, Ex. xxiii. 15, 16.
24. To afflict the widow and orphan, Ex. xxii. 22.
25. 3. To use a Hebrew servant as a slave, to sell him as a bondman, or to treat him cruelly, Lev. xxv. 30, 40-42.
26. To permit a heathen to rear a Hebrew servant cruelly, Lev. xxvi. 50.
27. To sell a Hebrew maid servant, Ex. xxii. 8.
28. To withhold from a betrothed Hebrew slave food, raiment, or conjugal rights, Ex. xxi. 10.
31. To cheat a man's wife, Ex. xxi. 17.
32. To threaten, Deut. v. 21.
33. A birding may not cut down standing corn during his labor, nor take more fruit than he can eat, Deut. xxiii. 24.
34. To hide when a thing has to be returned to the owner, Deut. xxiii. 8.
35. To refrain from helping an animal fallen under its burden, Deut. xxiii. 4.
36. To fraud in weights and measures, Lev. xix. 33; Deut. xxv. 13, 14.
38. The acceptance of bribes, Ex. xlix. 8.
39. Partiality or favor in a judgment, Lev. xix. 13; Deut. l. 17.
40. To play in the pool in judgment, Ex. xlix. 8.
41. To prevent the judgment of a stranger, Ex. xlix. 1.
42. To spare the offender in matters of fines, Deut. xxi. 10.
43. To protect the judgment of strangers or orphans, Deut. xxiv. 17.
44. To hear one litigant except in the presence of the other, Ex. xiii. 1.
45. To decide by a majority of one in capital cases, Ex. xiii. 2.
46. Having first pleaded for a man in a capital case, one may afterward plead against him, Ex. xiii. 2.
47. The appointment as judge of one who is not learned in the law, Deut. l. 17.
48. False witness, Ex. xxi. 16.
49. The acceptance of testimony from a wicked person, Ex. xiii. 1.
50. The testimony of relatives, Deut. xxiv. 10.
51. To pronounce judgment upon the testimony of only one witness, Deut. xiii. 6.
52. To kill the innocent, Ex. xx. 13.
53. To convict on circumstantial evidence only, Ex. xlix. 7.
54. To condemn to death on the evidence of only one witness, Num. xxxv. 30.
55. To execute before conviction one charged with a crime, Num. xxxvii. 12.
56. To play or spy the persecutor, Deut. xxiv. 17.
57. To punish the victim in a case of rape, Deut. xxii. 30.
58. The acceptance of reason for a number of for a manslaughter, Num. xxxv. 30.
59. The seduction of bloodshed, Lev. xxi. 16.
60. To leave a stumbling-block in the way, or to cause the simple to stumble on the road, Deut. xxii. 8, Lev. xiv. 14.
61. To exceed the number of stripes assigned to the guilty, Deut. xxv. 3.
63. To bear hatred in one's heart, Lev. xix. 17.
64. To cause the fall of a heathen to be stoned, Lev. xix. 17.
65. To bear a grudge, Lev. xix. 16.
66. To take the dam with the young, Deut. xxv. 9.
67. To share the half of the soul, or to pluck out the marks of slavery, Lev. xvi. 13; Deut. xxv. 9.
68. To place ore not in a valley in which a slain body has been found, Deut. xxv. 4.
69. To offer a witch to live, Ex. xxii. 18.
70. To force a bridegroom to perform military service, Deut. xxv. 5.
71. Betrayal against the handmaid, Deut. xvii. 11.
72. To add to or subtract from the precepts of the law, Deut. xii. 2.
73. To curse the judges, a prince, or a ruler, Ex. xxiii. 28.
74. To curse one heathen, lev. xix. 14.
75. To curse or excommunion to another by the father or mother, Ex. xxiii. 13, 17.
76. To work or to go beyond the city limits on the sabbath, Ex. xxx. 16.
77. To punish on the sabbath, Ex. xxxiv. 3.
78. To work on the first or the seventh day of Passover, or on the Feast of unleavened bread, or on the first day of the seventh month, or on the Day of Atonement, or on the first or the eighth day of the Feast of Tabernacles, Ex. xxxi. 16; Lev. xxiii. 7, 14, 23, 25, 34, 35.
79. The various marriages constituting incest, Lev. xix. 18, 38.
80. Adultery, sodomy, etc., Lev. xix. 14, 20, 22, 23.
81. The marriage of a beast with a daughter of Israel, Deut. xii. 2.
82. Heresy, Deut. xvi. 17.
83. The remarriage of a divorcée with her first husband, Deut. xiv. 4.
84. The marriage of a widow with any one but the brother of her deceased husband, Deut. xvi. 5.
85. Divorcing a victim of rape by the offender, Deut. xvi. 29.
86. Divorcing of a wife upon whom an evil name has been brought, Deut. xix. 9.
87. The marriage of a eunuch with a daughter of Israel, Deut. xxi. 1.
88. The exclusion of any male whatsoever, Lev. xxiv. 34.
89. The election of a stranger as king over Israel, Deut. xvi. 19.
90. The possession by a king of an excessive number of horses and wives, or of an unduly large quantity of silver and gold, Deut. xvii. 16, 17.

Of the mandates Nahmanides rejected Nos. 5, 7, 62, 64, 66, 67, 68, 69, 70, 81-108 (inclusive), 149, 150, 151, 198, 227, 228, 237, and 299, substituting for them the following:

3. To eat the first-born of cattle and the second tithe in Jerusalem, Deut. xxvi. 5.
4. To eat the wave-offering only when it is without blemish, Deut. xxvi. 2.
5. To eat the fruit of the seventh year, and not to trade with it, Lev. xxv. 6.
6. To possess the land of Israel, Num. xxxix. 39.
7. To insert open one side in beheading a town, Num. xxxix. 7 (see first ad loc.).
8. To remember what God did to Miriam, Deut. xxxiv. 9.
9. To be perfect with the Lord, Deut. xlv. 13.
10. To select the wave-offering from the best, Num. xvii. 13.
11. To bring an offering of cattle only, Lev. 1.
12. To offer all the sacrifices between the two oblations, Lev. vi. 3.
13. To eat the paschal lamb in the night only, Ex. xii. 8.
97. That the avenger of blood pursue the murderer. Num. xxxv. 19.
98. To avoid the garment of the leper. Lev. xi. 17.
99. To recite the blessing over the contact of dust. Deut. xvi. 21.
100. To turn away from the murderer. Lev. xxiv. 16.
101. To seclude the burnt offering. Lev. vii. 16.
102. To receive the blessing over the contact of dust. Deut. xvi. 19.
103. To be patient with the poor. Lev. xi. 17.
104. To bring an offering morning and evening. Num. xxvii. 7.
105. To offer incense morning and evening. Ex. xxv. 3.
106. To eat the flesh of the sacrifice. Num. xxvii. 7.
107. To recognize unconditionally the firstborn son. Deut. xxv. 7.
108. To consecrate the firstborn and give it to the Levite, and give the poor's tithe to the poor. Num. xix. 2.
109. To consult the Urim and Thummim for the king. Num. xxvii. 21.
110. To make a woman who has been struck dead by her husband. Ex. xx. 16.
111. To put away a wife because of a husband's fault. Deut. xxiv. 6.
112. To expel a wife because she has done wrong. Deut. xxiv. 1.
113. To separate the firstborn and give it to the Levite. Num. xxvii. 21.
114. To separate the firstborn and give it to the Levite. Num. xxvii. 21.

Of the prohibitions Nahmanides rejects Nos. 2, 3, 5, 14, 26, 67, 70, 72, 93, 94, 95, 140, 143, 150, 152, 165, 177, 178, 179, 190, 191, 199, 201, 294, 307, 319, 321, 353, substituting for them the following:

5. Alteration of the order of the vessels in the Temple. Ex. xxiii. 19.
14. To give the firstborn of children to God. Num. xxvii. 21.
26. To keep away from a false matter. Ex. xxiii. 7.
67. To use the name of God in vain. Deut. v. 9.
70. To be proud. Deut. viii. 14.
72. To be unkind to the stranger. Ex. xxv. 17.
93. To marry a daughter to one who is forbidden to her. Lev. xix. 29.
94. To commit adultery with a woman who has committed adultery. Deut. xxii. 26.
95. To leave the daughter to her own mother. Deut. xxii. 26.
97. To separate the firstborn and give it to the Levite. Num. xxvii. 21.
140. To be merciful to the stranger. Ex. xxiv. 17.
144. To be a hater of God. Deut. xxiii. 5.
145. To murder a man. Lev. xix. 11.
146. To murder a man. Lev. xix. 11.
147. To murder a man. Lev. xix. 11.
148. To murder a man. Lev. xix. 11.
149. To murder a man. Lev. xix. 11.
150. To murder a man. Lev. xix. 11.
151. To murder a man. Lev. xix. 11.
152. To murder a man. Lev. xix. 11.
153. To murder a man. Lev. xix. 11.
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195. To murder a man. Lev. x9. 11.
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197. To murder a man. Lev. x9. 11.
198. To murder a man. Lev. x9. 11.
199. To murder a man. Lev. x9. 11.
200. To murder a man. Lev. x9. 11.
201. To murder a man. Lev. x9. 11.

The prohibitions not included by the other compilers, but found in the Semak, are:

Intolerance of admonition. Deut. xx. 16.
Delay in attending to the natural needs. Deut. xxii. 12.


COMMANDMENTS, THE TEN. See Decalogue.

COMMENTS ON THE BIBLE. See Bible Exegesis.

COMMANDMENTS ON THE TALMUD. See Talmud, Commentaries to the.

COMMERCE: Sale or exchange of goods, generally on a large scale. During the Biblical period the Hebrews in Palestine had what is known as a natural self-sufficing economy (Benzinger, "Arch," p. 210) — that is, each household grew or made all the food, tools, and clothing it needed. A few articles of luxury or necessity, such as gold, silver, iron, and salt, which could not be found on the Israelite farms, were supplied by merchants, who carried them round the country, and for that reason were known as "soher" (from a root meaning "to wander"). These merchants were almost exclusively Canaanites, probably Philistines. Hence, when the goodwife sells her wool (Prov. xxi. 24) she disposes of it to the Canaanites (A. V., "merchants"). The Israelite tribes were mainly settled
on the uplands of Palestine, and therefore were not
matched by the streams of commerce which flowed
by the two great caravan routes along the coast,
through Tyre, Acco, and Gaza, to Egypt, and from
south Arabia, through Petra on the east side of the
Jordan, to Damascus (Herzfehl, "Handelsgeschichte

The chief references to commerce in the Old Testa-
ment are, accordingly, to that of other than Israel-
ites, peoples—Ds Islamites (Gen. xxvii. 25) and
Phenicians (Isa. xxviii.; Ezk. xx vii. 27). It is only
with the reign of Solomon that any signs are given
of extensive external trade on the

Solomon's part of the Israelites. Solomon was
himself a large exporter of wheat and

Commence, oil, which he paid to Hiram, King of
Tyre, for timber and the use of skilled

workmen (1 Kings v. 23 [Hebr.]; I Kings vii.).
He doubtless obtained horses and chariots from Egypt
(1 Kings x. 26, 28) by similar payments. It is even
recorded of Solomon that he sent ships of Tarshish
every three years from Ezion-geber to Ophir, where
the fleet brought back gold, silver, iron, a pes, and
peacocks (1 Kings x. 22). Solomon's example evi-
dently led to a general development of trading
(1 Kings x. 25), but it was not followed up by his
successors. Jeshoshaphat tried in vain to revive the
voyages to Ophir (1 Kings xxii. 48), and the Propo-
sals when speaking of merchants identify them with
Cananites or Philistines (Hosea xii. 7; Isaiah xxiii.
11; Zeph. i. 11; compare Job xii. 6). It has been
assumed from the songs of Deborah, Jacob, and
Moses (Judges v. 17; Gen. xlix. 15; Deut. xxxii.
18, 19) that the tribes of Dan, Zebulun, and Issachar
were connected with the Mediterranean trade; but
there is very little evidence of this, and the ships
used were known by a foreign name as "ships of
Tarshish."

There seem to have been some attempts to en-
courage foreign trade in the northern kingdom, as
Ahab is reported to have obtained from Ben-hadad
the right to "hugus" in Damascus (1 Kings xx. 34); in
other words, the Israelites were allowed a
special street or bazaar in the market of Damascus.
A somewhat similar activity on the part of Judah is
indicated in Isaiah ii. 6 (Hebr.), where the "con-
tracts made with the sons of alien" refer, accord-
ing to Cheyne, to the renewed commercial activity of
the princes of Edom and Jotham (1 Kings xiv.
22, xvi. 6). The treasures of the kings must have
been obtained indirectly from commerce; the tribute
of Hazael to Rehoboam, which, according to the
Taylor cylinder, amounted to 80 talents of gold and
800 of silver, besides precious stones, must have been
secured in this way. The luxurious feminine ap-
parel indicated in Isaiah iii. 18-34 must also have been
obtained by commerce. Notwithstanding this, the
merchant's profession was despised (Hosea xii. 7;
compare Ezek. [Sirach] xxvi. 29, xxvii. 2). The
few laws relating to business in the Pentateuch and
dealing with weights (Lev. xix. 35, 36), loans to the
poor (6 x. xx. 28, 37), usury (Deut. xxiii. 23), debts in
the Sabbatical year (Deut. xv. 2), and slave-trad-
ing (Lev. xxv. 44, 45), show that very little busi-
dess was done. The fact that even tribute was paid
in kind (1 Sam. xvi. 20, xvii. 19) proves that not

much attention was paid to commerce, as is also
proved by the fact that no coined money was made
till the time of the Maccabees (see Money).

The highlands of Palestine in Bible times do not
seem to have supplied very much material for for-
eign commerce. Honey, balsam, wheat, and oil
were forwarded to Phenicia (1 Kings

Exports v. 11; Ezra iii. 7; Ezk. xxvii. 17),
and

Imports, tachionuts, almonds, and oil were for-
warded to Egypt (Gen. xxviii. 20; 
Hosea xii. 1). In return timber was sent from Phen-
icia (1 Kings v. 11); corn, horses, and chariots from
Egypt (Gen. xli. 57; I Kings x. 29); gold, silver,
spices, precious stones, ivory, asses, peacocks, armor,
and mules from Arabia, Phenicia, and other Eastern
countries. Wool and sheep were sent as tribute from
Moab (2 Kings iii. 4). Within Palestine itself salt
was sent from the Dead Sea, cattle and wood from
the pastures beyond the Jordan, corn chiefly from the
plain of Esdraelon. These were sent up to the mar-
toks, one of which seems to have been at Jerusalem,
at a place called "Maktesh" (Zeph. i. 11); later on
there was a market even in the Temple precincts
(John ii. 14).

Merchants carried wares to their customers or to
the markets (Neh. xiii. 16) by caravans of camels,
asses, mules, or oxen (Gen. xxiv. 10, xlii. 26, xliii.
18; I Kings v. 7; I Chron. xii. 40); sometimes mer-
chandise was carried by slaves (2 Kings v. 28).

After the return from the Exile the small and im-
proved Jewish community had little business to trans-
act except at Jerusalem, and even

After there it was conducted mainly by
the Exile. Phenicians (Neh. iii. 22; xii. 18.
20). When Jonah sailed for Tarshish he had to embark in a Gentile vessel, showing that
little maritime trade was undertaken by the Jews.

With the spread of Hellenism in the East, however,
there were Greek mercantile settlements in Ptolemaia,
with connections with the coast of Palestine along
the Gaza, Ashkelon, and Dor route (Schirrér, "Ge-
schichte," ii. 15); and by the time of Hyrcanus I.
Athenian merchants came regularly to Judas (Jose-
phus, "Ant." xiv. 8; § 5; "Corp. Ins. Ait." ii., No.
470). It was with the intention of developing the
foreign trade of Judaea that Simon Maccabeus took
Joppa (1 Macc. xiv. 5), and similarly Herod built
Caesarea for a port (Josephus, L. x. xvi. 6). By
Maccabean times, indeed, it seems to have be-
come a custom for the villagers to carry their prod-
ucts into towns once a month (1 Macc. i. 29).
Later on this became extended to twice a week, Mondays
and Thursdays being traditionally set aside as mar-
tok days; and the custom of having special services
in synagogues on these days can be traced back to
this period. Jerusalem became the commercial cen-
ter of the whole country, and mention

Markets, is made there of markets for horses
and wool ("Ex. x. 9), for ironware, clothing, lumber (Josephus, "B. J." II. 19, § 4; v.
8, § 17), and for fruit (Bezah v. 8). Besides these,
there were markets at Hebron, Emmaus, Lydens,
Antipatris, Haishub, Patris, Beth Hino, Sephoris,
Tiberias, Scythopolis, and Botna, the last three being
especially devoted to cereals, which were exported
through Kesib to Tyre (Yer. Dem. l. 3), and from Arab in Galilee to Sephoris (Yer. Ta'an. iv. 1); olives were sent to Italy (Shab. 39a; Josephus, f. c. li. 22, § 3), and olive-oil was sent to Syria and Egypt (Pliny, "Historia Naturalis," xii. 54). The main ports engaged in these exports were Ashkelon, Joppa, Gaza, Polemais, Rehob, Jaffa, Cesarea, Dor, and Haifa.

Some outside trade in silk passed through Palestine into Tyre (Yer. B. K. iv. 2, vi. 7). Most of the more luxurious products were imported. As against 87 different materials produced in Palestine itself, Herzfeld enumerates 183 brought from almost all the known lands of antiquity: camels from Arabia (Ket. 47a); asses from Libya (Shab. 51b); byssus from Pselusium and India, to form the dress worn by the high priest on the Day of Atonement (Yoma iii. 7); linen and "himuga" from Rome (Yer. "Ab. Zarab li. 10; M. K. 23a); a garment called "gomed" from Arabia (Kel. xix. 9); as well as pottery (Kel. v. 10; Men. v. 8) from the same place; sponges from Sidon, and wines from Ammon and Media (Sanh. 106a; Pes. ii. 1). Bees and bumble came from Egypt (Ma'a, v. 8); damsons from Dassacus (Ber. 39a; B. K. 116b); palms, dates, and carpets from Babylon; timber, wine, and purple from Phermenia; wine, oil, and lumber from Syria. Specially important was the trade with Egypt, which probably took some of the cereals from Palestine in exchange for beans and writing material. Philo speaks of several Jewish shippers and wholesale merchants.

Trade with Carthage and Alexandria ("Iux Faciamus," § 8). Many Egyptian Jews attained considerable wealth by this means. Arion is said to have lent Joseph the "publican" no less a sum than 3,000 talents (Josephus, "Ant." xii. 4, § 7), and the alabarch Alexander lent 200,000 drachmae to Agrippa (Ab. xiiii. 6, § 3). Salted fish was a specially favored article of commerce, as may be seen from the fact that Jerusalem had a fish-gate (Xeb. iii. 3); it was brought from Egypt (Maksh. vi. 3) and Spain (Shab. xiiii. 2) probably to Acco, whence the proverb "to send fish to Acco," corresponding to the English "to carry coals to Newcastle." Lake Tiberias was also the center of a great fishing industry. Josephus enumerates no less than 250 boats sailing upon it at one time (B. J. ii. 21, § 8). Several kinds of traders are mentioned—cloth-dealers, horse-dealers, and cattle-dealers (Kil. ix. 5; M. K. ii. 5; B. M. 51b; "Ab. Zarab. li. 6; Shab. vii. 2). These carried their accounts in books ("pinkes," from the Greek ταυζωδε) made of two boards joined together with a hinge, and covered with wax on which marks could be made. Markets were held every Friday (Sifra 148b), and at Gaza, Acco, and Botna there were great fairs where slaves and horses were sold (Yer. "Ab. Zarab li. 4). Goods were sold by contract (Shab. 120b) and paid for by bills which themselves were sold for cash before maturing (B. M. iv. 9). Merchants of different towns communicated by post (Shab. x. 4; 39a), and there even seems to have been a kind of parcel-post (R. H. 9a).

Prices seemed to be fixed by local authorities (B. M. v. 7), and any speculation in necessaries, such as corn, wine, or oil, was deprecated (B. B. 90b).

Notwithstanding this evidence of considerable commercial activity, it can not be said that the Jews in early post-Biblical times were at all inclined to commerce. Josephus, indeed, says: "We do not dwell in a land by the sea, and do not therefore indulge in commerce either by sea or otherwise." (Contra Apion., l. 13). Several of the chief sages of the Talmud, however, were traders. Eisan ben Azara dealt in wine and oil (B. B. 91a). Notwithstanding this, many sayings in the Talmud show that little importance was attached to commerce as a means of livelihood; e. g., "have little business" (Aboth iv. 14); or, "the less trading the more Tora" (ib. vi. 6). It was recommended to lay one's money in three parts: one-third to be invested in land; one-third in goods; one-third to be kept on hand (B. M. 42a). It may be of interest to conclude this account of trading among the Jews of Biblical and Talmudic times by the details given by Herzfeld relating to the prices of objects mentioned in these two sources, arranging the objects in the usual order: grain, cattle, fowl, fruit, wines, dress, slaves, beasts of burden, chariots, fields, vineyards, and houses, finishing with wages and fees. See accompanying table.

Hitherto there had been no signs of any special predilection or capacity for commerce shown by Jews, but they had developed special aptitudes in that direction by the early gothic period, when they are everywhere mentioned as merchants. As soon as the Teutonic nations had settled down after the great migrations of the fifth century, Jews are found mentioned together with Syrians as merchants at Narbonne and Marseilles (Gregory, "Epistles," vii. 44; 45). The Frankish kings bought goods from them (Gregory of Tours, "Hist. Gall." iv. 12-35, vi. 5, vii. 20), and they occur as traders at Naples (Procopius, De Belgo Gallico 4), Palermo (Gregory, "Epistles," ix. 53), and Genoa (Caesidorus, "Epistles," No. 35). They even chartered ships: Gregory of Tours (De Gloria Martyrum," p. 97) mentions a Jew who owned a vessel sailing between Nice and Marseilles. It is recorded of Clarus the Great that, after watching ships near Narbonne, he decided that it was not a Jewish, but a Norman, vessel (Pertz, "Monumenta," ii. 287). The Visigoth king Egica, indeed, forbade them to engage in maritime commerce (Leg. Visig., cap. 2, 18). They were particularly active in the slave trade (Agoulard), "Opera," ed. Baluze, pp. 62-65, and Gregory the Great protested against their activity in this direction in North Gaul ("Epistles," x. 36). It has been conjectured that through their means England was brought within the pale of Christendom (Jacobs, "Jews of Angevin England," pp. 3, 4). See Slave Trade.

The cause of this sudden commercial activity and predilection for trading is probably to be found in the rise of Islam and its control of the lands whence came most of the luxuries demanded in Europe. Christians could not trade in Mohammedan countries, nor Moslems in Christendom, consequently as opening was left for Jews, who were tolerated in both spheres as commercial intermediaries (Cunningham, "Western Civilization," ii. 49; Cambridge, 1901). Within two centuries after the foundation of Islam the Jews appear to have almost monopolized the
They embark in the East Sea (Red Sea), and sail from Colom to Ez-Tar (port of Mardin) and colossal (port of Mecca), then they go to India, China, and China. On their return they carry back spices, silks, camphor, cinnamon, and other products of the Eastern countries to Colom, and bring them to Farsaw, where they again embark on the Western Sea. Some make sail for Constantinople to sell their goods to the Romans; others go to the palace of the king of the Franks to place their goods.

"Sometimes these Jewish merchants, when embarking in the land of the Franks in the Western Sea, make for Alicante (as the mouth of the Orient), three days' journey by land to Al-Hajib, Al-Haçan (on the bank of the Euphrates), where they arrive after three days' march. There they embark on the Euphrates for Bagdad, and then sail down the Euphrates to Al-Madinah. From Al-Madinah they sail for Osan, Sind, Hard, and China.

"These different journeys can also be made by land. The merchants that start from Spain or France go to Al-Masq (Morocco), and then to Tangiers, where they march to Kairouan and the capital of Egypt. There they go to Abdallah, visit Damascus, Al-Khuda, Baghdad, and Damascus, cross Abyssinia, Yemen, Kusik, Sind, Hard, and arrive at China. Sometimes they also take the route behind Rome, and cross through the country of the Slavs, arrive at Kusik, the capital of the Chazars. They embark on the Jassan Sea, arrive at Balkh, take themselves from there across the Oxus and continue their journey toward Turan, Toxgough, and from there to China."

The name "Radanites" is a puzzle, but probably refers to the commercial metropolis of Persia—Hal (Ibla), near Toheran, which was the commercial center for Armenia, Chorasmian, and Chazaria (Ritter, "Asien," vii, 1, 65). The influence of the Radanites probably accounts for the adoption by the court of Chazaria of the Jewish religion (see Chazars), and it is also probable that the mission of a Jewish envoy from Charles the Great to Harun al-Rashid is connected with this extensive commerce. The Jews also appear to have taken wares from Byzantium to Prague, and to have exchanged them for corn, tin, lead, and slaves, from the Russians and Slavs who met them there (Ibrahim ibn Ya'kub, quoted by G. Jacob, "Handelsartikelder Araber," p. 9, Berlin, 1891).

The large number of Arabic coins found throughout northeastern Europe (as many as twenty thousand in Sweden alone) shows the great extent of this Baltic trade with Chazaria, mainly conducted by Jews.

The spice trade appears to have been practically monopolized by Jews (Gregory of Tours, lv. 12, 25, vi. 5); and this was of consequence because of the demand for condiments to flavor the salted meats and fish on which medieval Europe lived during winter. An indication of the extent of their Lyons trade is found in the complaint of Agobard that, to suit their convenience, the market-day had been changed from Saturday to another day in the week ("De Insolentia," p. 64); indeed, so important had their commercial position in medieval Europe become by the tenth century that a usual formulary in charters and like documents was "Jews and other merchants" (Stobbe, "Juden in Deutschland," pp. 103, 199, 200, 231). The emperor Henry IV gave them permission to sell wine, pigments, and drugs (ib. p. 231). In the tenth century the commercial rivals of the Jews began to take measures to restrain their activity. The Venetians, for example, forbade ships' captains to take Jewish passengers on their voyages to the Levant (Depping, "Histoire du Commerce," ii. 22). Similarly as late as 1414 no Jew was allowed to pass from Aix to Alexandria, and only four each year for the Levant.

But the first systematic repression of Jewish mer-
Commercial activity began in the twelfth and thirteenth centuries during the Crusades. All trade in the towns began to be monopolized by the merchants' guilds, from which Jews were excluded. In England, for example, there is only one known instance of Crusades. a Jew in a merchant guild (Kitchin, "Winchester," p. 108); so the only way in which Jews could obtain possession of merchandise was not by direct purchase, but as pledges for money lent. In this way, for example, Aaron of Lincoln came into possession of large quantities of corn at the time of his death (see "Trans. Jew. Hist. Soc. Eng." ii. 164, 165); and a large amount of corn was included in the property which was exchequered to the king on the expulsions of the Jews from Hereford (ib. i. 144-158). Heliot of Verou and his company similarly came into possession of stuffs and vestments which they transported by horses and carriages to various customers. They also sold wheat, soap, paper, wax, fur, hatter, harnesses, kettles, spoons, forks, dirhams, etc., besides horses and cattle (L. Loeb, in "Rev. Et. Juives," x. 39); but these sales, which took place in the presence of the provost, and, probably, were mostly sales of pledges, can not be regarded as the ordinary sales of commerce, in which the buyer competes in open market and afterward sells at his own time, and without intervention of officials. Whatever the commercial activity of the Jews in the Middle Ages and after the Crusades, it was incidental to their trade of money-lending (see Usury) and the taking of Pledges.

Instances Thus at Marseilles, between 1260 and 1280, a Jewish merchant named Mano-Commerce. was able to sell, deal, and others, traded in spices, cotton, and medicines, like sulfur and tar, and, from Egypt, Barbary States, the Barbary Islands, and Persia, the chief trade being with Valenca, Acre, and Boulogne ("Rev. Et. Juives," xvi. 28). By this time Jews had lost their monopoly of the slave trade; only two cases of slave-dealing occurred at Marseilles at that period among Jews against seven among Christians. Similarly, in 1348 there were twenty-nine money-changers among the Christians of Marseilles, but not a single Jew. Jews appear also to have been interested in the export of corn and wine from Vienna to Salzburg (Pertz, "Monumenta," ix. 706), and the Jews of Leibach in 1398 are reported to have become rich through trade with Venetians, Hungarians, and Croatians (Scherer, "Rechtsverhält-nisse," p. 519). They were indeed found necessary at times to prevent their competition with Christian merchants; thus the Jews of Laza in 1396 were forbidden to deal as merchants with the citizens of that town (Kurs, "Haupts. Oesterreichs," p. 90). In Spain the practise varied: in Castile, Henry IV. allowed the Jews to trade with Christians (Amador de los Rios, "Historia," iii. 134, 135), and there is evidence of a considerable wool trade between Navarre and England, conducted by Jews (Jacobs, "Spanish Sources," Nos. 1360, 1373, 1639, 1647), besides notices of dealers in cloth, fur, leather, silk, spices, timber, horses, mules, and wine (ib. p. xxxvii.); yet the Jews of Navarre were not allowed to sell anything without license from the king (ib. Nos. 1468, 1469). On the whole, fewer restrictions seem to have been placed on the Jews in Spain than elsewhere; the silk industry was entirely in their hands (Grätz, "Geschichte," v. 396). This led to a remarkable extension of Jewish commercial activity when, in the fifteenth century, there spread throughout the world a class of persons which maintained intimate connections with Spain and Portugal at a time when those countries were receiving masses of the precious metals, which raised prices throughout Europe and gave abnormal profits to merchants, amounting, it is said, to between 300 and 400 per cent (Beer, "Geschichte des Welthandels," ii. 147).

The commerce of the Maranos served an important function in the development of trade between Europe, America, and the Levant. Marano Manasseh ben Israel, in his "Declaration" to the English Parliament, gives an interesting account of the wide extent of Jewish trade due to their family connections and common language (cf. Wolf, pp. 2, 3). The precious metals mined in America were transported to Spain and Portugal, and thence, in exchange for Oriental goods, were passed on to Antwerp, which thereby became the financial center of Europe. Jewish Marano families were especially active in all these countries. The Caceres family had members in Hamburgh, England, Austria, the West Indies, Barbadoes, and Surinam in the middle of the seventeenth century. Similarly extended connections are found with the Congolano and Alhambra families. The Meneses family was connected at first with Antwerp, then with Constantinople, while a branch, the Guzman family, settled at Bordeaux, dominated French colonial trade. Benjamin Gradisen sent out wine, alcohol, meal, and pickled meats to Cayenne, Martinique, and San Domingo, getting sugar and indigo in return. The Maranos were especially active in the American interstate trade. From Guzmán Alonso Mendes Henriques shipped to New Netherland in 1669 Venetian pearls and pendents, thimbles, scissors, knives, and bells. The Jewish trade from Jamaica became so extensive that the English traders of that island petitioned against Jews being allowed to trade from it unless they became christianized. By 1753 the greater part of the British trade with the Spanish West Indies was in the hands of the Jews, especially the trade of Jamaica with the Spanish main ("Consideration on
the Act of 1738, p. 49). Aaron Lopez of Newport had no less than thirty ships engaged in this trade (see M. J. Kohler, in "Pub. Am. Jew. Hist. Soc." x. 62). This trade was naturally fostered by the Jews of New York, who were not allowed to engage in retail trade from 1638 (ib. v.). From Mar- selles an extensive trade with the Levant was maintained by Spanish Jews. In the ten years 1670-79 the firm of Joseph Yafei Villarreal & Company insured ships to the amount of 965,000 livres ("Rev. St. Juives," xi. 125). In 1693 merchants of Mar- selles petitioned the Intendant of Provence not to allow French subjects to lend their names to Jews bringing silk from the Levant, especially from Smyrna (ib. xii. 278). The Genevians of Algiers practically monopolized the trade between that port and Leghorn in the seventeenth century. (Grib- wald, "Juden als Seefahrer," 1902, p. 48).

Meanwhile in Central Europe a special Jewish commerce was being developed in connection with the great fairs, especially during the Thirty Years' war. They purchased the goods of the villagers, especially furs and leather, which they sold at the Fairs, especially at the great fair at Leipzig, which, after the close of the Thirty Years' war, became a clearing-house for the wares of North Germany. During the last quarter of the seventeenth century, 15,620 Jews, with 2,302 depend- ents, visited the three annual fairs at Leipzig, making an average of nearly 50 Jews at each fair. These came from all quarters of Europe; not less than 321 places are mentioned by M. Freudenthal ("Die Juden- geschichten der Leipziger Messe," Frankfurt, 1902). Chief among these were Prague, Hamburg, Hanover, Berlin, Dessau, Frankfurt, and, beyond Germany, Amsterdam and Venice. As early as 1600 Jews used to import fur, leather, lumber, and grain from Moscow to Gnesen. The memoirs of Gluckl von Hameln show that these visits to the fairs were of social as well as of commercial importance. The Frankfort fair became the center of the Hebrew book trade in the seventeenth century ("Rev. St. Juives," vii. 75). By this means new connections were made with different parts of Europe by the rising Jewish merchants, and the international trade of the continent became concentrated for a time in their hands. The fur trade in particular was monopol- ized by Jews, owing to their wide connections, ranging from Novgorod to Nantes ("Rev. St. Juives," xiii. 97). Similarly the Jews of Aigues in the seventeenth century, used to travel as far as Smyrna and Montpellier (ib. xiii. 280), where they sold wools on credit, and thus took the business out of the hands of the Christian merchants of Langue- dou. In 1738 the latter obtained a decree from the Intendant of Provence prohibiting the sale of wools by Jews, though this decree was afterward with- drawn. In like manner German and Polish Jews, toward the end of the eighteenth century, settled in the chief English ports of the south and west as small Jewish brokers and shopkeepers, sending out agents from Monday to Friday to the neighboring villages

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the Anglo-Saxon world, where there was little opposi- tion to them. The firms of Montefiore in Australia, of Mennon and of Bergtheil in South Africa, were among the pioneers of those colonies, and a large proportion of the English colonial shipping trade was for a considerable time in the hands of Jews. On the continent of Europe Jews performed a spe- cial function in mediating between the domestic in- dustries of the villages and the markets and manufac- turers of the chief towns. Thus in Vienna the woolen manufacturers obtained their raw material from Jewish traders who traveled round to Iglau, Breslau, and Breslau. Before the emancipation many expedients had to be resorted to before this centralization of the wool industry could be effected. Thus the firm of Tuchowsky used to have a Chris- tian agent at Vienna to represent its interests. When he died one of the firms had to submit to baptism in order to reside in Vienna (S. Mayer, in Bloch's "Wochenschrift," Nov. 14, 1902).

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tion to the sale of second-hand clothing, but is probably due more to the economic pressure brought to bear in the Russian ghettos. The trade in furs and feathers is also largely in Jewish hands as a relic of the old peregrinations of the Jewish pedlars in East Europe, and can be traced back to the time of the Chazars. The fancy-goods trade is almost invariably a trade in imports, and here the connections of the Jews have helped them to achieve conspicuous success. In England the fruit trade is wholly in the hands of Jews, because fruit can be sold on Sunday, and therefore the keeping of the Sabbath is not an obstacle to Jewish fruit-traders. In the United States the most striking characteristic of Jewish commerce is found in the large number of department stores held by Jewish firms.


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**Commerce**

**Commercial Law**

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**THE JEWISH ENCYCLOPEDIA**

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In Russia: Under the Polish régime—that is, up to the end of the eighteenth century—commerce was almost the only occupation followed by the Jews in Russia. Neither the upper nor the lower classes among the non-Jewish native population cared to engage in it; and it consequently became centralized in the hands of the Germans and the Jews. As early as the fourteenth century there was a Jewish bazaar in Wilna. During the Middle Ages the Jews of Poland and Lithuania were engaged in agricultural and industrial pursuits only in a small degree. After the Polish provinces had been annexed to Russia, and especially in the latter half of the nineteenth century, the Jews were attracted to handicrafts; but owing to certain restrictions placed on these occupations they were compelled, as they are even to-day, to rely chiefly upon commerce and finance.

The closing years of the nineteenth century were marked by a serious decline of Jewish commerce in Russia. Owing to a steady increase in the number of Jewish merchants, especially in the western regions, and to the consequent keenness of competition, commerce could hardly have been lucrative. The chief obstacle to its development was, and still is, the lack of capital, for the poverty of the Jewish population is extreme.

Business is frequently started exclusively upon credit. Consequently, when the manufacturer reduces or withdraws credit, the Jewish merchant is often forced to declare himself insolvent. But the manufacturer is not always the trader's only creditor. Advances secured by chattels mortgage are made by banks, by mutual loan associations, and by private persons. Usually the interest charged is very high, especially to small dealers. The "wucher"—that is, the plan of paying off a debt in weekly instalments—prevails. The payment is mostly absorbed by the interest on the capital borrowed. Therefore, in order to secure an income, it is often necessary to put the capital repeatedly into circulation. By adopting this course the turnover of the Jewish merchants is, of course, equal or greater than that of their Christian competitors; but, notwithstanding their successfulness, the Jewish merchants do not really make as large a percentage of profits as do the Christian.

The foregoing applies to Jewish merchants doing business on a moderate scale. The majority of Jews in the cities and villages within the Pale of Settlement are not able to start business upon credit, and are therefore compelled to trade in small ways. Opening a small store on some street-corner and keeping it with a few rubles' worth of goods and make a profit of from twenty to thirty copecks a day. Frequently the business equipment consists only of a single stand stocked with provisions. Dealers of this kind are very numerous in the Jewish centers, as in Wilna, Minsk, and Kovno, where the percentage of poor Jews is exceptionally large. Thus, in Wilna their business center consists of a cluster of dark alleys, permeated with a fetid atmosphere, and resided to rows of dirty, ill-smelling stores and stands. Although the range of prices is astonishingly low, little business is done, and often the dealers in the district outnumber the customers.

The Jewish interest in lumber, in agricultural produce, in the export of grain, flax, butter, eggs, fruit, wines, and tobacco, and in kerosene, is considerable. Before the protectorate, the Jews were active in the retail sale of vodka. At present Jewish merchants supply alcohol to the government in considerable quantities. In general, government contracts have been monopolized by the wealthier Jews. In recent years, however, many of the government departments have declined the services of Jewish contractors.

The Jews are prominent in the trade in grain. They have established branch offices in the chief centers of the grain-producing regions. In the autumn their agents travel through the grain belt and purchase its produce. Small dealers establish themselves at the railroad stations. They pay up to ninety-five per cent of the value of the grain shipped; deposit the bills of lading in a bank, and then send an order for sale to the agent at the port. When the sale has been consummated and the money from the commission agent received, accounts between seller and purchaser are adjusted. The dealers forward the grain to Black Sea and Baltic ports and to German frontier-towns like Danzig, Königsberg, etc. The number of Jews engaged in the grain-trade is considerable, and embraces buyers, commission agents, bankers, brokers, etc. To the poverty of the crops recently harvested in South Russia may be attributed the present (1902) deplorable condition of the Jews in that region.

A considerable portion of the Jewish population is engaged in the lumber trade. The Jews buy standing timber from the landowners, especially in western Russia, and manufacture from it articles of various kinds for the house and foreign markets.

The part taken by the Jews in fairs, which are a distinguishing feature of trading life in Russia, is
Jewish Sacred by Christians, such as holy images and the like. Prior to the
jettison, or general average. Says a Baraita (B.K. 116b): "A ship is going along the sea; a squall arises and threatens to sink her, and they lighten her of her burden; then they take account, according to the weight, and not according to the money value: for they should not change from the usages of ship-owners." The reason of this rule is evidently that the owners of goods of small weight in proportion to value have done very little toward overload ing the ship. No mention is made of other sacrifices for the common good than actual jettison; and the rule of apportioning the loss by weight rather unjustly relieves the ship-owner from contribution. But other laws on shipping, now generally in force, are not found. Rich Jews in the Middle Ages often owned ships and cargoes; but they of necessity settled disputes about those in the admiralty courts of the sea powers, not before their rabbis; and so no rulings on such disputes in the responsa literature, or in the Jewish Codes, are to be found.

IV. — 18
Partnership, tract; Debtor and Creditor; Overreaching; pose of their own services.

Marine (variant καλαρκη; see Rabbinowicz, "Dikkan Insurance, duke Sekerim; ed loc.) they do not replace it; if not through his fault, they replace it; and if he has lost his vessel while deviating from proper course, they do not replace it. This is the earliest known passage on insurance. The Justinian Code is silent; and when the Roman republic or empire, as Livy and Suetonius say, agreed to indemnify shippers against loss in case of war or famine, it was not insurance, for there was neither premium nor mutuality.

Another Baraita (B. K. 116b) approves mutual insurance among ass-drivers (πουλικοι), with this addition: "If he says, 'Give me the money' and I say, 'I will place it; if not through his fault, they

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The governing board conducted all the affairs of the community, giving special attention to the distribution of funds for alms; it apportioned communal and municipal taxes according to fixed rules, and decided on the acquisition and sale of communal property. It supervised the whole country, consisting of at least three members, usually of seven, and, in later times, of twelve. If brothers happened to be on the board, they had one vote only between them. All communal offices, even those of physicians, were filled by appointment from the court with the concurrence of the community. The governing board, even where it had absolute authority, was expected to observe the wishes of the community. Membership on the board, as well as other communal offices, was sometimes hereditary.

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The title of "haber" (associate) consisting of more than ten members was a synaden in many cases as arbitrator. A community was bestowed upon a person who had rendered handiwork, the judicial and outer affairs of which were "rabbonim"; those ordained in Palestine were called "rabbis" (readers) in the Talmud and by the Geonim. Those who had been ordained at Babylon were called "hecourt") in the Talmud and by the Geonim. The latter were paid by the parents of the children of school age, but this salary was generally so small that the community contributed an addition as "pensione". No one who was unmarried, or under the age of forty, was employed as teacher. An assistant teacher (or "pateressa") was paid by the community when the pupils numbered forty or more; a second assistant being added when the number reached fifty. Private teachers were also allowed. A father or guardian was obliged to send his child to school, and he was not allowed to send the child to a neighboring school if there was one in his own community. Most of the communities had their own schoolhouses (or "synagogues"), often adjoining the synagogue.

The management of the school was an important matter; it was in hands of a special committee (or "synagogue"), chosen generally from among the members of the governing board, and hence also a "synagogue". The more management, which involved no responsibility, was in hands of one or more. Mental training, which is the key to a higher education, was considered a matter of importance. The school was under the supervision of the community, which appointed the teachers (called variously "pateressa", "synagogue", or "rabbis"), who were qualified by their schoolwork, and who were generally elected for life to secure impartiality and respect. They did not, in general, draw a salary, but when their entire time was devoted to the affairs of the community, they might receive means sufficient for a bare subsistence. They had supervision over all religious and political affairs. Those who had been ordained at Babylon were called "rabbanim"; those ordained in Palestine were called "rabbanim". The title of "haber" (associate) was bestowed upon a person who had rendered service, ten men, called Batlanim, were elected for the first time. This term when applied to a woman, as in old Roman inscriptions, meant, no doubt, merely the president of a woman's philanthropic society, like the "pateressa" at Rome in the sixteenth century. The archisynagogue was especially honored, its office being for life and sometimes hereditary. In the Diaspora there were honorary titles, such as "father", or "mother", of the synagogue; thus, the title of "master synagoge" or "pateressa" was conferred upon Dona Gracia Mendesia. The "rosh ha keset" (archisynagogue) was subordinate to the "rabbis" (archisynagogue) of the community. These offices were authoritative in synagogal and in general matters; he was also executor of the punishments decreed by the court, and performed the functions of the latter."shamash", who is otherwise called "manigil" ("the messenger of the court") in the Talmud and by the Geonim. The "shamash" stood before God as representative of those who did not understand the import of the prayer. He, too, was an uniliated official. All worthy persons, however, and especially those in straitened circumstances, were allowed to lead in prayer on days of fasting and repentance. The lesson from the Torah was read by the "hazan" ("reader") although any one could upon his own request was read his own section. The weekly section was translated into the Aramaic vernacular by the "kanonim" ("dragonons"), who was entitled to compensation; and in order to insure the requisite minimum for the service, ten men, called Batlanim, received a regular salary to attend.

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The irregular or special communal taxes were
on the Rhine he was appointed every three years. In England, before the expulsion, there was one "poverty orphans' association," appointed by the king, for the Jews. In Poland during the sixteenth century, he was independent of the community as an unsalaried official. In Russia, according to their 'light,' he was to abide by the decision of the burgomaster and council, if they had decided according to their 'light,' he was to abide by their decision forever, appealing to no special higher court. He who did so was adjudged guilty of perjury, and paid two hundred silver marks as penalty (Ulrich, p. 49). Even to-day money is paid into the "kuppa" (weekly food distribution), supported by all members of more than three months' residence; (b) the "tambol" (daily distribution of meals), supported by those of more than three months' residence; (c) the clothing fund, maintained by all residents of more than six months' standing; and (d) the burial fund, supported by all those of more than nine months' residence; (e) of the public safety, such as for walls, soldiers, etc., to which all full citizens and all landowners, and even orphans, contributed; Talmodic scholars only being excepted; (f) of the water-works, to which only those benefited contributed. The state taxes were apportioned among the communities, which divided them among their members. Only scholars were exempt from the poll-tax, while the tax on real estate was paid entirely by property-owners.

Along these lines developed the life of the community ("kibbutz"). Pronounced "kohal" in the districts where German-Polish was spoken; compare the term "kohut" = "communal room"). Yet the rabbi (the designation "rabbi," compare Zacuto, "Literaturgesch." p. 284; Rahmer's "Jid.Lit-Blatt," vii., No. 81; Salfeld, "Martyrologium," xxiv.) no longer had the high position enjoyed by the "rah shalita" of Babylon and the "nagid" of Egypt until the fifteenth century. Until the end of the thirteenth century he was independent of the community as an unsalaried official. In England, before the expulsion, there was one "poverty-orphans' association," appointed by the king, for the Jews. In Poland during the sixteenth century, he was independent of the community as an unsalaried official. In Russia, according to their 'light,' he was to abide by the decision of the burgomaster and council, if they had decided according to their 'light,' he was to abide by their decision forever, appealing to no special higher court. He who did so was adjudged guilty of perjury, and paid two hundred silver marks as penalty (Ulrich, p. 49). Even to-day money is paid into the "kuppa" (weekly food distribution), supported by all members of more than three months' residence; (b) the "tambol" (daily distribution of meals), supported by those of more than three months' residence; (c) the clothing fund, maintained by all residents of more than six months' standing; and (d) the burial fund, supported by all those of more than nine months' residence; (e) of the public safety, such as for walls, soldiers, etc., to which all full citizens and all landowners, and even orphans, contributed; Talmodic scholars only being excepted; (f) of the water-works, to which only those benefited contributed. The state taxes were apportioned among the communities, which divided them among their members. Only scholars were exempt from the poll-tax, while the tax on real estate was paid entirely by property-owners.

Community Funds were managed by the treasurer ("gabi"); he was a member of the governing board. The budget included the expenses (1) of the synagogue and its service, to which the full citizens, including orphans, contributed; (2) of education, such as the building of the schoolhouse and the occasional relief of the teacher, in which all members of more than two months' standing contributed; (3) of the post fund, consisting of (a) the "kuppa" (weekly food distribution), supported by all members of more than one month's standing; (b) the "tambol" (daily distribution of meals), supported by those of more than three months' residence; (c) the clothing fund, maintained by all residents of more than six months' standing; and (d) the burial fund, supported by all those of more than nine months' residence; (e) of the public safety, such as for walls, soldiers, etc., to which all full citizens and all landowners, and even orphans, contributed; Talmodic scholars only being excepted; (f) of the water-works, to which only those benefited contributed. The state taxes were apportioned among the communities, which divided them among their members. Only scholars were exempt from the poll-tax, while the tax on real estate was paid entirely by property-owners.

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confirmed by the government. Here, however, as late as 1879, the community could inflict capital punishment; but this measure was taken only against the "malshin" (slanderer), a term which has been adopted into Spanish. An efficacious mode of punishment exercised by the Jewish court, and still employed by the Church, was the Bas ("midrash"), in its more stringent form called "herem."

The communal elections took place in the various countries and communities at different times between Passover and the Feast of Tabernacles. The Schultklopfen, generally identical with the "takkanah," was a curious institution. In Talmudic times, and later in Palestine, the "shofar" was blown at the beginning of the Sabbath. Still later (but as early as Yer. Bezah 6a), mention is made of the "Schulklopfner," or "synagogenukker," who, crying "In Schuls herein!" knocked at the window with a hammer every morning except on the Ninth of Ab. Usually he tapped three or four times, but in cases of death, twice; on the Sabbath he used his fist instead of the hammer. The "takkanah" also acted as public crier in the synagogue, invited to the festivities, called together the council, acted as bailiff of the court ("shammash bet din") in the absence of a special officer, and arranged for the "nahal." By this means the inclusion in letters of the name of God, and against making prosergories, are also old. In Sicily begging from house to house was forbidden, under pain of the ban, by the takkanah. By this means the Inclusion in letters of the usual formula, "may he live long," was enforced; sermons were announced; the rate of interest was determined; the conditions under which one might move from a community, thereby casting an additional burden on that community, were set forth; and purchasing imported fowls or wine, lending money on stolen property, and building houses which would obstruct the street leading to the synagogue, were prohibited.

Each community owned all the instruments of communal life. Foremost among these is the synagogue, with its sacred scrolls and other appurtenances; one or several "batte midrashim," or houses of study—in modern times Talmudic libraries; lodges for washing the dead; ritual baths; slaughter-houses; lodging-houses for travelers; places for administering justice and for communal business; a large hall for the communal solemnization of marriages; a danz-haus; a quarter of commerce in general, and a place for the weekly "shabat." In the case of Germany and France, but not in Spain and the East; bakehouses or ovens, for the annual Passover cakes and the weekly "shabat;" and many cooking and other utensils, which might be used in turn by such members of the community as needed them. Another class of communal property includes funds for carrying on worship and study, and for charities; funds for the use of the general body in dealing with the Gentile government, for the purpose of preventing the oppression of individuals. Where the Jews were confined to a separate quarter, funds to pave and to clean the streets, to build and to repair gates, were sometimes needed. In such cases they were raised by a tax on the householders.

The communal property, both real and personal, may be bought and sold by the "kahal" acting through its proper organs. The Code takes this power for granted, but restrains its exercise. Thus, a synagogue may be sold in order to put up a bet ha-midrash, or to buy scrolls of the Law, but not conversely (Megillah, 26b, 27a; Shulhan 'Aruk, H. O. Hayyim, 158, 1).

Other class of communal property includes funds for maintaining schools; libraries; lodges for washing the dead; ritual baths; property, cing-hall (usually in Germany and France, but not in Spain and the East); bakehouses or ovens, for the annual Passover cakes and the weekly "shabat;" and many cooking and other utensils, which might be used in turn by such members of the community as needed them. Another class of communal property includes funds for carrying on worship and study, and for charities; funds for the use of the general body in dealing with the Gentile government, for the purpose of preventing the oppression of individuals. Where the Jews were confined to a separate quarter, funds to pave and to clean the streets, to build and to repair gates, were sometimes needed. In such cases they were raised by a tax on the householders.

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In Modern Times: Notwithstanding the emancipation of the Jews from their medieval state of dependence on the government, the authorities in most of the European states still continue to regulate them in one way or another. This is especially the case on the continent of Europe, where most of the states have a ministry of public worship within whose jurisdiction all such matters fall.

The most important community organization in these states was the system of consistories established by Napoleon I. on March 17, 1808, and still effective as modified by an ordinance which was issued by Martin du Nord and promulgated by King Louis Philippe on March 27, 1844. France (see Consistories). The consistorial system exists not only in France, Belgium, Holland, and Luxembourg (see Antwerp, Brussels, Amsterdam, etc.), but also has survived the French régime in Alsace-Lorraine, there being three "Consistories Consistoriales": at Strasbourg for Upper Alsace; at Colmar for Lower Alsace; and at Metz for Lorraine.

Germany presents to-day the most varied assortment of communal organizations, due to the different regulative forms adopted by the states which make up the empire. In some this organization is perfect, and is in direct communication with the government—e.g., in Württemberg, Baden, Hesse, and Mecklenburg—in others it is imperfect, and the connection with the state is almost nominal.

In the kingdom of Württemberg the laws of April 25, 1839, and of Aug. 8, 1839, made it obliga-
tory upon every Jew to be a member of a congregation. All were to form "Kirchengebende" (church communities), electing their own officers and having at their head a rabbi selected by the "Oberrickenbörde" (upper ecclesiastical council), such selection to receive the sanction of the government. The chief rabbi, whose seat is in Stuttgart, has the title "Kirchenrat." The congregations are divided into 12 "Rabbinatsbezirke" (rabbinical districts) and 41 "Gemeindebezirke" (community districts). The Oberrickenbörde or Kirchenbörde is made up of a government commissioner, a Jewish theologian, three or more additional members, and an "expeditor." It nominates all ministers and officers, and regulates the affairs of the congregations throughout the kingdom.

In the grand duchy of Baden, as early as 1809, an organization of the Jewish communities was effected. The synagogues were divided into provincial synagogues, with a "Landesrabbiner" (chief rabbi of the district or province) and elders at their head—all to be approved by the government—and "Ortsjüngere," (local synagogues), dependent upon the provincial ones. At the head of the organization is an "Oberthür" (high consistory) in Karlsruhe, made up of an "Obervorsteher" (rabbior layman), two "Landesrabbiner," two "Oberthür," three additional "Oberthür," and a scribal. The Oberthür was chosen by the grand duke, the Obervorsteher (chief warden) by the ministry, and the rabbis by the Oberthür, subject to confirmation by the government. The "Ortsrabbiner" were to be elected by the "Jüdische Landesordnung," with confirmation by the Oberthür. The decisions of the Rabbiner is important matters is also subject to confirmation by the ministers. On May 4, 1812, a government commissary was added to the Oberthür; and for the provincial synagogues were substituted (March 5, 1827) "Bezirkssynagogen" (district synagogues), a "Landesrabbiner" (national synod) being added. According to the law of June 18, 1892, every Jew is bound to pay a certain church tax regulated according to his general state tax, and for this purpose the individual congregations divide their members into sixty different classes. There are now in Baden both "Berickabinnerei" (district rabbi, e.g., at Bruchsal and Freiburg) and "Stadtrabinnerei" (city rabbi, as at Karlsruhe, Pforzheim, and Mannheim).

In Mecklenburg-Schwerin, according to the statute of May 14, 1839, the Jewish Church was recognized as such by the state, and all congregations were put under an Oberthür made up of two government commissaries (who have, however, no voice in religious matters), the Landesrabbiner, and a Rauh of five, to be changed every four years. The Landesrabbiner is elected by the Rauh subject to confirmation by the government, which contributes to his salary.

Mecklenburg-Strelitz has an "Ober- und Landesrabbiner" confirmed by the state. The Jewish communities in the grand duchy of Hesse were to be divided in 1825 into grand-ducal rabbinates; while Saxe-Weimar-Eisenach (which, according to the "Juden Ordnungen" of 1833 and 1838, was to have a Landesrabbiner and to receive a state subscription) has a grand-ducal "Aufsichtsbehörde" for Jewish affairs and a Landesrabbiner. Saxony has only individual congregations and no general organization; but since Dec. 30, 1834, these congregations have been placed within the jurisdiction of the ministry of education, and since Jan. 1, 1868, the government contributes toward their expenses. Oldenburg, Birkenfeld, Saxen-Meiningen (which, according to the edict of Jan. 24, 1828, was to have a Rauh made up of the Landesrabbiner and a deputation from the consistory), Anhalt, and Brunswick still have a Landesrabbiner whose election is subject to confirmation by the state. The province of Hesse-Nassau is divided into Rabbinnatsbezirke, each with a Provincialrabbiner at the head, and with a Landesrabbiner in Cassel. The cities of Frankfort-on-Main and Homburg have each a separate Stadtrabbiner. In some districts (e.g., Pulte, Hanau, Marburg) the religious affairs of the Jews are in the hands of a "Königliches Vorsteheramt der Jüdinnen" (royal directorate of the Jews). In others (e.g., Wiesbaden), of "Regierungs Kommissionen" (governmental commissioners). In Bavaria the law of June 10, 1813, allowed every fifty families to form a congregation; but no organization was given to the Jews as a body. There are at present Bezirksrabbiner, Distriktsrabbiner, and Stadtrabbiner.

The greatest difficulty in organizing the Jewish communities was experienced in Prussia, due to the various enlargements of the kingdom during the first quarter of the nineteenth century. In 1815 portions of Germany which had been under French rule were added to the kingdom. In these former French provinces the consistorial arrangement had been introduced by the decree of March 17, 1808, and in Westphalia by the royal decree of March 31, 1808. In the province of Posen the law of June 1, 1833, recognized the Jewish congregations as corporations, at the head of which were representatives elected under the auspices of the government. The law of Jan. 14, 1834, gave these corporations further administrative powers. A third set of communities was governed by Frederick the Great's "General-Juden-Reglement" of April 17, 1756, for the kingdom of Prussia, Brandenburg, and part of Pomerania, and by the law of May 21, 1790, for Brandenburg. In Lübech the heads of the congregations had to be confirmed by the "Landgericht." In religious matters the members of the congregations were placed under the elders and rabbi, and were watched over by a royal commission. A fourth class comprised Jewish congregations, especially in Silesia, for which no especial regulations had been issued.

According to the "Allgemeine Landrecht" the Jewish communities are considered as "merely tolerated church societies," like the Herrenhutter and Mennonites. The communities have therefore been allowed to develop their own organization as they best seemed fit, only under a general supervision of the state. Each province, or district, has developed a "Verband der Synagogengemeinden" e.g. (East Prussia with 45 congregations, West Prussia with 41, Pomerania with 21, in Posen with 26, Pom-berg with 27, Brandenburg and Liegnitz with 36, Saxony with 15, and Westphalia with 44). The Jews in
each place are forced to belong to the Jewish congregations, no matter what their religious affiliations may be. Thus the Reform-Gemeinde in Berlin is a part of the Jüdische-Gemeinde of the city.
The extreme Orthodox party has found this arrangement burdensome; and in 1873 a law was passed by the Reichstag, largely through the efforts of Lessner, which permitted any one to declare himself "Confessiofianos." This enabled the Orthodox Jews to found their own synagogues apart from the general organization, as was done in Berlin by the synagoge-Gemeinde Adass-Jisroel, in Frankfurt by the Israelitische Religions-Gesellschaft, and in Munich.

The simple form of city and district organization in Germany, as above described, has not been found sufficient to meet all the demands, and attempts have been made to bring the congregations and communities into closer touch with one another. For this purpose the Deutsch-Israelitische Gemeindebund was formed in 1869; its council sat at first in Leipzig, and since 1880 has met in Berlin. It is a purely deliberative assembly, so far as its power goes; but it deals with questions which affect the Jews of Germany as a whole. The Central Verein Deutscher Bürger Jüdischen Glaubens" has a similar object in view; while the Deutscher Rabbiner Verband (founded in 1898), the Verein Traditionell-Geisteslehrer Rabbi in Deutschland, the Vereinigung der Liberalen Rabbi in Deutschlands (founded in 1899), and the Deutscher Reichsverband Jüdischer Religionslehrer (founded in 1901) deliberate upon questions affecting the purely religious interests of the congregations.

Austria also presents a very varied organization of Jewish communities. Up to the end of the reign of Francis II. (1855) the Vienna Jews were not allowed to use the term "congregation"; they were merely "the Jews of Vienna," at the head of whom were "Vertreter" (delegates); their rabbi was an "inspektor of meat," and their preacher a "teacher of religion." The law of March 21, 1890, definitely regulated the Jewish communities, ordering that every Jew must be a member of the congregation of the district in which he resided, and giving the congregation the right to tax its members. The Jewish congregation of Vienna is presided over by the Vorstand der Israelitische Cultus-Gemeinde with a "Vertreter-Collegium," or board of delegates, consisting of eleven members and various permanent and temporary commissions. Its religious affairs are in the hands of a "Rabbiniats-Collegium," with a chief rabbi, a "Rabbiniats-Assessor," and various other rabbis. They are responsible for the keeping of the registers. The congregation has a number of synagogues, each with its own management. There are also a number of unofficial "Verkiinsbatai." The Turko-Israelitische congregation (Sephirot) has had since 1797 its own synagogue, with a "Vorsitz," and a hakam or rabbi. The rest of Lower Austria has only local congregations, which at times have combined with a Botzkar Rabbiner at their head.

Maria Theresa tried to introduce a sort of consistorial arrangement of the Jewish communities in Galicia by the law of July 16, 1796. This provided for an Oberlandesrabbiner and twelve parnasim, who formed a "Juden-Direction," which had both spiritual and temporal powers. This was abolished in 1817.

Austria. Direction was dissolved in Nov., 1855, because of the misuse of its powers; and on May 29, 1798, the emperor Joseph issued a new "Judenordnung," dividing the country into districts, each having a rabbi who held office for three years. At present there is no general organization except in the larger cities. Thus Lemberg has a "Cultus-Representant," at the head of which is a Vorstand, a "Cultusrath," and a rabbinate made up of a Gemeinde- Rabbiner, a Synagoge Rabbinc and Rabbi- nats-Assessor. Bohemia formerly had a "Repräsen- tant der Landesjudenschaft," with representatives from the various districts of the kingdom. At present no such organization exists. The city of Prague has an Oberrabbiner, at whose side are Gemeinde-Rabbiners and preachers. Bosnia and Herzegovina have an Oberrabbiner whose seat is at Sarajevo. The Jewish communities of Moravia have had an even still more interesting development. At the begin- ning of the eighteenth century Moravia had its "Landesrabbiner," "Landesrabbiner," and "Landes- nehmer," and a "Sollicitator." The law of 1754 re-organized the Jewish communities and instituted a royal commission in matters relating to the taxation and policing of the Jews. Under Emperor Joseph II. there was a further reorganization. The special Jews' Law was done away with, and there was founded the Mahrisch-Jüdischer Landesausschuss, which has been of great help in regulating the financial status of the congregations. In 1786 the number of Jewish congregations was fixed at 92; in 1877 at 55. According to the law of May 20, 1874, the governing board of every congregation must be announced to the police, and the election of a rabbi must be confirmed by the authorities. The law of March 21, 1890, mentioned above, did not do away with the Landesrabbiner of Moravia, and it has re-ruled the only one of its kind in the Austro-Hungar-ian monarchy. It still has a Landesrabbiner. The law of Jan. 1, 1892, fixed the number of Jewish congregations in Moravia at 50.

There is no general Jewish congregation in Hungary, and the congregations have perfect freedom in managing their affairs. The Jewish community of Budapest is presided over by a Rabbinats-Collegium and a commission. In Austria, as in Germany, the attempt has been made to form larger and more comprehensive organizations of the Jewish communities. The Israelitische Allianz in Wien was founded (1871) with the intention of subventioning schools, of furthering the study of Jewish history, and of combating anti-Semitism. The Allgemeiner Oesterreichisch-Israelitische Bund and the Oester- reichisch-Israelitische Union pursue similar objects.

In Italy, in the former kingdom of Sardinia, the Jews were organized under deputies or syndics, elected by the nobility. They were divided into four communes or universities: Piedmont, Monferrato, Al- lesandria, Nice, each with a chief rabbi. These univer- sities were subdivided into smaller groups. Pied- mont, under French domination, was divided in 1848 into two consistories (Turin and Cuneo); but in 1815 the old order was re-established. In what was for-
Italy. The royal authority was embodied in the grand duke, and at the head of whom there was to be a "sanciere." You've had a head commission of twenty-four notables ("sanzieri minori"). Various other systems prevailed in different parts of the country, which have largely been abolished in united Italy. The leading congregations have a chief rabbi, the others a vice-rabbi or teacher. The affairs of each congregation are in the hands of a commission of from two to four members, recognized by the government.

In Denmark the Jewish communities were organized by the edict of March 14, 1813. Each synagogue was to have a priest (rabbi); the chief rabbi was to reside at Copenhagen. The power of the latter was afterward considerably reduced; the congregations outside Copenhagen were to be perfectly free, each having a "katechete" or teacher, responsible to the government. In Sweden, according to the edict of May 27, 1783, the Jews are free to form congregations wherever they wish; but synagogues can be built only with the consent of the king. Every congregation chooses seven electors, and these choose three wardens for three years.

In Russia every Jew is forced to belong to some religious organization; the government rabbi being held to a strict registration of all births, marriages, and deaths. New congregations can be formed only with the permission of the government. There is no hierarchy: the congregations usually have two rabbis; one the religious head, whom they elect, and a second appointed by the government, who need not necessarily be a theologian. The affairs of the individual congregations are in the hands of the "kahal" or board (see Council of Four Lands). For purposes of taxation the government divides the Jews into certain definite classes. The Karaites have their own organization; their head rabbi is called "haham" (see Crimea). In Russia and mania (Moldau-Wallachia) a peculiar Rumania, organization existed since the beginning of the eighteenth century. At the head of the Jews in Moldau there was a "haham-basha," nominated by the prince, whose jurisdiction extended also over Wallachia. He was usually a layman, though the post was often confided to a rabbi. At his side was a "vakil-haham-basha." Each community was presided over by one or more prophets and notables, whose election had to be confirmed by the prince upon the recommendation of the haham-basha. The post of haham-basha was abolished in 1832 at the request of the Jews themselves.

In Turkey the Jewish communities have preserved more of a political character than anywhere else. Their head is a state official (who was responsible for the collection of the poll-tax ["kharaj"]), up to 1855, when it was abolished, as were the heads of the Greek Orthodox, Armenian Orthodox, and Armenian Reform bodies. According to the "Hatti-Humayun" of "Gul-hane," 1886, the internal affairs of the Jewish community were placed under the supervision of a board composed of lay and clerical members; with the exception of legal questions which were to be decided by the regular tribunals. The haham-bashi and one delegate were to take part in the deliberations of the supreme court of justice. A similar representation was given to the Jews in the vilayets, sanjaks, etc. The haham-bashi of Constantinople was formerly chosen by the Jews themselves; though the government might annul the choice. They had, also, their purely spiritual head, the "rub-ka-kole." In 1869 a supreme tribunal for the Jews was instituted, consisting of four members, and an assembly of notables (Majlis Pakidim, Majlis Jashni, Toke ha-Ir), elected by the most important men of the community. A new constitution was granted to the Jews by Sultan 'Aziz, May 5, 1865, which instituted three different councils: a Majlis 'Umumi (national council) of 24 notables, a Majlis Gushim (temporal council) of 7 lay members, and a Majlis Ruhani (spiritual council) of 9 rabbis. The communities in the various vilayets and sanjaks are under a haham-bashi of their own, who is supported by an administrative council.

The congregational system has been largely developed in English-speaking countries. In England, before the middle of the eighteenth century, the synagogues were entirely independent of one another. In 1737 the great and the Hambro synagogues appointed one chief rabbi. In 1860 the three London synagogues and their two branches united into one organization; and in 1870 the United Synagogue was formed with the intention of comprising all the synagogues of the United Kingdom. The chief rabbi of the United Synagogue has the title of "chief rabbi of the united congregations of the British empire." He has at his side a bet din, and the worldly affairs of the United Synagogue are managed by a council consisting of life members and certain officers, of the wardens for the time being of the constituent synagogues, and of a certain number of representatives at council. The Spanish and Portuguese congregations of London have their own organization, with their own ecclesiastical chief, who is called "haham." In 1849 the West London Synagogue of British Jews was formed as a Reform congregation: it England, and the daughter congregations in Bradford and Manchester do not form part of the United Synagogue. In 1887 a fourth organization was effected for the purpose of associating together the synagogues in East Lound. This organization, known as the "Federation of Synagogues," is managed by a board consisting of a president, one elected member from each confederated synagogue, and one representative for every fifty contributing members of each synagogue, and seven elected elders. Steps have recently been taken to form in England an organization to be known as the "Jewish Congregational Union," on lines similar to those followed by the Union of American Hebrew Congregations.

The English Jews have also organized, without respect to congregational affiliations, the Anglo-Jewish Association (1871), the objects of which are...
the protection of persecuted Jews, and the education of Jewish children in Eastern countries. The London Committee of Deputies of British Jews (founded 1799) watches and takes action with reference to all matters affecting the welfare of British Jews as a religious community. It consists of 63 deputies: 31 elected by 18 metropolitan synagogues; 22 by provincial synagogues; and 2 by colonial congregations. Organization on strictly congregational lines has been most completely developed in the United States. Here each congregation is a law unto itself. It may elect its own ministers and arrange its services at will. The Union of American Hebrew Congregations, organized July 1, 1872, in Cincinnati, is merely a deliberative body, and has no power to make its decisions effective in the congregations composing the Union. As the Union represents the congregations belonging to the Reform wing, a similar organization of Orthodox Jewish congregations was formed in New York in 1898. No distinction is made in the status of the various rabbis, a very large number of whom are handed together for mutual help in the Central Conference of American Rabbis (founded 1891). In some of the larger cities—e.g., New York, Chicago, and Philadelphia—local rabbinical associations have been formed. A National Council of Jewish Women was formed in 1890.

No international organization of Jews has been attempted until quite recent times. The Alliance Israélite Universelle of Paris (founded 1860) was intended to be such; but, though it has branches in almost every country, the foundation of similar societies in England, Germany, and Austria shows that it has not attained this end. The International Zionist Organization, with its periodic congresses, has, since 1897, moved in this direction.

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COMMUTATION OF SENTENCE. See JUDICIARY.

COMPOUND: See Compound.

COMPASSION. See SORROW.

COMMUNITY. See JUDAISM.

COMPASSION: Sorrow and pity for one in distress, creating a desire to relieve, a feeling ascribed alike to man and God; in Biblical Hebrew, קָדָמִי, קָדָמִי, the mother, womb, "to pity" or "to show mercy," in view of the sufferer's helplessness, hence also "to forgive" (Ex. ii. 6; Ps. lxxxvi. 22, "to forbear" (Ex. ii. 6; I Sam. xv. 3; Jer. xv. 15, xxxi. 7); דָּחוֹת, "to spare" (Deut. vii. 18, xxxi. 9; Ezek. vii. 4, xx. 17); פָּרָד וּמַגִּית, "to be gracious" and "kind" (Isa. xlii. 23); Job vi. 14; Prov. xx. 28; Job vii. 4; Num. iv. 19; Gen. xxx. ii. 10; Isa. xii. 7). The Rabbis speak of the "thirteen attributes of compassion," כְּשָׁתֵל הַקָּדָם הָלְאַלָּא כֵּן (Ex. xxxiv. 6; Ps. 55:23; R. H. ii. 15). Later distinction is made between attributes of compassion and those of love. See ASHER BEN DAVID in his commentary on the Thirteen Attributes, where he classifies them under "justice," "love," and "compassion." The Biblical conception of compassion is the feeling of the parent for the child ("pity"; Ps. cxii. 10). Hence the prophet's appeal in confirmation of his trust in God figures the feeling of a mother for her offspring (Isa. xliii. 15), and Pharaoh's daughter, moved by maternal sympathy, has compassion on the weeping babe (Ex. ii. 6).

But this feeling should mark the conduct of man to (I Sam. xxii. 31); its possession is a proof that men are among those deserving recognition as "blessed unto Yhwh," and in Zech. vii. 9 it is included among the postulates of brotherly dealings. Inversely, the lack of compassion marks a people as "cruel" (יַעַבֵּד; Jer. vi. 23). The Chaldeans are without compassion in that they slay the young and helpless (II Chron. xxxvi. 17); and Edom is cursed for having cast away all "pity" (Amos i. 11).
The poor are especially entitled to compassion (A.V. “pity”; Prov. xix. 17). The repeated injunctions of the Law and the Prophets that the “widow,” the “orphan,” and the “stranger” shall be protected show how deeply rooted was the feeling of compassion in the hearts of the righteous in Israel. It can not be admitted that the provisions for extermination of the seven original Palestinian tribes (Deut. vii. 2–5) indicate the absence of kindly sympathy for aliens. Even if these provisions do not, as the critical school insists, represent merely pious wishes, they are at least entitled to be regarded as war measures, and, as such, were exceptional. They rank with similar provisions to cover the cases of the murderer and the false prophet (Deut. xiii. 8; xix. 18, 21). The very horror with which the conduct of the Chaldeans and Edom (see above) was regarded proves the contrary. Even the “enemy” was within the sweep of Jewish compassion. And so was the dumb animal, as the humane provisions of the Pentateuch against cruelty to them demonstrate (see CURSE TO ANIMALS).

The physiological psychology of the Bible places the seat of the sympathetic emotions in the bowels. But the eyes were credited with the function of indicating them. Hence the frequent use of the expression passion. “the eye has,” or “has not,” pity.

The “length of the breath”—that is, in anger or wrath—is another idiomatic expression for compassionate forbearance.

God is full of compassion (Ps. ciii. 11, cxlv. 3); and this compassion is invoked on men (Deut. xiii. 17), and promised to them (Deut. xxx. 3). “His compassions fail not, being new every morning” (Lam. iii. 22). Repeatedly He showed His compassion (II Kings xiii. 33; II Chron. xxxvi. 15). His “mercy” for “compassion” “endureth forever.” He loveth the “poor,” the “widow,” the “orphan,” and the “stranger.” He is named יְהֹוָה יָֽעַצְבָּנָא (“gracious and full of compassion”); Ex. xxxiv. 6, passio.

To obtain His “compassion,” as the quality that pardons, sinners must first repent and return to Him (II Kings, xxx.). But when they do this, even non-Jews will experience His compassion (Book of Jonah). For God “pitieth” like a father those “that fear him” (Ps. ciii. 10).

These Biblical ideas become the foundation of the ethical and theological teachings of the Rabbis. Israel especially should be distinguished for its compassionate disposition (Yeb. 79a), so that one who is merciful falls under the presumption of being the seed of Abraham (Ber. 52b). (One who is not prone to pity and forbearance is cruel (B. K. 92a), and this thought to be compassionate has the tendency to rob life of its savor (Pes. 118a). The thoughtlessly friv.

olutely is like a cruel man, but one who is compassionate experiences the lot of the poor man (B. R. 104b). Compassion shown to fellow man will win compassion from on high (Shab. 151a). Eyes without pity will become blind, and hands that will not spare will be cut off (Yeb. 21a). Women are recognized as prone to pity (Meg. 14b). In fact, this trait of its women was one of the glories of Jerusalem (B. R. 104b). To praise God meant to become merciful like unto Him (Shab. 132b; Ex. xv.).

Strangers certainly came within the scope of the rabbinical ideas of compassion. Their dead were buried with the dead of Israel; their poor were assisted; their sick were visited (Gitt. 61a, Tos. v. 4, 5). The angels when about to celebrate in song Israel’s victory over Egypt were looked by God with the rebuke: “the works of My hands have been drownded, and you would intone jubilant pean!” (Meg. 10b).

The peculiar interjection of the explanation of Pentateuchal laws as manifestations of divine compassion for dumb creatures (Ber. 23a) proves that this explanation was popular (see CURSE TO ANIMALS). But the Rabbis often lay stress on the fact that the Torah takes great care to “spare” the property of man (Sotah 14b; Nega’im xii.).

God is recognized as the “Compassionate” יְהֹוָה יָֽעַצְבָּנָא, compare the frequent use of “rahman” in the Koran. He is invoked as the בְּרֵאשִׁית יָֽעַצְבָּנָא (Father of Compassion). So close is this association with Him that “Rahman” becomes the usual designation for His revealed word. He suffers with His people (Rabbi Mei’r: “The Shekinah exclaims with the suffering patient, ‘Oh, my head! Oh, my arm!’” Sanh. iv. 46a: but see Levy, s.v. 55). He mourns with His people (Lam. R. to i. 1). The relation which God’s “compassion” sustains to His “justice” is also a subject of rabbinical inquiry, as it was among the early Christian sects. When the shofar is sounded “God’s quality of compassion mounts the throne” (Pesik. 151b, 155a; Lev. R. xxix.; compare also Abraham’s prayer (Yer. Tan. 64a)). The name אֱלֹהִים designates God’s justice יָֽעַצְבָּנָא, and the name יְהֹוָה God’s compassion יָֽעַצְבָּנָא, Ex. vii. iv. Even while God is preparing to inflict punishment, God’s compassion is bestirring itself (Yer. Tan. 65b, bottom; Pesik. 161b; Midr. Teh. to Ps. 86; Pes. 87b). Philo says “God’s pity is older than His judgment” ("Quod Deus Sit Immutabilis,” 16). The name יְהֹוָה is repeated twice in Ex. xxiv. 6 to allay the fears of Moses. As before the sin of the golden calf had been committed God dealt with Israel according to His compassion, so even now, after their sinning, will He deal with them in mercy (Pesik. R. 5; Num. R. xii.).

Compensation. See Fees.
In addition to these works Complègne translated into Latin Abraham Yagel's catechism, "Lekhah Todi," London, 1679.

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1. **CONFRAT VITAL PERKUSSEL:** See FARKUS, COMPTA VITAL

2. **COMPTINO, MORDECAI BEN ELIEZER:** Turkish Talmudist and scientist; lived at Adrianople and Constantinople; died in the latter city between 1485 and 1490. The earliest date attached to any of his writings is 1475. The form of his family name is doubtful. In Hebrew it is usually written מָדְרְכַי בֶּן אֱלִיֶּזֶר, as, for instance, in one of his astronomical works, "Kumattano," and in his "Glazer," part ii. 1586. The scientific bent of his mind is shown in his commentary to the Pentateuch (MSS. Paris, Nos. 265, 266; St. Petersburg, No. 51), in the preface to which he speaks of his researches in grammar, logic, physics, astronomy, arithmetic, geometry, and metaphysics. This commentary, in which he especially criticized Ibn Ezra, was attacked by Shabbethai ben Malchiel ("Hassagot," c. 1460), which attack Mordecai answered in his "Teshubot Hassagot" (Steinschneider, "Cat. Codicum Hebr. Bibl. Acad. Lugduno-Batav," p. 202-203). He also wrote commentaries to Ibn Ezra's treatises "Yesod Morah" (dedicated to his pupil Joseph Rachizi), "Sefer ha-Shem," and "Sefer ha-Ejḥa" (MS. Paris, No. 861; compare Neubauer, "Cat. Bodl. Hebr." MSS. col. 630), and a commentary to Maimonides' "Milloth ha-Higga'on," printed in Warsaw, 1863.

Mordecai was a teacher not only of Elijah Mizrahi, but also of the Karaites Elijah Bashyazi and Caleb Afendopolo. Though an opponent of their teachings, Mordecai was held in honor by the Karaites, two of his pīyyuṭim being included in their Siddur (Landaub, "Ammude ha-Abodah," p. 209). Most of his works have come down in manuscript, selections from which have been published by Gurland, in his "Glazer," part iii., 1866. The scientific bent of his mind is shown in his commentary to the Pentateuch (MSS. Paris, Nos. 265, 266; St. Petersburg, No. 51), in the preface to which he speaks of his researches in grammar, logic, physics, astronomy, arithmetic, geometry, and metaphysics. This commentary, in which he especially criticized Ibn Ezra, was attacked by Shabbethai ben Malchiel Cohen ("Hassagot," c. 1460), which attack Mordecai answered in his "Teshubot Hassagot" (Steinschneider, "Cat. Codicum Hebr. Bibl. Acad. Lugduno-Batav," pp. 202-203). He also wrote commentaries to Ibn Ezra's treatises "Yesod Morah" (dedicated to his pupil Joseph Rachizi), "Sefer ha-Shem," and "Sefer ha-Ejḥa" (MS. Paris, No. 861; compare Neubauer, "Cat. Bodl. Hebr." MSS. col. 630), and a commentary to Maimonides' "Milloth ha-Higga'on," printed in Warsaw, 1863.

Mordecai was a teacher of mathematics, and did much to advance the study of the sciences in Turkey. In his commentaries to Ibn Ezra he has often occasion to touch upon such subjects. His chief works in this branch are: a treatise in two parts on arithmetic and geometry, in which he follows partly the Greek and Latin authors, partly the Mohammedan (MSS. Berlin, No. 49; Brit. Mus. 27, 107 A; Paris, 1031, 5; St. Petersburg, 343, 344, 345, 346); "Perush Luhot Parah," a commentary written in 1425 on the astronomical tables of Yezdegard, tables already treated of by Solomon b. Elijah Shabati ha-Zahab (MSS. Paris, Nos. 1084, 1085; St. Petersburg, 309); glosses to Euclid (MS. Günzburg, No. 946, 5); an essay upon the construction of the astrolabe, "Tikkun Keli ha-Nehoshet," as a complement to the Hebrew works on the subject, which he found to be superficial; an essay (1465) upon the construction of the astronomical instrument ("Al Zarkala") invented by Al-Zarkala, written at the request of his pupil Menahem (MSS. Munich, No. 96, 18; Paris, 1030, 5; St. Petersburg, 353); an essay upon the construction of an instrument for measuring time (sundial), which can be made in two different ways (MS. St. Petersburg, No. 861).


CONAT, ABRAHAM BEN SOLOMON: Italian printer, Talmudist, and physician; flourished at Mantua in the second half of the fifteenth century. He obtained the title of "haber" (associate of a rabbi) for his learning, but displayed it chiefly in the choice of works selected by him for printing, which art he and his wife Estellina expressly learned. He embarked upon the business of printing at Mantua in 1476, and became celebrated as one of the earliest printers of Hebrew books in Europe, producing the third to the tenth of Hebrew incunabula as recorded by De Rossi. In 1473 he established a printing-office at Mantua, from which he issued, "Tur Orah Hayyim," by R. Jacob b. Asher (1476); "Tur Yoreh De'ah," by the same author, only one-third of which, however, was printed by him, the rest being executed at Ferrara, "Be'hat Kohen," by Jedidah Bedersi, in which Conat was assisted by his wife Estellina and Jacob Levivo Tarsien. Leviv's commentary on the Pentateuch; "Luhot," astronomical tables giving the length of days at different times of the year, by Mordecai Finzi; "Yashipon," the pseudo-Josephus or Horonides; "Eladah Da'at"; "Nefet Zafim," the rhetoric of Messer Leon (Judah).

Conat was a teacher of mathematics, and did much to advance the study of the exact sciences in Turkey. In his commentaries to Ibn Ezra he has often occasion to touch upon such subjects. His chief works in this branch are: a treatise in two parts on arithmetic and geometry, in which he follows partly the Greek and Latin authors, partly the Mohammedan (MSS. Berlin, No. 49; Brit. Mus. 27, 107 A; Paris, 1031, 5; St. Petersburg, 343, 344, 345, 346); "Perush Luhot Parah," a commentary written in 1425 on the astronomical tables of Yezdegard, tables already treated of by Solomon b. Elijah Shabati ha-Zahab (MSS. Paris, Nos. 1084, 1085; St. Petersburg, 309); glosses to Euclid (MS. Günzburg, No. 946, 5); an essay upon the construction of the astrolabe, "Tikkun Keli ha-Nehoshet," as a complement to the Hebrew works on the subject, which he found to be superficial; an essay (1465) upon the construction of the astronomical instrument ("Al Zarkala") invented by Al-Zarkala, written at the request of his pupil Menahem (MSS. Munich, No. 96, 18; Paris, 1030, 5; St. Petersburg, 353); an essay upon the construction of an instrument for measuring time (sundial), which can be made in two different ways (MS. St. Petersburg, No. 861).

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CONCIO (vīnī), JOSEPH B. GERSON: Italian author; lived at Asti and Chieri in the beginning of the seventeenth century. He published several Hebrew poems, including: "Os le-Toahab," twenty-two sentences on Tanudic arguments in the order of the Hebrew alphabet, which appeared together with "Shir le-Sinan ba-Parashat Yisroel," and "22 Shirim li-Eshon Hulah Meshubalbarim" ("Biddles and Their Solution" (Chieri, 1627), 21 verses, allegorical commentary to Eccles, together with "Zeh ha-Shulhan" (ib. 1628); "Ma'agal Tob," seventeen sentences of the Talmud (ib. 1626-27), in which he was assisted by his son Absham as printer or editor (Steinschneider, "Cat. Bodl." col. 386); "Shir Yehudit" (Asti, 1629); "Mar'eh Haryim," halakic matter in verse (Chieri, 1629); "Me'om Binah," comments on certain passages in Proverbs (ib. 1669); "Tehillat Dabar," a treatise on logic preserved in a Cod. Almanzi; besides a collection of poems, reviewed by Steinschneider in "Ha-Assif," ii. 223.

CONCIALE (see "Conciasia").

I. E.

CONCORDANCE (Latin, Concordantiae): An alphabetical list of all the words in a book, with references to the passages where each word is found. The appellation indicates the concordance or similarity of all such passages. In Jewish literature the term is applied exclusively to concordances of the Bible and of the Talmud.

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CONCORDANCES: An alphabetical list of all the words in a book, with references to the passages where each word is found. The appellation indicates the concordance or similarity of all such passages. In Jewish literature the term is applied exclusively to concordances of the Bible and of the Talmud.

CONCILIO BIBLICAL: The word, in this connection, was first used by Hugo de Sancto Caro (censed from Saint-Clair, a suburb of Vienne in southern France), who compiled a concordance to the Vulgate about 1244. The revised edition of this work, made by the Franciscan Arlotto di Prato (Arbottus), about 1290, served as a model for the concordance to the Hebrew Bible which Isaac Nathan b. Kalonymus, of Aries in Provence, compiled 1437-45. Isaac Nathan, also known as the author of Biblio-exegetical and religious-philosophical works, was led to undertake this task by discussing, during the polemic discussions forced upon him by Christian scholars, that, in order to refute the arguments drawn by his opponents from the Bible, it was necessary to have an aid that furnished a ready reference to every Biblical passage and a quick survey of all related passages. He called his concordance "Meir Natib" (Enlightener of the Path); on the title-page of the first edition, however, it is also called "Yair Natib" (It Will Light the Path, after Job xli. 24 [A. Y. 23]). This work, on which all later Hebrew concordances were based, is the first Jewish work in which the original text of the books of the Bible is divided into chapters, and these and the verses are numbered according to the Vulgate. Isaac Nathan also found it necessary to add to his preface a list of the first words of each chapter. He followed the Vulgate in the sequence of the Biblical passages, keeping the order of the books of the Bible as found therein. Isaac Nathan's concordance was first published by Bomberg at Venice in 1529, this edition being followed by several others (Venice, 1564; Basel, 1566, 1596, 1598).

The first Basel edition has a Latin translation of the principal words. An enlarged edition, containing a concordance to the Aramaic parts of the Bible and an index of Biblical proper names, places, etc., was undertaken by Marzio da Calais at Rome 1621. Other editions appeared at Cologne, 1646; London, 1647-49; and Rome, 1672.

Even before Isaac Nathan's work was printed Elijah Levi's work began to work out a concordance on a Masoretic basis, which he at first intended to entitle "Sefer Be'eqnus" (Book of Scholarship), but afterward called "Sefer Zikronot" (Book of Remembrance), indicating thereby its function as an aid to the memory. The manuscript of the first draft—probably by the author himself—finished between 1315 and 1321 and dedicated to Cardinal Agilulf of Vico, is now in the Royal Library at Munich (Steinschneider, "Die hebräischen Handschriften der Königlichen Hof- und Staatsbibliothek in München," No. 74; "Joodsche Letterbode," vii. 174). The manuscript of this second draft, finished at Venice 1596, is in the Bibliothèque Nationale, Paris (Frensdorff, in Frankel's "Monatschrift," xii. 101). Levi's concordance has not been printed; the beginning only was issued by B. Goldberg (Frankfort-on-the-Main, 1875). It has this great advantage over Isaac Nathan's, that the several forms of each word are arranged grammatically and lexically according to a definite scheme, while in Nathan's work only the various meanings of the same root are distinguished, all forms falling under one definition, being not separated, but arranged according to the sequence of the books and the chapters.

The usefulness of Levi's concordance is impaired, however, by the fact that he cites every passage only once, and not under every word occurring therein. As he says in his preface, his concordance is intended not only as an aid in polemic discussions with Christians, as Nathan's professed to be, but also to serve other purposes; viz., to be a manual for the grammatical and lexical knowledge of the Hebrew language, a book of reference for Bible quotations, a book for preachers seeking the Biblical passages concerning a certain point, an aid toward acquiring a polished Hebrew style, a riming dictionary, and even a reference book for cabalistic speculations ("Z. D. M. G." xxiii. 253). With this schedule for his work, Levi is nearly exhausted the uses to which a Biblical concordance can be put: there remains to be added only its utility to the Bible exegete and critic.

Levi's concordance, as has been stated, was never published, and therefore could not supplement Isaac Nathan's work as an aid to Biblical study; a thoroughly revised edition of the latter by
देवनागरी अक्षरों के साथ विभिन्न समाचारों के संदर्भ में इस पृष्ठ का विवेचना।
Concordance Conditions

The eminent scholar Johann Buxtorf the Elder of Basel became the concordance par excellence. Buxtorf followed Nathan's work closely; he retained the latter's remarks on the meanings of the root placed at the head of every article, but also gave these in Latin, and explained every form of the word in Latin. He materially increased the usefulness of the concordance by separating from one another the derivatives of a root, the nominal and the verbal forms, and by arranging them systematically, as Levita had done. Buxtorf's concordance appeared after his death (Basel, 1632), his son Johann adding to it a concordance of the Aramaic portions of the Bible as well as a long preface. This concordance, which was authoritative for more than two hundred years, was revised by John Taylor, London, 1734. Extracts from it were made by Christian Ravius, Frankfurt-on-the-Oder, 1676, and by Andreas Seuertus, Wittenberg, 1658. A most useful and important addition to it was by Christian Nolde (Nolлина) in his "Concordance of the Particles," Copenhagen, 1679; new ed.: Jena, 1724.

A highly valuable revision of the concordance was undertaken by Julius Fürst. In the Latin preface to his great work (Leipsic, 1840) he described the relation of the latter to Buxtorf's concordance in the following words: "I admit that I have used Buxtorf's concordance as the foundation for my own work; but I may claim that I have not only revised and enlarged Buxtorf's work, but have worked over it to such an extent that I do not hesitate to add my name to the concordance. I have enriched Buxtorf's work with many additions; adding, for instance, Wolf Heldenhelm's manuscript notes contained in his copy of the book, and articles that Buxtorf had omitted, as on the verb וָנָשָׁה and the divine name יהוה. All these additions are in accordance with the advances in philology, and especially in etymology; and in some cases I have followed an entirely new arrangement, founded upon a careful examination of the origin and the form of the words." Fürst added new material, and made some minor changes, especially by substituting Arabic numbers for the quotations instead of the Hebrew letters. The headings of the articles are entirely new, having been transformed into interesting lexicographical articles in which the etymology and meaning of the root are explained by the aid of comparative philology.

Unfortunately, however, Fürst goes too far in applying his theory of the primitive roots of the Semitic languages and of the original relationship of the latter with the Indo-Germanic languages. This theory had been propounded by Fürst's pupil, Franz Delitzsch, in his work "Jesurun" (Grimma, 1855), which was designated as "Prolegomena to Fürst's Concordance of the Old Testament." Fürst's peculiar views on certain Hebrew roots affected unfortunately the arrangement of the concordance, as he often places a word in a connection in which it would not be sought according to the commonly accepted view; as, for instance, בָּשָׂר ("blood") under the root בָּשָׂר ("man"). The work has a number of interesting appendices, including: an etymologic index to the concordance; an alphabetical list of 2,998 Biblical proper names, with their etymologies, and without reference to the passages; a list of about 600 Phenicio-Punic proper names; an index of Aramaic and Neo-Hebrew words compared in the headings to the articles; an etymological table of Hebrew and Aramaic particles; a systematic view of the noun forms; "Propylae Masorae," a view of the most important topics of the Masorah; a synopsis of the history of the Hebrew language, written in Hebrew; and a comparative glossary of Hebrew, Aramaic, Syriac, and Arabic words. In the "Literaturblatt" of the periodical "Der Orient," edited by Fürst, additions and revisions to the concordance repeatedly appeared in the years following 1840. B. Bär issued a new edition of Buxtorf's concordance—in quarto instead of in folio—making use in part of Fürst's work (Stettin, 1862, et seq.). An English version by R. Davidson appeared in London in 1876.

An entirely new revision of the concordance was undertaken a few years ago by Solomon Mandelkern. He had found, after a thorough examination of the entire material, that "in the concordances of Fürst and Bär about 5,000 omissions and grammatical errors, as well as countless misquotations and wrong references, must be rectified." Mandelkern's new concordance appeared in Leipsic in 1896. To the material of the preceding concordances is added an appendix, containing all proper names, as well as, in a separate division, a list of the most important particles. Mandelkern corrected the errors of the previous concordances and filled in the omissions. He arranged the passages according to the sequence of the Biblical books obtaining in the Hebrew Bible, instead of the sequence of the Vulgate hitherto used. Especially noteworthy is the care that Mandelkern displays in regard to the exact and logical completeness of the Biblical passages used to illustrate each word. The headings of the articles furnish the lexicographical explanations of the roots and their derivatives, while due attention is paid to the latest philological discoveries and textual criticism. Mention must also be made of the practical arrangement of this latest concordance. Mandelkern has issued it in a smaller edition (Leipsic, 1900), which contains all the material of the larger edition, but only a list of the passages where the respective word-forms are found, without any quotation.

That Mandelkern's concordance itself contains numerous errors and omissions has become evident since its appearance, especially from the reviews in Stade's "Zeitschrift" and in the "Monatsschrift." The editor of the latter, M. Brann, mentions in this connection a most complete and careful concordance to the particles, and one to the proper names preserved in manuscript in Brussels, made by Moritz Piorkowsky, a teacher in Silesia in the first half of the nineteenth century ("Monatsschrift," xiii, 399 et seq.). Two other concordances of Biblical proper names may be mentioned: one by Gideon Brecher, Frankfurt-on-the-Main, 1876; the other by Schenbev, Wilna, 1876.

Among concordances to the Septuagint are: (a)
earlier ones of Conrad Kircher (Frankfort-on-the-Main, 1607) and of Abraham Trummin (Trommius) (Amsterdam, 1718); and the large concordance by E. Hatch and H. A. Redpath (Oxford, 1892-97), which covers also the other Greek Bible translations and the Apocryphal writings, and is compiled with extraordinary care. A supplement to this work (Oxford, 1900) deals with the proper names.

**BIBLIOGRAPHY:** The introduction to the concordances of Buxtorf, First, Manasterheim; André Glaunich, De Unis Concordantiarum Bibliarum Indice, Leipsic, 1602; A. M. Benski's introd. of concordance is given at the beginning of Pater's introduction.

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**A condition** may be attached to any contract or legal act. The various conditions known to Roman and common law may be divided as follows: (1) positive, i.e., the happening of some event which may or may not happen; (2) negative, i.e., the non-occurrence of such an event; (3) authoritative, i.e., dependent on the power of the party in whose favor the obligation is contracted; (4) dependent on the party binding himself with the obligation; (5) casual, i.e., dependent on an accident, or on the act of persons in no way controlled by either of the parties to the contract; (6) mutual, i.e., dependent on the acts of both parties; (7) mixed, i.e., dependent on the act of one of the parties and a third person. The condition may be either expressed or implied, and it may be lawful or unlawful.

The law of conditions is well developed in the Jewish law-books. All these classes of conditions were known to the Jewish law. Nevertheless the classification of the subject-matter must differ somewhat from that of the other systems of law.

Express conditions are created by the use of one of three formulas: "im" (or); "me'akshaw im" (from now on); and "al menat" (on condition that). The condition "if" differs materially from the other two. The latter are simpler, and not subject to the same rules that must be observed in order to create a valid condition with the form "if." The first consideration refers, therefore, to the condition "if." There are four principal rules to be observed in the creation of a condition with the word "if:"

1. The condition must be "double" ("tenaika-kulah"); that is, it must be expressed in a positive as well as a negative form. R. Meir derived this rule from Num. xxiii. 20, 21: "And Moses said to them, 'If the children of God and the children of Reuben will pass with you, and thou shalt give them the land of Gilead for possession; but if thou wilt not pass over with you, thou shalt have possession among you in the land of Canaan.'" (see Mishnah Kidd. iii. 4). The following example is given by Maimonides ("Yad," ibid., vi. 3): "If a man says to a woman, 'If thou givest me two hundred zuzim thou art betrothed to me by this d'varah [oath], but if thou dost not give them to me thou art not betrothed'; and after having expressed this condition he gives her the d'varah, the condition is a valid one, and she is 'betrothed on condition.' If thereafter she gives him the two hundred zuzim she is betrothed absolutely; and if she does not give them to him she is not betrothed." Some of the later geonim ruled that conditions need not be "doubled" except in cases of conditions annexed to betrothal or divorce, and that in ordinary contracts referring to money matters this form of expressing the condition doubly is unnecessary.
Mainonides dissects from this (Ishut, vi. 14), and his opinion is the adopted law. If the condition is not properly expressed in its double form it is void, and the contract is unaffected by it. Thus, if, in the case above, the man had merely said, "If thou givest me two hundred zuzim thou art betrothed to me by this denarius," and had omitted the clause, "if thou dost not give me thou art not betrothed," and had then given her the coin, the condition would have been void, and she would have been betrothed to him absolutely (Ishut, vi. 9).

(2) The double condition must be so expressed that the positive form precedes the negative. This is always in the above example. If the man had put the negative form first, thus: "If thou dost not give me the two hundred zuzim thou art not betrothed," but if thou givest me to me thou art betrothed; vi. this denarius," and if he then gave her the coin, she would have been betrothed without condition (Ishut, vi. 1, Git. 75b).

(3) The condition must precede the act, or the conclusion of the contract. Mainonides illustrates it thus. "If the man says to the woman, 'Thou art betrothed to me by this coin,' and gives her the coin; and then expresses the condition, saying, 'If thou wilt give me two hundred zuzim thou art betrothed; but if thou dost not give me two hundred zuzim, thou art not betrothed,' the condition is void, because the legal act of betrothal was complete before the condition was expressed" (Ishut, vi. 4). In taking the view that the act itself may not precede the expression of the condition, Mainonides follows the literal meaning of the Mishnah (B. M. vi. 11). "And every condition which is preceded by the act is void." Other authorities go even further, and maintain that the substance of the contract may not even be expressed before the condition is fulfilled, or else the condition is void (Maggid Mishneh to "Yad," Ishut, vi. 4). Thus the contract and the condition in the following case are well expressed: "If you do this I will give you that; but if you do not do this I will not give you that." But if a party says, "I will give you this if you do that," the condition is void.

(4) The condition must be one possible of fulfillment. If the condition of the contract is that the party shall climb into heaven, or walk through the sea, or swallow a reed a hundred yards long, the condition is void, and the contract is complete without condition (B. M. 94a).

The condition created by the words "me'akshaw" (from now on, if) differs in many important respects from the condition "if." The latter is, in fact, a condition precedent, and the former a quasi condition subsequent. Where the condition is that a certain thing shall be done "if," something else is done, the condition must be fulfilled before the contract to do the thing can be enforced; whereas in a condition subsequent, the contract is immediately effective, but may be ended by the performance or non-performance of the condition at some future time. In the Jewish law this is accomplished by use of the words "from now on, if.

The distinction between these two cases is thus expressed by Mainonides (Ishut, vi. 15, 16): "If one betroths a woman on condition, 'she is betrothed from the moment the condition is fulfilled, and not from the time the act of betrothal was consummated by use of the words 'from now on, if.'"

For example, if he says to a woman, "If I give thee two hundred zuzim during this year thou art betrothed to me by this denarius, and if I do not give them to thee thou art not betrothed," and gives her the denarius in the month of Nisan, and the two hundred zuzim in the month of Elul, she is betrothed from Elul. Therefore if another betroths her before the imposition of the first man is fulfilled, she is betrothed to the second. And this is also the law in cases of divorce and of money matters. The divorce is absolute or the sale or gift perfected at the time when the condition is fulfilled. All this is true only if, in imposing the condition, he did not say "from now on." If, however, he said, "Thou art betrothed unto me by this denarius from now on if I give thee two hundred zuzim," and he eventually gives her the two hundred zuzim, she is betrothed from the time of the ceremony of betrothal, even though the condition was not fulfilled until after some time. Therefore if a second man betroths her before the fulfillment of the condition, her betrothal to the latter is void. And this is also the law in cases of divorce and of money matters (Kid. 69a; Git. 74a).

Three of the above four rules that must be observed in creating conditions with the word "if" need not be observed when the words "from now on, if" are used. The only one in force in this case is that the condition must not be impossible of fulfillment (Ishut, vi. 17). But the Shulhan Aruk states that there is a difference of opinion on this point among the authorities, some holding that even when the form "from now on, if" is used, all the rules must be observed (Eben ha-'Ezer, 30, 3).

The form "al menat" (on condition that) is in all respects similar, in its legal effect, to the form "from now on, if." (Ishut, vi. 17; Git. 74a). Conditions may be implied from the nature of the contract and from its terms. Thus if a contract is reduced to writing and contains a condition date, the question as to when it is to go into effect is determined thereby (Ket. 2b). The date in the contract is that equivalent to the use of the form "me'akshaw." If a contract is entered into for a specific reason, as where one sells a piece of ground because he urgently needs the money, and the reason falls, as when the need for the sum of money is no longer pressing, the contract may be rescinded, because it is an implied condition of the contract that it is to be considered null and void if the reason that caused its consummation no longer exists (Kid. 97a). It is necessary, however, that this reason be clearly stated at the time the contract is made, or otherwise the implied condition is not presumed to exist, for the maxim of the law is that "words which are in the heart are no words" (Kid. 49b). This rule applies only to contracts concerning real estate, for in contracts concerning movable property the conditions if any, must be expressed according to the rules of law governing the making of conditions (gloss to Hoshen Mishpat, 297, 3).

There are some acts which are subject to conditions.
therein and during the interval between the delivery upon which the divorce became absolute (ib. vii. 8). The purpose of this proceeding was to prevent the wife from becoming a "Agunah," if the condition is fulfilled. For instance, if a man marries a woman on condition that he shall not live with her as her husband, such a condition is absolutely void. But if he stipulates that he shall not provide her with food and clothing, his condition is a valid one (Eben ha-"Ezer, 38, 5).

Conditions.

Unlawful conditions are void. Such are conditions that are contrary to the precepts of the law (Mak. 80b). For instance, if a man marries a woman on condition that he shall not live with her as her husband, such a condition is absolutely void. But if he stipulates that he shall not provide her with food and clothing, his condition is a valid one (Eben ha-"Ezer, 38, 5).

Conditions. The distinction between the two cases is based on the fact that the cohabitation of husband and wife is of the very essence of marriage, whereas the questions of food and clothing are financial considerations, in regard to which conditions may be made even though they are opposed to the law, provided they are made as waivers of rights given by the law, and are not stated in such a manner as to imply that the parties do not recognize the law. There can, however, be no diminution of the amount of the Ketubah, or of the husband's rights of inheritance. There are exceptions, even though they are mere matters of money (ibid, xii, 6; see also "Yad." Mekirah, xiii. 3; Hoshen Mishpat, 67, 9; 227, 21). There is another class of exceptions to unlawful conditions. Where the condition is that the party shall do something contrary to law, it is not ipso facto void, because the party need not fulfill it. For example, if the condition is that the party shall eat forbidden food, and the condition is fulfilled, the contract is valid, even though a breach of the dietary law has been occasioned thereby (ibid, vi, 8). But this fulfillment of such conditions must be in the power of the party alone. If the condition is a mixed one—that is, if it requires action of the party and a third person—it is void, because it is presumed that the third person will not be a party to a breach of the law (ibid, 84a, b; ibid, vi, 11).

Conditions in cases of delivery of bills of divorce present a specially interesting phase of the subject. Where a husband was about to go abroad, or to sea, or with a caravan through the desert, it was customary for him to give his wife a bill of divorce "on condition." The condition annexed was that if he did not return within a certain time, the divorce should be absolute; but that if he did return within such time, the bill of divorce should be null and void (Mishnah Git. vii. 8). The purpose of this proceeding was to prevent the wife from becoming an "Agunah.

The husband could make his own death the condition upon which the divorce became absolute (ib. vii. 8); the happening of this event worked retroactively and during the interval between the delivery and death of the Get and the death of the husband the wife was, according to R. Judah, considered a married woman in every respect; but, according to R. Jose, one whose divorce was doubtful (ib. vii. 4). This peculiar use of the get "on condition" seems to have arisen out of the desire of the husband to save his wife from the levirate marriage (Ned. 27a, Rashi). According to the Law the death of the husband without issue made his wife ipso facto the bride of his brother, whose duty it was to marry her or release her through the ceremony of "halizah" (Deut. xxv. 5-10). The divorced woman was, of course, not subject to this law. So that when the husband gave his wife a bill of divorce on condition that it should become absolute at his death, she remained his wife as long as he lived, but at the moment of his death she was not his widow, but a divorced woman (Mishnah Git. vii. 3).

The general rules of conditions are set forth in detail in the Shulhan Aruk, Eben ha-"Ezer, 38, 39, 49; for betrothal on condition, see Eben ha-"Ezer, 38, 39, 49; for divorce on condition, see Eben ha-"Ezer, 143-148. See also Hoshen Mishpat, 207; Ishut, vi; and Asmanta.


CONDOM (קִנֵּד or קִנֵּדָה): County seat in the department of Gers, France. Jews were found there at the beginning of the fourteenth century. In order to pass through this locality, they were heavily taxed. A Jewess, not enceinte, had to pay eight deniers Tourc currency; if enceinte, she had to pay double that amount. In 1299, during the persecutions of the Pustaroux, all the Jews of Condom were massacred.


CONDUITS. See Aqueducts in Palestine.

CONEGLIANO (also known as Conian): A prominent Jewish family of northern Italy. The spelling "Conian," according to Kaufmann, is a misreading of the Hebrew "קניאנו." It takes its name from the town of Conegliano, which at one time belonged to the republic of Venice. A branch of the family flourished in Canedo. Its members were distinguished by their learning. The family seems to have originated in Asi, where the name is first met with in the sixteenth century. The best-known members are:

Israel Conegliano: Italian physician and statesman; born at Padua in the middle of the seventeenth century; died in Constantinople in the second decade of the eighteenth century. After obtaining his diploma Israel Conegliano practised medicine in Venice for two years, and then went to Constantinople. Despite the state of anarchy which reigned at Constantinople at that time, he won the favor and respect of the sultan, and also of his grand vizier Kara Mustapha. Giovanni Morosini, the ambassador of Venice, and his successor, Giambattista Donato, realizing the influence the
young Jewish physician had obtained over the ruling powers, asked their government to attach him to the legation. The matter was, however, left in abeyance until 1681, when Mustapha sent Conegliano to Venice to consult other eminent physicians about the illness of the sultan's son-in-law.

On Oct. 10, 1682, Conegliano was appointed physician extraordinary to the Venetian embassy, with an allowance of one hundred zecchinos (about $475), a quarter more than had ever been previously paid, and a further payment of forty zecchinos for personal expenses. Conegliano arrived at Constantinople in December of 1682.

Shortly after his arrival the relations between Turkey and Venice became strained, because of a massacre of Turks by the Morlaks of Dalmatia, then under the suzerainty of Venice. The Porte demanded 175,000 zecchinos for the sultan, and 25,000 each for Mustapha and Husain Aga. Donato, the ambassador, went back to Venice to conduct the negotiations, and Conegliano was left as the unofficial representative of Venice.

Conegliano, however, was soon deprived of his most powerful protector. Mustapha had been in supreme command of the Turkish forces that had threatened Vienna. Driven off by John Sobieski of Poland, Mustapha was murdered Dec. 25, 1683, by order of Mohammed IV. In the alliance made by Poland with Venice it became the duty of Conegliano to keep his government posted on the movements of the common enemy, Turkey. This he did, though at the imminent risk of his life, sending the reports through his brother Solomon, then a practicing physician in Venice. On the death of his first wife in 1687, Conegliano went to Venice in order to superintend the education of his two boys. In 1690 he returned to Constantinople, and soon gained greater influence than before. A change of sultans and the secret aid of France had induced the Turks to renew a warfare, which was stopped only by the prompt and energetic action of the French ambassador, M. de Castagnetes.

In 1693, however, France withdrew her protection from Venetian subjects, and Conegliano sought in vain to enlist the good services of Holland. In May of this year five poor Jews were arrested on fictitious charges of espionage. Conegliano, however, was soon deprived of his most powerful protector. Mustapha had been in supreme command of the Turkish forces that had threatened Vienna. Driven off by John Sobieski of Poland, Mustapha was murdered Dec. 25, 1683, by order of Mohammed IV. In the alliance made by Poland with Venice it became the duty of Conegliano to keep his government posted on the movements of the common enemy, Turkey. This he did, though at the imminent risk of his life, sending the reports through his brother Solomon, then a practicing physician in Venice. On the death of his first wife in 1687, Conegliano went to Venice in order to superintend the education of his two boys. In 1690 he returned to Constantinople, and soon gained greater influence than before. A change of sultans and the secret aid of France had induced the Turks to renew a warfare, which was stopped only by the prompt and energetic action of the French ambassador, M. de Castagnetes.

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In June, 1694, he returned to Venice, leaving his brother Leo and his friend Husain Aga in Constantinople to work for a cessation of hostilities. On arriving in Venice, Conegliano learned that the Senato had, on June 13, 1693, exempted him and his two brothers from wearing the yellow hat, and had made them citizens of the republic. In February, 1696, the Turks under Mustapha II. invaded Hungary, but were crushed at Zenta by Eugene of Savoy. Peace, however, was not declared until 1699. On Aug. 23 of that year Conegliano was appointed an ex officio member of the peace congress, with Ruzzini, the Venetian ambassador to Constantinople, as the active member. The congress met at Carlovitz, near Belgrade, but bickerings and differences led to a deadlock. Matters were approaching an open rupture, when at last the jealousy of Lord William Paget of Ruzzini abated, and Conegliano was permitted for the first time to use his influence with the Turkish commissioners. His efforts were crowned with success, and on Jan. 26, 1699, the peace protocol was signed.

Conegliano returned to Venice and was further honored by his government by receiving permission to travel at will, without the special license usually required of the Jews. In 1700 Conegliano went again to Constantinople, where he died.

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Israel Conegliano: Preacher at the Ashkenazi synagogue of Pada; born there at the end of the eighteenth century; died March, 1824. He was the pupil of Azriel Alatino, and the teacher of Joseph Almanzi, who bewailed his death in a special publication, "Mo'il Kiu'ah." Israel wrote a work entitled "Sefer Derashot," still extant in manuscript in Almanzi's collection. M. S. Gharoulili published a poem in his honor in "Bikkure ha-'Ittim," vi. 57.

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Joseph ben Israel Conegliano: Physician, and probably son of the preceding; lived at Padua at the end of the eighteenth century. He was the author, together with his brother Naphthali of a poem entitled "Zemer le-Se'udat Purim," (Song for the Meal of Purim), published at Mantua.

Judah Conegliano: Talmudist; rabbi in Acqui at the end of the sixteenth century and the beginning of the seventeenth. He was among the rabbis whose interdiction of the bath of Ruggio provoked so much discussion. Judah Safran, in his work "Mah sheh Yisrael," Venice, 1697, invokes Conegliano's authority on a ritual question.

Naphthali ben Israel Conegliano: Hebraist; brother of Joseph, and joint author with him of the poem "Zemer le-Se'udat Purim."

I. Bi.

Solomon Conegliano: Venetian physician; born about 1642; died in 1710. Conegliano was the elder brother of Israel Conegliano, and, like him, served the Venetian republic with great credit. He was educated at Padua, where he attended the university, obtaining the degrees of M.D. and Ph.D. Jan. 22, 1699. He returned to Venice shortly afterward, and soon developed remarkable talent as a teacher of medicine. Young Jews from all parts of Europe sought his house, to attend the preparatory school which he had established there. Tobias Cohen, who, in his encyclopedia entitled "Ma'asch Tobiyyah," represents Solomon as one of the greatest physicians and philosophers of his time, was one of
The shafan, it is said, does not chew the cud. It is a small herbivorous animal (Hyrax Syriacus or Hyrax Damascenus) mentioned in the Bible. "Coney" is the traditional rendering of the Hebrew "shafan" (םחף), which occurs four times in the Old Testament, specifically in Lev. xi. 5; Deut. xiv. 7; Ps. civ. 18; and Prov. xxx. 26. In the first two places the "shafan" is classified among the unclean animals, along with the hare, because he cheweth the cud but parteth not the hoof (Lev. xi. 4; R. V. 5). In the Book of Proverbs the shafan is described as one of the "four things which are little upon the earth," but "are exceedingly wise." They "are but a feeble folk, yet make they their houses in the rocks." (Prov. xxx. 24, 25)

The rendering "coney" is principally supported by the Jewish interpreters and lexographers of the Middle Ages. None of the ancient versions, however, lend it support in more than one out of the four passages—for instance, the Septuagint in Psalms and the Vulgate in Proverbs (see Bochart, "Hierozoicon," pp. 1002-1003). Besides, this interpretation is inadmissible for one if for no other reason: the "coney" is a European animal, unknown to the Hebrews, and does not live in the rocks.

Bochart, who refuted the Jewish opinion, tried to demonstrate that the shafan, which he says, the Septuagint generally and rightly translates σαφανης, and which St. Jerome rightly identifies with the Jerboa, can not be anything else than the jerboa. His arguments are: (1) the authority of the Copto-Arabic lexicon, the "Scala Magna" of Kircher ("Lingua Aegyptiaca Restituta," p. 165); (2) the analogy between the habits of the two animals (ib. p. 1016). Since then, however, travellers who have made a thorough study of the habits of the Jerboa have pronounced that identification impossible (see Bruce, "Voyage," v. 145, Paris, 1791). Shaw ("Travels," p. 356) was the first to propose to identify the shafan with an animal called "ghanam Isra'il" (Israël's lamb). This identification found a warm supporter in Bruce (ib. p. 165), who further identifies it with the "ashokho" of the Abyssinians. The Arabs call this animal "wahe" also, which, it may be added by way of confirmation, is the word used by the Arabic versions to render "shafan" in the first two passages, Lev. xi. 5 and Deut. xiv. 7. Finally, Fréminet ("Journal Asiatique," 3d series, v. 514) says that in the Khilkh dialect (Sabaic) the word is "thufun," from the root "thafan," Heb. "shafan." The shafan, it is said, does not chew the cud. But here, as in many other cases, Scripture speaks according to appearances. Bruce, who studied carefully the habits of this animal, says that it certainly chews the cud (ib. p. 165). "The shafan," says Shaw, "is a harmless creature of the same size and quality with the rabbit, having the like incurring posture and disposition of the fore teeth. But it is of a browner color, with smaller eyes and a head more pointed.... The usual refuge of it is in the holes and crevices of the rocks" (ib. p. 356). Like the ants they live in large numbers, and display considerable wisdom in guarding themselves against surprises from their enemies.

Their habitat extends from Abyssinia into Arabia, Palestine, and Syria. In Abyssinia both Christians and Mohammedans abstain from their flesh; but in the Arab of Arabia Petraea, and also the inhabitants of Mount Lebanon, consider it a great relish. For the place of the coney in the totemic theories, see Totemism.

The changed conditions in the life of the Jews in the early years of the nineteenth century, owing to the emancipation from medieval legislation and the accompanying necessity of reconciling the religious beliefs and practices with the demands of the new era, upon which they had entered, were the moving causes for the convening of the first rabbinical conference. There have been five notable conferences: viz., at Brunswick, June 19-21, 1844; at Frankfurt-on-the-Main, July 13-18, 1845; at Brussels, July 18-24, 1846; at Philadelphia, Pa., Nov. 3-6, 1886; and at Pittsburg, Pa., Nov. 16-19, 1888. Besides these, mention may be made of the following: the Jewish Ministers' Association, an organization of rabbis stationed in the eastern cities of the United States, which met annually from 1853 to 1890; Early Conferences, the Conference of Southern Rabbinical Conferences, the United States, which existed from April 14, 1885, to Nov. 20, 1887, when it held its final meeting; and the Rabbinical Literary Association, which was organized at Detroit, Mich., July 13, 1880, and existed only two years. After the rabbinical conference at Philadelphia three meetings were held in 1871 at Cleveland, New York, and Cincinnati respectively. The so-called Cleveland conference (Oct. 17-20, 1883) was not strictly a rabbinical conference, since there were also a few lay delegates present. The same was the case at the synod of Lemberg (June 29-July 4, 1889) and Augsburg (July 11-17, 1871). Hence, these three meetings do not come properly within the scope of this article. The same may be said of the so-called French Synod of Shandez, which met in 1867 at the call of Napoleon, and all previous synods. In Germany and Hungary, local conferences of rabbis are still held from time to time.
time. The Central Conference of American Rabbis, organized in 1889, meets in annual session.

In point of fact, however, the first purely rabbinical conference took place at Weiden in 1837, in answer to a call issued by Abraham Geiger. In a letter to a colleague, dated May of that year, Geiger had written as follows in reference to the purpose of the proposed meeting: "It is not intended to create a new Judaism, nor yet to assume the authority of a synod: it shall merely give honest men the opportunity to discuss the proper methods of conducting their office, and shall be the beginning of the restoration of the almost vanished spirit of Judaism." ("Wiss. Zeit. Jud. Theol." iii. 321). This conference was attended by Rabbis Geiger of Weiden, Anb of Bayreuth, Bloch of Buchau, Guttman of Redwitz, Herzheym of Bernburg, Kohn of Holzmein, Maier of Stuttgart, and Wehler of Oldenburg. Friedlander of Bellen, Grünbaum of Landau, and Hess of Eisenach arrived too late. These men discussed various questions, but did not enumerate any important decisions. The mere fact, however, that they had gathered for such discussion was significant. A committee was appointed to prepare a manual for denominational devotion in accordance with the needs of the time. It was resolved to discuss in the pages of Geiger's "Wissenschaftliche Zeitschrift für Jüdische Theologie" the practical questions which were agitating the Jewish communities at that time.

The epoch-making conferences have been the five mentioned by name above; they were respectively attended by most of the prominent Reform rabbis of the time in Germany and America; and their deliberations and decisions form an important chapter in the development of the faith.

During the opening years of the fifth decade of the nineteenth century the Jewish communities of Germany were stirred by religious agitation as never before; the issues between the traditionalists and the reformers was acute; the bitter opposition of Tiktin, rabbi of Breslau, to the appointment of Geiger, the reformers was acute; the bitter opposition of Tiktin, rabbi of Breslau, to the appointment of Geiger, the reformers was acute; the bitter opposition of Tiktin, rabbi of Breslau, to the appointment of Geiger, the reformers was acute; the bitter opposition of Tiktin, rabbi of Breslau, to the appointment of Geiger, the reformers was acute; the bitter opposition of Tiktin, rabbi of Breslau, to the appointment of Geiger, the reformers was acute; the bitter opposition of Tiktin, rabbi of Breslau, to the appointment of Geiger, the reformers was acute; the bitter opposition of Tiktin, rabbi of Breslau, to the appointment of Geiger, the reformers was acute; the bitter opposition of Tiktin, rabbi of Breslau, to the appointment of Geiger, the reformers was acute; the bitter opposition of Tiktin, rabbi of Breslau, to the appointment of Geiger, the reformers was acute; the bitter opposition of Tiktin, rabbi of Breslau, to the appointment of Geiger, the reformers was acute; the bitter opposition of Tiktin, rabbi of Breslau, to the appointment of Geiger, the reformers was acute; the bitter opposition of Tiktin, rabbi of Breslau, to the appointment of Geiger, the reformers was acute; the bitter opposition of Tiktin, rabbi of Breslau, to the appointment of Geiger, the reformers was acute; the bitter opposition of Tiktin, rabbi of Breslau, to the appointment of Geiger, the reformers was acute; the bitter opposition of Tiktin, rabbi of Breslau, to the appointment of Geiger, the reformers was acute; the bitter opposition of Tiktin, rabbi of Breslau, to the appointment of Geiger, the reformers was acute; the bitter opposition of Tiktin, rabbi of Breslau, to the appointment of Geiger, the reformers was acute; the bitter opposition of Tiktin, rabbi of Breslau, to the appointment of Geiger, the reformers was acute; the bitter opposition of Tiktin, rabbi of Breslau, to the appointment of Geiger, the reformers was acute; the bitter opposition of Tiktin, rabbi of Breslau, to the appointment of Geiger, the reformers was acute; the bitter opposition of Tiktin, rabbi of Breslau, to the appointment of Geiger, the reformers was acute; the bitter opposition of Tiktin, rabbi of Breslau, to the appointment of Geiger, the reformers was acute; the bitter opposition of Tiktin, rabbi of Breslau, to the appointment of Geiger, the reformers was acute; the bitter opposition of Tiktin, rabbi of Breslau, to the appointment of Geiger, the reformers was acute; the bitter opposition of Tiktin, rabbi of Breslau, to the appointment of Geiger, the reformers was acute; the bitter opposition of Tiktin, rabbi of Breslau, to the appointment of Geiger, the reformers was acute; the bitter opposition of Tiktin, rabbi of Breslau, to the appointment of Geiger, the reformers was acute; the bitter opposition of Tiktin, rabbi of Breslau, to the appointment of Geiger, the reformers was acute; the bitter opposition of Tiktin, rabbi of Breslau, to the appointment of Geiger, the reformers was acute; the bitter opposition of Tiktin, rabbi of Breslau, to the appointment of Geiger, the reformers was acute; the bitter opposition of Tiktin, rabbi of Breslau, to the appointment of Geiger, the reformers was acute; the bitter opposition of Tiktin, rabbi of Breslau, to the appointment of Geiger, the reformers was acute; the bitter opposition of Tiktin, rabbi of Breslau, to the appointment of Geiger, the reformers was acute; the bitter opposition of Tiktin, rabbi of Breslau, to the appointment of Geiger, the reformers was acut...
The first report discussed was that on the retention of Hebrew in the public services. The conference voted unanimously for the retention of the sacred language. On the question, to what extent, there was a decided difference of opinion. The recommendation of the committee, adopted by a vote of 18 to 12, was that the "Bareku" with its response, the "Seder" (first paragraph), the first and last three benedictions of the "Tefillah," and the selection from the Torah should be in Hebrew, and that the remainder of the services should be in the vernacular.

The conference also decided (in the affirmative) the question "Shall the prayers for the return to the land of our forefathers and for the restoration of the Jewish state be eliminated from the ritual?" Closely connected with this was the question as to whether the Messianic idea was to receive prominent and distinct expression in the ritual. This also was decided in the affirmative.

Although the conference voted for the retention of the "Musaf" prayer, yet it was definitely understood that the traditional supplication for the restoration of the sacrifices should be so changed as to be a mere mention of the sacrifices as historical reminiscences.

On the question of the reading from the Torah, the majority voted for the triennial cycle; and the reading of the "Hafarah" in the vernacular was favored.

The conference was unanimous in its affirmative vote on the admissibility of the organ into the synagogue. All the members but three agreed that a Jew was permitted to play the organ on the Sabbath, and that by so doing he did not violate the law of Sabbath observance.

The conference considered favorably the suggestion submitted by the Berlin Reform Association for the calling of a synod in which the lay and the rabbinical elements shall be alike represented.

The conference decided in the affirmative the question whether modern bathing establishments can be used for ritualistic purposes. A committee was appointed to direct the attention of the people to the need of theological seminaries.

It was at this conference that the irreconcilable differences between the traditionalists and the reformers received decisive expression. The discussions had shown that many of the Historical members held radical views on a number of vital points connected with the ritual. Zacharias Frankel, who declared himself to be a champion of positive historical Judaism, desired the conference to issue a statement of definite principles. In this he was opposed particularly by Geiger and Holdheim, and, although a majority of the meeting was in sympathy with Frankel's views, yet the conference supported his two chief opponents in their contention that no definite declaration of principles should be formulated, because such a theoretical document would result only in antagonisms and would not assist in solving the burning questions of the day. Frankel withdrew from the conference, and became the leader of the adherents of so-called "positive historical" Judaism. Frankel issued a call in May, 1846, for a conference of Jewish theologians, to be held in the fall of that year, and to be the organ of the opposition to the Reform conferences; but the meeting did not take place.

The Brunswick Conference (July 15-24, 1846): This was attended by:

A. Adler of Worms; S. Adler of Alzey; J. Auerbach of Frankfurt-on-the-Main; Ben Israel of Coln; E. Adler of Rhenenfeld; H. von Oppenbach; Geiger of Breslau (who was president of the conference); Goldstein of Warren; J. Frank of Marburg; Goldstein of Buchau; Hermann of Bernburg; Hirsch of Brunswick; Jesse of Rhenenfeld; Holder of Mecklenburg-Schwerin; 2. Rabin of Treves; J. Levy of Breslau; L. Levy of Minsterburg; Pick of Teplitz; Philippson of Magdeburg; Schlesin of Bingen; Stein of Frankfurt-on-the-Main; Wagner of Mannheim; Wechsler of Oldenburg.

A number of important declarations were made on vital subjects, such as the Sabbath, the holidays, circumcision, and mourning customs. The conference expressed itself on the Sabbath question to the effect that the restoration of the solemn observance of the Sabbath as a day of rest and sanctification is incumbent not only upon the teacher in Israel, but upon every Jew. Therefore special care must be taken in these days to insure the solemnity of the public services and to secure the observance of Sabbath in the home. Work which is ordinarily prohibited on the Sabbath is permitted in connection with divine services if necessary for the proper conduct of these services. If a Sabbath man's livelihood is endangered by the question, closing of his business on the Sabbath, he may have his business attended to by non-Jews. If contingencies arise threatening the material welfare, any kind of work may be done on the Sabbath to avoid this; for example, in case of fire. Any and all manner of labor is permitted on the Sabbath in cases where human life—whether of Jew or non-Jew—is in danger. The rabbinical prohibitions known as "hedges"—rigorous interpretations of Sabbath laws—are no longer binding. Such interpretations as "Eruv Haaporat" and "Eruv Te'urum," which are mere evasions of the Sabbath laws, although their ostensible purpose is relaxation of the strictness of these laws, are both superfluous and inadmissible. The Jewish soldier must attend to his duties on the Sabbath. As for the Jew who holds a public office, although he is bound to perform the duties connected with his office, yet he should exert himself to restore the solemnity of the day in his home. Brain work is not included in the category of labor prohibited on the Sabbath.

The conference made the following pronouncements concerning the holidays: Congregations are justified in abolishing the second day's observance of the holidays with the exception of the second day of Rosh ha-Shanah. If, however, some of the members of a congregation should object to such abolition, these days are to be continued as occasions for public worship, but the prohibition to work on them...
is no longer binding in any event. The eating of leavened bread is permitted on the twenty-second day of Nissan, the so-called eighth or last day of Passover. It is permitted to blow the shofar on the first day of the New-Year when it happens to fall on the Sabbath. The same is the case with the use of the four fruits on the first day of Succot when that falls on the Sabbath.

The question of circumcision was made the occasion for a number of declarations, of which the most important were these: Every "mohel" should be required to pass an examination, after being instructed by a surgeon, and should prove by his credentials his authority to perform the operation. The so-called "perti" may be performed with a surgical instrument if the assisting surgeon prefers this to the finger-nail, which, as a rule, is used for the purpose. The "mezizah" is to be dispensed with. (See Circumcision.) A physician should treat the child after circumcision, and decide whether the operation can be safely performed, or whether on account of sickness or bodily weakness it had best be postponed. If parents have had the misfortune to lose a child, or a child has become a chronic invalid, owing to the operation, and they fear to have other children circumcised, they may postpone the rite until the physician declares that there is absolutely no danger from its performance.

The conference gave expression to some decided views on traditional mourning customs. It declared that such practices as the wearing of the garments, allowing the beard to grow for thirty days after the death, sitting on the floor, removing the leather shoes, the prohibitions of washing, bathing, and greeting, have lost all significance in these days; any, more, are repulsive to the religious feeling, and should be abolished. The mourner should remain at home for three days, counting from the day of burial. The mourner should also, as far as possible, abstain from business on the day of the funeral and for two days after the burial. Many important resolutions were referred to committees, but were not acted upon by the conference.

Each of these conferences aroused intense excitement; protests against the discussions and resolutions of the conferences being issued by opponents, while pamphlets in defense were published by participants. The Brunswick conference called forth a protest from seventy-seven German and Hungarian rabbis; also publications such as "Nurim Nun". Protests against the Rabbinenversammlung of D. Deutsch, Rabbiner in Soltau, O. S. In defense were issued: "Die Erste Rabbinenversammlung und Ihre Gegner," by Kirchenrat Dr. Maier, and the pamphlet by Holdheim, "Die Erste Rabbinenversammlung und Herr Dr. Frankel." The press of the day, notably the three Jewish publications, "Die Allgemeine Zeitung des Judentums," "Orient," and Frankel's "Zeitschrift für die Interessen des Judentums," contained articles pro and con. Feeling ran very high, and this was intensified by the Frankfort conference, which had resulted in an open break with Frankel and the conservatives. The bitterness of the feelings engendered is apparent from such an incident as the refusal on the part of Michael Sachs, the famous preacher of the Berlin congregation, to receive one of the rabbis who had attended the Frankfort conference.

A conference of the rabbis of Baden, held in the summer of 1845 after the Frankfort conference, declared for Reform on the historico-traditional basis. The Breslau conference called forth a bitter declaration from some Jews of Frankfort-on-the-Main, condemning the conference for its cowardice in not dealing frankly with the Sabbath question. This aroused the participants in the conference, notably Geiger, Philippson, Stein, and Wechsler, who wrote in defense of their action. These were days of "storm and stress" in Judaism. No further conferences were held. The hope of the founders of the rabbinical conference, that it might become the authoritative tribunal for the solution of the vexing problems that were agitating the Jewish congregations, was not realized, owing to the political reaction following the year 1848. In 1868 an unsuccessful attempt was made to convene a rabbinical conference at Cassel.

These conferences did not succeed in effecting their object because the differences in Jewry were too pronounced. Had they frankly and outspokenly taken either the Reform or the Orthodox position, they might have received acknowledgment as the authority from the adherents of the cause they espoused. It was impossible to satisfy all parties; the participants in the conferences represented many shades of opinion, from the extreme radicalism of Holdheim to the conservative traditionalism of the sympathizers with Frankel, although their main tendency was toward Reform. The conferences furnished at most a forum where vital questions were discussed, and expression was given to interesting views, but they did not attain an authoritative place. They were at best expressive of the conflicts and disturbances that were agitating Jewish thought in the fifth decade of the nineteenth century.

The Philadelphia Conference (Nov. 3-6, 1869). There were present:


The following statement of principles was adopted:

1. The Messianic aim of Israel is not the restoration of the old Jewish state under a descendant of David, involving a second separation from the nations of the earth, but the union of all the children of God in the communion of the unity of God, so as to realize the unity of all rational creatures and their call to moral sanctification.

2. We look upon the destruction of the second Jewish commonwealth not as a punishment for the sinfulness of Israel, but as a result of the divine purpose revealed to Abraham, which has become ever clearer in the course of the world's history, pointing to the dispersion of the Jews to all parts of the earth for the realization of their highest mission, to lead the nations to the true knowledge and worship of God.

3. The Aaronic priesthood and the Mosaic sacrificial rite were preparatory steps to the real priesthood of the whole people, which began with the dispersion of the Jews, and to the sacrifice of sincere devotion and moral sanctification, which alone are pleasing and acceptable to the Most Holy. These institutions, preparatory to higher religions, were consumed in the
past, once for all, with the destruction of the Second Temple, and only in this sense—as educational influences in the past—are they to be mentioned in our prayers.

16. Every distinction between Amorites and non-Amorites, as far as religious rites and duties are concerned, is consequentially invalid, both in the religious cult and in social life generally. The distinction of Israel as the people of religion, as the bearer of the highest idea of humanity, is, as ever, to be strongly emphasized, and for that very reason, whenever this is mentioned, it shall be done with full emphasis laid on the world-determining mission of Israel and the love of God for all his children.

17. The belief in the bodily resurrection of the righteous and the doctrine of immortality refers to the after-existence of the soul only.

18. Gravely as the cultivation of the Hebrew language, in which the treasures of divine revelation are given and the immortal remains of a literature that influences all civilized nations are preserved, must be always desired by us in fulfillment of a sacred duty, yet it has become unprofitable to the vast majority of our congregations; therefore, as is advisable under existing circumstances, it must give way in prayer to intelligible language, which prayer, if not understood, is a soulless form.

The conference passed a number of resolutions on marriage and divorce, and declared that "the male child of a Jewish mother is, no less than her female child, in accordance with a never-disputed principle of Judaism, to be considered a Jew by descent, even though he be uncircumcised."

The Pittsburgh Conference (Nov. 16-18, 1885):

There were present at this conference:


The following declaration of principles was formulated:

1. We recognize in every religion an attempt to grasp the infinite, and in its every mode, source, or form of revelation, hold sacred to any religious system the consciousness of the individualizing of God in man. We hold that Judaism presents the highest conception of the God-idea as taught in our Holy Scriptures and developed and spiritualized by the Jewish teachers. In accordance with the moral and philosophical progress of our respective ages, we maintain that Judaism preserved and defended, might continue struggles and trials and under enforced sanction this God-idea as the central religious truth for the human race.

2. We recognize in the Bible the record of the conservatism of the Jewish people to its mission as the priest of the one God, and value it as the most potent instrument of religious and moral instruction. We hold that the modern discoveries of scientific research in the domain of nature and history are not antagonistic to the doctrines of Judaism, the Bible reflecting the primitive ideas of its own age, and at times cloaking its conception of Divine Providence and Justice dealing with man inintroductive narratives.

3. We recognize in the Moslem legislation a system of training the Jewish people for its mission during its national life in Palestine, and to-day accept as binding only its moral laws, and maintain only such ceremonies as elevate and sanctify our lives, but reject all such as are not adapted to the views and habits of modern civilization.

4. We hold that in such Moabite and rabbinical laws as regulate diet, priestly purity, and dress originated in ages and under the influence of ideas entirely foreign to our present mental and spiritual state. They fail to impress the modern Jew with a spirit of priestly holiness; their observance in our days is apt rather to obstruct than to further modern spiritual elevation.

5. We recognize in the modern age of universal culture of heart and intellect the approaching of the realization of Israel's national mission. Resolute hope for the establishment of the kingdom of truth, justice, and peace among all men. We consider ourselves no longer a nation, but a religious community, and therefore expect neither a return to Palestine, nor a sacrificial worship under the sons of Aaron, nor the resurrection of any of the laws concerning the Jewish state.

6. We recognize in Judaism a progressive religion, ever striving to be in accord with the purposes of reason. We are convinced of the utmost necessity of preserving the historical identity with our past, and Christianity and Islam being characters of Judaism, we should appreciate our providential mission to aid in the spreading of monothetical and moral truth. We acknowledge that the spirit of broad humanity of our age is our ally in the fulfillment of our mission, and therefore we extend the hand of fellowship to all who operate with us in the establishment of the reign of truth and righteousness among men.

7. We resound the doctrine of Judaism that the soul is immortal, grounding this belief on the divine nature of the human spirit, which forever finds bliss in righteousness and misery in wickedness. We reject, as ideas not rooted in Judaism, the beliefs both in bodily resurrection and in Gehenna and Eden (Paradise and Paradise) as modes for everlasting punishment and reward.

8. In full accordance with the spirit of Mosan legislation, which aims to regulate the relation between rich and poor, we deem it our duty to participate in the great task of modern times, to strive, on the basis of justice and righteousness, the problems presented by the contracts and evils of the present organization of society.

The conference adopted the following resolution on the proleptic question:

"Inasmuch as the so-called Abrahamic rite is by many, and the most competent, rabbis no longer considered as a condition sine qua non of receiving converts into the fold of Judaism, and inasmuch as a new legislation on this and kindred subjects is one of the most imperative and practical demands of our reform movement, be it therefore resolved that a committee of five, one of them to be the president of this conference, be entrusted with framing a full report to be submitted for final action to the next conference."

This conference has been the only one to make a definite statement on the question of Sunday services. Its declaration on the subject was to this effect:

"Whereas we recognize the importance of maintaining the historical Sabbath as a bond with our past and the symbol of the unity of Judaism in the world over; and whereas, on the other hand, it cannot be denied that there is a vast number of working men and others who, for some cause or other, are not able to attend the services on the sacred day of rest; be it resolved that there is nothing in the spirit of Judaism or its laws to prevent the introduction of Sunday services in localities where the necessity for such service appears to exist."

The conference also recommended that each rabbi read only such sections of the Pentateuch as he thinks proper, but with regard, however, to the regulations of the Hebrew calendar.

Central Conference of American Rabbis:
The first meeting was held in Detroit, Mich., July 9, 1889, at the initiation of Isaac M. Wise. The meeting for organization was presided over by David Phillipoff, with Henry Berkowitz as secretary. As a session on the following day a series of resolutions was adopted as the working basis of the conference. One of these fixed the position of the conference in the historical succession of rabbinical deliberative bodies, by declaring that "the proceedings of all the modern rabbinical conferences, from that held in Brunswick in 1844, and including all like assemblies held since, shall be taken as the basis for the work of this conference in an endeavor to maintain in unbroken succession the formulated expression of Jewish life and thought in each era."

Actuated by the spirit of this resolution, the conference elected as honorary president Samuel Adler, the only surviving member of the various German con-
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1840; and Isaac M. Wise was elected president. The conference has since met in annual session in the following cities: Cleveland, 1899; Baltimore, 1891; Atlantic City, 1894; Rochester, N. Y., 1895; Milwaukee, Wis., 1896; Montreal, Canada, 1897; Atlantic City, 1898; Cincinnati, 1899; Buffalo, 1900; Philadelphia, 1901; New Orleans, 1902. All of these meetings were held in the month of July, with the exception of those at Chicago, Cincinnati, and Buffalo. The conference met in the following cities:

- New York City, 1892
- Chicago, 1893
- Atlantic City, 1894
- Rochester, N. Y., 1895
- Milwaukee, Wis., 1896
- Montreal, Canada, 1897
- Atlantic City, 1898
- Cincinnati, 1899
- Buffalo, 1900
- Philadelphia, 1901
- New Orleans, 1902

All of these meetings were held in the month of July, with the exception of those at Chicago, Cincinnati, and New Orleans. The Chicago conference took place Aug. 23-26, introductory to the Jewish Denominational Congress, held in connection with the World's Parliament of Religions; and, together with the Union of American Hebrew Congregations, it represented Judaism officially at the Parliament.

The papers read by the members of the conference, both at the Jewish Denominational Congress and at the general Parliament, were published by the Union in a volume entitled "Judaism at the World's Parliament of Religions." The Cincinnati meeting in 1899 was held in March instead of July, in order to celebrate the eightieth birthday of Isaac M. Wise, founder and president of the conference from its organization. An extra session was held at Washington, D. C., in Dec., 1892. The meeting at New Orleans took place May 6-10, 1902. The proceedings of the various meetings of the conference are given in detail in a series of yearbooks, containing not only the record of the business transacted and the discussions by the members on religious doctrine and practice, but also of the papers read at the sessions.

Although the conference is open to rabbis of any opinion, it is, in reality, an association of ministers of the Reform school: and while it formulated no declaration of principles, yet its position in all its deliberations and proceedings has been taken firmly on the basis of the Reform movement. This conference is the Reform school; and while it formulated no declaration of principles, yet its position in all its deliberations and proceedings has been taken firmly on the basis of the Reform movement.

For example, we have to assert that our relations in all religious matters are in no way authoritative and finally determined by any portion of our post-biblical and patristic literature.

The notable achievements of the conference are: its preparation and publication of the Union Prayer-Book for Jewish worship; its successful representation of Judaism at the World's Parliament of Religions, as described above; its declaration on the requirements for the admission of proselytes; and, more than all, its uniting in one body the Reform rabbis of the country. The Union Prayer-Book, used at present (1902) by 138 congregations, in all portions of the country, having superseded most of the prayer-books in use heretofore. It attempts to combine the best elements of the traditional service with prayers expressing the aspirations of modern days.

In its report to the general meeting, the ritual committee entrusted with the preparation of the work stated that the principles that had guided it:

"Inclusive with the currents of the task that was laid upon us, we endeavored to conform the ritual for these two great holidays to the spirit and principles of the part of our Union Prayer-Book, to unite the everlasting belongings of the past, with the urgent demands of the present, and to enhance the excellence of the service by combining the two essential elements of the ancient time-honored formulas with modern prayers and meditations in the vernacular."

The declaration of the conference on the admission of proselytes, adopted at the New York meeting in 1892, is as follows:

"Resolved that the Union of American Rabbis, assembling this day in the city of New York, considers it lawful and proper for any offering rabbi, assisted by no less than two associates, and in the name and with the consent of his congregation, to accept into the sacred covenant of Israel, and to receive fully into the communion of the people of Israel, any honorable and intelligent person who desires such affiliation, without any initiatory rites, ceremony, or observance whatever; provided such person be sufficiently acquainted with the faith, doctrine, and religious usages of Israel; and nothing derogatory to such person's moral and mental character is unsanctioned; that it is his or her free will and choice to embrace the cause of Judaism; and that he or she declare verbally, in a distinct and clear sentence: 'I am hereby admitted into the Jewish nation.'"

The notable achievements of the conference are:

- Its preparation and publication of the Union Prayer-Book for Jewish worship.
- Its successful representation of Judaism at the World's Parliament of Religions.
- Its declaration on the requirements for the admission of proselytes.
- More than all, its uniting in one body the Reform rabbis of the country.

The Union Prayer-Book is used at present (1902) by 138 congregations, in all portions of the country, having superseded most of the prayer-books in use heretofore. It attempts to combine the best elements of the traditional service with prayers expressing the aspirations of modern days.

In its report to the general meeting, the ritual committee entrusted with the preparation of the work stated that the principles that had guided it:

"Inclusive with the currents of the task that was laid upon us, we endeavored to conform the ritual for these two great holidays to the spirit and principles of the part of our Union Prayer-Book, to unite the everlasting belongings of the past, with the urgent demands of the present, and to enhance the excellence of the service by combining the two essential elements of the ancient time-honored formulas with modern prayers and meditations in the vernacular."

The declaration of the conference on the admission of proselytes, adopted at the New York meeting in 1892, is as follows:

"Resolved that the Central Conference of American Rabbis, assembling this day in the city of New York, considers it lawful and proper for any offering rabbi, assisted by no less than two associates, and in the name and with the consent of his congregation, to accept into the sacred covenant of Israel, and to receive fully into the communion of the people of Israel, any honorable and intelligent person who desires such affiliation, without any initiatory rites, ceremony, or observance whatever; provided such person be sufficiently acquainted with the faith, doctrine, and religious usages of Israel; and nothing derogatory to such person's moral and mental character is unsanctioned; that it is his or her free will and choice to embrace the cause of Judaism; and that he or she declare verbally, in a distinct and clear sentence: 'I am hereby admitted into the Jewish nation.'"

The conference has published, in addition to the eleven year-books and the two volumes of the Union Prayer-Book, a Union Hymnal, and a volume entitled "Sermons by American Rabbis." One-half of the income from the sale of the Union Prayer-Book is credited to the fund for superannuated ministers; and a number of worthy rabbinic seminaries, incorporated from active service by age or physical infirmity, have been assisted by donations from this fund.

At present (1903) the conference has 149 active and four honorary members. Its constitution declares that "all active and retired rabbis of congregations, and professors of rabbinical seminaries, shall be eligible for membership." In March, 1900, it suffered the loss of its founder and president, Isaac M. Wise, in whose honor the meeting at Buffalo in July of that year largely assumed the character..."
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of a memorial meeting. At this meeting Joseph Silverman of New York, who had been first vice-president, was elected president of the body.

BIBLIOGRAPHY: Protokoll der Ersten Rabbinerversammlung Deutschlands, ed. H. Pereira Mendes (1892); Protokoll der Zweiten Rabbinerversammlung, ed. H. Pereira Mendes (1895); Protokoll der Dritten Rabbinerversammlung, ed. H. Pereira Mendes (1898); Protokoll der Vierten Rabbinerversammlung, ed. H. Pereira Mendes (1901).

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Conferences of the Union of Orthodox Congregations of the United States and Canada:
The great influx of Orthodox Jews—that is, of those who follow the rabbinical ordinances of Judaism besides the prescriptions of the Bible—within the last twenty-five years in America has made a union imperative.

The first real attempt to effect a union of Orthodox congregations was made on June 8, 1898, when a convention met in New York, in which fifty congregations were represented. H. Pereira Mendes was elected as president, and as vice-presidents Ph. Klein, Melchior de Sola, and H. W. Schneeberger.

The following principles were agreed to:

"This conference of delegates from Jewish congregations in the United States and the Dominion of Canada is convened to advance the interests of positive Jewish, residual, and historical Judaism.

We are assembled not as a synod, and therefore we have no legislative authority to amend religious questions, but as a representative body, which by organization and co-operation will endeavor to advance the interests of Judaism in America.

We favor the summoning of a Jewish synod specifically authorized by congregations to meet, to be composed of men who must be certified rabbi, and (a) those in official position (cf. Num. xi. 6); (b) men of wisdom and understanding, and known among us (cf. Deut. iv. 31); (c) those of God-fearing men, men of truth, having profit (cf. Ex. xxi. 27).

We believe in the divine revelation of the Bible, and we declare that the Prophecy in no way disannulled ceremonial duty, but only personalized the personal life of those who observed ceremonial law, but disregarded the moral. Ceremonial law is not creative; it is voluntary.

We affirm our adherence to the acknowledged codex of our Bet ha-Knesset and the common principles of Monotheism.

We believe in our dispersion we are to be united with our brethren of alien faith in all the privileges upon men as citizens, but that religiously, in faith, ethics, theory, and doctrine, we are separate, and must remain separate in accordance with the divine declaration: "I have separated you from the nations to be Mine" (Lev. xx. 10).

And further, to prevent misunderstanding concerning Judaism, we reaffirm our belief in the coming of a personal Messiah, and we protest against the admission of proselytes into the fold of Judaism without "mishnah" and "tefillin.

We protest against intermarriage between Jews and Gentiles; we protest against the idea that we are merely a religious sect, and maintain that we are a nation, though temporarily without a national home.

Furthermore, that the restoration to Zion is the legitimate aspiration of scattered Israel, in no way conflicting with our loyalty to the land in which we dwell or may dwell at any time.

It was determined that the object of the organization, to be known as the "Jewish Congregational Union of America," should be the promotion of the religious interests of Orthodox Jews. Questions of Orthodoxy in connection with the admission of members should be decided by a sub-committee of five. H. Pereira Mendes was elected permanent president. The objects of local unions were stated to be:

1. To strengthen congregational life, but to interfere in congregational autonomy.

2. To advance the interests of local Judaism by the appointment of committees on congregational membership; civil legislation; Jewish cemeteries; the religious work initiated; circuit preachers; to devise uniform methods in Hebrew and religious schools; to union to send out rabbis for propaganda under the direction of the executive committee.

The convention held in New York Dec. 30, 1900, under the presidency of H. P. Mendes, represented 104 congregations.

K. H. P. M.

CONFESSION OF SIN (מגון).—Biblical Data: The Scriptures repeatedly prescribe confession of sin as a means to expiation and atonement.

"It shall be that when he is guilty of any one of these things, he shall confess that he hath sinned in that thing" (Lev. v. 5). "Aaron shall . . . confess over him [the scapegoat] all the iniquities of the children of Israel, and all their transgressions in all their sins" (Ex. xvi. 21). "When a man or woman shall commit any sin that men commit . . . they shall confess their sin which they have done" (Num. v. 6, 7).

The effect of confession is remission. Thus the Bible states, "And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thysin; thou shalt not die" (2 Sam. xii. 13). Elihu says, "God looketh upon men, and if any say, I have sinned, and perverted that which was right, and it profited me not [or, 'I have not been required']

Its Effect: He will deliver his soul from going to the pit, and his life shall see the light" (Job xxxiii. 27, 28); and Jeremiah declares, "The Lord said to me . . . go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger for ever. Only acknowledge thine iniquity that thou hast transgressed against the Lord thy God" (Jer. iii. 11-13). Elsewhere the prophet says, "Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously. . . . I will heal their backslidings, I will love them freely" (Hos. xiv. 2 et seq.; see Atonement).

Confession may be individual, that of a person repenting backslidings; or it may be national, when the public at large humble themselves before God. As examples of the former may be cited the confession of Cain (Gen. iv. 12), of Jacob (Gen. xlii. 9), and of David (II Sam. xxiv. 10; Ps. xli. 3, lix. 5), of the latter, that of the Israelites in the wilderness (Num. xiv. 40); in the dispersion (Lev. xxvi. 40); at Mizpah, when admonished by Samuel (I Sam. vii. 6); and again at Gilgal, after choosing their first king (Josh. xii. 10). National confessions are sometimes made through national representatives, as by Moses, after the Israelites worshiped the golden calf (Ex.
Confession Confirmation

In Rabbinical Literature: Here repentance is likened to a door, which, if man opens only as much as the eye of a needle, God opens as wide as a gateway (Cant. R. to v. 2), for whose is willing to cleanse himself is assisted from above (Shabb. 104a; Yoma 88a), and confession may be said to be the opening wedge, or the hinge on which repentance turns. Accordingly the Rabbis teach that Samuel, interceding for Israel (I Sam. vii. 5 et seq.), addressed to God the following argument in favor of his people's salvation: "Lord of the universe! Dost Thou ever require of man more than that he utter, 'I have sinned'? Now, the Israelites do plead, 'We have sinned' [ii. 6]: forgive them" (Midr. Sam. to vii. 6; Yer. Ta'an. ii. 65d). Elsewhere this doctrine is presented in another form (Yalk., Ps. c. 1; Pesik. xxv. 156a). Citing the Scriptural verse (Prov. xxviii. 13), "He that covereth his sin shall not prosper; but whoso confesseth and forsaketh them shall have mercy," the Rabbis remark, when a man is charged of crime before a human tribunal, as long as he denies his guilt he has a chance for escape, but when he admits his guilt he receives punishment; not so before God: unless man confesses, here receives punishment, but when he confesses, he receives remission, provided he confesses with the determination to forsake his sins. According to another Midrash, even Balaam knew of the insuperable power of repentance and confession when he said (Num. xxiii. 34), "I have sinned." He knew that nothing may avert heavenly visitation except repentance, and that over one who has sinned and then says, "I have sinned," the messenger of retribution has no power (Tanh. Balak, 10). Hence, although Solomon declares, "Evil pursueth sinners" (Prov. xiii. 21); and Ezekiel (xviii. 4, 20) says, "The soul that sinneth, it shall die," rabbinical lore (with reference to Ps. xxv. 8 and Amos v. 4) teaches that God Himself says, "Let him repent and he shall be pardoned" (Yer. Mak. ii. 31d; Pesik. xxv. 156b; compare So. tah 7b; Sanh. 41b).

No formal confession is prescribed in the Scriptures; time and circumstances suggested the penitent's thoughts or utterances (compare "Yad," Teshubah, i. 1; Kosef. Mishneh et loc.). Post-Biblical literature, however, contains some formulas. One of these, that embodying the phrase "I have sinned," seems to be the oldest, having formed part of the high priest's confession in the course of the Temple service on the Day of Atonement (Yoma iii. 8, iv. 2; Tosef., Yoma, ii. 1; Sifra, Akh., i. 5). It is based on similar expressions used in Biblical times (I Kings viii. 47; Ps. xvi. 6; Dan. ix. 5), and is considered the principal of all confessions (Sifra, i. 2.; "Yad," Teshubah, i. 1; compare Pesik. R. 35, 160b). A rabbi of the fourth century recommends the following to be recited on the eve of the Day of Atonement: "I confess all the wrong I have done before Thee. I have indeed stood on the way of evil; but as I have done I shall do no more. May it please Thee, O Lord my God to forgive all my errors, to remit all my offenses, and to pardon all my transgressions" (Lev. R. iii. 8; compare Yer. Yoma viii. 45c). A formula somewhat older, used by some daily, and by others only on the Day of Atonement, is the following: "My God! Before I was formed I was worthless, and now that I am formed I am as if not formed: I am dust while I live; how much more so shall I be when dead. Behold, I am before Thee as a vessel full of shame and disgrace. May it be Thy will, O Lord my God and God of my fathers! that I shall sin no more, and what I have sinned before Thee blot out..."
in Thy abundant mercy, but not through sufferings and serious diseases." (Her. 17a; Yoma 87b)

The alphabetic confessions ("We have incurred guilt"; see Ashamnu) and "We have not done the will of God") for the sins which we have committed before Thee are first mentioned in the liturgical productions of geom of the eighth century, the former by Simon Kahina ("Halakot Gedolot," ed. Berlin, 1888, "Bilot Yom ha-

Later Formulas. Kippurim," missing in ed. Warsaw, 1874), the latter by Abai of Shabha ("She'ilot," clxvii.). The Talmud, however, explicitly says (Yoma 87b), "When one utters the simple expression, 'Verily we have sinned,' he need say no more"; and this is also the opinion of the casuists ("Hal. Gedol." 1c.; "Yad," Teshubah, 8b; Tur Orh Hayyim, 607). One bearing death, or even when first taken ill, should be exhorted to make confession (Shab. 32a; Sanh. vi. 2, 4a et seq.), as were all those about to be executed for crime (see Atonement; Capital Punishment). If one is unable himself to frame a confession, he is compelled to say, "May my death prove an atonement for all my sins." (Sanh. li.)

Bibliography: Mnimonides, Yad, Seder Toledot Ketubot 168; Talmud Midrashim, 5a, 60a; See S. Abish; Moreh Nevoi'im, 3a; R. D. Jellinek, Talmud 116; Levy, Kippurim; Jellinek, Israel, "Uesh, Kippur." In a later ed. Berlin, 1888, "Hilkot Yom ha-Berit," pp. 126b, 127, Amsterdam, 1816.

In Hellenistic Literature and in the Liturgy: Ever since the return from the Exile (see Ezra ix.; Dan. ix. 4-20), confession of sins has formed an integral part of prayer, and verses selected from various passages as the penitential Psalms, xxxii., li., lxxxvi., were used in the liturgy. An example of elaborate confession of sins, composed in the second century B.C., is presented in the Apocrypha under the name of "The Prayer of Manasseh," and in all probability it formed originally a part of a Mishnaic addition to II Chron. xxxii. 19 (as may be learned from Apostolical Constitutions, ii. 22, see Didascalical). A characteristic feature of this confession is the repetition of certain formulas: "I have sinned, O Lord; I have sinned;" "Forgive me, O Lord, forgive me." Another example of a confession of sins is contained in the prayer of Asenath, xiii. (see Jew. Encyc. lii. 179):

"I have sinned, O Lord, my God, from now; to Thee I cry, O Lord, and before Thee I confound my sins. Spare me, O Lord, spare me. For I have greatly sinned. I have transgressed and done evil. I have spoken lies before Thee that should not be spoken. . . . I have sinned before Thee, O Lord; I have sinned, knowingly and unknowingly."

With these words Asenath begins her prayer while repenting of her idolatrous life, thus offering as an example of due preparations for admission into the Jewish fold. Confession of sins preceded baptism (Mark 1: 5; compare Sojap 120) and was made the condition of admission into the Christian Church, as may be learned from Didaché iv. 14, xiv. 1 (compare James v. 16).

The common formulas for confession of sins in the Christian Church being in the main exactly like those of the Synagogue, the conclusion is to be drawn that they go back to pre-Talmudic times. The words "Forgive, remit, pardon, O God, our offenses and involuntary, committed knowingly or in ignorance, by transgression or through omission," in the closing prayer of propitiation in the liturgy of James (Hammond, "Eastern and Western Liturgies," p. 54), as well as the formula still found in the common prayer of the Episcopalian Church, "We have left undone those things which we ought to have done; and we have done those things which we ought not to have done," are nearly identical with the closing words of the Atonement-Day confession: "O God of forgiveness, forgive us, pardon us, grant us remission. . . . for the violation of mandatory and for the violation of prohibitive precepts, for sins known or unknown to us." In the time of Rab and Samuel in Babylonia and R. Johanan in Palestine the confessions of sins in the Day of Atonement liturgy was fixed by tradition, as is proved by the fact that these amaranth of the beginning of the third century refer to the liturgical portions containing these confessions as familiar and known by their initial words (Yoma 87b). The quotation of the confession of sins in Psalc. R. (ed. Friedmann, xxxvi. 1660; see note) also shows that the whole portion of the "Widdui" was known and familiar to all, and was included in the Talmudical reference in Yoma, 133b. See Liturgy.

The alphabetical enumeration of sins in Ashamnu and "Al Het may also be traced to pre-Talmudic times, as the catalogue of sins in Rom. 1. 20, with its number of twenty-two, seems to be based upon an alphabetical confession of sins used in Paul's time (see J. Rudolf Harris, "The Teaching of the Apostles," Baltimore, 1857, who refers to Shab. 32a; "They that observe the Law from Aleph to Taw").

The confession of sins is recited during baptism in preparation for the Day of Atonement, by the bridegroom before his wedding, and by the sick who prepares for the approaching end. For a still larger catalogue of sins, see "Kizzur Shene Luhot ha-Berit," Seder Widdui, pp. 126b, 127, Amsterdam, 1831. See Confirmation.

CONFIRMATION, THE RITE OF: Solemn form of initiation of the Jewish youth into their ancestral faith. The rite is mentioned officially for the first time in an ordinance issued by the Jewish community of Westphalia at Cassel in 1810. There it was made the duty of the rabbi "to prepare the young for confirmation, and personally to conduct the ceremony." At first only boys were confirmed, on the Confirmations, Sabbath of their Bar Mitzvah, and with a solemn and impressive ceremony at the synagogue. In 1829 the first class of boys and girls was confirmed by Dr. Riech at the Hamburg Temple, and in 1831 Rabbi Samuel Egers, one of the most prominent rabbis of his time
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and a man of unquestioned orthodoxy, began to confirm boys and girls regularly at the synagogue of Brunswick.

While in the beginning some Sabbath, frequently Sabbath Hanukkah or Passover, was selected for confirmation, it became more and more customary, following the example of Eggers, to perform the ceremony at the synagogue on Shebu'ot, because this festival is peculiarly adapted for the rite. As it celebrated the occasion when the Israelites on Sinai, of their own free will, declared their intention of the violation of God's Law, so those of every new generation should follow the ancient example and declare their willingness to be faithful to the religion transmitted by the Fathers.

Confirmation was introduced in Denmark as early as 1817, in Hamburg 1818, and in Hessen and Saxony in 1835. The Prussian government, which showed itself hostile to the Reform movement, prohibited it as late as 1888, as did Bavaria as late as 1889. It soon made its way, however, into all progressive congregations of Germany. In 1891 it was introduced in France, first in Bordeaux and Marseilles, then in Strasbourg and Paris, under the name "initiation religieuse." The first Israelitish aynd in 1890 at Leipzig adopted a report by Dr. Horsheimer on religious education, the thirteenth section of which contains an elaborate opinion on confirmation, recommending the same to all Jewish congregations.

In America the annual confirmation of boys and girls was first resolved upon by the congregation of Temple Emanu-El of New York on Oct. 11, 1847; and the first confirmation at that temple took place on Shebu'ot, 1848. A confirmation had been held two years before at the Anshe Chesed Synagogue of New York. The ceremony has since gained so firm a foothold in America that there is now no progressive Jewish congregation in which the annual confirmation on Shebu'ot is not a regular feature of congregational life and one of the most inspiring ceremonies of the whole year.

Grätz ("Gesch.," xii. 374) blames Israel Jacobson for having introduced, among many other synagogues reforms, the confirmation of boys and girls, which, he says, "has no root in Judaism;" Objections lest." In the opinion of reform Jews to the Rite, confirmation, like the organ and other innovations traceable to non-Jewish associations, lends an impressive solemnity to the initiation of the young into their ancestral religion which the bar mitzvah institution had lost, owing to the infidelity of the children with Hebrew. Besides, there was no provision for a solemn consecration of the Jewish maiden to her religious duties. Confirmation was the first step toward the official recognition of woman as a member of the Synagogue. While many Orthodox leaders object to confirmation on the ground that it has been borrowed from the Protestant Church, where also it is but a recent development and not at all characteristically or typically Christian (see "Confirmation," in Herzog-Hauck, "Real-Encyc."), or because it contradicts the principle that the Israelite is pledged by the covenant of Sinai by his birth (וֹרַרְךָ בֵּית שֵׁבֶר), there is nothing in the rite which is not thoroughly in harmony with the spirit of Judaism. It does not mean initiation into the faith, or admission into the Jewish community, but is a solemn declaration of the candidates, after having been sufficiently instructed in their duties as Jews, and being imbued with enthusiasm for their religion, to be resolved to live as Jews. It appeals not only to those confirmed, but to the entire congregation, and thereby becomes for all a renewal of the Sinai covenant. In order to produce this lasting effect it is becoming customary to delay the rite until the sixteenth or seventeenth year.

With the freedom and self-government universally prevailing in Jewish congregations, it is natural that the confirmation services should differ according to the subjective views and to the tastes of the public.

Thus some introduce a formal confession of faith, while others prefer a statement of principles. But the essential features are everywhere about the same, and may be stated as follows: the act is preceded by a public examination in the history, doctrines, and duties of the Jewish religion, held either in connection with the celebration or on some day during the preceding week. The sermon preached at the exercises refers to the importance of the epoch at which the young people have reached, and closes with an impressive address to them. Thereupon follows a prayer, either a profession of faith or a statement of principles by members of the class, and in conclusion is invoked the blessing of the candidates by the rabbi. The rite is accompanied by impressive music.


The first confirmation at Temple Emanu-El New York on Oct. 11, 1847; the confirmation at the Anshe Chesed Synagogue of New York. The ceremony has since gained so firm a foothold in America that there is now no progressive Jewish congregation in which the annual confirmation on Shebu'ot is not a regular feature of congregational life and one of the most inspiring ceremonies of the whole year.

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CONFISCATION AND FORFEITURE.

1. Confiscation: Appropriation of private property to the public use or treasury. Confiscation of the property of pessah aliens in Palestine who belonged to a nation at war with Israel, is not mentioned in either Biblical or rabbinical literature. Biblical history, on the contrary, records instances where such people as chose to remain in Israel's midst were left unmolested in possession of their estates, paying only the usual tribute to the country (Josh. xvii. 18; Judges i. 58 et seq.). Nor is confiscation, in the sense of appropriation to the use of the state as a judicial punishment for the violation of law, known in the history of Israel's first commonwealth. The case of Ahab and Naboth (I Kings xxvi.; see Ahaz), which some cite in support of the contrary view (Michaelis, "Mosaisches Recht," i. 261; Mayer, "Röthe der Israeliten," i. 218, iii. 185,
is not considered as a criterion in rabbinical law. Tradition asserts that Ahah was his victim’s cousin, t.e., son of the brother of Nahob’s father; and in the absence of nearer agnates, he was Nahob’s legal heir (Tosef., Sanh. iv. 6; Sanh. 49b). Such confiscation came into vogue in the early days of the second commonwealth, and was an importation from Persia. In the rescript which Artaxerxes gave to Ezra (Ezra vii. 12-30), and the authenticity of which is proved by E. Meyer (“Die Entstehung des Judenthums,” pp. 69 et seq.), “confiscation of goods” is decreed as one of the punishments of those who failed to “do the law of . . . God and the law of the king.” This decree was adopted by Ezra; and in a proclamation subsequently issued by him he threatened, “Whosoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be forfeited” (Ezra x. 8).

There is, however, a controversy in the Talmud as to the right of confiscation of the property of executed criminals, and the decision is compromise: “The property of criminals executed by order of the king [for treason] lapsed to the king; but the property of those executed by a verdict of a regular court [for other crimes] descends to their legal heirs” (Tosef., I.e.; Sanh. I.e.; Maimonides, “Yad,” Ebel, i. 9; see CAPITAL PUNISHMENT). Private property may be seized for the personal needs and conveniences of the king, or for the advancement of public safety; but for all such property the state must remunerate the owner (Sifre, Deut. 16:1; Sanh. i. 4; B. B. 60b; “Yad,” Melahim, iv. 3 et seq.). This royal prerogative was greatly abused by some kings, particularly in fulfilling literally Samuel’s prediction (I Sam. viii. 14): “He will take your fields, your vineyards, and your olive-yards, even the best of them, and give them to his servants” (compare Deut. xxv. 7; Ezek. xxvii. 20-24; xxxvi. 12-13), which probably suggested the comparatively late homiletic remark, “As soon as one is promoted to leadership in Israel he becomes rich” (Yoma 32b; Yalk., Sam. 119). Rabbincal law, therefore, restricts this right of confiscation to the actual needs of the king and his court and army (Sifre, Deut. 156 et seq.; Sanh. ii. 4; “Yad,” F.’s, 2.)

2. Forfeiture: A penalty for misconduct, crime, or breach of duty. Penitential and rabbinical laws prescribe specified amounts as forfeitures for certain crimes or misdemeanors (Ex. xxi. 32; B. B. 40a; Deut. xxii. 19; Ket. 46a; Deut. xiii. 30; Ket. 33a). These will be found detailed under DAMAUS, FORAS, AND FOROSETUM, or in the articles treating of the respective causes.

Among the purely rabbinical enactments, one prescribes the forfeiture of rights where, through them, injury may accrue to innocent parties. For example: Where a bond bears a date antecedent to the day of actual execution, its holder forfeits the right of levying on the debtor’s property, if otherwise encumbered, even where that encumbrance dates posteriorly to the delivery of the bond (Shib. x. 5; B. M. 72a; “Yad,” Malheh, xiii. 1; Hoshen Mishpat, 43, 7). Also, where the amount deminated in a bond includes usury, and it can not be ascertained how much of that amount is principal, the creditor forfeits the principal as well as the usury (B. M. 72a; Yoreh De’ah, 161, 11; Hoshen Mishpat, 52, 1). A forfeiture of ten gold pieces (“zehuim”) is also prescribed for depriving a person of the privilege of discharging a religious duty, when that person is fit and willing to discharge the duty himself (B. B. 91b; “Yad,” Hohel, vii. 14; Hoshen Mishpat, 389, 1).

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CONFISCATION OF HEBREW BOOKS:

The first known decree directed against Hebrew literature is one of the emperor Justinian (563) forbidding the Jews to use “what is called by them ‘The Second Edition’” (Secunda Editio, liberipaciq). Apparently this term was used to designate the Mishnaic, traditional interpretation of the Scriptures. To what extent the decree was enforced is not known. Entirely unauthorized and without definite purpose was the action of the Crusaders six centuries later, when, in their march through Germany, they confiscated all the Hebrew books they could find in the various cities, and left behind them piles of burning Talmuds and prayer-books to mark their path.

In the thirteenth century France was the center of a series of deliberate attacks directed against Hebrew books. The typical order of procedure in nearly all such movements was as follows: the bringing of charges against the Talmud by a converted Jew; the issuing by the pope of a decree for its confiscation; the carrying out of the decree by the Inquisition; a disputation of the charges, including a defense of the work by the rabbis; finally, the condemnation and public destruction of the Talmud by burning. Very often other books were confiscated along with the Talmud.

In 1229 Jewish scholars in France were divided into two hostile camps, consisting respectively of the followers and opponents of Moses ben Maimon’s philosophy. Solomon ben Abraham of Montpellier was at the head of the latter—the Ordoodox—party, and France looked upon his opponents as heretics. In an evil moment he carried the quarrel outside the Jewish ranks, and invited the Dominican and Franciscan inquisitors, then busy with the enemies of the Catholic Church, to proceed against Jewish heretics also. In Provence his request met with an eager response; the papal cardinal-legate gave the command, and in Montpellier a house-to-house search was made for Maimonidean writings. All such as could be found were brought together, and in Dec., 1238, the first public official burning of Hebrew books took place.

This action on the part of Solomon ben Abraham led to results which he had not expected. The Inquisition did not long restrict its activity to the writings of Maimonides, and the Talmud itself soon became the object of attack. A little more than a month after the affair of Montpellier a public burning of Talmudic and other kindred works was held in Paris, at which 15,000 volumes were destroyed together. In 1239 the baptized Jew Nicholas (Donis) brought the charge against the Talmud that it insulted Christianity, and Pope Gregory IX. sent a general order on the subject to the temporal and ecclesiastical rulers in France, England, Castile, Aragon, and Portugal. He decreed that the Domin-
icans and Franciscans confiscate all copies of the Talmud, submitting them to the heads of the two orders for examination, and, should the charges prove to be true, cause them to be destroyed (May, or June 1239). In Paris the decree met with a ready response from King Louis IX. and the Dominican Henry of Cologne. The Jews were forced, under threat of death, to surrender their books; and a commission was appointed to hear the defense of the rabbis. The Talmud was condemned to the flames; but a stay was secured and a second hearing accorded, in which R. Jehiel of Paris headed the defense. The Talmud was, however, again condemned (1240).

Three years later the decree was carried out, under urging from the new pope, Innocent IV. A general confiscation took place throughout France, and on one day fourteen wagon-loads were brought into Paris. Later, six more wagon-loads were added, and all the books were publicly burned on June 17, 1244.

Similar confiscations took place in Rome about the same time; again in Paris, four years later, under the cardinal-legate Odo; in Barcelona and Tarragona under Pope Clement IV., the Archbishop of Tarragona, and the apostate Pablo Christiano of Montpellier, King James of Aragon, though he had at one time ordered the confiscation of Nahmanides' writings, showing himself now somewhat more liberally inclined; in Paris under Philip the Fair, in 1299, and again in 1309, Thirteenth to the Sixteenth Century.

When three wagon-loads of books were burned; in Toulouse, under the Inquisitor-General Bernard Gui, aided by officials of the Inquisition. King Louis in 1218. Before this last burning the books were carried through the streets of the city, while royal officers proclaimed publicly that their condemnation was due to the insults to Christianity which they contained. In 1239 the Archbishop of Burgos received orders from Pope John XXI. to confiscate all copies of the Talmud in his city. Finally, in Rome during the Feast of Weeks, 1229, occurred a confiscation and a burning of the Talmud, accompanied by robbery and murder on the part of the mob.

In the fifteenth century three confiscations were ordered: (1) of the Talmud in southern France, by Pope Alexander V., carried out by the Inquisitor Fons Pengeyron, 1419; (2) of the Talmud and other "anti-Christian writings like the "Marmar Jehu," (Toledot Yeshu) in Spain, by the anti-pope Benedict XIII. (1416) (never carried into effect, owing to the pope's deposition); (3) of all Hebrew books in Portugal, 1497.

One of the most important of anti-Talmud movements occurred in Germany at the opening of the sixteenth century. Two converts, the Dominicans Victor of Carben and Joliann Pfefferkorn, brought the customary charges against the Talmud, whereupon King Maximilian in 1509 authorized the confiscation of Hebrew books throughout Germany, and the destruction of such as contained anything contrary to the teachings of the Bible or of Christianity. In Frankfort, Worms, Lorch, Blagon, Leuten, Mannheim, and Deutz such confiscations were held; that in Frankfort taking place on Sept. 28, when all books found in the synagogue were seized. A house-to-house search was to have been made on the following day; but the archbishop Ulrich of Gemmingen forbade this, and together with several other Christians who showed themselves friends to Jewish literature, succeeded in inducing the emperor to order the return of the books to their owners. Later, this order was revoked; 1,500 books and manuscripts were again seized in Frankfort (April 11, 1510).

The question in general was then submitted to the scholars of Germany for decision, and men like Reuchlin gave their answer in favor of the Talmud and kindred works, though naturally against Lipman's anti-Christian writings and the "Toledot Yeshu" (History of the Birth of Jesus of Nazareth) — works condemned by the Jews themselves. The weight of opinion, including that of all the large universities except Heidelberg, was against the Talmud, however; and Reuchlin was charged with heresy. After further vacillation on the part of the authorities, Reuchlin's case was carried to Rome, and finally decided against him; but the Talmud question seems to have been dropped for a while.

The question was reopened in Italy in 1531 by Cardinal Casaffa, leader of the Italian Inquisition, and from this time on down to the nineteenth century the attacks on Hebrew books continued almost without interruption. The usual apostate charges preceded the confiscation orders issued by Pope Julius III. in 1553, and were eagerly carried out by the Inquisitor-General. In Rome the "familiars," dread servants of the Holy Office, forced their way into synagogues and homes, and returned laden with booty to their superiors.

A defense was allowed the rabbis, a formality the uselessness of which history had already made evident. On an appointed day all the copies of the Talmud were carried to the Campo di Fiori, and once again, as the flames arose, Rome rang with mingled shouts of glee and cries of anguish (Sept., 1553). And not Rome alone; for the Inquisition's decree had reached all places where the Catholic Church was supreme. Barcelona obeyed first; then Venice, where the apostate Eleazar ben Raphael wished to include many other books in the condemnation, and a commission
The movement was carried on even more energetically by Ferdinand, when appealed to, had ordered the turning of the books. Toward the end of the century, thehouses in Firth, and seized eighteen books. In Rhenish general Gonzalo Fernandez de Cordova, after resisting the Inquisition for some time, finally agreed that the Talmud should be burned, and ordered his soldiers to aid in the work. Other books were not spared, however, and between 10,000 and 15,000 volumes formed a pile over which Sixtus Sinensis presided in April or May, 1558. Other confiscations took place in Cremona and Lodi (July, 1566); Romagna and Bologna (1567); Verceil, in Piedmont-Savoy (1568); Avignon and neighborhood (1558); Pavia and Lodi (1597), and Rome (1604). In Cremona and Lodi, however, the books were later returned by order of the Senate of Milan.

Meanwhile Rome had become the scene of violent anti-Talmud movements. As early as 1539 a confession, including even the prayer-books, had taken place under the Dominicans, but the emperor Ferdinand, when appealed to, had ordered the return of the books. Toward the end of the century the movement was carried on even more energetically by the Jesuits, and on Dec. 7, 1694, the Jesuit Father Wolfgang Preissler, charging that the Talmud should be burned, and ordered his kindred works to be dangerous to civil and religious authority, secured permission for a confiscation. A certain Mordecai (Moses) ben Moses, by hundredsof thousands in Ancona, Ferrara, and Ravenna. Finally decided partially in his favor. On a Sabbath the sentence was carried out, and Judah Leoma had burned seven hundred and one thousand volumes. Romagna, Urbino, and Pesaro held burnings before the end of the year; and early in 1554 books were burned by hundreds of thousands in Ancona, Ferrara, Mantua, Padua, Candia (an island belonging to Venice), and Ravenna.

In the catalogue of prohibited books ("Index Librorum Prohibitorum") published in 1554 by order of the pope, in Milan and Venice, the "Talmuth" appeared in the list for the first time, and thereafter was prohibited by the indexes published in various parts of the Catholic world, with the modifications, on two occasions, mentioned in the article Cxvii. In 1537 the baptized Jew Andrea del Monte directed another confiscation in Rome, sparing not even the prayer-books; and in the following year the Inquisitor-general Cardinal Glisleri ordered still another. In Milan the Spanish general Gonzalo Fernandez de Cordova, after resisting the Inquisition for some time, finally agreed that the Talmud should be burned, and ordered his soldiers to aid in the work. Other books were not spared, however, and between 10,000 and 15,000 volumes formed a pile over which Sixtus Sinensis presided in April or May, 1558. Other confiscations took place in Cremona and Lodi (July, 1566); Romagna and Bologna (1567); Verceil, in Piedmont-Savoy (1568); Avignon and neighborhood (1558); Pavia and Lodi (1597), and Rome (1604). In Cremona and Lodi, however, the books were later returned by order of the Senate of Milan.

During the next thirty years a series of confiscations occurred in Italy. The first took place in Ancona in 1726, though the books seized were afterward returned. In 1731 the Dominician Giovanni Antonio Costanzo directed searches in all the Jewish quartiers throughout the Papal States; these searches were repeated in 1739, 1748, and finally in 1752, the last by order of Benedict XIV., who had learned that books were being smuggled into the ghettos in rolls of cloth and by means of other subterfuges. In Rome, on a night in April, after the ghetto gates had been closed, officials entered houses previously marked as suspicious. Outside, at stated distances on the streets, waggons and carts were stationed under escort. As the books were taken from each house they were placed in one of the sacks with which each searching party had been provided, the sack was sealed in the presence of two Christian witnesses, and a tag bearing the owner's name was attached. The books were then conveyed to an appointed official; and in this way thirty-eight carts were filled from the ghetto of Rome alone. Similar confiscations took place in Lugo (Ravenna), Pesaro, Ferrara, Urbino, Ancona, Sinigaglia; and the next year in Avignon, Carpentras, Cavallon, and Uille. Trouble arose next in Poland, consequent on the Frankist disturbances in 1757. The charge was made that as a result of Talmudical teachings Jews were accustomed to use the blood of Christian children in their ceremonies. All books except the Bible and the Zohar were confiscated, and about 1,000 copies were thrown into a ditch and burned. The search was then continued, and repeated in Lemberg, but after the leader of the Frankists had been convicted of intrigue and deception the whole movement was allowed to lapse in Poland; and though severe edicts were yet to be issued in Italy (1775 and 1780) the Napoleonic era brought a general close to the history of measures directed against Hebrew books.

The Talmudic principle enjoins obedience to local custom. One who comes from Palestine, where the second day of the holidays is not observed, to a land where it is observed, must follow the custom of the country wherein he has settled. If, however, his intention is to return to his former abode in a short time, he must follow the more rigorous observance of either place (Pes. 50a; Maimonides, "Yad," Shehitot, VIII, 80; Shulhan 'Aruk, Orach Hayim, 468, 3, 4, and 496, 8).

In criminal cases the Jewish law has practically conceded its authority in favor of the Criminal law of the land. Forty years before the destruction of the Second Temple, the Sanhedrin in Jerusalem adjourned; and since then the Jewish courts have had no jurisdiction in cases involving capital punishment ("Ab. Zarah 9b; Sanh. 41a, 52b; "Yad," Sanh. xiv, 11, 10). Nor are cases involving pecuniary penalties adjudicated upon Jewish courts. Only such cases as occur frequently and involve actual loss to one of the parties may now be judged by Jewish courts; but in matters involving no actual loss, as the double payment for theft, or in matters that are not of frequent occurrence, as when one animal injures another, the rabbis of the present day can exercise no authority (B. K. 84b; Maimonides, I.e., v. 8 et seq.; Shulhan 'Aruk, Hoshen Mishpat, I et seq.).

In civil cases the following rules were established by the Rabbi.

1. In suits between two Israelites the law of the place where the contract was made governs, or, if the place is not mentioned in the contract, the law of the place where the case is tried rules (B. M. 83a; Ket. 110b; "Yad," ib., xxiii, 12; Hoshen Mishpat, 42, 14, 15; Eben ha-'Ezer, 117, 19, Isserles' gloss).

2. In suits between non-Jews the law of the land or the Jewish law—to whichever the parties submit themselves—governs ("Yad," Melakhim, x, 13).

3. In matters between a Jew and a non-Jew the suit is decided according to the law of the land or according to the Jewish law, that system being chosen which favors the Jew. In each case, however, the non-Jew should be informed by what system he was judged (B. K. 11b; Maimonides, ib.). If the non-Jew observes the general laws of morality and religion ("ger teshub," Lev. xxv, 35, and elsewhere), the law of the land must govern (Maimonides, ib.). A non-Jew who sells a promissory note to a Jew cannot afterward absolve the debtor, although the Jewish law permits it; for the law of the land governs. If a Jew sells a promissory note to a non-Jew, it is as if he sold it to a Jew; and the Jewish law holds sway (Hoshen Mishpat, xlv, 25).

4. Documents of purchase and sale, or promissory notes, prepared in non-Jewish courts and signed by non-Jews, are valid. Documents of gift or of the admission of a debt, where actual delivery of money did not accompany the act, are not valid (Git. 10b; "Yad," Malakh, xvii, 1; Hoshen Mishpat, 68, 1).

Where there is a decree of the government, the courts, upon whom Maimonides and his followers have pronounced the ban of excommunication (see Assignment.

5. It is forbidden by Jewish law to litigate a suit between two Israelites before a non-Jewish court, even when both parties desire it (Git. 83b; "Yad," Sanh. xxvi, 7; Hoshen Mishpat, xxvi, 1). If one of the parties refuses to appear before a Jewish court, the other must first summon him through the Jewish court; and if he does not heed the summons, permission will be granted to him to sue the defendant before a non-Jewish court (Maimonides, ib.; Hoshen Mishpat, ib.).

6. Referring to the Persian law, the amora Samuel said: "דִּבְרֵי יְהוָה לְהָרְשָׁא בְּדָמָא — 'the law of the land is the law'" (Git. 10b; B. K. 11b). This dictum is particularly applied to cases between Jews and non-Jews. Although according to the Jewish law three years' uninterrupted possession of real estate ("Hazakah") establishes one's right to land, in Persia, where forty years of uninterrupted possession was necessary, the same law held good also for the Jews of that land (B. B. 55a; see Rashbam's commentary). This principle has been accepted as valid by all well-regulated governments in cases of inheritance, and the government decrees no special benefit to one from whom the law of the land is that the husband does not inherit from his wife—the Jewish law predominates; and the husband's relatives have no claim on her property, if she dies during the life of her husband (Hoshen Mishpat, ib., Isserles' gloss; see "Pitah Tehubim," ad loc, § 3, and to 248, § 2; "Halham Sofer, Hoshen Mishpat," 172). Of course, this could be the case only in those countries where Jewish autonomy is recognized in cases of inheritance. It is not the case in England, America, or western European states, for example.

The tendency of the Talmud and of the later codes is generally toward submission to the law of the land in all civil cases, when such law is humane and the Jews are allowed an equal hearing in the courts with non-Jews. The fact that now the Jewish court has almost entirely lost its power, and the Rabbs, even those of the most Orthodox view, raise no objection against those who resort to non-Jewish courts, upon whom Maimonides and his followers have pronounced the ban of excommunication (see Assignment.

3. It proves that this is the tendency in the progress of the Jewish law. In civil cases, therefore, the law
The question was frequently raised whether marriage and divorce are religious acts, and must, therefore, be in accordance with Jewish law and custom; or whether they may also be included under civil laws generally and be governed by the laws of the state; or whether they are partly religious and partly civil in their character. This question was discussed in periodicals and in books and at the different conferences of rabbis held during the nineteenth century; but no uniform law has as yet been established in regard to it.

The Assembly of Notables, convened by Napoleon I., in 1806 in Paris, among other matters brought before it, had to answer the question as to the relation between the civil and the Jewish marriage law in matters pertaining to marriage and divorce. The following resolutions were adopted, and were later (1867) confirmed by the Sanhedrin, two-thirds of which consisted of rabbis and one-third of laymen: "That intermarriages between Jews and Christians were to be considered binding, and, although they were not attended by any religious forms, yet no religious interdict could be passed upon them; that divorce by the Jewish law was effective only when preceded by that of the civil authorities; that marriage likewise must be considered a civil contract first" (Graetz, "Hist. of the Jews," Amer., ed., v. 487).

The rabbinical conference held in Brunswick, Germany, in 1844, resolved "that the intermarriage of Jews and Christians, and, in general, the intermarriage of Jews with adherents of any of the monotheistic religions, is not forbidden, provided that the parents are permitted by the law of the state to bring up in the Jewish faith the offspring of such marriage." This resolution entirely abandons the Talmudic standpoint; and when it was brought up for ratification before the second rabbinical convention at Augsburg, even Ash and Geiger, the most pronounced advocates of Reform present at that convention, agreed to have it tabled.

The second Israelitish synod, held at Augsburg in 1851, passed the following resolution concerning civil marriages: "Civil marriage has, according to the view of Judaism, perfect validity or sanctity; provided that the Mosaic law of prohibited degrees (e.g., marriage between aunt and nephew) is not violated. The religious solemnization, however, is required as a consecration befitting the dignity of marriage."

The question of the dissolution of marriage by the death of the husband, which has been dealt with so minutely by the Rabbis (see "Aytanah"), especially where evidence was necessary to establish the identity of the deceased, has also been acted upon by modern conferences. The rabbinical conference held at Philadelphia in 1869 and the Augsburg synod of 1871 passed resolutions to the effect that "the final decision of the courts concerning the identity of a dead person, and a judicial declaration declaring a lost person to be dead, have also sanction for religious cases."

In cases of divorce the question assumes a still more serious aspect; and the discussions for the last century on this subject have grown very bitter. Although the Jewish authorities readily submitted to the non-Jewish courts questions affecting civil rights and contracts, they refused to recognize their authority in matters of divorce (Gitt. 89b).

In the seventh century of the common era, when Jewish women sought to obtain bills of divorce from their husbands in the Mohammedan courts, the genizim Hanai and Mar-Rabiah introduced many reforms into the Jewish laws of divorce so as to prevent such action on the part of the Jews by making these appeals unnecessary (Graetz, l.c. III. 26).

In more modern times, when the autonomy of the Jewish courts was entirely abolished in most of the European countries, the question assumed greater importance, and was discussed more minutely by rabbis. In most civilized countries—even where the rabbis have the right to perform marriage ceremonies, and the state would recognize their act as valid—they have no authority to enforce a dissolution of marriage when it is required by Jewish law, or to conduct the ceremony of a ritual get or Bill of Divorce, so long as the marriage has not been duly dissolved by the competent courts of the country. The tendency, therefore, of the modern Reform rabbis is to look upon divorce as a civil act, and thus to submit entirely to the laws of the country; the ritual get is thus considered superfluous. While the German rabbis, in their various conventions, did not pass any definite resolutions concerning this matter, the American rabbis in the Philadelphia conference of 1869 passed the following resolution: "The dissolution of marriage is, on Mosaic and rabbinical grounds, a civil act only, which never received religious consecration. It is, to be recognized, therefore, as an act emanating altogether from the judicial authorities of the state. The secular legal act is in all cases declared null and void. The dissolution of marriage, pronounced by a civil court, is also fully valid in the eyes of Judaism, if it can be ascertained from the judicial documents that both parties consented to the divorce. Where, however, the court issues a decree against one of the other party, by contract, Judaism recognizes the validity of the divorce only when the case assigned is sufficient in conformity with the spirit of the Jewish religion. It is recommended, however, that the officiating rabbi, in rendering a decision, obtain the concurrence of competent colleagues."

By this resolution the Jewish law of divorce is entirely abrogated, and the law of the land takes precedence.

The great majority of Jews, however, have not accepted these regulations, and still cling to the enactments of the Shulhan Aruk. In cases of marriage and divorce, they still endeavor to maintain the autonomy of the Jewish law; and no conservative rabbi will sanction the second marriage of a woman who has obtained her divorce through a non-Jewish court, unless she has also obtained a ritual get. In order not to come into conflict with the civil authorities of the state, many rabbis are careful not to grant a get unless the courts of the land have previously sanctioned a dissolution of the marriage.

Bibliography: Mietnner, Jewish Law of Marriages and Divorces, Cincinnati, 1881; Hohlftein, Die Autonomie der Rabbiner, Schwetzer, 1881; idem, Me'am Loei Esh-Keshet, Berlin, 1901; Verhandlungen der Zweiten Internationalen Synode zu Augsburg, ib. 1871; Rabbinverw. Einleitung zu die
CONFLICT OF OPINION (Hebrew, Mahloket; Arabic, Falagta): Rarely did an opinion expressed by one of the rabbis of the Talmud pass unchallenged. In questions involving logical reasoning, or the interpretation of some Biblical passage, or an opinion of an earlier authority, there were conflicts of opinion among the teachers of the Talmud. The conflicting opinions were usually represented by different schools; for example, those of Shammai and Hillel, Rab and Samuel, Abaye and Raba. In fact, most of the rabbis of the Talmud, from the earliest tannaim to the latest amoraim, can be grouped into antagonistic couples, one in opposition to the other.

Just as a tannaim could not express an opinion which was in conflict with a Biblical passage, so an amora could not contradict a Mishnah or a generally accepted Baraita, unless he was able to produce another Mishnah or Baraita to support his view. Nor could an amora express an opinion which was in conflict with an accepted decision or principle expressed by an earlier leading amora (Bezah 9a, and Rashi ad loc.). Otherwise, every rabbi had a right to his own opinion, even though it conflicted with the opinion of the greatest of his contemporaries (B. Ḥ. 48b).

Scattered throughout the Talmud there are various rules by which the Rabbis were guided in deciding cases of conflicting opinions. When the opinion of an individual conflicted with that of the majority, the opinion of the majority prevailed (Ber. 5a et al.). If one Mishnah records a conflict of opinion between two tannaim, and a subsequent Mishnah in the same book resolves the issue, the opinion expressed in the latter Mishnah is to be followed (Yeb. 45b). In laws concerning mourning, the more lenient opinion is usually observed (M. Ḥ. 18a). With a few exceptions, an opinion expressed by the school of Hillel prevails against an opinion by the school of Shammai (Er. 13b). Because Eliezer ben Hyrcanus was under the ban (B. M. 50b; Shab. 130b), decisions were not, except in a few instances, rendered in accordance with his opinions. Decisions are always in accordance with the opinions of Simeon ben Gamaliel, except in three cases (Gi. 4a; and of Rab Judah the Patriarch), when in conflict with any other tannai. In questions involving logical reasoning, the decision is never rendered in accordance with the opinion of R. Meir when in conflict with the opinions of his colleagues, because his reasoning was too subtle (Er. 13b; compare Be. 57a).

In conflicts of opinion between amonim the following rules were employed. In matters of civil law the opinion of Rab prevails against the opinion of Samuel; in religious laws the reverse is the case (Bek. 40b). The same rule applies to conflicts of opinion between Rab Nahman and Rab Sheheta. With the exception of six cases, decisions are always in accordance with the opinion of Rab in conflict with Abaye (B. M. 22b). The opinion of Rab Judah generally prevails against that of Rab Judah or Rab Joseph (Gitt. 74b). In rabbinical institutions the more lenient opinion is followed (Yer. Ḥ. 1). In a conflict between earlier and later authorities (those coming after the period of Abaye and Raba) the opinion of the later takes precedence (see Asheri to Shab. iv. 6; compare B. B. 142b).

These rules were followed by the various codes of the Jewish law. Although the law is now fixed in the codes of Maimonides and Caro, many of these rules have still their application, especially the one last mentioned, for it is considered that the later rabbis, who knew of the opinions advanced by their predecessors, were in a better position to decide correctly (comp. Arambom; Amora; Authority; Law, Codification of).

CONFLICT OF PASSAGES. See Themes.

CONFORTE or CONFORTI, DAVID: Hebrew literary historian; born in Salonica about 1618; died about 1685. Conforte came of a family of scholars. His early instructors were R. Israel Zebi, R. Judah Ginasi, and R. Baruch Angel. As a young man he studied the Cabala under R. Jefeth the Egyptian, and philosophy under R. Levi Pastori. His chief teachers, however, were Mondale Kalai and Daniel Estroza. Conforte married a granddaughter of Menahem de Leonas. He journeyed twice to Palestine, once in 1644, alone, and a second time in 1652, when, together with his family, he settled in Jerusalem, founding there a bet ha midrash. In 1671, however, he was in Egypt, where he occupied the position of dayyan. He is also known to have been in Smyrna.

His chief work is a literary chroniclenow known by the title "Kore ha-Dorot," which contains the names of all the teachers and writers from the close of the Talmud up to his own day. This chronicle is divided into three parts, the first two of which, referring to the time before the expulsion of the Jews from Spain in 1492, are very short. The third part is divided into eleven generations, and is systematically arranged. Conforte used all the earlier historical works, such as Abraham ibn Daud's "Dever ha-Rabbalah," Zacuto's "Yahyash," and Yahyah's "Shashotelet ha-Rabbalah," especially the first mentioned, from which he cites whole passages. He also gathered material from various printed and manuscript responses, and was the first to collect the names mentioned in those works. His chronicle is valuable for the literary history of the Jews in the sixteenth and seventeenth centuries, especially in Turkey, Italy, Africa, and the near East. Probably it was composed in Egypt, about the year 1663, if Cassel's conjecture be correct. Conforte was a mere compiler, and at times his data are contradictory.

The original manuscript was brought from Egypt by R. David Ashkenazi of Jerusalem, who, to judge from a note in his preface, gave it the title "Kore ha-Dorot," and had it printed in Venice in 1672.
and in Ps.lxxiv.4 should be rendered "assembly of the congregation of Israel," Ex. xii.6 and nifrjP in Ps.xxvi.12, lxviii.26, "assemblies," not "congregations," as in A.V."

and Num. xiv.5; or simply ^npn and mjJis preferable translated by LXX. cwayuyij, plural; so also Kings viii.65; Joel ii.16; Ps.xi.10. For ^npP and ^nJin Ps.xxvi.12, lxviii.26, "assemblies" would be more correct than "congregations" [A.V.]; K. interpret that of the denominational congresses of the World's Parliament of Religions, held at the Columbian Exposition in Chicago, Ill., 1893. It was the first delegate body of Jewish women ever called together. It was organized by Mrs. Henry Solomon, chairman, assisted by Miss Sadie American, secretary, and a committee of 25 other Chicago women. Its sessions were held Sept. 4-7, inclusive. Papers were presented setting forth the work and thought of Jewish women in philanthropy and religion. At the final session a resolution was adopted calling for the formation of a permanent organization of Jewish women, to be called the "National Council of Jewish Women" (see Council of Jewish Women). As a souvenir of the congress, there was issued a "Collection of Traditional Jewish Melodies," arranged and edited by the cantors William Sparger of New York and Adolfo Kaiser of Baltimore, with an introduction by Dr. Cyrus Adler of the United States National Museum, Washington.

Bibliography: Papers of the Jewish Women's Congress, Jewish Publication Society of America, 1903.

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CONGREGATION: 1. An assembly convoked for a certain time and purpose ^np (= ^eJ^u3, Ex. xii.6 and ^npJ in Ps.xxvi.12, lxviii.26, "assemblies" would be more correct than "congregations" [A.V.]; K. interpret that of the denominational congresses of the World's Parliament of Religions, held at the Columbian Exposition in Chicago, Ill., 1893. It was the first delegate body of Jewish women ever called together. It was organized by Mrs. Henry Solomon, chairman, assisted by Miss Sadie American, secretary, and a committee of 25 other Chicago women. Its sessions were held Sept. 4-7, inclusive. Papers were presented setting forth the work and thought of Jewish women in philanthropy and religion. At the final session a resolution was adopted calling for the formation of a permanent organization of Jewish women, to be called the "National Council of Jewish Women" (see Council of Jewish Women). As a souvenir of the congress, there was issued a "Collection of Traditional Jewish Melodies," arranged and edited by the cantors William Sparger of New York and Adolfo Kaiser of Baltimore, with an introduction by Dr. Cyrus Adler of the United States National Museum, Washington.

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A.
THE JEWISH ENCYCLOPEDIA

Connecticut Consanguinity

Union. The first mention of a Jew in Connecticut is apparently that of a certain "David the Jew" in the Colonial Records, under date of Nov. 9, 1659 (1: 345); the records further show that a Jacob Lu-
cena was fined £30 in 1670, probably for Sabbath-
breaking, since the court, "considering he was a
Jew," reduced his fine to £10, and later, upon pe-
Jew. Hist. Soc." No. 8, pp. 21 et seq.).

In a short history of the New Haven congrega-
tion, deposited in the corner-stone of the new tem-
pole, and published in the local press of March, 1866, it is stated that about six Jewish families settled in
New Haven as early as 1770. According to the re-
cently (1901) published diary of Ezra Stiles, this
statement is inaccurate. Stiles was born in New
Haven in 1727, continuing his residence there till his
removal to Newport in 1755. In an account of his
visit to New Haven in 1772 he makes this assertion:
"The summer past a family of Jews resided here, the
first real Jews (except the two brothers Pintos, who
renounced Judaism and all religion) that settled in
New Haven." He adds that they were "10 or 12 Souls
Jews, with six or 8 Negroes. Last Saturday they
kept holy... the Family were worshipping by
themselves in a Room in which were Lights and a
suspended Lamp. This is the first Jewish Worship
in New Haven ("Diary of Ezra Stiles," I. 286). It is
quite probable that of the Jews who came to Con-
necticut up to the year 1840 the greater number left
the state, the others amalgamating with the families
of other faiths. There are a few Christian
families of Connecticut—notably those of an ex-
president of Yale College, a former governor of the
state, and an ex-minister to Russia—that trace their
lineage to these early settlers, claiming relationship
with Ralph Isaacs.

Considerable interest attaches to the brothers
Pinto. They were doubtless the first Jewish settlers
of Connecticut. A building known as the "Pinto
Place," in State street near the railroad bridge in
New Haven, is still in existence (see Pinto). In the
"Roll of the Citizens of New Haven," Feb. 6, 1794, at their first incorporation, they are found under the
names of the Pinto brothers—Jacob and Solomon.
The latter was a student at Yale College, graduating
there in 1777. He took part in the defense of New
Haven against the British July 5 and 6, 1779, and
was taken prisoner in that engagement ("Diary of

New Haven is the most important city of Con-
necticut, having a population of 109,027 (1900). The
number of its Jewish inhabitants is about 5,500. All records having been destroyed by fire, there exist no
available data regarding the Jewish congregations of New Haven. The first synagogue, Mishkan Israel, had its origin between 1840 and
1843, as in the latter year a parcel of land in West-
ville (1¼ acres) was purchased for $50 for a cemetery.
The first congregation consisted of twenty Bavarian
families, among which were the Adlers, Brettefeld-
ers, Lehmann, Lauterbachs, Milanders, Ulmans,
Waterman, and Rothschilds. Milander was the
first reader of the synagogue. The congregation
worshipped from time to time in the Armstrong
Building (at the corner of Fleet street and Custom
House square), in the Brewster Building (at the
corner of State and Chapel streets), and in Todd's
Hall (in State street, near Court street), Meinhinger,
Steinheimer, and Samuel Zunder being the succes-
sive leaders. In 1854, by the will of Judah Toure,
the congregation came into possession of $3,000,
which enabled it to purchase the property of the
Third Congregational Church in Court street. The
new synagogue was dedicated in the following year,
the Rev. B. E. Jacobs being minister. In 1855 a
more comfortable home was obtained in an Ortho-
dodox congregation, under the name "B'nai Sholom." They
worshipped from time to time in West Water street,
William street, and in Olive street; their present
synagogue was built in 1894.

During 1862-64 the Court street congregation
introduced a choir and an organ in the services, under
the direction of Morris Steinert the Rev. Jonas
Gabriel being minister. In 1878 the "Minhag
America" was adopted as the ritual, and the first
Sabbath-school established, with the Rev. Judah
Wechsler as minister. He was succeeded in 1879 by
the Rev. Dr. Kleeberg. Regular weekly sermons in
German were introduced, the temple was enlarged,
and a new organ installed. In 1888 Rabbi David Levy
was elected minister. Various changes were made
in the ritual, the sermon, and a large part of the ser-
vice being given in English, and the congregation
decided to move to a more convenient quarter of
the city. In 1896 the corner-stone of the new temple
at Orange and Audubon streets was laid, and in
March of the following year the new structure was
dedicated. Since the Russian and Rumanian immi-
gration there have been established a number of other
congregations, among which are B'nai Israel, B'niy
Cholin, Ha'Ya Abram, B'ni Jacob, and Shevath
Achim, each having a large membership and being
in a thriving condition. Daily religious schools are
connected with these congregations.

While the Jewish community of New Haven con-
stitutes mainly of merchants with large business
and manufacturing establishments, it has had distin-
guished representatives in the legal and medical
professions also. Some have been specially promi-
inent; Max Adler, president of the chamber of
commerce; I. M. Ulman, officer on the staff of the
governor; Morris Spier, commissioner of charities;
Isaac Wolf, member of the legislature; H. W.
Asher, president of the board of education; and J.
B. Ulman, assistant corporation counsel. A consid-
erable number have held important positions as
teachers in the public schools. Mayer Zunder (d.
1901) was for twenty years a member of the board
of education. In recognition of his services in the
cause of public-school education, a prominent school
building bears his name. He was for many years
and up to the time of his death, treasurer of the
Congregation Mishkan Israel, trustee of the B'nai
Brith Home, member of the board of the Masonic
Home, and president of the Savings Bank of New
Haven.

During the past twenty years there has been a
cosiderable increase in the Jewish populations of
other towns and cities of the state, especially in
Bridgeport, Ansonia, Derby, Waterbury, and New

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London. Though without a resident minister, they each maintain a cemetery and a Sabbath-school, and hold religious services during the important holidays of the year. The combined population of Jews outside of Hartford and New Haven is estimated to be one thousand. Since 1891 a number of Jewish farmers have settled in various parts of the state (see AGRICULTURAL COLONIES IN THE UNITED STATES).

The capital city of the state is Hartford, with a population of 75,850 (1900), the Jewish inhabitants numbering about 2,000. The first congregation established there was Beth Israel (1843). Among its rabbis have been Deutsch, Mayer, Rundbaken, and the present incumbent, Meyer Elkin. The congregation numbers about 100 members, and is in a flourishing condition.

There are two or three other congregations, established by the Russian community within the past ten years, notably Adas Israel and B'nai Israel. Many Hartford Jews have held positions of honor in civic affairs, while not a few have held distinguished places in the medical and legal professions.

D. LE.

CONQUE, ABRAHAM BEN LEVI: Cabalist; lived at Hebron, Palestine, in the second half of the seventeenth century. Swayed by his cabalistic studies, Conque threw himself into the Shabbethaian movement, and became one of the most earnest apostles of the pretended Messiah. Even the apostasy of Shabbethai Zebi did not shake Conque's belief, and he remained until his death a faithful follower.

Conque traveled, as a collector for the poor of Palestine, throughout Germany and Russia, and everywhere endeavored to win adherents to the movement. As the result of a friend residing at Frankfurt-on-the-Main, he wrote, in 1689, an account of Shabbethai Zebi's life, which reveals in the author a peculiar state of mind. The account is full of miracles and prodigies, firmly believed in by Conque. It is referred to in Jacob Emden's history of the Shabbethaian movement, "Zor Toras ha-Kena'ot." Conque was also the author of the following works: (1) "Abak Soferim" (Dust of Scholars), Amsterdam, 1704, the first part, under the special title of "Rim ha-Yehod," compiles homilies on the Pentateuch; the second, "Uggai Hez'ulim," contains Biblical interpretations by himself and others; and the third, "Rim ha-Bita'ah," consists of nineteen sermons. (2) "Minhat Kena'ot" (Offering of Jealousy), a treatise on jealousy. (3) "Abak Derakim" (Dust of Roads), a collection of sermons. The last two are mentioned by Aralá, who claims to have seen them in manuscript.

Bibliography: Azulai, Shemha-Gedolim, t.t., s.v.; Zedner, Auswahl, p. 178, note 10; Gratz, Qesch. x.228, 306, 422; Steinach, Cat. Bodl. col. 675, k. I. Br.

CONRAD (CUNTE) OF WINTERTHUR: Burghamster of Strassburg during the Black Death, in 1349. Together with the councilors Goffe Sturm (Schöpfe) and Peter Schwarber, he opposed the mob which, believing the Jews had caused the Black Death by poisoning the wells and rivers, demanded their lives. When a deputation of the citizens appeared before the council to insist upon the arrest of the Jews, Conrad energetically refused. They insolently demanded that he divide among the citizens a part of the money he had taken from the Jews for protection; whereas Conrad arrested the whole delegation. His attitude toward the Jews was the more meritorious in that he exposed himself to the resentment of the populace, knowing clearly the consequences. Conrad and his colleagues were deposed, their property was confiscated, and they were excluded from the council for ten years.


I. BR.

CONRAT, MAISE: Professor and writer on Roman law; born in Breslau Sept. 16, 1848. His original name was Colon, which he exchanged for Conrat in 1883, when he embraced the Christian faith. Conrat attended the gymnasium of St. Maria Magdalena in Breslau up to the year 1867; and then entered successively the universities of Breslau, Heidelberg, and Berlin. At the last he took his doctor's degree in 1870. From 1870 to 1873 he filled the office of referendar in Breslau; he was appointed privat-dozent in Roman law at the University of Heidelberg in 1873; and in 1874 he became professor at the University of Zurich. In 1878 he accepted a call as professor in Roman law to the University of Amsterdam.


S. CONREID, HEINRICH: American theatrical manager and impresario, born at Bileitz, Austria, Sept. 13, 1855; died at Munich, Austria, April 27, 1909. In 1887 he leased the Irving Place Theater, and introduced German plays there with great success. He succeeded Maurice Grau as manager of the Metropolitan Opera House, New York, in 1903, producing "Parsifal" and "Salome" in 1907. F. H. V.

CONSANGUINITY AMONG JEWS: Owing to their dispersion among populations professing creeds different from their own, Jews have married near relatives more frequently than the rest of the world. The marriage of first cousins and even of uncle and niece is quite legal and usual among them (see MARriages). The limitations on the marriage of those of priestly descent would tend to limit the choice of Cohens to those nearly related to them.
The tendency seems to have begun early, since Abraham is represented as having sought a wife for Isaac in his mother's family. In the Middle Ages it is difficult to ascertain how far the Jews tended to marry within their own families; but the Ghirondi family, to which Nahmanides, Gersonides (who married his first cousin), and Simon Duran belonged, appeared to have married relatives for several generations (Seelischneider, "Cat. Bohl," cols. 2305-2310).

An attempt has been made to ascertain the proportion of first-cousin marriages among English Jews upon the method invented by G. H. Darwin ("Fornightly Review," July, 1875), based on the number of marriages in which both bride and bridegroom have the same surname. This method gives a proportion of about one-fifth. Judging by this criterion, the proportion of cousin marriages in the English period was 6.5% among the landed gentry, 5.7% in rural districts, and 3.3% in London. Applying the same method to English Jews, Jacobs calculated that 7.5% of their marriages were first-cousin marriages. By another method W. Stieda found that there were 8.02% per cent per thousand consanguineous marriages among the Jews of Alsace-Lorraine as compared with 8.07% among Catholics and 1.06% among Protestants ("Die Ehegeschichten in Elsass-Lorringen," 1872-76, Dorpat, 1878).

It would therefore appear that the proportion of first-cousin marriages among Jews is about three times greater than among the non-Jewish population.

It seems that consanguineous unions are more fertile and less sterile than other marriages. In England the ordinary percentage of sterile marriages is as high as 18.05 (Duncum, "Fecundity, Fertility and Sterility," p. 139, Edinburgh, 1856), whereas among a number of Jewish consanguineous marriages only 5.4% per cent were sterile. The children who lived number 6.4% on an average as compared with 3.26 among ordinary Englishmen. It has been contended that the neurotic tendency of Jews is due to these consanguineous marriages. Boudin ("Tracte de Géographie Medicale," II, 140, Paris, 1857) contended that the greater prevalence of deaf-mutism among Jews was due to this cause; but this view is no longer credited among medical men, who regard consanguinity in marriage as aggravating any diathetic tendency in a family, but not as causing the tendency per se.


CONSECRATION or DEDICATION (יהבכ): The solemn setting apart of a person or thing to a special use or purpose. According to Fleischer (Levy, " Neuhebr. Worterb." II, 206), the word "bâqak" (to initiate) is derived from the "rubbing of the throat" of an infant for the purpose of cleansing it and enabling it to take the mother's milk, and is therefore applied to every form of initiation. It appears, moreover, that the "rubbing" remained for a long time an essential feature of the rite of initiation, for "every consecration in Biblical times was accompanied by rubbing or anointing with oil the object to be consecrated. Thus the pillar at Bethel was anointed (Gen. xxviii. 18; compare the "dedication" of Nebuchadnezzar's image, Dan. iii. 2 et seq.). The priests and the vessels of the Tabernacle were anointed with oil (Ex. xxviii. 41, xxx. 26; Lev. viii. 10-12; Num. vii. 18), and by this rite they were "hallowed." "Mishnah Adamit" is, therefore, "consecration to the Lord" (Lev. vii. 7).

In the case of a priest to be consecrated there was also an anointing with the blood of the initiation "sacrifice" (Ex. xxix. 1), the sacrifice of priests receiving the name of אלוהים from and Alfar. דרש על כל, "the filling of the hand of the priest with the offering which he had to bring in order to be thereby initiated as ministering priest (see Dillmann's and Strauss's commentaries on Lev. vii. 37). The anointing of kings with oil (I Sam. xvi. 13, xxvi. 11; I Kings i. 39; II Kings xi. 13) is also a consecratory rite, hence, also, that of prophets (I Kings xix. 16). The consecration of the altar was most essential, and therefore accompanied with special solemnities in the form of sacrificial offerings (see Num. vii. 10, 11, 84-88). The consecration (ך 통하여) of Solomon's Temple consisted of a dedicator prayer and a blessing, in addition to the sacrifices (I Kings viii. 15 et seq., 55 et seq., 63 et seq.). The consecration of the Second Temple is mentioned in Ezra vi. 16, 17, and for the probable date (25th of Kislev) see Num. R. xiii. 4 (compare Hag. ii. 10). It was the consecration of the newly erected altar which gave the feast of the Maccebees the name of Hanukkah (I Macc. iv. 58, 59). According to Deul. xii. 6, private houses also were consecrated, and as to the gates of a city see Neh. iii. 1 and Corner-Stone.

The warrior when going to battle was also "consecrated" (Joel iv. 9; Midrash ii. 5; Jer. xxii. 7, Hebr.); hence, probably, the name מִנַּר for the young warrior initiates into war (Gen. xiv. 14). This gave rise to the proverb (Prov. xxii. 6, Hebr.): "Initiate the lad [A. V. and R. V. "Train up a child"] in the way he should go."

It was considered the duty of parents to "initiate" the young into every religious practise, and this was a "consecration" to a life of religious duty (Yoma 82a; Nazir Rabbinical 29b). When children were to be initiated into the study of the Law or of the Hebrew language, Hebrew letters or Biblical sentences upon honey-cakes covered with honey were given them to eat, in accordance with Ezek. iii. 3 (see Mahzor Vitry § 506, p. 629, ed. Horwitz; Zunz, "Z. G." pp. 187 et seq.; and compare Sotah 11b and the symbolic offering of honey and milk as a similar Christian baptismal rite; Tertullian, "De Corona Militis," ii.; and Augusti, "Handbuch der Kirchlichen Archäologie," II, 441 et seq.).

For the consecration of synagogues there is no special form mentioned in Talmudical literature; but the fact that in the beginning of the fourth century the churches had their dedication ceremonies (Ruebus, "Hist. Escl. x. 4) makes it probable that the synagogues had some such form, as indeed Greeks and Romans also had for their temples (see Pfannschmidt, "Germanische Erntefeste," 1875, pp. 524-530). Mishnah M. B. 1. 9 speaks of consecration of family sepulchers (ןעניר עניין) and Yer. M.
CONSENT: A voluntary yielding of the will, judgment, or inclination to what is proposed or desired by another. A rational and voluntary concurrence of the parties is necessary in all cases involving a legal act or contract. This principle gives rise to several distinctions in civil law. If a man has been forced to make a gift to another, his act is considered invalid, even though he made no formal protest (b. 40b; Hoshen Mishpat, 242, 3). If he has been compelled, however, to sell either personal or real estate, the contract is valid, for it is presumed that, unless he had previously made a formal protest ("moda'a") before two witnesses, he was reconciled to the receipt of the money (b. 36b; Hoshen Mishpat, 205, 1). Minors above six years of age, who show intelligence and an understanding of business, are presumed to be capable of consenting to the purchase, sale, or gift of personal property, but not of real estate (Gin. 28a; Meikinah, xiv. 1; Hoshen Mishpat, 233, 1). If a guardian ("ap'tropos") is appointed for them, they can negotiate no business without his consent.

In Business: appointed for them, they can negotiate no business without his consent (ib. 335, 2; Git. 335, 2). In real estate, however, the opinion that even then his gifts should be valid.

The deaf-mute cannot enter into contracts concerning personal estate. He must, however, be examined to see that he understands what he is doing (Git. t.c.; Meikinah, xiv. 2; Hoshen Mishpat, 233, 17). It is possible to sell and buy and give away either personal property or real estate (ib. 235, 18). The deaf-mute cannot make no contract, and the court appoints a guardian for him as for a minor (Ket. 48a; Meikinah, xiv. 4, 30; Hoshen Mishpat, 233, 30).

The consent need not always be expressed. Silence is regarded as voluntary consent (Yeb. 47b; B. M. 37b). Therefore, in marriage contracts, if a man gave a coin to a woman and pronounced the prescribed formula in the presence of two witnesses, and if he also protested immediately, the marriage is valid (Eben ha-Ezer, 43, 1; see Isserles' gloss). By "immediately" a space of time is meant which would be sufficient for a disciple to greet his master; " Peace be with thee."

In Marriage: my master and teacher." (B. E. 73b). Contracts. If, however, she was under duress, the marriage is invalid (Yeb. 19b; see Rashi's commentary, where the principle of consent on the part of the woman is derived from Deut. 24, 3: "The woman may go and be another man's wife"); (Kid. 2b; Eben ha-Ezer, t.c.). Authorities differ, however, regarding cases in which the man is under duress in contracting a marriage; some are of opinion that inasmuch as he cannot divorce her at will afterward, the marriage should be valid (Eben ha-Ezer, t.c.). Since, however, compulsory divorce is now impossible, according to the decree of R. Gershom, the man would be in the same position as the woman, and a forced marriage, whether the man or the woman be the party under duress, would be considered invalid (Mielziner, "Jewish Law of Marriage and Divorce," § 29).

Consent being necessary, insane persons or idiots were considered incapable of entering into a marriage contract (Eben ha-Ezer, 43, 2). If a person who is only weak-minded or temporarily insane has contracted a marriage, it is doubtful whether such a contract could be declared invalid, so that the woman may be allowed to marry again (ib. Isserles' gloss). A marriage contract by an intoxicated person is valid, unless he was at the time of his marriage entirely unconscious, "as the intoxication of Lot" (ib. 43, 5). Deaf and dumb persons, being looked upon as idiots, could not contract a marriage according to Biblical law, but the Rabbis sanctioned such a marriage when performed by signs. This being merely a rabbinical institution, it is not considered as other marriages, and a very serious question would arise were another man to contract a marriage with the woman after she had been married to a deaf-mute (Yeb. 113b): "Ye'di, in thv. 9; Eben ha-Ezer, 44, 1; see Mielziner, t.c. § § 33, 34). Minors are usually classed with deaf-mutes and idiots by the Talmudists, and their marriage is also considered invalid by lack of consent (Eben ha-Ezer, 45, 1).

While mutual consent is absolutely necessary in marriage, it is, according to the old Jewish law, not necessary in divorce, and the husband can divorce his wife even without asking her consent (ib. 119, 6; from Mishnah Yeb. xiv. 1). As in the course of time the act of divorce came under the control of the rabbinical courts, the Rabbis had an opportunity to restrict this law gradually by many regulations, until, in the eleventh century, by a decree of R. Gershom, this arbitrary right of the husband was entirely abrogated. Although Maimonides made no mention of it in his code, this bold regulation was soon adopted by the great majority of the Jews, and a divorce without sufficient cause will not be granted unless the con-
An issue person, or one who is intoxicated to the degree of unconscienceness, is incapable of divorcing his wife. A deaf-mute, who became so after his marriage, can not divorce his wife. If, however, he was so when he first married, he may divorce her by signs as he married her by signs (Eben ha-'Ezer, 121, 1, 6).

For questions involving legal rights, see Right of Eminent Domain; Right of Way; for those involving consent to a crime see Accessories.

**Bibliography:** Boch, Der Vertrag nach Mosaisch-Talmudischem Rechts, Budapest, 1893; Mielziner, The Jewish Law of Marriage and Divorce, Cincinnati, 1884; Amram, The Jewish Law of Divorce, Philadelphia, 1896. J.H.G.

**CONSISTORY:** An ecclesiastical court; in Jewish usage, a body governing the Jewish congregations of a province or of a country; also the district administered by the consistory. The term was originally, and still is, applied in the Roman Catholic Church to the College of Cardinals, assembled for deliberation or to hear a solemn declaration from the pope. Similarly every bishop has the right to convene for the purpose of deliberation a consistory composed of priests of his diocese. After the Reformation the Protestant Church adopted this term for the body which governed the ecclesiastical affairs of a country. In the latter sense the Jews in countries under French influence made use of the term in the beginning of the nineteenth century, when the movement for political emancipation demanded the creation of a representative body which could transact official business with a government in the name of the Jews, and when the desire for reform among the educated classes demanded the creation of a body vested with authority to render religious decisions.

The first attempt to create such a consistory was made by Napoleon I. In 1806 he convened the Assembly of Jewish Notables, whose resolutions were confirmed by a subsequent convened Sanhedrin; after which, by the decree of March 17, 1808, he organized a consistory. According to this decree every department containing 2,000 Jews might establish a consistory. Departments having less than this number might combine with others; but none had more than one consistory. Above these provincial consistories there was a central consistory. Every consistory consisted of a grand rabbi, with another rabbi where possible, and of three lay members, two of whom were residents of the town where the consistory sat. They were elected by twenty-five "notables," who were nominated by the authorities. Eligible to become members of the consistory were Israelites who had reached the age of thirty years, who had never been bankrupt, and had not practised usury. The central consistory consisted of three grand rabbis and two lay members. Every year one retired, and the remaining members elected his successor.

Napoleon demanded that the consistories should see to it that the resolutions passed by the Assembly of Notables and confirmed by the Sanhedrin should be enforced by the rabbis; that proper decorum should be maintained in the synagogue; that the Jews should take up mechanical trades; and that they should see to it that no one evaded military service. The central consistory watched over the consistories of the various departments, and had the right to appoint the rabbis.

This organization was also introduced in the various countries which were under the sway of France during the Napoleonic era, as Holland, Belgium, and Westphalia. In the last-named country, ruled over by Napoleon's youngest brother, Jerome, a consistorial organization was introduced by the decree of March 31, 1808. It was composed of a president (who could be either a rabbi or a layman), three rabbis, two lay members, and one secretary. It was chiefly the outcome of Israel Jacobsohn's efforts, who hoped to introduce through such a medium his Reform ideas. A circular of this consistory ordered the introduction of confirmation and removed the prohibition against leguminous plants on Passover. None of these organizations survived the Napoleonic era with the exception of that in Belgium, where the consistorial organization still exists as in France.

The following is a list of the original consistories as drawn up by Napoleon for the whole of the territory under his influence, in his Madrid decree of Dec. 11, 1808, with the census of Jews in each consistory and in its chief town (Halphen, "Recueil des Lois . . . Concernant les Israelites," p. 53-57):

<table>
<thead>
<tr>
<th>Consistory</th>
<th>Jews in Chief Town</th>
<th>Jews in Consistory</th>
<th>Consistory</th>
<th>Jews in Chief Town</th>
<th>Jews in Consistory</th>
</tr>
</thead>
<tbody>
<tr>
<td>Paris</td>
<td>2,776</td>
<td>2,776</td>
<td>Coyolenta</td>
<td>327</td>
<td>327</td>
</tr>
<tr>
<td>Strasbourg</td>
<td>1,714</td>
<td>1,714</td>
<td>Crémone</td>
<td>351</td>
<td>351</td>
</tr>
<tr>
<td>Bordeaux</td>
<td>1,828</td>
<td>1,828</td>
<td>Clermont</td>
<td>300</td>
<td>300</td>
</tr>
<tr>
<td>Lyon</td>
<td>1,851</td>
<td>1,851</td>
<td>Chalon</td>
<td>180</td>
<td>180</td>
</tr>
<tr>
<td>Marseilles</td>
<td>1,960</td>
<td>1,960</td>
<td>Marseilles</td>
<td>410</td>
<td>410</td>
</tr>
<tr>
<td>Nancy</td>
<td>1,395</td>
<td>1,395</td>
<td>Martigues</td>
<td>386</td>
<td>386</td>
</tr>
<tr>
<td>Orleans</td>
<td>1,356</td>
<td>1,356</td>
<td>Moulins</td>
<td>270</td>
<td>270</td>
</tr>
<tr>
<td>Toulouse</td>
<td>1,460</td>
<td>1,460</td>
<td>Montauban</td>
<td>518</td>
<td>518</td>
</tr>
<tr>
<td>Tours</td>
<td>1,460</td>
<td>1,460</td>
<td>Montargis</td>
<td>2,016</td>
<td>2,016</td>
</tr>
<tr>
<td>Toulon</td>
<td>1,507</td>
<td>1,507</td>
<td>Nimes</td>
<td>2,680</td>
<td>2,680</td>
</tr>
<tr>
<td>Lyons</td>
<td>1,899</td>
<td>1,899</td>
<td>Nimes</td>
<td>2,680</td>
<td>2,680</td>
</tr>
</tbody>
</table>

The desire to introduce reforms, and the difficulty of making them popular so long as they were individual decisions, led to various attempts during the middle of the nineteenth century to introduce either a consistory or a synod which should, by an author-
Consolation

Job xxix.25, and especially in Isa. lvii.18 et seq., iii.7), and the act of consolation is alluded to in Jer. xvi.7; compare Ps. lxix.20; Job xlii.11). Also the interpretation of the name of Noah as the one who ‘shall comfort’ men for their hard toil because of the curse of the earth (Gen. v. 29; see Gunkel, commentary, ad loc., and Prov. xxxi. 6). Consolation was especially promised by the prophets of the Exile to the people mourning over Jerusalem (Isa. xl. 1; xlix. 13; li. 3, 12; iii. 9; liv. 2 et seq.; lvii. 10–18; Jer. xxxii. 15 et seq.; Zech. i. 13, 17). Hence the name “Nehama” or “Nehama” (consolation) given to the prophetic literature as offering comfort to the mourners over Jerusalem by the promise of the advent of “the comforter,” either “the Messiah” (see ‘Menahem’ as name of the Messiah, Sanh. 98b) or the “messenger of glad tidings” (see Paraclete; B. B. 14b; Ber. 31b; Yer. Ber. v. 8d).

—in Rabbinical Literature: “The consolation of Jerusalem” (see above) is mentioned in the prayer recited at meals (see Grace at Meals); also by the Karaites in the wedding eulogy (see Miller, “Massek Soferim,” p. 278), before the reading of the Haftarah (see “Massek Soferim,” xii. 13), and particularly in the benedictions recited over the cup of consolation at the mourners’ meal. The consolation of Jerusalem is thus brought into connection with that of the mourners over the dead (see Ket. 80; Sildor R. Amram, i. 55; ‘Tur Toeh De‘ah, 57b; Shulham ‘Aruk, 2).

There were two gates in the Temple at Jerusalem, believed to have been built by King Solomon, through one of which bridegrooms marched, through the other mourners and anathematized persons; the former to receive the congratulations, the latter the consolations, of the inhabitants of Jerusalem, who gathered before these gates for the purpose of showing their sympathy. After the destruction of the Temple the synagogue became the place where bridegrooms received the congratulations and mourners the condolences of the people (Soferim, xix. 15; compare Pirke R. El. xiii.). Formerly the mourners stood still, and the people offering consolation passed by them; later on, in consequence of rivalry between families claiming rights of precedence on account of higher rank, the people were ranged in lines, and the mourners passed them, receiving consolation (Sanh. 10a). Ten men were necessary to form such a line (Sanh. 67a). Where there were no mourners to receive consolation, a congregation of ten men paid the honors to the dead (Shab. 152a). If the king was a mourner, the people said to him: “May we be thine atonement!” that is, May we suffer for thy sin! And he rejoined: “May ye be blessed from the Lord!” (Sanh. 98a). To the priest in the Temple who was mourning in misfortune, the friends standing to the right said: “May He who dwells in this house be thy Comforter!” (Mishot 1. 3).

The friends who offered consolation sat down on the ground with the mourners and waited for the latter to speak first (Yer. M. K. iii. 88a). When Joatham ben Zakkai lost his son his disciples came to offer him consolation. R. Eliezer said: “The first man lost his son, and was comforted; so should you be comforted.” R. Joshua said: “Job had many sons and daughters, and lost them all one by one, and was comforted; so should you be comforted.” R. Jose referred to Aaron the high priest, who lost his two sons on the day of the dedication of the Temple.

Consolatory vote, settle the difficulties which arose when the demands of the time came into conflict with the traditional law. None of these attempts was successful.

Since Napoleon’s decree of March 17, 1806, various changes have been introduced in the method of electing the delegates, and some of the provisions assigning to the rabbis

The President’s Status. The rôle of informers was dropped.

The most important changes are contained in the laws of Louis Philippe (May 23, 1844) and of Napoleon III. (June 15, 1856, and Aug. 29, 1862), and the law of Dec. 12, 1872, which introduced the system of universal suffrage in the elections of the consistories. There are at present twelve consistories: Paris, Nancy, Bordeaux, Lyon, Marseilles, Bayonne, Eupin, Lille, Besancon, Algies, Constantinople, Oran; each is composed of the grand rabbi of the consistorial district and six lay members, with a secretary. Each consistory has a representative in the central consistory, which therefore is composed of twelve members and the grand rabbi of France; its seat is in Paris. In Alsace-Lorraine the former consistories of Metz, Strasbourg, and Colmar still exist, but they are not united under a central consistory, though the establishment of such an organization is now (1903) under consideration. The consistory of Belgium has its seat in Brussels.

See COMMUNITY, ORGANIZATION OF, IN MODERN TIMES.


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Sanction, and was comforted; R. Simeon referred to King David, who lost a son and was comforted. But R. Johanan ben Zakai rejoined: "Your consolation only awakens grief, inasmuch as they recall the evil design which befell all these men." Then R. Eleazar b. Akiva began: "A king gave us a precious boon in trust to a man; and, behold, the man was in constant dread lest he might have it damaged or lost; and only when he had returned it safely did he feel at ease. The King of the world gave thee to a son who became a devotee of the Law; and then, having become familiar with all branches of learning, he departed this world free from sins; oughtest thou not be thankful that thou couldst return the treasure to God in such blameless shape?" Whereupon R. Johanan b. Zakai replied: "Truly, thou, R. Eleazar, hast comforted me" (Ab. R. N. xiv.; compare BENJAMIN). Judah bar Nahmani, the mentor of Rash Lakhish, spoke at the death of a child to the mourners: "To brethren who are afflicted by this loss, ponder upon this bitter lot of man foreordained from the days of creation; many have drunk of this cup, and many will yet drink of it. May the Lord of Consolation console you! Blessed be the Comforter of the Mourners!" To the friends who had come to console with the bereft he said: "Brethren who practise benevolence, sons of practisers of benevolence, adhering to the covenant of Abraham our father, may the Lord of Recompense recompense you! Blessed be He who recompenseth good deeds!" (Ket. 58). In Midrashic literature God Himself is regarded as giving men an example of the "consolation of mourners" (Sotah 14a, with reference to Gen. xxv. 10). In the Psalms (119:55): "It is said of consolation that it is one of those things which bring happiness to man." (Ab. R. N., A., xxx., ed. Schechter, p. 89); and it is declared that "wine has only been created for the cup of consolation." (Ecclus. 63a, with reference to Prov. xxxi. 6). Regarding the mourners' meal see FUNERAL RITES.

**CONSOLO, BENJAMIN**: Italian Hebraist; born at Ancona in 1821; died at Florence in 1887. His works include: "I Capitolide'Padri, Trattato d'Italian con Commento," an Italian translation of Abot; "I Doveri de' Cuori," Prato, 1847; "Volgarizzamento del Libro di Job," Florence, 1874; "Volgarizzamento delle Lamentazioni di Geremia;" "Il Salterio o Canti Nazionali del Popolo d'Israele Spiegati e Commentati," Florence, 1885. He was also the author of several shorter essays and poems. The autographs of these works, as well as the manuscript of his comparative treatise on Biblical and Roman law, entitled "Jus Civile," are preserved in the Biblioteca Nazionale at Florence. Consolo's wife, Regine, published an Italian translation of the "Enchiridion d'Egitto." The composer and virtuoso Federico Consolo is his son.

**BIBLIOGRAPHY**: Introduction to Consolo's translation of the Psalms; A. de Gubernatis, Dizionario Internazionale degli Scrittori Contemporanei; Il Vescovo Israelitico, XXXIV. 148.

**CONSOLO, FEDERICO**: Italian violin virtuoso, composer, and scholar; born at Ancona in 1841. After studying the violin with Giorgelli in Florence and Vieuxtemps in Brussels, and composition with Fétis and Liszt, he played with great success at almost all the European courts and in the Orient. In 1884, however, he was compelled by a nervous affection to discontinue violin-playing. He removed to Florence, and devoted himself to composition. His works include a number of Oriental cycles, concertos, and "Shirah Yisrael" ("Libro dei Canti d'Israel," Florence, 1891) a collection of Sephardic synagogue melodies and original compositions. He subsequently undertook archeological studies, writing on musical notation, and especially on music in the Bible. He is a knight of several orders in different states.

**BIBLIOGRAPHY**: Eiemann, Musiklexicon, Supplement, xiv., Leipzig, 1900.

**CONSONANTS.** See HEBREW LANGUAGE.

**CONSTANCE, DISTRICT OF THE LAKE OF**: Region in the northeastern part of Switzerland. Of the Jewish communities designated as belonging to the district of the Lake of Constance, those of Ueberlingen, Constance, Schaffhausen, and Diesenhofen deserve special mention, although many others belong to the same district, as Bregenz, Engen, Aesch, Feldkirch, Bandegg, Inny, Dornach, Schlinzingen, and Thiengen. This designation is found also in the "Memorabiler." The cemetery of the Jews at Ueberlingen is mentioned as early as 1296. The earliest Jewish settlement at Constance dates from the beginning of the thirteenth century. Jews of Schaffhausen are referred to in documents in 1299; while those of Diesenhofen are not mentioned until the fourteenth century, although probably some were living there long before that time. In 1314 the Jews of Ueberlingen paid their taxes to King Frederick and Duke Leopold of Austria; in 1332 they were cruelly persecuted, more than 300 being killed, and their synagogue destroyed. Their synagogue and the Jewish quarter are again mentioned in 1409, when the Jews were completely exterminated by the Flagellants (Feb. 11), while the tombs of their cemetery were used in building the cathedral and the hospital. Jews were again admitted in 1578. They suffered much under...
King Wenzel’s law which canceled all debts owing to them (1383); and in 1429 twelve were banished.

In 1526 a Jew, accused of having murdered a Christian boy, was burned; and in 1494 the Jews left the city.

In 1547 Charles V. gave Uberlingen certain privileges regarding usurious contracts with the Jews, which were renewed by Maximilian in 1566. As late as 1553 two Jews who desired to live in Uberlingen encountered difficulties in so doing; three were living there in 1589, and nine in 1605.

In 1328 it was decreed that one Jew a week might remain for one night at Constance. Since 1347 Jews have been permitted to live there, though under many restrictions. In 1368 five Jewish families settled in Constance, and in 1386 formed a community that by 1400 numbered 130 families.

At Schaffhausen a Jewish physician, David, with his family of six members, was admitted as a resident in 1535. He was made to suffer many persecutions; and his son Samuel was expelled in 1562.

The hostile attitude of the Christianized state, which later became more and more accentuated under Constantine’s sons, thus owed its origin to Constantine himself; it is even probable that it was Constantine who renewed the law prohibiting the Jews from entering Jerusalem.


CONSTANTINE I. (FLAVIUS VALERIUS AURELIUS CONSTANTINUS): Roman emperor; born Feb. 27, 274; died May 22, 337; proclaimed emperor by the army in Gaul on the death of his father, Constantius Chlorus (306). He defeated Maxentius, his rival in Italy, in 312; and after routing Licinius, Emperor of the East (324), became sole ruler. In 313 he transferred his court to Byzantium, henceforth called Constantinople; but died in the midst of his preparations for a Persian campaign, after receiving baptism from Eusebius, Bishop of Caesarea. Being the first Christian emperor, the Church conferred upon him the title of "The Great."

Political and religious considerations dictated Constantine’s friendly attitude toward Christianity. As early as the war against Maxentius, his standard bore a Christian emblem; but previous to his victory over Licinius he contented himself with placing Christianity upon a footing of equality with heathendom. As sole ruler he did not go materially beyond the gradual repression of heathenism and the public encouragement of Christianity; he showed his attitude on this question especially by conducting the first ecumenical council at Nicea (325).

After his victory over Licinius, Constantine inaugurated a more and more hostile policy toward the Jews. It is true that as early as 321 a law was promulgated which made it obligatory for Jews to fill onerous, expensive municipal offices; while on the other hand such Jews as had devoted themselves to the service of their own religion were exempted from the levying of taxes. In 329, however, the Jews were forbidden to perform the rite of circumcision on slaves or to own Christian slaves; the death penalty was ordained for those who embraced the Jewish faith, as well as for Jews versed in the Law who aided them. On the other hand, Jewish converts to Christianity were protected against the fanaticism of their former coreligionists. Simultaneously with this an edict was issued forbidding marriages between Jews and Christians, and imposing the death penalty upon any Jew who should transgress this law. Some of these enactments were affirmed in 335. Noteworthy is the hostile language of several of these laws, in which Judaism is spoken of as an ignominious or a bestial sect ("secta nefaria" or "feralis").

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CONSTANTINE (ancient Cirta): City in Algeria; capital of the department of the same name. In ancient times it was the capital of Numidia. Jews lived there as early as the first centuries of the common era, as is attested by epitaphs found in several places in that province. As Constantine reigned under the Roman domination until its conquest by the Arabs (719), it is probable that, toward the middle of the fifth century, the greater part of the Jewish inhabitants left it and settled in the neighboring towns under the Vandals, among whom the Jews enjoyed a far greater amount of freedom than they did under Christian Rome.

In common with all Algerian Jews, those of Constantine enjoyed peace from the time of the Arabian conquest until the middle of the twelfth century. Under the Almoravid dynasty they were subjected to frequent persecutions. From 1099 until 1555 Constantine was in the hands of the
CONSTANTINOPLE, ISTANBUL [Turkish: İstanbul; also Istanbul, or before 1345, Constantinople]: Capital of the Ottoman empire, situated on the Bosporus; the "Byzantium" of the ancients. The earliest official document hitherto discovered, relating to the Jews of Constantinople dates from 290. A decree of that year (Feb. 23) bearing the successive signatures of the emperors Valentinian II., Theodosius, and Arcadius, exempted the Jews and Samaritan ship- and cargo-owners from the power of the synod in that city as the "Navicularii" ("Codex Theodosianus," xii. 5, 18). Other decrees in favor of the Jews were issued during the reign of Arcadius.

Theodosius II. was the first Byzantine emperor to extend the civil rights of the Jews. Instructed by the clergy, he expelled the Jews from the city proper, and assigned to them a district at the other side of the Golden Horn, above Galata, called Steumum (the modern Pera). Hitherto they had occupied in the city itself a special quarter known as the "copper market," where they had their synagogue, which was later converted into the Church of the Holy Mother. Instead of being included in the jurisdiction of the municipal authorities, the Jews were placed by Theodosius under that of a special strategus. According to Ibn Verga ("Sheebet Yedubah," p. 40), the expulsion from the city proper was really a measure of clemency on the part of Theodosius, who had previously subjected the Jews to more rigorous persecutions in order to force them to embrace Christianity. This statement has, however, no historical basis, as such action was contrary to the policy of Theodosius, who in 412 forbad the disturbance of Jewish services and the appropriation of Jewish synagogues (compare "Novella Theod._title XII.").

It was Justinian I. (527-565) who first interfered with the religious customs of the Jews, forbidding them to celebrate the Passover before the Christian Easter. It is said that during his reign the holy vessels of the Temple were brought by Belisarius to Constantinople, but on the remark of a Jew that they would bring misfortune to Constantinople as they had done to Rome and Carthage, they were returned to Jerusalem.

There are no records of the fate of the Jewish community of Constantinople during the reign of Heraclius I. (610-641), who, after he had massacred thousands of Jews in Palestine in the course of his war with the Persians, ordered the remainder to Constantine to carry the holy relics of the Temple; but on the remark of a Jew that this would bring misfortune to Constantinople as they had done to Rome and Carthage, they were returned to Jerusalem.

With the accession of the Iconoclasts the Jewish community of Constantinople, like those of other cities of the Byzantine empire, underwent terrible persecutions. Indeed, during the reign of Leo the Isaurian—as well as under Basil II. the Macedonian—the capital, the greatest commercial center of that time, had such attractions for the Jews that the slightest relaxation in the persecutions brought forth thousands of new settlers. No wonder, therefore, that it became the center of Judaism as seen by Leo VI. (886-911) had restored religious freedom to the Jews; although their social condition continued to be intolerable. Benjamin of Tudela, who visited Constantinople in 1178, gives the following account of the Jews there:

"No Jew dwells in the city, the Jews having been expelled beyond the one arm of the sea. They are shut in by the channel of the Golden Horn on one side; and they can reach the city only by water, whenever they visit it for the purpose of trade. The number of Jews at Constantinople amounts to two thousand families, and five hundred karaites, who live on one spot;
but a wall divides them. The principal Bablonim, who are
learned in the Law, are Rabbi R. Ahubas, R. Obadiah, R. Aaron
Kustogi, R. Joseph Saragon, and R. Eliekim the
Benjamin of
Tunisia.

Account.

The Jews are manufacturers of silk cloth; most others are mercenaries, some
of them being extremely rich; but no Jew is al-
lowed to ride upon a horse except St. Solomon
ha-Nerig, who is the king's physician, and by whose influence
the Jews enjoy many advantages even in their state of oppression.

This state is very burdensome to them; and the hatred against them is enhanced by the practice of the banans, who
pour out their filthy water in the street and even before
the very doors of the Jews, who, being thus defiled, become objects
of hatred to the Greeks. Their yoke is severely felt by the Jews, both good and bad; they are exposed to beatings in the
streets, and must submit to all sorts of harsh treatment. But
the Jews are rich, good, benevolent, and religious men, who
bear the misfortunes of exile with humility. The quarter in-
habited by the Jews is called Pera.

The king referred to by Benjamin was Manuel
Commansus (1413-80), who—probably owing to the
influence of Solomon ha-Miri—placed the Jews of
Constantinople again under the jurisdiction of the
municipal authorities.

A new era for the Jewish community began with
the fall of the Byzantine empire (May 29, 1453).

Mohamed the Conqueror (1451-81),

Under
on entering his new capital, granted the
Turks, to the Jews equal rights with all his
non-Musulman subjects, assigning to their chief rabi a seat in the
divine next to the spiritual chief of the Greek Church. Foreign Jews
were invited to settle in the suburb of Haskerli, where
building-places were gratuitously divided among the
newcomers. Two Jews, Hakim Ya'akub and Moses
Hamon, were elevated to high official positions: the
former being appointed minister of finance; the latter,
physician to the sovereign.

The sixteenth century was the golden age of the
Jewish community of Constantinople. Sultan Baya-
zid II. (1481-1512) received the exiles of Spain; and
these gave a great impulse to its material and intel-
llectual life. Moreover, thousands of wealthy Maras,
who had been persecuted in Italy and Portugal,
sought refuge in Constantinople, where they re-
sumed their former religion. Among these were
Joseph Nasi, created Duke of Naxos by Selim II.

Under Murad III. (1574-95) and Mohammed III.
(1585-1605) many Constantinople Jews became very
prominent in the politics of the Turkish empire. In
addition to Joseph Nasi, Duke of Naxos, who held
a high office, a physician named Solomon
Influential

Jews.

of Poland, held, about 1580, the office of
 ambassador at Venice. A Jewess
named Esther Kiera, widow of Elijah Chendali, was
powerful at court, being the favorite of the sultana
Raffa, wife of Murad III. No less prosperous was the
material condition of the community. The
wholesale trade, customs dues, shipping, and coin-
age were mainly in Jewish hands. As Moses Al-
monino relates in his description of Constantinople,
Jews owned the largest houses, with gardens and
kiosks equal to those of the grand viziers. Many
geared themselves to teaching languages and by
acting as interpreters, as is attested by Petrus
della Valle, who himself learned foreign languages
from a Jew at Constantinople ("Viaggi di Pietro
da nella Valle," l. 71 et seq.).

An interruption of this happy state of the
community took place in the seventeenth century. The
ever-growing weakness of the sultans and the in-
crease of the religious fanaticism of the Musulmans
made the Jews the prey of the soldiery, who often
set fire to the Jewish quarters in order to plunder
the community. Another factor which con-
tributed largely to the intellectual and material ruin
of the prosperous community was the
Shabbethai Shabbethai Zebi agitation. The
Zebi, scenes of disorder of which Constanti-
nopole became the theater during the
pseudo-Messiah's stay in the city, alienated from
the Jews the good will of the sultan, who saw in
the movement not a purely religious manifestation, but
a rebellion against his authority. Further, their
affairs being neglected during the years of this
Mes-
}
The retrogression in the political and economic conditions of the community extended to the literary movement. After the Shabbethai Zebi agitation, Constantinepea ceased to be a focus of Jewish learning, and during the eighteenth and nineteenth centuries it could not boast of a single name of importance. The rabbis of this period were:

- Abraham Rosenzen (c. 1727); Samuel Merian (1730); Abraham Levy (1735-36); Samuel Hayyim (1736); Moses Franco, called "Elba Ben-Asher" (1780-81); Jacob Rehav (1751-53); Abraham Cohen, called "Rab Cohen" (1756-60); Abraham Asch (1760-61); Yosef Gerson, called "Elba Presedo" (1763-72); Moses Hayyim (1772).

The leading rabbinical writers of this period were:

- Abraham Suseino (1720); Eliezer ben Suseino (1720); Eliezer ben Ashkenaz (1720); Samuel Cohen (1723); Tobias Cohen (1725); Eliezer Plasko (1726); Moses Franco and Abraham Abigdor (1726); Eliezer Shabbethai (1728); Jacob Rode (1749); Solomon Kimhi (1752); Joseph Abigdor (1754); Hayyim Bensoh, called "Rab Mokem" (1758).

Populations of Jewish birth, deaths, and transfers were governed by the Constitutions of the Jewish community, which had hitherto been in force since the middle of the fifteenth century. In conformity with the "Constitution of the Jewish Nation," granted to them in 1868 by the Ottoman government, the Jews of Constantinope were governed by a law of state, or chief rabbi, and two assemblies, the Constitution and the civic communal council, Mejlis Jasmani, and the spiritual council, Mejlis Ruhasl, each council being elected for three years by an assembly of notables. The former numbers among its members the majority of the Jewish officials employed by the government; while the latter is composed exclusively of rabbis well versed in the Talmud. The Jewish settlement in each quarter has in addition a spiritual leader, who is consulted on all sorts of religious questions, and who presides at the administrative council of every synagogue. In every quarter there is a Jew bearing the title "Kehaya," whose duty it is to notify the city government.

Rabbinal courts: The rabbinical courts, which, however, decide only in divorce cases, all other legal matters being under the jurisdiction of the state. The rabbinical court of
Balata has at its disposal a prison called "Hakan Khane." The annual budget of the consistory amounts to 111,692 francs, being revenue from the tax on meat, cheese, wine, brawny, and unleavened bread, from a poll-tax paid by the rich notables, and from taxes on marriage certificates, passports, and transfers of real estate.

There are in Constantinople 40 synagogues and 4 bate midrashim. None of the synagogues is very old, all having been burned down and rebuilt. Those of Ispipol and of Galata seem to be the oldest. In 1438 the physician to Mohammed the Conqueror, Moses Hamon, erected a house of prayer at Haskevi, and called it by his name, "Kalal Kadosh Hamon." Other synagogues, notably that of the Exile ("Germash"), were built after 1492 by Spanish exiles and others.

The Alliance Israélite Universelle supports 11 schools at Constantinople: 6 for boys and 5 for girls, with a total attendance of 3,000. More than 1,000 children attend the Talmud Torah; and there are about 30 private schools. In 1898 a Jewish seminary was founded under the direction of Abraham Danon. Some young Jews attend the higher schools of the state, for the study of medicine, law, pharmacy, fine arts, agriculture, etc.

The community possesses the following twelve benevolent agencies:

(1) The Society of Jewish Women of Pera and Galata, founded in 1882, to assist lying-in women, widows, the sick, and the poor; (2) Ahabat Hesed, founded by young men of Pera and Galata, to provide clothing for poor children of the Jewish schools; (3) Bruderverein, founded in 1875, to assist the poor and the sick of the Ansbachian congregation; (4) The Society of Jewish Women of Pera, founded in 1894, to promote the interests of the Jews of Constantinople; (5) The Society of German Women, founded in 1897, to establish a hospital and to maintain an asylum for the aged; (6) The Society of Jewish Young Women of Pera, founded in 1894, to feed the poor pupils of the girls' school at Galata; it clothes 150 children every year, besides feeding the sick and the poor; (7) The Society of Jewish Women of Haskevi, founded in 1893, to aid lying-in women; (8) The Society of Jewish Women of Pera, founded in 1896, to establish and maintain a Jewish hospital, which latter was inaugurated Sept. 1900 in a handsome new building on the shores of the Golden Horn; (9) Society Mekor ha-Tefillah of Haskevi, founded in 1896, to aid the poor and to provide religious assistance to young men studying in the government colleges; (10) Society Bnei ha-Hayyim of Pera, founded in 1896, for a similar purpose; (11) Society Mekor ha-Tefillah of Baka, founded originally under the name "Ha-Tefillah," for mutual financial aid; (12) Society "Vosher" of Ansbach, for the same purpose as the preceding. There is also a beth midrash in each quarter.

The majority of the Jews of Constantinople are poor, and are engaged in petty trade, in peddling, or as porters, fisherman, and boatmen. A small industry peculiar to the Jews is the cutting of cigarette paper. Still, there are among them rich wholesale merchants and bankers of the second or third rank. A dozen Jewish banks are connected with
the stock exchange of Galata. At Pera four or five large Jewish houses manufacture novelties known as “articles de Paris.” The principal houses for ready-made clothing are conducted exclusively by Jews from Vienna. A Jew from Salonica named Modiano owns the glass-works at Pasha-Bagちche, the only one of its kind, which furnishes glass to the whole of Turkey.

**Present Conditions.** Many Jews (almost all the Karaites) are goldsmiths, jewelers, and money-changers. Through the Alliance Israélite Universelle, Jewish young men are taught various trades, as carpentry, turning, goldsmithery, cabinet-making, type-setting, upholstery, etc. But the Alliance prefers to have them employed as secretaries or accountants in European companies: banks (Ottoman Bank, Crédit Lyonnais), insurance societies, water-works, gas companies, wharves, etc.

A number of Jews are employed in the government offices. The first secretary of the Imperial Divan, who collects all the reports of the Turkish foreign ambassadors and translates them into Turkish, is the Jew David Malah Pasha. Elias Cohen (known as “Elias Pasha”) is physician to the sultan. Jews are found in the civil list of the ministry of public instruction and in consular offices. There are among the 5,000 Jews of the city 20 physicians, and as many druggists, all educated in the government schools, some of them having completed their studies at Paris, Berlin, and Vienna. See Byzantine Empire.

**Typography.** In the year 1503 David Nahmias, a descendant of an old Spanish family, established, in conjunction with his son Samuel, the first printing-office in Constantinople. According to Schlesinger, the first work published by the Nahmias firm was the Tur, of which edition only one copy, now in the Oppenheim collection (No. 521 F) in the Bodleian Library, is extant. At the death of David Nahmias in 1513, the press fell under the direction of Samuel, in conjunction with Astruc of Toulon and Judah ben Joseph Sasson. Together with Samuel Rikonim, Astruc of Toulon established, in the same year, an independent press, from which, however, the former withdrew two years later. Astruc continued the office until 1515.

In 1518 another printing-office, in existence only five years, was established by Solomon ben Marzal-Tob. About the same time new presses were established by Joseph ben Ajd al-Kahizi, Yom-Tob Sîhir ben Raphael, and Moses ben Samuel Pacliollo. In 1526 the well-known printer Gerson Sconcin entered the field. After his death, in 1530, the business was continued by his son Eliezer, when it became the property of the physician Moses ben Eizezer Parnas, who held it until 1554. From 1560 typography in Constantinople began to decline; and in the last years of that century there was no press in the city. Printing was then carried on at Beier, where the widow of Joseph, Duke of Naxos, had established presses. In 1598 these presses were transferred to Kura Chesme, a village near Constantinople. In 1689 printing was resumed in Constantinople by Solomon Franco and his son Abraham, which concern was still in existence at the end of the century. The leading printers of the eighteenth century (some books appearing at Ortaol, a suburb) were Jonas Askenazi (with Naphtali ben Azriel) and his son Nathan Askenazi. The following list of the principal publications issued during the eighteenth century may give some idea of the activity of the Constantinopolitan presses during that period. It should be remarked that several of the prints are without the printers’ names, some without place of origin, and a few without either.

**Bibliography:** For the Byzantine period: Cousin, Histoire du Constantinople, 1885; Bromberger, L’Empereur Herennius, 1891; Le Prince, Histoire des Empeures, 1895-98; Recueil, Grec des Byzantins et des Amenonides Byzantins, 1881. For the Turkish period: Hamami-Pacliollo, Grecs der Armenikanische und Byzantinische Reiche, 1894. For the Turkish period: Hamami-Pacliollo, Grecs der Armenikanische und Byzantinische Reiche, 1894. For the Turkish period: Hamami-Pacliollo, Grecs der Armenikanische und Byzantinische Reiche, 1894. For the Turkish period: Hamami-Pacliollo, Grecs der Armenikanische und Byzantinische Reiche, 1894.
سفر כר הכמה
שחבר הרב רביע
ברית חכמה ולא
 RESOURCE: TITLE-PAGE FROM BABA SAI ASHER'S "KA BA-KEMAH." PRINTED AT CONSTANTINOPLE 1520.
(image Courtesy of Library, New York.)
During the nineteenth century a few Hebrew books were printed at Ortakey or Constantinople; e.g., Abraham Abigdor’s “Zeker le-Abramah” (1824), Isaac Farhi’s “Marpe le-Eqem” (1830), Abraham Zak’s “Shemen ha-Rosh” (1839), and Joseph ha-Sofo’s “Shemen ha-Tob” (1849). But a very large number of books in Judeo-Spanish, and not a few journals, have been issued, a list of the latter being given in the article CONSTANTINOPLE. Karaitc books have been published in the nineteenth century by Ibrag Qulla & Sons.


J. B.-G.

CONSTANTINOY, VOLYNIA. See Stare-Konstantinoy.

CONSTANZA (until 1878 Custonce): Roman town in the province of Dobruja. During the Russo-Turkish campaign of 1828 some Jewish purveyors came with the Russian army to Constanza, and, settling in the place, formed the nucleus of a small community. A separate community was founded later by some members of the Sephardic (Spagnioli) communities of Asia Minor. In 1853, during the Russo-Turkish campaign, the community was further increased, and a cemetery was laid out. Sir Moses Montefiore, visiting Constantza on his journey to Jerusalem in 1868, gave £200 to the president, Ilie Avram, for the purpose of building a synagogue. At present (1902) there are about 1,000 Jews in Constantza; of this number about 400 persons are Sephardim (Spagnioli), and form a separate community. The majority of the Jews are engaged in trade, but there are also some tailors, shoemakers, tinkers, watchmakers, etc. There are two religious schools for boys, one Sephardic, conducted in Spanish, and the other where German is used. There are the usual philanthropic institutions. Aaron Leib Feigenbaum is rabbi of the Hobebe Ziyyon, and Hayyim Solomon Donaufeld of the Bene Ziyyon.

e.c. M. Buj.

CONSTELLATIONS: Clusters of stars. The number of constellations named in the Biblical writings is small. In view of the extensive astronomical attainments of the Assyro-Babylonians, it is safe to predicate of the Hebrews a larger knowledge of the starry heavens (compare Ps. viii.) than appears from references actually embodied in Biblical literature; and there is no necessity for accepting Sturm’s explanation that only such celestial bodies were regarded with interest by the Hebrews as were of importance for calendric purposes in ushering in the seasons (Storn in Geiger’s “Jiid.Zeit.” ii. 258; Friedrich Delitzsch, “Hiob,” p. 169; see also Astronomy). “Ash” or “Ayish” is mentioned twice in Job (xx. 9, xxxv. 18; R. V.) from references actually embodied in Biblical literature; and there is no necessity for accepting Storn’s explanation that only such celestial bodies were regarded with interest by the Hebrews as were of importance for calendric purposes in ushering in the seasons (Storn in Geiger’s “Jiid.Zeit.” ii. 258; Friedrich Delitzsch, “Hiob,” p. 169; see also Astronomy).

“Ash” or “Ayish” is mentioned twice in Job (xx. 9, xxxv. 18; R. V.), and has been identified with the Great Bear, though this identification has been rejected by many Biblical scholars. The Arabs certainly knew this brilliant cluster of stars by the name of “Nash” (the Bear); and the three stars in the tail they designated as “Banat Nash” (the Daughters of the Bear); i.e., the “followers,” an appellation still in vogue in modern Syria. A legend is connected therewith, according to which Geil (the
245 Constantinople

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Consumption

The question of the relative importance of consumption among Jews has engaged much attention among physicians and anthropologists. It is well known that dwellers in large cities, particularly those living in crowded and insufficiently ventilated tenements, are generally the first victims of the tubercle bacillus. Tailoring and other sedentary occupations that are favored by Jews tend to raise the percentage of tuberculous patients. Accordingly, the Jews, particularly those residing in the congested tenement districts of large modern cities, like New York, London, Vienna, Odessa, etc., suffer from this disease more than others. In fact, the appearance of many a modern Jew would immediately lead one to suspect the presence of tuberculosis. He is more stuntled in growth than almost any other European. According to the statistics given by Jacobs (see As-

The vocalization "Ash" is proposed by Hofmann (in Samuel's "Jewish History," iii.20); "Iyush," by Beins, Enzyklopädie (Bremen, 1864, etc.); and "Nelsah," by Friedrich Delitzsch (in "Die Bibel," xxvii. 22), who previously described it with "Raš," a star known as such to the Assyrians ("Arsym Hand-Gōtār"); i.e., "son of the sun," but in his "Bibel," in. 8, it is translated by the German equivalent of "Great Bear." Luther renders "Wagen" (Waggen), and in this has been followed by others ("Sternmanen," op. cit., 21 f). Hirzel, Ewald, Fran Delitzsch, Hübner and R. A. Stern (loc. cit.) maintain that the Pleiades are meant—view accepted by Schubert, Nölke (Schoknir): "Raš-Lexáni-Kára." In the old versions, the LXX. in Job ix. 9 has Ὁχαλάρας; and in xii. 32, Ὁχαλάρας, "The Togites and A. T. in ix. Stare." "Antaurus," "Namephus," and "Arcturus" respectively in xii. 32. Turgon in the former verse gives the Hebrew word; in the latter renders the Arabic for "hem" (the Pleiades). The Syriac has "Iyus" (in Al Mahmar; see Merx, in xxvii. 9) or the Hyades, which Jezero also suggests. Of this Syriac word, the Talmud (30a) in some manuscripts, Ber. 58b, is the East Aramaic form. According to Levy, the latter is the seven-starred (Little Bear); but in the passage itself R. Judah explains it as the tail of the Ram, if not the head of the Bear, according to Baššul, of the Bull, Soha ("Arctur Constituent," etc.) derivs it, as Stern and others before him, from the Greek, Xελάρας, and explains it as a cluster of seven stars in the head of Taurus. Of medieval Jewish commentators, Moshe identifies it with the Bear; Ibn Abi, again, in his dictionary, under 37", explains it as the tail of the Ram. The Erez merely states that 37" = seven stars." Generalize be it; it is used as a constellation, within the sphere of the fixed stars.

What terrestrial being 37", is not known. Ewald thinks of the Arabic "Ayyûth" (lion), and says that the Hebrews called the group the "Lioness and Her Whelps." Orion is undoubtedly designated by the Hebrew "Kesil" ("Fool"; see below) in Job ix. 8, xxvii. 31; Amos v. 8; Isa. xiii. 10. Of the ancient versions, the LXX. has "Orion" in Job and Isaiah, while Targum and Peshîta render by "Giant." In this there is a reminiscence of an ancient, perhaps pre-Semitic, myth—also current in variants among the Greeks—concerning a giant bound to the sky, whom the Hebrews, with characteristic reflection upon his presumption to resist and defy heavenly power, labeled "Fool." Nimrod was associated with this "Fool" by later folk-lore. The question in Job about loosing the bands (xxvii. 31) has reference to this, and not, as Dillmann contends (commentary, op. cit.), to the rise and fall of the stars according as the "rope with which they are drawn" is tightened or slackened.

The Jewish medieval commentators hold the "Kesil" to have been the Arabic "Kubilat" ("Canopus") or Sirius. On the other hand, in xiii. 10, see Jensen, i.e. (made also the suggestion that "Kiel" is a generic name for "comet").

"Kimah" (Job ix. 8, xxvii. 31; Amos v. 8) is the "Hen" (Luther) with her brood. Etymologically, the name signifies "a heap," and is thus very appropriately descriptive of the cluster, now known as the Pleiades, in the zodiacal sign of the Bull.

Stemm (loc. cit.) argues that "Kimah" is Sirius. In the Talmud occurs this statement: "But for the feet of Kimah, the world would not endure, on account of the executive coil of the Pleiades," (Ber. 62b; R. M. 186). "Kimah" is qualified as a planet (τις; Ber. 59a); the etymology Κύμαιθας = Κυμαίθας. The setting of the Pleiades is said to have been the case of the Flood (Gen. i. 11). Accordingly, according to Abu al-Walid, "Kimah" is the Arabic "Al-Mu durability." P. F. G. F. Scherb (Altorientalische Forschungen, v. 303) suggests that "Kimah" is a transposition of Κύμαιθας ("chains" or "fetters"). Some mythological anticipation is probably hidden in the expression.

Kimhi's explanation, that the reference is to the rising of the moon ("Kesil"), or to the reverse ("Kimah"), is plainly too rationalistic, notwithstanding the Talmudic etymology be quoted or the opinion of his father (under 37")

What "Nadgabot" (Job xxvii. 32) be it is still unsettled. Perhaps it is identical with "Nadgabot" (2 Kings xxxii. 33). If so, it might designate Saturn or the seven planets. Stemm (loc. cit.) would have this expression denote the Hyades. Ewald, for the passage in Job, claims the reference to be to the Northern and Southern Crosses, corresponding to the "chances of the South," ("Ternen") in Job ix. 9. Others have suggested the constellation of the Southern Cross, characterized in an Arabic translation as the "heart of the South"; others again suggest Sirius. Friedrich Delitzsch leaves the problem open, simply transliterating the Hebrew (see his "Bibel," p. 150, note to verse 9, "qeruq." It has also been held to designate the Zodiac.

According to Schrader (Schenkel, "Bibel-Lexikon," v. 183), the constellation of the Dragon is mentioned in Job xxii. 13 (R.V. "swift serpent"); but this is very problematic. Winckler has suggested to read for "Nadgabot"; and in Cant. iv. 10, "Nergerlot," i.e., the Twins (Gemell; see "Altorientalische Forschungen," i. 303).

Bibliography: Ideler, Sternnamen, 1869; the commentaries on Job of Dillmann, Hitzig, Merx, Ewald, Franz Delitzsch. Winckler, "Altorientalische Forschungen," ii. 293.

CONSTITUTION. See Government.

CONSUMPTION (TUBERCULOSIS). An infectious disease, due to the entrance of the tubercle bacillus into the body. The question of the relative frequency of consumption among Jews has engaged much attention among physicians and anthropologists. It is well known that dwellers in large cities, particularly those living in crowded and insufficiently ventilated tenement-houses, are generally the first victims of the tubercle bacillus. Tailoring and other sedentary occupations that are favored by Jews tend to raise the percentage of tuberculous patients. Conspicuous marriages, common among Jews, are also a predisposing cause of this disease.

Accordingly, the Jews, particularly those residing in the congested tenement districts of large modern cities, like New York, London, Vienna, Odessa, etc., suffer from this disease more than others. In fact, the causes of appearance of many a modern Jew would immediately lead one to suspect the presence of tuberculosis. He is more stuntled in growth than almost any other European. According to the statistics given by Jacobs (see As-
THE JEWISH ENCYCLOPEDIA

The average height of the Jews is 162.1 cm. [5 ft. 3 in.]; span of arms, 169.1 cm. [5 ft. 7 in.]; and girth around the chest, about 82 cm. [32.3 in.]. The exceptionally narrow girth of Jews gives them what is technically known as the lowest "index of vitality." The Jews are also town-dwellers; four-fifths of the Jewish populations live in large towns, while only one-third of the non-Jewish populations live in cities.

All these conditions, added to their poverty, constant grief, anxiety, and mental exertion, besides the ceaseless persecutions to which they are subjected, tend to make them ready victims to tuberculosis, and when Jacobs attempted to collect statistics on the subject in 1885 ("Racial Characteristics of Modern Jews," in "Journal of the Anthropological Institute," 1885, xxv. 25-60) he found only two favorable reports— one by Lombroso in regard to the Jews in Verona, showing a mortality from consumption of 0.6 percent as against 7 percent among Catholics; and the other by Glatter, from a Hungarian district, giving 14.4 percent for Jews against 16.9 percent among Magyars, 16.4 percent among Slavs and 18.5 percent among Servians, but as against only 13.3 percent among Germans. On the other hand, Jacobs has found in London no less than 13.1 percent among Jews, against 11.8 percent for the whole Whitechapel district. He further quotes Pruner to show that consumption is very prevalent among the Jews in Egypt, as it is in Algeria, according to Haspel and others, and in South Russia, according to Tchubinsky, etc.

More recent statistics on the subject, however, do not bear out the contention that the Jews are more liable to consumption than non-Jews.

In the United States, Dr. Bowditch was the first to call attention to the fact that the Jews are less susceptible to tuberculosis than other races. Dr. John S. Billings, in his "Reports on Vital Statistics," has again drawn attention to this curious fact. He has conclusively shown that the death-rate from consumption per 1,000 deaths among Jews was 30.67 for males and 34.02 for females; while that of the United States (1880) was 108.79 for males and 146.12 for females, and that of Massachusetts (1888) was 128.22 for males and 146.97 for females.

In the United States, the Registrar-General in 1890 stated that during the four years 1895-99 the Jews of Tunis lost 2,744 by death, of whom only 34, or 1.24 per 1,000, died from tuberculosis. They further calculate that the average annual mortality from tuberculosis between the years 1884 and 1900 was:

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In the evidence taken before a commission in Victoria, Dr. MacLaurin stated that among the Jews of New South Wales, numbering 4,000, and dwelling mostly in towns, but one death from consumption had occurred in three years, whereas, if the disease had been as prevalent among them as among the rest of the population, 13 or 14 would have succumbed. Dr. Behrend says that their "comparative immunity from the tubercular disease has been recognized by all physicians whose special experience entitles them to express an opinion"; and it is the more remarkable when the adverse conditions under which the vast majority live are taken into consideration.

Dr. Lorne, Gibbon, and Drysdale, medical officers of health in some of the poorest quarters of London, where the bulk of the Hebrew population dwell, have repeatedly commented upon this fact in their official reports. In May, 1897, the Jewish Board of Guardians in London appointed a committee to inquire into the increasing prevalence of consumption among the Jewish poor, with a particular view to the adoption of suitable prophylactic measures. The committee in its report arrived at the unexpected conclusion that during the preceding fifteen years there had been no increase in the prevalence of consumption among the Jewish poor, allowance being made for the growth of the Jewish population of the East End of London ("British Medical Journal," July 2, 1898). Dr. Gaster, basing his opinion on the burial returns of the United Synagogue from 1889 to 1898, compared with those of the registrar-general, states that among the Jews in London there are relatively only about one-half as many cases of consumption as among the non-Jews.

Dr. Tostivint and Remlinger, who have lately investigated the subject in Tunis, state that during the four years 1895-99 the Jews of Tunis lost 2,744 by death, of whom only 34, or 1.24 per 1,000, died from tuberculosis. They further calculate that the average annual mortality from tuberculosis between the years 1884 and 1900 was:

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<td>Musulman</td>
<td>11.29 per 1,000</td>
<td>5.12 per 1,000</td>
</tr>
<tr>
<td>Jews</td>
<td>0.75 per 1,000</td>
<td>0.75 per 1,000</td>
</tr>
</tbody>
</table>

Table showing the death-rate from consumption per 100,000 population in New York and Brooklyn during the six years ending May 31, 1896.

<table>
<thead>
<tr>
<th>Race</th>
<th>New York, 1890</th>
<th>Brooklyn, 1890</th>
</tr>
</thead>
<tbody>
<tr>
<td>Colored</td>
<td>774.21</td>
<td>535.35</td>
</tr>
</tbody>
</table>

*From these figures," says the census report, "it appears that consumption was most fatal among the
THE JEWISH ENCYCLOPEDIA

Consumption

colored, the Irish, and the Bohemians, and least fatal among the Russians and Hungarians; that is to say, among the Jews."

These statistics were objected to by some, on the ground that many of those registered by the census officials as Russians or as Poles, were not Jews, but Catholics. In order to test the validity of the figures, Dr. Maurice Fishberg has collected statistics of the mortality from consumption in the New York ghetto. By computing the mortality from this disease in each ward, approximately correct figures were easily obtained. The reports of the board of health of New York show that during the three years 1897, 1898, and 1899 there occurred 119,236 deaths from all causes, and of these, in the boroughs of Manhattan and the Bronx, 15,038 were due to tuberculosis. Of these the proportion for each of the wards in the section of the city below Fourteenth street is indicated in the accompanying map.

The average mortality from tuberculosis in the seventh, tenth, eleventh, and thirteenth wards (the Jewish wards) was 163.99 per 100,000 population for the three years 1897, 1898, 1899, while the average for Manhattan and the Bronx was 208.3; while in Manhattan and the Bronx during these three years the deaths due to tuberculosis amounted proportionately to 126 per 1,000 deaths; as is shown by the figures recorded above, in the four Jewish districts referred to the total number of deaths from tuberculosis was 1,419—that is, 99 per 1,000 deaths.

Consumption is undoubtedly on the increase among the poorer classes of Jews living in New York city. Dr. Lee K. Frankel, manager of the United Hebrew Charities, has shown that while in 1895 the ratio of consumptive applicants for relief was 4 per cent, in 1899 it reached 8 per cent, an appalling increase of 50 per cent in four years. Frankel also shows that consumption among the Jews in New York is almost wholly confined to the poorer classes, and that foreign-born Jews who suffer from this disease have contracted it after their arrival in the United States. He bases his deduction on an examination of 10,000 death certificates in the office of the New York City Board of Health, beginning with Jan. 1, 1900. In 898 of these the cause of death stated to be tuberculosis, 72 relating to Jews. Recalling the fact that the Jewish population of New York city is estimated to be at least 15 per cent of the total population, it will be found from Frankel's figures that if consumption were as prevalent among the Jews as among the general population, the number of deaths due to this cause would have been 133. As it is, only 72 were recorded—a little over one-half the rate for the city at large. It is also to be noted that of these 72 cases, 39 died in tenement-houses, 23 in institutions, and only 1 in a private house. This tends to show that the well-to-do Jews are even less liable to consumption than the unfortunate poor, who are huddled together in congested tenements, in poverty and in want, and are exposed in every possible way to infection.

For this comparative immunity of the Jews from tuberculosis different causes have been assigned. Lombroso attributes it to the fact that the Jews are usually engaged in occupations which require no exposure to the vicissitudes of the weather, this conclusion being strengthened by the fact that other pulmonary diseases, particularly pneumonia, are also infrequent among them, their lungs being consequently in a condition to resist infection by tubercle bacilli. Tostivint and Remlinger do not think it likely that ethnic differences afford the explanation. Nor are they able to discover the reason in deficient nourishment, lack of clothing, etc. The poor Jews in Tunis occupy a portion of the town in common with the Mussulmans; while the few rich Jews live in the European quarter. There is, however, one cause which has been selected as affording a probable explanation. Jews abhor the dusting brush. They wipe all dusty surfaces with damp cloths, in some instances several times daily. By this means less dust is raised, and the risk of inhaling air laden with tubercle bacilli is lessened. Moreover, the Tunisian Jews use less furniture than their
The defendant is in prison; the court is free to hear the case.

The following (B.K. 112b, 113a). The defendant is in prison; the court is free to hear the case.

In the case of a lesser ban (Niddah or Tish'a Be-Av), but if the defendant, being summoned, simply does not appear on the day set for hearing, the ban is pronounced on the day following (B.K. 112b, 118a). The defendant is in contempt, and can clear himself only by submitting to the jurisdiction of the court and paying the cost of the writ of excommunication.

The notion arose as early as the tenth or eleventh century (see historical examples in Bioch, "Die Civilprozeß-Ordnung," p. 27) that the court might bring the pressure of the community to bear on the contemnor by suspending public worship in the synagogue which he attended, at first on work-days only, and then this step being insufficient, on Sabbaths also.

After judgment rendered, if the condemned does not obtain a stay of proceedings, or show by oath his inability to pay, and no property of his is in sight, though the judges feel assured of his ability to pay, some maintain that a process of contempt in the shape of imprisonment can be awarded (Herzenrath's gloss to Hoshen Mishpat, 57, 15; see Ket. 86a). If he declares that he will not obey, he should be put under the lesser ban at once; if he still fails to comply with the judgment, he must first be warred, and may then be put under the ban; and if he remains obstinate for thirty days, he is then subject to the greater excommunication ("herem"—see Hoshen Mishpat, 19, 3; Sanh. 55, 11).

Although it is the duty of those who know disputed facts to come forward and testify (Lev. v. 2), yet rabbinical jurisprudence has not provided a writ to call for the attendance of witnesses at the instance of a litigant, like the subpoena of English and American law. Hence the process of contempt most frequently under that law, the attachment of the body of a witness who fails to appear when called, is not known to the Jewish codes.


CONTRACT: In law a formal agreement recognized as constituting an obligation to do or not to do a particular thing. Both Bible (Prov. vi. 3; perhaps also Deut. xxiii. 23 and Ps. xv. 4) and Mishnah (B. M. iv. 2) attach great sacredness to a promise, and rebuke a breach of promise, even where the courts of law cannot enforce its observance. From the above-cited passage in Proverbs and from other passages in the same book, it seems that at one time "striking hands" over a promise, like the "Handschlag" in German law, gave special force in the courts to a promise or contract. In the Talmud this ceremony carries only a moral or religious sanction. There is no one word, either in Bible or in Mishnah which, like the Latin "contractus" or "pactum," or the English "contract," covers all agreements from which a liability or change of rights may arise. Different kinds of Contract contracts, whether executed or executory, are denoted by their own special names. As to some of these the article on Deed may be consulted: in which article it also appears that greater force is given to a contract by the formality of drawing it up in writing and by having it attested by two competent witnesses. In the article Alienation and Acquisition it has been shown that the executed contract of sale, conveyance, or gift can take effect only by the actual delivery of an article, and not by the assent of the parties alone.
An undertaking, in the course of judicial proceedings, to pay a stated sum—for instance, an undertaking by a friend of the defendant to become surety for him in order to postpone execution on a judgment—has in all respects the same force as an attested bond (this doctrine is deduced by the codifiers from Mish. B. B. x. 8; see references in "Bever ha-Golah," to Shulhan "Aruk, Hoshen Mishpat, 129, 8); just as in common law a recognizance in court becomes a "debt by specialty" as much as a bond under seal.

The law, written or oral, has established certain rules which govern the ordinary relations of life and the contracts growing out of them: such as the relations between the owner and bailor, and the bailee or keeper of goods (see Bailments). In most cases it is competent for the parties to change the implied rules by express contract. He who exacts or stipulates for such special terms is called "match" (נירפה) and while the Mishnah Revocation (B. M. vii. 11) lays down the rule, "Whoever stipulates against what is void," this is but one of those opinions of R. Meir which form the undistinguished text of the Mishnah, but are not always good law; while, according to the Gemara (B. M. 94a), the opinion of his contemporary, R. Joshua ben Hal, prevailed; viz., that in mere matters of money, stipulations contrary to the Torah were admissible. In the case of marriage it seems that all are agreed that a stipulation not to pay the wife the minimum of a jointure in case of the husband's death, or of divorce, being altogether contrary to the policy of the Law and to the dignity of the daughters of Israel, must be deemed void as well as immoral (see Ket. 101b). A contract for the payment to a fellow Jew of interest on a loan is, of course, void; for the Mosaic law forbids by its own terms the debtor's promise as well as the creditor's exaction of interest. For like reasons, it seems that an agreement to keep alive a debt (at least one arising from a loan) beyond the year of release would have been deemed ineffectual but for Hillel's institution ("takkanah") of the Prohibiting the rule as to conditions precedent, found in the same section of the Mishnah, has, at the end of the article on Alienation, been explained by a quotation from Malmonides applicable to cases where the fulfilment of the condition is to lead to the transfer of property. The Schulchan han "Aruk (Hoshen Mishpat, 297, 11, Contracts. 12) shows how in other cases promises to take effect upon the fulfilment of a future condition are ineffectual, even where the promise, to give effect to his promise concerning a bond or deed, puts it into the hands of a trustee ("shaliach"). It seems to have been the policy of the sages to exclude everything like complication in contractual dealings between man and man.

Under the Jewish law an executory contract had to rest upon a consideration; but this need not go to the personal benefit of the obligor. There is a consideration for the promise of the surety, in a loan or forbearance given to the principal debtor, provided the surety binds himself at the time the debtor receives the benefit (see Deed, referring to B. B. x. 8), while a subsequent promise by the surety would be without consideration (see Amarta).

But while generally speaking, a consideration is necessary to support a promise, a person may, with his eyes open, bind himself by bond, or by a promise in the presence of witnesses, to pay another a sum of money, though he does not owe him anything whatever, just as he may make to another a deed of gift of land; which principle is derived from B. B. 149a, "to acquire by acknowledgment," and from Ket. 101b (see Malmonides, "Yad," Mekirah, xi.; also Shulhan "Aruk, Hoshen Mishpat, 40). But where the bond or promise is made under a mistaken belief by the obligor that he owes, or is liable for, the sum named (see, for an illustration, Hoshen Mishpat, 126, 5), such bond or promise may be avoided upon a showing of the true facts and of the mistake committed, just as a mistaken purchase may be set aside. For, as at common law "fraud vitiates everything," so, to a great extent, does mistake.

Where a contract is made on a Sabbath or a day of festival, although the parties should be punished for breaking the custom which forbids trading on the Sabbath and on festivals, yet the contract is good; for the act giving effect to it, such as the handling or moving of a contract, bought chattel, or occupancy of a property, is not generally a breach of the Sabbath under the Mosaic law; and, after the day closes, the contract may be reduced to writing (Mekirah, xxx. 7; Hoshen Mishpat, 230, 28).

For different kinds of contracts see Alienation and Acquisition; Bailments; Broker; Deed; Loans; Master and Servant; Suretyship. L. N. D.

CONTROVERSIAL LITERATURE. See Polemics and Polemical Literature.

CONVERSION TO CHRISTIANITY: Conversion is the Biblical term for the turning of the sinner from his evil ways to God (Acts 2:38). "Sinners shall be converted unto thee" (Ps. ii. 13; compare Isa. i. 27, and Jer. iii. 12, 14, 22, where the A. V. has "return"); Eccles. (Sirach) v. 7, xvi. 24–26, xviii. 18, xlix. 2). There can be no conversion without change of heart and conduct; that is, repentance of sins committed (Deut. xxx. 2; Isa. iv. 7; Jer. xxiv. 7; Ezek. xvii. 27 et seq.; Joel ii. 13; see Repentance).

Conversion of the heathen nations to a belief in God is one of the fundamental Messianic expectations (Isa. lvi. 18–20; Zeph. iii. 9; Zech. xiv. 9), and it is based upon the conception of an original revelation of God common to all men, wherever heathen sinners are also expected to repent and turn to God (Jonah iii. 3; Sibyllines 1. 129, iv. 169). For the sake of converting the heathen, idolatry was denounced by the seer of the Exile (Isa. xxiii. 14), and individual heathens were in fact won over (Isa. lvi. 6). The whole Hellenistic propagandist literature, foremost in which are the Sibylines Books,
had the conversion of the Gentiles for its object, though its intention was to make them rather observers of the Noahic laws, which Conversion included the worship of God as the of the Heathens. Only One, than members of the Abra-
hamite covenant; that is, full pros-
elytes. A prayer for the conversion of the heathen is offered at the close of every service in the synagogue (see ‘Akedah). In pre-Christian times very determined efforts were made toward proselytizing the heathens (see Matt. xxvii. 15: ‘Ye compass sea and land to make one proselyte’). Compare Gen. R. xxviii, and Cant. R. i. 14: ‘The annual conversion of one heathen saves the whole pagan world!’; but as soon as the Church took up the task, following the methods of Paul, who was eager to let ‘the fulness of the Gentiles come in’ (Rom. xvi. 25), the zeal of the Jews diminished, and ‘the con-
version of the Gentiles,’ which ‘caused great joy unto all the brethren’ (Acts xx. 6), became obli-
gion to the Synagogue (Yeb. 47b; see PROSELYTES AND PROSELITISM).

No sooner had the Roman world been conquered by the Church than the conversion of the Jews became its ever-present aim, much against the inten-
tion of the founder of Christianity (Matt. x. 6); and henceforth conversion assumed a new mean-
ing. It was no longer a return to God in Conversion repentance, but the adoption of a new of faith—not always from inner convic-
tion, but under the influence of a ruling and threatening outward power. No barbarity seemed too cruel to be used as a means of enforcing the conversion of the Jews (see the letter of Bishop Severus concerning the Jews of Magna-
Island of Minorca, in Grätz, *Gesch.* 3d ed., iv. 360; compare v. 47, 49, etc.), although Pope Greg-
ory I. (ib. v. 41), Bernard of Clairvaux (ib. vi. 151), and other prelates deprecated such measures (see Ersch and Gruber, *Encyc.* section ii., pp. 67, 68, 77, 134, 151 et seq., 239 et seq.). Even when, for the sake of keeping up the semblance of conversion by arguments, ‘disputations’ were held between Jews and Chris-
tians in the presence of potentates, prelates, and the people, the death of the Jews was a foregone con-
cision, and renewed persecution was unfa-
iling sequel. Strangely enough, Jewish apostates acted as the most unscrupulous defenders of Judaism in the view of converting their former brethren (see APOSTASY). The conversion of the Jews formed at all times an object of ambition of the Roman po-
tiffs, who compelled the Jews to attend at least once a year the Catholic service, for the purpose of listen-
ing to a conversational appeal. This practice was also followed in England, where the legal enactment forbidding Jews to disinherit their baptized children (see DISINHERITANCE) was enforced. In 1595 Pope Paul III. founded an institute for the conversion of Jews, England had its Hospital of Converts and House of Converts in London and Oxford as early as the thirteenth century (see ‘Missionen unter den Juden,’ in Herzog-Hauck, ‘Real-Encyc.* 2d ed.). As to the results of such efforts Luther’s utter-
ance is characteristic: ‘It is as easy to convert Jews...
The first attempt made by Zunz and his friends to devise a disqualification for governmental offices and posts of honor in civic life or in the army, and at the same time to lure Jewish men of letters and learning by offering them promotion in case they would change their faith. To this was added another factor opening a new field of promise to converts. Inspired undoubtedly by a genuine love for the Jewish nation (see Way, Law), "societies for the promotion of Christianity among the Jews" were started at the beginning of the nineteenth century in Great Britain, and spread under various names over the whole earth, sending forth missionaries and publishing tracts, books, and periodicals at an immense cost with the sole purpose of converting the Jews. Insignificant as the results were compared with the amount of labor and money spent by these societies, they have in the opinion of unbiased observers, Jews and Christians (see the opinions of the latter in Brann's "Jahrbuch," 1885, pp. 29-30), done great harm in endeavoring to uproot the faith of a race admired for its steadfast loyalty, and to alienate children from their parents and from domestic traditions which formed the basis of their morality. Their main acquisitions seem to be the numerous converts in their employ, to whom they chiefly owe their success. Yet, even among all of whom might have done far nobler work for the elevation of the Jewish race, had they been encouraged to strive for Judaism rather than against it. No reflection upon their sincerity of conviction or of purpose is necessary. That which offends the Jew in these conversionist efforts is that a premium

\[ \text{from the yoke and the shame of centuries. Not from conviction, but attracted by the hope of brilliant careers or grand alliances, hundreds of Jewish families in Berlin, Vienna, Königsberg, and elsewhere joined the Church, "fluttering like moths around the flame until they were engulfed." (Grietz, "Gesch." xi. 155 et seq.).} \]

\[ \text{called Conversion} \]

\[ \text{of the Jews, being in many countries supported by the government in its dealing with the Jews as citizens.} \]

\[ \text{Still the spirit of loyalty held the Jew within the fold, and only a few, and those rarely of the best elements, yielded to such influences.} \]

\[ \text{Strange to say, Great Britain, with her liberal policy toward the Jews, presented at the close of the eighteenth century the first large list of secessions from the Jewish camp. The descendants of those who bravely resisted the storms of persecution in Spain were ready, when the sun of prosperity smiled on them, to sacrifice the pride of their ancestral heritage to the blandishments of fortune and fame offered to the converts (see J. Pecceito, "Sketches of Anglo-Jewish History," pp. 196 et seq., and Conversants, Modern).} \]

\[ \text{America, too, the same fate befell a number of Jewish families scattered throughout the country. Without organization and the strength of conviction, they were lost in the various churches; only occasionally features and names betray their Jewish origin (see "Publications Am. Jewish Hist. Soc." i. 96, ii. 91, iv. 197; Kohut, "Erza Stiles and the Jews," pp. 97-99, 85, 111; Wise, "Reminiscences," pp. 98-70, 272; Lowell, in "Atlantic Monthly," Jan., 1897; Kohler, in "American Hebrew," Jan., 1892).} \]

\[ \text{The first attempt to organize the work of converting the Jews was made in Holland at the synods of Dordrecht, Delft, and Leyden (1678-79). The example was followed in other Protestant countries. In Hamburg Edras Edzard, a disciple of John Buxtorf, founded an institute for the conversion of the Jews, and the municipal authorities to pal laws of Hamburg, which forced the children of the Jews to attend the Christian schools, greatly aided him in obtaining converts. In Hesse-Darmstadt, where the Jews in the sixteenth century were, as elsewhere, compelled to attend the church once a year to listen to conversionist addresses, there existed also an institute for the conversion of the Jews. In 1728, 400 erring sheep were admitted into the Christian fold, and 600 impostors were refused admission, maliciously says the official record (see Herzog-Hauck, s. v.). The next to take up the work of converting the Jews were the Moravian brethren in the middle of the eighteenth century, and the Pietists of Halle, whence the Calenberg Institute (1728-92) sent forth its missionaries over the world. But all these efforts were of little avail. Lavater's attempt to convert Mendelssohn showed the futility of such endeavors (see Mendelssohn, Moses).} \]

\[ \text{The tidal wave of cosmopolitan enlightenment achieved for the Church more than all her conversionists could. Captivated by the liberal thought of the age which beheld in creeds the work of priestcraft and superstition, the upper classes of Jews gradually broke away from their ancestral religion, which appeared to them as a shackle and a misfortune, and felt no scruple in taking a step which was the only means of freeing the Jew in the eyes of the Christian world from the yoke and the shame of centuries. Not from conviction, but attracted by the hope of brilliant careers or grand alliances, hundreds of Jewish families in Berlin, Vienna, Königsberg, and elsewhere joined the Church, "fluttering like moths around the flame until they were engulfed." (Grietz, "Gesch." xi. 155 et seq.).} \]
should be put on an act of disloyalty as if it were a
meritorious one (see Felsenthal, "Zur Kritik des
Christlichen Missionswesens," Chicago, 1899; N.
Samiter, "Judenjargon im Neunzehnten Jahrhun-
dert," in Braun's "Jahrbuch," 1905, pp. 9-48, where
the literature is also given; "Missionen," in Herzog-
Hauck, i6, p. 744; "Rel. "Gesch. des Evangelischen
Judenmissionswerks, 1. and ii., 1869)." As regards
the number of converts, De Le Boe, in his work on
missions, has estimated that they run to
something like 300,500 during the nineteenth century.
Of these, 72,849 have transferred their allegiance to
Protestantism, 57,300 to Roman Catholicism, and
74,500 to the Greek Church in Russia (but see Con-
verts to Christianity, Modern). The exact num-
bers for the latter country are only known from 1880
to 1897, when they ran up to 58,500, which did
did not include conversions to Roman Catholicism and
Protestantism in that country. Naturally, con-
versions occur most frequently during periods of perse-
cution; thus while in Prussia between 1872 and
1879 the average was only 65 per annum, in 1888, at
the height of the anti-Semitic movement, the num-
ber was 348. In the year 1877 they sank to 299.
Similarly in Vienna during the seventies the aver-
age was only 49 per annum, whereas in 1896 457
were converted, and 466 in 1898 ("Statist. Jahrb. für
Wochenschriften," Nov. 21, 1905, the figures were:
for 1896, 472; in 1899, 585; in 1900, 677; in 1901, 615;
and up to Nov., 1902, 556 converts. In the whole of
Hungary in 1897 only 229 were converted ("Magyar
Statist. Évkonyv," iv. 435). The number of work-
ning agents employed by the English and Scottish
societies in 1877 was 280, costing £47,000 ("Israel's
Watchman," April, 1877, p. 55).

The number of conversions reached their height
at the close of the nineteenth century, when under
the watchword of anti-Semitism all the medieval fury of
Jew-hatred was revived, and the Jews of
continental Europe were made to feel that, in spite of
their full and hearty participation in the political
life and intellectual progress of their country, they
were yet regarded and treated as aliens. Having
in their worldly pursuits allowed their religious
sentiment to fall to the freezing-point, and finding
themselves disappointed in all their aims and aspira-
tions, many wealthy Jewish families took that step
which opened to them the door of admission into
the highest circles. It must be left to the moralist
to decide whether conversions caused by merely
worldly motives benefit or demoralize society. It
must be left to the statesman to decide whether
in thus forcing Jewish elements to amalgamate
with non-Jewish under the thin cover of a formal
profession of creed, anti-Semitism does not rather
defeat its own ends. From the Jewish point of
view the law of natural selection, which is ever at
work weeding out the weaker elements and allow-
ing only those to survive that have the power of re-
sistance, has been fitting the Jew for his highest task
even in this crisis, just as Isaiah saw it in the vision
of the tree reduced to a "tenth" by storm and fire
(vil. 18).

The Berlin Society for Promoting Christianity
Among the Jews spent more than 117,152 reichsthaler
upon the conversion of 461 Jews during the fifty
years of its existence (W. Zecht, "Fünfzig Jahre der
Judenmission," Berlin, 1872), while the London So-
ciety paid between the years 1850 and 1894 from £500
to £5,000 for the conversion of a single Jew ("Sam
auf Hoffnung," 1900, ii. 116; "Friedensbote," 1971,
p. 149; "Jesurun," 1900, p. 374).

The policy of the Roman Catholic Church, though
formally prohibiting forcible conversion (Decretals,
c. 5, D. 45), has always been to facilitate conver-
sions as much as possible, even when the subject was not
of an age to appreciate the gravity of the act. The
age did not seem to have been settled till a decision
was passed by the Holy Congregation of the Curia
(June 16, 1899), which fixed it at seven years. Be-
sides this, children, if in danger of dying or if one of
the parents had been converted to Catholicism,
might be baptized against the will or without the
knowledge of their parents. On Oct. 22, 1857, the
Roman Curia decided that a Jewish child, when
baptized even against the canonical law, must be
brought up under Christian influence. A special
house for converts was created at Rome (see Curs.
Cranmer, Horae Oxonienses, and many Jewish children
were immured in it up to 1838, when the case of Edgar
Mortara drew the attention of the whole of Europe
to the method of Roman Catholic propaganda as
directed against the Jews at Rome. See also Curs.
Cranmer, Horae Oxonienses.

The converts also seem to be destined to do work,
though involuntarily, for Judaism. Whatever of
mental vigor there is in an offshoot of the Jewish
race, whatever spark from the fire of Sinai still
burns in a descendant of the house of Israel, he can
not help, even though he stray far away from his
Jewish cradle, contributing a share of the Jewish
spirit to the upbuilding of the divine
kingdom of truth and righteousness in
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the larger world which he has entered.
CONVERTS TO CHRISTIANITY, MODERN: The number of post-Mendelssohn Jews who abandoned their ancestral faith is very large. According to Heman in Herzog-Hauck, "Real-Encyc.," (x. 114), the number of converts during the nineteenth century exceeded 100,000; Salmon, in his "Handbuch der Mission" (1852, p. 48), claims 130,000; others ("Divre Emeth," 1886, p. 47; 1887, p. 187) claim as many as 250,000. For Russia alone 40,000 are claimed as having been converted from 1856 to 1875 ("Missionsblatt des Rheinisch-Westphalischen Vereins für Israel," 1878, p. 129); while for England, up to 1873, the estimate is 20,000 (De Le Roi, "Die Evangelische Christenheit und die Juden," iii. 40).

Modern conversions mainly occurred in mass and at critical periods. In England there was a large secession when the chief Sephardic families, the Bernals, Furtados, Ricardos, Driassels, Ximeases, Lopez's, Uzzinels, and others, joined the Church (see Feitcott, "Sketches of Anglo-Jewish History"); Germany had three of these periods. The Mendelssohn era was marked by numerous conversions. In 1811 David Friedlander handed Prussian State Chancellor Hardenberg a list of thirty-two Jewish families and eighteen unmarried Jews who had recently abandoned their ancestral faith (Geiger, "Vor Hundert Jahren," Brunswick, 1890). In the reign of Frederick William III about 3,000 Jews were baptized (1823-40), most of those being residents of the larger cities. The third and longest period of secession was the anti-Semitic, beginning with the year 1860. During this time the other German states, besides Austria and France, had an equal share in the number of those who obtained high stations and large revenues as the price for renouncing Judaism. The following is a list of the most prominent modern converts, the rarity of French names in which is probably due to the fact that conversion was not necessary to a public career in that country. The names of living converts are not included.

Abraham, A. (1754-1851), German stamp-cutter.
Abraham, David (1756-1824), German physician and poet.
Baehr, Friedrich (1756-1800), German painter.
Barbich, Jacob (1779-1825), Prussian diplomatist.
Benzoni, Franz Friedrich (1793-1841), German philologist.
Berger, Karl Albert (1807-80), German classical scholar.
Bodenschatz, Eduard (1813-45), German painter.
Benedix, Sir Julius (1840-93), English composer.
Benjamin, Theodor (1806-82), German philologist.
Bernays, Michael (1813-47), professor of literature at Munich.
Bochardt, Max (1790-1844), German professor of music.
Bosch, Gottfried (1808-53), German philosopher.
Bach, Martin (1813-53), Hungarian professor of ecclesiastical history.
Bauer, Ludwig (1724-37), German politician.
Braun, John (1774-1856), English composer and singer.
Buderus, George (1736-1810), German lawyer.
Bötticher, Max (1808-55), professor of history at Vienna.
Bock, Abraham (1728-41), Dutch orientalist and writer.
Carrau, Karl Paul (1834-94), professor of theology at Christianity.
Caspari, Paulus (1832-92), German writer and proctor.
Curti, Karl (1753-85), German historian.
Dahl, Ludolph (1808-58), German historian.
Goldstein, Julius (1795-1862), German philologist.
Hein, Jesse de (1786-1835), Dutch historian.
Heinemann, Theodor (1810-57), German professor of literature.
Heine, Karl (1798-1866), president, Hungarian supreme-court.
Hillert, Christian Georg Nathanael (1789-1847), German professor of jurisprudence at Copenhagen.
Hirsch, David (1808-56), German virtuoso and composer.
Hofmann, Ludwig (1751-94), actor at Berlin.
Hofstätter, Franz (1808-81), Austrian surgeon.
Höffe, Karl (1802-80), German philosopher.
Hoffman, Christian Gottlieb (1799-1853), German jurist.
Hoffmann, Georg (1770-1856), German lawyer and doctor.
Hoffman, Ludwig (1808-56), German publisher and Member of Parliament.
Hoffmann, Martin Ludwig von (1734-95), lawyer: president of German Parliament: leader of the conservative party.
Hofmann, Otto (1850-91), professor of medicine.
Hofmann, Friedrich (1810-71), German philosopher.
Hoffmann, Robert (1795-1838), German jurist.
Hofmann, Rudolph (1815-95), German sculptor.
Hoffmann, Paul (1799-1866), German lawyer.
Hoffmann, Augustin (1805-72), German musician.
Hoffmann, Karl (1798-1856), German jurist.
Hoffmann, Max (1819-62), German jurist.
Hoffmann, Martin (1798-1856), German jurist.
Hoffmann, Julius (1808-58), German historian.
Hoffmann, Georg (1799-1853), German jurist.
Hoffmann, Carl (1799-1856), German jurist.
Hoffmann, Max (1819-62), German jurist.
Hoffmann, Max (1819-62), German jurist.
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Hoffmann, Max (1819-62), German jurist.
CONVICTS. See Crime.

COOKERY—Biblical Data: The preparation of the meal was in ancient times a very simple process. The principal articles of diet were bread and milk, to which were added, as supplementary dishes, fruits and vegetables (compare Baking and Milk). Meat was eaten only on festivals; and many vegetables, such as cucumbers, garlic, leek, onions, etc., were eaten raw. Lentils (Gen. xxv. 29; II Sam. xvii. 28) or greens (II Kings iv. 88 et seq.) were boiled in either water or oil. Fruit was often dried and compressed into solid, cake-like masses, making raisin-cake, fig-cake, etc. (I Sam. xxv. 18, xxx. 12; II Sam. xvi. 1, etc.; compare the "kama al-din," or flat cake of compressed apricots, still popular among the Syrians); and a kind of syrup, or honey ("debash") was sometimes extracted from it. A kind of porridge was made from corn by adding water, salt, and butter ("arrisah," probably the "'aras" of the Talmud, which was a paste prepared of crushed and malted grain); and from this many kinds of cakes were made with oil and fruits (II Sam. xiii. 6 et seq.; Num. xi. 8, Ex. xxix. 2, etc.). See the importance of these cakes in later sacrificial ceremonies, as mentioned, for example, in Lev. ii. 13. Meat, in ancient times, was usually boiled, and was consequently thus served at the table of Yhwh (Judges vi. 19; I Sam. ii. 15). The sauce in which it was cooked was also relished ("marnah," Judges vi. 19; perhaps also "merkahah," Ezek. xxiv. 10). That the custom of boiling a young lamb or a kid in milk—still prevalent among the Arabs—existed among the ancient Hebrews, is proved by the prohibition of the custom in Ex. xxiii. 19. The word מילָא (milä), which may also signify "roasting," is usually applied to cooking in the sense of "boiling." It is reported of the wicked sons of Eli that they preferred boiled meat to boiled meat (I Sam. ii. 15). The meat of the Passover lamb was usually roasted; and indeed the custom of roasting ("zalah") became ever more prevalent. As among all the nations of antiquity, it was effected at the open fire, either by placing the meat directly upon the coals (compare the roasting of the fish mentioned in John xxi. 6), or by using a spit or grate, which appurtenances, though not specifically mentioned in the Old Testament, may reasonably be supposed to have been employed. Even in Genesis (xxvii. 6 et seq.) it is stated that Rebekah could prepare the flesh of a kid so that it tasted like venison; and from this statement a certain degree of culinary skill may be inferred. The progress of civilization, bringing about increased importation of provisions, materially contributed to the refinement of the culinary art among the Hebrews (compare Pood).

I. Be.

Modern Jewish: It is not surprising that Jewish cookery possesses characteristics of its own which differentiate it from ordinary cookery. The dietary and ceremonial laws to which orthodox Jews conform have naturally evolved a particular kind of culinary art. The institution of the Passover, the distinction between permitted and forbidden foods, the regulations as to butter and meat, and the custom of abstaining from meat at certain seasons, have all contributed to make Jewish cookery distinctive. But the preparation of food for the table is a matter which will always be influenced by local conditions. Every country and district has its favorite dishes, largely dependent upon its particular food products. Hence, Jews have carried with them, wherever they have wandered, the styles of cookery prevailing in the countries from which they have migrated. Thus in England old-fashioned Jews, who retain the customs of the ghetto, are comparative strangers to the plain English roast, boiled, and grilled meats, preferring the more savoy dishes of the Continent. From Spain and Portugal they have derived, along with their fondness for olives, the custom of frying fish and other foods in oil. From Germany they have taken the habit of sour-stewing and sweet-stewing meats. To Holland they owe a taste for pickled cucumbers and herrings, and from the same country come such Jewish dainties as butter cakes and "bolas" (jam-rolls). From Poland, on the other hand, Jewish immigrants have brought into their new homes "lokschen" or "frimsel" soup (cooked with goose fat), stuffed fish, and various kinds of stewed fish. In this way almost all varieties of Jewish cookery are reproduced in an English form, to which this article is mainly confined.

Another influence has been noted. The stringency of the dietary laws has combined with the peculiar domesticity of Jewish life to make cooking the special business of Jewish wives and daughters. It has thus been raised to the character of a fine art, even among the humblest classes. In the ghettos of Germany no housewife would think of delegating the preparation of meals to a servant. Only by attending to them herself can she satisfy her conscience...
that such ritual requirements as the "kashering" of meat, the keeping apart of butter and meat, and the separation of "halib" (the bread-offering) have been duly complied with. The kitchen has, therefore, always been regarded among orthodox Jews as the chief province of a Jewish housewife, and to her supremacy in this region the Scriptural words "The king's daughter is all glorious within" (Ps. xlv. 10) have not inaptly been applied. In times gone by, especially when the facilities of travel were few, the male members of a Jewish family whose vocations took them away from home would be exposed to many privations. Thus the responsibilities of Jewish housewives would be heightened. They would exercise their ingenuity to the utmost so that on the return of the breadwinners their hardships might be forgotten in the enjoyment of appetizing dishes. The influence of the dietary laws and ceremonial prohibitions in this region the Scriptural words "The king's daughter is all glorious within" (Ps. xlv. 10) have not inaptly been applied. In times gone by, especially when the facilities of travel were few, the male members of a Jewish family whose vocations took them away from home would be exposed to many privations. Thus the responsibilities of Jewish housewives would be heightened. They would exercise their ingenuity to the utmost so that on the return of the breadwinners their hardships might be forgotten in the enjoyment of appetizing dishes. The influence of the dietary laws and ceremonial prohibitions are seen on Jewish tables as appetizing adjuncts to fried fish.

The principal concern in the preparation of food for a Jewish table is compliance with the ritual requirements for kasher meat. Orthodox Jews will not partake of meat unless, in addition to having been killed in accordance with rabbinical law, it has been entirely drained of blood. There-fore, before being cooked, it needs to be steeped in water for half an hour. On being taken out it is laid on a perforated board, sprinkled lightly with salt, and left for one hour. At the end of this time the salt is washed off (see Melihah). Meat may not be cooked with butter or milk. Oil, and certain portions of the fat of clean animals (the "par" or kasher fat, as distinguished from the fat, or tereifish fat), are the only fats that may be used. So far as cookery is concerned, the distinction between butter and meat necessitates the use of a double set of utensils. Some Jews have two kitchens, one for meat and one for butter; and two separate dressers are common. Jewish cooks are debarred from using butter in pastries, which are to be eaten in conjunction with meats, and from using milk or cream under the same circumstances. Butter, melted fat must be substituted, while cream may be imitated in a variety of ways. One reason why almond pudding is a favorite in Anglo-Jewish households is that it does not require either meat or butter, and can therefore be eaten at any meal.

Notice must be taken of the special preparations made for the Sabbath. The Sabbath dish par excellence is the "kugel." Orthodox Jews not being permitted to cook on the Sabbath, their ingenuity has been much taxed to provide hot food for the day of rest. In the height of summer, cold meats are acceptable enough. The difficulty is to provide hot dishes in winter, and it has been overcome by the preparation of a dish known as "kugel." It consists, generally, of meat stewed with peas and beans, and placed in the oven before Sabbath. The fire having been made up, and the oven firmly closed, the dish requires no further attention, and will retain its heat until it is wanted for the Sabbath midday meal. The term "shalet" (see "sholent" in the article COOKERY in EASTERN EUROPE) is used in some parts of Europe to designate what has just been described as kugel, while "kugel" is used as the name of a variety of meat stewing much fat; in other parts (e.g., Bavaria) "kugel" is used of a sort of baked pudding; e.g., marah, apple, noodle, or almond shalet. The form "shalet" also occurs, as in Bohemia, to indicate the "gossetes eaten" called "kugel." In the beginning of this paragraph, "Shalet" is explained by some authorities as a corruption of the German "acht ende," that being the name of a pudding which is prepared on Friday, to be ready when Sab-
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A Sabbath dish, eaten by Jews cold, whereas other people eat it hot. Stewed fish is, of course, also eaten cold.

A prominent feature of Sabbath cookery is the preparation of twists of bread, which are known as "bagel." In eastern Europe are known as "gufle." As in southern Germany, Austria, and Hungary, the "barchas." They are often covered with seeds to represent manna, which fall in a double portion on the sixth day. One other item remaining to be mentioned is fish wine. Jews are required to offer over a cup of wine the Sabbath prayer for the sanctification of food. But in many countries wine is too expensive a luxury for the majority of Jewish families. A cheap preparation, made of boiled raisins, is therefore substituted, which, though it is far from resembling wine, satisfies all the requirements of the ritual.


In Eastern Europe: Most of the dishes cooked by the Jews in eastern Europe are akin to those of the nations among whom they dwell. Thus the kasha and blintzes of the Russian Jews, the mamalis of the Hungarians, the popriska of the Poles, and the kasha of the Lithuanians, are dishes adopted by the Jews from their Gentile neighbors. Only on religious and ceremonial occasions do they cook peculiarly Jewish dishes.

The food prepared on Friday for the Sabbath is called shalohet (the Russian equivalent of "shaleh"). The most popular form of shalohet is made of potatoes, placed in the pot with meat, fat, and water. The potatoes appear on the table on Saturday morning, and are of a dark, brownish color. Some even consider them not alone palatable, but an excellent remedy for various ills. The commonest form of shalohet is the kugel, a kind of pudding made of almost any article of food; the magen-kugel and the lokshen-kugel are two favorite varieties. The former consists of an animal's stomach filled with flour, fat, and chopped meat, peppered and salted to taste. The latter is made of lokshen; often raisins and spices are added. It is cut as ordinary pudding. Other kugels are compounded of rice, potatoes, carrots, etc. Lokshen consists of flour and eggs made into dough, rolled into sheets, and then cut into long strips. Macaroni is an excellent substitute for it. Cut into small squares, these strips are called "farfel." They are usually boiled and served with soup.

On the day preceding Tish'a Be'ab, milchige lokshen is eaten. This is ordinary lokshen boiled in milk.

Zimes, or compote, consists generally of cooked fruits, such as plums (flaumenzimes), or of vegetables, well spiced. The most popular vegetable is the carrot (mehrenzimes), which is cleaned and cut into small slices, and boiled in water for about three hours. The water is then poured off and mixed with flour, sugar, and cinnamon. The carrots are then replaced, a fat piece of meat, preferably from the breast, added, and the concoction is again cooked for two or three hours. Turnips are also extensively used for zimes, particularly in Lithuania. In southern Russia, Galicia, and Rumania zimes is made of beets, apples, figs, prunes, etc. It is then somewhat like a compound of stewed fruits.

Another dish for Saturday is called petshai in Lithuania, derlices in South Russia, Galicia, and Rumania. This consists of cow's or calf's leg prepared in a special manner. The leg is boiled, and the leg is then thoroughly cleansed, and cut into pieces of a convenient size. They are placed in a pot with water, and sour, salt, and onions are added. Then it is placed in the oven just as are the other sholent dishes. When it is removed from the oven on Saturday morning, it is either served hot, or it is distributed in plates, hard-boiled eggs being sliced into it, and it is put in a cool place. When served in the evening for "shalah sena'da," it is a semisolid mass, in which the meat is embedded. Derlices is made by adding soft-boiled eggs and some vinegar as soon as it is removed from the oven, when it is served hot.

Soups are naturally the great standby of the poor. The best known of these is the krepleh, made of oaten, potatoes, and fat. This is the staple food of the poor students of the yeshibot; in richer families meat is added to this soup.

Kreplech or krepenen is another dish peculiar to eastern European Jews. It is prepared in the following manner: Flour and eggs are mixed into a dough. This is rolled into sheets and cut into three-inch squares. On each square of dough is placed fine-chopped meat, to which salt, pepper, and onions are added. The edges of the rolled dough are then brought together and well pressed. This is then placed in a soup previously prepared for the purpose. This kreplech is eaten at least three times a year by every pious Jew—in Purim, on the day preceding the Day of Atonement, and on Shabat're Ab. On occasions when meat is not eaten, chopped cheese is placed inside the kreplech.

At weddings "golden" soup is always served. The only reason for its name is probably the yellow circular pieces of chicken fat floating on its surface.

The preparations of fish made by the eastern European Jews are famous even among the Gentiles, the most popular being the gefilte (filled fish). This is prepared thus: After undergoing the usual processes of cleaning and washing, the fish is cut into two or three parts. The bones are then taken out, the skin is removed, and the meat is chopped fine, eggs, salt, pepper, and onions being added. This mass is then replaced in the skin, dropped into boiling water, and cooked for about three hours.

Besides the very popular dish of groats called
Jews of eastern Europe bake both black ("pros-ter," or "ordinary") bread and white bread, or hallah. Of great interest are the various forms in which these breads are made; for while the black bread is usually circular in form, the shapes in which hallah is baked vary as the different holidays pass by. The most common form of the hallahs is the twist ("kollitsh" or "kidke"). The kollitsh is oval in form, and about one and a half feet in length. On special occasions, such as weddings, the kollitsh is increased to a length of about two and a half feet. Some are made in miniature for the small boys, as an inducement to say the "kiddush" (bread benediction) which is required on Friday night.

The dough of hallah is often shaped into forms having zoological meanings; thus on New-Year rings and coins are imitated, indicating "May the new year be as round and Cakes, and complete as these;" for Yom Kippur (Day of Atonement) the hal- lah, which on that occasion is circular, carries a piece of dough in imitation of a dove, the signifi- cance being "May our sins be carried away by the dove." Hallah is also baked in the form of a ladder for Yom Kippur, expressing thereby the desire, "May our prayers climb up to heaven." for Ho-shu'ah. In baking, bread is baked in the form of a key, meaning "May the door of heaven open to admit our prayers." The Haman tash, a kind of a turn- over filled with honey and black poppy-seed, is eaten on the Feast of Purim, but probably has no special meaning.

The mohn kihel, a circular or rectangular wafer having in it a quantity of poppy, forms a part of the Sabbath breakfast. Pirushkes, or turnovers, are little cakes fried in honey, or sometimes merely dipped in molasses, after they are baked. The strudel, or single-layered jelly or fruit cake, takes the place of the pie for dessert. Teiglach, or pud- ding, of which the kugel is one variety, is usually made from rice, noodles, "fatfel" (dough crumbs), and even meat. Gehakte herring (chopped herring), which is usually served as the first dish at the Sabbath dinner, is made by skinning hard-boiledeggs, onions, apples, sugar, pepper, and a little vinegar.

Teiglach and ingberlach are the two popular home-made cakes. The teiglach are made by fry- ing in honey pieces of dough about Savories the size of a marble, the dough being and mixed with sugar and ginger. The Candies. Gribenes or "scraps," forms of the best liked foods among the Jews of eastern Europe. It is eaten especially on the Feast of Hannukah. So much do the Jews share in the belief "that there is no flavor comparable with the tawny and well- watched scraps," that it is often suggested as an inducement to friends to make a visit.

IV—17
COOKING-UTENSILS: Among the ancient Hebrews cooking was naturally entrusted to the women of the household (compare I Sam. viii. 18), as was also the task of grinding the flour required for daily use, and that of preparing the bread. Even ladies of rank thought it no degradation to cook, and Princess Tamar is said to have displayed especial skill in preparing certain articles of food (II Sam. xiii. 8). The slaughtering and the dressing of meat were done by the men (Gen. xviii. 7; I Sam. ix. 23, ii. 14 et seq.), who also understood how to prepare food (Gen. xxiv. 15; II Kings iv. 38).

Kitchens were found only in the palaces of the wealthy, a particular room for culinary purposes being scarcely requisite, since the primitive hearth consisted merely of a few stones upon which the pot was placed, and beneath which a fire was lighted on the mud floor (for oven, see Baking). In later times a hearth is made of fire-basins, לֶשֶׁת (klyyor, Zech. xii. 6), and of a species of small, portable cooking-stoves, קִיְּקָרִים (Lev. xi. 35; in the Talmud the singular קִיְרָה is used); the latter, according to the Mishnah, was so constructed as to afford space for two pots.

Wood (often in the form of charcoal) and dried dung were used as fuel, and a draft was made by means of a fan, "menopah" (Kil. xvi. 7), as in the Orient at the present day. Fire-tongs, "melkaha-tam" (Isa. vi. 6) and shovels, "ya'im" (I Kings vii. 40), also formed part of the equipment.

In addition to the hand-mill, an indispensable adjunct of the Hebrew kitchen, were two large earthen jugs, called "kad," one of which was for carrying water (Gen. xxvi. 19 et seq.; I Kings viii. 26), the other for storing meal or corn (I Kings vii. 19). Milk and wine were preserved in goat-skins (חמש), Gen. xxix. 15, and elsewhere; "nod," Judges vi. 19, and elsewhere); oil and honey, in small earthen or metal jugs, "zappahat" (I Kings xvii. 12, etc.); fruits and pastry, in various kinds of baskets.

The "dud," "klyyor," "kalilat," "parut," "sir," and "peluhah" ("palahah") are mentioned as vessels for cooking, but their specific uses are unknown. The sanctuaries were amply provided with these dishes and bowls (Num. ix. 8 et seq.; I Kings vii. 44, 50), which, as might be expected, were usually of bronze, silver, or gold (Deut. xvii. 19); in the houses, however, metal vessels were found in great number only among the wealthy. As these vessels were introduced by the Phenicians (I Kings vii. 18 et seq.), whose artisans long continued to supply the Hebrew market, it is safe to assume that their forms were similar to those of the Phenician utensils. Among the common people and for daily use, it was customary to employ earthen vessels (Lev. vi. 21), the receptacle most frequently mentioned being the sir, a pot in which usually the family meal was cooked, and in which occasionally the sacred meat was prepared (I Kings iv. 38 et seq.; Ex. xvi. 23; Zech. xiv. 20, and elsewhere). It sometimes served also as a ewer (Ps. lxix. 19). For baking cake, etc., a tin plate ("malabah barzel," Ezek. iv. 5; Lev. ii. 5) or a deep pan ("marhevet") was used (Lev. ii. 6). Mention is also made of three-pronged forks, which were used, not for eating with, but for lifting the meat from the pot (I Sam. ii. 18). Knives were used for slaughtering animals, and for dressing the meat ("ma'aleh," Gen. xxix. 16). I. Be.

COPENHAGEN: The capital of Denmark.

Shortly after the opening of Denmark in 1657 to settlement by Jews, a number are known to have resorted to the capital. A few were there even earlier; for there is a record of a Jew having been baptized in 1629. The first room for prayer-meetings was opened Dec. 16, 1684, in which year Israel David, the court jeweler, and his partner, Meyer Goldschmidt, were given permission to hold devotional exercises, provided they took place behind closed doors and without a sermon, that there might be no cause for scandal. The Jews were already in possession of a cemetery, the first interment in which is said to have occurred in 1670. This, the earliest known congregation in Copenhagen, probably followed the Sephardic ritual, since the first Jews permitted to settle in Danish cities were of Spanish-Portuguese extraction (see Denmark); though they were undoubtedly soon outnumbered by German Jews who emigrated from Hamburg, northern Germany, Holland, and Poland, either directly or by way of Sleswick-Holstein.

The Copenhagen community is probably first mentioned in specifically Jewish literature in 1691, in which year a number of Jews, bound from Holland to Courland, perished by shipwreck at Marstrand, near the Swedish coast. When the Copenhagen Jews heard of the disaster, they sent two members and the shammas to ascertain the details, according to Jewish law, so that the widows of the drowned men, who were then in Poland, might be enabled to marry again (see Aggadah; compare responsa "Sha'agat Aryeh we-Kol Shahal," ed. Salo- ion, 1746, p. 85a). At that time Jews were living in Sweden.

The condition and mode of life of the Jews of Copenhagen were, on the whole, similar to those of Jews in other parts of Denmark; but social and commercial matters of all sorts had better opportunities for business in the capital than in the provincial towns. They soon increased to such an extent that the rooms hitherto used for prayer-meetings were no longer large enough; and the first synagogue was dedicated in 1729. The community had had rabbis for some time. The first was Abraham ben Salomon; he was followed by David, the court jeweler, and his partner, Meyer Goldschmidt, who emigrated from Hamburg, northern Germany, in 1620. The first room for prayer-meetings was opened Dec. 16, 1684, in which year Israel David, the court jeweler, and his partner, Meyer Goldschmidt, were given permission to hold devotional exercises, provided they took place behind closed doors and without a sermon, that there might be no cause for scandal. The Jews were already in possession of a cemetery, the first interment in which is said to have occurred in 1670. This, the earliest known congregation in Copenhagen, probably followed the Sephardic ritual, since the first Jews permitted to settle in Danish cities were of Spanish-Portuguese extraction (see Denmark); though they were doubtless soon outnumbered by German Jews who emigrated from Hamburg, northern Germany, Holland, and Poland, either directly or by way of Sleswick-Holstein.

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of the Wessely family, to which belonged Hartwig Wessely, Mendelssohn's faithful coworker, and his brother Moses, the friend of Lessing.

The Jewish community of Copenhagen was established in Copenhagen. All through the eighteenth century, it was the most populous city and the seat of the chief rabbinate. At the end of the century, the chief rabbinate was united with the chief rabbinate of the Sephardim, and the community of Copenhagen became the chief rabbinate for all Denmark.

The community grew rapidly in the eighteenth century, notwithstanding the difficulties attendant upon immigration; but a serious calamity befell it when, in 1795, during a conflagration in the city, the principal synagogue was burned. There had been occasional dissensions in this, as in every other Jewish community. At the end of the century, however, the movement with which Mendelssohn's name is associated had obtained so firm a footing in Copenhagen, and the differences between the older and younger members had become so acute, that an agreement in regard to the building of a new synagogue was impossible; and, accordingly, none was built. Several houses were, however, fitted up and utilized as synagogues. Although, as early as 1804, one of the Progressives, M. L. Nathanson, with the assistance of an Orthodox relative, had organized an excellent parochial school—still (1902) in existence—for poor boys, and though a similar school for poor girls was established a few years later, the members of the Jewish community could not unite in building a synagogue; nor could they do so even when, by the decree of March 29, 1814, civic equality was conferred upon them. The differences between the old Orthodox rabbis, supported by the majority of the community, and the younger, imperiously progressive minority, who were in intimate association with many highly cultured Christians, were too great.

The public schools, as well as the university, were open to Jewish students; and the above-mentioned Nathanson, with his friends, was actively interested in enabling poor children to pursue their studies.

The first Danish theologian produced by the community was Isaac Noah Mannheimer, who was appointed teacher in 1816, when only twenty-three years of age. It was his duty to "confirm"—that is, to hold an examination upon the completion of a course in religion; and since there was no public place in which he could preach, his friends and patrons met for devotional exercises at their homes. His activity in his native community, however, was of but very short duration. Dissensions, on the one hand, and an eager desire for Danish culture, on the other, added to the impossibility of finding positions, led many Jewish students in the first decades of the nineteenth century to embrace Christianity. While, formerly, Christian missionaries had worked among the Jews without appreciable results—even though Jews were compelled, for a short time in 1728, to listen to Christian sermons and proselytize them were materially favored—there was now an increasing number of conversions, whereby the community was robbed of many among the educated classes. Just as in Germany the children of Moses Mendelssohn were baptized, so also in Copenhagen a number of his relatives, friends, and followers became converts.

Mannheimer's successor as teacher was the younger and less gifted E. Levinson, who continued religious instruction and confirmation, but abandoned the devotional exercises. In 1837 the death of the chief rabbi, Abraham Gedaliah, created a vacancy for which his son, although popular in the community, and possessed of wide Talmudic scholarship, proved unsuitable; for the congregation had learned to demand of its rabbis a wider range of knowledge. Accordingly an endeavor was made to find a chief rabbi who united Talmudism with secular learning; and an invitation was extended to A. A. Wolff, then rabbi in Giessen.

This young rabbi and doctor of philosophy succeeded in drawing both parties together to the extent indicated by the fact that a synagogue was dedicated in 1838. The services, on the whole, were arranged according to the old Reform ritual—even now (1902) all the institutions of the community are conducted in the time-honored way—but Rabbi Wolff, satisfied the younger members, added choral singing and a weekly sermon. In most respects the community was at peace; but some of the older members, deeming the service too modern, maintained, in addition to the principal synagogue with the Portuguese ritual, a small private synagogue, which is still in existence. The extreme Radicals, however, did not consider the innovations sufficient. They called for a greater number of prayers in the Danish language; and as this was not conceded they abstained themselves from the service. Although secessions to Christianity gradually ceased, there was an increasing indifference to the affairs of the synagogue. But the chief inducement to baptism disappeared when, in 1849, the Jews throughout Denmark were accorded equal rights with their fellow citizens (see DENMARK).

The sphere and influence of the Copenhagen Jews were now more widely extended. Many achieved distinction as bankers, manufacturers, and merchants; among them being the Meyers, Goldschmidts, Rubens, Malchior, Hambroes, Triers, Rubens, Malchior, Hambroes, Triers, Baron Gedalia, the "etatsraad" Philip W. Heymann, the banker D. B. Adler, and Isak Glückstadt, a bank director and the present president of the community. The merchant Nathanson was prominent also as a statistician, political economist, and journalist.

Among other well-known members of the community mention may be made of the students Abraham, David, and Lewy; the poet Henrik (Heinrich) Hertz, who was baptized; the painters David Monies and Ernest Meyer; Joel Ballin, the etcher; and the musicians Bendix and Rosenfeldt; all of
whom flourished in the nineteenth century. The community has also produced many scientists, including S. Trier, the clinical lecturer; L. Jacobsen, the anatomist and practicing physician; A. Hannover, the physiologist; H. Hirschspring, director of the children’s hospital; Israel Rosenthal, chief physician of the communal hospital; Solomonson and L. Meyer, university professors; and Goldschmidt and Henriques, lecturers. Special mention should also be made of L. I. Brandes, philanthropist and physician, uncle of Georg Brandes; and his brother, Eduard Brandes; N. Siesbye, the classical philologist; Hannover, of the Polytechnic; Fredericia, the historian; David and Rubin (1802), directors of the bureau of statistics; while the two Levy brothers are among many Jews who have held government positions.

Jews have also been active as politicians in Copenhagen. Among them were the poet Meier Goldschmidt; D. B. Adler, mentioned above; and the educator Herman Trier, vice-president of the Folketing, and chairman of the municipal council (1892).

The community of Copenhagen maintains a number of philanthropic foundations, many of them of considerable age. Their poor and sick are well cared for. The most recent of the many institutions is the Home for the Aged, founded a few years ago by N. J. Frænkel. The communal council holds bequests, exceeding one million dollars, for definite philanthropical purposes, while many societies and institutions hold property of their own. It should be noted that the Jews have also contributed generously to many non-Jewish philanthropies, among the more prominent of those being those of D. A. Meyer and S. A. Eliëschitz. Their own prosperous circumstances have never caused the Jews of Copenhagen to forget their less fortunate coreligionists elsewhere. As early as the reign of Maria Theresa appeals were made to the Danish government to intercede for the suffering Jews of Austria; while in recent times undertakings like the Alliance Israelite Universelle have found prompt support in Copenhagen. In addition to the religious and parochial schools, several lecture societies are engaged in spreading a knowledge of Judaism.

The Jewish community of Copenhagen has never been large. In 1900 it numbered about 2,500, including the neighboring communities, about 1,000 being taxpayers. The affairs of the community are conducted by seven representatives, who, in conjunction with four wardens of the synagogues, constitute the representative committee, at the head of which is the rabbi. At Professor Wolfs’s death D. Simonson succeeded to the rabbinate, and occupied it till his resignation in 1902.


COPONIUS: First procurator of Judea, about 6 C.E. He was, like the procurators that succeeded him, of knightly rank, and “had the power of life and death” (Josephus, B. J. ii. 8, § 1; Ant. xviii. 1, § 1). During his administration occurred the revolt of Judas the Galilean (B. J. i. 6), the cause of which was not so much the personality of Coponius as the introduction of Roman soldiers. Moreover, owing to the reconstruction of the province of Judea then in progress, the census was being taken by Quirinus, which was a further cause of offense. In Coponius’ term of office this incident occurred: During the Passover festival, when the doors of the Temple were opened at midnight, it happened that some Samaritans entered by the first door, and scattered human bones along the colonnade of the sanctuary. Shortly after this event Coponius was recalled to Rome, and replaced by Marcus Ambibulus (Ant. xviii. 2, § 3). Probably it is on account of this occurrence that one door of the Temple bore the name of “door of Coponius” (Mish. i. 5; compare the reading in Paris H. 7, ed. Edelman). Regarding the personal attitude of Coponius toward the Jews nothing definite is known.


8. Ks.

COPPER: The first common metal to come into use, as it is easily obtained and readily worked. Burial-places in which utensils, weapons, etc., of iron are found are ascribed to a later period than those containing copper or bronze weapons.

The word “copper” is derived from the name “Cyprus,” the island from which the ancient Greeks obtained this metal; hence the name κυπρικός, Latial κυπρος, copper. The Hebrew name “neshobet” denotes not only copper but also copper alloy. Since the discovery of copper, as distinct from other metals, it was mixed with other metals, especially with tin, thereby becoming almost as hard as steel. Of such a copper alloy, probably, were made the spear-head (I Sam. xvii. 7), the lance (I Sam. xii. 19), and the bow (II Sam. xxiii. 33), and perhaps also the arrows (Jude. i. 39). In the earliest times swords and axes, doubtless, were cast in copper alloy (I Kings vii. 46); later on they were forged in iron (I Sam. xiii. 19; Isa. ii. 4).

In Palestine itself there were no copper-mines, and probably none in the Lebanon Mountains, though iron ore was found there; hence the Israelites had to import their raw material either from the Egyptians or the Phoenicians. The former in very early times worked copper-mines on the Sinait peninsula; and the ruins of immense works may still be seen in Wadi Megbara and Wadi Nabi. The Egyptian inscriptions found there state that even before the time of Cheops or Khufu, who built the great pyramid at Giseh, copper was mined by Senenmut, a king of the fourth dynasty. The Phoenicians probably mined copper first in Cyprus. But Ezek. xxviii. 13 states that later on they obtained ore also from the Cyprian Mountains through the Tifernel and Moscel. The Romans had commercial relations both with the Egyptians and the Phoenicians, but not in very early times. Moses, however, is represented as having made a serpent of brass (“nehushtan,” Num. xxi. 8).
This assumption is all the more probable since there is no longer any doubt that foreign, more especially Phoenician, influences affected the construction and furnishing of Solomon's Temple. The furnishingsof Solomon's Temple being earth or of unhewn stone (Ex. xx. 24 et seq.). The Temple.


3. JE. W. N. ss "coralligenous zoophytes"; also the hard structures secreted by these animals. The variety known as the red coral (Corallium rubrum) (Pliney, xxxii. 9, 11, and elsewhere) is found in the Mediterranean, and was greatly valued by the ancients. It was used for personal ornament, and also for talismans and amulets. It is not certain that the ancient Hebrews were familiar with the coral. The A. V. translates the Hebrew נוֹרֶשׁ "coral" in Job xxviii. 18 and in Ezek. xxvii. 16, while in Prov. xxiv. 7 both the A. V. and R. V. give "too high" as an equivalent for the same Hebrew word. In favor of a derivation from יִשָּׁנָה ("to be high") it might be urged that the red coral has a natural upward form of growth. According to Prellag ("Einleitung in das Studium der Arabischen Sprache," p. 359), the coral in use among the Arabs was white, not red. But he confounds glass beads with corals. In Job xxviii. 18 the Septuagint reads σπάνια, Sym. σπάνια, Vulgate σπάνια, showing the influence of the etymology from the word meaning "to be high." The Targum renders כֶּלֶל כָּרָל, which is entirely inapplicable here; Jastrow prefers "coral." LeRoy "sandarachina." Ruah holds קָרָל to be the name of a precious stone found in the water. Ibn Ezra gives no explanation, and Gesenius, with the Targum, the paraphrase "costly pearls."

Of modern commentators, Dillmann thinks that "peninim" (Job xxviii. 18), which Luther simply transliterates, designates something less valuable than "penimim," mentioned in the second half of the verse. Friedrich Delitzsch (in his German translation of Job, 1892) translates it "pearl shells." In Ezek. xxvii. 16 the Septuagint (Alexanderine Codex) has the transliteration μολυβδάνω, the Vulgate σίδηρον, and Targum "precious stones"; Luther, "amethysts."

In Prov. xxiv. 7 "ramoth" suggests perhaps a play upon the word (= "too high"), but Bickell suggests a change into רוֹסֵה, the Septuagint having an altogether different reading. In the margin of R. V. (Lam. iv. 7) "corals," "red corals," and "pearls" are suggested as truer renderings for the Hebrew word "penimim." (Job xxviii. 18; Prov. iii. 15, viii. 11, xx. 15, xxxi. 10.) Luther has this translation in Lam. iv. 7; Friedrich Delitzsch in Job xxviii. 18. Gerson ("Th.") holds "penimim" to be the red coral, and "ramoth" to be another, probably the black, variety. The use of the word רוֹסֵה ("draft") in connection with "penimim" in Job xxviii. 18, appears to recall the method employed in coral-dining. Coral is broken off from the rocks by long-handled hoes, and is drawn out.

Of medieval Jewish lexicographers, Abu al-Walid, in his "Book of Roots," rejects the opinion that "ramoth" signifies "coral." Kimhi, in his dictionary, explains it as a precious stone. See Monahem ben Saruk in "Mabberet," and "Sefer ha-Parhon." E. O. II.

CORBEIL (קָרָבֵה or קָרָבָה): City in the department of Seine-et-Oise, France. Jews were settled very early in Corbeil, occupying a special quarter, called the "Juderia." It is mentioned in Tosaftot to Esaq. 12b, Bial. 129b, and is probably referred to in a document of the fourteenth century wherein it is mentioned a place "de soult estr aliter foles les cholls aux Juifs" (where formerly the school of the
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Jews used to be ("Rev. Et. Juives," ix. 62). In 1184 King Philippe Auguste presented the cleric Pierre with a house that had belonged to the Jew Helie (Eli). In 1202 special taxes were imposed upon the Jews of Corbeil; and they were obliged to pay into the treasury a sum for affixing seals to the documents relating to their transactions with Christians. The journal of the treasury of the Louvre, 1596, mentions the Jew Hagin, who was a receiver of taxes, and the Jews Thymera, whose taxes amounted to 41 livres. In 1506 the Jew Cressant owned a house on the Seine which yielded a rent of 520 Paris livres. This Cressant is probably identical with the "Cromont, nusseur de Carcasson de Corbeil," mentioned in the "Document sur les Juifs du Barrois." ("Rev. Etudes Juives," xix. 239), and with Cressant of Corbeil, one of the commissioners appointed by the king in 1315 to supervise the payment of the debts of his coreligionists (Salzg., "Les Juifs du Languedoc," pp. 196, 230).

Many eminent Talmudists lived in this city. Among them were Judah of Corbeil; Jacob the Sabba; Joseph, mentioned by Aaron ben Hayyim ha-Kohen in his commentary to the Malakot, written about 1227; Simon; Isaac ben Joseph; Perez ben Elia; Mordecai ben Nathan; Elhanan, son of Isaac the Elder, of Dampierre.

BIBLIOGRAPHY: Delisle, Cat. des Actes de Philippe-Auguste, p. 131; Hecbul, Histoire Juive, the 2d ed., xxv. 246, 248; Gross, Guillaume, ibid., pp. 569-572.

S. K.

Corcos (קֹרָכּוֹס or קֹרָכּוֹס): A family whose history can be traced back to the end of the thirteenth century, and members of which are still living in Gibraltar and Morocco. The name first appears in Spain; but it was only in the two centuries following the expulsion of the Jews from that country that the family rose to distinction, in Italy, its new home. Here it was considered one of the most distinguished families of the country, owing to the culture, piety, and wealth of its members. Although the family pedigree, as given herewith on the authority of Vogelstein and Bierger, is in some points only conjectural, yet it may still be safely assumed that all who bear the name of "Corcos" in Italy belong to one family. On the other hand, the relationship of these to others of the name in Spain has not as yet been ascertained.

As a matter of fact, the family originated at a place called "Coros," which, however, cannot be satisfactorily identified. Some scholars therefore think that the name is a corruption of "Carcassonne," a place in southern France. Doubtful, likewise, is the statement made by Christian scholars that one branch of the family embraced the Christian faith in the sixteenth century and attained high distinction.


1. Abraham Corcos: The earliest known member of the family, father of Solomon Corcos (No. 14). He flourished in Spain in the second half of the thirteenth century.

2. David Corcos: Ancestor of the Corcos family in Italy; went in 1492 from Castile to Rome, where his son Solomon (No. 15) afterward became rabbi (Vogelstein and Bierger, i.e. p. 101).


4. Elijah ben Solomon Corcos: Italian financier; flourished about the middle of the sixteenth century. In conjunction with his brother Joshua (No. 9), he opened a banking establishment in Rome June 11, 1557. He took part in the conference held by the Jewish bankers on that day, the object of which was to fix certain business usages which were to form the basis of an arrangement with Christian bankers.

He was an active member of the congregation in Rome, the financial affairs of which, especially in relations with the authorities, were entrusted to him. Thus (July 20, 1558) he engaged to pay to the papal vicariate 1,000 scudi in three installments, this sum having been imposed as a fine upon the congregation because, a few days after the seizure of the Hebrew books by the officers of the Inquisition, a copy of Ibn Ezra's Commentary to the Pentateuch was found. So likewise the tax upon the congregation, which had been fixed at 360 ducats by Paul III., was paid by Elijah and two other Jewish bankers. Similarly, the tax on the congregation of Benevento, amounting to 35 scudi in gold, was handed to the authorities by Elijah on Jan. 31, 1542.

It seems that Elijah lived to an advanced age; for in 1581 he is still found as one of the delegates of the congregation who were appointed to confer with the tax-farmers of Romagna, Lombardy, and Tuscany concerning the security which the congregation in Rome was to furnish for them.

Elijah was also a rabbinical scholar; whose decisions, in his own handwriting, are still extant ("Revue Etudes Juives," xx. 185). His identity with Elijah Corcos, the physician referred to by David de Pomis in the preface to his "Zemah Dawid" (fourth line from foot), is, however, doubtful. Elijah had two sons, Isaac and Moses.


5. Hezekiah Manoah Corcos: Rabbi and Talmudist; born about 1590; died about 1650. In 1600 Hezekiah was appointed rabbi of the congregation in Rome, which position he held till his death. Though he shared his functions with A. di Scala, D. della Rocca, and S. Castelnuovo, he was the dominant spirit; and it was through him that the rabinate recovered to some extent its former importance. When, in 1639, an inquisition of Hebrew books was ordered in Modena, Hezekiah addressed a letter to Pellegrini Sangiulietti, calling his attention to the papal brief dated April 17, 1648, and to the decree of the Index Committee issued Aug. 29, 1636 (Stern, "Urkundliche Ausgabe," p. 191).

Hezekiah was regarded as one of the foremost Talmudists of his day; and the few fragments of his literary activity found in the contemporary responsa literature show him to have been a very clever casuist (compare, for instance, Shabbethai....
6. Hezekiah Manoah Hayyim b. Isaac Corcos (in Italian, Tranquillo Vita): Italian rabbi, physician, and scholar; born in Rome 1660; died there Jan. 19, 1730. Hezekiah, who, on his mother's side, was a grandson of Hezekiah Manoah (No. 5), and, on his father's, a nephew of Raphael Corcos (No. 10), early distinguished himself both as physician and preacher. His activity in the affairs of the congregation began with his election to membership on Aug. 15, 1692. Until the day of his death he worked unstintingly in the interest both of his own congregation and of all the Italian Jews. The honorable title by which he was known, “Leader of the Age,” was no exaggeration. Indeed, the history of the Jews in Rome from 1692 to 1730 is the history of Hezekiah Manoah.

His first important act was his stand against the convert Paolo Medici, who delivered anti-Jewish-speeches in the churches and in the public squares of Leghorn, Pisa, Florence, and Bologna. In the last-named city these addresses led to bodily assaults. Corcos then published a memorial (Rome, 1692), addressed to the congregation of the Holy Office, refuting the charges of hatred against Christianity brought by Medici, explaining correctly the derided sayings of the sages, and directing attention with special emphasis to the fact that Medici's writings had already been several times suppressed by the...
Isaac Corcos: According to some authorities, the earliest known bearer of the name in Italy. Bartolo records the Hebrew inscription on his tomb, which is dated Luterna, 1448. This reading must, however, be wrong, as the Corcos family probably did not go to Italy until after 1492; though the name Isaac is frequently found in the family.

Joseph Corcos: Spanish Talmudist; flourished at the end of the thirteenth century and in the first half of the sixteenth. Joseph left Syria as a youth, presumably in consequence of the expulsion of the Jews, and settled in Palestine. Here he occupied a high rank among the scholars of the day. David Abi Zimra, Joseph Caro, and Joseph Bin Tani speak of him as a rabbinical authority of the first rank. He wrote a commentary on Maimonides' "Yad ha-Hazakah," which Joseph Caro had before him when he was writing his own commentary on that work. A small portion of it only has been printed (Syzyrma, 1757; reprinted in the Warsaw ed. of the "Yad"), under the title "Ha-Safradebe Rabi," which work furnishes ample testimony of the author's wide scholarship and critical mind. Some of Joseph's responsa were published by Azulai in his "Hagim Sha'ar II," Leghorn, 1792-95. The treatises containing his detailed studies of the "Yad," to which the Oriental scholars of the seventeenth century had access, seem to have been lost. Corcos must have reached an advanced age; for, as his responsa in Joseph Caro's "Abkat Rokel" show (No. 200, erroneously ascribed to Caro), he was still living when Caro's "Het Yosef" appeared. He must have died after 1757, to judge from a remark of Ibn Yahya in "Shalsheleth ha-Kabbalah" (ed. Warsaw, p. 88; compare also Sanbari in Neubauer's "Med. Jour. Chron.," i. 146).

Not to be confounded with this Joseph Corcos is the Italian of the same name, author of the homiletico-exegetic work "Yosef Hen" (Leghorn, 1820), and compiler of a little volume entitled "Shi'ur Komah" (ib., 1825), containing readings taken principally from the Zohar.

Bibliography: Azulai, Shem Tia-Qed Mm, i. 83; Corcos, Eben ha-Dorot, ed. Cassel, p. 254; Porath, Knesset Yisrael, p. 82.

Joshua ben Solomon Corcos: Italian banker of the sixteenth century. In conjunction with his brother Elijah (No. 4), he carried on an extensive banking business in Rome, which they had established in 1587. A century afterward Manasseh ben Israel could still point to the great wealth of the firm, which in 1636 represented the sum of 700,000 crowns. Joshua was an active member of the congregation; and as such, on March 16, 1588, acted as the representative of the united synagogues of Castiglione and Zafarino in the drafting with the united synagogues of Catalonia and Aragon of a deed of partnership in the use of certain synagogal utensils. Significant also is the compact drawn up by Joshua between the Jewish and the Christian tailors in 1595, to which the Oriental scholars of the seventeenth century had access, seem to have been lost. Corcos must have reached an advanced age; for, as his responsa in Joseph Caro's "Abkat Rokel" show (No. 200, erroneously ascribed to Caro), he was still living when Caro's "Het Yosef" appeared. He must have died after 1757, to judge from a remark of Ibn Yahya in "Shalsheleth ha-Kabbalah" (ed. Warsaw, p. 88; compare also Sanbari in Neubauer's "Med. Jour. Chron.," i. 146).

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Raphael Corcos: Italian rabbi; died about 1692. He seems to have succeeded his kinsman...
Corcos

Cordova

Hezekiah Manoah (No. 5) as rabbi. After the death of the latter he was the real representative of the Corcos family. This is why his nephew Hezekiah Manoah Hayyim held no office in the congregation during Raphael's lifetime, as the presence of uncle and nephew in the same rabbinate would not have been looked upon with favor. Corcos is to be distinguished from his namesake who was rabbi in Padua about 1620. The latter is mentioned by Isaac Cantarini ("Pahad Yizhak," p. 106) as a noted scholar.


11. Samuel Corcos: Italian rabbi of the first half of the seventeenth century. He was rabbi at Sinigaglia, where he delivered the funeral sermon at the burial of Mordecai Graziati, father of Abraham Joseph Graziati (Nov. 7, 1648).

Bibliography: Jona, in Revue Etudes Juives, IV. 113; Kaufmann, in Monatsschrift, XXXIX. 352-353.


13. Solomon Corcos: Converted Jew, who is said to have embraced Christianity in 1573. Bartolocci states ("Bibliotheca Babbinica," iii. 821) that, under Pope Gregory XIII., Corcos, together with his son Lazzaro, became a Christian, and in consequence received titles and honors. He also identifies them with Ugo and Gregory, who, according to a papal "motu proprio" of the year 1563, the text of which he cites, were raised to the nobility. Proof of the correctness of this assertion, however, is wanting. It is certain that neither Solomon ben David (No. 15) nor his grandson Solomon ben Joshua, an active member of the congregation in Rome as late as 1574, is identical with the convert referred to by Bartolocci.

Bibliography: Berliner, Aus Schweren Zeiten, in Bildesheimer Juwelschriften, p. 182.

14. Solomon b. Abraham Corcos: Spanish Biblical scholar; flourished in the first third of the fourteenth century. He was a disciple of Judah ben Asher, and wrote in Avila (Aug., 1331) a commentary to Isaiah's "Yesod Olam," the manuscripts of which commentary are still in the libraries of Munich and Turin.


15. Solomon ben David Corcos: Italian rabbi in the sixteenth century. He was by birth a Spaniard, but, owing to the expulsion of the Jews from Spain, went to Rome with his father. As early as 1536 he appears as rabbi; afterward, in 1546, 1547, as מַלְשֵׁת תֵלַיָּד בּ. The father of Donna Corcos is not identical with Solomon ben David; since Viterbo, in his work "Moron ha-Shohim," which appeared about 1585, speaks of Solomon, Donna's father, as one still living; while Solomon ben David, in a record of March 19, 1559, is spoken of as deceased.


16. Yom-Tob Corcos: Spanish rabbi; flourished in Monzon at the beginning of the fifteenth century. He was one of the Jewish delegates at the disputation of Tortosa in 1418. Ibn Verga, who reports this fact, writes the name in his "Shebe't Ye-hudah" (ed. Wiener, p. 66) as יומ-תוב (Cercos) which is probably only a variant of יומ תוב (Corcos).


L. G.

Cordova: A city in Andalusia, Spain. As early as the eighth century it included Jews among its inhabitants. They lived in a separate quarter or "Juderia," one of the gates of which was called Bab al-Yahud, now the Almodovar gate. At this gate, later known to the Moors as Bab al-Huda, the Jews carried on an extensive trade in silks and slaves. They developed considerably in numbers and importance under Abd al-Rahman I., whose greatness is said to have been prophesied by a Jew—and under his successors. The Jews were not hindered in their efforts to promote education and culture; and at the Academy of Cordova, founded by the califs, Jews and Moors together received instruction in philosophy, grammar, mathematics, botany, and even in music. One of the graduates from this academy was a Jew named Elias, who is referred to as a poet and an author of synagogal verses and songs. Mention is also made of a Jewish musician by the name of Mansur, who is said to have been a great favorite with Al-Hakim (Mariano Soriano Fuertes, "Historia de la Musica Española," 1. 62, Madrid, 1855).

In Cordova, as in all Mohammedan countries generally, the Jews enjoyed the same privileges and were subject to the same duties as the other inhabitants. They fought in the Moorish army and held government positions. The cleverest Hebrew diplomat was Hasdai ben Shapira, minister of finance under
The pride queen Toda of Navarreta, with a large retinue, for the purpose of making an appeal to 'Abd al-Rahman III. It was he who brought about the visit to Cordova of the Hasdai ibn Shaprut. The Hasdai to 'Abd al-Rahman for protection and assistance. Through Hasdai's intercession, the scholar Moses b. Hanok, who had been exiled to Cordova, was liberated. Hanok was afterward elected to succeed the chief rabbi, Nathan, who had voluntarily resigned. Hasdai founded at Cordova a school entirely independent of the gaonate, and thereby established the study of the Talmud in Spain. Through the efforts of Hasdai, who had attracted to himself many scholars, poets, and grammarians, such as Menahem b. Saruk, Dunash b. Labrat, and others, Cordova became the seat of Jewish learning.

After Hasdai's death (about 970) a dispute arose in the community concerning the rabbinical office at Cordova, which, after the death of Moses b. Hanok, was filled by his son. Many members of the community, especially the rich silk-manufacturer Ibn Gau, favored Joseph ibn Abitur for the position. The latter belonged to a prominent family of Cordova, and was greatly superior to Hanok in learning; furthermore, he was a poet of distinction and a master of Arabic. But the greater part of the community sided with Hanok. The dispute lasted for a long time, and was finally brought before the calif, Al-Hakim, who, yielding to the will of the majority, decided in favor of Hanok. When Jacob ibn Gau, however, received from Mohammed Abi-Amr the appointment of "nasi" and supreme judge of all the Jewish communities of Andalusia, and was elected by the Jews of Cordova as their chief, he removed Hanok from office, and, with the concurrence of the members of the community, recalled the banished Ibn Abitur as rabbi. But Ibn Abitur failed to respond to the call; and after the death of Jacob ibn Gau, who had meanwhile been removed from office and thrown into prison, Hanok was reinstated as rabbi, and retained his position until his death, which occurred on the last day of the Feast of Tabernacles (Sept. 29, 1014).

Hanok lived long enough to witness the evil that came upon Cordova. After the death of Al-Manzur, a furious civil war broke out. The Berber chieftain Sulaiman, who was ambitious to be ruler, had united with Count D. Sancho of Castile, whereupon Mohammed, his rival, sent a deputation of rich Jews to invoke the aid of Count D. Ramon Borrell of Barcelona, who at once responded with an army. On hearing this, Sulaiman swore to avenge himself upon the Jews; and on April 19, 1018, he broke into Cordova, destroyed their dwellings, burned their storehouses, and drove the Jews from the city; only those living in one of the eastern suburbs being spared. This was the first persecution suffered by the Jews of Spain.

Under Castilian Rule. The king assigned to them as their habitation the old Juderia, situated near the cathedral, and next to the fish-market ("la Pescaderia"); the principal street of the quarter being known as the "Calle de los Judios"—now the Calle de Mai monides. This Juderia was surrounded by walls, and dominated by a fort. They were obliged to wear distinctive badges and, in accordance with a decree of Pope Innocent IV., to contribute a tithe to the clergy. As soon as the Jews, in consequence of the privileges which had been granted to them by Ferdinand III. (Fuer de Castillan), again felt certain of protection, they began to build a synagogue, the height and magnificence of which aroused the wrath of the bishop and the chapter, who submitted a protest to the king. As this protest remained unheeded, however, the clergy turned to the pope, requesting him to forbid the completion of so imposing a structure. Upon this, Pope Innocent IV. issued the desired pro-
hibition; but the structure was nevertheless completed in the same year. The papal decree had this effect, however, that thereafter the Jews of Castile and Leon could not erect a synagogue without special permission (Amador de los Rios, "Historia," i. 396 et seq., 556 et seq.; "Boletin Acad. Hist." v. 202, 234, 396 et seq.; "Rev. Etudes Juives," ix. 157 et seq.). Fifty-five years later a new and magnificent synagogue was built by the architect Isaac Mehab b. Ephraim, in the middle of the Calle de los Judios, between the Place de las Bulas and the Almodovar gate. It was designed in the Moorish style, and had ogives 5 meters long and 6 meters wide. The northern and southern facades were decorated with colored faience, and bore Hebrew inscriptions, consisting principally of verses from the Psalms. The ornamentation of the western wall contained the only Arabic dedication to be found in any synagogue of Spain; while the eastern wall bore, in the form of a square, the following Hebrew inscription:

.smтрЯ мгй нчг в ишй вштв
йшт мдйл б н бврд япв йрк
йокй швн швйнйй вшт бй швк
йнп [йпй нйнййййй]

("This little sanctuary and a house of testimony was built in the year 75, by Isaac Mehab, son of the honorable Ephraim, as a temporary structure: Haste, O God, to rebuild Jerusalem")

In 1391 ("temporary," lit. "of an hour") the year 75 (נֵבַי נְבוּת) is again indicated. Since 1732, and possibly from an earlier period, this building was in the possession of the Shoemakers' Guild. The original purposes to which it had been dedicated were unknown. In 1884, however, the origin of the building was discovered by two academicians, D. Fidel Fita of Madrid and D. Romero y Barros of Cordova; and, like the two synagogues of Toledo, it is now set apart as a national monument ("Boletin Acad. Hist." v. 206 et seq.; "Rev. Etudes Juives," x. 394 et seq.).

The history of the Jews in Cordova differs but slightly from that of those of other communities in Castile. Upon the death of Ferdinand IV, his widow, Queen Constance, decided (Oct. 4, 1312) that a yearly requiem should be sung in memory of her husband; the expenses to be defrayed out of the annual revenue of the slaughter-house at Cordova, aggregating about 4,000 maravedis. For about ninety years the Jews of Cordova enjoyed uninterrupted tranquility, until they, too, became victims of the general persecution of 1391. The clergy, especially the archdeacon Ferrand Martinez, had so persistently instigated the people of Seville and Cordova against the Jews, that in Jan., 1391, an outbreak was considered imminent; and in June of the same year massacres of the Jews spread from Seville to Cordova. The dwellings, storehouses, and factories of the Jews became a prey to the flames; virgins were dishonored; and men, women, and children, without distinction of age or condition, were shockingly murdered. More than two thousand corpses lay in the streets, the houses, and the synagogues. Many persons, through fear of death, decided to embrace Christianity; and the community, once so flourishing, lay desolate. Of the beautiful synagogues, that built in 1315 alone remained. In 1406 these persecutions were renewed. The shops and dwellings of the Jews were plundered or burned, and hundreds of persons were ruthlessly massacred. In consequence of these repeated cruelties the feeble king, Henry, imposed...
a fine of 40,000 ducat upon the city of Cordova. Only 10,000 were paid, as the king died before the negotiations for a diminution of the sum had been completed (De los Rios, i. ii. 105, 361, 435 et seq.; Epistle of Nasral Crescas, in the Appendix to "She- bot Yehudah.") ed. Wiener, p. 129). After the massacre many Jews left Cordova and settled at Granada, which was still under Moorish dominion. In 1470 the "corregidor" (governor) of Cordova ordered the few Jews still remaining in the city to be removed from the Juderia, where their ancestors had dwelt for centuries, and to be transferred to the old Alcazar. At the petition, however, of Moses Barcillo, president of the Jewish congregation, this order was abrogated by a decree of Isabella the Catholic (March 16, 1470).

Still more violent was the hatred against the apostate Maranos—a hatred which soon resulted in the formation of two parties; viz., the Old Christians, headed by the Bishop of Cordova and the Count of Cabra, and the Maranos, or New Christians, whose protector was the powerful Alfonso de Aguilar. One of the associations organized by the clergy was the Cordud, a society which excluded all Maranos without exception from membership. The solemn inauguration of this society was celebrated by a procession on March 14, 1478. All the streets through which it passed were strewn with flowers; and all the houses—excepting those of the Maranos, which remained closed—were decorated with flags and costly carpets. As the procession reached the Calle de la Heredia ("street of the smiths"), in the vicinity of the cathedral and the Juderia, the signal for assault was given. A smith, Alonzo Rodriguez by name, wielded the torch illuminating an image of Mary, and set fire to the house of one of the richest Maranos of the city—an act which he averred to have committed out of vengeance, because water had been poured from one of the windows of the houses in question upon the canopy under which the image was placed. In explanation of this charge it is said that a Marano girl, eight or ten years of age, had indeed inadvertently poured some water from the window. With the cry of "Viva la fe de Dios," the fanatic mob broke into the houses of the Maranos, pillaged and burned them, and mercilessly slaughtered the inmates. In order to terminate this cruelty, the governor, Alfonso de Aguilar, accompanied by his brother, Gonçalo Fernandez de Cordova, and several knights, ceded the smith, who acted as leader, to withdraw with his band. The smith answered with a volley of abuse, while the enraged mob attacked the governor, who thereupon ran the smith through with a lance. The governor's action infuriated the mob to such a degree that it poured into the streets inhabited by the Maranos—the B. Maria de Gracia, La Ropería ("street of the peddler"), La Curtiduría ("street of the tanners"), La Alfacería ("the silk-market"), La Platería ("street of the goldsmiths"), and many others, all of which soon ran with the blood of the slaughtered. De Aguilar was obliged to withdraw to the Alcazar, which also served as a refuge for many Jews and Maranos. After the storm had subsided the governor was obliged to leave Cordova; and he proceeded to Aguilar, whither he was followed by many Jews and Maranos. In 1473 an order was issued prohibiting Maranos from holding public office in Cordova; and this order was soon followed by another royal decree prohibiting Jews from residing in that city and in Seville under penalty of death. Nineteen years before the general expulsion, therefore, the Jews were obliged to dispose of their houses in Cordova at any price and leave the city.

Cordova and Seville were the first to furnish victims to the Inquisition, which afterward destroyed so many thousands of Maranos in those cities (see Inquisition). The chief autos da fé held in Cordova (and the victims at each) were: June 29, 1665 (Jorge Mendez de Castro and Domingo Rodriguez de Caceres); July 6, 1666 (Diego de Herrera, Juan Nicolas Lopez de la Peña, Catalina de Reyna y Medina, and Antonio Gabriel de Torres); June 13, 1728 (Miguel de Soto y Herrera, Juan Fernandez Dias and Simon de Molina); and April 29, 1724 (Bernardo Philip de Soria de Caceres and Diego de Acosta).


CORDOVA, ISAAC HEZEKIAH B. JACOB: Publisher in the latter part of the seventeenth and the first part of the eighteenth century; son of Jacob b. Moses Raphael de Cordova. After a sojourn in Brazil, he settled in Amsterdam, where, like his brother Abraham, he became a printer. In 1698 he published the Spanish sermons of Joshua de Silva, and in 1706-09 various other works in Spanish and Hebrew. He changed his residence to Hamburg in 1709.


CORDOVA, JOSUA HEZEKIAH DE: Rabbi and preacher in Amsterdam about the middle of the eighteenth century; author of "Sermon Moral que Neste K. K. de Talmud Torah Pregouem Sabb. Bemidbar, 5 Siwan, 5504." Amsterdam, 1744.


CORDOVERO, AYYAH LOB (also called Tzurizen): Rabbi of Zamosc, Poland, at the end of the seventeenth century. He wrote a book called "Pene Arayh Zuta" ("The Face of the Lion, the Smaller"). Wilhelmendorf, 1720 (according to some printed also in Sulzbach, a. e.); the work is, according to Wolf, an abridgment of his larger work, called "Pene Arayh Rabbah" ("The Face of the Lion, the Larger"), as published commonly in the Pentateuch.


CORDOVERO, GODALIAH BEN MOSES: Talmudic scholar; lived at Safed in the sixteenth century. He was a son of the famous cabalist Moses Cordovero, a nephew (on his mother's side) of the cabalist Solomon Alkabiz, and a pupil of Solomon Sagis. He edited three works of his father: "Abodat Yom ba-Kippurim," "Or Nehem," to
Corfu

Most northerly of the Ionian Islands. The native Jews of Corfu fall into three distinct divisions of different origin (Greek, Spanish, and Apulian) and belonging to different epochs. There was formerly also a fourth division, that of the Levantines, the greatest part of whom apparently became merged into the Italians.

1. Greek Division: Composed of Jews who came from Thebes toward the end of the twelfth and in the thirteenth century. Benjamín of Tudela, visiting the island in 1147, found only one coreligionist, the dyer Joseph. A large number of Jews came to establish themselves on the island after it had passed from Byzantine dominion to that of the Angevin kings of Naples. Many documents show that there were Jews in Corfu in the thirteenth century, having been carried thither as prisoners by King Roger of Sicily, who conquered Thebes (in Boeotia) and Corfu about 1150, or having voluntarily migrated from Thebes and perhaps also from Sicily. King Roger had previously sent the Jews to the island for the purpose of introducing sericulture, Sicily being at that time under Angevin kings, who favored the Jews. A proof of the Theban origin of the Jews of Corfu is found in the word sebe ("pomegranate"), from the ancient dialect of Thebes, a word used only by them, though their dialect is the Apulian.

The Greek Jews (who called themselves "Tosheh-bim" or "Territi") differ from the other Jews on the island by various customs—e.g., they celebrate the additional day of Purim (Shushan Purim; see Esth. ix. 18), while the Jews belonging to the Apulian synagogue celebrate only the first day. The former observe on the first day only the religious ceremony at the Temple and the small banquet, reserving the masquerading, the ball, and the grand banquet for Shushan Purim. They have also preserved Greek elegies for the Ninth of Av (see specimens in "Israelite Chronographia,") No. 2, Corfu, July, 1896), and until recently a Greek chant was recited in their synagogue on the day of Pentecost. The first complete Biblical text in modern Greek is a translation of Jonah (twelfth century) made for the Jews of Corfu. The Greek synagogue is the oldest on the island. Until recently it differed somewhat from the others in its liturgy, and the ministers officiating in Greek still preserve that nasal chant peculiar to the Greco-Oriental preachers. The Greek Jews, who were absorbed by the more numerous Apulians, forgot their language, but have retained characteristic words and phrases. Their family names are, or have been, Gontis, Eliezer, Belleli, Moustaki, Naxou, De Semo, Mazza, Panguli, and Abdal. At present they possess only their own synagogue, but also their own burial-ground, called "the Greek cemetery."

2. Spanish Division: Composed of Spanish Jews who had lived for a time in the Two Sicilies, and who emigrated to Corfu at the end of the fifteenth and during the sixteenth century: among their number was Don Isaac Abrabanel. It seems that these few families for a long time preserved the Castilian language, for in a polyglot chant which can not date further back than the beginning of the nineteenth century, there are found Spanish verses, together with Hebrew, Greek, Italian, and Apulian; and it is evident that the author of the production, Dr. Lazarus de Mordo, wished to incorporate into it all the languages or dialects then spoken by the Jews at Corfu. These Spaniards united with the Apulians, who came at the same time or a little later, to form the Apulian or Italian congregation. Their family names, of Spanish origin, are as follows: Abaor, Guan, Cherib, Sarita, Hazan, Castro, and Sorne; in addition to which there were formerly Abrabanele, De Miranda, Senior, and Coronel. They are few in number.

3. Apulian or Italian Division: Composed of Jews who had been driven (1540) from Apulia by Don Pedro of Toledo, viceroy of Naples. They were so numerous that in time they imposed upon their coreligionists not only their Apulian dialect, but also their costume. The fact that they possess their own synagogue and cemetery is attributed to the unfriendly reception which they met with at the hands of their Greek coreligionists. Eventually, however, their suffering must have softened the original ill will. As a matter of fact, the Greeks, who now constitute the majority of the Jewish population, speak the despised Apulian dialect, while the Apulians have generally adopted the more refined Venetian.

Many of the Apulian families have Biblical names: Israel, Nissim, Mattatia, Misau (moshe), Azar, Buruch, Arco (?), Hanen, Hayyim, Elia, Levi, and Mordo (Mordica); also Dente, Osno, Vivante, and Minerbo. The Nahasmal and Maurogastri families, who belong to the Italian synagogue, though they apparently should belong to the Greek, probably either came after Corfu had become Italianized, or else left their original synagogue; the latter is known to have been the case with the Mazza family. Elegies in the Apulian language for the Ninth of Av have been preserved, and it is still a custom, even among the well-to-do classes, who have given up the Spanish dialect, to explain the symbolic
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rites in Apulian ("kasden," "u-rehoz," "karpas," etc.) on Passover eve. The population, which to-day (1901) exceeds 5,000 souls, numbered 1,171 in 1760.

The position of the Jews during the first two centuries of their establishment on the island was enviable, especially toward the end of the Aegian régime, the princes of that house issuing decrees which took the Jews under their protection (1617, 1624, 1664, 1685, and 1730). In 1392 Philip II. of Taranto called the attention of the Corfu authorities to the fact that his previous decrees (e.g., March 12, 1394) in favor of the Jews had not been carried out. These preferences were renewed, by his grandson, Philip III., in 1870, and probably also by Robert of Anjou in 1388. Robert's widow, Marie de Bourbon, Empress of Constantinople, especially charged the captain of Corfu to see that the Jews of the island were well treated. The same privileges were confirmed Dec. 18, 1392, by Charles III. (Durazzo), King of Naples.

Jews were often attachés of embassies sent by the community of Corfu to the King of Naples. In 1398 the island voluntarily sought the protectorate of Venice, remaining under Venetian rule until 1797. Among the six ambassadors sent to that city to conclude the negotiations was a Jew, David de Semo; while another Jew, Johanna Mayeha, was a member of a foreign embassy in 1516. The seigniory of Venice, which became possessed of Corfu Jan. 1, 1385, took the Jews under its protection. By a decree issued Jan. 23, 1387, it assimilated the Corfiote Jews with the other citizens in the matter of taxation, and granted them the free exercise of their religion, though still holding them to the distinctive signs in their dress. But the Christian Corfiotes, jealous of the commercial success of the Jews, repeatedly sent delegations to the Senate of Venice to petition for humiliating measures against them; and in 1516 the Senate weakly yielded. It did indeed deny the request for permission to stone the Jews ("de Judis lapidandis"), made by the embassy of Corfiote patricians that came to Venice in 1496, but in order to satisfy the embassy, it decreed that the Jews should wear thereon the front of their dress a yellow wheel or disk as large as a cake of bread, and the women yellow veils on their heads, under penalty of 500 ducats for non-compliance. It also forbade them to acquire houses or lands outside the city or outside the Jewish quarter (near the old fortifications at the Porta Real and the Via Schioldenberg), which still exists. This was not more of a ghetto than the old quarter had been; for a number of Christians lived there, and, unlike the ghetto at Zante and elsewhere, it had no gates to be closed at night.

At the instance of a Jewish deputy, the physician Master Angelus, the Senate abrogated this decree in 1498, and in 1435 confirmed to the Jews the proprietary rights in their houses, and, upon the whole, recognized, as had its predecessors, the great services rendered by the Jews to the city. They carried on an extensive commerce and contributed more than their share to works of public utility (construction of walls, fountains, etc.), to the running expenses of the city, and to public loans. Many documents remain, dating from the time of the Byzantine emperors, the kings of Naples, and the republic of Venice, testifying to these acts of patriotism on the part of the Jews. For this reason there was never a ghetto at Corfu, in the exact sense of the word; and when in 1751 the republic of Venice expelled the Jews from its dominions, it excepted those of Corfu. By a strange combination of circumstances the republic of Venice, which, on its accession to power, had apparently awakened among the inhabitants the spirit of hatred and contempt against the Jews, protected these very Jews as soon as it recognized their utility to the state.

Documents are extant which show that the Jews knew how to defend their ancient rights. One of these, dating from 1545, is especially noteworthy. According to this document an attempt was made to force the Jews to tear down their houses, on the pretext of erecting upon the sites new walls for the city; whereupon the Jews reminded the magistrate that at the cession of the island a clause placed them on an equal footing with their fellow citizens, and (adds the document) "ducet et affirmate esse civis et habitatores Korphi." Eventually, however, they were compelled to yield to the demand, and consequently dispersed over the entire city, to the great scandal of the Christians. They lived thus more than a hundred years without being molested.

About 1554 the Corfiote Christians began to protest against this close neighborhood, and sent an embassy to Venice to petition that the Jews be confined to a special quarter. The republic thereupon issued a decree to that effect, which, however, for unknown reasons (possibly at the instance of the Jews themselves) remained a dead letter. On Oct. 28, 1578, the brothers Menahem and Aaron Mozza received from the doge, Nicholas de Ponte, a confirmation of the ancient privileges of the Corfu Jews. They were expressly exempted from the levy of 50,000 scudi placed upon the Jews by the Venetian Senate July 12, 1573. Petition followed petition (1593, 1596, 1632, 1649), but only after the lapse of a hundred years (1622) were the Jews restricted to a special quarter (near the old fortifications at the Porta Real and the Via Schioldenberg), which still exists. This was not more of a ghetto than the old quarter had been; for a number of Christians lived there, and, unlike the ghetto at Zante and elsewhere, it had no gates to be closed at night.

The larger number of Jews followed some handicraft, and the rich ones were engaged in commerce, acquiring great wealth. They were devoted to their country, fighting for it and giving freely of their money, as may be seen from the written testimonies they obtained from the Venetian governors, when the latter laid down their office and left the island. In 1431 they lent the Venetian Senate 3,000 ducats. In the seventeenth century they aided the Venetian armies with money during the disastrous wars with Crete and the Peloponnesus. But in 1699 the captain of the island levied a tax of 10,000 reals upon them, though they had declared themselves ready to pay 600 ducats a year for military purposes. The Jews protested, and on Oct. 25 the Senate ordered the money to be returned. In 1716 they bravely assisted in defending the island of Corfu against the Turks. Two documents testifying to their exceptional heroism are extant. One of these, written by the Venetian generalissimo
himself, Count de Schulemburg, tells of the remarkable conduct of the Jewish community; the other, prepared by the governor-general of Venice, Count Loredan, is in favor of Mardochée Mordo (Barbanera), who particularly distinguished himself. Furthermore, the aide-de-camp of Schulemburg, the Corfiote strategos, writes that, of all the inhabitants, the Jews rendered the most signal services. This deliverance is solemnly commemorated every year on Aug. 6.

In the seventeenth century there were 500 Jewish families at Corfu, and in the eighteenth 1,171 Jews, according to the statistics of the governor Grimaund. About this time the Corfiote Christians were greatly excited over the conversion to Christianity of the Jewess Rachel, daughter of the rich merchant Vi- ranté. Notwithstanding all their difficulties, the Jews still enjoyed some rights. Aside from the profession of medicine, which they practiced everywhere, they were allowed at Corfu (certainly at a very early time) to practise law. It is true that a decree of May 14, 1657, prohibited the Jews of Venice from practising law, but although the attempt had been made to extend this inhibition to Corfu in 1679, it was withdrawn May 26 he received orders that they were in no way to be further molested.

While Corfu was under French dominion (1797-1800) the Jews enjoyed all the rights of citizenship, and their rabbi ranked with the Catholic bishop and the Orthodox archbishop. But when, together with the other Ionian islands, it formed a republic under the protectorate of England (1815-1863), the Jews were not only forbidden to practice in the courts, but lost all their rights. When Corfu was annexed to Greece the Jews of the former, as well, as of Chalcis (Eubée) became entitled to full civil and political rights, for the Greek constitution makes no religious distinctions. That they entered into the enjoyment of these rights was due in large measure to the initiative of Ad. Crémieux, who in 1864 called the attention of the Ionian Senate to their situation. Since then Jews have figured among the municipal councillors of the island; e.g., Dr. Victor Semo, Joseph Nacanuill, Raphael Gesuá, etc. Elia de Mordo, merchant, was the first assessor; and there have been notaries and several other Jewish government officials.

In 1861 some evil-minded Christians at Corfu created a scandal in order to hinder the Corfiote Jews from participating in the elections. A little Jewish girl, Rubina Soria, was killed, probably by some of these anti-Semites, and the report was spread that a Christian child had been slain for ritual purposes, thereby arousing the opposition of the populace against the Jews. Most of the latter were obliged to leave the place in order to escape a massacre. Although the impartial Greek press disclosed the plot, the instigators, protected, it is said, by high personages, were not punished.

Until the annexation the community of Corfu was governed by two councils of administration (one for each congregation), whose decisions regarding communal matters were sanctioned by the government. Each congregation had two syndics ("memúnim") and two parshanim. During the Venetian régime the syndics were elected every year by the council in the palace of the governor. They were responsible for order in their district, and occupied the office of conciliators and editors. They attended the public ceremonies of the governor in their costume of cloth, the costume of the Christian syndics being of silk. Under the British protection the interference of the government in communal matters was limited to the presence of a special agent-at-arms of the municipality at the conferences of the council. The two councils assembled together when questions of general interest were to be discussed. Since the annexation the government has had nothing whatever to do with communal affairs, the rabbi filling the position of civic officials. The two synagogues have been under one administration and one council since 1891.

Religious studies formerly flourished in Greece, and especially in Corfu. A new impulse must have been given to these studies after the massacre of 1861. The paraphrase of the Bible verse "From Baril goeth forth the Law, and God's word from Genezar," is well known. David b. Hayyám ha-Kohen, the chief rabbi of Padua in the fifteenth century, was of Corfu. Moses ha-Kohen, rabbi of Corfu, wrote (1586-1600) a poetical version of the story of Esther, entitled "Yashir Mosheh" (ed. princeps, of David Mazza, Mantua, 1612). Mazza calls himself the most humble of the disciples of the chief rabbi Cohen, and in his preface announces the early publication of a work by himself, a commentary on Canticles. The following rabbis have lived at Corfu within the last two centuries: Joseph ha-Kohen, Menahem b. Samuel Vivante (about 1710), Eliezer de Mordo, Mordecai Hayyém Elie Mordo, Hayyém Shab. Jos. ha-Kohen (about 1744), Elia Menahem ha-Kohen (died 1805), Joseph Bara-Penso, Raphael Eliezer Shabbethai Semo, and Abraham Hayyém Qalman Ferro (died 1820), all of whom were accepted except, perhaps, R. Pensu (probably identical with a physician of the same name known to have lived in Corfu). The last of the native rabbis to officiate was R. Ferro. Strangers were henceforth summoned to the office, the first of these being the chief rabbi Rabbi Shem- Toh Amari, a native of Salonica, who occupied...
the chair of Corfu until 1890. This rabbi, who sub-
sequently went to Larissa, Thesaly, was a great
Talmudist, and left a large number of manuscripts,
chiefly sermons, which are still preserved at Larissa.
He was succeeded at Corfu by the chief rabbi רבי מונט רוז
(1795-1865), Joseph Bibas of Gibrouch (or of Morocco),
who had a large following there. Bibas left Corfu in
1852, going to Hebron, where he died shortly after his
arrival. During the following six years the pulpit of Corfu was occupied by Moses
Israel Hazan of Jerusalem, distinguished as an ora-
tor and writer, after whose departure it remained
vacant for about five years, when it was again occu-
pied (1860) for six years by the pious and learned R.
Israel Raphael Tedeschii, an octogenarian, who be-
came later the grand rabbi in his native place, An-
cona. An important event during his rabbinate
was the official visit of King George of Greece to
the Apulian temple, June 5, 1889.
The reformers at Corfu, after a certain "Shabbethai," one of
the leaders of the party. The struggle
was bitter, dividing the community
philanthropic into two hostile camps, which carried
the decisive battle even into the streets.
The "Cronica Israelitica" (1861-63), a political and
literary journal, aimed to bring about the political
emancipation of the Ionian Jews. It was edited by
Joseph Emmanuel Levy (1875) of Italy, previously
rabbi of Mondovi and Cuneo, Piedmont, who held
the position until his death in 1887. He founded
the girls' school and the institute of
Joseph levy, who was supported by the government
and the people. Before his arrival he had written a good French grammar for Italians,
and from 1878 to 1883 he published the review "Mose Antologia Israelitica." At his death the
government took charge of his funeral, burying him
with the military honors due to a general. He died
a poor man. In 1889 the community of Corfu called
as rabbi the Rev. Alexander da Fano, then occupi-
ying the pulpit at Reggio (Italy), who after four
years went to the grand rabbi of Milan. R.
Fano was distinguished by his pious eloquence and
his kind heart. He tried in vain to found a kinder
garden in Corfu. From 1890 till May, 1892, the
pulpit of Corfu was occupied by Nathan Levy, a
graduate of the seminary of Paris.
A new periodical, the "Gazette Israelitica" (1891-93), a political
and literary journal, aimed to bring about the political
emancipation of the Ionian Jews. It was edited by
Joseph Nathan (died 1893), who was
Periodicals also the author of a grammar of the
Syrian and Greek languages, a translation of the
Greek translation of the Pirke Abot. From 1894 to 1879
he also edited at intervals the Italian
weekly review called "Pamphilis Israelitica," a peri-
odical devoted to light literature. Nathan was
president of the community, and an indefatigable
promoter of education among the people. In 1873
the grand rabbi Levi, began the publication of
"Mose, Antologia Israelitica" (which was suspended
in 1880); and in 1899 the Greek monthly "Is-
mite Chronographos" was established by M.
Calmi. The purpose of this periodical was to ac-
quaint the Christian population with Judaism and to
create a rallying-point for the Greek Jews. Prof. Mainon
Ventura of Egypt has published some poems
in classical Hebrew; and the former grand rabbi of
Corfu, Alexander da Fano, is the author of a volume
of prayers, entitled "Prophétes" (1889). Dr. Lazarus
Belleli has written (1890) a valuable study on the
Greek Bible of Constantinople. Sp. C. Papageorgi
and M. Calmi published the dirges sung in private
houses and synagogues in Corfu; and the former
presented to the Orientalists' congress at Berlin
a Greek hymn at one time used on the Pentecost
festival, and originally sung in alternate Hebrew
and Greek verses (see "Jew. Chron." July 26,
1901, p. 25). Prof. Dario Levi occupied in 1899 a
chair at the Academy of Lacedogna, Italy. Alex-
ander Levi (born 1871), an eminent sculptor, is estab-
lished at Naples.
About 1840 a struggle broke out between the
Orthodox members of the community and the Re-
formers, the former calling themselves "Marrochini," from "Morocco," the alleged birthplace of R. Bibas,
and the latter "Sabbatini," perhaps
Educa- after a certain "Shabbethai," one of the leaders of the party. The struggle
was bitter, dividing the community
anthropic into two hostile camps, which carried
the decisive battle even into the streets.
The reformers founded the Hebrew
institute. The pietists eventually ob-
tained supremacy over the Sabbatini, who, it seems,
constituted a secret society.
Two parish schools for girls and boys have been
founded, the expenses for general instruction
being defrayed by the government and those for
Hebrew by the community, the rabbi himself
conducting the advanced class in this branch.
In the two large temples of the community, the reading desk is placed
on the right of the Apulian temple, and a large
altar is supported by stone pillars. The
large Apulian temple has a very
fine mahogany Ark and reading desk; while the temple of the Greek congre-
gation is an immense structure devoid of pillars on
the sides and containing a splendid ancient reading-
desk designed in the Corinthian style and constructed
of white wood, with well-preserved gildings.

The rite of Corfu has in some respects the same peculiarities
as has the Roman. Among those who have com-
posed liturgic additions to this rite are Mazzal-Tob, Jaseb ben Abraham, Abraham b. Gabriel b. Mordecai, and Moses ha-Kohen. Joseph b. Abraham, the commentator of the Mahzor, lived in Corfu in 1534. The details of the Corfu rite may be seen in Bodian MS. No. 1083 (Neubauer, "Cat. Bodl. Heb. MSS." col. 275) and in those of the Montefiore Library in London (Hirschfeld, in "Jew. Quart. Rev." xiv. 396 et seq.).

Among the customs still peculiar to the Jews of Corfu may be mentioned that of celebrating the third night after a birth, when the Three Fates are believed to visit the child and pronounce its destiny. Dolls' clothes and rue twigs are placed in the linen of the child, and visitors are treated to "kukkuddi," a dish made of boiled wheat, pomegranate, and curants. This festival is called "Mire" (Mofrai). The game of knuckle-bones ("astragal") has survived in its ancient form among the Corfite Jews ("Jew. Chron."); Sept. 19, 1902), p. 23.

Many Jews of Corfu are dealers in oil and manufactured goods. Others are engaged in manufacturing umbrellas, hats, artificial flowers, etc. shoemakers, tailors, and jewelers. The population in 1901 numbered 5,000 Jews in a total of 25,000 inhabitants. On account of adverse business conditions many of the Jews were forced to leave Corfu between 1900 and 1903. The community, as "vicesima," paid about one-eighth of all its property. The only allusion to the plant in the Bible are in Ps. cxi. 7, where the seeds are compared to Manah. The Hebrew name "gad" was thought by Lagarde to be of Indo-European origin ("Gesammelte Abhandlungen," p. 57). It is probably not connected with any Semitic root (compare Low, "Aramaische Abhandlungen," p. 57). It is probably not connected with any Semitic root (compare Low, "Aramaische Abhandlungen," p. 57). It is probably not connected with any Semitic root (compare Low, "Aramaische Abhandlungen," p. 57). It is probably not connected with any Semitic root (compare Low, "Aramaische Abhandlungen," p. 57). It is probably not connected with any Semitic root (compare Low, "Aramaische Abhandlungen," p. 57). It is probably not connected with any Semitic root (compare Low, "Aramaische Abhandlungen," p. 57). It is probably not connected with any Semitic root (compare Low, "Aramaische Abhandlungen," p. 57). It is probably not connected with any Semitic root (compare Low, "Aramaische Abhandlungen," p. 57). It is probably not connected with any Semitic root (compare Low, "Aramaische Abhandlungen," p. 57). It is probably not connected with any Semitic root (compare Low, "Aramaische Abhandlungen," p. 57). It is probably not connected with any Semitic root (compare Low, "Aramaische Abhandlungen," p. 57). It is probably not connected with any Semitic root (compare Low, "Aramaische Abhandlungen," p. 57). It is probably not connected with any Semitic root (compare Low, "Aramaische Abhandlungen," p. 57). It is probably not connected with any Semitic root (compare Low, "Aramaische Abhandlungen," p. 57). It is probably not connected with any Semitic root (compare Low, "Aramaische Abhandlungen," p. 57). It is probably not connected with any Semitic root (compare Low, "Aramaische Abhandlungen," p. 57). It is probably not connected with any Semitic root (compare Low, "Aramaische Abhandlungen," p. 57). It is probably not connected with any Semitic root (compare Low, "Aramaische Abhandlungen," p. 57). It is probably not connected with any Semitic root (compare Low, "Aramaische Abhandlungen," p. 57). It is probably not connected with any Semitic root (compare Low, "Aramaische Abhandlungen," p. 57). It is probably not connected with any Semitic root (compare Low, "Aramaische Abhandlungen," p. 57). It is probably not connected with any Semitic root (compare Low, "Aramaische Abhandlungen," p. 57). It is probably not connected with any Semitic root (compare Low, "Aramaische Abhandlungen," p. 57). It is probably not connected with any Semitic root (compare Low, "Aramaische Abhandlungen," p. 57). It is probably not connected with any Semitic root (compare Low, "Aramaische Abhandlungen," p. 57). It is probably not connected with any Semitic root (compare Low, "Aramaische Abhandlungen," p. 57). It is probably not connected with any Semitic root (compare Low, "Aramaische Abhandlungen," p. 57). It is probably not connected with any Semitic root (compare Low, "Aramaische Abhandlungen," p. 57). It is probably not connected with any Semitic root (compare Low, "Aramaische Abhandlungen," p. 57). It is probably not connected with any Semitic root (compare Low, "Aramaische Abhandlungen," p. 57). It is probably not connected with any Semitic root (compare Low, "Aramaische Abhandlungen," p. 57). It is probably not connected with any Semitic root (compare Low, "Aramaische Abhandlungen," p. 57). It is probably not connected with any Semitic root (compare Low, "Aramaische Abhandlungen," p. 57).


Bibliography: Kaufmann, in J ew. Quart. Bev. Si. 297; Stern, Dernekliche Beitrdge, i. 77, 91, 96, 175.

CORINTH: A city in ancient Argos, Greece, and the center of the cult of Aphrodite. Jews lived here, as in the other cities of Greece (Philoi, "Leg"
Cormorant: The translation given in the Bible (Lev. xii. 14; Deut. xxi. 17) of the Hebrew word חָרְבָּן (kharrubban) is "cormorant." In this passage it is specified as one of the unclean fowls. The A. V. (Isa. xxviii. 11; Zeph. ii. 14) gives "cormorant." as the translation of חָרְבָּן, but the R. V. renders it correctly as "pelican." Tristram, Post, and others agree that the derivation of the word from a root signifying "plunger" indicates the bird known today as Phalacrocorax carbo, which is abundant on the Mediterranean coast of Palestine and in the valley of the Jordan. Its classification among the unclean birds is due to the fact that it feeds upon fish. Its name indicates its characteristic of plunging into the water to catch its prey. Its habits seem to be similar to those of the tern or gull of Western waters.

I. M. P.

Corn (ζυγόν): The seeds of cereal plants. (1) Barley (ζυγόν), which was and still is the most common grain of Palestine, is the ordinary food of horses, asses, and oxen. (2) Beans (πολύς) were also in very general use. They were brought to David on his flight from Absalom (II Sam. xvii. 28), and were one of the ingredients which Ezekiel was commanded to mix with his bread (Ezek. iv. 9). (3) Fitches, or vetches (בּּישָׁר), really the seed of the nettle, flower (bot. Nipula mutica), were no doubt used as a condiment sprinkled over cakes, as at the present day (see Tristram, "Natural History of the Bible," p. 444). (4) Orizina. Lentils (אָדָשׁ) were a sort of fitch, grown in poor soil and often mixed with meal for bread. (5) Millet (דָּבָן) was introduced by the Egyptians and is used in baking certain sweet cakes. Compare Ezek. iv. 9, where the prophet is commanded to use millet in making his bread. (6) Poise (אָשֵׁר) was a general name including most edible seeds, such as millet, peas, etc. (7) Vetch (קָסָמָן); bot. Vicia ervilia, is regularly translated "rye" in the A. V. (see Ez. ix. 32; Isa. xxvi. 20). Rye is unknown in Palestine. (8) The most important grain of ancient times was undoubtedly wheat (Italian). Compare the wheat-harvest mentioned in Gen. xxx. 14.

The following are the most important terms used in the O. T. in connection with corn:

(1) "Abib," "fresh young ears of corn" (Lev. ii. 14; R. V. "corn in the ear"; "grain of wheat"). (2) "Bar," "cattle-fodder" (Job xxiv. 6; A. V. "barley"). (3) "Ceres," "standing corn." (4) "Pagax," for corn in as indicated above, was the general O. T. term for corn or grain. It is very commonly used with "thresh," "must, wine" (Deut. xxxiii. 3). It is probably not connected with the god name Dagon. (5) "Gershom" (Lev. ii. 14, 16); "beaten corn"; R. V. "bruised corn." (6) "Karvel" (II Kings iv. 42); "ears of corn"; better, "fruit, garden-produce." (7) "Abar" (Josh. vi. 11); "old corn"; R. V. in marg., "produce," "corn." (8) "Aramah" (Ruth iii. 7); "beep of corn." (9) "Kali" (I Sam. xvii. 17); "parched corn." "Keshab," "standing corn." (compare Judges xv. 5, where it is stated that Samson tied firebrands to the tails of foxes and loosed them to the Philistines' standing grain). (10) "Ripah" (II Sam. xii. 19); "bruised corn." (11) "Sheber" (from the root meaning "break"); perhaps "broken corn," or "that which breaks the hunger" (Gen. xiii. 1), or simply "that which breaks the fast." (12) "Sheker" (Aram. "scher"; compare מִשָּׁר; verse 19); from this the denominative "hasheker," "sell corn." (13) "Shulchoth" (Ruth ii. 3; Gen. xi. 5); "ear of corn" (Greek ἐτος). "Ear of corn" (Matt. xii. 1). See Reference Section.

Grain was reaped at about knee-height from the ground, quite near the ear. It was gathered up in the reapers' bosoms and tied into sheaves, which were then carried on pack-animals to the threshing-floor ("goren"), an open space exposed to the wind. Here it was threshed, either by the hoofs of cattle.
which were driven around the floor on the spread-out grain, or by mechanical means. Of the latter the "morag" was the most important.

Reaping. This was a heavy sledge with a rough and bottom which was weighted both by the "fan" (A.V.), more properly "fork," and by the "grain-shovel." The grain which fell back was heaped up (Ruth iii. 7) separately from the straw, which was reserved for fodder (Isa. xi. 7). The chaff was, of course, blown away.

Very little is known about the nature of the storage-places for grain mentioned in the Old Testament. At the present day grain is kept in underground chambers, which are usually hewn out of the rock, but sometimes dug in soft soil.

The story of Hiel the Bethelite, who rebuilt Jericho by the use of foundation-stones and by the driver, who stood upon it or else sat upon it on a stool (see Agriculture). The grain was then winnowed by belay, for example, thrown into the air both by the "fan" (A.V.), more properly "fork," and by the "grain-shovel." The grain which fell back was heaped up (Ruth iii. 7) separately from the straw, which was reserved for fodder (Isa. xi. 7).

The ceremony consists of placing an appropriate record, or memorial in the hollow part of the stone, and then of laying in place the cornerstone, accompanied by certain solemn forms. See also CONSECRATION.

K. CORNWALL: Extreme southwest county of England; distinguished in early days by the tin-mines which attracted to have been visited by the Phoenicians. Some of the relics of the old workings are still called "Jews' tin" and "Jews' houses." There is a town in Cornwall known as "Market Jew" (modern "Marazion"). Prof. Max Miller suggested that this was a folk etymology for "Thursdales market" ("Maras dow"), but there is distinct evidence of the connection of the Jews with the tin-mines of Cornwall in the reign of King John, when they farmed the whole product of the mines for 100 marks, one-tenth of which was paid as a titho to the Bishop of Exeter. Some laws concerning the tin-mines of Cornwall dated 9 Ric. I., 1186, every regulation is drawn up with reference to "man or woman, Christian or Jew." There are no other traces of Jews in Cornwall in early times; but at the end of the eighteenth century a number of Jewish merchants settled in Falmouth, whence they sent out hawkers through the country towns,
who returned on Friday evenings for Sabbath worship.


CORO: A town in Venezuela, five miles from its port, La Vela de Coro, on the Caribbean Sea. It had, in the early days of the republic, many Jewish inhabitants, who came from the island of Curaçao, in the Dutch West Indies, about sixty miles from La Vela de Coro.

In the year 1833 the Jews of Coro, numbering about 300, were plundered, maltreated, and driven to seek refuge in their native place, Curaçao. As they claimed Dutch citizenship, the consular-general for the Netherlands, Van Lamberge, informed the home government, and three ships of war were sent to La Guayra, the principal seaport of Venezuela, and the redress demanded was at once granted. The Venezuelan government agreed to salute the Dutch flag; to restore to the Jews their property; and to pay an indemnity of 200,000 pesos ($100,000), the last clause being carried into effect in 1830, after lengthy diplomatic negotiations with the ambassador of the Netherlands, Jhr. O. van Rees.

In 1843 there were about 120 Jews in Coro, and religious services were held at the residence of Mordehay Abraham Senior, and afterward at that of his son Isaac. The cemetery, established in 1828, is situated on the outskirts of the town.

Another outbreak against foreigners, in June, 1852, compelled the Jews again to seek an asylum in Curaçao, tendered to them by the governor of the island, Jhr. J. de Jong van Beeken Doorn, who, on learning the facts, despatched the Dutchman ambassador of the Netherlands, Jhr. J.O. de Jong van Beeken Doorn, who, after lengthy diplomatic negotiations with the ambassador of the Netherlands, Jhr. O. van Rees.

In 1852, the same vessel was sent to La Vela de Coro for the remainder, and only a few Jewish residents remained behind to protect the property of the exiles.

A. J. H. M. C.

CORONATION CHAIR: The so-called "Stone of Destiny," forming part of the coronation chair of the kings of England in Westminster Abbey, is said by tradition to be the identical stone on which Jacob rested his head when he saw the vision of the angels going up to heaven (Gen. xxviii, 11-13). According to a legend first found in the "Chronicles" of John of Fordun, the stone was transferred from Palestine to Egypt; from there Gathelas, son of Cecrops, King of Athens, who had married Scotia, daughter of Pianoch, transferred it to Spain, whence it was carried by Simon Brech, son of Milo the Scot, to Ireland. There it was used on the sacred Hill of Tara as the "Lia Fáil," or "Stone of Destiny," on which the kings of Ireland were anointed. Ferguson More, the founder of the Scottish monarchy, is said to have borne it from Ireland to Dunstaffnage about 500, and it was ultimately taken by Kenneth II., about 840, to Scone. All the kings of Scotland were crowned upon it, until it was removed by Edward I. to Westminster Abbey, and upon it every king of England from Edward III. to George V. has been crowned. An attempt to get it back was made by the Scotch in the reign of Edward III., and that king even wrote to the Abbot of Westminster ordering him to return it (Legg, "London Coronation Records," Westminster, 1901, p. 77); but the people of London would not allow it to be taken (Holinhed, "Historie of Scott land," p. 195). It has always been one of the chief attractions of Westminster Abbey, and is referred to as such by Addison ("Spectator," No. 329) and by Goldsmith ("Citizen of the World," letter xiii.).

The veneration with which the stone is regarded is undoubtedly due to the legend connecting it with Jacob; but Dean Stanley suggests that it was originally connected with St. Columba, and geologists are inclined to trace its origin to the island of Iona, the scene of St. Columba's last days.

The Anglo-Irishmen make much of this connection of Jacob's stone with the coronation chair, and largely base upon it their claim to the identification of the English people with the Lost Ten Tribes (see ANGLO-ISALEMES).


CORONEL, NAHMAN NATHAN: Palestinian scholar of Sephardic-Ashkenazic parentage; born at Amsterdam 1810; died at Jerusalem Aug. 6, 1890. His teacher was R. Abraham Susan. In 1830 he emigrated to Erez Palestine, where he married, afterward settling in Jerusalem. There he studied in the Sephardic yeshibah. He became especially interested in rabbinical manuscripts, and acquired many rare copies, some of which he sold to European libraries, while others he published with his own annotations. The latter are: (1) "Het Na- tan" (The House of Nathan), containing a varied version of Berakot, Mib. of Cairo, and decisions by Isaiah di Trani, the elder, with an introduction by Coronel (Vienna, 1834). (2) "Hamishshah Kon- terisim" (Five Pamphlets), containing a varied version of Kallah, decisions in jurisprudence by R. Solomon Tazerat, and a letter of excommunication by David, the exilarch, etc. (Vienna, 1864). (3) "Seder R. Amram Gaon" (846 C.E.), containing a liturgy of the generic period, of decided literary value (Warsaw, 1865). (4) "Teshuboth a-Geonim" (Responsa of Geonim), rules for the slaughter and examination of animals, by R. Jonah (Vienna, 1854). (5) "Zeker Natan" (Memory of Nathan), selected religious regulations for travelers (Vienna, 1872). (6) Decisions by R. Solomon b. Adret, in reference to appropriating hallah (the priests' share of the dough), and decisions by R. Jacob b. Zebulon of Jerusalem. Coronel, in his own essay, "Hakor Dibor" (Search out a Matter), attempted to establish a precedent for the exemption, like the Levite tithe, of the appropriation of hallah outside the Holy Land, for which he was rebuked by the rabbis of Jerusalem. (7) "Almud Zuta" (The
Became a bankrupt in 1665, and after having been a merchant and royalist agent, and there, associated with wealthy Jewish relatives.

As a Christian, Sir Augustine was not fortunate. He was known to the law. The method of its infliction as a legal punishment. Corporal punishment is one of the oldest forms of chastisement known to the law. The method of its infliction according to Jewish law differs from that of other penal codes, inasmuch as the former law carefully guarded the convict from cruelty and excessive pain, stating expressly (Deut. xxv. 3), if the judge sentenced the wicked to be beaten a certain number of times, according to his fault; "Forty stripes be he may give him, and not exceed; lest if he should exceed, and beat him above those with many stripes, then thy brother should seem vile unto thee." Upon this passage the Rabbi comment, saying: "The wicked is thy brother still." (Sifre 296; Mak. 22).

The Talmudic law provides that whenever the infliction of corporal punishment is ordained, it is peremptory, and allows no discretion to the judge (Maimonides, "Yad," xvi. 1), except in regard to the number of blows. Three judges must be present at the beating (ib. xvi. 1); one of them ordering the blows to be administered; the second and third reading the verses Deut. xxviii. 58, 59, as Present, an accompaniment (ib. xvi. 11). The punishment was inflicted by the beadle of the congregation, and the law recommends that the man chosen for this purpose shall be stronger in mind than in body, so that he may not strike too hard or upon a dangerous or weak spot (ib. xvi. 9; Mak. 22). The convict was tied to a post by his hands, his back and breast bared, and the beadle stood behind him, a fourfold thong of leather in hand. He was then bent forward and the lashes administered, one stroke on the breast and one on each shoulder alternately (Macc. iii. 12; "Yad," Sanh. xvi. 8-10). The maximum number of blows was thirty-nine (compare Mak. iii. 10, 22b with LXX. to Deut. xxv. 3, which reads ד协调发展 כ電子郵件 "about the number of forty")

One less than the Biblical number of blows was given, in order to prevent the possibility of a mistake in giving one more than the lawful number. When the convict was found by a medical examination to be physically unable of stripes, able to receive the full number of blows according to the sentence of court, he was given a smaller number, always a multiple of three ("Yad," Sanh. xvii. 1, 2). If he died under the lash, no one was held responsible, but if he died as the result of the infliction of a greater number of strokes than the law permitted, he was considered murdered (ib. xvi. 15); for no more blows could be given than the sentence of the court required, and in no event could the maximum of thirty-nine blows be exceeded (ib. xvi. 13). If the convict broke his bonds and escaped, he could not again be subjected to punishment for the same offense (ib. xvi. 6).

The infliction of corporal punishment was not, as Josephus says in the "Antiquities" (iv. 3, § 31), "a most ignominious one for a free man." Josephus' idea of its effect was probably the result of his affiliation with the Romans, among whom such punishment was infamous. The maxim of the Jewish law was that after the man had received his punishment he was again to be considered a brother (Mak. 23a). The infliction of stripes provided by the Biblical law was permitted only in Palestine; but the rabbinical authorities assumed the right, from the necessity of the case, to decree the infliction of corporal punishment outside of Palestine, denomina-
Corporation

Maimonides enumerates 207 cases in which corporal punishment by the lash may be inflicted. They may be divided as follows: twenty-one cases of breaches of negative commandments, chiefly crimes against morality, punishable by קלאס (excommunication), but not by death; eighteen cases of breaches of the laws relating to the priesthood and sacrifice; and one hundred and sixty-eight cases of breaches of negative commandments which are not punishable either by קלאס or by death.

Punishable or by death. Among the last are included the making of idols, breaches of the Levitical laws, of priestly regulations, of the dietary laws, of the land laws, of the laws of pledge, of sumptuary laws, of marriage laws, as well as slander, cursing, perjury, breaking vows, and others (ib. xiv. 1, 4). See Capital Punishment; Lex Talons.


D. W. A.

Corporation: A combination of several persons, for certain purposes and under a common name, into one artificial body, which the law permits to act as a single person. In technical language there can also be a "corporation solo:" that is, one person filling a public position, who transmits the property rights and obligations of that position to his successors, as a natural person transmits his rights and obligations to his heirs.

A "corporation aggregate" is either public or private. The cities of the Holy Land were public corporations, and Jewish communities in the Exile corresponded to them (see Community, Organization). Between the public and the private corporation stands the court (נ kB) of the Mishnah, a group of houses surrounding an open place with a common entrance, the occupants of which have certain duties and corresponding rights (B. B. i. 6).

A private corporation is either elementary (formed for purposes of charity) or commercial (that is, formed for the common good of the members). The former is known by the name of "hebra," the most important being the "hebra kaddisha" (burial gild); other hebras attend to the reception of travelers, the visitation of the sick, the maintenance of hospitals, etc., all more or less independent of the "kahal" (community). They have a common name, and a continuous life unhindered by change of members; they take property by purchase, gift, or will, and can dispose of it, and the rabbinical courts would recognize these rights; but the reported precedents are very few, and the various codes have but little to say on these points. The Shulhan "Arukh (Yoreh De'ah, 258, 8, 9) shows how an action may, under certain circumstances, accrue to the collectors of alms from an arrangement among the collectors, a contributor, and the latter's debtor; and similarly in other passages the right of action in elementary corporations is incidentally acknowledged.

Commercial societies for various purposes, such as

the caravan, and the mutual insurance company of muleteers or of shipper's, are mentioned in the Mishnah (see Commercial Law). Whether they had any corporate powers or functions is not known. In later times, during the dispersion, Jews could hardly have entered corporations for profit except under the laws of the governments to which they were subject, and for many centuries there were few, if any, of these corporations in existence anywhere.

L. N. D.

CORPSE: A body of a dead human being polluted not only those that touched it, but also the dwelling, its inmates, and all uncovered utensils (Num. xix. 14 et seq.). A person made unclean by a corpse was required to be sprinkled with water on the third and the seventh day thereafter, and to bathe and wash his clothes on the seventh day (Num. xix. 19). It was a sacred duty to bury a corpse; and even the priests, with the exception of the high priest, were permitted to defile themselves by the dead bodies of their nearest kin (Lev. xxiv. 2, 3). The Nazarites, however, were required to keep away from all corpses (Num. vi. 6). Yet the Nazarite Samson ate honey which he had taken out of the carcass of a lion (Judges xiv. 9), since only the human body could be the source of uncleanness in others (Num. xxii. 23). During the forty years in the wilderness, those polluted by touching human corpses were put out of the camp (Num. v. 2), nor could they partake of the Passover sacrifice or any other offerings (ix. 8). Even those polluted in battle must be purified (xxx. 19). Not to bury a corpse was considered the greatest disrespect that of Burial, could be shown to the dead (Deut. xxi. 2; Ps. lxxix. 2, 3), although in time of war this was not necessarily a frequent circumstance. The law demanded the burial of a condemned person (Deut. xxii. 29), this applying even to the bones of those who had been executed in vengeance (II Sam. xxi. 19). The Egyptians were experts in embalming; but in Palestine, where little was known of the art, bodies were removed as quickly as possible from the houses (compare Amos vi. 10; see Burial). Places where human bones accumulated, such as Tophet in the valley of Hinnom, near Jerusalem, were held to be especially polluted, and therefore horrible. "High places" were defiled by human bones more than by all else (II Kings xii. 14).

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S. K.

Correa, Isabella (Rebecca): Spanish poetess of the seventeenth century; born in Spain; lived successively in Brussels, Antwerp, and Amsterdam; wife of the cosmographer D. Nicolas de Oliver y Fullana (Daniel Judah) of Majorca. Isabella Correa was a friend of Daniel Levi de Barrios, whose "Coro de las Musas" was praised by herself and her husband in verse. She was celebrated for her beauty and wit, her knowledge of the arts, and her linguistic attainments, which are said by some writers to have included nearly all the languages of Europe.

Her principal work is a metrical Spanish translation, with explanatory notes, of the "Pastor Fido" by Guarini (1st and 3d eds., Antwerp, 1684; 3d ed., Amsterdam, 1684), which is dedicated to
Manuel de Belmonte, the founder of De los Floridos, an academy of poetry of which Isabella was a member. Another of her works, entitled "Varias Poesias," which is said by De Barros to have been ready for the press, was never published.

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Eleon, DIE Judischen Poesen, pp. 173 174; see also

M. K.

CORREGAL. See Carregal.

CORRENTI, CESARE: Italian statesman and author; born in Milan Jan. 3, 1815; died at Lea, Novara, Oct. 4, 1888. He was one of the best friends of the Jews in Italy and a thorough enemy of anti-Semitism, whose adherents he regarded as "madmen." On various occasions he gave expression to his feelings of sympathy with the Jews; and in his work "Gli Ebrei Come Patriotti" he praises them for the great services they have rendered in the emancipation and progress of Italy.


B. B.

CORRIERE ISRAELITICO: Italian monthly magazine devoted to Jewish history and literature; founded at Trieste in 1868 by Abrami Vito Morpurgo, who edited it six years, and at his death the editorship devolved upon A. di S. Curiel, Morpurgo's son-in-law, its present editor. At times Morpurgo was assisted by Leone Bencad and, later, by his son Gustavo. For several years Dante A. Lattes was one of the directors, and he has become the magazine's chief representative and contributor. During the early days of its career the "Corriere" published not only careful accounts of Jewish events at home and abroad, but also scientific articles by S. D. Luzzatto, Leilo della Torre, and others on Jewish subjects; and translations of scientific, devotional, and belletristic works. Later on it devoted itself entirely to the setting forth of the cabalistic theories current in Italy. Elia Benamozegh and his pupils became the chief of its contributors, among whom is also Prof. Vittorio Castiglioni. c.

C. E.

CORTISSOS, DON JOSÉ: Spanish army contractor; born 1596; died in London 1742. He was fifth in direct descent from Emanuel José Cortissos, Marquis de Villa, a grandee of Spain, who flourished about 1475. José Cortissos was ambassador of the emperor Charles to Morocco. He was invited, as a man of property and thoroughly acquainted with the language of the Mishnah, which is a reprint from "Ha-

be eventually went to England in 1712 to urge his claims, but failed to obtain more than a fraction of the sum due him leaving a considerable balance owing from the British and Portuguese governments, all attempts to recover this proving unavailing. The unfortunate contractor, worn out in mind and body, died in poverty. It is reported that a portrait of him has been preserved, representing him in the court dress of the reign of Queen Anne, with a petition concerning his claim in his hands.


G. L.

COS. See Kos.

COSENZA: City in southern Italy. Ferdinando Ugelli, in the ninth volume of his "Italia Sacra," reproduces two documents referring to the Jews of Cosenza. One was given by King Ferdinand I. to Pirro Caraccioli, Archbishop of Cosenza (1467), re-establishing the former archiepiscopal jurisdiction over the Jews of his diocese. Depping thinks that this statute was authorized to bestow property belonging to Jews upon any one within his jurisdiction, or to confer upon him rights at the expense of Jews; for in 1469 the above-mentioned King Ferdinand confirmed him in such investitures. The Jews were expelled from Cosenza, as well as from the rest of the kingdom of Naples, in 1490 by a decree of the emperor Charles V.


COSEIN, LEWI: Rabbi at Salónica, and later a preacher at Venice; born in 1778; died in 1829. He was the author of a collection of sermons arranged in the order of the Sabbath sections, and entitled "Aliyat Efr Kitzahatnahim," (A Little Chamber in the Wall). It was published by the son of the author, the first volume at Venice, 1808, the second at Constanti-

nople, 1813. Conforte also ascribes to Cosin the ethical work "Torot Chayyim," published at Salo-

nica. Steinschneider, however, believes that Conforte confounded Cosin with Moses Nathan, who is generally believed to be the real author of the "Torot Chayyim."

BIBLIOGRAPHY: Nepi-Ghirondi, Toledot Oedole Ferarh, p. 358;
Euse, G. V. p. 44; Steinschneider, Cat. Bodl. col. 1655;
Conforte, Kote ha-Dorot, 44a l. a.

I. Bn.

COULIN, HAYYIM BEN NAPHTALI: Talmudical scholar and Hebrew grammarian of Berlin; died at Stettin, Prussia, March 23, 1882. He wrote the following works: (1) "Masai," a Hebrew grammar, written in a catechetical form. It was used for a long time as a primer and text-book in Jewish schools. It was first published by the author himself at Hamburg in 1788, and was repub-

lished as follows: Bâman, 1796; Zolkiev, 1798; Wilna, 1815, 1845, 1890, 1890. (2) "Keriot ha-Tora" (Reading of the Law), a treatise on the literal changes in Biblical passages found in the Talmud, and on some Talmudical rules concerning the Messiah (Ber-

lin, 1814). To this work is appended an article by Co\"alin, under the title "Be'er Rebobot," on the lan-

guage of the Mishnah, which is a reprint from "Ha-
Cosmogony.

**Early Hebrew Cosmogony.**

have had the same impulse toward speculation on the origin of things as had other groups of men; and as this impulse manifests itself always at a very early period in the evolution of mind (the tribal or national consciousness), it is safe in the prior assumption of the Hebrews of the production and possession of cosmogonic legends at a very remote epoch. This conclusion from analogy is corroborated by the study of the literary documents bearing on this point. Gunzel (loc.c.) has demonstrated that the cosmogonic accounts or allusions thereto (technical archaic terms, like "tobu waboua"); the use of words in an unusual sense, for instance "נייני נני"; and mythological personifications, like Rahab) display easily discernible signs of incorporated old material (Gen. i., ii.; Job xxvi. 13, xl. 11, xli. 26; Ps. xi. 5, lxxiv. 18-19, lxxxvii. 4, lxxxviii. 10; Isa. xxvii. 11, lii. 9). That Gen. 1 belongs to the later strata of the Pentateuch (P) is conceded by all except those scholars that reject higher criticism altogether. Dillmann, for instance, and Delitzsch (in the last edition of his commentary) do not hesitate to assign it to the Priestly Code, though they would have it be pre-exilic. It certainly has the appearance of a systematic presentation, but nevertheless it is not a free invention.

It has long been recognized that Biblical cosmogony bears certain similarities to that of other peoples; e.g., the Phenicians (who speak of נני and dark נני originally existent; through their union, נני ("destiny"), נני ("primordial mud") is generated; but of this נני come the egg, etc. [for other versions see Damascius, "De Prima Principiis," p. 185]; the wife of the first man is נני (or נני), or the Egyptians (who spoke of primeval water ["nun"]) and the primeval egg [see Dillmann, Commentary on Genesis, p. 5, and De la Saussaye, "Religionsgeschichte," 2d ed., i. 146 et seq.]). The notion of the primeval egg seems to be a universal one (see Dillmann, i.e. p. 4; "Laws of Man," i. 5 et seq.).

Strikingly similar to the Biblical cosmogony is that of the Babylonians (Friedrich Delitzsch, "Babylonischer Welterschopfungespos"); Jensen, "Romolo logie der Babylonier," pp. 263-364; Zimmern, in Gunzel, "Schopfung und Chaos," pp. 401 et seq.; Schrader, "K. R." vi). Its birthplace is betrayed by its reflection of the climatic conditions of Babylonia. Cos-...
corded him after the victory. He rides to the combat in his war-chariot, and, meeting Tiamat, kills her by forcing open her mouth, which he fills with the hurricane that cuts her in two from within, and puts her crew in chains. He then divides her carcass: out of one part he makes heaven; out of the other, earth. The following is the order in which Creation is said to have been successively called forth by Marduk: (1) the heaven; (2) the heavenly bodies; (3) the earth; (4) the plants; (5) the animals; (6) man.

It is plain that not only in Gen. i., but in other Biblical cosmogonic descriptions (notably in Ps. civ. 5-9; also in Job xxxviii. 10; Ps. xxxiii. 6, xv. 8; Prov. viii. 29; Jer. v. 92, xxxi. 35; The Prayer of Manasseh), trials and incidents abound that suggest this Babylonian myth. In the main, four theories have been advanced to account for this: (1) Both the Babylonian and the Hebrew are varied versions of an originally common Semitic tradition. (2) The Hebrews carried an originally Babylonian tradition with them when emigrating from Ur-Kasdim. (3) They adopted the Babylonian epic during the Babylonian captivity. (4) This tradition, originally Babylonian, at the background shows, had long before the Hebrew conquest of Palestine been carried to Canaan through the then universal domination of Babylon; and the Hebrews gradually appropriated it in the course of their own political and religious development. This last theory (Gunkel's) is the most plausible. Gen. i. marks the final adaptation and recasting under the influence of theological ideas (i.e., monotheism; six days for work and the seventh day for rest). As now found in Gen. i., it seems to be a composite of two, if not more, ancient myths. Besides these Babylonian elements indicated above, it contains reminiscences of another Babylonian tradition of a primitive (golden) age without bloodshed (vegetarianism), and recalls notions of non-Babylonian cycles ("the egg idea" in the brooding of the πνεῦμα, the Phénichia θυρίου).

The allusion to this ancient (Babylonian) cosmogony is really much fresher and fuller in mythological contexts in the other passages quoted above. These, then, represent a cosmogony anterior to the reconstruction on monolithic lines now incorporated in Genesis. In them the Dragon myth ("Tiamat," "Nabuh") is of frequent recurrence, but while it points to a cosmogonic source, it may in some cases (Job xxvi. 13, for instance) have sprung from a natural celestial phenomenon such as an eclipse.

So also in eschatological descriptions and apocalyptic visions these incidents of the old tradition recur (Ps. xcviii. 32, xciv. 3 et seq.; Nahum i.; Hab. iii.). See Dragon; Leviathan.

On the other hand, the Bible has preserved cosmogonies, or reminiscences of them, that are not of Babylonian origin. Gen. ii. 4 et seq., belonging, according to critics, to the Jahvistic source, starts with dry earth, and makes the sprouting of vegetation depend on man's previous creation; that is, on his labor. This exhibits Palestinian coloring. The dry, parched, waterless soil without rain is taken from a Palestinian landscape (see, however, Cheyne in "Encyc. Bib." I. 949). Again, Ps. xc. 3 speaks of the time before the birth of the mountains and the parturition of earth and world. In Job xxxviii., it is said that God laid the foundations of the earth "when the morning stars sang together," and all the "sons of God" made forth in glee. In Ps. xxiv. 2 there is reference to the mystery involved in God's grounding the earth on the waters so that it cannot be moved. These are not more poetic explications of Gen. i. They are derived from other cosmogonic cycles, which a time may even have included, as among all other ancient peoples, a theogony (notice the "sons of God"; see Gunkel, "Genesis," p. 119).

The value of the cosmogony of Genesis lies in its monotheistic emphasis. Though the plural "Elohim," the words "let us make," and the view of man being the image of God reflect polytheistic and mythological conceptions of a previous stage, the stress is laid on the thought that one God made the all by His will, and made it "good." The Sabbath—originally not a part of the Babylonian epics—is the crowning glory of this cosmogony, notwithstanding the strong anthropomorphism of the concept that the Creator Himself rested. The attempt to establish a concordance between Genesis and geology seems to do an injustice to science and religion both. The ancient Hebrews had a very imperfect conception of the structure of the universe. Gen. i. was not written to be a scientific treatise. It was to impress and to express the twin-doctrine of God's creative omnipotence and of man's dignity as being destined on earth to be a creator himself.

With the Babylonians, the Hebrews believed that in the beginning, before earth and heaven had been separated ("created," נֶפֶה), there were primeval ocean ("tehom," always without the article) and darkness (אך). From this the "word of God" (compare such passages as, God "roars" [יָרָע], Ps. xviii. 16; civ. 7) called forth light. He divided the waters: the upper waters he shut up in heaven, and on the lower He established the earth. In other descriptions the combat against the tehom is related with more details. Tehom (also Bahab) has helpers, the πνεῦμα, and the Levithan, Behebeth, the "Nabash Bariah." The following is the order of Creation as given in Gen. i.: (1) the heaven; (2) the earth; (3) the plants; (4) the celestial bodies; (5) the animals; (6) man. The Hebrews regarded the earth as a plain or hill figured like a hemisphere, swimming on water. Over this is arched the solid vault of heaven. To this vault are fastened the lights, the stars. So slight is this elevation that birds may rise to it and fly along its expanse.

In Post-Biblical Literature: Cosmogony, or the theory concerning the origin of the universe, began with pagan systems which recognized no Creator, and was therefore viewed with mistrust in rabbinical circles. For this reason it was taught in strictest privacy: "The creation here is not to be taught before one disciple." (Hag. ii. 1; see Cabala). Even the oldest schools, the Hillelites and Shammaites, differed on the question whether...
the heavens (Gen. i. 1) or the earth (Gen. ii. 4) was created first, the Shammaites deciding that the heavens were created first, the Hillelites maintaining the contrary contention. The Hillelites, referring to Amos ix. 6, argued: "No architect, in building a house, begins with the upper story?; the Shammaites replied with reference to Isa. xvi. 1: "No architect makes the footstool first and then the throne." This difference of view was resolved afterward by R. Simon b. Yoah, who said, referring to Isa. xvi. 13, that heaven and earth were created simultaneously, the former being put upon the latter as the cover upon the pot (Hag. 1:34a; Yer. Hag. ii. 1; Gen. R. i. and xii.; Pirke R. El. xviii.). The Shammaites seem to represent the older view, shared also by the Alexandrians (Yoma 32a; Tan. 32a; compare Becher, "Agada der Tannaiten," t. 17 et seq.).

Probably connected with this difference of opinion is the controversy between R. Eliezer and R. Joshua regarding the origin of earth and sea, Joshua, with reference to Job xxxvii. 6, xxxvi. 29, claiming a cosmic or celestial origin for them; Eliezer, with reference to Ps. cxviii. 4 et seq., Gen. ii. 6, a mere terrestrial one (compare Gen. R. xii., xiii.; Yoma 54b; Becher, l.c. i. 155, 173 et seq.). The principal concern of cosmogony was with the primal elements and their mode of composition; and in dealing with the question, the Gaunties resorted to both mythological and philosophical speculation, while Scripture treated it from the standpoint of theology (see GNOSTICISM).

In the third century Rabb, basing his speculation on Gen. i. 1-5, spoke of ten primal elements created on the first day: heaven and earth, the Primal Tohu and Bohu, light and darkness, Elements, wind and water, night and day (the last as time-measures); and of ten creative potencies: wisdom and understanding, knowledge and strength, rebuke and might, righteousness and judgment, mercy and loving-kindness, truth and beauty, and ten creative processes: generation, generation and separation, and their mode of composition; and in dealing with the question, the Gaunties resorted to both mythological and philosophical speculation, while Scripture treated it from the standpoint of theology (see GNOSTICISM).

Out of the region of the deep God caused a fiery stone, which God Himself revealed to Enoch, though "not known even to the angels".

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Rev. iv. 6, xv. 2; "...the pure marble stones that seem like water," Hag. 1:10; compare Joel, "Bîrket in die Heiligenge- stalt," 1: 1, 1 et seq.).

Out of the waves of the water below, which were turned into stones, the earth was formed on the second day of Creation, and the eye of angels and all the heavenly hosts were created out of the lightning which flashed forth from the fiery stones as God moved upon it. Pesh. 1:26; "the flames are made of water, and the stars and angels of fire," and Cant. R. iii. 11: "The flames are made of balsam (Gen. 1: 2, "crystal""); and the dais of fire".

Charles ("Book of the Secrets of Enoch," 1896, p. 23; and Bouasse ("Religion des Juifs," 1906, p. 270) find in this cosmogony traces of Egypto-Orphic influence: but a comparison with the Babylonian—i.e., the Mandaeo-cosmogony, with its upper world of light and lower world of darkness (see Brand, "Manndeische Religion," 1889, pp. 41-44), is no less in place. Remarkable is the cosmogonic view of Abraham (Gen. iii. 3): "God created the world after worlds, and destroyed them until He found the one which He pronounced as good."

The Baraita on Toph and Bobu, Hag. 12a, and on wind or breath, Hag. 12b, quoted above, formed undoubtedly part of an ancient Midrash, Ma'aseh Bereshit, of which the Midrash Konen preserved essential parts (Jellinek, "B. H. II," ii. 23-39; Introduction, xiii.). It is based on Prov. iii. 19, and the Torah being identified with the creative wisdom (compare Gen. i. 1), the sacred names or letters are made potencies of creation. The Midrash shows how, by the aid of three names, water, light, and fire were created; how, by the mixing of these, the heavens and the clouds of glory and all the celestial hosts were made; and, how from a lump of snow under the Throne of Glory, the earth was formed and the foundation-stone of the world laid upon the water. The celestial orbs were made of fire; the water animals, including the leviathan, of light and water; the birds, including the ziz or simurg, out of these elements mixed with mud; the terrestrial beasts, including the behemoth, out of water, earth, and light. The Midrash Ma'aseh Bereshit, which is attached to Midrash Konen (Jellinek, "B. H. II," pp. 22 et seq.), forms also part of the Sefer Rabbai di Bereshit, published in Wertheimer's "Hatte Midrashot" (i-31), and presents the entire cosmogonic and cosmological system of the Rabbis (or Essenes, as is shown by the apocrypha of the Sabbaith, pp. 7-5). Part of this cosmology—that is, the description of the upper and lower worlds and all their parts in their topographical relations—is found also in Pirke R. El. (iii.-ix.).

Another and altogether different cosmogonic system is presented in the geonic work "Sefer Yezirah." Here letters and numbers, as in the Scer (Jellinek, "B. H." II, pp. 22 et seq.), have made attaction on the Crimea. Pia- sacinski replied that the Cos-acks were not subjects of the Polish king, and that he therefore could not be held responsible for the acts of uncontrollable rovers of the desert; for while there were some Poles, there were also Muscovites, Wallachians, Turks, Tartars, Jews, etc., among them (Kostomarov, i.e. p. 59).

In the response of Joel Stkh mention is made of "Berakah the Hero," who fought in the ranks of
the Cossacks and fell in battle against the Musco-
vites (1601; Harkavy, " Yewrel, Kazaki," in "Russki
Yever, 1880, p. 846). In 1607 a certain Ilyash
(Bijlah) Kaminschi (the name indicates a Karaite
origin) was one of the officers of the registered Cos-
sacks, and became their "starosta" (elder) after the
execution of Pavyruck (Kostomarow, i.e. p. 185).
In ballads of Little Russia reference is made to a
colonel named Matvi Borschovich (1647), who, as
his family name (meaning "son of Baruch") indi-
cates, was probably also of Jewish origin. The
feeling against the Jews spread very rapidly from
Poland into the Ukraine in the reign of Sigismund
III. (1587-1603), who was an obedient pupil of the
Jesuits. The gilds, which always feared the competi-
tion of the Jews, were prominent in connection with
the accusations. The higher nobility, however,
depended largely on the Jews to act as their lease-
holders, agents, and financial managers, and this
served in a measure as a bar to persecution.

Stephen Bathorf (1572-89) intended to disband the
Cossacks, who were a menace to the union of the
Ukraine with Poland. Not long before his death he
said: "Some day an independent state will spring up
from this scum" (Kostomarow, i.e. p. 21).

As the power of the Jesuits increased, and with it
determination to force the peasants and Cos-
sacks into the Catholic Church, there were manifest
signs of trouble between the Cossacks and the Polish
nobility. From time to time armed

**Attacks by Cossack bands sweep over the Ukraine.**

Cossacks. The Cossacks plundered the estates of the nobility,
pilgraging the Catholic churches, and
robbing the Jews. When the Polish nobles Wishne-
vetzki, Potocki, and Koniecpolski settled in the
Ukraine and began to build palaces and castles, the
Jews were their trusted agents and managers, leas-
ing their estates, mills, inns, rivers, lakes, and all
other sources of revenue.

The Jews increased rapidly in the Little Russian
territories at the beginning of the seventeenth cen-
tury. They farmed not only the taxes, but even the
revenues of the Greek Orthodox Church. At
every christening or funeral the peasants had to pay
a fee to the Jew. The lords were the absolute rulers
of their estates, and the peasants their dependant
subjects. When a lord or any other member of the
nobility leased his villages or estates to a Jew, his
authority also was delegated to the latter, who even
had the power to administer justice among the peo-
ple ("Yewrel Mezulah," p. 3a). The extravagant
life of the Polish landlords, who spent most of their
fortunes abroad, frequently placed them in pecu-
niary difficulties, and their Jewish tax-farmers were
often forced into executions against the advice and
warnings of the wise leaders of the Council of
Four Lands, and the Jews of the Ukraine often suf-
fered grievously for the sins of individuals of their
cast. The uprising of the peasants in the Ukraine
has been ascribed by most historians to their oppres-
sion by Jewish leaseholders, as well as to the privi-
leges granted to the latter by the kings and nobles
of Poland. Recent historical research, however, indi-
cates that the Jews living in the cities, particularly
in those of the Ukraine, were not afforded the pro-
tection enjoyed by other citizens, and moreover
were excluded from the privileges granted to the
Christian merchants and burghers (Antonovich,
"Monografi po Istorii Zapadnoi I Yugo-Za-
dnoi Rossii," i.e. p. 188). Notwithstanding this, the Jews
managed to gain control of the commerce of the
country, as is evidenced by the complaints of the
Christian merchants of Lemberg, Kamenska, Kiev,
and many other cities, shortly before the Cossack
uprising (" Archiv Yugo-Zapadnoi Rossii," v., part
I., xxxiv. 134, xl. 156, exxi. 828; "Starozynna Pol-
ska," II, 1023, 1056; "Shorok Miklnova," p. 192;
Antonovich, i.e. p. 189). It was the combined op-
position to the Jews of the urban and the peasant
populations that made it possible for Chmielnicki
to arm the entire country against them within so
short a time.

During their first uprising under Nalivaika and Koniecpolski (1591-98), and that under Taras (1603),
the Cossacks did not exhibit any special animosity
toward the Jews, but compelled only of the Roman
Catholic Church. But in the subsequent re-

**Early Uprisings.** mostly leaseholders and farmers of
taxes, were killed in Pecyszavar, Lokh-
viza, and Lubny, and many synagogues were de-
troyed; and when the Polish government restricted
some of the rights of the Cossacks their animosity
toward the Jews was still further increased.

In 1646 a general European alliance, including
Ladislaus IV., was formed for the purpose of dri-
vying the Turks out of Europe. The Polish chan-
celor Ossolinski visited the Ukraine and opened
negotiations with the Cossacks. The king was accused
before the Diet of 1646 of attempting to curtail the
rights of the "Shlyakhtas"; the proposed war with
Turkey was not sanctioned by the Diet, and the
Polish cause was thus injured.

The contents of the agreement between King
Ladislaus and Bogdan Chmielnicki, the leader of the
Cossacks, have never been positively ascertained,
nor has it been shown how far, if at all, the latter
was encouraged by Alexis, the Rus-

**The Great Cossack uprising.** It is only known that on

Uprising, Peasants. L., 1. 1603, the Russian government
decided to include the Cossacks among
its subjects, whereupon war was declared against
Poland by the Muscovites. Most of the historians,
Russian, Polish, and Jewish, think that the personal
animosity of Chmielnicki against Koniecpolski and
Chaplinski (see Chmielnicki, Boodyx) caused the
Cossack uprising; yet even such a shrewd, ambi-
tious, and daring leader as Chmielnicki could not so
soon have become such a popular hero throughout
the Ukraine had not the ground been prepared.

When Koniecpolski learned of the alliance formed by Chmielnicki and the Tartars to make common war
on Poland and to drive the Poles out of the Ukraine,
he cast Chmielnicki into prison. A Jew, Jacob
Sablenki, helped Chmielnicki to escape; and when
he was subsequently imprisoned for the second time,
he again succeeded in effecting his escape. He then
went with his fellow conspirators to the Syr, where
he issued his appeal to the Cossacks to rise
and take revenge on both the Poles and the Jews.
In his address to the Cossack elders Chmielnicki
said: "You must be aware of the fact that the Po-
lish nation is gaining power daily and that it oppresses our coreligionists. But it is not the noblemen alone who lord it over us; even the most abject nation [the Jews] hold us in subjection" ("Yeven Mezulah"). This was enough to excite the people of Little Russia. The flame of revolution spread with great rapidity throughout the Ukraine, and Chmielnicki, encouraged by Ladischau himself, concluded a treaty with the Khan of the Crimea. Chmielnicki still derived encouragement from the king himself, who, being often opposed in the Diet by the nobility, desired to make use of the Cossacks. Some historians hint that he even secretly promised to help them assert their rights against the nobles.

One of the paragraphs of this treaty stipulated that all prisoners of war should belong to the Tatars, as also the right to sell them as slaves in Turkish markets; and that the property of the Polish nobility and Jews should be allotted to the Cossacks. When the Cossack general Tugai-bey joined Chmielnicki with an army of 4,000 men, the whole of Little Russia, Podolia, and the Ukraine rose en masse, and, leaving their estates and homes, assembled in the Sycch. The Jews soon learned of the plans of the allied armies, and warned the Polish Field-Marshal Potocki and Kalinovski to be on their guard. This was a very wealthy community, containing many prominent and learned men. The Jews, who were in possession of the fortress, had closed the gates; but Greek Christians of the town, disguised in Polish uniforms, urged the Jews to open them again for their friends. They did so, only to be mercilessly slaughtered by the Cossacks and the Russians, those escaping immediate death undergoing frightful tortures (June 10, 1648). Among the victims was Jehiel Michael ben Eleizer, the cabalist, and the head of the yeshibah of Nemirov. While most of the Jews remained true to their faith, some were seduced by Christianity, although most of these returned to Judaism when the riots were over (Gnetz, "Hist. Heb." Hebrew ed., viii. 130).

At the town of Tulchin about 600 Polish soldiers and 3,000 Jews had taken refuge in the fortress (called Nestrow); some of the latter being brave soldiers, sworn to defend the town and fortress to the last man. The Cossack peasants, knowing little of tactics, resorted to a trick. They assured the nobles that their hatred was directed solely against the accused Jews, and that if these should be delivered up to them, they would withdraw. The nobles, forgetting of their oath, proposed that the treachery Jews should give up their arms to them. The Jews, who exceeded the Poles in number, at first thought of revenging themselves on the latter for their treachery; but Rabbi Aaron of Tulchin warned them that the Catholics would take bloody vengeance, and that all Poland would be excited against the Jews, who would doubtless be exterminated. The Jews then delivered up their arms, whereupon the Poles admitted the Cossacks into the town. After the Cossacks had taken everything from the Jews, they offered them the choice between death and baptism. Three rabbis, Eleizer, Solomon, and Hayyim, urged their brethren not to change their religion; and about 1,000 Jews who remained steadfast were tortured and executed before the eyes of the Polish nobles (June 34, 1648). Two rabbis were spared by the Cossacks in order to extract large ransoms from their communities. The Poles were immediately punished for their treachery. Deprived of the assistance of the Jews, they were slain by the Cossacks. This sad event had a good effect, as the Poles after that sided steadfastly with the Jews, and were not opposed to them throughout the course of the long war ("Yeven Mezulah," p. 29).

From Podolia the bands of rebels penetrated into Volynia. Here the carnage continued during the whole summer and autumn of 1648. About 10,000 Jews were slain by the Cossacks or taken captive by the Tatars at Polonnoye. The cabalist Samson of Ostropol, who had been revered by the populace, with 800 poor inhabitants, was put to death in the synagogue. Similar massacres took place in Zaslavl, Ostrog, Starokonstantinov, Bar, Narol, Kremenetz, and other towns of the Ukraine. The Polish troops, especially those under Jeremiah Wishn еврет, subdued the Cossacks here and there, but they were unable to put down the rebellion. In Sept., 1648,
the forces of Chmielnicki had advanced to the very walls of Lemberg, which was subjected to a protracted siege. Having reduced the inhabitants by starvation, the Cossacks withdrew upon receiving from the city an enormous ransom, a considerable share of which was paid by the Jews (Gesch. der Juden in Lemberg, pp. 81-84). From Lemberg, Chmielnicki with his host moved to Zamoesco and Lublin, even approaching Warsaw, where the election of the king was in progress. The choice fell upon the prince of Gnesen, Cardinal John Casimir (1648-68), brother of King Ladislaus IV.

The new king at once entered into peace negotiations with Chmielnicki, but owing to the excessive demands of the Cossacks no conclusion was reached. The war broke out fresh, and lasted to the end of the summer of 1649. In the course of it many more Jewish communities were desolated. After a series of battles unfavorable to the Poles a treaty of peace was concluded at Zborowo, between John Casimir and Chmielnicki. In this treaty there was a clause forbidding the Jews to live in the Ukraine; that is, in the wojewodship of Chernigov, Poltava, Kiev, and part of Podolia (Aug., 1649). After eighteen months of torture and hardship the Jews could once more breathe freely. To all who had entered the Greek Orthodox Church under threat of death, the king gave permission to return to their former faith. Jewish women who had been forcibly baptized fled in numbers from the Cossack hordes who had been forced upon them, and returned to their families. The Council of Four Lands, at its session in the winter of 1650, worked out a day of mourning for the victims of the Cossack rebellion as well. The prominent rabbis of the time composed many elegies and prayers, which were recited in the synagogues on every anniversary of the fatal day.

But the Jews were not to rest for a long time. The treaty of Zborowo was satisfactory neither to the Polish government nor to the Cossacks, and in 1651 war again broke out. This time the Poles gained the advantage over Chmielnicki's forces, and the campaign ended with a treaty advantageous to the Poles. The treaty of Byelaya Tzerkov (Sept., 1651), many of the Cossacks' claims were rejected, and the right of the Jews to settle in the Ukraine was restored.

It was at this time that the agitation among the Cossacks and the Greek Orthodox Ukrainians was renewed. Bogdan Chmielnicki opened negotiations with Czar Alexius with the view of transferring Cossack-Ukraine, under the name of "Malorossia" (Little Russia), to the Muscovite realm. These negotiations were successful in 1654. In the same year the Russian troops penetrated into White Russia and Lithuania and began a war with Poland. During this war, which lasted two years (1654-56), the Jews of White Russia and Lithuania underwent much suffering. The seizure of many cities by the united Cossack-Muscovite army was accompanied by the extermination or exile of the Jews. When the city of Mohilev on the Dnieper surrendered to the Muscovite forces, Alexius, as requested by the local Russian inhabitants, ordered all the Jews to be banished from the city, and their houses to be distributed among the magnates and other Russian officials. The Jews, however, trusting that the military disturbances would soon cease, did not immediately leave Mohilev; and for this they paid a heavy penalty. At the end of the summer of 1655 the commander of the Russian garrison at Mohilev, Colonel Poklonski, learned that the Polish army, under Radziwill, was marching on the city. Fearing that the Jews might unite with the advancing enemy, Poklonski ordered them to leave the city, promising them an escort as Polish subjects to Radziwill's camp. No sooner were the Jews, with their wives, children, and belongings, outside the walls, than the Russian soldiers, acting upon Poklonski's orders, fell upon them, killed nearly all of them, and appropriated their possessions.

At Vitebsk the Jews took an active part in the defense of the city against the besieging Muscovites. For this the enemy took ample revenge, the Jews being either forcibly baptized or sent into exile to Pskov, Novgorod, and Kazan. The Jews in the community of Wilna also suffered in the sack of that city by the Muscovite-Cossack forces in Aug., 1655. Most of the Wilna Jews, however, found safety in flight: those in Poland remaining either slain or banished by order of the czar. It was soon the turn of the native Polish provinces to become the scene of war and invasion. The troupment of Poland's third enemy, the Swedes (1655-56), under Charles Gustavus, brought carnage into the very heart of the country. The greater portion of Little and Great Poland passed into the possession of the Swedes, and King John Casimir had to flee. At the hands of the Swedish invaders Jews suffered equally with Christians; but they often found themselves between the hammer and the anvil. The Polish leader, Czarniecki, while escaping from the Swedes, devasted all the country through which he passed, but manifested exceptional harshness in his treatment of the Jews. The Polish auxiliary bands were equally severe in their treatment of the Jews and other non-Catholics.

The horrors of the war were brought to a climax by the outbreak of the plague in Poland. The Jews in the provinces of Cracow, Pozan, Kalisz, Piotrkow, and Lublin perished in large numbers, both by the sword of the enemy and by disease. Only after 1658 did the disturbance caused by the war begin to subside. According to the chronicles, the number of Jews who perished during this time (1648-58) exceeded half a million. Over three hundred Jewish communities (740, according to the unreliable Samuel Phoebus in "Ti-Ha-Yawen") were massacred and sacked. Approximately only one-tenth of the Jewish population remained in Poland, Ukraine, Volhynia, and Podolia. The remainder had either perished or had emigrated into Lithuania, Poland proper, and

Cossacks
Costa

THE JEWISH ENCYCLOPEDIA

the states of western Europe. Jewish fugitives
from Poland, and captives ransomed from Tatar
bondage, could at that time be met with in all the
countries of Europe and Asia.
The following is a list of the towns in which out
breaks occurred during the uprising of the Cossacks
(1648-58):
Kanev
Alexandria (Volhynia)
Kiev
Alexandrovka (Podolia)
Kishinev
Arhat
Klevan
Bagrinovtzy (Podolia)
Kobrin (Minsk)
Bar
Kobrin (Volhynia)
Bazhin
Berestechko (Volhynia)
Kolki (Volhynia)
Berezlno (Minsk)
Komorno (Galicia)
Berezovka (Poltava)
Konotop
Berezovka (Volhynia)
Kopys
Koretz
Berehad
Bielcza (Galicia)
Korsun
Bielgoria (Poland)
Kovel
Kovno
Borlsoyka (Pcltava)
Krainepole
Borispol (Poltava)
Krasnik (Lublin)
Bozovka
Krasnobrod (Poland)
Bragin
Bratzlav (Podolia)
Krasny
Kremenetz
Bratzlavshchlna (Podolia)
Krichev
Brest-Litovsk
Kunitza
Brezna (Poland)
Ladyzhin
Breznitza (Poland)
Brody
Latischan
Buchach (Podolia)
Lemberg
Busk (Galicia)
Lesla
Letichev (Podolia)
Byelaya Tzerkov
Lobemla
Byeltzy
Byely (see Kostomarov,
Lokhvitza (Poltava)
iii. 154)
Loyev (Kostomarov ii. 186)
Byely-Kamen
Lublin
Lubny (Poltava)
Bykhov
Lubsentz
Chernigov
Luntschitz
Chigirin
Luzk
Chlrikov
Chudnov (Volhynia)
Lyubartovo or Lyubar (Vol
Derazhnya
hynia)
Lyubom (Volhynia)
Drogobuzh
Druya
Makhnovka (Kiev)
Dubno
Medzhibozh (Podolia)
Dubovaya Volost (see Kosto Mezhirich (Great)
marov, ii. 403)
Mezhirich (Little)
Dubrovna
Minsk
Fastov or Khvastov (Kiev)
Miropol (Volhynia)—See PoGalich (Galicia)
lonnoye
Gora (White Russia)
Mohilev (Podolia)
Goria (Poland)
Mozyr (Minsk)
Grodno
Mstislavl
Grubeschov (Lublin)
Murakhva (Podolia)
Gushcha (Volhynia)
Narol (Volhynia)
Gusyatin (Podolia)
Nemirov
Homel
Nevel
Hrubleszow or Rubieszow
Novopole (Poland)
(Lublin)
Novozhmir
Husan
Olyka
Ivanovich
Opta
Ivnibrod
Orsha
Kamenetz-Podolsk
Ostrog (Volhynia)

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Pereyaslav
Tomaschev
Pinczow
Tornograd (Poland)
Pinsk
Trilisy (Kiev)
Piotrkov
Tuchin (Volhynia)
Piryatin
Tulchln
Pkut
Turbino
Podgayetz (Galicia)
Ucbanie (Lublin)
Pogrebishche (Kiev)
Ulanov (Volhynia)
Polonnoye (Volhynia)
Vankovtzy
Verkhovka (Podolia)
Polotzk
Pomorany (Galicia)
Vinnitza
Posen
Vitebsk
Priluki (Kiev)
Vladimir (Volhynia)
Prolikowitz
Wilna
Propoisk (Mohilev)
Wislocz (Galicia)
Przemysl (Galicia)
Wlodow
Rogscbany
Wreshna
Roslavl
Yampol
Rovno
Yanuschov (Podolia)
Yaslovitza (Podoliai)
Ryechitza
Zabrazh
Satanov
Serpeisk
Zamoscz (Zamostye)
Sharograd or Shargorod (Po Zaslavl (Volhynia)
Zbaraz (Galicia)
dolia)
Slutzk
Zborowo (Galicia)
Sokol (Volhynia)
Zhier (Zgierz)
Zlatowo
Starodub
Starokonstantinov (Volhynia) Zlochev (Polish, ZIoczow [G»
licia] )
Stary Bykhov
Zmiyev (Kiev)
Strelitz
Szczebrszyn
Zotov
Taikury (Volhynia)
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Efah, in Shebet Yehudah, Hebr. and Ger., Hanover, 1856;
Abraham ben Samuel Ashkenazi, ZaW Bat Rdbhim, in
Gurland's Le Kwot ha^Gezemt be-Yisrael, ii.; Me'ir ben
Samuel of Szczebrszyn, guk ha-'Ittim ; Samuel ben Phoebus,
TithOr-Yawen; Gurland, Anne MUluim ; GrondskideGandi,
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topis Samovitza o Voinach Bogdana Chmielniekaw, etc.,
inCMemie Moshnmkavo Obshchestva IstorM, Moscow, 1846;
Kulish, Istoriya Vozsoyedinenya Rusi, St. Petersburg, 1874;
SkalkovskI, Istoriya Novoi Syechi, Odessa, 1841; Graetz,
H. R.
COSTA, DA, PEDIGREE: The family of Da
Costa is probably identical with that of the Mendez
da Costa. It has even been suggested that an
early Mendes called himself Mendez da Costa (" Mendes of the Coast"). The arms of the two families both
in England and in Holland are practically identical.
Their wide connections with so many Marano fami
lies—Bravo, Bueno, Dias, Fernandez, Gradis, Jachia,
Lopez, Silva, Suasso, Pinto, Mesquita, Ricardo, Belmonte, Capadose, Henriques, Aguilar, Osorio, Villa
Real, Franco, Quiro, Paiba—the large families re
suiting from these alliances, coupled with the wide
extent of their migrations—make the Mendez da
Costa pedigree the key to Sephardic genealogiea
The principal branch of the Da Costa family in the
Netherlands (pedigree I.) and the Holland Mendes
da Costa branch (pedigree II.) follow herewith:

I.
Mendes da Costa of the Netherlands
Abraham da Costa
I
Raphael Mendes da C. = in 1760 Rachel Mendes da Costa, a daughter of Moses
Island iSffie?CappMose \™ = Jacol> Mend<* da °.,
Sarah Mendes da Costa = Raphael Jacob Mendes da Costa = Nanette Henriquez de Castro,
I
I b. 1812, daughter of David
I
I
and Rachel da Costa
3 children
8 children, one of them, I Esther Henriquez de Castro, b. 1867,
Emanuel Mendes da > = a daughter of Jacob and Rachel HenCosta, b. 1845
1 riquez de Castro


The English branch of the Mendez da Costas is especially noteworthy, and the genealogy for the early stages was compiled by an eminent member of the family, Emanuel Mendez da Costa, secretary of the Royal Society, London. He traces his own descent back to two Da Costas from whom he was descended on the father's (pedigree III.) and the mother's (pedigree IV.) side respectively. The two pedigrees follow on page 290.

The last inheritor of the fortunes of the English Da Costa appears to have been Mrs. Sarah Williams, who left £40,000 to Benjamin Disraeli, with the request that he should adopt the Da Costa arms.


COSTA, ANDREA MENDES DA: Chamberlain of Queen Catherine of Braganza, wife of Charles II. of England; flourished about 1665. His position at court was due to the influence of his brother, Antonio Mendes, who had cured Queen Catherine, while in Portugal, of erysipelas. The queen had persuaded Antonio and his brother to accompany her to England, where they all became members of her household. After their arrival in London they openly proclaimed themselves Jews. Andrea Mendes, as well as his brothers, is said to have taken an active interest in the affairs of the Jews of London, and frequently influenced Charles II. on their behalf.


COSTA, ANTHONY DA (sometimes known as Moses da Costa or Antonio da Costa): An opulent Jewish London merchant of the eighteenth century. He attained the position—unusual for a Jew in those days—of a director of the Bank of England. In 1727 he brought an action against the Russia Company, which refused to admit him to membership on the ground of his being a Jew. The attorney general decided that he must be admitted, whereupon the company petitioned Parliament to modify the former's charter so as to give it the right of refusal. Anthony also figured, in 1736, in a case with W. Monmartel relating to a bill of exchange.

Anthony was the son of Jacob (Alvarez or Alvaro) da Costa, who is probably the Da Costa referred to in the "Thurloe Papers." Jacob Alvarez (or Alvaro) da Costa arrived in England with his family in 1653. He married Leonora (Rachel) Mendes, sister of Fernandez (Fernando) Mendes, the Mannu physician of John IV., King of Portugal.

Anthony married his cousin Catherine Mendes, in 1696. Catherine was born in Somerset House, and was named after Queen Catherine of Braganza, wife of Charles II., who graciously consented to stand sponsor to her. This Catherine da Costa is supposed to have made, in 1721, the water-color portrait of her father which now hangs in the vestry of the Bevis Marks Synagogue. Anthony and Catherine da Costa had a daughter, also named Catherine, who married a M. Villareal, becoming a widow at the age of twenty-one. She figured in the famous case of Da Costav. Villareal, and subsequently in that of Villareal v. Mellish.


COSTA, BENJAMIN MENDEZ DA: Philanthropist; born in 1704; died in England 1784. His family was among the most ancient and honorable of the Portuguese Jews, and Da Costa himself was in the foremost ranks of the Hebrew merchants of his day. As an instance of his philanthropy he distributed, during his lifetime, £2,000 a year in charity to the poor of all creeds. In 1762, in conjunction with Isaac de David Levy, he endowed a yeshibah, bestowing yearly distributions on the students who attended it. By a codell to his will he desired his benefactions to be continued during the
lives of the indigent families who had received his bounty.


2. G. L.

COSTA, EMANUEL MENDEZ DA: Librarian and fellow of the Royal Society of London, scientific writer, and fellow of the Antiquarian Society of London; born in 1717; died in 1798. He was a son of Abraham Mendez da Costa, who had come from Normandy to reside in England about 1696, and in 1702 had married Esther da Costa, his first cousin. Emanuel Mendez da Costa was distinguished as a botanist, naturalist, philosopher, and collector of anecdotes of literature, and of valuable notes and MSS. He was a member of the Aurelian Society Feb. 7, 1739, and in 1746 he was elected a member of the Gentleman's Society at Spalding, and maintained a regular correspondence with Dr. Green, the secretary of that organization. On Nov. 26, 1747, Da Costa was elected fellow of the Royal Society of London, and later its librarian, after which he was elected a member of the Botanic Society in Florence. His publications were: "A Natural History of Fossils" (at the time of his publication the author was esteemed the greatest master of the subject in England); "Elements of Conchology, or An Introduction to the Knowledge of Shells," 1776; and "British Conchology," 1778. He also contributed several valuable papers to the "Philosophical Transactions" and other scientific publications. It was in his library that the list of the original Jewish settlers in England was found. His collection of printed books, manuscripts, engravings, and drawings of natural history was sold by public auction after his death.


3. G. L.

COSTA, ISAAC DA: Dutch poet; born Jan. 14, 1798, at Amsterdam; died there April 26, 1860. His father, Daniel da Costa, a relative of Uriel Acosta, was a prominent merchant in the city of Amsterdam; his mother, Rebecca Ricardo, was a near relative of the English political economist David Ricardo. Daniel da Costa, soon recognizing his son's love for study, destined him for the bar, and sent him to the Latin school from 1806 to 1811. Here Isaac wrote his first verses. Through his Hebrew teacher, the mathematician and Hebrewist Moses Leaman, he became acquainted with the great Dutch poet Bilderdijk, who, at the request of Isaac's father, agreed to supervise the boy's further education. Bilderdijk taught him Roman law, and a familiar intercourse sprang up between them, which afterward developed into an intimate friendship.

In 1817 Da Costa went to Leyden, where he again saw much of Bilderdijk. There he took his degree as doctor of law in 1818, and as doctor of philosophy June 21, 1821. Three weeks later he married his cousin, Hannah Belmonte, who had been educated in a Christian institution; and soon after, at the instance of Bilderdijk, he was baptized with her at Leyden. At that time he was already well known as a poet. After Bilderdijk's death Da Costa was generally recognized as his successor among Dutch poets. He was a faithful adherent of the religious views of his friend, who, as one of the leaders of the Orthodox Reformed party, and during the last years of his life was a teacher and a director of the seminary of the Independent Scotch Church. However severely his religious views and efforts were censured, his character, no less than his genius, was respected by his contemporaries. Although he wrote much on missionary matters, he is distinguished from many other converts in that, to the end of his life, he felt only reverence and love for his former coreligionists, was equally interested in their past history, and often took their part.

Aside from his fifty-three longer and shorter poems, Da Costa wrote largely on theological subjects. He also wrote "Israel en de Volken" (3 vols., Haarlem, 1848-49), a survey of the history of the Jews to the nineteenth century, written from the standpoint of the Church. The third volume, dealing with the history of the Spanish-Portuguese Jews, is especially noteworthy on account of the mass of new material used. The work was translated into English, under the title "Israel and the Gentiles," by Ward Kennedy (London, 1850), and into German by "A Friend of God's Word" (Miss Thumb), published by K. Mann (Frankfort-on-the-Main, 1855).

Da Costa's two papers, "The Jews in Spain and Portugal" and "The Jews from Spain and Portugal in the Netherlands," which appeared in 1838 in the "Nederlnche Stemmen over Godsdienst-, Staat-, Geschied-en Letterkunde," may be considered as preliminary to the history. Of interest also are his works on the Von Schoonenberg (Belmonte) family ("Jahr. fur Holland," 1851) and on "The Noble Families Among the Jews" ("Navorschener," 1837, pp. 210 et seq., 260 et seq.; 1838, pp. 71 et seq.; 1839, pp. 110 et seq., 174 et seq., 242 et seq.). Da Costa possessed a valuable library which contained a large number of Spanish, Portuguese, and Hebrew manuscripts, as well as rare prints from the Spanish-Portuguese Jewish literature. It was sold at public auction a year after his death. A catalogue of the library, compiled by M. Roest, was published at Amsterdam in 1861.


4. M. K.

COSTA, ISRAEL DE EMANUELLE: Italian rabbi; born 1819; died 1897. He succeeded Abraham Baruch Piperno as rabbi of Leghorn in 1864. Of his works the following may be mentioned: "Sefer Res ha-Zikkaron" (Malzor for Rosh ha-Shannah), with annotations, 1869; complete Sephardic Mahzor, with Italian translation, 1892; "The Zohar," in square Hebrew letters, with punctuation and vowel-signs, Leghorn, 1888; "Mikveh Yisrael" (Hope of Israel), one hundred stories, 1851; "Yashir Yisrael" (Let Israel Sing), 1852; "Aramim be-Tokha" (The Willows in Her Midst), 1889; "Ki Nisar Yisrael" (For Israel Is a Land), 1890; a Hebrew grammar for the use of children, several times reprinted; a Hebrew-Italian dictionary, in collaboration with the rabbi Funaro...
and Cabib, 1834; various remarks on the validity of the celebrated will of Carl Nissim Sanamia, 1877-78.

Costa was a Freemason, and reached the thirtieth degree. His Italian songs are very popular among the youth of the Jewish schools.


2.

COSTA, JOSEPH DA: 1. Younger brother of Uriel Acosta da Costa, to whom Manasseh ben Israel dedicated his Spanish edition of the "Hope of Israel" (1650); lived at Amsterdam.

2. Relative of the preceding; wrote "Tratado de Cortesia y Politica" (Amsterdam, 1726), dedicated to Immanuel de Abraham Curiel.

COSTA, SIR MICHAEL: Musical composer and conductor; born at Naples of a Sephardic family Feb. 4, 1810; died in Brighton April 29, 1884. He studied under his father, Pasquale Costa, his grandfather, Tritto Costa, and Zingarelli. In 1829 he was knighted at the Turkish Order of the Medjidie, and knighted at the Order of Frederick in 1869. He was also knight of the Order of the Medjidie, and knighted at the British Museum; flourished about 1760.

COSTA RICA. See San Juan.

COSTER, ABRAHAM: Dutch anti-Jewish preacher; lived at Amsterdam in the seventeenth century. He wrote "Histoire der Joden," a history of the Jews from their dispersion to the author's time (Amsterdam, 1658). In this history he described the manners, customs, and fables of the exiles, with the purpose of influencing the authorities to prevent the Jews of Amsterdam from building a new synagogue.


2.

COSTS: The outlays made by suitors which are incidental to the administration of justice. The question of costs is a twofold one: (1) What do the several officials and the witnesses receive? and (2) What, if anything, does the successful recover from the losing party?

1. Among the officers the judge or judges are foremost; then such experts and referees as assist the court by their reports (e.g., the appraisers of land; see APPRAISEMENT); next the clerks who take down the proceedings or make out judicial writings; next the messengers who summon the defendant and who carry out the judgment by seizure of goods and lands; and, lastly, the witnesses. As to the judges and witnesses the Mishnah (Bek. iv. 6) lays down the stern rule: "One who takes hire to judge, his judgments are void; he who testifies for hire, his testimony is void."

Later authorities saw the impossibility of obtaining the services of the judge for nothing, and, following Ket. 10a, allowed him to charge for loss of time if he had a known occupation; but the mere claim that during the time consumed he might have secured some employment did not entitle him to any costs. The payment of a judge's fee was shared by the parties in equal parts (compare Balbin; Fasan).

The clerk's fees for noting the proceedings in open court, and for making out all writings in which both parties join, are borne by both parties in equal shares (B. B. x. 4). But if the ban has been pronounced against the defendant for refusing to appear, and he comes in to clear himself, he has to pay, before the ban is removed, the fee due to the clerk for making out the instrument (B. R. 113b).

The messengers are of course paid for their services and traveling expenses. In the Talmudical passage relating to the corrupt practice of Samuel's sons of enriching their underlings (Shab. 96a), the messenger is called prit ("apparitor"; lit. a synagogue official).

2. There is no provision for awarding to the winning party his outlay for costs against the loser, except in a procedure arising after Talmud times, and first mentioned by Alfasi; namely, that of FORFEIT ATTACHMENT, a procedure which is peculiar...
COSTUME.— In Biblical Times: The general Hebrew designation for "costume" is "beged," applied indifferently to the garments of rich and poor, male and female. Other general designations are "klei," "lebush," "malbush," "tilboshet," and also "kesut." An exact description of the successive styles of costume in use among the people of the Bible is impossible, since the material at hand is insufficient.

The earliest garment was the apron around the hips or loins ("hagorah" or "ezor"), made, in primitive times, of the skins of animals. This apron developed in course of time into the undergarment ("ketonet" or "kuzinet" = ʾeḇow) (= oiv66ve.Q (Judges xiv. 13 et seq.; Isa. iii. 23; Prov. xxxi. 24), usually designating undergarments of fine linen worn under the ketonet (compare the Assyrian "sudina").

In ancient times undergarments of this kind were held together by a girdle, made of linen (Jer. ix. 21; Zeph. i. 8), from which the word "garment" is derived.

Garments. The general designation for those articles of dress worn over the lower garments is "vakhr a." Other general designations are "masχi" (= oiv66ve.Q (Judges xiv. 13 et seq.; Isa. iii. 23; Prov. xxxi. 24), usually designating undergarments of fine linen worn under the ketonet (compare the Assyrian "sudina").

Women's garments. According to Deut. xxii. 5, however, there must have been some dress difference. The garments of the women were probably longer (compare Nahum iii. 5; Jer. xxxii. 22; Ezek. xlii. 3; II Kings v. 5).

Women's dress. The dress of women corresponded in the main to that of the men. They also wore the ketonet and simlah. According to Deut. xxii. 5, however, there must have been some dress difference. The garments of the women were probably longer (compare Nahum iii. 5; Jer. xxxii. 22; Ezek. xlii. 3; II Kings v. 5). The dress of noblewomen was distinguished for its luxury and ornaments (compare Isa. iii. 18 et seq.; Ezek. xvi. 19 et seq.), and was even scented with perfumes (Ps. xlv. 8; Cant. iv. 11).
The luxury in dress displayed by women in the East at the present day suggests the probability of similarly luxurious habits on the part of their sisters of former times. Nibhur saw women appear in eight or ten different dresses during one evening. So-called "na'alayim" (Gen. xiv. 23) were generally worn to protect the feet in summer against the burning sand, and in winter against the damp ground; but they were worn neither in the house nor in the sanctuary (Ex. iii. 5; Josh. v. 15). Otherwise, to walk about without shoes was a sign of great poverty (Deut. xxv. 19) or of deep mourning (I Sam. xv. 30; Ezek. xxiv. 17, 20).

Neither the monuments nor the written documents of Biblical times give any information of value concerning head-gear. On the marbel relief of Sennacherib the Israelites appear uncovered; and while on the Shalmaneser stele Jehu's ambassadors have head-coverings, these are evidently patterned after the Assyrian fashion. Only one passage of the older literature makes mention of "habalim" that are wound around the head. These recall the Syrians on Egyptian monuments, who appear with a rope coiled around their long, flowing hair, as is still the custom here and there in Arabia. This custom, probably a very ancient one, did not long obtain, since it afforded no protection against the sun. It may be assumed, therefore, that even the ancient Hebrews had a style of head-covering still used by the Bedouins. This consists of a square wooden cloth ("kaffiyah"), folded triangularly, and laid upon the head, over which one corner is crossed under the chin and also hung down the back. A heavy woollen cord ("'akal") holds the cloth firmly on the head. In later times both men and women wore a covering more closely resembling the turban of the modern fellahen of Palestine.

The cap (takiyyah), often the only head-covering worn by boys, is generally made of two or three thicknesses of cotton cloth, intended to protect the rest of the head-covering against perspiration, over this are placed one, and sometimes two, felt caps ("hubudah"); and then the Turkish national head-covering ("tartush"); finally a fringed cloth of unbleached cotton, a colored figured muslin, a yellow and red striped kaffiyah, a black muslin shawl, a piece of white muslin, or a green cloth is wound around this. This style of head-covering not only protects against the sun, but is also an admirable pillow, and serves as a receptacle for valuable documents (compare "Zcit. Deutsch. Palist. Vscr." iv, 67 et seq.). The use of a similar head-covering among the Hebrews seems to be indicated by the term "zanif" (from the verb "zanaf"); Job xxix. 14; Isa. iii. 29, as well as by the verb "habash," applied to the act of arranging the "zanif"; and the verb "habash" means literally "to wind around," and the verb "panaf" similarly signifies "to wind into a ball." It is possible that the various chasses gradually came to use different forms of the turban.

Since the ancient Hebrews evidently knew nothing of the strict separation of men and women customary among the Moslems, the women wore veils only on certain occasions, as on the wedding-day (Gen. xxiv. 60, xxxix. 23 et seq.). Later Veils, on, veils and gauze garments, adopted from other nations, apparently came into more general use among the Israelites (compare Isa. iii. 16 et seq.). The most common term for "veil" is "za'if" (Gen. xxiv. 60), while "re'alot" (Isa. iii. 19) probably has a veiled consisting of two parts, one of which, adjusted above the eyes, was thrown backward over the head and neck, while the other, adjusted below the eyes, hung down over the breast. It does not follow from Ex. xxxiv. 38 et seq. that men also wore veils.

Costume of German Jews of the Thirteenth Century. (From Herr von Landsperg, "Luftg3rteil.")

Costume of German Jews of the Thirteenth Century. (From Herr von Landsperg, "Luftg3rteil.")
Many, if not most, of the terms applied to articles of dress were derived from the Greek, and it is therefore probable that their form and style were Hellenic. Thus the sagum, or armless mantle of the laborer (Kil. xxix. 1); the dalmatic of the leisurely classes (Kil. ix. 5); the subrahim, or bandkerchief (Shab. III. 3; Sanh. ii. 1; compare Luke xix. 20); the pileum, or feltha (Niddah viii. 1); and the stola (Yoma viii. 1) are all spoken of by their Greek names. A more complete enumeration of clothing in Talmudic times is given in Shab. 120a, in which the question is raised as to what clothes may be carried out of a burning house on Sabbath, Rabbi Joselimiting them to eighteen of the more necessary articles. The parallel passage in the Jerusalem Talmud gives different names, which fact points to a difference in costume between Palestine and Babylonia. Most of these names, as well as those in Yer. Kil. ix. 4 and in Massek. Zizit, p. 52, are of Greek origin, and indicate the extent of Hellenic influence on Jewish dress. The Jews even borrowed from the Romans the superstitious practice of drawing on the right shoe first (Derek Erez ii. x.; Shab. 61a), though previously the opposite custom had prevailed among the Jews (Yer. T. H. 1. 3). The panthala, a round cape with hood, mentioned in Yer. Hag. 1. 8, and generally used by day-laborers to protect their tunics from rain and snow, is contrasted with the tallit as a Japhetic or foreign garment (Gen. R. xxxvi.).

Generally speaking, it may be assumed that the Jewish dress of Palestine, at least in the cities, was adapted in a large measure from that of the Romans; yet at times conservatives like the masters of the law kept to the old Palestinian costume: the "golph," which they wore under the tallit (B. B. 31b), is specially declared to be like the so-called "coat of many colors" of Joseph (Gen. R. lxxiv.). Owing to the flowing character of the robes there was very little difference in male and female dress, so that Rabbi Judah and his wife were able to manage with one street-robe between them. The stola, for instance, was used indiscriminately by men and women. It was a long mantle of finer material than the tunic or shirt, girdled under the breast and provided with a stripe of a different color and sometimes embroidered with gold. It was often very expensive, costing occasionally as much as 100 minas (Shab. 125a). The waistcoat, or epikarsion, used by both men and women, was brought round under one arm and then knotted over the shoulder of the other (Niddah 45b; compare Mik. x. 4). The trousers or drawers of the ordinary Israelite differed from those of the priests of earlier times only by being provided with openings (Niddah 135b). In regard to covering for head and feet see Hat; Shoe.

Mourners as well as excommunicated persons (Yer. R. H. 1. 3) wore black, as did those accused of adultery (Sotah 5a); but shoes were not to be black, because the wearing of black shoes was a distinctly Gentile practice (Tu'an. 22a). White was used at weddings and other festivals, and for this reason was adopted for the festival of New-Year (Yer. R. H. 1. 3); for special apparel as a sign of mourning see Mourning, and for the use of crowns on festive occasions see Crowns. Jewesses did not wear red, which was regarded as licentious (Ber. 20a). Jews were cautioned against adopting the many-colored or purple garments of the heathen, or their wide
pantaloons (Sifre, 81), and it became a general principle in later Jewish law that one should not follow in the ways of the heathen or use costumes peculiar to them (Shulhan Aruk, Yoreh De'ah, 178, 1); and though this was interpreted as applying only to that kind of Gentile dress which was associated with some specifically religious practice, it was held that, if a religious principle were involved, it was better to face martyrdom than to change even the style of a sash (Sanh. 74b). The pious were particularly careful. Moses Sofer in his ethical will says: "Be careful of changing your name, language, or costume, which God forbid" ("Leb ha-'Ibri," i. 35). Only one exception was made to this general principle: those who were "near the government" were allowed and even recommended to wear the ordinary clothes of office (Yoreh De'ah, 178, 3). There is no definite proof that a distinctively Jewish dress was worn during the Middle Ages, either in Asia or in Europe. The gaon of Baghdad was clothed like a king ("Travels of R. Pethahiah," ed. Benisch, p. 49). Pethahiah himself noticed the difference between the costumes of Eastern and Western Jews (I.e. 11), the Persian Jews at that time wearing full and flowing outer robes. Considerable elegance was displayed by the wealthier classes. Gold embroidery is mentioned (Yer. Yoma vii. 3), and women were not above using false hair (Er. 7b), and false teeth made of gold or silver (Sheb. 64b); the hair was also dyed (B. B. 60b).

Great importance was attributed to dress: "The glory of God is man, the glory of man is dress" (Derek Erez Zotz x.). Dress was considered of even more consequence than food and drink: "Dear upon you, cheap within you" (R. B. 52a); and the rule was to dress according to your means, but to eat below them (Yul. 84b; but of Dress, see Gen. R. x.). The scholar especially was required to dress neatly and respectfully. It was regarded as bringing shame upon scholarship if a learned person went out with botched shoes or darned garments (Shul. 114a). A bride was given a year to prepare the trousseau (Ket. 57a), and a man was obliged to give his wife each year one hat, one belt, three pairs of shoes (for the three feasts), and other articles of dress, amounting in all to fifty zuzim (Ket. 64b). While there was a strong tendency to adopt foreign costume, as shown by the names of garments, there was an equally marked tendency to avoid this, probably as part of the general principle of placing a fence about the law. The great change came with the Lateran Council of 1215, which instituted the Badge. Innocent III. in the preamble to the law enforcing the badge complains that Jews were being mistaken for Christians. From this time onward there was little danger of such mistake. The tendency among the Jews themselves was to make a distinction between their own dress and that of their neighbors. In particular, black became the favorite color of the Jews in Spain, Germany, and Italy (Berlin. "Aus dem Innen Leben," 1st ed., pp. 36-47). Their frequent expulsions caused them to carry into other lands the dress of their native places, and their natural conservatism caused them to retain it. The Rabbis, however, had throughout to contend with the innate tendency of the Jews toward luxury and display, and they passed in vain many Sumptuary Laws. The only restriction on material is in the Biblical injunction against using garments "mingled of linen..."
and woolen (Lev. xix. 19; see Sh'atnez). The leather of forbidden animals would also be unsuitable for Jewish use. Generally speaking, the material used was of the richest kind for female dress, but was chosen more for use than for show in the case of the men.

Even from Talmudic times it was usual to reserve a better suit of clothes for the Sabbath. Every one should have two suits, one for weekdays and one for Sabbath (Yer. Peah viii. 7), and where two suits are unattainable, the one should be differently arranged on Sabbath (Sach. 11a). It is quite customary on modern Jewish holidays to carry out the Talmudic precept.

Regarding the costume of Jews in early Germany there are a few details in the sources given by Berliner in “Aus dem Innern Leben,” 2d ed., pp. 62-65. The “Sachsenspiegel” speaks of the gray coats of the Jews, but black was generally recommended (Benjamin Ze’eb, Responsa, No. 282), though Jews might wear bright colors on journeys or in times of trouble (“Aggudah,” 123b). Similarly fringes were disliked (Israel Isserlein, Responsa, No. 296), though the “kurse” worn by brides, a mantel with narrow sleeve, was trimmed with fur. Both sexes wore long garments. The Jew wore a “kappa” reaching to his heels, while on his head was placed a “mitra,” or hood (“Maharil,” pp. 36,82). The mantle of the Jewess, however, was longer, and was held back by a brooch called a “nuschke” (“Or Zaru’a,” ii.39).

The best-known garment worn by the German-speaking Jews was the white “sargenes,” called “kitel” in the Rhine regions. This was made of silk, often embroidered, and flowed ungrilled to the feet (Menz, Responsa, No. 86). It was worn mainly on the Sabbath and on festivals, and was without the right armhole, so that the right arm could not profane the Sabbath. Later on it was used as a shroud, but the earliest notice of this refers to the beginning of the fourteenth century. Grünbaum (“Jüdisch-Deutsche Chrestomathie,” pp. 505-504) derives it from “sarge,” but Berliner (I.e. p. 120) from the Old High German “saroc,” or shirt. For garments for the dead see Shroud.

The pupils of Joseph describe him as wearing a “geriftelte,” a fur-lined mantle like that worn by women, with ruffles round the neck (Responsa, No. 267); but at the same time they state that only the older rabbis in Austria wore it. Sebastian Brant, in his “Narrenschiff,” describes a particularly popular fringed mantle of his time as “Judisch ayt” (Gödde, “Erzählerwesen in Deutschland,” Vienna, 1898, p. 274).

For information concerning the actual dress used by Jews in medieval and modern times, the portraits and caricatures of Jews found in manuscripts and books must be examined. These are rarely of Jewish origin except in the case of the illuminated Haggadot, and in these it is difficult to determine how far the illustrations represent specifically Jewish dress. In an early fourteenth-century Spanish manuscript Haggadah the tunics of the men come to a
point in front, while the women wear an outer mantle without sleeves which passes over the head, leaving the breast bare. The hat is large, and is worn toward one side of the head, with the back bent up and the front flat (Brit. Museum, Add. MS. 27, 210). In an Italian Haggadah dated 1209 the women wear tight-fitting low dresses and have their hair fastened in nets and caps (ib. Add. MS. 26, 667). The chief characteristic which will be observed in the first row of costumes in the accompanying plate is the length of the outer robe, which, except in the case of No. 12, a Swiss Jew of the fifteenth century, comes down to the feet. This points to the fact that the Jews during the three centuries indicated were debarred from handicrafts. A peculiarity that is particularly to be observed in the costume is that it exactly resembles that of the sedentary monk. The sole exception to the rule of the long outer robe is found in a representation (see illustration, p. 296) of a Jew of Swabia early in the seventeenth century, figured in Meisner's "Politica Politica," whereas the Italian Jew (No. 5) in the plate is more prepared for outdoor and a traveling life. With the Renaissance a new principle seems to have come into play: the Jews clung more tenaciously to their usual dress, and did not follow the innovations of fashion; so that they became distinguished by wearing the Medieval old-fashioned costume of their native Costumes. country. The pictures of German Jews and Jewesses of the seventeenth century given by Hottenroth (Nos. 13, 15) do not differ in any respect from the ordinary dress of citizens of Worms, Nuremberg, and Frankfort, except by being somewhat old-fashioned. The same applies to the Jew and Jewessa of Firth (No. 19). Similarly, the costumes of Jews of Amsterdam depicted in Pictet's "Costumes Religieux" exactly resemble those of the wealthier classes of Holland at that period.

It is doubtful whether, since the destruction of the Temple, Jews have had anything corresponding to the sacred vestments of the Church—that is, garments exclusively used in the discharge of certain religious functions. Archaeologists endeavor to prove that Christian sacred utensils and vestments were directly derived from the Jews (J. W. Legg, "Inventories of Christ Church, Canterbury," London, 1902, Introduction), but without considering the historic conditions. Since the days of the Temple there has been practically no priestly caste among Jews. Every layman is qualified to perform all ecclesiastical functions, except that of the dukhan. Consequently there was no need for special vestments either within or without the synagogue. On the other hand, the injunction (Deut. xix. 13) to wear fringes led to the use of the Abba' KANFOT and the Talit. Of recent years, however, and in Western countries, it has become customary for the Jewish clergy to adopt a distinctive garb. In the synagogue a velvet biretta is, perhaps, the most usual head-covering, with an ordinary academic gown, over which, on suitable occasions, the talit is placed. Outside the synagogue there is a tendency to adopt the clerical dress of each country. Thus the chief rabbi of England wears a costume resembling that of the dean or bishop of the English Church, while a rabbi of a French consistory wears a hat with curved rim, and the lace bands, the broad sash, and surtout of a French parish priest.

In the East, Jewesses for the most part adopted the Mohammedan custom of wearing veils, though the custom was by no means so rigorously observed by them as by their Mohammedan sisters. In 1697 the Jews of Metz passed a law ordering all their women to wear veils when going to synagogue, except on Saturday nights, at the close of festivals, and on Purim. See Veil.

Sacred Vestments. With regard to those modes of dressing the hair which go with certain costumes, see BEARD; HAIR; PFISHER; WIG. In Eastern countries both law and custom compel a distinct difference in costume between Jew and Moslem, which difference was also enforced by Jewish law ("Kol Nathan Olam," p. 14). Green veils are avoided because these are distinctive of descendants of Mohammed. In Egypt, Jews were obliged to
Wear yellow turbans. The dress of an Oriental Jew, especially when on his travels, is described at length by Ezra Stiles in his "Diary" (p. 362), but it would be dangerous to regard his description as typical.

Striped clothing is one of the striking characteristics of the Oriental male Jewish dress. This seems against the medieval principle of avoiding party-colored garments. It is not an invariable custom, but is frequent enough to deserve mention.

A contemporary Jewess of Algiers wears on her head a "tikrit" (handkerchief), is dressed in a "bedecnor" (gown with a bodice trimmed with lace) and a striped vest with long sleeves coming to the waist. The "masou" (girdle) is of silk. The native Algerian Jew wears a "tarbush" or long turban with silkentassel, a "sadriyyah" or vest with large sleeves, and pantalons fastened by a "hizam" (girdle), all being covered by a mantle, a burka, and a large silk handkerchief, the tassels of which hang down to his feet.

At an earlier stage the Alge- Jews wore a tall cone-shaped hat resembling those used in England in the fifteenth century (Jew. Excav. 1: 384; see also plate, No. 21). The costume of Tunis is very similar, and was described by Monsean Noah as follows: "Travels in the Barbary States," p. 311, New York, 1819: "The Barbary Jews wear a blue frock, without a collar or sleeves, some linen sleeves being substituted, with wide drawers of the same article, no stockings, covering in winter, and black slippers, a small black skullcap on their head, which is shaved, and around which a blue silk handkerchief is bound; they are permitted to wear no colors. The Italian Jews dress like Tunisian residents, with the addition of a turban, of burlap, thrown over their heads. The Jewish women, like the Turks, are considered as an inferior race—they are fat and awkward, their dress consisting of a petticoat of silk of two colors, principally yellow and purple, around which is thrown, in several folds, a thin gauze wrapper; the head is covered with a colored silk handkerchief; those who are single have their hair plaited in two or three rows, to the end of which they suspend colored ribbons; they wear no stockings, but slippers, with silver clasps around their ankles, and the colored hair fast, their hands, nails, and forearms, thumb and colored of a dark brown, from the juice of a herb called henna. When they walk they unloosen from their neck a piece of black cloth, with which they cover their mouths and chins, leaving the upper part of their face bare. Whatever the costume, in almost every case the outer garment is supported by a belt or girdle, this having Biblical authority, and besides enables the ultra pius to carry a handkerchief as a girdle on Sabbath; on other occasions the handkerchief is tucked inside the girdle, as is shown in a curious caricature of an English Jew of the Stock Exchange, as well as in a figure after Hans Burgkmair showing a Jewish pedlar of the sixteenth century wearing a relatively modern felt hat (see illustrations, pp. 285 and 296). In the eighteenth century the Jew generally wore the ordinary three-cornered hat of the time, and even had his hair powdered (Arye ben Hayyim, Responsa, No. 6).

In Turkey the costume of the Jews was mainly distinguished by the black turban, but the outer garment was a "antari," a robe opening in front, of silk or figured calico, reaching a little below the knee and fastened round the waist by a sash passing twice round the body; over this was a "jubblah," lined with cats' fur. Some wore the "bunnetah," or conical hat; some the "memishah," a cap of dark cloth round which a piece of silk was twisted several times like a turban. The modern Turkish Jew adopts mainly European dress with a fez. An especially dignified dress is that of the Jew of Salonica (see plate, No. 24). His "antari" is covered by a "kundi," a long, showy, varicolored mantle lined with fur. The "antari"
Costume

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reach to his feet, and the sleeves are longer than that of the jubba, under which is to be seen the "saltash" or cloth fur-lined vest. The Jews of Brusa wear a high cap of pasteboard covered with black material, resembling the cylindrical hats worn by Greek priests. Around this is wound a piece of light-colored cotton to form a turban. This is the only distinction between Jewish and non-Jewish dress in Brusa. The Jewesses there have a house-dress and a street-dress. At home she wears an "antari," often of rich silk, open in front, and fastened round the waist by a shawl; and a sleeveless "hyrka," or vest, lined with fur and trimmed with a band of the same. Her head-dress consists of an enormous "hotoz," which entirely covers her hair. This is covered by a "yashmak" when she goes out. The Jewesses of Rhodes also have a distinctive costume consisting of cotton "antari" and "chalwar" (puffed pantaloons of cloth), with a jubba of silk or fine cloth, which covers all but the slashed sleeves of the "antari." As a head-dress she wears a "takke" (cotton cap) hidden by two handkerchiefs.

The Jewesses of Aleppo are distinguished among all the women of the East for displaying their hair, which is twisted into a spiral arranged high upon the head in the form of a dome. Their dress consists of a silken "antari" with broad red and yellow stripes, "chalwar" (pantaloon), "minian," vest of the same material as the "antari," with very long sleeves, "hyrka" of plain taffeta, and a shawl of plain silk and cotton used as a girtle and tied in the front. They wear soft shoes and yellow "pabujas." In Jerusalem one Jewess has been described as wearing a "fistan" (gown) of dark-green satin trimmed with gold embroidery over the plaited skirt, the hem of which is also trimmed with embroidery, as well as the long open sleeves which open out of the narrow sleeves of the "saltash," or jacket of white cashmere.

The hotoz is built up from a large number of figured "yemeni" and twisted one above the other in the form of a melon; round the lower edge is a row of gold coins; a small veil of white muslin is fastened to the top of the hotoz and is gathered round the face.

The Jews of the Caucasus are distinguished mainly by their head-dress, the men wearing a kind of bushy, mushroom-shaped and made of fur, while the Jewish women and girls cover their heads with a hood attached to a mantle with full sleeves (see illustration, p. 301). The men carry weapons freely, which is quite exceptional among Jews.

The Jews of Cochin are in no way distinguished in their dress from the Hindus of their district. The black Jews wear the garb of day labourers, a thin linen jacket and a long robe, the former being removed while at work. The white Jews wear a kind of paletot, and under this a waistcoat buttoned up to the chin; both classes wear a cap resembling a smoking-cap. In earlier times the men used to wear the good pantaloons and white turbans of the Mohammedans of India (see plate, No. 20).

The Hasidim of Galicia tend to distinguish themselves in dress as well as in customs; besides the fur hat and the old-fashioned "paletot" reaching to the
ankles, the modern Hasid is invariably to be recognized by the pair of white socks into which the trousers are tucked.

A number of superstitions have grown up about costume among the Jews of eastern Europe, though they have doubtless copied many of them from their neighbors. For every new garment a child puts on, the parents give a small sum in charity; and it is customary to dress a bridegroom, as soon as he is betrothed, in entirely new clothes. It is bad for the memory to put off or on two garments at the same time, or to put on one that has been washed within seven days. It is unlucky to put on a garment upside down or to catch it in a nail, the latter being a sure sign that an enemy is pursuing you. It is unlucky for two persons to dress a child at the same time: it may die or become sick. If you are mending your dress hold a part of it in your mouth, or it will tie up your memory.

The following is a table of illustrations of costumes in the first four volumes of The Jewish Encyclopedia:

Volume I.: Aaron, Son of the Devil, page 8; N. M. Adler, 186; Maurice Cohen, page 10; Baron Parnassus, 203; Argentine Jews, 342; Chinese Jews, 431; American Jews, Jews, and children (Jewish), 568.

Volume II.: Moses Arragel, page 128; Ben Artzi, page 136; Zaddik Asfar, page 222; Amsterdam, Day of, page 233-235; Indios, 425-426; Berlin, 427; Jerusalem, Jew, beard, 541; Berlin, 621.

Volume III.: Mendel Ben, page 14; Heilbronn, page 19; Isaac Bernays, 97; betrothal, 126-128; Poland, 203-205; standing of the law, 206; Russians, 462-463; Berlin, 463; Raphael Isaac Corcos, 239; Tannenfeld, 463-465; Eliahu, 469.

Volume IV.: China, page 46; China, 148-149; Cohen, Tobias, 147; Constans, 150; Crewe, 396-397; Death, 452; Delincourt, Joseph, 398; disposition: disinfection.

For sources of the figures in the colored plates of costumes of Jews see List of Illustrations.

Bibliography: A. REU, Trachten der Juden, Frankfurt-am-Main, 1853; Abraham, Jewish Life in the Middle Ages, ch. 1, 3; Hebr, Deutscher Volkstrachten; Popular Costumes of Turkey, 1854; Plant, Costumes Hebräischer; Leclerc, Minstres, Costumes, and Dress During the Middle Ages, London, 1874; Bacthe, La Coutume Historique, Paris, 1895; Rev. Et. Juives, pastim.

A. J. In Russia and Poland: In the Middle Ages the Jews of Poland and Lithuania dressed like their Christian neighbors, as is indicated clearly by Cardinal Commendoni in his well-known description of the condition in which he found the Jews when he visited Poland in 1561 ("Cracodi Bogusława o Zyduch," p. 99). The special garb which, in medieval times, the Jews of Germany and other European countries were compelled to wear (see Bruno Kohler, "Allgemeine Trachtenkunde," iii. 100) was not known in Poland. There is, in fact, seemingly no real evidence that the so-called Jewish garb of Poland, including even the "jarmulka" (under-cap), is simply the old Polish costume which the Jews retained after the Poles had adopted the German form of dress (see Pogorzelski, "Ben Porat,"

Jew of Kolomea, Austrian Galicia.

(After a photograph.)

Jew of the Caucuses in Native Costume. (After a photograph by Ochser.)

Polish Jews and Jew of the Eighteenth Century. (After Le Prince, 1860.)
practically until the division of Poland, and as the interior of Russia had no Jewish population before the acquisition of the Polish provinces, all Russian legislation on the subject of Jewish costumes is naturally confined to the nineteenth century.

At first such legislation was limited only to special occasions. The "Polozhenie," or enactment concerning the Jews, issued by Alexander I. in 1804, permitted those Jews who adopted the German style of dress to visit the provinces of Russia outside of the Pale of Settlement, and allowed Jewish boys attending lower schools to retain their distinctive costumes, while at the high schools they were obliged to wear the German dress. The "Polozhenie" issued by Nicholas I. (April 13, 1835) reenacted this statute, with the addition that Jewish students at the universities must wear the costumes usual in those institutions, and that Jews elected to civil offices must wear the apparel fixed by law for such municipal dignitaries. In December, 1841, the Jews then actually residing in Riga received the permission of the government to remain there permanently on condition that they would conform to the dress of the inhabitants. The law of April, 1845, compelled all Jews in Russia to assume the German costume. The progressists among the Jews of Russia considered the law a great victory for their cause, and scoffed in prose and poetry at the consternation caused among the old-fashioned (Levanda, in "Den," 1870, Nos. 6-17; I. M. Dick, "Die Judische Kleiderumweltschung," Wilna, 1870; Goldberg, "Massa' Zafon," in "Kokhe Yishak," No. 35).

But the strictly Orthodox not only had religious scruples against wearing the costume of the Gentiles, which is prohibited, though not clearly and decisively, by Maimonides, and the Shulhan 'Aruk (Yoreh De'ah, 178), but considered the new law as another one of the many efforts of the emperor to Christianize them by force. It caused as much dismay as the worst decree of that harsh reign, and the number of Jews who preferred to suffer the penalty rather than comply with the law was so large that its enforcement was postponed for five years. But the suspension of the law, like most acts of the Russian government, was not complete, and some of the taxes were still collected which had been imposed upon those who desired exemption from that law. Among such taxes was that collected for wearing jerusalkas, which seems to have been collected in various places in an irregular manner, but was finally compounded, by a special decree of Feb. 11, 1818, for a tax of five rubles annually, the proceeds to go to the fund of the "korobka" (basket tax). The decree was reenacted May 1, 1850, to take effect Jan. 1, 1851, giving permission, however, to the governors-general of the various provinces to allow Jews over sixty years of age to continue the old garb.

Now that the costume laws are obsolete, the Jews dress as they please. Old-fashioned Jews still cling
Landa legislated from the sixteenth to the eighteenth century, still prevails in many parts of Russia, though it is waning. The Hammocks, especially in the smaller towns of the present day, Poland, Podolia, and Volhynia, still use the old-time Jewish costume with some modifications. This includes the long coat; short white trousers, or rather knee-breeches, which also serve instead of underwear; long white stockings; and long, slipper-like shoes. The "ura'h kafnut," or "little tallit," takes the place of a vest, the girdele, and—more the pretexts—the "stranole" or "spodets" (round fur cap) over the jarmulka, complete the costume, which is not much unlike that described by Holliender as worn before the government began to legislate on the subject. In larger and more progressive places, as well as in Russia proper, most of the Jews dress like their Christian neighbors, always with a tendency, among the older people, toward longer coats. The dress of Jewish women never differed much from that of other women, and any difference was more in the material used than in the form or style. Further descriptions of Jewish costumes in Russia will be found in the articles on the respective provinces and governments.


P. W.

COTRA, RODRIGO (also known as Cota de Maganique): Spanish poet; born at Toledo; died 1497. He came of a Marano family, three members of which—Francisco Cota, Lopez Cota, and Juan Fernandez de Cota—were employed by the state, among the older people, toward longer coats. The uncertain whether Rodrigo was the son of Sancho Cota, the Toledo councilor.

Instead of taking the part of his former coreligi- onists, Cota sided with their persecutors, and in consequence was reproved by the Marano poet Antonio de Montoro, who warned him that the Christians would always scorn him as a convert. The list of secret Jews who had recanted, published at Toledo in 1497, contains the entry "Rodrigo Cota el Viejo" (the Elder), and "Rodrigo Cota el Menor" (the Younger). Rodrigo the Elder, the subject of this article, flourished at the courts of Henry IV. and Queen Isabella, and is usually considered to have been the author of the first act of "Celestina," the earliest Spanish dramas. He also composed the "Diálogo Entre el Amor y un Viejo," one of the finest Spanish poems of the fifteenth century (often printed since 1511; in Medina del Campo, 1569).

From Cota's poems, preserved in manuscript in the National Library at Madrid, a scurrilous one on Cardinal Pedro Gonzalez de Mendoza—has been printed ("Rev. Hispanique," L. 19 et seq., Paris, 1894).

Bibliography: Cancións de Antôn de Montoro, pp. 230 et seq.; La B. et seq., Madrid, 1600; Erazm, Sophiaria, pp. 86 et seq.; Rev. Hispanique, i. 60 et seq.

M. K.

COTTBUS: Important manufacturing city of Prussia. It includes about 50,000 Jews in a total population of 49,600 inhabitants. Jews lived here during the fourteenth and fifteenth centuries, but were subsequently expelled. In the nineteenth century Jews resettled in Cottbus; and now (1902) have a synagogue, a B'nai B'rith lodge, a society for Jewish history and literature, a heder kadisha (organized 1878), a women's society, and the Sanzon Armenkasse founded by Rabbi Leo Kanerose. Its first rabbi was Dr. Dienstfertig (d. 1880). The community is now under the direction of Rabbi Kamerose.

P. L. K.

COTTON: This word does not occur in the A. V., but express mention is made of the material in Ezek. i, 6, where it is stated that in the court of the king's palace-garden were "white, green, and blue hangings." The Hebrew word here translated "green" is "karpas" (Greek, Karpasion). It should probably be rendered "cotton" (so R. V., margin), or, more accurately, "cotton muslin." It is plainly a loan-word from the Persian "karpas" (the linen), which itself goes back to the Sanskrit "karpasa" (cotton). The English "cotton" is probably a loan-word from the Arabic "kutun," through the Spanish and French "coton."

It is quite evident that cotton grew and was used for clothing in very ancient times in India. Although cotton was originally known as early as Herodotus (iii.106), it was the eastern conquests of Alexander that first made the Greeks, and subsequently other Western nations, acquainted with cotton fabrics. The Latins were especially familiar with it (compare Strabo, 15, § 71; Lucan, iii.396, etc.), although "carbasus" was also applied to fine linen and cambric (see Yates, "Textturm Anentiqurum," i.399 et seq.).

The cultivation of the-cotton-plant (Gossypium herbaceum) spread from India throughout the entire East. It is now one of the most important staples of Palestine. The botanically allied cotton-shrub (Gossypium arborium) probably originated in Egypt, more particularly in Abyssinia. It was formerly extensively cultivated in Lower Egypt, but was later driven out by the superior Gossypium herbaceum. This probably explains the fact that the Egyptians were not acquainted with cotton before the time of the Greek conquest in 332 B.C.

J. D. P.

COUCH: Structure on which to rest or sleep. The Hebrew term חסַק, meaning "divan" as well as "bed," is synonymous with ובס (Amos iii.12) and בָּשָׁם (1 Sam. xvii.29). In olden times the Jewish bed, a plain wooden frame with feet, and a slightly raised end for the head (Gen. xlvii.31), probably differed little from the simple Egyptian bed. The frame, covered with בָּשָׁם (Prov. vii.16), served as a bed for the old and sick during the day (Gen. xlvii.31; I Sam. xix.13 et seq.), while at meals people sat on it, perhaps with crossed legs (compare Ezek. xxiii.41; I Sam. xxv.30).

Amos, who denounces the habit of reclining at table as a foreign custom (Amos iii.12, vi.4), speaks also of the luxury prevailing in the furnishing of...
these couches. The frames were made of costly cedar-wood inlaid with ivory (Amos vi. 4); the feet were plated with silver, and the backs with leaf gold (Song of Solomon, iii. 10). White pillows and bolsters were put on them, also costly rugs, purple-embroidered covers, Egyptian linen, etc. (compare Amos iii. 12; Prov. vii. 16; Song of Solomon, iii. 10).

Two references in the El-Amarna tablets show how early this luxury obtained in Palestine, and state that even in those ancient times couches of costly wood inlaid with gold were sent as presents from Palestine to Egypt (Schrader, "K. B." v. 27, xxxvi.).

Egyptian Couch, Showing Head-Rest and Steps. (After Wilkinson, "Ancient Egyptians.")

The pressing need of solidarity among the kahals at certain points, were organized. In the first half of the sixteenth century these congresses were held during the great fairs, when considerable masses of people gathered in one place. The chief meeting-place was at Lublin, the city where the father of Polish rabbinism, Rabbi Shekhinah (d. 1558), among whose pupils was Moses Isserles. Here, even as early as the reign of Sigismund I., the rabbis used to assemble and try civil cases. 

His latest work, "Das Wesen des Antisemitismus," 1891, is an extensive volume of 526 pages, in which he brings an extraordinary knowledge of the literature of the subject to bear upon the phenomena of anti-Semitism. The author regards Zionism as a product of, and a remedy for, anti-Semitism. Though a devout Catholic, Coudenhove evidenced the highest reverence and admiration for Judaism and Jews, and predicted that the one universal religion of the future, combining Judaism, Christianity, and Mohammedanism, will be "Ezechism," which he has celebrated in an allegorical poem prefixed to this work.

N. R. L.

COUDENHOVE, COUNT HEINRICH VON: Austrian author, traveler, and diplomat; born in Vienna Oct. 12, 1839. Count Heinrich studied law at the University of Vienna; served as volunteer in the Sixth Regiment of Hussars; was made an officer in 1881; took the degree of doctor of philosophy in 1883; and then traveled in Syria and Egypt with the object of acquiring a knowledge of Arabic. He entered the diplomatic service in 1884, as attaché of the Austro-Hungarian embassy at Athens, and afterward at Buenos Ayres. He traveled through Paraguay and part of Brazil in order to familiarize himself with the country and people. He was transferred to Constantinople in 1887, and after making a tour through India for purposes of study (1889), traveled through the Caucasus in 1890. In 1891 he was transferred to Rio Janeiro, and from there to Japan. Since then he has devoted himself almost exclusively to study, and to the preparation of his religious-philosophical and political works.

To-day the beds in the East are made by laying bolsters on the low divans which run along the walls, so that a room which serves as a parlor in the daytime is easily turned into a bedroom for eight or ten persons. In ancient Israel the wealthy often had separate bedrooms (Ex. xxii. 11), while the poor, especially the herdsmen, frequently slept out-of-doors, covered only with the "simlah," and with a stone under their heads (compare Ex. xxi. 26; Gen. xxviii. 11, xxxi. 40). See Bed.
accordance with their own law." The king himself, in an edict of 1592, characterized one of their decisions in a private case as a decision of a supreme court for the Jews ("Rusko-Yevreiski Archiv," i. No. 150).

The rabbis and kahal elders of the various districts of Poland and Lithuania (יִזְרָאֵל וּלְיטָרוֹנִי; see Galicia) and Galicia, belonging to the period 1520–58, took part in the periodic sessions of the Lublin supreme court. It was here, too, that the rabbinical college investigated spiritual cases affecting all Polish Jews. Thus, for example, the rabbis and "rashe yeshivah" (rectors of Talmudic schools) of three countries (פרובינציות פולין—Poland, Russia, and Lithuania)—sanctioned the printing at Lublin (1559–60) of the Babylonian Talmud, with the proviso that copies of the edition be used in all the schools. This approbation (בשקמה) is printed on the title-pages of the several treatises, for general information. Here already appears the classification of the members of the Lublin congress according to the localities, three in number—namely, Poland (Great and Little, together); Lithuania, which came into closer administrative connection with the crown lands of Poland after the Lublin union of 1569; and Polish Russia; i.e., Podolia, Volhynia, and Galicia.

These "fair congresses" formed the nucleus of the great central institution, which was firmly established during the last quarter of the sixteenth century under the designation "Council of Lands." The ever-widening autonomy of the Polish Jews rendered imperative the founding of an institution which might serve not only as the supreme court in judicial and spiritual cases, but also as a central deliberative and legislative body to regulate the activity of all local institutions. Owing to this necessity, the Lublin Fair congresses became regular periodic sittings of the assembly of delegates, or the general congress (Congressus Judaeus, or "Seim" [Diet], in the Polish documents). The general designation, י"ע, varies in accordance with the number of provincial delegations participating in a "wa'ad" (council).

The Number of Congresses. In the earlier acts, a council designated "Council of Three Lands." During the same period occurs (comparatively rarely) the designation י"ע וCouncil of Five Lands); i.e., of Great Poland, Little Poland, Russia, Lithuania, and Volhynia (compare ליבר בן בכר, "Netivot Olam," ch. ix., Prague, 1598, where a decision of the wa'ad of 1597 is quoted). Among the leaders of the "wa'ad" up to this time (c. 1590) was Mordecai Alter, rabbi of Grodno and Posen, author of the rabbinical code "Lebushim" (see "Zemah David," chronicle of 1599).

In the course of time the designation י"ע (Council of Four Lands) supplanted the others entirely, as is shown by documents of the seventeenth century. The four lands that sent their representatives to the wa'ad were Great Poland (with its capital, Posen), Little Poland (Crakow), Polish or Red Russia (Podolia, and Galicia)

with its capital, Lemberg), and Volhynia (capital, Ostroh or Kremenets). Lithuania seemed to have its regular or extraordinary representative in the Polish-Jewish wa'ad until 1593, but in that year it established its own central organization (בשקמה רחוב), which acted independently (see Lithuania). In this crystallized state the Council of Four Lands is represented by writers of the middle of the seventeenth century, as, for example, Yom-Tov Lipman Heller (in his autobiography "Megillas Rash," wherein he refers to the wa'ad of 1685) and the annalist Nathan Hanover ("Yawan Mezulah," Venice, 1683). The latter thus characterizes this institution (p. 12a):

"The representatives of the four lands had sessions twice in the year . . . at the fair in Lublin, between Passover and Pentecost, and at the fair in Yaroslav [Galicia] in the month of Tevet and Kislev. The representatives of the four lands resembled the Sanhedrin in the session chamber in the Temple of Jerusalem. [בשקמה רחוב]. They had jurisdiction over all the Jews of the kingdom of Poland, with power to issue injunctions and binding decisions (קמיה) and to impose penalties at their discretion. Every difficult case was submitted to them for trial. To make the task easier for themselves, the representatives of the four lands would elect special judges from each land, who were called 'land judges' (קמיה לוכד), and who tried civil suits; while criminal cases, disputes over priority of possession [מצע], and other difficult cases were tried by the representatives themselves [in full session]."

This testimony of a contemporary characterizes the flourishing period of the wa'ad's activity (c. 1600–1648). The record-books ("pinkeses"), wherein were written the decisions of this Jewish congress, have not been discovered, and it is doubtful whether they will ever be found; so far only seven separate sheets from the pinkes of the wa'ad in Yaroslav, of the years 1634 and 1671, have been unearthed, a form which accompanies this article. But in the extant manuscript pinkeses of individual kahals a great many copies of such decisions, relating to those kahals, have been preserved. Some, indeed, were published in old rabbinical works, responsa, etc., while others have been reproduced in recent times from manuscripts, in the monographs of historians of the Polish-Russian Jews. From this material, both manuscript and printed, it is possible to give a more detailed account of the organization and activity of the wa'ads.

Organization: At first the wa'ad met annually at Lublin during the spring fair, which began on the Catholic holiday Gromnice (Candlemas Day), in February, and lasted about a month. At the beginning of the seventeenth century another place of meeting was the Galician city of Yaroslav, where the chief fair took place toward the end of the year. During the flourishing period of its activity the wa'ad's sessions occurred twice a year: before the Passover holiday, at Lublin, and before the autumnal holidays, at Yaroslav. In exceptional cases, however, the sessions took place on other dates and (rarely) in other cities (Tishuvetz, 1588; Leczina, 1666, etc.). The fullest activity of the wa'ad was especially displayed after the catastrophe of 1648–55—the Cossack raid of Chernihiv, followed by the succession of Little Russia, and the Swedish war—when the Jewish communal
organization, wrecked in many parts of Poland, needed restoration.

During the second half of the seventeenth century the sessions of the wa'ad occurred once or twice a year, and more frequently at Yaroslav than at Lublin. In 1671 the wa'ad decided to meet no longer in Yaroslav proper, on the ground that it was "a dangerous and pernicious place," but to assemble at a spot ten miles distant; subsequently this decision was rescinded. The number of delegates to the wa'ad cannot be exactly ascertained. Nathan Hanover, in the above-mentioned chronicle (1630), maintains that one parnas, or representative to the wa'ad, was elected from each kahal, and that to these kahal delegates were added the six leading rabbis of Poland. It appears from the kahal plenums that only the most important kahals of each region sent their delegates to the wa'ad. The capitals (Posen, Cracow, Lemberg, and Ostrog) of the four lands each sent two or even more. The signatures of fifteen to twenty-five delegates—though often the signatures of the six rabbis Number of Delegates, the extant decisions of the wa'ads.

The total number of delegates, together with the rabbis, evidently reached thirty.

In the eighteenth century the operations of the wa'ad became more and more limited; its sessions took place less regularly, often at long intervals, and mostly at Yaroslav. One of the last important congresses was that held at Yaroslav in the fall of 1788. Among other matters considered was the famous dispute between the rabbis Emden and Eibesser over the Shabbethaian movement, resulting in the latter's acquittal on the charge of heresy. In 1764 the Polish Diet ordered Jewish general congresses to be discontinued (Vol. Legum, vii. 50); and in this way the activity of the Council of Four Lands came to an end. The subsequent partition of Poland among Russia, Austria, and Prussia, changing, as it did, the whole kahal system, was unfavorable to the existence of such central autonomous bodies as the wa'ads.

Activity : During the two centuries of the existence of the wa'ad its activity may be divided into four branches: (1) legislative; (2) administrative; (3) judicial; and (4) spiritual and cultural.

The legislative activity of the wa'ad consisted in working out definite regulations and rules for various institutions which embodied Jewish self-government in Poland, as well as in healing prescriptions extraordinary, called for by the exigencies of the moment. Such were the decisions of the Tishvitz wa'ad, 1589, enjoining the election of kahal elders and rabbis in the Jewish quarter-only, without any interference from the local Christian authorities. The wa'ads of 1687, 1590, 1835, and 1640

Legislative solemnly interdicted the Jews from Functions, seeking rabbinical posts in communities by bribing kahals or by soliciting the Polish authorities. The wa'ads of 1671, 1677, and other years prohibited the Jews from leasing estates or farming other revenues from Poles, without the knowledge of the kahals in which they were endeavored; and they also ordered merchants to trade honestly with the Christians and not to engage in unlawful practices, lest they incur the wrath of the populace and the government. Most striking is the edict of the wa'ad of 1680, containing a series of detailed rules regulating the economic and religious life of the Jews. These rules dealt with credit operations, methods of charging interest, and obligations under promissory notes, while special attention was paid to the prevention of abuses under these heads on the part of creditors. This regulation was drawn up at the instance of the wa'ad by one of its participants, the Lublin rabbi Joshua Falk Kohn, and was subsequently published in "Me'irat Enayim" (Theodor Benyowski, Prague, 1666). The administrative activity of the wa'ad was very closely linked, and often identified, with its legislative activity. The wa'ad took necessary steps to better the general condition of the Jews in Poland or to avert some common danger. It sent Admin- its legal agents ( הטכני קשר) to Warsaw and other parts to further the interests of the Jews. Here, by means of entreaties, money, and presents, privileges for the Jews were obtained or legislative curtailments of their ancient rights and privileges were forestalled. For such emergencies the wa'ad had a separate fund made up of special dues from each of the four lands. Its activity was especially important at the "Coronation Diets," when, in accordance with custom, every new king was expected to confirm the rights and privileges granted to the Jews by his predecessors. On such occasions the wa'ad's representatives were on the alert lest Jewish interests should sustain damage through the influence of the anti-Jewish party of the Diet.

Cases are on record when the wa'ad did not succeed in averting oppressive measures against the Jews; and then, where resistance might prove dangerous, the only course left to the wa'ad was to support with its authority the measures of the government. Thus, in 1589 the wa'ad solemnly confirmed the government's edict forbidding the Jews to engage in farming state taxes and customs duties in Great and Little Poland and Mazovia. The wa'ad's edict explains its prohibition by the fact that the Jewish revenue farmers and leaseholders, in their pursuit of gain, give rise to accusations against Jews in general, and excite against them the Christian populace. In this case the "Jewish parliament" was confronted with the canonical principle, which permitted Polish legislation, that Jews must not hold offices which would give them power over Christians. The constitution of the Polish Diet held at Piestyn in 1529 reads: "Statuitimus inviolabili observandum, Judaeos se neque quisquam quin quae politiae, quotannis, non emittat." The wa'ad also saw to it that Jews should not settle in places interdicted to them.

Nature of Edicts. Thus, in 1699 the wa'ad confirmed the edict forbidding Jews to settle in Mazovia in the district of Warsaw. Such orders of the wa'ad were read publicly in all synagogues, with the addition of the threat of excommunication.
The wa'ad in combating false accusations against the Jews, the wa'ad had to try such inter-kahal suits, which often dragged on for decades. It was also the wa'ad's duty to define the local judicial circuits, to fix the grades of lower and higher rabbinical courts, and to assign the trial of a case to this or that court. In this respect the wa'ad in general, and its rabbinical board in particular, served as the highest court of appeal for all Polish Jews. The copies of the wa'ad's acts, preserved in the kahal palaces, consisted mainly of such judicial decisions and prescriptions.

The spiritual and cultural activity of the wa'ad was centered on the task of strengthening Judaism and establishing a uniform internal discipline as a means for the national unification of the Jews. Shortly after its formation (1594), the wa'ad passed a rule that all Hebrew books printed in Poland should be published only with the permission of the rabbis, who were to furnish each book with their approbation. Certain important publications were approved by the rabbis at the meetings of the wa'ad. The wa'ad also issued rules and programs for schools ("herem") for transgressors. A whole series of orders of the wa'ad urges the cessation of internal contentions in Jewish communities; strict obedience to kahal discipline; and the prosecution of those who, by their reprehensible occupations, bring upon Jews the wrath of the government and of the Christian populace.

Yet, while remaining strictly within the limits of the existing state laws, the wa'ad was unceasing in its struggle against the violation of the legal rights of the Jews on the part of local administrative and judicial institutions. Against unlawful decrees it appealed to the higher resorts: the chief tribunal, the Diet, the highest dignitaries, and the king. But the greatest energy was displayed by the wa'ad in combating false accusations against the Jews, prompted by religious fanaticism and superstition, such as the heinous charges of using Christian blood, outraging church sacraments, etc. The wa'ad also took care that the state taxes on Jews did not increase unduly, and were correctly apportioned to the four districts of Poland proper, the detailed apportionment of taxes within each province and each community being the task of minor provincial congresses (מ"ת) and kahal boards.

The judicial functions which the wa'ad exercised were very comprehensive. The wa'ad court was chiefly engaged in settling disputes between neighboring kahals concerning the boundaries of their administrative and fiscal districts. As each kahal district consisted of one city and the adjacent minor boroughs and villages, there often arose disputes between neighboring kahals as to which was to have the jurisdiction in certain border boroughs and villages, and especially over newly settled villages. The state and communal taxes being heavy, the more extensive and thickly populated the territory of a kahal was, the wealthier was it deemed to be; accordingly the contests over boundaries and parishes often reached quite a violent stage. The wa'ad had to try such inter-kahal suits, which often dragged on for decades. It was also the wa'ad's duty to decide the local judicial circuits, to fix the grades of lower and higher rabbinical courts, and to assign the trial of a case to this or that court. In this respect the wa'ad in general, and its rabbinical board in particular, served as the highest court of appeal for all Polish Jews. The copies of the wa'ad's acts, preserved in the kahal palaces, consisted mainly of such judicial decisions and prescriptions.

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With a view to bringing up the people in a moral, religious, and national spirit, the wa'ad published fairly strict regulations. In the Lublin constitution of 1607, referred to above, the wa'ad prescribed, among other things, that the dietary laws concerning "kasher" and "terefah" should be strictly observed. In all communities, that a Jew should not drink wine in inns where Christian activity, Jews congregated, else he was to be stricken off the list of reputable members of his community and was to be ineligible for office in the kahal; that Jewish costumes should differ in their cut from those of the Christians, and that modesty and moderation be observed in dress, especially by women, who are always eager for sumptuous apparel; that the chastity of women, especially those living among Christians in villages, be safeguarded, etc. In the first half of the eighteenth century the wa'ad was particularly energetic in counteracting the dangerous heresy of Shabbethai Zebi, which spread among the Polish Jews and gave origin to the sect of Frankists, whose members openly embraced the Catholic faith (1759), owing to persecutions on the part of their coreligionists.

While thus guarding strict rabbinism, the wa'ad was evidently preparing for the struggle with the newly born Hasidic movement; but at that moment it had to cease its activity owing to the above-mentioned edict of the Diet of 1764, which prohibited all manner of congresses of rabbis and kahal elders under penalty of a fine of six thousand grivnas. The fall of the wa'ad was the beginning of the general decadence of the kahal system in Poland during the partition period of that kingdom. The acts and decisions of the wa'ad were usually written in rabbinic Hebrew; while acts of the proclamation type, designed to be read publicly in synagogues (דרה), were written in Yiddish. Below are given specimens of two minor acts, one of each kind, in the respective originals. The first is a decree of the year 1678, admitting to the wa'ad one regular delegate from the kahal of the city of Tiktin or Tykotzyn (from an old manuscript pinkes of that city). The second is a portion of Specimens of the proclamation issued by the of En-wa'ad at Yaroslav in 1671, on the enactments, censuring of stopping the quarrels that had arisen in the midst of the Jews of the Chehul district (from extant separate sheets of the wa'ad pinkes).

I. "היהו מתן הכהנים גדולי חטאינו כי חטאנו דה נקטרה והקים דה דנים מתחסנים א"ל קנ適當ח... ונהרה את העדנים ואת מארבביה ואת סדרר בהו" (赣州 א"ל קנ"ה... "ל��הן את העדנים ואת מארבביה ואת סדרר בהו")

The signatures of twenty-one members of the wa'ad follow.)

[Translation.]

We have this day granted the petition of the elders of the community of Tiktin, recorded on page ..., for representation to the Council of the Four Lands. We have acceded to their request that they be allowed to have a representative from this time forward, to the manner set forth on page ..., and again in the page for today.

These are the words of the Council of the Four Lands this day, Wednesday, 4 Biurin, 5438, at Lublin.
II.
The Council of the Four Lands report that a violent quarrel having arisen which almost ruined the whole district and—watched over—might have harmed the remnants of Israel and involved the loss of thousands, the Council of the Four Lands took upon themselves the task of persuading those who instigated the quarrel or subsequently participated in it, whose names, out of respect for their position, are withheld.

And since, when similar events occur in communities, persons interpose and violate the sacred ceremonies, and run the community, reports of these wrongs arouse the government, and communities and districts are considered guilty by the nobles and priests, and there is real danger to life, ... the Council of the Four Lands hereby fully authorizes the leaders of communities and districts to prosecute persons as instigators and offenders, and to punish them with the ban, with fines, or with imprisonment. ... At the cost of the offenders. ... Such persons should never be nominated to any office in any community or district, nor should they have the right of banishment, ... since they have no pity on themselves, on the community or district, or on the whole of Israel. ... They ignore the fact that we are already humiliated and shamed in the eyes of the Christians. ... So much so that the authorities speak contemptuously of our suffering and say more often ... Let every one, therefore, take care to avoid such wrong courses and to walk circumspectly.

This notice has been inscribed in the pinkes of the Four Lands.

The second specimen here given is an authentic reproduction of a sheet of the pinkes of the Council of Four Lands. The original document contains the decision (mentioned above) of the council at Yaroslav, Sept., 1671, to the effect that thereafter the sessions be held, not in Yaroslav proper, which repeatedly proved "a dangerous and pernicious place," but ten miles away, the final decision as to the location of future congresses being postponed until the ensuing spring and the final decision as to the location of future congresses being postponed until the ensuing spring and the next congress, i.e., the spring fair at Lublin. Then followed fourteen signatures of delegates to the "waad," from Cracow, Pozan, Lemberg, Lublin, Radom, Pestrzycy, etc. The authenticity of the signatures is made clear by the dissimilarity in the handwriting, which proves the document to be original and not a copy. It is taken from the few extant sheets of an old pinkes of the waad of the "four lands," which sheets were found in the city of Dubno, and are now in the possession of S. M. Dubnow of Odessa.

Translation.

II.

The Council of the Four Lands report that a violent quarrel having arisen which almost ruined the whole district and—watched over—might have harmed the remnants of Israel and involved the loss of thousands, the Council of the Four Lands took upon themselves the task of persuading those who instigated the quarrel or subsequently participated in it, whose names, out of respect for their position, are withheld.

And since, when similar events occur in communities, persons interpose and violate the sacred ceremonies, and run the community, reports of these wrongs arouse the government, and communities and districts are considered guilty by the nobles and priests, and there is real danger to life, ... the Council of the Four Lands hereby fully authorizes the leaders of communities and districts to prosecute persons as instigators and offenders, and to punish them with the ban, with fines, or with imprisonment. ... At the cost of the offenders. ... Such persons should never be nominated to any office in any community or district, nor should they have the right of banishment, ... since they have no pity on themselves, on the community or district, or on the whole of Israel. ... They ignore the fact that we are already humiliated and shamed in the eyes of the Christians. ... So much so that the authorities speak contemptuously of our suffering and say more often ... Let every one, therefore, take care to avoid such wrong courses and to walk circumspectly.

This notice has been inscribed in the pinkes of the Four Lands.

The second specimen here given is an authentic reproduction of a sheet of the pinkes of the Council of Four Lands. The original document contains the decision (mentioned above) of the council at Yaroslav, Sept., 1671, to the effect that thereafter the sessions be held, not in Yaroslav proper, which repeatedly proved "a dangerous and pernicious place," but ten miles away, the final decision as to the location of future congresses being postponed until the ensuing spring and the final decision as to the location of future congresses being postponed until the ensuing spring and the next congress, i.e., the spring fair at Lublin. Then followed fourteen signatures of delegates to the "waad," from Cracow, Pozan, Lemberg, Lublin, Radom, Pestrzycy, etc. The authenticity of the signatures is made clear by the dissimilarity in the handwriting, which proves the document to be original and not a copy. It is taken from the few extant sheets of an old pinkes of the waad of the "four lands," which sheets were found in the city of Dubno, and are now in the possession of S. M. Dubnow of Odessa.

Bibliography:

Manuscript Sources: fragments of an original pinkes of the Council of Four Lands (seven sheets), containing acts of 1654-71; decisions of the waad, copied in the Pinkes, n. s., vii, 167; see below; decisions of the rabbis, published in the Gezerah, viii, 1851, xxxi, 1863, xxxii, 1864, xxxiv, 1865; the proceedings of the rabbinical congresses in Lithuania during the years 1847-74, and various other passages preserved in the archives of societies and private persons.

Printed Sources: Kaufmann, Historische Schriften, passim; Liber, Organizacya Zydowska Polsce, Lemberg, 1899; Schorr, Organizacya Zydowska Polsce, Lemberg, 1899; Schott, Organizacya Zydowska Polsce, Lemberg, 1899; Schorr, Organizacya Zydowska Polsce, Lemberg, 1899.

H. H.

COUNCIL OF JEWISH WOMEN: An organization which came into being as a result of the Congress of Jewish Women, one of the denominational congresses of the World's Parliament of Religions held at the Columbian Exposition in Chicago in 1893. It was organized in response to the appeal of Sadie American, and in pursuance of the following resolution offered by her at the final session of the congress:

"Resolved, That we, Jewish women, sincerely believing that a closer fellowship will be encouraged, a closer unity of thought, sympathy, and purpose, and a closer accomplishment will result from a wide-spread organization; do therefore bind ourselves together in a union of workers to further the best and highest interests of Judaism and humanity, and do henceforward be known as the "Council of Jewish Women," whose work shall be:"

(1) To seek as units in a closer relation women interested in the work of religion, philosophy, and education, and to cooperate practically to mentioning in schools in these fields.

(2) To organize and encourage the study of the underlying principles of Judaism, the history, literature, and customs of the Jews, and their bearing on our own and the world's history.

(3) To apply knowledge gained in the study and improvement of the Sabbath-school and in the work of social reform.

(4) To secure the interest and aid of influential persons in arousing general sentiment against religious persecution, wherever, whenever, and whatever manner shown, and in finding means to prevent such persecution.

Hannah G. Solomon and Sadie American, respectively chairwoman and secretary of the congress, were elected president and secretary of the council, and have continued to hold these offices. In Jan., 1894, a circular was issued, setting forth the need, desirability, and object of the National Council of Jewish Women, together with a provisional constitution, which called for a delegate convention to be held in 1896, when a permanent constitution would be adopted. This meeting took place in New York city in Nov., 1896, by which time 50 sections had been organized; it was attended by 88 delegates and alternates from 31 sections. The word "National," which, as originally employed in the name of the organization, referred only to the United States, was dropped on account of the entrance of two sections formed in Canada; and the title became "The Council of Jewish Women."
Courage

The council "seeks to give its utterances no color of orthodoxy or reform." It is not propagandist, and stands for no particular phase of Judaism. Recognizing the existence of differences of belief and observance, and "seeking only to square conviction and conduct," but leaving each free to follow her own bent, it has united the Jewish women in a strong and unique organization. The council carries out its objects in meetings, conferences, study circles, lectures by specialists, and its various philanthropies, which can, perhaps, be measured and numbered; its significant and important results, however, cannot be neither measured nor stated in exact terms.

Born of the two tendencies of the time—the growing self-consciousness of the Jew and the tendency of women to unite in associations for self-development and preparation for the new responsibilities which modern life is thrusting upon them—the council is becoming the center of religious and intellectual activity of the Jewish women, and the means of throwing them into the active life and work of the community at large. It is the policy of the council to cooperate and affiliate with the organized forces at work for progress and social betterment, both Jewish and non-Jewish. It is a member of the National Council of Women of the United States, and of the International Council of Women of the World. The visit of Sadie American, as delegate to the quincentennial of the International Council of Women, held in London in June, 1899, resulted, through a presentation of the work before a representative body of London Jews and Jewesses, in the formation of the Jewish Study Society of England, which is organized on the plan of the council; and between this society and the council there is close affiliation, as well as an exchange of pamphlets, plans of work, etc.

The sections are members of the city, county, and state federations of women's clubs, and are actively cooperative in all work for the public welfare. During the Spanish-American war the council within one week set its sections to work in aid of the soldiers and orphans, and in several places was the first organized body to take any steps for their relief. It raised ten thousand dollars in money, an equal amount in goods, and a nurse was sent to the army; the members were, during the continuance of the war, among the most active workers in the service of relief. It cooperated with the National Red Cross Society, the regimental auxiliaries, and the various state organizations. Through the influence of the council, 72 women have been placed on Sub-bath-school boards of congregations; interest in the schools has greatly increased thereby, and, what is of signal importance, the age of confirmation, in a number of communities, has been raised. It maintains fifteen mission schools.

The philanthropies of the council, numbering 85, are supported by voluntary subscription, and include settlements, clubs, libraries, free baths, night-schools, manual-training classes, household-schools, employment bureaus, penny provident funds, classes for crippled children, ice baths, and unique organization. The council "seeks to give its utterances no color of orthodoxy or reform." It is not propagandist, and stands for no particular phase of Judaism. Recognizing the existence of differences of belief and observance, and "seeking only to square conviction and conduct," but leaving each free to follow her own bent, it has united the Jewish women in a strong and unique organization. The council carries out its objects in meetings, conferences, study circles, lectures by specialists, and its various philanthropies, which can, perhaps, be measured and numbered; its significant and important results, however, cannot be neither measured nor stated in exact terms.
the Jew, and which goes far to explain the power of resistance that he has shown at all times against those who made plans for his destruction. This courage is fostered by con-

Biblical Examples

ience and trust in God. "Hope in the Lord, be strong, keep thy heart; seest thou that thy hope is true?" (Ps. xvi. 11. Heb.); "But thou that wait upon the Lord shall renew their strength." (Isa. xl. 31); "Through God we shall do valiantly." (Ps. lx. 14; compare Num. xiv. 18; Ps. xxxi. 25; Prov. iii. 23-26); "Fear thou not; for I am with thee. . . . I will strengthen thee" (Isa. xl. 10); "Yet now be strong O Zerubbabel; and be strong, O Joshua . . . and be strong, all ye people . . . for I am with you, saith the Lord of hosts." (Hag. ii. 4; compare Zech. viii. 9, 12)."

In Post-Biblical times the Jews displayed both physical and moral courage while standing for truth and right against a hostile world. He would face the obloquy of centuries to support a principle which, though unpopular, he believed to be true. "Strive for the truth unto death; and the Lord shall fight for thee." (Ezek. [Stubs] iv. 28; compare chs. iv. 9, 10, 11; Baruch iii. 14). "In a place where there are no men, endeavor thou to be a man." (Ab. ii. 6b). Crushed to earth, defeated, driven from his native soil, pining in dungeons, made to furnish murderous sport for the wild beasts of the Colosseum and food for the flames of pyres and stakes, he still refused to surrender; struggling against terrible odds for national and political independence, for liberty of conscience, and for the rights of man.

Nothing stirred the Jews to resistance so much as interference with his religious belief and practices; for the abandonment of the Law was deemed the most heinous of crimes. Men had fought at all times for house and hearth; but to fight for one's religion was new. The plan of Antiochus Epiphanes to uproot the religion of Judaism met with stubborn resistance. "God forbid," says Mattathias, the aged priest of Modin, "that we should forsake the law and the ordinances. We will not harken to the king's word to go from our religion, either on the right hand or the left." (I Macc. ii. 21, 22). Eleazar, one of the scribes, chose rather to die the glorious death of a martyr than to be faithless to his religion. "But when he [Eleazar] was ready to die . . . he groaned, and said, It is manifest unto the Lord . . . that . . . whereas I might have been delivered from death, I now endure sore pains in body . . . but in soul am well content to suffer. . . . And thus this man died, having his death for an example of a noble courage . . . " (II Macc. vi. 30, 31). Seven brothers, Martyrs, who were seized by the minions of Antiochus and scourged, to compel them publicly to abjure their faith by eating forbidden food, refuse to do so, and suffer the penalty of most cruel deaths. One of them voices the sentiment of all when he exclaims, "We are ready to die rather than to transgress the laws of our fathers." (ib. vii. 2; compare ch. xiv. 18). Though the seven were tortured in the presence of their mother, the awful sight did not weaken her resolution to endure a similar fate. "But the mother was marvelous above all, and of honorable memory: for when she saw her seven sons slain within the space of one day, she bore it with a good courage, because of the hope she had in the Lord." (ch. vii. 29). Even the king, and those who were with him to witness the torture of the seven brothers, marvelled at their remarkable courage (ib. vii. 12; IV Macc. viii. 9).

Later, in the desperate life-struggle of the Jews against the trained legions of mighty Rome, which ended in the overthrow of the Jewish state and the loss of Jewish independence (50 B.C.), the heroism and self-sacrifice of the Jews were such as to elicit the admiration of all time. Josephus extols the courage of his fellow believers in facing death for the sake of the Law. "I do not mean such an easy death as happens in battles, but that which comes with bodily torments and seems to be the severest kind of death." ("Antes Ap." ii. 33).

Later, under Hadrian (117-138), the Jews were gued by edicts of violence and oppression into open revolt. With a desperate but ill-fated heroism the Jews under Bar Hadrian. Kokba made a last effort to regain their freedom. Rabbi Akiba, one of the ten martyrs, on the pyre praised his fate that it was now his good fortune to fulfill the Law: "Thou shalt love the Lord with all thy soul." (Deut. vi. 5); explaining that "with all thy soul" means "even by giving up one's life." (Ber. 6b). Especially rich in deeds of martyrdom is the history of the Jews during the Middle Ages. Hated and despised, pelted and jeered at, burned and tortured, they nevertheless remained true to their ancestral faith. Moral cowardice was unknown to the Jews of the Middle Ages. During the reign of Richard I. Cœur de Lion the Jews of York were persecuted by their Christian townsmen, who were incited to rape and robbery by the Crusaders. The Jews sought shelter in the castle, where they were besieged for several days. Spurning the thought of embracing Christianity in order to be free, the men, after slaying their wives and children to prevent them from falling into the hands of their enemies, killed themselves (1190). The expulsion of the Jews from Spain (1492) furnishes a most glorious lesson of moral heroism among the Jews. Those who had risen to opulence and to positions of honor and trust in Spain willingly gave up all they had achieved rather than go to the baptismal font. The heroic efforts on the part of Gabriel Rümer and others (1815) in behalf of the emancipation of the Jews in Prussia; Johann Jacoby's protest against the edict of Frederick William III. entailing certain privileges of the Jews; and the heroism of the Reform pioneers, one of whom, Abraham Kohn, rabbi of Hohenems, was poisoned (1848) because of his advocacy of reforms within Judaism, give sufficient proof of the moral courage of the Jews in modern times. The persecutions within the last twenty years of Hebrews in Russia and Rumania have given rise to many exhibitions of courage in the Jew, who has left the land that enslaved him and has become a friendless wanderer rather than forsake what he believes to be the highest truth. The
The district of Pilten contained the present districts of Grodnit, Hasenpot, and part of Windau. The last Bishop of Courland, Johann Pitten, von Mühlhausen, who owned the Bishopric of Pilten by inheritance, induced rich Jews to settle in his territory, and he declared "considerable income by taxing them for the right of residence and the privilege of engaging in trade."

As early as 1570 the Jews of Pilten enjoyed the rights of citizenship, and many of them owned real estate (Wunderbar, l.c. p. 17). When, in 1611, Pilten became part of Poland the position of the Jews became still stronger. As throughout Poland, the Jews of that district not only enjoyed all civil and religious rights, but also were made citizens of Hasenpot—a rare privilege at that time for Jews. Of the history of the Jews in this district during the seventeenth century there is but scanty information. The archives of Pilten have not yet been published, and the only complete history of the city of Hasenpot, written by Huhn, lies hidden in a manuscript in the Hottenbibliothek at Riga. It is known, however, that during the great northern war (1718) a synagogue existed in Pilten (Manuettel, "Pilzner Archivum Piltzanckes," in "Warszawska Biblioteka," No. 2, p. 177; cited by Brutzkus, in "Voskhod," 1896, Nos. 7-8, p. 36). During the eighteenth century Pilten lost its importance. The greatest number of Courland Jews lived in Hasenpot, where they carried on a considerable export trade; but at the last division of Poland, toward the end of the eighteenth century, only 566 males among the Jewish inhabitants were registered as citizens. They enjoyed all civil rights, and were often chosen to fill honorable positions. Thus in 1797 the Jew Echezel of Hasenpot was elected councilman ("Rathsherr"). Jewish affairs were governed by a kahal; and the Jews paid a special tax on their synagogue, which tax was called "Jidische Capellenleger."

The oldest community in the district of Pilten is that of Polangen, which formerly belonged to the Grand Duchy of Lithuania. In the Hansapal "plichtes" (record of the Jewish community) of that town, begun in 1801, and Polangen, there is an entry on the first page which states that, according to the preceding plakets, which had been destroyed by fire during the Polish Revolution, the cemetery and the burial brotherhood of Polangen were established in 1497 (ibid.), though doubts have been expressed as to the correctness of this date. The Jewish community of Polangen obtained a charter confirming that of King Stanislaus I (dated 1689), granting the Jews of Polangen and Gorkzd the rights of citizenship and the privilege of engaging in commerce, handicrafts, and agriculture. The Jewish houses of prayer and the cemetery were exempted from all taxes. The Jews were under the jurisdiction of the royal aldermen, with the right of appeal to the supreme court and to the king. This privilege was
Courland

THE JEWISH ENCYCLOPEDIA

subsequently confirmed by Augustus III. (1749), and remained in effect until the annexation of Courland by Russia (1795), when the whole district of Zemaitia, in which Polangen was situated, was added to the government of Courland (Brutzkus, Encyc., p. 29).

In the other parts of Courland, including Sengulits, the condition of the Jews was not so favorable. Notwithstanding the fact that the Duke of Courland was a vassal of Poland, and was not able to prevent entirely the influence of Polish Jews from visiting his dependency, their sojourn there was made unpleasant and difficult at all times, especially after 1656. The cities jealously guarded their privileges not only from the Jews, but from all foreigners. Nevertheless, Jews managed to settle in Courland both before and after the subjection of the country by Poland, as is evident from some well-preserved gravestones with Hebrew inscriptions at Miusa and other places, dating from the first and last decades of the sixteenth century.

During the uprising of the Cossacks in 1648-54 the Jews of Courland, except at Polangen, from its subjugation by Poland up to about 1670 (*Staatsrecht*, § 576), were permitted to live both in the towns and in the country. The barons Hector Frederick and Reinhold von der Osten-Sacken, when they founded on their estate the town of Neu-Subbat, inserted a paragraph in its constitution (April 3, 1686) forbidding Jews to live in the town or to establish a tavern there.

According to Ziegenhorn, no Jews lived in Courland, except at Polangen, from its subjugation by Poland up to about 1670 (*Staatsrecht*, § 576). Toward the end of the seventeenth century Jews again began to settle in Courland; they even leased the customs duties and engaged in commerce. Although these privileges were soon curtailed (*Landtäglicher Abschied*, 1690, § 6; 1699, § 29), the Jews were permitted to live both in the towns and in the country, and to do business as retail traders, hawkers, distillers, and middlemen. In Miusa, the capital of Courland, they could live only in the so-called Jewish street (now known as "Doblen'sche Strasse") as protected Jews ("Schutzjüdensch") on the condition of the burgesses, the dukes refusing to admit some of the Jews of Courland to settle in Riga and St. Petersburg (Ruchanski, *Russkoe Zakonodatelstvo o Yeveryakh*, p. 374, St. Petersburg, 1877); but the plan could not be carried out on account of the opposition of the Courland nobility. Empress Catherine II., desiring to settle "New Russia," gave a secret order to Governor General Browne (1765) to issue passports to Jewish inhabitants of Mitau who would travel to this territory, her purpose being to admit some of the Jews of Courland to settle in Riga and St. Petersburg (Buchholz, pp. 57-60). By a later order (1768) Catherine again showed her favor to the Courland Jews by detaching the village of Schlock from Courland and annexing it to Riga, thus permitting the Jewish residents of Schlock to become recognized inhabitants of Riga (Wunderbar, Encyc., p. 9).

Concerning the origin of the Jews of Courland opinions differ. Some think that the majority arrived by sea from Prussia and North Germany; and the biographies of rabbis and other prominent men enumerated below show that most of these were born abroad. Nevertheless, Brutzkus may be right in his statement that the greater part of the Courland Jews immigrated from the neighboring countries of Lithuania and Poland.

In spite of occasional disturbances, the life of the Jews in the duchy of Courland was a peaceful one, and they were permitted to trade outside the city.
Kalman Borkum.

In 1784 Kalman Borkum laid the foundation-stone of a synagogue, which was built at his expense. Borkum, his brother Simmoun, and the court jeweler Rabbi Biber ben ha-Šadosh Rabbi Benjamin stood high in favor with the duke of Biron. They were thus often enabled to afford protection to their coreligionists in Courland, and to those in Mitau in particular, and in addition extended them much financial and other assistance.

The year 1787 was especially marked by discussions of the Jewish question in Courland, not only officially but also in various pamphlets devoted to the subject. Of these latter the first appeared anonymously and without date under the title "Die Duldung der Juden," etc. (The Toleration of the Jews in the Duchies of Courland and Semgall), but Witte von Wittenheim, councillor of justice, was later identified as its author (Becke and napierki, "Schriftsteller Lexikon," iv. 554). He advocated the opinion that the Jews should be tolerated under conditions conductive to the welfare of the country and of the respective towns in which they might settle. He further recommended that they be allowed to have their own schools, houses of prayer, synagogues, cemeteries, and courts for the settlement of internal disputes, and expected an improvement in their religious and judicial affairs to manifest before another generation should have passed. In case the Jews should not be able to maintain their own schools, they should be permitted to send their children to the Christian schools, where they might acquire a knowledge of German and other necessary subjects. The higher schools should also be open to them. Wittenheim was in favor of limiting the occupations of the Jews; he would permit them to engage only in handicrafts, petty trading, and distilling, which were the main occupations of the Jews of Courland at that time.

Another pamphlet appeared the same year under the title "Bemerkungen über die Duldung der Juden" (Mitau, 1787). The author, supposed to be Christian David Braun (Becke and Napierki, "Schriftsteller Lexikon"), was very much opposed to the idea of giving the Jews, "the despisers of the Christian religion," any social or political rights. This pamphlet called forth a reply under the title "Beantwortung der Bemerkungen über die Duldung der Juden," refuting the statements of Braun. The author was Dr. Laehman, a Jewish physician born in Prussia, who practised medicine in Rostock, and later removed to the interior of Russia. He showed that the Jews were useful citizens, occupying themselves with agriculture in Lithuania, and engaging in the arts and sciences, and in handicrafts wherever they were not hampered in their activity by the gibls.

About this time there appeared, under the title "Meine Gedanken, bei der Frage: Ob Man in Unserm Vaterlande Juden Duldten Soll, oder Nicht?" a most touching apology for the Jews. The author, Georg Gottfried Myllich, a Lutheran pastor at Nefr,
was annexed to Russia, March 16, 1797. Emperor Paul, during his visit to Milan in the same year, received a deputation from the Jewish community. The government ordered an investigation of the occupations of the Jews, of the taxes paid by them, and of their legal status. The Courland authorities replied that the Jews had “never been legally tolerated—with the exception of those who live in the district of Iljin.” In presenting the case to the emperor Paul, the Senate declared:

“Although the Courland administration reports that the Jews have never been tolerated legally, yet, since Jews have lived there for more than 200 years, they can be not be considered as having entered the country surreptitiously; nor ought they to be deprived of such an old home while Jews are not prohibited from living in other parts of Russia.” The Senate therefore ordered the Courland authorities, having in view the local conditions, to prepare a scheme of legislation for the further residence of Jews in Courland, “for the general welfare as well as for their own.” At the same time the Jews addressed a petition to the senate in which they asked: (1) That they be permitted to organize khals for the maintenance of Jewish communal life. (2) That Jews who join the gilds be granted all the rights of such gilds. (3) That agriculturists receive land at an annual rental, and be not chained by any one as serfs. (4) That Jews be permitted to build synagogues; to conduct their religious services in the towns as well as in the villages; and to have their cemeteries and slaughter-houses. (5) That wherever there are no Jewish schools, permission be accorded the Jews to send their children to the German schools; and that the talented Jewish pupils be allowed to attend foreign academies and universities.

After considering this petition the Russian government resolved that the Jews be permitted to live in Courland, and that their settlement in that country be used for the benefit of the government and community at large. Jews were permitted to follow their various callings and to be included in the lists of the burgaders and merchants, on payment of double the amount of the tax imposed on Christians. They were declared eligible for election to municipal offices; were allowed to conduct their religious services without hindrance, to organize khals, to build synagogues, etc.; and were granted immunity from being bound as serfs. The approval of Emperor Paul was given to the foregoing resolutions March 14, 1799 (“Complete Russian Code,” xxv., No. 18, 1809).

During the reign of Alexander I (1801–25) the condition of the Jews of Courland, as well as that of the Jews in the other cities of the Russian empire, was much improved. The enactment of Dec. 9, 1804, and the resolutions passed thereupon by the Courland legislature (March 6, 1806), affirmed Dec. 1, 1806, practically secured the rights of citizenship for the Jews of that government, and by a ukase of Nov. 8, 1807, the double poll and gild taxes hitherto levied on the Jews were abolished.

This was the legal position of the Jews of Courland until 1829; but the rights granted to them in 1799 in respect to trade and commerce did not please the local Christian merchants and artisans. On May 24, 1829, the merchants and artisans asked the Senate to limit the number of Jewish families registered there. The governor-general of the Baltic provinces was commissioned to present a plan for the diminution of the Jewish population in Courland and Livonia. He replied that in regard to Livonia there was no necessity to take any steps for lessening the number of Jews there, since they were living nowhere except in Riga and Schlochok, and were registered in the latter place only. In order to decrease the number of Jews in Courland he suggested the deportation to Siberia of (1) such Jews as had no fixed occupations; (2) such as appeared to be illegally registered and such as were omitted from the registry list. Only such Jews, he considered, should remain in the country as belonged to the gilds, had their own houses, occupied themselves with handicrafts, or held bond fide positions.

This plan was transmitted for consideration to the government committee on Jewish affairs, and this body proposed the following measures: (1) That there be recognized as inhabitants of Courland only such Jews as at the last census had been entered in the registry lists of the Courland Chamber of Justice. (2) That each family of such Jews receive a certificate of its right to settle in Courland. (3) That Jews from other governments be prohibited from settling in Courland. (4) That Jews who removed from Courland lose the right of returning thither. (5) That the marriage of a Courland Jewess to a Jew from another government confer upon such Jew no right to live in Courland. (6) That a Courland Jewess marrying a Jew from another government and removing with him thither lose the right of residence in Courland. (7) That Jews not holding the above-mentioned certificates leave the country: and that those who do not present their certificates in time or be guilty of violating any of the foregoing regulations, be sent to settle in Siberia. All of these measures were sanctioned by the Czar May 24, 1829 (“Russian Code,” iv., No. 2,884; Mysh., p. 217).

In 1836 Emperor Nicholas issued a manifesto offering inducements to those of his Jewish subjects who should settle in the agricultural colonies of South Russia. The first families to avail themselves of this offer were seventy from Courland led by Meyer Mendelsohn and Eliezer Mitauer. Another group from Courland, consisting of 117 families, applied for permission to settle in the provinces of Siberia. In 1840, 341 families, consisting of 2,289 persons from Courland, joined the agricultural colonies in the government of Kherson. By an ukase of Dec. 19, 1844, all khals in the empire were abolished. This affected the Jewish communities in Courland, and placed them under the direct supervision of the municipal councils in the respective cities. The Jews had, nevertheless, the right to elect several of their number aldermen in the tax department, an office the duties of which were received and recorded all the Jewish taxes. The Jewish community was also reorganized on the school boards and on the board of charities. Moreover, the governor-general of the Baltic province had assigned to his staff a Jewish adviser on Jewish affairs in Courland.
In accordance with Part V., art. xii., of the Regulation on Passports, issued in 1890, only those Jews have a right to live in Courland or in the village of Schloch whose families were registered in the census of April 13, 1838. The admission to Courland of Jews from other governments is prohibited. These restrictions do not apply to Jews who by virtue of special legislation have the right to live anywhere in the empire. The singular position of the Jews of Courland compared with that of Jews in other governments of Russia is apparent from the case of Jacob Thal, who in 1885 appealed against the decision of the Courland administration, which expelled him from the estate of Antzoff on the ground of the May Laws of 1881. The Senate found (Sept. 24, 1885) that the measures prohibiting the settlement of the Jews outside of cities and towns referred only to those governments which came within the Pale of Settlement; and as Courland was not included in the number of such governments, it must be held that the May Laws could not be applied to the Jews of Courland (Mysh, p. 135).

At the end of the eighteenth century the Jews of Courland followed generally the same trades and professions as were followed by the Jews of Lithuania and Poland. In the villages they were small traders, peddlers, distillers, and artisans, especially locksmiths and tinsmiths; in the cities, they were wholesale dealers in dry- and fancy-goods, agents, jewelers, etc. Important business firms were to be found in Mitau, Jacobstadt, Friedrichstadt, and especially in Hasenpot, where the Jews carried on a considerable export trade. It has been shown that many Courland Jews were engaged in agriculture also.

The Jews of Courland have always shown themselves eager for enlightenment. That intellectual regeneration of Judaism which had begun in Germany in the time of Mendelssohn, did not pass without leaving its trace in Courland. The Courland Jews at that time, as at the present day, were more like their coreligionists of Germany than any other Russian Jews. Their life and intellectual status among a cultured people, their knowledge of German, and their relations with Germany soon removed the exclusiveness which still continued in Lithuania and Poland. At the beginning of the nineteenth century they represented the most cultured element of the Russian Jewry.

The first Jewish school conducted on modern principles was founded in Mitau in 1824 by a lawyer named Wolf. Here Lichtenstein began his activity, and here Mordecai Aaron Gunzburg wrote his first pamphlet, "Die Torah Lehrt Gottes-und Menschenliebe und Unterthanentreue," Dorpat, 1838. Abraham Bernhard, physician; born 1762; practised medicine at Wilkomir, Lithuania, as government and city physician; settled in 1770 in Mitau, where he married (1784) the daughter of Kalman Borkum. He died there 1809. Aaron Horwitz, rabbi at Hasenpot and of "all the province of Courland," and later at Berlin, where he died in 1779. He was a friend of Moses Mendelssohn (Pfeint, "Keneset Yisrael," p. 85; Landshuth, "Toledot Anshe Sheyn," p. 85, Berlin, 1884). Eliezer Elias Lowenthal, physician; born at Tuckum 1768; graduated at Königsberg 1781; practised for some time at Bauska; and later removed to Odessa. Aaron Solomon Tobias, physician; practised at Hasenpot, where he died 1792. Carl Anton, convert to Christianity and disciple of Jonathan Eybeschutz; born in Mitau. Issachar Falkensohn Behr; practised medicine at Hasenpot about 1775.

Of the nineteenth century there may be mentioned the following men of prominence: Isaac Ahroy, teacher of German and Hebrew; born at Mitau 1798; died at Khorosin 1849. From 1838 to 1840 he lived at Polotsk, then again in Mitau until 1846, when he emigrated with his family to one of the Jewish agricultural colonies in the government of Khorosin. He soon removed to Khorosin, where he instructed the children of a Jewish merchant. He published a pamphlet, "Die Thora Lehrt Gottes- und Menschenliebe und Unterthanentreue," Dorpat, 1838. Abraham Bernhard, physician; born 1762; practised at Mitau 1816-11. Marcus (Mordecai) Aaron Gersonsohn (1795-1846); went to Poland as teacher in 1817, and later removed to Mitau, where he supported himself by teaching, and by translating and copying legal documents. Rokiel Jakobh, rabbi at Mitau; died there 1823. He wrote notes on the Hakokot Gedolot, which remained in manuscript, and which Benjamin saw in the possession of Jekutiel's son Eljah, who also officiated as rabbi there ("Ozar ha-Sofarim," p. 166). Wolf, father of Israel Lipkin (Salanter); was rabbi at Goldingen, and died there at the beginning of the nineteenth century. Ruben Birkenhah; died at Friedrichstadt 1822; was...
a relative of R. Samuel ben Elkanah. His son Bezalel was born at Friedebrichstadt 1778; died there 1849. Lazar Issac Senee, physician; born at Hasenport 1781; studied at the universities of Berlin and Wurzburg; graduated at Dorpat 1808, and practiced at Libau, where he later joined the Lutheran Church. Councilor Wulff; born in Prussia; settled in Courland 1780, and established a Jewish school at Mitau 1814, which had an existence of two years only. Reuben Joseph Wunderbar, teacher and author, 1812-67. L. Rappenheim, Jewish alderman at Mitau; was sent by the government in 1854 to inspect the Jewish colonies of South Russia ("Z. d. J." 1855, No. 31). Lihat Kalman Lowensohn, teacher; born at Goldingen 1809; died at Jacobstadt 1890. He was engaged at the government Jewish public school, and also as teacher of Greek and Latin at the prygymnasm of the nobility. He was an eminent scholar, and corresponded with Paul and Muder on problems in higher mathematics and astronomy, and with Hayyim Sack and other Hebrew scholars on Talmudic and rabbinical topics. Moritz Rosenbud; born at Bausk 1818; died at Friedebrichstadt July 29, 1886. He was a descendant of Morecai Jaffe. Simon Zarchi, rabbi at Jacobstadt from 1837 to 1869, when he went to Jerusalem, where he died. J. Bureaux, editor. Leib Cahn, rabbi at Friedebrichstadt 1864, and now (1909) rabbi at Moscow. Lipman Friedmann, rabbi at Friedebrichstadt; his activity extended over the second quarter of the nineteenth century. Joshua b. Aaron Heller, author of "Abie Yoshe*" and other works; was rabbi at Palingen in the second half of the nineteenth century; died at Telshi 1886. Solomon Pechuer, government rabbi at Mitau (1861-90); born at Neustadt, near the Prussian frontier, 1829; died Nov. 29, 1896. Senior Zalman, rabbi of Goldingen. Louis Amen, an opera singer. Lazar Dohrman and his son, Vestil, Elizer ben Alexander Kleingberg, called Elbroe Bausker, son-in-law of Israel Lipschitz (Antikoler). He was rabbi at Bausk and Wilna, and died in the United States 1891. He helped David Terele of Minz to publish his work "Dibure David," and his haskamot are to be found in several works. David Isaiovich Bernstein, Russian lawyer; born about 1840 at Jacobstadt; died Jan. 1891, at St. Petersburg. He received his education at the district school of his birthplace, and at the gymnasium of Dussburg, and graduated from the University of St. Petersburg in 1866. I. Kantor, formerly editor of "Ruski Yevre," was rabbi at Libau. Iobrorn Bcorn, physician at Minz; born there Sept. 15, 1854. He is the author of a biographical dictionary entitled "Die Aerzte Kurnen in dieser Zeit," and he was one of the 683 physicians of Courland in a period of 75 years, 101 (17.3 per cent) were Jews. Of this number 16 embraced Christianity. Of the 123 physicians now practicing in Courland, 35 (19.3 per cent) are Jews. See also BATSE and MITAU.


COURT JEWS: Court Jews, called also court factors, and court or chamber agents, played an important part at the courts of the Austrian emperors and the German princes in the seventeenth and eighteenth centuries, and at the beginning of the nineteenth. Not always on account of their learning or their force of character did these Jews rise to positions close to the rulers: they were mostly wealthy business men, distinguished above their coreligionists by their commercial instincts and their adaptability. Court rulers looked upon them in a personal and, as a rule, selfish light; as being, on the one hand, their favorites, and on the other, their whipping-boys. Court Jews frequently suffered through the denunciation of their envious rivals and coreligionists, and were often the objects of hatred of the people and the courts. They were of service to their fellow-Jews only during the periods, often short, of their influence with the rulers; and as they themselves, being hated perversus, often came to a tragi-end, their coreligionists were in consequence of their fall all the more harassed.

The court Jews, as the agents of the rulers, and in time of war as the purveyors and the treasurers of the state, enjoyed special privileges. They were under the jurisdiction of the court and, were not compelled to wear the Jews' badge. They were permitted to stay wherever the emperor held his court, and to live anywhere in the German empire, even in places where no other Jews were allowed. Wherever they settled they could buy houses, slaughter meat according to the Jewish ritual, and maintain a rabbi. They could sell their goods wholesale and retail, and could not be taxed or assessed higher than the Christians.

The Austrian emperors kept a considerable number of court Jews. Among those of Emperor Ferdinand II. are mentioned the following: Solomon and Ber Mayer, who furnished for the wedding of the emperor and Eleonora of Mantua the cloth for four squadrons of cavalry; Joseph Pincherle of Graz; Moses and Joseph Marburger (Morpurgo) of Graz; Ventura Fantini of Triest; the physician Elijah Halfon of Vienna; Samuel zum Drachen, Samuel zum Strauss, and the Austrian Samuel zum Weissen Drachen.

The important court Jews were also Samuel Oppenheim, who went from Heidelberg to Vienna, and Samuel Wertheimer (Wortheimer) from Worms. Oppenheim, who was appointed chief court factor, together with his two sons Emanuel and Wolf, and Wertheimer, who was at first associated with him, devoted their time and talents to the service of Austria and the House of Hapsburg: during the French, Turkish, and Spanish wars they loaned
millions of florins for provisions, munitions, etc. Wurtz, who, by title at least, was also chief court factor to the electors of Hanover, the Palatinate, and Trewes, received from the emperor a chain of honor with his miniature.

Samson Wurtz, who was succeeded as court factor by his son Wolf. Contemporaries with him was Lequien Broussard, or Liepmann Cohen, of Hanover, court factor and agent of the elector Ernst August of Hanover and of the duke Rudolf August of Brunswick. He had relations also with several other rulers and high dignitaries. Behrend's two sons, Mordecai Gumpel and Isaac, received the same titles as he, chief court factors and agents. Isaac Cohen's father-in-law, Behrend Lehman, called also Barmann Halberstadt, was a court factor of Saxony, with the title of "Resident"; and his son Lehman Behrend was called to Dresden as court factor by King Augustus the Strong. Moses Bonaventura of Prague was also court Jew of Saxony in 1768.

The Models were court Jews of the margraves of Ansbach about the middle of the seventeenth century. Especially influential was Marx Model, who had the largest business in the whole principality and extensively supplied the court and the army. He fell into disgrace through the intrigues of the court Jew Elkan Frankel, member of a family that had been driven from Vienna. Frankel, a circumscript, energetic, and proud man, possessed the confidence of the margrave of Ansbach to such a degree that his advice was sought in the most important affairs of the state. Denounced by a certain Isaiah Frankel, however, who desired to be baptized, an accusation was brought against Elkan Frankel; and the latter was pilloried, scourged, and sent to the Wildsburg for life imprisonment Nov. 2, 1712. He died there 1720. David Roett, Gabriel Frankel, and, in 1730, Isaac Nathan (Ischerlein), were court Jews together with Elkan Frankel. Ischerlein, through the intrigues of the Frankels, suffered the same fate as Elkan Frankel. Nevertheless, Nathan's son-in-law, Dessauer, became court Jew. Other court Jews of the princes of Ansbach were Michael Simon and Löw Israel (1743), Meyer Berlin, and others in the same fate as Elkan Frankel. Nevertheles, Nathan's son-in-law, Dessauer, became court Jew. Other court Jews of the princes of Ansbach were Michael Simon and Löw Israel (1748), Meyer Berlin, and Amson Solomon Seligmann (1750).

The great elector also kept his court Jew at Berlin, Israel Aaron (1670), who by his influence tried to prevent the influx of foreign Jews into the Prussian capital. Other court Jews of the elector were Gumpertz (died 1675), Berend Wolff (1675), and Solomon Frankel (1678). More influential than any of these was Jost Liebmann. Through his marriage with the widow of the above-named Israel Aaron, he succeeded to the latter's position, and was highly esteemed by the elector. He had continual quarrels with the court Jew of the crown prince, Markus Magnus. After his death his influential position fell to his widow, the well-known Liebmann, who was so well received by Frederick III. (from 1391 King Frederick I. of Prussia) that she could go unannounced into his cabinet.

There were court Jews at all the petty German courts; e.g., Zacharias Seligmann (1664) in the service of the Prince of Hesse-Homburg, and others in the service of the dukes of Mecklenburg. Others mentioned toward the end of the seventeenth century are: Bendix and Ruben Goldschmidt of Hamburg; Michael Hinrichsen of Glücksstadt, who soon associated himself with Moses Israel Pust, and whose son, Reuben Hinrichsen, in 1729 had a fixed salary as court agent. About this time the court agent Wolf lived at the court of Frederick III. of Mecklenburg-Strelitz. Disputes with the court Jews often led to proscribed lawsuits.

The last actual court Jews were Israel Jacobson, court agent of Brunswick, and Wolf Breidenbach, factor to the Elector of Hesse, both of whom occupy honorable positions in the history of the Jews.

A history of the various court Jews—still to be written—would be a valuable contribution to the history of the German dynasties.


M. K.

COURTSHIP. See Marriage.

COUSSERI (COUSSER, בּוֹסֶר): Jewish family of the fifteenth and sixteenth centuries; lived in Riva di Trento and neighboring towns of northern Italy. The great elector also kept his court Jew at Berlin, Israel Aaron (1670), who by his influence tried to prevent the influx of foreign Jews into the Prussian capital. Other court Jews of the elector were Gumpertz (died 1675), Berend Wolff (1675), and Solomon Frankel (1678). More influential than any of these was Jost Liebmann. Through his marriage with the widow of the above-named Israel Aaron, he succeeded to the latter's position, and was highly esteemed by the elector. He had continual quarrels with the court Jew of the crown prince, Markus Magnus. After his death his influential position fell to his widow, the well-known Liebmann, who was so well received by Frederick III. (from 1391 King Frederick I. of Prussia) that she could go unannounced into his cabinet.

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M. K.
Covenant

The Covenant is a bond of life-fellowship, where the mingling of the blood was deemed essential. In the course of time aversion to inflicting human blood eliminated the sucking of the blood and the eating and drinking together became in itself the means of covenanting, while the act was solemnized by the invocation of the Deity in an oath, or by the presence of representative symbols of the Deity, such as seven animals, or seven stones or wells, indicative of the seven astral deities. When the Marano Louie in Algarve was accused, in 1531, of having spoken disrespectfully of the Virgin Mary, and the royal council sent the proofs to Bishop Coutinho, he refused to pass judgment. In his decision he justified himself by saying that the Marranos were not to be considered as Jews but as Christians; for in being forcibly baptized they had not thereby accepted Christianity, and hence could not be treated as apostates from the Christian religion. "Even if I were not a man of seventy," he continued, "and were more in accord with the present time, I would still pronounce the verdict to be false; since it is clear and evident that the law condemns it. The provost who brought the action, and all the witnesses, ought to be tortured; for no witnesses are ever called that have not been bribed with money. I will have nothing to do with the matter. I need not act the part of Pontius Pilate. Let other, younger men pass judgment."  


M. K.

COVENANT (=ןָּבָּרְה): Septuagint, διάβασσα; Vulgate, "testamentum".—Biblical Data: An agreement between two contracting parties, originally sealed with blood; a bond, or a law; a permanent religious dispensation. The old, primitive way of concluding a covenant (ןָּבָּרְה פָּרְתָּה, "to cut a covenant") was for the covenanters to cut into each other's arm and suck the blood, the mixing of the blood rendering them "brothers of the covenant" (see Trumbull, "The Blood Covenant," pp. 5 et seq., 396; W. R. Smith, "Religion of the Semites," pp. 396 et seq., 450 et seq.; compare Herodotus, ill. 8, iv. 76). Whether "berit" is to be derived from "barah" = to cut or from a root cognate with the Assyrain "berit" = to cut (compare "asar" = covenant and bracelet in Arabic; see Trumbull, i.e. pp. 66 et seq.), cannot be decided here. A rite expressive of the same idea is (see Jer. xxxiv. 18; compare Gen. xv. et seq.) the cutting of a sacrificial animal into two parts, between which the contracting parties pass, showing thereby that they are bound to each other; the eating together of the meat, which usually follows, reiterating the same idea. Originally the covenant was a bond of life-fellowship, where the mingling of the blood was deemed essential. In the course of time aversion to inflicting human blood eliminated the sucking of the blood, and the eating and drinking together became in itself the means of covenanting, while the act was solemnized by the invocation of the Deity in an oath, or by the presence of representative symbols of the Deity, such as seven animals, or seven stones, or wells, indicative of the seven astral deities. When the Marano Louie in Algarve was accused, in 1531, of having spoken disrespectfully of the Virgin Mary, and the royal council sent the proofs to Bishop Coutinho, he refused to pass judgment. In his decision he justified himself by saying that the Marranos were not to be considered as Jews but as Christians; for in being forcibly baptized they had not thereby accepted Christianity, and hence could not be treated as apostates from the Christian religion. Even if I were not a man of seventy, he continued, and were more in accord with the present time, I would still pronounce the verdict to be false; since it is clear and evident that the law condemns it. The provost who brought the action, and all the witnesses, ought to be tortured; for no witnesses are ever called that have not been bribed with money. I will have nothing to do with the matter. I need not act the part of Pontius Pilate. Let other, younger men pass judgment.


M. K.
the wine seems to have been an essential feature (see Gen. xxiv. 54).

The relation of man to the Deity was also conceived of in biblical times as a covenant concluded by God with certain men or nations, from which all laws derived their

Covenant sanctity and perpetuity. God, when creating the heavens and the earth, made a covenant with them to observe the rules of day and night (Jer. xxxii. 25), and when the flood caused by the sin of all flesh had interrupted the operation of the law, He hung the rainbow in the clouds as a sign of the covenant, to assure men that it would no again be suspended on account of man's sin. He thus made a special coven

ant with Noah and his sons, requiring them to preserve and show due regard for all human life, while pledging the preservation of the order of earthly life for all generations (Gen. ix. 1-17). Regarding this so-called Noahian covenant see below.

God concluded a covenant with Abraham (Gen. xv. 18, xvii. 2, 7) by which He entered into a special relationship with him and his descendants for all time, and as a sign of this covenant he enjoined on them the rite of circumcision. This Abrahamitic covenant, expressive of the religious character of the descendants of Abraham as the people of Yahweh, the one and only God, was renewed on Mount Sinai when, before the giving of the Law, Israel as a people pledged itself to keep his covenant (Ex. xix. 8). After the giving of the Law Moses sprinkled “the blood of the covenant sacrifice” half upon the people and half upon the altar of the Lord (Ex. xxiv. 6-8), to signify the mystical union of Israel and its God. Of this “everlasting” Sinaitic covenant (Ex. xxxi. 13-17), as well as Ezekiel (ch. xvi., xvii.) also recurs.

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man. According to Ben Sira, God made a covenant of life even with the first man (Eccles. vii. 12; compare Gen. ii. 17); but it is especially the covenant of Noah which was interpreted by the rabbis to include all the laws of humanity.

The strictly nationalistic view found its vigorous expression in the Book of Jubilees, according to which the Noahian covenant, particularly resting on the sacredness of blood, was concluded upon the identical day, the fifteenth of Sivan, on which the Covenant. Sinaitic covenant was concluded (Book of Jubilees vii. 11 et seq.); it puts the Abrahamitic covenant, however, in the foreground (ib. xvi. 11-34, xxi. 4, xxii. 16, xxx. 31, xxxii. 19) as the only condition of eternal salvation for Israelites.

When Jeremiah spoke of “the new covenant” which the Lord “will make with the house of Israel and the house of Judah” (Jer. xxxi. 31) he immediately explained his words by saying: “I will put my law in their inward Old and the pasts, and write it in their hearts” (ib. New xxxi. 34; compare xxi. 49). Judaism, however, knew of no other than the Old Sinaitic covenant. Eternal as the covenant with heaven and earth is God's covenant with the seed of Jacob (Jer. xxviii. 53 et seq.). Christianity, however, interpreted the words of the prophet in such a way as to indicate a new religious dispensation in place of the law of Moses (Heb. viii. 8-13). The Septuagint translation of the term “berit” is not that of Aquila, Symmachus, and Theodotion more correctly translate “berit” (“testament”, “covenant”), the author of the Epistle to the Hebrews writes: “A testament is of force after men are dead, but not while the testator liveth; wherefore, the first testament could not be dedicated without blood, as in fact Moses did enjoin the people by the blood of the testament; Jesus, however, who is the mediator of the new testament offered his own blood for the redemption of the transgressions under the first testament” (Heb. ix. 15-35 et seq., Greek). This strange view is based upon the idea expressed by Paul (Gal. iii. 15 et seq., Greek). “A man's testament [A. V. “covenant”] gives no sense; if it be confirmed, no one is author thereof, and he who receives the bequest is not a party to the will; now Abraham and his seed were the promises made, and this seed is Christ. The testament then confirmed by God in Christ cannot be abrogated by the law four hundred and thirty years thereafter. The law was added because of transgressions till the seed should come in Christ.” It was obviously in opposition to the Passover blood of the covenant (Ex. xii. 21; Ezek. xvi. 6) that the early Christians at their communion meals proclaimed their faith in the crucified Christ as “the new testament” (I Cor. xi. 25; Luke xxii. 20; Matt. xxvii. 28; Mark xiv. 22; see New Testament; Passover).


In Rabbinical Literature: The term “berit” is used occasionally in Talmudic Midrashic literature in referring to the laws of nature, which are regarded as a sort of covenant between God and things (see Gen. R. xxxiv.; Niddah 38b); or it is used in the sense of a contract, as, for instance, “a covenant made with the lips” (M. K. 18; Num. R. xviii.), or a covenant made with the “thirteen middoth, that they may be efficient during prayer” (B. B. 9a, etc.); or it refers chiefly to God's covenant made with Israel, and with Abraham, Isaac, Jacob, Moses, Aaron, Phineas, and David (Derek Erez Zuta, i. end, etc.). Frequent reference is made in the liturgy to the “covenant with the fathers” (Lev. xxvi. 6; Heb. iv. 3). In one passage there is also a reference to the covenant made with the twelve patriarchs of the tribes, by which a covenant like that made with the “fathers” is meant (Torat Kohanim; Bemidbar, xi. 45). The intimacy existing between God and Israel as the descendants of the “fathers” was shown in the form of a covenant when Israel received the Torah (compare also Tanah de Shemhah Elyahu R. iii.; Sifre, Deut. 4).

In view of the covenant between God and Israel concluded in Mt. Sinai, the phrase “the oath on Mt. Sinai” (“mishpat hayyim sahar Sinai”), referring to the duty of the Israelites to observe the Torah, frequently recurs in Talmudic literature. The following three ceremonies preceded this covenant: “mila” (“circumcision”), “tevilah” (“baptism”), “harza'at dam” (“sprinkling of the sacrificial blood” compare Ex. xiv. 6); hence they are deemed indispensable for the admission of a proselyte into the Jewish community (Ker. 9a; compare Proselytes and Proselytism). Besides the one on Mt. Sinai, a covenant was made on the departure from Egypt, and another shortly before the entry into the promised land (compare Deut. xxix. 11), when God made the Israelites swear that they would observe the Torah (Tan., Nigahim, ed. Bobo, p. 50; compare Bokah 57b, top). Some especially important mishvot are called simply “berit.”

In the first place stands circumcision (Shul. 12a; Mek., Yitro, ed. Weiss, 71), also designated “berit shel Abraham abinu” (the covenant with our father Abraham, ib. iii. 17); and in the liturgy, in a passage dating from tannaitic times, “berit kodesh” (holy covenant). Alfasi took “berit” (Ex. xiv. 5) to mean the observance of the Sabbath and the recognition of God (Mek., Yitro, ib.), while in the Zohar the Torah, circumcision, and God are designated by “berit” (Ahare Mot, iii. 75b; compare also Zohar Pinhas, iii. 226b, bottom).

The covenants between God and some of the elect mentioned in Scripture are a favorite subject of the Haggadah; and as early as the Book of Jubilees there is an explicit reference to the covenant between God and Noah when the latter left the ark (vi. 10, 11). God's covenant with the sons of Noah was, however, not made for all eternity, but was intended to be coeval only with the existence of this world (Gen R. xxxiv.), When God promised Noah to send no deluge, he also made a covenant with the
earth that men should be filled with love for their homes; so that all parts of the earth might be inhabited (Gen. R. Lc.). The Haggadah treats with much detail of God's covenant with Abraham, mentioned in Gen. x. 27, which is designated in the liturgy as "berit ha-betarim" (the covenant between the sacrificial pieces) (compare the Syriac Baruch apocalypse, iv. 4). "God showed him Ge-henna and the dominion of the nations on one side, and the revelation on Mt. Sinai and the service in the Temple on the other side, and said: 'If your children honor these last two [the Torah and worship], they shall be spared the first two; if not, the Temple shall be destroyed, and you may now choose between suffering under the heathen and suffering in Gehenna as the punishment of your descendents.' Abraham was at first inclined to choose the latter, but God induced him finally to choose the sources of the exile as punishment for Israel. In order that they might be spared the torments of hell" (Gen. R. xiii., Pirke R. El. xxviii.). The Apocalypse of Abraham is in large part a detailed description of the "berit ha-betarim." Abraham is often severely censured for having made a covenant with the pagan Abimelech (Gen. xx. 27; Tanna Eliahu: V. vii.; Yalk., Gen. 95; compare also ABRAMELCH in Rabbinical Literature).

Among the Men. L. G.

In Arabic Literature: 

The belief in a covenant (makhlad) existing between the divinities and their worshipers was prevalent in pre-Islamic times. The offering of sacrificial meat had no other object than that of strengthening the covenants between the divinities and the officials, and blood was considered to be the best agent. A covenant concluded between two men was often solemnized by dipping the hands in blood. The Banu 'Ad ibn Ka'b and the Banu 'Abdal-Dar concluded a covenant, and to give it greater force the parties dipped their hands in a plate of blood (Ibn Ilisham's "Life of Mohammed," p. 125). Mohammed taught, both in the Koran and in the Tradition, that in the beginning God gathered all the spirits of the sons of Adam He gathered them together and took them to witness against themselves (Koran, vii. 171). In explanation of this verse Ubin Ibn Ka'b relates that when God created the spirits of the sons of Adam He gathered them together and took them to witness against themselves (Koran, vii. 171). The Banu 'Adib ibn Ka'b and the Banu 'Abdal-Dar concluded a covenant, and to give it greater force the parties dipped their hands in blood (Ibn Ilisham's "Life of Mohammed," p. 125). Mohammed taught, both in the Koran and in the Tradition, that in the beginning God called all the souls of mankind together and made a covenant with them. "The Lord brought forth their descendants from the reins of the sons of Adam, and took them to witness against themselves" (Koran, vii. 171). In explanation of this verse Ubin Ibn Ka'b relates that when God created the spirits of the sons of Adam He gathered them together and took them to witness against themselves (Koran, vii. 171). Then Adam saw among them prophets appointed by special covenant (compare "Ab, Zarah ibe", where this legend is given in detail).

Mohammed frequently reproaches the Jews with having broken the covenant: "O children of Israel! Remember my grace which I conferred upon you when I said I will keep the covenant with me and I will keep the covenant with you" (Koran, ii. 87). Mohammed connects the covenant which God made with the children of Israel with the giving of the Law on Mt. Sinai: "And when we made a covenant with you and lifted the mountain above you, saying: 'Receive with steadfastness what we have brought you, and remember what it contains.'" (9, ii. 69). The commentator Ba'dawi explains the ex-IV—21

Covenant

pressian and the mountain was lifted above you (wa'rat furukam al-far)" by the following legend: When Moses brought the Torah, the children of Israel, seeing the numerous obligations imposed upon them, refused to accept it. Then God commanded Gabriel, and he tore out the mountain and suspended it over the Israelites. A similar legend is found in Shah, 88a: "And they stood at the other part of the mount! [Ex. x. 17], said R. Abdimi bar Hana. From this expression we learn that God suspended the mount over them as a hat, and said to them: If you accept the Torah, it is all right; if not, you will perish here in your tomb." In regard to the covenant with the Prophets, Mohammed said: "Remember we have entered into covenant with the Prophets, with thee Mohammed, and with Noah, and with Abraham, and with Moses, and with Jesus, the son of Mary, and we made with them a covenant (surah xxiii. 7)."

I. Br.

---Critical View: The Hebrew "berit," usually translated "covenant" in the A. V., has a wider range of application than its English equivalent, since it is the ordinary term for any kind of agreement or compact. Naturally the word has to be considered in the sense of a solemn agreement; but it must be noticed that all agreements among ancient peoples were solemn and sacred, having the sanction of an oath or "curse," while covenant-breaking of any sort was held to be most sacrilegious. It is its comprehensiveness of meaning along with its intrinsic sacredness that gives the berit such great significance in the Hebrew Scriptures. The most binding covenant was naturally that made "before Jehovah" (I Sam. xiiii. 18), and the name Baal-berith is a reminiscence of some similar covenant made before the "Ba'al of the land.

[This Ba'al seems originally to have been the patron deity of Shechem (Judges viii. 32, 34, 46), which, being one of the oldest cities of the land, retained even in later days its prominence as the capital of a confederation. Jacob buys a piece of land: that is, enters into covenant with it (Gen. xxxiii. 18, 19, xxiv. 2). It is appointed as a city of refuge—in other words, a covenant city (Josh. xx. 7). It is here that Joshua delivers his farewell address (Josh. xxxv. 1). Its role under Jeroboam (I Kings xii. 25) points in the same direction. By the Ba'al of the chief city the covenant between the component tribes must have been sanctioned. Hence this Ba'al became the Ba'al-berit par excellence. Though unsupported by epigraphic proof, the theory that among the Phœnicians a Ba'al called also "Ba'al Elyon," or "Elyon Beritah," had a similar pre-eminence as the protector of an alliance of various cities (Creutzer, "Symbolik," ii. 87), throws light on the function of this Ba'al—e. g. 0.1.]

Besides the oath formally taken or implied, a ceremony was often performed, such as "passing between the parts of a sacrificial victim slain for the purpose (Gen. xv. 20; Jer. xxxiv. 15), or giving the hand, or partaking of salt in common. Very primitive, wide-spread, and potential was the blood-covenant. A peculiar Hebrew custom is that of imposing a berit upon another or others, e. g., the covenant
imposed by Joshua upon the Gibeonites (Josh. ix. 7, xi. 19), or that by Jephthah the priest upon the people (II Kings xi. 17). So important is this apparently one-sided relation that it has molded the dominant prophetic conception of God's attitude toward His people. Thus the command is given at Sinai on "the tables of the covenant," and the whole giving of the Law, have come to be known as the Sinaiic covenant. How the obligation is upon the side of the people. But in the progressive development of the Law's relations to Israel as God of the covenant there is an increasing assumption of obligation on His part, with all solemnity of assurance as to the fulfilment, (see, for example, Jer. xxviii. 20 et seq.). The idea is indeed the most general of all religious conceptions, for when Jeremiah utters the profoundest sentiment of the Old Testament, that the Law of God should be written upon His people's hearts, the promise is called "a new covenant" (Jer. xxxi. 31 et seq.).

COVETOUSNESS: The inordinate desire to possess that to which one is not entitled, or that which belongs to another. Its prohibition forms the burden of the tenth commandment, "Thou shalt not covet thy neighbor's house; thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's." (Ex. xxi. 17; compare Deut. v. 18). The Scriptures employ the following four terms as equivalents for "covetousness," differing in point of degree: (1) "K'in'ah" (from נִקָּה), usually translated "envy." It signifies discontent with one's own possession because of the preferred possessions of others, as in Gen. xxxvii. 11; Isa. xi. 18; Ps. xlv. 1; Luke 6; Prov. xxv. 27, xxxi. 17. (2) "Awwah" (from רעה). This is the equivalent of "longing," and connotes the wish for another's belongings, as in the passage, "Neither shalt thou desire thy neighbor's wife, etc." (Deut. v. 18; compare Ps. xlv. 12, cxv. 14; Prov. xxxi. 28; Eccl. vi. 3). (3) "Hemdah" (from חָמָד). This is rendered "covetousness," and indicates the undue craving for that to which one has no right, as in Ex. xx. 17; Deut. v. 18, vii. 15; Josh. vii. 21; Micah ii. 2; Prov. xlix. 12. (4) "Beza" (from בְּזָה). The meaning, "gain," has reference to the appropriation of the property of another. Compare the passages: "Provide ... men of truth, hating covetousness" (Ex. xvi. 21); "For from the least of them even unto the greatest of them every one is given to covetousness" (Jer. vi. 13, vii. 10; see also Ps. 8, cxix. 88; Prov. i. 19, xix. 27).

The condemnation of covetousness is nowhere expressed more forcibly than, by implication, in the lament of Micaiah: "Wo to them that devise iniquity, and work evil upon their beds! When the morning is light they practise it; because it is in the power of their hand. And they covet fields, and take them by violence; and houses, and take them away; so they oppress a man and his house, even a man and his heritage" (Mich. ii. 1-2; compare Hab. ii. 9; "Wo to him that covetheth an evil covetousness").

Covetousness never succeeds in the attainment of the object desired. The covetous man is despised by God. "For the wicked boasteth of his heart's desire, and blasheth the covetous, whom the Lord abhorreth" (Ps. x. 5). "He that violates the commandment Thou shalt not covet, is regarded as if he had transgressed all ten commandments" (Pep. ii. 21; ch. Friedmann, p. 167a).

Covetousness, in the case of man's removal from the world, "is the root of all jealousies, lust, transgressions, and the violations of commandments" (M. Qa'en ha-Ma'ar. Introduction to section i.).

The consequences attending covetousness are not lost sight of by Judaism. Covetousness is an evidence of moral decline. "A sound heart is the life of the flesh; but envy the rottenness of the bones" (Prov. xiv. 30). "He that hath no rule over his own spirit is like a city that is broken down, and without walls" (Prov. xxv. 5).

In some instances instances have traced the direct effects of covetousness. The Talmud (B. B. 23a) consoles: "Covetousness in its threefold manifestation the case of man's removal from the world. "If you desire you will covet; and if you covet you will tyrannize and rob" (Mek. to Ex. xx. 17). Abba ben Asher, in dilating on the tenth commandment, says: "If you covet, you cause quarrel, trouble, and divorce."

A gross injury resulting to the covetous from his inordinate desire for that not rightfully belonging to him is the loss of the property with Nemesis of which he is blessed. In other words, Covetousness is responsible for its own ruin. That covetousness is the cause of the individual's discontent and unhappiness is certain true. Perhaps this idea underlies the following remark: "He who looks enviously on that which does not belong to him not only fails to obtain that which he seeks, but also loses that which he has" (Sebah 5a). A proverbial saying to the same effect is the Talmudic aphorism, "Because the camel wanted horns his ears were cut off" (Sanh. 106a). Even though covetousness does not result in violence, the wish to possess another's property suffices to merit condemnation. "The wish to be able to do wrong is worse than the deed itself" (Yoma 28a).

Covetousness is by no means unconquerable. Man can master this as well as all other passions. "Covetousness is a matter of the heart" (Solomon ben Melekh, in Mekh. Yo'e to Deut. v. 21). Special precautions should therefore be exercised by man...
not to permit covetousness to master him. This
may be prevented by schooling oneself against it.

Cure of Covetousness

"Remember that the object of your
lust is unsatisfiable, and your mind
will be at ease" (Abraham ibn Ezra to
Covetousness.
Ex. x. 17). Man should be satisfied
with his lot. "Who is rich? He who re-
joices in his portion" (Ab. iv. 1). Man should van-
quish his desire. Such victory is a mark of spiri-
tual power. "Who is strong? He who subdues
his evil inclination" (ib.). "Keep thy heart with
all diligence; for out of it are the issues of life"
(Prov. iv. 23).

Couvihao: City in the province of Beir, Por-
tugal, in which the fourteenth century had a Jewish
congregation and was the seat of a district rabbi.
After the banishment of the Jews from Portugal,
much Maranos resided in Covilhao, where their
descendants are still to be found. In 1542 the
fanatical populace desired to make victims of all the
Maranos in a single auto da fé. A flood of
the city, while many fell victims to the Inquisition.
Pedro Vaz, a medical authority of the sixteenth
century, practised in Covilhao.

Bibliography: Kessler, Gesch. der Juden in Portugal, passim.

Covo or Covo: Name of a Jewish family of Salo-
onica, Turkey, a branch of which lives at Wil-
dio, Bulgaria. As the name indicates, the family
was originally of Covo, near Milan, Italy. There
have been several rabbis of this name.

Asher Covo, or Raphael Asher Covo: Chief
rabbi of Salonica, Turkey, and man of letters; born
1759; died 1847. He studied for twenty-six years,
rendering great service to his community. Sul-
tan 'Abd al-Majid decorated Covo with the Order
of Nishan-i-Medjidie. He wrote "Sha'ar Asher,
"Gib'ot Olim" (Everlasting Hills), Salonica, 1744, a collection
of responsa and sermons arranged according to the
order of the pericopes. See Azulai, "Shem ha-
Gedolim," s.v.

Elias Covo: Turkish rabbi and author; died at
Salonica in 1859. He wrote "Adderet Eliyahu" (The
Mantle of Elijah), containing forty-three responsa.
These, together with responsa by Joshua Handali,
were printed at Constantinople in 1718 under the
title "Sheve Me'oreh ha-Gedolim." See Azulai,
"Shem ha-Gedolim," s.v.

Isaac Covo: Palestinian Talmudist; born in
1726; died Aug. 18, 1854, at Alexandria, Egypt.
Apparently he was of the family of Asher Covo,
rabbi in Salonica and author of "Sha'ar Asher" (See
Handali, "Ha-Ma'aretz li-Sheholom," p. 64).
Isaac Covo succeeded Abraham Hayyim Gaon as the
Sephardic hakam-bashi of Jerusalem in July,
1848. At that time his congregation was encum-
bered by debt. English sympathizers promised that
if the venerable rabbi would visit London, they
would wipe out the whole of the liabilities. Covo
went first to Egypt, and had succeeded in raising
£400 (82,000) in Cairo and Alexandria, when death
terminated his efforts. He was buried in the latter
city.

Covo was the author of "Gersa de-Yankuta"
(Teachings of Childhood) and "Tif'oret Bahurim"
(The Glory of Young Men), still extant in manu-
script.

Bibliography: Lenz, Jerusalem, iv. 211-212; idem, Locoh,
1896, p. 32; Schwartz, Tif'oret bet-Aret., ed. Lenz, p. 486.
J. D. E.

Jacob Hayyim Covo: Chief rabbi of Salonica;
born there in 1855. Orphaned at the age of one
year, he was educated by relatives. After passing
through the yeshivot of Salonica, his native city,
he continued his studies alone. Covo was a dis-
tinguished lawyer before becoming successor to the
chief rabbi, Samuel Artzi (1886). For several
years he was a member of the Mu'arrif-Majlisi (Coun-
cil of Public Instruction). He founded the Mutual
Aid Society ("Ez Hayyim) and a small rabbinical
seminary (Bet-Yosef), and also reorganized the large
Talmud Torah of Salonica. He has been decorated
with the Order of the Medjidie, second class, and
that of Osmarie, third and second classes.

Joseph Covo I.: Chief rabbi and author;
lived at Salonica at the end of the eighteenth cen-
tury. He wrote a Hebrew work, "Ob'ot Olam"
(Everlasting Hills), Salonica, 1744, a collection of
response and sermons arranged according to the
order of the pericopes. See Azulai, "Shem ha-
Gedolim," s.v.

Joseph Covo II.: Turkish rabbi and author;
grandson of Joseph Covo I. He lived at Salonica
at the end of the eighteenth century, and wrote "Ben
Point Yosef" (Fruit-bearing Branch of Joseph), Sa-
lonica, 1797, a Hebrew work relating to the religious

Raphael Hayyim Abraham Covo: Turkish
rabbi and author; lived at Salonica, where he was
chief rabbi from 1773 till his death in 1792; wrote
the Hebrew responsa "Hayye Ahram," Salonica,
1804. See Hazan, "Ha-Ma'aretz li-Sheholom," s.v.
M. F.

Cowan, Phineas: English merchant, vol-
unteer-officer, and alderman; born at Chatham 1832;
died at Buxton Oct. 22, 1899. From the first he
took a keen interest in the Volunteer movement; he
was a member of the Honorable Artillery Company :
and in 1863 joined the Third London Rifles with
three companies raised from his own workmen. He
became lieutenant-colonel in this regiment, retiring
in 1889 with the queen's permission to retain his
rank. In 1883 he was elected sheriff of London and
Middlesex during the first mayorality of Sir R. N.
Fowler, and in 1885 he was elected alderman of the
ward of Cordwainer, which office he resigned in
1892 owing to the claims of business. Cowan
served on the council of the Anglo-Jewish
Association, and was closely associated with the
Jews' Hospital and Orphan Asylum. He was a
Conservative in politics, and in 1885 unsuccessfully

Cowan served on the council of the Anglo-Jewish
Association, and was closely associated with the
Jews' Hospital and Orphan Asylum. He was a
Conservative in politics, and in 1885 unsuccessfully
contested the newly formed constituency of Whitechapel with Sir Samuel Montagu, Bart.

**Bibliography:** *Jewish Chronicle*, London, Oct. 27, 1899.

**COWEN, FREDERIC HYMEN:** English conductor and composer; born at Kingston, Jamaica, Jan. 29, 1852; at the age of four he was taken to England. From his earliest years he enjoyed exceptional advantages in being brought into contact with the greatest artists during his father's treasurer-ship to Her Majesty’s and Drury Lane theaters. At the age of eight he had composed the music of an opera entitled “Garibaldi”; and, studying under Sir Julius Benedict and Sir John Goss, on reaching his twelfth year he was thoroughly at home in Beethoven's sonatas.

Cowen made his first appearance in public at the age of eleven, in the concert room of Her Majesty’s Chapel with Sir Charles Harris; and, subsequently produced in London by Sir Augustus Harris; “The Water Lily,” cantata, written for the Melbourne Centennial Exhibition, 1888-89. Later he was appointed to Berlinto rejoin the great artists during his father’s treasurer-ship. From 1871 to 1877 Cowen accompanied Her Majesty's Opera; he conducted the Covent Garden promenade concerts, 1898; of the Philharmonic concerts, 1898-99; and was specially summoned to Covent Garden, 1895; “The Tristanfiguration,” oratorio, composed for the Gloucester Festival, 1895; “Dream of Endymion,” 1897; “Ode to the Passions,” 1898. Cowen has also published over 200 songs, duets, piano pieces, etc.

**Bibliography:** *Young Israel*, Sept., 1899; *Who's Who*, London, 1899.

**COWEN, ISRAEL:** American lawyer and jurist; son of Bennett and Bertha Cowen; born in Houston, Texas, Dec. 12, 1881; received his early education in the public schools of Texas and California, and in a private school in New York City. He then studied seven years in Germany, and, returning to Chicago in June, 1881, received the degree of LL.B. from the Northwestern University, being admitted to the bar Jan. 4, 1883.

Cowen was appointed master in chancery of the superior court of Cook county, Illinois, May, 1896, serving until March, 1899, and was nominated for judge of the superior court upon the Democratic ticket in 1900. He has been for several years identified with the order of B’nai B’rith, and in 1893 was chosen president of District No. 6. Since July, 1894, Cowen has held a membership on the Board of Delegates on Civil and Religious Rights. For many years he was a member of the executive committee of the Hebrew Sabbath-School Union, and is connected with many other national and local Jewish organizations. At the memorial services for Sir Moses Montefiore, held in the Chicago Opera House Aug. 30, 1895, he was the presiding officer.

Cowen has been an extensive contributor, in poetry and prose, to the religious and secular press, and has delivered many lectures in all parts of the country on both Jewish and public questions.

**Cowen in 1892**

**COWEN, JEREMIAH:** American lawyer and journalist; born in 1865 at Hull. For some years he lived at Newcastle-on-Tyne, where his father, E. Cohen, acted as Jewish. He went to London in 1886, and was on the staff of “Ariel,” the paper conducted by Israel Zangwill. Later he established the journals “Commerce” and “Flame,” of both of which he is (1901) the editor. These and “The Topical Times” are among the journals owned by his firm, “The Columbus Company, Limited,” of which Cowen is the head. He is the founder and honorary secretary of the Article Club, an institution including most of the chief manufacturing firms in England. In 1899 he received the Knight Commander’s Cross of the Order of Takovo, for services rendered in furthering the commercial interests of Servia. In Oct., 1900, he unsuccessfully contested Coventry in the Liberal interest.

Cowen in 1897 married Hélène Gingold, the novelist, granddaughter of Sulzer, the cantor and composer. His brother Louis Cowen, journalist, collaborated, under the pseudonym “J. Freeman Bell,” with Israel Zangwill in his first book, “The Premier and the Painter,” and in other productions.

**Bibliography:** *Jewish Chronicle*, London, Sept. 30, 1900.

**COWEN, LIONEL:** Painter; born 1849; died Aug., 1886; brother of Frederic H. Cowen, the composer. Cowen, a painter of considerable ability, was a member of the Royal Society of British Artists.
and frequently exhibited at the Royal Academy. He died at sea in 1885, while on his way home from Hobart Town, Tasmania, where he had been for some years engaged in the practice of his art.


G. L.

COWEN, PHILIP: Jewish publisher and communal worker, born in New York city in 1853; educated in the public schools; was one of the founders and publisher of “The American Hebrew” (see AMERICAN HEBREW), and has published several works of importance in American Jewish literature. He was interested in the organization of the Young Men’s Hebrew Association, active in caring for the Russian Jewish immigrants in 1881-82, and collected the Jewish church statistics for the census of 1890. In 1893 Cowen was appointed supervisor of “The City Record,” an important office in the city government of New York.

H. S.

COZBI (“deceiving”): A Midianitish woman, daughter of Zur, the leader of a tribe. She was put to death along with the Israelite Zimri by Phinehas (Num. xxv. 14-18).

E. & J. 

COWEN, PHILIP: Jewish banker and communal worker; born in New York city in 1853; educated in the public schools; was one of the founders and publisher of “The American Hebrew” (see AMERICAN HEBREW), and has published several works of importance in American Jewish literature. He was interested in the organization of the Young Men’s Hebrew Association, active in caring for the Russian Jewish immigrants in 1881-82, and collected the Jewish church statistics for the census of 1890. In 1893 Cowen was appointed supervisor of “The City Record,” an important office in the city government of New York.

H. S.

The Jewish Encyclopedia

Cracow proper is the only witness to the fact that Jews lived there before they were confined to Kazimierz. The change gave them no greater security, for their new quarters were attacked with the usual results as soon as the king left the capital.

The students of the Cracow University were generally prominent in attacks on the Jews, and their persecutions led to the establishment of relations between the Jews and the authorities of the university. In the records of which the Jews of Cracow are first met with as a corporate body. A Jewish banker was appointed to lend money to students on pledges, and being appointed by the rector, he had the title of privileged servant of the university. In this way the banker became the protector of his fellows against the insults and cruelties of the students. A tax, at first irregularly collected, was also imposed upon the Jews of Cracow for the purchase of books and writing material for the students. This tax, known as “kozubalec,” developed into a form of blackmail, levied under the guise of protecting them from attacks by the students.

Little is known of the communal and intellectual life of the Jews of Cracow until the sixteenth century, when both appear well developed under the rule of Sigismund, who first reduced to order the administration of Jewish affairs in his dominions. It is believed that R. Jacob Pollak, who became rabbi of Prague, stood, in his younger days, at the head of the Jewish community of Cracow (Demberitzer, “Kelilat Yofi,” Preface); but the first rabbi of Cracow known as such is R. Asher, the grandfather of R. Meir (Maharam) Lublin. In his time (he was there as early as 1507, and died about 1533) there were in Cracow a number of Bohemian Jews, under a rabbi named R. Perez. As the result of a dispute between them and the Polish community under R. Asher, King Sigismund decided in 1519 that the latter owned the synagogue and could prevent the Bohemians from entering it.

These times, although not entirely free from violence and persecution, were probably the best which the Jews of Cracow ever enjoyed under Polish rule. Though legally confined to Kazimierz, Jews had places of business in all the principal thoroughfares of Cracow, and even on the Ringplatz. Large penalties were imposed on the city for every riot or act of violence against the Jews. This law, however, passed by the Diet at the instance of Chancellor Christoph Szydlowiecki, fell into disuse, and was suspended by Sigismund in 1536. He nevertheless refused to grant the demand of the German merchants. In 1549, that the number of Jews in Cracow be limited, or to listen to their Century complaint that the Jews sent money out of the country by importing goods from Wallachia (Gritz, “Gesch.” ix. 432), showing therein his willingness to protect the Jews of his capital against unjust discrimination. The waywoode Peter Kniel, who rose in influence under Bona Sforza, Sigismund’s second wife, did at one time spread the report that the Diet intended to grant to the Jews of Cracow complete liberty of commerce, but this was done for the purpose of excluding money from the Christian merchants. In 1599 Katharina Zelazewska, the widow of an elder
man ("Rathsherr"). was burned at the stake for embracing Judaism. In 1556, cholera caused many deaths in the community, while riots by the students in December of that year, repeated in May, 1560, added to the distress of the Jews. At that time they numbered about 8,000. The "pinkes" (communal records) shows that no deaths occurred between November, 1590, and the Feast of Tabernacles, in 1591, and only one between April and September in 1594. In January of the following year the Jews rescued all the king's treasures during a conflagration in the palace, but this did not prevent the hanging of thirteen Jews on a false charge in 1596.

The "takkanot," or ordinances for the administration of the communal affairs of Cracow, preserved in the old "pinkes," and dated 1595, comprise an almost complete municipal code. They provide for dayyanim (assistant rabbis) as administrators for charities and other institutions; include rules for marriages and for the engaging of servants and apprentices; and contain various other regulations; all of which tend to prove that the Jews formed a practically independent community, with the management of their own internal affairs. This set of rules is, however, not the oldest extant, there being some isolated regulations regarding education and other subjects dating back to 1338, and signed by David Jonathan, scribe and treasurer of the community of Cracow, together with the other rabbis, parnasim, and notables who usually appended their names to documents of that nature.

While Cracow shared the decline of Poland, which began in the seventeenth century, it still held its ascendancy over the other Polish cities. A regulation of the Court, of Four Laws, in 1608, declares that the gift to the king known as "spilkovit" (the "pin-tax" of later times) should always be given by the "kahal" (community) of Cracow, and be repaid to it from the treasury of the council, "as this is for the good of the Jews in Great and Little Poland, Podolia, and Ukraine." (Wettstein, "Kadmoniyot," p. 90). The plague of 1623 devastated the Jewish quarters, and many of the communal institutions were closed.

Cracow did not regain its former prestige until about 1638, when arrangements were made to reopen the Talmud Torah. False accusations were very frequent at that period, when the community was disorganized and unable to protect its members. A certain R. Asher Anshei was burned at the stake in Nisan (April), 1631, R. Samuel Zanvil meeting the same fate in the following month. Four Jews were tortured and executed in Nov., 1637, and various other atrocities were perpetrated. The interesting regulations about barber-surgeons deciding who had, and who had not, the right to practise that profession, dates from Dec., 1639, and tend to prove that the community was now again in its normal condition. The terrible days of Chmielnicki and the wars of the Cossacks were now approaching, and although Cracow did not suffer in the fateful years of 1648-49, her turn came in 1655, when there was a general massacre of Jews, in which "hundreds and hundreds of heads of families lost their lives." There was no cessation even after peace was made, and in 1664 the druggist R. Matathia was burned "for blaspheming Christianity." A student riot on March 12, 1659, aroused the good king Sobieski to punish the rioters; but the Jews of Cracow found it safer to intercede in behalf of one of the leaders who was condemned to death.

Their fortunes went from bad to worse in the eighteenth century, when the impoverished and de-
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graded community became heavily involved in debt. In Jan., 1726, the leaders and representatives issued a "keruz" (proclamation), calling upon the Jews of Cracow to contribute a twentieth part of their possessions to settle with the commission which the waywode had appointed to liquidate the debts of the community. The proclamation stated that the commission was a great boon, and that the sacrifice which the Jews of Cracow were required to make was the only means of preventing the abolition of the community and averting terrible persecutions and possible exile.

The last act of the community of Cracow, before the final partition of Poland, was the "herem," or great ban, pronounced there against the new sect of Hasidim on the 25th of Tishri (Sept. 29), 1785. It is signed by Rabbi Isaac ha-Levi and sixteen notables; but it had no more effect there than in other places, and Hasidism gained a firm hold in Cracow, which it has succeeded in retaining to this day.

After the city became a part of Austrian territory in 1793, the condition of the Jews was, if possible, rendered worse than before; but when it became in 1810 a part of the duchy of Warsaw, the Jews were in theory emancipated. Still this did not prevent the new government from enacting a law which made the kosher meat tax paid by Jews a permanent feature of the revenue. The ill-fated duchy lasted only until 1815, and the Jews practically retained their old communal organization until the third great political change—the formation of the "Recesspoltita," or Free State of Cracow, by which the Congress of Vienna (1815) attempted to preserve the last vestige of Polish independence. The new commonwealth, which included Cracow and some of its surrounding territory, had about 18,000 Jews in a total population of 140,000. Roman Catholicism was the official religion of the state, and a special set of laws for the Jews was adopted by the commission on organization, which placed the old community in a very lamentable condition. The Kahal was abolished, and the Jews were placed under the "Geneizelovg" (chief of the community), but not as free citizens. They were under special jurisdiction of the authorities, and burdened with so many harassing and degrading restrictions that their fate was rendered the most deplorable in Europe (Josef, "Neuere Gesch. der Israeliten," ii. 214 et seq.). This lasted with some slight modifications until the Free State was incorporated with the Austrian dominions in 1846. It became a part of Galicia, and has since then shared the lot of all other Jewish communities in Austria.

In the memorable year 1848 the Jews of Cracow, with the aid of Christian citizens, elected their rabbi, Dob Berush Meisels, as a member of the Reichsrath, which met at Kremsier, where he made a good impression. In the short-lived emancipation of that year Jews settled in all parts of the city, but in 1850 they were forced back to Kazimierz, few only remaining in Stradom, another suburb nearer the center of the city. Since their real emancipation in 1861 they have spread all over the city, although Kazimierz is to-day as much of a "Judenstadt" as when Jews were prohibited from living in any other part of the city.

Cracow was the first city in Galicia to adopt (1872), with some modifications, the new order of management for Jewish communities which was suggested by the "Musterstatut," the model plan issued by the representative of the central government after the emancipation. Cracow, from the earlier part of the sixteenth century, was known as a great center of Talmudical learning, and counted among its citizens some of the greatest rabbinical scholars of Poland. It did not always have a rabbi or "ab bet din," whose authority was supreme over all the learned men of the city; for it often happened that two or three distinguished men stood each at the head of a "yeshibah," or great school, and acted independently of one another. R. Asher, mentioned above, was only a "rosh mispela," and so also was his contemporary R. Moses Storch. Moses Isserles (d. 1572); his brother-in-law R. Joseph b. Mor-
The most important members of the Cracow community were usually officers of the kahal, and at the decedal Gerson Kohen (d. 1591); Eliézer Ashkenazi (d. 1598); Isaac b. David Simpila (d. 1589); Mordecai Singer (d. 1579); Joel, the step-father of the above-mentioned Joseph Kohen; Eliézer Treves; Meir b. Gedaliah; Moses Mordecai Margeliot; and many other learned men have all been rabbis, or great religious teachers, who decided religious questions separately or in conjunction with others; but none of them was ever elected to the headship of the entire community. Sometimes one scholar, or even one who was not a recognized rabbinical authority, was placed, by the ruler of the land, at the head of the community, with legal jurisdiction, though not with the religious authority of the office. Such cases were rare, and most scholars succeeded one another in the limited authority which the community chose to confer on the heads of yeshibot, who were not especially selected as rabbis of the whole community.

The first rabbi who enjoyed the title of "rab be din" of Cracow and the province was R. Isaiah Meuhem b. Isaac (1591-99). His successor, R. Meshulam Phoebus, or Feivush, of Brest (d. 1617), was in Cracow at least as early as 1605. Nathan b. Solomon Simpila became the head of a yeshibah in 1617, and held this position until his death in 1628. He was not, however, rabbi of the community, that position being held by R. Joel ben Samuel Sarks. Nathan was succeeded as "rosh mehitza" by R. Joshua Hoczkel b. Joseph of Wilna (died in 1648), and R. Joel (died in 1649) was succeeded (1644) by R. Yom-Tob Lipochel Heller four years later, who also succeeded R. Joshua, dying in 1654. Rabbi Joshua Hochel ben Salk (known as "Rob Heschel") of Lophilia became rabbi of Cracow the same year, dying in 1664. He was succeeded by R. Azyc Lòb b. Zachariah, "the prophet," who died in 1671. His successor was R. Aaron Samuel Kulaunower of Wilna, who died in 1679, and was succeeded by R. Isaac Hai Lifland of Opatow, who died in 1683. The next rabbi, Aaron Toomin, who was chosen in 1858, did not arrive until 1869, and died four months after his arrival.

For about ten years, during which time no regular rabbi was appointed, R. Saul Kartzenleinbogen of Pinczow attended to some of the rabbinical duties. In 1693 R. Jehudah Lób, son of R. David of Lemberg, was chosen rabbi about 1700; he either died, or left for Brest. R. Saul, the son of the above R. Heschel, succeeded R. Lób, and died in 1706. There was again a vacancy for several years, for the next rabbi, R. Ishia Lób b. Isaac of Shiloh, came to Cracow after 1714. He died between 1729 and 1732, and was succeeded by his son R. David Samuel Schnellka, who lived until 1741. He was succeeded by R. Isaac Joseph Toomin, who, in 1754, returned to Brusk to succeed his father. After an interregnum of nine years, R. Isaac Landau of Zolkiew was chosen, and held the position until his death in 1757. He was succeeded by R. Azyc Lòb b. Samuel of Talkow, who died 1758, and was followed by R. Isaac ha-Levi of Lemberg, who died in 1799. R. Moses Solomon of Warsaw (Breda?), formerly rabbi of Kopecz, was elected to succeed him; but after preaching one sermon in the old synagogue he went to Warsaw, where he remained until his death in 1813. He returned, however, the title of rabbi of Cracow, for which he is said to have paid 500 ducats, and was so styled by others in references made to him in contemporary writings.

R. Zebi David, son of the above R. Isaacha-Levi, was acting rabbi until after the death of Moses Solomon, when he succeeded to the full title, and died at an advanced age in 1817. After much discussion the above-mentioned R. Beruch Meisels was chosen rabbi, and nominally held that position over twenty years. His title, however, was for the greater part of that time disputed by a wing of the Hassidim, who considered R. Saul Landau as the rabbi. When the latter died, and R. Beruch went to Warsaw in 1836, R. Alexander, the son of R. Saul, was chosen rabbi, but did not arrive until 1838. R. Simon Schreiber, son of R. Moses Soper, was chosen in 1837, and remained rabbi until his death, March 30, 1853. Since then Cracow has been one of the many Austrian communities which have no rabbi, because the various factions can not agree in any selection. R. Hayyim Nathan Dembitzer, in succession to his brother R. Jacob Moses (d. 1863), was acting rabbi until his death in 1892. One of the dayyanim, "the rosh be din," is at present (1902) the acting rabbi.
time when the Jews were under their own jurisdiction, such officers carried with them not only religious but worldly authority. Until the abolition of the kahal in 1815, there were always four elected "rabbins" (heads), five "tobim" (best, or chosen), fourteen kahal men, and three auditors, who practically ruled the community. Some of the kahal men were also important men, and of them R. Solomon Kolhom (d. 1397) was a favorite of King Stephen Bathory. The family, which is later called "Kolhorn," was still known in the last century, and has furnished many druggists, physicians, Talmudists, and "parnasim" to the community. Of the noted rabbinical scholars who were "dayyanim," or "rashi yeshibot," may be mentioned: R. Isaac ha-Kohen of Kremenetz, the father-in-law of R. Meir Lublin; R. Joshua ha-Kohen, who was "rashi bet din" over thirty years, and died in 1681; R. Jedediah Selig, the son-in-law of R. Joel Sirkes; R. Bereschit Shapiro; R. Hirsch ha-Kohen; and R. Mordecai Krauskopf, who flourished in the middle of the seventeenth century. The scribes or secretaries of the community, whose names are found signed under the valuable records preserved in the "pinkes," were usually also important men, and of them R. Mattheia Delacrut (first half of seventeenth century), R. Isaac b. Hanoeh (1660), and R. Jedediah Löb Kalischer (1729) deserve to be mentioned. The "shekelot," "bodekim," "menaškanim," and even the butchers of Cracow were, in olden times, famous for their learning, and one of them, R. Ze'ev of Cracow, who died 1593, was the author of an authoritative work on "shehitah." Among the most prominent families in later times was the Moses family, which removed to Germany in 1863, while of them R. Ze'ev of Cracow, who died 1593, was the author of an authoritative work on "shehitah." Among the most prominent families in later times was the Moses family, which removed to Germany in 1863, while reference should also be made to such scholars as Dr. Duschak and Dr. Landau. Of the scholars now living in Cracow, Dr. Rubin, and F. H. Wettstein deserve mention.

Besides the old synagogue which was mentioned above, there are in Cracow the "new" synagogue built by Israel Isaac (father of R. Mose) in 1532; the "high" synagogue, built in 1583; one which bears the name of its builder, R. Isaac R. Yekel (d. 1623), and which was built in 1644; the "kuppah" (treasury) synagogue, so called because it was built (in 1647) by the community, not by private donation; and Pepper's synagogue, which was finished in 1788. Cracow has also a temple of the Progressive congregation, numerous small "bette midrashim" and "stiblach," as the Hasidic houses of worship are called. Among the more considerable bette midrashim, of which there are about eight, the most famous is the one which tradition has connected with R. Nathan Schapira (the author of the "Megaloch Anshekki"), whose memory is sanctified by the pure Jews of Poland.

The Jewish community, with a population of 25,000, is divided into the "Cultusrat" of 25 members, of which the officers are: Dr. Leon Horowitz (former member of Reichs-Conditions, president); Hirsch Landau, vice-president; Sigmund Pelcman, secretary. Other officials are: Ch. L. Horowitz, acting rabbi; Pinhas Dembitzer, Joseph Ledergerber, Kalman Gutwirth, Abr. Moses Rapport, and Samuel Landau, rabbins-assessors; Moses Landau, president of the bet midrash. Dr. Tolnay is the rabbi of the Progressive or Liberal congregation. The university now has several Jewish professors (there were four in 1897), and the chamber of commerce is represented in the Reichsrath by Dr. Arnold Rapport, a grandson of S. J. Rapport of Prague, who in 1899 founded the "Jüdische Handwerkschule" (see Bloch's "Oesterreichische Wochenchrift," 1899, No. 24. The city has also various charitable organizations, and received a considerable share of the benevolent foundations of the late Baron de Hirsch in Galicia, which also includes another "Handwerkschule." The "Sofet Emet" society, founded in 1892, marked the beginning of the revival of the Hebrew language, and the Colonisations-Verein für Palästina, which was founded in 1893, was the forerunner of the Zionist movement, which has rapidly spread in Galicia in the last few years, and of which Samuel Fuchs, the editor of "Ha-Maggid," is one of the pioneers.


Printing: Cracow had the first Hebrew printing-establishment in Poland. The first books issued there were printed by Wolf ben a Benetar and the five Megillot (1520), and a Haggadah (1521), which do not, however, bear the name of the printer, and Steinchester accordingly denies the existence of a press at Cracow at that date. Samuel Asher and Eliezer, the sons of Hayyim Halicz, established a printing-office in 1524, which survived only a short time. Yosef Hayyim Halicz became printer of Hebrew in 1538, and in 1539 he associated with him Johannes Kurzias of Glogau; but their enterprise was also short-lived, and the last work from their press is dated 1545. About a quarter of a century later Isaac b. Aaron of Prossnitz, also known as Isaac "Mejolek," established a printing-press in 1599, which had a better fortune. He employed as corrector Samuel, son of the martyr Isaac Bohn, who
formerly lived in Venice, and the first book issued, the "Torat Haftas" of R. Moses Isserles, afterward reprinted three times, shows improvement over books previously printed in Cracow. Many books, some of which are now very rare, were issued from his press during the following thirty years. They included the Yalkut (1586). The earlier works, issued before 1580, when Samuel left him, vie with the best Italian products, and the title pages are decorated after the Italian style. In 1600 R. Isaac returned to Prossnitz, but part of his plant remained in Cracow, where his three sons, Aaron, Moses Joshua, and Isaacchar Bhr, began, in 1609, the publication of the Babylonian Talmud, finished in 1608. They did not place their names on the title-pages as printers until after their father's death (1612); but they are found, in accordance with the customs of the time, among the typesetters whose names were affixed at the end of each book. Their printers' mark was a ram.

The Polish establishments enjoyed a limited protection against foreign competition, the rabbis of Cracow and the Council of Four Lands having issued an edict that no Hebrew books printed in Poland should be reprinted in Italy, and the Italians, who had in Poland their best markets, thought it prudent to obey leaders who could effectively bar their products from that territory. Cracow was now declining, and the old printing establishment was likewise losing ground. The last book it issued bears the date of September, 1628. There was also at that time another printing-office in Cracow, which issued one book, "Shomerim la-Boker," in 1627.

R. Nahum Meisels, a member of one of the best families of Cracow, embarked in the printing business in 1631. He imported new type from Venice, and made great efforts to secure prosperity for his venture. He printed many books, but the records of his business affairs show that he was generally financially embarrassed. He had frequently to bor-
row on unfavorable terms, or to take in partners; to pledge his plant and books to creditors; and, at last, to sell his house. The calamitous years of 1648-49 added to his difficulties, and in the latter year he failed, closing with the publication of "Zuk ha-Tim," by R. Meir of Shebeshin, in which the disasters of the Cossack war are described in the quaint rabbinical style of that period. What remained of the plant of R. Nahum Meisels, who died in 1659, was inherited by his son-in-law, Jehuda Lob Meisels, who began to print books on a small scale in that year and continued until 1670, when he, too, was forced to suspend work.

For over 130 years in the period of the decline of Poland, Cracow had no Hebrew printing-office. In 1803 the wealthy Nachshol Hirz Ha-Kohen Schapiro opened an establishment, and in 1820 his son Aaron Solomon became his associate. The latter sympathized with the "Haskalah," or progressive ideas, and did much to encourage its literature, but were forced to close their establishment in 1823 after having sustained great losses. There was again an interval of about forty years, when Kuff Buschweiler, in 1863, began the printing of Hebrew books. The most notable among the works issued from his office, before he removed to Lemberg in 1874, are those of S. J. E. Hapgood and fishes.

In 1879 Joseph Fischer established a Hebrew printing-office, which is now in a flourishing condition, and which has contributed to make Cracow a center of Neo-Hebrew literature during the last two decades. Since Ha-YIaggid, the old-Periodic-est of Hebrew weekly periodicals, also removed to Cracow in 1802, that city has occupied an important position in the Jewish publishing world. Numerous Hebrew periodicals like "Ha-Eslikol," "Ha-Zeman," "Ha-Heker," "Mi-Mizrah umi-Ma'arab," "Ha-Dor," the Yiddish weekly "Der Jud," and the monthlies "Die Judische Familie" (the last two published by the Ahiasafof Warsaw) appeared there; all of them, however, are now defunct. Cracow's proximity to Russia makes it a convenient place from which Russian publishers can issue books and periodicals for circulation in Russia, where permission to found a newspaper is difficult to obtain. Freedom from rigid censorship gives Cracow an advantage over greater centers like Warsaw or Wilna.


CRADLE SONGS, JUDEO-GERMAN: Songs written as lullabies; these exist in great variety and profusion among the Jews speaking Judeo-German or Yiddish, and among them may be quoted the following:

For boys:

INTER YANKLES WIGELE

Behind Jankele's cradle
Stands a golden goat;
Raisins and almonds
Are the last goods.
Jankele will learn Torah;
Raisins and almonds
Make the goods more sweet.
He will remain a good and
Pious Jew.

YANKLES WET BERNEN TORE;

Yankles wet his cradle
In a streamer lad,
Wet er of tautom farbaclans.
Raisins and almonds
Make the goods more sweet.

SHLOF ZHE, SHLOF, MAIN TISER BIND;

Sleep, sleep, my dearest child;
Mash the bed with a gentle girl,
And she will go to sleep.

THE LAST FEW LINES OCCUR IN BASSARABIA IN THE FOLLOWING FORM:

Lersen wet er lebninder
A per fischer, a per maclan.
Mishlos wet peskeren shal-
Borah wet er dainen.

Another version, from the government of Suwalki, prophesied the boy's marriage:

DU TAYT LERNEN TEORE.

You will learn Torah,
Yankles wet his cradle
In a streamer lad;
Raisins and almonds
Make the goods more sweet.

SHLOF ZHE, SHLOF, MAIN TISER BIND;

Shlof zhe, shlof, main tisim bind;
Mash the bed with a gentle girl,
And she will go to sleep.

The lullabies for girls are of a simpler nature, as may be shown by the following examples from the neighborhood of Khorov:

1.

SHLOF ZHE, SHLOF, MAIN TISER BIND.

Sleep, sleep, my dearest child;
Mash the bed with a gentle girl,
Shlof zhe, shlof, main tisim bind.
And she will go to sleep.

2.

SHLOF ZHE, SHLOF, MAIN TISER BIND.

Sleep, sleep, my dearest child;
Mash the bed with a gentle girl
Shlof zhe, shlof, main tisim bind.
And she will go to sleep.
Cradle Songs

I.
Jummeda am bema do amamedvun.
Set great is drawn around;
Set off without molesting to weinig famen.
Our soul, gauntling on an angeles von in the wum. 

II.
Diz eun is chen eipageagen.
Der bon hot dem gewith.
Er samot akkudes dem der wugun.
Woa fir dir is angepet.

III.
Disunisschonufgangn.
Der bon hotsbong ekreit.
Ersamelt keic bestsudertrogn.
Wos fardirisong ekreit.

IV.
Di lewoneiss bonarousgangn.
Fs un irget;
Asi heimin ai maat seism.
In der gunnun wiz.

The following cradle song, the most elaborate collected ("Globus," xx.), is perhaps one of the most charming:

Sleep, my birdie,
Sleep now, my child.
You sleep with joy.
You know of no sorrow.
Sleep with health.

1. Your mother.
Ain your corner;
Sleep with health.

The most sacred sleep
Will, like a guardian,
Stand by you in the morning.
With his wings
Over your cradle,
His croon for you.
You play on your bosom
With your little hands.
Rhythm has no value to you;
And with your little fingers
You play on the head.

As if it were a prayer in a concert.

Then you shall go out from your cradle.
You will have work enough
Pressed for you.

2. Your father.
To pray from books.
Without sleep, my child,
And a red spot will appear
On your body.
They will know you are mine.
You will walk aimlessly.
Young men will stand there.
Richly dressed and handsome.
They will love you.
And you your parents shall live.
And you your parents shall live.
And you your parents shall live.

Richter and the bride.
We will take joy in joy.
You will seem a divin.
With lace worked on it.
You will turn around and around.
And your swaddling clothes.


CRAJOVA: Chief town of the district of Dobrudja; ancient capital of the Banat of Oltenia, Lower Wallachia. It may be assumed that Jews settled here at a very early period, some, doubtless, under the reign of Stefan Basarab between 1353 and 1367, after the expulsion of the Jews from Hungary by Louis the Great. At the beginning of the seventeenth century there was an organized community with a rabbi at Crajoa. Many Jews coming from Turkey on business, settled in the city, and when Oltenia came under Austrian rule, in 1718, the community was probably augmented by new arrivals of Austrian and Hungarian Jews. The letter of privileges granted to the Bulgarian colonies (Oct. 1, 1727) by Charles VI. of Austria, forbade the Jews, as well as the Turks and the Greeks, of Crajoa to display their goods at the fairs held in the city, the great annual fair being excepted. But when Oltenia again became part of Wallachia, in 1789, the privileges accorded to the Bulgarians were withdrawn, and the Jews of Crajoa were once more free to ply their trades.

The community of Crajoa, like all the Jewish communities of Wallachia, was under the jurisdiction of the Jewish starost of Bucharest, and therefore, since the beginning of the eighteenth century, under that of the haman bashi of Jassy. There was probably a starost-bashi at Crajoa, who was raised to the rank of starost in 1805. It is impossible to estimate even approximately the number of Jews formerly living at Crajoa, for
Wallachia suffered greatly during the wars between Turkey and Austria, especially from the incursions of the bashi-bazouks and, later, from the armed hordes of Pasvant-Oglu. These incursions always forced the inhabitants of Crajova to disperse and seek refuge either beyond the Danube or beyond the Carpathians. According to the census of 1899 there were 2,891 Jews in a total population of 45,493. According to the statistics of trades made in 1900, there were 286 Jewish artisans. The Jewish population of Crajova is divided into two communities—Sephardim and Ashkenazim, the latter being the larger and also the poorer. Each has its synagogue and its benediction, but both use the same cemetery. They do not agree well together, in spite of the boys’ school they maintain in common; but the Jewish Community, now Independent Order B’nai B’rith, has done much to moderate their differences and lead to a better understanding between them. In consequence of these differences, however, Crajova is the only important Romanian community without a rabbi.

Though the Jews of Crajova have lived in perfect accord with their Christian fellow citizens, the city has become during the last twenty-five years a center of anti-Semitic agitation. During the national festival of May 10, 1883, mobs went through the city, smashing the windows of Jewish shops and wounding some persons; a few days later one of the Jewish synagogues was set on fire. In 1884 a bomb was thrown into the theater while a Jewish company was playing. Since then anti-Semitic hostilities and agitation have greatly increased, so that the Jews are leaving the city in great numbers.


**CRANE:** A rendering, in the A. V., of the Hebrew word ָלָּלָא, which in the R. V. is more correctly translated “swallow.” “Crane,” however, is the proper rendering in the R. V. of the word ָלָא, as in Isa. xxxviii. 14 and Jer. viii. 7. The first of these texts describes the crane as a bird that chatters; while the second points out its migratory character. The bird now identified with this crane, on the authority of Tristram and Hart, is the Grus communis. It is met with in Palestine in large numbers during the summer, and it winters generally in northern Africa. It is said to be the largest bird now found in Palestine, often measuring four feet in length. It gathers in large flocks at common resting-places, where the chatter and clanging of its notes may be heard, especially at night, at a long distance. The peculiar anatomy of this bird has for some years engaged the attention of zoologists.

E. S. S.

**CRANIOMETRY:** The methods of measuring skulls for the purpose of determining certain topographical relations, the most important measurement of the skull being the cranial index, or the cephalic index in case the measurements are taken on the living. This consists in the ratio of the width of the head above the ears to the length of the head from the forehead to the most distant point at the back of the head. The cephalic index is expressed by multiplying the width of the head by 100 and dividing the product by the length. Thus, supposing a head to be 153 mm. wide and 186 mm. long, then \[ \frac{153 \times 100}{186} = 82.36 \], the cephalic index. The broader or rounder a head is, the higher is its cephalic index, and vice versa. When the cephalic index is above 80 anthropologists term it "brachycephalic"; between 75 and 80, "mesocephalic"; and less than 75, "dolichocephalic."

There have been but few measurements of Jewish skulls, most of the measurements of Jews having been taken on the living. The following is a list of the measurements of 100 Jewish skulls taken by various anthropologists:

<table>
<thead>
<tr>
<th>Origin</th>
<th>No. of Skulls</th>
<th>Cranial Index</th>
<th>Observer</th>
</tr>
</thead>
<tbody>
<tr>
<td>Italian</td>
<td>8</td>
<td>76.33</td>
<td>Paris</td>
</tr>
<tr>
<td>Dutch</td>
<td>12</td>
<td>76.00</td>
<td>Welsman</td>
</tr>
<tr>
<td>Polish</td>
<td>15</td>
<td>75.60</td>
<td>Welsman</td>
</tr>
<tr>
<td>Various</td>
<td>5</td>
<td>75.60</td>
<td>Welsman</td>
</tr>
<tr>
<td>Italian</td>
<td>8</td>
<td>75.20</td>
<td>Welsman</td>
</tr>
<tr>
<td>Holland</td>
<td>1</td>
<td>74.40</td>
<td>Welsman</td>
</tr>
<tr>
<td>Germany</td>
<td>4</td>
<td>74.00</td>
<td>Welsman</td>
</tr>
<tr>
<td>Lithuanian</td>
<td>12</td>
<td>84.00</td>
<td>Kalman</td>
</tr>
<tr>
<td>Russian</td>
<td>16</td>
<td>75.20</td>
<td>Lommassa</td>
</tr>
<tr>
<td>German</td>
<td>6</td>
<td>74.40</td>
<td>Welsman</td>
</tr>
<tr>
<td>Russian</td>
<td>3</td>
<td>74.40</td>
<td>Welsman</td>
</tr>
<tr>
<td>Crimean,</td>
<td>17</td>
<td>74.30</td>
<td>Welsman</td>
</tr>
<tr>
<td>Crimean,</td>
<td>50</td>
<td>74.30</td>
<td>Welsman</td>
</tr>
</tbody>
</table>

The 30 Crimean skulls measured by Ikoff, being those of Karaites, can not, perhaps, be considered Jewish in the strict sense of the word; and no conclusion can be drawn from the remaining 70.

Resort must be had to an analysis of the measurements of the living for the determination of the Jewish cranial type. Appended is a table of nearly 3,000 Jewish heads, from various countries, measured during the last twenty years:

**Cephalic Index.**

<table>
<thead>
<tr>
<th>Country</th>
<th>Number</th>
<th>Cephalic Index</th>
<th>Macragnopy.</th>
<th>Observer</th>
</tr>
</thead>
<tbody>
<tr>
<td>Galicia</td>
<td>431</td>
<td>80.13</td>
<td>33.69</td>
<td>76.60</td>
</tr>
<tr>
<td>Russia</td>
<td>450</td>
<td>82.11</td>
<td>31.00</td>
<td>75.00</td>
</tr>
<tr>
<td>Poland</td>
<td>453</td>
<td>82.13</td>
<td>32.00</td>
<td>76.00</td>
</tr>
<tr>
<td>Hungary</td>
<td>423</td>
<td>82.00</td>
<td>30.00</td>
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On an examination of the figures in this table a remarkable uniformity of the cephalic index of the modern Jews will be noticed. Excepting the Caucasian Jews, of whom but few have been measured, it is shown that nearly 90 per cent are between 83.5 and 89. This indicates a limited variability and differentiation. In fact, the differences are so slight (from 80 to 90) that they may be fairly assigned to the usual discrepancies between different series of measurements of a single and homogeneous race.

Another remarkable fact is the striking absence of the dolichocephalic type, which is characteristic of all the other modern Semitic races and tribes, as the Arabs, Syrians, Abyssinians, etc. Among the modern Jews this range, as is seen in the table, from 1 per cent, in Bleckman's series, to 7.8 per cent in Gluck's. On the other hand, the brachycephalic type predominates, nearly all the series showing more than 60 per cent of heads having a cephalic index of over 83.

Modern anthropologists do not rely solely on averages for the purpose of ascertaining the character of a given race. The best test at present is the command of the anthropologist, of the homogeneity or variability of a race, is the summation and coordination of the figures obtained by measurement, and the representation of them graphically in the form of a curve. In case the index is indicated along the base-line, the percentage of a given index is indicated by the altitude.

These 1,071 heads are classified as follows: dolichocephalic, 17 = 1.58 per cent; mesocephalic, 205 = 19.84 per cent; brachycephalic, 819 = 76.48 per cent.

What is most worthy of notice is the small percentage of dolichocephaly—only 1.58 per cent—and the large preponderance of brachycephaly, 76.48 per cent. The graphic representation of these 1,071 measurements is shown in the accompanying diagram.

The cephalic index is marked from left to right, the percentage of persons having a given index being indicated above each index. Thus, 10.46 per cent of heads have an index of 83; 14.19 per cent, one of 89; and so on. The curve culminates at the index of 82—corresponding exactly to the average and also to the mean index. The largest percentage of people have this cephalic index; and around them are clustered the majority of heads—those having larger indexes to the right, and those with smaller indexes to the left.

At the index of 75 the line of the curve begins to ascend regularly and rapidly, until it reaches 82, where it rapidly descends. It thus forms an acute pyramid with its apex almost in the middle. “A sharp pyramid generally denotes a homogeneous people; if they were all precisely alike, a single vertical line, 100 per cent, would result” (Ripley).

The cephalic indexes from which this curve was obtained were those of Jews in various parts of the world. Russian Jews are those observed by Yakovenko, Bleckman, Weissenberg, etc.; Italian Jews (Sephardim), by Lombroso; Caucasian Jews, by Pantulhof; while those measured by Pöltsberg include Russian, Polish, Austrian, Hungarian, Romanian, German, and American Jews. Some, though very few, in the last-mentioned series are of African origin. When figures taken from such diverse elements of Judaism present such a homogeneity, it can safely be concluded that the cranial type of the modern Jews shows very little if any intermixture of foreign blood. So little has this been anticipated that Lombroso, in his frequently quoted comparison of 95 Italian and 112 Jewish heads, insists upon the variability of the latter.
whereas, if he had drawn a curve, the result would have shown several apices among the Italians and only one, and that a steep one, for the Jews at the usual index (82—), leading to an exactly opposite conclusion to that of Lombroso. There appears no perceptible difference between the cephalic index of Jews and that of Jewesses, as can be seen from the following table:

<table>
<thead>
<tr>
<th>Observer</th>
<th>Cephalic Index Men</th>
<th>Cephalic Index Women</th>
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</thead>
<tbody>
<tr>
<td>Talko-Hryniewicz</td>
<td>82.20</td>
<td>80.00</td>
</tr>
<tr>
<td>Majer and Kopernicki</td>
<td>82.20</td>
<td>80.30</td>
</tr>
<tr>
<td>Weissenberg</td>
<td>82.30</td>
<td>82.60</td>
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<tr>
<td>Elkund</td>
<td>81.90</td>
<td>82.60</td>
</tr>
<tr>
<td>Yakowenko</td>
<td>80.30</td>
<td>81.24</td>
</tr>
<tr>
<td>Fishberg</td>
<td>82.12</td>
<td>80.00</td>
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</tbody>
</table>

In the measurements of 365 heads of Jewish women collected by Fishberg (20 from Weissenberg’s measurements, 80 from Yakowenko’s, and 215 from Fishberg’s), the following Skulls of distribution is found: dolichocephalic, 9% = 2.61 percent; mesocephalic, 67 = 19.42 percent; brachycephalic, 269 = 77.97 percent. These figures agree with those cited above for men. A curve drawn from the measurements of 365 heads of Jewesses here recorded has the appearance indicated in the accompanying diagram. It will be observed that this curve is not a smooth pyramid, as is the curve of the cephalic index of Jews. It shows, in fact, a decided double apex: one pointing at an index of 81, the other at 84, which seems to indicate a greater variability and differentiation in Jewish females than in Jewish males. This is contrary to what has been observed throughout the organic world. A curve drawn from the measurements of 365 heads of Jewesses here recorded has the appearance indicated in the accompanying diagram. It will be observed that this curve is not a smooth pyramid, as is the curve of the cephalic index of Jews. It shows, in fact, a decided double apex: one pointing at an index of 81, the other at 84, which seems to indicate a greater variability and differentiation in Jewish females than in Jewish males. This is contrary to what has been observed throughout the organic world. This point, recently brought out by Fishberg (“American Anthropologist,” Oct.-Dec. 1902), is of sufficient scientific interest to merit further investigation.

The absolute figures obtained by craniometry of modern European Jews show a striking uniformity unknown among other civilized races. In the accompanying table the length of the head varies from 183 mm. in Majer’s and Kopernicki’s, Weissenberg’s, and Yakowenko’s series, to 188 mm. in Bleichman’s—a difference of only 5 mm., which is comparatively insignificant. The same is the case with the width of the head, which varies from 150 to 156 mm.—a difference of only 6 mm.

Circumference of head, the horizontal circumference is important enough to be mentioned here. A table giving figures on this subject is appended:

<table>
<thead>
<tr>
<th>Circumference of Head Men</th>
<th>Circumference of Head Women</th>
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<tbody>
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<td>Talko-Hryniewicz</td>
<td>519</td>
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<tr>
<td>Majer and Kopernicki</td>
<td>511</td>
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<td>Yakowenko</td>
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<td>Fishberg</td>
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<td>Gliick</td>
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<td>Bleichman</td>
<td>527</td>
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<td>Streda</td>
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<td>Wiesnesech</td>
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<td>Elkind</td>
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As is the universal rule, the circumference of the head of the male is greater than that of the female by about 2.5 cm. (1 inch). Another point worth noting is that wherever data are obtainable) the circumference of the head among the Jews is, as a rule, greater than that among the races with whom they dwell.

The most important problem suggested by a study of craniometrical results concerning Jews is the relation of the type head of the modern Jews to that of the ancient Hebrews and to the modern Semitic skulls. The pure Semitic skull is dolichocephalic, as may be seen from a study of the heads of modern Arabs, Abyssinians, Syrians, etc. The cephalic index of these races is from 72 to 77. As is at present accepted by nearly all anthropologists, the shape of the head is the most stable characteristic of a given race. It is little if at all influenced by climate, environment, nutrition, or sexual and social selection. The only way the type of the head may change is by intermixture with other races. If the ancient Hebrews were of the same stock as the modern non-Jewish Semites, and if the modern Jews are their descendants, then a pure dolichocephalic type of head would be expected among the Jews. As has been seen, all the results of craniometry prove that the Jews are brachycephalic, and that the dolichocephalic form is only found among them in less than two per cent of cases.

This can be explained in two ways: either the modern Jews have very little Semitic blood in their veins, as Lombroso, Luschan, and others are inclined to think, or the ancient Hebrews may have been a brachycephalic race. In order to establish this, an examination is necessary of more skulls of ancient Hebrews, which are not available at present. The only skulls of ancient Hebrews recorded are five obtained by Lombroso from the catacomb of St. Callistus in Rome, dating Ancient Jewish back to 190 c.e. Lombroso apply to Skulls. marks that these skulls are of great importance, because at the period from which they are derived (second century), there could not have been any considerable racial intermixture of the Jews with other peoples, and the cranial type...
they represent should be considered pure. The cranial index of these skulls is 80, 81.6, 78, 83.4, and 75.1, giving an average cephalic index for the living of 80.5, which is far above the cephalic index of the non-Jewish Semites.

Of course, no positive conclusion can be drawn from only five skulls; still, the fact that among these are found two brachycephalic and only one dolichocephalic, points strongly against the opinion that the ancient Hebrews were a purely dolichocephalic race.

The twelve skulls from a Jewish cemetery in Basel, of the thirteenth and fourteenth centuries, which have been examined by Kollmann, are even more brachycephalic than those of contemporary Jews. The average cranial index of these skulls is 84.66, i.e., a cephalic index of 86.66. This again shows that the brachycephalism of the modern Jews is not of recent origin.

It can therefore be stated that the modern European Jews are shown by craniometrical evidence to be a pure type, and that no evidence of appreciable racial intermixture is discoverable. The opinion that the Sephardim are dolichocephalic, while the Ashkenazim are brachycephalic, is not supported by craniometrical research on European Jews. The measurements by Jacobs, Lousbro, Livi, and Glück prove that the Sephardim are almost as dolichocephalic as are the Ashkenazim, as can be seen from the accompanying table. Jacobs' measurements of the Jews in London show that the percentage of dolichocephalic is even larger among the Ashkenazim, being 28.3 per cent, as against only 17 per cent among Sephardim.


**Creation:** The bringing into existence of the world by the act of God. Most Jewish philosophers find in Genesis (Gen. 1:1) creation ex nihilo (אֱלֹהִים אַלָּלְיוֹל); the etymological meaning of the verb בָּרַך is "to cut out and put into shape," and thus presupposes the use of material. This fact was recognized by Ibn Ezra and Nahmides, for instance (commentaries on Gen. 1:1), and also Maimonides, "Mishne Neubikin," ii. 30, and constitutes one of the arguments in the discussion of the problem.

Whatever may be the nature of the traditions in Genesis (see Cosmogony), and however strong may be the presumption that they suggest the existence of an original substance which was reshaped in accordance with the Deity's purposes (see Dragon; Darkness), it is clear that the Prophets and many of the Psalms accept without reservation the doctrine of creation from nothing by the will of a supernatural person God (Ps. xxiii. 6-9, cxxv. 2; Jer. x. 12; Isa. xlii. 5, xlv. 7-9); "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth." To such a degree has this found acceptance as the doctrine of the Synagogue that God has come to be designated as "He who spoke and the world sprang into existence." (see Bah. R. A. Amen and Ex. 120; Meg. 128; Sanh. 10a; Kid. 31a; Hull. 65b, 84b; Sifre to Num. 84; Gen. R. 94; Ex. R. xxv.; Tose. 129a; Midrash Middah, 19a). God is "the author of creation," וֹאִלָּלְיוֹל הָאָד ("herbert having become the technical term for "creation"); Gen. R. xvi.; Ber. 54a, 55a; (Hag. 12a, 12b; Kid. 88a; Ezek. [Sinnel] xv. 14).

The belief in God as the author of creation ranks first among the thirteen fundamentals (see Articles of Faith) enumerated by Maimonides. It occurs in the Yemeni, where God is called מְחַלֶג הָאָד ("anterior [because Himself uncreated] to all that was created"); in the Adonei Olam; and it is taught in all modern Jewish catechisms. Nevertheless, Jewish literature (Talmudic, epigraphic, and philosophical) shows that the difficulties involved in this assumption of the creation ex nihilo (אֱלֹהִים אַלָּלְיוֹל) and in the time, were recognized at a very early Conception, day, and that there were many among the Jews who spoke on this subject with perfect candor and freedom. Around the first chapter of Genesis was waged many a controversy with both fellow Jews and non-Jews. The influence of Greek ideas is clearly discernible in various Midrashic homilies on the subject—e.g., those dealing with the modes of divine creation (Gen. R. i., "God looked into the Tomah, and through It He created"— a Platonic idea; see x); with the view of God as architect (Gen. R. iv.; Hag. 13; compare Plato, De Optico Munditi); iv); with the creative word or letter (Gen. R. i.; Midr. ha-Agalol, ed. Scheber, pp. 10 et seq.; Pers. R. xvi.; Yev. Hag. ii. 77b); with the origins of the world (Gen. R. x.; Ex. R. xii.; Yev. Hag. ii. 77a); with the order of creation, the subject of the well-known controversy between the schools of Hillet and Shammari (compare Jag. 15a; Ta'an. 23a; Pirke R. El. xxxiv.); with the various acts of creation assigned to various days (Charles, "Book of Jubilees," 1902, pp. 11 et seq.; with the time consumed in creation (Ber. R. xii.); with successive creations (Pes. 54a; Gen. R. i.; Ab. R. N. xxvii.); and, finally, with the purpose of creation (Abod. vi.; Sanh. 98b; Ber. 6b, 61b; see also Bucher. "Ag. Tann."")."Ag. Pal. Amor.""); in various arts and sciences, such as astronomy, physics, chemistry, etc. (see Sarrocuso, "Das alteste Schopfungbuch," Berlin, 1896; "The Book of the Secrets of Enoch," ed. by W. R. Morfill and R. H. Charles, Oxford, 1896.)
The danger lest speculation on creation might lead to Gnosticism underlies the hesitancy to leave the study of Gen. i. open to all without restriction (Sanh. 37a; Dem. R. ii.; Hag. 19b; Midr. Teh. to Ps. cxlii.; Midr. ha-Gadol, ed. Schechter, p. 4). That such speculation is of no consequence to the practical religiosity which Judaism means to foster is well expressed in the caution not to "inquire into what was before the world was." (Mishnah Hag. ii.; Yer. Hag. ii.) See CABALA.

The Alexandrian Jew, under the sway of Platonic and Neoplatonic ideas, conceived of creation as carried into effect through intermediate agencies, though still an act of divine will, while the relation of the agencies to the Godhead is not always clearly defined, so that it is possible to regard them almost as divine hypostases—substances, as it were, with independent existence and a will of their own (ALEXANDRIAN PHILOSOPHY). The divine σοια ("wisdom") has a cooperative part in creation (Wisdom ix. 9). While the Palestinian (II Macc. vii. 28) insists that all was made by God "out of nothing" (κατ' αὐτόν ἐκ οὐ), Wisdom (xi. 17) posits a formless arch-matter (ἐκ), which the Creator simply brought into order.

Philo proceeds to fully develop this idea. The Mosaic account of creation is not to be accepted literally (see Drummond, "Philo Judaeus," i. 290). Creation was not in time. "It is folly to suppose that the universe was made in six days, or in one day at all." The expression "six days" merely indicates the most perfect arrangement ("De Allegoriis Legum," i. 2; "De Opificiis Mundi," i. 8; "Quod Decos Sit Immutabilia," i. 377). To the question whether the world had no real beginning, he gives, though inconsistent with himself, a negative answer. There was a time when the parts of the cosmos "defined by the heaven" were not. God alone was never non-existent ("De Oevo," ii. 190). "For the genesis of anything," he says, "many things must combine: that by which, that out of which, that through which, that on account of which." (causa, material, instrument, purpose.) God is the cause of the cosmos, while the four elements are the material ("De Cherubim," i. 161, 162). Nothing suggests that he regarded this material as other than uncreated. It was there when God arranged the new order of things. God is the demiurge ("De Eo Quod Deterius Potiori Insidiatur," i. 14; "De Plantatione Noe," i. 339; his expressions are αὐθαίρετος, αὐθαίρετον, τροποῦντος). As in other points, so on this, Philo is not rigidly consistent. There are passages again from which a belief in the creation of matter out of nothing might be assumed. He speaks of matter as corruptible, and "corruptible" is, in his theory, a correlative of "created" ("Quis Rerum Divinarum Heres Sit," i. 465).

It was not matter, but form, that God praised as good, and acknowledged thus as His creative work. Yet Philo protests that God is "not a demiurge, but a creator." What before was not, He made (ὁ δ' ἐκ νησίου ἐξεστήκη, ὁ δ' ἐκ καταλημφήνου ἐστήκη, ὁ δ' ἐκ Σομμίνθης, l. 828; see Siegfried, "Philos. von Alexandrien," p. 282). Drummond argues, against Siegfried, that God is here styled Creator only of the ideal, intelligible world, not of matter in the visible world (i.e. l. 304). In regard to Philo's Logos and the Memra of the Targum see LOOOS.

In the writings of the Jewish philosophers of the Middle Ages, creation is one of the problems most earnestly discussed. It belonged to the "four questions" (Maimonides, "Motech," i. 71) which were regarded as fundamental. The alternative was between the ἤλθεν καὶ ἀμοιβαδονθε καὶ τὸν ναὸν τοῦ θεοῦ (Ar. 534.24.13)

In Creation, and the ἐκ τῆς θεοῦ ἀρχής (Ar. 534.24.13). The Jewish Arabian thinkers and schoolmen were perplexed by the same problem ("De Coelo," i. 10-15; "Phys." ii. 6-9). God is the source of the order of things predetermined by Himself ("De Mundo," ii.), though Maimonides and Judah ha-Levi argue for the possibility of claiming for Aristotle the contrary view ("Morth Necaom," ii. 33; "Cuzari," i. 65). Is the doctrine of the eternity of matter compatible with the Jewish conception of God? On three grounds this has been negatived: (1) It limits God's omnipotence and freedom. (2) It is in conflict with the Biblical account, and denies the possibility of miracles, though the Talmudic theory of miracles would not be affected. "God, when He created the sea, imposed the condition that it should divide itself before Moses' staff" (Ab. v. 9). (3) Great men, such as Moses and the Messiah, would be utterly impossible (Albo, "Ikkarim," i. 32). The first point may be considered cogent, but the two others are not very profound.

In two ways do those of the Jewish philosophers who maintain the creatio ex nihilo attempt to prove their thesis: (1) by demonstrating the necessity of the Creation, and (2) by showing that it is impossible that the world was not created ("Cuzari," i. 18; "Morth Necaom," ii. 30). But in order to achieve that, they had first to disprove the arguments of their opponents. These were the same as those with which Mohammedan theologians (see Shahrastani, ii. 199 et seq.) had been confronted. Maimonides (ib. ii. 14; compare also Aaron b. Elijah, "EZ Ḥayyim," vi., vii.) arranges them into two groups: (1) מֵאִית לְמַעִית (cosmological), Scheidewald's terminology; and (2) מֵאִית לְמַעִית (theological).

In the first group there are the arguments: (a) Motion must be eternal, without beginning. Time is an accident of motion; "timeless (i.e., changeless) motion" and "motionless (i.e., changeless) time" are self-contradictory conceptions; therefore, time has no beginning. (b) The prime arch-matter underlying the four elements must be eternal. "To become" implies taking on form. But primal matter, according to its own presupposition, implied in the concept "prime," has no form; hence it has never "become." (c) Decay and undoing are caused by contradictory elements. But spherical motion excludes contradictory principles, and is without beginning.
and end. (d) Suppose the world had a beginning; then either its creation was necessary—that is, eternal—or its previous existence was impossible (and thus it might not be now); but if it was possible, then possibility (potentiality) presupposes a subject carrying attributes involving the possibility. This subject could not but be eternal.

In the second group there are the arguments (a) God could not have been a creator in potentiality without suffering change in Himself from potentiality to reality. What caused this change? (b) The world created in time presupposes some exciting cause for God's will to create. Either God did not previously will to create, or, if He did, He had not the power. The world can not be thought eternal unless we admit defects in God. (c) The world is perfect, the product of God's wisdom. God's wisdom and His essence are coincident. God being eternal, His work must also be eternal. (d) What did God do before the world was?

How did Jewish thinkers meet these positions? They followed in the paths of the Arab Motekallamins. Especially did they lay emphasis on the proof of free determination (i.e., the necessity of an endless endless quantity—a favorite theme among the Motekallamins. His argumentation is extremely obscure. He enumerates thirteen theories concerning creation; among them, first, the Biblical; then that of the atomists; next the theory of emanation and dualism; finally, that in which the four elements are held to be eternal, a theory which he says had many adherents among the Jews.

Ibn Gabirol devotes a large part of his "Mekor Hayyim" to the problem. He does not rely upon Biblical texts. His creation theory is as follows: The prime substance emanated out of itself Will, or the creative Word. This Will mediates between God and the world. From the Will emanated universal matter (element) "Bohu," from which came all beings. His position is a sort of pantheism, not altogether Biblical.

Baha ibn Pakuda, in "Hobot Alah-Lehab," maintains that (1) nothing is self-created; (2) there must be a highest first cause; (3) composition proves generation or creation.

Judah ha Levi invokes the testimony of tradition in his "Cuzari" (i. 45-68; see also Maimonides' "Moreh," iii. 50; Abravanel, in his "Sefer Hasidim," p. 54). He pleads for the authenticity of the Mosaic account as being corroborated by tradition; by the facts of human speech, which show the common descent of all men; by the identity of the system for counting time; etc.

Abraham bar Hiyya Alhargani is another defender of creation. His "Sefer Hevay ha Neshemah" tries to explain the Biblical tradition on mathematical grounds: "Vay" and "form" had potential existence until God called them into reality by His will in combination. But when we speak of time and the like with reference to God, we use human similes. Time is only a measure. Therefore before the world was, there was nothing to measure and consequently no time. "Ve = Tola, and form = Boln;" both were preexistent, as the text shows by its use of the expression "the earth had been" (Gen. "Form = 407. 12.

Maimonides is most timid in his defense of creation. He conceives that it can not be proved. The most that can be attempted is to weaken the arguments of the opposition schools ("Moreh," i. 67, 71; see Gersonides to Gen. i.). He endeavors to dispose of the eternity of the world as far as is practicable as he may, and to strengthen whatever seems to favor the contrary the- monides.

Views of Maimonides.

It is much of Aristotle's indecision concerning the point at issue. He advances "arguments that approximate demonstrations" (see Maimonides, Moses). They have contributed nothing to the solution of the perplexity.

Of his successors, Albalag, Gersonides, and Nahmanides either reject creation ex nihilo or seriously modify it. Hasdai Crescas (in "Or Adonai," iii. 1, 4) criticizes most severely Gersonides' assumptions that matter and God are equally absolute; while the former is void of everything, even of form, the latter is highest perfection. Why should equally absolute and necessary matter be subject to the will of God? He charges Gersonides with inconsistencies in denying special providence while assuming the power of God over and in the special particulars of arch- mancy. His pupil Aba regards the denial of crea- tion ex nihilo as tantamount to the denial of God's perfection ("Hikkarim," i. 20).

The Karaites as a rule accept creatio ex nihilo. It is one of their articles of faith (see "Ez Hayyim," xii.). For the speculations of the Cabalists see CARAIL. Regarding modern views see EVOLUTION.


E. G. H.

—In the Koran and Mohammadan Literature: The Koran does not contain a descriptive and detailed account of the Creation; but it abounds in allusions to God's power as manifested therein, and in appeals to it in refutation of heretical assumptions (Polytheism; sura xxvi.), or in support of certain dogmas (Resurrection; ib. xxii. 1-7). On the whole, these various references show that Mohammad had a general, vague, heavenly acquaintance with both the Biblical and Talmudical traditions of the Jews. It is God," according to sura xi. 9, "that created the heavens and the earth in six days." Before
Creation

"His throne [compare "תומם נבמ" (T"omam N"omah)] was upon the water" (see Gen. i. 2; sura i. 37, xvii. 4). Special emphasis is laid on the forming of the mountains, which are said to give stability to the earth (sura xxi. 22, xxxi. 9, xli. 9, lvii. 4). In this a reminiscence of the Biblical דיבר העמים (Deut. xxxiii. 27; compare Ps. xc. 2) is suggested, while the popular conceit of the Arabs has it that the earth, when first created, was smooth and flat, which induced the angels to ask who could stand upon so tottering a frame. Thereupon God next morning threw the mountains on it (Sale, "Koran," p. 218, note g, Philadelphia ed., 1870). In the space of four days God distributed nourishment to all that asked (sura xlii. 9). The earth and the heavens are said to have been originally a compact mass which God divided, while water is said to be the life-giving element (sura xxxi. 9, 31). Things were created after a certain pre-established measure (sura liv. 49; the word "kadr" may also be rendered "degree"); but see Baidawi, ad loc. "One word" alone brought the world into being "like the twinkling of an eye" (sura liv. 30). As Baidawi remarks, this word was "Kun" (Let there be!), though the statement is also explained to imply that God accomplished His work very easily and quickly, without mental labor or assistance (compare sura i. 37, and Talmudic מים קדומים וכן פ领导班子). Nor did He create in space (compare rabbinical המקדימה, המקדימה, "with great effort"); but in truth, and for a definite term, to last until the day of final judgment (sura xli. 33, xlvii. 2; Baidawi, ad loc.). With scant consistency, however, Mohammed speaks in another passage of a creation in six and in two days. Baidawi (sura xlii. 8) interprets "days" as "turns.

In Mohammedan from this primal water God caused a Tradition. vapor to arise and form the sky. Then He dried the liquid mass, transforming it into one earth, which He split up later into seven. This earth was completed in two days—Sunday and Monday. The earth was placed on a fish that supported it (sura lviii. 1; compare Psalms v. 13, and (Zinzburg "Die Haggada bei den Kirchenvätern," p. 19, where it is shown that by this fish is meant the leviathan). This fish and the earth God propped on blocks of stone, resting on the back of an angel, thisagain on a rock, and this finally on the wind. But the motions of the fish shook the earth mightily, so God put the mountains in place and rendered it stable. The mountains furnished food for earth's tenants. The trees were created during two days—Tuesday and Wednesday. Then God mounted up to the vaporous sky and made of it one heaven, which, in two more days—Thursday and Friday—he split up into seven. Hence the name for Friday, "Jum'ah" (joining together), "union" or "assemblage," because on it the creation of the heavens was united to that of the earth. Then God filled the heavens with angels, seas, icebergs. Creation thus completed, God peopled the earth with the jinn, made of purest fire (sura liv. 14), among them being Iblis, the Devil. When about to create man (Adam), He informed the angels of His Intention to make him His viceregent on earth. The angels made objections [as in the rabbinical legend, Gen. R. viii.]; Gabriel was sent to bring clay from the earth, but the earth refused to supply it. Michael, also sent on the same errand, was unsuccessful. Finally the angel of death went forth, vowing that he would succeed. He brought back earth of various colors, hence the various colors among men. Adam was made of the surface ["adam"] soil. Forty years a portion of such soil was hung up to become a compact mass, and then left for another period of forty years, until the clay became corrupt. To this God then gave human shape, but left it without a soul for one hundred and twenty years. Finally, after enduing many insignities at the hand of Iblis, and being an object of terror to the angels, and at last causing Iblis' banishment, Adam was endowed with divine breath, according to some gradually; and when he was entirely permeated with this divine breath, he sneezed; whereupon God taught him to say: "Praise be to God! may thy Master have mercy on thee, O Adam!"

An altogether different account is found in the "Kitab Ahwal al-Kiyamah," edited by Wolff ("Muhammadiische Ekologologie," Leipzig, 1870). The first object-created was a tree with four thousand branches—the tree of knowledge; the second, the light of Mohammed—a pearl in the shape of a peacock, which was placed on the tree. Then God made the mirror of shame, placing it so that the peacock saw his reflected image; whereupon shame seized him and he prostrated himself five times before God. The light of Mohammed, too, blushed before God, and in consequence perspired. From the beads of perspiration taken from various parts of the body were created the angels, the upper and lower courses of God, the tablet of revelation or of decrees, the pen, Paradise and Gehenna, sun, moon, and stars, the dividing interval between heaven and earth, the Prophets, the Sages, the priests, the celestial and the terrestrial Ka'bah, the Temple in Jerusalem, the places for the mosques, the Moslems—men and women, the souls of the Jews, the Christians, the Magi, and, finally, the earth from east to west, and all that it contains. This apocalyptic account is comparatively late [but echoes rabbinical traditions concerning the light of the Messiah (Gen. R. i.), the מַעַלֶּה הָאֱלֹהִים, Paradise and Gehenna (Nos. 35a); compare also Slavonic Enoch, xxxv.—xxvi.—k.]. As to the theories of creation propounded in the various philosophical schools, see ARABIC PHILOSOPHY; ARISTOTLE IN JEWISH LITERATURE.


E. G. H.

CREATION, BOOK OF. See TEHILLIM, SEFER.

CREATION, ERA OF. See ERA.

CREATURE: A loose rendering in the A. V. of:

1. "Nefesh" ("a breathing thing"); Gen. i. 20 et seq.
2. "Berit" ("creation"); R. V. better, "a new thing"; Num. xvi. 30.)
3. "Hayyot" ("heavenly animals"); Ezek. i. 5 et seq., x. 15; Septuagint, (Gen.)

In Apocryphal Literature "creature" is the translation of κράτος or σαράντα (נְדָעָה or נֵי רֶה), and denotes either creation in general (Wisdom v. 17, six. 6; Judith ix. 13, xvii. 16; III Macc. ii. 2) or mankind (EcclesiOlus [Syrach] xvi. 16; Wisdom xvi. 24). In rabbinic Literature "bethyōh" is the regular term for fellow creatures or mankind (Abot 1. 12). "Love the creatures?": vi. 10, iii. 11; Ber. 106b, "Respect of the creatures"). Hence, also, Mark xvi. 15; Col. i. 23; Rom. viii. 19, and I Peter ii. 15 (A. V. renvers, incorrectly, "every human ordinance"); see Taylor, "Sayings of the Jewish Fathers." 24 ed., pp. 31, 141.

The phrase "a new creature," in the sense of "re-generation," which occurs in II Cor. v. 17, and Gal. vi. 15, represents the rabbinical "bethyōh badushah." See Baptism.

CREED. See Articles of Faith.

CREEZENACH, MICHAEL: German educator and theologian; born in Mayence May 16, 1789; died in Frankfurt-on-the-Main Aug. 5, 1842. Creizenach was one of the most typical representatives of the era of transition, following the epoch of Mendelssohn, whose chief aim was the re-generation of Judaism by the methods of Talmudic dialecticism. which, as they imagined, would win over the Orthodox and yet achieve the necessary progress. Creizenach was educated in the traditional way, devoting his whole time to Talmudic studies; and he was sixteen years old when he acquired the elements of secular knowledge. This was during the French occupation, when a liberal spirit, greeted enthusiastically by both Jews and Christians, permeated the society of the ancient center of Catholic Germany. He studied mathematics with great zeal, and wrote textbooks of the science. Through his influence a Jewish school was founded in Mayence, whose principal he was, at the same time giving private instruction. He was a very popular teacher, and counted many Christians among his pupils.

In 1825 Creizenach was appointed teacher at the Philanthropin in Frankfurt, where he found in I. M. Jost an enthusiastic worker in pedagogic and reform endeavors. He held services regularly in the hall of the school, and introduced confirmation
Cremation

Biblical Data: The act of burning the dead. Cremation was not the prevailing custom among the ancient Hebrews, as it was among other contemporary nations (see J. Grimm, "Kleine Schriften," II. 226). It was, however, not unknown to them, and was occasionally practised. The Pentateuch prescribes burning as the punishment in certain cases of unchastity (Lev. xx. 14, xxvi. 9; Gen. xxxviii. 24). In Josh. vii. 15, 25, and perhaps I Kings viii. 2, and II Kings xxiii. 20, the burning of the corpse is added to the death penalty. From this it may be concluded that the burning of the human body was looked upon with horror. In exceptional circumstances—for instance, in the case of an epidemic—cremation may have been resorted to. This at least is inferred from Amos vi. 10. From the usual word there employed הַסְכִּנֵי, held to be a dialectic variant for הָסִכָּנִי, many have concluded that in Amos' time cremation was far from being repugnant to the feelings of the people, and the care that the body should be properly burned became a sacred duty, devolving upon the nearest of kin—in the passage quoted, upon the uncle or the mother's brother, who therefore was designated as the maternal uncle. This at least is inferred from Amos vi. 10. From the unusual word there employed הַסְכִּנֵי, held to be a dialectic variant, many have concluded that in Amos' time cremation was far from being repugnant to the feelings of the people, and the care that the body should be properly burned became a sacred duty, devolving upon the nearest of kin—in the passage quoted, upon the uncle or the mother's brother, who therefore was designated as the maternal uncle. However, the evidence in support of this contention is very weak. הָסִכָּנִי probably meaning the maternal uncle without reference to an assumed obligation to direct the process of incinerating the bodies of his kinsfolk. Amos vi. 10 does not necessarily imply that the "bones of the dead" about to be removed from the house were burned. In a Karait document by Jepheth ben Ahi (Felsenbiel, Kolot Memorial Volume, p. 183 et seq.), הָסִכָּנִי occurs as "maternal uncle." Ibn Ezra, ad loc., quotes Ibn Korah as authority for the meaning "maternal uncle," saying that it is supported by Aba al-Walid, in "Kitab al-ystems," ed. Neubauer, p. 494, mentions this meaning. The passage in Jer. xxxiv. 5 has nothing to do with cremation. A. V. renders it "so shall they burn them for thee," a rendering accepted by Graf ("Der Prophet Jeremiah," Leipzig, 1860) and Giesebrecht ("Der Prophet Jeremiah," in "Kurz. Hand-Comment. zum A. T." Göttingen, 1894). Nor can I Sam. xxxi. 12 be interpreted to imply that the corpses of kings were cremated, and that this constituted one of the royal prerogatives. It is far more likely that in order to guard the bodies from insult on the part of the Philistines, the inhabitants of Jabesh-gilead burned them, and for this reason praise.

To the author of Chronicles the cremation of royal remains appeared so offensive that he changed it.
Cremation

Authoritative bodies claim burial is merely a custom ("minhag"); the Bible is to be explained as "embalming." By means of this, it is expressly forbidden in the case of ordinary remains (Tosafot ed. Zuckermandel, 119, 3, and parallels) in the case of other articles, to which reference is made (Tosef., Refing to oilburning, the Mishnah ('Ab. Zarah, 11a) records that at the funeral of Rabban Gamaliel the Elder (c. 117 c.e.) Aquila, the proselyte, made "a very great burning."---In Talmudic Literature: No mention is made of cremation in Talmudical literature. Both Oh. ii. 3, where the question is discussed whether the ashes of those who were burned are to be considered clean or unclean, and Niddah 27a, where a similar question is raised in regard to a burned corpse, the skeleton of which has been preserved, refer to cases of accidental burning. The Tosafot ta'an. 15a, s.v. מטב, and 16a, s.v. מטב, are of the opinion that the ashes burned on the reading-desk and on the heads of all that attended the service on fast-days were those of burned human bones. But מטב does not signify the ashes of burned bodies, but the ashes of the burnt offering. Nor does the Talmud contain any suggestion that cremation was once practised by the ancient Hebrews.

In Modern Times: The question whether, from the point of view of Jewish law, cremation may be allowed, has been extensively discussed in modern times. It is generally agreed that there is no express law to be found in the Bible demanding the burial of the human body; and though the Shulhan Aruk (Yoreh De'ah, 362) contains the statement "Burial in the earth is a positive command," a position assumed also by Maimonides ("Sefer ha-Mitzvot," p. 201), this command is mere. A rabbinic expression found in Deuteronomy (xxi. 22; compare Sanh. 46a) does not signify the ashes of burned bodies, but the ashes of the burnt offering. Nor does the Talmud contain any suggestion that cremation was once practised by the ancient Hebrews.

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On dogmatic grounds, it is further asserted, no opposition can be entertained against cremation (Maimonides, "Yad," Teshubah, viii. 2, 3; and Joseph Albo ("Ikkarim," iv. 30) criticises Abraham ibn Daud and Nahmanides for opposing the practice. Some Italian cabalists were opposed to cremation on the ground that according to their system the soul was supposed to go from the house of the deceased to the grave and back again during the seven days following death ("Il Veicillo Italiano," xxxi, 100). Orthodox Jewish authorities have as a rule opposed cremation on the ground that it is not in consonance with the spirit and traditions of Judaism. The Italian rabbinate made a declaration in this sense (p. xvii. 13). Zadok Declares: Zadok Kalin, grand rabbi of France, has decided that in the case of cremation the religious ceremony should precede incineration; that the rabbi should then retire and not be present during the act of cremation; and that the "Hashkafah" should be recited at the home. Herman Adler, chief rabbi of Great Britain, considers cremation a violation of Jewish law and custom; but he permits the "Lawah" at the burning of the remains (ib. xiii. 289). The late rabbi of the Portuguese community in London, B. Artom, preached Nov. 2, 1874, a sermon on cremation, in which he asserted that it was opposed to the spirit and history of Judaism ("Jewish World," June 15, 1874; compare "Il Veicillo," xiv. 394, 397). This position was also maintained by J. Hildebrand in Berlin, Cohen in Inowradow, and others. But Moses Israel Tedeschi, rabbi of Triest, published a responsum in 1890 in which he not only tried to prove that cremation was not opposed to the spirit of Judaism, but asked that at his death his own body should be disposed of in this way ("Monats-schrift," 1890, pp. 149, 153). In 1885 the rabbis of Würzburg declared cremation contrary to Jewish law because that law, with rare exceptions, forbids us to mutilate a corpse (see "Rev. Et. Juives," xxxii. 359).

One of the foremost advocates of cremation was Rabbi A. Wiener of Oppeln, who not only contributed articles to the "Flammen," but also became a member of the Gesellschaft für Feierbestattung. In 1903 the Central Conference of American Rabbis re-
solved "that in case we should be invited to officiate as ministers of religion at the cremation of a departed coreligionist, we ought not to refuse on the plea that cremation is anti-Jewish or irreligious" ("Year Book," 1892, p. 43).


CREMIEU-FOA, ANDRE: An officer in the French cavalry; born in Paris Jan. 29, 1836; died at Porto Novo, North Africa, Nov., 1892. Cre- mieu-Foa early embraced the military career. The "Libre Parole," the organ of the anti-Semitic party, challenged the editor-in-chief of the "Libre Parole," Edouard Drumont, to a duel, and inflicted upon him a slight wound. Thereupon, the signer of the articles, M. de Lamase, challenged Cremieu-Foa, alleging that the latter should have applied to him for satisfaction.

After the encounter between Cremieu-Foa and M. de Lamase, in which four bullets were exchanged without either of the principals being hit (June, 1892), Armand Mayer, one of the seconds of the Jewish officer, a comrade and coreligionist, was taken to task on the spot by the Marquis de Morès, one of the seconds of M. de Lamase, the marquis charging Mayer unjustly with having divulged the contents of the procès-verbal which had been drawn up at the conclusion of the first encounter, and which should have been kept secret. In the subsequent duel between Mayer and Morès, the former was killed. Crushed by this fatal issue, and exposed to still more violent insults on the part of the anti-Semitic press, Cremieu-Foa was about to issue more challenges when M. de Freycinet, then minister of war, ordered him to Tunis to organize one of the two squadrons of Suchanese spahis destined for Dah-
CRÉMIEUX, JAEGER : French dramatist; born at Paris Nov. 19, 1828; died 1878; son of Mendel Cremieux. He was a Talmudic scholar, and was teacher of Hebrew to the Jewish children of Aix, besides often officiating in the capacity of shohet, mohel, and hazzan. In 1821 Cremieux entered upon a preparatory course of studies at the Lycée Bourbon he attended the Paris law school. In common with the majority of his fellow-students, he took an active part in the overthrow of the Orleansist dynasty, and participated in the turbulent politics of the second republic. During the revolution of Feb. 1848, he secured a commission as lieutenant of the Garde Mobile. Though only twenty years of age, he carefully avoided committing himself to any extreme policy, and assumed a temporizing attitude, which he only abandoned shortly before the coup d'etat of Dec. 2, rewarded Cremieux in 1852 with a clerkship in the Ministry of State; and this appointment, practically a sinecure, together with his first dramatic success, enabled him to enter upon a literary career and to exploit the financial possibilities of the Parisian stage of the second empire. In spite of the ever-warying readiness of his pen, Cremieux could not hope to reap the whole fruit of success without assistance. During his whole career as a dramatic author he was perpetually collaborating with one or another, following therein the example set by the most popular and prolific French dramatists of his age. With Leon Bacta he produced the melodramatic "Eloide, ou le Forfesse Nocturne" (1832); with Taine the younger, "La Demoiselle en Loterie"; with Denney, "Germaine," a dramatization of Edmond About's romance; with Woestyn and Bourget, "La Voleuse Sacrée, ou les Etapes de la Glière"; with the Cogniard brothers, the fairy piece "Le Pied de Mouton." Ludovic Halevy, Philippe Gille, Henri Bocage, and Ernest Blum are only a few of his other collaborators. He also wrote libretos for Leo Delibes, Hervé, and Offenbach. Cremieux's plays, written to suit the demand of the day and passing into oblivion with it, were produced at the Odéon, the Bouffes-Parisiens, the Variétés, and the Théâtre Lyrique. He tried his hand at every conceivable style of production in the dramatic category: opera, prose, tragedy, melodrama, comedy, vaudeville, etc. Larousse, without claim to completeness, gives a list of thirty-five of his plays. But the only one which has retained its popularity is his libretto to Jacques Offenbach's "Orphée aux Enfers," a masterpiece of brilliant evocation and mocking "blague" which has made the round of the stage of all countries and still firmly holds its position in the modern theatrical repertory. His collaboration with Offenbach brought him once more prominently before the eyes of his imperial master, who in 1854 made him Knight of the Legion of Honor. His extraordinary diligence and his favor with the public survived the empire and the first and second decades of the third republic. Cremieux committed suicide.

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Crémieux was admitted to the bar at Nîmes on attaining his majority (1817), and soon became famous. He was a brilliant orator and a skilful advocate; combining eloquence with a wide knowledge of the law, rare powers of assimilation, clearness, irony, and the faculty of inspiring others with his own enthusiasm. Many of the most important cases in the south of France were soon entrusted to him, the most famous being that of the notorious royalist bandit Trestaillon, whose conviction he obtained. This case made Crémieux's name as familiar in Paris as it was in the département of the Gard. The young lawyer entered into relations with all the Liberals of Paris, and he thenceforth passed his yearly vacations in that city. His patriotism was shown in the famous case called "De la Marseillaise" (1819), when he was called upon to defend three young men accused of having sung the hymn of the Revolution. In spite of the president's opposition, he dared to praise it, and recited the poem in paraphrase, to let the jurymen pass judgment upon it. At the famous verse "Amour sacré de la patrie," all the jurymen had risen, and the accused were acquitted. After the revolution of 1830 Crémieux removed from Nîmes to Paris, where he bought Odillon Barrot's practice at the Court of Cassation. This he retained for nearly seven years, and then resumed his private practise, ranking with the leading lawyers of Paris.

Crémieux was successful in obtaining the abolition of the humiliating oath known as the "More-Judaico," which every Jew had been forced to take on coming into court; and this made Crémieux the leader of his coreligionists, whose social status and interests he protected during his entire career. In 1840 Crémieux took an important part in securing the acquittal, through Mehemet-Ali, of the Jewish victims of the famous Damascus ritual murder case (see Damascus Affair). His return from the Orient was a series of triumphs, the Jews of Vienna being foremost in their demonstrations of gratitude. He was also received by Prince Metternich, the then chancellor of the Austrian empire.

In 1842 the leaders of the opposition asked Crémieux to present himself for election in the arrondissement of Cluny, to supplant Piscatory, the ministerial deputy from Indre et Loire. After a hard struggle he was elected, and during the last years of Louis Philippe's reign he achieved brilliant successes, both as a lawyer and as a speaker. He was not only an able and disinterested defender of journalists and statesmen, but also the patron of all artists. At his reunions the most celebrated singers of the Opera and of the Théâtre des Italiens appeared; and on one occasion they were accompanied by Rossini, Meyerbeer, and Auber. Crémieux was one of the most brilliant orators of the "Campagne des Banquets," which brought about the revolution of Feb. 24, 1848; and his election as a member of the provisional government was due in a great measure to this fact. As minister of justice he was instrumental in abolishing capital punishment for political offenses, the exposure of the condemned to public curiosity, and the political oath. But the republic, of which he was so proud to have been one of the founders, came to an abrupt end.

Crémieux has often been blamed, and he doubtless blamed himself, for advocating Louis Napoleon's candidacy as president. He believed, however, in
the sincerity of the prince's expressions of republican sentiments, and cherished the illusion that a nephew of Napoleon would sustain the republic in France, and redeem the "eighteenth of Brumaire."

Moreover he was strongly prejudiced against General Cavaignac, who, after having refused, on the pretext of ill health, the portfolio of minister of war, offered to him by the provisional government, suddenly became well enough to be the chief executive.

Crémieux's illusions concerning the policy of Louis Napoleon soon vanished. Under date of Dec. 15, 1848, he addressed a letter to the newly elected prince, in which he exhorted him to be a "standard for reconciliation and not of disillusionment," and to remain true to his republican principles. He never saw Napoleon again. On leaving the open prison of Mazas and Vincennes, to which the coup d'etat of his former friend had brought him, he retired Napoleon, from active politics and went back to his law practice, defending throughout France the newspapers that were persecuted, and the interests of all the proscribed republicans, among them Louis Blanc, Challel-Lacour, Ledru Rollin, Pierre Leroux, and many others.

To enumerate Crémieux's many and important cases would be impossible. Among his clients were the sultan and the viceroy of Egypt. He journeyed to Bucharest in the interests of the Alliance Israelite Universelle, of which he had been one of the founders and of which he had become the president in 1833. Finally, in 1860, he had to give way to the voters of Paris, and, in spite of his seventy-three years, was compelled to take his seat in the Palais Bourbon, to help overthrow the empire and again save bis beloved France. But this time the task was impossible. The incapacity of the leaders and Bazaine's treason lost the army. Gambetta himself, formerly Crémieux's secretary and now his colleague in the Government of National Defense, could not create a new army or capable generals.

The five months of terrible anxiety, followed by the inglorious peace, prostrated Crémieux. He offered a part of his wealth to help pay the millions demanded by the Germans, but Thiers would not listen to the plan of a national subscription. Finally, in 1872, he lost his wife, who, since 1824, had been his constant companion and helper. Both had frequently said that neither could live without the other, and Crémieux's death occurred ten days after that of his wife.

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CRÉMIEUX, MORDECAI BEN ABRAHAM: Rabbi at Aix, Provence; born at Carpentras in 1749; died May 22, 1825. He was the author of "Ma'amar Mordekai" (Treatise of Mordecai), a commentary on the Shulhan'Arukh. Orah Hayyim, in two parts, Leghorn, 1784.

Bibliography: J. Milhau, in Archives Israélites, 1849, pp. 11, 181; and 1856, p. 214; Sefer Immanuel, Tablet生育ed, Vener, p. 261. A. R.

CRÉMIEUX or CRÉMIEU, MOSES BEN SOLOMON: Scholar; born at Carpentras, France, in 1766; died May 4, 1837. He was a nephew and son-in-law of Mordecai Crémieux. In 1790 he removed to Aix, Provence. Here he established a Hebrew printing-office, from which he issued (1829-1833) a corrected edition of the prayer-book used in the four French communities of Avignon, Carpentras, L'Isle, and Cavaillon, together with a commentary thereon, under the title "Hallel Mosheh Be'er." (Moses Begun to Explain.) He also published (1828-36) notes on Ibn Ezra's commentaries on Genesis, Exodus, Leviticus, the Five Scrolls, Proverbs,
and Job. The former work is of greater intrinsic value than the latter.


A. R.

CREMONA: Italian city in the plain of Lombardy; capital of the province of Cremona. The beginnings of the Jewish community in this city appear to date back to the middle of the twelfth century, but the first authentic notice is of the year 1420, when the decrees of the city renewed some earlier privileges of the Jews. They lived in the Via Giudecca (now Via Zueca), where there was a large synagogue, and in a few contiguous streets; and they had a cemetery in the vicinity, designated to-day as "S. Maria di Blechien No. 2174." In 1456 Francesco Sforza took them under his protection because of their fidelity to the state. In 1466-68 they were so numerous that the citizens petitioned Princess Bianca Maria Visconti not to admit any more Jews. The treatment received by the Jews in the territory of Milan was generally just. Their chief occupations seem to have been in commerce, banking, and agriculture. They fared ill, however, under Spanish rule. Charles V. permitted the preaching frams to excite the populace against the Jews; but this permission was rescinded in 1541 by Guido Ascanso Storza, chamberlain of Pope Paul III.

The first considerable disturbance in the ghetto of Cremona occurred when steps were taken to enforce the bull of Pope Julius III. ordering all Talmudic works to be burned (1553). It was in 1559 that the inquisition-general of the city ordered the Jews to deliver to the Inquisition all their copies of the Talmud. Some of them obeyed, but deputies of the various congregations protested in a memorial, and the governor of Milan intervened in their favor. The Inquisition, however, remained obstinate, and the Dominicans came to its aid. One of these, Hieronymus of Vercelli, was a vicar acting as associate to the inquisition-general of Cremona; the other, Sixtus of Siena, was an apostate well known to the Jews from his previous fanatical preaching against them in various parts of Italy. As a result of their agitation, a censorship commission was organized, to which were appointed Vettoria Eliano, another convert, and a Jew named Josua del Cantori. The last-named had lived in a feast with Joseph Otto- lenghi, a scholar who had opened a school in Cremona, had edited many Hebrew works, and had helped to make Cremona a center of Talmud learning. Joshua was ready to avenge himself on Otto- lenghi and his friends by joining the Dominicans in their denunciations, and the commission gave a decision against the Talmud and rabbinical works. These proceedings finally wore out the patience of the governor; he yielded, gave orders that the Talmud should be burned, and ordered Spanish soldiers to aid in searching Jewish houses and the printing establishment for the proscribed works. In April or May, 1559, between 10,000 and 15,000 books were publicly burned. Seven years later, in 1566, Hebrew books were again seized, but were immediately restored by the Senate. When Pius V. ordered the Jews to wear the badge, and forbade the lending of money on interest, Cardinal Borromeo extended the application of these measures to all the Jews of Lombardy. In 1568 a Christian, having murdered a Jew, was punished on complaint of the community; whereupon the Christian citizens of Cremona sent a deputation to Philip II. requesting the expulsion of all Jews. When the Bishop of Cremona was elevated to the papacy in 1589 as Gregory XIV., the Jews were in danger of being plundered, and dared not leave their houses for several days.

On receiving the deputation from the citizens of Cremona, Philip II. ordered a census of the Jews, and in 1592 their expulsion. But this order was not carried into effect by Volasco, the governor of Milan; on the contrary, he lent his aid to Samuel Cohen of Alessandria when the latter offered to carry a petition to Madrid. Coen succeeded in persuading the king to withdraw the order. The inhabitants of Cremona and Padua, however, offered considerable sums of money to Philip as an inducement to expel the Jews, and, advised thereto by his Expulsion confessors, he acceded to their wishes.

1597. At the same time the Jews were accused of fraud in regard to the taxes, and were thereby deprived of the protection of the state. When the order of expulsion arrived, in 1596, the Jews were unable to leave because of the war in Lombardy between the French and the Spaniards, and the governor permitted them to stay until 1597. A new decree was then obtained from the king, ordering an immediate expulsion, and Volasco was forced to obey it. He tried to soften the lot of the unfortunate Jews by advising a gradual emigration, and by aiding and supporting them with money; he also, hearing that the fugitives were being molested and annoyed, strictly forbade any ill treatment or plundering. Only two families were allowed to remain until the trial in connection with the taxes was finished, and then, after a decision had been given in their favor, these too left. The fugitives went to Mantua, Modena, Montebell, Reggio, Verona, and Padua. No Jews have lived in Cremona since that time.

In 1588 the community of Cremona numbered 458 persons and was well organized. It had supported in 1580 a Talmud Torah under the direction of R. Joseph Oclina. There was also a club for study, "Bet El," the by-laws of which, dated Nov. 20, 1592, are still extant ("Ha-Auf," iii. 220), besides a charitable society, "Homen Dol," whose constitution dated from 1590, when the community was already threatened with danger. The reputation of the community extended beyond its borders. The consent of the rabbis of Cremona was obtained on the occasion of the proceedings against Azariah del Rossi's "Me'or Enayim." (see "Bev. El. Judas," xxv. 86). The community was always ready to render aid to the persecuted, as in the case of the Marianos of Pesaro (ib. xx. 70); and when the communities of Italy sent a deputation to Rome to protest against the burning of Hebrew books, that of Cremona was the leader of the movement.

For many years there was a Hebrew printing establishment at Cremona, and when the publication of certain works was interfered with in other places, Cremona shared with Mantua the work of completing them. For example, the "Beth Yehudah," one thou-
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and copies of which had been in course of publication and had been burned during the Milan troubles of 1520, was brought out in 1560. In 1526-81 and 1565-67 Vincenzo Costi published here in excellent form several important Hebrew works—the Psalms in 1546, the Pentateuch and the Megillah in 1560 (1). The device of the publisher shows Hercules with the hydra and the motto “Superavit ac virtus.” Several other books were subsequently printed at Cremona (for instance, by Christopher Dracoli, 1576); the editions were often very large, 2,000 copies of the Zohar being issued in 1528-90. The Jews regarded their works as safe from the Inquisition in the territory of Milan.

The earliest known rabbi of Cremona was Menashe Immanuel b. Abraham Raphael Coen Rapa Porto (1519). Then followed: Joseph Orting (Ortolan? [2], 1559); Elia b. Eliezer ben Abraham ben Abraham ben Abraham (1561); Ezekiel ben Sheshet (1562); Isaac b. Gershom Gentili; Abraham Kalonymus Poewarolo; Raphael b. Imnah deli Platelli; Moses Menahem Coen Rufo Porto; Abba b. Elia Zarfati; Joshua Shem-Tob, born in Cremona; Abraham Menahem Coen Porto, who worked as corrector at Cremona in 1514. Rabbis of Cremona, Isaac b. Gershom Gentili; Abraham Kalonymus Poewarolo; Raphael b. Imnah deli Platelli; Moses Menahem Coen Rufo Porto; Abba b. Elia Zarfati; Joshua Shem-Tob, born in Cremona; Abraham Menahem Coen Porto, who worked as corrector at Cremona in 1514.

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Crescas was one of the most influential Jewish thinkers of his time. His main contribution to literature is his work entitled "Or Adonai" (Light of the Lord), in which he develops his philosophy and proves himself master in the realm of thought. He had intended this work for the first part of a complete presentation of the contents of Judaism. It was to be followed by a second, to be known as the "Ner Adonai" (Lamp of the Lord), in which he desired to treat of duties and ceremonies. But this second part was never written. He doubtless had in mind the example of Maimonides. The "Or Adonai," as a philosophical treatment of Jewish dogma, corresponds to Maimonides' "Moreh Nebukim"; the "Ner Adonai" was to have been written on the lines of Maimonides' "Yad ha-Hazakah."

Crescas' "Or Adonai," notwithstanding its signal merit as the production of an independent and original thinker, met with scant attention. The much less meritorious elaboration of his pupil Albo (the "Ekkarim") found its way into the libraries and minds of innumerable readers, and was republished time and again, though its strong points are mostly purloined from Crescas; but the master and teacher suffered from neglect and even eclipse. (Munk, in his "Melanges," forgets to mention him.) Only the haggadic commentaries which, always strikingly clear, embroil occasionally the text of his rigid speculations, were frequently quoted in "En Yaakov," by Jacob ibn Habib, who characterizes them as "sweeter than honey." "Or Adonai" is found in manuscript in almost every extensive Hebrew collection, but the editions have been few and faulty. The first print is that edited at Ferrara in 1556, which editions is disfigured by intolerable carelessness. Other editions are the Johannesberg quarto and the Vienna (1560) octavo. Both have added to the old mistakes a considerable number of new ones (Philipp Bloch, "Die Willensfreiheit von Chasdai Crescas," pp. ii., iii., Munich, 1870).

Neither the style of the author nor the inherent difficulties of the subject are sufficient to explain this lack of interest in the work. His vocabulary is precise, and the presentation concise. The book offers no insurmountable difficulties for earnest students. The matter is attractive enough, and not beside the range of the philosophical interests of the Jews. And yet those who read and commented Maimonides and Albo passed Crescas by. It is the position taken by the author, the boldness with which he strikes at the very roots of the Maimonidean-Aristotelian thesis, that produced this indifference. In this he failed of the sympathy even of such as were glad to honor him as "the Hasid" (Joel, l.c. p. 2). Characteristic of the attitude and feeling of the more numerous class which idolized Aristotle as represented by Maimonides, are the words of Shem-Tob in his commentary to part ii. of the "Moreh Nebukim": "Perverted fool" and "without comprehension" are among the words employed, and he characterizes Hasid's objection to Aristotle as "impudent [םירע] transgression" (Joel, l.c. p. 2, note 1). In other words, Crescas met the fate always in store for the iconoclast. Among the Arab philosophers Al-Ghazzal's experience is similar.

Crescas' avowed purpose was to liberate Judaism from the bondage of Aristotelianism, which, through Maimonides, influenced by Ibn Sinâ, object of and Gersonides (Ralbag), influenced by the Work. Ibn Roshd (Averkoes) threatened to blur the distinction of the Jewish faith, reducing the doctrinal contents of Judaism to a surrogate of Aristotelian concepts. Abu-Hamid al-Ghazzali wrote the "Tehafat al-Falasifa" (Destruction of the Philosophers; see Munk, "Melanges," pp. 233 et seq.) with a like aim—namely, to defend orthodox belief as far as it was not attacked first by the doctrines of the philosophers which teach that matter is eternal and indestructible, that the world is indescribable and permanent, and that God is merely a demiurge, and further by their efforts at demonstrating God's existence, their inability to disprove the possibility of duality, and their denial of God's attributes.

Crescas makes no concealment of his purpose to vindicate orthodoxy against the liberalism of Maimonides and Gersonides. Of these two the former especially had endeavored to harmonize revelation and faith with philosophy. While in those instances where this harmony could not be established, Maimonides refused to follow Aristotle to the exclusion of Moses, his successors seemed bent upon the opposite course. For them Aristotle was infallible. His concepts of God's providence, of creation, matter, and immortality were theirs. They had often enough been attacked by orthodoxy, but excommunications and inquisitions were then, as always, powerless to suppress thought. Crescas met them as a philosopher who recognized the right of philosophical speculation. He did not agree with those Christian and Mohammedan theologians who in their speculations were advocates of a twofold truth—one for the theologian and the other for the philosopher, the former not cogitable by natural man, because supernatural and irrational, the latter open to the intelligence of natural man (compare Isaac Abarbanel's נוւ הנפש, "philosophical," as opposed to נווע הנפש, "theological").

Well versed in philosophical literature, Crescas then proceeds to show that Aristotle is far from infallible. He is, as the Jewish anti-Aristotelian, of one intention with Giordano Bruno, and the precursor of Spinoza. He deplores that Maimonides, whose scholarship and honesty he admires, should have made of the fragile theses of Greek philosophy props for Jewish doctrine, saying that the example proved pernicious for his imitators. He believes it is high time to probe the proofs of "the Greek [Aristotle] who darkens the eyes of Israel in these days." This is his task. After having shown the untenability of the Aristotelian propositions, he would "establish the roots and the cornerstones upon which the Torah [a Jewish religion] is propped, and the pivots upon which it turns" (Preface). He does not denounce heretics, but exposes the weakness of the ground on which rest what he considers to be heterodox views. He desires to set forth the contents of Judaism and the limitations in respect to them of the scope of philosophy.
His book comprises four main divisions ("ma'amorar"), subdivided into "kelalin" and chapters ("perakim"): the first treating of the foundation of all belief—the existence of God; the second, of the fundamental doctrines of the faith; the third, of other doctrines which, though not fundamental, are binding on every adherent of Judaism; the fourth, of doctrines which, though traditional, are without obligatory character, and which are open to philosophical construction.

The first main division opens with a thorough criticism of the twenty-five (twenty-six) Aristotelian propositions ("hakedmat") which Maimonides accepts as axiomatic, and out of which he constructs his idea of God. In the first section he presents all the demonstrations for these theorems, especially those adduced by Taborit; in the second, he shows the inadequacy of these ontological and physical propositions, and thus demeans Maimonides' proofs for his God-concept. Crescas, admitting that the existence of a first cause is susceptible of philosophic proof, but only by contraposition (he rejects the Aristotelian Cause), assumes that an endless chain of causes is unthinkable; i.e., the first cause of all that is must be regarded as existent), holds philosophy to be incompetent to prove God's absolute unity, as does Giazzari. The first cause may be philosophically construed to be simple, for it if were composite another would have to be assumed for the compounding. Still, this would not necessitate the positing of God's unity. Other duties might with other functions still be in existence, even if our God were thought to be omnipotent. Therefore revelation alone is competent to establish God's unity. Without the "Shema Yisrael," philosophy fails to be a trustworthy guide. He introduces a new element into his God-idea. His predecessors contended that God's highest happiness—the divine essence, in fact—was His knowledge. He rejects this as inadequate, and posits instead God's love, always intent upon communicating itself and doing good. He argues against Maimonides for the admisibility of divine attributes. From the human subjective point of view, attributes may appear to exist in God; but this does not mean that they do so in God objectively. In Him, in the Absolutely Good, they merge as identical unity; predicates, especially of only logical or conceptual significance, are incompetent to cause real multiplicity or composition.

In the second division he enumerates those six fundamental doctrines as presupposed by revealed faith, without which Judaism would fail: God's omniscience, providence, and omnipotence; the belief in prophecy, freedom of the will, and that the world was created for a purpose. God's omniscience embraces all the inscrutable individual beings; He has knowledge of what is as yet not in existence; He knows what of all possibilities will happen, though the nature of the possible is unaltered. God's knowledge is different from that of man: Inferences from one to the other are not valid. (Here he sides with Maimonides against Gersonides.) God's providence embraces directly and indirectly all species and individuals. It rewards and punishes, especially in the hereafter. Crescas rejects the theories of Maimonides and Gersonides on this point. Love, not knowledge (intellectual), is the bond between God and man. From God's love proceeds only what is good, and punishment is also inherently good. God's omnipotence is not merely infinite in time, but also in intensity. Revelation, and it alone ("creatio ex nihilo"), makes it clear. Natural law is no limitation for God, but whatever is irrational proves neither God's omnipotence nor His lack of power; that is, God acts reasonably. Prophecy is the highest degree of the human mentality. Maimonides makes it dependent upon certain conditions. While Crescas admits this, he differs from Maimonides in that he will not admit the refusal of the prophetic gift when these conditions are fulfilled. Connection and communion with God are not brought about by knowledge, but by love and reverence, leading us to Him if we keep His commandments. Very extensive is his presentation of the freedom of the will. He inclines toward its rejection; at all events, to its limitation. The law of causality is so all-pervasive that human conduct can not withdraw itself from its operations. Moreover, God's omniscience anticipates our resolutions. But the Torah teaches the freedom of choice and presupposes our self-determination. Thus he concludes that the human will is free in certain respects, but determined in others. Will operates as a free agent when considered alone, but when regarded in relation to the remote cause, it acts by necessity; or, will operates in freedom, both per se and in regard to the provoking cause, but is bound if analyzed with reference to the divine omniscience. Man feels himself free; therefore he is responsible and must be rewarded or punished. The accompanying sentiment (readiness or disinclination to act) makes the deed our own.

The purpose of ranted all inquiry into the ultimate the World. purpose of the world. Crescas posits such an ultimate purpose and assumes it to be the happiness of the soul. In this life the soul is intensely striving after union with the divine; the laws of the Torah help to realize this, the soul's never quiescent yearning. After death, the soul will enter upon greater possibilities of love, in the higher existence. Former thinkers made immortality depend on knowledge. This is contrary to the teachings of religion, and also utterly unreasonable. Love brings about the soul's happiness of eternal duration in the hereafter and the communion with God thereupon ensuing. "The soul is the form and essence of man, a subtle spiritual substance, capacitated for knowledge, but in its substance not yet cognizant." By this definition he establishes the soul's independence of knowledge. Knowledge does not produce the soul. Man's highest perfection is not attained through knowledge, but principally through love, the tendency to, and longing for, the fountainhead of all good. Man's last purpose, his highest good, is love, manifested in obedience to God's laws. God's highest purpose is to make man participate in the eternal bliss to come.

The third main division devotes much attention to
the theories concerning Creation. Whatever theory, however, he accepted, the belief in miracles and revelation is not affected. Religious tradition is so preponderantly in favor of the assumption that the world and matter are created, and Maimonides' counter-assertion is so inconceivable, that Crescas regards the denial of creation as heterodox. Immortality, punishment, reward, resurrection (a miracle, but not rational), the irrevocability and eternal obligation of the Law, the belief in humans and messianism and Messekh redemption, are the other tenets treated as doctrines which should be accepted, but which are not, strictly speaking, basic.

In the fourth division thirteen opinions are enumerated as open to speculative decision, among them the questions concerning the dissolution of the world. (Crescas holds the earth will pass away while the heavens will endure.) Have there been other worlds besides our own? Are the heavenly bodies endowed with soul and reason? Have annulments and incapacitations any significance? What are the "shedim"? What about metempsychosis?

An opponent of Maimonides on philosophical grounds, Crescas was also dissatisfied with the method of the "Milhah Tov," for reasons often advanced by others as well, namely, the absence of indications of the sources, the rare mention of divergent opinions, and the lack of provision to meet new cases, owing to its neglect to establish general principles of universal application ("Or Adonai," Preface).

If among Jews he exercised for a long time only through Alio any perceptible influence, though he was studied, by Abraham, who controversy especially his Messianic theories, and by Abrah Shalou in his "Neveh Shalou," Crescas' work was of prime and fundamental importance through the part it had in the shaping of Spinoza's system. Spinoza's distinction between attributes and properties is identical with Crescas' distinction between attributes subjectively ascribed and theirobjective realities in God. The connection between Spinoza's views on creation and free will, on love of God and of others, and those of Crescas has been established by Joel in his "Zur Genesis der Lehre Spinoza" (Breuen, 1871). See Spinoza, Barke.


CRESCAS, VIDAL, DE CASLAR EN ORANGE: Prominent member of the community of Carcassonne, France; lived in the second half of the thirteenth century. As leader (syndic) of the Jews of the whole district, he succeeded in obtaining special jurisdiction for the Jews of Carcassonne, and secured a decree from Philip the Fair, assuring them of the peaceful possession of the synagogues, cemeteries, and other communal property in the city. If the words גרגו (exod. lit. "hyssop") and הרגך (orengah) designate "orange," as several historians think, he may have been called also Mordecai ben Isaac Ezob and Mordecai En Crescas d'Arregal. In this case he would be the Talmudist of Carcassonne who was in correspondence with Solomon ben Adret of Barcelona (Responsa, iii., Nos. 214, 302), and the poet who, on his way to Béziers, exchanged some poems with Abraham Ben-Dres. It seems that toward 1304 he lived in Carpentras, and filled there the position of rabbi.


N. L. R.

CRESCAS, VIDAL, DE PERPIGNAN: French Talmudist; flourished in the first half of the fourteenth century. He was probably a native of Spain, going to Perpignan shortly before the outbreak of the Maimonides controversy. His position in this religious-philosophical discussion was, like that of many other rabbis, neutral, notwithstanding the efforts of his brother Don Bonafos Vidal of Barcelona, and of Solomon ben Adret, to induce him to take part against the philosophical faction. It is evident, on the contrary, from the letters he addressed to them, that his attitude toward the movement was sympathetic, although he himself was strictly orthodox. He held that while the young should be taught to study the Talmud, they should also have full liberty in the study of philosophy and science. Hence he emphatically sided with his friend Samuel Slnami, who had given shelter to the estranged philosopher Levi ben Abraha of Villefranche, though thereby incurring the reproach of the orthodox. Although Crescas did not openly espouse the cause of the unfortunate philosopher, yet his letters show how deeply he sympathized with him (Gross, "Galla Judaica," p. 461).

A. P.
CRESCENSI, ALEXANDER: Jewish convert to Christianity; lived at Rome in the seventeenth century. In 1696 he translated from the Spanish into Italian Antonio Colmenero Ludezina’s treatise on chocolate, printed with notes by Alexander Vartell, Rome, 1697. Mannish speaks of Crescensi as a mathematician who became celebrated on account of his report, which he edited with mathematical notes, on the eruption of Vesuvius in 1695. Bibliography: Wolf, Denk. Hist. No. X; Vescomballi and Young, “La Juan de Rom.” 1697; Montesquieu, Mem., p. 10.

M. S.

CRESPIN, ELIAS: Romanian rabbi, teacher, and journalist; born about 1850 at Edcove Sura, eastern Rumelia; he fled to Romania after the Turkish-Russan war of 1878. He was the first in the East to found a Judeo-Spanish journal in Latin characters, “El Luzer de la Faciencia,” which had an existence of two years (1886-88) and which he edited at Timișoara (Franco, “Histoire des Israelites de Turquie”).

M. Fm.

CRESPIN, SAMUEL: Turkish rabbinical author; lived at Smyrna in the first half of the nineteenth century; son of Josua Abraham Crespin, grand rabbi of Smyrna. He was the author of “Meshekb Beti” (Steward of My House; Gen. xvi, 5), written to the Talmud, 2 vols., Smyrna, 1833. Bibliography: Reben, “Les biographites,” B. 1. 8.

CRESQUES LO JUHET: Cartographer who flourished at Majorca and Barcelona at the end of the fourteenth century. Prince Juan of Aragon sent to Charles V. of France in 1381, when the latter was a lad of thirteen years, a mappa mundi, made by Cresques to Juhet; see plate under Chartography). It has been suggested that this is the well-known Catalan map now in the Louvre, which marks an epoch in the history of mapmaking, as the recent discoveries of Marco Polo were added to the usual information contained in the portulan or sea-charts of the Mediterranean mariners. (See Chartography.) In 1380 Cresques obtained no less a sum than 60 livres and 8 sous for a map made by him for Don Juan, King of Aragon. In the Spanish persecutions of 1391 Cresques was forcibly converted, and was known as Jaffuda Cohen and the present chief rabbi, Elyashar. In 1419 Henry the Navigator, the second son of King John I. of Portugal, established a naval observatory at Sagres and summoned to him Mestre Cresques; he appears to have remained in Majorca for a considerable time and to have become known to the people there as “lo Juen buscolet” (the map Jew), or “el Julio de la brujecha” (the compass Jew). In 1419 Henry the Navigator, the second son of King John I. of Portugal, established a naval observatory at Sagres and summoned to him Mestre Jaime of Majorca, who was probably identical with Cresques. Bibliography: Quadrado, in Relatorio de la Real Academia de la Historia, xvi, 396, 399; ibid., in Boletin de Geografia, 1891, pp. 218-222; M. Kanważer, Christopher Columbus, pp. 247; idem, Story of Geographical Discoveries, pp. 46-50.

C. Fm.

CRESSON, WARDER: Religious enthusiast, and convert to Judaism. Born in Philadelphia, Pa., July 18, 1796; died in Jerusalem, Palestine, Nov. 8, 1849. He was directly descended from Pierre Cresson, one of the settlers of “Haarlem.” N. Y., whose grandson, Solomon, migrated to Philadelphia about the beginning of the eighteenth century. Warder Cresson’s father, the grandson of the last named, was John Elliott Cresson (1778-1814), who married in 1793 Mary Warder.

Warder Cresson, as a young man, was much given to speculation upon religious and sociological questions. Though all in his family were Quakers, and he was reared in that faith, in 1839 he published a pamphlet entitled “Babylon the Great is Falling: The Morning Star, or Light from on High,” in which he deplores the extravagance and evil tendencies of the times, and exhorts all Quakers to lead a better and less wayward life. He now went through a period of strong religious connection with the sects as each appeared to him to represent the true religion. About 1849 he made the acquaintance of Isaac Leeser, who took an interest in him, and he became deeply attached to Judaism, discarding all his other forms of belief. On May 17, 1844, he was commissioned consul at Jerusalem (the first to be so commissioned), though no despatches from him are now on file in the Department of State. He speaks of his departure for Jerusalem as follows:

"In the spring of 1844 I left everything near and dear to me on earth. I left the wife of my youth and six lovely children (dear to me more than my natural life), and an excellent farm with everything comfortable around me. I left all these in the pursuit of the Truth, and for the sake of the Truth alone."

Previous to his departure he had been successively engaged in agriculture at Gettysburg, a suburb of Philadelphia, and had accumulated a competence. He was much affected by the surroundings of the Holy City, became more and more inclined toward Judaism, and assumed the name Michael. Residence in Jerusalem, etc. In 1844-48 he was a frequent contributor to Isaac Leeser’s magazine, “The Occident,” devoting much space to a criticism of the methods of the London Society for the Conversion of the Jews. While in Jerusalem, he identified himself with the Sephardic community, and was on terms of intimacy with Isaac Joel Cohen and the present chief rabbi, Eliazhur. In 1848 he determined to become a Jew, and in March of that year, after much opposition from the bet Din and the chief rabbi, Abraham Hai Gagin, he was circumcised and received into Judaism. He returned to Philadelphia in Sept., 1848, to arrange his affairs in order that he might pass the remainder of his days in the Holy City.

When his wife and family learned of his determination they interposed every possible obstacle to the execution of his plans. He became estranged from all except one son, and had much difficulty in training the property which he had left in his care. They regarded his actions as indicative of a loss of mind, and in May, 1848, his wife (Elizabeth Townsend) and his son Jacob applied to the court and obtained a commission in lunacy. He appealed from this decision, and the trial of this case-
which extended over six days in May, 1851, was one of the famous cases of the time. Eminent counsel were retained on both sides and nearly one hundred witnesses were called. The decision of the lower court was reversed, and Cresson was discharged. The argument of Horatio Hubbell, Jr., one of his counsel, was published in "The Occident" (xxi.) in 1853, with interesting comments from the pen of Isaac Leeser.

During the period of his stay in Philadelphia he was a regular attendant at the Mickve Israel synagogue, taking part in the Jewish communal life, and carefully observing the ceremonial laws. During that time he contributed to "The Occident," and in 1854 published his strangely published volume, "The Key of David: David the True Messiah, or the Anointed of the God of Jacob," etc. Its value lies mainly in its autobiographical character.

Soon after the trial he returned to Jerusalem and actively supported the efforts then being made for the agricultural regeneration of Palestine. In the fall of 1852, when Sir Moses Montefiore and Judah Touro were working along the same lines, he announced his intention of establishing an agricultural colony in the valley of Rechamia. In March, 1853, the columns of "The Occident" (x.) contained his circular, sent from Jerusalem, inviting attention to, and assistance for, his projects. Though interspersed with much theology and with many quotations from the Bible, the circular is one that only a practical farmer and a thinker upon educational subjects could have produced. The prevailing distress was to be relieved by the establishment of agricultural colonies, and the oppressed of Israel in all parts of the world were to be enabled to return to Zion. Ample provision was also projected for the education of the colony. But, the means not being forthcoming, his plans were doomed to failure. Yet he never seems to have given up hope, and during the years 1853-56 the columns of "The Occident" contained many communications from him on this subject.

He married a Sephardic woman shortly after his return to Jerusalem. He lived the life of a pious Oriental Jew, dressed as a native Sephardi, and became a prominent leader of the community. At his death he was buried on the Mount of Olives, with all honors as are paid only to a prominent rabbi.


A. H. F.

CRETE or CANDIA: Island in the Mediterranean, about 55 miles south of the Morea. Jews had settled there long before the Christian era (1 Macc. xxv. 28 mentions Jews in Gortynia, Crete). Pseudo speaks of the Jews of Crete ("Legato ad Calum," col. Mangey, ii. 937). About 4 a.c. the false Alexander, on his way to Rome, visited the Jewish communities of Crete, which, believing him to be a son of the Hasmoneans, provided him with large sums of money (Josephus, "Ant." xvii. 12, § 1). Cretan Jews residing in Jerusalem are mentioned in Acts vi. 11. Crete fell into the hands of the Romans in 67 C.E.; and the Jewish communities there shared the fate of others under the dominion of Rome; they were treated as Roman citizens under the pagan emperors, but became the objects of persecution as soon as Christianity had become established. Thus, under Valerianus (253), the Cretan Jews were expelled. The period of their banishment, however, must have been of very short duration; for it is recorded that in 410 a pseudo-Messiah arose among them, and that the faith of the Cretans in Jesus was so great that they neglected their business, abandoned their property, and waited for the day on which the new Moses would lead them dry-shod through the sea into the Promised Land (Socrates, "Historia Ecclesiastica," vii. 36).

In 923 Crete fell into the hands of the Saracens, but nothing is known of the fate of the Jews at that time. The island was reconquered in 960 by the Byzantines, who held it until 1204, when it was sold by the Byzantine Emperor to the Venetians, who took it and made it a Venetian possession. The Venetians, of course, continued the rule of the Byzantines, and the Cretan Jews were treated as Roman citizens under the Venetians, who ruled it until 1204, when it was sold to the Venetians. The Venetians, being Catholic, were opposed to the Jews, and the Jews were forced to leave the island. The Venetians, however, were not able to hold the island for long, and the Cretans were able to drive the Venetians out of the island. The Cretan Jews were then able to return to their homeland, and they were able to rebuild their synagogues and to continue their religious and cultural life.

The history of Crete is full of incidents and events that have been recorded in Jewish history. The Cretan Jews were able to maintain their identity and culture, and they were able to continue their religious and cultural life. The Cretan Jews were able to maintain their identity and culture, and they were able to continue their religious and cultural life. The Cretan Jews were able to maintain their identity and culture, and they were able to continue their religious and cultural life. The Cretan Jews were able to maintain their identity and culture, and they were able to continue their religious and cultural life. The Cretan Jews were able to maintain their identity and culture, and they were able to continue their religious and cultural life. The Cretan Jews were able to maintain their identity and culture, and they were able to continue their religious and cultural life. The Cretan Jews were able to maintain their identity and culture, and they were able to continue their religious and cultural life. The Cretan Jews were able to maintain their identity and culture, and they were able to continue their religious and cultural life. The Cretan Jews were able to maintain their identity and culture, and they were able to continue their religious and cultural life. The Cretan Jews were able to maintain their identity and culture, and they were able to continue their religious and cultural life. The Cretan Jews were able to maintain their identity and culture, and they were able to continue their religious and cultural life. The Cretan Jews were able to maintain their identity and culture, and they were able to continue their religious and cultural life. The Cretan Jews were able to maintain their identity and culture, and they were able to continue their religious and cultural life. The Cretan Jews were able to maintain their identity and culture, and they were able to continue their religious and cultural life. The Cretan Jews were able to maintain their identity and culture, and they were able to continue their religious and cultural life. The Cretan Jews were able to maintain their identity and culture, and they were able to continue their religious and cultural life. The Cretan Jews were able to maintain their identity and culture, and they were able to continue their religious and cultural life. The Cretan Jews were able to maintain their identity and culture, and they were able to continue their religious and cultural life. The Cretan Jews were able to maintain their identity and culture, and they were able to continue their religious and cultural life. The Cretan Jews were able to maintain their identity and culture, and they were able to continue their religious and cultural life. The Cretan Jews were able to maintain their identity and culture, and they were able to continue their religious and cultural life. The Cretan Jews were able to maintain their identity and culture, and they were able to continue their religious and cultural life. The Cretan Jews were able to maintain their identity and culture, and they were able to continue their religious and cultural life. The Cretan Jews were able to maintain their identity and culture, and they were able to continue their religious and cultural life. The Cretan Jews were able to maintain their identity and culture, and they were able to continue their religious and cultural life. The Cretan Jews were able to maintain their identity and culture, and they were able to continue their religious and cultural life. The Cretan Jews were able to maintain their identity and culture, and they were able to continue their religious and cultural life. The Cretan Jews were able to maintain their identity and culture, and they were able to continue their religious and cultural life. The Cretan Jews were able to maintain their identity and culture, and they were able to continue their religious and cultural life. The Cretan Jews were able to maintain their identity and culture, and they were able to continue their religious and cultural life. The Cretan Jews were able to maintain their identity and culture, and they were able to continue their religious and cultural life. The Cretan Jews were able to maintain their identity and culture, and they were able to continue their religious and cultural life. The Cretan Jews were able to maintain their identity and culture, and they were able to continue their religious and cultural life. The Cretan Jews were able to maintain their identity and culture, and they were able to continue their religious and cultural life. The Cretan Jews were able to maintain their identity and culture, and they were able to continue their religious and cultural life. The Cretan Jews were able to maintain their identity and culture, and they were able to continue their religious and cultural life.
taxpayer" (ten worstspicers) were present. The people were accustomed, on Sabbaths and festivals, to promenade in the parks, to go rowing, or to attend the courts of law.

The Venetian documents cover the period between 1380 and 1483, when Jewish letters flourished in the island. Though numbering only 1,160 in a total population of 200,000, the Venetian Jews must have been of some consequence. In 1413 complaint is made that they own all the shops in Retino and the neighborhood. Their importance is further indicated by the heavy taxes imposed upon them. Up to 1387, they had been taxed in the sum of 1,000 hyperperes. At that date the tax was raised to 2,500; increased in 1389 to 3,000. In 1403 they were compelled to bear the expense incurred in repairing the walls of Candia; in 1429 they were constrained to assume the burden of the annual payment of 4,000 ducats toward the expenses of the war, though the rest of the island had to make but one payment of the same amount. Equally oppressive taxes were laid upon them in 1413, 1413, 1468, and 1482. In addition, they had to lend the government whatever sums were called for by the Senate: in 1410, for instance, 2,000 ecus for the sending of troops to Negropont; 20,000 ecus in 1431; 5,000 ecus in 1447; 3,000 ecus in 1453; 1,000 ecus in 1454. Occasionally the Jews protested against such exactions. In 1389 Shabbethai Retu, Melchior Cassani, and Justo de Misin, of Candia, appealed to the Senate in the name of the Cretan Jews, and the sum was diminished to 2,000 hyperperes in consideration of the eminent services rendered by them to the Venetian republic. In 1415 a protest was again lodged with the Senate. At times "privileges" had to be bought. In 1386 the Jews of Retino were allowed to reopen a synagogue closed by Pietro Grimaldi, upon payment of 800 hyperperes toward the expenses of constructing a port. In 1392 they were required to supply twelve men to guard the ramparts near the ghetto; but in 1395 this order was rescinded for a money consideration. In 1402 the Jews of Negropont were forbidden to acquire ground except in their own part of the city, all the gates in which, except three, were ordered to be closed. In 1412 complaint was made to the Venetian Senate that Solomon, son of Lazara de Metz, had secured permission for himself and his descendants to open shops in any part of Retino. The concession was immediately revoked. In 1429 the Senate prohibited the Jews of Crete from engaging in the brokerage business. By 1398 the Jews of Khania were not allowed more than 12 per cent interest upon loans; in 1449 they were further prohibited from lending money on mortgages. On the other hand, it is recorded that in 1421 one Acheron, son of Solomon of Retino, owed a considerable sum of money to three Christian noblemen. In 1389 the Jews complained that they could not pay the increased tax, because their numbers had been decreased by epidemics and emigration. But by 1390 their numbers had been considerably augmented, perhaps by exiles from Spain (1391) or from Venice (1394). Some, as the Delmedigos, had come from Germany. In 1430 a conspiracy against Venetian rule in Crete was hatched by Silvius Bastos, and another in 1462 by Jean Gavala. In both cases the conspirators were denounced by a priest and by a Jew named David, son of Eliaja Maurogatam. In recognition of the services rendered by David the Senate granted certain privileges to the Jews. Jews were often as exporters, and were concerned in the exportation of sugar to Austria (Berlin, "Aus dem Innen Leben," p. 78).

At the beginning of the sixteenth century the communities of Crete were greatly enlarged by the arrival of Spanish exiles. On that occasion the Cretan Jews showed their solidarity by selling the golden ornaments in their synagogue in order to raise money to free many exiles from the hands of the captains of vessels who had claimed their passengers as their slaves. Unfortunately, the Cretan Jews were the victims of their generosity; for some exiles from Rhodes, in 1323, carried to Candia the plague, which made great ravages in the community. In 1669 Crete was conquered by the Turks, and its history from that time parallels that of other communities within the Turkish empire.

In 1669, on the advice of the chief rabbi of the island, Moses Ashkenazi, all Jews who were Greek subjects formally adopted Ottoman nationality. A statute of organization issued at this time by the grand vizier, Ali Pasha, decreed that the island should consist of a general assembly elected by the whole population. In 1878 the Jews of Khania were accused of a ritual murder; but, owing to the efforts of the French consul-general, the missing child was found in a neighboring village; and the Greek authors of the plot were imprisoned.

At the beginning of the Greco-Turkish war of 1897 there were 225 Jewish families in Crete, or 1,150 persons in a total population of 250,000. Among the three cities: Khania (200 families), Candia (20 families), and Retino (5 families). They are engaged in commerce and in various manual occupations.

During the fifteenth and sixteenth centuries Candia was a center of Jewish learning. The families Delmedigo, Cassali, and Capsali produced a series of distinguished rabbis and philosophers. Judah, the chief of the Delmedigo family, settled at Candia about 1400 (see Delmedigo family). The following members of these families were rabbis at Candia: Judah Delmedigo, disciple of Judah Minz (1510), Eliezer Delmedigo (c. 1560), Elijah Delmedigo (c. 1590), Samuel Maimonides Delmedigo (about 1510), Eliazar Capsali (1490-1505), Elkanah Capsali, Samuel Cassali, Elijah Cassali accepting later a rabbinate at Constantinople. Samuel Alcagi was rabbi at Candia at the end of the sixteenth century. At present (1905) the head of the consistory is Abraham Elhogen.

Two religious customs were peculiar to Crete. The Haftparot for the afternoon of the Day of Atonement were recited in Greek, with the exception of the first three verses (Elijah Capsali, in "Likkutim Shonim," ed. Latten, p. 22). The 18th of Tam-
Crime

An act forbidden by human law and punished by human authority, in contrast to sinful acts which are thought to be evil in the eyes of God.

In the Mosaic legislation the principal crimes against person and property—murder, mutilation, and theft—are punished at the instance of the party injured, or of his kinmen. The murderer is pursued and brought to justice, or is killed outright (Num. xxv. 21) by the AVenger of Blood; mutilation and other injuries to the person are paid for in money (see Assault and Battery); the thief is condemned to make double restitution, and is enslaved if unable to pay.

But there were many offenses not so much directed against any one person as against the whole nation of Israel. They included all those grosser violations of God's declared will which were thought to bring down His wrath and vengeance upon the nation. Such acts as idolatry, Sabbath-breaching, blasphemy of the sacred name, incest, adultery (for which the husband had no such civil redress as is afforded by common law). The witnesses to the evil deed were called upon by the Lawgiver, not only to prosecute the offender, but to help in the execution of the sentence (Deut. xiii. 7–11, xvii. 2–7). The duty of witnesses to prosecute is still the law of England, and the penalty inflicted on those who happen to witness a criminal act are often put thereby to great expense. Besides death and banishment to the cities of refuge, the Biblical law has also the punishment of stripes, which are never to exceed forty in number (Deut. xxv. 3). The infliction of stripes is awarded by a Judge, not by the congregation.

The crimes which were expiated by a fine, or compensation in money, embraced not only, as said above, larceny, robbery, and mayhem, but also even the ravishing of a maiden which is not betrothed (Deut. xxii. 28, 29). The sum which is awarded against the owner of an ox which kills a free man or woman, or a bondman or bondwoman, provided the owner had been properly forewarned of its vicious disposition (Ex. xxii. 29–32), is expiation for this kind of manslaughter. For the commission of a forbidden act through Expiated Ignorance, a sin-offering is prescribed by Fines. (Lev. iv. 1–3); for certain dishonest actions a sin-offering, together with restoration of the thing wrongfully withheld, plus one-fifth its value, is imposed. But these penalties are self-inflicted. The repentant sinner brings them upon himself by confession, and with a view to divine forgiveness (Lev. v.); while punishment in the ordinary scene is only adjudged upon the testimony of witnesses.

In the Mosaic legislation there are two practical motives assigned for the infliction of death for offenses against God or against the state: one, to deter others from offending in like manner; the other, to root out the evil elements in the nation and to keep the poison from spreading. Sometimes both motives are named together. Thus the man who rebels against the judgment of the high priest or supreme judge must die: "and thou shalt put away the evil from among thy people. And all the people shall hear, and fear, and do no more presumptuously." (Deut. xvii. 12, 13); while in the case of the idolater condemned to death, we read: "So thou shalt put away the evil from among thee." (ib. 7). This latter motive is brought out strongly in dealing with idolaters, who are regarded as "a root that bringeth forth briers and thorns." (ib. xxix. 15). The punishment by stripes, if not meant to correct and reform the offender, was at least so regulated and limited as not to degrade him.

But there was a view of crime older than the Pentateuch, and firmly embedded in the hearts of people and rulers. Vengeance should not fall on the evil-doer only, but on his children also—on his father, if alive, and on all his father's issue: only thus can God's wrath be appeased. The Pentateuch protests against this savage conception: "Fathers shall not be put to death for sons, and sons shall not be put to death for their fathers: every one shall be put to death for his own sin." (Deut. xxiv. 16, Hebr.). As an illustration of actual practise based upon this conception, there is the act of Joshua, who—when Achan had put away gold and silver and linen raiment—"mourned for Achan, the son of Carmi, the son of Hur, by the edge," showing that a desire to punish the children for the sins of the fathers was still alive among the people.

While English law has never inflicted death by the hands of the hangman on the traitor's or felon's children, yet as late as in the reign of James II. the forfeiture of the convict's property was enforced with such rigor that his helpless children often faced a slower death by starvation. Like cruelty prevailed in France and Spain. And it was equally severe in the old seats of Israel, except where and when the Torah prevailed (compare Consecration and Forbearance).

The Bible places the view that certain wrongful acts, such as murder, shall be punished by society, at least as far back as the days immediately following the Flood, when the sons of Noah were told: "Whoever sheddeth the blood of man, by man his blood shall be shed." (Gen. ix. 18); and Cain expresses the fear that, for the murder which he has committed, "every one that findeth me shall slay...
that the infliction of stripes was equivalent to compensation is expressly named as the penalty for having his share in the world to come (Sanh. vi. 2):

therefore, was full atonement, and that he would lose his share in the world to come (Sanh. vi. 2):

the severity of the Pentateuchal law (see Accusatory and Inquisitorial Procedure; Acquittal in Talmudic Law).

The sages believed that death under the sentence of the law, provided the condemned man confessed his guilt, was full atonement, and that he would have his share in the world to come (Sanh. vi. 2):

In the Mishnah we find that some "institutions" of the sages are enforced by penalties: but, generally, only those acts that are sinful, forbidden by the Law, are left to "death by the hand of Heaven," such as the intrusion of non-Levites in the place assigned to the Levites in the service of the Temple (compare Sanh. 1 x. 6 with Num. i. 51, xviii. 7, as reconciled in Sanh. 86a). Even civil redress for wrongful acts is sometimes withheld, where the application of the law is not clear, and vengeance is left to the powers above (B. M. iv. 2).

The criminal jurisprudence of the Mishnah may be regarded as almost modern in its bearings. The avenger of blood has dropped out; the idea of making fathers and sons suffer for each others' guilt lies now so far in the dim past, that the sages give to the text in Deuteronomy (xxiv. 16)—which forbids such savagery, the law of individual responsibility being sufficiently covered by the concluding words, "every man shall be put to death for his own sin"—this entirely new meaning: "fathers shall not be condemned on the testimony of their sons" (Sanh. 28a).

The "congregation" which is to judge of matters of life and death becomes a court of twenty-three learned judges. An execution by stoning or burning is regulated so as to inflict the least possible pain (see Capital Punishment). All possible advantages are given to the accused in order to temper the severity of the Pentateuchal law (see Accusatory and Inquisitorial Procedure; Acquittal in Talmudic Law).

The disputants in the Gemara on this passage are so agreed on the question how great the deficiency of the original is rather obscure], and he who cohabits with an idolatress—these are permitted to be killed by zealots. The right of zealots in the last of the three cases is evidently drawn from the example of Phinehas (Num. xxv. 6-8). Lastly, it is
Crimean Jews were creeds in language, customs, and social life, and enjoyed equal rights. In the city of Kertch and Yenikale, see Harkavy, in certain records showed traces of Jewish monotheistic influence. The association termed "Souevoi" fled to Persia, according to a tradition prevalent among the Jews. Ish captives to the coasts of the Black Sea. As to his commentary on Obadiah (verse 20) reports, on Crimea, organized Jewish communities existed there long before the destruction of the Temple. Jerome in his commentary on Obadiah (verse 20) reports, on the authority of his Jewish teacher Hananiah, that, according to a tradition prevalent among the Jews, the Assyrians and Babylonians conveyed their Jewish captives to the coasts of the Black Sea. As to the inscriptions and monuments found in the vicinity of Kertch and Yenikale, see Harkavy in "Yevreiskiya Zapiski," published by A. Pumpyanski. The Crimean Jews were Greek in language, customs, and social life, and enjoyed equal rights with their fellow citizens. But, while their neighbors influenced them, they also exercised a formative influence upon the religion of their neighbors; and the associations termed "Eborak khid iwra," that existed there, although not altogether Jewish, certainly showed traces of Jewish monotheistic influence ("Voskhod," 1901, No. 4; compare Schurer, "Die Juden im Bosporanischen Reich," in "Sitzungsberichte der Berliner Akademie," 1897, p. 204).

In 476, the Visigoths conquered the Crimea, but the period of their domination was brief; for about the middle of the first century the Alani seized the country. In the second century they were displaced by the Goths; the latter, in their turn, being displaced by the Huns in the fourth century. Although there are no records concerning the fate of the Jews during this period, it may safely be assumed that the successive masters of the country did not recognize any difference between the Jews and other inhabitants. Theophanes (712) speaks of the Jews of Phanagoria (Harkavy, "Die Juden im Bosporanischen Reich," p. 209). At the beginning of the seventh century the Chazars, Chazars, a Turkish tribe which occupied the northern shores of the Caspian, overran the plains of the Crimea and gave their name to the greater part of the peninsula. The Chazars being of a mild and tolerant disposition, the Jews under their domination enjoyed complete freedom. This attracted the Crimea many Jews from neighboring countries, especially from the Byzantine empire during the reign of Leo III. the Isaurian (718), who persecuted them relentlessly. They soon exercised a great influence over the Chazars. As the latter adopted settled habits and began to feel the need of a religion, many of the better classes, including the Chazars, embraced Judaism. Thus the Crimean Jews became practically the rulers of the country until 1018, when the Chazars were dispossessed by a combined effort of the Russians and Byzantines. An account of all the Crimean cities in the possession of the Chazars (965) is given in King Joseph's letter to Hasdai ibn Shaprut.

Another Asiatic people of Turkish stock, the Pechenegs, who had established themselves in the Crimea at the beginning of the tenth century, expelled the Russians. During the domination of the Pechenegs, which lasted about a century and a half, the peninsula enjoyed great prosperity. At the beginning of the thirteenth century the Crimea became a province of the empire of the Kipchakcs, or Tatars. The new masters behaved generally with tolerance to the subject people, and the Jews enjoyed equal rights with other inhabitants. A change, however, took place in their condition in 1258, when Berke, the third ruler of the Crimean Tatars, with his followers, embraced Islam, and the relations between the newly converted Mohammedans and the Jews became strained. About 1268, the Genoese established themselves at Kaffa, and the seaport known as Gotia, extending to Cembalo (Hahakiva), was ceded to them in 1295. Although many Jews lived in these places, little is known of them during the period of the Genoese domination, which lasted until 1347, when Mohammed II. subjected the Crimea and enslaved the Genoese and other Christians. In Taman at that time resided the descendants of the Genoese Jew Simon de Guiziol, who had secured this dukedom in 1419 by marrying the Princess Bichachun.

Travelers of the sixteenth and seventeenth centuries (Busbeck, Cureus, etc.) tell of a considerable Jewish population in the Crimea (see Loew, "Die Juden der Germanen am Schwarzen Meer," pp. 90, 115, 174, 185). Judging from some letters patent of 1594 granted to Jews of Karasu-Bazar, they were the victims of the rapacity of the Tatars. In these letters patent the khan deemed it necessary to prohibit the local authorities from stripping his protégés of their property—a proof that this was a common practice. A similar clause is found in another letter of 1746. A collection of letters patent granted to the Crimean Jews by various khanas was published by Z. Firkovich (son of A. Firkovich), who prefers that these letters be given to the Karaites. The truth is that they were stolen by Karaites from the Khiminaki of Karasu-Bazar (Harkavy).

Travelers in the Crimea in the sixteenth and seventeenth centuries report Jews living at Kaffa (Theodosia), Karasu-Bazar, Kioslov, Turtel, Bakchi-Bari, and Munusk (Des Luze, "Relation des Tartares," i. 17). As shown by an epitaph in the cemetery of Chufut-Kale (Firkovich, "Abne Zikkaron," No. 312), the Karaites of that city were attacked in 1778 by the Tatars, twenty-seven persons being killed. Chufut-Kale, situated on a rocky mountain, became the forlorn abode of the Karaites, who were allowed to spend only their business hours in the Tatar capital. Arriving opposite the palace of the khan,
they were required to alight and proceed on foot till out of sight. It can not be ascertained whether the Rabbis also suffered from the same treatment. In 1783 the Russians conquered the Crimea, and the history of the Jews there becomes merged in that of the Jews of Russia. From a letter (1784) sent from Chufut-Kale to Lutzk it is learned that the Jewish communities suffered heavily from the war between the Russians and the Tatars.

There are three classes of Jews in the Crimea: the Crimean, the Karaites, and the Polish-Lithuanian Jews. The Crimeans are the oldest settlers of the country. The time of their settlement in the Crimea can not be ascertained. They themselves assert that they went there in the sixth century. A tradition prevails among them to the effect that the manuscript ritual, which is still conserved, was composed by Moses of Kiev (compare Harkavy, "Altjüdische Denkmaler"). It is known under the title "Hazzana," and, with the exception of some slight variations, is the general Rumanian ritual. Harkavy, however, believes that the settlement of the Crimeans is relatively of recent date. At present the greater number of them live in Karasubazar, where they have their synagogue, presided over by a rabbi. In order that no profane discourse shall be held in the synagogue, they gather in the courtyard of the synagogue and wait there until the whole community is assembled. Then they enter and proceed at once with the service. As soon as this is concluded they leave the sanctuary in a body. They distinguish themselves by many other customs derived from the Tatars, whose language and handicrafts, viticulture, and agriculture. They are renowned for their scrupulous honesty. The Crimeans also suffered severely from the war between the Russians and the Tatars.

Another letter (1784) shows that the Karaites con-
CRIMINAL PROCEDURE: The method in
indicated by law for the apprehension, trial, and for
fixing the punishment of those persons who have
broken or violated the law. The prosecution and
trial of criminals in Biblical times is enveloped in
doubt. The only example of anything like a regu-
lar trial of a criminal case found in the canonical
books is that of Naboth in I Kings xxi.; but the
only thing clear from that scanty account is that
Naboth was convicted on the testimony of witnesses.

Many Jewish antiquities were unearthed in the
last century in various places in the Crimea. These
antiquities consist of: (1) Judaeo-Greek inscriptions,
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give evidence that organized Jewish communities
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In treating of the course of proceedings the Mishnah (Sanh. iv.1) says: "In capital cases they [meaning the judges] open with a view to justification and not to guilt"; but the real meaning of this passage had been lost even as early as the time of the Amoraim (G-mara, 8.39b). According to the Mishnah, capital cases must not be tried on the day preceding a Sabbath or festival, for the court must adjourn to the next day, before it can convit, and courts must not sit on days of rest. While any of the "disciples" present may volunteer an argument for acquittal, they are not allowed to argue for conviction. In capital cases those sitting at the ends—that is, the youngest judges, not the judges of highest standing—gave their opinion first, in order to avoid any undue influence by the latter. None but "priests, Levites, and Levitesses"—to the exclusion of converts, as well as of persons whose daughters are disqualified from marrying into the priesthood—are competent to judge capital cases (Mish. Sanh. iv. 3). The Sanhedrin (of 33 or 71) sat in a half-circle so that the members could see one another, and two court clerks stood before them, one to take down the words of the condemning, the other to take down those of the acquitting, judges (ib. 2). In capital cases the witnesses were cautioned, after being brought into the court-room, in these or similar terms: "Perhaps you speak by way of guess or estimate, or from what you have heard, as a witness who heard from the mouth of another witness, or of some trustworthy man. Perhaps you do not know that we are going to test you by formal and by free cross-examination. You should know that cases of life and death are not like cases about money. In a case about money the false witness can repair the money lost and he is forgiven; in a capital case the blood of the murdered and of all his posterity comes to him in the end of the world, for so the Lord God said to Cain, who killed his brother, of whom it is said: 'The blood of thy brother crieth out against thee' (Gen. iv. 10, 11), his blood and that of all his posterity, or perhaps you say: 'Who should the trouble numbered among this man's parents'—but it is written: 'When the wicked perish, there is joyful noise!' (Ps. xxvii. 13, Heb.)."

"By way of guess or estimate" in this exhortation means "from circumstances"; and such evidence was deemed wholly insufficient for a regular conviction (see Crime). In prosecutions for theft, embezzlement, and other crimes, which were only punished by fines, double compensation, etc., the procedure was the same as in cases for damage to property ("line mammon"), taking place before three ordained judges ("mam-him"). Involuntary manslaughter, punishable by exile to the cities of refuge, was tried under the same forms as capital cases. The Mishnah leaves it to be inferred that these forms were also applied to prosecutions for misdemeanors punishable by stripes. Compare ACQUITTAL AND INQUIRY; PROTOCOL; CRIME; SANHEDRIN.

L. N. D.

CRIMINALITY: The average tendency to commit crime. The critics of the Jews have always contended that the general standard of morality among the Jews was lower than that of their Christian neighbors, and their tendency toward crime therefore greater. Such a charge was made by Johann David Michaelis in his review of Dohm's apology for the Jews. Michaelis says that while the Jews form only one-twentieth of the population of Prussia, they furnish one-half of the criminals ("Orientalische und Exegetische Bibliothek," 1753-1785, xix. 7). This statement is false in every respect. The Jews, even now, according to the partition of Poland, form only 1 per cent of the population of that kingdom. Further, David Friedlander has proved from official records that in 1789, in Prussia, of 1,703 criminal convictions only 22 were of Jews. Still Friedlander did not draw the conclusion that Jews were better men than the Christians; he merely contended that in order to judge the moral status of a community other conditions, such as occupation, education, and the political situation of the country, must be taken into consideration. The difficulties which beset an unprijudiced scientific examination into the figures on which the charge of criminality is based are manifold. First, owing to the numerical insignificance of the Jews, any investigation should extend over a long period of years and over a considerable area. It is known, for instance, that, at a certain time, 600 convicts, only 5 Jews, while, supposing them to be as criminally disposed as their neighbors, they should have had about 25 representatives in the penalituary ("Mit- tellungen des Vereins zur Abwehr des Antisemi- tismus," 1896, p. 44), it is wrong, however, to draw favorable conclusions from these figures, for the statistics may have been different a few weeks later. It would also be unfair to point to the fact that, among the 45 persons convicted in Germany between 1852 and 1854 for infringement of the navigation laws, there was not one Jew, and that, during the same period, only 12 Jews were punished for malfeasance in office, while their proportionate representation should have been 78 offenders of this class. The facts are that few Jews are seamen, and they do not very frequently hold public office in Prussia. Similarly it would be misleading to speak of a lower standard of morality among Jews because they have, during the period 1882-92, furnished 191 cases of fraudulent bankruptcy, when their pro rata would have been 20, and 1,116 cases of bankruptcy, when their pro rata would have been 69. These figures do not prove that a Jew is ten and twenty times more apt to become bankrupt, because they must be compared with the number of Jewish and of Christian merchants, before a conclusion can be arrived at. In fact, while the Jews form only 1 per cent of the population, over 60 per cent are merchants. The number of Jewish criminals in Germany appears to be larger than it is, as Jews who evade military service are included in the total. As a matter of fact, however, this is due to emigration, which is of greater moment to Jewish young men to whom the avenues of public offices are closed. In this class of offenders be deducted, the proportion of criminality will be found much smaller. The greatest difficulty in the way of a thorough study of the subject consists in the fact that statistical material is incomplete, both geographically and chronologically. Few countries furnish complete statistics, and none go back further than a few
From these statistics it appears that the proportion of Jewish criminals to the whole population is generally below the average, that crimes of violence are exceedingly rare among them, while bankruptcy, forgery, and gambling are found more frequently among them than among non-Jews; but this is simply explained by the fact that these are the chief offenses of the mercantile classes to which Jews mainly belong. 

For Württemberg, von Steudel gathered statistics, given in "Monatsschrift für die Justizpflege in Württemberg," 1841, covering the period from Dec. 31, 1827, to June 30, 1839. According to him the Jewish convicts were:

<table>
<thead>
<tr>
<th>Year</th>
<th>Number of Jewish Convicts</th>
<th>Year</th>
<th>Number of Jewish Convicts</th>
</tr>
</thead>
<tbody>
<tr>
<td>1828</td>
<td>8</td>
<td>1834</td>
<td>0.8</td>
</tr>
<tr>
<td>1829</td>
<td>0.6</td>
<td>1835</td>
<td>0.7</td>
</tr>
<tr>
<td>1830</td>
<td>0.5</td>
<td>1836</td>
<td>0.8</td>
</tr>
<tr>
<td>1831</td>
<td>0.7</td>
<td>1837</td>
<td>0.7</td>
</tr>
<tr>
<td>1832</td>
<td>0.8</td>
<td>1838</td>
<td>0.8</td>
</tr>
<tr>
<td>1833</td>
<td>0.8</td>
<td>1839</td>
<td>0.5</td>
</tr>
</tbody>
</table>

This would indicate a degree of criminality slightly above the normal.

In Germany there were convicted, during the period 1882-92, 38,288 Jews and 3,973,667 non-Jews. To maintain an equality in crime would have required the conviction of 47,306 Jews. In 1882 there were 998 criminals to every 100,000 inhabitants; while among the same number of Jews there were 844 criminals. In 1891 the number of criminals among 100,000 inhabitants had increased to 1,073, while among the Jews it had decreased to 799.

For Austria the percentage of the Jews in the whole population is 4.8, while, according to the official statistics, the Jewish percentage in total number of criminals was as follows:

<table>
<thead>
<tr>
<th>Year</th>
<th>Number of Jewish Convicts</th>
<th>Year</th>
<th>Number of Jewish Convicts</th>
</tr>
</thead>
<tbody>
<tr>
<td>1881</td>
<td>4.2</td>
<td>1890</td>
<td>6.8</td>
</tr>
<tr>
<td>1882</td>
<td>4.1</td>
<td>1891</td>
<td>6.7</td>
</tr>
<tr>
<td>1883</td>
<td>4.1</td>
<td>1892</td>
<td>6.9</td>
</tr>
<tr>
<td>1884</td>
<td>4.0</td>
<td>1893</td>
<td>6.8</td>
</tr>
<tr>
<td>1885</td>
<td>4.0</td>
<td>1894</td>
<td>6.7</td>
</tr>
<tr>
<td>1886</td>
<td>3.9</td>
<td>1895</td>
<td>6.6</td>
</tr>
<tr>
<td>1887</td>
<td>3.8</td>
<td>1896</td>
<td>6.5</td>
</tr>
</tbody>
</table>

Even in Galicia, which has been always described as a hotbed of moral corruption, the figures are in favor of the Jews, for in 1899 there were among 7,102 convictions only 436 Jews, while, according to their percentage (11.68) in the population, there should have been 809.

CRISPIN, ISAAC IBN: Spanish moralist and poet; lived at the beginning of the twelfth century. Judah al-Harizi praises him among the renowned poets of the tenth century, and, judging from the title יִשְׂרָאֵל בֶּן-כְּרִיפִּין ("The Great Prince"), he prefaces to Crispin's name, the latter must have occupied a high official position ("Tahkemoni," ed. Constantinople, iii. 60). Crispin was the author of an ethical work entitled "Sefer ha-Musar" ("Book of Instruction"). This book, mentioned by Al-Harizi, is, according to Stein- schneider, identical with the "Mishle Anashim Hakaimim" (Neubauer, "Cat. B. Hebr. MSS." No. 1402, 8), and with "Mishle 'Arab," still extant in two manuscripts in the possession of Baron de Ginzburg. Under the latter title it was published in the supplement of "Ha-Lebanon," 1867-68. The "Sefer ha-Musar" in this case would be, if not a mere translation, an adaptation from the Arabic, as stated in the introduction to the "Mishle Anashim Hakaimim" (see Steinschneider, "Operet Hayyim," p. 368). This adaptation was, in its turn, translated into Arabic by Joseph ibn Husaun, under the title "Mahasinen al-Adab," which is still extant in manuscript (Neubauer, "Cat. B. Hebr. MSS." No. 1220, 4). Like the original Hebrew, the "Mahasinen al-Adab" is divided into fifty "kasidas," which agree with those of the "Mishle 'Arab," published in "Ha-Lebanon." The "Sefer ha-Musar," or "Mahasinen al-Adab," is mostly written in verse.

CRISPUS: The ruler of the synagogue at Corinth, who became a Christian, with all his house, through the preaching of Paul (Acts xvi. 8). In one of his letters to the church at Corinth (I Cor. i. 14), Paul speaks of Crispus as one of those whom he had baptized. There is a tradition that Crispus became such an important factor in the early Church that he was ordained Bishop of Eginus ("Apost. Const.," vii. 46).

CROATIA: Southwestern part of the Hungarian crown provinces; consists of Croatia, Slavonia, and the Military Frontier, included since 1868. The earliest allusion to Jews in Croatia is found in a letter of the Spanish vizier Hasdai ibn Shaprut, addressed to Joseph, king of the Chazars. Two men, named Mar Saul and Mar Joseph, were the bearers of this letter; and they had come with the ambassador of the "king of the Giblim" to Hasdai at Cordova. Since both words, "Giblim" and "Croats," have etymologically the same meaning—i.e., "mountain people," it is generally assumed that by "Giblim" is meant the people of Croatia. This is the only evidence, however slight, of the settlement of Jews within the present limits of Croatia in the tenth century. The proximity to Constantinople, as well as the active commerce with Italy, and more especially with Venice, leads to the conclusion that Jews were living in Croatia in the Middle Ages; but as yet the only historical evidence for this hypothesis

D.
Croatia
Crocodil

is an ordinance of the Venetian doge, dating from the sixteenth century, which forbade the Jews in Dalmatia to own any real estate, and, consequently, to settle there. It is recorded that at about that time a Jewish physician on his way through Ragusa was permitted to stay in that city six months. The political unity which always existed between Hungary and Croatia resulted, naturally, in a common legislation; but it is not known whether the various pro-Jewish and anti-Jewish laws of the empire practically affected Croatia also. A single day the only one within a hundred years, appears about the middle of the seventeenth century. At that time there is found in the literature, side by side with the common "Jidov" (derived from "Ju-dah"), the expression — still used by the people — "tschifut," borrowed from the Turkish. The former expression undeniably proves that the first Jews came to Croatia with the Turks during the time of the Turkish rule. But it seems that these Turkish Jews left together with the Turks; for in the eighteenth century the first Croatian Jews appear with German names; hence they had immigrated from the north. An edict of the year 1729 forbids Jews to live either in Croatia or in Slavonia. Yet a small number lived there, as, for instance, in Esseg in 1751, who were looked upon as "black sheep," and had no rights. They fared still worse at Senžica (Zemuny), to which town they came during the Belgrade peace negotiations (1739); they were not allowed either as regular or temporary residents.

The enumeration of the Jews of Croatia under Maria Theresa (1773) showed hardly twenty-five families. It was only after the edict of toleration, Emperor Joseph (1782) that the immigration from the north and the south increased, at first in the villages and cities near the Hungarian frontier. Hungarian pedlars, who before this had visited Croatia, now settled here. The emperor's edict especially benefited the Jews of Senžica, who had managed to remain there in spite of the decrees against them. There were Jews in Warasdin in 1770; the hebrah there was founded in 1803, the congregation in 1811. The first Jew appeared in Croatia in 1781, when a delegation was sent to the Parliament in 1861, received the petition for complete equalization, which the Jews of Warasdin submitted to the Warasdinstad. It was only after the edict of toleration that they were permitted to live anywhere, to build synagogues, and to acquire real estate in those places where custom formerly had permitted it. About 1850 the congregations were incorporated and chartered, and registers of vital statistics were instituted by the government.

The attempt of Rabbi Rokeaen to introduce a hierarchy by making the rabbinate of Agram the chief rabbinate for the whole country, was frustrated by the government, which established the autonomy of every individual community, and recognized the appellation "chief rabbi" merely as an honorary title to be given to rabbis of merit, without conferring thereupon a higher rank. In 1859 the Jews obtained the privilege to keep Christian servants; and in the following year they at last acquired the right to own real estate anywhere. The petition for complete equalization, which they sent to the Parliament in 1861, received no attention whatever. In 1878 the Croatian Diet decreed upon the emancipation of the Jews: until then the Jewish religion had been merely tolerated, especially on the Military Frontier. The decree of 1840 was not valid in this district; and only a certain number of Jews were allowed to settle. Senžica alone had a school. The war office, while allowing them to engage in honest trades and occupations, did not permit anything that might lead to usury; and they were excluded from the farming of the revenues, except in connection with the catching of leeches. When the Military Frontier was annexed to Croatia, in 1868, the Jews were allowed to live anywhere and to acquire homesteads. Until then there...
had been only one congregation in Semlin, with one rabbi. To these restrictive measures in the old Military Frontier it is due that in many sections there were no Jews at the beginning of the twentieth century. The decree of emancipation of 1873 gave to the Jews full civic rights; and the state treasury granted them a moderate sum for Jewish institutions (religious instruction and synagogue-building). The increase of the Jewish population in Croatia is shown in the following statistics: 1840–41, 880 souls; 1857–64, 850; 1869–79, 876; 1880, 13,488; 1890, 17,361; 1900, about 20,000, equivalent to 0.81 per cent of the entire population in 1857, and about 1 per cent in 1900.

The immigrants came from Bohemia, Moravia, and Hungary (Great Ban); from Croatia from Hungary (Bohavir) into Slavonia, from Turkey into the Military Frontier. With the exception of a small number of "Spaniolen" (Sephardim) they have the German rite.

There are twenty-seven communities in Croatia; two, at Agram and at Esseg, have over 2,000 souls each (4 per cent and 8 per cent respectively of the entire population), and fourteen over 200 souls each. Eleven congregations have rabbis; the others have rabbinical delegates. There are four Jewish schools, at Agram, Esseg, Semlin, and Vukovar. With the exception of two, the communities are progressive; most of them have new temples with organs, a hebra kaddisha, and one or two benevolent societies. The several communities are not bound together by any sort of organization whatever.

The Jews of Croatia are engaged in all occupations, even in agriculture, but especially in trade, wholesale and retail. The wood industries are flourishing since Jewish business men have taken hold of them and have introduced stave and cane factories; they have also opened the one cotton-spinning and weaving establishment in the province. In professional life there are 30 Jewish lawyers out of a total of 200, 10 Jewish judges, and about 50 Jewish physicians, either holding official positions or practising privately. In the arts and sciences the Jews of Croatia have not distinguished themselves. Even in Jewish science very little has been done; a few religious books by Dr. Jakobi (see Agram), by Dr. 8. Spitzer, and some articles on the history of denominations have been until very recently most of interest.

The peasantry, again, is indebted to the village Jews for new means of livelihood and the marketing of its products; and in the cities the assimilation of the Jews with the Croatians prevents race-hatred. Numerous Jews hold offices as town councilors, some even as mayors, and honorary positions in philanthropic and national societies are held by them. It is only in the last few years that attempts have been made by the clerical party to injure the Jews economically in many industries by establishing cooperative associations.

CROCODILE: This well-known amphibious reptile (Crocodylus vulgaris or niloticus) is not mentioned by a specific Hebrew name in the Bible. There are passages, however, in which allusions to it occur, and which give a faithful description of it (compare Brehm, "Illustriertes Thierleben," iii. i. 112; Whether Ps. lviii. 9 (A. V. margin) refers to the crocodile in the phrase "the beasts of the reed" is still an open question. Upon these beasts destruction is invoked, which would be strange if they were meant to denote Egypt; for the crocodile is the most characteristic animal of that country, and the psalm is pervaded by a friendly spirit toward the empire of the Pharaohs. It is thus more reasonable to hold with Dehm ("Die Psalmen Erklärt," in Marti's "Kurzer Hand-Commentar zum Alten Testament" ) that swine are meant, as designating the population of the Jordan valley, which, at the time of the composition of the psalm, consisted largely of non-Jews. It is interesting to note in reference to Ex. vii. 3 that the word gezerades (A. V. "fluids") was explained as referring to crocodiles (Arabic, "tim-suk") by all the commentators whom Ibn Ezra mentions in his commentary to this passage.

In Job (xli.–xlii.) the description of the Leviathan certainly resembles that of the crocodile. Some of the particulars given—the impenetrable scales (xii. 15); the sharp scales (ib. verse 20); the teeth (verse 14); the thick armor (verse 7); the strongly marked difficulties besetting its capture; the futility of ordinary implements, as the spear, mace, and arrow (verses 2, 7, 20)—establish a strong presumption in favor of the identification. Against this evidence it has been urged that the other characteristics are not specific enough, as they are common to several large water-animals.

There is some possibility, however, that the writer was describing the crocodile from personal observation. "We have good evidence," says Canon Tristram in "The Natural History of the Bible" (6th ed., p. 301, London, 1889), "of its existence at the present day in the marshes of the Zerka, or Crocodile River." This fact, well known to Pliny ("Historia Naturalis," v. 17) and Strabo (p. 736), and confirmed by Pococke, was corroborated, according to Tristram (ib.), by the Arabs with whom he conversed. W. M. Thomson ("The Land and the Book," popular edition, i. 72) testifies to the presence of crocodiles in the marsh of Zerka: he believes that he heard the splashing of crocodiles making their way "through this hideous swamp in quest of prey" (ib. p. 77). The latest testimony to the same effect is that of Schumacher ("Pal. Explor. Fund Quarterly Statement," Jan., 1887, p. 1), who reports having seen a crocodile in that neighborhood.

Although these coast districts did not belong to the regions familiar to the Hebrew writers, it is not reasonable to preclude the possibility that the poet in Job wrote of what he himself had seen, or from
Crocodile
Cromwell

informationsuppliedtohimbythosewhohadmade
personalobservationsoftheanimal.EvenGunkel
("SchopfungundChaos,"p.48),who,withCheyne,
wouldprobablyrelegatethischaptertothedomain
ofmythology,concedes that the poet meant to de-
scribe, not a mythical creature, but a monster
actually living in his day, and that some of the
characteristicsmentionedarethoseofthecrocodile.
According to Gunkel, however, the bulk of the chap-
ter is an adaptation of mythical
Material; the monster being taken
logical or fromtheBabyloniancreation-myth.

Hisobjectionsarecogent and his
theorymustbeadmittedashaving
greatprobabilityasregardesthosepassages,inwhich
thecrocodileisreferredtounder suchdesignations
as "tannim"("dragons,"R.V.,Jer.xiv.8),
and "levi-
than"(Ps.lxxiv.14;Jobiii.).Butwithreference
toJobxl.1allfactspointtotheconclusionthat
the word "leviathan"isprobablya later corrup-
tion, influenced by the mythical passages(P.De-
taleach," Hiob,"Leipsic,1862).Theenumerationof
the characteristics is
toolcompletetoad-
mitofanyotherex-
planation.

TheArabscallthe
crocodile "timsah,
"or" wara'il,"bothof
which words have
passed into Syriac.
At one time they
must have used the
flesh of the animal
for food; for the eat-
ing thereof is ex-
presslyforbidden
to faithful Moham-
dans. This may,
however, be due to
achance confusion of
the crocodile with the "koah"
(Lev.xi.30),men-
tioned among the
unclean animals,
and which the R. V.
translates "land-
crocodile"(markedinthemarginascertain):while
the A. V., followingthe Vulgateand the Sept-
quagint,has "chameleon." Accord-
ingtoBochart("Hierozoicon,"i.
Biblical1069),the land-monitor, the "warah-
l-bahr,"theNiloticmonitor.

References.

Other

Biblical 1669, the land-monitor, the "wara al-
Bibliographical. Tristram, TheNatural
HistoryoftheBible,London,1859);J.(i.Wood,BibleAnimal*(London,n.d.);CheyneandBlack,Ea-

CROMWELL, OLIVER: LordProtector

England; born April 25, 1599, died Sept.3, 1658.

Cromwell favored re-

admission of the Jews

into England, partly

by fulfilling the Mes-

sianic prophecy, but

mainly because they

had aided him as "in-
telligencers"and he

foresaw that, with

their control of the

Portuguese and

Spanish trade, and

their large com-

mercialinterestsin

the Levant, the Ham-

burg Bank, and the

Dutch East and West

Indies, they would be

of service to him in

his expansionistpol-

icy, and would bring

wealth into the coun-

try. There were at

this time (1653)about

twenty Marano Jews

settled in England, who had fled from Spain

through fear of the Inquisition. To all appear-

ance Spanish merchants, and attending mass at

the chapel of the Spanish ambassador, they were

nevertheless known to Cromwell and a few oth-

ers to be crypto-Jews. Antonio Fernandez Car-

vajal, a Portuguese merchant in London, had

been of financialassistance to theParliament, and

had also, through a relative in Holland and a ser-

vant named Sours, or Butler, securedtor Cromwell

informationregarding the Royalistintrigueswith

Spain. At the time of the Dornado mission to Eng-

land to negotiate for readmission, Carvajal actively

supported the petition, and it was favorably received

by Cromwell. At this time, however, the anti-Jew-

ish prejudices had become strong, and the Council

would not consent (1654). Cromwell then sent for

Silver Salver Bearing the "Arms of the Tribe of Judah,"

said to have been presented to Oliver Cromwell by Manasseh Ben Israel.

(Saunders Collection, Bodleian Libraries, University of Oxford.)
Manasseh ben Israel, and a motion was introduced in the Council in 1655, "That the Jews desiring it may be admitted into this nation to trade and traffic and dwell among us as Providence may give occasion." This motion was referred to a committee, and a conference was finally arranged to consider the question, the members being appointed by three of Cromwell's most devoted political adherents. The conference met in the Council Chamber at Whitehall, Dec., 1655. It consisted of representatives of the army, the law, the trading interests, and sixteen divines, the majority of whom Cromwell had carefully selected on account of their supposed approval of religious toleration.

The first question which arose for consideration was whether there existed any law forbidding the readmission of the Jews, and this was settled by the decision that the expulsion of 1290 had never been valid. When the terms of admission were discussed, a distinctly hostile Whitehall spirit manifested itself, and the conference, castle interests and the clergy united in opposition. To secure a favorable vote the Protector added some more members who were thought to approve of the proposal, but they also ranged themselves with its opponents. Finally, on Dec. 19, a hostile crowd thronged into the Council Chamber, and it was obvious that Cromwell's project could not be carried except under the most extreme restrictions.

Cromwell now saw that his whole scheme would be thwarted if a vote were not prevented. With characteristic promptness he began at once to review the differences of opinion revealed by the various speakers. Protesting that he had no obligations to the Jews beyond those imposed by the Scriptures, he insisted that, "since there was a promise of their conversion, means must be used to that end, which was the preaching of the Gospel, and that could not be done unless they were admitted where the Gospel was preached." Then, turning to the objecting merchants, he said: "You say that they are the meanest and most despised of all people. But in that case what becomes of your Jews? Can you really be afraid that this contemptible and despised people should be able to prevail in trade and credit over the merchants of England, the noblest and most esteemed merchants of the whole world?" Finally, having announced that nothing was to be hoped from the conference, and that he should use his own judgment in acting for the glory of God and the good of the nation, he vacated the chair and brought the proceedings to a close. The conference was cowed, and dissolved without a word of protest.

What finally precipitated the solution of the difficulty was the outbreak of the war with Spain. The Spanish Marranos were no longer able to live in England as Spanish citizens, and in 1608, relying upon the decision that the expulsion of 1290 was no longer valid, they openly threw off their disguise and assumed the position of Jews.

In the following year, probably on Feb. 4, 1657, Cromwell in a public meeting made a "seasonable benefaction" to Carvajal, perhaps a verbal assurance that "the Jews would not be disturbed in the exercise of their religion. He had previously made a gift of £100 to Manasseh ben Israel. Altogether Cromwell's action enabled the Jews to live as such in England at a time when there was sufficient opposition to them on the part of the clergy and the mercantile classes to have prevented their residence, if the government had been weak or ill-disposed toward them.


M. SIEGEL. CRONICA ISRAELITICA. See Periodicals.

CROOIL, JOSEPH: Teacher and controversialist; flourished in England about 1828. He gave lessons in Hebrew to a few students in the University of Cambridge when, for several years, the regius professors of Hebrew were absentees. He was not by any means a man of learning, though he could read three languages, English, German, and Hebrew; he was given over to prejudices, and delighted in old wives' fables and vain traditions.

In the habit of wearing a parchment girdle, on which were inscribed passages from the Law and the Talmud, Crooil was opposed to the emancipation of the Jews, believing that the introduction of Jews to Christians in the legislature would lead to the conversion of the former to Christianity. He wrote two works on this subject in 1829, entitled "The Fifth Empire" and "The Last Generation," both published at Cambridge.


G. L.

CROSS: 1. The stake (crusus = κρυός or κρύον) used by the Romans at crucifixion. This was so familiar to the Jews in New Testament times that they spoke frequently of "men carrying their cross before them while going to be executed" (Gen. R. iv.; Pes. R. xxx.; ed. Bober, 145b), as did Jesus (Matt. x. 38, xvi. 21, and parallels; see Crucifixion).

2. A specific Christian symbol: termed by Jews כְּרֵסִי (cresi) and also כְּרֵס (kresh) ("kled"). Concerning this the law is: "As far as it is made an object of worship by Christians, it is to be treated as an idol and prohibited for use; if, however, it is worn as an ornament without any religious object, its use is permitted to the Jews" (Isserlis, Shulhan 'Aruk, Yore De'ah, 141, 1; H. Mordecai to 'Ab Zarah III. in the name of R. Eleazar b. Jacob of Worms). However, being a Christian symbol, it has always been scrupulously avoided by Jews. Pious Jews would not even wear badges or decorations with the cross attached to them, whereas more liberal ones do not hesitate to wear either the Iron Cross as German soldiers, or the Red Cross as members of the Red Cross Society. To embroider ornamental crosses upon silk dresses for Christian ladies...
is not forbidden to Jewish artists, according to Solomon b. Adret (see Berliner, "Ausz dem Leben der Juden," 1900, pp. 18, 199). The Jewish aversion to using any sign resembling a cross was so strong that in books on arithmetic or algebra written by Jews the plus sign was represented by an inverted "kamez" (L). The cross as a Christian symbol or "seal" came into use as early as the second century (see "Apost. Const." iii. 17; Epistle of Barnabas, xi.-xiii.; Justin, "Apologetic," i. 55-60; "Dialog. cum Tryphon," 83-97); and the marking of a cross upon the forehead and the chest was regarded as a talisman against the powers of demons (Tertullian, "De Corona," iii.; Cyril, "Testimonies," xi. 21-22; Lactantius, "Divinae Institutiones," iv. 27, and elsewhere). Accordingly the Christian Fathers had to defend themselves, as early as the second century, against the charge of being worshipers of the cross, as may be learned from Tertullian, "Apologia," xii., xvii., and Minucius Felix, "Octavius," xxix. Christians used to swear by the power of the cross (see Apocrypha of Mary, viii., in James, "Testa and Studies," iii. 118). Nevertheless Jewish teachers in the Middle Ages declared that Christians must be known when swearing by the cross, as, in reality, they swear by the true God (Isaac of Corbeil, in "Sefer Migvot Elyon," i. 59, quoted by Ginsberg, "Gesch. d. Erz. u. Cultur in Italien," 1880, p. 90). The fact, however, that the cross was worshipped as an idol during the Middle Ages caused the Jews to avoid (compare Ex.xxxi.13) the very word "cross;" as well as all derivatives of it; for instance, "kreuzer" they called "zal" or abbreviated, "zv;" and the town "Kreuznach" they called "Zeleni-Makom." Several forms of the cross appear to have been used: the simple form, like a plus sign, the so-called St. Andrew's cross, and the Latin cross, which is mentioned in Ezek. i. 4 (Hebr.) as the "mark of life set upon the men to be saved" (see Aquila, Symmachus, Theodotion, and Vulgate, or St. Jerome, to Ezek. i. 4; and Tertullian, "Adversus Marcum," iii. 22; compare Job xxxii. 35). On the other hand, the oblique or St. Andrew's cross, resembling the letter "x," was used in Justin's time (see "Apologetic," i. 60, where he compares the Christian cross with the cosmogonic starting-point in Plato's "Timaeus," 38), and was known also to the Jews (see Anonymous and Cabala), this form as the initial letter of "Yeshua" being preferably used. In Jewish circles the original connections of both the Latin and the St. Andrew's cross were quite naturally ignored.


K. CROSS-EXAMINATION. See Evidence.

CROWN.—Biblical Data: The translation employed for five distinct Hebrew words in the Bible. It renders, first, "zal," a technical term used frequently in the Priestly portions of Exodus for the golden molding with which the Ark (xxv. 11), the table (xxv. 24), its border (xxv. 35), and the altar of IV. . . . 24
their heads," as may be learned from the Book of Jubilees, xiv. 30, where Abraham is said to have received an ordinance to this effect for all generations. Obviously, this custom gave rise to the belief that the Tabernacle feast was a Bacchic festival (Plutarch, "Symposium," iv. 5; compare II Macc. vi. 7).

Whether this Greek custom goes back to ancient Semitic life (see Isa. xxviii. 1-3, and Luzzatto's Hebrew commentary) can not be decided. The Samaritans, "crowns" (Yer. Sukkah 1:10; Tombol Sukk., i. 5) appear to be a reminiscence of the older "crowning of the head." Possibly the crowning of the cup of blessing at the saying of grace (Nim., 5:1a; Yer. Ber. vii. 15; see also Frankel's commentary) is a survival of the Greek symposium.

Crowns were placed by the Gentiles upon their idols (Ephes. xiv. 18) and according to them, such "crowns of wheat" or of "roses" were placed upon their heads. The elders in heaven have also "crowns of gold" on their heads (Yalkut, Shemot, 2:6; R. Nasi, "The Epistles of St. James," ed. Neub., pp. 311-313, note i; Yer. B. Mezir., ed. Blumen, note 3, etc.; Yer. Ha. Halevi, etc.); Crown.

In the Talmudic Hebrew, "crown" (Sofer, "Kranz und Krone," Derer, 1866, p. 101. See also S. Juden, "De Allegoriis Legum," xxvi. ii. 5) is usually rendered by the identical מַשְכָּנָה or מַשְכָּנָה, or sometimes by מַשְכָּנָה, which in sense is equivalent to "crown" or "wreath." For the insignia of royalty the late Biblical הַכְּתֵר is used, together with "kímn" (throne) and "kímn" (seats). While the Biblical הַכְּתֵר drops out of use in the Talmudical Hebrew, which restricts the sense of royal crown and honour of ornament.

"Ketar," as well as "açof" and its derivatives, has also the applied meaning of ornament, dignity, and distinction. The righteous will wear crowns in the hereafter (Ber. 17a.); compare Meg. 10b, where God is the crown on the head of the pious (Lev. xvi. 32), so also prayer is woven into a crown for the head of God (Ex. xxii. 2). Three crowns there are: the crown of the Torah, the crown of the priesthood, the crown of royalty; but the crown of a good name is higher than these altogether (Abot 1:15). In explanation of this enumeration of the three degrees of distinction Ex. xxv., and Num. iv. must be kept in mind. The crown of the learned man (Pharisee), that of the priest (Sadducee), that of royal blood, men of good reputation not only attain but even surpass; that is, learn.

Crowns were placed by the Gentiles upon animals, birds, and the fowl of the air; and even the children (S. Juden, "De Allegoriis Legum," xxvi. ii. 5). The crowns or "hats" worn among the heathens were generally made of glass, to represent the diadem; while, among the Jews, "crown" and "hat" are often used interchangeably (Maimonides, "Hilkhot Pidyon Bebeqim," 1:1, 4; "Hilkhot Bein Einim," etc.).

The "Three Crowns" of the Talmud (see "Crowns of Reward," xvi. 39) is used, and is composed of three crowns: the crown of the Torah, the crown of the priesthood, that is, the altar; the crown of the priest, that is, the Ark of the Covenant. Playing upon the symbolism of מַשְכָּנָה (scepter) and מַשְכָּנָה, he adds: "And one acquires the Torah, it is for him a תּוֹרָה, a crown; or if he does not, it is for him something foreign." Especially does Paul dwell upon the "incorruptible crown" obtained in the race for the higher things, in contrast to the "corruptible crown" given to the victor in games (I Cor. ix. 25; II Tim. ii. 5; compare II Thess. i. 10). The "Crown of Life" is also used for "kingdom"; for instance in the parable about the moon's jealousy of the sun, she asks: "Is it possible for two kings to have one 'crown' and God, acting upon the suggestion, reduces her to the second rank (Hul. 90b). Again.

Crowns.
CROWNS OF THE LAW.

CROWN OF THE LAW : A coronet, usually made of gilted silver, with bells, bearing the Hebrew inscription "Keter Torah." It is placed upon the upper ends of the handles of the scroll of the Law. Sometimes the crown is a double one. A similar emblem, often borne between two lions as symbols of strength, decorates the mantle of the scroll and the curtain of the Ark. The device signifies the majestic sovereignty of the Law. It is difficult to say when it was first adopted. In gnostic times he who read the last chapter of the Pentateuch on Simhat Torah had a crown of silver or gold or a garland of myrtle placed upon his head, similar to the one placed upon the head of a bridegroom; whence, probably, the name BRIDEGROOM OF THE LAW. From this arose the custom of having a crown placed permanently upon the scroll of the Law, the making of crowns or garlands on festival days being a transgression of the law (see Abraham ben Nathan ha-Yarḥi in "Ha-Maḥlig," Suk. 18; and R. Nissim to Alfasi, Meg. iii.; Shulḥan Aruk, Orḥ. Hayyim, 154, 10). The masters of the school, called "kings" (ib. 62b), were probably the persons originally decorated with the crown of the Law. This seems to be continued by the saying of Ṣeṭi: "He who makes use of the crown [קטר] perisheth" (Ab. i. 13). [This "crown" was afterward understood to mean the "crown of God" (Keter = the Ineffable Name, which was probably engraved upon the crown; see Pirkē R. E. xviii.; Targ. Yer. to Ex. xxiii. 4-6, 25.) Compare Ab. iv. 3: "Make not the Torah a crown to glory in it." The saying of R. Simon b. Yohai concerning the three crowns—the crown of the Law, the crown of the priesthood, and the crown of royalty (see CROWN IN POST-BIBLICAL TIMES)—appears also to indicate that the crown of the Law, like the two others, was a material crown, and not a figuative expression like "the crown of a good name." The crown of the Law is probably indicated by the following Haggadah: "When the Israelites before receiving the Law on Mount Sinai proclaimed 'We shall do and hearken!' [Ex. xxiv. 17], there came sixty myriads of angels with two crowns for each—one for each of the two promises; and when they sinned before the Golden Calf there came twice as many demons to take their ornaments away." (Ex. xxiii. 6; Shab. 88a; compare Pesik. 21 [ed. Friedmann, 100b]; Pesik. de R. K. xiv. 26b; Tan. Tnawweh, ed. Buber, 50b.)

Regarding the question whether the Keter Torah in use may be said for the purpose of setting a dowry for, see Isaac Lampronti, "Paḥad Yehaḳ," letter 2, 170b.

J. D. E.

CROWNS OF THE RIGHTEOUS : The future bliss of the righteous is described by Rab in Ber. 17b: "There is neither eating and drinking nor marrying nor having nor native nor quare in the world to come; but the righteous sit with crowns upon their heads, and feast upon the splendor of the Shekinah, as it is said of the nobles of the children of Israel: 'He laid not his hand upon them, but they saw God, and this was their eating and their drinking.'" (Ex. xxix. 11, 12.) In Sanh. 11b, Meg. 15b, R. Haninah says: "God himself will be a crown of glory upon the head of each righteous one, as it is written: 'In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people'" (Isa. xxviii. 5). Accordingly the Zohar (Wayḥi, ed. Cracow, p. 296) speaks of seats surrounded with crowns prepared for the righteous in paradise thirty days before their death, when their forthcoming arrival there is announced. So sings the poet of the "Aḥdant": "Under a canopy of crystal crowns, Wearing a beauteous crown, Each in accordance with his deeds, On a throne with seven steps of live gold"
CRUCIFIXION: The act of putting to death by nailing or binding to a cross. Among the modes of Capital Punishment known to the Jewish penal law, crucifixion is not found; the "hanging" of criminals "on a tree," mentioned in Deut. xvi. 21, was resorted to in New Testament times only after lappidation (Sanh. vi. 4; Sifre, ii. 221, ed. Friedmann, Vienna, 1884). A Jewish court could not have passed a sentence of death by crucifixion without violating the Jewish law. The Roman penal code recognized this cruel penalty from remote times (Aurelius Victor Cesar, 41). It may have developed out of the primitive custom of "hanging" ("arbor inferni"); which was dedicated to the gods of the underworld. Seneca ("Epistles," 101) still calls the cross "infelix lignum." Trees were often used for crucifying convicts (Tertullian, "Apologie," viii. 10). Originally only slaves were crucified; hence "death on the cross" and "supplicant servile" were used indiscriminately (Tacitus, "Historia," iv. 3, 11). Later, provincial freemen of obscure station ("humiles") were added to the class liable to this sentence. Roman citizens were exempt under all circumstances (Cicero, "Verr." ii. 7, iii. 2, 20; iv. 10 et seq.). The following crimes entailed this penalty: piracy, highway robbery, assassination, forgery, false testimony, mutiny, high treason, rebellion (see Pauly-Wissowa, "Real-Encyc." Crux; Josephus, "B. J." ii. 11, § 1). Soldiers that deserted to the enemy and slaves who denounced their masters ("delatio domini") were also punished by death on the cross.

The crosses used were of different shapes. Some were in the form of an X, others in that of a St. Andrew's cross, while others again were in four parts, +. The more common kind consisted of a stake ("palus") firmly embedded in the ground ("crucem fingere") before the condemned arrived at the place of execution (Cicero, "Verres" i. 12; Josephus, "B. J." vi. 4, § 4) and a cross-beam ("patibulum"), bearing the "titulus"--the inscription naming the crime (Matt. xxvii. 37; Luke xxiii. 38; Suetonius, "Cal." 38). It was this cross-beam, not the heavy stake, which the condemned was compelled to carry to the scene of execution (Plutarch, "De Seria Num. Vind." 9; Matt. i. 15; John xi. 17; see Cross). The cross was not very high, and the condemned man could without difficulty be drawn up with ropes ("in crucem tollere, agere, dare, ferre"). His hands and feet were fastened with nails to the cross-beam and stake (Tertullian, "Adv. Judaeos," 10; Seneca, "Vita Beata," 19); though it has been held that, as in Egypt, the hands and feet were merely bound with ropes (see Winer, "B. R." i. 678). The execution was always preceded by lappidation (Livy, xxxiv. 20; Josephus, "B. J." ii. 14, § 9; v. 11, § 1); and on his way to his doom, led through the most populous streets, the delinquent was exposed to insult and injury. Upon arrival at the stake, his clothes were removed, and the execution took place. Death was probably caused by starvation or exhaustion, the cramped position of the body causing torture, and ultimately gradual execution, paralysis. Whether a foot-rest was provided is open to doubt; but usually the body was placed astride a board ("Questions"). The agony lasted at least twelve hours, in some cases as long as three days. To hasten death the legs were broken, and this was considered an act of clemency (Cicero, "Philo," xiii. 27). The body remained on the cross, food for birds of prey until it rotted, or was cast before wild beasts. Special permission to remove the body was occasionally granted. Officers ("aurinix" and "triumviri") and soldiers were in charge.

This cruel way of carrying into effect the sentence of death was introduced into Palestine by the Romans. Josephus brands the first crucifixion as an act of unusual cruelty ("Ant." xiii. 14, § 2), and as illegal. But many Jews underwent this extreme penalty (xvi. 4, § 2; "Vita," § 76; "B. J." ii. 12, § 6; iv. 29, § 9; v. 11, § 1; Philo, ii. 329). During the times of unrest which preceded the rise in open rebellion against Rome (about 36-66 n.c.), "rebels" met with short shrift at the hands of the oppressor. They were crucified as traitors. The sons of Judas the Galilean were among those who suffered this fate.

The details given in the New Testament accounts (Matt. xxvii. and parallels) of the crucifixion of Jesus agree on the whole with the procedure in vogue under Roman law. Two modifications are worthy of note: (1) In order to make him insensible to pain, a druk ("sopor," Matt. xxvii. 34, 48; John xix. 26) was given him. This was in accordance with the humane Jewish provision (see Malmonides, "Yad," Sanh. xii. 3; Sanh. 43a). The beverage was a mixture of myrrh ("myrrhe") and wine, given "so that the delinquent might lose clear consciousness through the causing intoxication." (2) Contrary to the Roman practice of leaving the body on the cross, that of Jesus was removed and buried, the latter act in keeping with Jewish law and custom. These exceptions, however, exhaust the incidents in the crucifixion of Jesus that might point to a participation therein, and a regulation thereof, by Jews or Jewish law. The mode and manner of Jesus' death undoubtedly point to Roman customs and laws as the directive power.

From the Jewish point of view, the crime of which Jesus was convicted by the Jewish priests is greatly in doubt (see Jesus). If it was blasphemy, lappidation should, according to Jewish law, have been the penalty, with suspension from the gallows after death (Mishnah Sanh. iii. 4; Sifre, iii. 221). Nor were any of the well-known measures taken (Sanh. vi.)
which provide before execution for the contingency of a reversal of the sentence. Neither was the "cross"—i.e., the gallows for hanging—constructed as usual after laceration, and as ordained in Sanhedrin vi. 4. His hands were not bound as prescribed; the "cross" was not buried with his body (Mal. ii. 6). Whether the Jewish law would have tolerated a threefold execution at once and the same time is more than uncertain (Sanh. vi. 4; Sifre, ii. 221).

The greatest difficulty from the point of view of the Jewish penal procedure is presented by the day and time of the execution. According to the Gospels, Jesus died on Friday, the eve of Sabbath. Yet on that day, crucifixion, in view of the approach of the Sabbath (or holiday), executions lasting until late in the afternoon were almost impossible (Sifre, ii. 221; Sanh. 335b; Mekhilta to Wayahcel). The Synoptics do not agree with John on the date of the month. According to the former he died on the 14th of Nisan, as though he were the passchal lamb; but executions were certainly not regular on the eve of a Jewish holiday. According to the Synoptics, the date of his death was the 15th of Nisan (first day of Passover), when no execution could be held (Mishnah Sanh. Jr. 1; and the commentaries; Yer. Sanh. ii. 8; Yer. Zeb. v. 2; Ket. i. 1). This discrepancy has given rise to various attempts at rectification. That by Chwolson is the most ingenious, assuming that Jesus died on the 15th and accounting for the error in Matthew by a misstatement from the original Hebrew inMatt. xxvi. 56 (ץחסו חס), due to the omission of the first (ץחסו חס), see his "Das Letzte Passamahl Christi," p. 181. But even so, the whole artificial construction of the law regarding Passover when the 15th of Nisan was on Saturday, attempted by Chwolson, would not remove the difficulty of an execution occurring on Friday, the eve of Sabbath and eve of holiday, and the body could not have been removed as late as the ninth hour (3 p.m.). Bodies of delinquents were not buried in private graves (Sanh. vi. 5), while that of Jesus was buried in a sepulcher belonging to Joseph of Arimathea. Besides this, penal jurisdiction had been taken from the Sanhedrin in capital cases forty years before the fall of the Temple.

These facts show that the crucifixion of Jesus was an act of the Roman government. Thus it was customary to liberate one sentenced to death on account of the holiday season is not corroborated by Jewish sources. Many of the Jews suspected of Messianic ambitions had been nailed to the cross by Rome. The Messiah, "king of the Jews," was a rebel in the estimation of Rome, and rebels were crucified (Stoicenius, "Vespas." 4; Claudius, xxv.; Josephus, "Ant." xx. 5, § 1; 8, § 6; Acts v. 36, 37). The inscription on the cross of Jesus reveals the crime for which, according to Roman law, Jesus expired. He was a rebel. Tacitus ("Annals," 54, 59) reports therefore without comment the fact that Jesus was crucified. For Romans no amplification was necessary. Pontius Pilate's part in this tragedy as told in the Gospels is that of a wretched coward; but this does not agree with his character as recorded elsewhere (see Slicher, "Gesch." Index, a. r.). The other incidents in the New Testament report—the raising of the curtain, darkness (eclipse of the sun), the rising of the dead from their graves—are apocalyptic embellishments derived from Jewish Messianic eschatology. The so-called writs for the execution (see Mayer, "Die Rechte der Israeliten, Allrn, und Römer," ii. 426, note 25) are spurious.

Crucifixion

Cruelty : The disposition to inflict pain and to great over suffering. Widely prevalent among, if not characteristic of, savages and barbarians, it has influenced their treatment of strangers, enemies, and evildoers. Primitive races, however, are strongly bound to pain, being early in life trained to endure it unfeelingly, as the various initiatory rites at puberty in universal vogue among them show (see Heinrich Schurz, "Altchristl. und Mohammedanen," pp. 92 et seq. Berlin, 1907). Moreover, lack of imagination incapacitates them for measuring the suffering entailed on others (Tyler, "Anthropology," p. 498, New York, 1897). Again, among them, as also among civilized nations of antiquity, religious notions sanctify the passion for revenge, nearly always an element of cruelty. Abel's "blood cries to heaven" (Gen. iv. 10, Heb.). The deity itself is injured and offended, and the land is defiled by bloodshed (see Schneider, "Die Naturvölker," 1898, i. 86; Leopold Schmidt, "Die Ethik der Alten Griechen," ii. 306, et seq. Berlin, 1892; Tiele, "Vergleichende Geschlechter von der Egypt. en Mesoopotam.," p. 159; "Tr. Soc. Bibl. Arch." viii. 12 et seq.).

The "lex talionis," universally observed by savage and semi-civilized peoples, illustrates this principle. Injury had to be requited by corresponding injury. "Eye for eye, tooth for tooth, hand for hand" (Ex. xxi. 24). Literally construed at first, the provisions of this law in course of time, and with the refinement of feeling accompanying progressing civilization, were translated into pecuniary assessments in compensation of injuries. Cruel practices connected with the observances of religion, such as mutilations, the cutting of gashes (see Cyrus), the burning of children to propitiate Moloch, and human sacrifice generally, not originally upon a similar idea. The ancient Hebrews in their primitive state were in disposition little different from their neighbors and contemporaries. In the period of "ignorance" the pre-Moschean Arabs deemed "revenge to be the twin brother of gratitude," and not to visit an offense upon the offender was considered cowardly and ignoble (see Goldziher, "Mohammedische Stadien," 1888, i. 13 et seq.). The books of Judges and Samuel prove that the Israelitish invaders of Canaan displayed in their dealings with their enemies the temper of their day. The bodies of those slain in battle were stripped of everything valuable. Occa-
The brutal treatment of captives seems to have been common among Syrians, as noted by Ezekiel (xxiii.25). The cutting off of noses and ears was a common procedure in eastern countries, and this practice is not mentioned as occurring in the ferocious civil wars of the Northern Kingdom (II Kings xvi.7). The Chaldeans and Persians, and the Ammonites, Assyrians, and Chaldeans (II Kings xiv.25), were all noted for their cruelty.

Cruelty was not confined to the East. In the later book of Chronicles (xxvi.11, 14), and in II Chronicles x.16, the number of stripes to thirty-nine (Mak. x.19; Josephus, "Ant." 8, § 21). The use of "scorpions" (ז'אקה), mentioned in I Kings xii.11, 14, is limited by the law of retaliation (Ex. iii.11, 14, was, in the judgment of the courts, regarded as excessively cruel, and must have been rare. They were pointed and knotty rods, or whips with sharp iron points (Cicero, "De leg." ii.1062). Beating with bags filled with sand and pointed pieces of iron was another method of punishment (Ephraem Syrus). The Syrians seem to have had recourse to similar instruments of torture (II Macc. vii.1). Later, the Romans adopted the use of whips weighted with rough, heavy stones, or lead balls (Cicero, "Cicero i." 63). Thorny rods or switches were occasionally used (Judges vii.7, 16; compare Prov. xxvi.9).

Other indications of the gradual refinement of feeling are revealed in the fact that the slave ultimately acquired a right to protection against bodily injury, and that the master who caused his death by cruel beating was punished (Ex. xxii.15, 20-21). If, however, death was not immediate, the owner was considered to have injured his own Treatment property. Philo regards the provision of slaves, which grants freedom to the enslaved based less upon the principle of compensation than upon the desire to protect the slave against further insult, the master naturally finding a constant cause of irritation in the slave's situation for full work in consequence of his rash or cruel treatment. The law also modified to a considerable extent the rights of vengeance and Asylum (Ex. xxii.14, 15, 16), and provided for the protection of those guilty of manslaughter.

With what horror the Prophets viewed the atrocities committed in the spirit of the savage in earlier times is clear from the opening chapters of Amos. They denounced the cruel rites—mutilations, human sacrifices—sanctioned by the religion of Canaan, and modified barbarity through the potent lesson of mercy and humanity. As punishment the invasion of a "cruel" people is announced, and the detailed description shows that the Jewish people had outgrown the temper which regarded such atrocities as natural (Deut. vi.23; 24; Deut. xxv.13). In the later books cruelty is expanded to include.

Cruelty and retaliation are thus fundamental. Mutilations were thus legalized. The Deuteronomistic legislation applies this principle in the case of false witnesses (Deut. xix.30 et seq.). A woman guilty of a certain indecent act lost her hand (Deut. xxv.11 et seq.). Similar and severer provisions are also found in the recently discovered code of Hammurabi (see Weckler, "Die Gesetze Hammurabi," Leipzig, 1890); and the punishments provided by the laws of other ancient and modern Oriental nations show still greater cruelty. Adulterous women had their noses cut off, while the corespondent was condemned to a thousand stripes (Diodorus Siculus, 1.78). The statement of Josephus ("Vita," 33, 34) that rebels and traitors suffered the loss of one or both hands reflects the ferocity of the civil war.

The primitive severity of the earlier practice, however, was tempered by clemency. This appears clearly in the provisions for carrying out the punishment of stripes. The number of stripes must not exceed forty (Deut. xxv.1-4; in Hammurabi's code the maximum is fixed at fifty), and they must be administered before a proper court officer. As also among the Egyptians (see Wilkinson, "Ancient Egypt," ii.41 et seq.), the stripes were applied to the back of the delinquent, not as in the cruel Eastern practice, to the soles of the feet. The instrument employed was in early times a rod or switch (Prov. x.13). The later rabbinical authorities prescribe the use of a plaited leather strap, construing "bikoret," in Lev. xix.29, to indicate this (see Gesenius, "Th." i.204), and limit the number of stripes to thirty-nine (Mak. iii.10; Josephus, "Ant." 8, § 21). The use of "scorpions" (ז'אקה), mentioned in I Kings xii.11, 14; II Chronicles x.11, 14, was, as the context shows, regarded as excessively cruel, and must have been rare. They were pointed and knotty rods, or whips with sharp iron points (Cicero, "De leg." ii.1062). Beating with bags filled with sand and pointed pieces of iron was another method of punishment (Ephraem Syrus). The Syrians seem to have had recourse to similar instruments of torture (II Macc. vii.1). Later, the Romans adopted the use of whips weighted with rough, heavy stones, or lead balls (Cicero, "Cicero i." 63). Thorny rods or switches were occasionally used (Judges vii.7, 16; compare Prov. xxvi.9).

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Cruelty to Animals

unfriendly and unnatural conduct (Provi. vi. 17) on the part of one from whom, by reason of friendship or consanguinity, consideration is to be expected (Job xxx. 21). As symptoms of cruelty, anger and jealousy are enumerated (Prov. xxvii. 4).

Later Judaism, in interpreting the Mosaic legislation, proceeded upon the theory that any unnatural act was cruel. The stoning of the kid in the milk of its mother, the wearing of wool and linen together, the yoking of ox and ass together, the sowing of different seeds in one field, were so regarded (Philo, "De Specialibus Legibus"). Humanitv, therefore, was declared to be the sister of pietv, and was inculcated in many injunctions of the Mosaic code; it is befitting the king (i.e., "De Vita Moysi," II. 1, 2); it is to be shown to strangers as readily and fully as to fellow-countrymen; it is due to the deserved and to dumb creatures (i.e., "De Caritate"). The "lex talionis" was modified (Mek., Mishaphtim, 8). Capital punishment was virtually abolished in all cases where malice preponderate was not established beyond all doubt.

Judges who pronounced the death sentence too frequently were stigmatized as shedders of blood (Mak. 7a), and this in spite of the conviction that "misapplied clemency leads to unjustifiable cruelty" (Lam., vii. 16). And when the sentence of death was carried into effect tender regard was extended to the body of the executed (Sanh. v. 3; Rabbib 55b). Decapitation by the sword was for this reason declared to be an indignity by R. Huna (B. B. 8b). Needless exposure of the body was looked upon with the declared to be an indignity by R. Huna (B. B. 8b). Needless exposure of the body was looked upon with the exposure of the body was looked upon with the indignity (B. B. 8b). The Romans, however, were past-masters in the art of applying these various expedients. Under the non-Hebrew designation "nashpektel," a wooden contrivance so arranged as to force the body into unnatural contortions. The neck, too, was constricted by a ring ("girdle") or iron collar (Jer. xx. 2; Struch vi. 30).

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The whole "shylock" story originated in old Aryan mythology.

That evil-doers were not treated without cruelty is apparent from the frequent allusions in the Biblical books to the terrors and sufferings incidental to imprisonment (I Sam. iii. 34; Job, xiii. 27; Ps. lxxviii. 2, cv. 18, cv. 19; I Sam. xxiv. 22; Zach. ix. 11). Though prisons existed (Jer. xxvii. 15, 30), abandoned cisterns filled with mire were used for the detention of men that had incurred the displeasure of the mighty (Jer. xxxviii. 6). Ill fed (I Kings xx. 27), the prisoners were often bound with chains and ropes (Job lxxix. 8; Ps. lxxxv. 9); the feet especially were fastened together with brass (Judges xvi. 21; I Sam. iii. 34; Jer. iii. 11) or iron links (Ps. cv. 18; Prov. vii. 25). Often the feet were put into the stocks or blocks ("sad," Job xiii. 27, xxvii. 11), while in other cases a valuable instrument of torture was used, the "nashpektel," a wooden contrivance so arranged as to force the body into unnatural contortions. The neck, too, was constricted by a ring ("girdle") or iron collar (Jer. xx. 2; Struch vi. 30).

The Romans, however, were past-masters in the art of applying these various expedients. Under the non-Hebrew designation "nashpektel," the Latin "collare," the rabbinical books recall a neck-ring largely in use to render prisoners helpless (Ezra Robb, Proem. xxxiv.). Characteristic in this connection is showing the dread of the inhumanities of non-Jewish tormentors is the prohibition (Tosef., "Ab. Zarah, ii. 4") that they "neither use other weapons or these devices for restraining prisoners"; i.e., "גזרה" (ed. Zuckerman, wrongly, "בליון") and "גזרה סינית" ("iron chains").

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of animals. In the Biblical account of creation man is made sole ruler over the lower creatures, with the right to use them for whatever purpose he desires (Gen. i. 28; Ps. viii. 6-8). Still, in the legislative portions of the Bible there are many laws concerning the rights of dumb creatures; so many, in fact, as to justify the assumption of the Rabbis that kindness to animals is a Biblical injunction (תנ"ע ל"ע: B. M. 32b). The prohibition against causing a limb or flesh cut from a living animal was included by the Rabbis in the seven Noahian laws, and the act was thus forbidden not only to Israelites, but also to other nations.

Animals must not be tortured unnecessarily. The ox must not be muzzled while threshing (Deut. xxv. 4), but must be free to eat of the corn while working, as the human laborer is permitted to do (Deut. xxiii. 25, 36; B. M. 87b). The Rabbis considered the term "ox" to be a generic term including all animals. Nor does it matter whether the animal belongs to a Jew or not; the Jew who employs it in threshing must not muzzle it (B. M. 90a; Maimonides, "Yad," Sekarut, xii. 11; Shulhan 'Aruk, Hoshen Mishpat, 338; compare I Cor. ix. 9).

It is forbidden to emasculate an animal, whether clean or unclean, although when emasculated it may, if clean, be used for food (Lev. xxiii. 24; Shab. 111a; Shulhan 'Aruk, Even ha-'Ezer, 5.11). It is forbidden to pair or couple in doing any kind of work, animals of different species, especially to pair a wild one with a tame one (Lev. xix. 19; Deut. xxiii. 20, and Sifra ad loc.; B. K. 54b; Kil. viii. 1, 2).

Mother and young must not be slaughtered on the same day (Lev. xxiii. 28). When the paternity of an animal is known, or can be ascertained, it is also forbidden to kill father and young on the same day. Although the transgressor of this commandment is liable to the punishment of flagellation, the animals may be used for food. The seller, if he knows that they are bought to be slaughtered on the same day, must notify the buyer of the relationship of the animals when he sells a mother with its young—for instance, if sold before the holidays, when any one buying a large cow is presumed to intend to slaughter them immediately (Hul. 83a; "Yad," Shehitah, xiii.; Shulhan 'Aruk, Yoreh De'ah, 25).

It is forbidden to take both mother and young from a nest. When the mother is liberated the young may be appropriated (Deut. xxiii. 6). This law applies only to clean, undomesticated birds, but if one has domesticated geese, pigeons, etc., he need not drive off the mother when he takes the young (Hul. 138b et seq.; Yoreh De'ah, 292).

Hunting. Hunting was discouraged by the Rabbis (see Hul. 96b), and the later authorities forbid its pursuit entirely if merely for sport (Ezekiel Landau, "Noda' bi-Yehudah," series ii.; Yoreh De'ah, 10).

The various regulations for the lawful killing of animals ("shehitah") are not only in harmony with the principle of the prevention of cruelty, but seem to have been dictated by it. These laws have no definite Scriptural origin, although the Rabbis take as a basis for them a Biblical expression (Deut. xii. 21). While the Rabbis themselves do not assign the prevention of cruelty to animals as the reason for the regulations (see Maimonides, "Mishneh Torah," ii. 36, 48), many of their provisions—for instance, that the knife must be sharp, smooth, without any perceptible notches, and must be drawn, not pressed, against the throat of the animal (see Shulhan 'Aruk)—were obviously instituted for the purpose of lessening pain. In spite of the attempts made in various European states in the last fifty years to forbid the Jewish mode of shehitah on the ground of cruelty, this institution of Judaism still stands vindicated as far more humane than any of the modes employed by non-Jews (see Dembo, "Slaughtering of Animals").

The Jewish law not only forbids cruelty, but also enjoins kindness, to animals. "If thou seekest the ass of him that hateth thee lying under his burden, and thou wouldst bear to unload him, thou shalt surely help with him" (Ex. xxiii. 5). The expression "of him that hateth thee" is explained by the Rabbis to refer to an irreligious Jew or to a non-Jew (B. M. 32b; "Yad," Rozeah, xiii.; Hoshen Mishpat, 272).

If an animal falls into a pit on the Sabbath, food must be provided for it there for the day, and it must be removed in the evening. Should the animal be in danger of not being able to live through the day, the removal of vessels and tools from one place to another in order to save it is permitted (Shab. 128a; "Yad," Shabbat, xxv. 28; Orah Hayyim, 305, 19). It is also permitted to ask a non-Jew to milk one's cow on the Sabbath when she is suffering from an oversupply of milk (Amiel to B. M. ii. 29). It is, moreover, lawful to cut the nails of an animal, or to comb it, or to heal it, on the weekdays of the holidays (M. K. 10a; Rashi ad loc.; "Yad," Shehitah, Yom-Tov, viii. 15; Orah Hayyim, 536, 1-2).

Beasts of burden and all domestic animals must rest on the Sabbath day (Ex. xx. 10; Ex. xxxi. 12; Deut. v. 14). It is not permitted to ride an animal on the Sabbath day or to ride in a wagon drawn by animals or to drive an ox on the Sabbath day (Ex. xx. 10; Deut. v. 14). The ethical value of this precept is brought out with great emphasis in the haggadic portions of the Talmud. Moses and David were chosen leaders of Israel because as shepherds they had shown themselves kind and sympathetic to the lower animals (Midrash Rabbah Ex. ii. 3). The angel of God took the part of the dumb creature, demanding of Balaam why he smote his ass (Tan. and Yalk. to Num. xxii. 32).

"A righteous man regardeth the life of his beast, as if he were his own."
but the tender mercies of the wicked are cruel" (Prov. xii. 10). God, the Righteous, has pity on animals as well as on man, likewise as He saved the animals together with Noah from the Flood (Yalk. ad lor., and to Noah, 36). Rabbi Judah I was punished with bodily suffering during many years because, when a young calf that was being led to slaughter hid its face in his skirts, he said, "Go! for this purpose was thou created!" When, after many years of suffering, he showed mercy to a nest of mice which his maid wished to destroy, he was again restored to health (B. M. 83a). Standing not "in the way of sinners" (Ps. i. 1) is explained as a prohibition against associating with hunters who plague animals by urging dogs against them ('Ab. Zarah 18b; see Rashi). Compare Circus; Shehitah.

BIBLIOGRAPHY: Hamburger, R. B. T.s.v. Thierqueldeli; Saalschiitz, Das Mosaische Redd, xvi, 12; Low, Thierqueldeli; Yalk. ad lor.; Hamburger, Judaeus, ch. 49.

CRUSADES, THE: Expeditions from western Europe to recover Jerusalem and the holy sepulcher from the control of the infidel. The undisciplined mobs accompanying the first three Crusades attacked the Jews in Germany, France, and England, and put many of them to death, leaving behind for centuries strong feelings of ill will on both sides. The social position of the Jews in western Europe was distinctly worsened by the Crusades, and legal restrictions became frequent during and after them. They prepared the way for the anti-Jewish legislation of Innocent III., and formed the turning-point in the medieval history of the Jews. The outbursts did not come unexpectedly. Soon after Peter the Hermit and Urban II. had aroused the enthusiasm of French chivalry at the Council of Clermont in 1094, Godfrey de Bouillon declared that he would avenge the blood of Jesus on that of the Jews, and leave none of them alive, while his First companions threatened to exterminate Crusade: the Jews if they would not become converted. The Judeo-French communities accordingly sent letters to those on the Rhine, who theretofore appointed a fast-day to avert the evil (Jan., 1096); and when Godfrey de Bouillon came to Cologne and Mayence each community made him a present of 500 silver marks to secure his protection. When Peter of Amiens arrived with the crusaders at Treves early in 1096, he did not directly arouse the people against the Jews, but left a general ill will against them throughout Lorraine, especially through the influence of the knight Volkmar, who declared that he would not leave the kingdom until he had slain at least one Jew. In the spring of 1096 twenty-two Jews were slain at Metz, and on May 8 the crusaders and accompanying rabble attacked the Jews of Speyer, slaying eleven of them and only being restrained by the exertions of Bishop John from putting them all to death in the synagogue. On May 18 the Jews of Worms were all slain except a few who were forcibly baptized or who took refuge with the bishop. Their houses were destroyed, and even the corpses desecrated. Many slew themselves rather than fall into the hands of the mob. The bishop's palace was stormed a week later, and all those within it were put to death. The number of the slain is said to have amounted to 800, though the extant list of names reaches only 400 (Hamburger, "Martyrologium," 1067). One of the richest Jews, named Minas, who lived around the mob and implored by some of his friends among the nobles to accept baptism, positively refused, and was put to death. Several were drowned, and Mar Shimoneh with his whole family was buried alive amid the jeers of the mob,
into the hands of the enemy, killed themselves. The corpses after being stripped were cast into nine graves; they are said to have numbered 1,014. Mar Isaac ben David, after having submitted to baptism, burned down his own house and the synagogue and perished in the flames, because it had been rumored that the Christians intended to turn the synagogue into a church. Kalonymus and his 53 companions were taken by bishop Ruthard in boats to Hildeg-heim and kept there for some time; but on June 1 he declared he could not protect them unless they submitted to baptism. They determined to stay themselves rather than do this, and Kalonymus put his own son Joseph to death, and then, with grief, attempted to kill the archbishop, but was prevented and killed.

The crusaders again attacked the houses and synagouges of the Jews of Cologne on May 30, but here the citizens protected the Jews in their own houses until Archbishop Henricus, on June 8, sent them for safety to seven neighboring villages, Neuss, Wevelinghoven, Altenahr, Xanten, Geldern, Mörs, and Kerpen. The crusaders followed them to these places, killing 290 in Neuss and Altenahr. In several cases throwing old women and young children into the river (Stoffel, “Martyrologium,” p. 138); forcing them to be baptized at Geldern and Kerpen; while in Wevelinghoven, Altenahr, and Xanten the Jews slew themselves rather than change their faith. The 300 Jews of Cologne who found themselves at Altenahr selected five men to slay the rest. In the month of June the crusaders reached Treves, and some of the Jews at once slew themselves, a number of Jewesses throwing themselves into the river. The rest betook themselves to the palace of Archbishop Egbert, who attempted in a sermon to persuade the people to spare the Jews, but he himself mutilated and beheaded in his palace for a week, at the end of which he told the Jews there was no hope for their lives but baptism. When they still remained obstinate some of them were exposed by him to the crusaders, who immediately slew them. The rest thereafter accepted baptism. The same fate befell the Jews of Regensburg, while those of Magdeburg were expelled. The crusaders on their march through Bohemia forced the Jews to become baptized, killing those who refused, notwithstanding the remonstrances of Bishop Cosmas. Next year, however, on the return of Emperor Henry from Italy, he granted them permission to revert to their ancestral faith (Pertz, “Monumenta,” ii. 181); not withstanding the protests of Pope Clement III (Laffle, “Legenda,” No. 536). The Jews of the Rhine-district were decimated: it has been calculated that about 4,000 were killed or slew themselves. The few survivors of Mayence who had taken refuge at Speyer did not return to their old homes until 1194, when a new synagogue was dedicated (September 25). When the crusaders at last stormed Jerusalem, July 15, 1099, they drove all the Jews into one of the synagogues and there burned them alive.

During the preparations for the Second Crusade a narrow-minded monk named Rudolph preached the Cross in the Rhine valley, and declared that the Jews should be slain as the enemies of the Christian religion. Bernard of Clairvaux protested energetically against the unchristian behavior of Rudolph, and only a few isolated cases of outrage occurred. The Jews were expelled from Mayence and Halle.

Second Crusade: expelled from Magdeburg and Halle.

1145-47. Bernard went to Germany to preach the Cross, and met the monk Rudolph in open disputation at Mayence in the beginning of November, 1146, but failed to influence the people in favor of the Jews. He accordingly addressed a letter to the peoples of western Christendom, protesting against the persecution of the Jews. Notwithstanding this, when the crusaders came to Würzburg they slew the rabbi, Isaac ben Elchanan, and about twenty-one men, women, and children, whose bodies were buried by the bishop in his garden. This was ultimately purchased by Herakle, the brother of the rabbi, as a graveyard for the Jews (see Trier).

At the coronation on Sept. 3, 1189, of Richard I., before he started for the Third Crusade, a severe riot occurred, and after he had left the country the crusaders who were preparing to follow him attacked, with 1189-90. the aid of the populace, the Jews at Lune, Stamford (March 7), Bury St. Edmunds (March 18), Colchester, Thetford, and Ospringe. The chief tragedy, however, occurred at York on the night of March 16, 1190, when 150 Jews of all ages, headed by Rabbi Yom-Tob of Jolmby, immolated themselves to escape slaughter or baptism (see York).

Before the Crusades the Jews had practically a monopoly of trade in Eastern products, but the more closer connection between Europe and Results. the East brought about by the Crusades raised up a class of merchant traders among the Christians, and from this time onward restrictions on the sale of goods by Jews became frequent (Roidinger, in “Zett. Gesch. Juden Deutsch.” 1894, p. 145). The religious zeal fomented by the Crusades burned fiercely against the Jews as enemies of Christ. Thus both economically and socially the Crusades were disastrous for European Jews.


6. CRYPTO-JEWS: Jews professing another religion but practising Jewish rites in secret in their own homes. There was some tendency toward this even in early days, as is shown by the attempts of certain Jews to avoid being taken for such (see Josephus, “Ant.” xii. 5, § 1; compare I Macc. 1:13); but the first wide-spread adoption of the practice appears to have been after the Almohade persecutions in Spain in 1144. The father of Moisesides is said to have nominally embraced Islamism at this time, and he was doubtless followed by others. Later, in Spain, after the persecutions of 1091, a whole body of Spanish Jews formally adopted Christianity, but observed Jewish rites in their homes. These were known as Maranos or, in the
Balaeric Islands. Criptos. Officially they were known as "New Christians," and there was considerable legislation directed against them in both Spain and Portugal and in their colonies, the chief activity of the Inquisition being directed against them. It is stated that Marranos are to be found even at the present day, especially at Cullera in Portugal. It also appears that there are, or have been, several classes of Crypto-Jews in Muslim lands; thus the ancestors of the Banu Ayyubus probably kept up their Jewish practices a long time after their nominal adoption of Mohammedanism. This was also done by the Maimins of Salonica (Gritz, in "Monatschrift," Feb., 1884), and near Khorassan there still remain a number of Jews known as the "Jedid al-Islam," who were converted to Mohammedanism half a century ago ("Il Vesillo Israelitico," April, 1884).

C.

CRYSTAL. See Glass.

Csemegi, Karl: President of the Hungarian Supreme Court of Judicature; born in Csengrad May 3, 1826; died March 18, 1899. Csemegi received his early education in the schools of Szegedina and Budapest. By order of Count Emeier Batthyany he organized a battalion of infantry in the Hungarian war of independence of 1848, at the head of which he fought throughout the whole war. After the conclusion of the campaign in the Bieszka and Buda districts, he laid down his arms at Jago, and as punishment was placed in an Austrian regiment, but was soon released on account of ill health. During the absolutist era he had a large law-office in Ráda, but was compelled by the chicanery of Austrian officials to transfer it to Bukovina in Romania. After the restoration of the former constitution, the Hungarian minister of justice, Balhassa Horvath, called him into the ministry, where a wide field presented itself for the employment of his ability. From ministerial secretary he became state secretary, in which capacity he prepared and codified chapter IV. of the laws of 1860, on the legal power and authority of judges. The incorporation of the judiciary of Fiume with that of Hungary was, however, the codification of the criminal law on a modern basis. Through this work he succeeded in fundamentally improving legal procedure in Hungary. Especially important was the comprehensive statement which he annexed to the code explaining the basic principles that underlie it, which statement contains a mass of legal knowledge still of much value. His influence left a distinct impression on the science of criminology, which developed rapidly after the adoption of his code.

Csemegi became president of the Supreme Court in 1879, and founded the Society of Hungarian Jurists, which to-day has among its members the most eminent jurists of modern Hungary. He was decorated with the Cross of the Order of St. Stephen of Hungary in 1878, and in 1886 became privy councilor. Twelve years later he resigned his position as president of the Supreme Court. He was granted the honorary degree of LL.D. by the juridical faculty of the University of Budapest in 1896.


CSILLAG, ROSA: Hungarian opera-singer; born about 1849. She attracted much attention in the chorus of the Hungarian National Theater at Budapest. Trained by Professor Proch, she made her first appearance in 1858 as Fidel in Meyerbeer's "Le Prophète," in the court opera-house of Vienna, where she delighted her audiences with her beautiful mezzo-soprano voice. Until 1873 Cillag belonged to the cast of the Vienna Royal Opera House, and was a general favorite. On her tours also she met with much success. Her husband was the celebrated prestidigitator Herman. When her voice began to fail she became singing teacher at the Vienna Conservatoire.

CSILLAG, THEERSE: Hungarian actress; born at Duna-Adony May 17, 1862. For many years she was a popular comedienne at the National Theater in Budapest. At the age of thirteen she attended the dramatic school in that city. In 1879 she was engaged at the National Theater, where she played in ingenue roles up to 1890. Nearly all Hungarian playwrights of her day wrote special roles for her, among them being Gregor Csiky, in whose plays she always excelled. Since 1890 she has been engaged at the Vígszínház in Budapest. She has embraced the Christian faith.

Cuba: An island in the Atlantic Ocean, the largest of the West Indian groups. The relations of the Jews with the island of Cuba date from the discovery of the island by Columbus in 1492, several Jews having accompanied him on his first voyage (see America, The Discovery of). On Nov. 3, 1492, Columbus sent Luis de Torres, together with a companion, into the interior to ascertain the character of the island and of its people, and to find its king. Kayserling ("Christopher Columbus," p. 95) asserts that Luis de Torres settled in Cuba and died there.

The records of the Inquisition in America, thus far published only in fragments, are the chief sources of information about Jews in Cuba. Jewish women, forcibly baptized, and sent to the West Indies by the Spanish authorities, seem to have been among the earliest settlers. In 1518 the Inquisition wrote from Francisco Gomez de Leon of Havana the confession that he was a Jew; as a consequence he underwent martyrdom for his faith, and the Inquisition confiscated his fortune, amounting to 149,000
Person. About 1627 the Inquisition seized Antonio Menuez, Luis Rodrigues, and others on the charge of being Jews. About 1656, 169,000 Inquisition pesos in gold was extorted from three citizens of Havana on the charge of Judaizing. Their names were Blas de Paz Pinto, Juan Rodrigues Mena and Francisco Rodriguez de Sola; and they appear to have been among the most opulent men in the West Indies. The trial of Gabriel de Gramada, about 1642, evoked a reference to an uncle, Miguel Nuñez de Guerra, alias Huerto, who was supposed to be in Havana at this time, and whose bones in 1649 were used by the Inquisition for his execution in effigy. About the same time Luis Mendez de Chaves, Luis Gomez Barreto, and Manuel Alvarez Prieto, of Havana, were in the clutches of the Inquisition on similar charges.

The Portuguese reconquest of Brazil about this time, which compelled thousands of Jews to leave the country, undoubtedly augmented the Jewish population in Cuba. Accordingly, about this time the number of charges of Judaizing increased, and commercial relations with Jamaica and Curaçao further augmented them. A party of the earliest settlers of New York, who arrived in that city in 1634, are supposed to have touched in the neighborhood of Cape St. Anthony, Cuba, on their way from Brazil. In 1690 Vincente Gomez Coello, a Portuguese, was denounced as a Jew in Cuba. The prosecution of Cubans on the charge of Judaizing continued into the next century. In 1712 Jacob Nunez Lopez was denounced on this charge. In 1717 was celebrated the auto da fé in which the Fray Joseph Díez Plinianus figured.

In the Eighteenth century an account of whose career has been published by Richard Gottsch. Persius lived for a considerable time in Cuba, and became a convert to Judaism, though he several times thereafter changed his faith. As late as 1789 the Inquisition claimed victims, as witness the fate of Juan Rodriguez Mexia and Antonio Santaella, of Havana. These are but a few of the many names of persons in Cuba who have been charged with Judaizing.

In recounting the history of the Jews in Cuba, it is important not to overlook their friendly commercial relations with the buccaneers, as it was customary to style the assailants of Spain's commercial monopoly in the New World, who waged for decades incessant war against her ports and her vessels; and there is reason to believe that there were some Jews among them. Cuba and Cuban waters were for a long time the principal headquarters of these predecessors of the American pirates, from whom the buccaneers differed, however, in that they waged war against Spain.

A considerable portion of Hamburg's trade with Cuba and other West Indian islands was also at this time in Jewish hands. The Jews' familiarity with Cuba and Cuban affairs, as well as their anti-Spanish sentiments, seems to have been known to the enemies of Spain. Thus, for instance, Admiral Vernon. In his expedition against Cuba in 1741, took with him a Jewish interpreter, whom he sent with messages to the governor at Santiago de Cuba in that year. It is also known that Jacob Frank of New York was a contractor for the British government, supplying the British navy at Jamaica with provisions during the campaign which resulted in the capture, in 1762, of Havana by the British. This capture was extremely important, Havana being regarded as of enormous political and commercial value as the key to America. Cuba's material prosperity is supposed to date from this period, notwithstanding the restoration of Havana to Spain by the treaty of 1764. It is probable that Jewish houses in New York, Newport, Jamaica, Curaçao, London, and Hamburg were interested in the Cuban trade in tobacco, sugar, and other merchandise, which from this date on became increasingly valuable. Moreover, about this time the population of Cuba was considerably augmented by the influx of French settlers from Martinique and Guadaloupe including, apparently, some Jews.

Hernando de Castro, probably a Marano, has been credited with the introduction of the culture of sugar into Cuba. Jews were also engaged in early filibuster expeditions to Cuba; for instance, in 1851.

Until almost the end of the Spanish-American war of 1898, public religious services other than those of the Roman Catholic Church were forbidden; the Inquisition, however, had been abolished in the early years of the century. Since 1881 Jews have been tolerated in Spain and her colonies. The number of Jews in Cuba had increased prior to the war, particularly through Jewish-American interest in the tobacco trade. Richard Davey, in "Cuba: Past and Present," states regarding the conditions preceding the war: "Jews in Cuba barely number 500, and are mostly of Spanish origin, and engaged in trade. A great many Jews fled to the West Indies from Spain in the sixteenth and seventeenth centuries, but few remained in the Spanish possessions. The danger was too great. Five or six of the Cuban Jewish families are reported wealthy, and are much respected, but they keep entirely to themselves." There may, perhaps, be some exaggeration in these statements. A large number of American Jews served in the American army in Cuba during the Spanish-American war, waged for the liberation of Cuba. Since the war the number of American residents has increased, and it is estimated that there are now in Cuba about 1,000 Jewish residents.


A. M. J. K.
influence, that it was able in 1290 to pay 70,883
money or grain, greatly to the detriment of agricul-
significant: The Jews of Cuenca refused to lend
community increased so rapidly both in size and in
of the Christians; and in consequence the Jewish
privileges in every way equal to those of
agreement was entered into in 1326 between the city
council and the Jewish community, whereby any
Jew or Jewess was privileged to charge any Chris-
tian of Cuenca or its vicinity, either man or woman,
either settled elsewhere or became converts to Chris-
tianity. The grandparentsof the historian Joseph
ha-Kohen left Cuenca, and repaired to the fortress
of Huete.

CUCUMBER: The rendering of the Hebrew דיקן (Num. xi. 5). There are at least two kinds of
cucumbers in Palestine (Hesselpipst, Grosser, Pest, etc.): viz., Cucumis and C. Obtusata. The former
is the common green cucumber well known in the
western world, and the latter is the Egyptian or haircucumber, which is said by Hesselpipst to be
"the queen of cucumbers, refreshing, sweet, solid,
and wholesome." Post (Hastings, "Dict. Bible")
speaks of it as doubtless one of the good things of
Egypt (Num. xi. 5). "It is longer and more slender
than the common cucumber, being often more than
a footlong, and sometimes less than an inch thick,
and pointed at both ends." The so-called "garden
cucumbers" referred to in Isa. i. 8 is the transla-
tion of נוגן, meaning "place of cucumbers"; i.e.,
a place where cucumbers were cultivated. The
"lodge" mentioned in the same verse is the shelter
of the person who kept birds away and guarded
the garden from robbers.

CUBIT. See Weights and Measures.

CUCKOO (A. V. Cocuckow). The A. V. rendering
de 7992 (chashaf) in Lev. xvi. 16 and Deut. xiv. 75.
In both places it occurs in the list of unclean birds.
This identification, however, is only a conjecture,
and there is no certain tradition to support it. The
targum transcribes the Hebrew word. The Septu-
agint gives Δορίας ("sea gull"). The R. V. rendering
is "seasamew," which is accepted by Gesenius, Ber-
tholet, and Driver in their commentaries, and by
Baentsch and Lewyson ("Zoologiedes Talmuds").
pp. 182. The cuckoo, however, is found in Palestine,
where it passes the summer. Two varieties are met
with—the common and the spotted cuckoo.

CUIL, JACOB: Talmudist and Biblical com-
mentator of the seventeenth and eighteenth cen-
turies; died at Constantinople Aug. 9, 1732. He be-
longed to an exiled Spanish family, and was the
grandson and pupil of Moses ibn Habib. He edited
various important works. The first fruit of his
literary activity was the publication of his grand-
father's writings. To this end he left Spain, where
he seemed to have taken up his abode, and removed
to Constantinople. As he points out in various
passages in his writings, he found in Hayyim Af-
andari the Younger a warm supporter. While
engaged on the works of his grandfather, he entered
(1714) into closer relations with the chief rabbi of
Constantinople, Judah Rosanes, at the time gen-
erally regarded the highest authority of the Orient.
Rosanes appointed Culi dayyan, which, together
with his position as teacher, secured to him a suffi-
cient livelihood. In 1227 Culi published his grand-
father's work, "Shimshon ben-Ariy," (notes on vari-
ous portions of the Talmud), with an index. In
this year Rosanes died. He left voluminous
knowledge remains in a very chaotic condition. To
introduce order into these chaos it needed a scholar of
the first rank. With this task Culi was entrusted.
But even for him it meant a labor of several years.
First, in 1278, he edited the "Parashat Dem'imki,
"a work both aggadie and halakie. Three years
later he published the voluminous "Midrash ha-
Melek," enriched with numerous important notes.
To both these works Culi wrote a preface. In
the same year, he edited also his grandfather's "Eat-
Rashim," in the beginning of which there are two
response of his own. His most important work is his commentary on the Pentateuch, entitled "Mes-
"Am Lo'ez." This work, which is held in high re-
gard by the Jews of the East, is a very elaborate
cyclopedia commentary in Ladino, dealing with
Jewish life in all its relations. Its material was
taken from the Talmud, the Midrash, and the prin-
cipal works of Talmudic and rabbinie literature. Culi
edited his commentary on the Pentateuch through
Genesis and as far as ch. xxiv of Exodus. After his
devote the work was continued by Isaac Magenso
and Isaac BeiorArguiti. The five parts were pub-
lished in Constantinople (1723), partly at the expense
of Judah Mironsi. The first part appeared in the sec-
ond edition (Salonica, 1728) and a third edition
(Smyrna, 1730); and the other parts were published
at Smyrna (1751-53). A portion of the first was
issued under the title "(Avodat Yisra'el) (The Sacri-
fice of Isaac), Smyrna, 1691.

Culi also wrote a halakie work under the title
"Simanim le-Oraita," which, however, remains
in manuscript. He seems to have lived for some time
in Hebron (compare his responsum No. 2).


L. G. — M. K.
CUMIANUS, VENTIDIVSUS: Roman procurator in Judea (48-52). According to Tacitus ("Annales," xii. 54), he divided the procuratorship with Felix; the latter being at the head of Samaria, the former of Galilee. Such a division is unknown to Josephus, and, though accepted by Mommsen ("Gesch." v. 257), is rightly discarded by Schürer ("Gesch." i. 477). Gritz, who follows the statement of Tacitus, is forced to amend his text; holding that events show that Samaria belonged to Cumanus, and Galilea to Felix ("Muntschrift," xxiv. 404).

The procuratorship of Cumanus lay in the stormy period preceding the final insurrection in Judea. He himself had to put down three uprisings, the last one causing his own downfall. The first of these happened in the Temple court at the Passover feast, when one of the Roman soldiers—who were always present on such occasions to keep order in the multitude—shocked the Jews by his indecent behavior. The tumult thus occasioned was suppressed by the soldiers, and a large number of those assembled (by Josephus said to have exceeded 3,000) were crushed to death. The second uprising also pressed by the soldiers, and a large number of those assembled (by Josephus said to have exceeded 3,000) were evicted to death. The second uprising also was brought about by a Roman soldier. Jewish robbers had attacked an imperial officer named Stephanus near Bethhoron ("B. J." ii. 12, § 2). The soldiers sent by Cumanus to restore order plundered the surrounding villages, and one of them tore up a scroll of the Law. At this the Jews became much excited, sent a large deputation to the procurator at Cesarea, and were appeased only when the soldier was condemned to death.

Jealousy between the Samaritans and the Judeans was the cause of the third trouble. A Galilean, on his way to the Temple at Jerusalem, had been murdered at Ganna ("B. J." ii. 12, § 2) or Gerea ("Ant." xx. 6, § 1; compare Böttiger, "Top.-Hist. Lexikon zu Josephus," p. 139). Cumanus hesitated to inflict punishment upon the Samaritans: It is even said that he was in their pay. The Judeans, headed by the zealots Eleazar, son of Dineus, and Alexander, revenged themselves upon the Samaritans, despite the attempt of the leaders in Jerusalem to hold them back. Cumanus sent out the Sebastus troop from Cesarea; but in the mean time both Samaritans and Judeans had made presentments to Cnannus Quadratus, the governor of Syria, who at once put to death in Cesarea all those who had been captured by Cumanus, and in Lydda eighteen of the Judeans who had been involved in the disturbance. The high priests Jonathan and Annas, the latter's son Anan, the Samaritan leaders, Cumanus and the tribune Celer, and others, were ordered to Rome to appear before the emperor. Claudius condemned three of the leading Samaritans to death, banished Cumanus, and sent Celer to Jerusalem to be beheaded. This judgment, according to Josephus ("Ant." xx. 6, § 8), was due to the influence of Agrippa II., with Agrippina, the emperor's wife.

According to Tacitus (loc. cit.), however, the trouble between the Samaritans and the Judeans had been fomented by the jealousy of the two procurators, and it was Quadratus himself who sat in judgment. Antonius Felix was exonerated, as he was the brother of the emperor's favorite, Pallas, and brother-in-law of King Agrippa.

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CUMBERLAND, RICHARD: English dramatist, born in the Master's Lodge, Trinity College, Cambridge, Feb. 19, 1721; died at Tunbridge Wells May 7, 1781. He was educated at Bury St. Edmunds and Westminster, and at Trinity College, where he was entered when fourteen years old. About 1750 Cumberland was appointed private secretary to Lord Halifax, and finding the position a sourc of he devoted his leisure to play-writing. Among his most successful plays were "A Summer's Tale," 1765, and "The West Indian," produced by Garrick in 1770. Cumberland's most important work, from a Jewish standpoint, was his drama "The Jew," written in 1777, in which he depicted the antithesis of Shakespeare's Shylock and Marlowe's Barabas in Sheen, the benevolent, grateful Jew. Sheba is rescued by Cudz from an auto da fe by Don Carlos, and, later, from a mob in London by the son of Don Carlos, Charles Rotelie. In gratitude, Sheba gives £10,000 to Rotelie's sister as a marriage portion, and the benevolence of his fortune to Rotelle.

Incidentally it may be stated that "The Jew" appeared two years before "Nathan der Weise," which, however, had been written earlier.

BIBLIOGRAPHY: Davies, Life of Garrick, 1806, ii. 398-394; Memoirs of Richard Cumberland, 1852; Notes and Queries, 32d ser., xiv. 364; Biol. of National Biography, iv. 355-356.

E. M.

CUMIN: The seed of the Cuminum Cyminum, an umbelliferous plant, which, coming originally from Mediterranean countries, spread to many parts of the world. Its name is common to Greek, Hebrew, Phoenician, Syrian, Ethiope, and Arabic, as well as to modern languages. Geoponicon and Bar Bahlul mention among its varieties the wild, the Ethiope, and the domestic or garden cumin. Palestinian grew a special variety of its own, the Cuminum Syriacum (Mish. Demai. ii. 1; the Yer. distinguishes it from the variety called Egyptian, the seed of which is curved). By the Arabs as well as by the Jews cumin was used as a condiment. It has a pungent taste, something like caraway, and is used by many people to flavor bread. The oven was heated with cumin for that purpose (Ter. x. 4). It is used also medicinally to sooth swellings. In the Talmud it is mentioned as used to staunch exsiccative bleeding (Shab. 110b) during menstruation and after circumcision (Shab. 18. 4; see also Joel Müller, "Hillel's Minhagim," p. 41, Vienna, 1873); while it is also credited with curative properties for colics ("Ab. Zarah 29a, top.). It is not certain whether, in the magic formula against boils given in Shab. 67a, the word "kammou" is an allusion to the seed; but in view of its application in such cases, this is highly probable.

In Is. xxviii. 35 the method of cutting it is referred to. Instead of the usual instrument, a rod
used, and the knowledge of this method is pointed out as divine origin. Matt. xxiii. 28 complains of those who give titles of cumin but disregard the weightier matters of the Law.


CUNEAUS, PETRUS (also known Peter van der Kocks): Dutch Christian and rabbinical scholar; born at Flushing 1586; died at Leyden Dec. 2, 1638. From 1617 until his death he was professor of jurisprudence and politics at the University of Leyden. Cunzeus holds a position of some importance in the development of Biblical archeology as the author of "De Republica Hebræorum," which appeared in three volumes, in 1617, at Leyden. It was republished in 1682 by Elzevir; and translated into French in 1708. It was also reproduced in the "Critici Sacri" and in Ugozini's "Theesaurus." In this book Cuneus deals with the constitution of the old Hebræan kingdom, which he regards as a purely theocratic one. The Lord was the sole ruler, and made the laws, appointed judges, decided questions of war and peace, and was high priest, liberator, and leader of the people. Cunzeus had often compared the conditions of Jews with those of Roman and Greek life, and concluded that Jewish laws were superior to those of the classical world. He insisted the jubilee year of the Hebrews, which, according to his view, would have been the only remedy for the evils of the "latifundia" in Rome. He made use of the teachings of the Rabbis, especially of Maimonides. Cuneus and Grotius were the first Christian scholars who accepted, in their Biblical interpretations, the explanations of the Rabbis.


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CUP OF BENEDICTION

Curacao

Cup of Benediction (Hebrew, "kos shel berakah"): The cup of wine taken immediately after grace has been recited at the conclusion of a meal. The custom is first mentioned directly in Mish. Ber. vi. 6: "If wine comes to them [a company of three or more] during the meal, each one blesses for himself; if after the meal, one blesses for all of them." In other words, wine after the meal is treated with some solemnity. In Pes. x. 1 the four cups of the Passover night are mentioned: the third of these is the cup of benediction following the grace after supper. In later times the custom arose that where one had with his meal only one unit of wine (one-fourth of a log—about the content of an egg and a half), he should drink it after the meal as a cup of benediction; and many rabbis deemed it highly meritorious, indeed almost a duty, to have wine in readiness for this purpose at each meal, especially when three men were to partake of it, and would join in saying grace. In that case the one reciting grace would take the cup in his right hand during the recital and hold sweet-smelling spices in his left (see Maimonides, "Yad." Berakhot, vii. 14, 15). But the custom as to the spices has long since gone out of use. In northern countries wine is not accessible as a daily beverage to the mass of the Jews; hence, "strong drink"—i.e., beer or mead, and, later on, spirits—under the name of "wine of the country"—or any beverage other than water, such as syrup or the juice of fruits, was deemed a fit substitute for wine in the cup of benediction (see Shulhan Arukh, Orah Hayyim, 182, 1-3). Isserles' gloss.

Speaking generally, the cup of benediction is drunk only on Sabbaths or at festivals and other joyous occasions.

Bibliography: Tenseft, Jewish Services in Synagogue and Home, pp. 345, 346, especially for the song based on the cup of benediction.

CUP OF SALVATION. See Periodicals.

CUPBEARER (נָשֵׂב): The officer who served the cup to the king. Like the Crr, the cupbearer is first mentioned in the Old Testament in connection with the story of Joseph in Egypt (Gen. xl. 21), where the title "chief of cupbearers" (כֹּהֵן נָשֵׂב) would show that such a functionary existed at the Egyptian court. In Jewish history this officer is mentioned in the description of Solomon's court (1 Kings x. 5; II Chron. ix. 4), and, later, at the court of Herod I. Josephus, "Ant." vi. 11, § 21. Nehemiah was cupbearer to the Persian king Artaxerxes Longimanus (465-425 n.c.; Neh. i. 11, ii. 1). Cupbearers are frequently represented on the Assyrian monuments (compare also Tobit i. 29). The Assyrian Rab-shakeh (רַב-שַׁחַק), II Kings viii. 17, ix. 23, xxvii. 2, formerly supposed to have been the captain of the cupbearers, is now known to have held a different office.

The Egyptian cupbearers were eunuchs (יוֹנֵשְׂב). In Jewish history this officer is frequently represented on the Assyrian monuments (compare also Targ. Yer. to Gen. xiii. 30).


A. L. M. C.

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A. L. M. C.

CURACAO: An island of the Dutch West Indies, captured from Spain in 1634. It is probable that Jews from Holland were among the first settlers in the island under the Dutch government. But they did not arrive there in considerable numbers until 1650, when twelve Jewish families—De Meza, Abadi, Peraza, De Leon, La Parra, Cardozo, Jesurun, Marchena, Chaviz, Oliveira, Henriques—were granted permission by Prince Maurice of Orange to settle there. The governor of the island, Matthias Bock, directed to grant them land, and supply them with slaves, horses, cattle, and agricultural implements, in order to further the cultivation and develop the natural resources of the island. The earlier settlers being chiefly concerned in the more lucrative contraband trade with the Spanish Main. The land assigned to these immigrants was situated on the northern outskirts of the present district of Willemstad. This district is still known as the "Jodenwyk" (Jewish quarter; Corcos, "History of the Jews of Curacao," pp. 7-8).

In those early years, despite the favorable auspices under which the Jews arrived, severe restrictions were put upon their movements, and they bore under all the disadvantages to which aliens were generally subject. They were even prohibited in 1658 from purchasing additional negro slaves, much needed for their farms.

In March, 1651, the directors of the Dutch West India Company (in which Jews were large stockholders) wrote to Peter Stuyvesant, the governor of New Netherlands, that they were seriously considering the abandonment of Curacao, since the island was not proving a source of revenue. They decided, however, to make one more experiment, and entered into a contract with Joseph Nuñez de Fonseca (also known as David Nassi), who undertook to emigrate, taking with him a large number of people, under one Jan de Ilan, also a Jew, as patron.

"He intends," they wrote, "to bring a considerable number of people there to settle and cultivate the land, but we begin to suspect that he and his associates have quite another object in view; namely, to trade from there to the West Indies and the Antilles. So that as it may, we are willing to make the experiment, and you must, therefore, charge Director Rodenhurst to accommodate him within proper limits and in conformity with the conditions of the contract." (Albany MS., "PUB. AM. JEW. HIST. SOC.", No. 10.)
The life of the Jews as a community begins definitely in the year 1656, when they established the Congregation Mikveh Israel under the direction of the Spanish and Portuguese community of Amsterdam. In the same year the basis originally granted to the first twelve immigrant families was appropriated for a "bet-haim" (burial ground), and was enclosed with a brick wall and consecrated to its purpose. It is not likely, however, that this year witnessed the first services held by the new colonists. Probably they had gathered, as was the case elsewhere, in a room provided by one of their number. When, in 1659, they outgrew the limitations of a private room, they rented a small wooden building, in which regular daily services were held. There is no evidence that they were numerous enough at this date to warrant the selection of a rabbi, though the fact that one of the earliest tombstones, bearing the date 23 Menahem (Ab), 5432 (=1672) carries the name of Rev. Abraham Haim Lopez da Fonseca, tends to prove that the earliest tombstone decipherable is that of Isaac Henriquez Cotijho (5431 = 1670). Of those interred during the remaining years of the seventeenth century and the first decade of the eighteenth (1670-1707), the names of twenty-seven can be deciphered, thus affordinig an indication of the extent of the settlement. Among these may be recognized the names of a number of the first settlers of 1656 (Corcos, ib. pp. 10-13). The first regularly appointed hakam of the community was Josiahu Pardo, who arrived in Curacao from Amsterdam in 1674, and remained there until 1688, when he left for Jamaica. Indicative of the close relations between the communities of Amsterdam and Curacao is the fact that this Pardo was the son of David Pardo, who, with Saul Levi Mortelm, Menasseh ben Israel, and Isaac Abrah, constituted the college of rabbis at Amsterdam ("Publications Am. Jew. Hist. Soc." Ill. 19).

In 1692 the small wooden building used up to this time having been outgrown, a new synagogue was erected, and consecrated with appropriate ceremonies on the eve of Passover in that year, the services being read by the hazzan, David Raphael Lopez de Fonseca (d. 1697). This building, enlarged and reconstituted in 1721, still stands, a monument to the substantial constructive methods of the early builders.

For reasons not yet satisfactorily explained, in 1668 a considerable number of families left the island. 

By Dec., 1652, Ilan and his followers had made considerable progress, and had begun a trade in logwood with the neighboring Indians, and as this trade was not permitted by the terms of the contract, and as it was also contrary to the interests of New Netherland, attempts were made by the directors to stop it. The grant of privileges to Naass, bearing the date of Feb. 23, 1653, provided that he was to have two leagues of land along the coast for every fifty families, and four leagues for every one hundred families, that he should bring over. The colonists were further granted exemption from taxes for ten years, and the privilege of selecting the lands on which they desired to settle. They were also accorded religious liberty and toleration, though they were restrained from compelling Christians, should any be among them, to work on Sunday, "nor were any others to labor on that day."

This is the earliest known charter of privileges, specifically conceding religious liberty and toleration to Jews in the New World. Its favorable terms, as well as other attempts at settling Jews in Curacao made at this time, were unquestionably due to the prominence of Jews on the directorate of the Dutch West India Company, and in Dutch affairs generally. On April 4, 1652, the directors wrote again to Stuyvesant, speaking of Naass as "preparing to go there with a large number of people." Yet they had decided misgivings respecting the success of the enterprise, and no confidence in the people or in their leader (Corcos, ib. pp. 9, 17, 18; Daly, "The Settlement of the Jews in North America," p. 9).

The history of the effective settlement of Jews in Curacao begins, however, in 1654, when the conquest of Brazil by the Portuguese resulted in the expulsion of the Jews from the mainland of North America, particularly to New Netherland and to Newport, Rhode Island. Large numbers came from Brazil to Curacao during that and succeeding years, bringing with them considerable wealth. During this period they laid the foundations of that prominence in the commercial development of the island which they have since retained (Corcos, ib. pp. 9-10). Shortly after this (1657), regular communication for purposes of trade was established between New Amsterdam and Curacao. This was principally in the hands of the Jews, and contributed to the commercial development of both colonies. An original Spanish bill of lading and an invoice of goods shipped from Curacao to New Netherland in 1658, and directed to Joshua Moselau E. Nieuwts, included Venetian pearls and peardons; thimbles, scissors, knives, and bells, thus showing the variety of the trade carried on by the Jews at this time ("Archives of the State of New York, Translation of Dutch Records," all. 99).

In contravention of their instructions the local authorities connived at the trade carried on with Isaac de Fonseca of Barbados, which began in 1656, and which tended to undermine the trade monopoly enjoyed by the Dutch West India Company. The Curacao authorities were kept from interfering with it by Fonseca's threat to turn his trade toward Jamaica and abandon Curacao.

In 1656 Stuyvesant complained to the directors that Jews in Curacao were allowed to hold negro slaves, and were granted other privileges not enjoyed by the colonists of New Netherland, and he demanded for his own people "if not more, at least the same, privileges" as were enjoyed by the "usurious and covetous Jews," as he termed them (Albany MSS.).
for the continent of America, many going to Newport, among them being members of the Touro family, afterward famous in the history of that town. During the year 1692 a number of Italian settlers in Curacao, refugees from David Nasso's dispersed colony at Cayenne (dissolved 1664), departed for Tucacas, Venezuela, where they established a congregation called "Santa Irmãndade."

A period of substantial prosperity for the Jews of Curacao began early in the eighteenth century. In 1715 they established a benevolent society for the care of the sick and needy. Five years later they responded liberally to an appeal for aid from the Sionith Israel congregation of New York, and in 1756 met with equal generosity a similar appeal from the Jews of Newport. By 1750 their numbers had increased to about 2,000 (Chumaceiro). They were prosperous merchants and traders, and held positions of prominence in the commercial and political affairs of the island (Corcos, ib. p. 24). By the end of the eighteenth century they owned most of the property in the district of Willemstad. As many as fifty-three vessels are said to have left in one day for Holland, laden with goods which were, for the most part, the property of Jewish merchants (Chumaceiro).

Two communities had come into existence by 1740, the newer one occupying a tract across the harbor from Willemstad, then as now known as "Otrabanda." In order to avoid crossing the water on the Sabbath to attend divine services, those who resided in this outlying district formed themselves into the Neveh Shalom (Dwelling of Peace) congregation, and in 1745 (12th Elul, 5505) consecrated their synagogue. For a time this was regarded as merely a branch of the older congregation, and as under its direction. This led to a series of serious disputes, which culminated, in 1749, in an open breach, settled only by the intervention of Prince William Charles of Orange-Nassau, in a decree bearing the date of April 30, 1750, and commanding the disputing communities to terminate their strifes, to submit to the government of the parnasim and board of the original synagogue (Mikveh Israel), and to be subject to the national regulations of the Portuguese community in Amsterdam. This arrangement continued until 1870, when the congregation became independent. On Aug. 19, 1759, the governor and council proclaimed a day of thanksgiving and prayer, which was to inaugurate an era of peace. On this occasion Rabbi Raphael Samuel Mendes de Sola preached a sermon, which was afterward published (1757) in Amsterdam (Corcos, ib. pp. 31-38; "Publications Am. Jew. Hist. Soc." iii. 17-18, ix. 148-150).

Increasing in prosperity and in numbers during the next century, the community was not without internal disputes. It was due to one of these controversies between the parnasim and the ministers that a society, called the "Porvenir," was founded in 1862. In the next year this developed into a Reform congregation, under the name "Emanu-El," which in 1863 laid the cornerstone of its new building in the quarter "Scharlo," the synagogue being completed and dedicated in the following year. In 1863 a moderate change in the direction of Reform was introduced into the liturgy of the Congregation Mikveh Israel. At the present time the older congregation has a membership of about
800, the younger of 250. Each has its religious schools and charitable organizations.

The ministers of Temple Emanu-El were Josuah Naar, Jacob de Solla Mezer Solas, and Isaac Lopez de Leao Laguna. Those of the older congregation (Mikveh Israel) were as follows: Abraham Haim Lopez de Fonseca (d. 1671); David Raphael Lopez de Fonseca (1692; d. 1707); Eliaso Lopez (1692–1712); Raphael Jeuson (1713–48); Raphael Samuel Mendes de Soia (1729; d. 1761); Isaac Henrques Farro (1761; d. 1762); Jacob Lopez de Fonseca (1763; d. 1817); he celebrated the fiftieth anniversary of his ministry in July, 1815); Aaron Mendes Chumaceiro (1856–69);

Temple Emanu El, Curacao.

Haim Israel Sant Cross (1869–89); Eleazar Polak (1893; d. 1894); Joseph Corcos (1896–98).

At the present time (1902) the Jews are among the leading citizens of Curacao. Forty-four out of fifty-two firms on the two principal business thoroughfares, De Heeren Straat and Breeden Straat, are Jewish. The leading lawyers, physicians, editors, and druggists are also Jews. Among the more prominent Jewish citizens and officials are two bank presidents, one member of the executive council, three members of the colonial council, one district judge, one chief clerk, ten counsellors, four captains, and eleven lieutenants of the militia.

The Church of Saint George to baptize forcibly the son of Diego Curiel, which effort, however, was frustrated. Moses de David Curiel, at the beginning of the eighteenth century, was a well-known London Jew.

CURIEL. A wealthy Marano family which settled in the Netherlands and at Hamburg about the sixteenth century. They intermarried largely with the Da Costa family. In 1682 great excitement was caused at Antwerp by the attempt of the rector of the Church of Saint George to baptize forcibly the son of Diego Curiel, which effort, however, was frustrated. Moses de David Curiel, at the beginning of the eighteenth century, was a well-known London Jew.

CURIEL, JACOB (known in public life as Alexander Nunes da Costa): Resident of the Portuguese court at Hamburg about the middle of the seventeenth century; died there in 1695. He had lived previously at Amsterdam, where he had taken an important part in the reunion, effected in April, 1659, of the Portuguese community, which, through the rise of the German Jews, had split into three bodies. John IV. of Portugal, discovering Curiel’s skill in financial matters, sent him (c. 1659) to Hamburg as his agent, and conferred upon him the title of “Hidalgo da Casa Real” (Noble of the Royal House). In 1655 he was elected a warden of the Portuguese synagogue, to which he donated a “rebah” (“ felon hole”). He was buried in the Portuguese cemetery at Allona in 1665.

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Cursing: The expressions used for “cursing” in the Bible are: (1) הָרַע, הָרַע (Josh. xiii. 10, 11); (2) הָרֵעַ, הָרֵעַ (Jer. xi. 19); (3) הָרַע (verb and noun) and הָרֵעַ (3); (4) דָּרַע (Lev. xxix. 11, 16); (576) וַיִּשְׁקְרוּ (Ex. xiv. 19). In Talmudic literature occur the terms: הָרֵעַ, הָרֵעַ (Sanh. ix. 11), which the Jerusalem Talmud (ed. Herz.) explains as a Nabatean form of cursing; הָרֵעַ (M. K. 13a. 16a; compare Maim., “Der Bann,” p. 25); and the Aramaic הָרֵעַ (Ecc. ii. 24, 31; Yoma iii. 17). See also אָרְרֵךְ, אָרְרֵךְ, אָרְרֵךְ (Josh. iii. 17, 19). Cursing rests on the belief in the possibility of bringing down calamity upon persons or things by the mere power of the spoken word, Biblical without any regard to its moral justification. Traces of this heathen conception, the objective reality of a curse, and of its mystic power, are found in the Bible (Ps. cxiv.) and in the Talmud (see below); but in general the Bible conceives a curse to be merely a wish, to be fulfilled by God when just and deserved. An undeserved curse has no effect (Prov. xxvi. 2), but may fall back upon the head of him who utters it (Gen. xii. 3; Ex. xxvii. 12; Ezr. [Strick] xcl. 25), or may be turned by God into a blessing (Deut. xxviii. 5). The declaration of punishments (Gen. iii. 14, 17; iv. 11), the utterance of threats (Jer. xii. 18, xviii. 3; Mal. i. 14), and the proclamation of laws (Deut. xxvi. 26-29; xxvii. 15 et seq.) received added solemnity and force when conditioned by a curse. Cursing is not only characteristic of the godless (Ps. x. 2), but serves as a weapon in the mouth of the wronged, the oppressed, and those who are zealous for God and righteousness.


A righteous curse, especially when uttered by persons in authority, was believed to be unerring in its effect (Gen. ix. 23, xxvii. 12; II Kings ii. 24, Ecclus. [Sireh] iii. 11). One who had received exemplary punishment at the hands of God was frequently held up in cursing, as a terrifying object-lesson (Jer. xxix. 25), and such a person was said to be, or to have become, a curse (II Kings xxii. 19; xxxv. 6, xxv. 18; Zech. viii. 13). It is especially forbidden to curse God (Ex. xxv. 29), parents (Ex. xx. 17), Lev. xx. 9, (Prov. xx. 9, xxi. 11), the authorities (Ex. xxii. 28; Ex. xxx. 20), and the helpless deaf (Lev. xix. 14).

Parallel with the Biblical conception of a curse as being of the nature of a prayer (Taan. 33b; Talmudic literature, vii. 14) is that curses are ineffective (Mak. 11a) and falls back upon the head of him who utters it (Sanh. 49a).

Talmudic literature betrays a belief, amounting to downright superstition, in the mere power of the word of a learned person (Ber. 50a, compare Z. D. M. G. xiii. 388). Not only is a curse uttered by a scholar unerring in its effect, even if undeserved (Mak. 11a), but one should not regard lightly even the curse uttered by an ignorant man (Meg. 17a).

A curse is especially effective when uttered three hours after sunrise (Sanh. 100a). The Biblical prohibitions of cursing are legally elaborated, and extended to self-cursing (Sheb. 55a). A woman that curses her husband's parents in his presence is divorced and loses her dowry (Ket. 72a). Among the Romans one condemned to death was gagged to prevent his cursing the emperor (Er. 19a).

Cursing is permissible when prompted by religious motives. A curse is uttered against those who mislead the people by calculating, on the basis of Biblical passages, when the Messiah will come (Shab. 97b). Curses are also those who are guilty of actions which, though not forbidden, are considered reprehensible (compare on this subject Tos. to Men. 64a, c. 7). Scholarly cursed sometimes not only with their mouths, but by an angry, fixed look. The unerring consequence of such a look was either immediate death or poverty (Sotah 46b, and parallel passages). The expression used for this look is ב ר ע י ק ר מ (aramaic, ברעיוקרמ). This look may be simply a mental curse. According to others it has no reference to the magic power of the "evil eye." (see Bacher, "Agada der Tannaim," ii. 341, and Exil. Erz.).

The Orientals have an ineradicable proneness to curse God, not only on so grave an occasion as the breaking out of war (I Sam. xvi. 23), or under the pressure of a great calamity (Isa. viii. 21), but on the slightest provocation in daily life (compare Laza, "Jerusalem," v. 271). Talmudic literature contains many laws regarding blasphemy (compare C. L. 1.4).

CURTAIN: An adjustable drapery, usually hung before a window or passageway to insure privacy. In Ex. xxvi. and xxvii., containing the directions for the making and a description of the erection of the Tabernacle, the Hebrew term יְרֵיחַ (ye'er'ah) occurs forty-four times. In the English version it is rendered "curtain." A more correct translation, however, would be "rug" or "tent-cloth." The rugs described in Exodus were of costly material and of elaborate workmanship. According to rabbinical explanation (Rashi to Ex. xxvi. 1) the thread was composed of four strands, of the four different materials of varied colors mentioned in verse 1. The threads were then six folded, so that it was actually 6 x 4 = 24-ply. Inwoven on both sides, not embroidered or sewed on, were pictures of the cherubim, showing on each side different figures, a lion, for instance, on one side, and an eagle on the other. Ten of these rugs were sewed (rashi, "with a needle") or fastened together, in two sets of five each, and were used to screen off the Holy Place. The end rugs of each set were provided with equidistant loops, the loops in one rug having corresponding loops in the other. Each rug had a length of twenty-eight cubits and a breadth of four cubits; so that the five sewed together were twenty cubits in breadth.

In Midrash detailed calculations of the dimensions of the Tabernacle and the adjustment of the curtains are given; but on some points the descriptions of the covering of the pillars on the morning side of the tent (see Shab. 98a) vary, and it is not possible to arrive at an accurate estimate of the proportions and the arrangement which the author of Exodus had in mind. Holes were provided by which the corresponding loops were joined. Other rugs or pieces of cloth, eleven in number, woven of goat-hair, were used to cover the tent. The Hebrews had, at a comparatively early stage of their development, perhaps under Egyptian influence, attained considerable proficiency in the art of weaving such rugs (Novack, "Lehrbuch der Hebräischen Archäologie," i. 341).

The Arains were also adept in this craft, many specimens remaining to show their skill in weaving figures and other ornaments into cloth (Le Bon, "La Civilisation Arabe," pp. 513, 517, 519). The style of these primitive Hebrew rugs is, perhaps, reproduced in the "kiswa" or covering of the "luhush" (a coarse fabric of mixed silk and cotton), which serves to confirm Rashi's statement that the ye'er'ah was of mixed thread. That the original meaning of the term יְרֵיחַ is "rug," or "tent-cloth," is made plain by Jer. xxx. 19; Isa. vi. 2; Jer. iv. 20; x. 20; and Hab. iii. 7, where it is used as equivalent to "tent." The latter rubricised use of the word for ornament, or writing material, of certain dimensions, supports the theory that originally it stood for pieces of cloth or hide cut into various lengths, ready to be fastened or sewed together (Men. 30b, b).

The rendering of "cloth," or "rug," is also sustained by Ps. civ. 2. The use of פָּרֶד (pardei) in a parallel passage (Isa. xl. 22) points to the same conclusion; for the word translated "curtain" stands for a thin, gauze-like material.

In Num. iii. 20 פָּרֶד is rendered "curtain." It is more properly a piece of cloth, or a curtain, at the gate of the court; and, in fact, it occurs in conjunction with another Hebrew word, "pardei" ( Paran), which is derived from a root, still extant in Assyrian, meaning "to
Curtain for the Ark of the Law, from a Synagogue at Smyrna.
(In the United States National Museum, Washington, D.C.)
shut off,” and is found in Ex. xxvi. 31, and elsewhere, as the designation of the curtain that divides the Holy of Holies from other parts of the “Paroket,” the Tabernacle. In Assyrian “par-raku,” by metonymy, signifies the apartment and shrine which are “shut off”; while the Hebrew has retained the active sense, and denotes the means used for “shutting off.” This curtain was made of the same material and in the same manner as the rug. It corresponds to the “burka” (veil) in the ka’bah, which suggests what the paroket may have been in the ancient days of Israel. Talmudic tradition states that such curtains were hung in front of the various gates and doors in the Temple. In fact, thirteen are enumerated with their respective assignments (Ket. 106a). A special officer had charge of them (Shek. v. 1), and women are mentioned as engaged in weaving them (Yoma 51b). That curtains were also used for secular ornaments is learned from Pirke R. El. iv., where mention is made of a canopy ornamented with black curtains.

The Targumim translate “paroket” by “pargod” (Targ. Yer. to Ex. xxxvi. 31, 33, 35; xxxix. 34 et seq.; Pirke R. El. iv.), a word of doubtful etymology, which, however, is rendered also a “coat,” or “cloak,” made of richly ornamented material and trimmed with fur (Gen. R. lxxxiv.). Curtains made of similar material might easily have been known by the same name (see Kelim xxix. 1). “Pargod” in the Talmud designates a curtain supposed to divide the inner or higher court of the heavens from the outer and more accessible celestial precincts. From behind this curtain or screen were heard voices that imparted information to the supplicant (Mek. to Ex. xix. 9). It is often contrasted with the direct communication on the part of an earthly ruler, or his secretary and ambassador (see Yoma 75a; Ber. 18b). This pargod is identical with or similar to the “velon” (Lat. “velum”), a term which also denotes cloth and curtains made of the cloth (Kelim xx. 6; Bezah 14b), and which is used in Num.

R. iv. 13 in explanation of the Biblical נְבָד (paroket). In its figurative application “velon (נְבָד) is the name of the seventh heaven, the Pargod (Hag. 12b; Ber. 58b, etc.).

The name is still in use among the Jews to designate the curtains hung in front of the Ark in the synagogue. Though the European Sephardic Jews do not use them, this may be due to the need of concealment in Inquisition days; and it is very doubtful if they were used in the earlier forms of the Ark of the Law. The earliest examples are without curtains (see Jacobs in “Jew. Quart. Rev.” iv. 737 et seq.). The assumption that the curtains now attached to archs are intended to represent the curtain separating the Holy of Holies from the Tabernacle or Temple seems to be disproved by these representations. Very often these curtains were of costly material, velvet, brocade, and silk of various colors, though red and blue seem to have been the more common. They were provided with gold borders, fringes, and tassels, and were often embroidered in gold with inscriptions commemorating the pious donors and the event which occasioned the gift. Others display in artistic execution verses and quotations from the Bible; while symbols, such as crowns, or the letters פ = נא ז (“crown of the Torah”), or lions, the emblem of Judah, are not infrequently woven into them or embroidered upon them. On the “awful days” (Rosh ha-Shanah and Yom ha-Kippurim) hangings made of white fabric are used.

Suggestive symbolic significances and allusions have been read into the colors as well as into the dimensions of the curtains prescribed Curtains in for the Tabernacle. According to the Synagogue. Philo, the four colors which appeared agone. In the thread indicated the four elements out of which the universe was created. Baehr, one of the more modern speculators on the symbolism of the Mosaic system, contends that the number seven in the dimen-
Jewish scholars. He believed that they could be ascribed to Him. But not that of theIncarnation. He complained that the Jews would not admit the divinity of the Messiah; that, in spite of their belief in an eternal life, as is shown by their martyrdom, they would not recognize that this belief has its foundation, not in an observance of the Law, but in a belief in Jesus.

The above statements occur in his “Exclamations.” In his “De Pace seu Concordia Fidei” he attempts to round off his system of philosophy with the theory that there is only one religion, manifesting itself in a variety of religious practices. To the different nations God has sent different prophets, in order that each should receive religious instruction in the manner best adapted to it. The existence of different religions is due only to the fact that men are not aware of this underlying religious unity. They all honor the same truth, however; and even the polytheists worship through their various idols a single God. Accordingly, it ought to be an easy matter, on scientific grounds, to reconcile the contending religious creeds; uniformity of religious practice, however, should not be demanded. Thus, the Jews might be allowed to retain their specific ritual, if only the symbolic meaning thereof be kept clearly in mind.

The contrast between these views and De Cusa’s dealings with the Jews is explained by the universal idea of his time that it was necessary to segregate and humiliate them.


CUSA, NICOLAUS DE: Philosopher and theologian; born in Cusa, or Kues, on the Moselle, 1401; died in Todi, Umbria, 1456. He was Bishop and Cardinal of Brixian (Tyrol) at his death. As theologian he was known for his liberal views and wide mental horizon. It was he who facilitated the transition from the scholasticism of the Middle Ages to the philosophic speculations of the Renaissance.

Cusa came in contact with the Jews both as a papal legate and as a philosopher. As legate he issued, with the approval of the Syrond of Bamberg, an ordinance prescribing the badge for all Jews and Jewesses of Bamberg, and forbidding usury. Contravention of these laws would entail the ban (April 30, 1431). Through the intervention of the Roman emperor Frederick III, this ordinance was not immediately carried out. In 1452 De Cusa was compelled by the emperor to extend the term in regard to the Jews of Nuremberg, and on May 1, 1452, the pope (Nicolas V.) excluded Nuremberg entirely from the provisions of the ordinance. On March 20, 1453, on the representation of the Bishop of Bamberg, his diocese was also exempted; and on Oct. 15, in consequence of a petition of the Arch-bishop of Salzburg, the ordinance was made inapplicable to the whole of the Salzburg bishopric (see Stern, "Urkundliche Beiträge," i. 47, 52, 53, 57).

As philosopher, De Cusa showed a much more impartial spirit in his attitude toward the Jews. He leaned toward the views of the German mystics. He refers to the book Raziel, without, however, evincing a thorough acquaintance with the Jewish mystics. He cites, also (in "De Docta Maxima") with the reflections: that the knowledge of His being, man’s knowledge of God, holding that the nature of God is of infinite wisdom, and cannot be expressed in human language; and that only negative attributes can be ascribed to Him.

Philosophical Views.

As Papal Legate. He followed R. Solomon in a knowledge of His being, man’s knowledge of God, holding that the nature of God is of infinite wisdom, and cannot be expressed in human language; and that only negative attributes can be ascribed to Him. He would attain to pure truth; that science can never lead to pure knowledge of God, for God alone can have a knowledge of His being, man’s knowledge of God being at best a recognition of the insatiableness of positive knowledge. He follows R. Solomon in his treatment of the various names and attributes of God, holding that the nature of God is of infinite superiority, and can not be expressed in human language; and that only negative attributes can be ascribed to Him.

Nicolaus de Cusa had frequent controversies with Jewish scholars. He believed that they could be made to see the truth of the doctrine of the Trinity, but not that of the Incarnation. He complained that the Jews would not admit the divinity of the Messiah; that, in spite of their belief in a future universal resurrection, they continued to deny the resurrection of Jesus; and that, in spite of their belief in an eternal life, as is shown by their martyrdom, they would not recognize that this belief has its foundation, not in an observance of the Law, but in a belief in Jesus.

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CUSH. — Biblical Data: A nation whose founder is mentioned in Gen. x. 6; I Chron. i. 8 (as brother to Mizraim); and as a son of Ham; with the exception of the passages in Genesis, A. Y. renders it “Ethiopia.” This African country is evidently meant in Gen. x. 6, but in the next verse six Arabic tribes are mentioned as sons of Cush, and in verse 8, Nimmor, the representative of Babylonia (Assyria), appears as his descendant. These three verses present the vexing problem, much discussed by scholars, arising from the fact that nations identical in name extend over parts of Africa, Arabia, and Babylonia. In regard to the passages referring undoubtedly to Ethiopia, see Ethiopia. In a great many cases it is very difficult to determine whether the translators have used this Greek name correctly, or which of the two other divisions, Arabia or Babylon, mentioned in the table of nations given in Genesis is meant.

The Arabian branch seems to be intended in II Chron. xxxvi. 15, where Jehudah, under Jehoram, is plundered by the “Arabians that were near the Ethiopians.” Evidently this text did not come from the southwestern end of Arabia. In Num. xi. 1, Moses’ wife, the Midianitish woman Zipporah, is called an Ethiopian (marg. and H. V. “Cushite”). In Is. iii. 7 the tents of Cushan (the Septuagint reads “Cushim”): the name evidently is the same as “Cush”) and the land of Mechin are mentioned (compare verse 3 for other names of northwestern Arabia). There are doubtful references in Is. xiii. 3, xiv. 11, xx. 2, xvi. 1. Some critics place also the Cushite “Zerah” in northwestern Arabia (II Chron. xiv. 9).

Winckler, “Musli, Meluhha, Ma’in,” ii., in *Mit
Cusite Custom

Cusite Custom

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The account of her beauty, in order to protect her from the evil eye, but Onkelos makes her a "beautiful" woman, following in this the Talmudic application of the derivatives of the name, such as "Cushiti," "black" person of " negro" race, distinguished by their color from other men, to draw a lesson from a comparison for Israel. אשת הכנעני, the "distinguished Cushite" (= negro), is a standing expression in these Talmudic analogies (Yer. Moed Katan 16b). In Sifre to Num. § 99, the question is raised: "Was Moses' wife an Ethiopian?" and the answer is given: "She was 'beautiful' and thus 'distinguished' as the Cushite is by his color, by his beauty." In further development of this identification of "Cushite" with " negro," the former becomes simply a synonym for "black" (Suk. 34b; B. B. 97b). In Isa. xi. 11 Targum renders "Cush" by נינהו ("India"), and in their discussion of Esth. i. 1 (Meg. 11a), Rab and Samuel dispute whether Cush is at the furthest extremity of the world or very close to India. The latter opinion rests on the confusion of Cush with the name of a province extending to the borders of India, Huzistan probably (Neubauer, "G. T." p. 396).

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Customs of the land, was a general principle of the Rabbis. Partners who agreed to divide a piece of land among themselves were obliged to contribute equally to the building of the fence. The material of which the fence should be made and the thickness of the fence were decided by the custom of the land (Bezah 4a). The Galileans and the inhabitants of Jerusalem used different customs, which differed greatly from one another. The charge of unchastity ("ta'annat betulim") could not be advanced against a woman in a place where bride and groom were permitted to remain by themselves before the marriage (Ket. 12a). It was the custom of R. Judah b. Ilia to bathe his face, hands, and feet in warm water before Sabbath began (Sab. 25b). This was also adopted by the Jewish community (Shulhan 'Aruk, Orach Hayyim, 260, 1). The same custom was accustomed before the eve of the Fast of Ab, to eat a crust of dry bread with salt and water while sitting near the stove, the most despised part of the house. This, with some modifications, was also incorporated among Jewish customs (Orah Hayyim, 522, 6). Women were accustomed not to work on Saturday night until the "Haddalah" had been recited; or on new moons, or on Hannukah while the candles were burning (Yer. Pes. iv. 1; Orah Hayyim, 299, 10; Isers' gloss, 417, 1). The same custom was thus regarded as very sacred and binding, the Rabbis were nevertheless careful to distinguish between custom and law (Yeb. 13b; Yoreh De'ah, 376, 4; Isers' gloss). Whether one may work on the day before Passover, or on the Fast of Ab, depends entirely on the local custom (Pes. 50a). In some places the sale of small cattle to non-Jews was forbidden; in other places this was not the case (Pes. 52a). The right to eat roasted meat on the eve of Passover also depends on local custom. Toledos of Rome established among the Roman Jews the custom of eating roasted kids on Passover nights (6b). In some places lights were not permitted in the houses on the eve of the Day of Atonement (Pes. 52b). These customs were permitted to remain; and the people were obliged to observe the usages of their respective localities. The men of Jerusalem also had their peculiar customs, which were often commended by the Rabbis. It was the practice among them, when a caterer was engaged to prepare a meal to which strangers were invited, and he spoiled it, to collect from him a fine for the disgrace caused both to the host and to the guests. In order to indicate the time when meals were ready and guests might enter, it was customary to hang up a screen in front of the door. So long as the screen was there, guests were welcome; when the screen was removed, guests were not permitted to enter (B. B. 93b). They were very careful in their transactions, and in their bills they noted even the hour of the day when the transaction took place (Ket. 93b). The "pure of mind" of Jerusalem would not sit down to a meal, nor sit in a court of justice, nor sign their names as witnesses, unless they were acquainted with their colleagues and assured of their fitness (Shab. 23a). It was the custom in the courts of Jerusalem to dismiss both the principals and the witnesses before the case by the judges commenced (B. B. 39a).

The Talmud recognizes different kinds of customs: (1) of the land; (2) of the locality; (3) of the men of Jerusalem; (4) of certain families; (5) of the pious; (6) of scholars; (7) of chaste women; (8) of the Patriarchs; (9) of the Prophets; (10) of the non-Jews; and (11) of the common people. The provinces of Judah and of Galilee had peculiar customs, which differed greatly from one another. The Galileans and the inhabitants of Jerusalem used to include in the marriage contract ("ketubah") the condition that, if the husband died first, the widow should be permitted to live in his house all the days of her widowhood, while the Jews added to it, "or until the heirs agree to pay her the Differences in money due to her by the contract." (Ket. 52a). The Galileans abstained from work the whole day preceding Passover; in Judah work was permitted until noon (Pes. 50a; compare Frankel's "Darke ha-Mishnah," pp. 66-68). Whether one may work on the day before Passover, or on the Fast of Ab, depends entirely on the local custom (Pes. 50a, 54b). In some places the sale of small cattle to non-Jews was forbidden; in other places this was not the case (Pes. 52a). The right to eat roasted meat on the eve of Passover also depends on local custom. Toledos of Rome established among the Roman Jews the custom of eating roasted kids on Passover nights (6b). In some places lights were not permitted in the houses on the eve of the Day of Atonement (Pes. 52b). These customs were permitted to remain; and the people were obliged to observe the usages of their respective localities.
there should be no division in custom and observance, although violations of this were unavoidable and frequent. They considered an erroneous custom to be one that had its basis in the Talmud, and such they were ready to discard ("Kriger keleile ha-Talmud"); compare Yer. Pess. iv. 1).

As the Jews after the completion of the Talmud wandered farther away from the centers of Jewish learning in Babylon, their customs became more and more divergent. Local usages grew up in every community, which were held in veneration by the people. Even the Geonim, who had a strong influence over the Jews of the Diaspora, between the seventh and eleventh centuries, did not wish to tamper with the local "minhagim." They even frequently advocated the retention of a custom of which they themselves disapproved. In the course of time the customs increased in number; and the differences between them became very marked and portended danger of schism. Superstitions prevalent among the people of the dark ages frequently crept in among Jewish usages; and the Rabbis then became alarmed, and began to raise their voices against the multitude of customs. Maimonides vigorously decried this "minhag sickness," as Gundersen calls it, and Rabbeni Jacob Tam (1100-1171) said, in his epigrammatic style, that "minhag," when inverted, spells "gehinnam." and that if fools are accustomed to do certain things, it does not follow that the wise should do likewise. During the thirteenth and fourteenth centuries many scholars endeavored to trace the origia of and the reason for the different customs; and a critical spirit prevailed even in the responses of that period. This effort, the personal example of famous rabbis, and the synods that assembled at different places during that period, greatly helped toward introducing some uniformity in Jewish customs. The most important figure in this age is MihlIII, or Rabbi Jacob Levi Molin, who was born in the middle of the fourteenth century in Mayence and died in Worms in 1417. His book on minhagim, which was published after his death, became the standard for many generations for synagogal and communal customs (see Gudeman, "Gesch. des Erziehungswesens," iii).

Of far greater consequence than all these local differences of custom is the division between the Sephardim (Jews adhering to the Spanish and Portuguese ritual) and the Ashkenazim (those adhering to the German and Polish rituals). These differ not only in minor customs and observances, but also in the pronunciation of Hebrew and in their liturgies. The Sephardim have retained the pronunciation of Judea and Galilee, while the Ashkenazim are considered to have brought with them the language of Galilee. They also differ in the manner of intoning their prayers; the Sephardim still maintaining the old Oriental chants, while the Ashkenazim have permitted a strong European element to enter into their synagogal music. The important portions of the service are alike in both, with some possible variations of words and phrases; but in the prayers of later origin the divergence is very great.

The Ashkenazim are supposed to have brought their prayer-book from Tiberias, Galilee, the earliest authority for which is the Mahzor Vitry (1208), while the Sephardim are supposed to have brought theirs from the Babylonian schools of the ninth century (R. Amram, "Shilhur:" see AMRAM BEN SHILOH). R. Joseph Caro, the compiler of the Shulhan 'Aruk, himself of Spanish origin, in his code followed the Sephardic customs to a very large extent. This fact induced R. Moses Isserles of Cracow to add his annotations, remarking especially the more rigorous customs prevailing in the Ashkenazic Jewish communities. The Shulhan 'Aruk, which first appeared in 1565, became, therefore, the standard in law and custom for all Jews (see CARO, JOSEPH).

The Cabala, which flourished among the medieval Jews, left an indelible impress upon the customs of the people. Besides the many new customs that were introduced in its wake, many of the old ones changed their form and meaning by receiving cabalistic interpretations (compare Hal. 105b). Even the learned and the scholarly were influenced by its mysterious teachings, and in preparing their codes of laws and in writing their responsa on religious questions, evil spirits, magic, combinations of letters and words to produce certain effects were taken into account. This spirit crept even into the prayer-book, provided amulets for infants, regulated the manner of putting on the garments in the morning, washing the hands, and so forth (Orah Hayyim, 3, 3, 11; 4, 2, 12, 19). The customs adopted by some of the great cabalists were collected and published to serve as a guide to their followers ("Minhag ha-Ari" = The Customs of R. Isaac Luria).

The Cabala is still of great value and of much influence in the lives of the Hasidim, a sect numbering hundreds of thousands of Russian, Galician, and Romanian Jews. Founded by Israel Baal Shem in the beginning of the eighteenth century, this sect has since grown to very large proportions, in spite of the "mitnaggedim"—the rabbis and communities that opposed them. Although they do not discard the old laws and customs of the Shulhan "Aruk, they still attach more importance to worship than to religious observance. In their service they conform to a large extent the Sephardic ritual, although they have retained the Ashkenazic pronunciation of Hebrew (see Hasidim; BAL SHEN-TOV).

At the beginning of the eighteenth century a movement was set on foot among German Jews to introduce reforms in the Jewish service. Originating as it did with the rejection of a portion of the beliefs upon which the old service was founded, the movement also extended to other aspects of Judaism, and resulted in a change not only in the form of the prayers, but also in the practice and observance of the religious laws of the Jews. New customs were instituted, such as confirmation at the age of thirteen, the minyan, instrumental music on the Sabbath and on holidays, and so forth. Since the beliefs varied in different communities, the practices also varied; and although the Reform movement counts to-day many votaries in Europe and America, there is not yet any uniformity in customs. Old Jewish usages, however, still survive in the majority of communities, frequently modified to suit modern
CUSTOMS.

Burial; Cemetery; Childbirth; Folk-Lore; Funerary Rites.

CUTTINGS: In Biblical usage, incisions or gashes in the flesh. The Law forbids the Israelites to make any cuttings in the flesh. For this operation two terms are used: "hitgoded" (Deut. xiv. 1) and "zarot." (Lev. xix. 28). From the context of these passages it is plain that some connection obtained between the practice so prohibited and the customs of mourning. In the days of Jeremiah such cuttings in the flesh seem to have been the prevalent method of manifesting grief at the death of kindred. The custom is anything but offensive to the prophet; for he mentions (Jer. xvi. 6) the impossibility of mourning for the dead in the usual way as one of the dire penalties awaiting the disobedient people. Other passages confirm the prevalence of this custom as a manifestation of grief and mourning (Is. xlii. 31, xliii. 6). From Biblical and other sources it is known that the practise was common to other peoples. Passages in Jeremiah (xlvii. 5, xlviii. 37; compare Is. x. 2) prove it to have been customary among both the Philistines and the Moabites; for the Arabs it is attested by Wellhausen ("Reste Arabischen Heidentums," p. 181), and it is still practised by the Persian Mohammedans at the annual celebration in memory of Ali, Hasan, and Husain.

The assumption that this peculiar habit resulted from a desire to emphasize sorrow is insufficient; and the prohibition is certainly not founded on the idea that such excesses of grief were displeasing to God. The practice is interdicted as "defiling." This term suggests that the habit had originally some significance of a ritual character, and was part of a scheme of worship. This is apparent in I Kings xviii. 28, where the priests of Baal at the sacrifice cut their flesh in order to bring about the gracious reception of their offering and to elicit from their god an answer to their prayer. Some such meaning the custom must have had in the remote days of Israel. The prophet Hosea (vii. 14) reproaches the people because, contrary to the commandment of Yahweh, they made cuttings in the skin in order to obtain wheat and wine (the reading of the LXX. = זָרָה). A still earlier purpose than that of winning the favor of the Deity must be sought. Originally the custom was connected with the worship of the spirit of the departed. The tearing of the garment as a sign of mourning is a modification of the primitive ritual customs associated with the cult of the dead. In Assyrian is found the cognate verb for the Hebrew "zarot." in the sense of rending one's garment (see Delitzsch, "Assyr. Handworterbuch," s. v. "Sharru"). The garment being a later substitute for the skin, which in primitive days was slashed and cut in honor of the dead. When the Law (Deut. and Lev.) prohibited this custom, the original association with the cult of the dead may no longer have been present in the mind of the people. It was, however, regarded as a heathenish practice, belonging to the service of Baal; and as such it was objectionable, and called for suppression.

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Tattooing (marking the skin by pricking in pigments) is even at the present time a custom much in vogue in the Orient. It seems also to have been occasionally practised among the Israelites and other peoples of Bible days (Jer. xlvii. 3, xlviii. 35). It is prohibited in Lev. xix. 28.

For the custom of cutting the hair—also prohibited, and probably of similar origin—and its connection with funeral customs, see HEAD.

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CUZZEBI, SEMA ( nye ceve): Italian poet; resident at Padua. He witnessed the terrible attack on the ghetto of Padua on Aug. 20, 1684. He portrays the sorrows of that time in an Italian poem entitled "I-Innocenza Ilesa," and narrates the horrid cruelties recorded in Isaac Cantarini's "Padua Yitzik." He describes in detail the ghetto of Padua and the persecutions that occurred there, and defends the Jews against the groundless accusation, made at that time, of cruelties committed against the Christians of Budapest. The contents of the still unpublished poem are given in Antonio Ciccolini's "Gil Ebrei in Padova," pp. 296 et seq. (Padua, 1901).
GYMBALS: Musical instruments of percussion. The term is used in the A. V. in all passages except one (Zech. xiv. 20) as the rendering of the Hebrew ʿezrelim and ʿ mezilayim. Known to most nations of antiquity, cymbals served to mark time or rhythm at dances or for singers and other musical performers. This is also their function in the Bible. In Ezra iii. 10 they accompany ʿ hezekon (trumpets) only; but elsewhere they are mentioned in connection with several other instruments. They were prominent in the music at religious ceremonies (I Chron. xv. 16, 19; II Chron. v. 15, xix. 23; Neh. xii. 27). Levites were set apart as cymbalists (I Chron. xvi. 40).

Cymbals were made of brass (I Chron. xv. 19; Josephus, "Ant." vii. 12, § 8; Yer. Suk. v., end), or of copper with a slight admixture of silver, to judge from a pair found in an Egyptian tomb. They varied considerably in size. Among the Arabs two different sets are in use: one, of a large diameter, at religious ceremonies; the other, of smaller size, to accompany the dance. A similar difference seems to be indicated by the several qualifications of the cymbals mentioned in Ps. cl. 5; viz., "high sounding" ("gilgit terah") and "loud" ("gilgal shema'").

The fact that Josephus (I. c.) describes only one kind, ʿfarin and ʿmima ("broad" and "large"), has not been without weight in shaping the opinion that, as among the Arabs, so among the Hebrews, only the broad sort—i.e., those of large diameter—were used.

In E. G. H.

CUSTOMS CYPRESS

CYPRESS: Generally, the tree known to botanists as Cupressus sempervirens, and common to southern Europe and western Asia. In modern Palestine the cypress is frequently found in the neighborhood of towns, and is often planted in cemeteries. In the A. V. the word ʿtirzah" (Isa. xiv. 14) is rendered "cypress," the context showing that a hard-wood tree is intended.

The R. V., however, has abandoned this translation and adopted the term "holm-tree." On the other hand, a marginal note to Isa. xii. 10 (comp. x. 10) suggests "cypress-tree" as a better equivalent than the usual "box-tree" for the Hebrew ʿteʿashshur (צַּפְרַן). While in II Sam. vi. 5 it is proposed to read "cypress" instead of "it" for the Hebrew "Lotet."

The older tradition, which favors the identification of the ʿteʿashshur with the cypress, is fairly reasonable. The Arabs distinguish two classes of cypress trees. One they call ʿteʿshchin, also known as the "tar-tree," because tar is derived from it; it is distinguished by broad branches that spread out on both sides of the trunk. The other class is called ʿsarw" (σάρων), and is of a very straight growth. Both names are derived from a root meaning, according to Fleischer, "to bloom high." Corresponding to "sharbin" is the Assyrian "sarrwan," also "shorwana," which is the Syrian "sharzeha" (written also "sharwa") and the Tar- gume "shorwana"; it is the tree known in the Talmud as "tirzah." While some of the ancient authorities assume that this species is the cedar, or the Jasminum oxycedrons, others render it by the Greek κανναβή (κανναβή). The "sawr" (σώρα), for which the Syrian has the same name as for the "sharbin," is the Cupressus sempervirens, known also as C. tzzitaca, or, according to Linnaeus, C. pygmaea.
CYPRESS

Cypripedium

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growing—while the beroth is the tree known in Arabic as “ashāī,” with branches spreading out. The “tirah,” also, is probably a tree of this family. The wood of the cypress was highly valued, and was used in the construction of ships (Ezek. xxvii. 5), of floors and doors, as well as for lances. Even musical instruments were made of this wood (II Sam. vi. 5). As in the Bible, so also in Assyrian inscriptions, the cypress is frequently mentioned in connection with other trees, but most generally with the cedar.

If the exact value of the Biblical names be in doubt, the accurate determination of the meanings of the terms occurring in the Mishnah and Talmud in designation of trees of the evergreen class is involved in still greater uncertainty. Etymological equivalents of these Biblical names can be found, and other words have been added, but which of them indicates the cypress, or either of the two kinds named, can not be definitely determined. —“Berosh,” in Tan. to Turemah ix., is explained as the pine; in other passages (R. B. 80a; Git. 57a; R. H. 23a) the cypress is named “toranit,” which, again, in the catalogue of the fourteen or twenty-four kinds of evergreen trees (Ket. vii. 8c), is held to be the acacia (“shittah”).

A curious custom may be mentioned in this connection: In Bethar, when a boy was born a cedar-tree was planted; when a girl, a cypress (Rashi, “pine”; Git. 57a). A new name for the cypress seems to be “asbūla,” the “female” cedar or the cypress. It is plain, however, that the Rabbinists understood by the various names which designated the cypress-tree, a tree of great endurance and hardness. An old saw illustrates this: “Why was this stone placed near the cypress?” (Peah viii. 20d); the meaning being, Why put one hard substance near another? or, Why ask puzzling questions?

BIBLIOGRAPHY: Betem, Mandelstamm, 24 ed., pp. 269, 329; Ibn Ezra, Yeme Amor; While in the same work, p. 105, it is said that “Kittim” is the name for Cyprus. S. K.

CYPRIOT:

Wife of King Agrippa I., daughter of Phasaelus and Salampsio, and granddaughter of Herod I. She had three daughters, Berenice, Mariamne, and Drusilla; and two sons, Agrippa and Timus, the latter dying in childhood.

In Roman times, when the Jews fared well in Cyprus, the Jews were numerous there (Philo, “Legatio ad Cæsar,“ 36; ii. 397, ed. Mangely). They stood in intimate relationship with the inhabitants of the island, and the favorable decree of the Romans regarding Jewish subjects was sent also to Cyprus (I. Macc. xv. 23). During the war over the city of Ptolemais between Alexander Jannaeus and Ptolemy Lathyros, King of Cyprus, the Jews suffered severe losses, and Cleopatra III. of Egypt, mother of the Cyprian king, dispatched her Hebrew commanders Cæcilius and Ananias to the aid of Alexander Jannaeus, who thereupon defeated the Cyprians. Referring to this event, Josephus (“Ant.” xiii. 10, § 4) quotes the statement of Strabo that the Jews remained steadfast in their allegiance to the party of Lathyros, notwithstanding the high favor shown them by Queen Cleopatra.

In Cyprus as in Egypt, the Jews fared well at this time; and a distinguished Cyprian Hebrew, Timonias, by name, married Alexandra, daughter of Phasaelus and Salampsio, the latter a granddaughter of Herod the Great. This union, however, was without issue (“Ant.” xvii. 8, §§ 4). Christianity was preached here among the Jews at an early date, Paul being the first, and Barnabas, a native of Cyprus, the second, to disseminate the new doctrine (Acts iv. 36, xi. 19, xiii. 5, xvi. 40); and a

In Roman times, according to a legend Barnabas was killed here by the Jews (“Acta Barnabae,” § 23). There is also an account, agreeing well with what is known from classical authors, concerning the fertility of Cyprus; that Queen Helen of Adiabene had fruit brought from the island to Jerusalem, under the leadership of the Egyptian, the Cyprian Jews participated in the great uprising against the Romans under Trajan (117), and they are reported to have massacred 246,000 Greeks ( Dio Cassius, lxxvii. 22). This
assistance from the Jewish Colonization Association to emigrate to the island. Twenty-eight Rumanian families followed these; and the colonists received

**Recent Colonization** by a decided refusal ("Stenographisches Protokoll des III. Zionistentagsgespräches," p. 329). He nevertheless persevered, inducing a dozen Rumanian Jews and, in the spring of 1899, twelve of the Boryslav miners to emigrate to the island. Twenty-eight Rumanian families followed these; and the colonists received assistance from the Jewish Colonization Association.

**CYRENE**

A large and important city in Cyrenaica, the district of Upper Libya on the north coast of Africa, west of Egypt. Cyrene was one of the five large cities that gave to this region the name of "Pentapolis" (compare Josephus, "B. J." vii. 11, § 1; Targ. Yer. Gen. x. 13, 14; Targ. i Chron. i. 22). Many Jews went from Egypt to Cyrenaica, and other cities of Libya (Josephus, "Contra Ap." ii. 4). According to Strabo (cited by Josephus, "Ant." iv. 7, § 2), the inhabitants of Cyrene at the time of Sulla (c. 85 B.C.) were divided into four classes: civilians, farmers, resident aliens, and Jews; and the extant fragments of the same author show that Lucullus was sent to Cyrene by Sulla to quell disturbances in which the Jews were taking a prominent part. When concessions to the Jews recommenced by the Romans to the various authorities of the East (I Macc. xv. 15-34), the city of Cyrene was among those that received such notification. In 74 B.C. Cyrene was created a Roman province; but, while under the Egyptian kings the Jews had enjoyed equal rights (compare Josephus, "Ant." iv. 6, § 1). Several Jews of Cyrene are known to history, among them being Jason of Cyrene, whose work in the source of the Second Book of Maccabees (see II Macc. ii. 23), and Simon of Cyrene, who carried Jesus' cross (Matt. xxvii. 32; Mark xv. 21; Luke xxi. 26). In the Acts of the Apostles several Cyrenians are mentioned as being present at the Feast of Pentecost in Jerusalem (Acts ii. 10), where they had their own synagogue (ib. vi. 9). Some, including Lucius (ib. viii. 13), are said to have been the first Bishop of Cyrene—went to Antioch (ib. xi. 20).

The Jews of Cyrene were in close touch with their brethren in Palestine, and were free to forward their offerings to Jerusalem ("Ant." vii. 8, § 5). Agrippa sent a letter written in their favor to the Cyrenians ("B. J." ii. 16, § 4). Three sons of a certain Ishmael—who was beheaded in Cyrene—were present at the siege of Jerusalem (ib. vi. 2, § 2); and after the war had been ended in Syria, the Romans still met with
opposition in Cyrene, where the Sicaran Jonathan incited the Jews to a riot. The disturbance was, however, quickly suppressed by the governor Constantius ("R. J." vii. 11, § 1; "Vita," § 76).

More serious was the insurrection of the Jews of Cyrene under Trajan (117 c.e.). This was quelled by Marcus Turbo, but not before about 300,000 Romans and Greeks had been killed (De Cassius, liviii. 28). By this outbreak Libya was depopulated to such an extent that a few years later new colonies had to be established there (Eusebius, "Chronicle" from the Armenian, fourteenth year of Hadrian). Bishop Synesius, a native of Cyrene in the beginning of the fifth century, speaks of the depopulation wrought by the Jews ("De Regno," p. 2).

The Targum (Amos i. 5, i. x. 7) identifies Cyrene with the Biblical Kir; but this is suggested only by a similarity of sound, and is not warranted (compare Targ. II Kings xvi. 9, and Payne Smith, "The Targum of the Prophets," p. 549c). Cyrene fell into ruins in Mohammedan times. The spot is now (1903) marked by the village of Grena or Korin, in the province of Barta.


Cyril called also Constantine the Philosopher: Apostle of the Slavonians and author of the Slavonic alphabet (Cyrillitza), which is probably a modification of an older Slavonic alphabet (Glagolica); born at Salonica about 820; died in Rome Feb. 14 869. His baptismal name was Constantine, and on account of his learning he was called "the philosopher." In his last days he became a monk, and took the name Cyril, by which he is generally known. When the empress regent, Theodora, ordered a deputation to the Byzantine emperor, the latter despatched Cyril ("De Regno," p. 549c), from whom it was borrowed by Dinon, and from the latter again by Trogus Pompeius. This myth, in various forms, is current among many peoples, the most familiar example being the story of Romulus and Remus. It was in all probability narrated of Kai Chorao, the mythical king, long before Cyrus (Hillel, in "Geschichte des Judenthums," ii. 82 and seq.). The second version which Herodotus examined is the nationalistic transposition of the first; and here the she dog is metamorphosed into a shepherdess of the name of Spako. In Herodotus, another myth, in which Cyrus is the son of a Persian named Cambyses and of Mandane, daughter of the Median king Astyages, is blended with the preceding. In this myth a dream (which Sophocles has embodied in his "Electra," verse 220) foretells that the son of Mandane is to conquer all Asia. The kingship of Cyrus is legalized in this narrative, which makes him the lawful successor of the Median kings. This narrative of Herodotus was contested about 300 b.c. by Ctesias, who states that Cyrus was not related to Astyages, but that, after dethroning him, he married Astyages' daughter Amytis. This statement is probably correct. Other and purely mythical narratives, probably originating with Ctesias, are contained in the fragments of Dion (c. 310 a.c.) and of Nicholas
in 558. Ctesias and Dinon (fragm. 10), like Justin Anshan, were subject to the Median kingdom. Nabonid reigned 29 years; he therefore succeeded his father as a petty vassal of the Median king Astyages. According to Herodotus (i. 214), Cyrus was king for 30 years. Ctesias' dates for this period are, however, unreliable. For the chronology of the Persian kings see E. Meyer, "Forschungen zur Geschichte des Alterthums," i. 125, v. 11.

According to the annals of Nabonid, the troops of Astyages, in 550 B.C., revolted against their king, whom they took captive and delivered up to Cyrus (this is probably the origin of Herodotus' story of the treachery of Harpagus); Cyrus thereupon invested the city of Ecbatana, and carried off the spoils to Anshan.

In the rising of Cyrus against the Medes only three of the Persian tribes participated—the Paragades, Maraphians, and Maspians; and Cyrus and it was only after the victory that the Medes whole people became united (compare E. Meyer, "Gesch. des Alterthums," iii. 10). This explains why in the annals of Nabonid Cyrus is thereafter no longer designated as "King of Anshan," but as "King of Persia." The rise of Cyrus was at first hailed by Nabonid as prophetic; for not only was the danger threatened by the Medes thereby removed, but it also became possible to occupy Harran, and to rebuild the temple of Sin, which had been destroyed (Rawlinson, L.c. v. 64; compare Scheil, "Recollee de Travaux Egyptiens et Assyriens," xvii.; and Messerschmidt, "Stele Nabonidae," in "Mittheilungen der Vorderasiatischen Gesellschaft," 1896, i. 18). But the neighboring kingdoms soon became aware that the new state was more dangerous than the old one, united to them as the latter had been by means of treaties and dynastic alliances. Thus it came about that a powerful coalition was formed against Cyrus by Babylon, Egypt, Lydia, and Sparta. The attack was commanded by Cresus of Lydia in 546; but Cyrus anticipated his adversaries, and before their armies could unite, he defeated Cresus and took him captive in his own capital, Sardis (546). In the following year the generals of Cresus completed the subjugation of Asia Minor.

A war against Babylon was now inevitable. In 547 Cyrus had already crossed the Tigris below Arbela, and had conquered a state, the name of which is unfortunately obliterated in the annals of Nabonid. The campaign in 538 Nabonid was not the legitimate heir to the throne, but had been elevated thereto in 566-536 by the magnates, who had supported the incompetent Labashi-Marduk, the son of Neriglissar. The tenure of Nabonid had never been secure. He held abed from Babylon, where...
he did not feel safe, and sought support among the people of the rural towns and their deities, which latter were as a rule much older than Babylon and its god Marduk. The jealousy of the cities and of their priests was an important factor in the failure of the expedition of Cyrus, which met his death (528 e.g.). He lies buried in the midst of his tribe, in Pasargad, the Turanian steppes, all becomen of the gods of Assur (Babylonia) brought to Babylon, thereby still further embittering the priesthood of that city against him (for the correct date—a.e. erroneously given in the chronicles of Nabonid as Tammuz—see E. Meyer, i.e. ii. 486 et seq.; Stade’s “Zentrali” xvii. 299). Cyrus gained a victory, which incited rebellion in every part of the Babylonian empire. On Tishri 14 (Oct. 8) Gobryas and his Gataen warriors occupied Sippar; two days later Babylon fell without a blow, and Nabonid was captured. On Marzahwan 8 (Oct. 27) Cyrus formally took possession of Babylon, but spared the city, and returned the rural gods to their respective towns. In his inaugural proclamation, preserved on the Cyrus cylinder, he attributes his victory to the grace of the god Bel-Marduk, who had overthrown the pariahs and had sought out a just king who would restore the service and the honors due to the god.

There can be no doubt that Cyrus and his Persians, like Darius at a later period, were faithful believers in the pure doctrine of Zoroaster, and disdained foreign cults; that they had the consciousness of a superior religious belief, and relied upon the protection of Ahuramazda, the great god who had created heaven, earth, and man, and had placed the world at the feet of the Achaemenian kings.

His Religious Belief. In a political sense, however, they were compelled to reckon with the religions of the subject peoples; and Cyrus and his successors skilfully employed this necessity as a means of securing their power. The time-honored customs of the people were everywhere preserved. Cyrus always conformed to the traditions of the thrones he usurped, and, together with his son Cambyses, rendered homage to the native deities. On the first day of the year, Nisan 1 (March 20), 538, in conformity with Babylonian custom, he grasped the hands of the golden statue of Bel-Marduk, and thus became consecrated as monarch. From this ceremony dates the first year of his reign as “King of Babylon, King of all the Lands.”

Upon the downfall of the Chaldean empire the foreign possessions, Syria, Phenicia, Palestine, and the border-lands of the desert, all became tributary to Cyrus. In 530 he War. His place as Cambyses upon the throne as King of Babylon, and organized a great expedition against the predatory nomads of the Turanian steppes, in which expedition he met his death (529 a. e.). He lies buried in the midst of his tribe, in Pergamum, the Murgiaha of to-day. The frequently expressed doubt (Z. D. M. G. xxvii. 63) as to the identity of Murgiha with Pergamum appears unfounded, as does more particularly the assumption that the figure on the tomb represents the younger Cyrus, the brother of Artaxerxes II. Cyrus’ tomb, restored by the Greeks in the time of Alexander, is still (1902) standing. On the pilasters, or galleries surrounding it, is the picture of the king, with four wings—typifying the soul, or “evermore,” of the great ruler—and a crown patterned on Egyptian models, and bearing the inscription, “I am Cyrus the king, the Achaemenian.”

The earnest desire of the Jews for the downfall of the Chaldean kingdom was fulfilled; but the outcome was not what their prophecies had led them to expect. The political power of the Chaldeans had been broken, but no vengeance had fallen upon Babylon for its misdeeds. Instead of being destroyed as was anticipated, the city remained intact, and became the splendid winter residence of the Persian kings. Nor was the longed-for universal revolution, crowned by the establishment of the Messianic kingdom, effected. Another and more powerful pagan empire had taken the place of that which had been overthrown. The faith in the world-domination of YHWH was now shaken, and dependency settled upon the Jews. It was to counteract these evils that the anonymous comforter, conveniently called “Deutero-Isaiah,” the author of Isaiah xl.-lv., now arose. The very fact that YHWH had carried out His prophecy in a wholly unexpected manner, by choosing a pagan to overthrow the idols of the nations, so that He alone might be acknowledged as the only true God, was accepted by the second Isaiah as the surest evidence of the divine government. This prophet, Cyrus, through whom were to be redeemed His chosen people, whom He would glorify before all the world, was the promised Messiah, “the Saviour of YWVW” (xliv. 28, xlv. 1). Having received the sovereignty of the whole earth as the ransom for Israel, Cyrus would now rebuild Jerusalem for them. The chapters in question were published after the fall of Babylon (xlv. 1, xlv., etc.); consequently, in the winter of 538-38, before the return, and in Babylon itself, not as Duhm believes, in Palestine. The hopeful hope of Deutero-Isaiah, that upon the return of the Jews the world would change its character, and the desert become level, fruitful, and well watered, was not fulfilled. Cyrus and the Jews. For Cyrus, however, permitted the Jews to return to their own land. There was no reason to detain them longer in Babylon; and if they returned to their homes, they would be in a position to defend the border-land against Egypt and the desert. In the first year of his reign as King of Babylon, Cyrus issued from his summer residence, Ecbatana, an order for the return of the Jews and for the rebuilding of the Temple. Fragments of this edict are contained in a proclamation of Darius (Ezra vi. 9-10; compare vi. 13 et seq.); and the doubts as to the authenticity of this edict are as little justified as is the opinion expressed by Kosters (and approved by many) that the alleged return of the Jews during the reign of Cyrus did not take place at all. The reason why the Jews did not at once rebuild the Temple is to be found in the sory economic condition in which they were left.

The author of II Chron. xxxvi. 22 has substituted...
an invention of his own for the genuine edict of Cyrus contained in Ezra I 1 et seq. Cyrus "the Persian" is also mentioned in Dan. vii. 28, x. 1, as the successor of the "Median" Darius (vi. 1). After all, the author of the Book of Daniel had a very vague conception of the history of the Persian empire.


E. M.

CYZICENUS ANTIQUITUS. See Antiocchus IX.

CZACKI, TADEUSZ: Polish statesman and author; born in Poryck, government of Volhynia, Russia, Aug. 28, 1756; died in Dubno, Volhynia, Feb. 8, 1813. When Prince Adam Czartoryski was placed at the head of the educational district of Wilna, Czacki was appointed school inspector of Volhynia, Podolia, and the Ukraine. An opponent of the Jews, he combated their work in the field of pedagogy, and on one occasion raised by public subscription the sum of two million florins to found the Volhynian and Ukrainian schools at the head of the educational district of Wilna, which was destined to be of inestimable benefit to the Poles. After his death his heart was deposited in one of the halls of this Volhynian school, under the inscription "Ubithesaurustuus, ibiestcortuum." It has been said that he discovered the grave of Copernicus, proving most conclusively the Polish origin of that great astronomer.

Czacki's "Rozprawa o Zydzach" ("Discourse on the Jews"), first published at Wilna 1807, and translated into Russian by Basil Anastasiewicz, passed through several editions, and was published finally in "Drzela Tadeusza Czackiego" (Works of Tadeusz Czacki), edited by Edward Raczynski, Pozen, 1843 (iii. 388-570).

For the history of the Jewish institutions, Czacki, who did not know Hebrew, availed himself of the only sources open to him; namely, Bartoszcz and Ugolino.

After relating the primitive history of the Jews, Czacki describes their situation among the Arabs, Italians, Spaniards, French, Germans, and Hungarians. He tells of their entrance into Poland in the twelfth century; of their intellectual condition; of their government and laws; and of the persecutions to which they were subjected. "Under the rule of most of the Christian governments," says Czacki in his "Rozprawa o Zydzach," "they [the Jews] experienced indifference, neglect, oppression, and disdain almost always" (p. 37).

Their profits were wrested from them. "Many a writer considered it an honor to multiply the number of the insults against the Jews, or to charge them with horrible crimes" (p. 54). "In the reign of Sigismund III. of Poland the spiritual authorities ventured to give permission for the erection of synagogues. Permission was granted also for the printing of books, which could not have been inspected, since in them are found criticisms and gibes against the Christians." Of a few Polish authors who wrote against the Jews—Molecki (1598), Mieczynski (1618)—Czacki declares that "they have vented all that frenzy under the guise of religious zeal can utter" (p. 95).

Exemption from the poll-tax was granted in 1773 to those who would apply themselves to agriculture, and by 1787, owing to Czacki's efforts while he was serving on the Commission of the Treasury (see his report of 1787 on the Ruthenian and Ukrainian provinces), he had the satisfaction of seeing a few scores of families in the enjoyment of that privilege. There were many Poles who worked with Czacki for the emancipation of the Jews. "When, in the year 1784, despair armed the [Polish] capital, the Jews were not afraid of death, but, mingling with the troops and the populace, they proved that danger did not terrify them and that the cause of the Fatherland was dear to them" (the official organ of the Warsaw Revolution of 1794, and other Warsaw newspapers).

Chapter IV. of Czacki's "Discourse" contains a brief analysis of Duke Boleslaus' privilege, which was confirmed by Casimir the Great and by Duke Vitholf; chapter VI. of the same book, the sources of the law with which the Jews were permitted to govern themselves, and an account of the Jewish civil law, according to Selden and Maimonides; chapter VII., an exposition of the criminal law; and chapter VIII., an account of the state of learning among the Jews.

Chapter IX. bears the title "Of the Plan of the Reform of the Jews." In 1788 the Polish Diet directed its attention to the Jews. The Commission of the Treasury, of which Czacki was a member from 1790 to 1792, examined the subject, and found: (1) that there were in Poland about 900,000 Jews of both sexes, and that they multiplied exceedingly; (2) that the young generations bore to a gradually increasing extent the germs of diseases (especially "ponentem et febrem"), and that there were one and a half times as many deaths among Jewish children as among Christian children; (3) that the knowledge prevailing among the Jews was nothing but a systematic ignorance; (4) that the maima exercised a despotic authority; (5) that three-fourths of the export trade and one-sixteenth of the import trade of Poland was in Jewish hands; (6) that the living expenses of a Jewish merchant were half as much as that of a Christian merchant, he could sell his goods more cheaply; (7) that bankruptcies were more frequent among the Jews than among the Christians; (8) that in the provinces, with the exception of Great Poland, almost one-half of the workmen were Jews; (9) that every city had barbersurgeons who possessed "no knowledge except experience"; (10) that there was no learned Jewish midwife in the whole country, wherefore many Jewsesses died in confinement; (11) that there were fourteen Jewish agricultural families in the whole country; (12) that it was a very rare case for a Jewish fortune to hold together for several generations; (13) that the cause of the hatred of the Jews for those of a different faith was the pride peculiar to ignorant people.
The reforms in the laws regarding the Jews were to be based on the following grounds: (1) hitherto the government has tolerated the Jews; henceforth it must grant them the rights belonging to citizens; (2) the government has the right to require that the Jews should be educated in the measure of the needs of the country; (3) when the differences arising among the Jews disappear, all injurious disabilities will be abolished; (4) all trade and manufactures are free, but as the Jews have become the cause of the ruin of the peasants in the keeping of lands, that right is suspended. The project of reforms consisted of eight sections, from which the following passages are quoted: "The law recognizes the Jews as free people. ... They can elect officers, and they can elect officers, according to the universal laws. The law awards the same reward and the same penalty to Jews as to Christians. They are at liberty to acquire lands and mills by inheritance, ... . The authorities will permit those Jews to buy estates who will aid in the execution of this law, especially in the matter of the settling of Jews on farm-lands. This privilege is granted to all Jews after the lapse of twenty years. Taxes are to be the same for Jews as for Christians. No Jew shall be baptized until he has reached a proper age—the twentieth year in the case of men, the eighteenth in that of women. The civil and criminal laws of the Jews are discontinued. They shall, however, maintain their own religious institutions for the adjustment of religious affairs. A Jew that settles on farm-land is exempt from taxes for ten years. The most industrious Jewish agriculturists for the same interval will receive the value of ten bushels of rye. There will be twenty of these prizes." The remaining sections (iv.-viii.) consider in a series of paragraphs the education of the Jews; the Jewish superiors and then the Jewish superiors and then the religious institutions for the adjustment of religious affairs. A Jew that settles on farm-land is exempt from taxes for ten years. The most industrious Jewish agriculturists for the same interval will receive the value of ten bushels of rye. There will be twenty of these prizes." The remaining sections (iv.-viii.) consider in a series of paragraphs the education of the Jews; the Jewish superiors and their powers; the family and arbitration courts; the change of dress, and the use of the languages in public and private transactions; the debts of the Jewish communities and the way of canceling them.

The short discourse on the Karaites ("Dzidza Tadeuszcz Czackiego," iii. 271-285) attempts to explain, on the basis of the sources accessible to the author and referred to above, "what the Karaites are, and wherein they differ from other Jews, when their separation occurred, and in what countries they dwell."
CZARTORYSKI, PRINCE ADAM GEORGE: Polish statesman and patriot; born in Warsaw Jan. 14, 1770; died in Montfermeil Castle, near Paris, July 15, 1861. After the final partition of Poland Czartoryski and his brother Constantine went to St. Petersburg in 1783 and entered the service of the Russian government. The prince became the intimate friend of Grand Duke Alexander, and when the latter ascended the throne, Czartoryski became assistant to the minister for foreign affairs. When his aspirations for the restoration of Poland by the aid of his friend, the emperor, proved futile, he became the bitter enemy of Russia and was at the head of the Polish insurrection of 1830–31. After the failure of the last effort for the liberation of Poland he went to Paris, where he was recognized as the leader of the Polish refugees until his death.

Czartoryski was generally friendly to the Jews. In his early career he was the protector of the Jewish scholar Mendel Levin (Sztecher), whom he engaged as teacher for his children. As a member of the commission appointed by Emperor Alexander I. (1804) to prepare the enactments of Dec. 9, 1804, concerning the Jews (see Alexander I. of Russia), Czartoryski did not, as alleged of him, work against the interests of the Jews. As a Polish patriot he was concerned mainly with the welfare of Poland, and on behalf of the Jews of Poland being near the loss occasioned, though subordinate, to his main object.

In later times, mainly through the efforts of Jean Czynski, and other Polish patriots who pointed out the hopelessness of liberating Poland without the help of the middle classes and of the Jews, the prince became an outspoken champion of the emancipation of the Jews. In a speech which he delivered on Nov. 29, 1844, he advocated granting the same rights to Polish Jews as were claimed for all other natives of Poland, and eulogized the Jewish martyrs of the insurrection of which he was the leader. The prince in his last days also instructed his son, Prince Ladislaus, ever to remain the friend of the Jews. Czartoryski is still revered among the Polish Jews, especially among those who emigrated to France or came under the influence of the community of Polish exiles in Paris.

CZERNOWITZ: Capital of the province of Bukowina, Austria, situated near the banks of the Pruth, about 150 miles from Lemberg. Jews were living here and in a few other places in Bukowina when the Austrians took possession of the country in 1773. They were mostly of Polish and Rumanian origin, and had probably settled there in the fifteenth century, when they were again driven out of Moldavia. During the occupation of Bukowina by Russia (1768–74) some White Russian Jews found their way thither. Czernowitz was termed "village" in the official documents of 1775, and in 1816 it had a total population of 4,516 persons. Its development began only in the thirties, from which time the history of the Jewish community may be said to date. Toward the middle of the nineteenth century the community was divided into two hostile camps: the Orthodox Jews, who detested all innovation; and the advocates of reform. The two parties avoided intercourse with each other, and the affairs of the community suffered considerably from this state of things. A kind of synagog founded on mutual toleration was brought about by Chief Rabbi L. E. Igel, who held the office from 1854. He employed all his efforts to maintain peace in the community. During the forty years of his rabbinate many useful institutions were founded. Religious schools were opened under the supervision of Dr. Heinrich Atlas and Magedel Tit-
Czestowitz, who for twenty-five years held the office of deputy burgomaster of Czernowitz. In 1879 the Alliance Israélite of Vienna established at Czernowitz a center for the crownland of Bukowina. The community possesses a yearly income of 20,000 florins for charitable purposes, in addition to casual donations. In 1885 L. E. Igel was succeeded in the chief rabbinate by Joseph Rosenfeld, assisted by the rabbin Beniamim Weiss and Berl Bremer. The community possesses many synagogues, one of which is Sephardic. From 1836 to about 1860 a Hebrew printing-office existed at Czernowitz; but owing to the poverty of the plant and management, it was never very active. The total population in 1890 was 67,622, of which about 22,000 were Jews. Among the numerous societies and charitable institutions the most noteworthy are: the Jewish Hospital, the hena kaddisha, the Judaischer Frauen-Verein, the Krankenunterstaltungsverein, and the Talmud Torah. Czernowitz was at one time the home of a famous printing-press. See Galicia.


Czestneowa Village in the government of Warsaw, Russian Poland. It is the seat of a Jewish agricultural college, which was completed in 1901, accommodation being provided for sixty students. The college lands comprise 1,630 acres, 1,090 of which are arable, the remainder consisting of forest and meadows. The live and dead stock (1901) valued at 2,574 rubles and 10,350 rubles respectively; and the receipts from the farming operations for 1901 were entirely satisfactory.

The students receive elementary instruction of a thoroughly practical nature in agriculture, horticulture, market-gardening and dairying; and they also learn to work in wood and iron and to repair the agricultural plant. Candidates for admission to the college must know Russian, and have completed their thirteenth year. A preparatory school has been established for pupils who are not sufficiently advanced to enter the college. The college has opened up a new field for many of the Jewish youth of Poland.


Czyński, Jan (Jean): Polish lawyer, author and journalist; born June 20, 1801; died in London, England, Jan. 21, 1867. The son of Jewish parents who had embraced Roman Catholicism before his birth, Czyński was throughout his entire life one of the most zealous defenders of the Jews.

After completing his studies he practised law in Lublin, and became an active participant in the wars of the Polish Revolution of 1830, serving as chief of staff under General Szczepanik, the commander of the palatinate of Lublin. The animosity exhibited toward the Jews during the revolution was most bitter, and Czyński was unswerving in his efforts to prove that it was undeserved. On one occasion, when the Lublin populace had accused them of evading military service, and threatened to attack them as traitors and spies, Czyński appeased the mob, and called a meeting of the leading inhabitants in the synagogue, where he stoutly defended his Hebrew compatriots.

On the failure of the revolution, he settled, in 1832, in Paris, where he lived for many years, and cooperated on the Polish National Committee with Prince Adam Czartoryski and Lafayette, ultimately removing to London. In 1851 he issued a circular to his compatriots, suggesting the formation of a society to consist of all Polish Jews in England and France.

Czyński was a versatile and prolific writer, mainly on historical subjects. He wrote a series of historical novels, and, under the pseudonym of "Ernesta Rollin," some plays, which were produced on the French stage. Of principal interest to Judaism were: "Le Reveil d’Israel," Paris, 1847; "Le Fils de la Juive," ib. 1848; and "Israel en Pologne," ib. 1851. Czyński was associated with several journals, including "La Pologne," of which he was for some time editor-in-chief. In all his works and newspaper articles he never failed to seize an opportunity to espouse the cause of the Jews of Poland, and the grateful esteem with which his efforts were regarded is best evidenced by the obituary notices contributed to the "Archives Israélites" (xviii. 187), by Léon Hollander, London and Isidore Calen, the former pays a glowing tribute to Czyński, of which the following is a translation: "The name of Jean Czyński is inscribed with gratitude in the annals of Judaism side by side with the immortal names of Czacki, Synowiecki, Castellan Ostrowski, and other illustrious friends of humanity and of the Jews of Poland."


A. P.
DAGESH: The diacritical point placed in the center of the letters of the Hebrew alphabet to indicate either their intensified (doubled) pronunciation, or, in the case of the letters שורט, their hard (unaspirated) pronunciation. The root "dagesh" means in Syriac "to prick" (compare Arabic terms "shidh," "shabakidah," "shafat," "shuhausta"); and he was followed in this by other writers in Arabic. From the time of Abraham Ibn Ezra, however, philologists writing in Hebrew established the use of the word "dagesh," from which various nominal and verbal forms were derived and added to the terminology of Hebrew grammar.

There is no trace among the early writers of a classification of the various uses to which the dagesh was put, such as became customary later, though the relation in which the six letters שורה were to the dagesh was of course emphasized; the letter מ, because of its double pronunciation by the Palestinian Jews, was added to the six in "Sefer Yezirah" and by Ben Asher. The term "dagesh kal" (light dagesh), to denote the hard unaspirated pronunciation of the letters שורה, occurs perhaps first in David Kimhi's "Miklol" (ed. Venice, 1545, p. 49a). The rules for the "dagesh katan" (strong dagesh, that denoting the relation in which the six letters שורה stood to the dagesh) were first formulated by Eliahu Levi ("Perek Shiran," 54a et seq.), who enumerates eight cases in which it occurs. Later grammarians have superseded this division by a more extended one (see König, "Lehrgebiete der Hebr. Sprache," i. 52 et seq.).

Graetz has shown that the use of the dagesh is anterior to the use of the vocal points, for which it was, in a measure, a substitute. It distinguished the absolute from the construct state, the quiescent shewa from the mobile, and at times stood in place of the "matres lectionis." The regular use of the dagesh and its representation by means of a point seem to be a peculiarity of the Palestinian vocal system. In the so-called superlinear, or Babylonian, system, the point was originally not used at all, nor was dagesh indicated in all cases which required it. In Berlin MS. Or. quart. 830, which, according to Kahle, originally contained the true Babylonian punctuation, the dagesh has the form ש. It is used with the six letters שורה, in such cases as require regularly the dagesh forte, but generally only where a mistake might be made; also in the letter resh, in alef when that letter is consonantal; and with isolated, especially in enclitic words. The dagesh is found four times with the alef in the Masoretic system (Stade, "Der Masoretische Text," § 42b) and often in the Karlsruhe MS. (see Proe. Fifth Or. Con-
The daggs are also used with the preposition הָא, and is often retained at the end of a word, a practice not adopted by the Tiberian system.

In the peculiarity fragments of shortened Hebrew published by M. Friedländer ("Proc. Soc. Biblical Archaeology," 1896), the sign for both daggs forte and daggs helle is א, while rafe is expressed by א. The ablaut consonantal is also provided with the daggs. This system is also employed in the Malzor fragment published by Levi, (*Am. Jour. Semitic Lang.* xx. 157). In certain gentilic fragments at Cambridge and in others in the possession of Rikan Adler, the daggs is indicated by a line placed over the preceding vowel; though at times a point is used for daggs helle. In the St. Peterburg codex of the Prophets, also, daggs forte is represented by a line over the preceding vowel; daggs helle, by a point in the letter as in the Tiberian system. The point, however, is used occasionally for both dagges. In all these cases the use of the point seems to be an intrusion from the Palestinian system. The irregularity in the use of the daggs may also be seen in *Misc. Berlin Or. quart.* 578, from which Praetorius has published the Targum of Joshua (1801).

Bibliography: *Buber, Die Aufzählung der Hebr. Grammatik,* Leipzig, 1895; G. Margoliouth, in *Proc. Soc. Biblical Archaeology,* 1893, pp. 179 of seq.; M. Friedländer, in *Am. Jour. Semitic Lang.* xx. 157; "La Grand Encyclopédie," xxiii. 254; *Berline* (Horowitz, *I.e.* p. 201); and at Figuig, a mellah with 100 Jews (ib. p. 204). Going farther south from Taflet to Tuat, there is a large community of Jews converted to Islam (ib. p. 205). Even much farther to the west, in the province of Sus, there is Oulmna, with 8,000 inhabitants, of whom 100 are said to be Jews. Detailed information in regard to the Daggs, whose name may perhaps be derived from the Arabic "taghmut," is still wanting. Röhl (*Reise Durch Marokko,* p. 144) found no professing Jews in the whole oasis of Tuat. Those who lived here in former times having all been either converted or exterminated by the Mohammedans. He notes, however, that their descendants have preserved the Jewish characteristic aptitude for trade.


**G.**

**DAGGER:** A short, edged, and pointed weapon for stabbing. It is given in the *Ehud* episode (Judges ii. 18, 21, 22) as the English equivalent for "*hebreh*," which elsewhere is rendered "sword." See *Sword.*

E. G. H. G. B. L.
DAGHESTAN: Russian province, situated on the eastern slopes of the Caucasus, and bounded by Circassia, Georgia, and the Caspian Sea. In Turkish the name means "mountainous country."

According to the last census, that of 1897, the Jewish inhabitants numbered 13,000, or 1.82 per cent of the total population. The distribution of Jews in the various districts of Daghestan was as follows (1954): Derbent, 11; Andi, 2; Gundi, 8; Dargi, 4; Kazikumuch, 5; Kaitago-Tabassaran, 2,833; Kyurin, 2,763; Temir-Khan-Shura: city, 1,950, and village of Sultan-Yangi-Yurt, 80; Derbent, 2,480; Petrovsk, 913; total, 11,088.

Some other Caucasian tribes of Daghestan are supposed to be descendants of Jewish colonists who in the centuries before the common era migrated to Daghestan in great numbers (Erckert, "Der Kaukasus," p. 380). Among these may be mentioned the Andies, numbering 26,000, and the Kyurines, numbering 150,000.

The Jews of Daghestan greatly resemble the other warlike inhabitants of this mountainous region; and they have acquired the virtues as well as the faults of the latter. They differ from their Christian and Mohammedan neighbors in speech, using the Tati language, which is a combination of Persian and Hebrew. Their writing is a mixture of square characters and Rashi. They wear the Circassian dress, and always go heavily armed, even sleeping without having removed their weapons. Their houses, like those of the other inhabitants, are ill built and dirty, and on the walls one finds, together with brightly shining arms, smoked fish or mutton hung up to dry. The main occupation of the Daghestan Jews is agriculture; but little of the land is owned by them, it being usually rented from their Mohammedan neighbors, to whom they pay their rent in produce, usually tobacco.

The mountain Jews dwell in "auls" (villages), scattered among those of non-Jewish tribes; at times in separate communities, and at other times in mixed ones. The greater part of them live in the districts of Temir-Khan-Shura, Kaitago-Tabassaran, and Kyurin, and the remainder in the cities. There are (1895) five synagogues in the province, besides numerous houses of prayer, and twenty-six Hebrew schools with an aggregate of 250 pupils. See CAUCASUS: DERBENT.

Bibliography: Chotin, Sefei ha-Masse'ot, St. Petersburg, 1894; Alimson, Kinhaye ha-Gortsa-Virsi, Moscow, 1891; V addicts, Pictorial of Kirkutza, Telis, 1888; Babish and Kish, Lor Noradun der Daghestani, Tiflis, 1905; Avni, Ans der Kirkes, p. 178, Leipzig, 1893; Konstantin, Pimkaytesh Kirkeu Daghestanisheis Oelbilm, C. W. G. K. J. G. L.

DAGOBERT: King of France (602-638). In order to emulate the religious zeal of Heraclius and Sisibut, the rulers of the Byzantine and West-Gothic empires, who were persecuting the Jews,
Dagon 412

THE JEWISH ENCYCLOPEDIA

Dallas

Dagobert decreed, about 629, that the Jews who were not converted to Christianity by a certain date should either leave his dominions or be put to death. "Many changed their faith at that time, while large numbers were slain by the sword," says the Jewish historian ("Emekha-Bakah," p. 8). This measure could hardly have been instigated by Heraclius, since it was unlikely that Dagobert was in communication with him; it was rather, as Cassel rightly asserts, a local persecution, directed against certain individuals; and it was not even carried out rigorously, for at the Council of Rheims, held a year later, the canonical decrees issued previously, referring to the traffic in Christian slaves, attendance at Jewish feasts, and the filling of public offices, were renewed.

Bibliography: Geata Dagobertl, i. 586; Ersch and Gruner, Enzyklop., section ii., part 61, p. 60; Gratz, Gesch. v. 65 et seq.

6. 31. K.

DAGON (Hebrew, ידgon): Philistine god, referred to in Judges xvi. 23; I Sam. vi. 2-5; and I Macc. x, 88, xi. 4; but not in Isa. xvi. 1, where אגון, in "Cod. Alex.", is a mistake for נאבל; nor in I Chron. x, 10, where יד וגו is a corruption of יד וגו (I Sam. xxxi. 10). The extent of the worship of Dagon is also indicated by the name "Beth-dagon," designating (Josh. xxv. 41) one of the towns of the Shefela, and another on the boundary of the territory of Asher (ib. xix. 27). The inscription of the Phoenician king Edmunazar also mentions "towns of Dagon" (line 19). The significance of this god can be gathered with sufficient certainty from his name and from the plastic representations of him: for יד is most probably a derivative of יד ("fish"), just as יד (Sidon) is derived from יד ("booty") and דג (Samson) from דג ("sun"); and it is probable that "Odakon" (tableau), by which the Chaldean

Berosus designates a personification of Oannes, who is supposed to rise out of the Persian Gulf, is identical with "Dakon," probably changed into "Oda-

kon" through the similarity in sound to "Oannes." Berosus designates a personification of Oannes, who is supposed to rise out of the Persian Gulf, is identical with "Dakon," probably changed into "Oda-

kon" through the similarity in sound to "Oannes." It is, furthermore, by no means certain, notwithstanding G. P. Moore in "Encyc. Bibl." i. 985, that Dagon, the Odakon just mentioned, and the Assyrian god Dakon-Dagan stood in no relation with one another. Indeed, it is quite possible, as some scholars have suggested, that the figures of Dagon found on Babylonian gems, on an Assyrian cylinder, on a piece of sculpture from Khorsabad, on a similar piece from Nimrud, and on a Babylonian cylinder (compare the reproductions of these figures, especially in H. Clay Trumbull's "Jonah in Nineveh," 1892, p. 19), combining in different ways the body of a man and of a fish, are simply different representations of the god Dakon-Dagan (see Friedrich Delitzsch in Culver, "Bibl. Lexikon," s. v. "Dagon"); Layard's "Nineveh," 1849, ii. 466 et seq.). Neither is it contradicted by what is said in I Sam. v. 4 about the figure of the god Dagon, for the Assyro-Babylonian images also show the head and hands of the god. In this case, Dagon personifies the idea that the ocean, with its wealth of fish, was worshiped as the chief source not only of human nourishment, but also of human culture (compare Berosus' interesting amplifications of this idea in Trumbull, i.e. pp. 8-11). The same god would naturally be worshiped both near the Persian Gulf and on the Mediterranean Sea. The El-Amarna tablets indicate an intercourse at an early period between the regions along the Euphrates and Tigrit, and those of western Asia and Egypt.

As regards the worship of Dagon, very little is known. Details of the construction of his "house," mentioned in Judges xvi. 23 et seq. and in I Sam. v. 1 et seq., are likewise uncertain; and the only feature of the ritual to which reference is made (I Sam. v. 4 et seq.; compare Zeph. i. 10) is the fear of touching the threshold of his temple. Dagon's temple at Ashdod was burned by the Maccabee Jonathan (Josephus, "Ant." XIII. 4 § 5). See Threshold, SACREDNESS OF THE.

E. C.

DAINOW, ZEBI HIRSCH B. ZE'EB WOLF (known as the Slutzer Maggid): Russian preacher; born at Slutzer, government of Minsk, in 1822; died in London March 6, 1877. He possessed oratorical ability of a high order, and inspired the progressive element of the Russian Jewry through his exhortations in behalf of secular knowledge and his glorification of industry, patriotism, and progress. In him the modern Russo-Jewish "haskalah" (progressive movement) found its orator; and its great exponents, like Gordon, Smoelenkin, and their
friends and followers—who up to that time had received from the pulpit nothing but condemnation and censure—recognized in Dainow a powerful ally, and at first encouraged him in every possible way. But he aggravated, rather than allayed, the fear of the conservative classes that he was not in accord with them on some religious questions; and by discarding the traditional dress and manners of the "sausage" he aroused suspicion, and also opposition in certain quarters. The support and encouragement that he received from the government officials augmented the hostility, and this fact misled Dainow to believe that he was persecuted by fanatics and had to suffer for the sake of the principles which he wished to enforce on his audiences. Judah Loeb Gordon, who understood the Russian Jews and their needs much better than Dainow did, made light of these imaginary persecutions, and warned Dainow against the evils that would result from a complaint to the authorities against his opponents. The violent attack on his antagonists in general, and particularly on the Jews of Helyostok and on A. R. Gottlober—which Dainow published in "Ha-Shahar," v. 329-347—gives a good idea of the condition of his mind. The reply to that attack (pp. 601-605) contains a good description of Dainow and his methods at that time.

In 1874 he left Russia forever, and settled in London, where he became preacher in a congregation of Russian and Polish Jews, and also lecturer on Haggadah at the En Jacob synagogue. Even in his letters from London he complained continuously of opposition and persecution, giving vent to grievances that were as imaginary as those he had suffered in his native land, if not more so. All contemporary accounts agree that he was highly respected and well treated in London, where his oratorical powers were recognized even by the English rabbis. His premature death in March, 1877, was universally regretted; and his funeral was probably the most attended that a Russian Jew had ever had in the British capital.

Besides the article mentioned, there is only one publication bearing Dainow's name. It is a pamphlet named "Kehod ha-Melek" ("Glory of the King, Odessa, 1869"), and contains a sermon, delivered by Dainow in Odessa, outlining Czar Alexander II. It appeared also in a Russian translation.


P. Vr.

### DALBERG, KARL THEODOR, BARON VON

**Archbishop of Mayence and subsequently Grand Duke of Frankfurt-on-the-Main;** born Feb. 8, 1744; died Feb. 10, 1817. He was one of the noblest German princes and statesmen, and took a friendly and liberal attitude toward the Jews. He always favored their complete emancipation; but was long prevented from realizing it in his own dominion, through the Frankfurt patriarchs and, especially, the Rhine Confederation. After the dissolution of the latter—when Frankfurt created a constitution of its own on the principle of equality—Dalberg enacted (Dec. 28, 1811) a special law decreeing that all Jews living in Frankfurt, together with their descendants, should enjoy civil rights and privileges equally with other citizens. For this the Jews paid him 440,000 florins, in consideration of which the annual protection tax of 22,000 florins was abolished. Thus Dalberg transmuted the Frankfurt Jews from tolerated into full citizens.


### DALLAS

**County seat of Dallas county, Texas,** on the east bank of the Trinity River. It was settled in 1844. It has a population of 60,000, including 1,300 Jews. Moses Ullmann, now of Galveston,
Tex., and Dr. E. M. Tillman, still of Dallas, were the first Jewish settlers, taking up their residence there in February, 1871. A few emigrants made Dallas their home after the promulgation of the Russian May Laws in 1881, a larger number arriving subsequently to the Russian persecutions ten years later. Since then the growth of the Jewish population has been gradual and steady.

The Hebrew Benevolent Association was founded in May, 1873, and the Ladies' Hebrew Benevolent Association in the same year. The Jewish cemetery was purchased in 1872, and the first Jewish service was held during the New-Year holidays of that year. Dallas Lodge, No. 197, I. O. B. B., was established in 1873, and now has a large membership. Congregation Emanuel was organized in 1874, and held its first service in the hall of the I. O. B. B. Temple Emanuel was dedicated on Sliabuoth (Feast of Penitence), 1876, but having become too small for the increased congregation, a new temple on Ervay street was dedicated in 1898. The Orthodox Jews established a congregation, Shearith Israel, in 1884, but their synagogue was not dedicated till 1904. Besides the two congregations here mentioned, there are two hebrot (small congregations) maintained by the Polish, Russian, and Romanian immigrants. The Orthodox community also supports a ladies' benevolent association, making three Jewish benevolent societies in Dallas.

The social and literary interests of the Dallas community are represented by the Phoenix Club and the Progressive Literary Association. Benevolent orders are represented by the I. O. B. B., Free Sons of Israel, and B'nai B'rith. The following rabbis have ministered at Temple Emanuel since its foundation: A. Suhler, H. M. Bien, Henry Schul, Oscar J. Cohen, and William H. Greenburg, the present (1902) incumbent.

In active communal and public life Dr. E. M. Tillman, David Gotsin, E. M. Kahn, Charles Kahn, Alex. Ortlich, and Alex, Sanger are prominent. Philip Sanger, recently (1902) deceased, was identified with nearly every public movement in the city. D. A. Eldridge, attorney, is an ardent communal worker.

Dallas has a Jewish weekly newspaper, "The Jewish Sentinel," edited and published by Frank J. Cohen.


DALMONT, SIMON MATES: Officer in the French army, and communal worker; born at Moutzig, Bas-Rhin, in 1778; died May 11, 1840. He took part in the early campaigns of the empire, at first with the cavalry, then with the infantry. He was commissioned at Cassel in 1809 to organize the army of Westphalia. Returning to France after the fall of the kingdom of Westphalia, he settled at Paris (1813), entering the service of the government. He took an active interest in the organization of Jewish worship, being nominated vice-president of the Central Jewish Consistory of Paris in 1818. He was instrumental in the_abrogation (1818) of the decree of March 17, 1808 (see NAPOLÉON I.). He obtained the royal ordinance of June 29, 1819, establishing Jewish primary schools, and secured the ordinance of Aug. 29, 1828. Dalmolt contributed to the establishment in 1829 of the central rabbinical school of Metz. He was made a member of the Legion of Honor and was decorated with the Order of Westphalia.

Bibliography: Archives Départementales, 1840. J. W.

DALPHON: The second of the ten sons of Haman. All were killed by the Jews and hanged upon gallows (Esth. ix. 10-14). The Septuagint reading is Aethvuv.

G. R. L.

DALPUGET: Family of merchants; settled at Bordeaux, France. They originally came from Avignon, and refused to obey the decree of expulsion from Bordeaux passed by the jurors and Parliament of that city in 1724 at the request of the Portuguese Jews there. Successive decrees in 1729 and 1740 were likewise suffered to pass unnoticed, the Dalpugets plying their trade as linen merchants and building up quite a large business as bankers. In the time of the community came to be looked upon as the leaders of the Avignonese Jews. In 1729 they were tactfully accepted as citizens of Bordeaux, although they still labored under certain disabilities, for the removal of which they and members of the family, all being engaged in commerce at Bordeaux. Several of the female members were converted to Christianity.

Bibliography: Th. Malvezin, Histoire des Juifs à Bordeaux, Bordeaux, 1855, Index, c.s.

A. M. P.

DALLY, CHARLES P.: Historian and jurist; born in New York city 1816; died in 1890. Daly was of Roman Catholic parentage. He was admitted to the bar at the age of twenty-three, and, after serving for a year in the state legislature, was elected judge of the court of common pleas of New York in 1844, and filled the judicial office for forty-two years, for twenty-seven years as chief justice, retiring in 1886.

Judge Daly's profound scholarship, unquestioned integrity, brilliant conversational gifts, and commanding dignity combined to give him for many years a unique position in American life. He was deeply interested in Jewish affairs and Jewish history, and lost no opportunity to express disapproval of anti-Semitism. He was often chosen to be the orator at important Jewish functions, as, for instance, on the occasion of the celebration in 1872 of the fiftieth anniversary of the Hebrew Orphan Asylum in New York city; and again in 1888 on the laying of the corner-stone of the new building erected by that society, both of these addresses being published at the time. The former, as expanded by him in 1888, was reprinted in book form, with annotations by Max J. Kohler, under the title "Settlement of the Jews in North America,"
New York, 1892. It was one of the earliest works on the subject of American-Jewish history, and is still authoritative. Judge Daly was an honorary member of the American Jewish Historical Society, and several times presided over sessions of its annual meetings.


M. J. K.

DAMA, SON OF NETINA: The name of a non-Israelite held by Rabbi Eliezer and other rabbis to his brethren as an example of true love and piety toward parents. He lived in Ashkelon, and occupied there a high position, being *nekef*, "head of the council" (Pesi. R. 20). One day, when grossly insulted by his mother in the presence of his colleagues, he preserved his reverential attitude toward her, and no angry utterance escaped his lips. Dama was once in possession of a precious stone wanted to complete the breastplate of the high priest. The agents commissioned to buy it happened to come when his father was asleep, the key of the box containing the stone being under his pillow. No offer of the agents could induce Dama to disturb his father. The agents were disappointed and went away. It is further related that in the year following, a red heifer was born in his herd, which compensated for the sacrifice incurred in carrying out his filial duty. As regards the name "Netina," it can not be determined with certainty whether it is that of a male or of a female. "Netina" may mean one of the Netinim (see Mishnah Kidd. 1), compare the name *aqedorec*, name of a popular leader in the city of Gaza; Josephus, "Ant." xii. 12, § 8.

Bibliography: Kid. 31; Ab. Zarah 23; Yer. Pesi. 1; Kid. i. 7; Pesi. R. 24.

DAMAGI: Money recoverable as amends for a wrong or injury sustained. The simple and clear rule as to the obligation of a person who has caused damage to his fellow man is to give full compensation, and be pressed in the words, "He that kindled the fire shall surely make restitution" (Ex. xxii. 6). Where one causes physical injury to his fellow man the following five things are to be considered in determining the amount of compensation due to the injured person: (1) *nekef*, the permanent loss, if any, caused by the injury; (2) *za'ar*, the pain and suffering of the injured person; (4) "ripped," the cost of the cure required for the restoration of health; (5) *boshet*, the insult involved in the injury. The rule "as he hath done so shall it be done to him; breed for breed," etc. (Lev. xxiv. 19), has been interpreted by Jewish tradition and practice to refer to compensation, and does not demand actual mutilation of the body, as a literal interpretation might imply. Compensation had to be given by the offender not only for injuries inflicted by himself, but also for those caused by his property. The latter are brought under four heads ("nekef" abot *nezikin,* namely: (1) a going ox; (2) a pig; (3) a feeding animal; (4) fire. See Barb Kamma; Nezikin.

M. F.

DAMASCUS: An ancient city of Asia Minor, situated at the foot of the Anti-Lebanon, 180 miles south by west of Aleppo, now the capital of the vilayet of Syria. In the Old Testament it is called *Dammessar,* or *Damaszar* (Dammessar, I Kings xi. 10). The form with "t" is Aramaic, although the Egyptian lists also contain a "Saramaski," which W. Max Müller ("Asten und Europa," p. 257) explains as "Timaski." The usual Egyptian transcription is "Tinskku" (ib. pp. 162, 294).

In the cuneiform inscriptions the name reads "Dimashk!" or "Damascha," the latter form being used also in the El-Amarna tablets (ed. Winckler, 143, 31), where, however, the form "Timashgi" (ib. 139, 63) also occurs. The Arabs called the city "Damasch-al-Sham," for which "Al-Sham" is to-day usually substituted.

The present Damascus, which is undoubtedly situated on the site of the ancient city, covers the northwestern part of the beautiful Position. And fruitful plain Al-Ghuhra, south of the Anti-Lebanon. This plain is intersected by numerous mountain streams, one of which, Nahir Barada ("Amana," II Kings v. 12: the "Chryssorhoas" of the Greeks), on leaving the mountains, separates into seven branches, two of which pass through Damascus. The rich vegetation of the plain, as well as the numerous gardens behind which the city lies half concealed, presents an enchanting view to the traveler approaching from the desert, who now understands why both Jews (Bab. Ero. 19a) and Bedouins have called the city a paradise.

The situation is particularly favorable to commerce. Caravan routes of great antiquity, stretching from the shores of the Mediterranean, from Arabia, from the Euphrates, and from northern Syria converge at Damascus and serve to make it a commercial center of great importance. That inhabitants of the city, even in ancient times, utilized its favorable location is evident from I Kings xx. 31. Among the articles of commerce, Ezek. xxvii. 15 mentions wine of Helbon and other commodities. Unfortunately, however, these passages, owing to the corruption of the text, are no longer intelligible (compare Cornill, Bertholet, Kraetzschmar, and Toy, etc.).

That Josephus ("Ant." i. 6, § 4) mentions Uz, the son of Aram, as founder of Damascus, has little value, as the tradition probably reflects later conditions only. Similarly, the statement of Nicholas of Damascus ("Ant." i. 7, § 2), according to which Abrahem immigrated to Damascus and ruled there for a time, probably rests upon later combination (compare Justin, xxxvii. 6), and finds no firm support in the ambiguous statement of Gen. xxv. 3. The oldest reliable data in regard to the In Biblical times. Damascus is mentioned among the cities captured by Thothmes III. From the El-Amarna tablets it appears that under Ameaphis III. the Egyptian dominion in these districts began to wane, as the Hittites continually invaded the country. If the identification of Max Müller (see above) is correct, Ramses III. succeeded in conquering the city. At the time of David, Damascus,
together with the neighboring territory, was inhabited by Arameans. They endeavored to come to the assistance of their hard-pressed fellow tribesmen of Zobah, but David overthrew them, so that Damascus was compelled to recognize his authority (II Sam. viii. 5 et seq.). Under Solomon the fruits of this conquest were lost. A former subject of the King of Zobah, Rezon (LXX. 'Eson), the son of Eliada, declared himself King of Damascus and founded a kingdom which was destined to give the Israelites considerable trouble (I Kings xi. 23 et seq.). The struggles with the Arameans of Damascus, of which the Jewish kings skillfully availed themselves (ib. xv. 18 et seq.), constitute a great part of the history of the Ephraimite kings (ib. xx. 22; II Kings vii., viii. 12, xii. 22; XIII.; Amos i. 3), only when the danger threatening from Assyria became more obviou did a later king, Rezin (or, more correctly, Rezin) of Damascus, change his policy. He formed a coalition with Pekah of Ephraim, whose help he determined to enter upon the conquest of Judah (Isa. vii. 1-16). Alazar meanwhile summoned the aid of the Assyrians; and the new policy finally led to the conquest of Damascus by an Assyrian army in 722 B.C. (II Kings xvi. 9). Concerning the city and its inhabitants during a period of 200 years there is no information. According to I Kings xx. 34, a quarter of the city was assigned to the Ephraimite merchants. II Kings xvi. 19 et seq. mentions an altar in the city, of which Alazar ordered a copy to be made; otherwise information on the religion of the Damascenes is confined to the facts which may be gleaned from the theophorous names of the kings (compare Baethgen, "Beiträge zur scheidungsrechtesgeschichte", pp. 66 et seq.). After its conquest by the Assyrians, Damascus continued to be of a certain importance because of its favorable position. While little can be gleaned from the references contained in the Later Prophets (Jer. xlix. 23 et seq.; Ezek. xxvii. 18, xlvii. 16 et seq.; Zech. iv. 1), it is clear that the city, like other places in Syria, exchanged Assyrian for Babylonian rule, and this again for that of the Persians and of Alexander the Great. After the battle of Issus (338 B.C.), Damascus, when the Persian king had left behind his harem and his treasure, was treacherously delivered over to Ptolemy (Curtius, III. 15). During the following period, although the Ptolemies occasionally succeeded in exerting dominion over the city, it was principally in possession of the Seleucids; Antioch, however, and not Damascus, was made their capital.

In the history of the Maccabees the city is mentioned several times in connection with the campaigns of Jonathan (I Macc. vi. 62; vii. 32); and upon the division of the Seleucid empire it became for a short time the capital of a smaller kingdom (Josephus, "Ant." xiii. 13, § 4; 15, § 1). But in the year 88 Antiochus XII. was vanquished by the Nabateans, who as a consequence acquired control over Damascus (ib. xiii. 13, §§ 1-9). About 70 B.C. Ptolemy of Chalcis endeavored to take the city, for which reason Aristobulus, son of the Jewish queen Alexandra, marched to its aid (ib. xiii. 16, § 3). But in 65 the Romans put an end to this period of changes by conquering Damascus and incorporating it with the province of Syria. Damascus obtained, however, the relative independence of a Hellenic city, and belonged to the municipal confederation of the Decapolis (Scheitler, "Gescl." 3d ed., I. 118 et seq.). The importance of the district which belonged to Damascus may be seen from the fact that it was adjacent to that of Sidon (Josephus, "Ant." xviii. 6, § 9). For a time the city was again under the domination of the Nabatean kings, inasmuch as the Arabian king Artes (I Cor. xi. 32) had an ethnarch there, the Romans having probably accorded this privilege for the purpose of propitiation.

At this time about 10,000 Jews lived at Damascus, governed by an ethnarch (Acts ix. 2; I Cor. xi. 32). The attraction which Judaism exercised at that time over the pagan was so great that many men and women were converted to that religion. Paul succeeded, after a first rebuff, in converting many of the Jews of Damascus to Christianity (49 C.E.). This initiated the Jewish ethnarch to such a degree that he attempted to arrest Paul; and the latter's friends only saved his life by lowering him in a basket out of a window built in the wall of the city. Many Jews were murdered by the pegan inhabitants upon the outbreak of the Jewish war for liberation (Josephus, "B. J." II. 20, § 2; vii. 8, § 7). Later, Damascus, as the colonia Julia, obtained the title of metropolis; and under Alexander Severus, when the city was a Christian colony, it became the seat of a bishop, who enjoyed a rank next to that of the Patriarch of Antioch. In the fifth century, under the rule of the Eastern empire, being the Talmudical times, Jews were living at Damascus; for the rabbi R. Pappa went to pray in the synagogue ofJobar (Bab. Ber. 30a). During the conflicts between the Byzantines and the Persians the city frequently suffered heavily. When Syria was conquered by the Persians (614), the Jews of Damascus, profiting by the presence of the invaders, joined with their coreligionists of Palestine to take vengeance on the Christians, especially those of Tyre. In 635 Damascus fell into the hands of the Mohammedans; the inhabitants, by their timely and voluntary surrender, succeeding in saving fifteen Christian churches.

The rule of the Ommiads brought a new period of splendor to the city, which now became the capital of that caliphate. The Jewish community continued, and certainly existed in 790. "For," says a historian, "Joseph ben Abituro of Cordova, having lost all hope of becoming the chief rabbi of that city, went to Palestine in that year, and settled at Damascus" (Abraham ibn David, "Sefer ha-Kabbalah," in Neubauer, "Med. Jes. Chron."") i. 69; Comfort, "Kore ha-Dorot," 5b). This period terminated with the advent of the Abbasids, and the city suffered during the following centuries from continuous wars. Fortunately for the Jews, it resisted the siege of the Second Crusade (1147). Some time afterward a large number of Palestinian Jews sought refuge at Damascus from the enormous taxes imposed upon them by the Crusaders, thus increasing the community.

a. P. B.
Little information exists concerning the Jews in Damascus during the following centuries. The few data are given by travelers who visited the place. In 1138 Abraham Ibn Ezra visited Damascus (though compare the note of Harkavy, “Ha-shulam gam Yeshanim,” vii. 38). According to Edelmann (“Ginz Oxford,” p. ix.), Judah b.-Levi composed his famous poem on Zion in this city; but Harkavy (i.e. p. 53) has shown that “Al-Sham” here designates Palestine and not Damascus. In 1267 Nahmanides visited Damascus and succeeded in leading a Jewish colony to Jerusalem.

Benjamin of Tudela visited Damascus in 1170, while it was in the hands of the Seljukian prince Nur al-Din. He found there 3,000 Rabbinite Jews and 200 Karaites. Jewish studies flourished there much more than in Palestine; according to Bacher it is possible that during the twelfth century the seat of the Palestinian academy was transferred to the city. The principal rabbis of the city were: Rabbi Ezra and his brother Sar Shalom, president of the tribunal; Yussef ha-Nasi, R. Meir, Yussef Ibn Pat. R. Heman, the parnas, and R. Zadok, physician.

About the same time Pethahiah of Regensburg was here. He found “about 10,000 Jews, who have a prince. The head of their academy is Rabbi Ezra, who is full of the knowledge of the Law; for Rabbi Samuel, the head of the Academy of Babylon, ordained him” (ed. Benisch, p. 53). It was a Damascus rabbi, Judah b. Josiah, who, toward the end of the twelfth century, was “nagid” in Egypt (Sambari, in “Med. Jew. Chron.” i. 133). At a later period another nagid, David b. Joshua, also came from Damascus (Grätz, “Gesch.” ix., note 1).

In 1210 a French Jew, Samuel b. Simon, visited the city. He speaks of the beautiful synagogue situated outside the city (Jofar) and said to have been constructed by Elisha (see below; compare “Ogar Toh,” 1878, p. 85; Carmoly, “Itineraires,” p. 136). In a later period another nagid, David b. Joshua, also came from Damascus (Grätz, “Gesch.” ix., note 1).

The Jewish community of Damascus continued its existence under the sultans (Borgites and Mamelukes) of Egypt, who conquered Syria; for the Jewish refugees of Spain established themselves among their co-religionists in that city in 1492, constructing a synagogue which they called “Kha-ta’ b.”

The anonymous author of the “Yibbut ha-Abot” (1537; published by Uri b. Simon in 1564) also speaks of the beauty of Damascus; and of the synagogue at Jofar, “half of which was constructed by Elisha, half by Eleazar b. ‘Arak” (Carmoly, i.e. p. 457; compare similar accounts by Raphael of Troyes and Azulai, ib. p. 487).

Elijah of Pernau (1488) had come to Jerusalem and had a certain jurisdiction in rabbinical matters over Damascus as well. He speaks of a great plague which devastated Egypt, Syria, and Jerusalem; but he does not say in how far the Jews of the first-named city suffered (Carmoly, i.e. p. 338). Menahem Hayyim of Volterra visited Damascus in 1491, and found 450 Jewish families, “all rich, honored, and merchants.” The head of the community was a certain R. Joseph, a physician (“Jerusalem,” i. 211).

Obadiah of Bertinoro (1488) speaks in one of his letters of the riches of the Jews in Damascus, of the beautiful houses and gardens (ed. Neubauer, p. 30). A few years later (1495) an anonymous traveler speaks in like eulogistic terms (ib. p. 84). He lived...
Damascus with a certain Moses Makram, and he relates that the Damascene Jews dealt in dress-goods or engaged in some handicraft. They lent money to the Venetians at 24 per cent interest.

An anonymous Jewish traveler (see "Shibhe Yerushalayim," 51; and Graetz, "Hist. Israel," vii. 27) who arrived a few years after the Spanish immigration, found at Damascus 560 Jewish households, also a Kariite community whose members called themselves "Maaluni-Shuluk." And mention of three important Rabbinic communities, composed of three groups and possessing three beautiful synagogues. One of these belonged to the Sephardim; another, to the Moriscos (Moorish Jews) or natives; and the third, to the Sicilians. In each synagogue there was a preacher, who read the works of Maimonides to the pious every day after the prayer. The preacher of the Sephardim was Ishak Mas'ud, that of the natives Shem-Tob al-Furani, and that of the Sicilians Isaac Haber.

There were also two small schools for young students of the Talmud, containing respectively thirty and forty pupils.

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The "Chronicle" of Joseph Sambari (finished 1672) contains the names of a number of rabbis of note who lived here during the sixteenth century. He says that the Jewish community lived chiefly in Jobar, and he knows of the synagogue of Elisha and the Century. A prominent person among the community was a certain Abu Hishārāh (so-called from a peculiar kind of headcloth which he wore), who was followed by 'Abd Allah ibn Nāṣir. Of the rabbis of Damascus proper he mentions Joseph Haiyay; Samuel Aripol, author of "Mizmor le-Todah"; Samuel ibn Imran; Joseph al-Za'il; Moses Najjarah, author of "Lolah Tob"; Haiyim Albahān; Joseph Matāl; Abraham Ga'aliah ("Med. Jud. Chron." 150). In this house of learning there was also a model-codex of the Bible called "Al-Taj" (the Crown; ib. p. 119). In 1554 Pierre Belon visited Damascus in the train of the French ambassador M. de Pume. He speaks of the large number of Jews there; but makes the singular confusion of placing in this city the events connected with the famous Ahmād Shāhān of Egypt ("Herve Etudes Juives," xxvii. 129).

Among the spiritual leaders of Damascus in the sixteenth century may be mentioned: Jacob Benah, who, in the interval between his sojourns in Egypt and at Safed, lived there for some years (c. 1534); Haiyim Vital the Calabrian (1526-1600), for many years chief rabbi of Damascus, and the author of various cabalistic works, including "Es-hayyim"; Samuel ben David the Karait (not "Jemsel," as Carmoly, "Itineraires," p. 511, has it), who visited Damascus in 1541, mentions the circumstance that the Karaites do not read the Haftara after the Pentateuch section (ib. p. 526; but see Zunz, "Ritus," p. 56).

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He describes the synagogue at Jobar (to the northeast of the city) thus:

"The structure of this ancient building resembles one of the mosques in Damascus; the interior is supported by 13 marble pillars, six on the right and seven on the left side, and is everywhere lined with marble. There is only one portal by which to enter. Under the holy shrine . . . is a grotto, the depth of which is a flight of about 30 steps. According to the Jews, the Prophet Elisha is said to have found in this grotto a place of refreshment. . . . At the entrance of the synagogue, near the middle of the wall to the right, is an irregularly placed stele, on which can be observed the traces of several steps. Tradition asserts that upon this step sat King Nebuchadnezzar when the Prophet Elisha freed him king." ("Eight Years in Asia and Africa," pp. 41 et seq.).

Benjamin II. also speaks of valuable copies of parts of the Bible to be found in Damascus; though the dates he gives (561 and 989) are unreliable. Neubauer mentions a copy of the Bible which belonged to Elisha ben Abraham b. Beavenisten, called "Crescas," and which was finished in 1382 ("Med. Jew. Chron." i. 21).

Damascus has had eight chief rabbis during the last hundred years, namely: (1) Joseph David Abu-lafia (1809-16). (2) Jacob Antebi (1816-1833). (3) Jacob Perez (1833-48). (4) Aaron Bagdadi (1848-66). (During the next two years the office of chief rabbi was vacant, owing to internal quarrels.) (5) Hayyim Kimhi of Constantinople (1868-72). (6) Meroz Kili of Nish (1872-76). (7) Isaac Abu-lafia (1876-88). (8) Solomon Eliezer Alfandari, commonly called "Mercado Alfandari" of Constantinople, who was appointed by an imperial decree in 1888 (still in office in 1901).

During the nineteenth century the Jews of Damascus were several times made the victims of calumnies, the gravest being those of 1840 and 1860, in the reign of the sultan Abdul-Majid. That of 1840, commonly known as the Damascus Affair, was an accusation of ritual murder brought against the Jews in connection with the death of Father Thomas. The second accusation brought against the Jews, in 1860, was that of having taken part in the massacre of the Christian Maronites by the Druses and the Mohammedans. Five hundred of the last named, who had been involved in the affair, were hanged by the grand vizier Fund Pasha. Two hundred Jews were awaiting the same fate, in spite of their innocence, and the whole Jewish community had been fined 4,000,000 piasters. The condemned Jews were saved only by the official intervention of Fund Pasha himself; that of the Persian consul, Dr. Wetzstein; of Sir Moses Montefiore of London, and of the bankers Abraham Camondo of Constantinople and Sheyma Angel of Damascus. From that time even down to the present day, blood accusations have several times been brought against the Jews; these, however, have never provoked any great excitement.

The present Jewish community of Damascus numbers 11,000 (though in 1894 Soen-Benzingler, in Buber-Ker's "Palestine," 2d ed., estimated their num-

COURTYARD OF A JEWISH RESIDENCE AT DAMASCUS.
(From a photograph by Deutsch.)
Damascus

Situation

in 1901.

The Jewish communities of Europe were appealed to, and public meetings were held in London, Paris, and New York and Philadelphia. Especially important was a meeting called by the lord mayor of London at the Mansion House, London, July 3, 1840. As a result the lawyer Isaac Crémieux and the Orientalist Salomon Munk from France, and Sir Moses Montefiore from England were sent as mediators to Alexandria to plead with the khedive. They arrived at Alexandria Aug. 4, and after repeated interviews with Mohammed Ali, obtained from him, on Aug. 28, the unconditional release and recognition of the innocence of the nine prisoners who still remained alive of the thirteen imprisoned. They then went to Constantinople, and obtained from the sultan Mustapha a firman declaring the accusation of ritual murder to be absurd (see Blood Accusation). The Austrian consul at Damascus, Morlatto, and the Austrian consul-general at Alexandria defended the rights of the Jews during all the incidents arising in this celebrated case. It was in part the Damascus affair which suggested
DAMROSCH, LEOPOLD: German-American violinist and conductor; born at Posen, Prussia, Oct. 23, 1822; died in New York Feb. 15, 1885. He commenced to learn the violin at the age of nine, but owing to his parents' opposition, who wished him to study medicine, he was compelled to study in the house of friends. In 1841 he entered Berlin University, where he studied medicine, and was graduated with high honors three years later. He then returned to Posen, and soon found music in order to devote himself entirely to music. In 1856 he appeared at Magdeburg as a violin virtuoso, and afterward made a tour of the chief cities of Europe. He was one of the famous band who sat under Liszt at Weimar. Liszt made him solo violinist in the ducal orchestra, and dedicated "Passe" to him, a distinction conferred only upon two other musicians, Wagner and Berlioz.

In 1858 Damrosch married Helene von Heimburg, a singer of talent. He now became director of music at the Stadttheater in Posen, where he remained until 1866, when he accepted the position of director of the Philharmonic Concerts at Breslau. Here he organized twelve annual concerts, and many eminent artists appeared among the performers. Damrosch also established a choral society, and gave recitals as a soloist.

In 1873 he organized a musical choir. Morris Reno and some twelve other lovers of music met at Damrosch's house and formally pledged themselves to become musical missionaries. Trinity Chapel was secured for a study room, and on Dec. 3, 1873, was given the first concert of the Oratorio Society, with choir numbering 50 to 60. By the following May the society was able to produce Handel's oratorio "Messiah," and ranked among the leading choral societies of the world. In 1876 Damrosch became conductor of the Philharmonic Society, and in the following year, yielding that place to Theodore Thomas, was given the first concert of the Oratorio Society, with choir numbering 50 to 60. By the following May the society was able to produce Handel's oratorio "Messiah" at Steinway Hall.

For five years Damrosch worked gratuitously for the Oratorio Society (at the time of his death it had a membership of 500, and ranked among the leading choruses of the world). In 1876 Damrosch became conductor of the Philharmonic Society, and in the following year, yielding that place to Theodore Thomas, the famous band who sat under Liszt at Weimar. Liszt made him solo violinist in the ducal orchestra, and dedicated "Passe" to him, a distinction conferred only upon two other musicians, Wagner and Berlioz.

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Dan

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the strain, and he died of pneumonia in the following year.

Dunvant was one of the great conductors of modern times, and no man, except possibly Theodore Thomas, contributed so largely to the cultivation of good music in America. He was a devotee of Wagner. His works include: seven cantatas; symphony in A; the music to Schiller's "Joan of Arc"; an opera, "Sulamith"; and many other pieces.


DAN.—Biblical Data: 1. The name of Jacob's fifth son (Gen. xxx. 6), whose mother was Bilhah, Rachel's handmaiden (ib. xxx. 3, xxxv. 25). He was therefore a full brother of Naphtali (xxx. 6). Dan's name occurs also in Gen. xxix. 16 et seq.; Judges xvii. 29; 1 Chron. ii. 2; and in all the passages where his sons are mentioned (Gen. xiv. 23 et seq.).

2. "Dan" designates one of the twelve tribes of Israel, both in poetic (Deut. xxiv. 25; Judges v. 17) and in prose passages (Num. i. 12; ii. 25, 31; Deut. xxvii. 15; Judges xi. 2). The tribe.

The Tribe. 1. Judges xvii. 3; Ezek. xiv. 1, et seq.; I Chron. xxvii. 22; II Chron. ii. 13; but it generally occurs in combinations as "the sons of Dan" (Num. i. 19, 25; vii. 66, x. 25, xvi. 42; Josh. xiv. 47), "the generations of Dan" (Num. xxxvii. 43), "the tribe of the sons of Dan" (Num. xxxvii. 42; Josh. xiv. 40, 48), or, simply, "the tribe of Dan" (Ex. xxxi. 6, xxxvi. 34, xxxvii. 25; Lev. xxiv. 11; Num. i. 29, xiii. 21; Josh. xxii. 3, 32). The following are detached details from the history of the tribe given in the Old Testament. The artist Ahiolab or Oholab, who took part in the construction of the Tabernacle (Ex. xxxi. 6, xxxvi. 34, xxxvii. 25), was a member of this tribe, as was also the mother of a man who blasphemed the name of Yahweh (Lev. xxiv. 11). At the time of Moses, Dan was represented as one of the larger tribes of the children of Israel, and as numbering 66,700 men of twenty years of age and upward (Num. i. 39, ii. 36). Somewhat later, when the tribe of Benjamin, for instance, is reported as having only 35,400 (Num. i. 37) or 45,600 men (ib. xxvi. 41), the number in the tribe of Dan is given as 66,400 (ib. xxvi. 48). Its men were able to bear arms among the three tribes (Dan, Asher, and Naphtali) whose army in the wilderness of Sinai covered the northern flank (Num. ii. 35-36; x. 28-27). Ammiel, one of the twelve spies (ib. xii. 12), belonged to Dan; and its prince was Bokhi (ib. xxxii. 22). On entering Canaan the representatives of Dan, together with those of Reuben, Gad, Asher, Zebulun, and Naphtali, took their position on Ebal, the mount of the curse (Deut. xxvii. 12). In Moses' blessing Dan is characterized as "a lion's whelp; he shall leap from Bashan" (ib. xxxiii. 20). The latter clause, however, does not fit Dan, since that tribe did not live in the well-known plain of Bashan east of the Jordan.

The land assigned to the tribe of Dan was in western Canaan, its several cities and boundaries being enumerated in Josh. xiv. 40-46. Noteworthy among the cities are Zorah, Eshtaol, Thimmath or Timnath, Aijalon (near which was fought the famous battle described in Josh. x. 12), and Ekron, which is found in the cuneiform inscriptions as "Amkarruna." On the north the territory of Dan ended opposite Joppa, the modern Jaffa. This territory, not very extensive originally, was soon diminished by its dangerous neighbors, the Philistines. It is not surprising, therefore, that the Danites had great difficulty in conquering the country that had been assigned to them (Josh. xix. 47; Judges viii. 1). Accordingly, they sent a deputation to find a district suitable for the reception of a part of the tribe. This was found in the vicinity of the city of Laish (Judges viii. 7-27; see below, 3). Another indication that the tribe of Dan was harassed is found in the sentence "Why did Dan remain in ships?" (Judges v. 17). This probably had reference to the fact that members of the tribe of Dan had enlisted on the ships of the Phoenicians (see Dudd, "Kurzer Handkommentar," 1897, and Nowack, "Handkommentar," 1899).

The distress of Dan increased when, toward the end of the period of the Israelitish judges, the Philistines, receiving reinforcements from their former home (Guthrie, "Gesch. des Volkes Israel," 1899, p. 65), endeavored to invade the middle territories of Canaan (Judges xvi. 11). From this time on, Dan continued by Samuel (I Sam. vii. 11), and then by David and others. This explains why the tribe of Dan is mentioned in the accounts of David (I Chron. xxii. 22) and Solomon (II Chron. ii. 13), and in later times (Ezek. xiv. 1, 2, 3).

4. The later designation for the Canaanite city Laish (Judges xvii. 7, 14, 27, 29) orLesshum (Josh. xix. 47), the latter name being probably derived from "Lesham." The city lay in a deep valley near Beth-rehob (Judges xvii. 28), on the northern frontier of Palestine, at the place where "men come to Hanath" (Num. xxxii. 31). According to Josephus ("Ant." v. 3, § 1), it was not far from the sources of the lesser Jordan, and, according to the "Onomastics Sacra" (v. "Dan"), three or four Roman miles from Paneas. In the Book of Enoch (xiii. 7) it is said that "Dan lay south of the western side of Mt. Herman." Originally inhabited by Canaanites, it was captured by a part of the tribe of Dan, whose territory in southwestern Palestine was invaded by the Philistines (Josh. xiv. 47; Judges xvii. 1 et seq.), and who named it after their tribal ancestor (Josh. xiv. 47). The mention of the name of Dan occurs at the time of the history of Abraham and Moses (Gen. xiv. 14; Deut. xxiv. 1) is therefore anticipated by the later chronicler (compare "Bethel" in Gen. xii. 8 and xxviii. 19). Consequently there is no reason to assume, from Gen. xiv. 14 and Deut. xxiv. 1, the existence of another city of Dan.

The place seems to be identical with Dan-jaan (II Sam. xxiv. 6), which was situated east of the Lake of Gennesaret toward Sidon; and as this was the route on which Laish-Dan lay (Judges xvii. 7, 29), it is probable that "Dan-jaan" is a corruption of
"Dan-jaar" (Dan in the wood), and that this was
derby an occasional designation of the city
dan.

The place is often mentioned in the phrases "from
Dan even to Beer-sheba" (Judges xx. 1; I Sam. iii.
20; II Sam. iii. 18; xvii. 11; xiv. 3; 15; I Kings iv.
25; Amos viii. 14) and "from Beer-sheba even to
Dan" (I Chron. xxii. 2; II Chron. xxv. 8); while in
Jer. iv. 15 and xv. 16 it is mentioned as a northern
frontier town of Palestine.

Dan is also referred to in connection with the
ritual; for, according to Judges xviii. 21, a grave
image stood there up to the time of the destruction
of the sanctuary at Shiloh, which sanctuary is
mentioned for the last time in I Sam. iv. 12. Jeroboam I.
set up at Dan one of the two golden calves which
he intended as symbols for Yehová (I Kings xii. 29).
Many persons of the northern tribes of Israel, there-
fore, made pilgrimages to Dan (Amos viii. 14;
II Kings x. 29); but the city soon fell into the hands
of Israel's northern enemies (I Kings xv. 20;
II Chron. xvi. 4).

A hill near the valley in which lay the ancient city
of Dan is to-day called "Tall al-Kadi"—i.e., "Hillof
the Judge"
thenamebeing,perhaps,aresmimiscence
of the name Dan = "judge."

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des Volkes Israel, 1890, p. 184; Wackernagel, Gesch. Is.
Gen. xxvi. 26; in Kurzer Heutgeschichtenskizze, 1880; Gunkel in
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E. K.

—In Rabbinical and Hellenistic Literature:

Dan plays a peculiar role in rabbinical tradition.
Owing to the fact that his name, as the name of a
tribe, is connected with the blasphemer (Lev. xxiv.
11), and with the idolatry of northern Israel (Judges
xxii. 30; I Kings xx. 29; Amos viii. 14), while Sam-
son, the judge of the tribe of Dan, proved faithless
to his nazirite (Judges xii. 2), Dan came to be
regarded as the black sheep of the house of Jacob.
His hatred of Joseph, because he brought to his
father evil reports against the sons of Bilhah and
Zilpah, induced him to plot against Joseph's life, and
he advised the brothers to deceive their father by
telling that they had found the coat of Joseph dipped
in blood (Test. Patr. Zebulon, 4; Dan, 1; Gad, 1).
But Dan became the very type of evil-doing. He
was placed to the north (Num. ii. 20), this being the
region of darkness and evil (Jer. i. 14),

Dan, Type because of his idolatry which wrapped
itself about the world in darkness (Num. ii. 10).

Antichrist. Still further goes a tradition which
identifies the serpent and the lion (Gen.
xiii. 17 and Deut. xxxiii. 22) with Belial (see the li-
terature in Bousset's "Antichrist," 1895, pp. 87, 113).
("De Christo et Antichristo," pp. 14, 15), and other
Church fathers have a tradition, which can not but
be of Jewish origin, that the Antichrist comes from
the tribe of Dan, and base it upon Jer. viii. 16:

"The snorting of his [(the enemy's)] horses was heard
from Dan"—a verse referred also in Gen. vi. 3 to
Dan's idolatry. Irenaeus remarks that Dan is, in
view of this tradition, not in the Apocalypse (Rev.
vii. 5-7) among the 144,000 saved ones of the twelve
tribes. Nor is the omission of Dan in I Chron. iv.
et seq. unintentional. Bousset, who has a special
chapter devoted to the Dan Antichrist legend (i.e.,
pp. 112-115), believes that the connection of Dan
with Belial in Test. Patr. Dan, 5 points to the
same tradition. This seems to find corroboration in
Targ. Yer. to Deut. xxxiv. 3, where the war against
Ahriman (אַרְדָּמָן) and Gog or Magog in the vision of
Moses seems to refer to Dan, i (compare Sifre, i.e.,
to יַעֲרָבָה יִשָּׁרֵי; see also Dan and Ten Tribes, the
Loft.)

—Critical View: Kuenen ("Theologisch Tijds-
schrift," v. 291) and others after him, such as Cheyne
("Encyc. Bibl." e. v.), have argued that "Dan" is
the title of a deity. In the etymology advanced in
the explanatory remarks attributed to Rachel (Gen.
xxx. 6) nothing is said about the character of the
child. The judgment referred to is by God, and is
passed upon Rachel. The reference to the name
"Daniel" and to the cuneiform name of a king,
"Ashur-dan," in support of the critical view has
not been regarded by conservative scholars as suf-
cient to prove the contention in issue. Still, the
analogy with other names, both tribal (Gad) and per-
sonal, is strongly in favor of the view advanced by
Kuenen and his successors. "Daniel," in all proba-
bility, means "Dan is El" (compare "Elyahus") and
not "God is my judge"; and "Ashur-dan" is also a
combination of two names of deities.

The personal existence of a son of Jacob bearing the
ame "Dan" has also been denied by modern
scholars. This is in accord with the general doubt
cast upon the patriarchal biographies and genealogies.
It is contended that no clan or tribe ever sprang
from one ancestor. While among the tribes one of
the name of Dan may have existed, the designation is that of an eponym, assumed after the tribe had come to reflect upon its own origin and its relations to other tribes (Coppit, "History of Israel," p. 32; Stade, "Gesch. des Volkes Israel," i. 243, 144; Gutt, "Gesch. des Volkes Israel," pp. 3d ed.; Holzinger, "Kurzer Handcommentar," on Gen. xxx. 34; Gunkel, "Handcommentar," on Gen. xxix. 23; Cheyne, "Encyc. Bibl." cols. 969 et seq.). The assumption that Dan was the son of Rachel's handmaiden, Bilhah, whose other son was Naphtali, signified, according to the modern view of the idea underlying such genealogies, that the tribe of Dan recognized a closer geographical or historical connection with that of Naphtali, in common with which it was regarded, or regarded itself, as somehow in a position subordinate to the tribes that traced their descent directly through Rachel from Jacob. The universal applicability of this principle has been doubted by Küchel ("Bibelkritisches," 1902). In the case of Dan, tradition furnishes only scant material by which to test the theory. Yet, as the genealogies and biographies of other tribal eponyms appear to justify the general principle, there is no reason, from the point of view of the critical school, to question its applicability to Dan (see Tanna, the Twelve).

E. G. H.

DAN ASHKENAZI: German Talmudist and exegete; flourished in the second half of the thirteenth century. Dan, who was one of the most prominent Talmudists of Germany and the teacher of Mordecai ben Hiyele, emigrated to Spain toward the end of the thirteenth century, probably in consequence of the cruel persecutions to which the Jews of Germany were subjected at that time, when many were driven to seek asylum in other countries. In Spain, where he was called "Ashkenazi" (German), he met the foremost rabbinical authorities, who thought highly of him. Dan, however, was so imprudent as to give a letter of recommendation to a youth who pretended to be a prophet (compare Abraham Avital); and when the latter turned out to be a false prophet, Solomon Adret cast scorn upon the German rabbi in his circular letter on the pseudo-prophet (Adret's Responsa, No. 540). Even before this occurrence the relations between these two men do not seem to have been very friendly, since Dan declared at Saragossa that, from the strict point of view of the Halakah, there could be no objection to the slaughtering of animals by Christians, as the reason given in the Talmud for forbidding the slaughtering of animals by pagans did not apply to Christians; for the pagan regarded the slaughtering as a sacrifice to his idols, while the same could not be said of the Christians (ib. No. 529; but Dan's reasons are not clearly stated).

Dan, who was a person of much individuality, was misunderstood by many, and acts were ascribed to him which he certainly did not commit (ib. No. 580). Adret's five responsa (Nos. 1229-1233) show that Dan was not a man to be overlooked; Adret's successor as rabbi of Barcelona, Yehuda b. Rubein, also recognizes Dan's scholarship (Responsa, No. 32; ed. Rome, p. 72). Yom-Tob Abrahah of Seville (RITBA) calls Dan "our teacher" (ib.). Although this did not prevent him from writing a pamphlet against Dan regarding their disputes over an important halakhic question (RITBA to Yibum, 190).

Dan was also very independent as an exegete; the fragments of his exegesis that have been preserved in manuscript, and also in the works of Bialya ben Asher and in the collection "Hadrat Zekeinim" (Leibnitz, 1840), are highly interesting on account of their rationalism, which was not to be expected from one who had allowed himself to be misled by a false prophet. For instance, he interpreted "Isr" in Ex. xxix. 29, as "messenger," not "angel," and supposed it to refer to Joshua. It is curious to note that in the collection of responsa "Beamim Rosh," which Saul Berlin published as Asher b. Jehiel's work, the statement is made that Dan wrote his Toffilla in Aramaic (No. 24).


L. G.

DAN-JAAN: If the reading is correct, the name of a city mentioned only once in the Bible (II Sam. xxiv. 6). It was one of the places included in the route of Joel and his associates when they were sent out by David to number the people. Their route was eastward across the Jordan, northward through the Trans-Jordanic tribes, westward to Sidon, passing Dan-jaan on the way, and southward as far as Beer-sheba. It is natural, then, to identify Dan, on the northern boundary of Israel, with Dan-jaan, although Conder, after Schultz, seeks to identify it with Danan near Arcthyp. For "Jaan" various emendations have been proposed. Gesenius changes יִשָּׂר ("Dan of the word") into יִשָּׂר ("Dan the warrior"). Wellhausen and, following him, Bodele, Kittel, and Driver read דֵּית ("and from Dan they went round"). Klostermann and Grätz change יִשָּׂר into יִשָּׂר (Jon), a city mentioned in connection with Dan in 1 KINGS xv. 29.

O. B. L.

DANCING. Biblical Data: Rhythmic and measured stepping to the accompaniment of music, singing, or the beating of drums. This exercise, generally expressive of joy, is found among all primitive peoples. It was originally incident to religious worship, or to the martial demonstrations of a tribe. It may be inferred, therefore, that dancing of this character obtained also among the ancient Hebrews. Their cognates, the Bedouin Arabs, at the present time indulge in wild dances of this kind (Doughty, "Arabia Deserta," p. 31), and in the rites of the hajj old religious dances have been preserved (Wellhausen, "Reste Ambischen Heidentums," 1st ed., pp. 106, 152).

That dancing among the Hebrews was chiefly connected with demonstrations of joy is indicated by the use of the word תֶּבַע = תֶּבַע, usually connoting "playing," "sporting," or "jesting" (I Sam. xviii. 7; II Sam. vi. 21; I Chron. xiii. 8; Rev. xxvii. 39; Joel xxx. 19, xxxi. 4; פַּלְמַי, פַּלְמַי). That violent motions of the feet, not a graceful gliding, characterized the dance appears from the verb יָנָה, meaning originally "to leap like lambs," used with the meaning of "to dance."
In II Sam. vi. 14, 16, seems to indicate a round dance (compare I Chron. xv. 29), most likely the turning round and round upon the heads on one spot, as practised by the dervishes. The choric dance is denoted by "dances", a derivative of "to write," "to turn" (Lam. vi. 15; Ps. xxx. 11, 12; Cant. vii. 1; Ex. xvi. 20, xxvii. 19; I Sam. xviii. 6 [Septuagint, "dancing women"]; xxii. 2, xxix. 5; Judges xi. 9, xii. 21; Ps. lxxxvii. 9). That the religious dance constituted the principal feature of every festival is shown by the history of the word יִדָּשׁ ("E. H. G."
"driver's"
"Notes on the Books of Samuel," p. 173; Wellhausen, "Israelitische
die Judaiche Geschichete," p. 101, Berlin, 1897; idem, "Heute Arabische Heldentum," i.e.). In the course of time it came to mean merely a festival, or one of the three pilgrim festivals, though its primitive conception was a procession around the altar or shrine executed in a certain halting rhythm, whence the pilgrimage to Mecca, the hajj, has taken its name. The term "pesah" recalls the same facts. It indicates this "limping" dance (see Toy in "Journal of Biblical Literature and Exegesis," xvi. 124 of seq.); whence, also, the ibn in I Kings xvii. 26: "How long wilt thou dance at two thresholds?" (Jas-sorow's emendation). These religious processional dances may have represented some mythological event, a swaying to and fro of contending partners (see Jacob's experience in Gen. xxxii. 29: "he limps").

The Biblical books have undoubtedly preserved the memory of religious dances in connection with the making of the golden calf, and at the Religious Round Dances. As an example, the story of Jephthah's daughter (Judges xi. 34) illustrates this custom, and suggests that it was a part of a very ancient sacrificial cult. In I Sam. viii. 6, xvi. 11 women dance in honor of Saul and David. It seems that women were prominent in these choric ceremonies. The "kedeshah" attached to every sanctuary may even have been professional dancers. Ps. cxviii. 27 probably alludes to a procession of this kind in the puzzling phrase "they rose up." Post-exilic psalms evidence that processions of dancers to the sound of various musical instruments (flutes, trumpets, timbrels, cymbals, drums) had a prominent share in religious celebrations (Ps. cxvi. 6, cxliv. 3, c. 12; cxvii. 22; R. O. T.). The request which was addressed to Pharaoh by Moses (Ex. x. 10) indicates that such processions were an old-established custom.

As do the dervishes even at the present day (Tristram, "Eastern Customs," pp. 297-298), so did the Prophets resort to dancing as a means of working themselves up to the proper nervous pitch (I Sam. x. 10, 11; xix. 29-34). Their resulting exhilaration proved contagious, as do, according to Luce, the mad contortions of the dancing dervishes to-day.

Dancing marked also tribal and family festivals. At Shiloh an annual feast was celebrated at which the maidens indulged in dancing (Judges xv. 21), and it is more than probable that Abel-meholah ("the dancing meadow") owes its name to a similar usage (I Kings xvi. 16). For the times of the Tal-
DANIEL—Biblical Data: In Hebrew (1) הנספר
(2) דניאל. (1) The name without the  (see Masorah Magna to Ezek. xiv. 14) occurs in Ezek. xiv. 14, 20; xviii. 3; also in a Palmyrene inscription (see De Vogüé, "Syrie Centrale," No. 63). The pronunciation "Dan'el" (God is my Judge) is more probable than "Dan'el" (God is a Judge), because in consonance with the general structure of Hebrew names. It is
Daniel makes him the scion of a noble Israelite family (compare Prince, "Critical Commentary on the Book of Daniel," p. 25). Epiphanius, on the strength of the same passage, (r/aavravinrovledeatovytvovqTcanapeg), while Pseudo-Josephus ("Ant." x.10, § 1) evidently inferred from known whether he belonged to the family of the Sanh. i.3 that Daniel was a relation of King Zedekiah. Life Protect). When requested to eat the food of the King of Israel or that of an Israelite magnate, the Hebrewized form of "Balatshu-uzur" (lit. "His Life Protect"), he asked that and his Hebrew friends might be given their own food, in keeping with the Law of their fathers. Daniel soon had an opportunity to reap the reward of his piety: for, inspired by God, he interpreted King Nebuchadnezzar's dream, and the king in return made him ruler over the whole province of Babylon.

Daniel's Career. Daniel distinguished himself a second time by interpreting another dream of Nebuchadnezzar (ib. iv.), and by deciphering the mysterious words "Mene, Mene, Tekel, Ufarsin" (ib. v. 25).

Daniel retained his high position under Darius until his fellow dignitaries induced the king to issue a decree forbidding any one to ask anything of God, or of any man except the king; for a period of thirty days. When Daniel, nevertheless, continued to pray three times a day at an open window looking toward Jerusalem, he was cast into the lion's den, but was rescued by his God and honored anew by the king. He retained his influence until the third year of Cyrus' reign over Babylon (that is, up to 536 B.C.), and prophesied the future of God's kingdom (ib. i. 21, vi. 28, x. 1).

In Rabbinical Literature: According to rabbinical tradition Daniel was of royal descent; and his fate, together with that of his three friends, Hananiah, Mishael, and Azariah, was foretold by the prophet Isaiah to King Hezekiah in these words, "and they shall be eunuchs in the palace of the king of Babylon" (Isa. xxxix. 7; compare Sanh. 93b; Pirke R. El. iii.; Origen, commentary to Matt. xv. 5; Jerome, commentary to Isaiah, i.e.). Accordingly, to this view, Daniel and his friends were eunuchs, and were consequently able to prove the groundlessness of charges of immorality brought against them, which had almost caused their death at the hands of the king. Even in his youth, when he corrected the false witnesses against the pious and beautiful Susanna, Daniel gave proof of that wisdom (see Susanna, History of) which afterward made him so famous that it was said of him, "If he were in one scale of the balance and all the wise men of the heathens in the other, he would outweigh them all" (see Yoma 77a). When the king Nebuchadnezzar heard Daniel reproduce the dream which he had, had he could not doubt the truthfulness of his interpretation (Tan., ed. Buber, i. 191). Nebuchadnezzar admired Daniel greatly, although the latter refused the proferred divine honors, thus distinguishing himself favorably from his contemporary Hiram (the "prince of Tyre," in Ezek. xxviii.), who demanded honor as a god (Gen. R. xcvii.). Life at court was fraught with many dangers for the pious Daniel. In the first place he denied himself much in the matter of food, since he would not partake of the wine and oil of the Nebuchadnezzar heathens (Ab. Zarah 39a); and more than once he endangered his life by refusing to take part in the idolatry of the king. Daniel was not forced, as were his three friends, to worship the idol which Nebuchadnezzar set up; for the king, who well knew that Daniel would rather be cast into the fiery furnace than commit idolatry, sent him away from
Babylon in order that he might not be forced to condemn his own god—namely, Daniel, whom he worshiped—to death by fire. Furthermore, it was God's intent to cause the three men to be taken out of the furnace during the absence of Daniel, so that their rescue should not be ascribed to the merit of the latter. (See Shab. 68a; compare Sanh. R. vii. 8, and Arizah in Rashi's Commentary.) Nevertheless, the king endeavored to induce Daniel to worship the idol by trying to make him believe that it was something alive and real; and he ordered that there be placed in its mouth the frontlet ("гріт") of the high priest, on which was written the name of God; and since this name possessed the miraculous power of enabling inanimate things to speak, the idol could utter the words "I am thy god." Daniel, however, was not to be so easily deceived. Asking permission to kiss the idol on the mouth, he stepped before it and conjured the frontlet in the following words: "Although I am only a man of flesh and blood, yet I stand here as God's messenger. Take care that God's name is not desecrated by you, and thus I command you to follow me." While he was kissing the idol the frontlet passed from the idol's mouth into his. When Nebuchadnezzar, as usual, sent for musicians to give songs of praise to the idol, Daniel had already hidden it (Cant. R. vii. 9).

On another occasion Daniel was strongly urged by King Cyrus to recognize Bel, whose divinity was evidenced by the fact that he ate up the sacrifices placed daily before him. This was reported by the priests, who entered the temple every night by a subterranean passage, ate the sacrifices, and then announced that the idol had eaten the offerings. Daniel exposed this fraud. He had ashes strewn on the floor of the temple, and on the following day he convinced the king that persons had entered the temple at night, by showing him the footprints in the ashes. At another time a dragon was worshiped by the Babylonians, and their king tried to make Daniel also worship it. Daniel boiled pitch, fat, and hair together and gave lumps of it to the dragon, thus I command you to follow me." While he was kissing the idol the frontlet passed from the idol's mouth into his. When Nebuchadnezzar, as usual, sent for musicians to give songs of praise to the idol, Daniel had already hidden it (Cant. R. vii. 9).

On another occasion Daniel was strongly urged by King Cyrus to recognize Bel, whose divinity was evidenced by the fact that he ate up the sacrifices placed daily before him. This was reported by the priests, who entered the temple every night by a subterranean passage, ate the sacrifices, and then announced that the idol had eaten the offerings. Daniel exposed this fraud. He had ashes strewn on the floor of the temple, and on the following day he convinced the king that persons had entered the temple at night, by showing him the footprints in the ashes. At another time a dragon was worshiped by the Babylonians, and their king tried to make Daniel also worship it. Daniel boiled pitch, fat, and hair together and gave lumps of it to the dragon, which thereupon burst.

Daniel's success at court naturally excited the envy and ill will of the Babylonians, who gathered in a mob and threatened the king and his house if he did not deliver Daniel to the lions' den. The king was powerless to resist, and the people took Daniel and threw him into a den with seven famished lions. Daniel remained there unharmed for six days, being fed during that time by the prophet Habakkuk, whom an angel had in an instant transported from Judea to Babylon, holding him by the hair of his head. On the seventh day the king went to the den to bewail Daniel, and was astonished to find him alive. Praising God for the help accorded to His pious servant, the king ordered that Daniel should be drawn out of the den and that his accusers should be cast therein; and they were immediately devoured by the wild beasts (see Bel and the Dragon).

In like manner was Daniel delivered from lions in the reign of Darius. By the advice of Daniel this ruler had placed the affairs of the government in the hands of a board composed of three officials, with Daniel at their head. He was, therefore, the second after the king. His high position excited the envy of the other officials, who, in an underhand way, succeeded in inducing the king to sign a decree forbidding anyone, on pain of death, to pray to any god or man, except to the king (Yosippon, ed. Cracow, 1589, iii. 7a-7d). Although Daniel was not forced to sin in any way, he was prepared to sacrifice his life rather than omit his prayers; hence it was easy for his enemies to convict him of having violated the royal order. While he was at prayer his enemies entered his room, and watched to see whether the accusations against him could be substantiated, as the king did not believe them. Daniel did not omit his "Minhah" prayer. Notwithstanding his friendship for Daniel, the king listened to the accusations of the nobles, and condemned him to be cast into the den of lions. The mouth of the den was closed with a huge stone, which had rolled of itself from Palestine to Babylon for that purpose. Upon this stone sat an angel in the shape of a lion, so that Daniel's enemies might not harass him (Midr. Tch. xxiv., xvi.); and the beasts in the den received Daniel as faithful dogs might receive their returning master, wagging their tails and licking him (Yosippon, iii. 96; Aphraates, "Homilies," ed. Wright, iv. 67). Early the next morning the king hastened to the den in order to learn Daniel's fate, and called him by name; but he received no answer, as Daniel was just then reading the "Shema'" (Midr. Tch. lxvi.), after having spent the night in song of praise to God, to which the lions had silently listened (Yosippon, i.e.). Daniel's enemies insisted that the lions were tame because they were not hungry, whereupon the king commanded that the accusers themselves spend a night with the beasts. As a result the enemies of Daniel, numbering 122, with their wives and children, making a total of 366 persons, were torn by 1,469 lions (Midr. Tch. i.e.; in Yosippon [l.c. 96]; this experience is attributed to Habakkuk. The legend of the dragon is in any case probably only a later differentiation of the Biblical story in Dan. vi. 1).

These miracles kept Daniel in favor with the king, who thereupon issued orders that the Jews should return to Palestine and rebuild the Temple. Daniel's great age induced him to ask for his dismissal from the king's service; but his request was not granted until he had found a worthy successor in Zerubbabel, whom he recommended to the king for all the offices that he himself had filled. Daniel was then graciously dismissed with valuable presents from the king, and went to Shushan, where he lived piously until his death (Yosippon, i.e. 90-106; compare Cant. R. i.e., according to which Daniel returned to Palestine at the command of Cyrus). Although Daniel was no prophet, God held him worthy to receive the revelation of the destiny of Israel, even to the Day of Judgment, thus distinguishing him from his friends, the prophets Haggai, Zechariah, and Malachi, who had no visions (Dan. x. 7). Daniel, however, forgot the "end" ("ך") revealed to him, after an angel had shown him everything (Gen. R. xviii. 2).
In Arabic Literature: The Moslems consider Daniel a prophet, though he is not mentioned in the Koran. It was he who preached in Babylonia— that is to say, Chaldea— exhorting the people to return to God. He lived during the reign of the Persian king Darius and of Cyrus, and taught these two princes the unity of God and the true religion. Tahtari says ("Chronique," French translation of Zotenberg, i. 44) that thousands of people who had died in a certain town from an epidemic were resuscitated a thousand years later by the prayer of Daniel, a legend probably borrowed from Ezek. xxxvii.


Daniel, Tomb of: Tradition has named two places as the site of Daniel's tomb. In the "Martyrologium Eorum," which consecrates July 21 to Saint Daniel, the place of his death is given as Babylon, and it was claimed that he was buried in the royal vault there. Benjamin of Tudela, who visited the Holy Land about 1160 c.e., gives much more accurate information in his account of Susa. In the facade of one of its many synagogues he was shown the tomb assigned by tradition to Daniel. Susa is the modern Sinistra, and this synagogue is still standing. There are some good representations of it, as, for example, in Plandin and Cste, "Voyage en Perse Moderne" (plate 100), and in Loftus, "Chaldea and Susiana" (pp. 817 et seq.).

Benjamin declares, however, that the tomb does not hold Daniel's remains, which were said to have been discovered at Susa about 640 c.e. The remains were supposed to bring good fortune; and bitter quarrels arose because of them between the inhabitants of the two banks of the Chosaps. All those living on the side on which Daniel's grave was situated were rich and happy, while those on the opposite side were poor and in want; the latter, therefore, wished the bier of Daniel transferred to their side of the river. They finally agreed that the bier should rest alternately one year on each side. This agreement was carried out for many years, until the Persian shah Sanjar, on visiting the city, stopped...
the practice, holding that the continual removal of the bier was disrespectful to the prophet. He ordered the bier to be fastened with chains to the bridge, directly in the middle of the structure; and he erected a chapel on the spot for both Jews and non-Jews. The king also forbids fishing in the river within a mile of Daniel's bier ("Itinerary of Benjamin of Tudela" [Hebr.], ed. Asher, l. 74-78, ii. 133-134; compare Pfalzgraf of Regensburg, p. 77, below, Jerusalem, 1872). The place is a dangerous one for navigation, since godless persons perish immediately on passing it; and the water under the bier is distinguished by the presence of goldfish.

Mohammedan traditions agree in stating that Daniel was buried at Susa, and a similar tradition was current among the Syriac writers (Budge, "Book of the Bee," p. 73). Al-Baladhuri (nineth century) says that when the conqueror Abu Musa al-Ash'ari came to Susa in 638, he found the coffin of Daniel, which had been brought thither from Babylon in order to bring down rain during a period of drought (compare Al-Tahiri, i. 3597). Abu Musa referred the matter to the caliph Omar, who ordered the coffin to be buried, which was done by sinking it to the bottom of one of the streams near by ("Futuh al-Buldan," p. 378). A similar account is given by Ibn Hanbal (cd. De Goeje, p. 174) and Al-Ishtahri (ed. De Goeje, p. 92), who adds that the Jews were accustomed to make a circuit around Daniel's tomb and to draw water in its neighborhood (see also Yakut, "Mu'jam al-Buldan," ill. 189). Al-Mukaddasi (cd. De Goeje, p. 417) refers to the contention between the people of Susa and those of Tustar. A slightly divergent tradition reported by Ibn Tumayrah (ed. De Goeje, p. 92) says that the body was found in Tustar; that at night thirteen graves were dug, and it was put in one of these—a sign that the early Moslems were opposed to the worship of tombs of holy men ("Z. D. M. G." ill. 58).

The authenticity of the tomb of Susa is believed in by the millah of Arabian, even though five days journey from Dastûl, near Mal Amir, there is another tomb sacred to Daniel.


**Daniel, Apocalypse of.** See Apocalypse.

**Lyric Literature.**

**Daniel, Book of.** — *Critical View*: One of the books of the Old Testament. It may be divided into two parts: chapters i.-vi., recounting the events of Daniel's life; chapters vii.-xii., containing his prophecies. *While the first part proves that it is impossible for the world-emperor to belong to the heathen forever, the second part shows that Israel is destined to find this world empire through the son of man, who has long since existed in heaven* (J. Böhm, "Reich Gottes und Menschensohnes im Buche Daniel," 1899, p. 60).

In its form the book shows striking differences, for while ii. 4 to vii. 28 is written in Aramaic, the preceding and following portions are written in Hebrew. It is not easy to discover the reason for this peculiarity; it suggests, however, that the "Chaldeans" in this book are the Arameans or Syrians. A similar instance occurs in the Seder 'Ohlam Zota (ed. Joh. Meyer), where the author gradually lapses into Aramaic in talking of personages of the Babylonian exile, but on p. 117 returns to Hebrew. The author may have meant to introduce the "Chaldeans" in their own language, and then inadvertently continued in the language that was familiar to him (see Driver, "Daniel," in "Cambridge Bible for Schools," p. xxiii.). J. Böhm (id. p. 150) maintains that the Aramaic portion was so written because its contents concerned all peoples; princes and others suggest that the whole book was written originally in Hebrew, and translated into Aramaic; and that a part of the Hebrew book was lost, and replaced by the Aramaic translation. This opinion, however, does not weigh the fact that the Aramaic begins with the speech of the "Chaldeans." Other scholars think that the whole book was originally written in Aramaic, while the beginning and end were translated into Hebrew so that the book might be incorporated into the canon (Mardt, in his Commentary, 1901, p. ix.). But if its inclusion in the canon had depended on its Hebrew form, it would have been necessary to translate the whole into Hebrew. In any case the linguistic diversity in parts of this book is no reason for assuming two sources for it, as Meinhold does in his Commentary (p. 292); for the Aramaic Book of Daniel could not have begun with ii. 4.

Another difference in form is found in the fact that the political history forming the background of the first six chapters is absent in vii.-xii. This difference may be thus explained: The author thought it his first task to recount without a break the historical facts of Daniel's life; his second task being to record the revelations vouchsafed to Daniel which were not connected with the experience of other people. In the first six chapters Daniel is introduced in the third person, while in the others he appears as the speaker. This is explainable on the ground that the second part of the book is concerned only with the presentation of Daniel's inner experiences to the exclusion of all objective relations. Such transitions are found in other books—compare, for example, Hosea i. and iii. The change of person therefore does not necessarily affect the unity of the book. (For other opinions on the composite character of the Book of Daniel, see Eduard König, "Einteilung im Alten Testament," p. 384; Von Gall, "Die Einheitlichkeit des Buches Daniel," 1895; G. A. Barton, "The Composition of the Book of Daniel," in "Jour. Bib. Lit." 1899, pp. 62-80.) Barton finds a contradiction between i. 1, 5, 18, and ii. 1; for Nebuchadnezzar is designated as "king" in i. 1, and, according to i. 5, 18, Daniel and his friends were to be prepared three years prior to appearing before the king, while in ii. 1 it is stated that this happened as early as the second year of Nebuchadnezzar. Still it was not an unnatural proselitism on first mentioning Nebuchadnezzar, who subsequently became king, to give him the title by which he was commonly known at the time of writing. Barton also finds a contradiction between the words "And Daniel continued even unto the first year of King Cyrus" (i. 21) and "In the third year of Cyrus, king
In the fourth year of Jehoiakim, a year that is year of the reign of Jehoiakim, and besieged it. For the verb come means here, as elsewhere, "come," where it is said that Jehoiakim, after having been subject to Nebuchadnezzar three years, turned and rebelled, and was attacked by predatory bands of the Chaldeans and their vassals. As no date is given for the beginning of this period of three years, it might be supposed that it began with the accession of Jehoiakim. The supposition being made, it could be said that the Chaldeans besieged Jerusalem in the third year of Jehoiakim, when Nebuchadnezzar would naturally be their leader. But these statements in Dan. 1 are erroneously drawn from II Kings xxiv. 1 et seq., and correspond to those found in Jer. xlv. 1, 9, and xlvii. 2. Such discrepancies are not unparalleled in the O. T. (compare Edward König, "Einleitung ins Alte Testament," pp. 173 et seq.). Nor can Nebuchadnezzar's madness (Dan. iv. 12 et seq.) during seven years be taken literally. Belshazzar's father, Nebuchadnezzar, is mentioned again (v. 11, 13, 18, 22) in a way which compels the inference that he really was such. This may be explained on the ground that during the long period of oral tradition the unimportant kings of Babylon might easily have been forgotten, and the last king, who was vanquished by Cyrus, would have been taken as the successor of the well-known Nebuchadnezzar. The same thing occurred in Bar. 1, 11, and Sennacherib is mentioned as the son of Enemesser (i.e. Shalmaneser) in Tobit 1.5, 15, Sargon (Isa. xxv. 1) being passed over. It is also well known that the period 516-331, of which only a few events are recorded, was contracted to thirty-four years in computing the time elapsed since the Creation (Seder Olam R. xxx.). The Book of Daniel was not written immediately after the Exile. The post-exilic prophets did not know it, for the four horns to which Israel's enemies are compared in Zech. i. 21, have a local meaning, representing the four points of the compass, and do not refer to the successive kingdoms, as in Dan. ii. 29 et seq. The same is the case with the four chariots in Zech. vi. 1 et seq. These passages are not exactly parallel with the predictions in Daniel, but it is also stated in Hag. ii. 6-9 et seq., that within "a little while" the Messianic time will come. And even Ben Sira says expressly (Eccles. [Struch] xxix. 10) that he has never found a man who resembled Joseph, a statement he could not have made had he known the extant Book of Daniel, since Daniel is there drawn as a man who, like Joseph, rose to be prime minister by virtue of his ability to interpret dreams.

The Book of Daniel was written during the persecutions of Israel by the Syrian king Antiochus Epiphanes. This assertion is supported by the following: the kingdom which is symbolized by the he goat (vill. 5 et seq.) is expressly named as the "kingdom of Yavan"—that is, the Grecian kingdom (vill. 21) the great horn being its first king, Alexander the Great (definitely stated in Seder Olam R. xxx.), and the little horn Antiochus Epiphanes (175-164). This kingdom was to persecute the host of the sants "unto two thousand and three hundred evenings and mornings" (vill. 14, R. V.); that is, "half-days," or 1,150 days; and Epiphanes did, in fact, profane the sanctuary in Jerusalem for about that length of time, from Kislev 15, 168, to Kislev 25, 168 (1 Mac. i. 57, iv. 52). The little horn described in Dan. viii. 9-12, 23-25 has the same general characteristics as the little horn in vill. 8, 29; hence the same ruler is designated in both passages. The well-known passage ix. 23-27 also points to the same period. The first and imperative rule in interpreting it is to begin the period of the seventies of seven units (A. V. "seventy weeks") with the first period of seven (ix. 25), and to let the second period, the "sixty-two times seven units," follow this; for
if this second period (the sixty-two weeks) be reckoned as beginning again from the very beginning, the third period, the "one week," must be carried back in the same way. The context demands, furthermore, that the origin of the prediction concerning the rebuilding of Jerusalem be sought in Jer. xxv. 11-13 and the parallel passage, xxvi. 10. The "anointed," the "prince," mentioned after the first seven times seven units, must be Cyrus, who is called the anointed of the Lord (Isa. xlv. 1) also. He concluded the first seven weeks of years by insulating the decree of liberation, and the time that elapsed between the Chaldean destruction of Jerusalem (586) and the year 538 was just about forty-nine years. The duration of the sixty-two times seven units (434 years) does not correspond with the time 588-171 (367 years); but the chronological knowledge of that age was not very exact. The Seder "Olam Zuta" (ed. Muyer, p. 100) computed the Persian rule to have lasted fifty-two years. This is all the more evident as the last period of seven units must include the seven years 171-163 (see REV. ET. JUERES. ix. 203 et seq.). This week of years began with the murder of an anointed one (compare Lev. iv. 3 et seq.), on the anointing of the priest)—namely, the legitimate high priest Onias III.—and it was in the second half of this week of years that the Temple of the Lord was desecrated by an abomination—the silver altar erected by Antiochus Epiphanes in place of the Lord's altar for burnt offering (see 1 Mac. i. 54).

Stories undoubtedly existed of a person by the name of Daniel, who was known to Ezekiel as a wise man. Tradition then ascribed to him all the traits which Isaiah endowed with the name of Daniel, who was exalted as the pattern of piety and faithfulness; and it may also have been said that he interpreted dreams, read ciphers, and foreshadowed the beginning of the Messianic kingdom. It is not certain that such an individual existed, or whether the legend which assigns to him the prophecy represented in the Book of Daniel was based on a historical prototype.

In the third period, the "one week," must be carried back to the time of Ezechiel, as we are told...
and, probably in accordance with the tenet, he below). He evinces little regard for science, as, for ally, nor explained contrary to the simple text (see the Biblical laws must not be interpreted allegorically, as Anan interpreted it, but literally.

The following decision of his have been maintained, in opposition to Anan, the principle that the practice of them is threatened with severe punishment, according to Isa. xxvi, 13-14. Yet Daniel himself, in his commentary to Lev. xxvi, indulges in long reflections on the theory and on the suffering of the pious. His conception of the angels, also, is most extraordinary. He says that wherever "mal'akim" (angels) are mentioned in the Bible, the designation does not refer to living, speaking beings who act as messengers, but to forces of nature, as fogs, winds, etc., by means of which God performs His works (compare Maimonides, "Moreh," ii. 6). This may be due to the influence of the Sadducees (who also denied the existence of angels; compare Acts xxiii. 8), in view of the fact that works circled among the earlier Karaites named after Zadok and containing Sadducean opinions.

Daniel favored a rigorous interpretation of the Law. The following decisions of his have been preserved: It is forbidden to do any work whatever on the Sabbath—even to clean the hands with powder—or to have any work done on the Sabbath by a non-Jew, whether gratuitously, or for wages or any other compensation. The burning of lights is forbidden not only on Friday evenings, but also on the evenings of the festivals. In the description in Lev. xxiii. 49 of the trees which, according to Daniel, were used in erecting the booth, the phrase "peret hayad" (the fruit of goodly trees) is more definitely explained by "kappot temarim" (branches of palm), the palm being distinguished for its beauty (Cant. vii. 8).

Like Anan, Benjamin al-Nahawandī, and Ishmael ben Makkī, Daniel favored in the Diaspora the eating of those animals that were used for sacrifice, adding to the proofs of his predecessor others drawn from Hos. iv. 4 and Is. lxvi. 3. The prohibition contained in Ex. xxiii. 19 ("Thou shalt not seethe a kid in his mother's milk") must not be interpreted allegorically, as Anan interpreted it, but literally. The priest carried out the injunction to "wring [pitch] off the head" of the bird ("metišah," Lev. iv. 15) by cutting the head off entirely, after the slaughtering. The clean birds are not recognizable by certain signs, as the Rabbinites assert, but the names of the birds as found in the Pentateuch are decisive (and as these cannot always be identified, the Karaites make the class of forbidden birds very large). Among the locusts only the four species expressly named in Lev. vi. 22 are permitted as food. It is forbidden to eat eggs because they must be considered as living things that can be slaughtered, as is proved by Deut. xxii. 6-7, where it is permitted to take the young, but not the eggs. One must eat eggs only if permitted; the blood is forbidden. The leper must still be considered as unclean (this, too, is directed against Anan, who had held that the laws regarding the clean and the unclean were not applicable in the Diaspora). The carcass of an animal, however, ceases to be unclean after use has been made of it in any way, as is proved by Lev. vii. 14.

In regard to the leviathen marriage Daniel agrees with Anan that "sibim." In Deut. xxv. 5, does not mean "brothers," which would violate the prohibition contained in Lev. xviii. 16, but "relations." The story of Judah and his sons (Gen. xxxviii. 8) proves nothing, because at that time the prohibition against marrying a brother's wife did not exist. The prohibition contained in Lev. xviii. 18 can not be taken literally (as the Rabbinites take it), for the wife's sister is forbidden under any circumstance, just as in the husband's brother's case is here an example of the method of analogy, "le'ekhish"); it is rather the stepdaughter of the wife that is meant in the passage in question: e.g., the daughter of the father-in-law's wife whom the last-named had by her first husband. In this case the prohibition ends with the wife's death. The daughter is not excluded from the heritage, as the Rabbinites say, although her portion is less than that of the son, being only one-third; for in the law of valuation in connection with vows (Lev. xxvii.) women were valued less than men. In conformity with this law, the mother also receives one-third. Daniel was doubtless influenced here by the Mohammedan law (see Koran, sura iv. 19, 179). In other respects Daniel follows the Talmud in the Koran, sura iv. 19, 150. In other respects Daniel follows the Talmud in Islam holding that the descendants of one and Talmud: the children of the son—i.e., grandchildren—taking precedence over the daughter, their aunt. Finally, Daniel holds that responsibility for the observance of the commandments must begin not with the thirteenth, but with the twelfth year, that the New-Year begins on the tenth of Tishri, as follows from Ezek. xi. 1; and that Mohammedans also may act as witnesses of the new moon's appearance.

Daniel wrote several works in Hebrew, all of which, save for a few quotations and fragments, have been lost. There is undeniable evidence that he compiled a legal code ("Sefer ha-Mizwot"), and a work on the rights of inheritance. The latter, against which Saadia directed his polemics, was perhaps merely a part of the code just mentioned. He also wrote commentaries to the Pentateuch, to Joshua, and to Judges, and probably to other Bib-
Dante's running commentaries, but explanations to certain passages, and contained also digressions. Words were often explained in Arabic. These commentaries, especially that to the Pentateuch, probably contained many of the decisions enumerated above.

Bibliography: The principal source regarding Daniel and his opinions is Kirkisant, sec. 1., ch. 1.-11. xlvi. (ed. Harkavy, p. 280, lines' 8-19, o.s. xxvii., 110-11). But, as regards the nature of the commentaries, especially that to the Pentateuch, it may be conjectured that they contained many of the decisions enumerated above.

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**DANON, MEIR BENJAMIN MENAHEM: **Biblical writer, and chief rabbi of Sarajevo in Bosnia; lived in the first half of the nineteenth century. He wrote "Be'er ba-She'pa" (A Well in the Field), a supercommentary on Rashi's commentary to the Pentateuch, and on its supercommentator, Elia Mizrahi. It was published in Jerusalem in 1846.

**Bibliography:** *Bensen, He-Ma'alot u-Shelomoh,* p. 20b.

**DANON, YOM-TOB: **Author and rabbi of Smyrna in the first half of the nineteenth century. He went to Jerusalem in 1821, where he succeeded Joseph Hazan as chief rabbi. He wrote "Kebod Yom-Tob," a commentary on Maimonides' "Yad ha-\[T\]V\[N\]," abbreviation of "Abraham Josef Danon," he published a series of Hebrew translations of the poems of Vergil, Victor Hugo, and Stendhal, together with some original contributions (Adrianopole, 1886). In Sept., 1897, he went to Paris to represent the Oriental Jews at the Congress of Orientalists.

Danon's chief distinction rests on his initiative in founding at Adrianopole in 1888 a historical review, bearing the title "Joseph-Da'at," or "El Progresso," which was published in Hebrew characters and in three languages; namely, Judeo-Spanish, Hebrew, and Turkish. The aim of the review was to collect all the documents relating to the history of the Oriental Jews. But the Ottoman government censorship suppressed this review, together with all others published in Turkey. As the result of patient labor, Danon published a collection of fifty-five Judeo-Spanish ballads which are sung in Turkey, each ballad being accompanied by its French translation. They first appeared in the "Revue des Etudes Juives," xxxii. and xxxiii., and were published separately by Durbacher, Paris in 1896. They form one of the most curious chapters in the literature of the Oriental Jews. Danon has also published some studies on the Oriental Jews (Jews of Adrianopole and of Salonica), which appeared in the same review. Danon is the only author of the present generation of Oriental Jews who writes in Hebrew, other writers publishing their works in Judeo-Spanish.


**DANON, BERAKAH BEN YOM-TOB: **Talmudical scholar; lived in Jerusalem in the first half of the nineteenth century. He was the author of a work entitled "Bad Kodesh" (Holy Shrine), containing sermons, and novel on Maimonides' "Yad ha-\[T\]V\[N,\]". It was published in Salonica in 1846, together with a work by his father on the same subject, entitled "Kebod Yom-Tob."


**DANON, JOSEPH BEN JACOB BEN MOSES IBN DANON: **Hebraist and Talmudist; born at Belgrade about 1620; died at London toward the end of the seventeenth century. He was descended from an old Spanish family which had settled at Belgrade several generations earlier. Having received an excellent education, he became the secretary of Joseph Almosnino, rabbi of Belgrade. When Belgrade was taken by Prince Max Emanuel of Austria (Sept. 6, 1688), Danon, with the greater part of the Jewish community in that city, was exiled. He maintained for some time a precarious existence in various Moravian towns, dependent sometimes upon public charity for food and shelter. He finally wandered to Amsterdam, where he received aid and protection from the Macenas of Jewish learning, Joseph Zarfati.

Danon now devoted himself to literary pursuits, and wrote a work entitled "Sheloshah Sarigim" (Three Branches), a treatise on the three foundations upon which, according to the Talmud (Abot 1: 9), the world is based—the Law, Worship, and Charity. The first part only of this manuscript work, with its preface, is still extant. During his residence at Amsterdam he composed an index of the abbreviations found in Rechikin de Silva's "P'\[T\]\[R\]\[H\][\[D\]h\[D\][T]\]ahash," a commentary on Joseph Caro's Shulhan Aruk. At the death of his protector, Danon settled in London, where he remained, highly appreciated, until his death.


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**DANON, MEIR BENJAMIN MENAHEM:** Biblical writer, and chief rabbi of Sarajevo in Bosnia; lived in the first half of the nineteenth century.

**DANON, YOM-TOB:** Author and rabbi of Smyrna in the first half of the nineteenth century.

**DANTE, ALIGHIERI:** Florentine poet; born 1265; died at Ravenna Sept. 14, 1321. Dante took an active part in the political feuds then distracting his native city, and in 1302 was banished. From that time on he lived in exile, enjoying from time to time the hospitality of several princes of northern Italy, such as Can Grande della Scala of Verona and Guido Polo of Ravenna. Dante's principal work is the "Divina Commedia." A few Hebrew words ("Hosanna," "Sala"; "Paradiso," vii. 1; "El," "Eli," "Malakoth": ib. xxvi. 161; "De Vulgari Eloquentiav." 1, 4, and the two hitherto unexplained and perhaps inexplicable passages ("Inferno," vii. 1; "Pape Satan, Pape Satan, aleepe": ib. xxiv. 67; "Rafael ma anech, zaba amli"), have led to the assumption that Dante understood Hebrew; which, however, is contradicted by his own testimony ("Paradiso," xii. 73). Dante's "Divine Comedy" served as a model for his contemporary Immanuel ben Solomon in the closing (twenty-eighth) chapter, "Tofet we-'Eden" (Hell and Paradise), of his "Divan." Mose de Teli's "Mi'kalah Me'at" (Little Sanctuary) can not unreservedly be considered an imitation of Dante's "Paradiso.

In spite of Kraus's objections (see his "Dante, Sein Leben und Sein Werk," p. 146), it seems certain that Dante entertained friendly relations with Immanuel ben Solomon. Whether the two poets became acquainted at the court of Can Grande in Verona, where Immanuel also stayed for a while, or at the house of their common friend Boose in Gabell, can not be ascertained. Their friendship is shown by an exchange of sonnets between Boose and the Jew Marcello (i.e., Immanuel), in which Dante's death is bewailed. An alleged exchange of sonnets between Cino da Pistoja and Boose, in which Cino transfers Dante and Marcello to the Inferno, while Boose defends both, is apocryphal. From this it appears that the close personal relations between the..."
two poets was a matter of common knowledge to their contemporaries. Concerning the question as to whether Danzig is alluded to in the character of Daniel in the 28th chapter of Immanuel's "Divan," in which the poet is led through the Inferno and Paradise, see Benjamin Solomons.


The Fire

Congregations. The Jews who settled at Schottland were accustomed to lead their merchandise outside the town, and return to their homes after having finished their business. Yet a great many of them were invited by rich merchants of Danzig to come to the town to translate letters written in Hebrew or to superintend the preparation of kasher-wine. The authorities took no notice of this, and therefore the Jews are not mentioned in any official document till the second half of the fifteenth century. Until 1813 they lived in the four suburbs of Danzig—Schottland, Weinstubben, Langfuhr—and in Danzig proper, thus forming five distinct congregations. They maintained this division into separate congregations until 1881. Schottland was founded in the second half of the fourteenth century, and it appears that Jews settled there soon after its foundation.

The life of the Jews who settled at Schottland soon after its foundation was very precarious, and they were subjected to incessant and petty persecutions on the part of the non-Jewish inhabitants. In 1508 the council of Danzig enacted a fine for buying anything from a stranger. In 1520, when the German troops were marching against Danzig, the citizens burned the suburbs. Whenever an enemy approached the town, those who lived in the suburbs were generally the first to suffer. In spite of these difficulties the Jews of Schottland contemplated forming a congregation, and, indeed, they united themselves with the Jews of Hoppenbruch, a small town near Danzig, and acquired a synagogue and a cemetery. The Jews of Weinberg and those

DANZ, JOHANN ANDREAS: German theologian and Hebraist; born at Sundhausen, near Gotin, 1654; died at Jena Dec. 23, 1737. Danz studied at Wittenberg and at Hamburg, where he learned Hebrew under Ederas Eiznitz; and he became professor of Oriental languages at the University of Jena, at first in the philosophical, and after 1713 in the theological faculty. He was considered the greatest Hebrew scholar among his Christian contemporaries. Danz wrote several textbooks on Hebrew grammar, which for nearly a century remained standard works. He is the author of "Nufusfrangium Sanctum Scripturae V. T. Jüngn. Hebraici Compendium," Jena, 1686. This first edition contained two parts, the first treating of the etymology, the second of the syntax, of the Hebrew language. In the following editions these parts were published separately: part one under the title "Liberum Ebræor-Chaldaicæ," Jena, 1694, 1710, 1719, and 1745; part two under the title "Interpres Ebræor-Chaldaicæ," Jena, 1694, 1708, 1710, 1755, and 1766. The "Nufusfrangium" was followed by "Spiegletum," 1699, and "Babbinius Enneaeus," 1696, 1711; Frankfurt-am-Main, 1761. His most popular work, however, was his "Compendium Grammaticæ Ebræor-Chaldaicæ," Jena, 1699, to which numerous editions appeared. It was translated into German, under the title "Hebräische und Chaläische Grammatik," and edited, by G. Kypke, Breslau, 1784. Among his works on Hebrew antiquity may be mentioned: "Antiquitates Baptismi Initiationis Israelitarem Vinicula," Jena, 1719; "Parulatæ Personarum Divinarum Genesem I, 50," Jena, 1719; "De Iunctio Scriptorum, V. T. Suspicio Errorum in Decade Exemplorum, Abasænului," etc., Jena, 1717.

Bibliography: Wolf, Wolf, Hebr. II., 80, 80, Hamburg, 1728; First, Exst. 1. 59, Leipzig, 1803; Dibel, Gesch. des Jüngn. Hebra. in der Christlichen Kirche, pp. 415, 450, 489, 52, Jena, 1689; Schott-Stein, Enge, s.v.; McClintock and Strong, Cyc. s.v.; Steinschneider, in Z. H. B. II. 104, v. c.

F. T. H.
of Stolzenberg formed the congregation of Weinberg. There were Jews in Danzig also, some being under official protection, while others lived there with the connivance, but without the permission, of the authorities. An edict of the council, dated 1635, prohibiting the Jews from meeting for religious exercises, reveals the presence of a community in Danzig itself. In 1618 the Jews were expelled from the town, their presence being permitted only during the six days of the Dominik fair, a fee of three florins each per day being exacted. In 1626 the council accorded certain privileges to Jewish lumber- and grain-dealers, and the "Privilegium Casimirianum" was renewed in favor of certain Jews.

After the Reformation the situation of the Jews of Danzig grew worse. The contending religious sects were united in oppressing them, and the Reformation produced new efforts for their conversion, which efforts, however, as it appears from a sermon by Pastor Cramer (printed in 1646), were without success. The preacher lamented that a Jew, though sentenced to death, would not embrace Christianity. As the position of the Jews was not legally secured in Danzig during the seventeenth century, they dared not form a congregation. It was only at the beginning of the eighteenth century, when Danzig was stricken with a succession of calamities, that their admission was permitted to the town to revive its commerce. But they did not enjoy that hospitality for long. About that time the Jews were driven from the bishop's domain, and the fact of their finding a refuge at Danzig roused the anger of the bishop. He protested before the council of Danzig, and, not obtaining any satisfaction, he incited the mob against the Jews. This happened in 1728, and there is no further mention of Jews in Danzig until 1747. Those of Schottland had, by 1724, a well-organized congregation. They kept the register of the hebrak kaddisha. The register (DPJQ) begins with 5535 = 1775; the hebrak kaddisha then counted 47 paying members.

In 1750 Frederick Augustus permitted the Jews to settle again in Danzig, though they were subject to heavy taxes. The Jews of the three suburbs of Schottland, Weinberg, and Langfuhr steadily increased in number. In 1757 the congregation of Schottland numbered 46 contributing members. In 1767 its expenses amounted to 4,444 florins (8380); in 1768, to 6,117 florins (8764); in 1772, to 13,139 florins (81,642), when the congregation had two synagogues. Till 1777 there was no physician for its hospital, but in that year it engaged Phebus, the son of Mosheiah of Prague. In 1723 the congregation elected as its rabbi Elhanan ben Samuel, formerly rabbi of Forode. The congregation of Langfuhr settled in that suburb when it was still under Polish protection. The Count of Welcher, owner of that domain, permitted the Jews to settle there, and they built a fine synagogue, acquired a cemetery, and formed a hebrak kaddisha. The cemetery was devastated by the Russians in 1813, but a single tombstone being left in place. The register (DS22) begins with: 5535 = 1775; the hebrak kaddisha then counted 47 paying members.

The following were theregularly appointed rabbis of the community: R. Elhanan b. R. Samuel Sanwil Ashkenasi (1722-28); born in 1718, died Sept. 22, 1780; pupil of H. Zeeli Hirsch of Halle; R. Meir b. R. Judah Löb Ponner Munk (1788-1807); born in 1735, died Feb. 3, 1807, R. Chajim (1807-35), son of the preceding; died June 11, 1835; R. Josef b. R. Gedalia Lipschitz (1887-80); Dr. Abraham Stein (1850-64), subsequently rabbi of the Meisel synagogue at Prague, where he died Sept. 2, 1844; Dr. Joshua Wallerstein (1863-76), born in 1818, died June 19, 1876; Dr. Conman Werner (1878), during whose rabbinate the communities were united. Langfuhr and Weinberg: The community of Langfuhr had always been included in the rabbinate of Schottland. In 1728 the community of Weinberg also came under the same rabbinate, whose incumbent thereafter designated himself as rabbi of "Schottland, Langfuhr, Weinberg". When Dr. Stein became the rabbi of Schottland in 1850, R. Israel Lipschitz officiated as rabbi of Weinberg and Langfuhr, dying Sept. 19, 1869. In 1878 the community of Weinberg called a rabbi of their own, Dr. S. Groesmann, who assumed the district rabbinate of Hanover when the communities were united.

Matzenbodeh: The community of Matzenbodeh
Danzig, Abraham

Danzig, Abraham

Danzig was organized toward the end of the eighteenth century, and did not have a synagogue until 1739. The following officiated as rabbis: R. Moses b. R. Chajim Chavel of Sklow; died April 7, 1697; R. Isaac Itzig b. R. Elhanan, son of the rabbi of Schottland; died Feb. 19, 1814; R. Samuel Samwil b. R. Judah Löb Rosenstein, grandson of R. Elhanan of Schottland; died Feb. 8, 1884; R. Michel Levin Munk (R. Jehiel Arje b. R. Mattityahu ha-Kohen), born in 1785; called to Danzig in 1825.


The above-named communities united under the name "Yevnimige Gemeinde." The following were its rabbis: Dr. Cosmas Werner, called in 1787 to Schottland, was subsequently appointed rabbi of the united community. In 1856 he accepted a rabbinate at Miulich. Dr. S. Posner, called as acting rabbi in 1886, subsequently became second rabbi at Karlsruhe. Dr. S. Blumenthal, called in 1897, and officiated to 1900 was subsequently appointed rabbi at Berlin. Since 1900 Dr. Max Freudenthal, previously district rabbi at Dessau, has been the incumbent.


His works. a commentary on the Passover Haggadah, 1817 (in the Haggadah edition "Ma'ahab Bet Horon"); "Bet Abraham" (The House of Abraham), his last work, 1821, and many editions (also translated into Judaeo-German by Isaac Hamburger, Lemberg, 1872). Among the writings of Danzig not yet published are an elaborate ethical work, specimen pages of which are contained in the introduction to "Zikru Tov Mosheh," and comments to several books of the Bible.

Danzig is especially known as the author of "Hayye Adam" and "Hokmat Adam," which represent the most important productions in the line of codification after the time of Joseph Caro and Mordecai Yafe. In these two works Danzig treats of the same subject-matter as the first two parts of the Shulhan Aruk. The enormous mass of new material which had accumulated in the field of the Halakah since the appearance of the Shulhan Aruk—a period embracing more than two and a half centuries—was collected and critically sifted by Danzig and presented in a really intelligible form. His code, however, was intended primarily for the cultured layman and not for the officiating rabbi. Hence there is a tendency to give prominence to the more exacting part of the Law, even though in his expert decisions and treatises, which, under the respective titles of "Nishmat Adam" and "Binat Adam," are added to "Hayye Adam" and "Hokmat Adam," Danzig shows independence enough to oppose the views of the Abrahonim, and he frequently protests against the tendency to decide in favor of new prohibitions. His "Hayye Adam" met with unusual success during the author's lifetime. In many cities societies were formed for the purpose of studying this work; and even to-day these societies may be found in most of the Polish-Russian communities.

This success was well merited; for there is hardly another work that presents in so concise and lucid a manner all the details of the discussions of the Abrahonim. Danzig prefaces his work with an introduction to prayer; and dwells with special emphasis upon the ethical bearings of religious precepts. The high ethical standpoint of the author reveals itself most conspicuously in his "Bet Abraham," and the contents of this little book alone should suffice to refute the accusation that Talmudism had stifled religio-ethical sentiments. The love of God, it is pointed out, is man's highest mission, to which the fear of God is only a preparatory stage. The enjoyment of worldly things is not in itself to be condemned; but man is to bear constantly in mind that the recognition of God and the exercise of good deeds are the proper occupation of life. He lays great stress upon prayer; but this must not be

on the commandments and prohibitions having reference to the land of Palestine, ib. 1912; Jerusalem, 1863; "Zikru Toras Mosheh" (The Precepts of Moses), several editions (this little book contains by way of supplement the treatise "Mizwot Mosheh," an extract from Askari's book "Harelim").

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more lip-service; and, accordingly, he bids his children say their prayers in German rather than in unintelligible Hebrew. This is all the more noteworthy since Danzig in this very work enters a protest against all innovations, and even denounces the reading of German books.

Love of truth and contentedness he especially enjoins; and declares repeatedly that "an offense against one's fellow being is far more reprehensible than a sin against God." He not only admonishes his family, therefore, to refrain from all disloyalty in their business relations with both Jews and non-Jews, but makes it a duty never to decide in money matters according to his own opinions, but to inquire of the worthy man whether the intended action conforms to the Law. While insisting upon the strictest observance of the rites, he bids his children even at the time of prayer pass if this be necessary to secure money with which to pay a working man's wages.

Characteristic of Danzig is his warning not to study the Cabala before the age of maturity and beforehand the study of the Talmudic-rabbinic literature. He himself shows an acquittance with the Cabala; but in his halakic writings this is not made apparent. A somewhat mystical touch appears in his prayer for the eve of the Day of Atonement. This prayer may be found in "Hayye Adam" (No. 144), and has been published separately several times in Judeo-German as well as in Hebrew, under the title "Tefilah Zakhla" (Staurc Prayer).


DAPIERA (DE PIERA), ASTROC: Martyr: lived in Barcelona. He was probably a relative of Isaac de Piera, who also lived in Barcelona, and who, in the year 1391, was baptized under the name of Guillelmo Vidal Pujol ("Rev. El. Juives," iv. 50). Dapiera, accused of witchcraft, was put in prison in 1592 by the grand inquisitor of Aragon, F. Nicolas Eymerec. He was sentenced to express his repentance publicly in the cathedral, and to suffer imprisonment for life.

Bibliography: Diez, "Historia de los Condes de Aragon," i. 313; "Monumenta Evangelica," part iii., ch. ii., p. 546.

DAPIERA or DA PIERA (דָּוָּפָּרָא, דָּוָּפָּרָא), SOLOMON BEN MESHULLAM: Neo-Hebraic poet of North Spain; died after 1417. He was a relative of Meshullam ben Solomon Dapiera, who flourished, probably in southern France, in the earlier part of the thirteenth century, and who, in several extensive poems, declared against the "Morch Nebukim" of Maimonides. Before the troubles which came upon him and the Jews in Spain generally, Dapiera seems to have been rich, and charitable to the needy. Forced to leave his native place, he took refuge in Saragossa at the house of Beneviste ben Labi, the Merchans of Hebrew scholars, where he became tutor to Beneviste's two sons, with whom, Don Vital Joseph ben Labi, he exchanged many letters and poems. Through the recommendation of his host, to whom he was not related, as Grätz avers, he became a favorite with Don Meir Alguande.

While in Saragossa, Dapiera filled the position of scribe to the congregation; letters are extant written by him in its name. He, however, did not rest in Saragossa, but again took up the wanderer's staff. In 1417 he was in Monzon, where he made the acquaintance of a young poet, En-Samuel Bonastre. Despite certain mannerisms, Dapiera may be ranked among the first Hebraic poets of his time. He showed great skill in rimed prose and artistic versification, and the criticism which Grätz passed upon him as a poet is now known to be undeserved. Under the title "Inore No'ah" ("Literaturblatt des Orient," ix. 343; Steinsehneider, "Cat. Boll." col. 2386).

Dapiera was a prolific poet and writer: more than forty yil lehet issued from his pen; and the manuscript of a young poet, En-Samuel Bonastre, Don Solomonal-Constantini, Maqlah of Majorca, as well as to Christian scholars. Many of his letters are still extant; one of them, to the above-mentioned Maqlah of Majorca, was published by Edelman in his "Dibre Heze" (p. 27). H. Brody has published in his "Bei-träge zu Salomo-Dapiera's Leben und Wirken" ("Berlin, 1895") a number of Dapiera's letters and poems. Solomon ben Meshullam Dapiera must not be confused with Solomon ben Immanuel Dapiera, who probably died shortly before 1363, and who, under the title "Barte bm-Nefesh" (Smelling-Flask), translated from Arabic into Hebrew the didactic poem "Al-Saba'siyah" by Abu 'l-Maws, Moses Tobi, to which he wrote a commentary (see Hirschfeld in "The Report of the Judith Montefiore College," 1894, p. 8).


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M. K.
DAR'I

Dar'is

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Mohammedans exclusively; the Asiaotic city contains Mohammedans, Greeks, Armenians, Europeans, and Jews. The Jewish community dates from the year 1510 according to local traditions which report that the Portuguese rabbi Jacob ben Halib, the author of "En Ya'akov," died in Jerusalem, and afterward led a colony of twenty Jewish families from Galilee to Dardanelles. The old epitaphs in the cemetery of the city are illegible. The community is not mentioned until the middle of the twentieth century, when the false Messiah Shabbethai Zebi was imprisoned by Sultan Mohammed IV. in the castle of Abydos in the vicinity of Dar'danelles. The Jewish population of this city, as well as of all the places along the Sea of Maran, made a pilgrimage to the pseudo-Messiah (1664). Dar'i is the birthplace of a Jewish author, Judah Benveniste, who wrote two works, "Tevwunah" (Judah Shall Be Saved), published at Smyrna, and "Zeker Datar." (Remembrance of the Word), published at Salonika (1866).

In a total population (1895) of 11,000 inhabitants there are 2,700 Jews. The latter have four synagogues, one school of the Alliance Israelite Universelle with 178 boys, a congregational school for girls (190), a Talmud Torah with 150 pupils, and a society of young people, "Ha-Cha No," which furnishes a midday meal to poor school-children. Members of the three chief Jewish families, the Sedacca, Gormezanos, and Taraganos, represent foreign powers as consular agents.

M. Ph.

1. Moses ben Adonim ha-Levi: Karaite; flourished in Dar'i toward the end of the ninth century. He was a grammarian of prominence, as is shown by the title "Medakdek." (Grammarian) given to him. Some of his exegetic notes, conceived in the true Karaite spirit, have been preserved. Of his religious poems one fragment only is in existence, and of this the first stanza alone is in print, so that it is difficult to form an opinion regarding the poem. Pinsker assumes that the father of Moses was that Adonim one of whose poems is yet extant ("Likkute Kadmoniyot," p. 138); but this theory can not be accepted without further proof.


2. Moses Dar'i: Rabbinite; mentioned by Mal'monides in his collection of responsa, "Pe'ere Ha-Dor." (No. 19). He emigrated from Maghreb (Spain) to Egypt, where he exchanged his own fetishes for others conforming to the regulations of the Geonim. Steinschneider inclines toward the opinion that he later joined the ranks of the Karaites, and that he is identical with the Moses Dar'i below.

Bibliography: Pinsker, Likkute Kadmoniyot, p. 46; Steinschneider, in "Gerusalemme." Diejch, ii. 257.

3. Moses Dar'i: The most prominent among Karaite poets. Concerning the dates of his life and activity the last word has not yet been said. Pinsker, the first to study his collected poems and give detailed information concerning him, places him in about the middle of the ninth century, and holds that Dar'i's "Diwan," according to certain data contained therein, was finished about 843. Steinschneider, Geiger, and Schorr have, for weighty considerations, rejected Pinsker's supposition. There can be no doubt whatever that Dar'i was familiar with the works of the greater poets, from Gabirol to Abraham Ibn Ezra, and that he derived much material from Judah ha-Levi, and not, as Pinsker maintains, that Gabirol, Moses ibn Ezra, Judah ha-Levi, and other Rabbinite poets took Dar'i as their model. Dar'i himself, in the superscriptions to his poems, names pieces by Judah ha-Levi and others that served him as patterns. The earliest date, therefore, that can be assigned to Dar'i is the end of the twelfth century. The date which appears in Dar'i's collection of poems must be regarded as a falsification.

Concerning the life of Dar'i little is known. His ancestors are said to have gone from Jerusalem (the presumptive starting-point of so many old families) to Spain, and from thence to have emigrated to Dar'a, where Dar'i was born. He took up his abode in Egypt, and there completed the "Diwan." He made visits to Damascus, but his reception there was not cordial. While on his way to Jerusalem he wrote one of his poems. Two of his sons died at an early age; his third son, Uri, heads a genealogical table (Pinsker, "Likkute Kadmoniyot," p. 49) extending to the twentieth generation.

Dar'i's poems often contain his name in acrostics; the fullest of these is: "אֶלֶךָ צַעַד בְּכֵן אָבְדֶא הַבָּא הָיוֹת אֱהֶזֶר יָאָשָׁת הַיָּהָב עַל מְלֹךְ נְעַשְׁנָה מַעְרַשׁ לְשׁוֹנָה כְּרִיכָה אֲשֶׁר תָּלָה יִרְאָה הִכְרִית אָתוֹ עִקְּרָה לְרוֹאֵה יִרְאָה נְאָרָה אֲשֶׁר לְדוֹן יֶלַעְבְּרָה עַל יָרֵא הִכְרִית לַאֲשֶׁר יִרְאָה נְאָרָה אֲשֶׁר לְדוֹנֵי קֵדְשָׁה מַעְרַשׁ לְשׁוֹנָה כְּרִיכָה אֲשֶׁר תָּלָה יִרְאָה"

which makes it evident that the epithet "rofe" (physician) refers to Dar'i himself. The "Diwan" (collection of poems) consists of two parts; the first part is the work proper, bearing the title "Pi'el ha-Ashtar el-Kaspi wal-Ash'ar';" the second part is in the nature of a supplement. The two parts together contain about five hundred religious and secular poems. By far the greater number are in Hebrew; a few are written in Arabic. In some poems the verses are in Hebrew and Arabic alternately. Dar'i was acquainted with all those forms of poetry introduced into Hebrew literature from Spanish-Arabian countries.

In his religious poems—one whole series of which is arranged to correspond to the weekly lessons—he prays for forgiveness of sins, bemoans persecutions and hardships, and gives expression to his longings for redemption. Among his secular poems occur several of a satirical character, directed against the "Ashtar Mishnah" (followers of the Mishnah, or Rabbinite). There are also nuptial poems and love-songs, somewhat coarse in conception; elegies and poems on friendship, extravagant in their fervor; besides elegies, epigrams, enigmas, etc. He is not wanting even in the affectations and artificialities of form and language peculiar to his models. His imagination often soars to great heights, and he displays great cleverness, especially in his epigrams. His language is fluent, but occasionally he has recourse to poetic license. His productions contain the stereotyped ideas and imageries which his predecessors used, following them even in the matter of linguistic expression; in other words, he plagiarizes...
freely. Of Darius' longer poems all that is known is reported by Etsias.

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II. B.

**DARIUS I.** (cyr. 𐎱𐎽𐎼𐎠𐎠𐎽; Bab. "papata"; Gk. "Darios Service"; in Hebrew, "Aatar"; in Babylonian, "Pispa"); in the Greek, "Darius," King of Persia from 521 to 485 B.C.; son of Hystaspes. The sources for the history of Darius are his own trilingual inscription at Behistun, the Babylonian contract tablets, and the accounts which the Greeks from Hecataeus onward have given. Herodotus was corrected repeatedly by Ctesias. The older branch of the Achaeae had died out with Cambyses and his brother, the true Smerdis, while the head of the younger branch, which traced its descent to Teispes, was Hystaspes, governor of Parthia, who submitted to the new ruler. His son Darius, however, undertook to win back the scepter from the Magians Gaumata, who had assumed the title of king and had married Cyrus' daughter. Darius and six intimate companions of noble blood, relying on the protection of Ahuramazda, attacked the usurper on the 10th of Tishri (Oct. 10), 521, at a city in Media, and killed him; Darius now became king.

In Persia itself Darius was confronted by a new pretender, a second pseudo-Smerdis. In addition, the subject nations throughout the East (for instance, the Elamites, Medians, Parthians, Hyksos) tried to win back their independence, and placed at their head men who claimed descent from the royal family. The most serious rebellion was the one in Babylon under Nidintab, who called himself Nebuchadnezzar III., the son of Nabonid. The first Babylonian record of Nebuchadnezzar III.'s reign is dated Tishri 17 (Oct. 23) of the year of his accession, 521.

Darius besieged Babylon and sent capable generals against the other usurpers. In Jan. or Feb., 520, Babylon yielded, and Darius was free to personally direct the crushing of the Medes. Babylon rebelled again under the Aramean Arakha, who also pretended to be Nebuchadnezzar, son of Nabonid. There are many records dated in Darius' reign. At the beginning of 519 Babylon was retaken by Vidastra; and by the summer of 519 Darius had authority over the whole of the empire. These events directly concerned the Jews, who thought they promised the great crisis, the self-annihilation of the heathen kingdom, which, according to Ezekiel, was to precede the Messianic era.

But the Jews entertained no idea of rebellion; they were too thoroughly imbued with the teaching of the Prophets that it was wicked to forestall the ways of God. Nevertheless, they looked upon Zerubbabel, of the house of David, who, as the Persian governor, was the head of the little province of Judah, as the coming Messiah. It was fit that they should make preparations, since God Himself was evidently preparing. Consequently, on the first day of the sixth month, in the second year of the reign of Darius, the prophet Haggai announced to Zerubbabel that the time was ripe, and the high priest Joshua began the rebuilding of the Temple.

On the 24th of the ninth month (Dec. 17), 520, the foundation-stone of the Temple was laid. The prophet Zechariah supported Haggai and encouraged the people, even when news came of the continuous victories of the Persians. As late as the 24th of the eleventh month (Jan. 18), 519, he had a crown made for Zerubbabel out of gold sent by Jews in Babylon.

The hopes in the Messianic era were vain, for soon the Persian rule was more firmly established than ever. Jerusalem received a visit from the satrap of 'Abanahara (the Persian province of Syria), Tarait (Greek Tarais; Babylonian, "Ushathai"). The activity of the Jews and the building of the Temple naturally excited his suspicion. When the elders referred to Cyrus, who had ordered the Temple built, he dared not interfere, but reported the matter to Darius, who judged the affair correctly and without prejudice. He knew he need never fear a rebellion of the Jews, and that it would be of advantage to the kingdom to further their religious interests. The cost of building the Temple was paid out of the tribute-tax of Syria. He commanded the Jews to offer in the Temple a daily sacrifice for the welfare of the king and his sons. On Adar 3 (March 16), 519, in the sixth year of the temple, the Temple was completed (Ezra vi. 14). Darius was the organizer of the Persian Empire. His conquests served to round out the boundaries of his realm in Armenia, the Caucasus, and India, and also the Turanian steppes and the highlands of Central Asia. In order to systematize the collection of the tributes from subject nations, Darius divided his empire into twenty provinces ruled by governors, who are enumerated by the Herodotus (iii. 89 et seq.). Each province was subdivided, each part with its own head. These governors and vice-governors were called, in Persian, "khushtapawar" (guardians of the land); in Greek, "eparches"; in Hebrew, "pa'arat" (Hebrew פָּרָעַת); in Babylonian, "palt" (= Babylonian פַּלְט). The number of the satraps and the districts over which they ruled frequently changed. According to the Book of Daniel (vi. 2), it pleased Darius to set a hundred and twenty princes (satraps) over the kingdom; while Esther says that Xerxes (Ahasuerus) reigned from India even unto Ethiopia, over a hundred and twenty and two provinces (Iranian "varas"), but this number can not be relied upon. It was Darius, also, who introduced and regulated the coinage of the realm. The standard coin was the...
golden daric (Hebrew and Persian דריכס, "drachma"). weighing 8.4 grams = 190 grains, and in silver worth 80 shekels, each 5.6 grams = 88.3 grains; 100 shekels, or 5 daries, made a silver mina; and 6,000 shekels, or 300 daries, made a silver talent.

Light is thrown upon the religious policy of Darius by the inscription of Uzahor, chief priest of the goddess Neit in the Egyptian city Sid. Uzahor was summoned to Susa (Susa) by Darius, and was fully empowered to restore the Hieroglyphic College (the House of Life), for which institution he trained many children. Darius himself went to Egypt and showed such deep interest in the institutions of the land that the Egyptian priesthood regarded him as the last great lawgiver of Egypt (Diodorus, i. 85; compare Herodotus, ii. 110).

In the Book of Daniel, whose author had but a dim knowledge of Persian history, "Darius the Median" appears as the son of Xerxes (vi. 1), successor to the Babylonian Belshazzar and predecessor of Cyrus (vi. 28, x. 1). The epithet "Median" is to be explained by the fact that in the Orient, as among the Greeks, the name "Media" was applied to the whole Persian realm (for instance, in the Minoan inscription of South Arabia [Haley, n. 553]; compare "kings of Media and Persia" in Dan. v. 28, viii. 20; Esth. x. 2; compare I. 3, 14).

RUNDHELT, E., Neuer, Gesch. des Alten Orients, i. 52; 10th, Forschungen zur Alten Gesch. II, 472; idem, Entstehung des Judentums, ii. 13 et sqq.; 20th, Neuer, in Baye's Zeitschrift, xxvii. 188; ibidem, in Revue Egyptologique, i. 23 et sqq.

E. Me.


—In Rabbinical Literature: Darius and Cyrus were the commanders of Belshazzar's two legions. When they saw him in a debauched state, they made him descend from his throne, deprived him of his crown and of his royal robes, and left him standing in his shameful nakedness (Esth. R. iii. 1; compare David Luria ad loc.). According to another version, Darius and Cyrus were Belshazzar's doorkeepers (Cant. R. iii. 1). It was during Darius' reign that Daniel disobeyed the order to worship the king (Ab. Zarah 9a; compare Dan. vi. 11-13).

The latter Darius, by whom the Talmud means the king mentioned in Hag. i. 1, and who is not identical with Darius the Persian (see R. II. 30, and Tos. ad loc.), was the son of Esther, and thus pure of descent on his mother's, and impure on his father's, side. This implied in the Syrian lynx (Lev. xiii. 5), the emblem of the Medo-Persian empire, uniting as it does the signs of the clean and of the unclean animals (Esth. R. viii. 3; Lev. R. xiii. 6). Compare Cyrus.

L. G. C. L.

DARKNESS: The rendering in the English versions of the Hebrew יָם and its synonyms יָם הָאָרֶץ(Arab. dim. "Jeam", "sea", "water") at one time darkness was regarded as something substantial, and not merely as the absence of light. This is apparent from the frequent juxtaposition of "darkness" with "light." God forms light and darkness (Isa. xiv. 10), as darkness and light (Ps. cv. 28; Ex. x. 23). Darkness is associated creation. It has also been noticed that it is not called good, as are the other works of the Creator. The absence of the definite article before ים in Gen. i. 1 points in the same direction.

Something of this mythological notion is present in Job's imprecation (Job iii. 4, 5), where both "Hohek" and "Zalmut" (or "Zalmawet") are invoked as though venomous monsters lying in wait for prey (the verbs recalls the blood-avenger, the "goel"). They are in parallelism with a phrase—"Let all that makeb black the day" ([R. V.]—which is now recognized by nearly all commentators to describe mythological beings (see Dilasson). In ordinary speech, of course, the Hebrew mind did not revert to this personification of darkness and its underlying antecedent mythological conceptions. Darkness is simply the night, as light is the day (Gen. i. 5, 18). The sun grows dark; the day is darkened; and the like.

In mines and other subterranean regions darkness has its realm, which the searcher for the precious metals invades, and thus forces upon it the establishment of new boundaries (Job xxviii. 3). This impression of substantiality goes with the descriptions of Egyptian darkness (Ps. ev. 28; Ex. x. 23). Darkness is also likened to a pillar of cloud (Ex. xiv. 20), as something almost palpable, if not personal. It is a frequent circumstance of theophany (II Sam. xxvii. 12 = Ps. xvii. 13); and is associated with "She'ol" in such a way as to make it plausible that this place of the ingathering of the shades was a domain ruled over by twin demons, Hoshek and Zalmut (darkness and thick darkness). The double form, masculine and feminine, "bonehok" and "hakhalakh," also goes back to mythology.

In figurative speech, for reasons that are apparent, darkness was used for a secret hiding place (Isa. xiv. 4; Job xxiv. 20; Ps. cviii. 14, 19). As the effect of sorrow is to dim the eyes by tears, or as grief or sin injects darkness into the world (com-
DARMESTETER, ARSENE: French philologist and brother of James Darmesteter; born at Château-Salins Jan. 5, 1846; died at Paris Nov. 16, 1888. Darmesteter, who came as a little boy to Paris, went first to a primary school, but learned much from the books in the workshop of his father, who was a bookseller. At the age of twelve he went to the Talmud Torah school, where, in addition to religious subjects, he studied French, Latin, and Greek. It was in this school that he determined to solve the problem of the Old French words in the text of Rashi. At the age of sixteen he was presented for the baccalaureate. His father had in tended him to become a rabbi; but criticism of the New Testament led him to criticize the Old; his religious orthodoxy had been shaken, and, although he continued his Hebrew studies, his warm religious faith had given place to scientific interests. Science was destined, he thought, to transform and to unite humanity.

For a year he was a pupil at the Séminaire Israélite under Rabbi Zadoc Kahn; the next year he worked at the Collège Ste. Barbe to qualify for his Licence, which he obtained in 1864. He studied Latin epigraphy under Léon Renier. In 1865-66 he began to study Old French at the Ecole des Chartes. It was about this time that he wrote the remarkable essay on the Talmud which he had finished just when the similar article by Emmanuel Deutsch had appeared. The article was afterward revised by Darmesteter and published posthumously in his "Reliques Scientifiques."

In 1867 Darmesteter became a pupil of Gaston Paris, the great Romance scholar, who quickly recognized his powers. In 1869, at the request of Paris, the minister of public instruction sent Darmesteter to study the French glosses in the manuscripts of Rashbi Oxford and Cambridge, and in the British Museum. In six weeks, working from twelve to fourteen hours a day, he went through fifty-nine manuscripts. His object was to elucidate the phonetics and structure of Old French by means of the forms preserved in the Hebrew characters. The first results of his investigations were published in "Romania" in 1872, in which year he was nominated "rédacteur" (lecturer) in Romance languages at the Ecole des Hautes Etudes. He finished in the same year his first large work, "Traité sur les Mots Composes" (published in 1874), in which he showed his powers as a philologist on ground which he had made his own.

To Darmesteter a language was essentially living; he was not content with a mastery of the bare facts of phonetics and morphology; the problem which above all attracted him was that of the creation of new words, and the development of new senses from old words. The "Mots Composes," in which some 12,000 words are dealt with, has become a classic.

Darmesteter's energies. In 1874 he deciphered the difficult and beautiful French elegy, preserved in the Vatican, on the burning of the thirteen Jewish martyrs at Troyes in 1888. In the same year he...
examined in Perpignan and Tournon fifty-five other manuscripts of Rashi. In 1876 he discovered the important phonetic law of the protonic, known since as "Darmesteter's law." He obtained in 1877 his doctor's degree from the Sorbonne, presenting two dissertations: "De Phonoïdèmes" and "De la Création Actuelle des Mots Nouveaux dans la Langue Française." On June 16, 1877, he was nominated "maître des conférences" in Medieval French at the Faculté des Lettres of Paris.

In 1878 he published, in collaboration with Hitzfeld, "Le Seizième Sicle," a book on the language and literature of the sixteenth century in France, which is used as a text-book in the universities of Germany and of England as well as of France. In 1880 he gave much of his time to the foundation of the Société des Études Juives, and especially to the "Revue" issued by it, in which he published a number of papers dealing with ancient and medieval Jewish history. He was also for some time professor of French at the Paris Rabbinical Seminary. In 1881 he became lecturer at the École Normale Supérieure des Filles de Sèvres. His lectures, delivered to audiences of women students training as teachers in secondary schools, became the "Cours de Grammaire Française" (4 vols.), published "The Life," edited posthumously, and translated into English by Alphonse Hattin.

The French Academy awarded it the Sainctour prize in 1897. In 1888 he was appointed at the Sorbonne titular professor of Medieval French literature and of the history of the French language. In 1898 he published "The Life of Words," which appeared first in an English translation, and then in the French original under the title "La Vie des Mots," a series of lectures on the changes of meaning in words, in which certain theories, originally published in 1876 in the "Revue Philosophique," were extended and developed. Most of Darmesteter's papers were collected in two volumes, "Reliques Scientifiques" (Paris, 1889), by his brother James. The first volume contains a biography, a bibliography, and Jewish and Franco-Jewish studies; the second, the purely French studies. The book was intended for the public, and has gone through many editions in France; it throws a new light on linguistic development. In 1885 heart-disease, unsuspected but of long standing, probably aggravated by the accidental death of his mother and by periods of almost superman intellectual effort, declared itself. On Nov. 7, 1888, he acted as examiner at the Sorbonne in a room, without a fire; the chill brought on endocarditis, and he died on Nov. 16, 1888.

A second edition of the "Mots Composés," edited by Gaston Paris, and with an index of 12,000 words compiled by Darmesteter's wife, was published in 1894. An essay on the Celtic element in French was published in the "Revue Celtique" for 1901.

The notes on the "La'azim" of Rashi are still unpublished.

Darmesteter, the most prominent of Parisian public schools. In after days he was wont to compare the “amiable and sterile education of the Education. public school,” much to its disfavor, with the original and somewhat chaotic system of the Talmud Torah; but it was partly to the classical discipline of the Lycée, and to its preoccupation with rhetoric and logic, that James Darmesteter owed his singularly beautiful style, at once lucid and suggestive, terse and admirably descriptive.

Darmesteter’s school-days were a series of triumphs that terminated in the acquisition of the “Prix d’Honneur” at the general competition in 1867. On the morrow every school in France echoed with the Latin phrases which the delicate little Jew of eighteen had put into the mouths of the dying Demosthenes.

After such brilliant school-days, Darmesteter showed a certain hesitation in deciding on his career. He obtained his baccalauréat in science and in letters, took the higher degrees in letters and in law, and then earned his daily bread by giving lessons. He had as yet published nothing. He had indeed begun a drama, a philosophical novel, a history of the satanic element in modern literature, and a synthesis of religions. But all these schemes were relinquished ere they neared completion. He fancied, as at his age Ernest Renan had imagined, that his gift was perhaps in the line of natural science. “But I studied only vague generalizations,” he wrote later, “without that interest in details which is the beginning of wisdom. I wished to make a synthesis of the universe. I decided to employ nine years in research: a year for each science, following the order of Comte. In the tenth year I would write my book.” Meantime he studied Byron in English, Heine in German, and Carducci in Italian. But ere the fourth year of his program was completed—a program loosely adhered to—one day, in reading Michelet’s “Bible de l’Humanité,” he heard the voice of the antique Orient: he had found his vocation.

On the advice of Michel Bréal, Darmesteter in 1872 entered the École des Hautes Études. He was not long a student. His rapid and surprising progression soon invaded the whole domain of ancient Persian literature, language, history, and religion. From the first he associated the life and the history of a people with the development of its language, and sought to interpret its faith by its traditions rather than by arbitrary philological comparisons.

In order to understand the Avesta, he felt it important to study the inscriptions of ancient Iran, the legends of “Shah Nama,” the Pahlavi commentaries of the “Bundahish,” and even the rites of the modern Parsees of Bombay, rather than to compare the text of the Iranian Scriptures with the Holy Writ of ancient India. In the manner of certain German scholars. Each race, he felt, was, in matters of religion, more like itself throughout the continuity of its history than it was like any other race, however near a neighbor and contemporary. His “Haurvatat et Amercat,” published in 1873, proclaimed the student a master; and soon after he entered the École des Hautes Études as professor.

In 1877 his “Ormuzd et Ahriman” attracted the notice of F. Max Müller at Oxford; the eminent Sanskrit scholar entrusted to the young Frenchman the English translation of the Avesta for the collection of the “Sacred Books of the East”; and the same year Darmesteter went, for the first time, to England. While continuing his English edition of the Avesta, he contributed to the French reviews various essays and articles on points of historical and philological interest: these were collected in 1883 under the title “Études Iraniennes.” The same year witnessed the completion of his English Avesta, of which the first volume had appeared in 1889.

Darmesteter’s translation of the Avesta had advanced him in the knowledge not merely of Persian, but also of English; and at one moment his increasing admiration for English literature went far toward robbing Zoroaster of his last and most brilliant disciple. But his devotion to his real career was too deep-rooted for any other interest to endanger it, though ever and anon English his Studies, the Orientalist paused in his more serious labors to publish an edition of “Childe Harold” (1882), a volume of “Essais de Littérature Anglaise” (1883), a classical edition of “Macbeth” (1884), a book on Shakespeare (1889), or to write the charming pages collected in his posthumous “English Studies” (1896). Few Frenchmen have understood England so intimately. Darmesteter, by a sort of happy guesswork, had divined the English character before he set himself to study it.

His translation of the Avesta into English had convinced Darmesteter that these sacred books—being in fact a prayer-book, a collection of ritual—could be understood only by a study of the religion which still practises its rites; and in February, 1886, almost immediately after his election to the chair of Iranian languages at the Collège de France, he left Paris for Bombay, the seat of an important Parsee community. The thirteen months spent by him in India formed, in many respects, the most important period of his life. In Bombay he became acquainted with the sages of the Zoroastrian cult; read priceless manuscripts with the venerable Tirmaz; discussed points of ritual with the alert and modern-minded Yivanje Modit; and laid the foundations of that epoch-making translation.

Journey to India. the French Academy of Inscriptions awarded the “Prix Biennal” of twenty thousand francs. There, too, he came to the conclusion that the antiquity of the Avesta had been greatly exaggerated by Iranian scholars; and that the Zoroastrian Scriptures bear traces of the influence not only of Buddhism, but also of the Jewish Bible, and especially of the Neoplatonist philosophy: “On peut dire que les Gathas sont le premier monument du Gnosticisme, mais d’un Gnosticisme pratique, arrêté sur la pente fatale par un sens profond du réel et une préoccupation morale qui ne cherche dans l’abstraction qu’un moyen d’édification.” According to Darmesteter, no part of the text of the Avesta is anterior by more than a century to the common era; the oldest fragments being...
contemporary with Vologeses, while the bulk of these Scriptures may be attributed to the reign of Ardashir (middle of the third century of the common era).

But if the letter be relatively modern the spirit is ancient. The faith that Ardashir and his minister, Tanaur, sought to restore and to reduce to writing was, even in their time, an inheritance from distant forefathers. This antique element persists in a great part of the doctrine of the Avesta—in the principle of dualism, for instance, as in the limit set to the duration of the world, in the final defeat of evil, and in the idea of resurrection—no less than in certain details of the ritual, such as the sacrifice of the sacred plant, the Hasma. In an elaborate introduction to the third volume of his French translation published by Lemeroux (Paris, 1888), Darmesteter brings the whole force of his philological knowledge and his historical method to bear upon this question of the origins of Zoroastrianism. In the present state of science some of the factors of the problem are lacking; but those existing have never been classified with as much accuracy as presented with such originality and grace as by Darmesteter.

During his stay in India Darmesteter did not devote the whole of his time to the study of Zoroastrian tradition. He had left Europe with a mission from the French government to collect the popular songs of the Afghan tribes. On leaving Bombay he proceeded to the Northwest frontier and thence to the hills of Abbottabad. He who had made friends at Bombay with the Parsee priests might then be seen on the market-place of Peshawur talking with ragged mountain chiefs from Afghanistan or Baluchistan, or listening in prison to a poet in tatters—taken more or less red-handed—and writing down from his dictation some picturesque incantation or Psalms' ballad. These wild songs of border hate and love delighted the romantic soul of Darmesteter, while that other half of his mind, the scientific half, never slept, noted strange linguistic forms and singular mutations of consonants, until, from a quantity of scattered details, he drew the unforeseen conclusion that in the language of the Afghan tribes there still survives the antique speech of the Medes. The Afghan tongue of to-day springs from Zend, as French springs from Latin. These Afghan songs, with a French translation and an important philological essay, were published by Lemeroux under the title "Chants Populaires des Afghans" (1888-60).

Darmesteter did not confine himself to reaching every side of native life. Everywhere he met with the kindest, the most hospitable reception. At Bombay he stayed with the governor, Lord Hayy; at Lahore, with Sir Alfred Lyall. The officers of Abbottabad made him an honorary member of their mess; just as the learned "monde" of Bombay had welcomed him as a brother in Zoroaster, and as the most distinguished mandarins of the fair of Peshawur had treated him as a fellow of their rambling academy of Afghan letters. He liked, admired, and understood all this variegated universe of India. Something of the magic and the miracle, something of the sheer delight and amazement of this voyage into the silver land of Indian nights fingers still in the pages of his "Lettres sur l'Inde," published on his return to Paris (Lemeroux, 1888).

In his Peshawur garden one day Darmesteter chanced to read a small volume of English verses entitled "An Italian Garden." On his return to Europe in 1887 he called in London on their author, Miss Mary Robinson; in 1888 he married her. Between these two dates he translated into French, under the title "Poesies de Mary Robinson" (1888), a selection of her poems, and published them with an introduction which is one of the most spontaneous and lyric of this scholar's efforts.

Darmesteter was no scholar buried in his books. His immense and noble curiosity embraced the whole order of the universe. Everything interested him, and more and more, as the years of middle life expanded and matured his marvelous faculties, was he preoccupied by the problems of moral, social, and political reform. He longed for the day when justice and righteousness should rule in the land. He was more than a Republican: he was a Liberal, convinced that the future lay with the party that should organize democracy for the greatest good of the greatest number, without forgetting that a moral ideal and a moral discipline are integral parts of the greatest good. He felt that the first thirty years of the Third Republic had been too exclusively given to political battles. The lot of the toiler, the education of the young, the faith of reasonable men, had been neglected.

When still a youth of fifteen or sixteen, at the College Condorcet, Darmesteter had broken from the Jewish faith. For many years the relation rigid orthodoxy that he associated with Judaism, the Synagogue inspired him with a singular distaste. Yet his nature was a profoundly religious one, as was shown in "La Chute du Christ" (1880), which was republished and remodelled in an infinitely finer form in 1889 under the title "La Legende Divine." Therein he reveals a revolt against the silence of God in the world, a pity for human suffering, an enthusiastic altruism which at last becomes the source of a new religion—a religion of justice and retribution, the religion of Amos and Hosea.

Darmesteter never returned to the Synagogue; but he returned to the Bible. "My faith is of my own making, not metaphysical, but moral, evolutionary, and Biblical," he wrote in 1887. A few years later he was to give to this new faith the name of "Prophetism." In the reconciliation of the truths of science with the social ethics of the Hebrew Prophets, he saw the possible faith of the future. He expressed this conviction in the essays collected under the title "Les Prophetes d'Israel" (Calmann Lévy, 1892). The prophetism of James Darmesteter reveals no secrets of the future life and makes no promises. In his system the spiritual other-world is neither included nor denied. No rites and no miracles enforce the moral faith which Darmesteter drew, in almost equal portions, from the writings of the Prophets of his race and the principles of the Revolution of 1789.

Darmesteter was far less a metaphysician than a moralist and a sociologist. So early as 1882, under the pseudonym of "Y. D. Lefrancais," he had writ-
ten for the primary schools of France a book of "Lectures Patriotiques," destined to imprint on the minds of children the love of their country and those principles of peace, justice, fraternity, and mutual aid from which he was to construct, ten years later, his ideal propheticism. In 1895, when the house of Calmann Lévy founded the "Revue de Paris" and offered its political direction to Darmesteter, he accepted this new duty, seeing in it an opportunity to forward ideas that he felt necessary to the dignity and happiness of France. The article in which he proposed to all the warring parties of his country a general disarmament in favor of a policy of social reform, opens the volume, "Critique et Politique," published posthumously in 1895.

Darmesteter died suddenly on Oct. 19, 1894, after a few days' indisposition. No successor has been found for his chair either at the Collège de France or at the Ecole des Hautes Études.

Bibliography: Darmesteter, by Michel Breal, Gabriel Mandel, and Gustave Pichot, that by the last named is contained in the second edition of his "Le Temple d'Israël," and the excellent article by the same Curé André Vant in the "Revue des Études Juives" for 1899, as also in the Introductions by Madame James Darmesteter to the posthumous editions of Critique et Politique and the Études Anglaises.

M. R. D.

DARMSTADT. See Hesse.

DARMSTADT, JOSEPH BEN MEIR-
ZEBI : German Talmudist; flourished in the second half of the eighteenth century. He was a pupil of Mordecai Halberstadt, author of "Ma'amor Mordecai." Darmesteter wrote "Ez Yosef" (Joseph's Tree), novellae to the tractates Berakot, Bezah, and Zebi; German Talmudist; flourished in the second half of the eighteenth century. He was a pupil of Mordecai Halberstadt, author of "Ma'amor Mordecai." Darmesteter wrote "Ez Yosef" (Joseph's Tree), novellae to the tractates Berakot, Bezah, and Zebi; German Talmudist; flourished in the second half of the eighteenth century. He was a pupil of Mordecai Halberstadt, author of "Ma'amor Mordecai." Darmesteter wrote "Ez Yosef" (Joseph's Tree), novellae to the tractates Berakot, Bezah, and Zebi; German Talmudist; flourished in the second half of the eighteenth century. He was a pupil of Mordecai Halberstadt, author of "Ma'amor Mordecai." 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DASCOLA, ASTRUC. See Kansi, Samuel.

DASHEV: Village in the government of Kiev, Russia. It has a population of 6,200, including 3,300 Jews, whose sources of income are mainly commercial and industrial. About 714 are artisans, 278 of these being masters. Tailoring occupies 176 persons; blacksmithing, 80; cabinet-making, 72. The output of the cabinet-makers and blacksmiths is valued at 10,000 rubles annually, and is sold at the neighboring fairs. There are 323 Jewish day-laborers, most of whom (173) hire out for field-work. About 17 families are engaged in dairy-farming. There are no charitable institutions. Three hundred children are taught in hederim.

D. S.

DATE-PALM. See Palm-Tree.

DATHAN: Son of Eliffai, of the tribe of Reuben. He conspired with his brother Abiram against Moses and Aaron. See ABRAHAM.

M. SEI.

DATHENA: The name of a fortress in Gilead to which the Jews fled when hard pressed by Timotheus. There they shut themselves in, prepared for a siege, and sent to Judas Macabæus for aid (I Macc. v. 9-11). Dathena was one of many places in a similar plight, and seems, from the description of it, to have been strongly enough fortified to necessitate "an innumerable people bearing ladders and other engines of war" to take it. Judas attacked in three divisions, drove off Timotheus, killed eight thousand of the enemy, and escaped the city (I Macc. v. 20-24). The Philistia reads "Ramatia," from which George Adam Smith ("Historical Geography of the Holy Land," p. 300) infers that it was perhaps Ramoth Gilead. Conder (Hastings, "Dict. Bibl." i. 560) suggests the modern Ramah on the southern border of the Lejah district. It can not, however, be positively identified.

G. B. L.

DATO, MORDECAI BEN JUDAH: Italian rabbi and preacher; born 1527; lived in various places in the territory of the house of Este; died after 1583. Steinschneider thinks it possible that he was a grandson of Angelo (see MORDECAI) Dato, mentioned in Vogelstein and Rieger, "Gesch. der Juden in Rom," ii. 436. Dato was a student of the cabalist...
Moses Cordovero, and was himself an adept in the Cabala. He is honorably mentioned by Azariah de Rossi in connection with a Messenian prediction ("Me'or 'Enayim," ch. xliii.), by Menahem Azariah de Pano, and by Angelo Alatrizi, who dedicated to him his "Angelica Tromba" (Pernau, 1579). Dato's writings follow the Cabala of Cordovero and Luria. He added marginal notes to the "Asis Rinnomim," a compendium of his pupil Samuel Gallico's "Sefer ha-Pardes" (Venice, 1601), but the editors have so mutilated and misplaced his notes, which they have incorporated in the text, as to render the compendium unintelligible. It has since been reedited by M. A. de Pano (Mantua, 1625). Dato wrote "Migdal Da'ud" (Tower of David), a disquisition on questions relating to the Cabala, and also annotations to the Zohar, both of which are in manuscript. The British Museum contains manuscripts of some of his sermons in the Italian language, but in Hebrew script ("Yad Yosef," p. 24), of a cabalistic commentary to Esther, and of collections of his poems.


Dato's family settled in Constantinople, and here he received his elementary education. He was attached to the foreign service of the Ottoman Empire; born at Salonicca in 1645. Dato is of humble parentage. His family settled in Constantinople while he was still a boy, and he received his elementary education at the Camondo Institution. He was attached to the service of the foreign office at the age of 18, and rose to the position of translator-in-chief in 1845. Dato's most important work is a compendium of his pupil Samuel Gallico's "Sefer ha-Pardes," which was published in Venice, 1601. Dato's works were re-edited by M. A. de Pano (Mantua, 1625). Dato wrote "Migdal Da'ud," a disquisition on questions relating to the Cabala, and also annotations to the Zohar, both of which are in manuscript. The British Museum contains manuscripts of some of his sermons in the Italian language, but in Hebrew script ("Yad Yosef," p. 24), of a cabalistic commentary to Esther, and of collections of his poems.

BIBLIOGRAPHY: *Benjamin*, p. 187; *Benjamin, Vgl. Hasiai*, p. 120; *Menahem Azariah*, *Sefer ha-Pardes*. The Zohar contains some of his writings.

**Da'ud Effendi Molko**: Chief of translation in the Turkish Foreign Office; born at Salonica in 1845. Da'ud is of humble parentage. His family settled in Constantinople while he was still a boy, and he received his elementary education at the Camondo Institution. He was attached to the service of the foreign office at the age of 18, and rose to the position of translator-in-chief in 1845. Dato's most important work is a compendium of his pupil Samuel Gallico's "Sefer ha-Pardes," which was published in Venice, 1601. Dato's works were re-edited by M. A. de Pano (Mantua, 1625). Dato wrote "Migdal Da'ud," a disquisition on questions relating to the Cabala, and also annotations to the Zohar, both of which are in manuscript. The British Museum contains manuscripts of some of his sermons in the Italian language, but in Hebrew script ("Yad Yosef," p. 24), of a cabalistic commentary to Esther, and of collections of his poems.

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**Dau'd Daughter in Jewish Law**: The legal status of a daughter in Jewish law changed very materially from patriarchal times to the Talmudic era. In the former period the daughter had no appreciable legal rights; she was merely a member of her father's household, and was subject to the power of her father, who was accountable to no one for his treatment of her. This state of absolute subjection to the parental control was somewhat modified by the Mosaic law; but it was not until the days of the rabbinical authorities that this ancient patriarchal authority was abolished, and legal rights secured for the daughter, resulting in her practical emancipation from parental control upon reaching her majority at the age of twelve years and six months.

In illustration of the power of the father in patriarchal times, many incidents may be cited from the Bible, of which a few will suffice. The right of the father to kill his daughter is apparently not questioned in Judges xvi. 24-30, though some commentators (e.g., Levi ben Gershon and David Kimhi, also Nicholas de Lyra) hold that the passage must not be interpreted as indicating that Jephthah actually killed his daughter in this case. In later times this extraordinary power, more especially when used to offer up sons and daughters as sacrifices, is condemned (II Kings xii. 10; Ps. civ. 37, 38; Ezek. xx. 20, 21). A man could sell his daughter to be a maid servant (Ex. xxi. 7), and, like Laban, he could also sell her in marriage (Gen. xxxi. 13; compare Gen. xxxi. 21-30). The incident in reference to Lot's daughters (Gen. xix. 8), as well as a similar incident in Judges xix. 24, shows the extent of paternal authority. Since the daughter was practically the property of her father, damages for an injury done to her were demandable by the father (Ex. xxi. 31). The father was likewise entitled to damages for slander of the good name of his daughter (Deut. xxii. 19) and for her seduction (Ex. xxii. 16; Deut. xxii. 29).

Laban, after having given his daughters in marriage to Jacob, claimed the right of paternal authority over them long after their marriage (Gen. xxxi. 48); and it seems that Jacob, to a certain extent, recognized this right (ib. xxxi. 31). In Judges xiv. 1, 2, and in I Samuel xxv. 44, incidents are recorded showing the exercise of paternal authority over the married daughter; for in both cases the married daughter was taken from her husband by her father, and given in marriage to another without the husband's consent.

In the Talmudic and post-Talmudic law there is an entire change in the legal status of the daughter. Thus, of the law in Ex. xxi. 7, according to which the father was entitled to sell his daughter to be a maid servant, the Talmud says that it was in force only as long as the law concerning the jubilee was in force (Ex. x. 10; Maimonides, "Yad," Abudim, i. 10; and the Talmud bases this view upon the fact that in the year of the jubilee all slaves were absolutely free, and that, therefore, when the jubilee year was no longer observed, the right of the father to sell his daughter to be a maid servant must necessarily be taken away, because the safeguard against her continuance in perpetual slavery no longer existed.

According to another tradition, the jubilee year was not observed after the destruction of the First Temple (ib. xii. 12); thus, according to the Talmud, the right of the father to sell his daughter was taken away at least as early as the sixth century before the common era. The mother never had the right to sell her daughter (Sotah iii. 8).

The Talmudic law practically emancipated the daughter from parental authority when she attained her majority. The daughter was a minor ("ketannah") under the age of twelve years; between the ages of twelve and sixteen and a half she was called "ma'arah"; and upon attaining the age of twelve years and six months she became "boqeret," and was no longer under parental control. All of the father's rights over his daughter's person and prop-

**Right of Sale**: In the Talmudic and post-Talmudic law there is an entire change in the legal status of the daughter. Thus, of the law in Ex. xxi. 7, according to which the father was entitled to sell his daughter to be a maid servant, the Talmud says that it was in force only as long as the law concerning the jubilee was in force (Ex. x. 10; Maimonides, "Yad," Abudim, i. 10; and the Talmud bases this view upon the fact that in the year of the jubilee all slaves were absolutely free, and that, therefore, when the jubilee year was no longer observed, the right of the father to sell his daughter to be a maid servant must necessarily be taken away, because the safeguard against her continuance in perpetual slavery no longer existed.

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**BIBLIOGRAPHY**: *Cohn*, *Beitrag zum**** 
The daughter's right to be supported out of the estate which actually was in her father's possession at the time of his death. She has no right to demand support out of any part of the estate which has accrued to the heirs after the father's death, and which may be the increase or increment of the estate which they received from him (Bek. 31b; Is. 65: 2d). The right of the daughter to be supported out of the father's estate is recognized by an early decision delivered in Jerusalem by Judge Admon (c. 10, 4), whose decision was approved by Rabbi Gamaliel. Admon said: "If a man die, leaving sons and daughters, and his estate be large, the sons inherit it; and the daughters are maintained by it; but if the estate be small they are maintained by it and the sons may go begging" (Mishnah Ket. 13: s; ib. Gem. 160b). If the heirs are spendthrifts, and the estate is in danger of being dissipated by them, the court will set aside a certain portion of the estate beyond the control of the heirs, in trust for the support of the daughters (Eben ha-'Ezer, 112, 11, gloss). It seems that, inasmuch as the mother is not liable for the support of her daughter, the father can not claim maintenance out of the estate of the mother (Mishnah B. B. viii: 4; Gem. 122b).

The Talmudic law provides further discrimination (Mishnah Ket. 11: 3; ib. Gem. 121b) that the husband shall include in the marriage contract a clause providing that any daughters which may be born to him shall live in his house and be supported by his estate until their marriage. This right of support or alimony is technically known as "mezonot," and is to be distinguished from "parnasah," or the right of dotation which the daughter has in her father's estate.

The law requires that the father shall provide the daughter with a suitable dowry upon her marriage; and the obligation to provide the dowry rests upon the father's heirs (Mishnah Ket. vi: 6; Gem. 68a).

There is a difference of opinion among the authorities as to the right of a daughter to receive a dowry from her mother's estate, although the preponderance of authority is in favor of this right (Eben ha-'Ezer, 113: 1, gloss).

The daughter may inherit her father's estate if he has left no son or issue of a deceased son. The right of the daughters to inherit was originally established by the Mosaic law in the case of the daughters of Zelophehad (Num. xviii: 7); and the decision in this case was made a general law (ib. verse 9). The right of the daughter to inherit was qualified by a later decision in the same case, providing that the heiress of her father's estate was obliged to marry one of the family of the tribe of her father, in order to preserve the inheritance within the tribe. Rabbah said that this provision of the law applied only to the time of the division of the land of Palestine among the different tribes, and that it had no application in later times (B. B. 138b), so that a daughter inheriting the estate of her father might marry any one she pleased, more especially because, since the destruction of the Temple and the dispersion of the people, all laws relating to the land of Palestine were in abeyance.

The laws of inheritance are the same with reference to the sons and daughters, with the exception that the law of primogeniture does not apply to daughters (Bek. 32a; B. B. 122b).

The Talmudic authorities disagreed as to whether the son and the daughter inherit; the mother's estate equally or whether the sons inherit to the exclusion of the daughters (ib. 111a). It was finally decided, however, that the same rule applied as to the father's estate, the sons being preferred (Roshen Mishpat, 276: 4). If the maternal inheritance descends to the daughter while she is yet a minor, it is nevertheless beyond the control of her father; and the general rule, that the father is entitled to all the property of his minor daughter, does not apply in this case (Yeb. 41a).

In order to evade the law of inheritance, which provides for the sons to the exclusion of the daughters,
it has become customary since the Middle Ages for the father to provide an inheritance for his daughter upon her marriage, by executing an

**Nuptial Agreement** wherein he confesses that he has received a certain sum of money from his daughter in cash. He acknowledges this as a debt due by him and his heirs, to become payable upon his death in cash, and he thereby pledges or mortgages all of his goods, movable and immovable, to pay the same. He furthermore states that it was a condition of the loan, that, when his male heirs enter upon their inheritance, they shall have the right either to pay the said sum in cash or to give to the daughter a share in his estate equal to one-half of the share of one son (not the first-born). By this agreement the daughter is assured of a share in his father's estate or of a sum of money equivalent to it (Eben ha-'Ezer, 113, 2; Hoshen Mishpat, 281, 7, gloss). The form of this contract is given in Appendix F to Mendelsohn's "Ritualgeschichte der Juden," and it is known as the "shetar ha'izakar" (contract for a son's half share).

If a man marries a widow who has a daughter by her first husband, and, as part of the consideration of the contract of marriage, agrees to support the daughter for a specific number of years, it is a binding contract which may be enforced by the daughter, even though the mother is divorced and leaves the house of her husband taking her daughter with her, or even if the daughter is married (Mishnah Ket. xii. 1; Talmud, Gem. 101b; Yalk, Iskut, xiii. 17, 18; Eben ha-'Ezer, 114, 1).

**Compare Child; Divorce; Dowry; Inheritance, Ketubah; Slaves and Slavery.**

**Bibliography:** Salvador, Gesetze, der Mosaischen Institutionen, i. 202-233; Moses Bloch, Der Vertrag nach Mosaischen und Römischen Recht, pp. 100 et seq.; Moses Mendelssohn, Ritualgeschichte der Juden, iv. 18, l. 6.

**DAUPHINÉ.** Former province of France, now absorbed in the departments Isère, Hautes-Alpes, and Drôme. It is supposed that Jews settled here in the first centuries of the common era (Bédarride, "Judaism," chap. 18; Eben ha-'Ezer, 113, 2; Hoshen Mishpat, 281, 7). The province is mentioned by name by the papal legate Teobert in 1309. The Jews of Dauphiné are of the same stock as those in Savoy (Alvahna), "Histoire du Dauphiné," vol. ii., preface No. 9; compare Prudhomme, i.e. p. 29, and Depping, "Les Juifs dans le Moyen-Age," i.e. p. 162. In the same year they imposed upon them a special tax of 10,000 francs, and in 1360 they levied a tax upon the Jews of Dauphiné, who, in order to have them restored, had to pay the sum of 1,000 florins (Valbona), "Histoire du Dauphiné," vol. ii., preface No. 9; compare Prudhomme, i.e. p. 29, and Depping, i.e. p. 162.

In the fourteenth century, the Jews were very numerous in Dauphiné, and their synagogues, their ovens, and their markets were separated from those of the Christians (Prudhomme, "Les Juifs dans le Moyen-Age," i.e. p. 196). The dauphin Louis (1461-83), afterward King Louis XI. of France, accused them of excessive usury and of dealings with his enemies during his exile in Flanders and Brabant, and condemned them to a fine of 1,500 gold crowns ("Revue Etudes Juives," i.e. p. 247). In consequence of this treaty they emigrated in great numbers from Dauphiné.

From the seventeenth century onward they were no longer allowed to reside in that province. A decree of Parliament (Jan. 10, 1665) granted them a sojourn there of not more than three days, under penalty of being whipped and of having their merchandise, money, and chattels confiscated (Prud-
Jews were resident in the following places also:

Graisivaudan District: A Hebrew document dated Adar 6, 5106 (Jan. 30, 1346), states that the officers of the Jewish communities of the district had pledged themselves under oath to pay to the dauphin, in addition to their share of the money needful for the expenses of the country, such further taxes as should be levied upon them ("Revue Etudes Juives," i. 239, 240).

Grazivaudan: Here, in 1596, R. Menahem ben Aaron copied the Pentateuch with the five Megillot and the Hafzurat, for Jacob of Crest, son of Solomon the Saint, the martyr of Grenoble (Gross, "Z. G.," p. 286; Gross, "Gallia Judaica," p. 143).

Montauban: R. Eliezer ben Jehiel, copied here, at the end of the thirteenth century, the manuscript of the "Semak" now preserved at Paris (Gross, i. p. 76). The dauphin Humbert II. gave orders in 1339 to all his officers in the baronies of Montauban and of Meuillon to compel all the debtors of the Jews to settle their debts when due (Prudhomme, i. p. 19).

Sorres: The wealthy Astruc Macip, or Astrucen Manulp, one of the families of the dauphin Humbert II., lived here. In a document of the year 1346 he calls himself the dauphin's "garderium speciedem" (Prudhomme, i. p. 35, 76).

L'Albenc: The home of R. Solomon ben Eliezer Hayyim de Kohen, called "Dilam," or "Deuaye," who about 1340 copied the Pentateuch with Onkelos and the commentary of Rashbi (Prudhomme, i. p. 18; Gross, i. p. 269).

Gap: The physician David Levi lived here. Baali, lord of the manor of Gauconcy and governor of Dauphiné, granted him in 1445, on the recommendation of King René, Count of Provence and Forcalquier, the right to practise medicine in the baronies, the counties of Gap and Embrun, and the districts of Champan ("Revue Etudes Juives," i. 261).

Peyriez: Home of Moses, the surgeon, to whom the governor of Dauphiné in 1370 granted the unrestricted right to practise medicine in the whole province, "where the lack of physicians is daily deplored" (ib. i. 351).

Jews also dwelt at La Sallette (Carmoly, "Revue Orientale," iii. 449), La Tour-du-Pin, Villellevau de Royan (Prudhomme, i. pp. 16, 58, and 276), Aosta, Oriol-en-Royan, Bordeaux, Comminay, Albon, Tullins, Beaucaire, Saint-Christophe, Chatte, Grane, Moutiers, Le Post, Bourgoin, St. Sorlin, La Roche-sur-le-Buis, St. Marcellin, Valence, Roybon, St. Nazaire, Laval, and Montlaur ("Revue Etudes Juives," i. 240-241). All these communities have entirely disappeared. To-day in the ancient province of Dauphiné only a few Jewish families remain, and these are scattered at Grenoble, Valence, Nyons, and Valvres.

quarrel between them in connection with Rizpah, one of Saul's concubines, Abner left Ishba'al and went over to David, but was killed by Joab on pretext of a vendetta. Ishba'al, also, was murdered soon afterward. Since Mephibosheth, a young lame son of Jonathan, was now the only surviving male descendant of Saul, the districts lately ruled over by Ishba'al offered David—as the heir of Saul through his marriage with Michal—the throne made vacant by death; and, after a solemn election, David was anointed at Hebron as King of all Israel.

The duties of the newly anointed king were marked out for him by the conditions of the country. His first task was to shake off the suzerainty of the Philistines and Israel. This undertaking was brilliantly accomplished by David. In a long series of fierce battles he "smote the Philistines and subdued them," and took Meggido out of their hands. David waged his wars vigorously, and did not hesitate to employ stern measures. His punishment of Moab and Edom was especially severe; but his alleged cruelties against the Ammonites rest on a misinterpretation of II Sam. vii. 1-17.

Concerning David's military and political achievements, there is but meager information: a few isolated facts, however, are known; and the interrelation of these can only be conjectured. David subdued and made tributary to the new Israelite kingdom the cognate tribes of Moab, Ammon, and Edom, as well as their neighbors on the northern frontier of Israel, the Arameans, who had joined the Ammonites in a war against David and his kingdom. Scanty as is the record of these wars, it indicates that they were not instituted for plunder or conquest; nor can it be proved that David was in a single instance the instigator. The Syrian-Ammonite war, the only conflict of which there is a detailed account, was occasioned by a frivolous provocation, the messengers of David having been wantonly insulted when on an errand of good-will and friendship (II Sam. x.).

David's military and political achievements brought up new difficulties. Adonijah, the eldest of David's sons after Absalom's death, was generally
regarded as his heir, and David allowed him to appear officially as crown prince. The ambitious and intriguing Bath-sheba tried to secure the succession for her son Solomon, the youngest of David's children, and David, instrusted and completely under Bath-sheba's influence, believed a report—whether true or false—that Adonijah, unable to await his father's death, had already proclaimed himself king and had received the oath of allegiance. David, therefore, solemnly presented Solomon to the people as his successor and had him anointed. Soon afterward he died, at the age of seventy, having reigned for seven years and six months as Hebrew as tribal King of Judah, and thirty-three years at Jerusalem as the second King of all Israel.

K. H. C.

— In Rabbinical Literature: David, the "chosen one of God" (Ab. R. N. xii.; ed. Schechter, p. 61), belonged to a family that was itself among the elect of Israel. His ancestors were the noblest of the noble, the great men of the most prominent tribe of Israel (Ruth iv. 18-22), and he was a descendant of Miriam, the sister of Moses, although this is not clearly stated in Scripture (Sifre, Num. 78; ed. Friedmann, p. 59d). The judges Delilah and Osnath were David's relations (B. B. 91a; Sifre, i.e.), and as the "ruler David" (David ha-Melek) continued the honorable traditions of his family, so the "pious man" (compare Haggadah bei den Kirchenvätern, i. 27, 28). Although the anointing was kept secret, its effects became evident in David's remarkable spiritual development, for he received even the gift of prophecy (Josephus, "Ant." vi. 8, §2; Sanh. 53b). He thereby excited the envy of many, especially of Doeg, who tried to prevent King Saul from calling David to his court (Sanh. i.e.; compare Doeg in Rab. Lit.). Saul became acquainted with David while the latter was still a boy, and grew attached to him, especially because of the cleverness he displayed on the following occasion: A woman who had to leave her home, and was unable to take her money with her, hid the gold pieces in barrels of honey, which she left in the care of a friend. The latter discovered the honey, took it, and restored it to the woman on her return only the honey. The woman brought the case before Saul, but as she could not prove her assertion the case was dismissed. When David, who was then a little boy playing before the king's house, heard the story, he undertook to convict the thief. At his suggestion the king commanded the barrels of honey to be broken, and two coins which the thief had not noticed were then found on the bottom, the theft being in this way proved (Jellinek, "B. H." iv. 150, 151, and in various "ma'aseh" collections).

David could enjoy the peace of court life only for a short time, as Goliath's appearance forced Saul into war. The sick king gladly accepted David's offer to march in his place against the blasphemous leviathan (compare Goliah in Rab. Lit.), and when little David put on the great Saul's armor and found it fit him perfectly, Saul recognized that David was intended for a higher mission. This change in David was due to the "holy oil" with which he was anointed; hence Saul became jealous of him, and David refused for this reason to go to battle in the king's armor (Tan., ed. Ruber, i. 84). Five stones came of themselves to David (Midr. Sam. xvi.), and when he touched them they changed into one stone (Zohar, Deut. 272). With them he intended to stay
Goliath, for they symbolized God, the "three fathers" of Israel, and Aaron, whose descendants Hophni and Phinephas had been killed shortly before Goliath.

As soon as David glanced at the giant the latter was struck with legnum and rooted to the ground, so that he could not move ("Zara'ah"). When David called out to Goliath, "I shall give your flesh to the birds of heaven," Goliath looked up at the word "birds," the movement displacing his head-dress; and at the same moment the stone flung by David struck the giant's exposed forehead (Midrash quoted by Kimhi to I Sam. xvii. 50, and by Samuel Laniado to II Sam. xii.). David's victory over Goliath increased Saul's jealousy, who closely watched David to find out whether he really was a descendant of Pharaoh, for in that case Saul feared to see in David the future king. David's first thought on coming to the throne was to capture the ancient holy city of Jerusalem from the Jebusites. He did not fear the Jebusites, for the covenant Abraham had made with them was not kept, and the Jebusites continued to live in the upper city, with the words of which were engraved on bronze figures (Pirke R. El. xxxvi.; compare Aabine'ah 1 Sam. xiv. 1; compare Joab in Rab. Lit.). Although the Jebusites did not appeal to the promise given to them by Abraham, because they had attacked the Jews in the time of Joshua, yet David would not seize the holy city without indemnifying them for it (Pirke R. El. I.e.). After the capture of Jerusalem David marched against the Philistines in the valley of Rephaim (II Sam. v. 21 et seq.), and God commanded him to attack his enemy only after seeing the tree-tops bend, for God would judge the guardian angel of the heathen before giving the latter into the hands of the pious, and David was notified by the movement of the tree-tops (pseudo-Jerome commentary on II Sam. v. 21; compare Guinberg, I.e. p. 125). On this occasion the pious king showed his great confidence in God, for there were only four elbs between the two armies, and David had to use his utmost authority to make his followers refrain from battle, declaring that he would rather accomplish his Lord's will than conquer and be disobedient. He had hardly uttered these words when the tree-tops began to move, and he attacked the Philistines victoriously; whereupon God said to the angels: "Behold the great difference between him and Saul!" (compare I Sam. xiv. 19; Midr. Teh. xxvii.).

Before Saul. Thus, David once had an opportunity to find out that even luminous, which he thought served no purpose, had its place in the plan of the universe, for he owed it to his furtitious madness that he was not slain by Goliath's brothers, who formed the body-guard of King Achish (see Arch. in Rab. Lit. I.e.; Midr. Teh. xxiv. 1; Yalk. ii. 181, with variants; Second Alphabet of Ben Sira, ed. Venice, p. 24). He was compelled to change his mean opinion of the spider in his flight before Saul, when he was hiding in a cave, and his pursuers, seeing a spider's web across the front of the cave, thought it useless to enter, for God had commanded the spider at that moment to give a proof of its usefulness (Ben Sira, I.e.; partly in Targ. to Ps. lvii. 3; compare Levy, "Chal. Wörterb." i. 45). David had a wonderful, and at the same time instructive, escape when he seized the water-disk of Abner (see I Sam. xxvi. 7), and found himself caught between the legs of this giant as between two pillars; for a wasp stung Abner, who mechanically moved his feet, releasing David, who now recognized that even an apparently innocuous insect can sometimes render service to man (Ben Sira, I.e.). Other miracles that David experienced in his flight before Saul were: the appearance of the angel informing Saul, who was about to seize David, that the Philistines were coming into the country (I Sam. xxvil. 20), whereupon Saul was obliged to give up the pursuit (Midr. Teh. xxvii.); and the heavenly aid sent to David on his expedition against the Amalekites (I Sam. xxx. 17 et seq.), when the night was illuminated by lightning, thus enabling David to end the battle speedily (Lev. R. xxx. 3; Midr. Sam. xviii.).

David's Wars. Thus David had caused the death of Goliath, the Midrash quoted by Kimhi to I Sam. xvii. 50, and by Samuel Laniado to II Sam. xii.). David's victory over Goliath increased Saul's jealousy, who closely watched David to find out whether he really was a descendant of Pharaoh, for in that case Saul feared to see in David the future king. David's first thought on coming to the throne was to capture the ancient holy city of Jerusalem from the Jebusites. He did not fear the Jebusites, for the covenant Abraham had made with them was not kept, and the Jebusites continued to live in the upper city, with the words of which were engraved on bronze figures (Pirke R. El. xxxvi.; compare Aabine'ah 1 Sam. xiv. 1; compare Joab in Rab. Lit.). Although the Jebusites did not appeal to the promise given to them by Abraham, because they had attacked the Jews in the time of Joshua, yet David would not seize the holy city without indemnifying them for it (Pirke R. El. I.e.). After the capture of Jerusalem David marched against the Philistines in the valley of Rephaim (II Sam. v. 21 et seq.), and God commanded him to attack his enemy only after seeing the tree-tops bend, for God would judge the guardian angel of the heathen before giving the latter into the hands of the pious, and David was notified by the movement of the tree-tops (pseudo-Jerome commentary on II Sam. v. 21; compare Guinberg, I.e. p. 125). On this occasion the pious king showed his great confidence in God, for there were only four elbs between the two armies, and David had to use his utmost authority to make his followers refrain from battle, declaring that he would rather accomplish his Lord's will than conquer and be disobedient. He had hardly uttered these words when the tree-tops began to move, and he attacked the Philistines victoriously; whereupon God said to the angels: "Behold the great difference between him and Saul!" (compare I Sam. xiv. 19; Midr. Teh. xxvii.).

The Philistines thought that David would not war against them, because they possessed a pledge—namely, the bride of a charger that Isaac had given to Abimelech, the king of the Philistines, as a covenant (Pirke R. El. xxxvi.)—and the Amalekites thought the same, as they possessed the "mid'gabot" which Jacob and Laban had erected as covenants. The Sufedfar, to whom David applied, decided that he was not obliged to keep the covenants of the fathers with the heathen, because the Philistines of David's time were not the descendants of the ancient inhabitants of the country, but a new people that had come from Caphtor (see Amos ix. 7); and the Amalekites had lost all right to the covenant
between Laban and Jacob on account of their attacks on Israel at the time of Moses and Joshua (Mish. Tose. ii.; Pirke R. El. i.e.).

David was not only a warrior, but also a wise and energetic ruler. Shortly after his accession he appointed not less than 90,000 officials, but he made the mistake of omitting the wise Ahithophel, for which both paid dearly later, as it was principally David's curse that brought about Ahithophel's tragic end (Yer. Sanh. x. 29a, end; abbreviated in Suk. 52b, 53a; compare Ahithophel in Rabbinic Literature; Psalms). Although he was king, he yet modestly asked counsel of his teachers Ira of Jair (M. K. 16b) and Mephibosheth regarded one new council that he had finished he explained: "O Lord of the world, is there any creature in the world that has praised Thee so much?" Whereupon God sent a frog to inform him that this mean little animal sounded the praise of God uninterruptedly from early dawn till late at night (Yalk. ii. 890, end of Ps.). David, however, forgot himself so far as to boast only for a moment; generally he was very modest (Sotah 10b). His coins showed on one side his shepherd's crook and scrip, and on the other David's tower (Gen. R. xxi.; buber, B. K. 97b).

David's piety was so great that his prayers were able to bring things from heaven down to earth (Hag. 12b). It was one of his dearest wishes to build the Temple. God said, however, that the Temple would be indestructible if built by David, but that it was His design that it should be destroyed as punishment for Israel's sins; hence David's David could not build it (Pesik. R. 2; ed. Friedmann, p. 7). David's thoughts were so entirely directed to good that he was among the few pious ones over whom evil inclinations ("yezer ha-ra'") had no power (B. B. 17a), and his sin with Bath-sheba happened only as an example to show the power of repentance (Ab. Zarah 4b, 5a). Some Talmudic authorities even assered that David did not commit adultery, for at that time all women obtained letters of divorce from their husbands who went to war, to use in case the latter should die on the field. Similarly David must not
be blamed for Uriah's death, since the latter had committed a capital offense in refusing to obey the king's command (II Sam. xi. 8; 9; Shab. 56a; Kil. 48a). The episode with Bath-sheba was also a punishment for David's overweening self-confidence, who thought himself equal to the "three fathers," and besought God to subject him to a trial that he might be able to prove the purity of his heart. God thenceupon sent to him Nathan in the shape of a bird; David threw an arrow at the latter, hitting instead a beehive under which was Bath-sheba, and on being told the king was at once violently enamored of her (Sanh. 107a). He spent twenty-two years in repenting this sin (Tanna deh Elyahu R. ii.); and he also was stricken with leprosy for half a year, during which time he was abandoned not only by his own court, but by the Holy Spirit, in punishment for his sin (Yoma 22b; compare Ginzberg, i.e. pp. 45-46).

The most severe punishment, however, was Absalom's revolt; and it is a proof of David's great confidence in God's goodness that he thanked Him for sending his own son against him rather than a stranger, as the former might have been more inclined to be merciful to it if things had come to the worst. In his despair, however, David was about to deny God publicly, in order that the people might not call God unjust for so poorly rewarding David for his piety and justice. His friend Hushai the Archite came in time to show him that his punishment was not unmerited, and would not appear as much to the people, for it may be gathered from Scripture (Deut. xx. 10 et seq.) that he who follows his passion and marries a captive is a "stubborn and rebellious son." If David had not married Absalom's mother, who was a captive, he would not have had such an son (Sanh. 70a). David's kindness of heart is clearly shown in his behavior toward this wayward son, for he not only tried to save the latter's life, but these sevenfold repetition of Absalom's name in his dirge had the effect of saving him from the seven fires, or divisions, of hell (Sotah 10b). Still David's sins were not atoned for by these sufferings, and God one day gave him the choice between having his race destroyed and being taken prisoner by enemies. David chose the latter.

Thereupon it happened that David, pursuing a deer (Batsa in disguise), was led into the country of the Philistines, where he was seized by Ish-benob, Goliath's brother, who flung him into a wine-press. David was confronted by a horrible death, when the bottom of the press began to sink miraculously, so that he was saved from being crushed. Then he was rescued from his perilous position by Abishai, who was appointed, also miraculously, that David's life was in danger (see Amos 11 in Ruh. Liv.); these two pious men conquered the giant Ishbi by pronouncing the name of God (Sanh. 98a; Jellinioth, "B. H." iv. 140, 141). Among the trials of David was also the famine of three years (II Sam. xx. 1 et seq.), which he regarded at first as a punishment for the godlessness of the people, and therefore examined the religious and moral conditions of the country for three successive years (Midr. Sam. xxviii. and the parallel passages in Buber ed loc.). When he found everything in good order he applied to God to find out the cause of the famine, and was informed that it was a punishment for not allowing the remains of Saul, "the anointed of God," to rest in holy ground. David thenceupon brought the remains of Saul and Jonathan to the spot worthy of them, all the people taking part in the ceremony; and this love that Israel showed to its dead king induced God to take pity on them and end the famine (Pirke R. El. xvii.). Another debt of the people had still to be paid; namely, Saul's unmerciful behavior toward the Gibeonites, who now insisted on taking vengeance on his descendants. David tried his best to pacify them, conferring on each, and promising them as much money as they might demand. But when he saw that the Gibeonites possessed so little of the characteristic trait of the Israelites—mercy—he ordered them to be excluded from the Jewish community (Midr. Sam. i.e.). Although David was responsible neither for the famine nor for the execution of the descendants of Saul who were delivered to the Gibeonites, yet he was wrong in not employing for the relief of the sufferers during the famine the treasure that he had accumulated during many years, especially the gifts of gold presented to him by the women of Israel after his victory over Goliath. It would have been better to use them for that purpose than to save them for the building of the Temple, and God said therefore that he should not build it (Midd. Ruth Zota, ed. Buber, p. 51). David is also censured for undertaking the census of the people, and is punished by a plague (II Sam. xxiv. 15) that, though lasting only a few hours (B. H.; compare Ginzberg, i.e. p. 61), demanded many victims, among whom four of his sons, and the elders accompanying him, were slain by the angel; the latter even wiped his bloody sword on David's garments, causing thereby the trembling from which David suffered before his death (Tanna deh Elyahu R. vii.). This trembling was a punishment for having cut the garment of Saul (II Sam. xxiv. 6); David now found no warmth in the garments that he wore (I Kings i. 1; B. H.; compare Midr. Teb. viii.).

When David saw his end approaching he tried to escape death by the following means: God had once revealed to him that he would die on a Sabbath, and David therefore spent every Sabbath in studying the Torah, so that death might overtake him on a Sabbath. But the angel overtook him by causing a noise in the royal palace; whereupon David interrupted his work for a moment, and went to a stairway. The stairs broke down, and David fell dead (Shab. xxx.; Ruth R. i. 17). He died on a Sabbath and feast-day—Pentecost—and as no corpse might be moved on Sabbath, David's body lay in the sun, Solomon called eagles, who guarded the body with their wings (Ruth R. i.e.). David reached the age of seventy years, which were promised to him by Adam. David had been destined to die immediately after his birth, but when God was showing the future generations to Adam, the latter offered to give seventy years of his life to David (Pirke R. El. xix.; Talm. i. 41). Death did not put an end to
This was none other than Bath-sheba, called "Saya," a marvelous bird, which led David to a lake on the shore of which he saw a beautiful woman bathing. Never endured such trials as had Abraham. David thereupon begged God to try his faith, and God sent him to the comparative merits of himself and another. David now obtained this gift in the following manner: One day he overheard two angels, in the guise of men, comparing opinions about him.

David's greatness and splendor, for he was also among the elect in paradise (Jellinek, "B. H." v. 168; v. 25, 26), and on the Day of Judgment he will pronounce the blessing over the wine during the great feast (Pes. 119b; compare Gen. 44:27, 28).

On the Day of Judgment David will also recite a psalm; the piouss in paradise and the tuous in hell will loudly say "Amen"; and then God will send an angel to bring even the impious to paradise (Jellinek, "B. H." v. 43, 46).

— In Mohammedan Literature: Nearly all the legends relating to David (or Da'ud, as he is known to the Arabs) are elaborations of the Biblical narratives which were in circulation among the Jews at the time of Mohammed, and most of which may be traced back to the Koran or its commentaries. Other works which speak of him are the "Khašīm" of Ḫūnāk ibn Mohammed, the "Kīṣā al-ʿAšārīya," the "Dhikhrāt al-ʿUlam wa-Nāṣīj al-Pahām," and the "Tāʾirī dirk Muntakhabah.

To the Arabs these legends are important, as they form for them a real part of the world's history; and it is interesting to see how they are woven together and connected in a natural sequence. The very stones with which David kills Goliath are historical: one is the stone David threw at the devil when the latter tried to dissuade him from sacrificing Isaac; another is that which Gabriel pushed out of the ground when he recreated the spring for Ishmael; another again is the stone with which Jacob fought the angel sent against him by his brother Esau. After killing Goliath, David shares the kingdom with Saul, finally conquering his jealousy through his own generosity, and lives happily with him until Saul's death, when David is unanimously elected king. Baidawi remarks that the children of Israel were united for the first time under David.

In addition to the kingdom, God grants David wisdom—interpreted to mean prophecy and the Psalms—and teaches him all he wishes to know; viz., the language of birds and stones, and how to make coats of mail. According to the Arabs, David was the inventor of chain armor, which he was enabled to make because the iron became soft in his hands. "It became like wax," says Baidawi, "so that he could mold it into any form he chose." It is related that David obtained this gift in the following manner: One day he overheard two angels, in the guise of men, comparing opinions about him.

David's He would be a perfect king," said Knowledge, one. "did he not take money from the public treasury?"; whereupon David begged God to provide him with some means of self-support, and he was granted the knowledge of the art of making armor.

At another time David overheard two men disputing as to the comparative merits of himself and Abraham; one of them contending that David had never endured such trials as had Abraham. David thereupon begged God to try his faith, and God sent a marvelous bird, which led David to a lake, on the shore of which he saw a beautiful woman bathing. This was none other than Bath-sheba, called "Says" by the Arabs. After causing the death of her husband and marrying her, as related in the Bible, David is subdued by two angels disguised as men, who tell him the story of the one ewe lamb, and demand judgment. In the Koran these angels come upon David on a day of the doors are closed; and on this Baidawi remarks that David so divided his time as to spend one day for devotion, one for giving judgment, and one for penance, and one for his own affairs. He also fasted every other day, and spent half the night in prayer. David was so filled with remorse that he wandered for three years in the desert, and shed more tears in that time than all humankind before him. During David's absence Abaslan had made himself king, and had to be deposed. After this experience, David never had confidence in his own judgment; and God therefore gave him a miraculous bell, which rang to show the guilty party. As on one occasion he lost confidence in this also, it was taken away from him; and David called the boy Solomon to his aid in matters of justice. Wonderful tales are told showing the sagacity of this lad, then scarcely in his teens.

As David grew old he had only one more desire: namely, to see his future companion in paradise. This request is also granted; and after long wanderings David finds him on the summit of a mountain, on a verdant spot moist with his tears. This companion dies, and is buried by David, who on returning home finds the angel of death waiting for him also.

David as Judge. He lost confidence in this also, it was taken away from him; and David called the boy Solomon to his aid in matters of justice. Wonderful tales are told showing the sagacity of this lad, then scarcely in his teens.

Bibliography: ... Ur Onbaum, Sprach-mid Sagenkund, pp. 511 et seq.

Critical View: The salient features of the life and reign of David as outlined from I Sam. xvi. to I Kings ii. have been given above; and the most inclusive criticism has been unable to modify any essential point of the narrative, which rests upon a strictly historic foundation. A far different impression of David is given in I Chronicles. Everything doubtful and offensive in regard to David and his house is here passed by, and he himself appears primarily as being preoccupied with the organization of the Temple service. He is said to have gathered together all the material for the building of the Temple, and to have planned every detail, so that Solomon merely had to carry out the work. He also arranged every part of the ritual, and distributed the various offices. The priests he divided into twenty-four families, who performed the service in the sanctuary according to lot. From among the Levites were chosen: (1) the Temple musicians, also divided into twenty-four classes; (2) the functionaries designated for subordinate service in the Temple, as doorkeepers and overseers of supplies, chosen by lot according to their families; (3) judges and officials over Israel. The chronicler also mentions ordinances of David pertaining to military matters and to the royal domains. Subsequently David came to be regarded as the
and that he was animated and guided by true piety. It is easy to understand how his contemporaries saw and a childlike faith in God. Even in modern times of the exilarch Daniel b. Solomon (S. Jonas writes

...and that the power of his magnetic personality was irresistible. He was not a sanya character; and the Biblical accounts, with a nice regard for truth, have neither suppressed nor palliated his faults and weaknesses. Still, only blind prejudice will deny that his nature, in its essence, was noble and that he was animated and guided by true piety and a childlike faith in God. Even in modern times it is easy to understand how his contemporaries saw in him "the king after the heart of God."

K. O. H.

H. C.

DAVID, CITY OF. See Jerusalem.

DAVID: Oriental rabbi; lived at Mosul toward the end of the twelfth century. He was a nephew of the exilarch Daniel b. Solomon (S. Jonas writes...
was one of the founders of the Spanish and Portuguese Congregation Shearith Israel of Montreal, and was one of the most active organizers of the earliest Canadian-Jewish community. He also took a prominent part in the political affairs of his day, and was an extensive landowner in Montreal. He is the oldest Jewish grave in Canada. He was married in Rhode Island, in 1761, to Phoebe Samuel, who was born in England in 1746 and died at Montreal in 1796. He had three sons, David, Samuel, and Moses, who were all prominent in Canadian communal affairs, and two daughters, Abigail and Fanny (Frances). Abigail married Andrew Hays, one of the early Jewish settlers of Canada, and had issue. Fanny married Meyer Michaelson, but had no issue.

David David: The third son of Lazarus David; born 1767; died 1814; married Charlotte, a daughter of Commissary Aaron Hart. He was active in the political life of his times and was a communal worker of note. He had a son, Moses Eleazar David, born in 1818, who laid the cornerstone of the second synagogue of the Spanish and Portuguese congregation of Montreal in Chenneville street in 1833.

Tucker David: The third son of Aaron Hart David; born at Montreal Oct. 22, 1766; died there 1824. He married, in 1810, Sarah, daughter of Commissary Aaron Hart of Three Rivers. A prominent Jewish communal worker, he took an active part in the affairs of the Shearith Israel congregation of Montreal. Although engaged in extensive mercantile pursuits, he joined the British forces on the outbreak of the war with the United States in 1812, and had a distinguished military career. His diary, covering the latter part of the eighteenth and the opening years of the nineteenth century, furnishes many pictures of early Jewish colonial life. He had four sons and three daughters. Two of his sons were prominent as cavalry officers in the rebellion of 1837-38, notably at the battles of St. Charles and St. Eustache.

Tucker David: The third son of Aaron Hart David; took up his residence in New York, and was active in the affairs of the Spanish and Portuguese congregation of that city.

David David: The third son of Lazarus David; born 1767; died 1814; married Charlotte, a daughter of Commissary Aaron Hart. He was active in the political life of his times and was a communal worker of note. He had a son, Moses Eleazar David, born in 1818, who laid the cornerstone of the second synagogue of the Spanish and Portuguese congregation of Montreal in Chenneville street in 1833.

Tucker David: The third son of Aaron Hart David; took up his residence in New York, and was active in the affairs of the Spanish and Portuguese congregation of that city.


David Ben Aaron Ibn Husain: Moroccan poet; lived in the second half of the eighteenth century. At the end of a collection of dirges of Moroccan poets written in commemoration of the destruction of the Temple, there is one composed by David in 1780, in which he describes in vivid colors the persecutions of the Moroccan Jews in that year. In consequence of the death of the sultan Moulay Sidil Mohammed. The dirge is interesting for the data it contains regarding these persecutions.

BIBLIOGRAPHY: Kaufmann, in Rev. Et. Juives, xxxvii. 130; I. Br. 6.

DAVID BEN ABRAHAM (Arabic name, Abu Sulaiman Da'ud al-Fasi): Karaite lexicographer of the tenth century. His surname "al-Fasi" shows that he came from Fez. From a reference by Abu al-Faraj Harun ("Rev. Et. Juives," xxx. 223; compare Pinsker, "Likhute Radamayyeve," l. 182), and from the fact that Saadia is quoted by him, it is concluded that he flourished in the second half of the tenth century. During that century Fez produced two other authorities on Hebrew philology, namely, Dunash b. Labrat and Judah b. David Hayyuj. It was to the congregation of Fez, also, that Judah b. Kusin, about the beginning of the tenth century, directed his epistle embodying the first systematic application of comparative philology to the elucidation of Biblical Hebrew, a method largely followed by David b. Abraham and the two previously mentioned philologists.

David's lexicon, written in Arabic, of which two manuscript copies are extant, is called "Agron," as Abu al-Faraj Harun and Ali b. Sulaiman attest. One of Saadia's works bears the same title. According to the somewhat defective introduction, the Arabic title, "Kitab Anfi al-Alafa" ("Book Containing a Collection of Words"), is a translation of the Hebrew title, "Agron." The copious extracts which Pinsker and Neubauer have furnished from this book afford a definite idea of its nature and contents. The introduction contains general rules on Hebrew word-formation and on the functions of the various letters. The roots are classified according to the number of letters which they contain. The lexicon is divided into twenty-two parts, each part being introduced by a brief essay on the functions of particular letters where their use is functional, and on their importance as single-letter roots where they are so used. Xeriter his views on grammar nor the grammatical terms given go beyond those found in the works of Saadia and Ibn Kusin (for David's grammatical terminology see the notes to Bacher, "Die Grammatische Terminologie des Schada Hajiug"). The comparison of the Hebrew and the Arabic is an important part of the lexicon, and agrees generally with the "Heshib" of Ibn Kusin, a work with which David was familiar, although he makes no special reference to its author. A peculiarity of David's work is his view that words explainable by the Arabic are in reality Arabic words which have been taken into the Biblical vocabulary (see Bacher, "Die Hebräisch-Arabische Sprachvergleichung des Abu al-Walid," pp. 71-78).

In his other etymological analyses the interchange of consonants occupies a very important place. He rarely quotes the Aramaic for comparison, but gives the preference to the Neo-Helvetic words of the Mishnah and the Talmud. The Targum he refers to frequently, but in a polemic spirit, mentioning Onkelos the Proseylete as author of the Targum to the Pentateuch, and Jonathan b. Uzziel as author of that to the Prophets. He also refers to the Masechta and mentions a number of accents. As to the Biblical text, he accepts the traditions of the college of Tiberias as authoritative, and applies to their pure and elegant language the expression "goodly
David ben Abraham

David, Christian

David ben Abraham

David, Christian

DAVID, CHRISTIAN: See Christian, David ben Abraham.

David, Christian

DAVID B. ABRAHAM PROVENCAL: See David, Christian.

David, Christian

DAVID B. ABRAHAM MODENA: See David, Christian.

David, Christian

DAVID B. ABRAHAM PROVENCAL (PROVENZALE): Italian scholar; born before 1529, culminated by the greatest of his contemporaries as the most eminent scholar of his century and as a prominent scholar. He and his brothers Moses and Judah were leading members of the congregation in Mantua. A friend of Azariah dei Rossi, and, like him, thoroughly familiar with the humanistic tendency of his time. David was the first among the Jews to refer to the works and the importance of Philo; thereby strongly influencing the researches of Azariah, who was the founder of historical criticism in Jewish literature.

In a student's prospectus which has been preserved, David recommends the study of Latin and Italian. In his "Dor Haflagah," no longer extant, he endeavored to prove that more than 2,000 foreign words in Greek and Latin are of Hebrew origin; but the few etymologies preserved in Dei Rossi's "M oe or Enayim" are somewhat daring.

David was the author of: "Ir Davdi," a commentary on the Pentateuch; a commentary on Canticles; "Migdal Dawid," a work on grammar; and "Hassagot," a defense of Philo against the "Moe or Enayim." In general, David seems to have been averse to study toward the end of his life; it is true that he is said to have complained in 1564 of those who wasted themselves with the theater and the secular sciences, but this was probably only one of the characteristic inconsistencies of the time. In 1566 David was employed as copyist to Anonymous's "Moe or Enayim," a work issued in Venice. He was living in 1572, the year in which Azariah dei Rossi composed his "Moe or Enayim." None of his works has been preserved.

BIBLIOGRAPHY: Azariah dei Rossi, Moe or "Enayim," quoted; Zunz, in Keren Arzaim, v. 157; Neubauer, Cat. Bodl. Univ. Libr., p. 153; Zohar Hadash (Salonica, 1597), and added the contents of some of the parashiyot to his work. At the end of the book there is an appendix called "Toka-hal" (Warning), which Steinschneider supposes to be intended for "Miflath" (Index). This work was printed at Salonica in 1604.

David, Christian

DAVID OF ARLES, MAESTRO: Rabbi of Avignon in the sixteenth century. He figured prominently in a cosmic question which agitated the rabbis of Provence, Italy, and Palestine.

The two brothers Isaac and Jacob Gard, learned rabbis of Lide (Comtat-Venaissin), led astray by a prophet in the rabbinical code "Eben ha-Ezer," had sanctioned a marriage which was really forbidden. The rabbis of Avignon, led by David and his son-in-law Bona'quet (or Bonisa) de la Roque, supported by Isaac ben Immanuel de Lattes de Bologna and his friend Abraham, son of Aaron of Rome, strongly protested against the decision.

All endeavors proving fruitless, and being weary of disputation, the protaists finally appealed to the supreme authority of Joseph Caro, who, together with his rabbinical college, upheld Maestro David and his friends, and pronounced on two occasions (1560 and 1561) a decree of excommunication against Isaac Gard, his brother Jacob having died in the mean time.

BIBLIOGRAPHY: Gross, in Monatschrift, 1886, pp. 252-257; Zunz, in Giubilei Judaeorum, p. 257; compare Rev. J., Tudor, x, 80.

David, Christian

DAVID BEN ARYEH LOEB OF LIDA: Lithuanian rabbi of the seventeenth century. On his
mother’s side he was a nephew of R. Moses Rivkes, author of “Be’er ha-Golah.” At first rabbi of Lida (whence his name), he became successively rabbi of Zeevlo, Mayence, Ostrig, etc. In 1682 he went to Amsterdam, and became rabbi of the Ashkenazic community there. A quarrel broke out between him and the rabbis of the Spanish and Portuguese Jews, who suspected him of being a follower of Shabbethai Zebi. David was obliged to resign his rabbinical office and leave Amsterdam. The Polish rabbis protested and denounced the calumniators.

The storm gradually subsided and David returned to Amsterdam. A few years later he went back to Poland, and died in Lemberg. The inscription on his tombstone bears the date 5450 = 1690, but Polish Jews (Kol Bitha Zebi, ii. 35) prove this to be a mistake, as several works are extant which were issued by him after the year given in the inscription. Stern (see “Bikkurim,” i. Preface, p. xxxv.) gives Hasid, 5448, which may, however, be a misprint for 5438 = 1698.

David wrote the following works, some of which were printed after his death: “Be’er ‘Esek” (The Well of Dispute), containing his discussions with the rabbis of Amsterdam, together with anathemas of the Polish rabbis (Lublin, 1684); “Dibbu ’Davui” (The Words of David), a book on morals (Lublin, n.d.; Offenbach, 1723; Zedner gives 1724, but without place of publication); “Halluqe Aboanin” (Smooth Stones), a commentary on Lamentations of the Pentateuch (Firth, 1693); “Ir Mikha” (The City of Refuge), a commentary on the 613 commandments (Dykemfurth, 1690; this is included also in the “Yad Kol Bo’”); “Mishul ’David” (The Tower of David), a cabalistic commentary on Ruth (Amsterdam, 1800); “Beri ‘Adonai” (The Alliance of God), a treatise on Judaeo-German on circumcision (Amsterdam, 1884); “Sod ‘Adonai” (The Secret of God), a treatise in Hebrew on circumcision, with a commentary entitled “Sharbi ‘Azzah” (The Golden Scepter), written at Mayence in 1699, and published at Amsterdam 1694; “Ir Davi” (The Town of David), a collection of homilies, edited by his son Polushlah (Amsterdam, 1719); “ Shir Hilulah” (Wedding Song), a poem on the occasion of presenting a scroll of the Pentateuch to the synagogues (Amsterdam, 1800). See Lessenmeister, J. A.


I. Bu.

DAVID BONET BONJORN or BONJURON: Convent to Christianity; lived in Catalonia in the second half of the fourteenth century. He is believed to have been the son of the astronomer Jacob Pozel. In consequence of the persecutions of 1391 he embraced Christianity, assuming the name “Maestro Bonet Bonjorn.” He was the intimate friend of Profat Dunan, who had also been compelled to embrace Christianity. Persuaded by David, Profat consented to accompany him to a foreign country so that they might both return to Judaism. On the eve of departure David changed his mind, and declared himself satisfied with his new religion. Profat Dunan left Spain alone. He subsequently addressed to his friend the well-known epistle “Al Tefila Abazeta,” a masterpiece of satirical criticism against converts to Christianity.


I. Bu.

DAVID, CHRISTIAN GEORGE NATHAN: Danish political economist and politician; born at Copenhagen Jan. 10, 1879; died there June 18, 1874. Christian received his education in his native city, graduating from its university in 1811. His first contribution to literature was a reply (in 1813) to Th. Thrane’s translation of Döch...
hol's "Moses und Jesus," a work unfriendly to the Jews, under the title "Et Par Ord i Anleining af Forhindringen til Oversættelsen af Buchholz's Moses und Jesus." He then took the degree of doctor of philosophy at the University of Göttingen, and published "for Stenstadsbibliotek's Archiv," 5-11, 1826-29.

In 1829 David deserted Judaism and joined the Protestant Church. In the same year he was appointed professor of political economy at the University of Copenhagen, and about the same time became political correspondent for the "Maaende-skiftet for Literature" and leader of the Liberals. In 1834 he started a weekly paper, "Fædrelandet," but being accused of publishing articles in advocacy of a constitutional government, he was dismissed from the university, although acquitted by the court. After a trip to England David served as a representative from 1849 to 1846, being also elected (1841) an alderman of Copenhagen. He then associated himself with the government party, and was appointed by the king to the Senate. Soon afterward he was elected representative from Copenhagen to the first Folketing, where he became leader of the "Højrepartiet" (Unionist party).

David was elected chief inspector for the prison department in 1849; was chief of the state statistical department from 1854 to 1873; and became a director of the National Bank in 1858. After the war of 1848, he became secretary of the treasury in the administration of Bichone, but in the following year he resigned his office. In 1870 he also gave up his seat as member of the Rigsdag, and withdrew entirely from political life.

Bibliography: Meyers Konversations-Lexikon, s. C. A. T.

DAVID BEN ELIJAH: Hebrew scholar of the eighteenth century. He translated into Hebrew, under the title "Lezont Zahah" (A Tongue of Gold), the second Ta'amora to Esther. The translation was published at Constantinople in 1732.

Bibliography: Steinschneider, Jewish Literature, p. 244; Zedner, Cat. Heb., Books Brit. Mus., p. 196, s. g. 6.

DAVID, ERNEST: French musician; born at Nancy July 4, 1844; died at Paris June 3, 1886. He completed his musical education under Féris, and was a prolific writer. His principal works are: "La Musique chez les Juifs," 1872; "Etude Historique sur la Poésie et la Musique dans la Cannebre" (with M. Lussy); "Histoire de la Notation Musicale Depuis Ses Origines" (1882); "La Vie et les Œuvres de J. S. Bach, Ses Élèves et Ses Contemporains" (Mendelssohn-Bartholdi et Robert Schumann, 1896).

Bibliography: Bieler, Biographisch Did. of Musicology, s. J. So.

DAVID, FERDINAND: Violinist and viola-teacher; born at Hamburg Jan. 19, 1810; died suddenly July 19, 1853, near Kloster, Switzerland, while on a mountain tour with his family. His musical talent manifested itself early, and after a course of only two years with Spohr and Hauptmann at Dassel, he made his debut in 1828 as a virtuoso in the Gewandhaus, Leipzig. During 1827 and 1828 he was a member of the orchestra of the Königsstiidische Theater in Berlin, where he first became acquainted with Felix Mendelssohn. A year later he became first violinist in the private quartet of a wealthy and influential amateur of Dorpat, Baron von Lipphardt, whose daughter he subsequently married. He was in Russia from 1829 until 1835, making frequent and successful tours to Riga, St. Petersburg, Moscow, and other important cities.

When, in 1835, Mendelssohn became conductor of the Gewandhaus concerts, he chose David for his concert-master; and here the young violinist found ample scope for the development of his genius, particularly after the establishment of the Conservatory in 1843. In this position he remained until his death; and it was largely due to his influence that Leipzig remained the center of violin-playing in Europe after the death of Mendelssohn, Schumann, and Gade.

The relations between Mendelssohn and David were particularly cordial, and upon the death of Mendelssohn, David was one of those to whom the posthumous works of the master were entrusted for publication.

In his playing David combined the qualities of Spohr with the greater technical skill and brilliancy of the modern school. Joachim, Wilhelms, and other eminent violinists of the present day were among his pupils. It was largely due to his initiative that many old masterpieces of the Italian, French, and German schools were preserved; for he not only took a prominent part in preparing revised editions of the works of Haydn, Beethoven, and others, but actually edited and published, for purposes of study, nearly the whole classical repertoire of the violin. His greatest work in this domain is the celebrated "Die Höhe Schule des Violinspiels: Werke Beethoven's und Jesus." The text of a wealthy and influential amateur of Dorpat, Baron von Lipphardt, whose daughter he subsequently married. He was in Russia from 1829 until 1835, making frequent and successful tours to Riga, St. Petersburg, Moscow, and other important cities.

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according to some authorities is forbidden, as the use of tallow (= \(2^n\)) is prohibited in the Pentateuch. The responsa were arranged by David's son-in-law, David Vital, and were published under the title "She'elot u-Teshubot MaHaRDaK" (Constantinople, 1807), containing a commentary to a portion of the Shulhan 'Aruk; i.e., to the Orah Hayyim from its beginning to the laws concerning tefillin. The list of names is evidently incomplete and incorrect. After the death of the childless exilarch Daniel ben Hasdai (or Solomon; see Gratz, vi, note 10), his two nephews, David b. Hodaya and Samuel, were candidates for the office. The election was still undecided when the traveler R. Pethahiah was at Mosul (about 1175). David was a powerful protector of Samuel ben Ali at Bagdad, the chief opponent of Maimonides in the East.

Samuel had made many enemies by his attacks on Maimonides, and against these the above-mentioned excommunication, dated about 1191, was directed. Al-Harizi, who visited Mosul in 1217, mentions David as the exilarch (ch. 46), and praises him and his nephew Hodaya as the most meritorious in that region. See David.

David ben Elijah David, Jacob


David ben Isaac ha-Kohen: Prominent rabbinical scholar; lived at Avignon in the thirteenth century. Aaron b. Jacob ha-Kohen of Narbonne, his grandson, who went to Majorca in 1306, names him in his "Orhot Hayyim" as the teacher of R. Eliezer ben Samuel of Tarsus, and quotes his ritual work "Hilkot Terefei" (Laws on Forbidding Food; Renan-Neubauer, "Les Rabbin de France", p. 506; compare ibid., "Écrits Juifs Pseudo-Cabalistiques", p. 488). In the collection of responsa which he exchanged with R. Samuel of Agde, Rabbi Eliezer often mentions David as his teacher, and quotes in his name casuistic decisions of R. Nathan of Triquetilles (ib.). R. Eliezer's son Immanuel was David's father-in-law; born at Weisskirchen, Moravia, Feb. 18, 1875; died at Weisweiler, Sept. 30, 1937.

Bibliography: Rosenzweig, as above; Michael, Or Ha-Ye'arim, No. 110; Keren, Gmelin Judaea, p. 430.

David ben Jacob: Rabbi of Sorcecow, government of Grodno, Russia; one of the most influential rabbis of Lithuania at the end of the eighteenth century. He wrote "Hamot Yerushalayim" (The Walls of Jerusalem; Frankfurt-on-the-Oder, 1837), containing a commentary to a portion of the Shulhan 'Aruk; i.e., to the Orah Hayyim from its beginning to the laws concerning tefillin.


David, Jacob Julius: Austrian journalist and author; born at Weissenkirchen, Moravia, Feb. 6, 1853. Immediately after his birth his parents removed to Pulaec, Moravia, where his father died of cholera when David was but seven years old. The boy successively attended the gymnasium of Teschen, Troppau, and Kremsir. In 1878 he entered the University of Vienna to study philology. While a student he was subjected to want and privation; and it was not until 1890 that he was able to secure means for passing his examinations for his doctorate. Thereafter he devoted himself
wholly to literature and authorship, his first poems appearing in the "Deutschen Dichterbuch aus Oesterreich," edited by Karl Emil Franzos. Later he published long and short stories, and numerous poems and essays in various publications and periodicals of Austria and other countries; distinguishing himself equally as a lyric poet, essayist, dramatist, and novelist.

The more important of his productions are: "Das Hofe-Recht," a story, Dresden; "Das Blut," "Ge- dichtete," "Probleme," Dresden, 1880; "Die Wieder- geboren," six tales, Dresden; "Hagar's Sohn," a drama in four acts, which appeared in the "Moderne Rundschau," and was performed in the Landestheater of Vienna on Jan. 20, 1891; and "Am Wege Sterben," Vienna, 1900. All these productions, evin- cing a rich, vivid imagination, forcible style, and exquisite finish, mark their author as a fine artist of the realistic school. At the beginning of his literary career David was for some time associate editor of Franzos' "Wiener Illustrirte Zeitung." Since 1891 he has collaborated on the "Montags-Revue," writing for it theatrical notices on the performances in the Vienna Burg und Volkstheater, and later also conducted the art department in the "Oesterreichische Volkszeitung."

Bibliography: Ludwig Eisenberg, Das Geistige Wien, p. 57; Volkszeitung. 1884; B. B.

DAVID BEN JACOB HAA-KOHEN: Turkish Talmudist; flourished about 1300 in Salonica. He wrote essays ("shittot") to the Talmudical orders Meir, Nashim, and Nezikin, of which there was published after his death the part on Meir, "Mis- dal David" (The Tower of David), Salonica, 1597. He is also mentioned in the response of Samuel de Medina (No. 150) and Joseph di Tani (No. 25). David is distinguished as Talmudist by his profound knowledge (Ghirondi, "Toledot Gedole Yisrael," p. 89). Azulai supposed that David was a pupil of Solomon b. Jehiel Luzia.


DAVID BEN JACOB HAA-KOHEN: Talmudist; flourished in the thirteenth century. He was not the son of Judah ha-Hasid (see A. Epstein in "Mo- natschrift," 1893, p. 490), but he may have been his grandnephew, the fact of his father's name being "Judah" being responsible for the confusion in the sources quoted by Gross ("Magazin," i. 106 et seq.). David was an eminent cabalist, and is highly praised by Erazar of Worms. He wrote the following works, none of which has been published: "Sofer shel Mi'ash Bereshit" (The Mysteries of the Begin- ning), a cabalistic explanation of the Creation.

Bibliography: Litten, Hebr. Uebers. pp. 636, 637; idem, Jewish Literature, p. 191; idem, Cat. Bodl. col. 1575. L. G. I. BbK.

I. Bn.

DAVID BEN JACOB OF SZCZEBRSZYN: Polish scholar; known only as the author of a commentary on the so-called "Targum Jonathan" and "Targum Yerushalmi of the Pentateuch (also known as "Targum Yeraḥashab I," and "Targum Yerushalmi II." and on the "Targum She'el" of the Book of Esther. It was published in Prague in 1609, but there is a record of a former edition printed in the same place in 1537, which would place the author in the first half of the sixteenth century. The commentary, which is really a glossary, was reprinted in Prague in 1781, and again in 1788. Steinschneider ("Cat. Bodl." No. 4816) denies the existence of the edition of 1537.

Bibliography: First, Erst. Jot. i. 290; Behaer, Ogar ha- Edut, p. 481; Pessah, Kevenz Yeruṣalmi, p. 308; Varnau, 1884.

P. W.

DAVID BEN JOSEPH HA-KOHEN: Dayyan and preacher at Krotoschin, Prussia, in the eighteenth century. He was the author of "Pa'a- mone Zedab" (Bells of Gold), a homiletic com- mentary on the first forty chapters of the Psalms, published at Furth 1769. Nepi ascribes to David a commentary on Moses Isserles' "Torat ha-Olah," entitled "Minhat Kohen." However, with the ex- ception of Furst, who gives the title of this com- mentary as "Nimukkim," no other bibliographer mentions it.


I. Bn.

DAVID BEN JUDAH: Exilarch of Babylonia 834-884; successor to Iskawi I. at a time when this dignity was on the decline. His appointment was contested, by a party which favored Daniel, a Karaites according to Bar Hebrseus. The calif Al- Ma'mun, to whom the contest between David and Daniel was submitted, is said to have declined all interference by issuing an edict permitting any community numbering not less than ten persons—be they Christians, Jews, or Zoroastrians—to elect its own chief. Bar Hebrseus adds that the followers of David were "Tiberians," if the reading is correct (which Gritz doubts). This would point to the participation of Palestinian Jews in the election. David was finally recognized as exilarch. About 874 David appointed as gaon in Pumbeditha a scholar of the name of Isaac ben Hananya.


A. K.

DAVID BEN JUDAH: German cabalist; flourished in the thirteenth century. He was not the son of Joseph ha-Hasid (see A. Epstein in "Mo- natschrift," 1893, p. 490), but he may have been his grandnephew, the fact of his father's name being "Judah" being responsible for the confusion in the sources quoted by Gross ("Magazin," i. 106 et seq.). David was an eminent cabalist, and is highly praised by Erazar of Worms. He wrote the following works, none of which has been published: "Sofer shel Mi'ash Bereshit" (The Mysteries of the Begin- ning), a cabalistic explanation of the Creation:

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DAVID (ABU SULAIMAN) AL-KUMISI

DAVID KALONYMUS OF NAPLES: Italian Karaites; flourished at the end of the twelfth century. He was native of Italy, whence his original name was David b. Levi, and he was known in the Jewish Press as David b. Levi, author of 'Miktam.' He was born in Naples in 1256 and died there in 1306. He was the son of Jacob al-Kumis, a Persian Karait teacher of the tenth century, of whom little is known. As his name indicates, he was a native of the Persian province of Kufts. He died in Jerusalem in the year of the Hegira 354 (= 965 C.E.).

His philosophical works, written in Arabic, have been lost, but only two passages of his are known. They are to be found in one of the manuscripts of the Talmud. The first passage relates to the Passover sacrifice, which according to the Karaites did not begin until the twilight of the 15th of Nisan, and which, being a private sacrifice, could not be offered for the whole of Israel. It was not eaten, however, but burnt whole (see Passover). The other passage refers to the prohibition, generally accepted by the Karaites, against eating the fatty tail. David derived the prohibition from Lev. iii. 9, where the fatty tail is called simply "fat." This proof, though refuted by Saadia, is repeated by all the Karaites.


DAVID LAJNI BEN ELIEZER: Rabbi at Karanu-Bazar, in the Crimea, at the end of the seventeenth century. He was a native of Poland, whence his Eastern name "Lajn" (from "Lia" = Poland). Abraham Firkowicz claimed to have had in his possession a manuscript containing a work by David entitled "Mishkan David" (The Residence of David), which was divided into two parts, the first treating of the Hebrew roots and their significations, the second of Hebrew synonyms. David arranged and published the Crimite "Bazaar" ritual.

Bibliography: Fink, in Ha-Karmel, iii. 117; idem, Kemenet, iv. 16, 35.

DAVID BEN JUDAH: Italian Talmudist; flourished at the end of the thirteenth century. From the fact that he speaks of R. Samuel Sheshi, who was probably his master, as of one already dead, it is likely that he lived on into the fourteenth century. He wrote an important work called "Miktam" (from the Biblical יִמְּקַט), containing the halachic decisions of the Talmud arranged in the order in which they occur in the latter. This book is often quoted in the "Orhot Hayyim" of Aaron ha-Kohen, in the "Kol Bo" of David Abraham, and in the "Bet Yosef" of Joseph Caro. In the consultation of R. Solomon b. Adret are found decisions signed "David b. Levi, author of the 'Miktam.'" David corresponded with Isaac b. Isaac of Chi- lon, who called him his master. A part of the "Miktam" is still extant in manuscript in the collection of Baron Gunzburg; the collection of Halberstam contained a fragment of David's commentary on Alfasi.


DAVID BEN LEVI: Rabbi of Narbonne, France; flourished at the end of the thirteenth century. From the fact that he speaks of R. Samuel Sheshi, who was probably his master, as of one already dead, it is likely that he lived on into the fourteenth century. He wrote an important work called "Miktam" (from the Biblical יִמְּקַט), containing the halachic decisions of the Talmud arranged in the order in which they occur in the latter. This book is often quoted in the "Orhot Hayyim" of Aaron ha-Kohen, in the "Kol Bo" of David Abraham, and in the "Bet Yosef" of Joseph Caro. In the consultation of R. Solomon b. Adret are found decisions signed "David b. Levi, author of the 'Miktam.'" David corresponded with Isaac b. Isaac of Chi- lon, who called him his master. A part of the "Miktam" is still extant in manuscript in the collection of Baron Gunzburg; the collection of Halberstam contained a fragment of David's commentary on Alfasi.


DAVID BEN LEVI: German Talmudist; lived in the eleventh century. He is mentioned in "Mordecai" (Baba Metz' a, 262), where his decision is given in an important law question. He is also mentioned

BIBLIOGRAPHY: Baer, Introduction to Shibbole ha-Leket, Winters, 1892.

DAVID BEN MENAHEM COHEN: Dutch scholar; lived at Amsterdam in the first half of the seventeenth century. He was the author of "Merwan al-Mu'kamma" (or al-Mu'kkama) al-Kabir (also known as David ha-Babli): Philosopher and controversialist; native of Bakka, Mesopotamia, whence his surname; flourished in the ninth and tenth centuries. Harkavy derives his by-name from the Arabic "kumma" (to leap), interpreting it as referring to his asserted change of faith (Grätz, "Gesch." Hebr. transl., iii. 489). This is uncertain. The name is written ז"ם in Mas'udi's "Al-Tanbih" (ed. De Goeje, p. 116), in a Karaite commentary to Leviticus, and in a manuscript copy of Jelváth's commentary to the same book ("Jew. Quart. Rev." viii. 691), and is perhaps a derivative from the city of Kum in Taberistan (Yakut, iv. 208). Another Kalaitic bears the name "Daniel al-Kum," and in Al-Hiti's chronicle this name is also spelled with a zade ("Jew. Quart. Rev." ix. 432).

David, the father of Jewish philosophy, was almost unknown until the latter part of the nineteenth century. The publication of Judah Barzilai's commentary to the Sefer Yeẓirah ("Mekize Nirdamim," St. Petersburg, 1852 et seq.), and the discovery of a Hebrew translation of the ninth and tenth chapters of David's philosophical work, first brought the latter into notice. Barzilai says that he does not know whether David was one of the Geonim, but claims to have heard that Saadia had known him and had profited by his lessons. From the context, it is evident that Barzilai confounding him with David ha-Babli of Cairo, make him a Mohanmedan convert to Karaism, on the ground that he is quoted by Karaite scholars, and is called by Habad "gezer gelek" (pious proselyte). The discovery by Harkavy of the "Kitab al-Riyāj wa Hada'i," by the Karaite Al-Kirkisani, threw further light on David. Al-Kirkisani cites a work by him on the various Jewish sects, and says that David had "embraced Christianity" (tanassar); that he was for many years the pupil of a renowned Christian physician and philosopher named Hans; and that, after acquiring considerable knowledge of philosophy, he wrote two works against Christianity which became famous. But it seems more probable that the word "tanassar" means simply that David had intercourse with Christians. Kirkisani, indeed, does not mention his return to Judaism, and no Rabbinite mentions his conversion to Christianity.

DAVID ben Menahem

Christianity can hardly be reconciled with the fact that he is cited by Bahya, by Jedidah Beldeni (in "Iggeret Hitnazzal"), and by Moses ibn Ezra. Kirkisani mentions two other works by David: (1) "Kitab al-Khalīkah," a commentary on Genesis extracted from Christian exegetical works; and a commentary on Ecclesiastes. He is incorrectly mentioned as a learned Karaite by David al-Hili in his chronicle of Karaite doctors, published by Margoliouth ("Jew. Quart. Rev." ix. 432).

In 1898 Harkavy discovered in the Imperial Library of St. Petersburg fifteen of the twenty chapters of David's philosophical work entitled "Iṣḥāk Makalāt" (Twenty Chapters). The subject-matter of these fifteen chapters is as follows: (1) the Aristotelian categories; (2) science and the reality of its existence; (3) the creation of the world; (4) the evidence that it is composed of substance and accidents; (5) the properties of substance and accident; (6) a criticism of those who maintain the eternity of matter; (7) arguments in favor of the existence of God and His creation of the world; (8) the unity of God, refuting the Saenass, the Dualists, and the Christians; (9) the divine attributes; (10) refutation of anthropomorphism and Christian ideas; (11) why God became our Lord; (12) showing that God created us for good and not for evil, and combating absolute pessimism as well as absolute optimism; (13) the utility of prophecy and prophets; (14) signs of true prophecy and true prophets; (15) mandatory and prohibitive commandments. David as well as other Karaites—for instance, Joseph al-Basir and Al-Kirkisani—was a follower of the Motzvulit ka-ham, especially in his chapter on the attributes of God, wherein he holds that, as we speak of these attributes as we speak of human attributes, the two can not be compared, since nothing comes to Ilim through the senses as it is the case with man. God's "life" is a part of His "being"; and the assumption of attributes in the Deity can in no way affect His unity. "Quality" can not be posited of the Deity. In his tenth chapter, on "Rewards and Punishments," David holds that these are eternal in the future world. This chapter has many points in common with Saadia, both drawn from the same source (Schwolzer, "Der Kalam," p. 25). David is the first Jewish author who mentions Aristotle ("Jew. Quart. Rev." xii. 450).

David quotes two of his own works which are no longer in existence: (1) "Kitab al-Baitul" and (2) "Kitab al-Makalat al-Ma'ani," on the categories. In one part of the latter, says David, he relates that he had a philosophical disputations in Damascus with a Mohamnedan scholar, Shabih ibn Uqari. A fragment of another work, "Kitab al-Tauhid," on the unity of God, has been discovered among genizah fragments, and has been published by E. N. Adler and I. Broyd in "Jew. Quart. Rev." (xii. 52 et seq.). David does not betray his Jewish origin in his philosophic work. Contrary to the practice of Saadia, Bahya, and other Jewish philosophers, he never quotes the Bible, but cites Greek and Arabic authorities. It is possible that this accounts for the neglect of his work by the Jews.
DAVID, SAMUEL: French musician; born in Paris Nov. 12, 1836; died there Oct. 8, 1895. He received his musical education at the Conservatoire, where he was a pupil of Balbin and Hallevy. In 1859 he received the "Grand Prix de Rome" for his cantata "Jephtha," and in the following year was the recipient of another prize for the work entitled "Le Téte de la Terre," which was performed by a male
Excommunication published against Moses Hayyim installed in his place. When David returned there he met with opposition, and, while he was called TaZ, from the initials of his work "Ture rendered vacant by the death of his father; but Zabah): Polish rabbi; born in Lodmir or Vladimir, sumed the rabbinical office notwithstanding the opposition. He succeeded his father as rabbi of Shidlow, Poland, and with those concerning social relations (MS. No. 118, London Jewish College).


David Samuel ben Judah Löb: Polish rabbi; died in Dzialishitz, Poland, in 1701. He succeeded his father as rabbi of Skidlov, Poland, when the latter became rabbi of Cracow. About 1781 he was called to Cracow to take the position rendered vacant by the death of his father; but there he met with opposition, and, while he was temporarily absent from Cracow, another rabbi was installed in his place. When David returned he resumed the rabbinical office notwithstanding the opposition of his enemies. He finally retired to Dzialishitz, where he died. His signature is found on the excommunication published against Moses Hayyim Luzzatto.

Bibliography: Friedberg, Latar Zikaron, pp. 27, 28; Korcan-Monaco, ii. 197.

David b. Samuel Ha-Levi (usually called TaZ, from the initials of his work "Ture Zahab"): Polish rabbi; born in Lodmir or Vladimir, Volhynia, about 1586 (see Grätz, "Gesch.", x. 57, and "Kia'at Soferin," p. 49b, note 869; died in Lemberg Jan. 31, 1667. David's chief instructor was his elder brother, Isaac b. Samuel ha-Levi, and his reputation for Talmudic knowledge spread far and wide; so that R. Joel Särkes (BaI) of Breslau gave him his daughter in marriage.

The council of four lands in Lublin in Nisan, 1664, returned to Poland as soon as order was restored, settling in Lemberg, where he remained for the rest of his life.

David was made "nach bet din," and when Meir Sack, the chief rabbi of Lemberg, died (1658), he succeeded him in the rabbinate. At that time the city usually had two rabbis, one for the town proper and the other for the suburbs. David was at first the suburban rabbi; as one of the delegates to the court of four lands in Lublin in Xian, 1664, he signs as "outside the town" (approposition to "Ammudim Shiloh") by R. Bazel, drashan of Sinzok, Prague, 1674). Under another approbation he signs of Lemberg and the Province," indicating that other communities were also subject to his spiritual guidance.

The last days of David were saddened by the violent death of his two sons, Mordecai and Solomon, who were martyred in the great riots which occurred in Lemberg in the spring of 1664. Their mother, the daughter of Joel Särkes, had died long before this, and David married the widow of his brother, Samuel Hirz b. Joel, rabbi of Pinezow. His third son from the former marriage, Isak Segal, and his stepson Aryeh Löb, were the two Polish scholars who were sent—probably by David, or at least with his consent—to Turkey in 1668 to investigate the claims of the pseudo-Messiah Shabbethai Zevi. They brought back as a present from the false Messiah a white silk robe for David, and a letter in which Shabbethai Zevi promised to avenge the wrongs of the Jews of Poland.

Most of the works of David were published
long after his death. The "Ture Zahab" on Shulhan 'Aruk, Orah Hayyim, was published by Shabatechai Bass in Dyhernfurth in 1692, together with the "Magen Abraham" by Abraham Abbele Gumbiner; and both commentaries, together with the text, were frequently republished with several other commentaries, and still hold first rank among rabbinical authorities. Two years before the publication of this work, Judel of Kovali, in Volhynia, a cabalist and rabbinical scholar, who wrote a commentary to the Orah Hayyim, gave his money to have it published together with the "Taz," but his wishes were never carried out, and his money was used to publish another work of David's, the "Dibre Dawid" (The Words of David), a supercommentary on Rashi (Dyhernfurth, 1690). Part of the "Taz" on Shulhan 'Aruk, Hoshen Mishpat (toch. cxevii), appeared separately in Hamburg in the same year, with notes by Zebi Hirsch Ashkenazi. The other half, in spite of various attempts and of the general demand for it, did not appear till about seventy years later (Berlin, 1761). The "Taz" on Shulhan 'Aruk, Eben ha'-Ezer, which was utilized in manuscript by Samuel b. Phoebus, the author of "Bet Dawid," a commentary on the Shulhan 'Aruk, Orah Hayyim, was published by Joseph Caro, who held him in greatest esteem. David died, as shown above, at the age of one hundred and ten years.

He was the author of the following works: "Dibre Dawid" (Words of David), containing decisions and novellae on Maimonides' "Yad," published by Joseph Zamiro together with his own work "Hon Yosef," Leghorn, 1708; "Yekar Tif'eret" (Honor of Excellency), containing answers to the criticisms of Abraham ben David (RAbD) on Maimonides' "Yad," and commentaries on those passages in that work which the "Maggid Minden" of Vital de Tolafo overlooks; of these commentaries the portions on Hafta'ah and Zera'im were published in Smyrna 1757, and the remaining portions in the Wilna edition of the "Yad," 1890; "Kelale ha-Gemara" (Rules of the Gemara), a methodology of the Talmud, published in the collection "Me-Harere Nemarim" of Abraham ben Solomon Akra, Venice, 1690; "Or Kadmon" (Pristine Light), a cabalistic work, edited by Moses Hagis, Venice, 1713; "Magen Dawid" (Shield of David), a mystical explanation of the alphabet opposing Recanati and R. Judah Hayyat, edited by M. Hagis, Amsterdam, 1713; "Mezudat Dawid" (The Bulwark of David), giving reasons for the commandments according to the four methods of explanation known as "pardes" (Zolkiev, 1862); "Miktam le-Dawid" (David's Poem), cabalistic homilies on the Song of Songs, still extant in manuscript; "Keter Malkut" (Crown of Royalty), prayers for the Day of Atonement, first published with the above-mentioned "Or Kadmon," reprinted in the "Shebet Musar" of Eliah ben Abraham Solomon ha-Kohen of Smyrna, and finally inserted by Heidenheim in the ritual for the eve of the Day of Atonement; "Gilhul le-Idrot," a commentary on the "Idrot," with notes by Hayyim Vital, still extant in manuscript in the Abraham Library at Jerusalem; "Dine Rabbah we-Zuta" (The Great and Small Decisions), a commentary on the Shulhan 'Aruk; "Shi'ur ha-
nim in Torah." (Seventy Methods of the Explanations of the Torah). The last two works are mentioned in the preface of "Magen Dawid." David ben Solomon's responsa are his greatest contribution to Jewish literature; parts of it were published in Leghorn, 1601 (Nos. 1-380); Venice, 1799 (Nos. 1-319); Fürth, 1781 (Nos. 400-649); Leghorn, 1818 (Nos. 2821-2541). A complete edition of the responsa was published in Sucklikow 1856.

Bibliography: Conforti, Memorie di Davide, p. 64; Abam, Memorie di Davide, L. 14; Brann, in S. R. E., xxvii. 3, 4; Snapper, in Is. M., x. 12; Winzinger, in Or, L. ii. 681; Michael, in Or, ii. 681; Zimshin, iv. 357; Forman, Michael Zopf, p. 584; Franklin, Eben S. Solomon, pp. 41-43.


David ben Zakkai: Exilarch; known in Jewish history especially for his controversy with Saadia; died in 946. He was a relative of the prince of the Exilarch, UKha, who had been deposed from office and banished, and was his successor in the exilarchate. The office was at this time confronted by a dangerous adversary in the person of the passionate and ambitious gaon Mar Cohen-Zedek (in office 917-936), who attempted to make the Academy of Pumbedita the only center of the Babylonian Jews, thereby threatening the existence of the sister academy at Sura. He, as well as the Academy of Pumbedita, refused to recognize David as exilarch, whereupon the latter, who was equally resolute and ambitious, deposed Cohen-Zedek and appointed another gaon. This dispute lasted for two years, until Nissim Naharwani, highly respected for his piety, intervened and reconciled the adversaries, peace being concluded at Sarur (half a day's journey south of Bagdad). Cohen-Zedek and his college accompanied the exilarch as far as Baghdad (in the fall of 921); David ben Zakkai, in turn, recognizing the former as gaon of Pumbedita. But the reputation of the Academy of Sura continued to dwindle. A weaver filled the office of gaon for two years (925-926), and the ancient and famous academy was on the point of being dissolved, when Saadia, called from Egypt by the exilarch, was appointed gaon. This was against the advice of Naharwani, who favored Zemah ibn Shahin ("Medieval Jew. Chron." II. 80); but the wisdom of the choice was shown when Saadia made the fame of Sura surpass that of Pumbedita.

The friendly relations between David b. Zakkai and Saadia were soon disturbed. David shrank from nothing which might strengthen his position, and misused his influence in order to extort large contributions from the community. A case of inheritance which David had decided illegally for reasons of self-interest, led to a rupture between the two. The exilarch asked the two geonim to sign the document in question. Cohen-Zedek dared not refuse, but Saadia did. David deposed Saadia from office and banished him, appointing in his place the insignificant Joseph b. Jacob b. Sata. Saadia, however, took up the gauntlet; he, in turn, deposed David, and, together with his followers, appointed David's brother, Josiah, as exilarch.

The Babylonian Jews were now divided into two parties, each of which appealed to the culf Al-Mukhtadir. His successor, Al-Kahir, finally decided the case. The opposing exilarch was banished to Khurasm, where later on he died; and Saadia was deprived of his gaonate (beginning of 923). Saadia went to Bagdad, devoting the four years of his involuntary leisure to research. He was reinstated in consequence of a law case in which one of the parties concerned chose the exilarch as judge, while the other chose Saadia, whereupon David had the man paternalized who appealed to his adversary. This caused general excitement, and restoration of peace between the two became imperative. A reconciliation took place on Feb. 27, 927. The opposing gaon was removed from office, and Saadia forgot his injuries. After the exilarch's death Saadia even voted for his son Judah as his successor. David took part in the controversy with Ben MeIb in regard to the fixing of the calendar; and he was one of those who excommunicated the agitator (see "Rev. Et. Juives," xl. 261, xlvii. 182).


E. N. David-Gorodok: Town in the government of Minsk, Russia. In 1895 it had a population of 10,986, including 4,902 Jews. The latter are mostly engaged in business and in industrial vocations. There are 672 artisans, 564 of whom conduct their own business. Trade in bricks, timber, boats, fish, meat, fire-wood, hoops, iron brackets, etc., engages the activities of the inhabitants. The greater part to these products goes by boat to Minsk and Kiev. About 20 families are engaged in agriculture; 20 persons are occupied in gardening; 6 are tenant farmers; 13 are employed in shop or factory, mills or brick-yard, etc.; and 140 hire out as day-laborers. There are no charitable institutions. There is a public school enrolling 300 male pupils, of whom 11 are Jewish; and it has a girls' department containing 75 pupils, 19 of whom are Jewish. There are 23 kadimim, with 150 pupils, and 7 independent teachers of the Russian language, with 50 pupils.

S. J. Davidov (or Davydov), Julius: Russian physician; born at Goldingen, Courland, 1850; died at Moscow 1879. He graduated from the University of Dorpat in 1833, and practised medicine in his native town until 1838, when he removed to Moscow. At the time of his death he held the position of chief physician of the Nicholas Orphan Asylum. Prior to his removal to Moscow he had embraced Christianity.

Of his sons became distinguished: August Davidov, mathematician; author of many popular school-books on mathematics; born at Goldingen in 1838; died at Moscow in 1885. Carl Davidov, violinist; born at Goldingen in 1839; died at Moscow in 1899.

Bibliography: Weingold, Die Auslands, Trans. 1839-1885 (New York, 1897); Vengerov, Biographisches Lesebuch, etc.; Fuenn, Keneset Yisrael, p. 234; Frumkin, Eben Sliemuel, pp. 47-51.

S. J. Davidovich, Judah Lib: Russian Hebraist; born at Wilna 1855; died at Odessa Jan. 1, 1898. He spent several years of his youth working...
and studying in Western countries. Returning to his native land, he served his term in the Russian army; later he studied surgery, but had no success as a practising "Feldscher," or assistant surgeon; and after a futile attempt to make a career as a singer, he settled in Odessa about 1850 as a private teacher, remaining there until his death.

Davids was a frequent contributor to Russian newspapers on topics of general interest, and in Odessa he was influenced by Asher Ginsberg to turn his attention to Hebrew literature. His most notable efforts in that line is his translation into Hebrew of Herbert Spencer's essay on education, with preface and explanatory notes, published, under the name "Ha-Hinnuk," by the Ahiasaf Company (Warsaw, 1884). He also wrote two valuable articles on educational subjects in "Ha-Shiloah" (vols. I., II.).

Bibliography: Ha-Shiloah, III. 187. P. Wi.

DAVIDS, ARTHUR LUMLEY: English Orientalist; born in London 1811; died from a sudden attack of cholera July 19, 1832. At an early age he applied himself more particularly to the study of mechanics, music, and experimental philosophy. At the age of fifteen he began the preparation of a "Bible Encyclopedia," at the same time making himself proficient in Turkish and in other foreign languages. Wishing to follow the legal profession, he entered the office of a solicitor, but found himself prevented as a Jew from proceeding to the bar. This prompted his devotion to the cause of the civil emancipation of the Jews, which he advocated in several articles addressed to the London "Times." Davids' reputation as a scholar rests on his "Grammar of the Turkish Language," dedicated to the Sultan of Turkey, Mahmoud II., which, being the product of so youthful a scholar, evoked high appreciation and commendation.

Bibliography: Asiaotic Journal, Dec., 1827; Der Jude, Jan., 1831; The Hebrew Review, L. Morah, Kehalim Isura von, 1874. G. L.

DAVIDSOHN, BOGUMIL. See DAWSON, Bogumil.

DAVIDSOHN, GEORGE: German journalist; born at Danzig, Prussia, Dec. 19, 1835; died in Berlin Feb. 6, 1887. He was originally destined for a merchant's career, but in 1856 went to Berlin, and acted for various newspapers as reporter of events in the economic and business world. He joined the editorial staff of the "Berliner Börsen-Zeitung," to which he contributed his literary gifts as a feuilletonist in the weekly supplement to this paper, which he founded under the title "Die Börsen-Leben." He made the review of musical events and the criticism of operas his specialty. In 1888 Davids established the "Berliner Börsen-Courier," which he conducted till his death, retaining the position as its chief editor even after 1884, when it became the property of a joint-stock company.

Personally intimate with Richard Wagner, Davids was the first advocate of his productions in the Berlin press. He was one of the founders of the first Berlin Wagnerverein, and subsequently became an enthusiastic advocate of the Wagnerian theatrical arrangements in Bayreuth, thus championing the composer's cause at a time when it met with general animosity and opposition.


B. B.

DAVIDSON, LEON: Russian publicist and translator; born at Kupel, government of Minsk, 1855. He was educated at an early age in the Tulm and the Hebrew language. His father confided him to a teacher who explained the Bible according to Mendelssohn's commentary. When Davids was a boy of nine years he could write Hebrew verse. At the age of twelve he was sent to the yeshibah of Mir; two years later he went to Korelitz, where he studied the Talmud under his uncle Isaac Jehiel, rabbi of that town. At the age of fifteen, having been graduated as rabbi, he went to Minsk and began the study of Russian and of other secular subjects.

One of Davids's articles about that time in the Hebrew paper "Ha Kol," in which he exhorted the rich Russian Jews to found a school of Jewish science, made a great impression on the processionists. In the same year he wrote for the same paper articles on the development of handicrafts and agriculture among the Jews. From Minsk he went to Warsaw, where he graduated as doctor of medicine in 1888. He there made the acquaintance of the Polish writer Clemens Junosza, who asked him to translate into Russian Abramovich's "Die Kiltischte" and "Masce'ot Binyaminha-Shelishi." The latter work he translated also into Polish under the title of "Don Kiszot Zydowski." He practices medicine at Prazhany, and continues to write articles for various Hebrew papers.

Bibliography: Eisenstadt, Der Rabbanawwe Sober, 1. 13, Warsaw, 1890.

B. E.

DAVIDSON, ROBERT: German journalist; younger brother of Georg Davids; born at Danzig April 26, 1838. He joined his brother on the editorial staff of the "Berliner Berliner-Courier," writing satirical critiques of actors, actresses, and singers. Wounded in an attack on Lili Lehman, he soon left Berlin. He then went to Italy to gather historical material, and soon made an enviable reputation in this new line of endeavor.

Davids is the author of "Vom Nordkap bis Tunsia," 1884; "Philipp II. August von Frankreich und Ingelberg," 1889; "Geschichte der Stadt Florenz," 1890; and an edition of the last-named work covering the thirteenth and fourteenth centuries, published in 1906.

Bibliography: Keneiner, Der Lichterburger Kalender, 1905; pp. 58-59; Kuni, Darumit Israelitische Mittheilungen und Freunde, 111. 144.

E. M.

DAVIDSON, ANDREW W.: Professor of Hebrew and Oriental languages in New College, Edinburgh; born at Kirkhill, in the parish of Ellon, Aberdeenshire, Scotland, in 1851; died in Edin-
DAVILA, DIEGO ARIAS: Minister and counsel of King Henry IV. of Castile; born of Jewish parents in Segovia; died in 1466. He, together with his family, embraced the Christian faith when Vincent Ferrer was preaching special sermons with a view to making converts. Drawn to the court of Juan II. of Castile by Alvar de Luna, Davila, in conjunction with his former eunuch Juan Pacheco, became both the farmer and the administrator of the royal taxes. In time he gained the confidence of the prodigal young King Henry to such a degree that the latter appointed him head of the
royal audit office or minister of finance ("contador mayor").

To win popular favor both he and his wife showed themselves very generous toward the Church; nevertheless he was always considered a Jew. The author of the "Copia del Provincia" addressed to Davila the following malignant couplet:

"A ti Diego Arias p . . .
Que eres tío paterno,
É tiernas graciosas
Canso non me desdigan.

[Translation]

"Diego Arias, thou wretched hypocrite,
A Jew thou art, and a Jew thou art.
Great is the power that is thine,
Roses to so dealings with thee I intercede."

Toward his coreligionists Davila's attitude was for a long time cold and forbidding; only later, when he became his duty to appoint supervisors of the revenues in most of the cities, did he have recourse to Maranos. Furthermore, despite repeated decrees of the Cortes to the contrary, he appointed Jews as tax-farmers. The chief administrator of the ducal tax-revenues at the time was D. Moses Zar-Dez; Rabbi Abraham and Joseph Castellano were in the first Duke del Infantado and a grandchild of whom he married to D. Mariam de Mendoza, niece of D. Fernando de Ponseca.

Entering the engineering profession, he for some years was a partner in the Phoenix Foundry and Engineering Works at Derby. He devoted himself to archeological pursuits, and was elected a member of the council of the Society of Antiquaries and of the Silchester Excavation Committee. Davis wrote a history of the discoveries of the "Roman British City of Silchester," and also a work entitled "The Etymology of Some Derbyshire Race Names," and at the time of his death he was preparing a work on "Miscellaneous."
DAVIS, MAURICE: English physician and philanthropist; born Oct. 8, 1831; died in London, Sept. 20, 1898. Davis was one of the earliest English Jews trained for the medical profession. He was educated at King's College, London, where he had a distinguished medical career, gaining the first prize in medicine and clinical surgery, and filling several residential positions in the King's College Hospital. In 1867 he was placed on the commission of the peace for the county of Middlesex, and became justice of the peace for the new county of London. Davis served on the committee of the metropolitan branch of the British Medical Association and on the board of directors of the Society for the Relief of Widows and Orphans of Medical Men; he was a member of the Jewish Board of Guardians of the council of the Anglo-Jewish Association, and was an honorary medical officer of the Jewish Convalescent Home.

He produced some literary work, contributed to various specialist periodicals, and wrote some extravaganzas for the benefit of different charities.

BIBLIOGRAPHY: Jewish Chronicle, Sept. 29, 1898.


DAVIS, MIRIAM ISABEL: English painter; born in London, where, after making a tour of the galleries of Venice, Florence, and Rome, she began a systematic course of artistic study at the Bloomsbury School of Art. Her artistic career commenced in 1882, in which year she exhibited at the Society of Lady Artists. In 1897 a picture by her entitled "New Music" was hung at the Royal Academy; in 1889 she contributed to the Paris Salon; and in 1882, in which year she exhibited at the Society of Lady Artists. Among her works are: "Winter Harmonies," 1887; "A Shady Seat," 1888; "The Last of the Season," 1889; "White and Gold," 1890 (exhibited at the New Gallery); "Pure Emblems of Pleasure," 1891 (Royal Academy); "Simplicity," 1892 (Paris Salon).

BIBLIOGRAPHY: Jewish World, Nov. 24, 1899; Jewish Year Book, 1901.


DAVIS, NATHAN: Traveler and archéologist; born Aug. 12, 1812; died at Florence Jan. 6, 1882. He spent many years of his life in northern Africa, where he lived and traveled for years in a small Moorish palace about ten miles from Tunis. Early in life he became converted to Christianity, and in 1833 he edited the "Hebrew Christian Magazine," becoming afterwards a non-conformist minister. From 1856 to 1858 he was engaged on behalf of the British Museum in excavations at Carthage and Utica. He discovered numerous antiquities, including Roman mosaic pavements and Phoenician inscriptions.


DAWSON (DAVIDSOHN), BOGUMIL: Actor; born at Warsaw May 15, 1818; died at Dresden Feb. 1, 1872. In his boyhood he earned a precarious living as an itinerant correspondent for various firms, alternating this occupation with that of sign-writer; and then he obtained employment in the editorial office of the "Gazeta Warszawska," where his intelligence attracted the attention of the editor, Dr. Krzycki, and where he rose to be a dramatic critic. But the stage itself had such attractions for the youth that he began studying at the Warsaw Theatrical School (1835). On Nov. 30, 1837, Dawson appeared at the Polish Theatere in Warsaw in "Zwey Gerechtmäßige," and he obtained engagements in 1838 in Warsaw and Wilna. On Aug. 9, 1841, he made his German debut in Berlin, as Baron Streisheim in "Das Lateste Abenteuer," following with Ferdinand in Schiller's "Kabale und Liebe," and Maozen in "Un Verre d'Eau.

His next appearance was on Feb. 13, 1847, at Hamburg, where a year later he married Wanda von Ostaja-Starzewska. In 1849 he starred in Vienna.
and on Nov. 6 signed a six-year contract with Heinrich Laube. The latter developed Dawison's latent powers and made him the greatest character-actor on the German stage.

Two years before his contract with Laube had expired, Dawison went to the Hof-Theater in Dresden, where he became the rival of the local favorite, Emil Devrient. Numerous backerings ensued, and Dawison departed for Munich, whence he went to Berlin (1855-56). He appeared in Paris at the celebration of the one hundredth anniversary of Schiller's birth (1859), and on reciting the entire third act of "Don Carlos" was acclaimed by the French as the greatest exponent of classic declamation.

In 1864 Dawison starred Germany, and in 1866 he went to the United States. He played seventy-six times, where, earning himself $50,000. On his return his memory gave way, and a few months later he became a raving maniac. He died while in a paroxysm.

His best roles were Mephisto, Franz Moor, Mose Antony, Houdet, Alter, Don Carlos, Charles V., Blicent de la Morvissière, Herleigh, Stephen Foster, Misère, Morisetti, Richard III., Lear, and Otello. For the Polish stage Dawison wrote some dramas and comedies, among them "Nax Antos," Warsaw, 1855, and "Noc i Pornek" (after Bulwer's novel "Night"), Warsaw, 1884.

DAX: Town in the department of Landes, France, with a population of 11,000. The number of Jews residing there is not sufficient to form a congregation. The Consul d'Etat, Nov. 20, 1884, declared the expulsion of the Jews from Dax, the list accompanying the decree mentioning three Portuguese families: Fernandes, Flores, and Léon.

DAY: The day is reckoned from the rising of the morning to the coming forth of the stars (Gen. iv. 13-17). The term "day" is used also to denote a period of twenty-four hours (Ex. xxvi. 21). In Jewish communal life part of a day is at times reckoned as one day; e.g., the day of the funeral, even when the latter takes place late in the afternoon, is counted as the first of the seven days of mourning; a short time in the morning of the seventh day is counted as the seventh day; circumcision takes place on the eighth day, even though of the first day only a few minutes remained after the birth of the child; these being counted as one day. Again, a man who hears of a vow made by his wife or his daughter, and desires to cancel the vow, must do so on the same day on which he hears of it, as otherwise the protest has no effect; even if the hearing takes place a little time before midnight, the annulment must be done within that little time. The day is reckoned from evening to evening—i.e., night and day—except in reference to sacrifices, where daytime and the night following constitute one day (Lev. vii. 15; see Calendar). "The day" denotes: (a) Day of the Lord; (b) the Day of Atonement; (c) the treatise of the Mishnah that contains the laws concerning the Day of Atonement (see Yoma and Sabbath).

E. S. M.

DAY OF JUDGMENT (יִמְסָרָה): Name given to the first of Tishri, as being the New-Year's Day. In the Bible the Day of the Blowing of the Trumpet is the first day of the seventh—Sabatical—month (Lev. xxiii. 24), and no mention is made of the Day of Judgment. "The day of God," in the sense of a time of divine judgment of the wicked, is the one that will appear at the end of days (see Day of the Lord; Eschatology); and a description of the divine judgment in heaven is found in Dan. vii. 9, 10, 22, where the "Ancient of days" is depicted as sitting upon the throne while the books are opened before Him. This description is also found in the apocryphal books. Of a specific day in the year on which God holds judgment over the world, no trace is found in pre-Talmudic literature. Philo, in his treatise on the festivals, calls New-Year's Day the festival of the sacred moon and feast of the trumpets, and explains the blowing of the trumpets as being a memorial of the giving of the Law and a reminder of God's benefits to mankind in general ("De Septennario," § 22). The Mishnah R. H. i. 3 contains the first known reference to the Day of Judgment. It says: "Four times in the year the world is judged: On Passover a decree is passed on the produce of the soil; on the Pentecost, on the fruits of the trees; on New-Year's Day all men pass before Him (the Lord) יְבָשַׁם [an expression rendered by the Amoraim "like young lambs" (see "Aruch," s. v. הייבשם and קדש); and on the Feast of Tabernacles a decree is passed on the rain of the year." This Mishnaic dictum is amplified in the Tosaf. R. H. i. 11-13. Besides the Psalm (xxxiii. 10) quoted in regard to New-Year's Day, Ps. lxxxi. 4-5 is quoted, and then follows R. Akiba's dictum:

"On the second Passover day the altar-offering is an invitation to God for the blessing of the soul's produce; the first blast is a reminder of the blessing of the fruits of the trees; and the blowing of the trumpets on the Feast of Tabernacles is an invitation for blessing through rain. On New-Year's Day the threefold prayer should be recited, the first referring to God as King, nbk:;; the second impiring God's recompense for the good of man, Xelqom; the third referring to God as Master, Elsocq; and the decree is sealed on the Day of Atonement." R. Jose says, with reference to Job vii. 18, "Man is judged every day"; while R. Nathan explains it as "God judges man every moment" (H. H. 16a; Yer. R. H. i. 57a).

While the views of both R. Jose and R. Nathan seem to contradict that held by their master Akiba, the latter's has been universally received, and has found expression in the New-Year's liturgy, which, while called "Tehillat de-Rab" (Yer. R. H. i. 57a; Pes. xxiii. 16a) is by no means a composition of Rab's, but is "the Teki'ah liturgy fixed in Rab's school-house," and is of Esnime origin (R. H. 32b, יסנימא; see Joel, "Notizien," p. 30; Breslau, 1875;
DAY OF THE LORD

An essential factor in the prophetic doctrine of divine judgment at the end of time (see Eschatology), generally, though not always, involving both punishment and blessing. It is identical with "that day" (נדי כְּלֵי), Isa. xvii. 7, xxx. 23, xxxviii. 5; Hos. ii. 18; Micah ii. 4, v. 10; Zech. lx. 16; xiv. 4, 6, 9; "those days" (Joel iii. 1), "that time" (נדי כְּלֵי), Jer. xxxi. 1, R. Y.; xxx. 35. Hebr.: Zeph. iii. 19, 20, or simply "the day" (בְּרָעָה, xvi. 10), or "the time." On the suggestion that Genesis reflects the nation's earliest hopes—denied by the critical schools—the promises given to the Patriarchs of ultimate blessings upon Israel and, through Israel, upon mankind (Gen. xii. 2, 3; xv. 4, 6; xxii. 3, 4; xxxi. 29; xxxii. 12), may be taken for the primitive germ of the idea. The original conception was probably that of the day on which YHWH manifests Himself as the wielder of thunder and lightning, as the devourer who shatters the powers opposing Him; and this was in historical times transformed into the day when He would smite Israel's foes (compare Isa. xii. 6; Ezek. xxx. 8). But in the eighth century B.C. Amos is found sounding a decided warning against his people's expectation that simply because they are YHWH's people the "day of YHWH" will bring requital on Israel's enemies alone. It will be an occasion of visiting wrong-doing both within and without Israel. "I will cause the sun to go down at noon and I will darken the earth in the clear day" (Amos v. 18; viii. 9).

In Amos the punitive aspect of "the day" is dominant: ix. 8-15 is held to be exilic by most modern commentators; but see Driver, "Joel and Amos," pp. 119-128 (Amos iii. 2, v. 18, viii. 9). The day is "darkness and not light" (v. 18). Amos' contemporary Hosea does not use the phrase, but he expresses the idea of a judgment to come along lines identical with those found in Amos (Hosea x. 8, xiii. 16). Isaiah, too, strikes in the main the note of gloom. Israel and Judah both feel the weight of divine wrath provoked by their unrighteousness (Isa. i. 10-17, 21-36; ii. 19-24; iii. 1-15; v. 8-24). But this will show YHWH's power. He will be exalted (ii. 11-17). The judgment cometh suddenly with earthquakes and thunder and tempest and whirlwind and the flame of a devouring fire (xxix. 6). Still through this terrible process, like the purifying of silver, the nation will be restored on a basis of righteousness (l. 24-30). Isaiah's horizon is national. The foreign nations, too, will be judged, but only in relation to Israel. The kingdom is Israel's alone (this is on the theory that the Messianic passages, except Isa. i. 24-26, are of a later age; see Cheyne, Dulm., Hackmann, G. A. Smith, and others: Hastings, "Dict. Bibl.""). Micah, too, emphasizes the doom of Jerusalem as the feature of the end-time (iii. 12).

In the latter half of the seventh century B.C. (Nahum, Habakkuk, and Zephaniah) the idea that "that day" will see the punishment of wicked Assyria in behalf of righteous Israel finds expression. This view thus contains a new ethical element; it is not, as formerly in the popular conception (see above), the natural relation of Israel and YHWH that brings wrath upon Israel's enemies, but it is because Israel is righteous (בנ), and Assyria, or non-Israel, is wicked (ניר), Hab. i. 4, 13. Judgment and consequent destruction fall on the "Gentiles," not on Israel. There is here the first intimation of a world-judgment in connection with "the day," an aspect that becomes henceforth more and more prominently emphasized. Zephaniah, indeed, puts it strongly, but with the significant addition that a righteous remnant of Israel will survive the day ("judgment" on Jerusalem—i. 8-13; on Philistia, Idumea, Assyria—i. 1; on the nations—iii. 8; on the earth's inhabitants—i. 9, 10). The day of YHWH is a day of trouble, distress, and desolation; of supernatural terror and of darkness and thick darkness (i. 14-15). The assembled nations are destroyed by YHWH's anger (iii. 8). The enemies of Israel who are to be punished are, in Zephaniah's conception, no longer definite peoples, as they were for Isaiah (see above); they are the גיר and the nations generally, and the instruments of God's punitive power are a mysterious if not mythical people—the "invited guests" of YHWH (סב). In the Exile the conception underwent further amplifications. Judgment is held to deal with individuals. As a result a righteous congregation (not a nation) was to emerge to form the nucleus of the Messianic kingdom. This kingdom was to have its prelude in the day of YHWH, meting out individual retribution (cf. i. 11-19, xxii. 7, 8; xxxiv. 5, 6; xxv. 13-24, 27-38; xxxvi. 6-10), which will lead to change of heart (xiv. 7; compare xxxii. 80); a new heart and a new covenant (xxxii. 33, 34). The blessings of the new conditions will be participated in by the nations (ili. 17; xii. 14, 15; xvi. 10). Only the impenitent will be destroyed (xii. 16, 17). Ezekiel's vision enlarges on details. A universal uprising of the nations under Gog is one of the incidents (compare Ezek. xxxviii. xix.; Zeph. i. 7). With this the climax in the development of the idea of the day of YHWH seems to have been reached. Henceforth the thought of judgment (= day of YHWH) disappears almost entirely, and is succeeded by a universal Messianic kingdom, preceded not by a day of wrath, but by the missionary zeal of righteous Israel and the spontaneous conversion of the nations (see Meshael). Of the post-exilic prophets only Malachi lays great stress on the element of judgment. The Temple is central to his religious construction.

After the Exile, a messenger will prepare for His coming judgment. Before that "great and dreadful day" EL-shadai will "turn the heart of the fathers to the children, and the heart of the children to their fathers" (Mal. iv. 20, 24 [A. V. 5, 6]). This judgment (in Hag. ii. 21-23, it is destructive for the nations) is only on Israel (6. ii. 17; Mal. iii. 5, 18 at seq.). The day "burns as a furnace"; it destroys "all the proud and the workers of iniquity." In apocalyptic writings, however, the day of...
YHVH reappears. Joel (400 B.C.E.) refers to it. The valley of Jehoshaphat is the place of judgment. The nations are gathered, judged, and annihilated (Joel iii. 1, 2, 13). YHVH is Israel's defender (iii. 5). Israel is justified, but it is Israel purified (iv. 25-27, 28, 29; iii. 16, 17). Before the "day" all Israel is filled with the spirit of God (i. 28, 29). Nature announces its approach (ii. 59, 51). As in Joel, so in all apocalyptic visions the idea is prominent that the day of YHVH (= judgment) marks evil's culmination, but that Israel and the righteous will be supernaturally helped in their greatest need. Faintly foreshadowed in Ezekiel, this thought is reproduced in various ways, until in Daniel (v. 21, 22, xii. 1) it finds typical expression, and is a dominant factor in Jewish apocalyptic writings and Talmudic exegesis (see Apocalyptic Literature, e.g. Book of Enoch; Daniel; Day of Judgment; Exegiology).

Regarding the name "Day of the Lord" given by Christianity to Sunday, see Didascalia; Resurrection from the Dead; Sunday. Regarding the Talmudic day of God in the sense of "millennium," see Millennium.

**E. G. H.**

**DAYS, LUCKY AND UNLUCKY.** See Superstition.

**DAYYAN, ABRAHAM BEN ISAIAH:** Turkish rabbi; lived at Aleppo, Asiatic Turkey, in the first half of the nineteenth century. He wrote "Shir Hadash" (A New Song), an Aramaic glossary on the Psalms (Leipzig, 1841); "Zikron ha-Nefesh" (Remembrance for the Soul), ethical discourses arranged in alphabetical order (ib. 1842); and a work on the formation of the basin prohibits any outflow, and the level of the Mediterranean. Therefore the present formation of the basin prohibits any outflow, and geological investigations have shown that there never was one. The Jordan pours daily 6,000,000 tons of water into the Dead Sea; but since about an equal amount is daily evaporated, the level remains nearly the same, varying only from 4 to 6 meters with the change of seasons. Owing to this evaporation, to the mineral character of its own basin, and to the constant addition of saline elements from the Water. Jordan, the water of the Dead Sea contains a large proportion of mineral matter, chiefly salt, chlorides of magnesium and calcium. It is consequently bitter to the taste and has an oily consistency. It is likewise extremely buoyant. The human body floats well out of the water, and diving is almost impossible. With the exception of some microscopic protozoa—namely, fresh-water diatoms and pathogenic microbe—which can live in the waters of the Dead Sea. Even salt-water fish die in it, and the bodies of fresh-water fish carried down by the Jordan float on the surface in great numbers. It is not true, however, that birds
The Dead Sea, known at present as "Bahr Lut" (Lot's Sea), is called in the Old Testament "Sea of Arabah" (R. V. Deut. iii.17; Josh. xii.2), "East," or "Eastern Sea" (Ezek. xlvii.18; Joel ii.20; Zech. xiv.5), and "Salt Sea" (Gen. xiv.3). The Talmud refers to it as "Salt Sea," or the "Sea of Sodom," and Josephus and Pliny call it "Lake Asphaltites." The name "Dead Sea" is used by Pausanias, Justin, and the Church Fathers.

Names and References given to it. Josephus ("B. J." v.8, § 4) mentions the salty taste of its water, the impossibility of diving in it, its change of color, and the great floating blocks of asphalt, which were used for calking ships and for medicinal purposes. Similar descriptions are given by Tacitus ("Hist." v.6) and Pliny ("Hist. Naturalis," v.15). The Talmud (Shab. 108b) mentions the density of the water, and says that a bath in the Dead Sea is considered good for certain ills, especially diseases of the eye, although the salt extracted from the sea was considered noxious to the eyes (Hul. 103b). Because of the poisonous air about the sea no ship sailed on it (Hirschson, "Sefer Shba' Hokmot," 1888, p. 173).

The destruction of the five cities of Sodom, which, according to the Old Testament, were near the Dead Sea (Gen. xiv.3), is intimately connected with the geological history of the region. After the great depression of the Jordan valley, with its southern continuation, had been formed, it became the basin of a mighty sea during the heavy rains of the diluvian epoch. The surface of this sea—which stretched from the watershed of the Araba valley, south of the Dead Sea, to the Sea of Galilee—was 436 meters above the present level of the Dead Sea, and about 30 meters above that of the large peninsula Al-Lisan. This peninsula—which in its southern extremity is rich in salt—divides the sea into two unequal parts; the smaller and shallower in the south, and the larger in the north, where the sea is deeper. On the southern shore of the sea is an open barren plain, Al-Sabkhah, the brown soil of which is flecked with salt. Toward the west rises a high ridge, Jabal Usdum, which is composed almost entirely of salt.

Another peculiarity is the amount of asphalt that floats in large quantities on the surface. This is probably due to the great prevalence of sulfur on the shores.

The Dead Sea is enclosed east and west by mountain ridges, which, forming to the northwest the headland Ras Feshkhah, descend abruptly into the water. Elsewhere on the west the ridges are separated from the sea by a barren strip of land, of which the only cultivated part lies below the spring Ru'eddl. On the east the mountains descend precipitously to the water's edge, except where a fertile little plain marks the mouth of a wadi. In the southern part, at the mouth of the Wadi bend Hamad, there is an extensive level stretch, forming the

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(From a photograph by Bonfils.)

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Mediterranean. Traces of fresh-water vegetation show that the water did not then contain nearly so much salt as at present. It became salty as it sank, leaving that great deposit of salt to the south, of which the Jabel Essum is a remnant. A second rising of the water produced the higher terraces lying south of the sea, and caused the Jordan and Euphrates to flow into it. In the seaway above, the Jordan and Euphrates were separated by the Euphrates Trench, which is now dry, and at a later stage sank, leaving the present sea. The Jordan continued to flow into the Mediterranean through an intermediate sea, which is now dry, and the Euphrates was separated from the Jordan by the Euphrates Trench, which is now dry, leaving the present sea. The Jordan continued to flow into the Mediterranean through an intermediate sea, which is now dry, and the Euphrates was separated from the Jordan by the Euphrates Trench, which is now dry, leaving the present sea.

S. E. H. DEAF AND DUMB IN JEWISH LAW: In Jewish legislation deaf and dumb persons are frequently classed with minors and idiots, and are considered as having limited responsibility and independence of will. They are regarded as irresponsible persons in the eyes of the law, and in many cases their claims upon others, or the claims of others upon them, have no validity.

The deaf-mute, as well as the deaf or the mute, was not competent to be a witness to any transaction: for all testimony was given by word of mouth, and the witnesses had to be able to hear the exhortation of the court. There was only one exception to this rule, and that was in the case of an 'archaen,' where the testimony of deaf-mutes was sufficient to warrant her remarriage. No oath could be administered to deaf-mutes, nor could an oath be administered through charges brought by them (Oahonides, "Yad," To'en, v. 12; Shulhan Aruk, Hoshen Mishpat, 96, 5). To a dumb person, however, an oath could be administered, either by his writing out the formula of the oath above his signature, or by his assenting to the oath read before him by nodding his head in approval (Eisenstadt, "Pitisha Teshubah," Shulhan Aruk, ed. loc.):

A deaf mute who caused bodily injury to another person, or whose ox gored a man, could not be punished by the court, although an injury to him or to his possessions was punishable. The court, however, had to appoint a trustee for the ox that proved itself to be mischievous; and this trustee was then held responsible (H. R. 39a, 37a; "Yad," Nake Mamon, vi. 3; R. H. 10, v. 20; Hoshen Mishpat, 406, 3, and 424, 8).

The uninterrupted possession of real estate for three years, which, according to Jewish law, established one's claim to the land, was of no avail when the property belonged to a deaf-mute, or when the deaf-mute was the holder (To'en, xiii, 2; Hoshen Mishpat, 149, 18).

The deaf-mute or the deaf, after he had satisfied the court as to his full understanding of the transaction under consideration, could buy and sell movables, but not real estate. The dumb, however, who was not deaf, might transact business and make gifts, even in real estate (Git. 39a, 71a; "Yad," Meirah, xix, 2; Hoshen Mishpat, 335, 17-19).

Since the deaf-mute had no legal power of acquiring property, if he found anything he was not entitled to the possession of it, and any one might take it away from him. The Rabbis, however, considered this an act of robbery, and in order to preserve the peace of the community, they decided that such property must be returned to him (Git. 39a; "Yad," Gezelah, xvii, 12; Hoshen Mishpat, 230, 1). According to Biblical law as interpreted by the Rabbis, the marriage of a deaf-mute was not valid; yet the Rabbi disagreed with such a marriage when contracted by signs. Since this was merely a rabbinical provisid, it had not the same validity as a perfect marriage; and many complications often arose therefrom (Yeb. 112a; "Yad," Ishut, iv. 9; Shulhan Aruk, Even ha-Ezer, 41, 1). A male deaf-mute was not permitted to perform the levirate ceremony ("hallowed"); nor could this ceremony be performed in the case of a deaf-mute woman (Even ha-Ezer, 173, 11).

Just as the male deaf-mute could marry by signs, so also could he divorce his wife by signs. The questions put to him in order to determine his full knowledge of the transaction, were at least three in number, two of which required a negative and one a positive answer, or vice versa. The deaf-mute and the mute were examined in the same manner, and a divorce was then granted by the court. But if at the time of marriage the husband had been perfectly sound, and he had become deaf and dumb after his marriage to the woman, the law did not permit him to divorce his wife (Yeb. 112b; "Yad," Gerushim, ii. 16, 17; Even ha-Ezer, 131, 5, 6).

In the case of a deaf-mute who was permitted to divorce his wife by signs, the court gave to the divorced woman, in addition to the regular bill of divorce ("get"), a note which read as follows:

"On the day...we, the undersigned, members of the court, sitting in a court of three, being of one mind—three names before us...who made us understand by signs that he wished to divorce...who was married to him by signs...and when he...explained to us his intention by signs, we wrote this bill of divorce by which she becomes entirely divorced and free to be married to any man that she may desire, and none shall hinder her from that day forever. And this shall be unto her a
in 1882, of the twenty-eight families represented against 2.7; whereas there were 6.5 per 10,000 cities, their general tendency to nervous diseases, those who became deaf and dumb after birth is practically the same among Jews and Christians—3.2 as against 2.7; whereas there were 0.3 per 10,000 congenital deaf among Jews as against only 0.4 among Christians.

The reasons for this inferiority among Jews are probably their continued residence in towns and cities, their general tendency to nervous diseases, possibly the result of continued persecution, and their tendency to consanguineous marriages. Thus, in 1882, of the twenty-eight families represented among the inmates of the Jews' Deaf and Dumb Home, London, the three families resulting from first-cousin marriages had an average of three deaf-mutes among them, whereas among the rest only an average of 1.2 was found (Twelfth Report, p. 16). As the Jews have suffered most from this disease, it is perhaps only natural that they should have done much to alleviate it. Jacob Rodriguez Pereire was the first to invent a means of training deaf-mutes to utter articulate sounds, and thus prevent their depending upon signs. His method has been the foundation for all modern improvement, and has been reintroduced during the present generation, the chief exponent of the method in England being also a Jew, Mr. J. Van Praagh.

Bibliography: Hartmann, Blinden- und Taubblinden-Behandlung, p. 49, Stuttgart, 1880.

J. DEATH, ANGEL OF.—Biblical Data: In the Bible death is viewed under form of an angel sent from God, a being deprived of all voluntary power. The "angel of the Lord" slays 185,000 men in the Assyrian camp (II Kings xix. 35). The destroyer ("ha-mashhit") kills the first-born of the Egyptians (Ex. xii. 23), and the "destroying angel" ("mal'ak ha-mashhit") rages among the people in Jerusalem (I Sam. xxiv. 15). In I Chron. xx. 15 the "angel of the Lord" is seen by David standing "between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem." Job (xvii. 22) uses the general term "destroyer" ("memitanim"), which tradition has identified with "destroying angels" ("mal'ak ha-babliyah") (Bacher, "Ag. Pal. Amor." ii. 279, note 9), and Prov. xvi. 14 uses the term the "angels of death" ("mal'ak ha-mawet"). See Demonology.

The Rabbis found the angel of death mentioned in Ps. xxxix. 45 (A. V. 46), where the Targum translates: "There is no man who lives and, seeing the angel of death, can deliver his soul from his hand" (compare also Targ. to Job xvi. 13; Ps. xvi. 5; Hab. iii. 5). Eccl. viii. 4 is thus explained in Midr. R. to the passage: "One may not escape the angel of death, nor say to him, 'Wait until I put my affairs in order,' or 'There is my son, my slave; take him in my stead.'"

In Rabbinical Literature: The angel of death occurs very frequently in rabbinical literature. Where the angel of death appears there is no remedy (Ned. 48a; Hull. 7b). If one who has sinned has confessed his fault, the angel of death may not touch him (Tan., Babal. ed. Buber, 126). God protects from the angel of death (Isa. ix. 8). By acts of benevolence the anger of the angel of death is overcome; when one fails to perform such acts the angel of death makes his appearance (Derek Ere Zuta, viii.). The angel of death receives his order from God (Ber. 61b). As soon as he has received permission to destroy, however, he makes no distinction between good and bad (B. K. 60a). In the city of Luz the angel of death has no power, and when the aged inhabitants are ready to die they go outside the city (Sotah 46b; compare Sanh. 97a). A legend to the same effect existed in Ireland in the Middle Ages ("Jew. Quart. Rev." vi. 389). The angel of death was created by God on the
first day (Tan. on Gen. xxix. 1). His dwelling is in heaven, where he resides upon a throne with eight flights, whereas pestilence reaches it in one

Form and Functions. (Ber. 4b). He has twelve wings (Pirke R. El. xii.). "Over all people have I surrendered thee the power," said God to the angel of death, "only not over this one which has received freedom from death through the Law." (Taan. to Ex. xxx. 18; ed. Stettin, p. 315.)

It is said of the angel of death that he is full of eyes. In the hour of death he stands at the head of the departing one with a drawn sword, to which clings a drop of gall. As soon as the dying man sees the angel, he is seized with a convulsion and opens his mouth, whereupon the angel throws the drop into it. This drop causes his death; he turns putrid, and his face becomes yellow (Ab. Zarah 26b; in detail, Jellinek, "B. H." i. 150; on putrefaction see also Pesik. 54b; for the eyes compare Ezek. i. 18 and Rev. iv. 6). The expression "to taste of death" originated in the idea that death was caused by a drop of gall ("Jew. Quart. Rev." vi. 287; see Death, Vignes or).

The soul escapes through the mouth, or, as is stated in another place, through the throat; therefore the angel of death stands at the head of the patient (Jellinek, i.e. ii. 94, Midr. Teh. to Ps. xi.). When the soul forsakes the body its voice goes from one end of the world to the other, but is not heard (Gen. R. vi. 7; Ex. R. v. 9; Pirke R. El. xxiv. i.). The drawn sword of the angel of death, mentioned by the Chronicler (1 Chron. xxv. 15; comp. Job xvi. 22; Knoe xiii. 11), indicates that the angel of death was figured as a warrior who kills off the children of men. "Man on the day of his death, falls down before the angel of death like a beast before the slaughterer" (Grinuth, "Likkutim," v. 109a). B. Samuel's father (e. 200) said: "The angel of death said to me, 'Only for the sake of the honor of mankind do I not tear off their necks as is done to slaughtered beasts'" (Ab. Zarah 26b). In later representations the knife sometimes replaces the sword, and reference is also made to the cord of the angel of death, which indicates death by throttling. Moses says to God: "I fear the cord of the angel of death" (Grinuth, l.c. v. 109a at sq.). Of the four Jewish methods of execution three are mentioned in connection with the angel of death: burning (by pouring hot lead = the drop of gall), throttling (by throttling), and burning. The act of death administers the particular punishment which God has ordained for the commission of sin.

A peculiar mantle ("Idra") = according to Levy, "Steinh. Wörterb." i. 21, a sword) belongs to the equipment of the angel of death (Kid. R. iv. 7). The angel of death takes on the particular form which will best serve his purpose; e.g., he appears to a scholar in the form of a beggar, implores pity (M. K. 29a). When pestilence rages in the town, walk not in the middle of the street, because the angel of death [i.e., pestilence] strides there; if peace reigns in the town, walk not on the edges of the road. When pestilence rages in the town, go not alone to the synagogue, because there the angel of death stores his tools. If the dogs howl, the angel of death has entered the city; if they make sport, the prophet Elijah has come (B. K. 60b). The "des-troyer" ("satan ha-mashhit") in the daily prayer is the angel of death (Ber. 16b). Midr. Maase Torah (compare Jellinek, "B. H." ii. 98) says: "There are six angels of death: Gabriel over kings; Kappel over youths; Maschit over animals; Mashot over children; Af and Hemah over man and beast."

When the Messiah comes all the dead will arise, and there will be an end to death; for the angel of death himself will be destroyed by the Messiah (Pesiq. R., ed. Friedmann, p. 161b). Satan, as the angel of death, is identified here with Antichrist. "The last enemy that shall be destroyed is death" (1 Cor. xv. 26; compare Heb. ii. 14). The same identical idea seems to be expressed in the Book of Jubilees xxiii. 29: "And they shall Antichrist fill all their days in peace and joy, and shall live on, since there will be no Satan and no evil to destroy them."

The angel of death, who is identified with Satan, immediately after his creation had a dispute with God as to the light of the Messiah (Pesiq. R., 161b). When Eve touched the tree of knowledge, she perceived the angel of death, and thought: "Now I shall die, and God will create another wife for Adam" (Pirke R. El. xiii.; comp. Targum Yer. to Gen. i. 6, and Yalk. i. § 59). Adam also had a conversation with the angel of death (Böcklin, "Die Verwandtschaft der Judisch-Christlichen mit der Parsischen Eschatologie," p. 12). The angel of death sits before the face of the dead (Jellinek, i.e. ii. 94). While Abraham was mourning for Sarah the angel appeared to him, which explains why "Abraham stood up from before his dead" (Gen. xxiii. 4; Gen. iv. ii. 5, misunderstood by the commentators). Samuel told Abraham that Sarah had sacrificed Isaac in spite of his wailing, and Sarah died of horror and grief (Pirke R. El. xxviii.). It was Moses who most often had dealings with the angel. At the rebellion of Korah, Moses saw him (Num. R. v. 7; Bacher, i.e. iii. 288; compare Sanh. 82a). It was the angel of death in the form of pestilence which whirled away 15,000 every year during the wandering in the wilderness (ib. 29). When Moses reached heaven, the angel told him something (Jellinek, i.e. i. 61). When the angel of death came to Moses and said, "Give me thy soul," Moses called to him: "Where I sit thou hast no right to stand." And the angel retired ashamed, and reported the occurrence to God. Again, God commanded him to bring the soul of Moses. The angel went, and, not finding him, inquired of the sea, of the mountains, and of the valleys; but they knew nothing of him (Sifre, Deut. 305). Really, Moses did not die through the angel of death, but through God's kiss ("bi-neshikah"); i.e., God drew his soul out of his body (B. B. 17a; compare Abrahama in Apocalypse and Rabbinical Literature, and parallel references in Böcklin, i.e. p. 11). Legend seizes upon the story of Moses' struggle with the angel of death, and expands it at length (Taan. ed. Stettin, pp. 604 et seq.; Deut. R. iv., xl., xl.; Grinuth, l.c. v. 199b, 169a). As Bona said, Ashmedai (Jew. Encyc. ii. 218a), so Moses binds the angel of death that he may bless Israel (Pesiq. 199, where "lifine moto" [Deut. xxiii. 11] is explained as meaning "before the angel of death").

Solomon once noticed that the angel of death was
grateful. When questioned as to the cause of his sorrow he answered: "I am requested to take your two beautiful scribes." Solomon at once charged the demons to convey his scribes to Lazz, where the angel of death could not enter. When they were near the city, however, they both died. The angel laughed on the next day, whereupon Solomon asked the cause of his mirth. "Because," answered the angel, "you did send them away, whereas I was ordered to fetch them" (Suk. 33a). In the next world God will let the angel of death fight against Pharaoh, Sisera, and Sennacherib (Yalk., Isa. 429).

The teaching of God shields one from the power of the angel of death. The children of Israel have accepted the Torah only in order that the angel may have no power over them (Ab. Zarah 5a). Since death results only from sin, it can not, of course, come to those who live in accordance with the Torah. Although the sentence of mortality once pronounced could never be recalled (Ab. Zarah 5a), yet the angel of death may not visit teachers of the Law; he is rather their friend (ib. 33b), and even imparts learning to them (Ber. 35a).

Talmud teachers of the fourth century associate quite familiarly with him. When he appeared to one on the street, the teacher reproached Scholars him with rushing upon him as upon a beast; whereupon the angel called Angel upon him at his house. To another he granted a respite of thirty days, that he might put his knowledge in order before entering the next world. To a third he had no access, because he could not interrupt the study of the Talmud. To a fourth he showed a rod of fire, whereby he is recognized as the angel of death (M. E. 35a). He often entered the house of Bibi and conversed with him (Hag. 4b). Often he resorted to strategy in order to interrupt and seize his victim (B. M. 86a; Mak. 10a).

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was regarded as a blessing (Gen. xv. 15, xxv. 8); to be cut off from the land of the living in the noulitude of life was regarded as a misfortune (Isa. xxxviii. 10). Only occasionally the stings of death and the stroke of Sheol became terrors, from which the Lord was petitioned to redeem humanity (Hosea xi. 14; Ps. xvi. 10, xlvii. 15; xxxviii. 10). Wherever, however, in the Bible is death regarded as a real evil, except from the point of view that man, being of divine origin, should have had, like any other heavenly being, access to the tree of life and have lived forever (Gen. iii. 22). Accordingly, the eschatological view found expression in such phrases as that "death will be swallowed up forever" and "the dead shall rise again" (compare Isa. xxv. 8, xxvi. 19). Still the popular view in the days of Kohelet (Ecc. v. 1, x. 4) and of Ben Sira (Eccles. [Sirach] xli. 1-4) was that there was no other prospect for man but that of the dreary life of the shades in Sheol, and this made life on earth all the more precious. Nor did this view in any way prevent Ben Sira from seeing in the yielding of the first woman to the tempter the cause of man's death (ib. xxv. 24). More pronounced on the latter point is the Book of Wisdom: "God created man to be immortal; . . . nevertheless through envy of the devil came death into the world." (Wisdom ii. 25, 24).

"For God made not death; through righteousness immortality is obtained" (ib. i. 18, 16; vi. 18; x. 5). This view (expressed also in Ethiopic Enoch, xvii. 4; and Slavonic Enoch, xxx. 16-18) was made the basic idea of Paul's system of salvation (Rom. v. 12; I Cor. xv. 21; Heb. ii. 14), after the apocalyptic literature of the Jews had made the problem of sin and death the object of most serious reflection, which culminated in the hope of the final annihilation of death in the world to come (IV. Esd. iii. 7; vii. 32, 119; viii. 55). Satan is called in the New Testament "a murderer from the beginning" (John viii. 44) and "the destroyer" (I Cor. x. 10). See Death, Angel of, in Rabbinical Literature.


E. C. K. In Rabbinical Literature: There are different views among Jews concerning the cause of death. Some assign it to Adam's first sin in partaking of the forbidden fruit (Tanna de`Eli-yahu R. v.). This view is somewhat modified by the Rabbis, who regard death as the fruit of personal sin; maintaining that, like Adam, each person dies on account of his own sin (Eccl. vii. 1-4). Still, the Rabbis speak of a number of "saintly men who died Cause of without sin and only in consequence of the poison of the serpent" (יִשְׂרוּאֵל צְרוּעַ; e.g., Benjamin; Amram; Jesse, the father of David; and Caleb, David's son; (Shab. 55a, b), as "there is not a righteous man upon earth that doeth good and sinneth not" (Eccl. vii. 29). Then Death took the right hand of Abraham, and his soul crying to him: Death appears here as the personification of psychical evil, with numerous traits borrowed from Ahriman in the Zend Avesta, but not of moral evil (see Test. Abraham, A. xvi.-xx.; "Texts and Studies," ii. Cambridge, 1892; "Anti-Nicene Fathers," Eng. transl., pp. 183 et seq., New York, 1897; see also Diceman).
but for the fact that the divine decree could not be reversed (Ab. Zarah 3a). From the point of view that sin precedes and causes death in each person, the Talmud designates special reasons for the death of innocent children (Shab. 20b).

There are 903 (nXVlfl, Ps. Ixiii.21) distinct deaths. The hardest is by asthma; Modes and the easiest is called ד craftsmen: of Death. ("death by the kiss"), which is "like drawing a hair out of milk": that is the interpretation of ה ימ יב ("by the mouth of the Lord," Deut. xxxiv. 5, Hebr.). Six persons are known to have died in that way; namely, the three patriarchs, and Moses, Aaron, and Miriam (B. B. 11a).

Deaths coming after five days' illness is considered ordinary; after four days, a reprimand of Heaven; after three days, severe rebuke; after two days, hastened death; after one day, a sudden one, or, according to some, an apoplectic one (M. K. 29a). To die before reaching the age of fifty is ה ימ יב ("to be cut off." Lev. xviii. 29). Sixty years is a ripe age; seventy is old age; and eighty, advanced age (M. K. 29a).

Many allegorical tales are related in rabbinic literature about the communication of the dead with the living. A pious man, being rebuked by his wife for giving away a dinar (denarius) to a beggar in time of famine, went to sleep in the cemetery. It was New-Year's eve, and he communicated with the Living, and listen behind the curtain in the judgment chamber to the promulgation of the future visitations in the world. The other spirit excused herself, saying, "I cannot accompany thee because I am buried in reed matting; go thyself, and come back and tell me what thou hearst." Presently her companion returned and reported: "I heard that the hall will kill whatever is planted in the first rainy season." The pious man planted in the second season. The following year he again went to sleep in the cemetery on New-Year's eve, and overheard the scholars conversing, giving the information that whatever was planted in the second season would be consumed by blight. The pious man planted during the first season. His wife was curious to know how he managed to evade the calamitous visitations, and he, being pressed, related his story. A few days later the woman had a quarrel with the mother of the second spirit, and abused her for having given her daughter an indescribable burial. The third year the pious husband again sought to obtain information regarding future crops; the second spirit said, "Hush, companion! our former conversation was overheard by mortal men." (Ber. 18a).

R. Ze'ra left his money with the mistress of a boarding-house. Returning, he found that she had died. He repaired to the cemetery and inquired of her: "Where is my money?" Said she: "Go, take it from the socket under the door-pivot." At the same time tell my mother to send me my comb and the eye-dye flask by a certain woman who will arrive here to-morrow." (ib. 18b). A similar story is told of Samuel, who was absent when his father Abba died, and wished to find out where he treasured the money entrusted to him by orphans. Samuel went to the cemetery and inquired after Abba," but was told, "There are many 'Abbas' here." Said he, "I want Abba, the son of Abba." "There are many by this name." "But I want Abba b. Abba, the father of Samuel (Samuel being more famous than his father); where is he? He was informed that his father was studying at the high yeshibah in heaven. On reaching it Samuel observed Levi standing outside, as a punishment for not attending R. Aphi's yeshibah below. Meanwhile Abba appeared. Samuel saw him crying and laughing, and asked him: "Why cryest thou?" "Because thou wilt soon join us." "Why laughest thou?" "Because thou art very much respected here." "If so," said Samuel, "let Levi enter!" And Levi was allowed to enter. Then the father informed Samuel where to find the money (ib.).

The dead are supposed to take an active interest in worldly affairs. The assertion of Kolha-Continued that "The dead know not any Conscious thing" (Eccl. ix, 5) is interpreted, as of "The wicked who are considered dead the Dead, while yet alive." R. Isaac said, "The sting of a worm to the dead is like the pricking of a pin in the flesh of the living." (Shab. 13b). The dead are very sensitive. One must not tell tales around the death-bed of a scholar (Ber. 18a). Inasmuch, however, as the dead are exempt from performing the precepts, they feel slighted if such performance should take place in their presence by the living, as it would be like "mocking the poor" (Prov. xvii. 5). R. Hyya, on his way to the cemetery with R. Jonathan, noticed the sight of the latter's garment untied, and admonished him to pick it up, else the dead would remark, "To-morrow they will join us, and now they scoff us" (Ber. 18a; compare Yer. Ber. 4c; d; Ecol. R. ix, 5; see Bucher, "Ag. Tan." II. 526). From this it is inferred that where the custom prevails to wrap the dead with a tallit over the shroud, the fringe must be removed or made unfit for purposes of prayer (Shulhan 'Arukh, Tohor De'ah, 851). Also, in burying a scholar it is customary to deposit in his coffin a scroll that is unfit for reading (ib. 851; Maimonides, "Yad," Sefer Torah, x. 30).

The Zohar obviously disapproves this practice of making use of the cemetery as a genizah for defective scrolls, and tells the following story of B. Hekhalah and R. Jose, who were passing the ruins of Aleppo in Syria, the latter carrying along a fragment of a scroll. While reading they heard a rumbling noise arising from a grave, and a cry: "Wo, wo, the world must be in trouble, for the Torah has appeared here. Or perhaps they come again to laugh at us and disgrace us!" The rabbis were frightened and asked: "Who art thou?" "I am a dead man. Once upon a time, when the world was in trouble, R. Hyya came here with a scroll to pray. I and my comrades went out to meet him, and introduced him to the patriarchs in paradise; but on examining the scroll it was found to be defective, having a superfluous letter 'waw' in the word ימר עב (Lev. xvi, 3); and because we admitted him we expelled from the high yeshibah" (Zohar, ed. Cracow, הילnn יוט 127).
Death-Bed Scenes.

1. Visiting the Sick
2. Making the Confession
3. Lighting the Candles
4. Mourning

(From Augustin, *Kinderliche Vertreibung*, 1708)
The practice of praying for the intercession of the dead is of early origin. Caleb on reaching Hebron visited the cave of Machpelah, and prayed to the patriarch, to be saved from the conspiracy of the Jewish dead (II Sam. 23:33). The Talmud mentions the custom of visiting the cemetery to request the dead to pray for the living (Taan. 18a; compare ib. 23b).

The noise of the soul's departure from the body reverberates through the world from one end to the other, and yet the sound is unheard.

The Soul of (Yoma 33b). Prior to the soul's exit the Dying, it sees the Shekinah (Pirke R. El. xxxiv.). The soul after death is in the same condition as it is in life when one dreams (ib.). Until the body is entirely consumed the soul hovers over the grave (Shab. 152b).

R. Judah ha-Nasi in his last will commanded his son that on every Sabbath eve after his demise they should continue to light the candles, set the table, and prepare the couch in their customary places, as on every Sabbath eve he would visit his home. Once a neighbor knocked at the door for entrance, and Rabbi's servant answered: "Hush! Rabbi is at home." After this, Rabbi ceased his visits, so as not to reflect on the righteous men who died before him (Kid. 100b). Samuel said: "If one wants to have a taste of death, let him sleep with his shoes on" (Yoma 786). "And God saw everything he had made, and behold, it was very good" (Gen. i.31). "This includes death," wrote R. Meir on the margin of his Bible, playing on the similarity of הָדָע and בָּדָע (Gen. R. b.). "The day of death is better than the day of one's birth" (Ecc. vii.1) is explained in Ecl. vii.1) is explained in Ecl. R. ad loc. and Ex. R. xliv. to mean that "death tells of the meritorious life of the departed; it is like the vessel entering port laden with goods." The great ones of each generation must die to make room for the greatness of successors; "the righteous themselves ask for death as a favor" (Mish. Tch. to Ps. cxvii. 15). The Zohar calls death a festal day (ספָּר יָנוּר) Zohar. Siemlin. In referring to the death of Naahub and Abihu, compare also Helenin, "הָרַכְשׁ הַקְּיָמִים" (ib. 39c). The day when Adam died was made a holiday (Tanna deh Eliezer R. xvi.).

The windows of the death-chamber should be opened to allow the spirits to enter and to depart (דַּקְרַה יַעֲרִית, תַּלְבֶּשׁ יְדֵיה). In referring to the death of Naahub and Abihu, compare also Helenin, "הָרַכְשׁ הַקְּיָמִים" (ib. 39c). The day when Adam died was made a holiday (Tanna deh Eliezer R. xvi.).

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the hands, a piece of metal on the body, a little bag with earth from the Holy Land under the head, and a three-toothed wooden fork in the hands, to enable the dead to excavate a subterranean way to the Holy Land on the day of resurrection, when all the Jewish dead will arise in Palestine. A towel is hung up and a glass of water placed beside it, so that the soul might bathe when it returns to the body.
DEATH (Statistics). See Mortality.

DEBARIM. See Deuteronomy.

DEBARIM RABBAH: A Midrash or homiletic commentary on the Book of Deuteronomy. Unlike Bereshit Rabbah, the Midrash to Deuteronomy, which has been included in the collection of the Midrashim, does not contain running commentaries on the text of the Bible, but twenty-five complete, independent homilies, together with two fragmentary ones, on as many sections of Deuteronomy, which for the larger part are recognized as “sedarim,” the Sabbath lessons for public worship according to the Palestinian three-year cycle. The index to the rabbinical Bible (Venice, 1525) gives twenty-seven sedarim in Deuteronomy; on nineteen of these there are homilies in the present Midrash, as well as a fragment, which, according to the editions, belongs to another sedar (Deut. xxix. 9). It may be due to differences of time and place in the division of the cycle of sedarim that in the Debarim Rabbah there are no homilies on seven or eight of the sedarim mentioned in that index—namely, Deut. xi. 10; xiv. 1; xv. 7, xxii. 10, xxiii. 32, xxiv. 19, xxv. 1, and occasionally and conditionally xxix. 9—and that, besides a homily on a section mentioned in other sources as a sedar (Deut. iv. 25), there are five additional homilies on the sections Deut. i. 10; iv. 7; v. 26; xxvi. 9; and xxi. 1, which were not otherwise known as sedarim. In some of these homilies, moreover, the halakic exordiums (see below) close with the words מ"א ה"ש מ"א, which clearly show that the Scriptural sections on which the homilies were pronounced were used for public lessons. The editor of this Midrash, however, has probably included only the homilies on the Sabbath lessons of the cycle of sedarim: for Debarim Rabbah contains no homilies on the lessons of the Pesikta cycle belonging to Deuteronomy, Deut. xiv. 23 and xxv. 17 (Deut. xxviii. 1 is a sedar as well as a Peisita section).

The economy of this Midrash containing sedarim homilies on Deuteronomy, as well as the character of the individual homilies, could easily have been misconceived and forgotten after the division of the Torah into pericopes according to the one-year cycle had come into general use. In present editions Debarim Rabbah is divided only according to these latter pericopes; it was not noticed that the homilies on יתבנ יתבנ יתבנ did not correspond with the beginnins of the pericopes Deut. xx. 10 and xxvi. 1. The midrash Nigdabim and Wayelek formed one pericope in the oldest Midrash editions (Constantinople, 1512, and Venice, 1545); hence in these editions Debarim Rabbah contains only ten sections corresponding with the pericopes. The further designation of these sections as “parashit yot” and their enumeration from 1 to 11, dividing Nigdabim and Wayelek, are addenda of the later editions. According to its original composition, this Midrash includes the following homilies (the passages marked with an asterisk are sedarim):

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<th>Section</th>
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| Nos. 1-9 | on *Deut. iii. 21; (6) on Nos. 10-17, on Deut. iv. 7; (7) on Nos. 18-24, on *Deut. iv. 21; (8) on Nos. 25-30, on *Deut. iv. 41; (9) on Nos. 31-37, on *Deut. vi. 4; (10) par. vii. Nos. 38-40, on *Deut. vii. 10, 11, on *Deut. viii. 1; (12) par. vi. Nos. 10-15, on Deut. vii. 13-17, on *Deut. x. 1; (13) par. iv. Nos. 15-20, on Deut. xxix. 1-13 (14) on Nos. 61-63, on *Deut. xii. 20; (15) par. v. Nos. 1-7, on *Deut. xvi. 10; (16) on Deut. xix. 1-5, on *Deut. xxi. 10; (18) par. vi. Nos. 1-7, on *Deut. xxxii. 6; (19) on Nos. 9-14, on *Deut. xxxiv. 4; (20) par. vii. Nos. 1-7, on *Deut. xxvii. 1-12; (21) on Nos. 8-12, on Deut. xxix. 11; (22) par. viii. No. 1, on a halakic exordium, doubtful if belonging to *Deut. xxix. 11; (23) par. viii. Nos. 7-17, on *Deut. xxx. 11-12; (24) par. ix. Nos. 1-4, on *Deut. xxxi. 11; (25) par. x. Nos. 1-4, on *Deut. xxxii. 11; (26) par. xi. Nos. 1-5, and probably No. 6; (27) par. xii. Nos. 1-6, on an inceptional second halakic exordium; No. 8 probably belongs to the Midrash, the remaining pieces being additions borrowed from the "Midrash on the death of Moses").

These homilies, which in a new edition of the Midrash should be marked as its proper components, evidence a great regularity in workmanship in their composition and execution. Each homily begins with a halakic exordium, has one or more proems, followed by the commentary—in which, however, only the first verse, or a few verses from the beginning of the section read, are treated—and ends with an easily recognizable peroration containing a promise of the Messianic future or some other consolatory thought, all concluding with a verse of the Bible. The comments referring only to the first verses of the lesson characterize Debarim Rabbah as a Midrash of homilies in which even the proems are rather independent homilies than introductions to the comment on the Scriptural section; and the exordiums show, further, that Debarim Rabbah is very similar to the Tanhuma Midrashim. In the halakic exordium (an essential of the haggadic discourse which is found neither in Pesikta and Wayikra Rabbah nor in Beraita Rabbah) an apparently irrelevant legal question is put, and answered with a passage from the Mishnah (about twenty times) or Toschea, etc. Such answers are generally introduced in Debarim Rabbah by the formula קנה בידינו, although the formula usually in Tanhuma, קנה בידינו, occurs twice (in parashah i. Nos. 10 and 15). Then follow other halakic explanations (compare parashah v. No. 8; par. vii. Nos. 1 and 8; par. ix. No. 1; par. xi. No. 1) and haggadic interpretations, the last of which are deduced from the Scriptural section of the Sabbath lesson. Thus, a connection between the halakic question and the text or the first verse of the lesson is found, and the speaker can proceed to the further discussion of the homily, the exordiums closing generally with the formula קנה בידינו, twice as קנה בידינו; bekah twice as bekah. In this Midrash, however, it is lacking altogether in only a few of the homilies.

The stylistic manner of opening the discourse with a halakic question is so closely connected with the original Midrash Tanhuma, however, that in consequence of the introductory formula קנה בידינו ("May our teacher instruct us!") with which the exordiums and hence the homilies began, the name “Yelamdeu” was given to this Midrash. Even in early times some scholars concluded from the halakic exordiums in De-
Debarim Rabbah that this Midrash was derived in large part from the Yelammedenu, as did Abraham ben Solomon Akra in his "Mishnah Midrash Rabba," Venice, 1891.

It is curious that while in Debarim Rabbah every homily has a halakic exordium, in the class Midrashim the part of Deuteronomy is without any (the Tanhumot edited by Baber lacks the exordiums in Exodus and Leviticus.) It would be erroneous to conclude from this, however, that the present Debarim Rabbah must be identified with Tanhumot, and Tanhumot to Deuteronomy with Debarim Rabbah, or that Debarim Rabbah as well as the Tanhumot Midrashim in the editions to Deuteronomy, and several other Midrashim to Deuteronomy of which fragments have been published in modern times, or from which quotations are found in old authors, have all borrowed from the original Yelammedenu. If the designation "Tanhuma homilies" be given to the homilies described above, consisting of halakic introductions, proems, comments on various verses, etc., modeled on the form of the Yelammedenu Tanhumot, and if the latter was also the model for the baggaide discourses in the centuries immediately following Tanhumot, it may be said that Debarim Rabbah contains those "Older than homilies in a much more primitive Tanhumot form and also in a more complete collection than the Midrashim to Deuteronomy in Baber's and the earlier editions; for these editions (as Theodor has shown in "Die Mishnahim zum Pentateuch," in "Monatschrift," 1886, pp. 539 et seq.) exist in a very defective form, treat much fewer homilies than Debarim Rabbah, and, are with few exceptions, only shorter or longer fragments of homilies.

In view of the form of the homilies and the composition of the whole work, which lead to Debarim Rabbah the appearance of a Tanhumot Midrash, it is not strange that passages from this Midrash are quoted, in some citations of earlier authors (in the thirteenth century and later), as belonging to Tanhumot. Textually, Debarim Rabbah has little in common with the Tanhumot Midrashim in Deuteronomy, either in the editions or in the extracts from Tanhumot in Yalot or from Yelammedenu in Yalot and Aruk. Some halakic questions found also in Tanhumot in homilies on Genesis, Exodus, and Leviticus are quite differently applied and developed in the exordiums of Debarim Rabbah. This Midrash, in its use of the old sources, such as Yerushalmi, Bereshith Rabbah, and Wayyikra Rabbah, often shows a freer treatment, and endeavors to translate Aramaic passages into Hebrew and to modernize them.

As regards the time of writing or editing of the Debarim Rabbah, the "epoch of the year 990" comes, according to Zunz, "perhaps" nearest the mark. The Midrash was not known either to Probable R. Nathan, the author of the "Aruk, Date," or to Rashbi (the passage in a citation quoted by the latter is not found in Debarim Rabbah). A large number of extracts are found in Yalot, generally with the designation of the Midrash in the arukim, as it is commonly cited by the older authors. The same name is given to the Midrash on Deuteronomy in Cod. Munich, No. 229; this contains for the first the homilies, "Bereid, the fourth, fifth, and sixth, are entirely different homilies which have but a few points of similarity with those in present editions, but which are likewise composed according to the Tanhumot form, and are on the same Scriptural sections as the homilies in Debarim Rabbah, namely, on Deut. i. 1. Codex. i. 10, ii. 2, ii. 31. The second and third pericopes have also halakic exordiums; in which, however, the question is put in a different form. The Munich manuscript agrees with Debarim Rabbah in the pericopes, but has additions to the latter; the remaining pericopes are lacking. Another manuscript, Midrash, in the possession of A. Epstein, Vienna, contains not only the same homilies as Cod. Munich for the pericope of Deut. xxxii. 21, but for the pericope of Deut. xxxii. 22. This manuscript has a different homily, that are entirely different from Debarim Rabbah and are on the sedarim Deut. iii. 3 (not iv. 7), iv. 25, iv. 41, vi. 4; all these four homilies have halakic exordiums. The manuscript also has a different exordium for the beginning. From this point to the pericope of Deut. xxxii. 21 it agrees with the editions (the exordiums, however, are preceded only by the word קרו, without קרו מדרש: קרו). In pericope ד"ו llegar תוא, and its additions, it agrees with the Cod. Munich. For these passages (also on Deut. xxxii. 14) it has a different text; and in the last two pericopes, קרו מדרש and קרו מדרש, and קרו מדרש, it agrees with the Midrash in present editions. It may be assumed with certainty that the first or two pericopes of this manuscript—in which several passages can be pointed out that R. Bahya (end of the thirteenth century) quotes from the Midrash Rabbah and from קרו מדרש—belong to a Midrash that originally included the whole of Deuteronomy. What remained of that Midrash was combined in those codices with pericopes from Debarim Rabbah and Midrash Tanhumot. Among the numerous Midrashim to Deuteronomy there are known to be a number of fragments of a Debarim Zuta, the preservation of which is due to the author of "Yalkut."


J. T.

DEBASHI, ISAIAH BEN SAMUEL: Provençal poet of the second half of the thirteenth century. Renan supposes that the surname "Debashiki" (boney) in the Hebrew translation of the Provençal name "Miles," a surname frequently borne by the Jew of Provence. Debashi is known by two poems addressed to the poet Gorni in defense of Rabil; also a poet, who had been criticized by Gorni. These two poems are still extant in manuscript (Munich MS. No. 128).


I. B.
DEBORAH: 1. Rebekah's nurse, who accompanied Jacob, and died on the road to Bethel. She was buried under a palm-tree ("rekeit") in A.V. and R.V., on this account named "Allon-bakut" (terebinth of weeping; Gen.xxxv.8). This tree appears later on in Jewish history in connection with another Deborah. In Judges iv.5 it is called "the palm-tree of Deborah," as though named in honor of the prophetess, who sat under it and judged Israel; but it is more likely that "Deborah" in this connection is a reminiscence of the nurse. How Deborah came to be in the camp of Jacob is explained by Moshe ha-Darshana as follows: "Rebekah had said to Jacob, 'I shall send thee hence, and I shall bring thee back.'" (Gen. xxvii.45); and in fulfilment of the second part of her promise she sent Deborah to bring him back." The nurse is also mentioned in Gen. xxiv.59, but her name is not given.

2. Biblical Data: A prophetess who judged Israel. The story of Deborah is given in Judges iv. and v., and, although these chapters agree in some details, the differences between the two are so great as to make it necessary to treat them separately.

Ch. iv. is a prose narrative from which it is learned that for twenty years Jabin, King of Canaan—whose royal city was Hazor, and whose general, Sisera, also had a special city, Harosheth of the Gentiles—oppressed Israel. During this time, or for a part of it, there was a prophetess named Deborah, wife of Lapidoth; she also acted as judge. Her residence was between Ramah and Beth-el in the Mount of Ephraim. Stirred by the wretched condition of Israel she incites a rebellion, and sends for Barak, the son of Abinoam, to Kedesh of Naphtali, and orders him to muster ten thousand troops of Naphtali and Zebulun and concentrate them upon Mount Tabor, the mountain at the northern angle of the great plain of Esdraelon. At the same time she states that she will draw Sisera to the River Kishon. Barak declines to go without the prophetess. Deborah consents, but declares that the glory of the victory will therefore belong to a woman, for a woman will capture Sisera. Barak gathers ten thousand troops and comes to Mount Tabor. As soon as the news of the rebellion reaches Sisera he collects nine hundred chariots of iron and a host of people. A battle is fought, and Sisera is completely defeated. He himself escapes on foot, while his army is pursued as far as Harosheth of the Gentiles and destroyed, not a man being left. Sisera passes the tent of Jael, who calls him; and he lies down to rest. She asks for a drink; she gives him milk; and while he is asleep she hammers a tent-pin through his temple. When Barak, in hot pursuit, passes the tent, she shows him the dead general. The narrative closes with the statement that henceforth the power of Jabin waned until he was finally destroyed. For Judges v., see Deborah, Song of.

In Rabbinical Literature: Deborah was one of the seven prophetesses God raised in Israel: Sarah, Miriam, Deborah, Hannah, Abigail, Huldah, and Esther (Meg. 14a). The epithet נֶעְבָּדָה ("wife of Lapidoth") is interpreted by the Rabbis (i.e.) as referring to the woman who furnished wicks for the "lamps" of the sanctuary. The story is told more elaborately in Tanna de Eliyahu R. ix.: Deborah, being married to an "am ha-aray," induced him to furnish wicks for the Shiloh sanctuary, and he made them so big as to turn the lights into blazing torches (יוֹתָר). His real name was "Barak," given to him because his face "shone like lightning," because he was called "Michael," because he was the companion of David, and because his property was a part of the spoils of Sisera's troops. Deborah's dwelling was under the palm-tree (Judges iv.5) is explained in several ways. According to one view, she would not, being a woman, teach or
judge in privacy, but in the open air, where all could assemble; according to another opinion the palm-tree symbolized the unity of hearts of all Israel, all being turned, like the leaves of the palm, to God their Father in heaven (Tanna deh Eliyahu ix.; compare Yalk. ii. 42). Deborah’s prophecy consisted in her revealing the fact that God aids Israel by means of men who consecrate their lives to the worship of God and the study of His Law, praising Him in the bet ha-knesset and bet ha-midrash (Tanna deh Eliyahu ix. and x., derived from הַיָּפָה נַחַל בְּרוֹאָה מֶרֶנֶת, Judges v. 2, 9; compare Targum to Macc. ii. 42, and “Apost. Comm.” ixiii.)). “Barak, because he heeded her prophecy, was made participant of her song” (Judges v. 1).

Deborah’s song, which is taken by Grätz (“Gesch.” i. 115) to be a poem not composed by her—the form יָרָה (Judges v. 7) being the second person feminine; i.e. “Until thou diest arise, O Deborah,” not “I arose” (A. V.)—is referred by the Haggadah to such Hasidean heroes as aided the Maccevan warriors in their battle against the Syrians (Tanna deh Eliyahu x.; Er. 54b, Targ. to Judges ii. 9-11). The words “I arose a mother in Israel” show her concern, and her punishment for such pride was that she lost her powers of prophecy (Pss. 666).

DEBORAH, THE SONG OF: Name of the triumphant ode found in Judges v. 23-31 and ascribed in the title (Judges v. 1) to Deborah. It celebrates the victory in the plain of Magdala over Sisera and his army. The song belongs to the earlier poetry of the Hebrews, but shows such a remarkable power of expression and such a spontaneity that it takes a high place among the masterpieces of the world’s poetic literature. The Masonic text, while exhibiting corruptions and obscurities, may be said to the whole poem concludes (verse 31) with a fervent wish that Sisera’s fate befall all of Yhwh’s enemies, while His friends shall be invincible. The poem may have been included in the “book of the wars of Yhwh” (Num. xxii. 14; see Ber. 38a). Modern critics for the most part concede that the song was written very near the time at which the battle therein described took place.


The principal pauses occur after verse 11 and verse 22, and the prevailing rhythm has four beats to the line.

The poem opens, after the summons to praise Yhwh, in which the kings of the surrounding nations are asked to join, with the description of Yhwh’s marching forth from Seir (verses 2-5). Then the song enlarges on the disorganized state of affairs before the war “until thou diest arise, O Deborah” (verse 7) (the ending of the verb יָרָה, which may be taken to be the first person, is rather a poetic form of the second person feminine); this apostrophe to Deborah (or declaration by Deborah) is followed by continued portrayal of the critical situation in Israel, which was completely unmanned because disobedient—though the phrase (“they chose new gods,” v. 8) is of obscure meaning—to the ancestral God. The text of verses 9-11 shows some misplacements, and verse 9 may be a marginal note by some later hand, or a colophon added, of the class so numerous ly found in the Old Testament. Verses 12-22 describe the march into battle, the victory, and the flight of the Canaanites. Verse 12a is the appeal to Deborah to strike up the battle-song, followed by that to Barak to open the fight. Praise is bestowed on the tribes of Ephraim, Benjamin, Machir (Manasseh), Zebulun, Issachar (Barak’s tribe), and Naphtali (Barak’s tribe). While certain details of the song have been included in the “book of the wars of Yhwh” (Num. xxii. 14; see Ber. 38a), modern critics for the most part concede that the song was written very near the time at which the battle therein described took place.

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DEBTOR AND CREDITOR: The law-books treat under this heading the incidents of payment: the kind of money that the creditor must accept: the place at which the debtor must pay: the means of sending or bringing the money: good and bad tender; the creditor’s duty to give a receipt; etc.

The Jewish codes treat some of these questions on Talmudic authority. They speak of debtor and creditor as “malvei we-loweh” (literally, “lender and borrower”), looking upon a liquidated debt, even when it arises from the sale of land or goods, as a loan.

The question, What is a good tender—so as to stop interest and costs—is of no consequence in Jewish law, as the latter awards neither interest nor costs. Though debts were not paid with checks or notes in Talmudic times, yet cases quite analogous are discussed.

A debt is payable wherever the creditor demands it, even if he meets the debtor in the wilderness...
(provided the payment leaves to the debtor the means for getting home); but should the debtor offer to the creditor in the wilderness money which he has borrowed in a settled country, the creditor may refuse to take it (B. B. x. 6), also applicable to liabilities arising from torts or bailment. Maimonides, " Yad," Malveh, xii. 8; Shulhan 'Aruk, Hoshen Mishpat, 74, 3).

The custom arose in the days of the Geonim for the creditor, at or after the time of a contract made before witnesses, to request the debtor to pay only before witnesses; and, accordingly, rules drawn by the Geonim from Shebu'ot vi., such a request must be complied with. That is to say, the debtor will in such a case be unable to set up payment except by the testimony of witnesses (Maimonides, B. B. x. 1, and see gloss for disputed points). If the creditor stipulates that the witnesses must be scholars or physicians, or that he, the creditor, shall be trusted without oath against the plea of payment, the stipulation was enforced (ib. x. 2, 3).

Similar stipulations may be made by the debtor; with what effect see ib. x. 5; compare generally Hoshen Mishpat, 69.

The debtor is responsible for the sum due till he pays it over to the creditor or his agent. Should the creditor say to him, "Throw me my money and be quit," and he do so, but the money is lost or stolen before it reaches the creditor, he is quit (Gitt. 78b; see Maimonides, ib. x. 1). What is said about throwing the money applies, of course, to any mode of transmission chosen by the creditor (Hoshen Mishpat, 120, 1, 2).

In the absence of special terms, a loan or a sale on credit (unless there be a local custom to the contrary) is presumed to fall due in thirty days (Tosef., B. B. m. x. 1; Shulhan 'Aruk, Hoshen Mishpat, 73, 1). Where a time of payment has been set, either in an oral "loan" or by bond, whether the debtor be dead or alive, the creditor may make no demand before the day set (see Hoshen Mishpat, 73, 2, 3, 4, for the settlement of disputes as to the time of maturity).

At maturity the debtor may wish to pay at once, so as no longer to hold the money at his own risk—for example, if it be feared that the government will levy an arbitrary tax or change the money standard—and the creditor is bound to accept. If he refuses, the debtor may deposit the money with the court or with some trustee worthy; but not when the debt is not yet due and some untoward act, as above, seems imminent. If no such risk is apparent, however, the creditor must accept; for the setting of a time is intended only for the debtor's benefit.

After maturity the debtor may wish to pay in driblets. Here the better opinion is that the creditor may refuse such payments. Still, if there is a pledge or mortgage for the debt, the debtor can compel the creditor to release part of the property, even though it may be easily divisible (Hoshen Mishpat, 74, 4, based on B. M. 77b).

When the coin in which a contract was made has been demonetized by the government, it must still be accepted so long as it remains current in some other country to which the creditor has access; if not current in such a country, the debtor must pay in the coins current at the time; and such is also the rule for the wife's jointure (ib. 74, 7).

It has been shown under Alienation how a demand is transferred in a "meeting of three." Thus, the promise of a third person may be transferred in payment of a debt. As Maimonides says, if A owes a mina to B, and B says to A in a meeting of three, "Give to C the mina which you owe me," and C assumes it, but it turns out that A is insolvent, C may back out; for B has misled him. But if C knew of A's insolvency, or if A was well off at the time and became insolvent afterward, C may not repudiate his assumption. Again, suppose A has no demand on B, but owes a mina to C, and he refers the latter for payment to B, although he refers him thus in a "meeting of three," there is no transfer. B need not give the money to C; but if he does, he can recover it from A. Also, if B says, "I do not wish to collect from B," he may hold A liable, even after collecting part of the demand from B (" Yad," Malveh, xvi. 3, 4). The inference from the cases in which the old debt is not barred by reason of fraud or mistake is that where the debtor in a meeting of three furnishes to the creditor a new obligor with a full understanding of the facts all round, the old debt is extinguished.

The formal acquittance by which a bond is canceled is known as "shober" (literally, "breaker"), and is in form a "shober"; that is, attested by two witnesses. Where the debt is by bond, the bond is delivered upon payment in full. Upon partial payment, the creditor may insist on receiving a new bond for the remainder; or he may give an acquittance for the part paid. For a debt otherwise than by bond, the debtor may have his shober, provided he pays the scrivener's fees. But if the creditor claims to have lost or mislaid the bond, the debtor is entitled to a shober at the creditor's cost, and may, moreover, compel him to take an oath that the bond is not in his possession (Hoshen Mishpat, 54, and authorities there quoted).

L. G.}

DEBTS OF DECEDENTS: Under the old law as it is recognized in many passages of the Talmud (e.g., Ket. 81a) and implied in the Mishnah (Ket. ix. 2; B. B. x. 1), the goods and chattels of a decedent, or the moneys due to his estate, can not be seized by his creditors or by his widow, who is a bond creditor for her jointure ("ketubah"), though R. Meir distinctly said, and the Mishnah in one place intimates, that all of a man's estate is bound by the latter instrument. The very name given to lands and slaves, "estate which has responsibility" ("sharrut"), as shown in the article on Alienation, indicates that land was deemed by the old sages the primary fund for securing creditors (see also Deed). It may hence be inferred that in Palestine, even after the destruction of the Temple, and in Babylonia, the Jews were, down to the completion of the Talmud, in the main land-owning farmers, not landless traders or artisans.

In later times, when the bulk of the Jews had become landless, this rule became impracticable, and
the Geonim instituted another rule, subjecting the goods and demands of decedents, as well as their lands, to their debts (see Shulhan 'Aruk, Hoshen Mishpat, 107, 1). Maimonides shows that even without this new institution the orphan heirs of A, who have as much obtained the land of his lord, must give them up to A's creditors; for the lands would be considered as coming to them from their father (Ket. 20a); and morally orphans were always bound to pay their father's debts to the extent of both lands and chattels received ("Yad." Malwch, viii. 9, based on Ket. 91b). As priorities of bond creditors on descended lands, see Deen. Regarding personal property, all creditors are on an equality, except in so far as one gains a priority by making the first seizure. The codes say little or nothing about the distribution of an estate that is not sufficient to satisfy all creditors.

Bond creditors take lands sold by the heirs out of the lands of the purchasers (unless the heirs will pay the debt), in like manner as they prevail against purchasers from the debtor himself.

The manner of appraising the lands of infant heirs, and of advertising and selling the same for the payment of debts, is described in the article on Arpaim; see also Hoshen Mishpat, 109. A sort of judicial conveyance, known as "adrakta," is drawn up after the selling of the lands, which must contain the declaration that the lands sold belong to the deceased debtor, naming him (65.).

A debt arising by word of mouth, or by written contract not sealed (see Dexo), can be set up against the debtor's heirs in three cases only: (1) if the debtor had in his last sickness acknowledged the debt; (2) if the debt was due at the debtor's death; (3) if the debtor had been excommunicated for failing to satisfy a judgment, and had died while under the ban; for in other cases the debt might have been paid in the debtor's lifetime without the knowledge of the heirs.

And, except in those three cases, even a debt by bond can not be enforced against the heirs during their infancy (boys under thirteen), though the bond contains a clause that the debtor trusts the honesty of the creditor; for these heirs, if of full age, might find proof to overcome the bond or to show its having been paid. Nor can the debt be enforced during the infancy of the heirs if the testimony of witnesses is needed to bring it within one of these three cases; for witnesses can not be adduced against an infant. Hence it was usual to make a judicial minute of the debtor's death-bed acknowledgment. So decides Caro (Hoshen Mishpat); but Maimonides (Malwch, xii. 1, 2) holds that during the infancy of the heirs no proceedings can be taken in any cases but the following two: (1) where the demand belongs to a Gentile, and bears interest which it is for the benefit of the infants to stop; (2) the case of a widow's jointure, provided she has not married again. In these two cases the court should appoint a guardian for the infant heirs, who will guard their interests; and if there is no defense, the descended estate will be sold, and the debt paid off (see also B. R. 5a, 22a, 174a).

Whether the heirs be under or over age, the creditor can not proceed against them without taking the oath, unless there be a clause in his bond in which the debtor declares faith in his truthfulness. Should the creditor die, and his heirs set up a claim against that of the debtor, they must take a solemn oath framed for the circumstances (see Shev. 45a), unless a clause in the bond avows faith in the creditor and in his heirs. Where the creditor does not know of assets descended, and calls upon the debtor's heirs for payment, and they, while admitting the debt, deny the receipt of assets, they may clear themselves by the rabbinical oath.

A fine, such as was often imposed by the rabbinical courts ("kenas"), falls to the ground with the wrong-doer's death, and can not be collected from his heirs (Hoshen Mishpat, 108, 2).

The rule of enforcing all demands against the obligor's heirs is of late date. Rab and Samuel, the first of the Babylonian "pairs" (c. 230-250), still agreed in the proposition: "He who lends by word of mouth can not collect either from heirs or from purchasers" (B. B. 17a; but see Romain as to liability of descended lands for things taken forcibly).

This feature of the older Talmudic law fails in with the common-law rule that the heir (i.e., the successor to the decedent's lands) is bound only for the bonds or sealed instruments of his ancestor. Later on, in both systems of law natural equity prevailed over narrow distinctions.

L. 6., N. D.

DECALOGUE: A word, derived from the Greek, corresponding to the Biblical בְּרִיתָן בְּרִיתֶן (LXX. πᾶν δῶν λόγος, Ex. xxxiv. 28; Deut. x. 4; compare Josephus, "Ant." II. 5, § 8) and the δόνα βέβας (Deut. xiv. 21; also τοί δῶν λόγοι, in the title of Philo's dissertation "Πρὸς τοῖς Ἰσραήλ," in later Hebrew יְנָרַץ [Shabbat 96b] or, without the numeral, יִנְרַץ. (B. E. 54b). As a singular, δέκαλος (seel. בְּרִיתוֹ) was first used by the Church Fathers (see Clement of Alexandria, "Pedagogs," iii. 12, § 8, and "Romana," vi. 16, §§ 123, 127; the corresponding Latin "decalogue" is met with in Tertullian ("De Animis," xxxvii.)

Biblical Data: The Decalogue is given in the Pentateuch in two versions (Ex. xx. 2-17 and Deut. v. 6-18) that exhibit some variants (see below). According to the Biblical records, it represents the solemn utterances of [סומן] on Mt. Sinai, directly revealed by Him to Moses and the people of Israel in the third month after their deliverance from Egypt, amid wonderful manifestations of divine power marked by thunder and lightning and thick smoke (Ex. xxiv.). Asshur, God wrote the Ten Words upon two tablets of stone—"tablets of testimony" (חֲבֵרוֹת הָעִבְרָא, Ex. xxiv. 12, xxxi. 18, xxxii. 16) or "tablets of the covenant" (סְתַנְכָּב, Deut. ix. 9, 11, 15)—and gave them to Moses. The people having gone astray, Moses, carried away by righteous indignation, broke the tablets (Ex. xxxii. 19), and God subsequently commanded him to hew two other tables like the first (Ex. xxxiv. 1), wherein to rewrite the Ten Words (Ex. xxxiv. 1). According to another passage (Ex. xxxiv. 27, 28), Moses was hidden to rewrite, and did rewrite, the Commandments himself; but in Deut. iv. 15, v. 18, ix. 10, x. 24, God appears as the writer. This second set, brought
The Decalogue, or Ten Commandments, was given to Moses on Mount Sinai by God. It was placed in the Ark of the Covenant and later designated as the Ark of the Testimony. The Ten Commandments are traditionally divided into two groups: the first five concern personal relationships (Prohibitions of idolatry,-sacrilege, murder, theft, false witness) and the last five concern personal duties (Remembering the Sabbath, honoring father and mother, not committing murder, adultery, or theft, and not giving false testimony). The Decalogue also concludes with an expanded declaration against covetousness.

Critical View:

The Decalogue in Deuteronomy does not differ materially from that in Exodus in regard to the affirmations and obligations contained therein. However, verbal discrepancies, as well as comparatively numerous, while the reason adduced for the Sabbath is altogether different. These variants may be grouped as follows:

1. Differences in the consonantal (Masoretic) text, in identical words: For example, “mizwotai” (Ex. xx. 6) corresponds to “commandments” (Deut. v. 17). In Ex. xx. 9, “prophecy” is used in place of Deut. v. 12, “false witness” (false witness)” in Ex. xx. 16 corresponds to “falsehood” (falsehood) in Deut. v. 17. (A.V. 20), the prohibition being furthered by “and.” The sequence “house and wife” in Ex. xx. 21 is reversed to “wife and house” in Deut. v. 18 (A.V. 23).

2. Additional and amplifications: Deuteronomy adds in two places (v. 10, 11) the formula “as Yhwh thy God hath commanded thee.” Another addition is found in Deuteronomy in the text of the command to honor father and mother (v. 16): “and that it may go well with thee.” Ex. xx. 10 omits “thy cattle,” which in Deut. v. 11 (Heb.) is expanded to “thine ox and thine ass and all the cattle” to which is added “that thy servant and thy maidservant may rest as well as thou.”

But of greatest interest is the variation in the reason given for the Sabbath. Ex. xx. 10, 11 connects it with creation (compare Gen. ii. 2); Deuteronomy assigns to it a social purpose and connects it with Israel’s liberation from Egyptian bondage. Thus the Sabbath may be said to rest in Exodus on a universal-theological, in Deuteronomy on a national-historical-economic, basis.

A careful analysis of these variations leads to the conclusion that Exodus, on the whole, presents an earlier text than Deuteronomy. The clearly marked effort at stylistic refinement (the substitution of “as Yhwh hath commanded” for “as Yhwh willed”; the mention of the “wife” before the “house”; even the polysyndetic phrasing, showing a strainning after effect) points in this direction. The insertion of the formula “as Yhwh hath commanded” indicates that the appeal rests on a well-known and long-established law. The enumeration of the various kinds of cattle also betrays the hand of a later writer, and so does the explanatory and qualifying gloss “that it may go well with thee.”

On the other hand, the variants in the command against idolatry point to the priority of the Deuteronomic reading. Exodus is more explicit and strenuous, as if afraid that the laxer wording (“graven image of any likeness”) of Deut. v. 8 might not be sufficiently comprehensive to bar every species of...
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idolatry. The Sabbath law in Deuteronomy, at least in part, appears to confirm this; while the expression "keep" is stronger than that in Exodus, "remember," and would thus indicate a later solicitude for a better observance. Also, its anxiety for the welfare of the servant exhibits a humane spirit not ordinarily to be looked for in documents of antiquity. The introduction of the theological motive in Exodus, where Deuteronomy has the historical-economic, is an element that favors the assumption of the higher antiquity of the Deuteronomic Decalogue.

These variants, however, have been explained as due to scribal carelessness, as is easily established by a comparison of the texts of other parallel passages; the writers, contrary to the later rabbinic practice and injunction, failing to commit the written text while quoting from memory, and thus mixing with their lines reminiscences of similar but not identical verses (compare Bardowicz, "Studien zur Geschichte der Orthographie des Alt-Hebr."

Frankfort-on-the-Main, 1894; Blau, "Studien zum Alt-Hebr. Bücherwesen," Budapest, 1892). But upon examination this plausible theory will be seen to create new difficulties in the matter in point. The Decalogue must be considered, on the basis of the Mosaic authorship of the Pentateuch, to have been fundamental; and as such its wording must have been so accurately fixed as to preclude the possibility of latitude for scribal caprice. The Rabbis, indeed, have felt this difficulty. They have solved it by assuming that both versions are of identical divine origin, and were spoken in a miraculous manner at one and the same time ("Bedibbur Ehad"); see Mek., ed. Weiss, p. 77, Ki Tabo). Ibn Ezra (to Ex. xx. 1) recognizes the insufficiency of this explanation, but is equally dissatisfied with the solution proposed by Saadia. The latter, conforming to his rigorous theory of inspiration, would not admit that the Masoretic text was other than of divine origin. It is therefore his theory that literally the Deuteronomic Decalogue equally with that of Exodus was divinely inspired. While Exodus presents the reading of the first set of tablets, Deuteronomy contains that engraved by divine direction on the second (see "Jour. Asiatique," Dec., 1861, in Neubauer, "Notices sur la Léxicographie," etc.; Geiger's "Jüd. Zeit." i. 292). With profuse professions of regard for Orthodox teachings, Ibn Ezra ventures to hold that these variants are in the nature of linguistic differences often noticeable in the Biblical books.

Modern Views: Modern conservative scholars, with few exceptions (G. Livingston Robinson, "The Decalogue and Criticism," 1899), in so far as they do not maintain that the version of Exodus is the original Mosaic, or at least the older, while that of Deuteronomy (also Mosaic) departs from the original text in conformity with the parenetic method and purpose of Deuteronomy, have concluded that both versions are amplifications—those in Deuteronomy on the whole being later than those in Exodus—of an anterior and old (Mosaic) but briefer list of ten statements written in the manner of the prohibitions against murder, adultery, theft, etc. (Strack, "Exodus," p. 241; Franz Delitzsch, in "Zeitschrift für Kirchliche Wissenschaft und Leben," 1892, p. 392; Holzinger, "Exodus," in "Kurzer Hand-Commentar zum A. T." pp. 79 et seq., Tübingen, 1900; Eduard König, "Einleitung," p. 187, and Index, s. v.; Wildeboer, "Die Literatur des A. T." p. 17).

Graphically considered, the writing of the letters (about 690) contained in the Decalogue on two tables of stones of moderately large dimensions does not present, as was long thought, an impossibility. The Mosaic stones proves the contrary. The Decalogue written in the style of the latter would fill about twenty of its lines (Holzinger, i.e. p. 69). The unevenness in the length of the first and the second parts is a much stronger indication that the original version was without the amplifications noticeable in the commandments of the first and tenth groups. The tradition, according to which ear- ly tables were replaced by others, shows that for a long time the knowledge was current of changes in the text, and not, as Holzinger contends (i.e. p. 77), that a Mosaic law had never existed.

The original Ten Words probably opened with (1) "I am Yhwh, thy God," etc. Then followed:

(2) Thou shalt have no other gods before Me (beside Me).
(3) Thou shalt not take the name of Yhwh thy God in vain.
(4) Remember the Sabbath-day.
(5) Honor thy father and thy mother.
(6) Thou shalt not murder.
(7) Thou shalt not commit adultery.
(8) Thou shalt not steal.
(9) Thou shalt not bear false witness.
(10) Thou shalt not covet (Wildeboer, i.e. p. 19).

Eduard König and others (see Lotz in Herzog-Hauck, "Real-Encyk." 3d ed., p. 563) place as the second of these original Ten Words the prohibition against the making and the worshiping of graven images. It is probable that the early Hebrews shared with the Arabs the repugnance to molten plastic idols (see Wellhausen, "Reste Arabischen Heidentums," p. 102; but "magebet" (pillars or stones) were legitimate accessories of the Yhwh cult down to a much later period than that of such a Mosaic decalogue. Moreover, idolatry was tolerated in North Israel and even in Judah down to the later centuries. Upon these considerations, Kuenen, Wellhausen, Stade, Schultz, and Smend have argued against the ascription of any decalogue to Mosaic times; but with the omission of the original ten of the injunction against idolatry, the mainstay is taken from under the opposition to the authenticity of the tradition connecting Moses with such a lapidary code.

These simple brief statements were amplified in course of time; the fourth, for instance, reflecting in both versions agricultural conditions such as did not obtain in the Mosaic days. So also does the promised reward of the fifth. The reason given in Deuteronomy for keeping the Sabbath also appeals to circumstances of agricultural civilization, that added in Exodus is of a theological nature, and can be much older than the priestly code (P), nor can it antedate the reception into the Pentateuch of Gen. 1

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and li. 1-4. Critics have assigned the Exodus version, with this exception, to the ninth century B.C.; the Deuteronomic text, to the seventh century.

From the point of view of Pentateuchal analysis Wellhausen ("Die Composition des Hexateuchs und der Historischen Bücher des Alten Testaments," 1889, pp. 84, 85, and passim) maintains that the Decalogue (the Jubilean) contains an altogether different Decalogue; viz., that of Ex. xxxiv. 14-26. Goethe, in his "Zweo Fragwe, 1773," was the first modern to suggest this. This Decalogue is concerned with ritual affairs. Holzinger (Commentary on Exodus, p. 119) proposes the following brief sentences as its contents:

1. You shall not sacrifice the first-fruits of anything to idols.
2. You shall not sacrifice the first-fruits of anything to idols.
3. You shall not sacrifice the first-fruits of anything to idols.
4. You shall not sacrifice the first-fruits of anything to idols.
5. You shall not sacrifice the first-fruits of anything to idols.
6. You shall not sacrifice the first-fruits of anything to idols.
7. You shall not sacrifice the first-fruits of anything to idols.
8. You shall not sacrifice the first-fruits of anything to idols.
9. You shall not sacrifice the first-fruits of anything to idols.
10. You shall not sacrifice the first-fruits of anything to idols.

In order to extract these "ten words" from the passage, many other laws therein contained of seemingly equal importance have to be omitted, as also the Decalogue in P (Ex.xx.) is virtually anteriorto the venture to recover the Decalogue from fragments in Ex. xx.27,28, andxxxiii.10-16 (Meissner, "Entaschronisierungithas been suggested that the Decalogue was originally delivered, the first pentad containing the commandments of "pietas" (relating to God or His visible representatives on earth, the parents); the other, those of "probitas" (relating to conduct toward one’s fellow men).

The Midrash mentions a similar division: 열בר על ריב, 열בר על ריב (Ex. R. xili.), though, according to R. Nhemish, each table contained the complete text of the Ten Words (compare Tosef. Shekiv. iv. [quoted in "Zo Ya'akob"]). The first table would thus have contained 146 of the 172 words of the Exodus Decalogue, but the other only 26. In view of this in-equality in the distribution it has been suggested that the one table contained only the first three commandments; the other, the last seven. But if the amplifications were omitted, the grouping in sets of five would result in assigning to the one table 28 words and to the other 27 (Strack, "Exodus," p. 249).

The order of the prohibitions against murder, adultery, and theft, as now given in the Masoretic text, in Josephus, and in the Syriac Hexapla, is not followed by the Septuagint, the Codex Alexandrinus, and Ambrosianus (which have "murder, theft, adultery"). Nor by Philo (who has "murder, theft, adultery").

Sequence and Numbers. Differences obtain also in regard to the numbering of the various commandments. The traditional Jewish system makes Ex. xx. 2 the first "word," and verses 3-6 are regarded as one; vi., the second (Mak. 2:4a; Mek. ed. Friedmann, p. 70b, Vienna, 1870; Paulin, R. ed. Friedmann, p. 106b, St. 1890). This arrangement is found also in the Codex Vaticanus of the LXX, and in the Deuteronomy of Ambrosianus. Still R. Ishnia’el counts verse 8 as the first "word" (Sifre to Num. xvi. 31; ed. Friedmann, p. 83a, Vienna, 1894). Philo and Josephus count verse 3 as commandment i.; verses 4-6 as ii.; verse 7 as iii.; verses 8-11 as iv.; verse 12 as v.; verse 13 as vi.; verse 14 as vii.; verse 15 as viii.; verse 16 as ix.; and verse 17 as x.

The numbering adopted by the Roman Catholic and Lutheran churches combines verses 3-6 into a single commandment which is numbered i., in consequence of which, up to the last, every commandment is advanced by one, the Jewish No. III. becoming iv., and so on. In order to maintain the number ten, the Jewish No. X. is divided into IX. ("You shall not covet thy neighbor’s wife") and X. ("You shall not covet thy neighbor’s house," etc.). This method of numbering is ascribed to Augustine ("quest. 71 ad Exodum," but the Codex Alexandrinus, as E. Nolte was the first to notice ("Thol. Studien aus Würtemberg," 1886, pp. 319 et seq.), also exhibits it. Modern critics are inclined to accept this latter system of enumeration, partly because the Jewish No. I. is not a "commandment," in which they overlook the Hebrew designation הֵל( "word"), and partly because, as the Jewish enumeration has ii., verses 3 and 4-6 certainly constitute one command.

The "אָסָר" ha-dibrot are accentuated in the Hebrew in two ways: one for private reading, when the verses are marked to begin at 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 17 (13-16 the acronym of the as one verse); the other for solemn Command- public recital, when the first two commandments and the introduction are read without interruption, because God is introduced as the speaker, and every other commandment as a separate verse (Pinsker, "Einleitung in den Babylonischen-Hethitischen Punktationsystem," pp. 48-50). It may be possible, though it has been doubted, that this double accentuation preserves the traces of an old uncertainty concerning the numbering of the various "principles" or "words." These accents are respectively known as the "ta'amu ha’el-yon" (superficial) and the "ta'amu ha’abaton" (subterranean).

The Oriental Jews know only the division into ten words; i.e., that observed in private reading (W. Wicke, "Accentuation of the Twenty-one So-called Prose Books of the O. T." p. 139). The superficial accentuation is generally used for the cantillation of the Decalogue on the Feast of Weeks.
as the memorial day of the revelation—i.e., the giving of the Torah (תנּוֹת)—while on the ordinary Sabbaths, when the Decalogue is read as a part of the pericope (Yitro and Wa'ethanan), the sublinear is followed (Japhet, “Die Accentede der Heiligen Schrift,” 1895, p. 190; Geiger, “Wiss. Zeit. Jud. Theol.” iii. 147 et seq.; also “Urschrift.” p. 373, note).


According to Hananiah, the son of Joshua’s brother, the Decalogue contains all the laws of the Torah (Yer. Sull. 42d; Booth 32d; Caer. Sabbath 14b, v. 14), his words, “parashiyot ha-avidbashot shel Torah,” recalling Philo’s view that the Decalogue contains the capital, the rest of the Pentateuch the special, laws. Berekhiah is credited with a similar opinion (Bacher, i.e. III. 356). The Decalogue is compared with a rare jewel of ten pearls (Exod. R. xliv.; Yebh. 25b). The Patriarchs had been long before they had been revealed to Moses.” According to K. Hiyya as fundamental is construed by R. Levi as a cryptogram of the Decalogue (see Didache).

The first and second commandments are rated as preeminent (Sifre to Num. xv. 37), both on account of their doctrine and also because they alone, as indicated by the use of the first person singular, were spoken to the people by God Himself (Baba Bathra 14a; Hor. 8b). On the other hand, the tenth commandment is also held fundamentally to include the others; at least its violation amounted to transgressing the seven “nots” (Plaat) of the Decalogue (Pesik. R. 22). As the tenth forbids the coveting of a neighbor’s wife, the following statement of its scope agrees with the similar valuation placed upon the seventh (against adultery: The Seventh Tan. Nasso, Adultery is a violation of the first commandment, according to Jer. v. 7, 12; of the second, according to Num. v. 14 (XI) = Ex. xx. 5; of the third, because adultery is denied, as is generally the case, with an oath; of the fifth, inasmuch as the child of such a union can not honor its parents; of the sixth, because adulterers are always prepared to kill if caught in the act, etc.; of the seventh, which directly forbids adultery; of the eighth, as the adulterer is virtually a thief (see Prov. ix. 17); of the ninth, because the adulteress gives false testimony against her husband; of the tenth, in that the adulterer makes his son
another man’s heir. In regard to the fourth (concerning the Sabbath), the eventuality is assumed that the issue of an adulterous intimacy between a non-priest and a woman of the priestly caste might become a priest. The arrangement of the two tables whereby one is opposite six indicates that murder includes the denial of God (Mek. to Ex. xx. 11). The last six commandments are also regarded as the basis of all morality (Tosaf., Shesh. iii. 6).

As a statue is seen by a thousand, and its eye covers them all, so, R. Levi says, every single person heard the words as though personally addressed (Pesik. 110a; Tan. ed. Buber, to Yitro 17). Compare Pesik. xxii., where Jochanan is credited with this simile, while Levi points to one sound heard by many. The fact that the version of Ex. and Deut. present textual discrepancies was explained by the theory that both were divinely given in one act of divine speech (Sheb. 20b; R. H. 27a; Mek. xx. 8; B. B. 47a; Deut. xxii. 11), which “would be impossible for men,” and “which the human ear could not hear”; but, according to Ps. xxxii. 12, the one sound of God was apprehended as two by men. In fact, the Ten Words were all proclaimed at once (“bakkal bar chad,” Mek. xx. 1). The first set of tables did not contain, in the fifth, the words “that it may be well with thee,” because they were predestined to be broken (R. K. 55a). Interesting is the report that R. Hyya was ignorant of this difference between Deut. and Ex. (B. K. 54b).

The Decalogue often appears as a subject of controversy with non-Jews, a circumstance which goes far to demonstrate the fundamental value attached to it (see Pesik. R. xxvii.). One such controversy is with Hadrian (Pesik. R. xvi.). The subjects discussed are such as why is circumcision not in the Decalogue? (Pesik. R. xxvii.; Tan. to Lek Leka, Agud. Ber. kiv.; Mek. xxvii.); or why does not the Torah begin with the Decalogue? (Mek. to xx. 2). The “Ten Words” are even a “pledger” for Israel (Pesik. R. xi.; Midr. Teh. to Ps. xxvii. 4).

How the Ten Words were distributed between the tables is also a subject of rabbinical inquiry. The prevailing opinion is that there were five on each; but it has also been maintained that each had the whole ten (see Decalogue; Yer. Shakah 49d; Yer. Bevi 22a; Cant. Rabbah Tr. 11; Mek. xxx. 87); even twice—one on each side (Yer. Bevi. xi. 1). Similar is the argument that the Ten Words were inscribed on each table four times (tepuryanu; t. 4). The dimensions of the tables furnish a fruitful subject for exegetical ingenuity. The objection that they were too heavy for one man to carry (raised even by modern Bible critics) is met by ascribing to the letters engraved thereon miraculous powers. They virtually carried the tables; only when they began to fly off, he became alarmed and threw the tables down, whereupon he was struck dumb (Yalk., Ki Teze). By the use of “anokhi” (“I am,” an Egyptian word; Pesik. R. xxi.), which God had employed in His conversations with Abraham, Isaac, and Jacob (Gen. xv. 1, xxvi. 24, xxxii. 10), He convinced the people that it was the God of their fathers who spake to them (Tan. ed. Buber, to Yitro 10).

In post-Talmudic literature and liturgy the Decalogue is also expanded and expanded as the foundation of all. The day of the revelation (Shab. 86a), this idea was prominently utilized in the pizmonim and Adir ha-Shem for the holiday. Saadia adopts the enumeration of the letters of the Decalogue given in Num. xxiii. as 613, a number likewise fixed by Nahshon Gaon (‘Arak, under ע. מ). Eleazar ben Nathan has the same number in the “Ma’arib” for Pentecost, Eleazar b. Judah the same in the “Sefer ha-Hayyim.” In reality, the Decalogue contains 620 letters, the mnemonicetic word for which is הָיְנָה ("crown"; “the Crown of the Law”), which number, according to its expounders, corresponds to the 613 Commandments, one for each letter, the seven others, auxiliary vowel-consonants, indicating the seven Yochanan commandments (see beginning of “Bet” in the “Sha’ar ha-Or’hot’). Many “poetic” elaborations of the Decalogue are in existence, but the plan was also carried out by writers on legal matters (Zunz, “Literaturgesch.” p. 95; Steinschneider, “Hebr. Bibl.” iii. 130). The philosophical writers of the tenth to thirteenth centuries occasionally emphasized the fundamental nature of the Decalogue. Judah ha-Levi, in his “Cuzari” (ii. 28), remarks: “The root of the Decalogue of knowledge was placed in the Ark, and connecting therewith the Shema, connects the latter as laying down ten main principles corresponding to the Ten Words. Also, in his “Ikhar” (iii. 26), develops in extensive the idea of the Decalogue’s fundamentality, calling attention to the difference between the “words” on the first table as theological, and the second as ethical, both together covering the whole field of religion. Of Bible commentators following on the same line may be mentioned Rashii to Ex. xxiv. 13: “The first word of the Decalogue is the fountainhead of all.”

Nahmanides makes the first one of the mandatory commands (“mizwot ‘asem”). The whole people heard all ten, but understood only commandments one and two as perfectly and thoroughly as Moses. From three on, however, they did not comprehend, and therefore Moses was forced to explain them. Maimonides, desiring of removing all anthropomorphic conceptions, rephrases Philo’s idea, that it was not God’s voice that was heard, but an impersonal voice created especially for the enunciation of the Decalogue (“Morch,” 1. 65; compare Saadia, “Emunot ve-De’ot,” ii. 8; “Cuzari,” l. 30). The writing on the tables was also a “creation” (“Morch,” l. 66). The Karaites entertain the same view (see Japhet Abu-
that Stephanus Byzantius includes Gerasa (Tepasa) by Epiphanius (Hereses, i.30, § 2). It is curious in a district he calls Teapae Kaisa and Sasa (Town and Gadara, these cities being expressly mentioned, and it is also included in the Decapolis perhaps, because they were more prominent than others, situated in Perea, round about Hippos, Pella, and Hippos (Vita, 65, 74) as in the Decapolis. Josephus mentions Scevthopolis (B. L. 6, 9, § 7), Philadelphia (ib. ii. 18, § 1), Gadara, and Hippos (ib.), the cities of the Decapolis, as Susith with Hippos, and Fashia and Hippos. The cities of the Decapolis used the Pompeian era in reckoning dates; were organized entirely along Hellenic lines; had Greek worship and Greek games, and were always hostile to Jews. Pompey (i.e. xv. 4) speaks highly of the small olives of the Decapolis. Jesus had several persons from the Decapolis among his followers (Matt. iv. 25; Mark v. 23), showing that many Jews were living there. When the Jewish war broke out, the pagans fell upon the Jews, an uprising for which Joses of Tiberias took bloody revenge. The Talmud often of the pagan population of these cities, the philosopher Oenoniaos of Gadara, for instance, being among them. It is curious that Damascus, which lies much further north, is also included in the Decapolis. Josephus mentions Scevthopolis (B. J. iii. 9, § 7), Philadelphia (63, ii. 18, § 1), Gadara, and Hippos (ib.), §§ 65, 74 as in the Decapolis. The "Onomasticon" of Eusebius and Jerome (ed. Lagarde, 251, 89, and 116, 29) describes the Decapolis as situated in Perea, round about Hippos, Pella, and Gadara, these cities being expressly mentioned, perhaps, because they were more prominent than the others in the history of Christianity; Pella, for example, is known as the home of the first Christian community, and it is also included in the Decapolis by Eusebius (Hereses, i.30, § 2). It is curious that Stephanius Byzantius includes Gerasa (Cesarea) in a district he calls Taoxoantras (Township of fourteen), but this is probably a clerical error for "Ten City." Ptolemy (v. 13, §§ 22, 23) places the Decapolis in Coele-Syria, and enumerates most of the cities mentioned by Pliny, as well as some in the neighborhood of Damascus, eighteen cities in all, and among them Capathius, founded by Nero in the year 67 or 68. The city of Alba is mentioned on an inscription (C. I. G. N. 486) as being included in the Decapolis.

The population of the Decapolis was chiefly pagan. Steyrpolis was attacked by the Maccabeans (ii Mac. xii. 28), but most of the cities of the Decapolis were not subjugated until the reign of Hyrcanus. Pompey again separated them from the Jewish territory in 63 B.C., and placed them as autonomous cities directly under the government of Syria. Gadara and Hippos were given to Herod (Josephus, Ant. xv. 7, § 8; compare 10, § 2); but after his death they were again declared to be free by Augustus, so that Galilee and Perea, the two districts of Herod Antipas' tetrarchy, were separated by the Decapolis. The cities of the Decapolis used the Pompelian era in reckoning dates; were organized entirely along Hellenic lines; had Greek worship and Greek games, and were always hostile to Jews. Ptolemy (i.e. xv. 4) speaks highly of the small olives of the Decapolis. Jesus had several persons from the Decapolis among his followers (Matt. iv. 25; Mark v. 23), showing that many Jews were living there. When the Jewish war broke out, the pagans fell upon the Jews, an uprising for which Joses of Tiberias took bloody revenge. The Talmud often of the pagan population of these cities, the philosopher Oenoniaos of Gadara, for instance, being among them.

The Decapolis must have existed as a special district in the second century, since the geographer Ptolemy speaks of it as such; when, however, the province of Arabia was organized (106), several of those cities came gradually to be included in that province—for example, Gerasa and Philadelphia (Ammian. Marcell. xiv. 8, § 8), in 263, according to Marquart ("Staatsverwaltung," i. 277, Leipzig, 1876); the other cities with their territories were probably included in a century earlier.


DECKERT, FRANCIS: Clerical anti-Semitic agitator; born at Vienna 1846; died there March 21, 1901. From its beginning in the eighth decade of the nineteenth century Deckert was identified as a political agitator and writer, with the anti-Semitic movement; but he did not become prominent until the liberal press expressed some of his questionable business transactions. In retaliation he published a pamphlet on Simon or Zwey, in an effort to confirm the truth of the blood accusation "Ein Ritualmord Aechenzum Nachgewiesen." Vienna
DEED (translated from the law Latin "actum"): In English law a contract under seal. To it corresponds very closely in Jewish law the "sheitar" (lit. "writing"); the latter, however, means a solemn document, and is as such distinguished from the mere note of hand ("ketab hashir").

I. The sheitar was said to be sealed, and in Biblical times seal-rings, making an impression upon wax, clay, or lead, were evidently used to authenticate written documents: but in the Mishnah and in the later rabbinical literature the sealing of a document means neither more nor less than the signatures of two or more attesting witnesses.

In Biblical Hebrew "sefer" (lit. "a book") is the common name for a document, whether it be a conveyance (Jer. xxxii., pallet), a bill of divorce (Deut. xxiv. 1), or an indictment (Job xxv. 30). Another word, "get," is found in the Mishnah, mostly applied to the bill of divorce, but used also in a more general sense. It is known.

Letters according to its outward form, either Patent and as the "straight deed" ("get mekushar"), the former being open, the other folded and sealed (Mishnah B. B. x. 1). The straight deed is signed by the witnesses at the bottom of the page: the tied deed (generally made up of several sheets sewed together) is folded and signed by one witness on the back, then folded again and signed by another witness. The latter form went out of use at an early date. The Talmud (B. B. 160a) says it was invented to prevent undue haste, especially in making out bills of divorce.

Concerning the form of written documents in use among the Jews before the Babylonian captivity, nothing is known. More than a thousand years before that event, written contracts—especially
bonds for the payment of money with interest thereon—were in use in Assyria and Babylon, thousands of which are still preserved and known as "contract tablets"; and the forms observed in them have had their influence upon the documents of the post-exilic Jews.

The ordinary language of written documents, such as marriage contracts, bills of divorce, assignments of claims, as it has come down through the Mishnah and Baraita, was Aramaic; so also bonds, as appears by samples of their language (Mishnah B. B. x. 2).

II. An important variety of the deed is the bond known as the "shetar hol" (writing of debt). The sealed bond—that is, an acknowledgment of debt attested by two or more witnesses—is of "higher dignity," to use an English law term, than the simple note of hand or a promise by word of mouth. For the judgment on a bond may be levied on "subjected property"—that is, property sold or pledged to others after the delivery of the bond—while a judgment on an oral contract or on a note of hand can be made only out of "free property." In other words, the bond creditor can subject the debtor's land or slaves to his claim, notwithstanding a subsequent sale, gift, or pledge to others; the bond thus operating as a mortgage, from the time of its delivery, of all the debtor's lands wherever situated. According to R. Meir, however, only when a clause to that effect ("abanuyot") is inserted; but, according to the majority, with or without such a clause (Mishnah B. M. i. 6; B. B. x. 8), its omission being deemed an error of the draftsman. Hence, once who finds a bond on the highway should not return it to either debtor or creditor, as it may have been paid off and thrown away, and might now by collusion be used to the injury of third parties (B. M. i. 6). It was thought that the attestation of a bond by witnesses would give it sufficient notoriety to deter others from buying the debtor's lands where are inscribed on it and to make it "illigible, thence have it reestablished on the testimony of witnesses by the decree of court.

The name of a surety ought to be inserted in the body of the bond above the attestation of the witnesses, and be connected by the word "and" with that of the chief debtor. If he simply writes under the attestation, "I, A, son of B, am surety on this bond, he is at most liable on a "simple contract"; and only his "free property" can be levied on. Even this is doubtful; for, unless he has become surety before the loan is made, or property is delivered, there is no consideration for his suretyship (ib. x. 6, where the point is raised by Simeon ben Nanna, the most celebrated lawyer of his time).

The plural, "shetarot," (writings, documents) stands for bonds as a class of property. It has been shown, under ALIENATION AND ACQUISITION, how a bond is transferred.

In the chapter of the Mishnah on overreaching ("ona'ah"); compare B. M. iv., bonds are said to have no market price; for the value of a bond depends not only on the time it has to run, but also on such uncertain elements as the maker's honesty and solvency. Hence, the rule that a sale or purchase at more than a sixth above or below the market price gives a right to rescission is not applied to bonds.

III. Deeds for the conveyance of land, by way of sale or gift, are treated under the heads of ALIENATION AND ACQUISITION; GIFTS; SALES. Other important deeds are the KETUBAH, or marriage contract; deed of LEASE.

L. N. D.

DEEP: 1. In contradistinction to "rock," which is used figuratively for a "refuge" (Isa. xxvii. 16; Ps. xxvii. 5, 6; lxxvi. 2, xli. 5), the "deep" ("ma'amakhit") is a metaphorical expression for misfortune or sorrow (Ps. lix. 2; cxlix. 1). Thus the "deep valley" ("ona'ah") designates a "place of affliction and judgment." (Job iv. 2, 12, 14, 16, 18), and the phrase "deep pit" and similar words are used in the sense of "great danger." (Prov. xxxii. 14, xxiii. 27; Is. xxxiv. 17, 22; Zech. ix. 11; Ps. iv. 20, lixxvi. 3); and proverbial saying, "They live in a valley that is at the mercy of torrents." Hence "the depths of Sheol" (Prov. iv. 18) is an image of utter affliction.
Deiches: Russian rabbi and Talmudist; flourished in the eighteenth and nineteenth centuries; died at Jerusalem Feb., 1868. Elijah was the son of David b. Araye Lobb Delches, who was rabbi of Elbulsuk at his death in 1842. Elijah was for many years rabbi at Neustadt Schirwint and Wilkowiski, where he also direct- ed large yeshivot. He then removed to Palestine, and was one of the leading rabbis of Jerusalem.

Israel Hayyim b. Lobb Hirsch Delches: Russian rabbi and Talmudist; born at Dorsunishak, near Kovno, Dec., 1850. At the age of three he accompanied his father to Kovno, where, under the direction of his father and other scholars, he devoted himself to the study of the Talmud. In 1869 he removed to Wilna. Here he married the daughter of Moses Bieltzki, called also Moses Zernic. He remained in that city until 1883, when he went as rabbi to Neustadt Schirwint, whence he emigrated to England; he is now rabbi and editor of a Hebrew paper in Leeds. He is the author of the following works: "Pirke ha-Abibo" (Blossoms of Spring, Wilna, 1870), discussions on portions of Jewish law, composed at the age of eighteen; "Imre Yosher" (Words of Uprightness, Wilna, 1877), sermons; "Netivot Yerushalmi" (The Ways of Jerusalem, Wilna, 1880), a commentary on the treatise Baba Kamma of the Palestinian Talmud; "Einzlibot," remarks and notes on the responsa of Isaac b. Sheshet, included in the Wilna edition of that work (1878); "Ma'asehol Yerushalim" (The Armies of Israel), halakic discussions on various subjects included in "Onsh ha-Hayyim" of Hayyim of Ratzki (Wilna, 1879). H. N. Steinberger ("Yim Sheloshim," p. 196) gives 1858 as the date of Delches' birth.

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DEISM: A system of belief which posits God's existence as the cause of all things, and admits His perfection, but rejects Divine revelation and government, proclaiming the all-sufficiency of natural laws. The Socinians, as opposed to the doctrine of the Trinity, were designated as deists (F. Lichterberger, "Encyclopédie des Sciences Religieuses," iii. 637). In the seventeenth and eighteenth centuries deism became synonymous with "natural religion," and deist with "freethinker."

England and France have been successively the strongholds of deism. Lord Herbert, the "father of deism" in England, assumes certain "innate ideas," which establish five religious truths: (1) that God is; (2) that it is man's duty to worship Him; (3) that worship consists in virtue and piety; (4) Deism in that man must repent of sin and abandon his evil ways; (5) that divine retribution either in this or in the next life is certain. He holds that all positive religions are either allegorical and poetic interpretations of nature or deliberately organized impostures of priests. Hobbes (d. 1679) may be mentioned next (see Lange, "Gesch. des Materialismus," i. 245; F. Toemnics, "Hobbes," in "Klassiker der Philosophie," Stuttgart, 1890). John Locke (d. 1704; see Jodl, "Gesch. der Ethik," i. 149 et seq.), in "The Reasonableness of Christianity as Delivered in the Scriptures" (1695), declares that "the moral part of the law of Moses is identical with natural or rational law." John Toland (d. 1722), the forerunner of the modern criticism of the N. T., in "Christianity Not Mysteries" (1696), says: "Revelation is no reason for assuming the truth of any fact or doctrine; it is a means of information." Anthony Collins (d. 1729), author of "Discourse on Freethinking" (1718) and "Discourses on the Grounds and Reasons of the Christian Religion" (1734), asserts that "Christianity is mystical Judaism." He applies the comparative method, and utilizes the Mishnah to show the affinity of N. T. theological allegorizing to that of the Rabbis. Tindal (d. 1738), in "The Gospel a Republication of the Religion of Nature" (1730), avers that "Revelation, both Jewish and Christian, is only a repetition of the law nature."
Del Bene, Miriam: American authoress; born June 27, 1867, at New Orleans; daughter of Rabbi Max Del Bane, who died shortly after her birth. Her mother removed to St. Louis, in the public schools of which city the daughter was trained, displaying remarkable poetic talent. Later she was sent to her uncle at Cape Girardeau, Mo., where she attended the State Normal School. After completing the course with honors, she rejoined her mother, who in the meantime had removed to Chicago, in which city Miss Del Bane obtained in 1885 a position as teacher in the public schools; since 1889 she has been assistant principal at the Von Humboldt School. She has been a frequent contributor to both the Jewish and general press, having written a large number of poems, both Jewish and secular; she has likewise translated Kayserling's "Die Jüdischen Frauen," which appeared as a serial in the columns of the "Jewish Advance" and was published in Chicago in 1881; and Alberti's "Ludwig Börne," which appeared in the "Menorah," 1888-89.


Del Bene, David (also known as Melahc): Italian rabbi; born at Mantua in the latter half of the sixteenth century; died at Ferrara in the beginning of the seventeenth century. Possessed of great oratorical talent and having received a thorough secular education, he began while a youth to preach in the synagogue of his native town. His sermons attracted crowds of listeners, the more so as he introduced in his addresses quotations from Italian poets, and even went so far as to speak of "the holy Diana." This mode of preaching could not fail to antagonize the zealots, who raised a storm of opposition against the young orator. Israel Norno put himself at their head, and petitioned the rabbi to excommunicate him. Consequently David retired from the pulpit, and resolved to turn his attention to rabbinic studies. His former judge, Menahem Azariah of Fano, became his master. Having acquired considerable Talmudical reputation, so much so that he was often consulted in regard to complicated halakhic questions, David was appointed rabbi at Ferrara, which position he held for thirty-six years. David was distinguished by the ascetic purity of his life.


Del Bene, Judah Asheal: Italian rabbi; born about 1618; died at Ferrara April 2, 1678. Together with Menahem Renani he signed a halakhic decision on the remission of debts in the jubilee year, which decision is cited in "Pahad Yizhak" by Isaac Lamproni, who counts Del Bene among the greatest Talmudical authorities of the time. Del Bene wrote "Ki'ot le-Bet Dawid" (Thrones of the House of David), Verona, 1646. It is a philosophical work, divided into eight sections ("bottim") and fifty chapters ("she'aram"), and deals with the creation of the world, the heavens and the planets, the elements, the immortality of the soul, resurrection, articles of faith, the preeminence of the Hebrew language, the liturgists and pseudepigrapha, and Mohammedanism. In the part dealing with the last-named subject Del Bene shows the superiority of Christianity over Islam, notwithstanding the Trinitarianism of the former. Another work of his, entitled "Yehudah Mehokelet" (Judah, My Lawgiver), is quoted in "Ki'ot le-Bet Dawid." Del Bene was a skilful poet, and many of his productions have been included in miscellaneous poetical collections. His style, however, is inferior because of his too frequent use of synonyms, though, as he says in "Ki'ot le-Bet Dawid," in treating of Hebrew style, he considers its wealth of synonyms to be one of its most beautiful features.
DELAIAH: 1. A son of Elioenai in the Davidic genealogy (1 Chron. iii. 24; A. V. "Dalaiah").

2. Son of Mehetabeel and father of Shemaiah, who tried to persuade Nehemiah to seek refuge at night in the Temple, which caused Nehemiah to suspect him of spreading false alarms at the instigation of Sanballat (Neh. vi. 10).

3. Son of Shemaiah, a prince during the regime of Jehoiakim; one of those to whom Micahiah related the reading of the prophecy of Jeremiah by the prophet's scribe Baruch (Jer. xxxvi. 12).

4. A priest who headed the twenty-third of the twenty-four priestly divisions in the reign of David (1 Chron. xxiv. 18).

DELAWARE: A state on the Atlantic seaboard of the United States. The first Jew of whom anything definite is known as a resident of the state was Solomon Solis, born in Wilmington March 13, 1819 (Morais, "The Jews of Philadelphia," p. 51). Prior to 1855 M. M. Stern, now of Philadelphia, was engaged in business in Milford. There were, however, few Jews in the state before 1860, when Nathan Lieberman settled in Wilmington, his brother Henry about the same time locating in Dover, the capital of the state. Since then there has been a small influx, the total number of Jewish residents being given as 928, of whom over 800 reside in Wilmington. That city contains the only Jewish organizations in Delaware. Congregation Adath Kodesh Baron de Hirsch was organized in 1883 and incorporated Sept. 13, 1889. Its present rabbi is Herman A. Blatt. A free Hebrew Sunday-school, dating from Jan. 1, 1880, has now (1908) over 200 pupils. The charitable organizations are the Moses Montefiore Benefit Society, incorporated Feb. 10, 1883, the Hebrew Charity Organization, incorporated March 9, 1882. The latter has a loan fund without interest. There are also the Young Men's Hebrew Association, the Wilmington Lodge No. 490, I. O. B. B., and a few smaller organizations.

A few Jewish families are scattered in Viola, Newcastle, Odessa, Milford, Laurel, Delaware City, Lewes, Georgetown, Seaford, Harrington, Milford, and Milford.

DELACRUT, DELACROT, or DE LA CROZ, BEN SOLOMON: Polish scholar, lived in the middle of the sixteenth century. He settled early in Italy, and at one time seems to have attended the lectures on Cabala and philosophy at the University of Bologna, devoting himself to the interpretation of cabalistic and scientific works. He was the author of the following: (1) "Perush," a commentary on Joseph Gikatilla's cabalistic work, "Sha'are Orah," Cracow, 1600; (2) a commentary on Solomon ben Aligdor's Hebrew translation of Sacrobosco's "Treatise on Astronomy," "Tractatus de Sphaera," or "Aspectus Circulorum" (Hebrew, "Mar'ehha-Ophanim"), with an explanation of the difficult passages of the translation according to the reading of his masters of the University of Bologna, and the interpretation he had found in Christian works (Cra-
cow, 1720); (3) "Zelha-'Olam" (The Image of the World), a translation of a treatise on comphraphy written in French by Gossouin, under the title "Livre de Clergie," or "L'image du Monde" (Am-
tsterdam, 1730).

DELAJIA: 1. A son of Elioenai in the Davidic genealogy (1 Chron. iii. 24; A. V. "Dalaiah").

2. Son of Mehetabeel and father of Shemaiah, who tried to persuade Nehemiah to seek refuge at night in the Temple, which caused Nehemiah to suspect him of spreading false alarms at the instigation of Sanballat (Neh. vi. 10).

3. Son of Shemaiah, a prince during the regime of Jehoiakim; one of those to whom Micahiah related the reading of the prophecy of Jeremiah by the prophet's scribe Baruch (Jer. xxxvi. 12).

4. A priest who headed the twenty-third of the twenty-four priestly divisions in the reign of David (1 Chron. xxiv. 18).

E. G. H. G. B. L.

DELANGO, GONZALO: Portuguese Marano of the sixteenth century, and son of Juan Pinto Del-
gado; born at Tavira, where he occupied the position of an "escrivino dos orfao" (secretary of an orphanage). He is the author of "Poema Composto de que Era, o Argumento: a Violente Irrupcao Feita Pelos Ingleses no Anno do 1596, Sequazando a Cidade de Faro," a poem narrating the circumstances of an English incursion in 1596, during which the town of Faro was stormed and sacked. The poem is dedicated to Ruy Lorenzo de To-
vara.

DELANGO, JOSEPH: Farmer of the revenue of Lumbrales, Castile. On July 26, 1723, he, his wife Antonia de Cardenas, and his brother Gabriel Delgado, refusing to renounce their faith, were sentenced to imprisonment for life by the Inquisition at Llerena. On the same day, the mother-in-law of Joseph Delgado was burned at the stake for the same reason.

DELANGO, JUAN (MOSES) PINO: Marano poet; born at Tavira, Portugal, about 1530; died in 1591. Going to Spain in his youth, he studied the humanities at Salamanca, where he formed a friendship with the poet Luis de Leon. He was talented in many ways, and was endowed with an unusually retentive memory, being able to reproduce verbatim a discourse heard but once. Pursued by the Inquisition, he left his wife and child at Tavira, and went first to Rome, and then to France, where he openly professed Judaism and took the name of Moses.

The poems of Jean Pinto Delgado are distinguished for grace, sublimity of style, and variety of meter; "parts of them are written not only with tenderness, but in a sweet and pure verication," says Ticknor. In addition to various poems, he composed poetical versions of certain books of the Bible, which were published together under the title "Poema de la Reyna Eclesia, Lamentaciones del Propheta Jeremia, Historia de Ro y Varlas Poemias" (Rouen, 1627), and dedicated to Cardinal Richelieu. The view of J. A. de los Rios and Ad. de Castro that there exists an earlier edition, published at Paris, is very questionable. Barbosa Machado says that Delgado trans-
DEILATITZ, ELIJAH BEN ABRAHAM: Russian Talmudist and rabbi of Delatitz; Born at the beginning of the nineteenth century. He wrote: (1) "Shene Eliyahu" (The Years of Elijah), notes on the comments of Elijah Wilna on the Abot de-Rabbi Nathan; (2) "Ben Abraham" (The Son of Abraham), a concordance of the parallel passages in the Abot, with explanations (Wilna, 1855). Delatitz is also the author of "Ma'amel Eliyahu" (The Reply of Elijah), a commentary on the last Mishnahs of "Eiku, and on the fifth Mishnah in the fifth section of Kilayim, published with the preceding work.

DEILATITZ, NISSAN: Russian rabbi and mathematician. He wrote "Keneh Hokmah," the Hebrew title of the "Rabbinerbuch," p. 330), and as "traitor" by Ranke (Cheyne and Black, "Encyc. Bibl." s.v.; see Samson). Deliatitz says that Nissan was the son of Abraham Deliatitz, but Fuerst makes him the son of Abraham Delatitz.

DEILAH: A woman of Sorek, loved by Samson (Judges xvi. 4-20). The chief of the Philistines bribed her to discover the secret of Samson's great strength. Three times she failed. First, at his own suggestion, she bound him with "seven green withes," but these he easily snapped asunder. Then she tied him with new ropes; these also failed. Then she fastened the locks of his hair to the loom (see Moore, "Judges," p. 160.), but with the same result. Finally, after many complaints that Samson did not trust her, she told him that her strength lay in his hair. Then, when he was asleep, she called a man to cut off his hair. She then awoke him, and delivered him into the hands of the waiting Philistine chiefs, from each one of whom she received 1,100 pieces of silver. In all probability Delilah was a Philistine woman, although not of Jewish descent; although, owing to his rabbinical learning and his sympathy with the Jewish people, and from a misunderstanding of his relation to his Hebrew godfather (whom he called "uncle"), a Jewish ancestry was often attributed to him. He devoted himself early to Semitic studies, was made assistant professor at Leipzig in 1844, and was called as professor to Halle in 1846, to Erlangen in 1850, and in 1867 to Leipzig, where he spent the remainder of his life. His services to Hebrew philology and literary history and to Biblical exegesis were great. As an Old Testament critic he was progressive: beginning as a bulwark of conservatism, he gradually moved toward the modern position (for example, in regard to the documents of the Pentateuch, and the dates of Deuteronomy, Isaiah [xl.-lxvi.], and Daniel). In Biblical psychology his work was less satisfactory, and has not met with favor. As a student he became deeply interested in post-Biblical Hebrew literature, and even his Biblical commentaries are full of citations from rabbinical and Neo-Hebraic works. In 1857 he worked out a catalogue of the Hebrew and Syriac manuscripts in the Leipzig Rathbibliothek, published in 1858. In conjunction with Steinacher he edited and annotated Aaron ben Elijah's "Ez Hayyim" (Leipsic, 1841); though his chief work in this branch was his "Zur Geschichte der Judischen Poesie" (Leipsic, 1856), a history which is still of use. Mention should also be made of his "Judisch-Arabischen Poesien aus vor-Mohammedanischer Zeit" (Leipsic, 1878); "Jesus und Iblil" (2d ed., 1879); "Jud. Handwerkerleben zur Zeit Jesu" (3d ed., 1879); Eng. transl. "Jewish Artisans Life," London, 1877; and his edition of Weber's "System der Altsprach. Theologie" (Leipsic, 1889).

Delitzsch's principal publications besides those already mentioned, are his "Pentateuch-Kritisches Studien," in "Zeitschr. für Kirchliche Wissenschaft," 1899, 1899; and the following commentaries: On
Comtino's commentary on Ibn Ezra was studied by Moses, a philosopher, and Judah, a rabbi (see Jews). Rachel, a daughter of Elijah, was raised by her father's success in Candia, and was married to the above-mentioned Elkanah. The eldest son, Samuel, was born in 1460; died in March, 1531.

About the end of the fourteenth century, its founder, Judah Delmedigo, emigrated to the island of Crete, whose inhabitants were mostly of German origin. Compare Joseph Solomon Delmedigo. "Einh.," p. 29, Amsterdam, 1629. The son had three sons: (1) Abba ha-Za'ak (I.), who, at his own expense, erected a German synagogue in Candia. (2) Mehuja, who died childless; and (3) Shemariah, with the surname Cretensis. The last wrote a philosophical work, "Heizer Isr el She-lah." Compare Geiger, "Wiss. Zeit. Jüd. Theol," iii. 447, and many grammatical treatises (compare Wolf, "Bibl. Heder," ii. 597, No. 33, Zunz, in "Catalogus Lib. Manuscript. Bibl. Salerm. Lips," 543). His son Moses was the father of Elijah Cretensis, who was born in Candia in 1460; died there March, 1497 (Grätz, "Geschichte," 3d ed., viii. 344, note). Elijah was instructed by his father in Bible and Talmud, and when scarcely more than a child he addressed halakic questions to Joseph Colon, who highly praised his erudition and clear mind (Res. of N. 54).

The high opinion of such a Talmudical authority probably led to the call, which Delmedigo received a little later, to preside over the Talmudical school of Padua. He devoted himself to the study of philosophy, chiefly that of Aristotle, Maimonides, and Averroes, whose systems he afterward inculcated among Christian students by lectures and by translations and commentaries written in an elegant literary Latin.

DELMEDIGO, ELIJAH CRETENSIS BEN MOSES ABBA: Cretan philosopher and physician; born in Candia in 1460; died there March, 1497 (Grätz, "Geschichte," 3d ed., viii. 344, note). Elijah was instructed by his father in Bible and Talmud, and when scarcely more than a child he addressed halakic questions to Joseph Colon, who highly praised his erudition and clear mind (Resp. of N. 54).

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Delmedigo's reputation as philosopher soon stood so high that he was chosen by the University of Padua, with the approval of the Venetian Senate, as umpire in a dispute on some philosophical subject between the professors and students of that university; and as a result of his decision he, at the age of twenty-three, was appointed professor of philosophy, teaching successively at Padua, Florence, Venice, Perugia, and Bassano. Among his students was the eminent scholar Count Giovanni Pico di Mirandola, who became his lifelong friend and protector.

This happy period in Delmedigo's life did not last long. The members of the party against whom he had decided the above-mentioned dispute had not forgiven him for their defeat, and they commenced to persecute him. Moreover, a quarrel arose between Delmedigo and Judah Minz, rabbi of Padua, who, being strongly opposed to scientific progress and freedom in religious matters, could not agree with the theories propounded by Delmedigo in his work "Behinat ha-Dat" (see below). This quarrel soon developed into fierce persecutions, obliging Delmedigo to leave Italy; and he returned to his native Bassano. Among his students was the eminent philosopher Count Giovanni Pico di Mirandola, who became his lifelong friend and protector.

Elijah's scientific activity lay chiefly in translating from Hebrew into Latin and in commenting upon some of Averroes' commentaries. His Works on Aristotle. He did this mostly at the request of Pico di Miranda. His translations and independent works are: "Questions Tre: I. De Primo Motore; II. De Mundi Efficiencia; III. De Esse Essentia et Uno," Venice, 1391; "Aductions in Priorina Dicta," or "Apro. Quadam in Lib. de Physico Auditu Super Quisuod Dictis Commentatoris [Averrois eis Atis Rebus]," etc., published as an appendix to the preceding work; two questions on the hylic intellect, in Latin and in Hebrew, under the title "She'elah" (Investigation of Religion), written at the request of his disciple Saul Cohen Ashkenazi, and published by Delmedigo's great-grandson, Basel, 1519; also, with a commentary, by Isaac Reggio, Venice, 1881. In the last named work Delmedigo endeavored to separate religion from philosophy. In his opinion religion consists in actions leading to a moral life, and is not a matter of "Behinat syllogisms requiring demonstration, ha-Dat." Philosophical speculations leading to a better understanding of the religious principles are indeed permitted, if not prescribed, by the Law; but these speculations are applicable only for the small minority possessing a philosophical training. As for the majority, they must take the Biblical and Talmudical prescriptions in their literal sense. Still, he admits that Judaism, besides religious prescription, contains certain dogmas, such as the unity and incorporeality of God, divine retribution, belief in the miracles related in the Law and resurrection; but these are by no means illogical—as is, for instance, the Trinity—and no true philosopher will declare them untenable. Delmedigo ascribes a divine origin to the halakic part of the Talmud, which is the traditional interpretation of the laws. The haggadic part, on the contrary, being the work of men, has no higher authority than the dicta of the philosophers. The Cabala, he claims, is rooted in an intellectual swampland; no trace of it is to be found in the Talmud, and its basal work, the Zohar, is the production of a forger.

The "Behinat ha-Dat" can hardly be called an original work. All that Delmedigo says in it respecting philosophy and religion is borrowed from Averroes' "Paq al-Makul," as has been pointed out by A. Hübch ("Monatschrift," 1883, pp. 555-568; 1885, pp. 28-46). Delmedigo's merit in connection with this work lies chiefly in the courageous expression of his opinions, heedless of consequences, which, as the result showed, were disastrous for him. His assertion concerning the haggadic part of the Talmud was probably the cause of his quarrel with Judah Minz, who regarded it as a legitimate heresy. On the other hand, the cabalists, who were at that time powerful, could not forgive Delmedigo for his severe attacks upon the Cabala; and even his friend Pico di Miranda, who was a warm supporter of the Cabala and caused many cabalistic writings to be translated into Latin, was probably offended by his attacks.

Samuel Algazi, in his "Toledot Adam," attributes to Delmedigo a commentary to the Song of Songs; but this is no longer extant. According to Joseph Solomon Delmedigo ("Maqef le-Ekholmah," p. 5), Elijah wrote several works in which he defended Maimonides against the criticisms of Levi ib. Gershon.


I. B.
Delmedigo, Elijah ben Eliezer: Cretan rabbi and Talmudist; flourished in the second half of the sixteenth and in the first of the seventeenth century in Candia. He was widely known in his time as a Talmudic scholar. A halachic decision of his exists in Joseph Samega's "Derek Yemini." He was the father of the famous philosopher and writer Joseph Solomon Delmedigo.

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Delmedigo, Joseph Solomon (Ya-Shai: Joseph Solomon Robo): Philosopher and physician; born at Candia June 16, 1591; died at Prague Oct. 16, 1655; son of Elijah, rabbi of Candia. Joseph received a thorough Jewish as well as secular education. At the University of Padua, which he entered at the age of fifteen, he studied logic, natural philosophy, metaphysics, and divinity; and then devoted himself to medicine and to his favorite studies, mathematics and astronomy, the latter under Galileo. While at Padua he frequently visited, at Venice, Leo de Medina, who exercised a great influence over him. Returning to Candia, Delmedigo's free-thinking tendencies and his preference for secular studies soon made his residence there impracticable. For many years he led a wandering life, going first to Cali, in search of new books for his rich library. There he associated with Karait scholars, especially with their hakam, Jacob Ishannai, at whose request he wrote his works on mechanics. At Cali, Delmedigo triumphed over a certain Mohammedan professor in a public debate on mathematics. At Constantinople, also (where he studied the Cabala), he associated chiefly with the Karaites. Going by way of Wallachia and Moldavia, he visited Poland and Lithuania. At Wilna he was engaged as physician to Prince Radziwill (c. 1620).

The appearance in Wilna of a man with such a versatile intellect was a rare event. Among his pupils here was Moses ben Meir of Metz. A Karaite, Zerah ben Nathan of Troki, addressed to Delmedigo a number of questions on scientific subjects, the answers to which constitute his "Elim." A few years later he went to Amsterdam, where he officiated as rabbi for a few years. About 1630 he settled in Frankfort-on-the-Main, and in 1631 became a communal physician. He finally, about 1646, settled in Prague, and resided there until his death.

Delmedigo was the author of numerous scientific works. Most of them are known only by the author's list of his own writings. The following enumeration may contain some duplicates, as it is not always possible to distinguish between books which have one and the same title:

"Ya'ar ha-Lebanon" (The Forest of the Lebanon), an encyclopaedia of science according to the system of the ancients. One part treats of the science of chemistry, and is entitled "Tefot Meluppah"; another ("Pisgah Zaphon"), of various religions and state organizations.

"Zel ha-Elohim" (shadow of Wisdom), on the reckoning of the time of day from the length of a shadow.

"Essai ha-Temo" (The Light of the Seven Daws), on creation and on optics.

"Koshet ha-Tequnah" (A Bent Bow), on the rainbow and on colors. This and the preceding are appended to the "Essai ha-Temo."  

"Iy Gilboa" (City of Heroes), divided into two parts: (1) "Sefer ha-Aruch," on astronomy; (2) "Sefer ha-Aruch," on chemistry and mechanics.

A commentary on the "Al Megzar," a part of which is included in the "Essai ha-Temo."  

"Pisgah ha-Ashkenaz" (Order of Intelligences), on the treatment of scholars.

"Rahel Mekack," a defense of Eliazir Mizrahi's commentary on Rashi.  

"Yara'ia ha-Shamayim," "Essai ha-Shamayim," and "Essai ha-Echad," "Essai ha-Mekack," and a number of other works upon unknown subjects.

"Elim," Amsterdam, 1629 contains answers to several scientific questions propounded by Zerah ben Nathan, and several others. The work also contains some letters of Zerah ben Nathan. Annotations by one of Delmedigo's disciples, Moses ben Meir of Metz.
A. B. DELMEDIGO, JUDAH B. ELIJAH: Italian Talmudist; born in Candia; son of the philosopher Eliajah Cretensis Delmedigo; studied at Padua under Judah Minz; he then returned to his native city, where his reputation as teacher of the Talmud attracted many pupils, among them Samuel Algazi. He was in continual controversy with the aged historiographer and teacher of the Law Elijah Capsali, who also had a school at Candia, both of the adversaries succeeding in rousing the interest of their most eminent contemporaries. Traces of the many differences of opinion that separated these two men and led to bitter disputes between them may be found in the responsa of the foremost authorities of this time. The liturgical poet Moses Alashkar, Elijah ben Benjamin Ha-Levi, Meir Katzenellenbogen of Padua, and David ben Ari Zemah make mention of these two scholars, who had had disputes before them. Joseph Solomon Delmedigo was a great-grandson of Judah.


B. DELUGTAS, SAMUEL BEN MOSES. See Dlugosz, Samuel ben Moses.

DELVAILE, ALBERT: French dramatic author; born at Neuilly-sur-Seine May 30, 1870. He studied at the Ecole Monge (afterward the Ecole Carnot), and then joined his father, who was a dealer in colonial wares. He soon, however, turned to writing drama, under the pseudonym "Trebla." Among his plays, some of which are collaborations, are the following: "Par-ci, par-la," "L'Indescriptible," "La Confession Naitrve," "Le Harem de Pontarlier" (1886); "Vive la Femme," "A Nous la Chanson," "Voyez Terrasse" (1897); "Chez la Couturiere," "Le Pierrot Bleu," "Elle" (1888); "Personne," "Venus Fantomales," "Pierrot aux Margervises," a ballet (1899); "Napoléon," "Nos- talgie" (1901). The latter play was prohibited by the authorities. He also published, in 1898, a collection of dialogues entitled "L'Amour en Fantaisie." He has contributed to "La Plume," "Le Grelet," "Le Courrier National," "Fin de siècle," "Gil Bias," and other periodicals.

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V. E.
DEMAI ( Heb., "doubtful"; something which may still contain the elements of pry, "things holy"): 1. Agricultural produce, the owner of which was not trusted with regard to the correct separation of the tithe. The tribe of Levi, having been excluded from participating in the division of the land, obtained as compensation a share in its produce (Num. xviii. 34). As the tribe included two elements, priests and Levites, the compensation was given in two forms: "terumat ma'aser" (heave-offering) and "ma'aser" (tithe) for the Levites; and the latter gave the tenth part of the tithe to the priests as "terumat ma'aser" (heave-offering; ib. 26). In addition, a second tithe had to be separated from the produce in the first, second, fourth, and fifth years of the year-week. This tithe had to be taken to Jerusalem and consumed there, in accordance with certain regulations; while in the third and sixth years it was given to the poor. In the former case it was called "ma'aser sheni" (second tithe); in the latter "ma'aser ani" (the tithe for the poor). The produce of the seventh year was free from all these dues.

The heave-offerings, both terumah and terumat ma'aser, could not be eaten by non-priests: the second tithe, unless redeemed with "silver," which was to be spent on food in Jerusalem, could not be eaten outside that city; while the first tithe

Terumah and the tithe for the poor were not subject to any restrictions. Conscientious Jews would not partake of the produce of the land unless they had first satisfied themselves that the heave-offering and tithes had been duly separated. The owners of land in Palestine were divided into three classes: (1) non-Jews, to whom the Jewish laws about tithe did not apply; (2) the trustworthy Jews ("ne'emanim" or "baberim"), who were sure to separate from the produce all that was due according to the Law; and (3) the 'Am ha-arez, who was suspected of neglecting these laws. Produce bought of any person of the first class was considered as unprepared—i.e., as produce from which heave-offering and tithes had not been separated; that bought of the second class was "mevukkan" (prepared); and that bought of the third class was "demi" (doubtful, or suspected).

The conscientious never partook of demai without first separating the tithe due thereon. It was not necessary, however, to separate all the dues enumerated above, as no one was suspected with regard to the heave-offering, for two reasons: first, it was not burdensome, as the minimum quantity satisfied the Law (Jub. 173b); and, secondly, the offense of neglecting it was considered very serious (Sanh. 31b). It was therefore only necessary to mark out the first tithe and the second. Of the former, one-tenth was separated as "heave-offering of the tithe," and the remaining nine-tenths were retained by the owner, as the Levite was unable to prove his claim. The second tithe could be redeemed without the addition of one-fifth of its value (Lev. xxvii. 31). These regulations concerning demai are ascribed to Johanan, the high priest (John Hyrcanus, son of Simeon), who inquired into the matter and discovered the fact that most people only separated the heave-offering and neglected the tithe (Sotah 48).

2. The third treatise of the first section of the Mishnah, containing the regulations relating to demai. They concern chiefly the haberim, an association of trusted persons who rigidly observed the laws of terumah and ma'aser, and acted on the presumption that a haber would not permit anything to pass out of his hands which was not ritually qualified for immediate eating (Ab. Zarah 41a). Without attempting to give a definition of "demi," the meaning of which is assumed to be well understood, the author of the Mishnah at once proceeds to discuss the laws of demai in seven chapters, whose contents may be summarized as follows:

I. Cases in which the law of demai is not rigidly applied; e.g., fruit or vegetables which are found as "hefker" (unclaimed property), hefker being exempt from ma'aser.

II. Produce of Palestine, even when bought outside Palestine, is demai if bought of an 'am ha-arez. The conditions of a haber involve certain restrictions, which are reduced or removed in favor of a haber baker or shopkeeper.

III. A haber must not cause others to partake of demai.

IV. The 'am ha-arez is exceptionally trusted with regard to ma'aser on Sabbath and concerning holy things—e.g., "hallah" sacrifices—because the awe-inspiring character of Sabbath and holy things ("emun shabbat" and "emun ha-kodesh") deters people from uttering falsehood.

V. If demai is bought of several persons, each lot must be tithed separately.

VI. A haber farmer is responsible for the proper tithing of the share of an 'am ha-arez landlord.

VII. Regulations for facilitating the tithing of demai on urgent occasions.

The Tosefta has a few modifications and additions. Dividing ch. ii. into two parts, it has eight chapters instead of the seven of the Mishnah; and the eighth paragraph of the sixth chapter of the Mishnah corresponds to the beginning of the eighth chapter of the Tosefta.

There is no Babylonian Gemara on the treatise "Demai," which found no practical application in Babylonia; but the Jerusalem Gemara is very rich in information concerning the problems of demai and use of Palestine. There occur many Muta-kkan names of fruit and vegetables in addition to those mentioned in the Mishnah; names of places in and outside Palestine; and information about the markets. There seems to have been inspectors, who distinguished between that which was mevukkan and the demai; they were also appointed officers who watched the sale of articles of food and kept the prices low.

A few haggadic passages are interspersed. Thus, the conscientiousness of R. Phinehas, son of Jar, with regard to the laws of tithe is fully described; and with it other acts of piety by the same rabbi are related. Among the latter is the following: Two poor men left with R. Phinehas two shekels of barley. He sowed the barley and gathered in the harvest. After a time the men came back and asked for their barley, when they found that through the action of the rabbi the two shekels had increased to several camel-loads.
DEMANDS: In law the rights which a person has to recover money or things of value from others, whether by contract or for wrongs sustained, in the Bible "a bond" as being the most valuable; and a single demand is often called חטאות ("a loan"). The incidents of demands are those: (1) Can they be transferred? If so, how and with what effect? (2) To whom do they pass at the owner's death? Do they survive him? (3) Do they survive against the debtor's or wrong-doer's heirs? (4) How are they extinguished without satisfaction? The first question is answered under АЛЕКСАН

Trans- ference of Demand. Demand. The claim for an admitted de

1. The one-fifth in addition due under some circum-

stances by way of atonement (B.К. ix. 5), and to the double or greater compensation due by the thief or faithless depository ("Yad," Genebah, ii. 6). Likewise the party who has made himself liable for injury to property must, if the owner die before recovery of damages, pay his heirs, as the injured person is considered in the light of a creditor ("Yad," Mile. Macon, viii. 11).

3. It has been shown under the head of DEBTS OF DECEDENTS how far the assets left by a debtor are subjected to his obligations. It is shown under ריבוע how such assets are liable for the value of goods taken by force or embroilment, and as the one-fifth in addition due under some circumstances by way of atonement (B.К. ix. 5), and to the double or greater compensation due by the thief or faithless depository ("Yad," Genebah, ii. 6). Likewise the party who has made himself liable for injury to property must, if the owner die before recovery of damages, pay his heirs, as the injured person is considered in the light of a creditor ("Yad," Mile. Macon, viii. 11).
DEMBITZER, JOEL (1820-1892): Galician rabbi and historian; born in Cracow June 29, 1820; died there Nov. 29, 1892. His father, Jacob, titled Solomon, a scholarly merchant who claimed he was a descendant of R. Moses Isserles, died in 1838, aged forty-one. While diligently occupied with his Talmudic studies, he came across the "Zemah Da'ur," a chronological work by David Gans, which aroused his interest in Jewish biography and history. He received his ordination as rabbi from Solomon Kluger, Hirsch Chajes, and Berish Meisels, the last-named of whom was rabbi of Cracow until 1854. Dembitzer sided nevertheless with Meisel's rival, Saul Landau, in the quarrel about the rabbinate of Cracow. In 1856 Dembitzer became a dayyan in his native city, and was, like his elder brother Jacob, advanced to the position of rosh bet din, which he held till his death. In 1874 he visited Germany and made the acquaintance of Zunz and other Jewish scholars, with whom he corresponded on historical subjects.

Dembitzer's earlier works were all on halakic subjects, on which he was a recognized authority. His "Magzine Trei Vesselim" responsa, Lemberg, 1829); "Dibre Hen," which appeared as a supplement to Solomon Kluger's "Abudot ha-Kodesh" (Zolkiev, 1861); and "Elyon Hen" (Cracow, 1852) belong to that class. But the last-named, a critical commentary on the work "Rabiyi" of Eleazar b. Joshua, Ha-Levi, which Dembitzer published from a manuscript, contains much valuable material for the history of the Tosafists, which is interspersed among the pilpulistic arguments of the main subject. His chief historical work, "Kelolah Yah," of which the first part, containing biographies of the rabbis of Lemberg and of other Polish communities, appeared in 1858, and the second part, also biographical and historical, in 1865 (Cracow), is an important contribution to the science of Judaism. He is also the author of "Miktehe Bitkoret," a valuable correspondence with the historian Gritzl about the Council of Four Lands ("Ozar ha-Sifrut," iv. 193-243), also published separately, Cracow, 1892), and of a biography of the Tosafist Joseph Porat, which appeared posthumously in "Ha-Hoker," ii. 48-59. The "Mappelet Ir ha-Zedek" (1876), a severe and vindictive criticism of J. M. Zunz's "Ir ha-Zedek," on the rabbis of Cracow, was likewise written by him, although the name of Joel Dembitzer, his younger brother, appears on the title-page as the nominal author.

Bibliography: Wartsiug, Zehut, Moharan, Hager, etc. (Cincinnati, 1886); "Jubiläum Jahrbuch," C. 1890, p. 266; "Jewish Encyclopedia," s.v. "Dembitzer."
DEMETRIUS I. SOTER: King of Syria 162-150 B.C.; son of Seleucus IV. Philopator. He was sent by his father as a hostage to Rome in place of Antiochus Epiphanes, after whose death he demanded in vain of the Senate that he be acknowledged as his father’s successor. Later he again demanded the throne; and, being met with a refusal, he fled with the aid of Polybius to Tripoli, where he was given a cordial reception. He soon obtained possession of Antiocheia, but could not win the sympathies of the Romans. On the contrary, the Roman Senate permitted the satrap Timarchus to assume the kingly title. Timarchus succeeded, with the aid of Arius of Armenia, in conquering the whole of Babylonia, ruling it in a cruel manner. At length he was defeated by Demetrius, whom the Babylonians on that account called “Soter” (Redeemer). Demetrius appointed Attalus high priest of the Jews, and, after the expulsion of the latter, endeavoring to have him reinstated; but Nicanaus, the general sent for this purpose, was killed in battle (161). Another of Demetrius’ generals, Bucechides, succeeded in vanquishing Judas Maccabees in 160; Jonathan, however, was able to stand his ground, and in 157 he made peace with Bucechides, although he was compelled to tolerate Syrian garrisons in Jerusalem and other places.

Owing to his pride and severity, Demetrius was much hated by the Syrians. He was greatly addicted to drink, and Josephus reproaches him with frivolity and laziness. In 153 Alexander Balas, recognized and supported by the Senate, and aided by Attalus II. and Ptolemy Philometor, appeared with an army in Syria, and captured Ptolemais through treachery. Demetrius’ own men deserted him; and the Jews, too, whom Alexander Balas had won over with large presents, withdrew their allegiance. Demetrius was compelled to withdraw the troops from the Jewish localities, with the exception of Jerusalem and Beth-Zur, and to concentrate his forces against Balas. In the decisive battle Demetrius fell.

Bibliography: Polybius, iii. 5, xxxi., &c.; Appian, Syriaca, iv. 64; &c., Josephus Anton., xxii. 6; Justin, xxxiv., &c., Josephus, Ant. i., xii. 10, 16; &c.; iii., vii. 46, &c.; 1 Macc. vii. 23; M. Curt., iv. 1; Plutarch, Grec. iii. 44, i. 130; 135; Willhelmus, F. J. G. 30 ed., pp. 286 et seq.; Pauly-Wissowa, Real-Encyk. c. v. 2.

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DEMETRIUS II. NICATOR: King of Syria; son of Demetrius Soter. He was sent to Rome by his father as hostage for his fidelity. It was intended that he should work there against Alexander Balas, whose cause was promoted by Hellenides. He could achieve nothing, however. After the death of his father he set out in 147 with an army of mercenaries against Balas, who fled to Antioch. He was aided in this by Appollos, the governor of Cilicia-Syria, against whom, however, the high priest Jonathan made successful war. In the decisive battle at Antioch on the Alospars (146), Alexander Balas was defeated by Demetrius and his own father-in-law, Ptolemy Philometor, who had become reconciled with Demetrius. Balas was killed during his flight, and Ptolemy Philometor died of a wound received in the battle. Demetrius now assumed the surname “Nicator.” He confirmed the high priest Jonathan, on the payment of a tribute of 390 talents, in his dignity, and in the possession of the three districts of Lydda, Ephraim, and Rama-thaim, which had been severed from Samaria. Nor had he cause to regret the act; for when the disbanded native soldiers rose in revolt against Demetrius, Jonathan sent to his aid an army of 3,000 Jews. With this army and his own mercenaries, Demetrius suppressed the dangerous uprising.

Demetrius, however, did not fulfill his promise to withdraw the Syrian garrisons from the fortresses in Judea; on the contrary, he demanded of Jonathan the payment of all the tributes which had been due to his predecessors, but which had not been paid. Under these circumstances, the uprising which was kindled by Diodotus on behalf of the young son of Alexander Balas, Antiochus VI. Dionysus, and which was provoked by the barbarities of Demetrius, came very opportunely. Demetrius was defeated; but found refuge in Seleucia, which remained faithful to him at all times. In the mean time Jonathan stood his ground against the generals of Demetrius, and in conjunction with Simon conquered southern Syria. After the murder of Jonathan, in which Diodotus shared, the fortunes of Demetrius improved. The Jews deserted Diodotus, who had forfeited their sympathies not only by this murder, but also because he had removed Antiochus VI. and had usurped the throne under the name of “Tryphon.” Demetrius recognized Simon as high priest and ethnarch.

Soon afterward Demetrius commenced a war against the Parthians, but after several victories was finally defeated and taken prisoner by a Parthian general of Mithridates I. (149). He was released only after his younger brother, Antiochus Sidetes, fought a successful battle against the Parthian.
Upon the death of Antiochus, Demetrius again became ruler; and he had begun planning a fresh subjugation of the Jews, when he decided to make war on Ptolemy Euergetes II of Egypt. He marched as far as Pelusium, but turned back, because, being without confidence in his army, he did not dare to engage in battle. In revenge Ptolemy set up Alexander Zabin against Demetrius (125), and several Syrian cities thereupon freed themselves from Demetrius' control. In 123 he was defeated near Damascus, and was killed at the instigation of his first wife, Cleopatra, who hated him because, during his Partian captivity, he had married a daughter of the Parthian king.

BIBLIOGRAPHY: Demidov, San-Donato; Yevreiskai Voprosv Rossii, 1883; Ogariov, Demidovy; Omorateli Gornam Dijelav Rossii, St. Petersburg, 1891; Pamyati, P.P. Demidova, Knyazya San-Donato, 1886; A. Scholz, Die Juden in Russland, p. 149.

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DEMETRIUS III. EUCERUS: King of Syria; son of Antiochus Grypus. He was pretender to the throne of Antiochus X., whom he supplanted in 86 B.C. after a severe struggle. He divided the authority with his brother Philip, keeping to himself apparently Coele-Syria. In the year 88 the Jews appealed to him for aid against their king, Alexander Jannaeus, who was subsequently defeated. But thousands of Jews renewed their allegiance to their defeated king, probably out of a well-founded apprehension that Demetrius would again subject them to the Syrian rule. Demetrius was taken prisoner in a battle against his brother Philip, and died in captivity.

BIBLIOGRAPHY: Josephus, Ant. xii. 4, 13; Iud. R. 1, 1, 4, 28 et seq.; Kuhn, Rechtamt der Juden in Syr., 1921, p. 15; Schubler, Gesch. 8th ed., 1, 276; Puffy-Winsor, Real-Encyc. von E^m), as spirits animating all elements of life and inhabiting all parts of the world, have their place in the primitive belief of all tribes and races. When certain deities rose to be the objects of regular worship and became the rulers of the powers of life, demons, or spirits, were subordinated to them. But inasmuch as they remained unknown beyond the narrow circle of family, relatives, and personal acquaintances. In 1888, two years before his untimely death, he came suddenly into prominence by the publication of his work, "The Jewish Question in Russia," which was well received. In addition to a very sympathetic though somewhat cursory review of the history of the Jews in Russia, beginning with the first division of Poland, it contains an able analysis of the political and social status of the Jew and of his economic condition and statutory rights, or, more precisely, absence of rights. This analysis proved not only that the author was sufficiently broad-minded and large-hearted to free himself of all popular prejudices, but that he had both the will and the ability to dig deeply, reaching here and there the very roots of this social evil. Demidov's solution of the vexed question may be expressed in the demand of equal rights for the Jews and the reorganization and extension of their educational facilities. The abolition of the "Pale of Settlement," the right to live and do as it is accorded to all other Russian subjects, the right to attend any public school upon the same basis as the Christian population, and other privileges, are demanded by the author on the ground that the central idea which he so ably maintains—namely, that the Jew is a desirable and able citizen, all claims to the contrary notwithstanding. He asserts that the peculiarly Jewish exploitation is a fiction; that the exclusiveness of the Jew is as hateful to the Jew himself as is any form of bondage to man; that his commercial ability is useful to the buyer in the Pale of Settlement, as it reduces by sharp competition the profit of the seller, thus on the whole benefiting the public; and, finally, that the much-bewailed handeful influence exerted by the Jew on the Christian poor by his selling intoxicants to the latter, has been exaggerated out of all proportion, as is demonstrated by an array of facts and statistics bearing upon the question and establishing that, beyond all possible doubt, the curse of intemperance is felt considerably more outside the Pale than within it.

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DEMONIACS IN BIBLE AND TALMUD. See EXORCISM.

DEMONOLOGY.—Biblical and Post-Biblical Data: Systematic knowledge concerning demons or evil spirits. Demons (Greek, ἰδρυσίς or ἰδρυσίων; Hebrew, מַטִּיחַנ or מַטִיתְחָנ [Deut. xiii. 17], Ps. civ. 37 and מַטִיתְחָנ; Lev. xvi. 7; II Chron. xii. 15; A. V. "devils"; Luther, "Feldgeist" and "Feldtweifl"); Azamale, or rationalistic, מַטִיתְחָנ and מַטִיתְחָנ, as spirits animating all elements of life and inhabiting all parts of the world, have their place in the primitive belief of all tribes and races. When certain deities rose to be the objects of regular worship and became the rulers of the powers of life, demons, or spirits, were subordinated to them. But inasmuch as they remained unknown beyond the narrow circle of family, relatives, and personal acquaintances. In 1888, two years before his untimely death, he came suddenly into prominence by the publication of his work, "The Jewish Question in Russia," which was well received. In addition to a very sympathetic though somewhat cursory review of the history of the Jews in Russia, beginning with the first division of Poland, it contains an able analysis of the political and social status of the Jew and of his economic condition and statutory rights, or, more precisely, absence of rights. This analysis proved not only that the author was sufficiently broad-minded and large-hearted to free himself of all popular prejudices, but that he had both the will and the ability to dig deeply, reaching here and there the very roots of this social evil. Demidov's solution of the vexed question may be expressed in the demand of equal rights for the Jews and the reorganization and extension of their educational facilities. The abolition of the "Pale of Settlement," the right to live and do as it is accorded to all other Russian subjects, the right to attend any public school upon the same basis as the Christian population, and other privileges, are demanded by the author on the ground that the central idea which he so ably maintains—namely, that the Jew is a desirable and able citizen, all claims to the contrary notwithstanding. He asserts that the peculiarly Jewish exploitation is a fiction; that the exclusiveness of the Jew is as hateful to the Jew himself as is any form of bondage to man; that his commercial ability is useful to the buyer in the Pale of Settlement, as it reduces by sharp competition the profit of the seller, thus on the whole benefiting the public; and, finally, that the much-bewailed handeful influence exerted by the Jew on the Christian poor by his selling intoxicants to the latter, has been exaggerated out of all proportion, as is demonstrated by an array of facts and statistics bearing upon the question and establishing that, beyond all possible doubt, the curse of intemperance is felt considerably more outside the Pale than within it.

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DEMONIACS IN BIBLE AND TALMUD.
Demonology

In the main pre-Semitic (see Lenormant, "Chaldean Magic," 1857, pp. 28-30; German transl., 1878, pp. 22-41; Jastrow, "Religion of Babylonia and Assyria," pp. 260 et seq.; Zimmerm., in Schrader's "K. A. T." 1902, II. 428-494). In Babylonia the Jews came under the influence of both the Chaldean and the Persian belief in good and in evil spirits, and this dualistic system became a dominant factor of Jewish demonology and astrology. In Europe, Teutonic, Celtic, and Slavonic demonology in the form of superstition permeated Jewish practise and belief. See Superstition.

The demons mentioned in the Bible are of two classes, the "ser'irm" and the "shedim." The ser'irm ("hairy beings"), to which the Israelites sacrificed in the open fields (Lev. xvi. 10 et seq.), are satyr-like demons, described as dancing in the wilderness (Isa. xiii. 21, xxxiv. 14; compare Maimonides, "Moreh," iii. 46; Vergil's "Eclogues," v. 20, "saltantessaturi"), and are identical with the jinn of the Arabian woods and deserts (see Wellhausen, i.e., and Smith, i.e.). To the same class belongs Azazel, the goat-like demon of the wilderness (Lev. xvi. 10 et seq.), probably the chief of the ser'irm, and Lilith (Isa. xxxiv. 14). Possibly "the roes and hinds of the field," by which Shulamit conjures the daughters of Jerusalem to bring her back to her lover (Cant. ii. 7, iii. 5), are faun-like spirits similar to the ser'irm, identified with the jinns of the Arabian woods and deserts (see Wellhausen, i.e., and Smith, i.e.). To the same class belongs Azazel, the chief of the ser'irm, and Lilith (Isa. xxxiv. 14). Possibly "the roes and hinds of the field," by which Shulamit conjures the daughters of Jerusalem to bring her back to her lover (Cant. ii. 7, iii. 5), are faun-like spirits similar to the ser'irm, identified with the jinns of the Arabian woods and deserts (see Wellhausen, i.e., and Smith, i.e.). To the same class belongs Azazel, the chief of the ser'irm, and Lilith (Isa. xxxiv. 14).

The ser'irm are mentioned in the Bible, n"n (Jobv.23, A. V. "stones of the field"), with which the righteous are said to be in league—obviously identical with, if not a corruption of, the הָּרָעִים (Mishnah Kil. viii. 5), explained in Yer. Kil. 21c as הָּרָעִים. A "fabulous mountain-man drawing nourishment from the ground" (see Jastrow, "Dict.," and Levy, "Neueb. Worterb." s. v. "הָּרָעִים")—seem to be field-demons of the same nature. The wilderness as the home of demons was regarded as the place whence such diseases as leprosy issued, and in cases of leprosy one of the birds set apart to be offered as an expiatory sacrifice was released that it might carry the disease back to the desert (Lev. xiv. 5, 52; compare a similar rite in Hagg. "Hibbert Lectures," 1907, p. 401, and "Zeit. für Assy." 1903, p. 149). The Israelites also sacrificed to the shedim (Deut. xxxii. 17; Ps. cvii. 57). The name הָּרָעִים (believed by Hoffman, "Hloh," 1881, to occur in Job v. 21), for a long time erroneously connected with "the Almighty" הָּרָעִים, a demon-deity-demon (from לַעֲמֹד, "standing upon," compare Ps. xxx. 6, הָּרָעִים, "that standeth about"); A. V. "that watcheth"). In Chaldean mythology the seven evil deities were known as "shedim," storm-demons, represented in ox-like form; and because these colossal representing evil demons were, by a peculiar law of contrast, used also as protective genii of royal palaces and the like, the name "shed" assumed also the meaning of a proptitious genius in Babylonian magic literature (see Delitzsch, "Assyr. Mythen und Epod," 1900, p. 453; Sayce, i.e. pp. 441, 450, 462; Lenormant, i.e. pp. 48-61). It was from Chaldea that the name "shedim" = evil demons came to the Israelites, and so the sacred writers intentionally applied the wood in a dyslogistic sense to the Canaanite deities in the two passages quoted. But they also spoke of "the destroyer" (וָשֵּׂדֶּה). Ex. xii. 23 as a demon whose malignant effect upon the houses of the Israelites was to be warded off by the blood of the paschal sacrifice sprinkled upon the lintel and the door-post (a corresponding pagan talisman is mentioned in Isa. lvii. 8). In H Sun. xli. 16 and H Chron. xvi. 13 the pestilence-dealing demon is called כַּוְּשֵׁד ("the destroying angel") (compare "the angel of the Lord") in II Kings xix. 35; Isa. xxvii. 9, because, although they are demons, these "evil messengers" (Ps. lxxviii. 49, A. V. "evil angels") do only the bidding of God, their Master; they are the agents of His divine wrath.

But there are many indications that popular Hebrew mythology ascribed to the demons a certain independence, a malevolent character of their own, because they are believed to come forth, not from the heavenly abode of Yhwh, but from the nether world (compare Isa. xxxvii. 27 with Job xiv. 15; Ps. xvi. 16, xlix. 16, xxxix. 8). "The first-born of Death who devours the members of his [man's] body and causes him to be brought to the king of terrors" (Job xvii. 13, 14, Hebr.), is undoubtedly one of the terrible hawk-like demons portrayed in the Babylonian Hades-picture (see illustra-
iii.5). The shedim are "not-gods" (Deut. xxxii.17), and Reshef ("the fiery bolt") are Hishar's heralds (Hab. ii.12). The shedim are "ruhin" or "ruhot tra'ot" (evil spirits). Beside these there were "lilim" (night spirits), "pelane" (shade, or evening, spirits), "tibare" (midday spirits), and "safire" (morning spirits), as well as the "demons that bring famine" and "such as cause storm and earthquake" (Targ. Yer. to Deut. xxxii.24 and Num. vi.34; Targ. to Cant. iii.8, iv.6; Eccl. ii.5; Ps. xci.5, 6; compare Ps. lx. and Is. xxx.14). Occasionally they are called "mal'ake habbaba" (angels of destruction) (Is. li.1; Jer. xiv.5; Nah. 3.14). "They surround man on all sides as the earth does the roots of the vine"; "a thousand are on his left, and ten thousand on his right side" (compare Ps. xlvii.7); if a man could see them he would lack the strength to face them, though he can see them by casting the ashes of the fetus of a black cat about his eyes, or by sprinkling ashes around his bed he can trace their cock-like footprints in the morning (Targ. yer. to Deut. xxxii.24; Targ. to Num. vi.34).

In Rabbinical Literature: It was the primitive demonology of Babylonia which peopled the world of the Jews with beings of a semi-celstial and semi-infamal nature. Only afterward did the division of the world between Ahirim and Ormuzd in the Zoroastrian system give rise to the Jewish division of life between the kingdom of heaven and the kingdom of evil. Rabbinical demonology has, like the Chaldæan, three classes of demons, though they are scarcely separable one from another. There were the "shedim," the "mazzikim" (harmers), and the "ruhin" or "rubot ha'ot" (evil spirits). Besides these there were "lilim" (night spirits), "pelane" (shade, or evening, spirits), "tibare" (midday spirits), and "safire" (morning spirits), as well as the "demons that bring famine" and "such as cause storm and earthquake" (Targ. Yer. to Deut. xxxii.24 and Num. vi.34; Targ. to Cant. iii.8, iv.6; Eccl. ii.5; Ps. xci.5, 6; compare Ps. lx. and Is. xxx.14). Occasionally they are called "mal'ake habbaba" (angels of destruction) (Is. li.1; Jer. xiv.5; Nah. 3.14). "They surround man on all sides as the earth does the roots of the vine"; "a thousand are on his left, and ten thousand on his right side" (compare Ps. xlvii.7); if a man could see them he would lack the strength to face them, though he can see them by casting the ashes of the fetus of a black cat about his eyes, or by sprinkling ashes around his bed he can trace their cock-like footprints in the morning (Targ. yer. to Deut. xxxii.24; Targ. to Num. vi.34).

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times they are black gout-like beings (דרועngo, Kid. 28a); at other times, seven-headed dragons (Kid. 29a). "Like angels, they have wings and fly from one end of the world to the other, and know the future; and like men they eat, propagate, and die" (Hag. 16b; Ab. E. N. xxxvii.). They cause the faintness of students and the wear and tear of their dress in the schoolhouses and assemblies of the learned (Ber. 6a). But they are not always malign spirits. As they, by virtue of their semi-celestial nature, can overhear the decrees of heaven, they may be consulted by men as to the future; this can be done by means of oil and eggshells; only on Sabbath this is forbidden (Shab. 101a). Hillel and Johanan ben Zakkai understood their talk just as King Solomon did (Mas. Soferim, xvi. 9; B. B. 134a; Suk. 20a; Git. 68b; Zeb. 50a; Pekul. ed. Buber, 45a).

The saint Aba Jose of Zaintor saved his town from harm, when informed by a water-demon living nearby that a harmful fellow demon made its dwelling there, by causing the inhabitants to go down to the water's edge at dawn, equipped with iron rods and spits, and beat the intruder to death; blood marked the spot where he was killed (Lev. R. xxiv.). The magicians in Egypt made use of demons to perform their miracles, as all witchcraft is the work of demons (Sanh. 67b; Er. 118b; Ex. R. ix.), though demons cannot create, but only transform existing things (Sanh. 67b). Egypt was considered the stronghold of such witchcraft as worked by means of demons (Kid. 49a; Shab. 104b; Men. 85a; Tan. Wayera, ed. Buber, 17, 27; Yer. Sheb. 13; compare Friedlander, "Sittengesch. Roms." 1922, p. 171). Some of the Babylonian amaran employed shedim as friendly spirits, and received useful instruction from them, calling them by familiar names, such as "Joseph" or "Jonathan" (Pes. 110a; B. B. 70a; Yeb. 12a; Er. 43a; regarding קשץ see Schoor in "He-Hehalot," 1965, p. 18). Demons were regarded by antiquity as beings endowed with higher intelligence (see Friedlander, l.c. iii. 562). They were said to have been created at the twilight of the Sabbath (Abov. 8a); "after the souls were created the Sabbath set in, and so they remained without bodies" (Gen. R. vii.).

In the main demons were workers of harm. To them were ascribed the various diseases, particularly such as affect the brain and the inner parts (compare Idaho; "Poiesis," 1964, p. 385). Hence there was a constant fear of "shedim" (ill, deranging ghosts), the demon of blindness, who roams on uncovered water at night and strikes those with blindness who drink of it (Pes. 113a; Ab. Zarah 13b; "resh ga'mahal," the spirit of catalepsy, and "resh pahilah," also called רה שגפז, the spirit of headache (migrain or meningitis), having on painting (Pes. 113b; Ab. Zarah 46a; Git. 66b; "resh mishak," the demon of epilepsy, and "resh kappor," the spirit of snuff-taking (Mek. 44b; Yer. Zeb. 64a; Sch. in Er. 12a). "Mais terach," the spirit of delusive fear and sadness, leading men and beasts (Pes. 113a; Ab. Zarah 46a; Yoma 61b; Gen. R. xii.; see Aruch and Turkeim, &c. &c.); "resh ga'ar," the spirit of leprosy (Kid. 63a; Yoma 57b); "resh kenas," a female demon, bringing upon persons, especially children, who have their heads uncovered in the street (Sanh. 65b; Yoma 57b), probably identical with the "knessap," the Passion demon "with long hands," who inflicts leprosy and attacks (Pes. 110a; Yoma 61b; Gen. R. xii.; see Aruch and Turkeim, &c. &c.); "resh gur," a daughter of foreignness; possibly a play on "p'ah," an expressive expression for blindness, a demon bringing a disease of the eye to one who fails to wash his hands after meals (see Brit. R.'s "Zekher," i. 157); "kuda," a demon of disease which attacks women in childbirth (Ab. Zarah 29a); "exhalent," the demon of fever, (ib. 29a; Shab. 66b); "resh rumin," the spirit of sexual desire (Pes. 111a); "resh ha'ap," an evil demon having in double hands (B. B. 29a, after Isa. xxiv. 21); and many others mentioned. In stadiah lore, only part of which has been preserved in Shab. 96 et seq., 100 et seq.; Pes. 109b-113a; Git. 68b; Shab. 112 et seq.; see Friedl. l.c. i. 124 et seq., who refers also to "puba" or "p'ah," the spirit of forgetfulness, mentioned in Tosef. Shab. 104a, 105a; see also "kesu," the "Isha Alifzolah" (Tammesbavere, 1866, pp. 71-76. On the demon "ben tet anyon" (probably a synonym of the word "satan") as the "satan," see BEN TANUSS."

These demons are supposed to enter the body and cause the disease while overwheoming ("keshet b'lei"); B. B. 29a; Yeb. 12a; Exodus, 340, on "wounding" the victim ("shem"); Shab. 121a; Yoma 46a; hence the usual name for "epilepsy" is "shak," or "shak na'shoy", Git. 68a; Kol. 60a; Pekul. 110a). The Greek word is μεθανασαμ (meaning the condition of being in the power of a demon). To cure such diseases it was necessary to draw out the evil demons by certain incantations and talismans, in which the linen enchanted. Josephus, who speaks of demons as "spirits of the wicked which enter into those that are alive and kill them," but which can be driven out by a certain root ("B. J." vii. 6, 13), witnessed such a performance in the presence of the emperor Tiberius ("Ant." viii. 2, 45?), and ascribed its origin to King Solomon.

In the Book of Wisdom, Solomon claims to have received from God power over the demons (Wisdom vii. 30). The same power of curing by exorcism such diseases as blindness, epilepsy, madness, and fever was exercised by Jesus and his disciples (Matt. viii. 16, ix. 32, xi. 18, xii. 22; Mark i. 24, 25 et seq.; ix. 27; x. 22 et seq.; vi. 32 et seq.; iv. 17, 27; Luke iv. 39, 39 et seq.; vii. 37; iv. 39, 14; xii. 11; Acts xvi. 16), as also by their Jewish contemporaries (Acta xix. 13 et seq.; see also Friedlander, l.c. iii. 572, 634).

The demons were believed to be under the dominion of a king or chief, either Ashmodai (Targ. to Ex. vii. 18; Pes. 110a; Yeb. 49a; Lev. R. vi., where קסנט is a corruption of קסנתי or, in the older Haggadah, Samuel ("the angel of death"), who kills people by his deadly poison ("ma-hamevet"), and is called queen of the demons. "head of the devils" ("rosh zu'am"); Deut. ii. 11; Pirke R. El. xiii.). Occasionally a demon is called "nasam" ("destroyer," Ex. xii. 23) seems to refer to the head of the demons in the sentence: "When permission is given to the destroyer to do harm, he no longer discriminates between the righteous and the wicked" (Mek., Na. 11; B. B. 40a).

The queen of demons is Lilith, pictured with wings and long flowing hair, and called the "mother of Abrisham" (Pes. R. 27b; Er. 109b; Zeb. 24b). "When Adam, doing penance for his sin, separated from Eve for 130 years, he, by impure desire, caused the earth to be filled with demons, or shedim, illn, and evil spirits" (Gen. R. xx.; Er. 18b, and according to Pseudo-Sirach ("Alphabetum Sirachii," ed. Michaelson, p. 25) it was Lilith, as Adam's concubine, who bore them (compare "Chronicles of Jarakand," ed. Gaster, xxvii. 1). Whether identical with Lilith or not, a more familiar personage, as queen of the demons, is Igarat bat Mahlat (Num. R. xii.; Pes. 110b), with her
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carriol and her train of eighteen myriads of demons. According to Yalqûṭ, Hadad, Kesàdàsh, 56, she dances at the head of 470 (775), and Lilith howls at the head of 900 (2,250), companies of demons. The cabalists have as a dairi queen of the demons and wife of Samæiel, "Na šamîl," the sister of Tubal Cush and the "mother of Ashmodai" (Gen. iv. 37; see Beqal’s commentary, and Yalqûṭ, Resbeba, ed. ib.). Agam but Mibhàth seems to be "the mistress of the sorceresses" who communicated magic secrets to Amemar (compare Pes. 110a, 112b). Yolache but Retthi, who, according to Saqîd ‘Amm, prevented women by witchcraft from giving birth to their children, seems to be the same mythical person mentioned by Ploï as "Jotape" or "Lotape" in "Historia Naturalis" (xx. 1, 2), together with James (Jambres) and Moses (see Reinach, "Texte d’Auteurs Grecs et Romainss," 1901, p. 239).

Upon pre-Talmudic demonology new light has been thrown by the "Testament of Solomon," translated by Conybeare in "Jew. Quart. Rev," (1868, xli. 1-45), a work which, notwithstanding many Christian interpolations, is of ancient Jewish origin and related to the "Book of Talmudic Healing" ("Sefé Refú'ot") ascribed to King Solomon (see Pes. iv. 9; So- monology, sephës, l.c.; Schütter, "Gesch." ill. 300). In this "Testament" it is told that by the help of a magic ring with the seal of Pentapla, Lilith-like vampires, Beelzebub, and all kinds of demons and unclean spirits were brought before Solomon, to whom they disclosed their secrets and told how they could be mastered (see Benzôxr, Testament or). It contains incantations against certain diseases, and specifies the acts allotted to each of the chief demons in the erection of the Temples. The latter was a favorite theme of the Hag-gadists (Pesik. R. vi.; Soqah 49b; Git. 49a). The later haggadah ascribed to Moses this power to make the demons work at the erection of the Sanctuary (Pesik. R. iv. 6b; Num. R. xlii.); and Solo- mon’s "sword against the fear of the spirits at night" (Cant. R. to ill. 8) was transformed into the magic "sword of Moses" (Pesik. R. 16b; Peilik. R. 15; Cant. R. ill. 7; Num. R. xlii.). Henceforth the magic books of Moses and the "sword of Moses" (see Dieterich, "Abraxas," 1901, pp. 155, 169 et seq.; Gaster, "Sword of Moses," London, 1896) took the place of "Solomon’s Testament" in the magic lore of the Jews.

In the main, demonology among the Jews preserved its simple character as a popular belief, the demons being regarded as mischievous, but not as disabolical or as agencies of a power antagonistic to God. Even Ashmîdah, or Assmûd, the king of demons (Tohîl iii. 8, vi. 14, Aramaic version), who kills the seven successive bridegrooms of Sara before their marital union, is but a personification of lust and murder; but there are Demons, nothing Satanic—that is, of the spirit of rebellion against God—in him; he is driven out by the recipe prescribed by the angel Raphael, and sent to Egypt and bound by Raphael (Tohîl viii. ix.). It was only at a certain period and within a certain circle that demonology received its specific character as part of the cosmic power of evil, and in opposition to angelology as part of the cosmic power of good. Babylonian cosmogony describes the combat of Bel-Marduk with the chaos-monster Tiamat, the sea-dragon, the power of darkness whose defeat is the beginning of the world of light and order. The same monster appears in various Biblical passages as Ramas, the sea-monster; Talmud, the dragon of the sea; and Levithon, the "crooked serpent" slain by Yriw with his sword and great and strong sword (Isa. xvii. 1, 9; Ps. lxxxix. 10, 11; Job xxi. 12; Gunkel, "Schöpfung und Chaos," 1903, pp. 30-46 et seq.). While this mythological figure became in the course of time a metaphor symbolizing nations like Egypt (Ezek. xxi. 8; Ps. lxxxvii. 4), the monster remained a real being in the popular belief; and inasmuch as this conflicted with the monolithic system, the battle of God or His angel Gabriel with Levithon and Bohemeth was transformed into a great eschatological drama which ended in the perfect triumph of divine justice (B. B. 75b). The Babylonian Tiamat, as Bohemeth and Levithon, became on the one hand infernal mon- sters devouring the wicked, and on the other food and cover for the righteous in heaven (see Levi- than). Nevertheless, the Mandean and Gnostic heresies maintained the belief in these cosmic mon- sters (Rouviére, "Mandische Schriften," 1895, pp. 144 et seq.), and many descriptions of Gehenna in Jewish and Christian literature preserve traces of these "Tartarus-holding" or "watching" demons of the lower regions (see Dierich, l.c. pp. 33, 78 et seq.; Eschatology; Gehenna). In fact, the hosts of demons pinching the wicked in Gehenna are in the service of angels of divine justice, and called "sashmâdîm" (Enoch. x. 7 et al.), belong to the category of angels rather than of demons. According to the Book of Jubilees, Noah learned from the angels (Raphâel) the remedies against these diseases, and wrote them in a "Book of Healing" similar to the one ascribed to King Solomon (lx. 5-12; Jellinek, "B. H." iii. 165 et seq., xxx. et seq.). The host of demons under Satan’s direction accordingly seduce all heathen people to idolatry (Jubilees, vii. 27, x. 1, xi. 5, xv. 20, xxii. 17), but the end of Satan will be the healing and resurrection of the servants of the Lord (xxiii. 39). The speculation regarding the nature and origin of these demons and their leaders led as early as the second pre-Christian century, in those fragments preserved under the name of the Book of Enoch, to the story of the fall of the angels (Enoch, vii.-viii.; lxix.). Like Beelzebub, or Lucifer (Isa. xiv. 12; compare Slavonic Enoch, xxx. 4), two hundred Irí or "watchers" fell, attracted by the beauty of the daughters of men (Gen. vi. 2); only tradition obviously differed as to the leader of the rebellious host, whether it was Azâzîl or Shimi. The belief; and inasmuch as this conflicted with the monolithic system, the battle of God or His angel Gabriel with Levithon and Bohemeth was transformed into a great eschatological drama which ended in the perfect triumph of divine justice.
spirits or demons doing the work of destruction until the Day of Judgment (xvi. 11). Befiil is another name for Satan found in the Book of Jubilees (xv, 28); in Sibylline III. (62); and in Ascension of Isaiah (ii, 4), where he is also called "the prince of infi-
cicos" (Sir ha-Maaseha), who rules over this world. Befiil (or Belil) occurs most frequently in the Testa-
mants of the Twelve Patriarchs. He has "seven spirits of deception" in his service (Raban., 2), and as an agent of all evil, "the spirit of hatred, darkness, deception, and error," he is the opponent of God, the "Father of Light," and of His Law (Simeon, 5; Levi, 19; Jacob; 6; Dan, 5; Zebulan, 9; Nephi-
tali, 8; Gad, 4; Joseph, 30), and when "he and his evil spirits are crushed the heathen world will be converted to the belief in the Lord" (Simeon, 7; Zebulon, 9). Under this aspect the world appeared as the arena in which Satan contends with the Lord, the God of life everlasting, until "the great dragon, the old serpent, that is called Devil and Satan, the deceiver of the whole world, shall be cast down and his angels with him" (Stuk. 52a; Assumptio Mosis, xi.; Matt. xxv. 41; Rev. xii. 9).

The whole Jewish and pagan world at the beginning of the Christian era believed in those magic formulas by which the evil powers of the demons could be subdued, and the Jewish exorcists found a fertile soil everywhere for the cultivation of their Exe- nsions and their magic. This was the atmosphere in which Christianity arose with the claim of "healing all that were opposed of the devil" (Acts x. 38), enforcing the recognition by the uncouth spirits themselves of the Son of David as the vanquisher of the demons (Mark i. 27, iii. 11). The name of Jesus be-

came the power by which the host of Satan was to be overcome, as Jesus himself had seen "Satan as lightning fall from heaven" (Mark ix. 38, xvi. 17; Matt. xii. 28; Luke x. 18). But there was danger lest the exorcism practised by Gentiles and Jews alike (see Conybeare, "J. Q. R." ix. 89 et seq.) should engender the spirit of impurity underlying all magic, the dividing line between legitimate and illegitimate magic being anything but sharply drawn (see Book of Jubilees, vii. 2; Sanh. 91a:"Abraham handed the name of unclean witchcraft to the sons of Keturah"; compare Blau, "Das Jüdische Zauberwesen," pp. 13, 28, 41 et seq.). It was, there-

to, not hostility which prompted the Pharisees to accuse Jesus and his disciples of "casting out devils by the power of Beelzebub, the prince of devils" (Matt. xii. 24; compare Ben Sada, Shab. 160b). The more devils cast out, the more appeared (Luke xii. 29). The cure offered to agony in constant demoniacs (Acts v. 16, viii. 7, xvi. 15, xii. 25) only aggravated the disease; nor did Paul's system (see Everling, "Die Paulinische Angelologie und Di-

monologie," 1899) spiritualize the idea of Satan as the Testament of the Patriarchs endeavored to do. In order to relieve the fear of demons (see Eph. vi. 12; Gal. iv. 18, 3, 9).

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cently, and therefore insisted that the observance of the Law was the best prophylactic against demons. The wearing of the Tefillin, the Greek name of which, (see Everling, "Die Paulinische Angelologie und Di-

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monologie," 1899) spiritualize the idea of Satan as the Testament of the Patriarchs endeavored to do. In order to relieve the fear of demons (see Eph. vi. 12; Gal. 4. 18, 3, 9).
Death at all times impressed people with the fear of evil spirits. Many rites and prayer-formulas were introduced as avert their malign influence, and special formulas for the dying were prescribed by the cabalists, by which all the demons—the shedim, ruhiin, lilin, marzilik, etc.—that may have been created by the impure thoughts and deeds of the departing, are adjured, by the holy decrees, the powers of heaven, and the anathemas of men, not to follow the dead nor injure him, nor in any way, direct or indirect, to cause injury to any person through him (see "Muṣḥab Yābūk", ed. Landskeit, pp. 30-33, Berlin, 1857, and introduction, where the literature is given; "Amulet, Children; Incantations"). Customs are sometimes explained by the superstitions as being based upon belief in demons; for instance, the one prohibiting women from going to a cemetery because demons are fond of following her who yielded to the temptation of the serpent and thus caused death to come into the world, or the custom of blowing the shofar at funerals to ward off the shedim (see Yalk., Hadas, I.e. 47).

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In Arabic Literature: Anti-Islamic mythology does not discriminate between gods and demons. The jinn are considered as divinities of inferior rank, having many human attributes; they eat, drink, and procreate their kind (compare Hag. 5:5a, where a similar belief is expressed), sometimes in conjunction with human beings; in which latter case the offspring shares the natures of both parents. The jinn smell, lick things, and have a liking for remnants of food. In eating they use the left hand ("Musâlik Al-Ansar," No. 32). Usually they haunt waste and deserted places, especially the thickets where wild beasts gather. Cemeteries and dirty places are also favorite abodes (compare Shab. 67a; Ber. 62b; Mark v. 5). In appearing to man they assume sometimes the forms of beasts and sometimes those of men; but they always have some animal characteristic, such as a paw in place of a hand (Darinin, "Kitâb Al-Sunah," II. 213). Eccentric movements of the dust-whirlwind ("zawabi'") are taken to be the visible signs of a battle between two classes of jinn (Yukhut, III. 428).

Under the influence of Jewish and Christian demonology in post-Islamic times, the only animals directly identified with the jinn are snakes and other obnoxious creeping things (compare Ps. 113). When Mohammed was on his way to Tabuk, it is said that a swarm of jinn, assuming the form of serpents, approached him and stood still for a long while. Generally jinn are peaceable and well disposed toward men. Many an anti-Islamic poet was believed to have been inspired by good jinn; and Mohammed himself was accused by his adversaries of having been inspired by jinn ("majmûn"). But there are

* This article treats only of parallels to Jewish demonology found in Arabic literature.
also evil jinn, who contrive to injure men. Among these are especially conspicuous the three female demons named "Ghul" (corresponding to the Talmudic ג"עא, "Si'bat", and "A'abah" or "A'aslah" (compare Prov. xxx. 15), and the four male demons "'Arif", "'Azbab", "'Azab", and "'Aziz". Ghul is especially harmful to new-born children, and in order to keep her away their heads are rubbed with the gum of an acacia. (Zamakhshari, "A'ma").

Islam recognized the existence of all the pagan demons, good and evil, protecting only against their being considered gods. It divides the evil demons into five species: "jinn", "shaitans", "afrits", and "ma'rids". Mohammed frequently refers in the Koran to the shaitans, of whom Iblis is the chief. Iblis, probably a corruption of the name "Diabolos" = Satan, is said to have been deprived of authority over the animal and spirit kingdoms, and sentenced to death, when he refused, at the creation of Adam, to prostrate himself before him (Koran, vii. 10). The shaitans are the children of Iblis, and are to die when their father dies; whereas the others, though they may live many centuries, must die before him. A popular belief says that Iblis and other evil demons are to survive mankind, though they will die before them to attend him. The former guides him toward the general resurrection; the last to die being 'Azaril, the angel of death.

Tradition attributes to Mohammed the statement that every man has an angel and a demon appointed to attend him. The former guides him toward goodness, while the latter leads him to evil ("Moh-

kats", L. 3). The shaitans, being the enemies of Allah, strive to disturb worshipers. Mohammed, it is said, prefaced his prayers with "O God! In Thee is my refuge from the attack of the shaitans and the witchcraft" (Hamzah, vii. 293). Islam recognized the existence of all the pagan demons. As in cabalistic literature, the cat plays a great part in Islamic demonology. A demon assuming the form of a cat is said to have presented himself to Mohammed while he was praying (Darind, L. 6, 469). The demons called "Kutrus" (usually assumed the form of cats (Mas'udi, "Mu'awul al-Dhahab", ii. 321). As to the good jinn, there are some among them who profess Islamism, and Mohammed pretended that many of them had listened to his sermons (Koran, sura ixxii.).

Interesting are the accounts given in the Koran of the power of Solomon over the shaitans, which accounts parallel the legends found in Tanakh and Midrashim, and of which the following are examples:

"And we [not] pleased to Solomon sundry devils to die for him, and to do other wrong; and we watched over them" (sura xxv. 61, 62). "And we tried Solomon, and we placed upon his throne a counterfeit body . . . so we subjected unto him the wind, which moved gently as his command whatsoever he desired; and the sea—to every hither and diver bound in chains" (sura xxxviii. 33-35). "And of the jinn were those who worked in the presence of the Lord; and such of them as were freed from our command we caused to taste of the punishment of hell. They made for him whatever he pleased of lofty halls and images, and disburse large as tanks for watering cattle" (sura xxxviii. 1-12).

In the tradition it is said that Solomon possessed power over the demons by virtue of a talisman, which consisted of a signet-ring of brass, upon which was engraved the most great name of God.


DEMOPHON: Apparently an officer under Lysias' command; he was Syrian general in Palestine about 184 B.C., and as such harried the Jewish popula-tion, who were already worn out because of their many wars, and were then engaged in agriculture (II Macc. xii. 2).

DEN ("The Day"): Russian Jewish weekly; published at Odessa (1889-91) by A. Zederbaum and I. Goldenblum, and edited by S. Orstein. Among its collaborators were M. Morgulis, I. G. Oroszanski, and L. Levaev.

DENARIUS (Greek, diapivos): Roman silver coin, which derived its name from its being at first equal to ten asses; later this number was increased to sixteen. From the second century B.C. it was the chief silver coin of the commonwealth, and under the empire it is probable that it held a similar position up to the fall of Jerusalem. Its normal value was one twentieth of the imperial aureus.

In the English version the word is rendered "penny"; and it was in this coin that payment was made by the Jews of the civil tribute to the Roman emperors. The coin bore the effigies and titles of the reigning monarch; hence the reply of Jesus to the Pharisees (Matt. xxii. 17-21).

In the Talmud the denarius is identified with the zuz and reckoned to be worth one-fourth of the holy shekel, or a half of the ordinary one, and equivalent to 4 common sela, 4 sesterces, 6 obols, 24 asses, or 192 perutas or widow's mites. See also Money; Numismatics.

BIBLIOGRAPHY: Medcalf, Coins of the Jews (vol. ii. of Numismatic Organizations), pp. 391-497; Entwistle, L. E. G., p. 126.

DENIS (DIONIS), ALBERTUS: One of the first members of the Portuguese community in Hamburg. On May 31, 1611, he with two others signed the agreement which assured to the community its cemetery in Altona. In 1612 he was with others
formally admitted to the town by the Senate and the aldermen. He was banker to Count Ernest of Schauenburg, the reigning prince of the county of Pinneberg in southern Holstein, whom he supplied with silver bullion for his mint. In consequence of his confidential relations with the court, he came into collision with the Hamburg authorities, who accused him of buying up reichsthalers coined in Hamburg to melt down in Altona. The Senate of Hamburg ordered him put into prison, but he escaped to Altona and settled there, protected by the count against the Senate of Hamburg and the hostile population of Altona. Christian IV. of Denmark committed to him (1681) the administration of the royal mint in the newly founded town of Glückstadt. He continued to be a member of the Hamburg Portuguese community, and in 1687 succeeded as its representative with Count Otto of Schauenburg for the renewal of the cemetery privileges.

**DENMARK**: A kingdom of northwestern Europe. The first mention of the Danes in Jewish literature occurs in the *Yosippon* (ed. Bredaas, pp. 6, 547; compare Jeraldse, transl. Gaster, p. 88), where the Dedan in mentioned in the Bible (Gen. x. 4) are identified with the Danes, and where they are described as a valiant people who fled to northern shores in order to escape from the Romans, though the latter reached them even there, and overcame their resistance. The last-named detail probably owes its origin to an Italian source, in which may have been reconstructed, although inaccurately, the wars of the Christian emperors of Rome with the Danish kings.

The identification with the Dedan is, of course, based only on the partial consonance of the names. It is very doubtful whether Jews were found even sporadically in Denmark in the Middle Ages. Although a *Deulacresse of Danemarcia* is mentioned in connection with the English money-broker Aaron or Linear, in an English “shetar” of 1176 (the first shetar bearing a date, according to Jacobs in *The Jews of Angevin England*, pp. 55, 56), the designation “Danemarcis” can hardly refer to Danish proper, but rather to a territory in Normandy subject to the Danes.

The Jews first appeared in the region of Holstein, which belonged formerly to Denmark. In a letter dated Nov. 25, 1622, King Christian IV. (1588-1648) invited the Portuguese Jews of Amsterdam to settle in Glückstadt, where, among other privileges, the free exercise of their religion would be granted them. Though the history of the Jews in the territories of Sleswick-Holstein does not belong to this article, it must be noted that the Danish kings were invariably friendly to their Jewish subjects in these provinces, and that the Jews in Denmark proper were for a long time intimately connected with Altona, inasmuch as the chief rabbi of Altona, Hamburg, and Wandsbek also exercised civil jurisdiction over the Jews settled in the Danish city Fredericia until Sleswick and Holstein in 1864 were severed from the Danish monarchy. The assistant rabbi of Fredericia was subject to the chief rabbi of Altona until 1812. The first Jews probably came to Denmark by way of Sleswick and Holstein during the reign of the above-mentioned Christian IV. His successor, Frederick III. (1648-70), was not so favorably disposed toward the Jews, for in a rescript of Feb. 6, 1651, he says: “Jews have stolen into Denmark contrary to long-standing custom, since the days of the Reformation, the Lutheran creed had, according to the laws of Denmark, been compulsory throughout the kingdom, and have dared to traffic with Jews and the like.” Accordingly, he ordered that no Jew should enter Denmark without a special passport (“Gebietsbrief”), and that those who were already in the country should be heavily fined if they did not leave within fourteen days. A few years later, however, the tables were turned. Frederick III., being in need of funds for his wars, borrowed money from the Jew Abraham (or Diego) Teixeira de Mattos of Hamburg (known through his relations with the Swedish queen Christine), and gave as security crownslands in Jutland. Teixeira thereupon made such good use of his influence with the Danish king that, as early as Jan. 19, 1657, “the Portuguese professing the Hebrew religion” were permitted to travel everywhere within the kingdom, and to trade and traffic within the limit of the law. Teixeira himself gained little by his transaction with the Danish monarch. As his loan was not returned, he took instead the estates he held as security, selling them later at a great loss.

The king acted similarly in his dealings with the De Lima family, who were in possession of the Hald estate from 1660 to 1708. The first Jewish congregation was formed in the capital, Copenhagen, but other congregations were soon founded in some of the provincial cities; for example, in the Laaland town Nakskov (1667). In 1683, Jutland, there were Jews as early as 1690, although the first synagogue in Jutland, that of Fredericia, was not built until 1719 (rebuilt in 1814). The privilege of 1657 was specially ratified in an open letter of Dec. 14, 1670, at the instance of Gabriel Gomez, who was in the service of the king. Nevertheless, a rescript of April 16, 1681, reported that Jews were not to come into Denmark without a special Gebietsbrief; and the “Danish Law” (1685) of Christian V. (1670-99), a remarkable production which is still authoritative in Danish jurisprudence, in so far as it has not been expressly abrogated by later laws, classed Jews with Gipsies, and in general breathed the same spirit as the law of 1651. But as early as July 30, 1684, a rescript addressed to the above-mentioned Diego Teixeira declared that the Gebietsbrief was not to be demanded of the Portuguese Jews, and it is probable that the law was not always strictly enforced against German Jews. Religious services were permitted in Copenhagen in 1684.

So far as is known, the only “blood accusation” ever made in Denmark was brought against the court jeweler Meyer Goldschmidt, an elder of the synagogue already mentioned. A poor woman came to him, asking him to buy her child. She said she had been told that rich Jews bought children in
order to suck their blood, and she wished to give up her child to him, since she could not feed it. Meyer Goldschmidt immediately notified the authorities, and the woman was sentenced to be whipped, but was let off with imprisonment.

At the end of the seventeenth and in the course of the eighteenth century, German as well as Sephardic Jews continued to come into Denmark, although in small numbers. The government was on the whole not unfavourably disposed toward the Jews, although it was often obliged to listen to the complaints of the merchants with whom the Jews competed. The subordinate officials were not generally as friendly as the government; they probably had much trouble with traveling Jews, whose speech they hardly understood. It was not easy, of course, for every police official to find out whether the Jew before him was a Portuguese and therefore enjoyed the general privileges, or whether he was to be accounted a German Jew (as were all who were not Sephardim), in which latter case the legality of his passport required demonstration. Probably the German Jews often assumed Portuguese names, and then joined the Portuguese congregation in Copenhagen in order to enjoy their privileges. What the government feared was that Jewish beggars and vagabonds might tramp about the country without definite means of support. An account of the baptism of a Polish Jew in 1620 leads to the conclusion that even then Jews who were worthless as subjects crossed the frontier and accepted baptism as a means of escaping punishment. To obtain a passport required demonstration. Probably the Jews were encouraged to embrace Christianity, but the converts made in that century were not of the best repute.

The Mendelssohn movement soon found adherents in Denmark. It is well known that Mendelssohn's friend, the Danish councilor of state, August v. Hennings, induced the minister to place the name of the insane king, Christian VII. (1756-1808), on the subscription list of Mendelssohn's Influence edition of the Pentateuch, thereby making it impossible for Raphael Cohen, the rabbi of Altona, to put the Movement book under ban (see Copenhagen).

The crown prince (later Frederick VI.), who was for a long time regent in the name of his sick father, was interested in the progress of his Jewish subjects, and after several commissions had made reports, he issued a comprehensive order (March 29, 1814) granting to the Jews full civil liberty, and placing them in general on an equal standing with the Christian population. They were, however, still deprived of government positions. The fact that they enjoyed no political rights is of no importance, since their Danish fellow citizens were in the same position, owing to the absolute sovereignty of the king. The government at this time was more favorably disposed toward the Jews than were the people. Business rivalry was frequently bitter, and the anti-Jewish movement which spread over Germany in the beginning of the nineteenth century invaded Denmark also. A poet, Th. Thaarup (1746-1821), was the chief assailant, while another poet, Jens Baggesen (1749-1826), was among the defenders; the Jews, however, were well able to take care of themselves. In 1819 Denmark became infected with German anti-Semitism, and the political opposition took this opportunity of attacking the Jews, in order thereby to strike a blow at the government, their protector. But Frederick VI. (1808-29), who was otherwise a most peaceable
man, did not allow himself to be tried with, and suppressed the movement with unusual rigor.

In the royal ordinance of 1814 the Jews were enjoined to provide religious instruction in the Danish language for their children, and the congregations were to provide Danish preachers in the synagogues. But such preachers were not readily found, and although Copenhagen was soon supplied, it was some time before the most important provincial congregations could secure so-called "catechists," who, when secured, were placed in charge of the spiritual needs of the various church districts, and whose special duty it was to confirm children. A Danish catechism, after a Hebrew work of Shalem Conreus, was authorized by the government, whereby at least a minimum of religious knowledge was provided for the children. As the word "Jew" had formerly been used as an opprobrious epithet in Denmark, the terms "Mosele" and "Mosaic religious community" ("Moseisk Trossamfund") became the official designation for Jews and their congregations.

The Jews distinguished themselves as physicians, jurists, manufacturers, and especially as able and upright merchants, not only in Copenhagen, but also in the provincial towns. Therefore many Christians were willing to concede political equality to them in the third decade of the last century, when the political freedom of the country was inaugurated by the creation of deliberative assemblies. The Jews, however, received the right to vote without the right of election to Parliament, though they were, even then, chosen as members of the communal councils in Copenhagen, as well as in provincial cities. Not until the adoption of the constitution of June 5, 1849, under Frederick VII. (1848-63), were the last restrictions removed. From this period onward the Jews of Denmark are unknown to political history. The constitution, in which civil and political rights are made independent of religious creeds, so long as religious views and acts do not conflict with the accepted code of morals, was carried out to the letter. The Jews have contributed in various ways to the development of their country, and have distinguished themselves in the most diverse fields. A few names are mentioned under Copenhagen. Since the middle of the century the Jews have concentrated themselves more and more in the capital.

In 1860-70 there were in Denmark (irrespective of Sleswig-Holstein) about 6,000 Jews, of whom 2,500 lived in Copenhagen, the remainder, with the exception of the few living in the open country, residing in the provincial towns. According to the census of 1860 there were 3,500 Jews in Copenhagen and its neighborhood, and only about 500 in the provincial towns. These figures show that the Jewish population of Denmark remained stationary in the latter half of the nineteenth century. While in 1800 the Jews constituted about 4 per cent of the entire population, they now number barely 2 per cent. On the one hand the favorable social conditions under which the Jews are living have promoted mixed marriages, and on the other hand the immigration of many Russian and Polish Jews into neighbor-
Atel (capital of the Chazars), among them being in Derbent, where merchants of all nationalities met. Ibn Haukal tells of a thriving slave-market increased rapidly, so that in the eighth century it constituted themost important sources of income, 518.

Joseph Schwarz that Derbent is the "Terbent" of Podolia, Russia. In 1898 it had a population of 6,118, of which 5,230 were Jews. Handicrafts are engaged in dairy-farming, 17 families in raising tobacco, and others in market-gardening and fruit-growing. Some find employment in factories and workshops, and 165 work as day-laborers. The village has a Talmud Torah with pupils.

DERASHA. See Hermeneutics; Homiletics; Midrash.

DERAZHNYA: Village in the government of Podola, Russia. In 1898 it had a population of 6,118, of which 5,230 were Jews. Handicrafts constitute the most important sources of income, 518 persons being occupied by them. About 25 families are engaged in dairy-farming, 17 families in raising tobacco, and others in market-gardening and fruit-growing. Some find employment in factories and workshops, and 165 work as day-laborers. The village has a Liniat ha-Zedek, a Parmaat 'Aslyyim, a Biktor Holon, etc. There are a Talmud Torah with 29 pupils, a private Jewish girls' school with 17 pupils, and 17 hadarim for boys and girls, with 456 pupils.

S. J.

DERBENT (called by the Arabs Bab al-Awab ["Main Gate"], or Bab al-Khadid ["Iron Gate"]) is a fortified seaport in the Russian province of Daghestan (Caucasus), on the western shore of the Caspian Sea, and at the entrance of a defile known to the ancients as the "Ahbans Gates." The city of Derbent was founded by the Persian king Khoab at the beginning of the sixth century, to protect the Persian possessions against the attacks of the Chazars; but a fortified settlement existed there long before that time. The Jewish population of Derbent and its neighborhood are probably the descendants of the military colony which Anshur-was (530-578) established there. The suggestion of Joseph Schwarz that Derbent is the "Terbent" mentioned in the Talmud (Gen. R. 74) is therefore without foundation. With the extension of the Chazars' territory the Jewish community in Derbent increased rapidly, so that in the eighth century it probably had a larger population than it has to-day.

The Jewish community of Derbent was of some importance during the period of the Chazars' kingdom. Ibn Haukal tells of a thriving slave-market in Derbent, where merchants of all nationalities met. The place was then much larger than Tiflis. When the Russians devastated the Chazars' city Semender, the surviving inhabitants of that city, along with those of Atel (capital of the Chazars), among them being many Jews, fled to Derbent (Harkavy, "Skazani Mosul'manskikh Plisatel' i v Starykh Khitakh," p. 220). Derbent was annexed by Russia in 1806. Willelmus de Rubruquis in describing the walls of Derbent (1324) states that the whole country was largely inhabited by Jews (G. de Rubrouquis, "Récit de Son Voyage," p. 280, Paris, 1877).

According to Anisimov, the Jewish population in 1888 was 1,671; they had 290 houses, 160 gardens, 19 shops, 1,930 déjeuners (about 2,754 acres) of land, 4 synagogues, 6 rabbanim, and 8 schools with 95 pupils. The Jewish population in 1891 was 2,400 in a total of 15,255. The Jewish quarter is south of the city and outside the wall.

Some of the Jewish customs of Derbent are noteworthy. A woman during her confinement kneels down, and the midwife receives the child and deposits it in a wooden vessel. She then pours salt over the child, cleans it, and puts it without bandages in a cradle. On the eighth day the people gather in the synagogue, and the "shammash" ( Sexton) takes the child to the synagogue for circumcision. The honor of holding the children is sold for the whole year on the Festival of the Rejoicing of the Law (Simhat Torah) to the highest bidder. The money goes to the rabbi. Except the midwife and the nearest female relative of the mother, nobody is allowed in the birth-chamber for seven weeks after the birth. The father is not permitted to bathe or to write for seven weeks from the day of the birth. During this period no one is allowed to go on the roof of the house, and it sometimes happens that serious assaults result from people not obeying these laws. If the child is a female, the old women gather in the house of the mother and choose its name, not even informing the rabbi. During these seven weeks it is permissible neither to take fire from the house nor to borrow any utensils.

The children are allowed to grow up very well, and are far from cleanly. The boys are taught to ride horseback and to handle arms, and boys not more than fourteen years frequently kill one another in quarrels or fights. In the shabby, filthy, low-ceileded school buildings forty pupils are sometimes huddled together without order. They sit with crossed legs and study the alphabet, the prayer-book, and the Pentateuch in the Tati language. There are many, however, who receive no education at all.

When a young man is about to select a wife, he is expected first to negotiate a settlement with the parent of the girl, and in such a case the eldest brother of the girl is the spokesman. If this brother sanctions the marriage, then the mother of the young man begins to bargain about the price to be paid for the bride, which must not be less than sixty rubles. Feast are arranged for the day after the conclusion of the bargain; first in the house of the girl, and then in the house of the young man. On the second day of marriage, the fathers of both parties conclude the bargain in the house of the rabbit, with whom the contract of engagement ("tenaim") is deposited. Sometimes very young girls are promised in marriage, and as the marriage can not by law
take place before the girl has reached the age of thirteen, the young man is obliged to clothe her and send her presents. In case the contract is broken by the girl, she must return all the presents. In Derbent there is no law of engagement ("erusin"), as in Kuba and other places in the Caucasus, where a regular betrothal ceremony takes place, the young man uttering the words "Hare-at," etc., during the betrothal. The betrothed man is not allowed to enter the house of his prospective bride or to take any part of the wedding ceremony. The marriage ceremony must take place on Wednesday or on Thursday. The wedding feast lasts for many days. See Chorny, "Sefer ha-Ma'asot," pp. 298-310.


H. R.

DERECETO: A goddess of the Syrians. 1. Dere- ceto is mentioned indirectly in I Mace. xii. 26, where it is related that Judas in his expedition came into 'Arapya 'Arapya to 'Atargatis, or 'Atargat. This latter word designates the sanctuary of the goddess 'Atargat, and an abridged form of the name is δερκατο, which is used by Diodorus ("Siculus," ii. 4) and by Lucian ("De Syria Dea," xiv.). The same name is mentioned in the Talmud ("Ab. Zarah," line 28) in the form דרקטו(תארגת). It is true that there have been connected this Talmudical form with the Aramaic יִדוּ ("door"), and have therefore supposed that it contained a reference to the female pu- denda. But although Hesychius gives the equivalent שְׁלָמָה, derived from שְלָמָה ("hole," Hitzig, "Bibl. Theol. des Alt. Test," 1880, p. 20; but compare Hoffmann in "Zelt. für Assy." 1896, p. 245), it must be remembered that the consonant י had also the sound of γ, as may be seen in יִדוּ ("Azzah = Πύθα," Gaza). Consequently the Talmudical "Tar'atah" (for "Targatāh") might be an apocopated form of 'Atar- godtāh. The full form, "Tar'atah," has recently been found.

2. דרקטו(מאתאת) has been proved to be the name of a goddess in a bilingual Palmyrene In- scription (De Vogüé, "Syrie Centrale," 1868, iii. 4) of the year 140, ("Atargattes" being there used as the Greek equivalent). The same name, דרקטו, is found on coins, probably minted in the Syrian city Hierapolis. Hence this name is composed of the following two parts: (1) דרקטו ("Attar"), as the goddess of fecundity and of wells is called in the Syrian inscriptions (compare Robertson Smith, "B. of Sem." 1, 67, note; Winand Fell in "Z. D. M. G." 1900, pp. 245 et seq.); (2) דרקטו, probably signifying "time" (compare יִדוּ), perhaps more defini- tely "favorable time," "favorable circumstances," or "favorable destiny." When combined the two names may signify "Atar, the daughter of 'Ator," or "'Ator, the mother of 'Ator" for 'Atar is the all- producing divine power, and a son of Atargatis is mentioned by Athenaeus (see Houdas in Herzog- Hausen, "Real-Encyc." 1, 178).

Hoffmann's assertion (in "Zelt. für Assy." 1896, p. 249) that "'Atar" is a diminutive of "'Ator" is not demonstrable.

3. "Atargatis" may perhaps be compared with the "Ashteroth" of Karmn ("Ashteroth of the Double Horn"; Gen. xiv. 5), whose temple is mentioned as late as I Mac. v. 6 ("Ashteroth Kedem"), for the νοικοποιηση of II Mac. xii. 26 is also mentioned in connection with νοικοποιηση. Lucian ("De Syria Dea," xiv.) says: "Many people are of the opinion that Semiramis the Babylonian, of whom there are many memorials in Asia, also founded the sanctuary of Hierapolis in Syria, but dedicated it to Juno, but to her mother, Der- ceto." Lucian himself doubts this, however, for he con- tinues: "I have seen the image of Derceto in Phœnicia: a strange sight! The upper half repres- ents a woman; the lower half, from the hips down, the tail of a fish. The goddess at Hierapolis, how- ever, is entirely a woman." Nevertheless, the god- dess worshiped in Hierapolis was probably identical, in idea if not in form, with Derceto, who had a tem- ple in Askalon (Phœnicia).

The people of Hierapolis avoided eating fish, "and they do that, according to their belief, for the sake of Derceto." Though Lucian says "There are people in Egypt who eat not fish, yet not to please Derceto," this is doubtful if this be decisive. In "Ab. Zarah, line 11" also, "'Atar'ateh Mepeq" ("Malug" = Hierapolis) is combined with "Zeribah shebe-Ashkelon." Finally, the fish may have been made the symbol of the god- dess Derceto on account of its fecundity. A calen- dar preserved in the Louvre represents the lower half of Derceto's body in the shape of a fish. An excellent copy is to be found in Vigouroux, "La Bible et les Découvertes Modernes," iii. 353.

R. K.

DERECHIN: Town in the government of Grodno, Russia. According to the census of 1897 it has a population of 2,289, of whom 1,573 are Jews. The main sources of income are in trade and handicrafts. There are 237 artisans. Shoemaking is the most important industry, affording occupation for 71 persons. The industrial output of the town is sold at the annual fairs. There are 46 Jewish day- laborers, 28 factory employees, and 6 families are engaged in truck-farming. Near the town is situated the agricultural colony of Shalkisbay, where 30 families are engaged in agriculture. In all they own 187 decinale of land. The charitable institu- tions are: Genilit Hashadim, Somek Noflim, Mal- bakh, Arumnum, Lintat ha-Zedek, Haknasat Orhim, and Bitkar Holim. The town has a Talmud Torah with 30 pupils, and 15 hadarim with 150 pupils.

S. J.

DEREK EREZ, i.e., good behavior. See ER- QETTE.

DEREK EREZ RABBAN (דְּרֵקֶעֲרְצָא רָבָ֖ה) = "way of the world," "department." One of the small treatises (בַּפַּדוּת הָדָא) of the Talmud. In the editions of the latter the treatise Derek Erez consists of three divisions: (1) Derek Erez Rabbah (Large Derek Erez); (2) Derek Erez Zutta ("Small Derek Erez"); (3) Derek Erez ha-Shalom (Section on Peace). This division is correct in that there are really three different works, but the designa-
**Derek Erez**

"Rabbah" and "Zuta" are misleading, since the divisions so designated are not longer and shorter divisions of one work, but are, in spite of their relationship, independent of each other. The ancient authorities, who have different designations for this treatise, know nothing of the division into "Rabbah" and "Zuta"; the "Hakotot Gedolot" (ed. Hilsenrainer, p. 447) even includes a large part of the Derek Erez Zuta under the title "Rabbah."

According to the usual division, Derek Erez R. consists of eleven sections ("perakim"). It begins with a halakic section on forbidden marriages ("ara'ot"); to which are appended some ethical maxims on marriage. The second section consists of two entirely different parts, the first of which contains reflections on twenty-four classes of people—twelve good and twelve bad—with an appropriate Biblical verse for each class; while the second enumerates the sins that bring about eclipses of the sun and moon, as well as other mishfortunes, the whole ending with some mystic remarks concerning God and the 360 heavens. The section "Ben 'Azzai," as the ancients called the third perak, contains some moral reflections on the origin and destiny of man. Sections iv. and v., each beginning with the word "Le-olam" ("Forever"), contain rules of conduct for sages and their disciples, the respective rules being illustrated by Biblical events and occurrences of the time of the Tanna'im. Sections vi. and vii., which seem to have been originally one section, illustrate, by means of several stories, the correctness of the rule of conduct, never, in society or at table, to act differently from others that are present.

Summary of Contents.

Sections viii. and ix. also treat of rules of conduct during eating and drinking, especially in society; and it must be noted that sections vii. and viii. begin with the same word "Ha-niknas." Section x., on correct behavior in the bath, also begins with the same word, showing that all these sections, although they differ in content, were composed after one pattern. The last section begins with the enumeration of different things that are dangerous to life, and continues with the enumeration of actions and customs that are very dangerous to the soul.

This short summary of the contents shows that the work is of very diverse origin and that each section has its own history. It is clear that the first section can not, in view of its halakic content, belong with the rest of the treatise, which deals exclusively with morals and customs. Elijah of Wilna was therefore undoubtedly right in assigning this section to the treatise Kallah, which precedes the Derek Erez and deals entirely with marriage and the rules connected with it. The whole section is merely a later compilation, although some of its passages can not be traced back to the Talmudim and the Midrashim, as, for instance, the interesting purport on the hermeneutic rule of "kal we-homer" (compare Joseph b. Tadai).

Entirely different in origin is the first part of the second section, drawn undoubtedly from an old tannaitic source. Four sentences of this section are cited in the Talmud as being taken from a Baraita (B. B. 90b; Sanh. 25b; Shab. 80b), and one in the name of Abba Arbi'a (Sabb. i.e.), who often quoted old sentences and maxims (Ex. 54a). The composition shows that this section is not taken from the Talmud, for the division into twelve good and twelve bad classes of men is not found in the latter. The other half of this section, however, is probably a later interpolation, belonging properly to the third section.

For this section begins with a saying of Ben 'Azzai concerning four things the contemplation of which would keep men from sin; hence the four classes of four things each that are enumerated in the second section.

Ben 'Azzai mentioned four things in connection with the four sayings. They are drawn from the Talmud (Sabb. 29b). The third section seems to have been in ancient times the beginning of Derek Erez R. (Rashi on Ber. 22a: Pes. 86b: Tosef. [Ex. 55b], for which reason the old writers called the whole treatise "Perek ben 'Azzai.") Yet it is difficult to understand how this section came to be taken as the introduction to the treatise, which otherwise, beginning with the fourth section, forms a connected whole, and has totally different contents from the Perek ben 'Azzai.

Therefore, as regards date and composition, only sections iv.-xi. need be considered, since the first three sections were not originally integral parts of the treatise. Sections iv.-x. are not only similar in content, in that both set forth rules of behavior for different walks of life, and illustrate their meaning by examples from history, but their whole arrangement and composition also show the hand of the same author. Although the name of this author is not known, his date can be fixed approximately. Among the sixteen authorities quoted in the part which has been designated above as the treatise Derek Erez R. proper, there is not one who belongs to a later time than Rabbi, the redactor of the Midrashim. The Yerushalmi quotes a sentence, found in the Derek Erez R., with the formula "Tose be-Derek ha-Erez" (Shab. vi. p. 85, bottom); from this it appears that in the time of the Amoraim a tannaitic collection of the name "Derek Erez" was known, and there is absolutely no reason for considering the present as a different treatise from the Derek Erez quoted in Yerushalmi. Nor is there any cogent reason for not considering the present as a different treatise from the Derek Erez quoted in Yerushalmi. Nor is there any cogent reason for not considering the present as a different treatise from the Derek Erez quoted in Yerushalmi. Nor is there any cogent reason for not considering the present as a different treatise from the Derek Erez quoted in Yerushalmi.

A contemporary of Rabbi, therefore (about 160-220)—hardly Rabbi himself—may have been the author of the Derek Erez R., the first three sections being added much later. A collection known as "Hilkot Derek Erez" existed even in the school of Akiba (Ber. 22a); but, as the term "Hilkot" indicates, it was composed entirely of short sentences and rules of behavior and custom, without any references to Scripture and tradition. It is even...
highly probable that the treatise was based on the older collection, and that the work of the later editors consisted merely in the addition to the old rules of illustrations from the Bible and from history.

For example, in the old collection there was a rule, "No one must enter the house of another without due announcement." This sentence was amplified by a later editor, who added: "This rule of behavior is taught out of the mouth of God Himself, who stood at the gate of paradise and called to Adam, "Where art thou?" (Gen. iii. 9); and to this is added the story of a journey of Jewish scholars to Rome, and how they comported themselves there (section vi).

It is characteristic of this treatise that in order to emphasize its rules, it relates many stories of the private life of the Tannaim. Most interesting one is the following, which is used as an
text.

Stories. Illustration to the rule, always to be friendly and obliging: "Once Simon ben Eleazar (probably more correctly Eleazar b. Simon; compare Tract. 20b) met a very ugly man, and could not help exclaiming: 'How ugly are the children of our father Abraham!' The man answered: 'What can I do about it? Will you go and tell the Master who has created me?' Then Simon b. Eleazar fell down at the man's feet, asking his forgiveness. But the latter said: 'I will not forgive you until you have gone to the Master who has created me, and have said to Him, 'How ugly is the creature which you have created?';' Only after much beseeching would the man forgive him; and on the same day Simon pronounced these words in the schoolhouse: 'Be always pliable as the reed, and not hard as the cedar. Although the reed bends to the gentlest wind, it resists the fiercest storm; but the cedar, at first proud and inflexible, in the end yields to the wind, and is uprooted.' Stories of this nature lend a peculiar charm to the Derek Ere iz Rabbah.

The version of the treatise found in the Mahzor Vitry (pp. 524f.) is different from that in the editions of the Talmud. Instead of the first part of the second section, there is in the former version a collection of sentences and reflections on various subjects arranged according to numbers. The version of the treatise Kallah, in Cornél's "Hammishah Kuntresim," Vienna, 1864, contains the greater portion of the Derek Ereiz R.; namely, the whole of sections iii., iv., v., and parts of the following sections. Aside from the variants found here, Cornél's version has also a kind of Gemara to the text. This Gemara, however, is of very late origin, being in all probability a product of the tenth century, although it contains matter of great value and of very ancient (Essene or Hasidean) origin. The Gemara, which is quoted by Isaac Aboab in "Morton ha-Ma'arim," is printed in the Wilna edition of the Talmud (Boman, 1889).

BIBLIOGRAPHY: The treatise Derek Ereiz R., was printed for the first time in the third Venetian edition of the Talmud (1660–1661); see also Goldschmidt, "Derek Ereiz Rabbah," Breslau, 1880, which contains a critical edition and a German translation. (See also in Rev. Šabat. Judaeus, xxxvi. 24, 26, 552, 12; xxvii. 4, 544, 522; Der Talmud, 2d ed., pp. 116–118.

L. G.
to reconstruct the text. The following analysis of
composi-
tion is based on such a reconstruction.

The first section begins with introductory remarks
on the duties and proper conduct of a "disciple of
the wise.", then follow seven sentences, each a pre-
cept in four parts, which, however, are often confused
in the text as it now exists. The order is: (1) י"ע;
(2) יא, which sentence is to be read according to
Ab. R. N., ed. Schechter, xxvi. 88; (3) ד; (4) ה (the
following saying, beginning with ב, belongs to
No. 3, while the next ד sentence is the fourth part
of No. 4); (5) רע (the two missing parts to be sup-
plied from Abot II. 4); (6) רע and its opposite
ר"פ; (7) ד and its original sentence as shown by
the Vatican MSS. in Goldberg and Coroners version
and as confirmed by the parallels in Ab. R. N., ed.
Schechter, xxvi. 92, xxxiii. 36; the concluding ד
sentence belongs to No. 6. The three haggadic ut-
terences which form the conclusion of the first
section are a later addition.

The second section begins like the first, emphasi-
sing particularly the duties of the "disciple of the
wise." After a series of admonitions concerning only
the student, there follow, to the end of the section,
maxims of a general nature for people in the most
varied walks of life. These are also arranged in
seven sentences, each beginning with the word י"ע,
which word also comes before (compare Ab. R. N. xli.).
Then follow seven begin-
ing with כ and seven with ר"ע.

In the third section the regular arrangement can
be recognized beginning with the maxim ד. The
paragraph begins with the words יא יא יא, which, as is
to be seen from the " Siddur Hah Amram," consists
of four parts, concludes the fourth section, which is
the end of the "Yir'at Het.

From the fourth section to the eighth is a collapa-
sion of maxims arranged on the same plan. The
eight sections contains eight maxims beginning with
ד, but the initial and concluding maxims are not
relevant to the proper matter of the section. The
ninth section is a well-ordered collection of twenty-
eight maxims arranged in four paragraphs; seven of
these maxims begin with ד. The seventh and seven with
ד, and fourteen with כ.

The date of composition can only be conjectured.
It is almost certain that sections v.-viii. are the
work of one editor, who lived after the
completion of the Babylonian Talmud.

Date of Composi-
tion.

One needs only to compare the maxim ד. יא (v. 3) with Sanh. 28b and Mel.
Mishpatim 20 to see that the compiler had
the Talmud before him. The next maxim is a combina-
tion of "Er. 65b and Ab. R. N., ed. Schechter,
xxvi. 98, Ab. R. N. viii. ד and Ab. R. N. viii. ד (ed. Schechter,
xxv. 46). Mlkh. ix. א, Pesik. viii. כ, ד (ed. Buber, 44b), and probably Derech Erez Rabbah were
also used. As already mentioned, the Spanish
version of the Halakot Gedolot, probably made about
1000, adopted these four sections as a complete treat-
ise; hence one would not be far wrong in setting the
ninth century as the date of composition. The first
four sections date from a much earlier period.

From their contents they may even have been an independ-
ent collection already in existence at the time of the
Tannaim. At any rate this collection contains much
that is old, even if it can not be proved that the " Me-
gilah Beshammim," which is cited in Abot de Rabbi
Natan (ed. Schechter, xxvi. 52), is identical with the
treatise under discussion.

The ninth section, originally, perhaps, a small col-
lection of maxims, is more modern than the first and
older than the second part of the treatise. The con-
clusion of the ninth chapter, which treats of peace,
caus
ded the insertion in the Talmud of a Section on
Peace ("Perak In-Shalom"), in which various say-
nings concerning peace, taken from different Mid-
rashim, especially from the Midrash to Num. vi. 28,
are placed together. This tenth (supplementary)
section is comparatively a very late product, and is
not found in Maimon Vitry, in Halakot Gedolot, nor
in the MSS.

The Abot excepted, this treatise is the only col-
lection of precepts from the period of the Talmud
and the Midrashim, and is therefore of great
importance in any estimate of the ear-
liest ethical views of the old rabbis.

Treatise. Zunz appropriately characterizes the
treatise: "The Derech Erez Zuta, which
is meant to be a mirror for scholars, is full of high
moral teachings and pithy worldly wisdom which
philosophers of to-day could study to advantage."
The treatise deals mainly with man's relation to man,
and moral rather than religious in nature. A
few quotations from it will illustrate its character:
"If others speak evil of thee let the greatest thing
seem unimportant in thy eyes; but if thou hast
spoken evil of others, let the least word seem im-
portant."

"If thou hast done much good let it seem
little in thy eyes, and say: 'Not of mine own have
I done this, but of that good which has come to me
through others; but let a small kindness done to
thee appear great."

The treatise was much read, and the fact that it
went through so many hands partly accounts for the
chaotic condition of the text. Scholars of the eight-
eth century did much, by means of their glosses
and commentaries, toward making possible an
understanding of the text, but a critical edition is
still needed.

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10th centuries, ed. by N. B. Ilew, Vienna, 1885.

L. G.

DERELICTS: Things that have been abandoned
("res nullius" in the Roman law). The Talmud
treats of four kinds of things that have no owner:
(1) Seas, rivers, brooks, the desert (which can not
be subjected to ownership); and all they contain;
also wild beasts wherever found. (2) Things
declared by the owner to be derelict (נעל imminent).
(3) The property of a convert who dies without leaving
issue "begetten in holiness." (4) Land sold by a
Gentile to an Israelite, for which he has been paid, but for which he has not executed a deed (this last case is questioned). He who deposes anything as a derelict can not put any limitations upon it. Even the fruits of the seventh year, it must be as free to the rich as to the poor. And as long as no one has, by occupation, made the derelict his own, the former owner can recover it (Ned. 44a).

The fourth kind is a subject of dispute in the Talmud. It originated in the Persian law, which recognized no transfer of immovable property without a deed; which practice became recognized in Jewish law. It was argued: “The law of the kingdom is law”; the Gentile has conveyed no title to the Israelite purchaser, but as he has been paid for his land, his own title is gone; the land is therefore derelict. Hence the first Israelite who can acquire it by occupation will be recognized as its owner. However, this very maxim, “The law of the kingdom is law,” seems to have been quoted on the other side of the question (B. B. 54b).

It must also be observed that, according to some interpreters of the Talmud, the third owner could not make his claim valid before he paid the Israelite who had bought the land from the Gentile all of the money which he had expended.

Seas and rivers excepted, anything, whether movable or immovable, coming within these four classifications may be acquired by occupancy, and not otherwise. The lawfulness of fishing and hunting rests on the position that fish in open waters, and wild beasts or fowl everywhere, are “res nullius,” and as such belong to the first occupant. But fish in an artificial pond (“libra in piscinam” or “libra in vivarium”) are private property; to take them without the consent of the owner is robbery; and it is robbery likewise to take game out of a net or trap which has been set by another, even if it be in the desert (B. K. 81a).

To hunt upon the field of another may be morally wrong, and the hunter is responsible for all damage done; but the wild beasts he catches or kills belong to him (compare, however, Pir. on Passover). Fish that jump from the water into a ship or boat belong to the owner thereof (B. M.9b). Other ownerless movable things, including tame beasts, belong to him who takes possession in a way that would give title to a purchaser, according to the nature of the thing to be acquired (see Alienation of Acquisition).

When a debt or a deposit has for any reason become ownerless, the debtor or depositary is freed from all liability, being naturally the first occupant. For a like reason bondmen or bondwomen declared by their owners as derelict become their own masters—that is, they become free; but if under age, they become the property of the first occupant, like goods or tame beasts.

The occupation of derelict land must have the same character in each of the three cases. To seize a deed for the land gives no title except to the pamphlet on which it is written. Such occupation of land as is defined under Alienation is generally good enough; but where a field or other parcel of land is separated from other parts of the same estate, even by a foot-path, the actual occupation of one can not by a declaration in words be extended to the other. The mere perceiving of fruits, or the taking of fallen trees, is not deemed occupancy of the soil. Plowing, or sticking a spade or pick into the ground, or sowing seed and covering it with earth, is effective. To erect posts or doors on the ground gives title; living in a house, or building something in the house above the ground, does not. The reason for these technical distinctions is this: that there is no contract, written or oral, to impress a meaning on the acts of occupation; hence they can not be extended beyond the very thing which they touch (R. B. 54a, b).

Issur, the convert, father of Rab Mare, a Babylonian teacher, is an example of a convert having no son "begotten in holiness." The difficulty with which he transmitted to his son property is described in B. K. 87a.

Bibliography: Bacher, Menorot, 223-235; Maimonides, Yad, Seon. 5, 8.

L. N. D.

DERENBURG (DERENBOURG): A Franco-German family of Orientalists. Their original home was Derenburg, a town near Halberstadt, Saxony, whence they moved successively to Offenbach, Frankfort-on-the-Main, and Mayence. Concerning Jacob Derenburg, the first known member of the family, nothing is ascertainable. His son, Hartwig (Zebi-Hirsch) Derenburg, was the author of a comedy, "Yohebe Tebel" (Inhabitants of the Universe), written in imitation of the "La-Yesharim-Tehillah" of Moses Hayyim Luzzatto, and published in Offenbach in 1789. He moved to Mayence about this time, as is shown by the fact that he calls himself in his preface "tutor in the family of Mme. Brandell, widow of Beer Hamburg, in Mayence." The play was dedicated to "the philanthropist and scholar Solomon Flath of Frankfort-on-the-Main," of whose sons Derenburg had been teacher. Derenburg was buried in Mayence, but his tombstone gives no information regarding the date of his death.

The "Yohebe Tebel" consists of a dialogue in which eight characters hold converse with one another, each of them in turn representing one of the capital sins, which the adjuster of wrongs, the "Prince of Peace" ("Sur Shakhen"), representing the pastor of the community, condemns. Hartwig Derenburg abstains from mentioning names, as, in 1803, did Goethe in his "Naturalische Tocchter." But as, in the case of Goethe, the originals of the characters which he put upon the stage under the veil of anonymity could be identified, so the contemporaries of Derenburg must have recognized the members of the Jewish congregation in Mayence to whom the "Prince of Peace" (R. Noach Hayyim Hirsch) had addressed a well-deserved rebuke. The "Yohebe Tebel" was the author's sole production of this nature.

Hartwig's eldest son, Jacob Derenburg, born at Mayence in 1774, was a lawyer; his youngest son was the French Orientalist Joseph (Naftali) Derenburg, born at Mayence, France, Aug. 31, 1811; died at Bad-Rona, Germany, July 29, 1853. To the age of thirteen Joseph's education was confined exclusively to rabbinical studies. When sufficiently prepared, Joseph entered the gymnasium.
in Mayence, and then attended lectures in the University of Giessen, and afterward in that of Bonn, where he studied Arabic under Freytag. It was principally due to his intimate friendship with Abraham Geiger that he did not entirely drift into the domain of Semitic philology, but remained faithful to Jewish science.

Abandoning the idea of becoming a rabbi, and having obtained his Ph.D. degree, Joseph in 1834 left Bonn for Amsterdam, where he accepted a position as tutor with the Bischoffsheim family. When in 1838 his pupil Raphael Louis Bischoffsheim went to Paris to study at the Ecole Centrale, Joseph accompanied him, and took up his abode in Paris. In 1841 he became associate proprietor of the Pension Coutant, and directed the religious and moral instruction of the Jewish pupils. A few months after his marriage (1843) he regained his French nationality, and, having previously spelled his name "Derenburg," called himself thenceforth Joseph Derenbourg.

He established a private college, and remained at its head until 1864. In 1869 he became chevalier of the Legion of Honor, and was elected (Dec. 22, 1871) member of the Académie des Inscriptions et Belles-Lettres. In 1879 an eye affection compelled him to resign his position at the Impératrice; but immediately after this he was appointed professor of rabbinical Hebrew at the Ecole des Hautes Études.

The following are Joseph Derenbourg’s principal works, no mention being made of a number of articles which appeared in the “Comptes Rendus de l’Académie des Inscriptions et Belles-Lettres,” the “Journal Asiatique,” the “Revue Critique,” the “Judische Zeitschrift,” the “Revue des Etudes Juives,” “Génie des Lumières,” etc.:
Semitic languages to the Jewish Theological Seminary of Paris, and the other as instructor in Arabic grammar to the Ecole Spéciale des Langues Orientales Vivantes. In April, 1879, he was called to occupy, at the latter institution, the chair of literary Arabic, which had been vacant since Reinaud's death in 1867.

In 1880 the minister of public instruction entrusted him with the investigation of the Arabic manuscripts in the Escorial and in the other libraries of Spain. On his return Ernest Renan had Derenburg made assistant to the commission upon Semitic inscriptions at the Académie des Inscriptions et Belles-Lettres, being especially entrusted, under the direction of his father, Joseph Derenburg, with the Himyaritic and Sabean section. In 1884 he was appointed professor of Arabic at the Ecole des Hautes-Etudes, and in 1885 professor of Islamism and of the religions of Arabia in the religious section of the same school.

In Feb., 1897, he was decorated with the cross of the Legion of Honor, and in June, 1900, he was elected member of the Institute (Académie des Inscriptions et Belles-Lettres). He was also honorary member of the Academy of History in Madrid, of the Institut Égyptien in Cairo, of the Society of Biblical Archeology in London, and a member of many other scientific societies.

Hartwig Derenburg took a lively interest in Jewish affairs. He was a member of the central committee of the Alliance Israélite Universelle and of the council of the Société des Études Juives, having become its president in 1890; and continual vice-president of the administrative board of the Ecole de Travail Israélite. He was, further, one of the founders and directors of the Grand Encyclopédie. The following is a list of his principal works:

"De Pluralibus Lingue Arabicae," Göttingen, 1867.
"Christo-philosophia Eclatantissima de L'Arabo Littoriale" (with Jean Spéci), Paris, 1895; 2d ed., Paris, 1897.
"růnvestres de Syna, Une Source Théologique," Leipsic, 1898; Paris, 1900 and 1901; Culto, 1903.
"Une Épigraphie Musulmane d'Égypte," (to memoirs, Paris, 1902 and 1903.


8.

DERNBURG, HEINRICH: German jurist; born at Mayence March 3, 1829; brother of Fried- rich Dernburg. The Dernburgs are related to the Jewish family of Derenburg, which, before its settlement in France, was called "Dernburg" (see Dern- burg). Dernburg was educated at the gymnasium of Mayence and the universities of Giessen and Berlin, graduating from the latter in 1851. In the same year he became privat-dozent of the juridical faculty of the University of Heidelberg. In 1852 he became called to Zurich as assistant professor, and was appointed professor in 1855. In 1868 he accepted a similar position in the University of Halle, which he represented in the Prussian Herrenhaus (Upper House) from 1866 to 1873, when he became professor of Roman and Prussian law in the University of Berlin. He died April 1, 1908.


The father of Dernburg and his whole family became Christians.

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F. T. H.

DERUSH. See Homiletics and Midbash.

DERZHAVIN, GAVRIIL ROMANOVICH: Russian poet and senator; born at Kazan July 15, 1743; died at Votska, government of Novgorod, July 29, 1816. In 1799 Derzhavin was commissioned by Emperor Paul to investigate a complaint made by the Jews of Shklov against General Zorich, the
owner of that town. The latter was accused by
them of oppression and extortion; and it became the
duty of Derzhavin to assume the guardianship of
Zorich's estate, and to sift the matter thoroughly.
During his stay in Shklov the dissensions between
the sects of Mitnagdim and Hasidim were very bit-
ter, passions rose high, and unfounded accusations
were made. Under such conditions much tran-
greded that was not creditable to the Jewish commu-
nity, and undoubtedly Derzhavin noted it. The
Jews were encouraged in their complaint by Kutu-
ssov, a favorite of the czar. Kutaisov desired to get
possession of Zorich's estate; and he knew that by
proving the accusations against Zorich the estate
would be confiscated and sold at auction. Derz-
han realized this; but, although on terms of
friendship with Kutaisov, he was loth to become the
means of helping him. Derzhavin's scruples com-
havin realzed this; but, although on terms of
friendship with Kutaisov, he was loth to become the
means of helping him. Derzhavin's scruples com-
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Report on Jews of White Russia. — Derzhavin, in collecting
the materials for his report, made an extended jour-
ney through the province. In a comparatively
short time he obtained from various sources—sources
countarily of doubtful value—a considerable mass
of data bearing directly not only on the economic
condition of the Jews of White Russia, but also on
their social, communal, and religious life. In Sept.,
1800, Derzhavin prepared in Vitebsk his celebrated
"Mnyenie ob Otvrashcheniia Byelorussii Golodai
Recession." Considering the economic and moral
condition of the Jews in that region, and to pre-
sent a report on the subject, with sug-
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DESERTION

Desertion is considered a serious offense in Jewish law. It involves a husband or wife leaving the marital home without the other party's consent, often leading to a legal process for divorce. The following are key points regarding desertion and its implications in Jewish law:

1. **Husband Deserting Wife**: If the husband leaves his wife without her consent, the wife is entitled to a divorce (Kesef Mishneh, Eben ha-'Ezer, 134, 8). This is subject to the court's approval, as the husband's permission is required for the wife to move to another country.

2. **Wife Deserting Husband**: If the wife leaves her husband, she must seek a divorce through the court system. This is applicable if she removes herself from the jurisdiction of the court (Shulhan Arukh, Eben ha-'Ezer, 154, 8, 9).

3. **Court's Role**: The court has the authority to compel the husband to divorce his wife if she requests it. The court also has jurisdiction to grant a divorce to the wife under certain conditions.

4. **Legal Precedents**: Various cases have established the rights and obligations of both parties in cases of desertion. These cases are detailed in various rabbinic sources and judicial decisions.

5. **Failure to Return**: If the deserting party does not return, the other party may seek a divorce on grounds of desertion. This is subject to the court's approval.

6. **Religious Precedents**: The Talmud provides precedents for dealing with desertion, emphasizing the sanctity of marriage and the responsibilities of both spouses.

The Jewish Encyclopedia includes detailed entries on desertion, providing a comprehensive overview of the legal and religious considerations involved. The entry outlines the procedural and legal frameworks for dealing with desertion, reflecting the importance of this topic in Jewish law.
for that was an implied condition of the marriage, or perhaps may have been an expressed condition in the marriage contract. In case of her refusal to follow him, she was technically deemed guilty of desertion; and her husband could divorce her, she losing her property rights under the marriage contract. Compare DOMICIL.

DESSAU: Chief town of the duchy of Anhalt, North Germany, on the left bank of the Mulde. The settlement of Jews here dates from 1621. The introduction of debased coins had ruined the finances of the duchy, and Duke Johann Casimir permitted Jews to settle at Dessau as purveyors of silver to the mint. They were forbidden to export money, and had to prevent its exportation by others. The permit was, however, of short duration. The calamities consequent upon the Thirty Years' war made it impossible to reestablish the finances of the duchy. The Jews were therefore banished. In 1672 Duke Johann Georg readmitted them; and some Jews settled at Dessau. In 1685 there were only 26 families. Moses Wulff, a descendant of Moses Isserles, banished from Berlin at the instigation of his powerful enemy, Joest Libmann, the court factor, settled with his family at Dessau and became a court factor of Johann Georg II. Combining learning with philanthropy, and being of a religious turn of mind, he exerted his great influence for the welfare of the newly established community.

Moses Wolf, which soon became a center of scientific activity. A bet ha-nidrash was founded by the Wulff family. At its head was Rabbi Benjamin Wolf, author of "Ir Binjamim," who was succeeded by Isaac Izig Gerson, or, as he later called himself, Joseph Isaac Gerson (1708-35).

After the death of Moses Wolf (1739) the material prosperity of the community (which had increased to about 700 persons) diminished. His son Elijah succeeded him in the office of court factor; but the family had become impoverished, and with it the community also declined. Still, enlightened rabbis and scholars like David Hirshel Prinzel, the rabbis of Yeshibah Hirs, Moses Prinzel, and others, made it a center of learning; and from Dessau came Moses Mendelssohn. A source of intellectual development for the first half of the nineteenth century was the Franzschule. Founded in 1759 as a primary school for poor children, five years later it was transformed, with the sanction of the government, into a Jewish high school. For sixty years it enjoyed the highest reputation throughout Germany. Its director, David Prinzel, and such teachers as Joseph Wolf, Gottheil Solomon, and Moses Philippson, attracted pupils from far and near.

The community of Dessau led in the struggle for the emancipation of the German Jews. A German monthly entitled "Sulamith," devoted to Jewish interests and culture, was published for eight years (1800-14) by David Prinzel and Joseph Wolf. But the Dessau-Anhalt government continued until 1848 to consider the Jews as "Schutzjuden." No foreign Jew was allowed to settle in the town without a special permit, and the Dessau Jews were restricted to a special quarter. Even after 1848 the government endeavored to limit the right of the Jews to election to the Parliament, and maintained for a long time the oath "more Judaico." It was probably on this account that between 1850 and 1865 the Jewish population of Dessau fell from about 1,000 to 406.

During the greater part of the nineteenth century the rabbinate of Dessau was in an extremely chaotic state. Rabbi succeeded rabbi with extraordinary rapidity; for many years the post was vacant, and the duties of the rabbinate were partially performed by the teachers of the Franzschule. The rabbis since 1870 have been: Dr. Saalfeld (1870-81); Schlüterger (1881-84); Dr. Samsam Weisse (1884-1893); Dr. Max Freudenthal (1893-1900); Dr. Isidor Walter (1900). In 1886 the government issued regulations concerning Jewish worship, according to which a chief rabbi for Anhalt, with his seat at Dessau, was to be nominated and supported by the government.

Dessau possesses an imposing synagogue in the Oriental style (restored in 1901), and a monument to Moses Mendelssohn erected on the centenary of his death.
DESSAU, FERDINAND AUGUST: German actor; son of Leopold Dessauer; born at Breslau Jan. 29, 1836; died June 1, 1878. He became a pupil of R. Moses Sopher (Schreiber) at Presburg, and was for forty years rabbi at Balaton-Kőföd, on the Platensee, where he died. He published the following works: "Das Buch Hoh, Ubersetzt und Kommentirt," Presburg, 1858; "Yad Gabriel" (Gabriel's Hand), novellae about the slaughtering of animals as contained in the ritual code in Shulhan Aruk, Yoreh De'ah, 1888; "Ha-Ariel," a commentary on the Talmudic utterances of R. bar Bar Hana, Budapest, 1859; "Shire Zimrah," to a part of Genesis, an appendix to Hartwig Wessely's "Shime-Tif'aret," with a commentary entitled "Degel ha-Levi"; finally, "Humboldtische Skizzen," 1869.

DESSAUER, JOSEF: German composer; born at Prague May 28, 1816; died at Middletown, near Vienna, July 8, 1876; a pupil of Tomaezek (piano) and Dionys Weber (composition). In compliance with the wishes of his parents, Dessauer first devoted himself to a mercantile career. At the age of twenty-three, upon one of his commercial tours, he visited Italy, where his musical bent received a powerful stimulus.

In 1851, owing to the favorable reception accorded at Naples to several of his cantDefaultValue and other vocal compositions, Dessauer determined to devote himself exclusively to composition. He settled in Vienna, from which city he made numerous European tours to introduce his compositions; and his songs, which were distinguished by considerable melodic beauty, soon secured for him international fame. In the "Hofmeister Catalogue" for 1844 nearly seventy of these canzonettas, ariettas, etc., are enumerated.

Less successful were his operas, "L'éventail" (Prague, 1838), "Ein Besuch in Saint-Cyr" (Dresden, 1838), "Pazqua" (Vienna, 1851), "Domino" (1860), and "Oberon" (not performed). Neither those nor his instrumental works now performed; only a few of his songs, such as the well-known air "Scheiden und Meiden" sustained their popularity and being still reprinted. The Schlesiens of Berlin, who included most of these compositions in their catalogue for 1800, published the following list: "3 Slavische Lieder," "9 Wanderlieder von Uleander," "29 new German pieces," together with many others.

Bibliography: Moniteur des Dates, appendix, p. 84; Ringgen, Bibliothek Literator, pp. 196-197; E. M. 8.

DESSAUER, GABRIEL L.: Hungarian rabbi and author; born at Neutra, Hungary, in 1805; died at Modling, near Vienna, June 1, 1878. He was trained for the stage by Werner Mannheim, and made his debut noted "Sha'are Dura" (Gates of Dueren), by Isaac Moses), published in 1765—novellae on various hagadic and halakic subjects. He also edited and annotated "Sia're Dura" (Gates of Dueren), by Isaac b. Meir of Dueren. Bibliography: Wolf, Bibl. Hebr. iii. 1184 and 1593 h; Steinheim, Cat. Bodl. Nos. 5341 and 6456; Zedner, Cat. Hebr. Books Brit. Mus. 6.

DESSAUER, WOLF: See Wolf b. Joseph of Dessau;

DESSAUER, FERDINAND (DESSOIR, FERDINAND AUGUST): German actor; son of Leopold Dessauer; born at Breslau Jan. 29, 1836; died in Dresden April 13, 1892. He was trained for the stage by Werner Mannheim, and made his début in 1852 as the Prince in "Dorf und Stadt." In the following year he went to Mayence, where he remained until 1855, when he appeared at Heidelberg. Vienna was his next engagement, in 1856; followed in 1857 by Stuttgart; 1857-63, Leipsic; 1863-64, Bremen; 1863-64, Welmar. From 1864 to 1867 he played at the Hoftheater, Berlin; after which he returned to Welmar, in 1883. He next went to the Leobenthaler, Breslau, in 1889. The following seven years were spent at the Hoftheater, Dresden; from 1877 to 1879 at the Thalia Theater, Hamburg; from 1878 to 1879 at the Residenz Theater, Dresden; and in 1880 he played at Prague.

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DESSAUER, FERDINAND AUGUST: German actor; son of Leopold Dessauer; born at Breslau Jan. 29, 1836; died June 1, 1878. He became a pupil of R. Moses Sopher (Schreiber) at Presburg, and was for forty years rabbi at Balaton-Kőföd, on the Platensee, where he died. He published the following works: "Das Buch Hoh, Ubersetzt und Kommentirt," Presburg, 1858; "Yad Gabriel" (Gabriel’s Hand), novellae about the slaughtering of animals as contained in the ritual code in Shulhan Aruk, Yoreh De'ah, 1888; "Ha-Ariel," a commentary on the Talmudic utterances of R. bar Bar Hana, Budapest, 1859; "Shire Zimrah," to a part of Genesis, an appendix to Hartwig Wessely’s “Shime-Tif’aret,” with a commentary entitled “Dedel ha-Levi”; finally, “Humboldtische Skizzen,” Ofen, 1862.

DESSAUER, JOSEF: German composer; born at Prague May 28, 1816; died at Middletown, near Vienna, July 8, 1876; a pupil of Tomaezek (piano) and Dionys Weber (composition). In compliance with the wishes of his parents, Dessauer first devoted himself to a mercantile career. At the age of twenty-three, upon one of his commercial tours, he visited Italy, where his musical bent received a powerful stimulus.

In 1851, owing to the favorable reception accorded at Naples to several of his cantonettas and other vocal compositions, Dessauer determined to devote himself exclusively to composition. He settled in Vienna, from which city he made numerous European tours to introduce his compositions; and his songs, which were distinguished by considerable melodic beauty, soon secured for him international fame. In the “Hofmeister Catalogue” for 1844 nearly seventy of these canzonettas, ariettas, etc., are enumerated.

Less successful were his operas, “L’étalif” (Prague, 1838), “Ein Besuch in Saint-Cyr” (Dresden, 1838), “Pazqua” (Vienna, 1851), “Domino” (1860), and “Oberon” (not performed). Neither those nor his instrumental works now performed; only a few of his songs, such as the well-known air “Scheiden und Meiden” sustained their popularity and being still reprinted. The Schlesiens of Berlin, who included most of these compositions in their catalogue for 1800, published the following list: “3 Slavische Lieder,” “9 Wanderlieder von Uleander,” “29 new German pieces,” together with many others.


DESSAUER, WOLF: See Wolf b. Joseph of Dessau;

DESSAUER, FERDINAND (DESSOIR, FERDINAND AUGUST): German actor; son of Leopold Dessauer; born at Breslau Jan. 29, 1836; died in Dresden April 13, 1892. He was trained for the stage by Werner Mannheim, and made his début in 1852 as the Prince in “Dorf und Stadt.” In the following year he went to Mayence, where he remained until 1855, when he appeared at Heidelberg. Vienna was his next engagement, in 1856; followed in 1857 by Stuttgart; 1857-63, Leipsic; 1861-63, Bremen; 1863-64, Welmar. From 1864 to 1867 he played at the Hoftheater, Berlin; after which he returned to Welmar, in 1883. He next went to the Leobenthaler, Breslau, in 1889. The following seven years were spent at the Hoftheater, Dresden; from 1877 to 1879 at the Thalia Theater, Hamburg; from 1878 to 1879 at the Residenz Theater, Dresden; and in 1880 he played at Prague.

Bibliography: Mendel, Musikalisches Konversations-Lexikon. 6.

DESSAUER, LEOPOLD (DESSOIR, LEWIG): German actor; born at Posen Dec. 13, 1818; died Dec. 30, 1874, in Berlin. Dessauer, who was known during his stage career as "Desserl," was the son of a Jewish merchant. He made his début in the theater of his native town in 1825, playing Vrady in Körner's "Toni." Then he traveled about the country, appearing at Coburg, Schönebeck, Wriezen, Kronen, Wiesbaden, and Mayence, eventually playing Zdenk at Potzdamer. This was the real beginning of his career, and in 1834 he went to the Stadttheater, Leipzig, where, in the following year, he married the leading woman, Theresa Leimann. The union proved an unhappy one, and in 1836 Dessauer obtained a divorce and left Leipzig for the Stadttheater, Breslau, where he remained until 1837. Two years of starring followed at Prague, Brünn, Vienna (Burghtheater), and Budapest, after which he succeeded Devrient at Karlsruhe. In 1842 he went to Berlin, where he played, with few interruptions, until July 10, 1872. In 1833 he appeared in London. Dessauer was by many considered a greater artist than Davison, whose most serious rival he was. The former, it is true, was handicapped by lack of figure, look, and, in some instances, voice; yet so considerable was his talent that he was among the foremost Shakespearean actors. His Otello—first played at Berlin Oct. 6, 1849—Lear, Shylock, Hamlet, Anthon, Brutus, Coriolanus, King John, Macbeth, and Iambi were classical creations. Scarce less clever were his Bassetbrook, Uriel Acosta, Fant, Tasso, Alza, Genuar, Sorocs, Caligula ("Fechter von Ravenna," "Levi XI." "Gringolet"), Perio, Diana Marietta, and Martelli ("Emilia Galotti").

Dessauer's life was greatly embittered by his marital misfortunes, for his second wife, Helene Pfeffer, whom he married in 1844, became insane on the death of their child.


DESSOFF, FELIX OTTO: German conductor and composer; born Jan. 14, 1833, in Leipzig; died Oct. 28, 1891, at Frankfort-on-the-Main; studied with Moscheles, Plaidy (piano), Hauptmann (composition), and Reltz (instrumentation) at the Leipzig Conservatory (1851-54). Graduating with high honors, he first became musical director of the Actiontheater at Chemnitz, and during the following six years successively conducted opera-orchestras in Altenburg, Düsseldorf, Cassel, Aix-la-Chapelle, and Magdeburg. In 1860, when only twenty-five years of age, he was appointed leader of the orchestra at the Imperial Opera; Vienna, and in the same year he was elected director of the famous Philharmonic concerts. Several months later he received an appointment as teacher of thorough-bass and composition in the Vienna Conservatory. From 1873 to 1881 he was court kapellmeister at Karlsruhe, and then became the first kapellmeister at the Stadttheater, Frankfort. Dessoff was at one time perhaps the leading conductor of his day. Although not a strict adherent of the Mendelssohn school, his virtuosity, technical finish, and careful attention to detail stamped his performances as models. His influence upon the development of the Philharmonic Society can scarcely be overestimated; and it was largely due to his initiative that this important musical institution of Vienna was placed upon a secure financial and artistic basis.

DESSOIR, FERDINAND. See Dessauer, Ferdinad.

DESSOIR, FELIX OTTO. See Dessauer, Felix Otto.

DESSOIR, LUDWIG. See Dessauer, Leopold.

DETERMINISM. See Fatalism and Free-Will.

DETMOLD, JOHANN HERMANN: German diplomat; born at Hanover July 24, 1807; died there March 17, 1886. He was the son of Detmold, the court physician at Hanover, who, with his whole family, joined the Christian Church. Detmold received his education at the universities of Göttingen and Heidelberg. Admitted to the bar, he established himself as lawyer in his native town in 1829. He took an active interest in politics as a Conservative, and in 1833 was elected a member of

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DETROIT: Largest city in the state of Michigan, forming the center of one of the largest metropolitan areas in the United States. It is situated on the Detroit River, which forms the boundary between the states of Michigan and Ohio. The city has a population of about 2,000,000.

Detroit is the seat of Wayne County and the center of a metropolitan area with a population of about 5,000,000. It is the commercial and industrial center of the region and is also the home of several large universities and colleges.

The first organization of Jews in Detroit was established in 1837, when a few families moved to the city from the United States and Canada. In 1850, the Beth El Society, which is the oldest Jewish congregation in Detroit, was established. It is a non-denominational congregation and has a membership of about 2,000.

The Jewish community in Detroit is divided into several congregations, including Beth El, Temple Beth Israel, and Temple Beth Am. The city is also the home of several Jewish social clubs, including the Jewish Federation of Metropolitan Detroit, which is the largest Jewish community organization in the city.

Detroit has a thriving Jewish cultural community, with several Jewish schools, including the Detroit Jewish Academy and the Detroit Jewish Day School. The city is also home to several Jewish artists and authors, including the novelist Fredrik Backman and the poet Marilynne Robinson.

DEUTERONOMY (Dn): The fifth book of the Pentateuch, consisting of the discourses which Moses delivered at Mount Nebo to the Israelites before his death. The book is divided into two parts: the first part (Dn 1:1-31:29) contains the discourses delivered in the wilderness, and the second part (Dn 32:1-34:12) contains the discourses delivered on the plains of Moab.

The book of Deuteronomy is a major source for the study of the Old Testament and is considered to be one of the most important texts in Jewish and Christian tradition. It is also considered to be one of the most important works of the ancient Hebrew tradition, and it is still studied and discussed today.

Deuteronomy is divided into 49 chapters, each of which contains a series of discourses or sermons delivered by Moses. These discourses are organized around a number of themes, including the law, the covenant, and the promises of the future. The book of Deuteronomy is also known for its emphasis on the importance of the law and the covenant, and its call for the Israelites to follow the path of righteousness and obedience.

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were to obey, and the spirit in which they were to obey them, when they should be settled in the Promised Land. Disregarding introductions and other subsidiary matter, the contents of the book may be summarized as follows:

Ch. i.-vi. 40: Moses' first discourse, consisting (i.-iii.) of a review of the providential guidance of the Hebrews through the wilderness to the border of the Promised Land, and concluding (iv.) with an address not to forget the great truths, especially the spiritual law, impressed upon them at Sinai.

Ch. vii.-xxi., ch. xii. 1-3: Moses' second discourse, containing the exposition of the Deuteronomic law, and forming the central and most characteristic portion of the book. It consists of two parts: (i.) ch. vii.-xii. 32, a historical introduction, developing the first commandment of the Decalogue, and introducing the general doctrinal principles by which Israel, as a nation, is to be governed; (ii.) ch. xiii.-xxi., the code of special laws, to be enforced (xiii.-xi. with xiii.) by a solemn renewal of the blessings and curses respectively in the observance and neglect of the Deuteronomic law.

Ch. xxii.-xxx. 39: Moses' third discourse, emphasizing again the fundamental duty of loyalty to Yahweh and the dangers of apostasy.

Ch. xxxi.-xxxiii. 30: Moses' last words of encouragement addressed to the people and to Joshua: his song (xxxii. 1-48) and blessing (xxxiii. 11); the account of his death (xxxiv. 1-6).

It is characteristic of the discourses of Deuteronomy that the writer's aim is throughout parenthetic: both in the two historical retrospects (i.-iii., ix. 9-x. 11), and in passing allusions elsewhere (as xi. 24-36; xii. 4-5; xiii. 4, 9), he appeals to history for the sake of the lessons deducible from it; and in his treatment of the laws, he does not merely collect or repeat a series of legal enactments, but he "exounds" them (i. 5); that is, he develops them with reference to the moral and religious purposes which they subservi, and to the motives from which the religion is to be obeyed. It is a further characteristic of the discourses that they are, in both the historical and the legal parts, dependent upon the narrative and laws, respectively, of JE in Exodus and Numbers; entire phrases from the earlier document being frequently embedded in them (compare Deut. i. 22, 33 with Ex. xiii. 21, and Num. xii. 24 respectively; and Deut. xvi. 16, 19 with Ex. xxxiii. 6, 8, 17).

The following is an outline of the laws in Deuteronomy, the asterisk (*) denoting those laws which are peculiar to Deuteronomy, and the dagger (†) those which differ more or less materially in their provisions from those in JE and P respectively.

For a more complete synoptical table see Driver's "Introduction to the Literature of the O. T." 7th ed., pp. 78 et seq., or his Commentary on Deuteronomy, pp. iv. et seq.

1. Religious Observances:
   1. Laws of sacrifice and offering, xxii. 2-3; (a) burnt-offerings, xiii. 3-4; (b) peace-offerings, xiii. 5-8; (c) thank-offerings, xiii. 9-14; (d) trespass-offerings, xiii. 15-17; (e) sin-offerings, xiii. 18-21; (f) the various sacrifices and offerings, from the produce of the soil, xiii. 22-32.
   2. Laws against the worship of "other gods," xvi. 18, 21.
   3. Sanctity of the sabbath, xiv. 1-21 (person not to be disfigured in mourning, xiv. 1-5; law of clean and unclean animals, xiv. 3-9; flesh of animals dying a natural death not to be eaten, xiv. 21).

2. Laws touching the condition of the poor, xxv. 1-5 (disposition of the charity dehute, xxv. 2-5); raids against robberies, xxv. 6-17; law of justice, xxv. 18-21.

3. Laws of justice, xxv. 18-21; regulations respecting the observance of the three annual pilgrimages, xvi. 1-13.

ii. The Office-Bearers of the Theocracy:

1. Judges to be appointed in every city, xvi. 18-20; and judgment to be impartial, xvi. 19.

2. The supreme central tribunal, xvi. 18-20 (ch. xvi. 20, asterisks and "pillars" prohibited).

3. The king, xvi. 19-20; (a) he is to be chosen from within the tribe of Judah, xvi. 19; (b) he is to be a man learned in the law both judgments and constitutions, xvi. 21; (c) his advice to be sought on all important cases, xvi. 22.

4. Rights and duties of the prince and his officers, xvi. 19-26; (a) the prince to be the "own" of the land, xvi. 19; (b) the officers to be "servants" to the prince, xvi. 20; (c) officers to be "stewards," xvi. 21.

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3. The Laws of Moses: a. Religious offerings: (1) burnt-offerings, xxii. 2-3; (b) peace-offerings, xiii. 5-8; (c) thank-offerings, xiii. 9-14; (d) trespass-offerings, xiii. 15-17; (e) sin-offerings, xiii. 18-21; (f) the various sacrifices and offerings, from the produce of the soil, xiii. 22-32.

b. Laws against the worship of other gods: xvi. 18, 21.

c. Sanctity of the sabbath: xiv. 1-21 (person not to be disfigured in mourning, xiv. 1-5; law of clean and unclean animals, xiv. 3-9; flesh of animals dying a natural death not to be eaten, xiv. 21).

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5. Laws of justice: xxv. 18-21; regulations respecting the observance of the three annual pilgrimages, xvi. 1-13.

The Critical View:

1. If the Deuteronomic laws are compared carefully with the three codes contained in Exodus and Numbers, it will be apparent that they stand in a different relation to each:

   (a) The laws in JE—namely, Ex. xx.-xxii., repeated partially in Ex. xxvii.-xxix., and the whole section, Ex. xviii.-xix., from the foundation of the Deuteronomic legislation. This is evident partly from the numerous legal coincidences referred to above—whole clauses, and sometimes even an entire law, being repeated verbatim—and partly from the fact that frequently a law in Deuteronomy consists of an expansion, or application to particular cases, of a principle laid down more briefly in Exodus (compare, for instance, Deut. xiii., xvi. 9-7, with...
Deuteronomy

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mixture of heathen rites; accordingly, the three great annual festivals are to be observed, and all sacrifices and other religious duties are to be rendered, it is repeatedly and strongly insisted, at a central sanctuary, "the place which YHWH shall choose . . . to set his name there" (xii. 5-7, 11, 14, 18, 20, and elsewhere). Obedience to these commands, if it come from the heart and be sincere, will bring with it the blessing of YHWH: disobedience will end in national disaster and exile (vi. 14-15, vii. 12-16, xii. 19, and especially xxvii.).

The practical form which devotion to YHWH is to take is not, however, to be confined to religious duties, strictly so called. It is to embrace also the Israelite's social and domestic life, and it is to determine his attitude toward the moral and civil ordinances prescribed to him. The individual laws contained in ch. xii.-xxvi. are designed for the moral and social well-being of the nation; and it is the Israelite's duty to obey them accordingly. Love of God involves the love of one's neighbor, and the avoidance of any act which may be detrimental to a neighbor's welfare. The Israelite must comport himself accordingly. Duties involving the application of a moral principle are especially insisted on, particularly justice, integrity, equity, philanthropy, and generosity; and the laws embodying such principles are manifestly of paramount importance. The writer's eyes. Judges are to be appointed in every city, who are to administer justice with the strictest impartiality (xvi. 18-20). Fathers are not to be condemned judicially for the crimes of their children; nor children for the crimes of their fathers (xxiv. 16). Just weights and measures are to be used in all commercial transactions (xxv. 13-16); grave moral offenses are punished severely; death is the penalty not only for murder, but also for incorrigible behavior in a son, for unchastity, for adultery, and for man-stalking (xvi. 18-21, xxii. 20-27, xxvii. 7).

But the author's ruling motive is humanity, wherever consideration of religion or morality do not force him to repress it. Thus philanthropy, promptitude, and liberality are to be shown toward these in difficulty and want—the uprooted in need of a home (xxv. 4-11); a slave at the time of his manumission (xxv. 13-15); a fugitive (xxvii. 15, 16); a hired servant (xxvii. 14, 15); the "stranger [i.e., resident foreigner], the fatherless, and the widow" (xxiv. 20, and frequently elsewhere). Gratitude and a sense of sympathy, evoked by the recollection of Israel's own past, are frequently appealed to as the motives by which the Israelite should in such cases be actuated (x. 19, "For ye were strangers in the land of Egypt"); xv. 15; xvi. 12; xxviii. 18, 22, "and thou shalt remember that thou wast a bondman in the land of Egypt"). A spirit of forbearance, equity, and regard for the feelings or welfare of others underlies also many of the other regulations of Deuteronomy. Nowhere else in the Old Testament does there breathe such an atmosphere of generous devotion to God and of large-hearted benevolence toward men; nowhere else are duties and motives set forth with deeper feeling or with more moving eloquence; and nowhere else is it shown so fully how high and noble principles may be made to elevate and refine the entire life of the community.

The Song of Moses, contained in chap. xxxii. 1-34, is a didactic poem, the aim of which is to exemplify the rectitude and faithfulness of YHWH as manifested in His dealings with a corrupt and ungrateful nation. Looking back upon the past, the poet, after the exordium (verses 1-3), describes, first, the providence that had brought Israel safely through the wilderness, and planted it in a land blessed abundantly by the goodness of YHWH (verses 4-10); secondly, Israel's ingratitude and lapse into idolatry (verses 13-18), which had provoked YHWH to threaten it with national disaster, and to bring it almost to the verge of ruin (verses 19-30); and thirdly, YHWH's determination not to allow an unworthy foe to triumph over His people, but by speaking to them through the extremity of their need to bring them to a better mind, and so to make it possible for Himself to interpose and Blessing of Moses save them (verses 31-43). The thought underlying the poem is thus the rescue of the people, by an act of grace, at the moment when annihilation seems imminent. The author develops this theme with a glow of impassioned earnestness, and also with great literary and artistic skill.

Chap. xxxiii. contains the "Blessing of Moses," consisting of a series of benedictions, or eulogies, pronounced upon the different tribes (Simeon excepted), with an exordium (verses 2-3) and a conclusion (verses 26-29). The method of the author is to signalize some distinctive feature in the character, or occupation, or geographical situation of each tribe, with allusion, by preference, to the theocratic function discharged by it, and at the same time to celebrate the felicity, material and spiritual, of the nation as a whole, secured to it originally by YHWH's goodness in the wilderness (verses 2-8), and maintained afterward, through the continuance of his protecting care, in Canaan (verses 26-29). In general character it resembles the blessing of Jacob (Gen. xlix. 1-27); but if the two be compared attentively, there will be seen to be some noticeable points of difference. The most salient features in Deut. xxxiii. are the isolation and depression of Judah (verse 7; contrast the warm eulogy in Gen. xlii. 1-15, the honor and respect with which Levi is viewed (verses 8-11), contrast the unfavorable terms of Gen. xlix. 5-7), the strength and splendor of the double tribe of Joseph (verses 13-17; compare Gen. xlix. 23-26, with which there are some verbal resemblances), and the burst of grateful enthusiasm with which the poet celebrates the fortune of his nation, settled and secure, with the aid of God, in its promised home. The tone of the blessing is very different from that of the song (xxxii.); the one reflects national happiness; the other, national disaster. The two, it is evident, must have been composed at times in which the circumstances of the nation were very different.

It is the unanimous opinion of modern critics that Deuteronomy is not the work of Moses, but that it was, in its main parts, written in the seventh century B.C., either during the reign of Manasseb, or during that of Josiah (but before his eighteenth year, the Book of the Law found in that year in the
The book of Deuteronomy was an endeavor by means of a dramatic use of the last words of Moses—based, not improbably, upon an actual tradition of a concluding address delivered by the great leader to his people—to reaffirm the fundamental principles of Israel's religion (namely, loyalty to Yahweh and the repudiation of all false gods) and to recall the people to a holier life and to a purer service of Yahweh. So far as its more distinctively legal parts are concerned, Deuteronomy may be described as the prophetic re-formulation and adaptation to new needs of an older legislation (namely, the laws contained in JE). It is essentially the work not of a jurist or statesman, but of a prophet; a system of wise laws (iv. 6-8), consistently obeyed, is, indeed, as explained above, a condition of the welfare of the community; but the points of view from which these laws are presented, the principles which the author evidently has at heart, the oratorical treatment, and the warm pietistic tone, are all characteristic of the prophet, and are all the creation of the prophetic spirit.

Deuteronomy [see II Kings xxii.-xxiii.] clearly containing Deuteronomy, if indeed it included anything more. The reasons for this conclusion, stated here in the briefest outline, are as follows: (1) Even upon the assumption that JE in Exodus and Numbers is the historical discrepancy in Deuteronomy, the historical discrepancies in, for example, Jeru-very perceptibly markable that Amos, Hosea, and the Book of Kings sufficiently testify—hellenization was making serious encroachments in Judah. The Book of Deuteronomy was an endeavor by means of a dramatic use of the last words of Moses—based, not improbably, upon an actual tradition of a concluding address delivered by the great leader to his people—to reaffirm the fundamental principles of Israel's religion (namely, loyalty to Yahweh and the repudiation of all false gods) and to recall the people to a holier life and to a purer service of Yahweh. So far as its more distinctively legal parts are concerned, Deuteronomy may be described as the prophetic re-formulation and adaptation to new needs of an older legislation (namely, the laws contained in JE). It is essentially the work not of a jurist or statesman, but of a prophet; a system of wise laws (iv. 6-8), consistently obeyed, is, indeed, as explained above, a condition of the welfare of the community; but the points of view from which these laws are presented, the principles which the author evidently has at heart, the oratorical treatment, and the warm pietistic tone, are all characteristic of the prophet, and are all the creation of the prophetic spirit.
Deuteronomy

The style of Deuteronomy, when once it had been found, lent itself readily to adoption; and thus a school of writers, imbued with its spirit, quickly arose, who have stamped their mark upon many parts of the Old Testament. As has been just remarked, even the original Deuteronomy itself seems in places to have received expansion at the hands of a Deuteronomic editor (or editors). In the historical books, especially Joshua, Judges, and Kings, passages—consisting usually of speeches, or additions to speeches, placed in the mouths of prominent historical characters, or of reflections upon the religious aspects of the history—constantly recur, distinguished from the general current of the narrative by their strongly marked Deuteronomic phraseology, and evidently either composed entirely, or expanded from a narrative originally brief, by a distinct writer; namely, the Deuteronomic compiler or editor. Among the Prophets, Jeremiah, especially in his prose passages, shows most conspicuously the influence of Deuteronomy; but it is also perceptible in many later writings, as in parts of Chronicles, and in the prayers in Neh. i., ix., and Dan. ix.

Critical View: II. Scientific criticism denies both the unity and the authenticity of Deuteronomy; and brings forward definite theories regarding its historical setting; that is, the introduction, i.-iv., and the exhortation to the whole book, xxxi. to end.

The critical problems presented by this book are especially difficult, not only for the criticism of the whole of the Pentateuch, but for the total conception of the religion of the O. T. and its development. The book is divided into two parts: (1) a glorification of God and Israel—v.-xi., and (2) a further glorification of Israel—x. 21 et seq.; xi. 22-24; (3) the introduction, i.-iv., which is not a historical or chronological account, but in its general character and in its details a single and continuous reproof based upon Israel's guilt contrasted with God's manifold mercies, and therefore as clearly of a parenetic nature as are the other parts of the book. Ch. v.-xi.: Wellhausen holds that this passage does not belong to the original Deuteronomy as it is too long for an introduction; "Moses is forever trying to get at his point, but never gets to it." Wellhausen is followed by Veleten, who designates v. 5, vii. 17-20, ix. 18-20, 22, 25, x. 1-10, 18-20, xi. 18-21 as interpolations, and by Cornill, who considers only x. 1-9 as such, and designates this parenetic introduction as Dp in contrast to the historical i.-iv., Dh.; D'Écoulons, on the other hand, distinguishes three documents: (1) a glorification of God and Israel—v. 1-8, 29 of Deut. vii. 1-35, vii. 24, 25, 30; (2) exhortations to humility—viii. 1-9; ix. 1-9, 20-24; (3) a further glorification of Israel—x. 21 et seq.; xi. 1-28, 22. According to Horst, the Law begins in ch. v., in which parenetic insertions (vii. 6b-9, 17-24; viii. 1-9a, 10, 23-24; x. 12-13. 22-23 [26-23]) have been forced. Steuernagel distinguishes in v.-xi. two combined introductions to the Law—namely, one with the plural form of address: v. 1-4, 20-22; ix. 9, 11, 13-17, 21, 23-29; x. 1-5, 11, 16, 17; xi. 3-5, 7, 16-17, 22-28; and another with the singular form of address: vi. 4-5, 10-18.

Analysis: Source Materials. Of recent commentaries reference may be made to those of Dillmann (1886), Driver (1895; 2nd ed., 1896), Steuernagel (1898), and Bertholet (1899); and with reference to sources, the Oxford Hexateuch (1900), i. 70-97, 200 et seq., ii. 246 et seq., may be mentioned.

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main division of the book has also been worked over, sources, interpolations, etc., have likewise been discovered within this part. In ch. xii. Yater had already assumed two duplicates—verses 5-7 parallel to 11, 12, and 13-19 parallel to 26-28—this opinion being shared by Cornill and to part by Stade ("Gesch. Israel," I. 658). Steinhilf even distinguishes seven fragments in this chapter: (1) 1-7; (2) 8-12; (3) 13-16; (4) 17-19; (5) 20, 26-28; (6) 21-23; (7) 26-31 and xii. 1. Nearly the same is assumed by Steink. D'Eichthal divides xii. into two documents: (1) 1-3, 29-31; (2) 4-28. Horst thinks that 4-28 is a combination of four different texts. Steuer- nagle divides the chapter thus: (1) 11; (2) 3-10, subdivided into (3) 2; (4) 4-7; (5) 8-10; (6) 13-27, subdivided into (7) 15, 16; (8) 25-35; and (9) 28. Underlying all these efforts to split its chapters into fragments and parts of fragments is a misconception of the style of Deuteronomy.

The following, among other criticisms, may be mentioned: Beginning with Wellhausen, almost all critics consider xvi. 4, 5 as a gloss or correction to xv. 7, 11, because they do not take into account the meaning and connection. The passage xvi. 21-27, 7 is in the wrong place, according to Wellhausen, Cornill, Stade, and others, while Valenion and Kuenen admit this only of xvi. 21-27, 1. Wellhausen, Stade, Cornill, and others do not include the "king's law," xvii. 4-20, in Deuteronomy. In ch. xviii. 3-9 have been objected to by Geiger, Wellhausen, Stade, and Valenion, while Kuenen rejects their criticism. D'Eichthal finds contradictions between xix. 4, 20 and xxi. 11; Horst, between xvi. 1-15 and xiv. 22-23. The latest critics, Stade and Steuer- nagle, have gone furthest in rearranging and cutting up the text. Starting with the twofold mode of address — singular and plural — both assume that two works were combined, each of which again, according to Steuer- nagle, was based on a number of different sources. These and other criticisms (1) forget that the categories of the critics are not necessarily those of the author; (2) fail to explain how the present discrepancies were derived from a previous orderly arrangement, for in view of the continual change of address a separation of passages based on it can never be effected only by according to violence; (3) should first have examined whether the noteworthy changes in the forms of address have any internal warrant. While it is possible that xii.-xxvi. has been subjected to many revisions, changes, and interpolations, as a legal code naturally would be, nothing to that effect can be proved.

Ch. xvii.-xxxv.: Kuenen criticizes xxvii. as follows: Not attributable to the Deuteronomist are: (1) 1-8, because they include an earlier account of 5-7a; and (2) 11-13, because they refer back to xii. 29-30, although misunderstanding the Supposed passage. Verses 14-28 constitute a later interpolation; hence only 9, 10 remain for D'. This opinion is shared by Ewald, Kleinert, Kayser, Dillmann. According to Wellhausen, xviii. does not agree with xvii. 5-xxxv. are parallel to xxi., each being a different conclusion to two different editions of the chief part, xii.-xxvi. corresponding to the two pre- ceeding iv. and x. x. xxviii. itself lacks unity.

Valenion ascribes only 1-8, 15-19 to the author of the hortatory v.-x., considering all else as later expansions. Kleinert considers 28-37 and 48-57 as later interpolations. Dillmann also assumes numerous interpolations by a later editor. In the following chapters Kleinert considers xxix. 21-27 and xxx. 1-10 as interpolations. Kuenen ascribes both chapters to another author.

Ch. xxi.-xxxv.: Not only the critics but also the apologists refuse to consider these closing chapters, wholly or in part, as due to the author of Deuteronomy proper. (1) xxi. 1-8, parallel to Num. xxii. 15-30, is a continuation of iii. 28 et seq., by the same author; xxiii. 9-13 forms the close of the law-book; xxiv. 10-14 serves as introduction to the song of Moses, belonging with it to the passages incorporated later in Deuteronomy; ch. xxvii. 44-47 is the ending to the song, and to xxvi. 13-29; 48-52 are taken from the Priestly Code (P); (3) xxvi. is an old document incorporated by the editor; (4) xxv., Moses' death, is combined from different accounts; the following verses are taken from P: 1a and 5 (revised), 7-9 (Dillmann); 1a, 8, 9, 11a, 8, 9 (Wellhau- sen); 7a, 8, 9 (Cornill). To D belong: 10, 11, 12 (Dillmann). To JE belong: 10 (Dillmann); 2, 7, 10-13 (Wellhausen); 1b, 5, 7-19, 7 (Kuenen). To D belong: 1a, 5 (revised), 11, 12 (Dillmann); and 13, 8-18, an Inter- polation. According to Wellhausen, 2-7, 10-13, Kuenen 4-6, 7a, 11-12, Cornill 10-12, are editorial interpolations.

Bunke, Ilsevirk, Henzenberg, Baumgarten, Fr. W. Schultz, Kroll, Klösel, Roesel, and other apologists ascribe the book to Moses. This view is criticized on the following grounds: (1) The account of the discourses of Moses, their writing and transmission (xxvii. 9, 4-28; xxviii. 58, 61; xxix. 19, 20, 26; xxx. 11; xxv. 18 et seq.), can not be by Date and Moses. (2) Moses can not possibly Tendency, have written the story of his death, nor compared himself with later prophets (ch. xxxiv.). (3) A later time is indicated by ii. 12 ("as Israel did"), by iii. 9-11, 14 ("unto this day"); comp. Judges x. 4 and l. 44 with i. 17; and by xiv. 14 ("of old time"). (4) The writer speaks of the country east of the Jordan as "on this side" (i. 1, 5, iv. 41-49, though referring in the speeches to the western country (iii. 30, 25: x. 30); in iii. 8 vice versa): therefore, he is in Palestine. (5) Although Israel is represented as about to enter Canaan, the language necessitates the inference that Israel is already settled in that country, engaged in agriculture or living in cities, under an organized government. (6) The book is a long period of development as regards politics and the state ("king's law"); supreme court, religion (allusions to fundamental religious principles and the law of the Prophets; emphasis on the centralization of worship, and worship (position of the priests and Levites; gifts to the sanctuary). (7) The book uses sources that can be proved to be post-Mosaic. The precise dates given, however, vary.

Kleinert is of the opinion that the book was composed about the end of the period of the Judges, perhaps even by Samuel or by a contemporary of Samuel, and certainly in a truly Mosaic spirit.
legislation occupies a middle ground in relation to that of the earlier books. As pre-Deuteronomic may be proved: Ex. xx.-xxiii., xxxiv. 11-36, xiii. 5 et seq., xii. 13; Lev. xvii. 18 et seq.; Num. xxxiii. 30 et seq.; xxxiv. 1 et seq.; the principal enactments in Lev. xxvii.; the concept of Ex. xlii. 14, 21-23, 43-50; Lev. xlii. 14. Post-Deuteronomic: Lev. xli. 1, xxvii. 30 et seq.; xlvi. 17 et seq.; xxviii. 39 et seq.; xxvii. 29-30 et seq.; Num. xvi. 37 et seq.; xlvi. 13, 21 et seq.; xxvii. 39, Moses' blessing, xxxii., dates from the early time of the Judges. Ch. xxxii. 14-29, xxxii. 1-48, 48-32, xxxiii. must be separated as non-Deuteronomic.

The book is assumed to have been composed during the earlier, but post-Solomonic; time of the kings, by Delitzsch and Oettli; under Hezekiah, by Vai-
of each other—l.-iv., xii.-xxvi., xv. and v.-xi., xii.-xxvi., xvii.-xxx.; (5) combination of the two editions and incorporation of the work so formed into the Hexateuchic code. Deuteronomy was in the first place combined only with JE; a later editor combined this work with P after the component parts of the latter had been put together. Dillmann assumes the following three stages of reduction down to Ezra: (1) Pg + E + J; (2) PgEd + D; (3) PgEJD + P = (law of holiness). The views in regard to the reduction depend on what is considered as the original Deut. and into what and how many parts it is divided.

According to the Graf-Wellhausen theory of the relation of Deut. to the Prophets, and its priority to P, the book marks a radical change in the Israelite religion. Through the centralization of worship the popular exercise of religion, closely connected with the daily life, the home, and the house, is usurped and all the sacred poetry of life destroyed. Worship is separated from life, and the sharp contrast of holy and profane arises between the two. The idea of the Church comes into existence; then a separate profession, that of the clergy, is created; and by transferring the priestly ideal to the whole people the way is prepared for the exclusive and particularistic character of later Judaism. As the prophetic ideas are formulated into concrete laws, religion is externalized and becomes a religion of law, an opus operatum. The people now know exactly what they have to do, for "it is written." Deuteronomy marks the beginning of the canon; religion becomes a book religion, an object of study, a theology. The people know what they may expect if they keep the law. Religion assumes the nature of a covenant, a contract, and the doctrine of retribution becomes paramount. Further conclusions are then drawn by P as to post-exilic Judaism, Pharisaism, the Talmud, Rabbinism.

This whole conception is based on literary and religio-historical assumptions that are either wrong or doubtful. The doctrine and demands of Deut. have always been fundamental in Israel's religion. The book concedes and abolishes paganism. The alleged legitimacy of the decentralization and popularization of worship is based entirely upon a wrong interpretation of Ex. xx. 24. Centralization is the necessary consequence of monothelism and of the actual or ideal unity of the people. Law and prophecy are closely connected from the foundation of Judaism, beginning with Moses. The regulation of life according to divine law, the contrast between holy and profane, the rise of a canon and a theology, are incidental to the development of every religion that has ever controlled and modified the life of a people.

B. J.

DEUTERONOMY RABBAH. See DEMARIM RABBAN.

DEUTSCH, ALEXANDER: French financier; died April 18, 1899. He was head of the firm of A. Deutsch & Sons, of Paris, and was one of the most prominent financiers in that city. His firm taking the lead in the organization of the mineral-light ("éclairage minéral") industry. He was also prominent in other industries, and his exertions in the industrial

interests of France won for him the ribbon of the Legion of Honor. Deutsch took an active part in Jewish affairs, and contributed liberally to the charitable institutions of Paris.

BIBLIOGRAPHY: Archives Insitutique, 1889, pp. 143-144.

A. R.

DEUTSCH, ANTON: Hungarian journalist and politico-economic writer; born at Budapest Oct. 21, 1848. He studied in Budapest and Paris. Since 1870 he has worked with the "Pester Lloyd," the economic articles in which come from his pen. His most important writings are: "Fünfundzwanzig Jahre Ungarischer Volkswirtschaft und Finanzen" and "Magyar Vásköz Története" (History of the Hungarian Fairs).

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M. W.

DEUTSCH, CAROLINE: German novelist; born at Namești, a small Hungarian village, Feb. 23, 1846. Her father, a rabbi, was German in culture, and the German language and spirit prevailed in the family. While still very young, Caroline began to write verse, some appearing in Berlin newspapers. In 1870 she graduated as a public teacher, obtaining at the same time a permanent position on the "Jüdische Presse" of Berlin. Several novellae from her pen were published in the Berlin "Volkszeitung."

In recent years she has written chiefly for the "Hamburger Nachrichten. The scenes of her novels are mostly laid in Hungary, and she vividly describes the life of the Hungarian peasant and Jew. In 1873 she married, and although her legal name was Caroline Weiss, she still wrote under her former name. Of her writings may be mentioned: "Ueber Klippen," a novel, in 2 vols., Dresden, 1894; "Aus Drang und Not," Prague, 1897; "Besiegte," "Die Tochter des Hirten," and "Rouka," published in 2 vols., Hamburg; "In Letzter Stunde," Leipzig, 1897.

M. Z.

DEUTSCH, DAVID: German rabbi; born at Zula, Silesia, 1830; died at Sobes, Silesia, July 31, 1873. He was brought up by his relative Mea- hem Deutsch, at Breslau. He studied Talmud under Mordecai Bezec at Nischoisburg, and under Moses Sofer at Presburg. Deutsch was called to the rabbinate of Myšolwitz, Prusia, in 1848, and that of Sobes in 1845. David Deutsch, like his older brother Israel Deutsch, was a champion of Orthodoxy, and led the protest against the nomination of Abraham Geiger as rabbi of Breslau. Deutsch contributed articles to most of the Jewish periodicals. The following are his works: "Habakkuk Meturgamu u-Lebo'ar" (Habakkuk Translated and Explained), a German translation with notes (Breslau, 1837); "Riek-sprache mit Allen Glaubigen des Rabbinischen Jer- deutaneus" (Breslau, 1840), a reply, written in collaboration with his brother Israel Deutsch, to Abraham Geiger's pamphlet "Ansprache an meine Gemeinde"; "An Aserah" (The Gathering of an Assembly); a protest against the rabbinical conferences at Brunswick in 1844 and at Frankfort in 1845 (Breslau, 1845);
DEUTSCH, AARON, DAVID: Hungarian rabbi and Talmudic author; born in Bautz, Bohemia, about 1813; died at Balassa-Gyarmath, Hungary, April 26, 1878. He received his early education under his grandfather, Joseph Deutsch, who was rabbi in Bautz, and then frequented the yeshibot of Prague and Pressburg, being one of the favored disciples of Moses Sofer. He lived subsequently in Iran, where he married, and after the death of his wife moved to Budapest, where he lectured on Talmud in a small society. In 1846 he was called as rabbi to Sebes and in 1851 to Balassa-Gyarmath, where he officiated till his death.

He was one of the most uncompromising leaders of Orthodoxy; and to his efforts the legal recognition of the autonomy of the Orthodox congregations in Hungary was largely due. He was a great ascetic, and was in sympathy with the Hasidim, although he did not adopt all their tenets. As typical of his views may be quoted the facts that he declared it sinful to pray in a synagogue in which the almenar was not in the center, and that he prohibited the winding up and setting of an alarm-clock on Friday so that it should ring on Saturday.

Of his works a collection of responsa, under the title "Goren Dawid" (David's Threshing-Floor), was published after his death by his sons (Pacs, 1885).

DEUTSCH, EMANUEL OSCAR MENAHEM: Orientalist; born at Neisse, in Silesia, Oct. 28, 1829; died at Alexandria, Egypt, May 12, 1873.

His early training was conducted by his uncle, David Deutsch of Mylowitz, to whom he owed his wide acquaintance with Hebrew literature. His education was completed at the University of Berlin, where, under Boeck and Meineke, he became an accurate classical scholar. From Berlin he went to London to accept an appointment in the British Museum, to which he had been recommended by Asher Atha. Thenceforward he was known for his labors in the British Museum and for the efforts he made to promote Semitic studies in the outside world. His work in the library is, of course, not on record in a separate form: and his best official monument is to be found in the "Phoenician Inscriptions" published by the trustees, in which the editor, W. S. A. Vaux, received invaluable aid from him.

Deutsch's literary work outside the museum was of two kinds: either purely scientific essays, acute in criticism and lucid in statement—like the article on the Targumim and on the Samaritan Pentateuch in Smith's "Dictionary of the Bible"—or brilliant popular expositions of some learned work, like his famous essay on the Talmud in the "Quarterly Review" for Oct., 1867. This created probably a greater sensation than any other review article in England dealing with a purely literary subject, and caused that number of the "Quarterly" to be repeatedly reprinted. The article itself was translated into several languages, and contributed to create an interest in the Talmud wherever the essay was read. Though there was little that was new in the facts adduced—the literary history being derived from Wolff and the wise and witty sayings from Dukes—yet the skill with which the pertinent topics were grouped, the brilliancy of the style, and the underlying enthusiasm of the writer made it a striking performance. Some of its effect was due to the implied suggestion that the key to the life of the founder of Christianity was to be sought for in the surrounding ideas in Palestine. The renewed attention given to the Talmud in Christian circles, at any rate in England, was undoubtedly due to the article. The ambition...
of his life to produce a more exhaustive work on the Talmud was thus shadowed forth; but the failure of his health compelled him to abandon the project.

This famous essay was succeeded some time afterward by an article in the "Quarterly Review" on "Islam," which was not so successful because not dealing with so new a subject and because Deutsch was not a special student of Aramee. He also contributed the article on "Versions" to Smith's "Dictionary of the Bible," and besides wrote more than 190 articles for "Chamber's Cyclopaedia." Deutsch had an excellent faculty, cultivated by practice, of deciphering inscriptions. His letters to the "Times" respecting the discovery and contents of the Moabite Stone aroused considerable attention.

During the sittings of the Ecumenical Council at the Vatican, 1869-70, Deutsch acted as special correspondent of the "Times," and wrote a number of incisive letters on its deliberations.


G. L.-J.

DEUTSCH, GOTTHARD: Theologian; born at Kauz, Austria, Jan. 21, 1834. The descendant of a rabbinical family (see Bravatschweig, Jacob Elster and the son of a Talmudist, he received an early training in rabbinical literature while he attended the school of his native city. In 1856 he entered the gymnasium of Nikolsburg, continuing his studies at home, and graduated in 1875. He subsequently attended the rabbinical seminary and the University of Breslau, where he remained until the year 1879. Continuing his studies in Vienna, he graduated from the university in 1881, receiving his rabbinical diploma from I. H. Weiss. Immediately thereafter he was called to the religious school of the congregation of Brünn, and upon the death of Daniel Ehrmann (1882) he was appointed by the rabbinical family (see Braunstein, Jacob Elster) as rabbi in Beuthen, achieving distinction as a preacher, Talmudist, and Hebraist. In the two treatises "Rücksprach mit Allen Gläubigen des Rabbiu-

DEUTSCH, ISRAEL: German rabbi; born in Zülz, Prussian Slees, April 2, 1800; died in Budapest June 7, 1833. From 1829 until his death he officiated as rabbi in Beuthen, achieving distinction as a preacher, Talmudist, and Hebraist. In the two treatises "Rücksprach mit Allen Gläubigen des Rabbiu-

DEUTSCH, JOEL: Hebraist and teacher of deaf-mutes; born in Nikolsburg, Moravia, March 20, 1818; died in Vienna May 1, 1899. Deutsch is remembered as a close student of rabbinical literature, and was an ardent collector of Hebrew books. He took great interest in the instruction of deaf-mutes, and when the "Allgemeines Oesterreichisch-
Deutsch, Simon: Austrian Hebraist and revolutionist; died at Constantinople March 24, 1877. As a young man he devoted himself to Hebrew studies in Vienna, and collaborated with A. Kraft the Hebrew manuscript in the possession of the Vienna Imperial Library. In 1848 he sided with the revolution, escaping after its failure to Paris, where he assisted Men. Strauss, the friend of Böhr, in the publication of the Talmudic treatises: Ketubot, Baba Kamma, Baba Mezi'a, Hullin, Yoma, and Shebu'ot (Prague, 1738).


Deutsch, Mordecai ben Enoch Judah: Rabbi of Kolín, Bohemia, and its subordinate communities; he flourished at the beginning of the eighteenth century. He was the author of a work called "Mor Deror" ("Flowing Myrrh"); a work of the eighteenth century. He was the author of "Pi nate communities; he flourished at the beginning of the eighteenth century. He was the author of "Pi


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Devotion: The state of religious concentration. It is the most essential element in worship, so that a divine service without it is "like to a body without a soul." To such as pray to God without the spirit of fervent devotion, the stern sentence is applicable: "With their mouth and their lips they honored me, but their heart they removed far from me" (Isa. XX. 21). Devotion is the entire dedication of the worshiper to the service of God, the banishment of all other thoughts from the mind and heart, so that the whole inner life centers in the one idea of God's greatness and goodness (Ber. 29b; 30b; Maimonides: Yad., Tefillah, iv. 10). Every fulfillment of a divine commandment ("mitwah") requires devotion or consecration of mind and heart to the sacred work to be done ("mitwot zekhit kawwanah"); Ber. 10b, b; Meg. 39a; Hal. 31a; b; Yer. Yeb. viii., 9a). Hence the cabalists enjoined men, before fulfilling any commandment, to expressly consecrate the mind to the work by certain formulas (see KAWWANAH; LOHIA, ISAAC).

The term "devotion" is also used for prayer itself, especially for the extra and occasional prayers added to the regular service ("tikkun" and "supplication" and "petition"). Among pious Jews there is a strong craving for frequent communion with the Creator; the fixed and regular prayers and services can not satisfy such craving, and the recommendation of Rabbi Simeon (Abot ii. 19): "When thou prayest, do not make thy prayer a fixed reading, but let it be an appeal for divine mercy and grace," is understood to refer to this kind of devotion. Prayers are frequently compared to sacrifices (Ber. 39b), and as there were two kinds of sacrifices, "korban
Devotional Literature

Aside from the regular prayers, which are treated under Liturgy, there exists a literature of private devotions, prayers offered on special occasions. Such devotions are strongly recommended in the Talmud, where private prayers composed by individuals on various occasions are to be found. R. Eliezer (Ber. iv. 4) says: "He who makes his prayer a fixed form ["keba""] has not true devotion." This," say Rabbah and R. Joseph, "is because he fails to add thoughts or expressions of his own" (Ber. 29b). [Compare the so-called "Lord's Prayer," taught by Jesus (Luke xi. 2-4; Matt. vi. 9-15), and the parallel given in C. Taylor's "Sayings of the Jewish Fathers," pp. 128-129.—K.]

Talmudic devotional prayers may be classified as: (1) general, (2) for forgiveness of sin, (3) when studying the Torah, (4) for the restoration of the Holy Temple. The following are examples of the several kinds:

1. R. Eliezer said: "May it be Thy will, 0 Lord our God, and God of our fathers, that no personal enmity or envy enter into my heart or the hearts of others. May the Law be our occupation through the days of our life, and may our words of devotion come before Thee." R. Hiyah b. Abba added: "May our hearts cleave to Thy Name in reverence. Keep us from things Thou hast hidden, and bring us nearer to those that Thou lovest." O favor us for Thy Name's sake" (Ber. iv. 2).

2. "Lord of the world, Thou wilt know that our aim is to do Thy will. But what intervenes between us in the desert [that institution] and the service of the ruling government. O may it be Thy will to save us from them, that we may do Thy will with a true heart."

3. R. Sardina: "Let peace reign between the heathen and the earthy households, and between those who study the Torah for their own sake and those who study for their livelihood." (ib.)

4. "Let Him bind His house in our days. Let Him grant the people flesh with peace, peace and kindness, and mercy for the sake of His great Name." (Hosea, vii. 18; 21.)

The morning devotion of the sages of R. Amos was as follows: "May it please Thee, 0 Lord of my soul, grant me a good heart, a good will, a good companion, a good name, a good reputation ["undergroundling"]ers, a humble soul, and a devout spirit. May Thy Name not be profaned through us, and let us not be a byword among the people. Let not our remainder be destroyed, nor our hope blasted. Let us not be under obligation to a human being, whose gift is insignificant and his humiliation great. Let our lot be with the Law and among those who do Thy will. O build Thy holy City and Temple speedily in our days" (Ber. iv. 2, 3).

Some devotions are composed of words all of which begin with the same letter. Thus, in the prayer "Elef Alafim" (A Thousand Alefs) by Josef b. Sheshet Latimi, first published with the "Iggeret" of Isaac Akrish, Constantinople, 1570; in a prayer composed of Biblical verses beginning with "Lord" ("Siddur" of Amram, ii. 3a); in the "Bakkashat ha-Lamedin" of Meir Hesse, Altona, 1829; in the "Bakkashat ha-Memin" of Joshua Bedersi, published with his "Behinat Olan," Mantua, 1556 (see "Ha-Sharon" to "Ha-Karmel," i., No. 43); in Aaron Voltera's "Bakkashah Hasiddah," (A New Petition) ("300 Words Beginning with h"), Leghorn, 1740. Some part of these alphabetical devotions are in pure and fluent Hebrew, while the style of the others is cramped and forced.

Some devotional prayers were composed for Friday night and for Saturday day and night. They are known as "Zenivot." Regarding the Tikkun prayer on New-Year's Day, see Tikkun; and for a prayer on entering the sukkah on the Feast of Tabernacles, see Tikkunim, Feast of.

A petition before saying the Psalms reads: "May Thy mercy attend us in reading the Psalms, as if David himself—peace be to him!—had uttered them, to cleanse us of sin and to forgive us even those last forgiven David," etc.

There are prayers by Nahmanides on crossing the sea, and for children ("Likute Zebi," p. 97b, Wilna, 1817) and by Abraham Gaalchi against epidemics.
The tehinnot, archs—Sarah, Rebekah, Rachel, and Leah, to be said during the month of Elul, composed by Seril, daughter of Jacob Dubnow and wife of Mordecai Rapoport, Wilna, 1872. (2) "Tehinot Sheloshah She'arim" (Three Gates), by Sarah, daughter of Mordecai, former rabbi of Brest, Russia, for the following occasions: first gate, the precepts of "shab" abbreviation of "beshah," "yiddish," "bashah," for giving the priests' share of the dough, for observing the period of menstruation, and for lighting the Sabbath candles; second gate, for blessing the coming new moon; third gate, for the Penitential Days ("Yamim Noraim"). The author's account of herself on the title-page reads: "Ich, Seril, tochter von Jacob Dubnow, bezw. jweleben Gott, besen ich gegen meine weiber" etc. (I, Sarah, daughter of a good man. do this for the sake of the loving God, blessed be He) Wilna, 1870. (3) "Tehinot Shorim," Gates of Penitence, for the month of Elul, by Mrs. Shifra, daughter of Judah Leib, rabbi of Lublin, Wilna, 1875. (4) "Ereth Yisrael" Tehinnah, Wilna, 1873, credited to Deborah, wife of R. Naphtali, formerly chief (nass) of Palestine. In other editions it is called "The Jerusalem Tehinot at the Wailing Wall."

The names of the authors are nearly all fictitious and high-sounding, and have been affixed in order to make the tehinot salable. It is known that some of the tehinot were written by indigent students of the Rabbinical Seminary of Wilna or Jitomir (among others, Naphtali Maskil le-Eshou), and by Schekowitz, for nominal sums, and that the publishers stipulated that the writers should fashion the composition in tearful and heart-rending phrases to suit the taste of the women readers. This forced cultivation of devotional feeling rendered the tehinot exaggerated and over-colored, and this did not escape the criticism and ridicule of the men against the women who were such devotees of the tehinot.

The first attempt made to edit the tehinot in a modern language was by Joshua Heshel Miro in his collection "Gebetbuch für gebildete Frauenzimmer Mosaischer Religion," Breslau, 1883. This was in Hebrew characters; a later edition was transliterated into German type by S. Blogg. "Letter" "Tahane Bat Yehudah," translated from the German into Dutch ("Gebieden voor Israelitische Vrouwen", Amsterdam, 1834), was dedicated to Lady Judith Montefiore. S. Baer published "Eer Tin Bat Ziyon" (The Voice of the Daughter of Zion), Bredenheim, 1836, prayers for every day in the...
DEW (דְּבָאָן).—Biblical Data: Moisture condensed from the atmosphere and gathered in small drops, specially upon the upper surface of plants. In Palestine dew "falls" in cloudless nights during the summer, and refreshes the vegetation, which without it would suffer. The westerly winds sweeping across the sea in the late summer months deposit this moisture in the form of mist like fine spray upon the summer crops; hence, "the dew of Hermon coming across the sea in the late summer months deposits this moisture in the form of mist like fine spray upon the summer crops; hence, "the dew of Hermon" (Ps. cxlviii.2, Hebr.). Dew and rain are closely related (Ecclus. [Sirach] xviii.16, xliii.22); it is therefore referred to as a blessing upon the world: on account of Jacob, who studied the Torah, or for the sake of Job, whose doors were kept wide open for the needy (Gen. R. lxvi.). "God promised Abraham under an oath never to let dew cease to bless his descendants, and therefore Elijah could not stop its fall by his words" (Yer. Ta'an. i.63d; compare Bah. 3a, b). According to Samuel bar Nahman, dew comes as a heavenly gift and by the merit of no man (Yer. Ta'an. l.e.; Ber. v. 9b, after Maimon. vi. 6). On the other hand, the opinion is expressed that since the destruction of the Temple no dew of unmixed blessing falls (Sotah ix.13), and this is on account of the cessation of the heavy-offering and the libations (Shab. 32b).

But the "dew of the Resurrection" is also stored up in 'Arabot, the highest heavens (Hag. 12b). By this dew the dead are revived (Yer. Ber. v. 9b; Yer. Ta'an. i.63b, with reference to Isa. xxvi.19). In Hag. 12b, Ps. lxviii.10 (9) is referred to: "Thou didst send a plentiful rain to revive thine inheritance" (Hebr.). This verse is construed to allude to an incident at the giving of the Law on Mount Sinai. "When God appeared amidst the tempesting of the earth on Sinai, life fled from the people of Israel and from all the living people in the land of Israel; and the angels said: 'Dost Thou desire to give Thy Law unto the dead or unto the living?' Then God dropped the dew of Resurrection upon all, and they revived." Regarding the Prayer for Dew and the liturgical poetry of Ralir for the first day of Passover, which contains many allusions to the dew of Resurrection, see Tal. PRAYER FOR DEW.


DEW, THE PRAYER FOR. See Tal.

DEZA, DIEGO DE: Second inquisitor-general; Bishop of Salamanca, and professor of theology at the university of that city; subsequently Archbishop of Seville, in which city he died 1506; friend and protector of Christopher Columbus. After Tomás de Torquemada's death Deza was appointed inquisitor-general of all Spain (Sept. 1, 1496). While he held office, 1,694 persons were burnt alive, and various penances and punishments were inflicted upon 22,456 persons. Deza was of Jewish descent, and in spite of the cruelty with which he persecuted his kindred, the Maranos, he was, toward the end of his life, publicly accused of being a Jew at heart.
Dhu Nuwas, Zubah Yusuf Ibn Tuban, a Chief of Yemen, 515-525. According to the Arabian historians the name “Dhu Nuwas” was given him on account of his curly hair (Dhu Khalkhlan, “Prolegomena,” p. 311; Hamrahi, “Uns,” i. 188). Von Kremer connects the name with a formative “Nuwas” in southern Arabia (“Sud-Arab. Sage,” p. 90); but the Arabian derivation is substantiated by the name “Masrur,” given him in the Syriac translation of John Psaltes. In Greek sources he is known as Δουνουας (gen.) or Δουνουας (nom.); while the name Προκοπιας found in John of Ephesus has been explained by Von Gutschmidt as the Greek Προκοπή. In Ethiopic accounts he is called “Thines.” If the contradictory and sometimes legendary accounts of the personality of Dhu Nuwas given by the Arabian writers can be trusted, he was not a Jew by birth, but embraced Judaism after acceding the throne, taking the Name and name of “Joseph.” Having killed the Religion. debauched usurper Khani’ah Yanuf Dhu Sharrati, who endeavored to maltreat him, Dhu Nuwas successfully propagated Judaism in Yemen. He was buried in Seville Cathedral. Compare In- questions.

DIA, EL (= “The Day ”): Title of a Jewish periodical written in Judeo-Spanish and printed in rabbinical characters. It was published at Philippopolis, Bulgaria, from June, 1897 until 1900; in 1903 its publication was begun at Sofia.

M. F. H.

DIABETES MELLITUS: A constitutional disorder of nutrition, characterized by the persistent elimination of grape sugar in the urine. It is considered to be a disease of the wealthier classes, and it is more common in cities than in the country. Dr. Bertillon has demonstrated that the Disease mortality from diabetes is higher in all of the wealthy districts. Persons of a nervous temperament are very often affected, and it is not uncommon to find a history of insanity, consumption, and gout among the relatives of diabetes. Sudden emotional excitement, grief, terror, worry, and anx-
Diabetes

Diabetes may exist and all be followed so closely by diabetes that there is no room for doubt as to their having occasioned it. It is well known as a result of commercial disaster. "When stocks fall, diabetes rises in Wall Street," says Dr. Kleen. It has also been noticed that engine-drivers are especially subject to this disease; this fact is presumably due to the excessively anxious nature of their occupation.

Diabetes is met with, in varying degrees of frequency, in every country. It is stated to be extremely common among the educated classes of natives in India and Ceylon. The disease is almost unknown among the Chinese, the Japanese, and the negroes of Africa; but many cases have been observed among negroes in the United States. Many competent and reliable observers show that diabetes is more common among the Jews than among any other European races; and statistics prove conclusively that the disease occurs among Jews from two to six times as frequently as it does among non-Jews, as can be seen from an examination of the following tables:

<table>
<thead>
<tr>
<th>Locality</th>
<th>Period</th>
<th>Percentage of Deaths Due to Diabetes</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Jews: General</td>
</tr>
<tr>
<td>Frankfurt-on-Main</td>
<td>1876-90</td>
<td>1.3/0.4</td>
</tr>
<tr>
<td></td>
<td></td>
<td><strong>Authority.</strong></td>
</tr>
</tbody>
</table>

Other observers have given statistics showing that the German Jews are more liable to diabetes than non-Jews. On the other hand, these statistics have been objected to as valueless, because most of them relate to German bathing-resorts and sanitariums, where well-to-do patients from every country are apt to flock for relief. It is further shown that Jews are attracted to these resorts in relatively greater numbers than other races, because they more often seek relief of celebrated physicians and specialists. Thus, Dr. Arnold Pollatschek ("Zur Ätiologie des Diabetes Mellitus," in "Zeitschrift für Klinische Medizin," xxvii. 479-492, Berlin, 1901) shows that in the course of ten years (1891-1900) he treated 4,719 persons, of whom 2,381 were Christians, 2,333 Jews, and 3 Mohammedans. Of these patients 633 suffered from diabetes—289 Christians and 344 Jews. Of his entire clientele 18.8 per cent were diabetics, and there were 124 diabetic Christians per 1,000, as against 153 per 1,000 of Jewish origin. The slight relative excess of the Jewish diabetics is, according to Pollatschek, only apparent. He believes that the circumstance that Jews apply oftener than Christians to the sanitariums for treatment is due to the fact that they usually neglect to consider the question of the nativity of the Jews under consideration. In the United States, where Jews arrive from various countries, diabetes is found to be extremely frequent among the German and Hungarian Jews; while among the Russian Jews it is certainly no more—perhaps it is even less—frequent than among other races.

Dr. Heinrich Stern ("The Mortality from Diabetes Mellitus in the City of New York During 1900," in "The Medical Record," xliii. 766-774), who has carefully analyzed the death-certificates of diabetics in New York, has found that of 202 deaths due to diabetes 54 were those of Jews, or over 25 per cent; of these, 21 were males and 33 females. New York city (Manhattan and the Bronx) in 1900 had a population of over 2,050,000, of which the Jews constituted 20 per cent. This would indicate that in these boroughs there were over 400,000 Jews, and 1,650,000 non-Jews. The following table shows the relative death-rate from diabetes in New York (Manhattan and Bronx) in 1899:

<table>
<thead>
<tr>
<th>Race</th>
<th>Population (Census of 1900)</th>
<th>Number of Deaths Due to Diabetes (1899)</th>
<th>Death-rate of Diabetes per 10,000 Population.</th>
</tr>
</thead>
<tbody>
<tr>
<td>All races...........</td>
<td>2,050,000</td>
<td>54</td>
<td>2.65</td>
</tr>
<tr>
<td>Non-Jews (80 per cent)</td>
<td>1,650,000</td>
<td>148</td>
<td>8.95</td>
</tr>
<tr>
<td>Jews (20 per cent)</td>
<td>400,000</td>
<td>54</td>
<td>13.50</td>
</tr>
</tbody>
</table>

From this table it is evident that the mortality from diabetes of the Jews in New York is relatively more than double that of the rest of the population of the city.

The morbidity of New York Jews from this disease has been investigated by Dr. Julius Rudić ("Mount Sinai Hospital Report," 1898-99, pp. 28-29); and the following table gives his statistics of the cases of diabetes which were treated in Mount Sinai Hospital in 1898-99:

<table>
<thead>
<tr>
<th>Race</th>
<th>Number of Cases</th>
<th>Number of Deaths Due to Diabetes (1898-99)</th>
<th>Death-rate of Diabetes per 10,000 Population.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christians...........</td>
<td>1,615</td>
<td>32</td>
<td>1.98</td>
</tr>
<tr>
<td>Jews (includes Mesh)</td>
<td>623</td>
<td>34</td>
<td>5.46</td>
</tr>
<tr>
<td>All races...........</td>
<td>2,238</td>
<td>66</td>
<td>2.95</td>
</tr>
</tbody>
</table>
It will be seen that the total number of cases treated in the five hospitals in question during the ten years mentioned amounted to 198,787, of which 186 were diabetics, or 1 diabetic to 697 general cases. If we assume 18,000 as the total number of Jewish patients, we find that 20,500 as the total number of Jewish patients, we find that diabetes was 196, and of these 86 were Hebrews—a matter of 45 per cent. If we now assume 26,000 as the total number of Jewish patients, we find that diabetes is nearly three times as prevalent among Jews as among any other race or creed. It has been observed by many clinicians that the Jews bear diabetes better than other races; thus, Van Noorden (I.e.p.176) states that it is remarkable how some Jews endure diabetes for ten years without much discomfort, succumbing at last—perhaps after decades—to what is supposed to be heart failure. This peculiar type of diabetes, and this remarkable endurance by the human body of the anomalous metabolism of diabetes, are more frequently met with among the richer classes than among the poorer. The authorities deny that consanguineous marriages, more frequent among the Jews than among most other races (see Given. Anthropology and Consanguinity), have been thought by some (Van Noorden, Stern, Prettich, and many others) to be the cause. Van Noorden ("Uber Diabetes Mellitus," in "Berliner Klinische Wochenschrift," 1900, p. 1117) even states that the frequent intermixture of Jewish with Indo-Germanic blood has a great deal to do with the frequency of diabetes among Jews. These views are, however, untenable, because most modern authorities deny that consanguineous marriages, provided they are contracted between healthy individuals, are in any way detrimental to the offspring; and it is not known that racial intermixtures, which are frequent in modern civilized countries, have any etiological relation to the disease.

The Russian and Polish Jews in New York show a lower mortality from diabetes than many of their non-Jewish neighbors. Of the 54 Jewish diabetics who died in that city during 1899, as shown by Stern (I.c.), 17, or 31.48 per cent, were born in Russia; and it is well known that at least 65 per cent of the Jews in New York are natives of Russia or of Poland. These data tend to show that diabetes is most frequent met with among German Jews, and that Jews from other countries are not more liable to contract the disease than the other inhabitants of the city.

Many reasons have been given for the excessive predisposition of Jews to diabetes. Consanguineous marriages, more frequent among the Jews than among most other races (see Given. Anthropology and Consanguinity), have been thought by some (Van Noorden, Stern, Prettich, and many others) to be the cause. Van Noorden ("Uber Diabetes Mellitus," in "Berliner Klinische Wochenschrift," 1900, p. 1117) even states that the frequent intermixture of Jewish with Indo-Germanic blood has a great deal to do with the frequency of diabetes among Jews. These views are, however, untenable, because most modern authorities deny that consanguineous marriages, provided they are contracted between healthy individuals, are in any way detrimental to the offspring; and it is not known that racial intermixtures, which are frequent in modern civilized countries, have any etiological relation to the disease.

The alleged sedentary habits of the Jews are assigned by some authors (Saundby, Kees, and others) as a predisposing cause. Diabetes is a disease brought about by high living, overfeeding, lack of proper exercise, etc., and most of the rich Jews who apply to the sanatoriums for treatment are precisely of the class among which these conditions are most prevalent. This is disproved by Stern's statistics of the mortality from diabetes in New York city during the year 1899, which conclusively show that nearly 70 per cent of the deaths from that disease
occurred in tenement houses, 15 per cent in town houses, cases, and only 15 per cent in private houses, which would indicate that high living has practically little to do with diabetes (Zitter, in "Jour. Am. Medical Assoc." Jan. 30, 1901)

With the present knowledge of the pathogenesis of diabetes, the only reasonable explanation of the frequency of the disease among Jews is their extreme nervousness, the Jews being known as the most nervous of civilized peoples.

It remains to be mentioned that throughout the world the Jews are principally town-dwellers, two-thirds of them living in large centers of population; and that diabetes seeks most of its victims among the people who live under the strain, toil, and bustle of modern city life. "The Jews are the children and grandchildren of town-dwellers," says Bouchard.

"In the long run the unfavorable hereditary influences are not rectified by the frequent intermarriage of the urban with the country people, as in the case with the rest of the population. The Jews marry exclusively among themselves; first cousins from the paternal or maternal side find no barrier to marriage, and immediately on being born the young Israelite receives the accumulated unfavorable (hereditary) influences, which he further develops during his lifetime, and which tend to the diseases that are generated by disturbed nutrition, particularly diabetes." ("Lec. on Maladies due to Haleness" de la Nutrition," Paris, 1899).

The expression was so understood by some of the old versions (Targ. jpt; Serm. [ipou]).

"DIAL : Device for displaying the time by means of the shadow of a gnomon or style thrown by the rays of the sun on a graduated disk. It is generally agreed that by the "steps of Ahaz" (II Kings xxi. 9, 10; Isa. xxxviii. 8, Heb.) some device for measuring time, in the form of a sun-clock, is intended. The expression was so understood by some of the old versions (Targ. ywnp; Sym. qdwhv; Vulg. "horologium"); but there are no means of determining with certainty the nature, shape, and construction of the contrivance. The view that a dial in the stricter sense of the term—that is, a plane with a graduated scale and a vertical style or gnomon—is meant, is not supported by the text, since the usual and natural meaning of the Hebrew is "steps," not "degrees."

Following the literal and usual meaning of the words, most exegetes assume that the "steps" were actual steps; that is, a circular staircase leading up to a column or obelisk, the shadow of which, falling on a greater or smaller number of the steps, according as the sun was low or high, indicated the position of the sun, and thus the time of day. Such an obelisk was erected during the reign of Augustus, on the Campus Martius in Rome. As, according to the account in II Kings, the shadow could go forward or recede ten steps, the step-clock of Ahaz must have had at least twenty steps, each of which, therefore, did not mark a full hour of the day, but some smaller period of time. Herodotus (ii. 109) ascribes to the Babylonians the invention of the pole (i.e., the concave dial) and the gnomon, and the division of the day into twelve parts. As Ahaz had intercourse with the Assyrians (compare II Kings xvi. 10), it is likely that he obtained from them a Babylonian model for his clock. In "Eduy., iii. 8 the stone-clock and its style (properly: "nail") are mentioned (טָ֣בִ֖יקָל)."

Mainonides, in his commentary, describes it as a circle on a broad, smooth stone set into the ground, and marked with straight lines, which bore the numbers of the hours. The style, the height of which was usually less than one-fourth the diameter of the disk, cast a shadow upon the lines and indicated the number of hours passed.

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numbers they peculiarly color the language they speak (*Altest. Lit.,* p. 249); and Wellhausen's saying in regard to the Jews of northern Arabia, "The Jews spoke among themselves a gibberish which the Arabs found it difficult to understand" ("Gesch.," IV, 19), are only partly true, as in many communities in Europe Hebrew was spoken down to the eleventh century (*Zunz, "Z.D." p. 187). And where the Jews of Europe wrote the languages spoken in the countries in which they dwelt, they wrote them up to the fifteenth century, with remarkable exactness, though often using Hebrew characters (*Abrahams, "Jewish Life in the Middle Ages," p. 359). Curious instances of what Steinshneider calls the "linguistically amphibious life of the Jews" (*Mussusschaft," XII, 34) are: the macaronic verses written in Hebrew and Arabic by such South Arabian poets as Shihib; some poems of Lude Modena, replete "tours de force," which can be read either as Hebrew or as Italian; the Hebrew-Arabic-Romance glossaries called "Malehe Darleke" (Schwab, in "Rev. Etudes Juives," XVI, 253 et seq.); and the Hebrew-English-Spanish "Vocabulary" by Jacob and Bayyin Moreira (Perles, "Beiträge zur Geschichte der Hebräischen und Aramäischen Studien," p. 143).

Jewish dialects are characterized by foreign words treated as Hebrew; or by Hebrew words treated as foreign words; or by the use of words which have long since disappeared from the ordinary speech of the country; or by the retention of the ancient pronunciation of the language. Any one of these peculiarities will give a definite character to a Jewish dialect without its becoming of necessity a jar between the language of the Jew and the language of the Gentile.

It is, of course, full of foreign words, expressions, and syntactical constructions; but these new elements are due, in the largest measure, to the attempt of the translators to adhere strictly to the original Hebrew; and Blass is probably right in asserting that "no one ever spoke Hebrew so strictly as the Jewish translators" ("Grammatik des Neutestamentlichen Griech.'," p. 3, Göttingen, 1902).

This is true of the New Testament also. Though Jewish theological ideas and even individual expressions have left their mark on the Greek where in some cases the books were translated from a Hebrew or Aramaic original, the language has in no measure the character of a Jewish dialect. Blass (ib. p. 3) calls it a meditated Attic Greek.*

*Deissmann has very properly pointed out that the difference between a translation and an original in this Hellenistic Greek may be seen if the prologue to the Greek Book of Ecclesiastes be compared with the body of the book itself (Herzog-Hauck, "Real-Encyc.*" VII, 620). It is therefore entirely wrong to speak of a biblical Greek, a Septuagint Greek, a New Testament Greek, or a Juvenile-Greek dialect. The same is true of later times, when Jews settled again in Greece and Constantinople. The Greek found in the other modern Aramaic dialects by the introduction of Hebrew words and phrases. This dialect is called by the Jews "Lishniah shel Ibrani" (Hebrew Tongue), or "Lishniah shel Mitra" (Mountain Tongue), or "Lishniah paleni" (Tongue of the Exile; see Gotthilf in *Journ. Amer. Or. Soc.*, XVI, 297 et seq.). The language written and spoken by the Samaritans around Nabiad, formerly believed to be a mixture of Aramaic and Hebrew, has been proved by later investigation to be a Western Aramaic dialect, interspersed with a number of Hebrew words (compare Noldke in *Cheyne and Black, "Encyclopedia Biblica,"* I, 280).

When the Jews came under the influence of Arabic culture, they readily accepted the language of their masters, and, from Morocco in the west to Bagdad in the east, they spoke and wrote Arabic in all its various forms. The language of the old Jewish poets in Arabia differs in no respect from that of their heathen and Mohammedan contemporaries. But in course of time Arabic became a second mother tongue to the Jews of the Orient, such as only the Judeo-German became for the Jews in eastern Europe. In course of time, however, Arabic was also the literary language of the Oriental Jews; into which they not only translated their theological and religious books, but in which they also wrote upon all conceivable topics. It might, therefore, be proper to speak rather of Judeo-Arabic dialects than of one particular dialect. The term must not, however, be misunderstood. Saadia, in his Bible translation, uses many Arabic words in the sense of their Hebrew equivalents; but this is no criterion. In his philosophical work he writes, as did Judah ha-Levi, Maimonides, Ibn Ezra, and others, a pure Arabic; a degree more "vulgar" than that of his Mohammedan neighbors, but "Jewish" only in the introduction of Hebrew technical terms and Hebrew quotations (Friedlander, "Sprachgebrauch des Maimonides," p. x., Frankfort, 1900).

It has been customary to look down upon Judeo-Arabic as merely the "Middle Arabic" of the day interspersed with Hebrew words and phrases. But here again, as in the case with Judeo-German, many of the peculiarities observed are survivals of older forms of the spoken Arabic dialects (see Kampffmeyer in "W. Z. K. M." xiii. 347). Thus some of the peculiarities in the Arabic dialect of the Moroccan Jews may be survivals of the Arabic spoken in Spain, which the Jews carried with them at various times when they were banished from the peninsula; and this may explain what Talperts-Williams says of this dialect, that it "comes near being the worst and most obscure patois spoken anywhere and dignified by the name of Arabic" ("Beiträge zur Assyriologie," iii. 572).

The Jews in Persia also have developed a distinct form of Judeo-Persian. Wilhelm Gelger speaks of it as "vernacular" ("Grundriss der Iranischen Philologie," i. 408); but here again, although Hebrew theological and religious terms have crept in, older forms of Persian have been preserved which make the dialect an interesting one. It is in reality only a development of the New High Persian with local dialectic peculiarities. It occasionally shows striking coincidences with the Pazend; and this may explain what Talcotts-Williams says of this dialect, that it "comes near being the worst and most obscure patois spoken anywhere and dignified by the name of Arabic" ("Sprachgebrauch des Maimonides," iii. 572).

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The Jews in Persia also have developed a distinct form of Judeo-Persian. Wilhelm Gelger speaks of it as "vernacular" ("Grundriss der Iranischen Philologie," i. 408); but here again, although Hebrew theological and religious terms have crept in, older forms of Persian have been preserved which make the dialect an interesting one. It is in reality only a development of the New High Persian with local dialectic peculiarities. It occasionally shows striking coincidences with the Pazend; and this may explain what Talcotts-Williams says of this dialect, that it "comes near being the worst and most obscure patois spoken anywhere and dignified by the name of Arabic" ("Sprachgebrauch des Maimonides," iii. 572).
These Provencal works are written in Hebrew, and in prose works and liturgies (e.g., the elegy on the auto da fé at Troyes, 1288, by Jacob ben Judah of Lorraine; "Romania," iii.; "Rev. Etudes Juives," 1.) These Provencal works are written in Hebrew script; and the Judeo-Provencal represented in such writings is a faithful reproduction of the Provencal language of the time, modified by the introduction of Hebrew words and by its transition into Hebrew characters (see Gudemann, "Geschichte des Erziehungswesens," i. 38, Vienna, 1890; Oesterreicher, "Beiträge zur Geschichte der Jüdisch-Französischen Sprache im Mittelalter," Crzernowitz, 1896).

Strange to say, there are no traces of a Judeo-Italian dialect, even though some macaronic poems, as mentioned above, may be read as either Hebrew or Italian. The Jews in Italy very seldom wrote in the latter language, even though some macaronic poems, as mentioned above, may be read as either Hebrew or Italian. The Jews in Italy very seldom wrote in this language, even though some macaronic poems, as mentioned above, may be read as either Hebrew or Italian.

The most important Jewish dialect is of course the Judeo-German. The name by which it was formerly known, "Yidi-Tutsch," shows at once that it is a more mixed dialect than any of those already mentioned. The Jews in the Sibth provinces originally used French for their daily intercourse (Gudemann, "Geschichte des Erziehungswesens," in Frankreich," pp. 114, 275). Whatever the character of this French may have been, it certainly influenced the German that was spoken by them during the period from the eleventh to the fourteenth century; for the frontier between France and Germany was open, and the penetration of the former country drove many to seek homes across the Rhine. But with the exception of this French influence, the German Jews in the early Middle Ages were characterized by the purity of the German they spoke and wrote, though they transcribed it in Hebrew characters. This transcription arose from the desire to make it possible for women, young people, and the unlettered to read and enjoy literary productions ("Hebr. Bibl.," viii. 15). The Hebrew script used for this purpose was the same as that employed for the commentaries on the Bible; and from the name of the chief commentator it soon became known as the "Hash script."

This Middle High German of the Sibth provinces was carried eastward, especially into Poland, when the Jews were driven into the Slavonic lands after the Black Death (fourteenth century). The Jews came to Poland from all parts of Germany; and though High German was at the base of the language which they carried with them, there were also introduced many peculiarities of other dialects, both northern and southern. In Poland the Jews preserved their German dialect; and when they turned to Germany in the seventeenth and eighteenth centuries they brought with them their old Middle High German, modified not only by other German dialects, but also by a surprisingly large element of Hebrew. During the last two centuries Judeo-German has been carried over the world wherever the movement out of eastern Europe has brought the Jews from Slavonic lands. In its journey over the globe Judeo-German has suffered changes in various ways: in Poland, Polish words were incorporated; in Holland, Dutch words; in Turkey, Turkish; and, lastly, in English-speaking countries many English words have found their way into the vocabulary.

The introduction of words and phrases from so many different tongues makes Judeo-German appear to the superficial observer to be a language which knows neither grammatical rules nor lexicographic standards. It has therefore been customary to speak of it as "Mauschel-Deutsch," and those who use it have contributed to this misunderstanding by adopting the appellation "jargon" in place of the more correct and modern term, "Yiddish." See Jüdisch-German; Judeo-Spanish.

**Diaspora:** The Jews in their dispersion through the Greco-Roman world. In the present article the Jewish race is considered in its relations to the Hellenic and the Roman peoples. The geographical distribution of the race; the civil government to which it was subjected; its juridical system; the social and economic condition of its communities; the success of its propagandistic efforts, etc., etc.
Diaspora

The first and most remarkable phenomenon presented by Judaism during the Greco-Roman period is its dispersion along the shores of the Mediterranean. This dispersion was due to numerous causes, and those in part obscure; but one of the most important must be sought in the many vicissitudes, crowned by a final catastrophe, which Judaism encountered in the country of its origin.

After the overthrow in 336 B.C. of the kingdom of Judah by the Macedonians, and the deportation of a considerable portion of its inhabitants to the valley of the Euphrates, the Jews and two principal migrating-points: viz., Babylonia and Palestine. But though a majority of the Jews were especially the wealthy families—were to be found in Babylonia, the existence it led them, under the successive rule of the Achaemenids, the Seleucids, the Ptolemies, and the Neo-Persians, was obscure and devoid of political influence. The poorest but most frequent among the exiles returned to Palestine during the reign of the third Achaemenid. There, with the reconquered Temple at Jerusalem as its center, it organized itself into a community, animated by a remarkable religious zeal and a tenacious attachment to the Bible, which (therefore) constituted the palæostyle of its nationality, and it envied, under the direction of its high priest, a tolerably autonomous.

So soon had this little nucleus increased in numbers with the accession of recruits from various quarters, than it was to a consciousness of itself, and strive for political eminence; a venturous effort in this direction, under Antiochus IV., led to fresh deportations. In South Syria, however, three of the Ptolemies passed (222-205 B.C.) who were succeeded by the Ptolemies in the third cent., a period in which Syria was the theatre of incessant war—and finally, in the second century, by the Seleucids. The Syrian Jews increased in numbers and became at once the Jews with which they shared the destiny of their country, and those of whom they shared the misfortunes, and went to dwell in a province where the Jews had become, under the name "Elia Capitolina," a Roman colony, a city entirely pagan, to enter which was forbidden to the Jews, under pain of death.

II. The vicissitudes just described exerted a decisive influence upon the dispersion of the Jewish people throughout the world. Successive revolutions in Coele-Syria had caused, century after century, a considerable number of Jews to be driven from their native soil. Thus, as far back as Jeremiah, a small diaspora was formed in Egypt (Jer. xxiv. 8, xxv. 2; xxvi. 22, xlvii. 1-4). When Ptolemy I. evacuated Syria many of the Jews voluntarily followed him to his kingdom (Hecataeus, of Abdera, 14, cited by Josephus, "Contra Ap." ii. 22; idem, "Ant." xii. 1). A similar thing occurred in 198 (Jerome, "Ad Dan." xi. 708); and under Ptolemy VI., Philometor, as the son of the high priest Onias, disappointed in his expectations, betook himself with a considerable number of followers to Egypt, and there set up a rival temple to that of Jerusalem ("Ant." xiii. 5). On the other hand, during the wars of the third and second centuries B.C., thousands of Jews were made captives and reduced to slavery, passing from owner to owner and from land to land until their enfranchisement. This enfranchisement, instead of being paid by the fact that, through their unwavering attachment to their customs, they proved inefficient servants. Besides, owing to the close solidarity which is one of the lasting traits of the Jewish race, they had no difficulty in finding coreligionists who were willing to pay the amount of their ransom.

The inscription of Delphi have preserved an instance of these enfranchisements of Jewish slaves by payment of money (Collitz, "Griech. Dialektschr." ii. 2029; the amount paid was 4 minas, or about 880). The celebrated rhetorician Cecilius of Calace, a Jew, in his oration against the Jews, was confounded by Plutarch with the orator of that name, who was perhaps his patron.

The Jews thus freed, instead of returning to Palestine, usually remained in the land of their former slavery, and there, in conjunction with their brethren, prepared the way for Christianity; and, finally, the effect upon its legal situation of the triumph of the new religion—these are the points to be summarily dealt with.

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In faith, established communities. According to the formal testimony of Philo ("Legatio ad Caium," § 36), the Jewish community in Rome owed its origin to released prisoners of war. The political importance which it had already acquired in the proceedings against Flaccus (59 B.C.) shows that it did not consist merely of a few captives brought by Pompey (66 B.C.), but rather of prisoners made in earlier wars—in Asia Minor, for instance. The great Jewish insurrections under Vespasian, Trajan, and Hadrian, terminating, as they did, so disastrously, threw upon the market myriads of Jewish captives. Transported to the West, they became the nuclei of communities in Italy, Spain, Gaul, etc. Among these captives was the historian of the Jewish people, Flavius Josephus. Under Domitian the Jewish slaves in Rome were sold at very low prices. Even the poet Martial, whose purse was never well filled, possessed one ("Epig." vii. 85; the interpretation, however, is uncertain). The names of many Jews found in the tumululary inscriptions in Rome betray their servile origin. To these sales of prisoners of war must be added, as further sources of the Diaspora, the deportations, more or less voluntary, effected by the various governments, either to chastise the rebels or to populate the uninhabited parts of their territories. Not to mention the great Babylonian exile, and the transportation of Jews to Hyrcania by Ochus of Parthia (Josephus, "Ant." i. 468; Orosius, iii. 7). Polybius, according to tradition, took with him to Egypt 30,000 (?) Jews, in order to garrison the frontiers (Pseudo-Aristeas, ed. Schmidt, p. 233; "Ant." xili. 1). The same king compelled Jews to settle in Cyrenaica ("Contra Ap." ii. 4). Antiochus the Great, it is said, transferred to the sparsely populated districts of Phrygia and Lydla 3,000 Jewish families drawn from Mesopotamia ("Ant." xili. 3, § 4). Tiberius sent 4,000 Jews of Rome to wage a war in Sardinia ("Annales," "Annales," ii. 52), many of whom perished, while the survivors must have formed the nucleus of a Jewish community in that country. Many rulers, without resorting to violent measures, made successful efforts to attract Jewish colonists to the newly founded cities by conceding them important privileges. Such was the policy, if not of Alexander, at any rate of Seleucus Nicator, the successor of Antiochus Epiphanes (in Antioch, etc.).

Nor must it be forgotten that the Jews were a prolific race. Their law made it their duty to rear all their children. Judas, a land by Pecunia, no means fertile, must quickly have become overpopulated. The need arose of spreading to the adjacent districts (Galilee, Peraea), which soon became Judaized; then to the neighboring countries (Egypt, Syria); and finally, to places beyond the sea, and this upon the slightest hope of meeting there with congenialities. This phenomenon is not a characteristic of the Jews alone; it is seen in the colonies of Egyptians, Syrians, and Phenicians in Greece, in Rome, and in the important commercial centers of Italy; and they, like the Jews, spread their national cultus. But the Jew endures more readily, since his creed is linked to a book, not to a place.

Besides, owing to the barrier which their deeply rooted religious observances formed around them, the Jews never became absorbed in the surrounding populations. On the contrary, an active religious propaganda, to be treated more fully later on, caused each small group of Jewish families to become the center around which numerous proselytes of other races clustered. Many of these adherents afterward fully embraced the Jewish faith. It may be said that if proselytism was not the conscious design of the Diaspora, it at all events powerfully contributed toward its consolidation and expansion. Thus, as early as the middle of the second century B.C., the Jewish author of the third book of the Oracula Sibyllina, addressing the "chosen people," says: "Every land is full of thee and every sea" (Sibyllines, iii. 271; compare I Mace. 15); and if these words contained some exaggeration, the prophecy became true in the subsequent century. The most diverse witnesses, such as Strabo, Philo, Seneca, the author of the Acts of the Apostles, and Josephus, all bear testimony to the fact that the Jewish race was disseminated over the whole civilized world (Strabo, frag. 6, cited by Josephus, "Ant." xiv. 7, § 2; Philo, "In Flaccum," 7; Seneca, frag. 41-43, in Augustine, "Civ. Del." vi. 10; Acts ii. 9-11; Josephus, "B. J." ii. 16. § 4; vii. 3. § 3). King Agrippa, in a letter to Caligula, enumerates among the provinces of the Jewish Diaspora almost all the Hellenized and non-Hellenized countries of the Orient ("Phil., Legatio ad Caium," § 86); and this enumeration is far from being complete, as Italy and Cyrene are not included. The epigraphic discoveries from year to year augment the number of known Jewish communities.

The following table, which is doubtless incomplete, attempts to summarize modern knowledge concerning the geography of the Diaspora, according to the literary texts and the inscriptions:

**Asia**


**Aeria Minor**

There is only scant information of a precise character concerning the numerical significance of these diverse Jewish conglomerations; and this must be used with caution. After Palestine and Babylonia, it was in Syria, according to Josephus, that the Jewish population was densest; particularly in Antioch, and then in Damascus, in which latter place, at the time of the great insurrection, 10,000 (according at some version 18,000) Jews were massacred ("J. B." II. 29; II. 8, § 7). Philo

Comparata - In Flaccum, "§ 65 gives the number of Jewish inhabitants in Egypt as 1,600,000; one-eighth of the population, Jewish Alexandria was by far the most important. The Jewish community, the Jews in

III. This diffusion of Judaism throughout the Greco-Roman world could not but call for vigorous resistance, especially in those parts where the Greek language and Greek civilization prevailed. Speaking broadly, the middle classes in the Greek cities were not favorably disposed toward the Jews. Their religious and racial peculiarities; their undisguised contempt of Greek language and civilization; perhaps, also, a secret apprehension that they might develop into commercial competitors; and, finally, the efficacy of their religious propaganda— all contributed to the unpopularity of these newcomers. In certain cities, such as Parium and Tralles, the exercise of the Jewish cult and rites was prohibited by express decree ("Ant." VII. 69; § 13). The cities of Ionia were several times on the point of expelling the Jewish inhabitants. At Seleucia in Babylonia, on one occasion, the Jews together with the Syrians massacred more than 50,000 Jews ("J. B." XVIII. 9, § 9). Throughout Syria they were attacked by the Greeks from the beginning of the war of 66; and when the war was terminated Antioch demanded their banishment. The butcheries that almost at the same moment were perpetrated under Trajan in Mesopotamia, Cyprus, and Cilicia, show the high pitch to which the antagonism between the races had risen. In Cyprus especially it was simply a war of extermination; the Jews massacred all the Greek inhabitants of Cilicia, and when the uprising was suppressed, residence on the island was forbidden to Jews under pain of death (Di Cass. XIX. 22). Nor were the relations more amicable in Alexandria, although Josephus maintains that they became strained only after the Grecian and Macedonian element of the middle-class had been supplanted by the native. At times it was a silent rivalry and a desperate literary combat: at times a redoubtable popular outbreak.
that caused blood to flow in torrents, as in the days of Caligula, Nero, and Trajan. As a result of one of these conflicts, the Roman prefect of Egypt, in conjunction with the leading Alexandrians, decided to shut off the Jews in a ghetto admitting of easy surveillance, "whence they could not burst forth suddenly, and fling themselves upon the illustrious city and make war upon it" (Louvre Papyrus, No. 2978, fol. vi. 15).

Against this attitude of revengeful intolerance on the part of the rulers, the Jewish Diaspora could neither have originated nor maintained itself. Apart from a few exceptions (Antiochus Epiphanes, Ptolemy Physcon), the Seleucids and the Lagids pursued a friendly policy toward the Jews, and met with a grateful attachment in return. Thus Seleucus Nicator granted them the privilege of settling in all his new colonies, with the rights of citizens; Ptolemy Soter entrusted them with the charge of the customs-house on the Nile; and Antiochus the Great in his pacification of the districts of Phrygia, while granting to them the free exercise of their customs ("Ant." xii. 3, § 4 [doubtful]). There is reason to believe that the kings of Pergamos were actuated by similar principles; otherwise it would be hard to account for the rapid growth of the Jewish communities in the cities of Ionia.

At first the Romans showed little disposition to receive the Jews among them. In 168, at the time of their first appearance, they were expelled by the praetor Hispalus, in order to check their proselytizing endeavors (Val. Max. i. 32). Eighty years later, however, Rome possessed a large Jewish colony. Julius Cæsar, who prohibited foreign "collegia" in his own city, showed them similar good-will. Under Tiberius, the cities of Ionia wished to expel the Jews upon the "invitation" of the Roman governors or senators. In 139, at the time of their first appearance, they were expelled by the praetor Hispalus in order to check their proselytizing endeavors (Val. Max. i. 32). Twenty years later, however, Rome possessed a large Jewish colony.

Antiochus Epiphanes, Ptolemy Physcon, the Seleucids, and the Lagids, the duty devolved upon Rome of protecting the Jews, scattered in the various Greek cities now passing under its domination, against the malevolence of their inhabitants. It was, in particular, after Julius Cæsar that Rome took this duty to heart. Though undoubtedly the services which John Hyrcanus and Antipater rendered to the dictator during his campaign had something to do with his friendly attitude toward the Jews, still the latter was largely the result of his broad and humanitarian views rising above all distinctions of race and religion.

His successors were actuated by similar sentiments; and as soon as an organized Jewish state came into existence, its rulers, Hyrcan, the Hasmoneans, and the Agrippas—personal friends of the triumvirate and of the Jews—successive emperors—were enabled to intercede successfully on behalf of their persecuted coreligionists. Thus it was that, upon the "invitation" of the Roman governors or emperors, several cities of Asia Minor (Laodicea, Miletus, Halicarnassus, Sardes, and Ephesus) issued decrees in behalf of the Jews, Josephus has preserved ("Ant." xiv. 10; and thus, too, it was that Alexandria was compelled to perpetuate their rights by means of a bronze stele (Josephus, "Contra Ap." ii. 4; "Ant." xiv. 10, § 11). When, under Augustus, the cities of Ionia wished to expel the Jews on account of their refusal to abandon their rites, Agrippa, chosen as arbiter, gave a decision in favor of the latter ("Ant." xii. 5, §§ 3-5). Tiberius himself issued a circular letter to the local authorities (Philos. i. 6, § 34; and, after the momentous crisis provoked by the monomania of Caligula, Claudius, immediately upon his accession, vouchsafed to the Jews a writ of tolerance covering the whole empire, which thereupon constituted the unsullied charter of their privileges. It had only one condition attached to it; namely, that they should content themselves with exercising their own rites without showing contempt for those of others ("Ant." xiv. 5, §§ 3-8). Even after the great insurrection of 66-70 the imperial government persevered in its policy of toleration, and turned a deaf ear to the supplications of the Greeks in Alexandria and Antioch, who demanded the expulsion of the Jews, or, at least, the abolition of their privileges. These were, on the contrary, formally confirmed by Alexander Severus ("Vita." xxii.). Altogether, Judaism, during the entire duration of the Roman
empire, remained a recognized religion ("religio licita"); and, what is more, as will shortly be seen, a religion exceptionally privileged.

IV. These privileges were as follows:

1. From localities where they were legally established, the Jews could not be expected except by means of a formal decision issued by the supreme authority (king or emperor)—a procedure followed under Tiberius with regard to Cyprus, and under Hadrian with regard to Elba. Occasionally at the time of their establishment in a city the Jews had special quarters assigned to them; thus, in Alexandria, the quarter called the "Delta," situated near the royal palace ("B. J." ii. 18, § 7; "Ant." xiv. 7, § 2; in Sardis, ib. 10, § 24); and, in Rome, the quarter "Trastevere." It does not appear, however, that their confinement to special quarters was strictly enforced; and there is evidence in Alexandria—at all events up to the reign of Hadrian—that they moved about freely.

2. In the quarters inhabited by them the Jews possessed the privilege of erecting association halls for purposes of common worship and for the reading of the Law. These halls were, in fact, their synagogues, also termed συναγωγή and οἰκόμην (the word ναός seems to denote a sort of synagogue reserved exclusively for the males, "Ant." xvi. 10, § 4), for the principal day of meeting was the Sabbath. The pagans, under certain conditions, could obtain admission to those halls (Arrian. xiii. 44; "Ant." xiv. 6, § 8). The synagogues served also for purposes of manumission, or enfranchisement of slaves (Lact. tom. ii. 20); and it is the fact that gave birth to the supposition of ecclesia ("Cod. Theod." iv. 7). Each Jewish community of any importance whatever had its synagogue: some, as Damascus, Salamis in Cyprus, and Alexandria, had several.

The synagogue in Antioch eclipsed all others by its magnificence ("B. J." vii. 3, § 5). Rome appears to have had as many synagogues as Jewish communities (viz., eight), all of which—at least up to the third century—were located outside of the "pomposum." At times the authorities themselves designated the plot on which the synagogue was to be erected, in which case the ground was doubtless given gratuitously (in Sardis, for instance, "Ant." x. 10, § 24). In maritime cities the custom seems to have been to build the synagogues near the sea (as in Halicarnassus, ib. § 23; τις πρότερος ποιήσαι πρὸς τῇ πόλει κατὰ τὰ γαλάζια ἐν χρόνῳ). Certain synagogues are said to have had the right of sanctuary, like that which has been recently discovered in Lower Egypt. In this case the right granted by one of the Psormites (Energetes, I. or II.) had been ratified by Zenobia ("B. J." i. 11. § 3; Suppl., 6588; compare Deroenbergh in "Jour. asiatique," 1889, p. 373; "Eph. Epig." iv. 26, No. 65). The synagogues were places of assembly and of prayer (as well as libraries; Jerome, "Epistle," 36), but not of sacrifice, as is erroneously stated in the decree of the Sardians. With the exception of Jerusalem, the sacrificial cult obtained only in the temple of Leontopolis in Lower Egypt, founded under Ptol.

Besides their synagogues, the ruins of some of which still exist, notably that of Hamann in Libya, Tempeina ("Rev. Et. Juives," xii. 48, with its beautiful mosaic [see, also, the curious inscription of Phocas (B.C. 116)]), and those of Alexandria, "Mission de Phœnicie," p. 731, the Jews had special cemeteries, built in the same style as the Christian catacombs. The best known are those of Venusia in Apulia, of Damast near Carthage, and the five cemeteries in Rome; three in the vicinity of the Via Appia (Vigna Randanini, discovered in 1839, inscriptions published in 1862 by Gareu; Vigna Cimarra, discovered in 1867, inscriptions published by Rossi and Berliner; Vigna Pignatelli, discovered in 1852).

Cemeteries, by N. Müller, "Römische Mittheilungen," i. 36 sqq.; one in the Via Labicana for the Suburban quarter (discovered in 1882, inscriptions published in 1887 by Marucchi); and one, the earliest discovered (by Rosso in 1802), but lost to sight again a century ago, outside the Porta Portesina, for the Jews of Trastevere. To these must be added the cemetery in Portus. The Jewish graves are of extreme simplicity, and contain nothing but lamps and a few vases of gilded glass. Some more elaborate sepultures ("cubicula") are decorated with paintings, from which the figures of animals are not always excluded (cemetery of the Vigna Randanini, cemetery of Portus). There are also some sculptured sarcophagi. The epitaphs, usually in faulty Greek, are accompanied by characteristic symbols: e.g., chandelier with seven arms, palms and citron, oil-vases, trumpet ("shofar"), etc.

Both the synagogues and the cemeteries were placed under the protection of the laws. The synagogues, after the prevalence of Christianity, were frequently in danger from incendiaries, and energetic penal measures were needed to preserve them. An edict of Augustus places a tax of the sacred books of the Jews in the class of sacrilegious offenses. As for the graves, the Jews, in certain countries, borrowed from the pagans an efficacious device to protect them: an inscription apprised the violator that a heavy fine would be imposed upon him, to be paid altogether or in parts, to the municipal or to the imperial treasury.

3. The cult, besides the daily meetings in the synagogue, embraced the celebration of the Sabbath and the other festive days, some of which were attended by banquet; the Jewish latter were attended by banquets; the

Cult. observance of the dietary laws and the laws of chastity; the rite of circumcision—in short, all that constituted "the customs of the fathers." The five exercises of these customs was legally assured to the Jews. In Halicarnassus, a decree, while recognizing the community, fixed a fine for any attempt, private or municipal, to obstruct the course of the law ("Ant." xiv. 10, § 89). For a deed of this character in Rome, the future pope Calixtus, was condemned by the prefect of the city to forced labor in the Sardinian mines (Hippolytus, "Philosophumena," ix. 12). The observance of only one custom, circumcision, was for
short time prohibited by Hadrian: and this prohibition was one of the causes of the revolt in 132 (Joseph. "Ant." 14). To the period of this interdiction the Smyrnae inscription, "C. I. G." No. 318, may be assigned, where the Jews participating in a subscription term themselves (in voto) eor rei Israe-

dinis. Later the interdiction was confined to the circumference of non-Jewish—a measure that was the outcome of another order of ideas. To the guarantees surrounding the religious liberty of the Jews may be added exemption from the worship of the emperor—which exemption was seriously menaced only under Caligula—and certain special decisions destined to reconcile their interest with their "super-


tinction." Thus, Augustus decided that, in case the distributions of grain and money in which the Jews participated should fall on a Sabbath, their shares should be distributed among them on the following day (Philo, I.e., § 23). Likewise, in cities where the inhabitants were entitled to rights of all—Antioch, for instance—the Jews received money instead, as the use of pagan oil was unlawful to them ("Ant." xii. 3, § 1).

Every Jewish community was authorized, at least tacitly, to form for itself an autonomous organization. From this, however, it must not be hastily concluded, as has sometimes been done, that in Greek countries the Jewish agglomerations were on the same level with the pagan religious associations (dionysian, pagan), which enjoyed important juridical privileges. These privileges resembled those possessed in certain commercial centers by corporations of Oriental merchants—Egyptians, Sidonians, Tyrians, and Syrians—grouped around a national cult; but there was a great difference between this cult, associated closely with those in Greece and Rome, and the exclusive cult of the God of Israel. No official document furnishes the slightest ground for the assumption that, in Greek territories, the Jewish communities were classed with the thiasists. At the best this designation might be extended to those fraternities devoted to the cult of the Osse, in the Cimmerian Bosporus (notably in Tauris) and elsewhere—fraternities some of which seem to have been disguised synagogues, and some pagan "sodalicia" more or less impregnated with Jewish elements (Schrér, "Die Juden im Bosporischen Reich" in "Sitzungsber. Akad." xii., Berlin, 1897; compare Courn. "Hyppesta" in "Rev. de l'Instruction Publique en Belgique," 1897, Supplement).

These thiasists were the predecessors of the Judeo-
pagan sect of the Hypsistarians, who were spread over Cappadocia in the fourth century (Greg. Naz. "Or." xvi. 5). But in many localities, even outside of Syria, Osse (Osse) did not mean Yhwh; the same designation rather Helleos or the Phrygian Sabazios, whom the Romans for a long time confounded with the God of the Jews (Valerius Max. i. 3, 2; Lydus, "De Mens." iv. 30). The status of the recognized Jewish colonies in Greek countries was comparable rather to that of groups of Roman citizens in Greek cities, in that they formed a small state within the state, and had their own constitution, laws, assemblies, and special magistrates, while enjoying the protection of the general laws. In this way the community in Alexandria is designated πολιτεία αυτοκράτορος, while the Jews of Berea (Cyrene) called themselves a συναγωγή. Only one text, of Roman origin, seems to refer to the Jewish communities as "thiasai;" but here the word stands for the Latin "collegia" ("Ant." xiv. 10, § 9). Even so, they were but imperfect collegia, enjoying neither a corporate personality nor, in consequence, the privileges of possessing capital or real estate. A re-


script of Carchalla declared void a legacy bequeathed to the "universitas" of the Jews of Antioch (Cod. Just. i. 9, 1; compare i. 20, "Dig." xxiv. 9).

The internal organization of these little Jewish colonies was modeled upon that of the Greek communities, and it remained faithful to the type, at least in appearance, even after the catastrophe of 70 C.E. had destroyed the national existence of the Jews. The influence of this catastrophe upon the autonomy of the Jewish communities has been exaggerated (Mommsen, "Hist. Zeitschrift," 1890, pp. 434 et seq.). It could have been only temporary, like that exerted by the edicts of Hadrian. Almost everywhere existed, side by side with the general assembly of the faithful ones (πολιτεία, συναγωγή, συνέλευσις), which was often of a periodic character, a council of elders (γεωργική, χρυσονόμος, προτοπερατῶν). At Hyrcan there were "Ioudaios wídrns ("R. E. J." x. 74). The president of the council of elders was called γεωργίαρχος, χρυσονόμος, in one instance even ἵστατος τῶν πολεων (6. xxxvi. 108, Constantinople; the meaning is contested). The number of the elders was proportioned to the importance of the community; at Alexandria they numbered at least 20 (Philo, "In Flaccum," § 10).

At the head of the administration was a single chief (at Antioch, for instance, "B. J." vii. 3, § 6), or an assembly of ἵστατος; at Berea these officials numbered nine ("C. I. G." No. 3381). The community of Alexandria had for a long time a single chief, styled the "ethnarch" or "genarch," who united the functions of supreme judge and administrator (Strabo, cited in "Ant." xiv. 7, § 2). Beginning with Augustus, these functions were divided between a gerusia and a committee of archons (Philo, "In Flaccum," §§ 10, 14; compare "Ant." xiv. 5, § 3). Only in Rome, and probably as a simple police regulation, the Jewish population was broken up into a number of small communities or synagogues named after their patrons, or their quarters, or the native place of their members, etc. Of such communities eight are known: Αλεξάνδρεια, Αλεξάνδρεια, Μοναχαί (after Volumnius, prefect of Syria under Augustus), Παλαιοσαμαιρά (Samaritans, Samaritans), Άνδρας (Vella?), Καραπολεῖον, to which must perhaps be added the synagogue of the Rhodians (inscription in Garessi, "Diss. Arch." I. 185, No. 87). Juvanah, in a celebrated passage (iii. 10 et seq.), seems to allude to a synagogue situated in the wood of Egria, outside the gate of Capene. Each of these little communities had its gerusia, its γεωργίαρχος, its ἵστατος, one or more. The γεω-


ρίας is not mentioned in the inscriptions, but its existence is implied in that of the γεωργίαρχος, who
must not be taken as the head of the “assembly of archons.” The language of the inscriptions would seem to favor the hypothesis that each community had one archon. At all events, it would hardly be safe to generalize the words of St. Chrysostom (“Hom. in S. Joh. Natal.”) on the election of the archons in September and the annual duration of their functions. With reference to the nomination of the archons, the statement of the “Vita Alex. Sc.” (4) is perhaps trustworthy; namely, that the names of the candidates were publicly posted, to invite objections. As a rule, the archon was not elected for life, as is shown in the mention of ἀντίπαλος in the funerary inscriptions. This title was sometimes honorary, and extended to the children (οἱ προκόπες, ἀνήλικοι). Nevertheless, the ἀντίπαλος seems to have meant an archon for life. Associated with the archon, chief of the administration, one finds in many communities one or probably several ἀρχισυναγωγοί, chiefs of the synagogue (rabbi’s). Sometimes the same person combined the functions of archon and archisynagogue (“C. I. L.” x. 1860). The archisynagogue preached on the Sabbath (Justin, “Dial. cum Trypl.” cxxvii.). This title, however, did not always indicate an actual office-holder; in Smyrna and Myra it was borne by a woman. The ἀρχισυναγωγός was an employee of the synagogue. The designation ἀρχοντικός was that of the official clerk; but occasionally this title, which was the equivalent of the Hebrew “sofer,” seems to have been a merely honorary one. Persons versed in the Law were called ὑπάρχοντες, νομικοί, αὐτεικαί συναγογαῖς, etc. Probably these also were but honorary appellations, like the titles of ἐπισκόποι, παπίτα, πατής and ἀμοινοῦνος or “patres.” A certain woman in Rome was “mater” of two synagogues. Another, in Phocæa, obtained the privilege of παρεξήγητος, that is, of sitting on the foremost bench (“Bull. Corr. Hell.” x. 327; “R. E. J.” xii. 307).

The large number of scattered Jewish communities were not connected by any hieratic or administrative bond, unless the collecting of the didrachma (to be mentioned later) and the moral protectorate exercised over the Diaspora by the representatives of the Jewish state, as long as that was in existence, be so considered. After the dissolution of the commonwealth and the destruction of the Temple, the moral center of Judaism, the need was felt of a new center, at least for the maintenance of religious solidarity and of uniformity of legal practice. Such a center was the patriarchate of Tiberias, which was established toward the end of the second century, and became hereditary among the descendants of Hillel. Origen, with manifest exaggeration, compares the patriarch to a king (“Ep. ad Afric.” 13). It would seem that in the fourth century, besides the patriarch of Palestine, there were in the Diaspora other dignitaries bearing the same title (compare, for example, “Cod. Theod.” xvi. 8. 1. 2 where the plural is otherwise inexplicable; ib. xvi. 8. 29, if the text is correct, there is mention of Occidental patriarchs). During the same period there are found religious functionaries designated “ḥānasim,” whose precise functions are not known. In the inscription “C. I. G.” No. 9909, the title ἰσίς is equivalent to “kohen” ; the deceased was an “Aaronite.” In a general way the propounders of the Law and the dignitaries of the Jewish cult bore the official appellations of “priests,” “mishraḥei,” or “prophets.”

1. “Fiscus Judaicus.” The character of these taxa are wanting; but they seem to a large extent to have served the purpose of supplementing the voluntary contributions, as attested by numerous inscriptions. The principal levy, dictated by the demands of the community, was that of the didrachma, an annual poll-tax of a Tyrian half-shekel (= 2 Greek drachmas), payable by each adult male member, and destined to sustain the treasury of the Temple in Jerusalem. The amounts collected from the several communities were then combined, and, through special confidential envoys, were sent, either in the original coins or in a converted form, to Jerusalem (Philo, “Legatio ad Caium,” § 23). This practice, which in time involved a considerable export of gold to Palestine, met with a vigorous opposition on the part of the Greek cities; while the Roman government also at first assumed a hostile attitude toward it. Under the republic the Senate, alarmed at the annual amount of gold sent by the Italian communities, several times prohibited all exportation of this metal, and the procurator Flaccus confiscated the sums collected in Asia Minor for the Temple (Cicero, “Pro Flacco,” cxxvii.). Later, edicts of Cæsar, confirmed by Augustus, again authorized the practice, both as to Rome and the provinces; and when the cities of Asia Minor and of Cyrene attempted to oppose it, Agrippa intervened in favor of the Jews, while a series of edicts broke the resistance of the Greek cities (14 a. d.: “Ant.” xiv. 6, §§ 2-7; Philo, I. e., § 40).

After the fall of the Temple (70), the Roman government, instead of simply abolishing a tax which had no further object, decided to impose it for the benefit of the treasury of Jupiter Capitolinus in Rome (“B. J.” vii. 6, § 6; Dio Cassius, lxvi. 7). This was the origin of the “fiscus Judaicus,” a tax doubly lucrative to the Jews; and the collection of which by the procurator ad hoc (“procuratores ad Capitolinam Judaorum”), according to the registers containing the names of those circumcised, was accompanied by the most odious vexations, notably under Domitian (Suetonius, “Domitian,” 13). Nerva abolished the abuses and delations (there are still extant bronze coins bearing the legend FISCI IVDAICI CALVMNIA SVB LATINA, but not the tax itself, which was still collected in the name of Origen (“Epistula ad Afric.” 14). There is reason to believe that it was probably replaced by indefinite exactions, often levied without notice—a system of assessment which was finally abolished by Julian Julian, Ep. 25; the text is obscure and doubtful). On this occasion Julian destroyed the fiscal registers in which the names of the Jews were inscribed.

5. The Jewish communities possessed the privilege of settling their own legal affairs; they had
their own judges and their own code. This code—which was simply the Mosaic law, sedulously con-
mittted on by the Rabbis—was the sole study of the
Jews; and, the Judaeans, to the exclusion of the Ro-
mman law—a fact mentioned with indignation by
Juvenal ("Sat." xiv. 100 et seq.). In Alexandria the
Jewish tribunal consisted for a long time of a single
supreme judge, the elamarch (Strabo, in "Ant." xiv.
7, § 2, διανομή αρμονικος και συμβουλευτής Ιερουσαλ.).
In Sardis, at the order of the Roman procurator, the
Jews were granted a court of their own (ib. xiv. 10,
§ 17). All these are but special in-
stances of a general fact (Shank, 22). In
civil suits the autonomy of the Jewish
courts applied only in cases where both parties were
Jews; otherwise, even if the defendant was a Jew,
the general local tribunal was alone competent, as is
evident from the collect of Augustus restraining any
court from ordering Jewish litigants to appear be-
fore it on the Sabbath ("Ant." xvi. 6, § 2). In penal
cases, at the commencement of the common era,
the Jewish magistrates exercised a wide disciplinary
jurisdiction, including the right of incarcerating and
flogging (Acts xii. 2, xvii. 12-17, xxi. 19, xxvii. 11;
II Cor. xl. 24). It does not appear, however, that
their jurisdiction extended to offenses against the
common law; at any rate they did not have the right
to inflict capital punishment.

The judicial autonomy of the Rabbis was kept up
even after the abolition of the Jews as Roman citi-
zens. It was at this time that the supreme jurisdiction
of the patriarch of Tiberias was at its height. Origen
affirms that he pronounced death-sentences and had
them executed ("Epistola ad Afric." 14); but such
decisions, of course, had no legal force; and if they
were carried out, it was in secret, like the decisions
of the Vehnigericht in the Middle Ages. Origen him-
self avers that in Judea the criminal jurisdiction had
passed into the hands of the Romans ("C. Cels." ed.
Spencer, viii. 349). The "Theodosian Code" made
the autonomy, the right of citizenship with the main-
tenance of the special prerogatives, their fiscal and judicial
autonomy, their exemption from military service,
etc. Moreover, the corporate life of the city in these
days reposed essentially upon the worship of the
deities common to all the inhabitants; and to this
exemption, the Jews manifestly could not consent without
surrendering their raison d'etre.

In the Greek cities possessing republican institu-
tions—and these were the only places where the
right of citizenship had any value—the aspirations of the
Jews remained unsuccessful—at any rate up to the time of the Roman conquest. The contrary
assertions of Jewish historians have to be received with extreme caution. A typical instance of the
kind is the affirmation of the Jews of Ionia, in the
days of Augustus, that they had been granted by
the diadoch the right of citizenship in the cities
which Antochus Thos (361-345) had emancipat-
ed ("Contra Ap." ii. 4). It is true that the Jews won
before Agrippa the case against the municipalities
which wished to expel them: but, although they suc-
ceeded in having their right of residence and their
other liberties recognized, this does not furnish any
evidence that they possessed citizen's rights, nor
even those of "indigeni" (native-born; "Ant." xii.
3, § 2; xvi. 2, §§ 3-5). The words of antiquity are
πολιτεία (not πολίτης) in the decree issued at

Dis-
abilities. In order to embrace the Jewish faith in
their own religion, the Jews had to renounce their

Military the army of Antiochus Sidetes, which
contained a contingent of Jewish sol-
diers, had to rest for two days because
the festival of Pentecost fell on a Sunday (Nicolaus
of Damascus, cited in "Ant." xii. 8, § 4). Accord-
ingly, the Romans, notwithstanding the effectual
resistance which Caesar obtained from the Jews, ex-
empted them from military service, possibly in con-
sideration of the payment of a pecuniary indemnity.
This principle was proclaimed by the Pompeians in
the year 49. At the commencement of the civil war,
when the consul Lentulus raised two legions of
Roman citizens in Asia, the Jews, at their own re-
quest, were exempted from the conscription; and
instructions to this effect were forwarded to the local
authorities ("Ant." xiv. 10, §§ 18 et seq.). In 49 Dolo-
balia, procuras of Asia, decided to the same effect;
and his decisions were thereafter looked upon as pre-
cedents. The only levy of Jewish soldiers effected
under the Roman empire was one under Tiberius,
and that had a penal character ("Ant." xvi. 6, § 4).
V. Such, then, in their essential provisions, were
the privileges granted to the Jews in the Greco-
Roman world—privileges important

Exemption
from

Military
Service.
In default of the right of Greek citizenship, the Jews fell back upon their right of Roman citizenship, which carried with it, even in Greek cities, numerous advantages. Altogether, in Roman cities they fared much better. From the time of Cicero there had been in Rome a considerable group of Jewish citizens and electors. These were, no doubt, ancient slaves, emancipated by one of those solemn ceremonies which conferred upon them the rights of citizenship in its plenitude (Philo, "Legatio ad Caesarem," § 25; Cicero, "Pro Flacco," § 58; the Inscriptions of Jerusalem [Acts vi. 9] belong doubtless to the same category). In the same period there were in Ephesus, Sardis, and throughout Asia Minor, a considerable number of Jews who possessed the rights of Roman citizenship. By what means they obtained it is not known ("Ant." xiv. 10, §§ 13, 14, 18-19). In Tarsus, Paul was both a Roman citizen and a citizen of the town (Acts xvi. 37-39). In Jerusalem, in 66 C.E., there were Jews who were Roman knights ("B. J." ii. 14, § 9). The number of Jews admitted into Rome during the first two centuries of the empire can not be estimated; but it must have been considerable in view of the number of Jewish slaves that passed through Roman hands as the result of the three great insurrections. Still, the Jew who had become a Roman citizen does not appear to have possessed the "jus honorum," unless, indeed, he altered, like Tiberius Alexander, nephew of Philo, his national customs; and the same thing held good of a Roman who embraced the Jewish faith. The law was not modified in this respect except by the constitution of Severus and Caracalla, which imposed upon the Jews certain contributions in forced labor ("necesitates") of a kind and degree compatible with their creed. From this time on the idea of local citizenship became greatly eclipsed by the wider conception of a Roman nationality—somewhat corresponding to a citizenship of the empire (Upian, L. 3, Dig. L. 2, § 3). Not long after this Caracalla’s constitution made its appearance, which, for financial reasons, forced Roman citizenship upon all the subjects of the empire (L. 17, Dig. L. 5). By virtue of this constitution, the Jews obtained thereafter without difficulty the "jus honorum," and the exercise of all civil rights, "consulatum, commercium, testamentum factum," and even the guardianship of non-Jews (Modestin, L. 15, § 6, Dig. xxvii. 1). Nevertheless, as formerly they had been privileged "peregrini," they were now in certain respects privileged "cives": they had all the rights of citizens, but they exercised only those which did not conflict with their religious liberties. This may be inferred especially from the text already cited, according to which Alexander Severus "confirmed the privileges of the Jews." Among these privileges there was for some time, besides the exemption from military service, relief from service, more burdensome than honorary, to the courts. VI. Having thus sketched the legal position of the Jews in the Greek states and in the Roman empire, it remains now to describe their social and economic condition, their condition, occupations, and their relations with the pagans. On all these points save those which relate to Palestine and Babylonia and which do not come within the scope of the present
article, information is singularly defective, even as regards the two most important communities, those of Alexandria and Rome.

In nearly every part of the Diaspora the Jews lived clustered together in the cities. They doubtless possessed farms and orchards in the suburbs; but agriculture was no longer, as in Judea, their almost exclusive occupation. In Alexandria they were engaged in commerce and navigation (compare a Jewish house-dealer, Dandoul, mentioned in one of the Grenfell papyri from Payun), and especially in the mechanical trades (Philo, "In Flaccum," passim). At the gatherings in the synagogue it was by their respective handicrafts that the faithful were grouped. In Rome the Jewish population, mostly of Galilean origin and living in wretched quarters, followed the humblest callings, which drew upon them the sarcasm of the satirical poets. These overdrawn pictures, however, should not lead to the belief that all the Jews of Italy and Greece were mendicants (Marzial, xii. 57; compare Clemenes, "Theor. Cycl." ii. 1; but the expression "Bohemian Jews" is derived only from a false interpretation of Juvenal, iii. 10 et seq.; compare Rönnell, "Neue Jahrbiicher," 1881, p. 403, and 1883, p. 522), or fortune-tellers (Juvénal, vi. 542; compare Procopius, "Bell. Goth." i. 9), or vendors of matches (Marzial, i. 41; interpretation doubtful). The tests and the inscriptions refer to weavers, tent-makers, dealers in purple, butchers (Garrucci, "Usuratori Romani," No. 44), tavern-keepers (Anabaseos, "De Filde," iii. 19, 65), singers, comedians (Josephus, "Vita," § 8; Marzial, vii. 82; sarcophagus of Faustina [Munk, in Breul'ser's "Jahrbuch für Israelis." ii. 65]), painters (Garrucci, "Dis. Arch." ii. 154), jewelers ("Rev. Etudes Juives," xiii. 57 [Vian]), physicians (Colonne, "De Medic." v. 19, 25; "C. I. L." ix. 6219 [Tenuia]), and even poets (Marzial, xii. 94) and men of letters (Cecilius, Josephus), without counting the preachers, lawyers, and theologians (Mamertina ben Hecch, etc.). At the end of the fourth century, in certain provinces of southern Italy, the "ordo" (highest class of citizens) of some cities seems to have been composed entirely, or at least principally, of Jews, a proof of their prosperity ("Cod. Theol." xii. 1, 158). In Egypt under the Ptolemies, from the ranks of the Jews came forth soldiers, farmers of the revenue (not only the famous Tobias Joseph, but a certain Simon, son of Eleazar, mentioned on an ostrakon of Thebes [Wissowa, "Jud. u. Griech." p. 15]), civil functionaries (as the abarchs Alexander and Demetrius), and generals (Onias, Dositheus, Helcias, Aminias). Later, however, Hadrian could or, perhaps, would and among them only "astrologers, soothsayers, and charlatans" ("Vita Saturnini," viii.). The days of glory for Judaism in Alexandria, which produced a Philo and indirectly a Josephus, were past (but compare Hippolytus, "Philosoph." ix. 12). It is worthy of remark that scarcely ever before the Middle Ages are the Jews referred to as money-lenders, bankers, or usurers. These, their imputed callings, seem to have been forced upon them much later by circumstances and as a result of special legislation.

VII. Theoretically the intercourse of the Jews with the pagans was confined to commercial relations merely, and even these were greatly transmuted through the "laws of purity." The Jews lived apart, most frequently in separate quarters, grouped around their synagogues. The pious Jew could neither dine at the table of a pagan nor receive him at his own table. He was not permitted to frequent the theaters, the circus, the gymnasium, nor even to read a secular book, "unless it be at twilight." Mixed marriages were prohibited under severe penalties. These rules were not, however, always and everywhere observed with the same rigor. Evidence of this fact appears in the Judæo-Alexandrian literature with its strong Hellenic infusion; in some of the professions pursued by the Jews; in the general and almost exclusive employment of Greek by the Jews of the Diaspora, even for religious services. In Rome the t rumblary inscriptions are first in Greek—faulty enough, it is true—then in Latin. The Hebrew words are limited to a few baldus formulas; almost all the proper names are Greek or Latin. But above all it is by the activity of the religious propaganda that the intimate contact and the reciprocal penetration of the two civilizations manifest themselves.

The fervor of proselytism was indeed one of the most distinctive traits of Judaism during the Greco-Roman epoch—a trait which it never possessed in the same degree either before or since. This zeal to make converts, which at first sight seems to be incompatible with the pride of the "chosen people" and with the contempt which the orthodox Jews professed for the foreigner, is attested by numerous documents (Esther vii. 17; Judith xiv. 10; Matt. xxiii. 15; Romans, "Sat." i. 4, 13), and, better still, by facts themselves. Various methods were employed to increase the flock of Israel. The most brutal was that of forced conversion—that is to say, circumcision—such as had been imposed by John Hyrcanus on the Idumeans ("Ant." xii. 9, § 1; "B. J." i. 2, § 6; Ammonius, s. e. "Pseudo-"), and by Aristobulus upon a portion of the Idumeans ("Gal." xii. 11, § 6). Next was the conversion of slaves owned by Jews as individual property (Yer. Yeb. viii. 1). But it was especially the moral propaganda, by word, example, and book, which was most productive of success throughout the whole extent of the Diaspora. It must be admitted that Judaism lacked certain of those attractive features which drew the multitude to the cult of Mithras and of the Egyptian deities. Its physical exactions repulsed those wanting in stout courage; its cult, devoid of imagery and sensuous rites, presented only an austere poetry separating its adepts from the world, and cutting them off to some extent from communion with the cultured. But the practical and legal character of its doctrine, furnishing a rule of life for every occasion, could not but appeal to a disorganized society. The purity and simplicity of its theology captivated the high-minded; while the mystery and quaintness of its customs, the welcome Sabbath rest, the privileges enjoyed at the band of the public authorities, recommended the Jewish faith to those more materially inclined. More-
over, it knew how to insinuate itself by a very clever literature, in part pseudepigraphical, in part apologetic, claiming as its allies and forerunners the greatest geniuses of ancient Greece, the poets, the thinkers, and the orators. It also called into play the famous oracles (Oracle of Chios, in Macrob. de somn. 1. 15; 19 et seq.), and took on a Grecian aspect, while exalting or concealing under the mantle of allegory and symbol those dogmas and observances that were shocking to rationalism. In brief, it was a religion essentially supple and elastic under an appearance of rigidity, and one which knew how to be at once authoritative and liberal, idealistic and materialistic, a philosophy for the strong, a superstition for the weak, and a hope of salvation for all.

Finally, Judaism possessed the prudence and tact not to exact from its adepts at the outset full and complete adoption of the Jewish Law.

**Grades of Proselytes.** The neophyte at first simply a proselyte, "friend" to the Jewish customs, observing the least entrancing ones—the Sabbath and the lighting of a fire on the previous evening; certain fast-days; abstention from pork. In subsequent years, the synagogues and the hearth of Jerusalem, the temple of sacrifice, were consecrated to him. By degrees habit accomplished the rest. At last the proselyte took the decisive step; he received the rite of circumcision, took the badge of purity (Arian, "Diss. Epic." ii. 9), and offered, doubtless in money, the sacrifice which signified his definitive entrance into the bosom of Israel. Occasionally, in order to accentuate his conversion, he even adopted a Hebrew name ("Veturia Paula . . . proselita ann. XVI. nomine Sara," Creill. 2222 ["C. I. L." vi. 26, 758]; she was converted at the age of seventy). In the third generation, according to Deut. xxiii. 8, there existed no distinction between the Jew by race and the Jew by adoption, unless the latter belonged to one of the accursed races; before the period now under discussion, however, these had long been extinct.

Aquila, whose Greek translation of the Bible superseded in the synagogues that of the Septuagint, and the "improvisi" (Suetonius, "Domit." 12), were not to exact from its adepts at the outset full and complete adoption of the Jewish Law.

**Extent of Proselytism.** This gradual entrance into the fold of Judaism must have been a frequent occurrence in the first and second centuries. Juvenal refers to it in his famous words: "Quidam sortitiametuentem Sabbata sexta, minora supplex..." ("Sat." xiv. 96 et seq.): compare Persius, v. 179; Tertullian, "Ad Nat." i. 149.

The works and "metuens" itself is technical, being a translation of the Greek συναγωγός, συναγωγή (i.e., συναγωνία), by which the Greek texts usually designate the proselytes (Acts xii. 26, 34; viii. 4; "Ant." iv. 7, § 2; compare "Eph. Epigr." iv. No. 888, and Schütz, "Juden im Röm. Reiche," p. 20). Efforts have been made to establish a sharp distinction between the συναγωγή or συναγωνία and the proselytes proper, the "gerim" of the Hebrew texts (in this sense no earlier than ii Chron. xxx. 55). It would seem more accurate to consider all these terms as synonymous, while admitting various degrees in proselytism. The simple Judaism ("Talmudic," "B. B." ii. 18, § 2: in Phenicia and in Palestine some autonomous communities of prosēcti organized themselves [Cyril of Alexandria, in "Patrologiae," xxvi. 22]; the "canon" of the fourth century are of the same class, the "improfessi" (Suetonius, "Domit." 12), were naturally more numerous than the newly circumcised inscribed upon the register. The number of female proselytes far exceeded that of the males, a circumstance which is sufficiently accounted for by the fear of circumcision on the part of the latter.

It can not be doubted that Judaism in this way made numerous converts during two or three centuries; but the statements of Josephus, Philo, and even of Seneca, who represent the world as rushing toward Jewish observances, must be regarded as fanciful exaggerations ("Contra Ap." ii. 39; Seneca, in "Aug. civ. Dei." vi. 11; Philo, "De Vita Mosis," § 2 [ed. Mangely, ii. 175]). At the same time, it is an indubitable fact that proselytes were found in large numbers in every country of the Diaspora. The pagan authors, struck by this phenomenon, carefully distinguish the Jews by race from the Jews by adoption (Suetonius, "Tib." 39; "gentis eisdem vel simila secantes"; Dio Cassius, xxxvii. 17). In Antioch a large portion of the Greek population Judaized in the time of Josephus ("B. J." viii. 3, § 3); and although they turned Christians in the days of Chrysostom, they had not forgotten the way to the synagogues. The same holds true of certain districts in Spain. In Damascus "almost all the women" observed the Jewish usages (ib. i. 10, § 2). Paul met with proselytes in Antioch of Pisidia, in Thyatira, in Thessalonica, and in Athens. The coin of Apaneia representing the Ark of Noah, and the numerous associations of συναγωνία διακοσμητάτων, attest the diffusion of Jewish ideas and legends in Asia Minor. These associations (as in Gorgippia) may even represent veritable synagogues under a pagan mask, assumed for prudence’ sake. In Rome, where the Jewish propagandists had taken the first step at the time of the embassy of Numinus (18 B.C.), its efforts and successes are indicated by Hone, Persius, and Juvenal.

The enormous growth of the Jewish nation in Egypt, Cyprus, and Cyrene can not be accounted for without supposing an abundant infusion of Gentile blood. Proselytism swayed alike the upper and the lower classes of society. The great number of Jews passing through the state of slavery must, of course, have catechized their comrades rather than their masters. Yet one hears also of distinguished recruits, and even illustrious ones: in the Orient, the chamberlain of Queen Candace (Acts v. 28), the royal family of Adiabene, and the kings of Esmaa (Arziva) and of Cilia (Pelema), united by marriage with the family of Herod ("Ant." xx. 7, §§ 14, 15; in Rome, the patrician Fabius ("Ant." xvii. 9, § 5); Flavius Clemens and Flavia Domitilla, cousins of Domitian (Dio Cassius, lxv. 14; the text, read without preconception, leaves no doubt as to its conversion), and a page of Canaea (Josephus, "Vita," § 21). The emperor Poppus himself is termed "prosēctus" ("Ant." xx. 8, § 11); and if Heliogabalus was not a Jew, he had at least adopted several Jewish usages and intended to include Judaism in that strange amalgam.
The Jewish propaeh in the East did not meet with any other resistance than the attachment of the populations to their national religions. Thus Silanus, minister of Oosoth, king of the Xabatians, when pressed to become a convert, declared that the Jews would stone him ("Aen," xvi. 7, § 6). No Greek law can be cited designed to repress Jewish proselytism; but the Roman government showed less indulgence, especially after the great uprisings which had borne the implacable hatred of the Jews toward their conquerors. While the religious liberty and the national customs of the Jews were scrupulously respected, severe measures were taken to prevent them from securing recruits, whom the Romans, in their patriotism, looked upon as real deserters. Under Diocletian the crime of Judaizing, held to be identical with that of impiety or atheism, occasioned numerous forfeitures and condemnations to death or exile ("Dio Cassius," l. xvii. 14).

Nerva put an end to these proceedings, which often occasioned scandal (ch. lxviii. 1); but though thereafter a partial adoption of Jewish customs was overlooked, a complete conversion continued to be prohibited. A rescript of Antoninus Pius, modifying a too general order of Hadrian, authorized the Jews to circumcise none except their own sons. The circumcision of a non-Jew, even if a slave, was punished with the same penalty as castration (L. ii. pr. Dig. xlvii. 8 [Modestin]); namely, death for the "humiliators," deportation to an island for the "haters," and confiscation for all (L. iii. § 5, iv. § 2; Paulus, "Sent." v. 22, § 4). Both the Roman citizen who submitted himself or who submitted his slave to this operation, and the surgeon who performed the operation, were punished: the one with deportation and confiscation; the other with death (Paulus, 6. § 9). This relentless legislation was again enforced by Septimius Severus ("Vita," ch. xvii.), and was maintained in full vigor up to the time of Origen ("Contra Cels." ii. 13).

The effect of these laws was far-reaching, but in a direction different from that pursued by their authors. It is true the increase of the Jewish sect was checked; all the more so since in Talmudic circles the tendencies hostile to proselytism gained decidedly the upper hand. The enfeebling of Judaism, however, did not work to the profit of the pagan religions, which no longer had any hold upon the population. The half-proselytes, having no chance of becoming complete Jews, lent a ready ear to the evangelical preaching; and it was among these that Christianity made its first and its most numerous conquests (as early as the time of Paul; Acts xxvii. 17).

The manifest success of the Jewish propaganda, and the stringent laws which were necessary to check it, blurred the judgments of the ancient writers upon the Jews. To rend them one would believe that Judaism had been to nearly all antiquity simply an object of horror and contempt. Its religious particularism, represented as atheism; its social particularism, represented as unsociability ("ibid."); and even as a hatred of mankind; its origin, disfigured by absurd legends; its creed and usages, placed in a most inadverdant light, often highly mendacious—all this presents a picture in which the ridiculous and the odious vie with each other. At the most, a few philosophic minds showed admiration for the monotheism of Israel, its rejection of idols, and its family virtues (see Reinach, "Textes d'Auteurs Grecs et Romains Relatifs au Judaïsme," Paris, 1890, especially the Preface; and "Classical Writers and the Jews.") On closer examination it becomes clear that this opinion of men of letters, almost unanimously unfavorable, derived its origin mainly from the Alexandrian controversy; and that the Alexandrian pamphleteers themselves were to a large extent under the influence of the Egyptian environment, where the hatred of the Jew had become a secular tradition. The truth is that, if Judaism lived in a continual antagonism to the champions of ultra-Hellenism and those of the old-school Romanism, it met, on the other hand, with wide-spread sympathy on the part of the masses, and of those of the elite who were free from national prejudices. It would have found even more appreciation if it had divested itself of its purely ethnic spirit; had sacrificed the accessory element (the manifold and vexatious usages) to the essential element (the religious and moral instruction); and had condescended at the proper time the transformation from a race to a religion—a transformation which is at once the prelude of its history and the problem of its destiny.

VIII. Failing to follow resolutely in this direction, Judaism did not succeed, any more than the religions sprang from Persia, Syria. Relation to and Egypt, in gathering up within itself the heritage of pagan classicism, its own son of Theodosius. 

Christianity. Refusing to be absorbed in the new creed that sprang out of its own loins (the Romans perceived clearly this distillation from the time of Tacitus [in "Sulpicius Severus," ii. 30] up to that of Rufillus Xanathicus [ii. 389], Judaism founded itself, after the recent triumph of Christianity, in the precarious situation of a minority not yielding to coercion while suspected of a spirit of propagandism. The ancient exclusions based upon national differences were not rescinded as against Judaism. A century after the edict of Caracalla, there could be no question of diverse nationalities in the face of the all-embracing unity of the "orbis Romanus." The Jews were simply considered as a dissent sect, and clased in the same category as the heathens, the "celsiles," and even the pagans themselves. Such being the case, a society founded in an increasing degree upon the union of the Catholic Church with the state, Judaism could not fail to be the object of severe restrictions at the hands of the legislators. The progressive course of this severity can be traced through the numerous constitutions issued by the Christian emperors and preserved by the codes of Theodosius and Justinian: from the constitutions of Constantine, which still bear the imprint of a genuine spirit of tolerance and religious neutrality, to the measures, almost Drusian, of the sons and grandsons of Theodosius.
Naturally, account must also be taken of the individual dispositions of the emperors. Thus, against the attitude of the sons of Constantine must be set the humanity of Jovian and of Valentinian, not to mention Julian. The language went through the same process of evolution as the thought: it took on a tone increasingly contemptuous. Soon the very name of Judaism was not pronounced without the accompaniment of the most insulting epithets. The Jews were described as a sect which was base, detestable, sacrilegious, perverse, abominable, whose assemblies were lacking in piet, etc. Only in rare instances was the word "sec" replaced by "nation"—an interesting proof that in the fourth century Judaism was on the point of putting off its national character, which it has only gradually reassumed under the pressure of restrictive legislation.

There is no need to enter into the details of this legislation, many of which would call for an elaborate critical discussion and which, moreover, no longer belong strictly to the period sketched in this article. A recapitulation of its principal provisions will suffice, grouped under three heads:

1. Measures Destined to Protect the Jewish Religion and Its Clergy: Judaism was a recognized religion ("Codex Theodosianus," xvi. 8, 9). Starting from this principle, which was never called into question, the emperors, even the least tolerant, ordered that Judaism be respected, and strove to shield its followers from insults on the part of the fanatics, particularly converts from Judaism, the most intractable of all. Of course, the Jews, in their turn, were required to respect the Christian religion and not to turn it into ridicule, even by indirect reference or by symbol—as, for example, at the Purim festival by burning a picture of Jesus under the name of Human (ib. xvi. 8, 18 [in 408]; compare 21 [in 412]). On this condition the Jews could freely celebrate their festivals and Sabbaths. On these days they could not be made to appear in court; nor, conversely, could they require Christians to do so (Constitutions of the years 400 ["Codex Justinianus," 1. 9. 18 and 412 ["Cod. Theod." xvi. 21]); compare "Codex Theodosius," vii. 8, 20). Their assemblies were not to be disturbed (Law of 390. "Cod. Theod." xvi. 8, 9), nor their houses and synagogues pillaged and burned. The frequent renewal of this prohibition (ib. xvi. 8, 18 [in 402], 30 [in 412], 35, 36) shows how laxly it was observed. This was the period when the Greeks, fanaticized by the bishop Cyril, drove the Jews out of Alexandria; when the violent actions of the Roman garrisons, under Constantius, provoked an alarming revolt in Palestine; and when Severus, Bishop of Minoria, forcibly converted the Jews of his diocese (418). Valentinian I. and Valens expressly conceded to the synagogues the character of "lora religion," and declared them exempt from military billeting (Law of 385, "Cod. Just." 1. 9. 4 = "Cod. Theod." xvi. 8. 11).

The complement of these protective measures was the privileged situation accorded to the dignitaries and the employees of the synagogues. Placed on the same level with the members of the Catholic clergy, they were exempted from all burdensome services, from all contributions of forced labor, and particularly from the heavy responsibilities of the curia (Law of 397, "Cod. Theod." xvi. 8, 10). Their right to expel from their communities the "false brothers" who did them the most harm, was acknowledged (Law of 392, ib. xvi. 8, 9, and that of 416, ch. 23).

The patriarchate, particularly, was the object of most deferential treatment, the patriarch receiving a rank in the official hierarchy as "vir spectabilis." Insults addressed to him were severely punished (Law of 390, ib. xvi. 8, 11). For a long time he was authorized to collect through special envoys ("Apostolik") a tax of "joyous accession" ("aurum coronarium"), which enabled him to display an almost royal pomp. However, the Apostolik, as the tax was called, already disapproved by Julian ("Epistol," xvi.), was interdicted, and its proceeds confiscated for the benefit of the imperial treasury by Arcadius and Honorius, in 399 ("Cod. Theod." xvi. 8, 24). It was reestablished in 404 (ch. 17); in the same year the privileges of the Jewish dignitaries were again confirmed (ib. x.), but not for long.

The arrogance of the patriarch Gamaliel dealt a fatal blow to the institution of the patriarchate. In 415 Gamaliel was deprived of his rank and honors (ib. 20); and not long after—at his death, doubtless—the patriarchate was abolished. The apostolik, however, was continued; but in 425 it was converted into a tax for the benefit of the public treasury (ib. 20). Its history, it will be observed, strangely resembles that of the didrachma.

2. Civil and Political Status: After being for a long time privileged "perigrini," the Jews, by an edict of Caracalla, had become "cives," enjoying all the rights attaching to this title, and, in addition, certain special privileges by virtue of their religion. The Christian emperors respected this status in principle, opposing, for instance, the local attempts to impose Christian special governors and a system of Emperor fixed sale-prices upon the Jewish merchants (Law of 396, "Cod. Theod." xvi. 8, 191), and likewise the attempts to compel the Jews of Rome to enter on the burdensome corporation of the "navicularii" (ib. xii. 3, 18: in the year 290).

But although no injury was done to the civil rights of the Jews—except, as will presently be seen—in regard to slavery and matrimony—the same was not the case with their political rights. The idea that Jews could legally give orders to Christians—that they could hold a particle of the sacred authority of the emperor—soon came to be intoluble. As early as the year 404 it had been decided that Jews could not be employed as "agentes in rebus"; that is to say, as functionaries of the police and of the treasury (ib. xvi. 8, 16; "Cod. Theod." xvi. 8, 11). On this subject the Senate had declared in 398, "Neither the Senate nor the people of Rome nor the private citizens of the city nor the state of the empire is willing to have Jews take part in the government of the state and to receive any office of public trust" (ib. 16). The consulting of Jewish advice (ib. 16), and the giving of Jewish testimony (ib. 16) were prohibited (ib. 16).

In 418, in a general manner, they were shut out from all public employments ("Cod. Theod." xvi. 8, 24; compare "Constitutio Sirm." 6), while at the same time permitted to become advocates (this until the year 425 only) or decorum. This interdiction was renewed in a more explicit fashion...
Moreover, the Jews were required to hold curial offices, move on more than one side, and which, in the pagan period, had been considered incompatible with their religion. This last measure, already attempted by Septimius Severus, met, it appears, with vigorous resistance. Beginning with the year 321, Constantine ordered that all the municipal councils could press into this service those Jews whose fortunes rendered them liable, excepting "two or three" in each community, "ad solutiam pristinae observatio-
tiae" ("Cod. Theod." xvi. 8, 3). Later constitu-
tions stated this exemption more precisely, while at the same time extending its range.

Liability to priests, archisynagogues, chiefs, and functionaries of the Jewish synagogues (ib. xvi. 8, 2 [in the year 330]).

A law promulgated in the Orient—the date and author of which are unknown—reconsidered the reform, and exempted once again all the Jews from the curia. This law, in its turn, was abrogated, at least for the Occident, in 398 ("Cod. Theod." xii. 1, 158; compare "Cod. Just." i. 9, 5, as regards the first abroga-
tion, in 330). The property of the Jews liable to the curia was formally alienated to the curia ("Cod. Just." i. 9, 10 [in 403]). It is worthy of note that even the curial Jews were considered as people of the lowest condition (ib. i. 9, 10). It is hard to ex-
plain, therefore, that in the time of Pope Gelasius (485-496) there were still Jewish "clairsemains" (Mano-
ol. "Concil." viii. 131). Judicial autonomy disappeared at the same time as the curial privilege.
against the "de cujus"; without prejudice, however, to the legal penalties ("Cod. Theod.") xvi, 8, 28 (in 486).

By means of these measures and others of the same kind, confirmed by the novella of Justinian (438 and 446), it became possible, if not to induce numerous conversions (compare Procopius, "De Ed. vi. 2), at all events to check definitely the spread of Judaism; to pen it up, both physically and morally, within the confines of Christian society; and, finally, to stamp upon it the seal of humiliation and terror which it was to bear, as a token of infamy, throughout the Middle Ages. The legislation of the councils that inspired most of the medieval laws concerning the Jews was but a reflection of the legislation of the Christian emperors. In Constantineople (Leo vi. "Constit."") 55 (between 888 and 911), as well as in the greater part of the Occidental states, such an attitude could not but bring about, sooner or later, a complete proscription of Judaism and its followers.

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DIAVINETIS: A predisposition to certain forms of disease. It has been observed by physicians at all times that some races are more prone to be affected by certain diseases than are other races.

These peculiar tendencies have sometimes been due to somatic characteristics, and in such cases the diseases are designated as "racial." But in the majority of cases these diseases are due to certain habits of life, diet, or environment, or to social causes; and the diseases which result from the diatheses cannot be called "racial," because when the social conditions are changed the liability to the disease disappears.

The nervous diathesis has been universally observed by medical men to be peculiar to the Jews. Some physicians have even gone so far as to state that the majority of Jews are hysterical or neurasthenic—neurophobics or psychopaths. How far this is true will be found in the articles on Insanity and Nervous Diseases.

French writers like Charcot, Marcoux, and Féré have said that rheumatic and gouty diatheses are more widespread among Jews than among any other European race. The groups of diseases recognized by the French under the names "arthritis" and "herpetism" are by some writers said to be common among the Jews. By "arthritis" they understand a certain group of diseases, usually due to disturbances of the normal metabolism, which manifest themselves primarily as chronic rheumatism and gout, but which also include other morbid processes, such as diabetes, gall-stones, stone in the kidneys, obesity, and some diseases of the skin. By "herpetism" is understood a group of diseases which manifest themselves in various forms of vascular motor disturbances, as some skin-eruptions, neuralgia, colic, gastralgia, and nervous dyspepsia, various forms of trophic ulcerus, pulmonary emphysema, and arteriosclerosis, with their sequelae, apoplexy, softening of the brain, paralysis, etc.

These disease conditions are not so prevalent among the Jews as among some French physicians assert. Some, as the functional neuroses, are actually very wide-spread among them; others, such as arteriosclerosis, apoplexy, etc., are no more common among Jews than among other civilized races. The diseases which are most often met with among Jews are not racial in the full sense of the word. In the majority of cases they are due to their mode of life, to the fact that Jews are almost exclusively town-dwellers, and to the anxieties of their occupations.

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DIBBUK: Transmigrated souls. Dibbuk (Heb. "something that clings unto something else") is a colloquial equivalent, common among the superstitions Jews in eastern European countries, for a wanderer of soul. It represents the latest phase in the development of the belief in the transmission of souls: namely, that the soul of a man who has lived a wicked life will enter the body of a living person and refuse to leave it. The exorciser, in such a case a "ba'al shem," or a wonder-working rabbi, is alone

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able to cast out this evil spirit, which usually goes out through the small toe, where a little orifice from which blood oozes marks the exact point of its exit. Full descriptions of such successful acts of exorcism, where, however, the dibbuk (last called by its older name “ruah,” are given in Manasseh b. Israel’s “Nishmat Hayyim” (part iii, ch. 14; part iv, ch. 30). Another detailed description of a similar incident is reproduced in “Ha-Shahar” (vi. 459, 697) from Moses Prager’s (Graf) “Zera Kodesh” (Piruzi, 1896), and is curious from the fact that H. David Oppenheim, the celebrated book-collector, who was then rabbi of Nikolsburg, Moravia, is one of the signatories to the narrative.

The first who wrote of the dibbuk under that name in modern Hebrew literature was P. Ruderman, but his “Ha-Dibbuk,” of which the German title is “Uebersicht über die Idee der Seelenwanderung” (Warsaw, 1878), is of little value. The most interesting part of the book is the description of one of the dibbukim, which, according to his statement, were very common in Poland in those days. It proves that the manifestations of the dibbuk, and the belief in the power of practical cabalists to exorcise it, have undergone little change in the two centuries which have elapsed since the Nikolsburg incident referred to above. Dr. S. Rubin, in his “Gilgul Neshamot,” the German title of which is “Die Metempsychose der Seelenwanderung” (Cracow, 1898), points out the connection between the ancient belief in the transmigration of souls and in possession by evil spirits, and that in the dibbukim of modern times. He says at the end of his work (p. 39) that the belief in the wanderings of the soul “has come down to our time among the zad-dikim and saints of the Hasidim, who cast out ‘gilgulim’ and ‘dibbukim’ from insane people.” See EXORCISM; METEMPSYCHOSIS.

DIBULAH: According to the Masorah and Septuagint, which the R.V. follows, “Dibulah” is the name of a place mentioned in Ezek. vi. 14. No place of this name corresponding with the requirements of the passage is known. J. D. Michaelis conjectured that it was a misreading for “Riblah,” since in Jer. iii. 10 the Septuagint has the same misreading, though the Masorah is there correct. See RIBLAH.

DIBON (דיבון): 1. A very ancient town, situated from three to five miles (Baederker, “Palestine,” p. 136) north of the River Arnon (Tristram, “The Land of Moab,” pp. 138 et seq.). The true pronunciation seems to be “Dibon” (according to the Greek transliterations, Διβών, Didon; see Dillmann, on Num. xxxi. 30, and Mayer, “Das T. W.,” i. 128, note 3). It is the modern Dibon, where in 1866 the Moabite Inscription was found, upon which the name of the town itself occurs (lines 21, 28). It is from Dibon that King Mesha derives his epithet “Dibonite” (“Dibonfites”; Moabite Inscription, line 1).

The town, originally under the dominion of Moab, was conquered by Sihon, king of the Amorites (Num. xxxi. 27-30); but then wrested from his control by the Israelites. It appears to have been fortified by Gad (Num. xxxii. 3, 94); hence its description as “Dibon-gol” in Num. xxiii. 45, 46, though it is possible that the second part of this compound refers to a local deity only. It was assigned to Reuben (Josh. xiii. 17). In the tenth pre-Christian century it is again found under Moabite dominion, and as the residence of King Mesha. According to his inscription the Moabites called it “Karha,” meaning a bald (untimbered) plateau. This was due to the fact that the town occupied two elevations; the higher one, this Karha, had been surrounded by a wall, and constituted the “new city,” containing a water reservoir and many cisterns, as well as the royal palace and a “height” (Hamah) for the god Chemosh. In Isaiah’s prophecies (Isa. xv. 2) it is menaced as a Moabish city before other towns, the writer playing upon the name “Dibon” (= “Dimon,” from “dam” = blood; Isa. xvi. 9; “Madmen” in Jer. xlviii. 2) is a variant, if not a corruption, to predict its bloody fate. Dibonites, Dumah, Dulh, and others reject the identification. Cheyne makes “Dimon” a corruption of “Ninirim” (compare “Zeitschriften des Deutsch. Palastina Vereins,” ii. 8); “Ossebians” a “large market-place” (“Gnomasticon,” 249, 48); but it is not mentioned by later medieval writers. Even now fragments of columns and ornaments strewn about witness to the town’s former importance.

2. A settlement of returning exiles in the Negeb (the South), in the tribal territory of Judah (Neh. xi. 23), in all likelihood identical with “Dimonah” in Josh. xv. 22, and restored by the modern Al-Dib (or Al-Dibbi; according to Robinson, Al-Dib); see Buhl, “Geographie des Alt-Palastina,” p. 155.)
Dicke (see Gambling).

Dick, Isaac Mayer: Russian Hebraist and novelist; born in Wilna 1808 (of the various dates the one given by "Ahiasaf" is probably most nearly correct); died there Jan. 24, 1866. His father, who was a hazzan, gave him the usual Talmudical education, and he was also instructed in the Bible and Hebrew. He married when very young, and while living with his wife's parents in Nishvezh, near Wilna, became acquainted with a Catholic priest who clandestinely taught him the German language. He also acquired a knowledge of Russian and Polish, and on his return to Wilna acted as private teacher of Hebrew and German, having for one of his pupils Matthias Straus, who remained his lifelong friend. In 1841 Dick became teacher of Hebrew in the newly founded government school for Jewish boys in Wilna. The visit of Sir Moses Montefiore to Wilna in 1846 was the occasion of a great outburst of literary productions in his honor. Dick described the visit in "Ha-Oreah" (The Guest), published at Königsberg 1846. He was one of the founders and for many years the "shammash" of the Synagogue Tohorat ha-Kodesh, modeled after the Shohare ha-Tob of Berlin of Mendelssohn's time, and known in Wilna as "Berliner Schulk," because it dared introduce some slight reforms in accordance with the ideas of the Mendelssohian "maskilim," who were called "Berliner." He was interested in the uplifting of the Jews of Russia by various means, and corresponded on that subject with Count Ossuroff, minister of education under Nicholas I. Dick declared himself in favor of enforcing the ordinance compelling the Jews of Lithuania to dress in German or European fashion, though in his own dress and manners he remained an old-style Jew to the last, believing that he could thus do more good than if he broke with old associations and boldly joined the new generation.

Dick was a most pleasant conversationalist, his fame as a wit spreading far outside of Wilna, and innumerable humorous anecdotes being told in his name and about him to this day. In later years he was employed by the publishing house of Romm at a small weekly salary to write Yiddish stories; and his productions of that nature, of various sizes, are said to number nearly three hundred. In the chaotic condition of the Yiddish publishing trade in Russia, even an approach to a bibliography of works of that nature is an absolute impossibility. In his old age Dick lived comfortably, and was one of the most respected and popular men in the community.

In addition to that mentioned above, Dick wrote three Hebrew works: "Ma'azeh Milu Mahazeh," a Purim story (Warsaw, 1861); "Sipurim," a description of Jewish life in small cities (Wilna, 1868); and "Ma'asekot Aniyyut" (Tractate Poverty), considered one of the best Talmudical parodies ever written. But his fame rests on his Yiddish novels, a field in which he was the first professional and the founder of a school. As he himself asserted many times, he wrote only for the purpose of spreading knowledge and morality among his readers, and in many cases he permitted this purpose to overshadow the story. Most of the modern critics condemn his style; his constant use of High-German words, explained, often wrongly, in parenthesis: his quotations from the Talmud and Midrashim with his own commentaries, retarding the flow of the narrative; and his pausing at a dialogue or other interesting point to insert a long sermon on the moral lesson to be drawn from incidents described in the story. But in spite of all verbosity and deviation Dick was an excellent storyteller, having a power of description, an insight into human character, and a sympathetic humor which are given to few. His later works are chiefly translations, and are the least worthy of his writings; but among the shorter ones are many original stories, some of which, if divested of superfluous matter, could well bear an English translation. "Der Yiddisher Postnik" (The Jewish Ambassador), Wilna, 1888; "Note Gauf" (Life of Nathan the Tule), 1887; and "Die Schone Minka," ib., 1896, have considerable merit; while some of his characters, such as "Shmarya Gut Yom-Tob Ritter" (the holiday visitor), "Chinitzkel Alien," or "Der Moisze Bachur," rank among the best efforts of the present Yiddish writers.

Dick, Leopold: German artist and professor of engraving; born 1817; died June 23, 1854. He studied art at the Royal Academy of Munich, and became well known through his lithographic illustrations of the Old Testament after Raphaël. In 1848 he was appointed professor of the art of engraving at the Royal District Industrial School of Kaiserslautern in the Palatinate. He taught with great success, and was highly spoken of by the board of examiners in their annual reports.

Dickens, Charles: English novelist; born Feb. 7, 1812, at 397 Mile End Terrace, Commercial Road, Landport, Portsmouth; died June 9, 1870, at Gadshill, near Rochester, Kent. Dickens is of interest to the Jewish world principally through two of his novels: "Oliver Twist" (Jan., 1837 to March, 1839) and "Our Mutual Friend" (May, 1864 to Nov., 1865). These two works are characterized by a decided difference in the attitude of Dickens toward Jews. Few Jews in fiction are blacker and more repugnant in body and soul than Fagin, the thief, the coward, the all but murderer, and few bits of descriptive writing are more graphic than the narration of Fagin's last night on earth and his well-deserved punishment. Yet the name was derived from Christian friend of Dickens' youth, the whole character from a well-known Christian "fence" of the period. Fagin became the generally accepted type of the Jew; and "Oliver Twist" was considered as a direct hit at the Jew. Dickens evidently realized this either through criticism or from personal contact with the real Jew; for when next he made use of a Hebrew in fiction, he drew Rick in "Our Mutual Friend," a character at the other extreme—almost
impossibly, certainly improbable, good. In both *Oliver Twist* and *Our Mutual Friend*, Dickens displays a lack of knowledge of the real characteristics of Jews.

**DICTIONARIES, BIBLE:** Collections of articles in alphabetical order treating of the various biographical, archeological, geographical, and other subjects of the Bible. Up to within quite recent times Jews have taken very little part in such work. The earliest attempt at anything like a Bible dictionary is the work of Eusebius, Bishop of Caesarea (d. 340), on the geographical names mentioned in the old and New Testaments, entitled *Hist. Orient. Nova* (ed. Orell Füssli, Leipzig, in *Omn extra Sacra*, 3d ed., 1887; republished by Klostermann in *Texte und Übersetz.* viii. 2). To this must be added the "Omnia*sticiton" of Biblical proper names in Greek, also published by Lagarde. Jerome's *Liber Interpretationis Hebraicorum Nominum* and "De Situ et Nominibus Locorum Hebraicorum Liber" (ed. Lagarde, i.e.) are based on the work of Eusebius. The work of the Spanish priest Arias Montanus, entitled "Communes et Familiares Saurus Scripturae Canonicae," published at Frankfort, 1625. Not many years later P. Pests) was largely philological in character; but the information and the Humanist development (see Humanism) had brought out a large amount of material which, if put in alphabetical sequence, might have made a Biblical dictionary. Though the interest aroused in the Bible by the Reformations and the Humanist development (see Humanism) was largely philological in character; but the works of learned French, Dutch, and English Orientalists had brought out a large amount of material dealing with the social life of the Israelites, and the travels of some of them had increased the interest in the East as the best aid to an exposition of Biblical times. The first successful attempt to compile a dictionary of the Bible was made by the polyhistor and Protestant theologian Johann Heilrich Alsted (1588-1660), which is in the proform of a dictionary. It was, however, fast becoming apparent that no more than an encyclopedia, could a real Bible dictionary be compiled by one man. The "Real-Encyclopädie für Protestantische Theologie und Kirche," edited by Herzog and a number of leading German scholars (Stuttgart, 1852-62; 2d ed., by Herzog and Pilt, 1877-88; 5d ed., by A. Hauck, 1896 et seq.), while *Herrnh'er* not strictly a Bible dictionary, contains many valuable articles dealing with Biblical subjects and persons. Germany has, in modern times, published two Bible dictionaries in condensed form; namely, those of Schenkelt and C. A. Riehm. Schenkel's *Bibl-Lexikon* (5 vols., 1899-75) was written in large part by Diestel, Dillmann, Hitzig, Holtzmann, Merx, Nöldeke, Graf, Reuss, and Schneider. It omits subjects which are of minor importance. Riehm was assisted in his *Handwörterbuch des Bibl. Alterthums* (3 vols., 1874) by Reichslag, Delitzsch, Ebers, Diestel, Kautzsch, Schrader, and others (2d ed., by F. Baethgen, 1886). Of other and more popular dictionaries published in Germany may be cited the following:
John Kitto. Literature (Edinburgh, 1845-46, 2d ed. by Burgess). The whole was written for the third edition by William Lindsay Alexander (Philadelphia, 1865), with especial reference to the religion, literature, and archaeology of the Hebrews. For the first time the scope of such dictionaries was enlarged by the addition of lives of prominent Biblical scholars and of articles upon distinctively Jewish subjects (e.g., "Eljah Levita," "Jewish Printers," "Alheida," "Dunash," "Yostipoon," "Tanhumah," "Talmud," "Satanow," "Rashiham"). Among those contributing to this work were Mathias Hoffer, Caires, Samuel Davidson, Emanuel Deutsch, Farrar, Gelkis, and D. Ginsburg. Potter's "Complete Bible Encyclopedia" (ed. William Blackwood, 3 vols., Philadelphia, 1875) was based upon Kitto and Ayre (see list). It is a Church dictionary as well as a Biblical one. J. A. Bartow's "Biblical Dictionary" (3 vols., London, 1849) was popular in character, but did not go further than the letter "I." Much more scholarly than Kitto's dictionary is the "Dict. of the Bible," published by W. Smith and Alfred Wright (London, 1889). This was frankly stated to be not a dictionary of theology, but a Bible dictionary according to the Authorized Version. It was non-controversial; in certain cases it has several articles treating one and the same subject from different points of view. It was the first dictionary to contain a complete list of proper names in the Old and New Testaments and the Apocrypha. The first volume was republished in two parts (1893) with the help of Driver, Naville, Westcott, Ryle, Tristram, Wilson, etc. The first edition was republished in Boston (1868), and again by H. R. Hackett and Ezra Abbot in New York (1871). An abridgment, made by Smith himself, appeared at Hartford (1869). P. Fairbairn's "Imperial Bible Dictionary" (Edinburgh, 1865) is more popular in character and more theological. McClintock and Strong's "Cyclopedia of Biblical, Theological, and Ecclesiastical Literature" (12 vols., New York, 1887-99, rev. ed., 1930) has justly had a great vogue in the United States. It contains nearly all the material to be found in previous dictionaries, and a large number of articles dealing with rabbinical theology and rabbinical writers. Philip Schaff's name is connected with two Bible dictionaries—one published in Philadelphia and New York in 1880 (Italian translation by Erich Muller, Florence, 1891), and a larger "Religious Encyclopedia: or Dictionary of Biblical, Historical, Doctrinal, and Practical Theology," based largely upon Herzog and Piit's "Real-Encyc." To this he added an "Encyclopedia of Living Divines," a work not more popular than the former, published in three editions. Smith's "Dictionary of the Bible," published at the same time by J. Hastings in conjunction with J. A. Selbie, A. R. Davidson, S. R. Driver, and H. B. Swete (4 vols., New York, 1898-1902), is meant for intelligent laymen as well as for scholars, and therefore contains much less purely technical matter. It contains also articles on specifically Jewish subjects written by W. Bacher and other Jewish scholars. By the side of these works must be placed the "Dict. of the Bible," now in course of publication by F. Vigouroux (Paris, 1893 et seq.). Containing the work of a number of Catholic scholars and prepared by an encyclical of Pope Leo XIII., this dictionary is an authoritative Catholic presentation. It embraces a number of subjects dealing with the theology and history of the Church; and it endeavors to combat from the Catholic standpoint modern Biblical criticism. The care employed in its compilation and the richness of its illustrations make it a valuable addition to the list of Biblical reference-books.

There are only three dictionaries by Jewish scholars to be recorded here. Ezekiel b. Joseph Mundlak compiled "Shefah Shemot," Warsaw, 1889, an alphabetic account in Hebrew of all persons and places mentioned in the Bible. In 1896 A. H. Rosenblum commenced the publication of a Bible dictionary in Hebrew, "Ozar ha-Shemot." No topics of general subjects were treated, but only proper names and words occurring in the Hebrew text. The publication ceased after two parts had been issued (New York, 1896-99). A far more ambitious attempt is the "Real-Encyc. des Judenlwissens." Wörterbuch für Gemeinde, Schule und Haus." of J. Hamburger, the first part of which (Stuttgart, 1874) is devoted to the Bible. Hamburger attempts to treat the Biblical subjects entirely from a Jewish point of view, and with continual reference to the Talmud and Midrash, often with a practical and in view, as many of the topics treated were the subject of controversy within the Jewish body. Unfortunately, his references are not exact.
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The first lexicon mentioned in Hebrew literature deals not with the Bible, but with the Talmud. Gaon Zemah b. Paltof of Pumbedita (last quarter of the ninth century) wrote a lexicon

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However, only small fragments have been preserved in quotations (see Kohut, "Aruch Completum," Introduction, pp. xviii. et seq.). Perhaps Zemah himself designated his work by the name "Aruch (ערכ)," which word (derived from the verb ערך, Job xxxvii. 14) is the earliest term in Jewish literature for a lexicon, though it gained currency only through Nathan b. Jehiel's work (see below), not only to promote the knowledge of the pure Biblical language, but also as an aid to

writing poetry. Hence Saadia's "Aggon" was a double lexicon, arranged, as were most of the original Arabic lexicons, according to the alphabetical sequence of the first and final letters of the roots and words, corresponding to the two formal requirements of the Hebrew versification of that time, acrostic and rhyme. Saadia, who originally had supplemented each word by only a Biblical passage in which it occurred, made a second, enlarged edition of the "Aggon," in which he gave the Arabic equivalents for the words, besides also chapters in Arabic on various subjects useful for poets. He also changed the name of the work to "Book of Poetry," or "Book on the Principles of Poetry" (for the extant fragments see Harkavy, "Studien und Mittheilungen," v.). A smaller but likewise epoch-making work of Saadia's was his explanation, from the language of the Mishnah and Talmud, of 70 (or rather 90) words occurring seldom or only once in the Bible. This has been edited many times.

Saadia's elder contemporary, Judah ibn Koshef of Tahart, North Africa, composed a larger work along the lines of Saadia's small list of Biblical words. This work, which is "Koshen," still extant, was written in the form of a letter ("risalah") to the community of Faz (Fez), and has three chief divisions in lexical arrangement, containing comparisons of Hebrew words with (1) New-Hebrew words of the Mishnah, (2) Aramaic words, and (3) Arabic words. This is the first work on Semitic comparative linguistics, and it has held a permanent place in Hebrew philology (ed. Bargas and Goldberg, Paris, 1857). The third part, containing comparisons of Hebrew and Arabic words, was known separately as "Sefer ha-Yahas," or "Sefer Ah wa-Em," according to the initial words (Ibn Ezra, Introduction to his "Mo'aza yin:" Ibn Ezra's contemporary, Isaac b. Samuel, quotes "Aggon Ah wa-Em"); see "Jew. Quart. Rev." x. 729. Ibn Koshef also began a larger lexicon, which, however, was not carried beyond the roots beginning with alef (see Bacher, "Die Anfänge der Hebräischen Grammatik," p. 69; "Jew. Quart. Rev." i.e.). This work, which Menahem b. Saruk quotes as "Sefer Pitomin" (Book of Explanations)
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nations), was, like Saadiah's "Agrog," doubtless written in Arabic, as was the "risalah." What Ibn Koniash's lexicon would have been may be seen from that of David b. Abraham (tenth century), which has been preserved in an almost complete state. The latter author, called also Abu Sulaiman of Fas (Fes), belonged to the Karait sect, and was probably stimulated by Ibn Koniash's writings to undertake his own work, which, also, contained many Hebrew-Arabic comparisons. Like Saadiah, the only author to whom he refers by name, David b. Abraham calls his lexicon (written in Arabic) "Agrog," which he renders in Arabic by "Jami' al-Alfaq" (Collector of Words). Through him the Karaites came to prefer the word "agrog" as a term for "lexicon." An author belonging to that sect, writing in Arabic in the beginning of the eleventh century, calls David b. Abraham's work "the chief representative of the Agrog literature" (see "Revue Études Juives," xxx, 230); and Judah Habadasi (twelfth century) mentions the "Agrog" or "Sifre ha Agrog" ("Montagnac," xl. 125). David b. Abraham also produced an abridgment of his lexicon, as did Levi b. Japheth later, whose work was made the basis of Ali b. Sulaiman's "Agrog," written in the first half of the eleventh century (Pincher, "L'Étude des Unkempt," p. 76, 117, 118; "Revue Études Juives," xxx, 120). Extracts from David b. Abraham's work, which was the only original contribution of the Karaites to Hebrew lexicography, have been published by Pincher (pp. 117-120, 206-216; see also Neubauer, "Notice sur la Lexigraphique Hébraïque," pp. 23-155). After David b. Abraham, Abu al-Faraj Harun only is to be mentioned: he is none other than the anonymous grammarian of Jerusalem mentioned by Ibn Ezra in the introduction to his "Ma'amora." The seventh part of his "Al-Mushtamil," completed in 1026, is a kind of root-lexicon, in which the triconsonantal roots are so treated that all the roots formed by the combinations of the same three letters are arranged in one group; for example, all roots containing the letters ב, ה and ק—namely, בקק, בקנ, במק—are treated under בקק (see "Revue Études Juives," xxx, 247 et seq., xxviii, 20 et seq.). A similar arrangement was also adopted about the same time by the leading rabbinical authority of the East, the geon Hai, in his lexicon "Kitab al-Hawi" (Hebr. "Sefer ha-Massorah," or "Sefer ha-Kohelet"). of which only quotations and fragments are extant (see "Z. D. M. G." lv. 129 et seq., 597 et seq.).

Long before Hai Gaon's time (d. 1038) a lexicon had inaugurated in the West a period of literary activity that made Spain the real home of Hebrew philology. About 960 Menahem ben Saruk wrote his "Mahberet" (name derived from Ez, xxvi, 1), the first complete lexical treatment in the Hebrew language of the words in the Bible. In the arrangement of his lexicon Menahem rigidly adheres to the theory of roots current at that time. He includes roots of one and two letters, and adds a lengthy grammatical introduction together with longer and shorter exкурсы. On account of its Hebrew form this lexicon (ed. Filipowski, London, 1854) was for a long time the generally accepted lexical aid to Bible study in European countries where Arabic did not prevail; while in Spain itself it at first gave rise to lively polemics in the works of Dunash b. Labróz and of Menahem's and Dunash's pupils. It was soon superseded, however, in the new era of Hebrew philology inaugurated by Menahem's pupil Judah b. David Hayyuj.

Hayyuj (end of the tenth century) set forth his theory of roots and his fundamental view of verbal inflection in two works, in which the weak radicals and the radicals in which the second letter is doubled are grouped together in lexicographical order. The same arrangement obtains in the first work of Hayyuj's eminent successor, the "Kitab al-Mustalhak" (Hebr. "Sefer ha-Ishugoth"), a critical supplement to Hayyuj's works by Abu al-Walid Merwan ibn Jaahah. The chief work of Abu al-Walid (called R. Jonah in Hebrew; lived in the first half of the eleventh century) is divided into a grammatikon and a lexicon. The latter, entitled "Kitab al-Usul" ("Sefer ha-Shorashim"), is the high-water mark of the lexical activity of the Middle Ages, and is remarkable for the value of its conclusion; ibn Janah, tent as well as for the methodological arrangement of the material. Especially noteworthy are the comparative definitions of the words and the large number of Bible-exegetical details. This lexicon influenced directly or indirectly the entire later Hebrew lexicography: the Arabic original was edited by Neubauer (Oxford, 1875); and Recher edited the Hebrew translation of Judah ibn Tilbon (Berlin, 1880).

Mention should be made here of the following works pertaining to the subject, and written in Arabic by Spanish Jews of the eleventh and twelfth centuries: Judah ibn Balaam's small treatises on the homonyms and particles; Abu Ishaq ibn Bara'a's monograph "Kitab al-Muwaqarah," on the relation of Hebrew to Arabic (edited, as far as extant, by Kohonoff, St. Petersburg, 1884); "Kitab al-Kamil" (in Hebrew "Sefer ha-Shorashim"), including a grammar and lexicon, by Jacob b. Eleazer of Toledo, known only through extracts.

Outside the domain of Arabic culture the first great lexicon to traditional literature (Talmud, Midrash, and Targum) was contributed by Italy, the old seat of Talmudic scholarship. This work is the "Aruk" of Nathan b. Jehiel of Rome, which was finished about 1100, and has remained up to the present time the most important lexical aid to Talmudic study. Nathan arranged the roots according to the early system followed by Menahem, and paid particular attention to rare expressions and borrowed words, following largely the Talmud exegesis handed down by the Geonim (first ed. in Italy before 1480; latest ed. by ""Arak"". Kohut, 1878-92, 8 vols.). With the exception of Gaon Zemah's "Arak", referred to above, the only work of this kind mentioned as preceding Nathan's is the "Alphabetot," a kind of glossary by Makir, the brother of Bab benu Gershom (first half of the eleventh century; see Rapoport's biography of Nathan, note 12). Samuel b. Jacob ja'ani of North Africa made important additions to Nathan's "Aruk" in the twelfth century ("Grätz Juedische," Hebrew part, pp. 1-47).
The glossaries by the geonim Sherira and Hai accompanying the texts of certain Talmudic treatises do not come within the scope of this article (see Bacher, "Leben und Werke des Abulwald").

Half a century after Nathan b. Jehiel, Menahem b. Solomon, also of Rouen, wrote a lexicon with the evident intention of upholding Ibn Saruk's reputation in the face of the system founded by the Spanish school, and at that time (1450) propagated in Italy by Abraham ibn Ezra. Menahem b. Solomon's lexicon is the chief part of his manual of Bible study, "Eben Boṣṣaṭh" (Touchstone; see Bacher in "Gott. Jubelschrift," pp. 144-146). While this lexicon had little influence, that of Solomon ibn Parshon, "Malhevet ha-'Arûk" (ed. R. G. Schne. Frankf. 1820), is a remarkable example of intellectual activity and wide literary knowledge from a region which is not otherwise mentioned in the history of Jewish literature. It presents in uniform alphabetical arrangement the vocabulary of the Bible, the Targum, the Talmud-Midrashic literature, and some later works, in about 18,000 articles, most of which are very short. The author called his work "Sefer ha-Meẓûrah," and sometimes "Agron" (see Bacher, "Ein Hebraisch-Persisches Worterbuch aus dem 14. Jahrhundert," Straßburg, 1890). A century later Moses Shirwaini of northern Persia completed (1458) a Hebrew-Persian lexicon which he called "Agron" (see Bacher in Stade's "Zeitschrift," xvi. 201-247). This is a popular aid to Bible study, as is also the "Makre Dardeke," a Hebrew-Arabic-Romanic (Italian, French, Provençal) glossary to the Bible which was produced about the same time in western Europe (printed at Naples about 1489).

At the beginning of the sixteenth century a great and decisive change occurred in the history of Hebrew philology. From that time this science, hitherto cultivated exclusively by the Jews, took rank in the large circle of scientific activities inaugurated by the new humanism; and it soon became a mighty factor in the religious movement that revolutionized German, Protestantism, going back directly to Bible study, as is also the "Makre Dardeke," a Hebrew-Arabic-Romanic (Italian, French, Provençal) glossary to the Bible which was produced about the same time in western Europe (printed at Naples about 1489).
philological literature within Judaism was worthily closed. His works include: “Sefer Zikronot,” a Masoretic lexicon or, rather, a Masoretic concordance to the Bible, still in manuscript; “Thalh,” a small lexicon of 712 articles (published in 1541 et seq.), containing mostly New-Hebrew words; and “Metsur-german,” the first lexicon to the Targumim (1541). Abraham de Balmes did not finish the lexicon of roots to which he refers several times in his grammar.

The paucity of production in the field of lexicography during the three centuries of Jewish literature from 1500 to 1800 may be seen in the following chronological list of works issued during this period, which are short and served chiefly practical purposes. As the following lists have been made with the help of Steinschneider’s “Bibliographisches Handbuch” (compare the corrections and additions by Steinschneider and Porges in “Centralblatt für Bibliothekswesen,” XIII, XV):


During the same period (1500–1800) the need of lexical aids felt by Christians studying Hebrew called forth a large number of lexicons, the list of which is as follows:


Alphonso Zinzerle, “Vocabulum et Complutensium Lexic.,” Leyden, 1548.

Christian Lexicographia.


Eberhard, “Lexicon Hebraicum,” Basileae, 1557; Augsburg, 1559, 1566, 1569.


Sancius (Florus) paginus, “Lexicon Hebraicum,” Basileae, 1557; Augsburg, 1559, 1566, 1569.


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S. Burgisser, "Lexicon Hebr.-Chald.-Lat.," Copenhagen, 1730.


Jo. Simonis, "Omnipotentia V. T."


Jo. Simonis, "Dictionarium V. T. Hebr.-Chald.", in 2 volumes, 1751, 1761.


Ph. N. Moser, "Lexicon Manuale Hebr. et Chald.", in 2 volumes, 1775.

Jo. Chr. Fried. Schulz, "Hebr.-Deutsches Worterbuch uber das A. T."

To this list must be added the following lexicons on the language of the Talmud, written by Christians:

Sebastian Minster, "Dictionarium Chaldacum, non tam ad Chald. Interpretum, quam Rabbinorum Intelligence Commentum Necassarium," Basel, 1625.


Ben. Gorin, 2 volumes, "Lexicon Chaldac-Rabbinicum."

Among the seventy or more lexicons above enumerated that were called forth by the study of Hebrew among the Christian theologians down to the end of the eighteenth century, the following may be noted for the number of editions through which they have passed: the works of Sebastian Minster, S. Paginius, Buxtorf, Corceaux, Rellensius, Simonis. Most of the lexicons deal also with the Aramaic portions of the Bible, the designation "Chaldaic" for this language having become current since Sebastian Minster's time, though even Danass In the midst of the Chaldaic period, a number of lexicons were written in Hebrew and Arabic, the most famous of which is the "Rabbinic Dictionary" by R. Hayyim ben Joseph ben Isaac, 13th century. This dictionary is the foundation of all subsequent works in the same field. The "Rabbinic Dictionary" is divided into two parts: "Chaldaic" and "Arabic." The Chaldaic part contains over 20,000 entries, while the Arabic part includes over 10,000. The dictionary is arranged alphabetically, and each entry provides a definition of the word, along with a translation into Arabic, if available. The dictionary is a valuable resource for understanding the complexities of the Hebrew language, as it provides a bridge between the ancient language and its contemporary usage. It is a testament to the enduring importance of the Hebrew language in Jewish culture and scholarship. The "Rabbinic Dictionary" remains an essential work for scholars and students of the Hebrew language, providing a rich resource for understanding the intricacies of the language and its historical development.
Following is a list of other Hebrew lexicons to the Bible which were written by Jews:

- S. B. Schaffner, "Dizionario Compendiato Ebraico-Chaldeico-Latino e Italiano," ib., 1826.
- S. Newmann, "Hebrew and English Lexicon," London, 1834.
- S. D. Steffen, "Tabellarisches Hebr.-Deutsches Wörterbuch," Hanover, 1834.
- "English and Hebrew Lexicon," ib., 1834.
- J. B. Schwarzhaupt, "Neues Hebräisches und Chaldisches Wörterbuch über die Talmudim und Midraschim," with additions by H. L. Pfeiffer, Leipzig, 1875-85; and his "Hebräisches und Chaldisches Wörterbuch über die Targumim," ib., 1886.

Jewish learning of the nineteenth century has produced important works in the field of Talmudic lexicography, the most important of which are Jacob Levy's "Neuehebräisches und Chaldisches Wörterbuch über die Talmudim und Midraschim," with additions by H. L. Pfeiffer, Leipzig, 1875-85; and his "Chaldisches Wörterbuch über die Targumim," ib., 1886. M. J. Steffen's work, "Dictionary of the Talmudic Lexicographical Terms," London and New York, 1890 et seq., the concluding portion of which will shortly appear, is also of independent value. Alexander Kohut's edition of the 'Aruk, mentioned above, assumed the shape of an independent lexicography by reason of its size and weight of material. J. M. Landau's edition of the 'Aruk, Prague, 1819-24, also containing many additions, was used for a long time. The foreign words, more especially of the Talmud, are explained in S. and M. Bondi's "Dics. de la Langue Hébraique," Dessau, 1813; in J. B. Schönbrun's "HaMiz'hah," Warsaw, 1835; by A. Brul in "Fremdsprachliche Reiseschriften in Talmud und Midrash," Leipzig, 1839; and in J. Furler's "Glossarium Graeco-Hebraicum, oder der Griechische Wörterbucher der Jüdischen Middraschwerke," Strassburg.
1890. An important supplement to the Talmudic lexicons, including the whole material, is S. Krauss's "Sprachliche und Literarische Leshower im Talmud, Midrasch, and Targum," with notes by Immanuel Löwy, Berlin, 1888, 1889. Among other works on Talmudic lexicography, which may be mentioned on account of their lexical form:

Jacob Berlin, על יִשָּׁרָה, grammar to the "תַּלְמוּד," Breslau, 1849; R. Woolf, Jerusalem, 1855.

M. Lattin, additions to Levy's lexicon, Milan, 1878, 1881; "Mittelsprachensystem," 1886, 1887.


M. E. Rabinow, יִשָּׁרָה, Vienna, 1862.

G. D. Talmon, יִשָּׁרָה, "Aramaic-Neuebisch Wörterbuch zu Targum, Midrasch, and Talmud," Frankfurt-on-the-Main, 1893, 1894, a very useful work.

No special lexical treatment of the Neo-Hebrew of the Midrashim has yet been undertaken, though a beginning is found in Hananah Coen's יִשָּׁרָה, Breslau, 1845. Mention should also be made of the work of the non-Jewish scholar A. T. Hartmann, "Thesaurus Linguae Hebræae," Rostock, 1822, and Geiger's glossary to his "Lehrbuch der Bibelexegetischen Kunst der Judischen Schriftauslegung. Ein Worterbuch der Bibel," in the "Abhandlungen der Kaiserlichen Akademie der Wissenschaften," Vienna, 1848. This, which included very instructive lists of words in his works on synagogal poetry, expressed in 1896 a "wish for a lexicon of the Aramaic language" (in "Z. D. M. G." x. 301-311; "Gesammelte Schriften," iii. 14-30); but this wish has not yet been fulfilled. See also Steinschneider, "Fremdsprachliche Elemente im Neuesbischen," Prague, 1845, 1847, containing Hebrew words and phrases found in the Talmud, is carried only as far as the end of the 7th century.


There is as yet no lexicon of the later form of Hebrew in post-Talmudic times, when the vocabulary was strongly influenced and enriched by the various sciences treated in the Hebrew language and by the translations from the Arabic. Jac. Goldenthal issued his "Grundzüge und Beiträge zu einem Sprachvergleichenden Rabbinisch-Philologischen Wörterbuch," in the "Abhandlungen der Kaiserlichen Akademie der Wissenschaften," Vienna, 1849. This, which included very instructive lists of words in his works on synagogal poetry, expressed in 1896 a "wish for a lexicon of the Hebrew language" (in "Z. D. M. G." x. 301-311; "Gesammelte Schriften," iii. 14-30); but this wish has not yet been fulfilled. See also Steinschneider, "Fremdsprachliche Elemente im Neuesbischen," Prague, 1845.

In the last few decades the vocabulary of the Hebrew language, which is used in Russia and Poland as a literary language, and in certain regions of Palestine and the East as vernacular, has been materially increased, and many cases at the sacrifice of the models set by Biblical purity and historic tradition. This is due to the fact that it is used in journals and scientifc works, so that modern objects and ideas must be expressed in the ancient language. The unscientific arbitrariness thus arising would be checked by a dictionary including the different phases of the development of the Hebrew language, in which the Hebrew of the Bible, of the Midrash, of the medieval scientific and poetic literature, and, finally, the modern revived Hebrew should each be treated, and those words definitely adopted and standing the test of scientific investigation be lexically determined. The publication of two such lexicons has recently been undertaken, partly with scientific ends in view, partly to answer the practical needs of those writing in Hebrew; namely, S. I. Pfeffer's "Ha-Ozar," Warsaw (as far as the letter "z"), and Ben Judah's "Ha-Millon," Jerusalem (only two fasciculi so far).

W. B. DIDACHE, or The Teaching of the Twelve Apostles (Didache der zwölf Apostel), a Manual of Instruction for Proselytes, adopted from the Synagogue by early Christianity, and transformed by alteration and amplification into a Church manual. Discovered among a collection of ancient Christian manuscripts in Constantinople by Bryennios in 1873, and published by him in 1881, it aroused great interest among scholars. The book, mentioned by Eusebius ("Hist. Eccl." iii. 20) and Athanasius ("Postal Letters," 20) in the fourth century, had apparently been lost since the ninth century. The most acceptable among the many proposed on the character and composition of the "Didache" is that proposed by Charles Taylor in 1886, and accepted in 1893 by A. Harnack (who in 1884 had most vigorously maintained its Christian origin)—the first part of the "Didache," the teaching concerning the "Two Ways" ("Didache," ch. i.-vi.), was originally a manual of instruction used for the initiation of proselytes in the Synagogue, and was converted later into a Christian manual and translated into Greek and Latin. To it were added rules concerning baptism, fasting, and prayer, the benedictions over the wine and the bread and after the communion meal, and regulations regarding the Christian community (ch. vii.-xvi.). The Jewish student is concerned chiefly with the first part, the title and contents of which are discussed here.

The composite character of the "Didache" is shown by the double title or heading. The first words, "The Teaching of the Twelve Apostles," show that the original book, ch. i.-vi., only the words "Teaching of the Lord to the Gentiles" ( condemnation of the "Didache," ch. i.-vi.), was originally a manual of instruction used for the initiation of proselytes in the Synagogue, and that the original book, ch. i.-vi., was converted later into a Christian manual and translated into Greek and Latin. To it were added rules concerning baptism, fasting, and prayer, the benedictions over the wine and the bread and after the communion meal, and regulations regarding the Christian community (ch. vii.-xvi.). The Jewish student is concerned chiefly with the first part, the title and contents of which are discussed here.

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words is this: 'Whatsoever thou wouldst not have done unto thee, neither do thou to another.'

Here is a great lesson, nothing being said about what love of God impels and what follows is only very loosely connected with the preceding verses. Whether taken from an old Essene document (see St. Ignatius, "Epistle to Polycarp," ii. 3; or from some other Jewish collection of "Sayings" older than Matt. x. 13-20 and Luke vi. 37-40, verses 14-15 are certainly out of place; they intercept the order. So do verses 3-5, in which the "commandment of charity" is treated from the Levitical point of view, though they have parallels in Matt. x. 24; Acts x. 34.

Ch. ii. 1 begins as if the first part of the Decalogue, comprising the first of the ten words of God, had been treated in the preceding chapter. "And the second commandment of the Teaching (that is, love of one's fellow man) is: 'Thou shalt not kill.'" (Ex. xx. 17; see verse 3.)

"Thou shalt not commit adultery" (Ex. xxi. 3). This includes: "Thou shalt not commit adultery nor licentiousness," "Thou shalt not steal" (Ex. xxii. 19). "Thou shalt not use witchcraft nor practise sorcery" (Ex. xxii. 18; Lev. xix. 26). (This belongs obviously to the eliminated part comprising the duties toward God.) "Thou shalt not procure abortion, nor shalt thou kill the new-born child" (compare Wisdom xii. 10). (This is the amplification of Ex. xx. 13, and belongs to verse 1.) "Thou shalt not covet thy neighbor's goods" (Ex. xx. 17; see verse 3.)

5: "Thou shalt not forever lie."... (This again refers to the elimination first part.) "Thou shalt not bear false witness" (Ex. xx. 16). "Thou shalt not speak evil nor bear malice. Thou shalt not be doubled-minded nor double-tongued, for duplicity of tongue is a snare of death. Thy speech shall not be false nor vain, but filled with God's word."... (verse 6.)

7: "Thou shalt not hate anyone, but thou shalt love the Jewish people (supported by the scripture)" (compare Targ. to Lev. xix. 17, and for some other thought also compare Targ. B. & R. 59, with reference to Ex. xix. 2 and Gen. xx. 22; see Matt. x. 41, and some thou shalt love above thine own eye). (compare "Epistle to Barnabas," xxi. 11, and another "Didache" version, Barnack and Edersheim.) "Thou shalt not see evil and passyon by" (Ex. xx. 17; Deut. iv. 4, 25; Prov. vi. 33; with reference to 2 Thess. iii. 1 and comp; see the interpretation of Lev. xix. 18: compare above, i. 1.)

Ch. iii. 1 begins on lighter lines, and begins by laying down the following principle: "My child,.files from every evil and from whatsoever is similar to it." This well-known maxim, "לֶא יְכַלּוּ תאַבַּה חָיָּה אֹמְרָהּ (Lev. xi. 23), is asserted in Tosefta, Hull. ii. 21, and R. Elazar of the second century, and in Ab. R. N. 4, in Schurer, p. 95, and in Job, and is explained: "Avoid evil paths in order to escape greater sins." (compare also Judg. xix. 1; Ps. lxxvii. 21, 1 Thess. v. 22; and Baruch, "The Apologies of the Tanaim," i. 38, 281.) In this sense are the commandments of the Decalogue further amplified:

3 warns against anger and contention as leading to murder,

3, against false, licentious speech and looks as leading to fornication,

4, against divination, astrology, and other heathen practices as leading to sinarchy,

4, against lying, swearing, and lying as leading to theft.

5, against an irreligious and a profane attitude toward God as leading to blasphemy.

6, in explaining the desire to accept every seemingly evil happening as good because coming from God.

Ch. iv. 12 refers again to the duty toward God, stating that the honor of God includes the study of His Word; the honor of the teacher; the support of the students and practitioners of the Law; the honor of the father, the support of the household; and having positively expressed hatred of hypocrisy and of whatever is evil (see Ab. R. N. xi. [ed. Saltzmann, p. 641]; it declares in a general way: "The commandments of the Lord should all be kept: none to be added, and none to be taken away" [compare Deut. xi. 13, xlii. 31]).

Ch. v. restates the prohibitory laws under the heading: "This is the Way of Death;" the contemplation, however, shows lack of order.

Ch. vi. contains a warning against false teachers, and addressing the proselyte in verse 2, it says: "If thou art able to bear the whole yoke of the Law, thy life shall be perfect; if not, do what thou canst." This is obviously an allusion to the two classes of proselytes Judaism recognized: the full proselyte, who accepted all the laws of the Torah, including circumcision, Sabbath, and the dietary laws; and the proselyte, who accepted only the Noachian laws as binding. For the latter verse includes the warning not to eat meat which has been offered to idols, which is forbidden also to the Noachians.

As a matter of course, this Jewish manual could not be used in its entirety by the Church from the moment when she deviated from Jewish practices and views. Just as the "Shema' Yisrael" in the saying of Jesus (Mark xii. 29) was dropped by the other Gospel writers, so was the whole first part of the "Didache," dealing with monotheism, tampered with by the Christian editor. The whole book has fallen into disorder, and much of it is misunderstood and misinterpreted by Christian scholars, who judge it only from the point of view of the Church.

The "Two Ways" are indispensable to Jewish. The teaching of the "Two Ways," the one of life and the other of death, runs as a leading thought throughout Jewish literature. Just as Moses set before the people of Israel "life and good, death and evil" (Deut. xxx. 19; Jer. vi. 8), so is the choice between the two roads to be made ever anew (Ps. i. 1; Prov. xiii. 10-20; Zebulon Enoch, xxx. 15; IV Ezra ii. 7, iv. 4; Pirke R. El. xv.; Gen. R. viii., ix., xii., xiv.; Targum to Gen. iii. 22; Enoch, xiv. 2, 4 et seq.; Bacher, Apoc. Baruch, iii. 9 et seq., xxxviii. 15; Book of Jubilees, xxii. 17-29; Testaments of the Twelve Patriarchs, Asher, i.; Abot R. N. xv.; Jer. xi. 38; Sifre, Debarim, 43, 54, based on יִתְנֶה מִי מִי מִי מִי (the way); Deut. xvi. 28; Gen. R. ix. to Gen. xxviii. 30; Job x. 26; Targum; Ex. xxx.; Deut. r. iv. 13; Midrash Tehillim to Ps. ii. 3, with reference to יִתְנֶה מִי מִי מִי מִי; Isa. xii. 2; Ps. cxvi. 4, xxxix. 2; xiv., 21, xiv. 9; xiv. 9; Midrash Prov. i. 3, 777. This twofold way was especially emphasized in the preaching to the Gentiles, who were to be won over to the right way (Sibyllines, Procrustes, 21, 26, 271, 271i., 280). And a faint reminiscence of the twofold way appears to be preserved in the later Halakah insisting that the applicant for admission into Judaism be informed of the death penalties attached to certain transgressions (see Ye., 41a; compare Ruth R. ii. 17 with reference to the Biblical words "Where thou diest will I die").

Another leading idea of the "Didache" is the twofold way: love of God and love of man; both being prefaced by the word יִתְנֶה מִי מִי מִי מִי; Deut. vi. 4; Jer. xix. 18; see Sifre, Debarim, 32; Ab. R. N. xvi. [ed. Saltzmann, p. 64]; Gen. r. xxiv., end). Upon God as "the Maker of man" rests the claim of the fellow man to love (Job xxvi. 13). It is noteworthy that the "golden rule" is given in the "Didache" according to the traditional Jewish interpretation—negatively: "Or יִתְנֶה מִי מִי מִי מִי (see Targ. to Lev. xix. 18; Tobit iv. 17; Philo in Eusebius, "Preparatio Evangelivm," viii. 7; "Apostolic Constitutions," i. 2; see Dibelius; compare Taylor, "Sayings of the Jewish Fathers," 31 ed., p. 142), exactly as Hillel and Akiba taught it when instructing the proselyte regarding the chief commandment of the Law (Shab. 21b; Ab. R. N. xxxvi. [ed. Saltzmann, p. 64]). On the other hand, the New Testament (Matt. vii. 12; Luke vi. 8) has...
Based on the
Decalogue, the "Didache" in its present shape has preserved only
mandments, whereas the "Didache" in its two-fold aspect: duty to God, and duty to man (compare
Taylor, i.e., pp. 218 et seq.). Evidently the original "Didache" contained a systematic exposition of the Ten Commandments, whereas the "Didache" in its present shape has preserved only fragments, and these in great disorder. Thus, for instance, iv. 9–11, and possibly iv. 1, 2, dwelling on the relations of the members of the household to one another, refers to the fifth commandment, nor is it likely that the Sabbath commandment was omitted (compare xiv. 1, where the Christian Sabbath is referred to). The Decalogue and the Shema', as fundamental elements of Judaism, were recited every morning in the Temple (Tamid v. 1), and only because the early Judaeo-Christians (Minim; see Irenæus, "Adversus Haereses," iv. 16) claimed divine revelation exclusively for the Ten Commandments, discarding the other Mosaic laws as temporary enactments, was the recital of the Decalogue in the daily morning liturgy after abolished (Yer. Ber. i. 5c). Philo still regarded the Decalogue as fundamental ("De Decem Oraculis"); compare Pes. R. xxii. – xxiv.; Num. R. xiii. 26). The later Halsah insists that the proselyte should be acquainted instead with the 613 commandments of the Law (Yeb. 47a), whereas the Christian Apostles laid all the greater stress on the second part of the Decalogue (Rom. xiii. 9).

A fourth distinguishing feature of the "Didache" is the accentuation of the lighter sins and lighter duties as leading to graver ones: "Flee from every evil and from whatsoever is similar to it" (iii. 1). This is not a proof of "the superiority of the Gospel ethics over the law" (Schaff, note ad loc), but the very essence of the Pharisaic interpretation of the Law. The same idea is expressed in Ab. R. N. ii. (ed. Schechter, pp. 8, 9, 12; comp. Ab. i. 1): "Make a fence around the Law"; (Schaff, note ad loc), and in the adage: "Go around the vineyard, they say to the Nazarite, but dare not to enter it" (Shab. 13a). Upon this principle the whole rabbinical code of ethics is built up, of which the Sermon on the Mount is only the echo (see Ab. R. N. i.e., and Ethics; compare Taylor, "The Teaching of the Twelve Apostles," pp. 24 et seq.).

The original Jewish benediction over the meal was a thanksgiving for the food and for the Word of God, the Torah as the spiritual nurture, and a prayer for the restoration of the kingdom of David. The Church transformed the Logos into the in-carnated Son of God, while expressing the wish for His speedy return to the united congregation (the Church). It is the prayer of the Judæo-Christian community of the first century, and this casts light upon the whole Christianized "Didache." As to the relation of the "Didache" to Philotheides, see Pseudo-
Philotheides; see also Didascalia.

The "Didache," after adaptation to Christian use, circulated in different versions. It was attached to the "Epistle of Barnabas" (xviii. – xx.); it was worked into the form of "Sayings of the Twelve Apostles" (Klausner, "Bau und Form des 'Apostolischen", and as such propagated in the various churches of the East. An older version is attached to the "Didascalia" as the beginning of the seventh book of the "Apostolic Constitutions." Whether the latter part was also worked out after a Jewish model, or whether the whole Jewish "Didache" did not originally also contain rules concerning baptism, prayer, and thanksgiving similar to those of the Church manual, is difficult to say. Much speaks in favor of this hypothesis: on the one hand, the antagonistic spirit, which transferred the Hebrew Ma-"ad fasts from Monday and Thursday, and on the other hand, the expression "Take the first-fruit and give according to the commandment" (xiii. 5, 7). But the dependence upon Jewish custom is especially indicated by the following thanksgiving formulas:

(1) Over the cup: "We give thanks to Thee, our Father, for the holy wine of David Thy servant which Thou hast made known to us through Jesus Thy servant." This strange formula is the Jewish benediction over the cup. "Blessed be Thou who hast created the fruit of the vine." Christianized compare Ps. lxxx. 15, Tan-"gum; xxvii. It refers to David at the banquet of the future life (Ps. 189; John xvi. 1); compare Taylor, i.e., pp. 38, 39. (2) Over the broken bread: "We give thanks to Thee, our Father, for the life and knowledge which Thou hast made known to us through Jesus Thy servant. As this broken bread, scattered upon the mountains and gathered together, became one, so let Thy Church be gathered together from the ends of the earth into Thy Kingdom!" compare the benediction "Baken" according to Naianus, which contains a reference to Ps. cv. 17; 2 Th. 3. (3) Over the meal: "We thank Thee, O Lord, for Thy holy name, which Thou hast caused to dwell (in every heart, reference to the sprinkled blood) in our hearts, and for the knowledge and faith and immortality which Thou hast made known to us through Jesus Thy servant. Thou, Almighty Lord, dost make all things for Thy name's sake: Thou pourest food and drink to men for enjoyment that they might give thanks to Thee, but in Thee we Thine freely enjoy spiritual food and drink and life eternal through Thy servant... Remember, O Lord, Thy Church to deliver her from all evil and to perfect her in love of Thee, and gather her together from the four winds, sanctified for Thy Kingdom which Thou didst prepare for her. Let grace come and let this world pass away! Hosanna to the Son of David!" (xv. 6).

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DIDASCALIA. See Catechumens, House of.

DIDASCALIA (Didascalia = "Instruction"). A Greek work, in eight books, containing regulations of Church life, better known under the name of "Apostolic Constitutions," the full title being "Constitutions of the Holy Apostles," composed by Clement, Bishop and Citizen of Rome—Catholic Didascalia. Claiming to have been written by the Apostles, the work, proves on closer examination to be based, like the Didache, upon an original Jewish work, transformed by extensive interpolations and slight alterations into a Christian document of great authority. There exists another version, bearing the name "Didascalia," in Syriac, Coptic, Arabic, and (incomplete) in Latin, which, since the appearance of Lagarde's edition of the Syriac "Didascalia" in 1854, most modern scholars consider to be the original work. On the other hand, Bickell ("Gesch. des Kirchenrechts," 1844, pp. 145-177) has given convincing proofs that the "Apostolic Constitutions" is the original work, and the so-called "Didascalia" a mere condensation. In the latter the Jewish elements are too large, the contrary, and the Christian character is more pronounced.

Only the first six books of the "Apostolic Constitutions," which correspond with the "Didascalia," the full title being "The Planter of God and His Select Vineyard, those who believe in His unerring worship and hope to partake of His kingdom,earing in His power and in the communion of His Holy Spirit..." (Codex Euseb. / Act. Apost. Const. III. 19, 7). The name "Didascalia," in Syriac, Coptic, Arabic, and (incomplete) in Latin, which, since the appearance of Lagarde's edition of the Syriac "Didascalia" in 1854, most modern scholars consider to be the original work. On the other hand, Bickell ("Gesch. des Kirchenrechts," 1844, pp. 145-177) has given convincing proofs that the "Apostolic Constitutions" is the original work, and the so-called "Didascalia" a mere condensation. In the latter the Jewish elements are too large, the contrary, and the Christian character is more pronounced.

Jewish Original. As a Greek work, containing regulations of Church life, the Didascalia was translated into Hebrew, and is known from the Talmudic and New Testament literature, and many apocryphal verses from un- known Jewish sources, and casts a flood of light upon Talmudic and New Testament literature. The original writer quotes the Scripture after the Septuagint version, and many apophasis verses from un- known works; and, as will be shown farther on, he is often followed by Paul and other New Testament writers for many of their dicta. His style is fresh and vigorous, bearing striking resemblance to that of the Didache. The Christian interpolator, on the other hand, is easily recognized by interrup- tions of the context, by ill-fitting New Testament references, by occasional outbreaks of Jewish hatred in glaring contrast to the Jewish spirit of the main work. The name "God" is frequently changed by copyists into "Christ," as was occasionally noticed by Lagarde; at times "Christ" is used for "Logos" (the Word).

The name "Didascalia" (given in the Preface and found in II. 39, 55; VI. 14, 16; VII. 50) was borrowed from the Jewish original, the introductory sentence of which, greatly amplified in the "Apostolic Constitutions" and still more in the Syriac "Didascalia," seems to have read as follows:

"The planting of God and His elect vineyard, those who believe in His unerring worship and hope to partake of His kingdom,earing in His power and in the communion of His Holy Spirit..." (Codex Euseb. / Act. Apost. Const. III. 19, 7). The name "Didascalia," in Syriac, Coptic, Arabic, and (incomplete) in Latin, which, since the appearance of Lagarde's edition of the Syriac "Didascalia" in 1854, most modern scholars consider to be the original work. On the other hand, Bickell ("Gesch. des Kirchenrechts," 1844, pp. 145-177) has given convincing proofs that the "Apostolic Constitutions" is the original work, and the so-called "Didascalia" a mere condensation. In the latter the Jewish elements are too large, the contrary, and the Christian character is more pronounced.

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With copious references to Proverbs, woman is warned not to cause men to "stumble" by her en- ticing attire. She is admonished to go about with covered head in the street; not to paint her face, as "all frivolous adornment of what God Himself made beautiful is an affront to the bounty of the Creator;" to walk with downward look and be veiled; to bathe only in places and at times reserved exclusively for women; and, finally, to conduct herself so as not to cause her husband to stumble. All these teachings may be termed "Hilkit Zeniut" (Rules of Modesty), and having many parallels in Massek. Kallah. of Coronel, Vienna, 1884, and in Massek. Derek Ever, were conspicuous features in the life of the Essenes or Zenu'im (Ber. 62a, b; Shab. 118b, 140b; Yoma 31b-31b, Meg. 12b; K. 58a). The warning against lascivious conduct of men, which may cause the stumbling of women, is based on Ex. xxvii (without reference to Matt. xvi); and rules regarding modesty in the dressing of hair and beard, from Wisdom and Proverbs, and wear against heathen and diabolical books. Ch. viii-x contain rules of conduct for women, beginning with a sentence of which Paul's dictum, I Cor. 11, 2, is evidently the copy, not the source (the interpolation made here disturbing the sense). The sentence is as follows:

"Let the wife subordinating herself to her husband; for the head of the woman is the man, and of the man who rules in the way of righteousness, god, his Father, who is over all crowns ("crown"); therefore, next to God, O wife, fear and reverence thy husband.

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"Let the wife subordinating herself to her husband; for the head of the woman is the man, and of the man who rules in the way of righteousness, god, his Father, who is over all crown ("crown"); therefore, next to God, O wife, fear and reverence thy husband.

With copious references to Proverbs, woman is warned not to cause men to "stumble" by her en- ticing attire. She is admonished to go about with covered head in the street; not to paint her face, as "all frivolous adornment of what God Himself made beautiful is an affront to the bounty of the Creator;" to walk with downward look and be veiled; to bathe only in places and at times reserved exclusively for women; and, finally, to conduct herself so as not to cause her husband to stumble. All these teachings may be termed "Hilkit Zeniut" (Rules of Modesty), and having many parallels in Massek. Kallah. of Coronel, Vienna, 1884, and in Massek. Derek Ever, were conspicuous features in the life of the Essenes or Zenu'im (Ber. 62a, b; Shab. 118b, 140b; Yoma 31b-31b, Meg. 12b; K. 58a). The warning against lascivious conduct of men, which may cause the stumbling of women, is based on Ex. xxvii (without reference to Matt. xvi); and rules regarding modesty in the dressing of hair and beard, from Wisdom and Proverbs, and wear against heathen and diabolical books. Ch. viii-x contain rules of conduct for women, beginning with a sentence of which Paul's dictum, I Cor. 11, 2, is evidently the copy, not the source (the interpolation made here disturbing the sense). The sentence is as follows:

"Let the wife subordinating herself to her husband; for the head of the woman is the man, and of the man who rules in the way of righteousness, god, his Father, who is over all crowns ("crown"); therefore, next to God, O wife, fear and reverence thy husband.
The qualities necessary for an overseer (based on Ex. xxviii. 21; compare Mel. 72a, ed. loc.; Sifra, Bemidbar, 92; Debarim, 15; Sanh. 17a) are enumerated in ch. ii., and repeated in I Tim. iii. 2-7. One of these is that he should not be a profligate (exaggere = οὐ; compare Kîl. 76b. A. V. "novice," I Tim. iii. 6, is incorrect). From Lev. xxii. 17 (compare Sanh. 49a; Er. 64b), show no greediness, especially in dealing with Gentiles (the latter words are omitted in I Tim. iii. 8; compare, however, Yer. B. M. ii. 80): suffer rather than inflict injury (compare Shab. 98a, אָרָיָּם אָרָיָּם אָרָיָּם; shun heathen festivals and heathen tastes; and as a good shepherd lead his flock by a good example (after Lev. xv. 31, LXX.; Hos. iv. 6, LXX.).

The name "episcopus," taken as "watchman" ("The shepherds should be good watchmen"; compare Jer. xxi. 9, LXX., and Ezek. xxviii. 9), is derived upon enjoining him to expel bad sheep from the flock (ch. ix.-x., with reference to Achan and Geh. xiii., p. 71, line 5, ed. Lagarde [compare p. 73, line 8]; book III., ch. viii., id., p. 105, line 6; book IV., ch. viii., id., p. 110, line 28).

The overseer also offers remission of sins to the transgressor who repents, exactly as, when David confessed his sin before God, the Holy Spirit answered (II Sam. xii. 13, LXX.): "The Lord also hath put away thy sin: be of good cheer, thou shalt not die" (ch. xviii. and xxii.). Moreover, "he who does not receive the penitent is a murderer of his brother, like Cain" (ch. xxii.). The sinner's claim upon compassion is especially illustrated by a remarkable portion of a Midrash relating more elaborately than in any other work the story of Manasseh's idolatry and repentance, Manasseh's prayer forming an integral part of the whole baggaric legend, while the fruitlessness of hypocritical repentance is illustrated by the singular story of Amon (see AMON; MANASSEH). Ch. xxii.-xxviv.: The weak, unpropitious Apostolic testimony here added by the Christian redactor only serves to establish the Jewish character of the remainder.

Still more remarkable are ch. xii.-xv., which, dwelling upon the proper treatment of the penitent sinner, refer to Ezek. xxxiii. 11 et seq. Ch. xiv. and xviii. contains arguments in favor of mingling with the wicked in order to win them over to righteousness and to obtain God's pardon for them, without even a reference to the life-work of Jesus—a fact which excludes the very possibility of a Christian authorship of the book. On the contrary, remonstrating against those "relentless" fanatics who would let the wicked perish in their sin, the author says (ch. xiv.):

1. The lovers of God who converse with the sinners are not guilty of sin, but are imitators of their Father in heaven, who maketh His sun rise on the righteous and on the wicked, and sendeth His rain upon the just and the unjust (compare Apoc. viii. 14, ed. Schochütz, p. 4. This is the source also of Matt. v. 45 and of II Tim. ii. 21). Vipers and vipers are in the same area, and only those are crowned who have nobly striven.

2. All the teachers of coming to the sinners (compare the controversy between the Shammaiites and the Hillelites in ch. r. ii. iii. id. Shemot, p. 141, and H. S. 25a). The sinners should be offered comfort and hope (Isa. xi. 1, LXX.); and Noah, Lot, and Rahab are given as instances that conversation and association with the unrighteous do not condemn the righteous.

Likewise is the picture of the good shepherd, who "strengthens the weak, heals the sick, and seeks that which is lost" (derived from Ezek. xxxiv.), elaborately described in ch. xviii.-xx., for the New Testament similes (Luke xv. 4 and Matt. x. 6), as well as for the baggaric pictures of Moses and David (Ex. R. ii.; Tan. Shemot, ed. Buber, p. 6; Midr. Teli. to Ps. lxviii. 71). Like the gentle shepherd (Isa. xlv. 1), the overseer should endeavor to save all the members of his flock, and say to the sinner, "Do thou but return, and I will accept death for thee." This is the original of "the good shepherd" who "giveth his life for the sheep" (John x. 11-13, quoted in the interpolated passage). "Like a father he should love them as his children, and rear them as the hen reareth her chickens" (hence Matt. xxvii. 32).

A genuine piece of halakic legislation occurs in ch. xxiv.-xxv., concerning the use of charity-offerings: The overseer should not use the godly things as if they were profane (אֶּרֶץ מַעֲמֹרַשׁ = בְּלְאִירָה), but with restraint. He may, as "a man of God" (compare II Kings iv. 6; Ket. 103b; "Didache," xiii. 5-6), use as godly things the tithes, first-fruits, and all the freewill offerings brought in for the poor, the orphan, the widow, the sick, and the stranger, but may not misuse them in selfish greed. Here follows, with references to Num. xxii. 22 (compare Yer. Sheb. iii. 47c); Ezek. xxxiv. 8, Isa. v. 8, and Lev. xix. 18 (541), the passage which is obviously the source of Paul in I Cor. ix. 7-8. Referencing to Deut. xxv. 4, it says:

1. In the same manner as the ox that labors on the threshing-floor without a yoke sits itself down, but does not eat it all up, so do you the labor for the threshing-floor [אֶּרֶץ], compare Isaiah 56-
2. That is, on the congregation of God—set of the congregation.
In the same manner as the Levites who served in the Tabernacle, the Levites who served in the Tabernacle partook of all the things offered to God (Num. xviii.).

In the following passage, beneath "the Church of Jesus the Savior" (YHWH), there is discernible "the congregation of God that escaped the Ten Plagues and received the Ten Commandments, and has yod (= ten) as its first letter, while named after God (YHWH), whose first letter is also yod (= ten)."

In the passage, the overseer is recommended to the people's love and reverence as their high priest, as "the father ["abba"]; see Kohler in "Jew. Quart. Rev." xiii. 567 et seq.) who caused you to be born anew as God's children through baptism and the Holy Spirit (see Essenes), and as "the earthly god," after Ps. lxxxii. 6; Ex. xxii. 27.

Great stress is laid in ch. xlv. et seq. upon the avoidance of heathen courts of justice for the adjudication of differences (comp. Tan. Yelamdenuto Deut. xvi. 18; Yalk. to Ps. cxiv.). On Sabbath no judicial debates should take place; peace only is to prevail; whereas the court sessions should be on the second (and the fifth [?] day of the Sabbath, so that the controversy Jewish may be settled in the interval, and the Courts of contestants may have peace again on Justice, the Lord's Day (see Syrac. "Didascalia," xi.; Ket. i. 1; Beza v. 2). Compare "Didache," viii. 11 against the Jewish "Ma'amadot.").

According to ch. lxvii., the assistants ("diacones") and elders give their votes as "men of God," and the overseer decides; God, whose Shekinah (the text has Χριστόν) is present, confirming the judgment (after Ps. lxxxii. 1; compare Midr. Teh. ad he.

"Eventhe heathen judge, before passing the final decree of capital punishment, lifts his hand toward the sun and swears that he is innocent of the blood of the accuser; a person who should express regret should be given only after careful investigation.

"Be, therefore, righteous judges, penitent, and free from anger. If it happens that by some evil influence you become angry at anyone, let not the sun go down upon your wrath: for, says Davids, "be angry, and sin not" (Ps. iv. 4, 6, LXX.); that is, "be so corrected, set your wrath, lasting long, become hardened and work sin." For "the threats of those that have a settled hatred are to death," says Solomon (Prov. xii. 25, 26, LXX.)."


Wherefore, brethren, it is your duty to pray constantly and to remove vanity. God loves not those who are at vanity with their brethren on account of unjust anger" (compare Rev. 19).

"Before the prayer which follows the reading from the Law and the psalm-singing and the instruction ("didaskalia") out of the Terumah ("Hahafkalah"), should the assistant ("amarom") yod, while standing near you, say with a loud voice: "Let no one have a quarrel with another. Let none come in hypocrisies! For the provision of peace (I sa. 12), offered on entering private houses, is all the more applicable to those that enter the congregation of God, as the same 'let it be ten' ("synagogue") indicates the gathering of all who belong to the Lord and the augmentation of the number of those 'saved by concord'" (ch. lv., ch. lvii.).

Divine service, under the direction of the overseer, "as the commander of a great ship" (compare Clement's Epistle to James xiv.-xv.; B. B. 91b; Ber. 28a; Levi, Neuberger, Wörterb., s. v. Χριστόν, and under the supervision of the deacons (Πρεσβύτεροι), begins with the reading of the two lessons from the Torah and the Prophets, while "all stand in silence" (according to Deut. v. 29 [A. V. 31], xxvii. 9). This is followed by expositions by the seven elders, and finally by the overseer ("maftir"); then prayer is offered for the land and its produce, for the high priest and the king, and for the peace of the universe, the fear of all being turned eastward "toward the site of Paradise"; and the overseer then gives the closing benediction (ch. lvii.).

Ch. lxxii. states that the overseer should explain to the people the service regularly, and not by their absence to cause the body of the divine glory, Shekinah ("text," "Christ"), to lose a member (compare Beza v. 2; compare Shab. 150a). "The overseer, who adoptsthe as God's child, is thy father, and his right hand, with which he imbues thee with the Holy Spirit, thy mother; therefore honor them as thy spiritual parents" (Ex. xx. 12; comp. B. M. ii. 11).

According to ch. lxxi., the people should pursue their trades as by-force (Xδανον) and the worship of God as their main work (τιμος), avoiding the shows and theaters of the Hellenes and the Hellenic oracles, and adhering to the congregation of the Lord, "the daughter of the Highest," and which is interpreted "confession" (την θειαν καταλογισμον)." According to ch. lxxi., the people should pursue their trades as by-force (Xδανον) and the worship of God as their main work (τιμος), avoiding the shows and theaters of the Hellenes and the Hellenic oracles, and adhering to the congregation of the Lord, "the daughter of the Highest."

"There is no fellowship between God and Satan" (hence Cor. vi. 14, 15). Only for the sake of redeeming a captive and saving a soul (σωτηρια) do other necessary objects may such places be visited (compare Shab. 150a)." The younger men of the congregation should work for their own support and for that of the needy (Prov. vi. 6, LXX., xii. 11, xix. 9)." Work. Eccl. x. 18]: 'And if any one will not work, neither shall he eat among you,' for the Lord our God hateth the slothful. For no one of those who are dedicated to God (τος αυτως της κυριοτητος)" (Targ. to Judges v. 9; I Mac. ii. 42; see Disorations in Rabbinical Literature ought to be idle," Here again Paul (II Thess. iii. 10) copies from the "Didascalia.

Books III. and IV.: These, as well as part of Book V., contain regulations concerning the support of widows, orphans, and other persons in distress, but the order in which they are presented is scarcely the original one. The fundamental idea underlying the book which deals with widows as a special class, or holy order, is that they are "types of the altar of God" (Book III., ch. vi., vii., xiv.; compare Book II., ch. vii.).
The institution of pious widows spending their time in prayer goes back to pre-Christian times, and can not be of Eocene or Hasidic origin (see Luke ii. 38-39; Anna and Sarah Bat Asher); the Therapeutae had their class of aged women who led a holy life, and who were regarded as virgins because they would not marry a second time (Philo, "De Vita Contemplativa," § 8; see especially Conybeare in his edition, pp. "the Altar 303 and 338; compare Kohler, "Testament of Job" in Robert Memorial Volume, pp. 287-292). These "virgin widows," whose type was Judith (see Judith xi. 17, xii. 6-8, xvi. 22), are called "the pious women" (דועינה ונשואים) "to save their generation" (Ex. R. 1.; Num. R. xxi.; Targ. Yer. to Ex. xxviii. 8; Soṭah 12a). These widows had to be sixty years of age (ט״ו), compare Abot v. 21) before they were admitted into the order of women (hence I Tim. v. 9: "the Syriac "Dīdākha" has "sixty" changed into "fifty"). On entering the order they had to take the vow of virginity—that is, that they would not marry again; whereas they were to be of an age when re-marriage was no longer thought of. Exceptionally young widows after a brief marriage were admitted when they had had an "especially gifted widowhood." to be blessed like (?) Judith and the widow of Zarephath mentioned in I Kings xviii. 9 (Bousset, ch. 1). Widows not belonging to the order might marry a second time, lest they be conspired against by Satan (ib. ch. ii.).

"The widows who are supported as consecrated to God must be sober, chaste, faithful, and pious; they must have been married only once, have brought up their children well, and have entertained strangers without blemish" (ch. iii.). The widow "should be meek and not haughty of speech, and leave to the rulers doctrinal questions to be answered for the young applicants. Only the union of God she should defend against polytheistic errors, but in regard to the mysteries of the Shekinah [the text has "Christ"] she must use caution in order not to blaspheme God." (Isa. iii. 5, LXX.). "She should not teach in the assembly, but pray, and listen to those that teach." (hence Paul in I Cor. xiv. 34). "Being the altar of God, she should go to the houses of the faithful to obtain alms, not to the houses of strangers [Syriac "Dīdākha"]; "to become a stumbling-block to men"). Nor should she indulged in foolish prattle instead of going to the synagogue on the Day of the Lord for rest and watchfulness like the angels ["watchers"]. Nor should she, disinterested with her support by the congregation, be solicitous about mammon and make her bag her God, "worshipping mammon instead of God" [hence Matt. vi. 34; compare Sifre to Deut. vi. 5]; but, like Judith, she should pray unceasingly for the congregation, remaining in her house, singing praises, reading the Scripture, holding vigil and fasts, communing with God continually in songs and hymns; and let her take wool for work to help others, but not for her own use" (ch. vii.-viii.). "As little as the priests were allowed to accept free-will offerings from a repulsive person or a harlot [Deut. xxiii. 18; Mal 1: 13, 14], is the widow allowed to accept any gift from improper sources, nor indeed from any one who has been excommunicated from the Synagogue; for prayer ought not to be offered by the recipient for such a one, this being an offense against the Holy Spirit [the text has "Christ"] (ch. viii.). "Any widow who fosters strife acts like Cain, and will be cast out of the kingdom of God and delivered to eternal punishment as doing the work of Satan" (ch. ix.). "It is by appointment of God that the overseer distributes the gifts among the widows, and they have to pray both for him and for the giver" (ch. xiii.-xiv.). In ch. iii.-iv. It is stated to be the overseer's duty, as the steward of God, to provide for the wants of all the needy, the widows and orphans, the friendless and the afflicted, without any partiality, and to mention the name of the giver so that the recipients may be able to pray for him (Isa. viii. 7; Dan. iv. 37; Ps. xii. 2 [A. V. 1]; xxvi. 9; Prov. xvi. 6, xix. 17, xxi. 18). Also those who assist the overseer in the administration of the needy (ט״ו), compare Kohler, "Testament of Job," in I. c. p. 185; hence "disburse" is "distributes") are required to be spotless like him and still more energetic (ט״ו), ever ready to travel, to carry messages, and to minister to the needy. Women should attend to women in need. They should not be ashamed to attend to those in want, but, if needs be, should lay down their lives for a brother, imitating the Lord of heaven and earth (compare Targ. Yer. Gen. xxxv. 9), acting only for His name's sake. They should visit all who are in need of visitation, and report to the overseer (ch. xix.)."

Of Book IV, the earlier chapters treat mainly of orphans:

"When the son or daughter of any brother [the Christianized text has "Christians"] becomes an orphan, some one of the brethren should adopt the same, and, if possible, marry the girl to his son. They who do so, perform a great work [ט״ו], and will receive reward from God; and if, because such orphans are poor, he, being rich, is pleased to do so, as the father of the fathers and the judge of the widows [Ps. xxviii. 6 (A. V. 5)] will provide for them, while the format of such a one will be spent by pious hands" (Lev. xxvi. 36; Ezek. xxv. 2, see "Didascalic Interpretation; Isa. x. 1.").

"While the overseers have, like husbands, to provide for the widows [compare Ex. xxxiv. 29, Hebrew text]; to give work to the marketeers; to show compassion to the widow; to give shelter to the strangers, food to the hungry, drink to the thirsty, clothing to the naked, visitation to the sick [ט״ו], rescue to the imprisoned [ט״ו], they must take special care of the orphans, give the married maiden in marriage to a brother, and cause the young men to learn a trade [ט״ו] in order to become self-supporting [as concerning the bringing up of orphans, ט״ו, Ex. xvi. 29; see above]. Both widows and orphans receiving gifts shall give thanks "to the Lord who giveth food to the hungry" . . . . " (Ps. civ. 16-18; cvii. 16-18; Esth. i. 23; I Par. ii. 17.)"
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**Evoke divine punishment, as in the case of the prophet (1 Kings iii. 1-5); and the prayer of those who received such gifts would not be forbidden heard (Jer. vii. 16, xv. 1). Neither did Elisha accept gifts from Hazael gifts.

*Charitable* woman from Jeroboam's wife (1 Kings viii. 10; 1 Kings xiv. 8). Ye have received the gifts of the Levites and should not receive from the wicked. It is better to perish from want than to accept from the enemies of God* (Ex. xlv. 1). Receive only from such as are found, on examination, to walk in holiness, and not from those who are expelled from the Synagogue. "The Lord is honored only out of right righteous money is to be used for the ransom of captives and imprisoned ones" (Deut. xxiii. 19). Only righteous money is to be used for the ransom of captives and for the sacrifice of a guilt-offering. It is better to perish from want than to accept from the enemies of God. It is better to perish from want than to accept from the enemies of God. It is better to perish from want than to accept from the enemies of God. It is better to perish from want than to accept from the enemies of God. It is better to perish from want than to accept from the enemies of God. It is better to perish from want than to accept from the enemies of God. It is better to perish from want than to accept from the enemies of God.

Of the four chapters which close Book IV., only partly preserved in the Syrian "Didascalia," the eleventh is, with the exception only of the words "and our divinewords," certainly Jewish. It enjoins parents to train their children well, have them learn useful trades, familiarize them with holy Scripture, guard them against bad company, and, finally, to join them in wedlock in due time (compare Kidd. 29a; Tosef., Kidd. i. 11; Yeb. 62b).

Book V.: This book, treating of martyrdom, resurrection, heathenism, and the feast-and-fast days, rests, in spite of the pronounced Christian character which it now has, upon a Jewish substratum, "Christ" having often, and at times very awkwardly, been substituted for "God." The ideas presented in ch. i.-iv. are that "he who is condemned by the heathen to the games and the beasts for the name of the Lord God is a holy martyr, the son of the Highest, and a vessel of the Holy Spirit" (compare Jer. xlv. 11; 1 Sam. vi. 19). "A faithful martyr ["witness"] is he who strove by his own blood for the cause of faith" (ch. viii.-ix.).

On Sabbath and holy days, which are days of joy (Isa. lviii. 13), all obscene talk and song should be avoided, according to Ps. x. 7: "Rejoice with trembling." Names of heathen gods are not to be mentioned, nor should one swear by any of the luminaries or elements (ch. x.-xi.).

Book VI.: Ch. i.-iv. warn against heresies and schisms, dwelling at great length on the sedition of Dathan and Abiram against Moses—

**Heresies**, who "exhibited the Law of God in the perfect number of Ten Commandments," and of whom God said: "There were not a prophet like unto Moses" (Deut. xxiv. 17). No Christian could without considerable modification have written of Moses all that is stated here—and on Sheba the son of Bichri (the name is twice misspelled almost beyond recognition)—and on Joshua the son of Jehoshua, who also was tempted by Satan (Zech. iii. 1). In ch. vi. the Sadducees and Douluomos seem to have originally been characterized as heretics among the Jewish people. The present text enumerates all the Jewish sects, and what follows to the end of the book—with the exception of some parts of ch. xxvii.-xxix., which dwell on Levitical impurity in connection with prayer and the Holy Spirit (Ber. iii. 5; compare Kama, "Die Canonisierung der Talmudcodices von Edesus," 1906, pp. 12, 81)—is altogether of Christian origin and anti-Jewish in character.

Books VII. and VIII.: These contain, besides third-century Church canons and the like, diverse subject-matter—probably shown by the late Christian redactor of the "Didascalia" on account of its Judeo-Christian character. The first thirty-two chapters of Book VII. contain a version of the "De-
Didascalia, a work of a Christian author, rests nevertheless upon a more complete Jewish original than the one discovered by Bryennios. Its whole tenor is characteristically Jewish in so far as it has each single precept or sentence based upon some Scriptural verse; and its mode of teaching, like any aggadic or halakic work, is argumentative. It begins the "Two Ways" with an aphorism from Deut. xxvi. 15 and J Kings xvi. 21; the reference to Matt. vi. 24 is manifestly an interpolation. In ch. ii, the verse "Love the Lord thy God" (Deut. vi. 5) is given (compare Isa. xiii. 14). The rule, "Love those that hate you, and ye shall have in an Older no enemy," in itself decidedly Jewish in tone (see Bousset, I.e.p. 393), is derived from Deut. xxiii. 7; "Thou shalt not hate any man, Egyptian or Edomite," as they all are the works of God (compare "Apost. Const." ii. xxxvi., v. vii.). Likewise is the precept "If any one give thee a stroke on the right cheek, turn to him the other also" based upon the argument "Not that revenge is evil, but that patience is more honorable," and Ps. vii. 5 (A.V. 4) is referred to. This proves that Matt. v. 29 is not the source. Old Testament quotations and specific references to the Law are frequent throughout ch. vi.

The principle "Flee from all evil and whatever is similar to it" (compare "Apost. Const." ii. xxxvi., v. vii.) is derived from Isa. liv. 14: "Abstain from injustice," and the warning against anger and envy is illustrated by the fate of Cain, Saul, and Jos (ch. v.). The lesson of submission to God's decree is aptly illustrated by the example of Job—and very naturally by the interpolator's reference to Lazarus (ch. vii.). The lesson of submission to God's decree is aptly illustrated by the example of Job—and very naturally by the interpolator's reference to Lazarus (ch. vii.). The lesson of submission to God's decree is aptly illustrated by the example of Job—and very naturally by the interpolator's reference to Lazarus (ch. vii.).

A striking parallel to the Maimonite statement, "The God of our holy and perfect forefathers, the God of Abraham, Isaac, and Jacob," occur also in the prayer which follows in ch. xxxv. This prayer is an older version of the first of the Eighteen (or Seven) Benedictions, called by the Rabbis סבסב. and, with a few omissions, it reads as follows:

"Our eternal Savior, King of the gods, who alone art the Almighty, God of all things, God of our holy and perfect forefathers, God of Abraham, Isaac, and Jacob, merciful and compassionate, long-suffering and abounding in mercy, to whom every heart is known and every secret thought revealed, to Thee the souls of the righteous are pleasant; Thou doest the works of the holy ones rest in confidence, Thou Father of the perfect, who hearest the prayer of those that call upon Thee in uprightness and interest, the supplication answered... Thou hast made this world a place of woe; it hast opened to all the gates of mercy [םְהָּה נְשָׁוֶת], having shown in each man the knowledge of the Lord, by natural judgment [יִנְּשָׁוֶת], and by the assurance of the Law [דְּוַה], to make him blessed and to make his name known. For Thou didst guide our forefather Abraham when he found the way of truth, and didst teach him in a vision what the world is, faith preceding his knowledge [יִנְּשָׁוֶת], and the covenant was the consequence of his faith [Gen. xv. 7, xviii. 17]. And when Thou gavest him Isaac as son, Thou saidst, 'I will be a God to thee,' [Gen. xxvi. 5], and when our father Jacob was sent to Mesopotamia Thou showedst him the Word [מְשָׁבְת], and through him spakest, 'Behold I am with thee,' [Gen. xxviii. 13], and so spakest Thou to Moses, Thy faithful and holy servant, at the vision of the bush: 'I am that I am' [Ex. iii. 14, 15]. 'O Thou shield of the poverty of Abraham, be blessed forever' [דִּבְתֶךְ נִנְּשָׁוֶת], and so spakest Thou to Moses, 'The Lord God of the spirits of all flesh is present' [Ex. xvi. 19]."
earth, emulating the heavenly powers night and day, and singing with a full heart and soul (Ps. lxviii. 18 [A. V. 17]). After quotations from Deut. iv. 39; I Sam. ii. 2-4; and Deut. xxxiv. 6, the benediction closes thus:

"Thou art glorious and highly exalted, invisible and unsearchable; Thy life without end; Thy work without assistance; Thy kingdom without end; Thy strength irresistible; Thine army very numerous. Thou art the Father of Wisdom, the Creator of Creation, the Author of Providence, the Giver of Laws, the Supplier of Waters, the Founder of the Universe, and the Bearer of the Highest, the God and Father [seen "Christ"] is Interpreted and Lord of those that worship Him whose promise is a life everlasting; whose thanksgiving is eternal, to whom adoration is due from every rational and holy creature." Here the blessing formula, זכריה, is omitted.

Ch. xxxvi. contains the following portions of the original Jewish prayers for Sabbath and festivals:

"O Lord Almighty, Thou hast created the world by Thy Word (see "Christ"); and hast appointed the Sabbath a memorial, because on that day Thou hast made use of our works that we may meditate upon Thy works.

"Thou hast appointed the Sabbath day for the rejoicing of our souls, that we may remember the Wisdom created by Thee. Therefore we assemble on the day of the Lord.

Prayers for and rejoicing with Thy Word which has lit up Sabbath and life and immortality. For through it Thou hast made Israel, the God-blessed, Thy peculiar people. For Thou, O Lord, didst bring our fathers out of the land of Egypt and didst deliver them out of the hand of Pharaoh, and didst redeem them out of the hands of Pharaoh and all those under him, and didst lead them through the sea and through dry land, and feed them in the wilderness with all kinds of good things.

"Thou didst give them the Law, the Ten Words pronounced by Thy voice and written by Thy hand. Thou didst enjoin them to observe the Sabbath for the sake of affording them an occasion of idleness, but as an opportunity of joy that they might learn to know Thy power; in order to preserve them from evil, they kept them as within a holy circuit [23:40] for the sake of instruction that they might relate in the number seven (for there are the seventh day and the seventh month and the seventh year and the jubilee year for remission) (a marginal note probably: compare Philo, "De Special. Legis," II. 99, 100), so that men might come to no cause of presumption. Wherefore, He permitted men to rest every seventh day so that no one should dwell for one week in anger on the Sabbath day: for the Sabbath is the cessation of the creation, the completion of the work, [given for] the study of the Law and the thanksgiving for the blessing and for the rest as the Lord's Day, for the cessation of God as the first-born of the entire creation, so that the Lord's Day commands us to offer unto Thee, O Lord, thanksgiving for all.

Obviously the fourth benediction, ברכת רבrière, has here assumed an Essence, or Gnostic, character, without, however, obscuring the features of the typical synagoga formula.

Ch. xxxvii., xxxviii., and Book VIII. ch. xxxvii., have preserved portions of the last three benedictions recited both in the synagogue and in the Temple, the ברכה עלגואים and מברך עלגואים.

The first commences: "Thou who hast fulfilled Thy promise made by the prophets, and hast had mercy on Jerusalem by exalting the Name of David Thy servant, do Thou now, O Lord God, accept the prayers of Thy people who call upon Thee in truth as Thou didst accept of the gifts of the righteous in their generations. [Here follow all the names of all the righteous men from Adam to Matthias and his sons.] So receive Thou the prayers of Thy people, offered in Thee with knowledge (the phrase "through Christ" is a Christian addition; there is no mention of Christ in the prayer itself) in the light."

The Nodin prayer begins exactly like the Jewish benediction: "We give thanks to Thee for all times O Lord Almighty, that Thou hast not taken away Thy mercy and long-suffering, but hast twice from us, but generation after generation. And Thou gavest, delivered, saved, and procured. And Thou didst appoint the days of Enoch, and Noe, and Moses and Joshua, and Samson, and David, and the Kings of Judah, and Jacob, and the last appearance of His Christ, very powerfully and gloriously in the midst of the world, and hast delivered us from the word and from sinners, and from the enemy, and from the evil one. And for all these things we give thanks (compare Psa. 110)."

Here follows a special thanksgiving for the wonderful creation of man, for the immeasurable, and for the laws given to him, and for the promulgation of the covenant. The closing sentences are as follows: "Thus life is sufficient; therefore length of ages will be long enough for man to be thankful. For Thou hast delivered us from the fury of polytheism. [Then follows a Christian addition quite characteristic, and from the history of the world, of Christ]. Thou hast delivered us from error and ignorance, Thou hast set angels over us, and hast put down to slumber. Thou hast created us and provided for us. Thou hast restored our city and given us nourishment, and hast provided plenty. Glory and worship to Thee for all these things for ever and ever."

Of the closing benediction only the following portion has been preserved as the bishop's benediction:

"O God of our fathers, Lord of mercy, who didst form man by Thy Wisdom, and dost by Thy Face shine upon Thy people and bless them by Thy Word [see "Christ"]; through which Thou hast enlightened us with the light of Thy knowledge, and hast revealed Thee unto us. Adoration is due to Thee from every rational and holy creature forever."

As all these prayers go back to pre-Christian times, they are of incalculable importance to the student of Jewish and Christian liturgy. Here is also the origin of such names as "the Lord's Day" for Sabbath (Sunday).

There are a number of other benediction formulas given in Books VII. and VIII. which betray an adaptation from Jewish prayers and anthems. Especially is the "Trisagion," or "Three Holy," in Book VIII. ch. xii.— which has, in more or less modified form, been universally adopted in the various churches—based on a somewhat older form of the Jewish sanctification than the one in ch. xxxv. of Book VII., mentioned above; while the prayers for penitents and for the various classes of people (Book VIII. ch. ix. and x.) have striking parallels in the last three portions of the Jewish litanies (see Selihon).

See also Essenes; Gnosticism; Liturgy; Sabbath.


K.

DIDEROT, DENIS: French philosopher and encyclopedist; born at Langres Oct. 5, 1713; died at Paris July 30, 1784. Although, like all the French encyclopedists, an apostle of tolerance, Diderot does not seem to have had much sympathy with the Jews and Judaism. He wrote the bright and interesting article on Jewish philosophy for the "Encyclopedie," but it shows a superficial acquaintance with the subject, and is free from errors. The same criticism applies to a brilliant passage on the Jews of Amsterdam in his "Voyage en Hollande" (xlvii. 491-493). In his "Nouveaux Dictionnaire" (v. 434, 479) there are two anecdotes, the heroes of which are Jews. The first refers to a renegade who abuses the confidence of a rich Jew of Aragon in order to rob him and denounce him to the Inquisition. The second, which is somewhat licentious, narrates the story of an
Orthodox Jew of Utrecht who signs a note in an infamous bargain. The first anecdote is improbable, for the Inquisition never forbade the Jews of the Comité to follow their religion. The second anecdote, still more improbable, is also found in the "Voyage en Hollande," where the persons are Dutch citizens, and by substituting different names Diderot merely intended to make a striking antithesis between the pietist of the Jew and his amorous escapades. This literary trifle must not be taken seriously; it shows only that Diderot was subject to the common prejudice against the Jews.


Didachema. See Numismatics and Weights and Measures.

Diego de Valencia: Spanish troubadour of the fifteenth century; born of Jewish parentage at Valencia de Don Juan, in the kingdom of Leon. After his conversion to Christianity he became a Franciscan monk; and receiving the degree of doctor of theology, was known among his contemporaries as a very learned physician, astrologer, and master of sciences ("gran alcalde, teólogo, médico"). He was one of the leading Valencian poets, and most of his poems are contained in the "Canções de Música." He did not consider it beneath his dignity to speak openly, in a number of flippancy songs, of his intimacy with various classes of courtiers, nor did he hesitate, in his satirical poems on Jews and Marranos, to make use of Hebrew and rabbinic terms, though he thereby derided himself. Diego chose as the special target of his scoffings a certain Juan de España, who was considered an accomplished Talmudist, and who, after accepting baptism in 1413, wrote a short work on his conversion. The following lines may serve as specimen of Diego's satire:

"Juan de España, muy gran señor
Pues la valentía de don Juan
Por culpa de Barcelona
Todos fueron espantados.
Menudos, rabí, cebollina,
Cortaron sus pelo.
Por esto se perdieron
Pues quiso traer fuego.
Quito infiel fue.
Bien empieza por malo.
Pues más estás perdiendo traza."


Dieina (Dayyena), Azriel ben Solomón: Rabbi at Subhionetta; died 1536. He was a disciple of Nathaniel Trabotto, and is mentioned with respect by R. Meir Katzenellenbogen. Azriel claims to have seen two volumes of his responsa—perhaps those referred to in "S. L." ii. 16. MS. 911 in the Bodleian collection contains some of Dieina's notes on boim as recorded in the Roman Rule (Neubauer, "Cat." col. 196); and MS. 948 contains some of his letters (ib. col. 385). MSS. 48, 153, 159, 159, 159, 160 in the Friedland collection in St. Petersburg contain some of Dieina's decisions. He seems to have possessed valuable manuscripts; the 1550 ed. of Malachides' "Yaal" having followed his copy (Comfort, "Kore ha-Dorot," p. 341).

Dieina became known by his opposition to the adventurer David Reubeni. Being of a positive and practical disposition, opposed to the current Messianic vagaries, Dieina was alive to the danger resulting therefrom, and he decided to act against Reubeni. When the latter, after the execution of Molko, had increased his influence to such an extent that the Italian rabbis began to take his pretensions seriously, Dieina called to his aid Abraham b. Moses Cohen, rabbi of Bologna, and both unmasked the impostor.

The veneration in which Dieina was held may be seen from the elegies published at his death, one of which was by Abraham b. Pisa, and two others by Samuel b. Moses Anav. His son's name was David (Neu-Ghirondi, "Toledot Gedolot Yisrael," p. 75).


Dienu (Dayyena), David: Italian rabbi; he lived at Rovigo at the end of the seventeenth century. He was consulted on Talmudic matters by R. Nathaniel Segre; and his responsa appeared first in the collection "Afar Ya'akov," from which it was copied by Isaac Lampronti into his "Pukul Yitḥaq." David, in his responsum, mentions Azriel Dienu as his grandfather. There is much confusion concerning his father. Ghirondi calls him David b. Azriel Dienu, while Mortara speaks of two Davids, one being a grandson and the other a son of Azriel Dienu. He was the grandfather of David Hayyim Dienu, chief rabbi of Rovigo.


DieneSohn, Jacob: Yiddish novelist; born in Zagary (Zagaren), Russia, in 1859. He is one of the most popular Yiddish novelists of the latter half of the nineteenth century. He began to write in 1877, when he published a story called "Hs-Ne'elbam wels-Ne'elim" or "Der Schwartzter Junge Mantschik" (The Dark Young Man). Since then DieneSohn has written many novels, almost all of which have been widely read. Among the best known of his works is his "Eben Negev" (Stumbling Stone). In his books DieneSohn pictures the struggle among the Jews of the older and the younger generation—between the "baskalah" and hastidism. He knew well the public for which he was writing, and avoided all violent expressions in denouncing fanatism, describing merely the sufferings of the Maskilim. His later novels treat of the same themes, but are rather sketches from Jewish life than romantic stories. DieneSohn is also the author of the "Welt-Geschichte" in Yiddish. He has in addition contributed many articles to Yiddish periodicals, and is a good Yiddish writer; his contributions to "Ha-Shabur" have won him the favorable criticisms of even such writers as Smolenskin.

Bibliography: Wiener, Yiddish Literature, p. 120; Sefer Zikronim, Warsaw, p. 120. M. R.
DIESSENHOFEN: City in the Swiss canton of Thurgau, connected by a bridge with the village of Gailingen in Baden. It attracted the Jews in early times by its favorable position. In 1348 the Jews here were accused of having poisoned the wells; their houses were plundered by the mob, and some of the Jews were burned at the stake. Over three hundred sought refuge in the fortress of Kyburg, where they were protected by the Austrian governor; but when he himself was threatened by the cities of Diessenhofen and Winterthur, the fugitives were either expelled and left to the mercy of their persecutors, or, as other authorities state, were burned by the governor on Sept. 18, 1349, to save the "innocent ones" from the fury of the mob (Pupikofe, "Gesch. des Thurgaus," p. 304; manuscript material in Löwenstein, "Gesch. der Juden am Bodensee," p. 81). Jews settled in Diessenhofen again within half a century; but in 1401 a false accusation again gave rise to butcheries. The outrider of the governor had murdered Konrad, the four-year-old son of Councilor Hermann Lory of Diessenhofen. To save himself the man said that the Jew Michael Veitelmann (Veitelmann), who, with his son Gütleib, had been admitted in 1386 on the condition of paying a yearly tax of eight gulden, had instigated the murder, and had promised three gulden "for the hot blood of the Christian child." The outrider was broken on the wheel; the Jew was burned alive without any examination; and little Konrad was mistreated. On this occasion Jews at Schaffhausen, Winterthur, and other places were either burned or forced to accept baptism.

Contrary to all expectation Jews soon returned to Diessenhofen. As early as 1415, when its citizens were in great debt and obliged to admit Jews and other people in order to better bear the great yearly tax, as one may read in the "Alnag" (town records) of Diessenhofen (Pupikofe, i.e., p. 60), a Jew was admitted as citizen, notwithstanding the objection of Junker Molli of Diessenhofen, an evil-minded person who had voted for the burning of Hias at the Council of Constance. The number of Jews in the city increased gradually. In 1438 the Jews Tribus (Treibus) and Memlis paid a tax of two pounds of hellereach; the latter, who was in 1479 granted a safe-conduct for two years, settled in 1481 at Thüngers. As early as 1485 attempts were made to expel the Jews from Thurgau, but fortunately for them the governors were open to bribery. In 1489 the Jews of Diessenhofen were granted protection for three years, but in 1494 they had to leave the place with the other Jews of the canton.

Nothing is known of the religious condition of the Jews of Diessenhofen, except that they were forbidden to sell meat slaughtered according to ritual on the ordinary meat-stalls. The synagogue is said to have stood on the site now occupied by the house "Zum Erker." For several centuries no Jews lived here. Those that came from Gailingen on business had to pay the so-called Jews' tax, or Jews' stake-money, of from three to five batzen. Even toward the end of the eighteenth century the Jews were forbidden to pass across the Rheinbrücke on Sundays, except to the physician, apothecary, or midwife. In 1865 a Jew was granted the privilege of settling at Diessenhofen. In 1902 about twenty Jewish families were living in the city.

DIETARY LAWS (טֹבַע תָּלִים): Biblical and rabbinical regulations concerning forbidden food.

A. The ancient Jews lived chiefly on vegetable and fruit, upon which the Bible places no restrictions (Gen. i.30). With the development of the sacrificial system certain restrictions were placed on the use of the portions belonging to the priest, the Levite, and the poor (see Priestly Code; Charity). Besides these there were also laws concerning vegetable and tree growths.

(1) "Orlah": The fruit of a tree was forbidden during the first three years after its planting (Lev. xix. 25-27). In the fourth year the fruit was brought to Jerusalem and eaten there amid songs of thanksgiving ("neta're ba'i"). Those who lived at a distance from Jerusalem might redeem the fruit and bring it to Jerusalem, and spend it in a similar manner. The law of orlah applied to all times and places (Orlah iii. 9; Kidd. 36b et seq.; Maimonides, "Yad," Ma'akalot Arukh, x. 9-15; Shulhan Arukh, Yoreh De'a'h, 294). See Orlah.

(2) Hadash: The eating of new corn was forbidden until the second day of Passover, when the "'omer" was offered in the Temple (Lev. xxii. 9-14). This prohibition also extended to all times and places (Kid. l.c.; Men. 70a; Maimonides, i.e., 3-3; Yoreh De'a'h, 286).

The reason for these laws seems to be contained in the sentence "The first of the first-fruit of thy land thou shalt bring into the house of the Lord thy God" (Ex. xxii. 19).

(3) One use for any purpose whatever of the produce of two species of corn or of other vegetables sown in a vineyard was forbidden (Deut. xxii. 9). The sowing of mixed seed in gardens or in fields was also prohibited (Lev. xix. 19); but, if so sown, the produce was only forbidden in the case of a vineyard ("kile ha-kerem"). This prohibition applied originally only to Palestine, but was later extended by the Rabbis to all lands and times (Kid. 39a; Maimonides, i.e., 6-5; Yoreh De'a'h, 283-287).

B. Among the early Hebrews animal food was partaken of by the common people only on festive occasions, usually in connection with sacrifices. The permission of meat was granted, some portions of which had been burned on the altar, and some given to the priests; others thought differently (Hab. 17a; compare Ex. xvi. 3).

I. The Bible, in its legislative portions, makes explicit provisions for the distinction between clean and unclean animals mentioned earlier in conse-
II. Forbidden as being uncleann is also that which comes out of the unclean (Beke. 3b). This principle applies not only to the young, but to all animal products.

1. It is therefore forbidden to use the milk of unclean animals or of animals which suffer from some visible malady which causes them to be legally unfit ("te'efah") for food. When, after the ritual slaughtering, an animal, apparently sound during its life, is found to have been diseased, its milk, or cheese made of its milk, is forbidden as food.

An adult may not suckle from the breasts of a woman, although, if placed in a vessel, woman's milk is not forbidden. A child may suckle until the end of its fourth year if healthy, or until the end of its fifth year if sickly. If, however, it was interrupted after the second year for three consecutive days with the intention of weaning it, it is not permitted to suckle again (Ket. 60a; Beke. 6a; Hul. 112b; Maimonides, I.e. 3; Yoreh De'ah, 81).

2. Eggs of unclean birds, or of birds suffering from a visible sickness, which makes them (te'efah), are forbidden. The following signs were laid down by the Rabbis, by which eggs of clean birds could be distinguished from those of unclean. If both ends of the egg are sharp or round, or if the yolk is outside and the white inside, it is of an unclean bird. If one end is sharp and the other round, and the white is outside and the yolk inside, reliance may be placed on the testimony of the seller, who must say of what species of birds it comes. As a rule, however, since most eggs sold are those of chickens, ducks, or geese, no questions need be asked (Hul. 89a; Maimonides, I.e. 7-11; Yoreh De'ah, 86).

A drop of blood found on the yolk of an egg is considered an indication that the process of hatching has already begun, and the egg is therefore forbidden. It is not necessary, however, to examine eggs before using them to see whether they contain any blood (Yoreh De'ah, 66, 2-8).

3. The roe of unclean fishes is also forbidden. Pickled fish may be eaten, though preserved together with unclean fish ("Ab. Zarah 40a; Maimonides, I.e. 3; Yoreh De'ah, 88, 5-10).

The honey of bees is permitted, since it is merely the secretion of the flower gathered by the bee and then discharged, and contains no portion of the insect. There is, however, a difference of opinion regarding honey produced by other insects (Beke. 75; Maimonides, I.e. 8; Yoreh De'ah, 81, 8; 8).

III. The unclean Israelites looked with horror upon the custom prevalent among the surrounding nations of cutting off a limb or a piece of flesh from a living animal and eating it. Its prohibition is one of the seven Noahian laws (Sanh. 59a). If the limb was still partly attached to the body, but could never grow again, and the animal was legally slaughtered, this limb had to be thrown away (Hul. 100b; Maimonides, I.e. 3; Yoreh De'ah, 62; see also Cruelty to Animals).

IV. An animal that has died a natural death, or has been killed in any way other than that prescribed by the law of Shehitah, is called "nebe'ides," and makes impure all persons or things that it touches (Deut. xiv. 21). One torn by beasts (Ex. xxii. 30 [A. V. 31]; see Blood) or subject to some mortal disease ("te'efah"). Both of these are forbidden as food; "for thou art a holy people to the Lord thy God." The laws of "te'efah" are given in Hul. iii.; Maimonides, I.e. 5-11; Yoreh De'ah, 20-60. See Carcass and Terefah.

V. Blood, which is supposed to contain the vital element (Gen. ix. 4), is repeatedly prohibited in the Bible (Lev. xvii. 11; Deut. xii. 16). It must not be eaten by Jews at any time or place (Lev. iii. 17).

Not only blood itself, but flesh containing blood is also forbidden (Gen. of Blood. ix. 4; see Blood). For the laws of blood see Hul. 111a, 117a; Ked. 9a, 20b; "Yad," Ma'akalot Assurot, vi.: Yoreh De'ah, 66-78.

This prohibition applies only to the blood of mammals or of birds, not to the blood of fishes or of locusts. Only the blood which is contained in the veins, or congealed on the surface of the meat, or which has begun to flow from the meat, is forbidden; as long as it is a part of the meat it may be eaten. See Melilmah.

VI. The fat ("helah") of ox, sheep, or goat is forbidden (Lev. vii. 28-30). The punishment decreed for transgression of this law is "karet." The fat of birds or of permitted wild animals is not forbidden. The fat of the young found within the womb of the mother after the latter has been legally killed, and its sinew "that shrunk," are permitted. See Fat.

VII. The custom of refraining from eating the sinews of the hind legs of an animal arose, according to the Biblical narrative (Gen. xxxii. 32), from the incident of Jacob's wrestling with the angel, through which the patriarch became lame. It is not put in the form of a prohibition in the legal portions of the Bible, although the Rabbis considered it of Mosaic origin (Hul. 106b). Birds are excluded from this law.

G. The threefold repetition of the commandment prohibiting the seething of a kid in its mother's milk (Ex. xxii. 19, xxxiv. 26; Deut. xiv. 21) is explained by the Rabbis as referring to three distinct prohibitions: Seething in Mother's Milk. 1. The prohibition is extended to an idol, wine of libation, spices, or anything else used in the idol's service is prohibited ("Ab. Zarah 29b); in fact, any animal slaughtered or wine touched by an idolater was prohibited to the Israelite, because it was supposed to be consecrated to his idol; and these...
prohibitions applied not only to eating or drinking, but to any benefit derived from it. Even after the practise of idolatry ceased, these prohibitions remained in force as rabbinic institutions; therefore the wine of a non-Jew is forbidden.

On account of the apprehension of intermarriage, the Rabbis also prohibited eating the bread of a non-Jew, or a dish cooked by a non-Jew ("Ab. Zarah 38b, 38a). It is permitted, however, to buy bread of a non-Jewish baker. If part of the cooking was done by an Israelite, the dish may be eaten. Non-Jewish servants may cook for the families which they serve, by since they are in the house of the Jew. It is assumed that one of the household gives occasional assistance. However, object to permitting non-Jewish servants to cook (Yoreh De'ah, 113, 4; Isserles' gloss; compare "Sifte Cohen" and "Ture Zabah," ad loc.).

The non-Jew's testimony regarding these matters can not be relied upon, since he does not know the import of those laws to the Jew; wherefore not only meat, but also milk and cheese bought of a non-Jew are forbidden, because it is assumed that, by some carelessness or a desire to improve, the milk may have been mixed with some forbidden ingredient. A Jew is therefore required to be present at the milking, and at the preparation of the cheese. Different customs prevail regarding butter bought of a non-Jew; and in regard to milk and cheese the later authorities are more lenient ("Ab. Zarah ii.; Malmonides, loc. iii. 13. xl.-xiii., xvii. 9-29; Yoreh De'ah, 112-115, 123-128).

F. "Sakkanah," or danger to life, is given by the Rabbis as a reason for a number of prohibitions included in the dietary laws. An animal that is poison is forbidden on account of sakkanah (Hul. 85b). Meat and fish should not be cooked or eaten together; for such a mixture is supposed to cause leprosy. It is therefore the custom to wash the mouth between eating a dish containing fish and one containing meat (Pes. 66b; Yoreh De'ah, 117, 2, 3). Water that was left uncovered overnight was not permitted as drink in olden times, because of the apprehension that a serpent might have left its venom in it. Where serpents are not found this prohibition does not exist (Jer. viii. 4; Yoreh De'ah, i.e. 1).

Regarding the custom to refrain from meat and wine during the first nine days of the month of Ab or from the seventeenth day of Tammuz till the tenth of Ab, see FAST-DAYS; see also PASHOT.


J. H. G.

---From the Traditional Point of View:---From the point of view of traditional or conservative Judaism, the dietary laws are divinely ordained, and the rejection of the yoke of these laws is tantamount to a rejection of the belief in Israel's redemption from Egypt (Sifra, Shemini, xii.; based upon Lev. xi. 44-45). To eat pork was, therefore, considered as equivalent to apostasy in the Maccabean time and later (II Macc. vii. 1 seq.; IV Macc. v.; Philo, "In Flaccum," § 11). One should abstain from it not only from personal aversion, but because "our Father in heaven has decreed that we should abstain from it" (Sifra, Edereshim, xii. "God showed to Moses the different species of animals, and said: 'These may ye eat, and these not.' " (Sifra, Shaw, ii.; Hul. 42a). "The many rules regulating the Jew's diet are intended to test his piety and love for God" (Tan. Shemini, ed. Buber, 12, 13). "There is no other reason for all the dietary laws than that God gave them" (Samson Raphael Hirsch, "Horeh," 1857 p. 433). Thus says Lasch: "Die Goetlichen Gesetze," 1857, p. 173) in regard to the dietary laws: "He who truly fears God will observe His laws without inquiring into the reasons for them." Any question regarding the historical development of these laws is obviously excluded from the standpoint of traditional Judaism. The dietary laws," says M. Friedlander ("The Jewish Religion," p. 237, London, 1891), "are exactly the same now as they were in the days of Moses.

Nevertheless a rational interpretation of the Biblical and Mosaic laws has at all times endeavored to find the dietary laws prophylactic of diseases of both body and soul. Indeed, many statisticians have declared that the observance of the dietary laws has greatly contributed to the longevity and physical as well as moral power of the Jewish race. (See H. Behrend, "Communicability of Diseases from Animals to Man," London, 1895.)

On the other hand, the cabalists hold that whenever eat of the forbidden food becomes imbued with the spirit of impurity and is cast out of the realm of divine holiness (see Zohar ii. 41b). As to the aversion of the Jew to the eating to pork see SWINE.

---Considered Historically and from the Critical-Historical and Reform Point of View:---According to Gen. i. 29, the human race was originally allowed to eat vegetable food only; after the Flood, however, animal food was permitted, but on condition that blood, which is the soul (Gen. ix. 4, 5), should not be partaken of. The people of Israel were forbidden to eat the flesh of beasts found torn or that had died a natural death, as well as all kinds of animals declared unclean; the stated reason being that Israel should be "a holy people unto the Lord," distinguished from other nations by the avoidance of unclean and abominable things that defile them (Ex. xxii. 30; [A. V.]; 31; Deut. xiv. 8-21, Lev. xi. 45, xx. 24). Various other reasons have been alleged by ancient and by modern writers: (1) hygienic ("Moresh Nebukim," ii. 48; Samuel b. Meir on Lev. xi. 4; Michaelis, "Mosaisches Rechts," iv. 205 et seq., the sturgeon and various scaleless fishes and the pig are instanced as producing diseases: (2) psychological, presupposing that the animals thus prohibited appeared lostsome; or that they, and especially the carnivorous beasts and birds, beget a spirit of cruelty in persons that eat them (IV Macc. 5; Naumides on Lev. xi.);

Alleged Reasons (5) dualistic, holding that, like the unclean animals toan evil power (Origen, "Contra Celsius," iv. 60; Bahlian, "Graecus," p. 88); De Wette, "Hebrewische Archäologie," p. 188).

Lengerke, "Canaan," l. 879; (4) national, maintain...
ing simply that the Israelites should be secluded from all other nations (Spencer, “De Legibus Hebraeorum,” 1732, p. 121; Michaelis, i.e.). None of these alleged reasons, however, can be considered as scriptural. Really, the animals forbidden in the Mosaic law are almost the same as are prohibited to the priests or priests in the ancient Hindu, Egyptian laws.

In the "Laws of Manu," v. 7, 11-19 ("S. B. E." xxi. 171 of seq.) carnivorous birds—those that feed striking with their beaks, or that scratch with their toes, or live on fish or meat—belong to the same kind of flesh, forbidden animals, and some beasts of birds are forbidden; domestic animals that have teeth in one jaw only, except the camel, are eaten also; the porcupine, hedgehog, rhinoceros, tortoise, and hare are allowed; the village cock is forbidden, as is the milk of unchastened animals. In the "Laws of Avesta," I. 15, 29-35 (ib. ii. 46), one-handed animals, turtles, vipers, and serpents are forbidden; also carnivorous birds that scratch with their feet, or feed thrusting forward their necks, and the hawk. Fowls are forbidden with the exception of the locust, porcupine, rhinoceros, and hare, and unchastened and unchastened, or such as live on flesh only, are prohibited. Similarly, the "Laws of Yavutula," xiv. 38-41 (ib. xiv. 14), and those of Sambayana, l. 1, 12 (ib. xiv. 146).

The Egyptians may eat all animals that chew the cud, with the exception of the camel, and, with the exception of calves, all kinds that are not birds of prey (Chysson, "De Siches," 1860, ii. 7, 100). The Egyptian priests abstained from eating birds, one-handed quadrupeds, or such as had not more than two divisions in their hoofs and horns, and all carnivorous birds (Porphyry, "De Aësme," ii. 7). The law of Zoroaster contained probably the same provisions as the Hindu law, but the books are lost; and the classification of animals in "Sunaholest," ch. xix. ii. 4 ("S. B. E." v. 47), has no bearing on forbidden food.

Of the theories suggested for these various prohibitions of animals (see Porphyry, i. 14; Spencer, i.e. pp. 92-92; and Sommer, "Biblische Abhandlungen," 1846, pp. 271-322) only that proposed by W. Robertson Smith ("Kinship and Marriage in Early Arabia," 1883; p. 306; idea, "Rel. of Sem." p. 579) seems to offer a plausible explanation. In view of the fact that almost every primitive tribe holds certain animals to be tabooed, the contention is that the forbidden or tabooed animal was originally regarded and worshiped as the totem of the clan; but the facts adduced do not sufficiently support the theory, especially in regard to the Semites, to allow it to be more than an ingenious conjecture, though Stade, "Gesch. des Volkes Israel," i. 485; Benzinger, "Arch." 1894, p. 484; Jacobs, "Studies in Biblical Archaeology," p. 69; and Baetsch, "Exodus and Leviticus," 1890, p. 555, have adopted it (against Noldeke, in "Z. T. H. G." 1880, pp. 137 et seq.).

It is certain that the conception of clean and unclean animals did not originate with the Hebrew lawgiver, but, in accordance with Biblical Priestly law, goes back to prehistoric times, the distinction being assumed the law. As in the days of Noah. These unclean (or tabooed?) animals were to be avoided by all those persons who had special claim to holiness; wherefore the priests and sacrifices of all ancient nations were commanded to shun them. Samson’s mother, when she was to give birth to a Nazarite, was warned against eating anything unclean (Judges xiii. 4, 7, 14). The idea that the people of Israel were “a kingdom of priests and a holy nation” (Ex. xix. 6) could not be more impressively set forth than by laws which extended the universal priestly prohibition of unclean food to the entire people. This priest idea is the only possible meaning of Lev. xx. 25, 26 (R. V.): “I have separated you from the peoples, that ye should be mine.”

The precept given by the angel to Samson’s mother shows, however, that the people in general did not heed the dietary laws. The same may be inferred from Ezekiel’s words concerning himself as priest: “Ah, Lord God! behold my soul hath not been polluted: for from my youth up even till now have I not eaten of that which dieth of itself, or is torn of beasts; neither came there the flesh of a sacrificially loathsome thing [אֵין, A. V. “abominable flesh”] into my mouth” (Ezek. iv. 14; compare Hal. 35b, where the rabbinical interpretation of the passage is given). In fact, Ezekiel desires the prohibition of Nebelah and Terebah to be applied only: “The priests shall not eat of anything that dieth of itself or is torn, whether it be fowl or beast” (Ezek. xiv. 11; see Men. 45a, “The prophet Elijah shall some day explain this problematic passage”). Thus it is simply an extension of the priestly law to the whole nation, as “holy to the Lord,” which underlies the prohibition of nebelah and terebah (Ex. xx. 30; [A. V.] 31; Deut. xiv. 21; Lev. xvi. 15, xxii. 8).

On the other hand, the prohibition of blood and fat (Lev. iii. 17, v. 24-27, xviii. 10-14; compare Gen. ix. 4) rests on different grounds. Maimonides ("Mishnah," part iii., xxvii. 4xvii., xvi.) gives a rationalistic explanation.

Fat, etc. "Blood and fat belong to God, and must be brought upon the altar" (Targ. Yer. to Lev. iii. 17); they are divine property; neither Israelite nor non-Israelite is allowed to eat thereof; and the penalty for violation of this law is excision ("karet"). Therefore, the blood of every animal, even when it is unfit for the altar, must be "poured out ... as water" (Deut. xii. 24), and the fat of the nebelah and terebah is forbidden (Lev. vii. 24). In Deuteronomy (xxii. 33 and elsewhere), however, fat is not mentioned (see Geiger, "Urschrift," p. 467, and Karaites). To the same category seems to belong also the ancient prohibition of the sciatic nerve, or rather the gluteal muscle ("sinew of the hip," HMD TJ, which is upon the hollow of the thigh (Gen. xi. 33, R. V.; see Gunkel’s commentary to the passage). This part, as representing the locomotive and, therefore, vital power of the animal, could easily be regarded as sacred to the Deity, just as the brain and the heart, and other vital parts of animals, were avoided by the Greeks (see Sommer, i.e. pp. 345, 346). The prohibition of eating together meat and milk is probably older than the rabbinical interpretation of the law, “Thou shalt not seethe the kid[feeding] upon its mother’s milk” (so the Karaites; Ex. xxxi. 20; compare Pes. 30a, 36a).
All these dietary laws, however, intended to give to the Jew the character of priestly sanctity, were declared to be "lukkim" (divine statutes), to which "the evil spirit" ["yerer ha-m"] and the heathen nations objected (Sifra, Aharei, 13). The allegorical interpretations followed by the Alexandrian (Aristine's Letter, 149-170) are proof of a prevailing tendency to treat the dietary laws lightly; but the Macabean reaction against Hellenism lost new importance to them (I Macc. vi. 18; IV Macc. i. 8; Sifra, Edutim, 1). At the same time, the view is expressed by the Rabbis that the forbidden meat shall again be allowed to Israel, as indeed it was believed to have been eaten by the Israelites before entering into the Holy Land (see Midr. Toh. to Ps. cxiv. 7; Lev. R. xiii.; Hol. 17a). The very fact that the whole list of forbidden animals is allegorized in the Midrash (Lev. R. xiii.) places the dietary laws in a peculiar light, and forcibly recalls their treatment in the patristic literature. See CLEAN AND UNCLEAN ANIMALS.

The Halakah recognized the maxim to abstain from whatever savour of any possible approach to the forbidden diet; the prohibitions became ever more numerous, so as to make the wall of separation between Jew and non-Jew well-nigh insurmountable. It is to be noted that those Jews who refused to accept these rabbinical prohibitions fled to the Samaritans (Josephus, "Ant." xi. 8, § 7). The rabbinical principle was consistent in so far as it tended to keep the Jew isolated from his idolatrous surroundings by prohibiting even the meal cooked by the heathen (Deut. xxiii. 19), as well as the wine served on the table (Shab. 17a); see HEATHEN WORSHIP, Idol.-, and eating as the same table with them (Book of Jubilees, xxi. 16). In this the Pauline idea of the ascetical ploy of the Jewish woman as their main support (Josephus, I.e. xvii. 2, § 4) in the Middle Ages the dietary laws became the chief mark of distinction between the Jew and the Christian, whose antinomic maxim was: "There is nothing from without the man that going into him can defile him: but the things which proceed out of the man are those that defile the man" (Mark vii. 15, R. V.; compare Matt. xiv. 10-20; Acts x. 15, I Cor. viii. 8), in all probability borrowed from the Gnostic teaching: "We are as little defiled by man as is the sea by tainted influxes" (Porphyry, "De abstin.," I.e. 42; Iamblichus, "Theophrastus's Schrift über Frömmigkeit," pp. 13 et seq.).

Reform Judaism claims that those laws affect differently the social position of the modern Jew, living in a world which is no longer idolatrous or hostile as in former days. They are no longer regarded as a symbolic expression of his being the consecrated priest or Nazarite among the nations, since the ports and sanctuaries of other nations observe these laws as in Mosaic times. On the contrary, they tend to keep him from associating with his fellow citizens with the view of presenting to them his religious truth as "the light" and "the covenant" of the nations. Whether justified in doing so or not, the great majority of West European Jews have broken away from the dietary laws: and the question for the Reform rabbis of the nineteenth century was whether the religious consciousness of the modern Jew should be allowed to suffer from a continual transgression of these laws, or whether the laws themselves should be submitted to a careful scrutiny as to their meaning and purpose and be revised—that is, either modified or abrogated by the rabbinical authorities of the present time. A proposition to this effect was made at the Rabbinical Conference of Breslau (see COX, F. W., "Rabbinical," and a committee consisting of Drs. Emdorn, Holdheim, A. Adler, S. Hirsch, and Herzfeld was appointed to report at the next conference, which, however, was never held. Dr. Einhorn's report, on behalf of the committee, was nevertheless published in "Sinai" (1859 and 1860). Its leading idea is that the dietary laws, with the exception of the prohibition of blood and of beasts that have died (or die) a natural death, are iner separably connected with the Levitical laws of purity and the priestly sacrificial laws, and are therefore of a mere temporary ceremonial character and not essentially religious or moral laws.

G. Wiener in an exhaustive work of 524 pages, M. Kalisch, and K. Kohler have pleaded for a revision of the dietary laws. S. H. Hirsch and M. Friedländer have written in favor of the full retention of the laws (see bibliography below). Sam Hirsch gives a symbolic and allegorical interpretation of these laws in his Catechism, 2d ed., pp. 53-64, Philadelph, 1857. As a matter of course, this question of revising or abrogating Biblical and rabbinical laws has no bearing upon the majority of Jews, who believe in the immutability of the Law, both the written and the oral. See ABROGATION OF LAWS: ARTICLES OF FAITH: REFORM JUDAISM.


K.

Dietary Laws in Islam: The Mohammedan dietary laws are neither as rigorous nor as numerous as in Judaism. They are not introduced into the religious code until the Medinan period of Mohammed's career. He probably found it wise to force dietary restrictions on converts, mostly recruited from the poorer classes, who did not despise the meanest food, and he therefore deferred such legislation to a more propitious time. Certain restrictions, however, were already known, as ancient custom forbade, under certain circumstances, the eating of camels (Koran, sura vi. 102, vi. 144), but they were ignored by Mohammed. Swine were probably also held in abhorrence. For definite rules concerning diet, Mohammed followed Biblical models: "He has only forbidden you the carrion, the blood, and swine's flesh, and that which is hallowed to any other deity. But he who is forced by necessity, not wilfully transgressing, commits no sin; behold, Allah is forgiving, merciful" (sura ii. 168; see also sura vii. 146: xvi. 115, 110).

No clean animal is lawful food unless the name of...
Dijon

Intoxicants are included in this prohibition, and some established at Carpentras in the seventeenth century. Baruch, refusing to submit to this punishment (ib. xli. 274). About 1669 Solomon ben Moses of Milhaud, in the beginning of the fourteenth century (ib. xlv. 133). The generosity of a certain Isaac and about 400 individuals in 1802. Dijon belongs to the "Cor也没什么 Consistoriale" of Lyons.

The ancient synagogue was situated in the Rue Bourbon. In the third year of the French Revolution it was in Rue Maise-Bouge; in 1793, in Rue des Champs; in 1839, in Place d'Armes; in 1839, in a part of the apartments of the Prince of Conde; in 1841, on the ground floor of the Hôtel de Ville. The present temple, the cornerstone of which was laid Sept. 21, 1878, was dedicated Sept. 11, 1879. It is the present synagogue, the corner-stone of which was laid Sept. 21, 1878, on the Boulevard Carnot, in one of the finest quarters of the city.

In addition to the synagogue, the Jews of Dijon in the Middle Ages possessed a large schoolhouse in Rue Bourbon.

The ancient cemetery was situated in the Rue du Grand-Patré, behind the Jewish quarter. In 1831 Duke Eudes IV. presented to the abbey of Bussiere a part of this cemetery, valued at 400 livres, an enormous sum for that time. In 1829 the cemetery was on the route to Beaune, in a place called "Les Barraques de Gerey." Philip the Bold, Duke of Burgundy, permitted twelve Jewish families to settle in his duchy in 1374. In 1379 ten Jewish families settled at Dijon. The states of Burgundy demanded the expulsion of the Jews (1392-1394); but as the latter had lent to the duke 3,000 livres for the continuation of the war in Flanders, they were authorized to remain. The duke even conferred upon them certain privileges, in virtue of which fifty-two families were to be allowed to live in Burgundy during the following twelve years, provided they paid a certain sum annually.

The leaders of the Jewish community at that time were Joseph of St. Mihiel and David and Solomon of Balma.

The Jews were not eager to avail themselves of the favors granted them by Duke Philip the Bold. In 1397 only fifteen families were living in Burgundy. Notwithstanding the exile of 1397, there were still some Jews at Dijon after that time: Solomon of Balma was living there as late as 1417. The Parliament of Dijon in 1730 authorized Jewish merchants of Bordeaux to trade for one month in every season of the year in all the towns in its jurisdiction; but the Council of State annulled the privilege in the following year. The present community of Dijon dates from 1799. It comprised 50 families in 1803, and about 400 individuals in 1802. Dijon belonged to the "Cor没什么 Consistoriale" of Lyons.

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Dillmann, August

German theologian and Orientalist; born at Illingen, Württemberg, April 25, 1823; died at Berlin July 4, 1894. When Hegel died in 1831, Dillmann was invited to Berlin as his successor. Besides preparing a catalogue of Ethiopic manuscripts for the British Museum and the Bodleian Library (1847-48), and an edition of the Ethiopic Old Testament, of which three volumes, Genesis to Ruth, Samuel and Kings (1853-71), and the Apocalypse of Ethiopic manuscripts for the British Museum, dated Brussels, France, June 29, 1814. When, by an edict of the same date, delegates were ordered to be chosen by the various Jewish communities to go to St. Petersburg and present there the various Jewish questions to the government, Dillon was elected a member of the delegation from Minsk (June 11, 1816). It appears, however, that the delegates did not go to St. Petersburg, probably for lack of funds. Two years later another similar calling for the election of delegates was issued, and Dillon was again elected a representative from Minsk. See Alexander I., Pavlovitsch.

Two letters sent by Dillon to his constituents throw some light on the history of the Russian Jews, particularly those of St. Petersburg. In the first letter, dated St. Petersburg, June 29, 1814, Dillon states that he was known personally to the emperor, who, discovering that his Majesty was desirous of improving the unfortunate condition of the Jews and the unfounded accusations often made against them, was fully represented by Dillon, who carried away from the interview the impression that the emperor was estiminated by a sincere desire to improve the condition of his Jewish subjects, but that his advisors did not share his views.

Dillon's increasing wealth and influence brought him many enemies. Being accused of dishonesty in his dealings with the government, he was arrested, and his property was confiscated. The case was brought before the Senate, which ordered his release and the restitution of his property on the ground that he was known personally to the emperor, who appreciated his valuable services to the country during the Franco-Russian war (1812). Dillon was contractor for the Russian army. After the war, in which the Jews had repeatedly shown their patriotism, Dillon was honored by the gift of a gold medal from Emperor Alexander I., "for faithful and conscientious services" (Stefanschneider, "lr Wilna," 1. 146), with a rescript dated Brussels, June 29, 1814. When, by an edict of the same date, delegates were ordered to be chosen by the various Jewish communities to go to St. Petersburg and present there the various Jewish questions to the government, Dillon was elected a member of the delegation from Minsk (June 11, 1816). It appears, however, that the delegates did not go to St. Petersburg, probably for lack of funds. Two years later another similar calling for the election of delegates was issued, and Dillon was again elected a representative from Minsk. See Alexander I., Pavlovitsch.

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In the second letter, signed by him and his fellow delegate, Judah Zundel (Sonneberg), Dillon describes an audience granted him by the emperor, which lasted an hour and fifteen minutes. The deplorable condition of the Jews and the unfounded accusations often made against them were fully represented by Dillon, who carried away from the interview the impression that the emperor was estiminated by a sincere desire to improve the condition of his Jewish subjects, but that his advisors did not share his views.

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DILLON, MARIA LVOVNA: Russian sculptor; born at St. Petersburg in 1859. She entered the Imperial Academy of Fine Arts at St. Petersburg in 1875, and was graduated thence in 1888 with a gold medal for her statue "Andromeda." After the completion of her academic course she went abroad, first to Paris, and then to Italy.

In a competition by twenty-eight sculptors she received the first premium and a medal for a design for the commemoration of the 200th anniversary of the founding of St. Petersburg.

H. R.

DILLON, MARK LVOVICH: Russian jurist; born at Ponevëž 1843; educated at the yeshibah of Wilna, the gymnasium of his native town, and the University of Moscow, graduating from the last in 1867. From 1868 to 1874 he occupied in turn the positions of assistant secretary, secretary, and chief secretary of the Senate. Subsequently Dillon was appointed advisor to the senator empowered to supervise the courts in the government of Samoy, the services he rendered in that capacity winning for him the ribbon of the Order of Saint Stanislas. From 1874 to 1896 he occupied various judicial positions in the circuit courts of Perm, Simbirsk, and Kazan. In 1881 he was made a knight of the Order of Anna, and in 1888 state counsellor, which title in Russia confers its holder to the rank of the hereditary nobility. Owing to his position, however, Dillon was barred from advancement to any higher judicial post, and he resigned from the judiciary. When in 1896 a suite refused admission to the bar to Jewish advocates, an exception was made in the case of Dillon; he then removed to Germany and later to Montreux, Switzerland. Dillon is a great-grandson of Eliezer Dillon, and his father, Lev Yakovlivich Dillon, was one of the leading progressionists in Ponevëž and a friend of the poet Leon Gordon.

H. R.

DIMI (also called Abdimi and Abudimi): Amora of the fourth century who often carried Palestinian doctrinal and exegetical remarks to the Babylonian schools, and Babylonian teachings to Palestine (see ḠABA ḤAIFA). In consequence of a decree of banishment issued by Constantine against the teachers of Judaism in Palestine, he finally settled in Babylonia (Jdl. 166a; Grätz, "Gesch." 2d ed., iv, 338); against Grätz, however, see I. Ja-Levi, "Dorot ha-Rishonim," ii. 468-475.

Dimi was a perfect storehouse of diversified knowledge, which he diligently gathered and as freely disseminated; and he made the transmission of the teachings of his most prominent Palestinian predecessors his special mission. He reported in the names of Jazna'i, Hanina, Joshua ben Levi, Simeon ben Lakish, Isaac. Eleazar, and, most frequently, R. Johanan; and almost as often he reported Palestinian observations with merely the introductory formula "'AnoChezirum" ("They say in the West"); Shab. 3a, 10b; 72a, 90a, 106a, 135b; Er. 9a; Yoma 55b; Ta'an. 10a; Hag. 15b; Meg. 16a; Yer. Ned. 6a; B. B. 74a; B. M. 39b; B. B. 74b; Sanh. 7b, 86b, 63a, Men. 26b; Tem. 12b, 14a; Ar. 16a.

Abaye was the most appreciative recipient of Dimi's information, which ranged along the lines of the Halakah and the Haggadah, occasionally touching also upon physical geography, history, and ethics (Shab. 19a; Ket. 17a, 111b; Ber. 44a; Kid. 31a; Ab. Zarah 96b; B. M. 88b). When Abaye once inquired of him, "What do the Westenrnes [Palestinians] most strenuously avoid in their social intercourse?" Dimi replied, "Putting a neighbor to shame; for R. Hanina counts this sin among the three unpardonable ones" (the other two being adultery and calling nicknames) (B. M. 88b). Dimi was also opposed to the bestowal of overmuch praise, and thus illustrated the Biblical proverb (Prov. xxvii, 14). "He that blesseth his friend with a loud voice, rising early in the morning, shall be counted a curse to him."

Usually Dimi communicated his knowledge personally; but where circumstances required it, he did so by messages. Thus, when on one occasion, having himself reported in Pumbedita a Halakah as contradicted by R. Johanan, he discovered on his arrival at Nahardea that he had been mistaken, he sent word to the misinformation, candidly confessing, "What have I told you is founded on an error" (Shab. 61b).

Bibliography: Grätz, Gesch. St. ed., iv, note 30; Bacher, Ag. Pir. Amer. 26, 601; Heilprin, Seder ha-Dorot, ii. s. v.

Dimi: Babylonian scholar of the fourth century; brother of Rab Safrä. According to the testimony of his contemporary, H. Abba, Dimi was not endowed with worldly goods (Ket. 85b), but was blessed with a clear conscience. In his last hours he was visited by his learned brother, to whom he remarked, "May it come home to me ["I deserve God's mercy," Jastrow, "Dict." p. 135a), because I have observed all the rules prescribed by the Rabbanis"; and when asked, "Didst thou also refrain from sounding thy neighbor's praises, for in continually talking of one's virtues, a man incidentally refers to his vices?" he replied, "I have never heard of such a precept; and had I heard it, I should have followed it" (Ar. 16a). Another version makes Dimi himself the transmitter of that very rule (ib. ; B. B. 164b; compare Dimi; "Semag," Prohibition 8; "Diḳduke Seferin," in B. B. 16a, l.c.;

Dimi of Haifa (Meg. 29b; compare "Shehitot Ḥan款项; co")?: See ARONAH OF ḤAIFA.

Dimi b. Hadana: See ARONAH RAB ḤAMA.

Dimi b. Hinenä: Babylonian amora of the fourth century; contemporary of Rab Safrä (Ex. 61a) and of Jjuya b. Rabbanah b. Nahmani (R. H. 34b); also of Raba, before whom he and his brother Rabbanah (Rabbâh) b. Hinenä once appeared as litigants (B. B. 135b). That he was prominent among the scholars of his age may be assumed from the fact that Rab Ḥišba cites a halakic decision of his (Zeb. 90b).
Dimi b. Huia of Damharia: Babylonian halakist of the sixth amonic generation (fifth century); contemporary of Rabbi Joshua ben Hananiah (B. B. 22a). He is praised in the Midrash for his rhetorical skill and the accuracy of his arguments and judgments.

Dimi b. Isaac: Babylonian amora of the fourth generation; junior of Rabbi Judah b. Bokhe, who was his master. He is noted for his skill in comparative anatomy (Hul. 49b). Introducing a lecture on the Book of Esther, Dimi cites Ezra ix. 9, "Our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia." "When?" he asks; and answers, "In the days of Hamaun." (Meg. 10b; the Talmud manuscript in the Munich Library reads "Abuluni b. Isaac"; and instead of "Hamaun," some versions have "Mordecai and Esther"; see "Mishken Soferim" ad loc.).

Dimi b. Joseph: Babylonian scholar of the third amonic generation (third century); disciple of Rabbah ben Samuel b. Hananiah. He was noted for his skill in comparative anatomy and for his knowledge of the human body. He was a noted teacher, and his pupils included Rabbi Huna b. Joseph and Rabbi Sheshet (B. B. 53b). He was a noted teacher, and his pupils included Rabbi Huna b. Joseph and Rabbi Sheshet (B. B. 53b). He was a noted teacher, and his pupils included Rabbi Huna b. Joseph and Rabbi Sheshet (B. B. 53b). He was a noted teacher, and his pupils included Rabbi Huna b. Joseph and Rabbi Sheshet (B. B. 53b). He was a noted teacher, and his pupils included Rabbi Huna b. Joseph and Rabbi Sheshet (B. B. 53b).

Dimi b. Levi: Babylonian scholar of the fourth century. He was noted for his skill in comparative anatomy and for his knowledge of the human body. He was a noted teacher, and his pupils included Rabbi Huna b. Joseph and Rabbi Sheshet (B. B. 53b). He was a noted teacher, and his pupils included Rabbi Huna b. Joseph and Rabbi Sheshet (B. B. 53b). He was a noted teacher, and his pupils included Rabbi Huna b. Joseph and Rabbi Sheshet (B. B. 53b). He was a noted teacher, and his pupils included Rabbi Huna b. Joseph and Rabbi Sheshet (B. B. 53b). He was a noted teacher, and his pupils included Rabbi Huna b. Joseph and Rabbi Sheshet (B. B. 53b).

Dimi of Nehardea: Babylonian amora of the fifth century; contemporary of Rabbi Joshua ben Hananiah (B. B. 22a). He is noted for his skill in comparative anatomy and for his knowledge of the human body. He was a noted teacher, and his pupils included Rabbi Huna b. Joseph and Rabbi Sheshet (B. B. 53b). He was a noted teacher, and his pupils included Rabbi Huna b. Joseph and Rabbi Sheshet (B. B. 53b). He was a noted teacher, and his pupils included Rabbi Huna b. Joseph and Rabbi Sheshet (B. B. 53b). He was a noted teacher, and his pupils included Rabbi Huna b. Joseph and Rabbi Sheshet (B. B. 53b). He was a noted teacher, and his pupils included Rabbi Huna b. Joseph and Rabbi Sheshet (B. B. 53b).
the judgment; (2) punishment, the execution of the judgment. The term is generally used in connection with proceedings in a court of law. “Din” is declared by Rabbi Simon ben Gamael (Ab. i. 1) to be one of the three things to which “the world owes its stability”: truth, judgment—that is, authority vested in a person or persons to decide legislation—and peace. The judge who performs his duties conscientiously and delivers “din emet” (true judgment) is as great as if he had taken part in the creation of the world (Shab. 10).

The first lesson taught by the men of the Great Synagogue was, “Be slow in din; i.e., do not hurry to decide a question before it has been fully considered (Ab. i. 1). But on the other hand, the Rabbis warn against the opposite and not less serious evil of unnecessarily protracting the legal proceedings, or holding back the final decision, and denounced it as “inuz ha-din” (suppression of judgment). Distinguished from “inuz ha-din” is “inuz ha-din” (perversion of justice) (Ab. v. 11). The parties are recommended not to stand on their rights, and he is praised as a good person who keeps “iftarim nishan ha-din” (within the line of the right)—that is, who resigns part of his right for the sake of peace.

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sister. This is still an unwritten law among the nomadic Bedouins (see Tuch, "Genesis," p. 407).

Why Levi and Simeon alone undertook to requite the insult without the aid of her other brothers—a circumstance noted even by the Rabbis (see Midrash Hagarot, i.e.—and why Jacob should under such circumstances have disapproved of the act, the theory fails to consider.

Gunkel ("Genesis," pp. 306 et seq.) holds that Gen. xxxix. is composed of two distinct accounts of one event: (1) Dinah, after being outraged, is not returned in the house of Shechem; the son pleads with his father to get him the girl for a wife; Hamor negotiates with Jacob, offers a general intermarriage, and submits to circumcision; the city is attacked and looted; God (Gen. xxxv. 5) advises Jacob to move away. (2) Dinah is captured and retained by Shechem; to avert her vengeance the sons through his father enters into negotiations with Jacob; Jacob is promised rich gifts; he waits for his son to return before he decides; most of them acquiesce, though Levi and Simeon refuse; they (Levi and Simeon) must cleanse their sister's honor with blood. The story is not complete. It must have told of the failure of Levi and Simeon, and of their being killed in the fray. Gen. xlix. 5-7 alludes to a third variation, in which Jacob is incensed at the conduct of his sons, and proves that the incident was fraught with fatal consequences for the brothers. The historical facts underlying this episode are these: Dinah represents a clan; Shechem is the well-known city. The tribe Dinah had been made captive by Shechem, and the closely consanguineous tribes of Levi and Simeon. In an attempt to capture the city and release the sister clan, came to ignominious grief. This feud did not take place in the Patriarchal period, but at the beginning of that of the Judges, shortly after the first invasion of Canaan. E. K.—E. G. H.

DINAIITES (דִּינַיאִים): Septuagint, Aretines; Vulgate, "Dinii": A tribe mentioned in Ezra iv. 9 as having settled in Samaria, and as opposing and denouncing the efforts of the Jews to rebuild Jerusalem. The Dinaiites have thus far not been positively identified.

B. P.

DINHABAH (דִּינַהֲבָה): City mentioned in the Old Testament as the capital of Edom, and probably the birthplace of Bela, son of Beor, King of Edom (Gen. xxxvi. 32; I Chron. i. 43). The efforts at locating the Dinhabah of Scripture have thus far been unsuccessful.

B. P.

DINIZ (=: DENIS): King of Portugal (1279-1325), and styled "the father of his country"; one of the most tolerant rulers of his time, and well disposed toward the Jews. He took care that the judges did not excommunicate their rights, and did not admit unlawful witnesses. He did not compel Jews to wear special badges or to pay tithes to the Church, although the canonical law demanded both; and he particularly enjoined upon the authorities that all privileges granted the Jews by him or any preceding king should be recognized. Diniz granted special favors to individuals and to communities, as for instance, to Braganca. He in 1295 appointed Don Judah, the chief rabbi ("Arbili Mor"), as his treasurer. Judah's son and successor, Don Gedaliah, treasurer to Queen Doña Britiliz, enjoyed such favor with the king that the latter gave him two tracts of land (termos), or, according to another version, two towers (torres), in Beja. On account of such favors shown to the Jews the Portuguese clergy complained of the king to the pope, but without avail; for the king would not change his attitude.

BIBLIOGRAPHY: Kestering, Gesch. der Juden in Portugal, pp. 297 et seq.

M. K.

DIOCESAREA. See Septimius.

DIOCLETIAN: Roman Emperor (282-305). Although he was the son of Dalmatian slaves (Eusebius, ix. 19), he rose to the highest honors by virtue of his personal qualities. The rabbinical sources have amplified the account of his lowly origin by reporting that he was a swineherd in his youth, even his original name, Diocles, being mentioned in this connection (Yer. Ter. 466; Gen. R. ix. 8). According to these sources, he spent his youth in Palestine, where he was mocked by the Jewish schoolboys; and after he became emperor the Jews agreed that not even the most insignificant Roman ought to be derided (ib.). According to the Talmud Yerushalmi, Diocletian went to Paphos in Palestine, where, not so much from cruelty as from a tyrannous impulse, he gave the patriarch Judah III at Tiberias a command which was apparently impossible of fulfilment. Judah, however, succeeded in carrying it out, either through the cleverness of a servant or through magic (ib.). Diocletian's presence in Palestine, which is often mentioned in rabbinical sources, is connected by Greece with the Persian war of 297-298. This connection, however, is not necessary, for the fact is that Diocletian was in Palestine in 286, in the time of Judah III (comp. Mommsen in "Verhandlungen der Berliner Akademie," 1860, pp. 417 et seq.). It is reported that he was at Cesarea (Eusebius, "Vita Constantini," i. 19; compare Gen. R. ix. 8) and in the region of Tyre (Yer. Ter. 466; Yer. Nat. 36a), which is not far distant from Paneas. At this last-named place, where Lake Phiala (Birkat-Ram) is situated, Diocletian built certain water-works, as may be inferred from the confused rabbinical notices (according to the correct reading in Yalk. to Ps. 697; compare Midr. Ps. xxxi. 6; Yer. Kitt. 32b; Yer. Ket. 32b; B. B. 74b), and the lake may possibly have been called for a time "Lake of Diocletian."

His stay in Palestine is memorable for the edict issued by him that sacrifices should be offered every where to the national gods, the Jews alone being exempted, for even the Samaritans obeyed the edict (Yer. "Ah. Zarah 44a"). The Christians also suffered heavily (Eusebius, "De Martyribus Palestinae," § 5): although the date 303-304, given by Eusebius for the issue of the edict, is different from that given by the Rabbis, who clearly assume that Diocletian was present in Palestine at the time. Diocletian endeavored to improve the pagan worship, as may be seen from an inscription preserved in the Talmud: "I, Emperor Diocletian, established this panegyric of.
DIOGO, JUSTINIANO ALVARES DA
DIODATUS (surnamed Trypho = Debauchee):

Ruler of Syria 141-138 B.C.; born at Cassana near Aphasos. Originally an officer in the army of Alexander Balas, he opposed the claims of Demetrius II., putting on the throne Antiochus, the young son of Alexander, who was still a minor, with the help of deserters from Demetrius. Diogon took the city of Antioch; and Jonathan the Hasmonean was willing to throw in his lot with Antiochus. Diodatus, however, had other plans, and feared that Jonathan would stand in his way. He inveigled him from Bethsaja to Polemais, and put him to death at Baskana or Baska (Josephus, "Ant." xviii. 6, § 6). From Polemais, Diodatus went to Judea against Simon Maccabaeus, who had followed Jonathan as head of the Jewish forces. His real design now came to light; the young Antiochus was put to death, and Diodatus assumed "the crown of Asia." Simon turned to Demetrius for aid, and from him gained the independence of the Jewish state. Demetrius was taken prisoner in Persia; but his place was taken by another of Demetrius L. Antiochus VII. (Sidetes), who marched against Trypho, and with the help of Simon smote him up in the city of Dora (Tarsus, between Cesarea and Carmel). Diodatus fled to Orthosia (north of Tripoli), and was besieged by Antiochus in Aphasos, where he took his own life.

BIBLIOGRAPHY: F. Mone, xxvii. xi.; Josephus, Ant. xix. ch. 1, 6, § 6; Livy, xvi. 90; Von Gerkan, "Antonius" in Encyclopedia Britannica, iii. 517; Scheler, Gesch. i. 138, 139 and seq.

G.

DIOGO, JUSTINIANO ALVARES DA ANUNCIAÇÃO: Archbishop of Cranganor; born at Lisbon in 1654; died at Evora Oct. 28, 1713. Doctor of theology and canon in ordinary, he was charged with a special mission at Rome. Dom Pedro II., rewarded his services by appointing him archbishop of the Indian town of Cranganor, then a Portuguese possession (1692). Diogo never occupied his metropolitan seat, and resigned it in 1695 to become coadjutor of the Archbishop of Evora. Besides writing several sermons and separate discourses, he was the author of "Prodo Evangelico," a collection of sermons, Lisbon, 1690-1713. He left various works in manuscript, among them a work entitled "Tirantes Davidesco contra Juevos," in which he seeks to demonstrate the coming of the Messiah. The sermon preached by Diogo on the occasion of the auto da fé in Lisbon, Sept. 6, 1705, caused an animated controversy. In 1709 there appeared in Portuguese under the title "Ante Exercitio" a reply by an anonymous work, a Jewish which must not be confounded with the "Resposta," in Spanish, attributed to the Jewsh David Nieto of London. The anonymous book, according to a note in the "Antiquities of Mexico," is said to be by Isaac Nieto. On the original copies the author is given as "Carlos Vero" (pseudonym), or as the author of "Noticias Recientem."
Dionysus

Disabilities

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Dion says, further, that Titus himself was wounded by a stone (a detail not mentioned by Josephus); that many Romans, believing the city to be impregnable, went over to the Jews; and that the Roman soldiers, because of the sanctity of the Temple, hesitated for days to enter it, even after a breach had been made. All these occurrences are materially toned down by Josephus. Dion describes how the people, the magistrates, and the priests were placed in defending the Temple; and he says that Jerusalem fell on a Sabbath (the Romans took the Sabbath to be a fast-day). In all these matters Dion shows that he had reliable and authentic information. Since Vespasian as well as Titus wrote "Recollections" of the Jewish war, Dion may have used them. Another of his sources is assumed to have been the account of Antoninus Julianus, a Roman general and rhetorician, who took an active part in the war.

6. For an account of the Jewish war under Titus and Hadrian Dion is the most important source (I, 56, 59-134), though his descriptions of the cruelties perpetrated by the Jews at Cyrene and on the island of Cyprus are probably exaggerated. While not free from errors, Dion's account is largely confirmed by the Rabbis and by the Church Fathers; and even the fifty walled cities with the capture of which he credits the Jews can be severally located. He is more accurate than Spartianus, one of the authors of the "Scriptores Historiae Augustae," who, like Dion, mentions the account of Emperor Hadrian; but of the two, Dion only seems to have taken the Jewish data directly from this authentic source.

BIBLIOGRAPHY: The text of Dion Cassius is reprinted in Th. Mommsen, Teile der Auteurs Grecs Relatifs a nos Juifs, i.; the passages referring to the Jerusalem Temple is carried off by Tittus ("B. J."v. 5, § 4). The account of Tacitus is thus based on fact, the same as that of Plutarch. The artificial wine, which Herod presented to the Temple, is also mentioned by Josephus ("Ant."v. 11, § 8); it still existed at the destruction of the Temple (Mid. iii. 8), and was carried off by Titus ("B. J."v. 5, § 4). The account of Tacitus is thus based on fact, the same as that of Plutarch in regard to the ritual of the Feast of Tabernacles. Plutarch, furthermore, deduces the Jewish
worse by their dress. He has been described by a Greek writer (Athanase) as "a man in a high priest's garb, with a thyrsus and drums (ρυθμος), which the high priest wears in front (on the forehead or on the breastplate)" (Plut. "Ges." 2d ed., ii. 354). He assumes a barrel-opening festival (θυραλαι) as a... "vinalia"), which, however, cannot be substantiated.

In describing the garments of the high priest, Flusich purposely uses expressions reminiscent of the Dionysus worship, and it is probable that just such equivocal expressions, which he may have read in a Hellenistic work, led him to make the possible assertion that the Jews had a cult of Dionysus. As a matter of fact the palm-branch prescribed for the Feast of Tabernacles was called by the Hellenists πυκνος (Josephus, "Ant." xiii. 13, § 5; II Macc. x. 7), which could easily remind a Greek of the Dionysus. He also intimates that he knew something about the "Feast of the Drawing of Water," which in its free joyousness resembled the Bacchanalia (Suk. v. 3; Tosef.; iv. 1-5; Bab. 51b; Yer. 55b). Neither the statements of Tacitus nor those of Flusich lead to the conclusion, as some scholars assert, that they used as their sources anti-Jewish Alexandrian works, for their statements contain nothing that is hostile to the Jews. A Greek, on the contrary, would consider it a vindication for the Jews if he could derive ceremonies of the Jewish worship from pagan practices.

Dionysus is not mentioned as a god in the rabbinical writings; it is possible, however, that in Hama's fictitious genealogy (Targ. Esh. v. In Talmud 1; II Targ. Esh. iii. 1) Dionysus figures as Hama's ancestor (Krauss, Cabala. "Leb. Inschrift," ii. 260, Berlin, 1866).

Jastrow's statement ("Dict." p. 1006) that the "Dionysia" may be traced in an obscure Talmudic word can not be accepted. In some prayers of the cabalists the name of Dionysus appears, together with other mystic names ("Mitteln. der Gesell. für jüd. Volkskunde," v. 31, 58, 71). See Aus-Worship.


Dioscorides, Pedacius or Peda-nius: Greek physician of the first century. His "Materia Medica" is mentioned in a Hebrew medical work called "Midrash ha-Refu'ot," attributed to Maimonides. But compiled from Syriac sources in the tenth or eleventh century. In the tenth century Hazael Ibn Shaprut, minister of finance to Abd al Rahman III., assisted in the translation of the work into Arabic. But no Hebrew translation is known; only the quotations found being reproductions of quotations in other authors. An attempt was made in Salonica to translate into Hebrew Maimonides' commentary on Dioscorides. Only a short work of Dioscorides has been translated into Hebrew, by a French Jew, Azariah Bona-fex. It is an alphabetical index of drugs which can be substituted one for another. The translator says that he found the manuscript under the Greek title of "AvroShalamov," which he translated "Tenu rat ha-Sammon."
under the emperor Constantine began to yield to Christianizing influences. Some further immunities which they continued to enjoy under Caracalla and his successors carried with them features which may, in one way, be regarded as disabilities. The tax which the Jews in the Roman empire were allowed to collect for Palestine was at a later time appropriated by the government itself, and the tax therefore became increasingly hateful to the Jews. It was soon replaced by irregular exactions, until it was definitely abolished by Julian, and the registers were destroyed. There is reason to believe that other special Jewish taxes were occasionally levied, and that the exemption, or disguised taxation from military service, dating from the Pompeys in 49 and Dolabella in 48, was connected with a special countervailing tax. However, this taxation can scarcely, in its origin, be regarded as of a discriminatory character.

The period that preceded Caracalla was, however, even less favorable for the Jew, both in the Greek and in the Roman dominions. The Greek cities, certainly at first, did not receive the Jews favorably; in many of them the observance of Jewish rites was absolutely forbidden; in others, like Alexandria, they were required to live in a special district of the city, though this had been originally granted as a privilege. The Jews acquired in general the good-will, first of the Greek, then of the Roman authorities; and this afforded them a protection against the jealousy and antagonism of the populace. Under the Greeks they did not enjoy exemption from military service. Their fortunes and the degree of their liberties varied from time to time in the Greek cities, never becoming quite as complete as they became under Caracalla, and, generally speaking, they were never collectively Greek citizens. Of course, in the conquered Greek territories they acquired the same rights of citizenship as were enjoyed by their coreligionists in other parts of the Roman empire. In Rome they met with occasional harsh treatment, though their legal status gradually improved till the constitution of Caracalla made them Roman citizens. Hilarian, temporarily, prohibited circumcision; but this was soon changed to apply only to non-Jews, as a check, in the interests of the state religion, to Jewish proselytism. Before Caracalla's reign they were not fully privileged citizens, but "peregrini," and were not, it seems, eligible to public office, but occupied a position in some respects lost, in others more, favorable than that of full Roman citizenship.

From the advent of Constantine, Jewish rights became more and more limited, and their disabilities increased. The state became Christian in character, and legislation in support of the state Church and in opposition to the Jew, who would not accept the new religion, became common. The thought that Jews might lawfully give orders to Christians became hateful to the latter, and hence, beginning in 484, it was decided that Jews could not hold public office. Their judicial autonomy was also reduced. The law sought to prevent the Jews from spreading their religion to the detriment of Christianity, by forbidding, under heavy penalties, the building of new synagogues; it forbade a Jew to marry a Christian woman, to convert free Christians, or to keep Christian slaves. The law also endeavored to discourage conversion from Judaism, particularly offensive being provisions forbidding Jewish parents to disinherit, in whole or in part, their converted children. Intercourse between Jews and Christians was also discouraged by law. Jews and heretics were made incompetent to testify against Christians, and offensive special Jewish oaths were prescribed.

In Teutonic lands Jews came to be regarded, in theory at least, as aliens outside the law of the various nations among whom they lived, and as such were entitled only to those rights which the king, by special grant, might choose to confer upon them, individually or collectively. Without such grants they were outside the law. No "Wehr geld" could be exacted from the slave when they were unlawfully killed, and the king could at any time lawfully appropriate their possessions. Accordingly they acquired from time to time special grants from the crown, some of which, dating back to the era of Charlemagne, have been handed down to us. In these, as a matter of favor merely, or in return for a consideration they acquired rights which, in certain particulars, might be greater or less than those enjoyed by their non-Jewish compatriots. The practical application of the theory which denied to Jews all rights except such as the crown chose to confer upon them, is forcibly illustrated throughout the Middle Ages in the cancelation of debts owing to Jews without the consent of the creditors. Not only were the Jews the servus servorum of the emperor, but the rights over them of lesser princes and overlords became generally recognized when the emperors began to convey their own rights over the Jews to their vassals, in this way depriving the Jews of their principal protector. These lesser lords granted, withheld, or witheld privileges at will.

It is, moreover, important to note that historical and economic conditions combined in the Middle Ages to curtail or to remove entirely Historical any Jewish privileges or immunities and Economic Jews, the same causes frequently leading Conditions ings to extensions of their disabilities. These conditions were largely due to the Crusades, which stimulated religious animosities and led to numerous popular anti-Jewish outbreaks and even to massacres. The power of the crown, as against its greater vassals, becoming weaker, the Jews were also deprived of potential protectors against economic jealousy and mob violence. The economic conditions in question were due to the rise, after the pioneer work of the Jew had been performed, of rival traders, who organized themselves for self-protection into municipal corporations and trade-gilds, and secured anti-Jewish decrees which they were economically advanced enough to dispense, wholly or partially, with Jewish aid (see Roscher, "Die Juden im Mittelalter, Betrachtet vom Standpunkt der Allgemeinen Handelspolitik"). These decrees, in a measure at least, led to the exclusion of Jews from various industries and trades, the
list of excluded occupations varying in different communities, and being determined largely by the political influence of various non-Jewish competing interests. Frequently all occupations were barred against Jews, except money-lending and peddling—even these at times being prohibited. The number of Jews or Jewish families permitted to reside in different places was limited; they were concentrated in ghettos, and were not allowed to own land; and they were subjected to discriminatory taxes on entering cities or districts other than their own (see Poll-Tax).

With the acceptance of more modern economic ideas many of these restrictions disappeared. Holland led the way in abolishing Jewish disabilities, and England followed next, though both were more liberal in their treatment of the Jews in their American possessions than they were toward those at home. Germany and France took steps in the same direction even before the French Revolution, though that great movement, as well as its American predecessor, accelerated Jewish emancipation throughout the European continent. The oppressive and comprehensive character of Jewish disabilities as they existed in Europe as late as 1781 are ably described by Dohm in his "Ueber die Bürgerliche Verwaltung der Juden," pp. 6-12:

"In view of the energetic efforts of the nations to increase their population, it is strange that in most states an exception is still made with respect to a certain class of persons, the Jews. In nearly all the states of Europe the policy of the law and of the whole constitution of the state is directed to preventing as far as possible the increase in number of these unfortunate victims from among the Jews. In several states their admission has been totally prohibited, and residence for a brief time often for a night only is permitted on condition of certain payments, and only to travelers enjoying privileges from the state. In most of the other states, the Jews have been received under the most burdensome conditions, not as citizens, but as servants and dependable. The law generally permits only a specified number of Jewish families to settle in a county, and this permission is commonly limited to particular places and must be purchased from time to time by the payment of a considerable sum of money. In very many countries the possession of a fortune is an essential prerequisite for securing the necessary license. A large number of Jews, East, according to the pornography of every closed to them, are illegally turned back at the boundary, and nothing remains for them to do but starve, or to till their lands by the aid of crime. If a Jew is permitted for several years, he will probably be able to enter only to one of them the license to sojourn in the country of his birth; the rest he is obliged to send away with a portion into foreign territory, where their misfortune is agitated and troubled. In considering their situation, the question arises whether he will be fortunate enough to establish himself in one of the families of his native place. Besides, therefore, can a Jew enjoy the happiness of living among his children and grandchildren, or of establishing the fortunes of his family in a permanent manner. For even the wealth is compelled to constantly divide their fortunes through the necessity of starting from their children and the expense of their establishment in different places. If a Jew has acquired permission to remain in a country, he is obliged to repatriate the same annually by heavy payments; he is not permitted to marry without special permission, subject to peculiar conditions and heavy charges; every child increases the size of his tax, and all his dealings are thus affected. In every occupation in life the Jews are driven against him with almost rigor, and the mild treatment accorded to those among whom he is living makes his lot seem all the harder. Besides all these various impediments, the Jews mean of livelihood are restricted to the unskilled labor. He is absolutely banished from the business of serving wine; the prime pursuits, agriculture, is closed to him, and nowhere anywhere may he own landed property in his own name. A girl would respecting herself as disgraced if she received the intimacy of her membership, and for that reason the Jew is wholly excluded in almost every land from manual and mechanical pursuits. But sedition, among so many disabilities, can sufficient courage and zeal be found surviving—so sedulously, in considering the whole mass, individual cases should be wholly disregarded—to undertake the pursuit of the fine arts and of science, of which only general, natural science, and medicine remain open to the Jew as a means of livelihood. From these few men who succeed in attaining a high rank in science and art, as well as those who confer honor upon man and society by their undoubted capacity of conduct, can acquire the esteem of few noble beings; among the mighty ones of Jewish stock, he is known by that unapproachable fault—the fault of being a Jew. For this unfortunate being, who is everywhere, whose activities are everywhere circumscribed, who is nowhere permitted to exercise his talents unimpeded, in whose vices no one is credited, for whom every one attachable distinction exists, for him no path leads to the enjoyment of a dignified and independent existence, or even to self-support, other than the path of trade. But here also discriminatory limitations and imposts beset him, and few of these people have sufficient property to engage in wholesale business; the Jews, mostly confined to petty retail trade, in which only the constant duplication of small pedlars suffices to maintain a needy existence; or they are compelled to lend to others the money they can not employ themselves, but in what numerous ways even the selfsame permit restricted in nearly every country! Many kinds of trade are wholly closed to them, others are open only under legislative regulations concerning time, place, and persons; the permitted trades are host to so many imposts, banished by so many investigations, and dependent on the exercise of so many petty offices, that the earnings of Jews are extremely small, and can attract only such as are accustomed to the most intolerable existence. When in former days, because of such restrictions upon his own enjoyment of his own property, it became necessary for the Jew to lend it to others, it was met to declare such a thing—which must, however, be regarded as the natural consequence of these restrictions—as illegal; and today, also, lending money upon interest is secretly regarded as an honest business. . . . And notwithstanding the fact that the lending of money has been opposed upon the Jew, the law always favors the debtor, and the latter is compelled by his necessities only too often to drive the Jewish creditor to a violation of the law, and thus to expose him to inexcusable penalties."}

As regards the present disabilities in Russia and Romania, Leroy-Beaulieu says: "It is widely believed that almost all the Jews in the world, at any rate all European Jews, enjoy civil liberty and equality. This is a mistake. The Israelites who enjoy the rights of citizenship are probably still in the minority. A large number of the descendants of Abraham are still subject to special laws. There remain in Europe but two states (other than Spain and Portugal) which refuse to grant to the Jews the rights accorded to the Christians; but these two states, Russia and Rumania, contain more Jews than all the rest of Europe together. One of them, the Russian empire, holds perhaps fully one-half of all the Jews in the world" ("Israel Chez les Nations," pp. 4, 5). For detailed account of disabilities in Russia see Russia. See Anti-Slavery Movement; Army; Auto da Fé; Badge; Ghetto; Inquisition; Poll-Tax; Real Estate; Slaves and Slavery; Evidence.

In Mohammedan Countries: The basis of Mohammedan legislation concerning Jews was, and still is, in some countries, the group of laws known as the "Part of Omar," attributed to Omar, the second caliph. In taking Jerusalem he is said to have granted protection to the capitulating Christians under certain conditions, which were extended to the Jews. The main points of these conditions, according to later Arabic writers, were: that they should not build new houses of worship nor restore the old
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ones; that they should admit the followers of Islam to their places of worship; that they should not pray aloud; that they should not teach their children the Koran; that they should entertain a traveling Mohammedan for three days; that they should not harbor a spy; that they should not hinder any one from embracing Islam; that they should show respect to Mohammedans whenever they met them; that their houses should not overtop the dwellings of the Mohammedans; that they should wear a distinct dress; that they should not drink wine in public, nor carry weapons, nor ride on horseback, nor make use of a signet-ring with Arabic inscriptions; that they should pay a poll-tax; that they could not hold public office, nor have intercourse with Mohammedan women.

It is a matter of doubt whether all of these laws were enacted by Omar; for his subsequent bequest of privileges upon the Babylonian Jews would have been an act of inconsistency which a man of his character would be very unlikely to commit. However that may have been, there is no trace of the enforcement of these enactments until Omar II. (717-720). This calif passed several restrictive laws similar to those contained in the "Pact of Omar." Only two califs of the Abbassid dynasty, Harun al-Rashid (786-809) and Mutawakkil (847-861), are known to have been guided by these laws with regard to both Jews and Christians, the former calif enforcing them partially, and the latter to their full extent. In Egypt, under the dynasty of the Fatimides, only Al-Hakim (996-1021) enforced them; he, however, not only enforced, but greatly amplified them. In Spain and Africa it was not until the time of the Almoravids that their observance became general. The last Mohammedan government to enforce, and the first to repeal, the "Pact of Omar" was the Sublime Porte.

Until the end of the seventeenth century the legal disabilities of the Jews in Turkey were but few. They began to multiply only under Mustafa II. (1695-1703), who compelled them to wear black shoes and hats, in contrast to the yellow shoes and red head-gear of their Mohammedan compatriots. The testimony of Jews was not valid, and they were allowed to dwell only in specified districts. Residence in Jerusalem was practically rendered impossible by heavy taxes, which only the richest Jews were able to pay. Similar legislation prevailed in the Turkish possessions of Algeria and Tunisia, where residence in certain cities, such as Kairwan, Hammamet, and Tunis, was forbidden to Jews. They were compelled to dress in black, and among other restrictions were forbidden the use of lanterns in the street. In passing before a mosque they had to take off their shoes.

The abolition of Jewish legal disabilities in Turkey was effected by 'Abd al-Majid in 1840; in Algeria, when it was conquered by France; in Tunisia, through the intervention of France in 1887, when the bey was compelled to emancipate them. Morocco and Persia are now the only Mohammedan countries where Jews are still subject to barbarous discriminating legislation. Not only was the "Pact of Omar" adopted in these countries, but it was used as a basis for new laws for the degradation of the Jews, who thereby became the prey of the mob and of every petty official. The following is a list of the principal disabilities still in force in Morocco: Where Mohammedans are concerned the testimony of a Jew is invalid. Jews can not reside outside the mellahs. They are not allowed to ride through any part of the town outside the mellah, or leaving which they are compelled to walk barefoot and to remove their head-dress. They are not allowed to carry a walking-stick, but the elderly and sick are permitted to use reeds as supports. In Moorish districts the Jew is not allowed to use the foot-passes, but must confine himself to the rougher parts of the highways. He is bound to pass the Moor on the left hand, and if he fail to do so he must renounce his steps. They are not allowed to build houses above a certain height, nor to own property outside the mellah. They are debarred from possessing stores or booths in the Moorish quarters. When government granaries or warehouses are overstocked, or their contents damaged, the Jews are forced to buy at the normal price of undamaged goods. Jews, with their wives and daughters, are compelled to work for any government official whenever ordered, even on Sabbaths and festivals, and to receive payment far below the market rates. They are compelled to do the work which the Moors refuse as degrading—cleaning sewers, carrying away carcasses from government stables, etc. When the heads of rebels or of criminals are to be exposed at the town gate, the Jews are made to salt them before they are exhibited. Jewish purveyors (butchers, grocers, bakers, etc.) are compelled to supply various functionaries gratuitously. A Jew can not appoint a Jewish attorney to plead before the baqil against a Moor. Neither is he allowed to act as attorney for a Moor. Jews are not allowed to follow any of the liberal professions, and are disqualified for public offices or employments. They are required to wear a special costume, consisting of a black skull-cap and black shoes, and are not allowed to adopt any attire that might lead one to mistake them for Moors. They are not allowed to use the public baths, and are even denied the use of baths in the mellah; are not allowed to drink from the public fountains in Moorish quarters, nor to take water therefrom; and are not allowed to carry arms. A Jew's evidence is not admitted in a court of justice. A Jew's life, if taken by a Moor, is compensated by the payment of a sum equal to 5000. A Jew condemned to imprisonment or to flogging must pay the fees of all officials concerned in his punishment. In the prisons and jails they are not allowed the use of the common rooms, but are invariably confined in privy, or the like. If a Jew is suspected of immoral intercourse with a Moorish woman (though she be a prostitute), he is liable to imprisonment for an indefinite period. If he confesses even under torture, or if a witness establishes the charge, he is punished by death. If Moors choose to assert that a Jew has abjured his faith, he is compelled to become a Moslem, and should he afterward attempt to conform to the Jewish ritual, he would be liable to be stoned or burned to death.
Almost all these disabilities are in force in Persia also. They have lately increased to such a degree in provinces distant from the capital, where the officials are not hindered from Jew-baiting by the protests of the ambassadors of European powers, that living under them is well-nigh impossible. As a specimen of these laws, the following, effective in Hamadan in 1892, may suffice: Jews may not leave their houses on rainy or snowey days (rain and snow are considered by Mohammedans as conductors of uncleanness). Jewish women are not allowed to show themselves by Mohammedans as conductors of uncleanness). On rainy or snowy days, rain and snow are considered limited to blue cotton clothing. They are not allowed to wear comfortable shoes. Every Jew is compelled to wear a piece of red cloth on his breast. A Jew must not precede a Moslem in public places, neither may he speak to him in a loud voice. A Jew buying meat must keep it covered from the sight of Moslems. Jews are forbidden to erect good buildings; neither may their houses overtop those of their Moslem neighbors. They may not calculate money in their rooms. The entrances of their houses must be low. They must not wrap themselves in their cloaks, but must be content with wearing them rolled back under their armpits. They are forbidden to cut their beards. They are not allowed to ride on horses. A Jew suspected of having recently drunk brandy is put under house arrest. A Jew in litigation in the secular courts. In cases where a Jew is in litigation in these secular courts. In cases where a Jew is suspected of having recently drunk brandy is put under house arrest.

A Jew must not precede a Moslem in public places, neither may he speak to him in a loud voice. A Jew in litigation in these secular courts. In cases where a Jew is suspected of having recently drunk brandy is put under house arrest.
when declared that remains interred in a cemetery may not be removed for the purpose of reinterment in another cemetery in a plot which has been secured since the death of the deceased in question. On the other hand, Dr. K. Kohler, rabbi of Temple B’rith, New York, when consulted as to the view of the authorities of orthodox (Orthodox) Judaism, declared that, inasmuch as the law excepts from the prohibition of disinterment every case in which the removal is for the benefit of the dead and would be presumably desired by him, the transfer of the body to a family plot to be consecrated is just as lawful as its transfer to a family plot already occupied; the spirit and not the literal meaning of the words "alongside of his fathers" being the essential point. The courts, however, sustained the Congregation Shearith Israel, and the application for a permit for disinterment, contrary to the cemetery regulations of the congregation, was refused.

Bibliography: The American Hebrew, March 14, 21, 28, April 10, 1902. K.

DISKIN, JOSUA LÖB BEN BENJAMIN: Russian qabbalist; born at Grodno, Russia, Dec. 10, 1818; died at Jerusalem Jan. 22, 1898. At thirteen he married Sarah, the daughter of a good family of Volkovisk, known later as "Die Brisker Rebbitzin." Diskin obtained a rabbi’s diploma at eighteen, and seven years later succeeded his father as rabbi of Lonza. He was successively rabbi at Mezritz, Minsk, Kovno, Shklov, and Brest-Litovsk, whence he was called "Der Brisker Roy." As a profound and thorough student, he became a recognized authority on rabbinical law, his admirers comparing him to Alkiba Eger. He was, if not aggressive, fearless when once convinced that a thing was right. Thus, when rabbi of Kovno, he insisted upon the dismissal of a meat-tax collector. The Russian government, however, did not share his views, but ordered him to leave the town within forty-eight hours. Again, in 1877, the last year of his rabbinical office at Brest-Litovsk, he gave a legacy decision against the civil mitfordisinterment, contrary to the cemetery regulations. Sir. E. DISRAELI: THE JEWISH ENCYCLOPEDIA

DISNA: Town in the government of Wilna, Russia. According to the census of 1897, it has a population of 6,728, about 3,600 being Jews. Most of these are traders. About 265 persons are employed as day-laborers. Truck farming gives occupation to families, working on 500 decinones of rented land. About 427 decinones in the vicinity of the town are owned and cultivated by Jews. There are the usual charitable institutions, and a Jewish public school for boys and girls, with a register of 170 pupils.

DEPECK, DAVID BEN JOEL: Talmudic scholar and hagadist; born about the year 1744. He studied in the yeshibah under Joshua Cohen, among his companions being Joseph Steinhard and Jacob Berlin. Later he was named dayyan of Fürth, and in 1771 became rabbi of Mering (Bavaria) and the Schwarzwald. In 1778 he was invited to direct the yeshibah of Metz, and finally, in 1785, he became rabbi of Beyersdorf and Baireuth. At Beyersdorf he collected his homilies into one book, entitled "Pardes David" (The Garden of David), and arranged in the order of the parashiyot. Besides the homilies the book contains 363 solutions of difficult passages in Maimonides’ " Yad ha-Ḥazaḳah " (Salz- lach, 1786). A responsa of his is found in Jacob Berlin’s “Bere Yisḥak,” ch. xi, 417.


DISPUTATIONS: Public debates on religious subjects between Jews and non-Jews. Religious differences have at all times induced acrimonious arguments to exchange their views in order to win over to their own side by appeals to reason. Abramah is represented in the Midrash as holding a religious debate with Nimrod (see Jew. Encyc. i. 96). In Alexandria disputes between Jews and pagans were probably quite frequent. The first actual dispute before a worldly ruler took place at Alexandria about 250 B.C., under Ptolemy Philometer, between Andronicus ben Messalas (Meshullam), the Judean, and Sabbothus and Dositheus (Theodotus), Samaritans, with reference to the Scripture text which the Samaritans claimed had been omitted by the Jews in the Septuagint translations (Justin, Apol. 40). Compare Josephus, "Ant." iii. 13, § 44). In the time of the emperor Caligula the first dispute between Jews and pagans before a ruling monarch took place at Rome, the erection of statues of Caligula in the synagogues of Alexandria having caused the Jews to send a deputation under Philo to the emperor, while the anti-Jewish party sent a deputation under Appius. It was typical of all later disputes, just almost as the defeat of the Jews was a foregone conclusion. Some of Philo’s arguments are probably...
Disputations between Jews and Christians called "minūn" (heretics) or philosophers and R. Gamaliel II. (Teb. 105b; Midr. Teh. to Ex. 3:4; see Dernbourg, " Hist." 1867, p. 257; Bacher, l.c. 87) and R. Joshua b. Hananiah (Hag. 3b; see Bacher, l.c. 156). How prominent these disputations were in the early days of Christianity is shown by the number of fictitious dialogues written by Christians for apologetic purposes, and mainly copied one from the other, with references to the same Scriptural passages, and all of them ending in the same way: the Jew, who seldom knows how to answer, finally yields and embraces Christianity (see Origen, "Contra Celsum," iv. 52, where the disputations between Papias and the Jew and Jason is referred to; Harnack, in "Texte und Untersuchungen." i.1-3; Conybeare, " The Dialogues of Athenasius and Diodore of Tarsus," Oxford, 1898; McGiffert, " A Dialogue Between a Christian and a Jew," En-titled "Archibald Hartman and Philadelphia Timotyi
dos A. Typhonos," New York, 1889). Most valuable as a characteristic example of such a dispute is Justin Martyr's "Dialogue with Tryphon the Jew." The author, who frequently calls himself "philosopher," took the famous R. Tarfon (also pronounced, Probably, "Typhon"); Dernbourg, l.c. 270.

Grätz, l.c. 58), noted for his fierce opposition to the Christian sect (Shab. 116a), as a typical representative of Jewish teaching, putting into his mouth rabbinical arguments for the sake of refuting them (see M. Friedländer, "Patriarchische und Talmudische Studien," pp. 30 et seq., 80-137, Vienna, 1878; Goldfahn, "Justinus Martyr und die Agada," in "Mozaikegesch." 1878, pp. 48, 104, 143, 194, 237). Often the Jew was horrified at the identification of Christ with the "Divine Shekinah," and termed it "blasphemy" (Friedländer, l.c. 62 et seq.), and as the arguments taken from Gen. i. 36, and similar expressions regarding the Deity used in Scripture, were ever reiterated by these troublesome "heretics," he found these disputations "full of wretchedness" (Eccl. R. i. 9; compare Sanh. 38b, 105b; Yer. Ber. iv. 138; Friedländer, l.c. pp. 62, 82). In the course of time, however, polemics became a fine art with some of the rabbis,诚哉, a place where Christians and Jews constantly met, being the chief school of controversy (Bacher, "Ag. Pal. Amor." i. 95). R. Simhi and R. Abaz were known as keen debaters (Bacher, l.c. 555, 118). On the fictitious disputations in Rome between Pope Sylvester (814-849) and twelve Phliasian doctors before the emperor Constantine, see Gudemann, "Gesch. des Erziehungswesens und der Cultur der Juden in Italien," 1884, pp. 39, 295.

Learned disputations of a harmless nature took place frequently in Italy, and a controversial Jewish literature sprang up in the thirteenth century (see Gudemann, l.c. pp. 15, 24, 37, 39, 239) with the declared object of defending the truth without giving offense to the Christian Church (see Polenta. Literature). Quite different was the tone of the disputations introduced in the Byzantine empire. Here Basil I., about 880, instituted such disputations, and the Jews were forced either to admit or to prove "that Jesus is the culmination of the Law and the Prophets" (Grätz, l.c. 339), the result being generally expulsion and persecution. In the West, Jews and Christians disputed freely and on terms of mutual good will in spite of occasional hostile attacks (see Rev. E. Juven., v. 228 et seq.). The impression prevailed among Christians that they were no match for the learned and witty Jews, while the latter frequently challenged the former, openly and frankly criticizing the dogmas of the Church. Among these Nathan Unifield, and his son in France obtained about the close of the twelfth century great renown as bold and skilful debaters, and the disputes they had with popes, archbishops, and other prelates have been partly preserved (Grätz, l.c. 143, 366; Gudemann, "Gesch. des Erziehungswesens und der Cultur der Juden in Frankreich und Deutschland," 1880, pp. 18, 140 et seq.).

It was only after Pope Innocent III. had infused the spirit of the Inquisition into Christendom, and the Dominicans had begun their warfare against every dissenter, that the disputations became associated with relentless persecution of the Jewish faith. Being turned into great spectacles by the presence of the dignitaries of Church and state—mock controversial tournaments in which the Jews were bound
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they became a direct menace to the literature and the very lives of the Jews. In order to secure to the Church the semblance of a victory, Jewish apostates lent themselves to the task of bringing malicious charges against their former coreligionists, supporting these by ferreting out every weak and ambiguous point in the Talmud or the Jewish liturgy that might be construed as a "blasphemy" or as defamation of Jesus and Christian dogma.

The first of these famous dis-putations took place at the royal court of Louis IX. in Paris June 25-27, 1240, in the presence of the queen-mother Blanche and the prelates of Paris, the rabbis Jehiel of Paris, Moses of Coucy, Judah ben David of Melun, and Samuel ben Solomon of Château-Thierry being ranged against Nicholas Donin, the Jewish apostate. The four rabbis were to defend the Talmud against the accusations of Donin, turning mainly upon two points: that the Talmud contains immoral sentiments and blasphemous expressions against the Deity, and that it speaks in an offensive manner of Jesus. R. Jehiel, timid at first, was encouraged by the assurance of protection by the queen, and succeeded in refuting Donin's charges by proving that Jesus, the son of Panthera, cannot be the Jesus of the New Testament; that the term "goy" in the Talmud does not refer to Christians; and that the Minim who are made an object of execration in the Jewish liturgy are not born Christians, but only born Jews who have become sectaries or heretics. R. Jehiel's defense, however successful for the moment, did not save twenty-four cartloads of copies of the Talmud from being consigned to the flames two years later in Paris (see Levin in "Monatschrift," 1866, pp. 97 et seq.; Grätz, I.c. vii. 401; Loeb, in "Rev. Et. Juives," i. 247, ii. 248, iii. 39).

The second disputation took place at Barcelona on July 20, 1263, at the royal palace, in the presence of James I. of Aragon and his court, and of many prominent ecclesiastics and knights, between Nahmanides and Pablo Christiani, who, like Donin, was the accuser and the instigator. The debate turned on the questions whether the Messiah had appeared or not; whether, according to Scripture, the Messiah is a divine or a human being; and whether the Jews or the Christians held the true faith.

Differing from R. Jehiel of Paris, Nahmanides met his antagonist with fearless courage and with the dignity of a true Spaniard; and when Pablo undertook to prove from various haggadic passages the Messianic character of Jesus, Nahmanides frankly stated that he did not believe in all the haggadic passages of the Talmud, and he went so far as to declare that he had more regard for the Christian monarch than for the Messiah. As to the question whether the Messiah had come or not, he could not believe that he had come as long as the promised cessation of all warfare had not been realized. It was a triumph for the Jewish cause, yet all the more did both the Jewish and the Christian friends of Nahmanides warn him against the peril threatening his brethren from the terrible power of the Dominicans in case of defeat, and so, at his own request, the disputation was interrupted on the fourth day. But the enemies of the Jews were not set at rest. They claimed the victory, and when Nahma-
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Of literary rather than of historical importance are the public disputations held at Burgos and Avila in 1375 by Moses Cohen de Tordesillas with the apostates John of Valladolid and Abner of Burgos, and that held about the same time in Pamplona by Shem-Tob ben Isaac Sapiro of Toulouse with Cardinal Don Pedro de Luna, afterward Pope Benedict XIII. The disputations being made the subjects of the books "Ezeth ha-Shamah" (by Moses) and "Eben Bohan" (by Shem-Tob; see Polemics and Polemical Literature).

The most remarkable dispute in Jewish history for the pomp and splendor accompanying it, the time it lasted, and the number of Jews that took part therein, is the one held at the summons of the antipope Benedict XIII in Tortosa. It began in Feb., 1413, and ended Nov., 1414, and was presided over by the pope in state, surrounded by the cardinals and dignitaries of the Church who still retained allegiance to him, while hundreds of monks and knights and men of all degrees were among the audience. Joshua Longuil (Gerontino de Santa Fe), the apostate, was to prove from the Talmud that Jesus was the Messiah, and the twenty-two most distinguished rabbis and scholars of the kingdom of Aragon had the choice of refuting his arguments—or, and this was the scarcely concealed purpose of the pope, anxious to regain power and prestige through the conversion of the Jews of Spain—exposing the Christian faith. To judge from the fragmentary records, there was no great erudition or acumen displayed either by the aggressor, who dwelt on a few aggadic passages concerning the Messiah, or by the defenders, who no longer possessed the courage and self-confidence shown by Nahmanides. The sixty-nine sessions passed without any other result than that neither the blandishments nor the threats of the pope, nor the fierce attack on the Talmud made by Lorqui, the pope's physician and chief adviser, could induce the Jews to become traitors to their heritage. A papal bull (May, 1415) of eleven clauses, forbidding the study of the Talmud and inflicting all kinds of degradation upon the Jews, showed the spirit that had prompted the dispute (see Grätz, i.e. viii. 116, 406). Under James II of Castile, about 1430, Joseph ben Shem-Tob and Hayyim ibn Musa held frequent disputations with learned Christians at the court of Granada, but henceforth disputations became rare and of no historical importance.

Friendly Disputations.

Belonging to the class of friendly disputations (ib. viii. 417, note 4) are those, whether authentic or embellished by legend, mentioned in Solomon Ibn Verga's "Shebet Tehudah": (1) Between Don Joseph ibn Yahya and King Alfonso V. of Portugal, (a) concerning Jesus' miraculous powers; (b) regarding the perpetual character of the Mosaic law; (c) as to the efficacy of the prayer of a non-Jew; (d) whether the hosts of angels are numerable or infinite; (e) why sorcery, being based on error, is so severely punished in Scripture. (2) Between three Jewish artisans taken from the street, and Don Joseph ibn Benveniste ha-Levi with Alfonso II. of Castile, (a) on the qualities of God; (b) on the distance between earth and heaven; (c) on the sun's radiation of heat; (d) on the forbidden fat and blood of animals; (e) on the night's sleep; (f) on the immortality of the soul. (3) Between Don Samuel Abrabaini and Don Solomon ha-Levi, and Pope Martin (Hebrew text has כנני"ה), (a) concerning the fierce words of Simon b. Yohai, "The best of the heathen deserves killing" (ib. 1.12(Hebr.); (b) on the heathen's utterance, "You are called men, but the other nations are not called men" (B. M. 114b; Yeb. 61a; compare Lazarus, "Ethics of Judaism," i. 261, Philadelphia, 1894). (4) Between Don Pedro IV. of Aragon (1356-1387) and his physician, who, when asked why the Jews were not allowed to drink the wine touched by a Christian, had water brought to wash the king's
Disputations

foot, of which he then drank to show that the fear of impurity was not the reason of the prohibition (Grätz, loc. i. 12). (6) Between Don Abraham Beneventi, Don Joseph ha-Nad (ben Abraham ibn Beneventi) and R. Samuel ibn Shoshan of Eczija, and Don Alfonso XI, on the social conduct of the Jews, their usury and avarice, their musical accomplishments, their luxury, the Jewish sages ascribing Jewish usury to Christian legislation; as regards the dishonest means by which the Jews were said to have obtained wealth, they remonstrated, "We Jews are treated like the mice: one mouse eats the cheese, and people say, 'The mice have done it.' For the wrong-doing of one the whole race is made responsible" (ib. viii. 25-27). (6) Between a Christian and a Jew, before Don Alfonso (V.3) of Portugal, on the Messianic passages in Ps. xxii., and on the hyperbolical haggadic passages in the Talmud. (7) The remarkable disputation of Ephraim ben (Don) Sozgo (Sancho?) more probably identical with the famous poet Don Santo de Carrión; see "Orient. Lit." 1851, xxi., though disputed by Kaysinger, "Soziald.," p. 339, note) with Don Pedro IV. on the question, Which religion is the better, the Jewish or the Christian? the Jewish sages answering with the parable of the two precious jewels and the two sons, obviously the original of the parable of the three rings, taken from Boccaccio by Lessing for his "Nathan the Wise" (see Wünsche, in Lessing-Mendelssohn's "Gedankbl.," 1878, pp. 339 et seq.). The story of a disputation on the question, Which is the best religion? is, however, very old. One is said to have taken place about 749, before Isidore, the king of the Chazars, who, uncertain whether to exchange his heathen religion, which he had come to abhor, for Mohammedanism or Christianity, summoned representatives of these two creeds, as well as of Judaism, for a disputation. None could convince him of the superiority of his faith, and Isidore resolved to expose the Jewish, since both Christian and Mohammedan referred to it as the basis of their own, and each recognized it as superior to the others (see CHAFAR). Upon this story the religious disputations in Judah ha-Levi's "Cuzari" are based. The story of a disputation occurs in Russian legends regarding Vladimir's conversion, but with a different result (see Karamzin, "History of Russia," bk. I., ch. vii.).

In order to have a great spectacle to excite the passions of the ignorant masses, John Capistrano, the Franciscan Jew-baiter, arranged in 1459 a disputation at Rome with a certain Gamaliel called "Synagogue Romanz magister," but otherwise very little known (see Vogelstein and Rieger, "Gesch. der Juden in Rom," 1886, lii. 14). Disputations of a friendly character were held at the court of Eccele d'Este I at Ferrara and Germany, by Abraham Faumou, with two learned monks, the one a Dominican, and Poland, the other a Franciscan, the matter of which is produced in Faumou's "Magen Abraham" and "Wikunia ha-Dat" (see Grätz, loc. i. 45). In Germany it was the Jewish apologist Victor of Carben who, under the direction of Herrmann, the Archbishop of Cologne, and in the presence of many courtiers, ecclesiastics, and knights, held a disputation with some Jews of the Rhine provinces about 1500, accusing them of blasphemy against the Christian religion; the consequence of this disputation was that the Jews were expelled from the lower Rhine district (6. ix. 70).

Quite different in tone and character were the disputations held by the Jews, both Rabbinities and Karaites, with Christians of various denominations in Poland at the close of the sixteenth century. Here the Jews, untrammeled by clerical or state despotism, freely criticized the various religious sects, and it was a difficult task for a Christian to convert a Jew (6. ix. 496; see Isaac b. Abraham Troki). Occasionally disputations for conversio-nist purposes were arranged at German courts. One is reported to have taken place at the ducal court of Hanover, about 1700, in the presence of the duke, the dowager-duchess, the princes, clergy, and all the distinguished personages of the city, between Rabbi Joseph of Sulin, hagen and Eliener Edzard, who had been the instigator of the disputation. It ended in the complete victory of the rabbi, who not only refuted all the arguments of his antagonist from Scripture and the Midrash, but under the full approval of the court declined to answer under oath the question as to which religion was the best. He said: "We condemn no creed based upon the belief in the Creator of heaven and earth. We believe what we have been taught; let the Christians adhere to what they have been taught" (Block in "Österreichische Wochenschrift," 1883, p. 785).

Regarding the disputation between the rabbi and the Frankists before Bishop Demberowski at Kamezitz in 1575, and before the canon Nikulski at Lemberg in 1578, see Frank, Jacom. For others, see Blochin, "Oesterreichische Wochenschrift," 1882, pp. 49 et seq., and his "Uebersetzungen," pp. 305, 481.


D'ISRAELI, BENJAMIN: 1. English merchant and financier; born in Venice Sept. 22, 1730; died at Stoke Newington, London, in 1816. He went to England in 1748, and settled there as a merchant, though he did not take up papers of denization till 1801.

Though a conforming Jew, and though contributing liberally toward the support of the synagogue, d'Israel appears never to have cordially or intimately mixed with them. One occasion only did he serve in a minor office—that of inspector of charity schools in the year 1783.

2. Public notary in Dublin, Ireland, 1788-96; died at Beechey Park, county of Carlow, Aug. 8, 1814, and was buried in St. Peter's churchyard, Dublin.

DISRAELI, BENJAMIN, EARL OF BEACONSFIELD: English statesman; born at London, England, Dec. 21, 1804; died there April 19, 1881. The son of Isaac D'Israeli, he was descended from a wealthy Sephardic family of Venice, his grandfather having come to England to engage in commerce. He was educated at a private school, at which he used to "stand back" when Christian prayers were recited; but at the suggestion of the poet Rogers was baptized in 1817, immediately after the death of his grandfather, Benjamin D'Israeli. At the age of seventeen Disraeli was articled to Swain & Stevenson, solicitors, in the Old Jewry, and in 1824 entered Lincoln's Inn, but withdrew his name in 1831. At the age of twenty-two Disraeli wrote the novel "Vivian Grey," a political satire, and leaped into sudden notoriety. His health giving way, he spent the next three years traveling in the East. On this journey he visited Jerusalem, whence he derived the impressions which distinguish "Tancred," and probably those which afterward determined his philo-Turkish policy. Returning to England, he unsuccessfully contested High Wycombe (1834) and Taunton (1835). At Taunton he attacked the policy of O'Connell, the Irish patriot, who had written him a commendatory letter when he stood for Wycombe. O'Connell, replying, spoke of "the impenitent thief who died on the cross, and whose name, I verily believe, must have been Disraeli." Disraeli challenged the son of O'Connell to a duel on behalf of his father, but the affair came to nothing.


On the dissolution of 1837 Disraeli was returned for Moldstone with Mr. Wyndham Lewis. Disraeli's first speech in the House of Commons was a fiasco. His extraordinary appearance, his theatrical delivery, and above all the enmity of the O'Connell faction robbed him of the leniency usually shown to the maiden speeches of new members, and he was not allowed to finish; he sat down with the memorable prediction that the time would come when they would hear him. Sir Robert Peel, however, by no means acquiesced in the adverse judgment. In 1839 Disraeli married Mrs. Wyndham Lewis, the widow of his late colleague, and was thenceforth free from pecuniary cares. He now purchased the country estate of Hughenden, and in 1841 was returned for Shrewsbury as a follower of Peel. The alliance did not last long. Peel gradually turned toward free trade, though his party had been elected pledged to protection, Disraeli becoming the spokesman of the malcontents. About this time he published two remarkable novels, "Coningsby" and "Sybil." The main idea of "Coningsby" was that the crown, released by the Reform Bill from an aristocracy which had usurped its functions, might regain its suspended powers, and thus solve many of the difficulties of the time. But "Coningsby" contains more than that. The most impressive character in the book is Sidonia, a Jew of immense wealth, through whom Disraeli expounds many of his views. Disraeli was proud of his Hebrew descent. He regarded Christianity as developed Judaism. "One half the world worships a Jew and the other half a Jewess," he said. Disraeli classed the Jews among the Caucasian nations, and claimed that no amount of persecution could destroy an unmixed and splendidly organized race. The Jews, he claimed, were
the aristocracy of nature. Disraeli did not plead for toleration, but for the admission of Jews to full privileges on account of their special merits. "If the Jews had not prevailed upon the Romans to crucify our Lord, what would have become of the Abomination?" he asks in "Tancred." In "Coningsby"Sidonia says: "The Jews, independently of the capital qualities for citizenship which they possess, are a race essentially moral, deeply religious, and essentially Tories. The fact is, you can not crush a pure race of Caucasian organization. It is a physiological fact, a simple law of nature, which has baffled Egyptian and Assyrian kings, Roman emperors, and Christian inquisitors." He then remarks that the Jews lead all the intellectual movements in Europe, monopolize professorial chairs, and enter into political affairs. He, however, makes the blunder of classifying Sulk and Massena as Jews. Disraeli appears genuinely to have believed in Christianity as developed Judaism. He detested Colenso and the expositors of his school. In rejecting Darwinism he said: "I am on the side of the angels.

In his "Life of Lord George Bentinck"Disraeli devotes a chapter to a statement of the Jewish case. He begins by declaring that the Roman massacres, and the fact that the Diaspora had begun long before the death of Christ, make it impossible that the Jews of to-day can be descended from those who attended the crucifixion. Further, he says, the theory that the Jews are now explaining their offense is not dogmatically sound. "The native tendency of the Emanicipa-Jewish race," he continues, "is against the doctrine of the equality of man. They have also another characteristic— the faculty of acquisition. Thus it will be seen that all the tendencies of the Jewish race are conservative. Their bias is to religion, property, and natural aristocracy, and it should be the interest of statesmen that... their energies and creative powers should be enlisted in the cause of existing society." Disraeli consistently and honorably supported all the bills for the removal of Jewish disabilities, and his conduct in this regard earned him the admiration of his great rival, Mr. Gladstone. "Sylph," deals with the squallor and wretchedness of the factory-workers. Here the Church is to play the part ascribed to the crown in "Coningsby." In 1847 "Tancred" appeared. In this book the hero, a duke's son, of course, goes to Jerusalem to seek inspiration, and Disraeli then describes the scenes which he had visited in early life.

He now bade farewell to literature for nearly five and twenty years. In 1848 Isaac D'Iseri died, and in the same year the death of Lord George Bentinck gave the Conservative leadership to Disraeli. During the next three years he reorganized the party, and won back the Peelites to Conservatism. In 1852 Lord Derby came into office and Disraeli became chancellor of the exchequer; but his budget was defeated in the first few months of the administration, and the Coalition Cabinets came into power. In 1852 he wrote the "Life of Lord George Bentinck," in which, besides his plea for the Jews, he gives a graphic account of the free-trade struggle. During the war with Russia he loyally supported the Coalition, but when the Aberdeen ministry fell in consequence of the mismanagement of the war, Lord Derby refused to take office without the aid of Mr. Gladstone or Lord Palmerston. This scented treatment of his own followers angered Disraeli exceedingly. Disraeli was then forty-five years of age: he had lost an opportunity which did not again come to him for many years. In 1868 he and Lord Derby took office for a few months, but were beaten on their new Reform Bill. This year was distinguished by the admission of Jews to Parliament. The elections failed to give Lord Derby a clear majority, and the ministry was turned out of office on the ground of its failure to prevent the war between Prance and Austria. In 1869 Disraeli came into possession of the fortune of Mrs. Rydges Williams, a lady of Jewish parentage who had taken great interest in his owing to his Jewish birth and connection with the Danes, with whom her own family, the Mendez de Costas, had intermarried.

The great question which now agitated England was that of reform. In 1866 Lord Palmerston died, and the new premier, Lord John Russell, introduced a bill which was defeated on a matter of detail. He resigned, and Derby and Disraeli came into power. There had been some talk of ignoring Disraeli in favor of another leader, as he had made several tactical errors; but he had lived down his eccentricities and reconstructed his party, and though he had failed on the whole to win his confidence, he was too formidable to be overlooked. It was now that he made the celebrated "leap in the dark," which drew down upon him the wrath of Carlyle, who described him as "a superlative Hebrew conjurer, spellbinding all the great lords, great parties, great interests, and England." His new policy was bitterly denounced by many of his own party, but nevertheless restored the Conservatives to public confidence. Perceiving that reform was inevitable, he outbid the Whigs and introduced a bill of a far more radical nature than that proposed by his opponents. He lost three of his party in the process, Lord Cranborne (afterward Lord Salisbury), Lord Carnarvon, and General Peel; but the measure became law. Lord Derby now retired from political life and Disraeli became premier. In 1869 the elections went against him, and he yielded office to Mr. Gladstone. Refusing a peerage on giving up office, he nevertheless had his wife created Viscountess of Beaconsfield in her own right; four years later she died. In 1874 he was once more returned to power. It was the first time there had been a clear Tory majority for more than thirty years; and since 1848 he had had no real chance to display his abilities. Now nearly seventy, he was compelled to exchange the House of Commons for the less strenuous atmosphere of the House of Lords, becoming Earl of Beaconsfield in 1876. At this time several Turkish provinces were in rebellion, and Russia, in defiance of treaty obligations, declared war upon the sultan. Public feeling was greatly excited against Turkey by the atrocities committed by the irregular troops in Bulgaria (which, however, were subsequently found to be greatly exaggerated), and Lord Beaconsfield was...
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BENJAMIN DISRAELI, EARL OF BEACONSFIELD IN CONFERENCE WITH PRINCE GORTSCHAKOFF
overruled in his desire to intervene on behalf of
Turkey. His political enemies accused him of
"Semitic instincts," though the Turks are not a
Semitic race. But when Russia had practically ef-
faced the Turkish empire in Europe by the treaty
of San Stefano, Lord Beaconsfield sent the British
fleet into the Dardanelles and brought Indian troops
to Malta as an indication of the intentions of the
British government. This latter act subjected him
to the accusation of undermining the liberties of
England by unconstitutional proce-
dures. Russia submitted, and agreed
Congress, to the discussion of the whole affair at
the Congress of Berlin. Lord Beacons-
field went as a delegate, accompanied by the Marquis
of Salisbury, and succeeded in compelling Russia
to modify materially the terms of the treaty. By this
congress it was decreed that Rumaniashould grant
full religious freedom to her subjects. Disraeli's
public interference on behalf of the Jews of Rumani-
a consisted in introducing the subject on behalf of
France; but it is believed that he was more active,
and took the initia-
tive behind the diplomatic scenes. His whole
conduct of affairs at the congress extorted the adm-
inistration of the assembled diplomats of Europe,
and he had reason to boast on his return that he
had brought back "peace with honor" (see BEHLIX
CONGRESS).
Among the other acts of Lord Beaconsfield during
his administration was the enactment of the law by
which Queen Victoria was proclaimed Empress of
India. He annexed Cyprus, and in return for it
promised the protection of the Turkish dominions
in Asia Minor. By a clever piece of business fore-
sight he purchased a number of shares in the Suez
Canal, which have since increased in value to an
enormous extent. This was done at his own per-
sonal initiative, acting on a hint of Mr. Greenwood,
and was carried through with the aid of the Roth-
childs, who took some risks in buying the shares
before Parliament had ratified the sale. Disraeli
was on familiar terms with the Rothschild family,
and would often listen at their table to the Hebrew
grace after meals intoned according to the usual
cantillation. "I like to listen to the old tunes," he
remarked on one occasion.
In 1880 Mr. Gladstone was again returned on
questionsof domestic legislation. Lord Beacons-
field had no prospectsof surviving Gladstone's admin-
istration, but nevertheless continued to direct the
affairs of his party until his death. During his later
years he wrote two more novels: "Lotlair" (1876)
and "Eudymion" (1880). The anniversary of his
death is celebrated as "Primrose Day," and in con-
nection with it a large Conservative organization has
grown up, known as the "Primrose League."

Disraeli, ISAAC: English author; born at
Enfield, Middlesex, May 10, 1794; died at Bradenham
Jan. 19, 1882. He was the only son of Benjamin
Disraeli, and after completing his studies and
travels, he first appeared in print (Dec., 1786) with
a vindication of Dr. Johnson's character in the
"Gentleman's Magazine." In 1789 he published his
first volume in verse, entitled "A Defense of Poetry."
An attack on "Peter Pindar" (Dr. T. Holcroft) first
drew attention to D'Israeli, and he soon obtained in-
troductions to various literary men. Now finally
adopting a literary career, the following twenty
years of his life were spent in the production of a
succession of literary works, which rapidly made his
reputation and met with considerable success. In
1789 he issued anonymously a collection of ana
entitled "Curiosities of Literature," which had an im-
mediate vogue. He added a second volume in 1793,
a third in 1792, two more in 1825, and a sixth in
1834. "A Dissertation on Anecdotes" appeared in
1795. "A Dissertation on Anecdotes" appeared in
1796, "Miscellaneous Literary Recollections" in
1796, "Ladies of Authors" in 1813-18, and
"Quarrels of Authors" in 1814. These works con-
tained a large amount of interesting matter, not al-
vays very reliable, on the lives of authors, and have
formed a fund of anecdote from which succeeding
writers have drawn copiously. Their accuracy was
impugned by Bolton Corney, who opened with D'I-
sraeli a fresh chapter of the "quarrels of authors"
in 1837-38.
D'Israeli also tried his hand at romances; but
these were never successful. In 1797 three were pub-
lished—viz., "Varronis: A Sketch of the Times";
"Flimsy-Flam, or the Life of Mr. Uncle"; and "Mor-
ou and Leila, the Arabian Petrarch and Laura,"
said to be the earliest Oriental romance in the Eng-
lish language and which was translated into German
in 1804. D'Israeli's last novel, "Despotism, or the
Fall of the Jesuits," appeared in 1811.
Meanwhile his reputation was growing space.
His article on Pope in the "Quarterly Review," for
1819 aroused a controversy in which Bowles, Byron,
DISRAELI DIVINATION

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Benjamin Disraeli, however, claimed that the Disraelis were of Sephardic stock, excluded from Spain in 1492, and that they had settled in Venice for the intervening 250 years. As will be seen from the pedigree, the English branch intermarried with the families of Mendes Furtado, Nunez de Lara, Tecu, Siprut, Baevi, and Lindo. A Benjamin Disraeli of Dublin (d. 1814) was also probably a relation, though the connection has not been defined.

BIBLIOGRAPHY: J. Foster, Collectanea Genealogica, 1. 4 et seq., London, 1869.

H. Gut.

DISTAFF: A stick on which flax or wool was wound ready for hand spinning before the spinning-wheel came into use. It was held under the left arm, or stuck in the gielle, of the spinner. The fibers were drawn from it and twisted by the thumb and forefinger of the right hand. The thread so spun was wound on an oval reel, generally provided at its thickest part with a ring hanging from the thread and turning with it during spinning in order to insure regularity of the movement. In Israel the use of the distaff was known as the "wisdom" of women (Proverbs v. 23). The spinning-women had a share in equipping the sanctuary (Ex. xxv. 25). According to Parhon, the distaff "was made a D.C.L. at Oxford in 1882. In 1883 he issued anonymously the "Genius of Judaism." into which he wrote enthusiastically of Israel's past history, but deplored its social exclusiveness in his own day. He had expressed similar views in his "Voyage" (1797), and in an article on Moses Mendelssohn in the "Monthly Review" for July, 1798.

Religiously, Isaac D'Israeli was a man far in advance of his times, and was perhaps the first English Jew who took the modern attitude toward Jewish ceremonial. In 1813 D'Israeli was elected warden of the Bevis Marks Synagogue, to which both he and his father had been attached. This office he declined, expressing surprise that he should have been elected at so late a period in his life. No notice was taken of his communication; and in accordance with established usage the recalcitrant was fined £40. Some correspondence ensued, in which D'Israeli, after expressing his unwillingness to pay the fine, finally saying: "I am under the painful necessity of wishing that my name be erased from the list of your members of Ychedim." D'Israeli never returned to the Jewish fold, and his views and connections embraced the Christian faith. D'Israeli himself did not, however, receive baptism, and never expressed any desire to exchange Judaism for Christianity. He attended the inauguration ceremonies of the Reformed Synagogue at Berkeley street, London, toward the close of 1839. D'Israeli suffered from paralysis of the optic nerve; and he was totally blind for the rest of his life. He managed, however, to settle a period in his life. He had expressed similar views in his "Voyage" (1797), and in an article on Moses Mendelssohn in the "Monthly Review" for July, 1798.

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DISRAELI PEDIGREE: The following is a genealogical tree of the Disraeli family:

Benjamin Disraeli, 1795-1881,

D. (1) Rebecca Mendes,

D. (2) Sarah Siprut (Sippurat de Galaty)

D. (3) Maria Basevi, sister of Joshua Basevi, and left as issue four sons and one daughter, of whom the best known was Benjamin Disraeli, Earl of Beaconsfield.

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Divekar, Abraham Samuel: Beni-Israel soldier; born near Bombay about 1830. He enlisted in the Nineteenth Regiment native infantry March 1, 1851; was promoted to the rank of a sergeant Jan. 1, 1872; and was appointed subedar by his exertions induced the Beni-Israel to build a synagogue and adopt the ritual and Jewish observances current in Cochin. A synagogue was erected in 1796; but Divekar died the following year in his native place, whither he had gone to obtain scrolls of the Law for the new congregation.

Bibliography: H. Samuel, Sketches of the Beni-Israel, Bombay, ed. 3, p. 29.

J. DIVINATION: The forecasting of the future by certain signs or movements of external things, or by visions in certain ecstatic states of the soul (see DREAMS and PROPHECIES). Divination rests on the belief that spirits inhabit the various elements of life and are able to impart the knowledge of the future to man, and it is, like all idolatrous practices, forbidden by the Law. "Neither shall ye use enchantments nor practise augury." "Turn ye not unto them that have familiar spirits, nor unto the soothsayers' terebinth;" Deut. xx. 20 (A. V. "witchcraft"); Lev. xix. 26 (A. V. "divination"); Deut. xvi. 13 (A. V. "sorcery"); Judges ix. 6 (A. V. "chamets"); Isaiah x. 2; and elsewhere. Baalam used divination (Num. xxii. 7, xxiii. 22; Josh. xii. 22 [A. V. "soothsayer"]). For the original meaning or etymology of "DDp" reference has been made to Ezek. xxxix. 21, where Nebuchadnezzar is represented as standing at the parting of the ways and shaking the arrows to and fro to determine which way he should go, whether to Jerusalem or to the capital of the Ammonites. Accordingly "kasam" is explained after the Arabic "istaksam" (to obtain a divine decision), from "kasam" (distribute, or divide), as signifying the casting of lots by throwing the arrows from the quiver, a practise familiar to the Arab Bedouins (see Jerome, t. c.; Herodotus, iv. 67; Gesenius, "Thesaurus," s. v.; W. R. Smith, in "Journal of Philology," xiii. 276; Wellhausen, "Skizzen und Vorarbeiten," 1887, pp. 136 et seq.).

Specific forms of divinations are mentioned in Lev. xiv. 36 (A. V. "enchanted"); Deut. xvii. 10, 14 (R. V. "augury"); Judges ix. 7 (Hebr. "the soothsayers' terebinth"); 11 Kings xxii. 6; Isa. ii. 5 ("the Philistines are filled with DDp [probably to be emended to DDp = "divination"] and soothsayers"); Isa. lxv. 7 (A. V. "ye sons of the soothsers"); Jer. xxvi. 6; Micah v. 11 (12). The real meaning and etymology of the words are obscure. Smith (t. c.) explains it from the Arabic "anayn" (to murmur, or hum loosely), this being the practise of the Arabian soothsayer. The explanation suggested by the Hebrew and adopted by most commentators and lexicographers is "the observation of the movements of the clouds" (DDp; compare Jer. x. 2; Josephus, "J. J." vi. 5, § 8). Lenormant,
Divination

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(‘‘Magie und Wahrsagekunst,’’ p. 456), quoting a Babylonian rule: ‘‘When bluish dark clouds rise on the horizon, the wind will blow during the day,’’ and a divination from the movement of the clouds from the time of the Byzantine emperor Leo I. favors this explanation of תִּנְעָת, offered also by Des Ezra on Lev. ad loc. Also the ‘‘terebinth of the seers’’ (Judges i.e.; compare II Sam. v. 24) indicates ‘‘the practice of divination from the movements of the wind currents’’ (see Baudissin, ‘‘Studien zur Deutschen Religionsgeschichte,’’ 1878, ii. 226). Luther’s translation, ‘‘Tageswetter’’ (Observer of Auspicious Times; see Rashi ad loc.), rests on an etymological combination with תַּנְעָת (= ‘‘time’’).

Sְרֶנֶד (lit. ‘‘hethat observes the movements or the hissing of the serpent,’’ Ex. 3; see Baudissin, I.e.i. 287) is a term used in general for one who observes omens (Gen. xiv. 15, A. V. ‘‘diviner’’); Lev. xix. 26, A. V. ‘‘augury’’; Num. xxiii. 23, xxiv. 1; II Kings xvii. 17, xvi. 6, A. V. ‘‘enchantments’’; compare Gen. xxx. 27.

The term is applied in the story of Joseph (Gen. i.e.) to the observation of figures formed by water or oil in a cup, called by the Greeks ‘‘hydro-mancy.’’ It was known also to the Romans, who ascribed its origin to the Persians, with whom the practice was especially in vogue, as may be learned from the cup of Jemshid in the Shah Nameh. But the Chaldeans and Arabian were also familiar with it (see Lenormant, I.e. pp. 463 et seq.; Lane, ‘‘Customs and Manners of the Modern Egyptians,’’ ii. 293). Another form of divination is the casting of rods (see Hosea iv. 6): ‘‘My people ask counsel at their stock, and their staff declareth unto them’’ — a practice called ‘‘rhabdomancy’’ or ‘‘xylomancy’’ by the Greeks, and similar to the casting of arrows mentioned above (see the commentaries ad loc. and Wellhausen, I.c.).

גְּאוֹנָה (Ezek. i.e.), ‘‘looking in the liver,’’ is the Greek ‘‘hepatoscopy.’’ (See Lenormant, I.e. p. 453, for the Chaldean, Phoenician, Greek, and Roman practices.) The convulsive motions of the lung and liver when taken from the sacrificial victim (the liver was regarded as the seat of life, Prov. vii. 23) were watched as a means of forecasting the future.

For other forms of divination and for divination in rabbinical literature see Astrology; Augury; Necromancy; Superstition; Witchcraft.


K.

DIVINE JUDGMENT. See Judgment, Divine.

DIVINE SERVICE. See Liturgy.

DIVORCE: Dissolution of marriage. The origin of the Jewish law of divorce is found in the constitution of the patriarchal family. The fundamental principle of its government was the absolute authority of the oldest male descendant; hence the husband, as the head of the family, divorced the wife at his pleasure. The manner in which Hagar was dismissed by Abraham illustrates the exercise of this authority (Gen. xxii. 9-14). This ancient right of the husband to divorce his wife at his pleasure is the central thought in the entire system of Jewish divorce law. It was not set aside by the Rabbis, though its severity was tempered by numerous restrictive measures. It was not until the eleventh century that the absolute right of the husband to divorce his wife at will was formally abolished.

The earliest restrictions of this right are found in the Deuteronomic code. In two cases the law provided that the husband "shall not be at liberty to put her away all his days": (1) if he falsely accused her of antenuptial incontinence (Deut. xxiv. 13-19); (2) if he had wronged her before marriage (Deut. xxii. 26, 29). In the Mishnaic period the theory of the law that the husband could divorce his wife at will was challenged by the school of Shammai. It interpreted the text of Deut. xxiv. 1 in such a way...
manner as to reach the conclusion that the husband could not divorce his wife except for cause, and that the cause must be sexual immorality (Git. ix. 10; Yer. Zohar i. 1, 16b). The school of Hillel, however, held that the husband need not assign any reason whatever; that any act on her part which displeased him entitled him to give her a bill of divorce (Git. iv. 6). The opinion of the school of Hillel prevailed. Philo of Alexandria ("Of Special Laws Relating to Adultery," etc., ch. v. English ed., ii. 310, 311) and Josephus ("Ant." iv. 8) held this opinion. Jesus seems to have held the view of the school of Shammai (Matt. xix. 3-9).

Although not overthrown, the ancient theory of the husband's unrestricted right was still further modified by the Mishnah. To the two restrictions mentioned in Deuteronomy the Mishnah adds three others. It provides that the husband cannot divorce his wife, (1) when she is insane (Yeb. xiv. 1), (2) when she is in captivity (Ket. iv. 9), or (3) when she is a minor, so young as to be unable to understand or to take care of her get, or bill of divorce (6b). The Mishnah furthermore modified the right of the husband indirectly by making the divorce procedure difficult, and bristling with formalities in ordering, writing, attesting, and delivering the get. The matter required the assistance of one learned in the law (Kid. 6a), whose duty it became to attempt to reconcile the parties, unless sufficient reason appeared for the divorce.

Another check on the exercise of the theoretical right of the husband to divorce his wife was the law compelling him to pay her the dowry or the amount of her Kesubah. Rabban Gamaliel deprived the husband of the power to "annul" his get (see Cancellation of Documents) (Git. iv. 2). If the husband was insane, he could not divorce his wife; and if he was temporarily deranged or delirious, or intoxicated, he was for the time being incapable of performing this as well as other legal acts (Yeb. iv. 1; Git. vii. 1, 67b). A deaf-mute could not divorce his wife unless he had married her after he had become a deaf-mute (Yeb. xiv. 1). These many qualifications of the theoretical right of the husband to give a get to his wife at his pleasure, resulted in gradually eliminating from the popular mind the notion that such a right existed. The views of the moralists were opposed to divorce (Git. 90b), and finally (as stated above), in the eleventh century, by a decree of Rabbi Gershon of Mayence, this theoretical right of the husband was formally declared to be at an end. The substance of this famous decree is thus stated (Responsa "Asher," xl. 1): "To assimilate the right of the woman to the right of the man, it is declared that even as the man does not put away his wife except of his own free will, so shall the woman not be put away except by her own consent." Where either of the parties, however, shows good cause for divorce the marriage will be dissolved against the will of the guilty party (Shulhan "Aruc," Eben ha-

The wife's right to sue for divorce was unknown to the Biblical law. There is a germ of this right in Ex. xxvi. 11, but it was not until the Mishnah that this right was established. The wife never obtained the right to give her husband a get, but when the court decided that she was entitled to be divorced from him, he was forced to give her a get. During the reign of the Herodians, under the influence of Roman practice, cases are recorded in which women sent bills of divorce to their husbands (Josephus, "Ant." xi. 11, xviii. 7). These were recognized as breaches of the law, and never became precedents. The following causes are recognized as entitled the wife to demand a bill of divorce from her husband: refusal of conjugal rights (Ket. v. 6); impotence (Ned. xi. 12); when the husband has some loathsome disease, or leprosy, or is engaged in some malodorous business (Ket. vii. 9); the husband's refusal to support her (Ket. 77a); cruel treatment and

Hebrew bill of divorce, or get.

(From Bodenschatz, "Kirchliche Verfasung," 1748.)
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...deprivation of her lawful liberty of person (Ket. vii. 2-5, v. 5); wife-beating (Eben ha-'Ezer, 154, 3, gloss); the husband's apostasy (Maimonides, "Yad," Ishut, iv. 15)—in the last-named case the Jewish courts, having lost their authority over him, could appeal to the courts of the Gentiles to carry out their mandate ("Bet Joseph," 134); the husband's licentiousness (Eben ha-'Ezer, 154, 1, gloss).

After the parties had been divorced, the law favored their remarriage ('Eduy. iv. 7). But if the wife had married another man after her divorce, she could never be remarried to her first husband (Deut. xxiv. 1-5). To this Biblical law forbidding remarriage, the Mishnah adds five other cases. They cannot remarry after a divorce (1) if the woman has been divorced upon suspicion of adultery; (2) if she was divorced because she had subjected herself to the obligation of certain vows (Gitt. iv. 7); (3) if she was divorced because of her barrenness (Gitt. iv. 11); (4) if a third person had guaranteed the payment of her ketubah; the reason in this case being that a scheme to defraud might result through collusion of the husband and wife against the guarantor of the ketubah; she might receive the divorce, collect the amount of the ketubah from the guarantor, and then...
Scenes at Divorce.

1. Writing the get. 2. Reading it aloud. 3. Throwing the get to the husband. 4. Husband throwing the get to the wife.

(From Bodenschau, "Kirehlkhe Verfsfisung," 1748.)
she might be pregnant might not be in doubt (Yeb. iv. 10).

The children of the divorced woman remained in her custody; but the custody of the boys could be claimed by the father after their sixth year (Ket. 63b, 102b). According to later decisions, however, the court awarded the custody of the children according to its discretion (Eben ha'-Ezer, 82, 7, gloss). For further information concerning the bill of divorce, its preparation, attestation, and delivery, see Gitt.

DIZAHAB: Name occurring but once in the Bible—in the topographical description in Deut. i. 1. Its identity has not been successfully established. The context, locating it indefinitely in the trans-Jordanic region, and mentioning it among localities connected with similar difficulties, gives no clue. Inviting by its form etymological interpretations, the ancient versions have accordingly translated it "Σαμεν/αοτας," "ubiauriestplurimum," and Σαμεναυεατος ("a sufficiency of gold"). Onkelos expands it into "מזהב" (on account of the golden calf), and is followed in this by Rashi. This idea is still more fully enlarged upon by Targ. Yerushalmi and pseudo-Jonathan; they also see in it an allusion to the golden calf, and hold that the sin thus committed was pardoned in consideration of Israel's having covered the Ark of the Covenant with "shining gold." Ibn Ezra simply suggests that it and the other סר עבון in this passage may be unusual designations for places otherwise denoted by different names. According to the school of Rabbai Jannai, Moses in this verse refers to the golden calf, "to make which Israel was tempted by the superabundance of gold and silver poured out over them by God until they protested 'it is enough'" (Ber. 32a). Cheyne proposes to emend into "מזהב," which Sayce among others has urged as corresponding, in Gen. xxxvi.39, to "Me-zahab" in Deut. i. 1. This "Me-zahab," however, Cheyne holds again to be a corruption of "מזרעם," the name for the northern Arabian land, Mizra or Mizrin, adjoining Edom. Burckhardt (Travels in Syria, 1832, p. 523) suggests "Mina al-Dizahab" as its equivalent, but this view has been abandoned by modern commentators.

DIBBSTON, T. H. See POLAND.

DLUGOSZ, JEAN. See POLAND.

DLOBÉZ, JEAN. See POLAND.

DLOBOSZ (12771: not De Lantais), SAMUEL B. MOSES: Biblical commentator and poet of the seventeenth century; born in Grodno, Lithuania. He edited the Prophets and the Hagiographa in the Judeo-German translation of the Bible, "Ha-Maggid," to which he added a commentary on the Book of Judges entitled "Ar 대해서 Shemuel" (Amsterdam, 1699; Wandsbeck, 1737). He was also a literary poet; to his translation of the Bible (1699) he added an Aramaic selihah in rime, and two dirges, which were reprinted entirely in the "Tikkun Shabbim" (Mantua, 1728) and elsewhere.

DOBBAE B. JUDAH LOEB. See Tereya.

DOBBAE B. JUDAH: Polish rabbi; died in Lemberg. 1779. In 1740 he was rabbi at Kohnitz in the government of Lublin; in 1754, rabbi of Kroshnik, about which time he went to Yaroslav to meet the rabbis who defended the cause of Jonathan Eybeschütz against Jacob Emden. In 1758 he was rabbi of Kishin. Finally he became rabbi and chief of the yeshibah of Lemberg, where he remained till his death.

DOBROJEC. See MOHILEV GOVERNMENT.

DOBROVOLJCHIKOVKA. See KHERSON.

DOBROUSKA, MOSES: Austrian writer and poet; born July 12, 1752, in Bratna, Moravia; graduated April 5, 1776, at Paris. The son of a wealthy Jew, Dobruska was originally destined for the career of a rabbi, and accordingly received a careful Talmudic education. Later the acquaintance of a Jew engaged in the study of Hebrew poetry, rhetoric, and Oriental languages induced him to give up theological subjects and to devote himself to the humanities, but not until after a painful struggle with his father, who protested against his plans being so radically brought to naught. Having overcome the paternal opposition, Dobruska eagerly began to study the old German classics and poets. Especially the idyls of Gesner made a deep impression upon him, and instigated him to the further study of the German poets. In his ardent pursuit of literary occupations he even succeeded in persuading his father to allow him a considerable sum of money (1,500 florins) for the purchase of books. Besides German he also studied English, French, and Italian. On Dec. 17, 1778, Dobruska embraced the Roman Catholic faith, and at his baptism in Prague assumed the name of Franz Thomas Schonfeld. Subsequently, together with his brothers, he was raised to the nobility (1778); and for some time he held the position of associate director of the famous Garell Library in Vienna. Nothing is known in regard to the cause of Dobruska's execution.

DODICINUS OF TURIN, GEORGE AUGUSTUS: English poet and author of the "Struggling Against Sin." Died in Florence, Italy, 1772. His poems and translations were well received, and he is remembered for his contributions to the English literary scene.


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the Philistines that were there gathered together to battle" (I Sam. xxiii. 9; R. V. "Dodal"). I Chron. xi. 12 reads "Dodo, the Ahohite," while in the Hebrew of the II Samuel passage he is termed "the son of an Ahohite." I Chron. xxvii. 4 gives "Dodah" as captain over a division of the army in service during the second month. These three passages seem to refer to one and the same person. The same name appears on the Moabite inscription, where it may be read either "Dodo" or "Dodah." The name "Dodah" is found on the Tell el-Amarna tablets as the name of an Egyptian official. 2. The father of Elhanan (II Sam. xxiii. 34), one of David's thirty mighty men. 3. Dodo, the father of Pahah, the father of Tola, one of the judges of Israel (Judges x. 1).

E. O. R.

I. M. P.

DOEG.—Biblical Data: An Edomite; chief of the herdsmen of Saul. When David, warned by Jonathan, fled from Saul to the priest Ahimelech at Nob, he found Doeg there. On pretense of being on the king's service, David was hospitably entertained, received the sword of Goliath from Ahimelech, and escaped (I Sam. xxi. 2-11). Saul, upon hearing of David's escape, accused his servants of aiding David, whereupon Doeg revealed what had taken place at Nob (xxvi. 6-10). Saul took Ahimelech to task for what he had done (xxvi. 11-13); and ordered his runners to kill the priests of Nob (xxvi. 17); the runners refused to obey, and thereupon Doeg at Saul's command fell upon the priests, and destroyed Nob (xxvi. 18, 19). Psalm liii., according to its introductory verse, is directed against Doeg.

M. J. S.

In Rabbinical Literature: Doeg is the subject of many rabbinical legends, the origin of which is to be found in part in Psalm liii. Though he died at the early age of thirty-four years (Sanh. 69b), he is regarded by the rabbis as the greatest scholar of his time, the epitaph יִנָּה being supposed to have been applied to him because he made every one with whom he disputed "blashe" (Midr. Teh. lii. 4; ed. Buber, p. 294). He could bring forward 300 different questions with reference to one single ritual case (Hag. 13b). But he was lacking in inward piety, so that God was "anxious" (יִנָּה) concerning his end, and "mourned" (יִנָּה) for him (Sanh. 69b). His most unfortunate qualities, however, were his malice, jealousy, and calumnioustongue. He sounded the praise of David before Saul (I Sam. xvi. 18) only in order to provoke his jealousy, ascribing to David qualities that Saul lacked (Sanh. 83b; compare Midr. Shemuel xix., end). He cherished a grudge against David, whose opinion prevailed over his own in determining the site for the Temple at Jerusalem (Zeb. 35b), and he had well-nigh succeeded in proving by his arguments that David, as a descendant of Ruth the Moabitess, could not, according to the Law, belong to the congregation of Israel, when the prophet Samuel interposed in David's favor (Yeb. 76a, 77a; Midr. Shemuel xxi.). He also declared David's marriage with Michal to be invalid, and induced Saul to marry her to another.

Doeg not only disregarded the sanctity of marriage (יִנָּה יִנָּה), but he also slew with his own hands the priests of Nob, after Abner and Amasa, Saul's lieutenants, had refused to do so (Gen. R. xxxiii.; Midr. Teh. liii. 4). As it often happens with those who strive for something to which they are not entitled, he lost that which he possessed (Gen. R. xx.). God sent the three "angels of destruction" (יִנָּה יִנָּה) to Doeg; the first caused him to forget his learning, the second burned his soul, and the third scattered the ashes (Sanh. 105b); differently, Yer. Sanh. x. 29a). According to some he was slain by his own pupils when they found that he had forgotten his learning (Yalk. Sam. 131); others maintain that he was slain by David when he (Doeg) informed him of the death of Saul and of Jonathan (I Sam. 1:2; Pesik, ed. Buber, ii. 280; Ginzerberg, "Die Haggadah bei den Kirchenwirtschnen," i. 96). According to another Midrash, Doeg tried to preserve the life of Agag, the king of the Amalekites-Edomites, by interpreting Lev. xxii. 29 into a prohibition against the destruction of both the old and the young in war (Midr. Teh. lii. 4). Doeg is among those who have forfeited their portion in the future world by their wickedness (Sanh. x. 1; compare D. and D. 190b). Doeg is an instance of the evil consequences of calumny, because by calumniating the priests of Nob he lost his own life, and caused the death of Saul, Ahimelech, and Abner (Yer. Teh. 1.16a; Midr. Teh. cxx. 9 [ed. Buber, p. 594]).

L. G.

-Critical View: The Hebrew text of I Sam. xxii. 17 is difficult, and consequently the genuineness of that verse has been unnecessarily suspected; it is presupposed by xxii. 9 (see H. P. Smith, "Commentary on Samuel," p. 190). The designation, however, of Doeg as "mightiest of the shepherds" (יִנָּה) of Saul is unusual and unlikely. Budge ("H. E. O. T."") proposes "mightiest of the runners" (יִנָּה) (after Gritz, "Gesch. der Juden," i. 184, note 4), while Lagarde ("Mittellflugeluch," iii. 339) reads "driver of the oxen" (יִנָּה יִנָּה) — a reading confirmed by xii. 9 in Septuagint, and by Judges x. 4; I Sam. ix. 3; II Sam. xvi. 2; and I Chron. xxvii. 30. Doeg was probably detained at the sanctuary by a taboo when he saw David (compare W. R. Smith, "Religion of the Semities," 3d ed., p. 436). The mention of Doeg in the title of Ps. iii. is a later interpolation of no critical value.

J. D.

DOG (יִנָּה).—Biblical Data: The dog referred to in the Bible is the semisavagespecies seen throughout the East, held in contempt for its fierce, unsympathetic habits, and not yet recognized for its nobler qualities as the faithful companion of man. He is used chiefly by shepherds or farmers to watch their sheep or their houses and tents, and to warn them by his loud barking of any possible intruder (Job xxx. 11; Isa. i. 10). He lives in the streets, where he acts as scavenger, feeding on animal flesh left for man, and often devouring even human bodies (Ex. xxii. 31; I Kings xiv. 11, xvi. 4, xvi. 39; II Kings ix. 20; Jer. xxx. 9). At night he wanders in troops from place to place, barking over the air, and making himself heard (Ps. lix. 7-14; compare Ex. xi. 7), and it is dangerous to seize him by the ear in order to stop him (Prov. xxvi. 17). He is of a fierce disposition (Isa. i. 11; A. V. "greedy")
and therefore the type of violent men (Ps. xxii. 17 [A. V. 16], 21 [20]). Treachery and trickery (Prov. xxi. 11), his name is used as a term of reproach and self-humiliation in such expressions as: "What is thy servant, which is but a dog" (II kings viii. 13, R. V.); or "Am I a dog's head?" (II Term of Sam. iii. 8); or "After whom dost thou pursue? after a dead dog?" (I Sam. xxiv. 15 [A. V. 14]; compare II Sam. ix. 8, xvi. 9; Cheyne's emendation in "Encyc. Bibl." e. c.; "Dog", seems unnecessary).

The dog known to the Hebrews in Biblical times was the so-called pariah dog, the shepherd-dog (Job xxx. 7) being the more ferocious species. The Assyrian hunter's dog was probably unknown. The A. V. translation of בֵּית עֲלוֹמֵי יְתָר ("well girl in the lions") in Prov. xxx. 31 by "greyhound" is incorrect; R. V. (margin) has more correctly "war-horse" (see commentaries ad loc.).

The dog being an unclean animal, "the breaking of a dog's neck," mentioned as a sacrificial rite in Isa. lviii. 6 (compare Ex. xlii. 15), indicates an ancient Canaanite practice (see W. R. Smith, "Hel. of Sem." p. 272). The shamelessness of the dog in regard to sexual life gave rise to the name בְּלְכָה ("dog") for the class of priests in the service of Asmodeus who practiced sodomy ("kedesh-lishuah", called also by the Greeks καδεσοντα), Deut. xlii. 19 [A. V. 18]; compare Ex. xiii. 17 [17] and Rev. xii. 15; see Draper ad loc.), though בְּלָכָה as the regular name of priests attached to the temple of Ashur at Nineveh has been found on the monuments (see "C. I. S." i., No. 86).

In Rabbinical Literature: Two different dogs are mentioned: the ordinary dog and the small Cyprian (not, as commonly explained, "the farmer's dog" גֹּרֶם בֵּית ["dog of the house"]). The former species resembles the wolf; the latter the fox; and the crossing of these is forbidden as "kilayim" (mixture of species; Kil. i. 6; compare Aristotle, "Historia Animalum," xvii. 27, 8, where the one species of dogs is declared to be a crossing of dogs and wolves, and the other [the Lycian] a crossing of dogs and foxes). While the ordinary dog is counted by R. Meir among domestic animals ("beheimah"), the Cyprian dog is declared to be a wild animal ("hayyah"); Yer. Kil. 57a). In the days the farmer is difficult to distinguish from the wolf. (Ier. 9b).

As a rule, the dog does not scratch and tear like beasts of prey (Hal. 52a), but when driven by hunger he tears and devours young lambs (B. K. 15a), he bites men, but does not break a bone (Pes. 49b).

"With his sharp scent he sniffs the bread hidden or three fists deep in the soil." (Pes. 31a). Shepherd-dogs are fed on bread made of flour and bran (Hal. 19). Two shepherd-dogs are required to save the flock from the attack of wolves (B. M. vii. 9). While dogs hate one another, they are ready to unite against the attacking wolf (Pesi. 112b; Sahih 160a). The dog depends chiefly on the nourishment furnished him by man, but it is a rule greatly neglected, therefore God has provided him with the faculty of retaining his food in the stomach for three days (Shab. 1540; B. Rabbah 21a). At times, however, Mr sees his excrement (B. K. 99b). The excrement of dogs is used for tanning (Ber. 32a; Ket. 77a).

The barking of dogs at midnight (Ber. 32a) gives people a feeling of safety, wherefore the rule is given: "Dwell not in a town where no barking of dogs is heard" (Pesi. 111a). "A dog in a strange city will not bark, and it takes him seven years to feel at home." (Er. 61a).

The dog is the most shameless of animals (םֵיָּה רְעָה), Ex. xiii.; he was one of those who would not abstain from cohabitation in the Ark (Gen. R. xxvii.). The Mishnah (B. K. vii. 7) forbids the keeping of dogs unless they are chained; in cities, near the seacoast or the frontier, they may for safety's sake be let loose at the Keeping of Dogs. (B. K. 85a). According to Tosefl, B. K. vii. 17, and B. K. 86, the raising of small Cyprian dogs is allowed. These seem to be the little dogs (סְגָלִים) that "eat of the crumbs which fall from their master's table" (Matt. xv. 26, 27).

In the time of the Amorites the ordinary dog does not appear to have been regarded as ferocious; for it is said: "One should not raise a bad dog [גֹּרֶם] in the house, this being a transgression of Deut. xxii. 8. Thou shalt not bring blood upon thine house" (B. K. 16a, 46a; compare Shab. 68a; Yer. B. K. vii. 6a, with reference to Job vi. 14, 16, where דַּבֶּר is interpreted as יִנַּשֵּׁה as "dog"; see Krauss, "Lehnwörter," e. r.). "A dog before the house withholds Kindness from one's neighbor, because no one can enter the house."

A wild dog (םֵיָּה תָּנֵס) is mentioned as dangerous to handle (Gen. R. xxxvi. iii.), as is also a young dog (Er. 86a). A small dog is so dangerous that he may be killed even on Sabbath (Shab. 131b).

Rabins is the effect of an evil spirit or of witchcraft: and it is said: the dog keeps the mouth open; his saliva is constantly flowing; his ears hang down; his tail lies close upon his loin; he walks on the sidewalks of the street, and does not bark (Yoma 61b). The cure for hydrophobia is the cutting of a part of the dog's diaphragm (Yoma viii. 6; see Folk-Medicine).

In the course of time a certain affection for the dog seems to have been developed among the Jews. In Hor. 12a the dog is said to be distinguished from the cat in that he recognizes his master while the latter does not. In the more recent versions of Toltvi. i. and xi. 4 (see Grimm's commentary ad loc.: but compare Abraham in "Jew. Quart. Rev." i. 280) the dog follows Tobias on his journey from home and back. According to Rab, in Gen. R. xxii., the sign given by God to Cain (Gen. iv. 15) is to be explained that he was given a dog as companion or guardian. Idle housewives were known to play with dogs (Rab. 62a). "For his friendly conduct at the exodus of the Hebrews when he did not move his tongue against his master or boost" (Ex. xi. 7). God compensated the dog by telling the people that the most forbidden to them should be cast unto him" (Mek. Mishpatim, 29, on Ex. xxii. 30).

Especially noteworthy is the fact that the story of the faithful dog which Dunlop ("History of Press Fiction." ch. vii. see Index, e. r.) "Gellert!" and Ben-fer ("Panchatantra," 1859, i. 487) have traced through the various literatures of the East and the West, is
found for the first time in Yer. Ter. viii. 46a and Pesik. x. 790 as one of R. Mitz's fables used as a haggadic illustration of Prov. xvi. 7. Some shepherds had cumbled milk for a meal, when in their absence a serpent ate of it and thus (as was the belief) transfixed poison into it. The dog, which had witnessed the act, began to bark when his masters' lives were in danger, on their return, proceeded to eat it; but they would not heed his voice of warning. So he hastened to eat it all up and fall down dead, having thus saved his masters' lives. In gratitude, the shepherds reverently buried the faithful dog, and erected a monument to him which is still called "The Dog's Monument" (סנ"א פסיק). The Jewish belief was that the howling of dogs (כלב) betokened the presence of the angel of death, or death itself in the vicinity (compare Wulfl. "Der Deutsche Volkssagenbund," 1898, p. 285); their cheerful (spurious) barking (כלב פה חדש), the presence of the prophet Elijah—that is, some joyful event (B. K. 60b). "If one goes out to select a wife for himself and hears the barking of dogs, he may divine in their voices an omen of good or of evil" (Gen. R. lix.; the reading, however, is doubtful). The idyl Nikzak (II K. xvii. 31; "Nihan," according to David Kimhi) was taken to have been the image of a dog (Soh. 65a). The name of "Pene Melak" (Moloch's Face) was to be changed into "Pene Koleh" (Dog's Face); Ab. Golden Zarah 46a). The Egyptian dog or jackal-god, as guardian of the dead, is equally prominent in Jewish folk-lore. Together with the two golden images of dogs (jackals) which were used as symbols of the two hemispheres (Brugsch, "Religion und Mythologie der Alten Aegypten," 1888, p. 670), appears in the Haggadah in the following legendary form: "The Egyptians, in order to prevent Joseph's body from being taken from them, had two dogs of gold (or brass) placed on his tomb and endowed with the power of frightening away every intruder by their loud barking. When Moses came to take the bones of Joseph the two dogs began to bark, but he addressed them, saying: 'You are the dogs of death, and you would not move your tongue if you were genuine dogs'" (according to Ex. vii. 7; Pesik. x. 46a; Ex. R. xx.; see Buber's "Jahrb." 1. 190; also p. 132, note, for parallel comments upon the passage).

"Dog" is also the synonym in rabbinical literature for shameless and relentless people, and therefore for wicked heathens. The time of general degeneracy is a time when "the generation will have the face of the dog" (Sotah ix. 15). R. Joshua ben Levi compares the righteous to the guests invited to the king's table, and the wicked heathens to the dogs who obtain the crumbs that fall therefrom (Midr. Tosef. to Ps. lv. 8, based upon Isa. liv. 10, 11). R. Jaisen and R. Jose called the Samaritans dogs, as "being as adhesive to idolatrous customs as the dog is to the flesh of carcasses" (Gen. R. lxxii.). Just as the dog must be beaten by the master, so must the wicked be smitten by God (Ex. R. lx., with reference to Ps. lix. 7; compare Sach. 108a: "As the dog scents food from afar, so do the wicked scent the bones of the rich for pilage"). The epithet "dog" used for heathen in the New Testament (Matt. xv. 28; Phil. iii. 8) is explained hereby; but the statement of Eisenmenger, "Entdecktes Juden-
1884 and her "Maestro Bendig" (Chicago, 1895), followed by "Shire Menahem" (New York, 1891), which contains poems that have appeared in various Hebrew periodicals in America and abroad. In America Dolitzki also essayed works of fiction in Yiddish, and some of his novels, as "Der Gebildeter Menachem" (St. Petersburg, 1884), a novel, first appeared serially in "Ha-Melitz". Another novel, "Mi-Bayit um-Hag" (Wilna, 1891), describing the persecutions of the Jews in Romania, is considered a masterpiece (see PERetz in "Jewish Bibliofraphy," 2: 6, Warsaw, 1902).

His other novel letter-writer, "Nif Sefataylm" (Wilna, 1892), has been reprinted many times. The first attempt to collect his poetical works was made in America, "Kol Shire Menahem" appearing in New York (1893), followed by "Shir Menahem" (iv. 1896). They contain poems which have appeared in various Hebrew periodicals in America and abroad.

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DOMOROVA. See Grodno.

DOMROVITZA: Town in the government of Volhynia, Russia. It has a total population of about 25,000, including 6,000 Jews, about 1,000 of whom are artisans. The most general occupations are tailoring and carpentry, each employing about 195 persons. The manufacturing output of the town is sold at the neighboring fairs. There are about 600 day-laborers, who receive from fifteen to twenty cents a day as wages. Considerable attention is paid to the culture of tobacco, in which 290 Jews are engaged. There are 19 Jewish gardeners, 40 truck-farmers, and 27 dairy-farmers. J. H.

DOMERIE, ESTHER. See Bernard, Esther.

DOMICIL: Place of abode; dwelling; the place where a man has his fixed, settled home and principal establishment, and to which, whenever he is absent, he has the intention of returning. The place in which a man establishes himself with the intention of remaining there permanently, becomes, according to Jewish law, his domicil for all purposes, civil as well as religious. This intention may be either avowed or implied. When the intention is avowed he is immediately considered in all respects a member of the locality in which he has settled, and is obliged to follow all the laws and customs peculiar to it. If the intention is not avowed it may be implied in different ways, as will be demonstrated.

One who had lived in a place for twelve months, or who had bought a dwelling-house for himself, was compelled to share in the taxes and all other imposts levied on the people of that place (see Community, Organization of). If, however, he inherited a house, or was given to him in that town, it did not become his domicil, and he was exempt from the obligations placed on the citizens of the town. A residence of twelve months made the place his domicil only when he remained of his own free will. If he was compelled to stay there on account of sickness or the like, it was not considered his domicil (B. B. 7b; Maimonides, "Yad," Shoekenim, vi, 5; Shulhan "Aruk," Hoshen Mishpat, 163, 2; lseries' gloss).

Regarding a man's obligation to contribute to the different charitable organizations of the town, the law varied. One who had lived in a Regarding place for thirty days was compelled Mem to contribute to the free kitchen Com- of the town ("tamhuy"); for three months, also munity, to the general charity; for six months, to the funds for providing garments for the poor; for nine months, also to the funds for defraying the funeral expenses of the community (B. B. 8b; compare "Yad," Mattenot "Aniyim," ix, 12; Shulhan "Aruk," Yoreh De'ah, 286, 6).

Two distinct classes of residents were recognized by the Rabbis: (a) the men of the town, comprising all those who had lived there more than twelve months, and (b) the inhabitants of the town, or all those who had lived there more than thirty days, but less than twelve months. Hence, one who vowed not to derive any benefit from the "inhabitants" of a certain place, included in his vow all the people that had lived there more than thirty days. But if he said in his vow "the men of the place," he might still derive benefits from all those who had lived there less than twelve months (Yer. Ned. tr. 5; Sanh. 112a; "Yad," Nedarin, ix, 17; Yoreh De'ah, 217, 32). If a man lived for thirty days in a place whose inhabitants turned to idolatry, and he joined in their worship of idols, he was killed by the sword, the punishment for communal apostasy, and not by stoning, the punishment for individual apostasy; the Biblical expression in that connection being (Deut. xii, 16): "Thou shalt surely smite the inhabitants of that city with the edge of the sword" (Sanh. 112a; Maimonides, "Yad," Ab. Zara, ix, 9).

A married woman was obliged to make her domicil with her husband; and if she refused to follow him he might divorce her and decline to pay the stipulated sum of her marriage con- Domicil tract ("ketubah"). He could not, however, compel her to change her Women's domicil from a large to a small city, or vice versa, or from a costly to a cheap house, or vice versa. If he wished to go to Pal- estine, she had to follow him under all circum- stances, unless she pleaded the danger of travel on
certain roads (Rom. 11.4). "Yad," Ishut, iii. 11; Shabbat Aruk, Eben ha-Ezer, 75).

The privacy of one's domicile could not be violated. Neither the creditor nor the court-messenger could enter one's house to take a pledge for a debt of money (Deut. xxiv. 10). If it was a debt of wages or of hire of any kind, the creditor might enter the debtor's house to take a pledge (B. M. 111a; compare Sifre, Deut. ad loc.). In all cases the house of the surety might be entered for the purpose of taking a pledge (B. M. 111a; "Yad," Mal-veh, iii. 4, 7; Hoshen Mishpat, 97, 6, 14).

On the Sabbath one might walk two thousand cubits on all sides from the place of his residence. By a legal fiction, the Rabbis decided that if before the Sabbath a man placed food for two meals in some safe place, such place became his domicile for that day, and he might walk two thousand cubits from that point on all four sides ("Erub Telumin"; "Yad," Shabbat, xxvi; Shabbat Aruk, Orach Hayyin. 408 et seq.).

DOMINICO IROSOLIMITANO or HEBRO- 

SOLYMITANO (דומיניקו שלעים רומלמייטנו): Talmudist, physician, author, and expurgator of Hebrew books; born in Safed, Palestine, about 1559; died in Italy about 1620. He was educated at the rabbinical college in his native city, studying not only Talmud, but also medicine. After having been granted the degree of doctor and the title of "Rab," he lectured on Talmudic law in Safed. His fame as a physician spread far and wide, and in all parts of Christendom he was known as a physician; he went to Rome, and was received at the College of the Neophytes, where he taught Hebrew. His activity in this direction continued uninterrupted; in places, however, not yet identified—almost until his death.

Dominico's works included, according to his own statement, "Ma'ayan Gannim" (Fountain of the Gardens), on the fundamental principles of the Christian faith. He also translated into Hebrew the whole of the New Testament, and most of the Apocryphal books (1515-17). He was the compiler of the "Sefer ha-Zikkuk" (Book of Expurgation), still in manuscript, one copy of which (in the library of Cardinal Berberini, Rome) shows revision by him as late as 1619.

Bartolocci dates Dominico's conversion at the beginning of the seventeenth century, at about his fiftieth year. But even if it be assumed that the dates of his earliest censorship have been mistranscribed, it is certain that he acted as censor before 1595. Furthermore, Bartolocci and Wolf state that Nicolo Mursius, in his "Recensione della Città di Constantinopoli" (Bologna, 1671) mentions as court physician of the Turkish sultan a Jew who later became known under the name of "Dominico Ierosolimitano." Wolf holds that he is identical with the subject of this article; Bartolocci, on the other hand, states that Mursius speaks of one whom he (Mursius) had himself seen in his travels, and who was still living as a Christian in Constantinople in direct poverty, though as a Jew he had held, under the name of Pelosi, third place among the sultans' physicians.


H. V.

DOMITILLA, FLAVIA. See Flavia Domi- 

tilla.

DOMITII LA, FLAVIA. See Flavia Domi- 

tilla.

DOMINICANS. See Friars.

DOMINICANS. See Friars.

DOMINICIUS or DOMNUS: Jewish philo- 

sopher; lived between 400 and 480. He was a native of Laodicea, or Larissa, in Syria; the pupil of Syr- 

lian, whom he perhaps succeeded as teacher of the Neoplatonic school at Athens. He was a contem- 
porary of the philosopher Proclus, whose pupil Marcellus often mentions Dominus. His own pupil Gesius, who supplanted him in his old age, is identical with the Jesius whom Arabian writers men- 

tion. The sources speak of him as a Jew, and Suidas relates that when Dominus was afflicted at Athens with "blood-spitting," he did not hesitate to eat...
pork, while his companion Plutarch, a pagan, who also was ill, refrained from that remedy. Suidas therefore does not consider Domninus as a true philosopher; he is credited with being a fine mathematician, but superficial in other branches of philosophy. A follower of Plato, and therefore attacked by Proclus, he defended himself in a work entitled Ἀ πόφημος Ἡθοβολής ("A Purge of Plato's Theories").

Not one of his works is extant. Like other Neoplatonists, Domninus practised theurgy. He died at an advanced age, probably at Athens.

**Bibliography:** Marinus, Proclus, ed. Boissonade; Hesychius, A.S., Historia Naturalis, ed. Salinén and Fries; Plutarch, I. M. Bibliotheca, a. 339; Siler, Philosophia der Grie-

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**DOMUS CONVERSORUM:** House in London founded by order of Henry III. in the year 1232 to provide a home and free maintenance for Jews converted to Christianity. As, up to 1280, on conversion all their property was escheated to the king, they were left destitute. The buildings and the chapel attached to them were erected in Chancery Lane, London, on the site now occupied by the rolls office. The hope was entertained that by the establishment of this refuge there would result a conversion en masse of the English Jews. The conception of the scheme for the Domus originated with the clergy, a similar institution on a much more modest scale having been commenced by the clergy of Southwark in 1213. A chaplain was appointed to instruct the converts, and a warden ("custos"; in Norman French, "le gardien") to attend to their temporal affairs. Each male inmate received 1s. 6d., equal to about 3s. 6d. of the present currency, and each female 1s. During the fifty-eight years that elapsed from the time of the founding of the Domus until the year of the great expulsion (1290), about a hundred Jews in all participated in the benefits of the institution— a small proportion of weaklings out of the 16,000 Jews in England. All the expenses of the Domus were borne by the royal treasury, while some of the bishops left requests to augment its funds. In addition to these sources of income a poll-tax, called the "chevage," was levied upon all Jews above the age of twelve in support of their converted brethren. The treasury grant amounted annually to £202.0.4 (in present cur-

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At times this contribution was not forthcoming; and the "converts" were reduced to sore straits of poverty. In 1271 the king addressed a letter to the mayor of London and to the warden of the Domus, complaining of numerous irregularities in the management of the house; and it was not until the year 1280, under the custos John de St. Denys, that definite regulations for the control of the institution were drafted. In 1281 a rabbi of Oxford, Belager by name, entered the home. Nine years later, when the expulsion of the English Jews took place, the number of converts stood at eighty.

The value of the history of the Domus after the year 1290 consists in the testimony that its records afford of the steady stream of Jews into England in spite of the edict of expulsion. A few of these persons allowed themselves to be baptized, and accepted the shelter of the Domus. These people came from France, Spain, Portugal, Germany, and the Barbarist states.

In 1305 there were twenty-three men and twenty-eight women, whose baptismal names are all known, residing in the Domus. From 1331 there exists a series of manuscripts in the rolls office giving valuable information upon the important subject of the presence of Jews in England from the reign of Edward I. to that of James I. These documents range themselves under three heads: (1) orders for the admission of a convert, frequently supplying personal details; (2) the statement of annual expenses of the warden, who from about the year 1320 also held the post of master of the rolls (in these returns the names of the converts are inserted); (3) a large number of receipts, some signed in Hebrew, given once a year by the converts.

In 1330 there still remained eight men and thirteen women.
women from the pre-expulsion period. By the year 1353 the Domus possessed only one convert, a woman named Claricia of Exeter, who had been admitted several years before the expulsion. She died in 1356; and a month after her death a Spanish Jew, John of Castile, found his way to England and the Domus. From the year 1330 until 1393 eighteen men and two women were admitted. Two of these, Asiel Briarti and Perota Briarti, of France, were husband and wife; while Thomas Levyn (Levi), of Spain, ran away suddenly after a stay of thirty-two days. In 1360 a woman named Elisabeth, described as the daughter of Rabbi Moses, "episcopus Judaeorum," joined the converts. She remained for seventeen years, and married a London tailor named David Pole. In 1368 two women, a mother and her daughter, who had apparently been mentioned in the records from the year 1492 to 1582, Edward Scales from 1508 to 1577, and Elizabeth Baptista from 1504 to 1532. In the latter year two women were admitted, and were given the names "Katherine Wateley" and "Mary Cook." In 1368 Thomas Cromwell, the vicar-general of Henry VIII., who had been appointed master of the rolls and warden of the Domus Conversorum, lived in the home.

After 1551, in which year Mary Cook died, the Domus remained empty until 1578, when an interesting convert, Nathaniel Menda (formerly called Jehooda Menda), was admitted. He remained till 1608. This man had come from the Barbary states and had been publicly baptized in London by John Foxe, the author of the "Book of Martyrs." The receipts given by Menda for his annual pension are, with one exception, all signed in Hebrew characters.

In 1598 Philip Ferdinando, a learned Polish Jew, became a recipient of the benefits of the Domus. This man had been professor of Hebrew at Oxford and Cambridge, and later on at Leyden University. He died in the Domus in 1600; and three years later there entered Elizabeth Ferdinando, perhaps the widow of Philip. In the year of the Gunpowder Plot, Arthur Antoewas admitted, and in the following year, Jacob Wolfgang, a German. The records end at the year 1608; and summing up the results of these investigations it is found...
that from the year 1831 to 1838 thirty-eight men and ten women entered the Domus Conversorum, while mention is made in the records of the period of four other converts of whom nothing is said in the archives of the Domus.

As late as the year 1717 a London converted Jew petitioned King George I. for a grant from the funds of the Domus. The buildings once occupied by the converts were later used as storehouses for the rolls of Chancery, and have since been demolished. It is a curious fact that in the year 1873 Sir George Jessel, a professing Jew, was appointed to the post of master of the rolls, which formerly was combined with the office of warden of the house for converted Jews. The last trace of the Domus was legally swept away by an act of the year 1891.


M. A.

DONATH, EDUARD: Austrian chemist; born in Waedtin, Moravia, Dec. 8, 1845. He became assistant in Zinnék's chemical institute in Berlin, 1869; assistant at the technical high school in Breslau, 1870; assistant agricultural chemist at the experiment station in Vienna, 1874; and associate at the Bergakademie in Leoben, 1875. At present he is professor at the technical high school in Breslau. He embraced the Christian faith in 1876.


N. D.

DONATH, LEOPOLD: Rabbi; born 1845 at Padua, Sept. 4, 1845; died at Terni June 11, 1901. Before he had completed his academic career he left the university in order to fight under Garibaldi. He served in the war with distinction, and on his return completed his law studies, and then opened an office at Padua, where he soon became one of the most popular lawyers. For many years he sat in the Italian Chamber, representing first Belluno and then Cunisano. For some years he was president of the Jewish community of Padua. He was created commander of the Order of the Crown of Italy. Donati published a small volume on the art of advocacy and a memorial oration on King Humbert I.

Bibliography: Vossius, Italian, June, 1901.

I. E.

DONATI, MARCO: Italian lawyer; born in Padua Sept. 4, 1845; died at Terni June 11, 1901. Before he had completed his academic career he left the university in order to fight under Garibaldi. He served in the war with distinction, and on his return completed his law studies, and then opened an office at Padua, where he soon became one of the most popular lawyers. For many years he sat in the Italian Chamber, representing first Belluno and then Cunisano. For some years he was president of the Jewish community of Padua. He was created commander of the Order of the Crown of Italy. Donati published a small volume on the art of advocacy and a memorial oration on King Humbert I.

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DONATO D'ORVIEITO: See Nathan Jedidi.

DONNER, NICHOLAS, OF LA ROCHELLE: Jewish convert to Christianity; lived at Paris in the first half of the thirteenth century. Having expressed his doubts as to the value of the oral tradition, he was in 1220 excommunicated by the Inquisition at Paris in the presence of the whole congregation and with the usual ceremonies. Having for ten years lived in the state of excommunication, though still clinging to Judaism, he became disheartened at last with his position, and embraced Christianity, probably under the influence of Christian propagandists, who saw the benefit they could derive from such a recruit, embittered as he was against his fellow Jews. Donin was admitted a knight of the Cross of the Order of the Crown of Italy. Donin published a small volume on the art of advocacy and a memorial oration on King Humbert I.

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I. E.
Donnolo

Donno (Iom Tov), diminutive of "Dominy", or Shabbethai b. Abraham b. Joel; Italian physician, and writer on medicine and astrology; born at Oria, in 1515; died after 1582. When twelve years of age he was made prisoner by the Arabs under the leadership of the Fatimite Abu Ahmad Ja'far ibn 'Ubaid; but was ransomed by his relatives at Orano, while the rest of his family was carried to Palermo and North Africa. He turned to medicine and astrology for a livelihood, studying the sciences of "the Greeks, Arabs, Babylonians, and Indians." As no Jews busied themselves with these subjects, he traveled in Italy in search of learned non-Jews. His especial teacher was an Arab from Bagdad. According to the biography of Nilo, abbot of Rossano, he practiced medicine for some time in that city. The alleged grave

Bibliography: Gratz, Ueberbleibsel der Sabbat. Sekt in Salonic, 307 (March, 1840). Louis IX. ordered four of the most distinguished rabbis of France—Abel of Paris, Moses of Concy, Judah of Melun, and Samuel ben Solomon of Château-Thierry—to answer Donnolo in a public disputation. In vain did the rabbis denounce the charges of blasphemy and immorality which were the main points of Donnolo's arraignment. The commission condemned the Talmud to be burned.

suspended and moved ( Judges xvi. 10), and were opened by a key, called "mafteh." ( Judges xxvii. 22.)

DONNOLO, DORINDA. (c. 982-1045) was the earliest Jewish writer on medical science. His medical work, "Sefer ha-Yakah" (Precious Book), was published by Steinhusen in 1867, from MS. 37, Phil. 88, in the Medicean Library at Florence, and contains an "autodotarium," or book of practical directions for preparing medicinal roots. Donnolo's medical science is based upon Greco-Latin sources; only one Arabic plant-name occurs. He cites (a) "Hakemani" (in one manuscript, "Tabemond")—see II Sam. xxiii. 8; I Chron. xl. 11). At the end of the preface is a table giving the position of the heavenly bodies in Eloh, 946. The treatise published by Neubauer ("Reb. Et. Juifs," xxii. 214) is part of a religious-astrological commentary on Gen. i. 26 (written in 982), which probably formed a sort of introduction to the "Hakemani," in which the idea that man is a microcosm is worked out. Parts of this introduction are found word for word in the anonymous "Or Etseddikim" (or "Sefer Middot") and the "Shebet Musar" of Elijah Kimel. It was published separately by Jellinek ("Der Mensch als Gebild Gottes," Leipzig, 1845).

The style of Donnolo is worthy of note: many Hebrew forms and words are here found for the first time. He uses the acrostic freely, giving his own name not only in the poetic mosaic of passages from the Book of Proverbs in the Didascalic fragment, but also in the rimed prose introduction to the "Hakemani." He is also the first to cite the Midrash Talmi. In the Pseudo-Bassia commentary to "Yezirah," there are many citations from Donnolo, notably in a lost commentary of his on the Bassia, as C. Taylor supposes. The compiler of the Mahzor, as C. Taylor supposes. Though this responsum is mentioned in different sources—the Bern MS. of the small Aruk ("Gratz Jubelgeschrieb," p. 51) and Liwa Kirchheim's "Minhag Worms" ("Kaufmann Gedenkbuch," p. 297)—it has been generally in vogue among the Teutonic races, and survived even after the introduction of Christianity. In Worms, where he remained for some time, he painted on their door in red a hand with five outspread fingers to secure immunity from the evil eye (Lunz, "Jerusalem," i. p. 19 of Hebrew part, Vienna, 1882). For the rabbinical interpretation of the Deuteronomic law see MIZZAW.

DONNOLO, DORINDA. (c. 982-1045) was the earliest Jewish writer on medical science. His medical work, "Sefer ha-Yakah" (Precious Book), was published by Steinhusen in 1867, from MS. 37, Phil. 88, in the Medicean Library at Florence, and contains an "autodotarium," or book of practical directions for preparing medicinal roots. Donnolo's medical science is based upon Greco-Latin sources; only one Arabic plant-name occurs. He cites (a) "Hakemani" (in one manuscript, "Tabemond")—see II Sam. xxiii. 8; I Chron. xl. 11). At the end of the preface is a table giving the position of the heavenly bodies in Eloh, 946. The treatise published by Neubauer ("Reb. Et. Juifs," xxii. 214) is part of a religious-astrological commentary on Gen. i. 26 (written in 982), which probably formed a sort of introduction to the "Hakemani," in which the idea that man is a microcosm is worked out. Parts of this introduction are found word for word in the anonymous "Or Etseddikim" (or "Sefer Middot") and the "Shebet Musar" of Elijah Kimel. It was published separately by Jellinek ("Der Mensch als Gebild Gottes," Leipzig, 1845).

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DOOR AND DOOR-POST (燃火). Doors were suspended and moved by means of pivots of wood (燃火) which projected from the ends of the two folds above and below. The pivots were inserted in sockets (燃火) into the door and side-ports of their houses; and in Deut. vi. 9 Moses enjoined the Israelites to write the divine command upon the posts (燃火) of their house.

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These injunctions prove that among the Hebrews, as among many other peoples, the door-posts were an important feature in the religious and superstitious rites, the purpose of which was to protect the house and its inmates against evil spirits and notably against the evil eye. The Deuteronomic law clearly prescribes the practice, and intends the replacing of obnoxious idolatrous inscriptions by the words here given. In modern Mohammedan countries it is still the custom to write over or on the door quotations from the Koran (Lane, "Modern Egyptians," 2nd ed., 1878, p. 361, in Driver, "Deuteronomy," p. 90). A similar device to secure "a good abode" is reported of the ancient Egyptians (Wilkinson-Birch, "Ancient Egyptians," 2nd ed., 1878, p. 361, in Driver, ibid.).

The nailing over of the door of a horse-shoe, or the hanging of a sprig with appropriate inscriptions, has been generally in vogue among the Teutonic races, and survived even after the introduction of Christianity. Of the Sephardic Jews in Palestine and Africa it is reported that they paint on their door in red a hand with five outspread fingers to secure immunity from the evil eye (Lunz, "Jerusalem," i. p. 19 of Hebrew part, Vienna, 1882). For the rabbinical interpretation of the Deuteronomic law see MIZZAW.
DORMIDO, DAVID ABRAVANEL (also known as Manuel Martínez Dormido): Warden of the Jewish communities at Amsterdam and London in the seventeenth century; born in one of the principal cities of Andalusia (Spain), where he held the offices of alderman and life-treasurer of the customs and of the royal revenues. He was, however, imprisoned for five years (1657-67) by the Inquisition; and tortured, together with his wife and sister. On his release he went to Bordeaux, and after staying there eight years went to Amsterdam (1660), where he engaged in Brazilian trade. The conquest of Brazil was by the Portuguese in 1654 ruined him. At this time the question of the recognition of the Jews to England came up, and Dormido was entrusted with the negotiations by MANASSÉH BEN ISRAEL. He went to London; and on Nov. 3, 1654, presented a petition to Cromwell, which the latter recommended to the Council. Cromwell also interceded with the King of Portugal for the restitution of Dormido’s fortune. In 1660 Dormido settled in London, where he became president of the first synagogue. His son Solomon was allowed to become a broker of the city of London in 1657, without taking the usual Christological oath.

During the first fifteen years of the nineteenth century the Dortmunder Jews enjoyed the rights of French citizens. From 1815 the history of the community of Dortmunder differs in no essential particular from that of other German communities. The Dortmunder Jews in 1888 numbered 999 in a total population of 66,544; in 1901, 1,950 in a total of 142,418.

Bibliography: Bacher, Ag. Pal. Amor. iii. 694.

DOSETAI or DOSTITHEUS (Dostie): A name, corresponding to the Hebrew "Mattaniah," or "Netaneel," which seems to have been a favorite one both in Palestine and in Alexandria (Josephus, Ant. xiii. 8. 2; xiv. 10. 25; xv. 6. 3). It has been borne by the following:

Dostetai of Kefar-Yatma, a pupil of Shammai (Oralit. 5). Dostetai b. Matun, a tannaite mentioned in a Baraita (Ber. 7b; Meg. 6b) as the author of a haggadic sentence, which in another place (Derak. Erez, 11) is ascribed to Dostetai b. Judah. According to Yoma 30b, an amora, Dostetai b. Matun, handed down a sentence of Johanan's; but the correct reading is "Jostal b. Matun," which is found in the parallel passage, Zeb. 99a, and is confirmed by the Jerusalem Talmud (Yer. B. K. vii. 6a). On Abba Jose b. Dostetai see Bacher, Ag. Tan., ii. 888.

Of those from the time of the Amoraim who have borne the name the following may be mentioned:

Dostetai, the father of Apotriki or Patriki, (Hul. 64b; compare B. M. 3a). He is perhaps the same Patriki or Patrikai who is mentioned as the brother of Deroa (Yer. Yoma iv. 41d).

Dostetai the Elder (Yer. Ne. x. 45b; Yer. Hag. i. 360), mentioned with a younger Dostetai. He is probably the Dostetai frequently referred to in Midrashic literature as having handed down the sentences of Samuel Nahman and of Levi (Bacher, Ag. Pal. Amor., i. 488, 489, 503; ii. 431; iii. 695).

Dostetai b. Jannai: Tanna of the latter half of the second century, known especially as having handed down sentences of the tannaim Meir, Jose b. Halaita, and Eleazar b. Shammua. On a journey to Babylonia he was ill-treated at Nahranda by the Jewish-Persian authorities, and took revenge by giving a satirical description of the latter. The account of the affair is preserved in two different versions (Git. 14a; Yer. Git. i. 48d; Yer. Kidd. ii. 64a). Examples of Dostetai's humor are to be found in his answers to his pupils' questions on the differences between man and woman (Niddah 31b), and in his reply to the question why Jerusalem did not have thermal like Tiberias: "If Jerusalem had warm springs," he answered, "the pilgrims coming up for the feast would have dwelt on the pleasures of the baths offered them, instead of considering how best to fulfil the regulations for the pilgrimage" (Pen. 86a). The words of Exod. xli. 4: "In the morning thou shalt rise, etc." he explained as a reminder to the farmer to be diligent in his sowing and planting (Ab. R. N. iii. 11). In another sentence (Ab. 11) he showed how the person who does not work during the six week-days will soon find himself compelled to work on the Sabbath. One of Dostetai's sermons praises almsgiving, interpreting Ps. xlv. 15 thus: "Through charity shall I see thy face, and enjoy thy sight on awakening" (B. B. 10a).

In a later Midrashic legend (Tan. Wawesheb, 2; Pirke R. El. xxxvii.) Dostetai b. Jannai is the name of one of the two teachers sent by the Assyrian king to convert the pagans who had settled in
Dositheus: Founder of a Samaritan sect; lived probably in the first century of the common era. According to Pseudo-Tertullian (Adversus Omnes Haereses, i.), he was the first to deny the Prophets—a heresy that gave rise to the party of the Sambucenses. Jerome gives the same account (Contra Luciferianos, xxiii.). Hippolytus I. begins his enumeration of the thirty-two heresies by mentioning Dositheus; hence this sect is made to appear older than the Sabulonites (compare Clement of Rome, Recognitions, i., 54.; and on this heresy is based the system of Philaster) (De Heresiis, §§ 24, 35). The Samaritan chronicler Abu al-Fath of the fourteenth century, who used reliable native sources, places the origin of the Dosithean sect in the time before Alexander the Great (Abu al-Fath, “Annales,” ed. E. Vilar, 1965, p. 82). The rabbinical sources also (Tan. Wayesheb, 2; Pirke R. El. xxviii.,) contain obscure references to Dositheus and Subhaeus as the two founders respectively of the Samaritan sects of the Dositheans and Sabulonites (compare Epiphanius, “Heresies,” 11, 12, 13, 14). These have been identified with the Samaritans Subhaeus and Tan.” (I. 203–207). Compare Dositheus.

Dositai, Judah: Tanna of the latter half of the second century. He was the author of several halakic sentences (see B. K. 8a; Kil. 6a, and parallels) and transmitted those of Simon b. Johai. On one occasion Dositai’s opinion was opposed to that of Judah I., the patriarch (Av. 3a). Four interpretations of Deut. xxxii.30, 31, 32; comp. Bacher, “Ag. Tan.,” ii. 290 et seq.

Dositai of Biri: Palestinian amorist of the early part of the fourth century. “Ula, a native of Biri in Galilee, once addressed a halakic question to him (Ab. Zarah 6a). The Babylonian Talmud contains three interpretations of Scripture from Dositai’s sermons, which were perhaps handed down in the schools of Babylonia by ‘Ula, who had come up from Palestine. One of these refers to Num. x. 36 (B. K. 8a; compare Sifre to Num. xxxiv., and the Baraita, Yeb. 64a; another, to I. Sam. xxvi. I. et seq. (Er. 46a), while the third is an original exposition showing how David in Ps. xix. 13 et seq. gradually begins forgiveness for his sins, like a Samaritan pedlar unfolding his wares one after the other (Samm. 107a). Palestinian sources do not mention Dositai of Biri (Bacher, “Ag. Pal. Amor.” iii. 495; Krauss, in “Monatschrift,” xvi. 561).

Dositai of Kokaba: Contemporary of the tanna Meir. He asked the latter what was meant by the sentence, “The belly of the wicked shall want” (Prov. xiii. 25). Meir answered by relating an incident of the pagans’ vain and intemperate love of pleasure (Pesik. vi. 59b; Pesik. R. xvi. 82b; Mib. Mihla xiii. 25 [where instead of Kokaba, Be-Yeshah is mentioned as the home of Dositai]; Tan. Pinhas, 13; Num. R. xxii.). According to another version of this story, Meir was the questioner and Dositai the narrator. It is unnecessary to assume (compare Oppenheim in Berlin’s “Magazin,” i. 68, and Goldberg in “Ha-Leket,” ed. Buber, p. 266), which either refer to another Dositai, who belonged to the Sambucenses, or to another Dositai of the name of Kokaba (Bacher, “Ag. Tan.” ii. 23).

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Founder: Theodorus, of whom Josephus relates that he defended before the Egyptian king Ptolemaeus Philometer, against Andronicus, the advocate of the Jews, the sanctity of Mt. Gerizim (Gritz, “Gesch.” iv. ed., iii. 45). The Samaritan chronicles (the Book of Joshua and Abu al-Fath’s “Annales”) recount a similar discussion between Zerubbabel and Sanballat. As Josephus says that the Samaritans had two advocates, he doubtless meant the two apostles Dositheus and Subhaeus, whose doctrine—including the sanctity of Mt. Gerizim, rejection of the prophetic books of the Old Testament, and denial of the resurrection—was on the whole identical with that of the Samaritans.

According to Hegesippus (Eusebius, “Hist. Eccl.” iv. 22, § 3), Dositheus lived later than Simon Magus, the first heresarch of the Church; other authors speak of him as the teacher of Simon (Clement of Rome, i.e. ii. 8; several passages in Origen; Epiphanius, “Heresies,” i.e.), at the same time confounding him with Simon Magus, connecting his name with Helenus, and stating that he was the “being of the stars” (or “star”). Origen says that Dositheus pretended to be the Christ (Messiah), applying Deut. xviii. 5 to himself, and he compares him with Talmud and Judah the Galilean (see “Contra Celsum,” i. 57, vi.; in Matt. Comm. ser. xxxii.; “Hom.” xxv. in Lucian; “De Principiis,” iv. 17). Origen also says that Dositheus’ disciples pretended to possess books by him, and related concerning him that he never suffered death, but was still alive.

A Samaritan (“In Joann.” xiii. 27). To this must Messiah, be compared the story of Epiphanius (“Heresies,” 13) regarding his death by starvation in a cave. Epiphanius adds that while some of the Dositheans lead loose lives, others observe a rigid morality, refrain from the use of meat, observe the rite of circumcision, and are very strict in keeping the Sabbath and in observing the laws of Levitical purity. These statements may, however, refer to another Dositheus, who belonged to the Eusebius, “Gesch. der Altchristlichen Literatur bis Eus. Eus.” i. 121, Leipzig, 1899.

Origen says (“Contra Celsum,” vi. 11) that the Dositheans were never in a flourishing state, and that in his time they had almost entirely disappeared, scarcely thirty of them being left. The Midrash, speaks of Dositheus, with whom Rabbi Meir had dealings (Pesik. ed. Buber, 50b; Pesik. R. 106; Mib. Mihla xiii. 25; Yalkut § 500), and two names, “Dositheus and Dositheus,” are also mentioned (Ab. R. N., ed. Scheler, p. 37; compare “Shibbole ha-Lechet,” ed. Buber, p. 260), which either refer to two Dosithean sects or form a double designation for the heretic Dositheus. Yet the fact that the patriarch Eulogius of Alexandria (who probably lived 367–606) disputed successfully against the Samaritan followers of Dostan (“Dosion”) or Dositheus, and wrote a work expressly against them (Photius, “Bibliotheca,” cod. 239), shows that the

Israel (later on, the Samaritans). The name was probably suggested by its similarity to that of the Samaritan sect of the Dositheans (Bacher, “Ag. Tan.” ii. 203–207). Compare Dositheus.
Dove

Doves existed and even exercised a certain power in the sixth century. Origen possibly refers to a Christian sect of the Dositheans, who in fact left no traces, while the Samaritan sect certainly continued to exist. In Egypt especially, this sect was probably numerous enough to induce the Christian patriarchs of Alexandria to engage in polemics against it.

In Egypt the Arabic writers may have become acquainted with the Dositheans, though some may have survived also in Syria and Palestine, as is evident from the rabbinical sources. Mas'udi, of the tenth century, says that the Samaritans were divided into two sects—that of the Kushan, or ordinary Samaritans (= "Kutlim"); and that of the Dositheans; compare Shabazucki (ed. Cureton, i. 170; Haarbrücker's transl., i. 358) calls them "Kusayyim" and "Dostanty.

In Arabic yah. Abū al-Fath (i.c.; compare p. 151, and "Chronique Samaritaine," ed. Neuhaus, p. 21, Paris, 1878, ידית, "Dostihs") says of the Dostihs—i.e., the Samaritan Dositheans—that they abolished the festivals instituted by the Mosaic law, as well as the astronomical tables, counting thirty days in every month, without variation. This reminds one of the Sadducees (G. Egiger, "Uebersicht und Ueberzeugungen der Bibel," p. 169; see Judah Hadassi, "Bokh ha-Kofar," § 97), and is a further proof that the Dositheans were their spiritual predecessors. The statement that the festivals were abolished, probably means that the Dositheans celebrated them on other days than the Jews; but as, according to a trustworthy statement of Epiphanius, the Dositheans celebrated the festivals together with the Pharisees, an approximation may well be assumed toward the Ka'banis, a sect with which the Samaritans had much in common in later times. The determination of the months by means of the testimony of witnesses may also have been a Karaite custom, although that practice may go back to a time before the opposite view of the Pharisees existed. Under the Abbasid califs the Samaritans persecuted the Dositheans, although they themselves had to suffer much. Under Iblīs (216-227 of the Hegira) the synagogues of Ibrahim (218-227 of the Hegira) the synagogues of the Jews; but as, according to a trustworthy statement of Epiphanius, the Dositheans celebrated the festivals together with the Pharisees, an approximation may well be assumed toward the Kara'ites, a sect with which the Samaritans had much in common in later times. The determination of the months by means of the testimony of witnesses may also have been a Karaite custom, although that practice may go back to a time before the opposite view of the Pharisees existed. Under the Abbasid califs the Samaritans persecuted the Dositheans, although they themselves had to suffer much. Under Iblīs (216-227 of the Hegira) the synagogues of the Jews; but as, according to a trustworthy statement of Epiphanius, the Dositheans celebrated the festivals together with the Pharisees, an approximation may well be assumed toward the Kara'ites, a sect with which the Samaritans had much in common in later times. Even in the tenth century, say for instance (compare Rashi), "kīlī" denotes the unfledged dove, while "gāzla," as in the Bible, indicates the young of any bird, and is even used of helpless babes (Psa. 69a). Of domesticated doves three varieties are mentioned: (1) those kept in the dove-cot ("shalaka"); (2) those kept in the house (properly the attic, "'aliyyah"); and (3) those kept in the gardens surrounding his palace (compare Josephus, "B.J." 4, § 4). For the regulations concerning the breeding and rearing of doves see B. E. 72b; B. B. 23b, 24b; Shab. 135b. Betraying the swiftness and endurance of doves was well known in Talmudic times, and those who practised it ("masfirīn yānī") were placed in one category with gamblers and usurers, and were not admitted as witnesses in court (Sanh. 24b; R. H. 22a). According to Rashi to R. B. 59a, the dove begins to lay when it is two months old, and breeds every month, with the exception of the month of Adar (compare Cant. H. i. 15, iv. 1). For illustrations of the fertility of the dove see Ber. 44a; Lam. R. ii. 4; and Keb. 28a. Mustard is considered the favorite food of doves (Shab. 120a). The Temple had a special officer to care for the doves ("kīlīm") used for sacrifice (Yer. Shel. v. 4). Turtle doves were preferred for sacrifices because mentioned in the first place in the sacrificial code (Keb. 28a).

The gentleness and grace of the dove make it a favorite simile for female beauty and tenderness (Cant. i. 15; iv. 1; v. 2, 12; vi. 9; compare Ber. 59b), and its faithfulness to its mate is a symbol of conjugal fidelity and devotion (Zac. 10:8). It is especially an emblem of unjustly persecuted Israel (Psa. lxxiv. 19; compare Ber. 90a), and its wings, iridescent with silver and gold (Psa. lxxviii. 13), are compared with the commandments which hedge around and protect Israel (Ber. 58b; Shab. 49a, 100a). For a detailed comparison of the dove with Israel see Cant. 1. 15, iv. 1. It is often contrasted with the cunning

DOVE: One of the most familiar species of pigeon. The most common term for dove in the O. T. is "yōnāh," comprising the whole family of Co-
DOWRY (Aramaic, Nedunya): The portion or property which a wife brings to her husband in marriage. In patriarchal times the dowry was not known. As among all other nations of antiquity, in Israel the bridegroom named a price or ransom ("mohar") to the father of the bride (Gen. xxiv. 22; Ex. xix. 16; compare Gen. xxii. 17; compare Hos. iii. 3). It is, however, doubtful whether this mohar was given in the form of a ransom to the father or of a gift to the bride. Both cases are mentioned in the Bible: e.g., Eliezer, the servant of Abraham, brought costly gifts to Rebekah when he betrothed her for his master's son; while Jacob served Laban for fourteen years for his two daughters (see MARRIAGE; compare Saalschütz, "Das Mosaiche Recht," cit., § 8).

Besides this custom of the bridegroom making gifts to the bride or paying a ransom to her father the Bible also makes frequent mention of property which the woman brought to her husband at marriage. Rebekah brought to her new home female slaves and the value of her dowry. During the husband's lifetime, however, the dowry belonged to him and he had no power to sell or use it in the same way as the dowry was really the property of the princess (I Kings ix. 16). Later, the practice of giving a dowry to a daughter, as it is now understood, entirely superseded the gift or ransom given by the groom; so that in Talmudic times it ("nedunya") is spoken of as a long-established custom.

The Rabbis ordained that a man must give some of his property to his daughter when about to be married. The minimum amount was fifty zuzim (Gen. xxvi. 11); but every parent was obliged to give in proportion to his means. The minimum amount was paid to a poor girl out of the charity funds of the community, even when they were not in a flourishing condition. Although the court could compel a father to give his daughter in marriage, it could not compel him to pay a dowry as long as he secured a husband for her daughter without it, or by paying a smaller sum (Shulhan 'Aruk, Eben ha-'Ezer, 71, 1, Isserles' gloss). If the groom agreed not to ask for the dowry, he was obliged—even while the bride was still in her father's house— to provide her with all necessary garments (Gen. xxvi. 11). The dowry might be withheld by the bride's father if the groom maltreated his bride during the period of betrothal. In such a case the money was deposited with a trustee until peace was established in the family (Shulhan 'Aruk, Hoshen Mishpat, 73, 8, Isserles' gloss; and "Sifte Kohen," ad loc.).

If, after the father's death, the heirs gave their minor sister in marriage and paid her a dowry amounting to the minimum sum fixed by the Rabbi, she might, on attaining her majority, collect from the estate the balance due to her. The court usually estimated how much the father would have given to his daughter if he had been living, according to his position in society, or his generosity, or his action with regard to previous marriages of his daughters; and this sum was taken out of the estate (Ket. 69a). If there was nothing to guide the court in its estimate, the Rabbis ordained that a tenth of the estate be given to each daughter as her marriage, to be paid by the heirs in money or in valuables. If a number of daughters were about to be married at the same time, a sum was made up of a tenth of the estate for the eldest, a tenth of the remainder for the second, and so on, was divided equally among them (Maimonides, " Yad," Is. 19, 4; Shulhan 'Aruk, Eben ha-'Ezer, 113, 4).

If the father was unable to pay the sum he had promised as a dowry to his daughter, the groom could not on that account postpone the marriage, but had either to marry or to divorce his bride. But if the promise was made by the bride herself and she was unable to fulfil it, the groom might let her "sit until her hair became gray"; that is, until she could pay the sum which she had promised (Ket. 109a). In the sum was made up of a payment of a dowry, however, such was much desired by later authorities (Eben ha-'Ezer, 2, 1).

There is also frequent mention of the custom of the groom's father contributing to the dowry (Ket. 182b); and at present the custom prevails, in all cases where the dowry is agreed upon, that the groom's father subscribes a portion of the dowry, usually much less than that given by the bride's father. If the bridegroom died after betrothal, and, according to the Mosaic law, the bride became betrothed to his brother (see EXTREMITY), her father need not pay to the latter the dowry promised to his brother (Ket. 69a).

The dowry that the woman brought to her husband, whether real estate, slaves, or moveable property, was recorded in the marriage contract (KEHUNAH). Custom decided whether the sum mentioned in the marriage contract should be exactly the same as the dowry was really worth, or more or less. In some places the custom prevailed of recording an amount one-third or one-fifth more than the value of the actual dowry; in others, less than the value of the dowry (ib.; Is. 19, xvii. 11; Eben ha-'Ezer, 66, 14). This sum then became a claim upon the husband's property equally with the ketubah itself, so that when he died or divorced her, the woman could collect from his estate both the sum stipulated in the marriage contract and the value of the dowry. During the husband's life, however, the dowry belonged to him, and he
might derive all benefits from it. He might even sell it for the period of his lifetime. The law governing the relation of the husband to the dowry varies with the manner in which the woman has acquired that property.

"Naisa yon barzel" (the property of iron sheep) is the term applied to the dowry given to the woman at marriage by her father or his heirs, and detailed in the marriage contract. All rents, fruits, and increments of this property belonged to the husband, and he became responsible for the principal in case of loss or damage. At his death, or in the case of divorce, the woman received the value of that property as estimated on her wedding-day. Like iron, it could not be destroyed or damaged, and like sheep, the husband might derive all profit (wool) from it.

"Naisa neluz" (the property of plucking) is the term designating property which the woman obtained during her betrothal, by inheritance or by gift. The husband was entitled to all the fruits and profits thereof, although he was not held responsible for its loss or deterioration. He might "pluck" it (have the usufruct during his life), and need not answer for any damage that might occur to it.

The husband was made the usufructuary of the foregoing two classes of his wife's property by a decree of the Rabbis, in consideration of his being obliged to redeem his wife whenever he might be taken captive (Ket. 47b). The wife should not sell any part of her property while her husband was living, and if she did sell, she could collect from the buyer all the improvements or profits that the property bore during his life. If the husband became involved in a lawsuit regarding his wife's property, he needed a power of attorney from her to act in her name. When, however, the case also involved the profits of the property, he did not require a power of attorney; for, being entitled to the profit, he might also claim the property itself (Git. 48b; * Yad, Shulhan, iii. 4; Eben ha- Ezer, 85, 7). Property which the husband gave to his wife after marriage, or which a third person gave to her with the express understanding that it be used exclusively by her, or which she obtained by selling her marriage contract, was considered entirely beyond the husband's control. She could not, however, sell or give away the property given to her by her husband; while with the other kinds she might do as she desired (Eben ha- Ezer, 85, 7).

According to the rabbinic law, the husband became the sole heir of his wife's property of all three classes (see INHERITANCE). In regard to the dowry that the woman brought from her father's household, this law was modified by a decree of R. Jacob Tam (1100-1171 c.e.), who enacted that if the wife died childless within the first year after marriage, all of the dowry should be returned to her father or to his heirs. Subsequently this was still further modified by a decree of the rabbinical synod of the communities of Speyer, Worms, and Mayence ("Takkanat Shh WM"), to the effect that if she died childless during the second year after marriage, one-half of the dowry should be returned to her father or to his heirs. This became the custom throughout Germany, and later was adopted by the Polish Jews also. In 1781, at a conference of rabbis held in Slutsk, Russia, this enactment was again modified to the disadvantage of the husband. As found in the records (§ 24) of the Grodno Jewish community, it reads as follows:

"Concerning the enactment of Speyer, Worms, and Mayence ("Shh WM") in the case when the daughter died, we have established the following decree in accordance with the requirements of the time and of the place. If the wife dies within three years after marriage, everything should be returned to her relatives, even her garments. If she dies within five years of marriage, half of her dowry should be returned to her relatives. After that period the husband becomes the sole heir."

Only the first half of this decree has been accepted by all later authorities of Russia and Poland (Eben ha- Ezer, 33, 4; Eizenstalt, "Pithu Teshubah," ad loc.).


J. H. G.

DOXOLOGY. See Lyceum.

DRAKBIN, ABRAHAM: Chief rabbi of St. Petersburg, Russia; born of an old-established family at Moskow on the Dnieper in 1844. On only a boy he devoted himself to the study of the Talmud and of Jewish literature, attending the best Jewish schools of the time. He also received instruction in the Cabala from several Hasidic rabbis. Having graduated as rabbi from the rabbinical institute at Wilna, he acted as teacher there for some time. In 1873, the Society for the Promotion of Culture Among the Jews of Russia presented him with a scholarship, enabling him to continue his studies at Breslau. Here, at the rabbinical seminary, and at the university under Grütz, Frankel, and others, he acquired a knowledge of philosophy, history, theology, and Oriental learning. After attaining the degree of doctor in 1875, he returned to Russia.

He was chosen (1876) chief rabbi of the community at St. Petersburg. Both in this capacity and as a representative of the interests of Russian Judaism at the time when the anti-Semitic movement was developing, he had a difficult and responsible task. Through his forceful personal representations to the heads of the Russian government, through his interviews with Count Ignatiev during the anti-Jewish riots of 1882, and through his vehement public declarations against anti-Semitism, the name of Drabkin became widely known.

Drabkin was one of the first Jewish rabbis to preach in Russian. To his initiative is due the establishment of a number of educational and charitable institutions by the community of St. Petersburg. He went with the deputations sent on various occasions by that community to wait upon Alexander III and Nicholas II. At the latter's coronation in 1896 Drabkin, together with the rabbis of Moscow and Warsaw, was chosen by the government to represent the Jews of Russia, and was later decorated by the czar. He was a member of several commissions, including that appointed to consider the question of circumcision among the Jews (1899), and that organized under the chairmanship of Prince Oldenburgski to prevent the spread of the plague.
DRACHMAN, BERNARD: American educator and rabbi; born in New York City June 27, 1861. He is a descendant of a rabbinical family, and was educated at the High School, Jersey City, N. J.; the Hebrew Preparatory School, and Columbia College, New York, whence he graduated in 1882.

Continuing his studies in Europe, he entered the Breslau seminary, and matriculated at the University of that place, taking the degree of Ph. D. at Heidelberg (cand. theol. phil.) in 1884. Drachman received his rabbinical diploma from Manuel Joel, rabbi at Breslau (1885). Returning to America, he first officiated as rabbi to the Oheb Sholom congregation in Newark, N. J. (1885-87). Next he accepted the office of rabbi to the Congregation Beth Israel Bikkur Cholim, New York City (1887-89), and later to that of the congregation Zichron Ephraim, of which he is still (1900) the incumbent. Drachman assisted Dr. Sabato Morais in founding the Jewish Theological Seminary (1886), and was appointed professor in Biblical exegesis, Hebrew grammar, and Jewish philosophy. In 1889 he was elected dean of the faculty, which position he held until the founding of the Jewish Theological Seminary of America in New York in 1902, when Drachman accepted the office of instructor in Bible and Hebrew grammar and the appointment of acting reader in codes in that institution. To him was due the inception of the Jewish Endeavor Society.


F. H. V.

DRAGOMAN, EL: Title of a Jewish periodical written in Judeo-Spanish and printed in square Hebrew characters, published in Vienna in 1836. M. Ps.

DRAGON (dragon): The usual translation of the Septuagint for ἄρχοντας ἀτέλειας, dangerous monster whose bite is poisonous ("dragon's poison") (Deut. xxiv. 23; Ps. xci. 13). Nowhere distinctly described, they must be imagined as of composite form, resembling, according to some passages, the snake. Thus in Ex. vii. 9 (Heb.) the staff of Moses is turned into a "dragon"; according to Ex. iv. 2 (Heb.), into a "snake." Their home is in the water; they are mentioned together with the waves of the sea (Ps. cxvii. 7), and were created by God with the fishes (Gen. i. 21). Originally they are mythological personifications of the floods ( hsvin). In the vicinity of Jerusalem a "dragon's spring" was located, in which, according to ancient belief, a dragon lived as the spirit of the well (Zeb. ii. 13). Especially interesting are the passages that speak of a single dragon: the "dragon that is in the sea" (Isa. xxvii. 1); "the great dragon that lieth in the midst of his rivers" (Ezek. xxxix. 8); or simply "dragon" (Job vii. 12 [Hebr.]; Jer. ii. 34; Ps. xlv. 10, read hsvin). Such a dragon is also referred to as "Rahab" (Isa. ii. 19 et seq.). *Leviathan* ( hsvin) probably also means a dragon of this kind (compare Isa. xxvii. 1).

Sometimes considerable information is given of
Boys’ school with fifty pupils. Aside from several Serres and Monastir, possesses a synagogue, and a sixty-two Jewish families in a total population of 9,000.

In 1475, however, well-to-do families, the greater part of the Jews live yet of Salonica, 25 miles from Serres. It is the ancient Drabescus. Its small Jewish community, some time Cresquet and Crescas, who had come from “Draguignan,” lived at Tarascon. About two hundred years. Translations began to make at the end of the eighth century, but reached their highest excellence at the end of the nineteenth century. The translation into Hebrew of written dramas in other languages is still carried on with great activity.

The subject may be divided into: (1) dramas written in Hebrew; and (2) those translated or adapted into Hebrew from other languages. Of the former the earliest were written about the middle of the seventeenth century, and the production of their successors continued with some interruption for about two hundred years. Translations began to be made at the end of the eighteenth century, but reached their highest excellence at the end of the nineteenth century. The translation into Hebrew of written dramas in other languages is still carried on with great activity.

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Drama: City of European Turkey in the vila-

yen of Salonica, 35 miles from Serres. It is the ancient Drabescus. Its small Jewish community, which was founded in 1800 by immigrants from Serres and Monastir, possesses a synagogue, and a boys’ school with fifty pupils. It is a town of several families. The greater part of the Jews live by peddling in the neighboring villages. There are sixty-two Jewish families in a total population of 9,000.

Drama, Hebrew: The origin of the Hebrew drama may be traced back to a very early period. The ancient Hebrews, like other nations of antiquity, were wont to express their emotions in the form of dialogue interspersed with songs. Miriam, with a drum in her hand, singing the deliverance of the Israelites, while the women answer her in chorus, suggests vividly the strophes and antistrophes of the later Greek. The Song of Solomon, according to many scholars, in a regular drama, the heroine of which is the Shисканте, and in which the other dramatis personae are: Solomon; a shepherd; chorus; watchmen, etc. (see Renan’s translation of the Song of Solomon). To the foregoing may be added the Book of Job, which, if not so elaborately dramatic form as the Canticles, yet represents several persons as acting, namely: Job; his wife; the messengers; Eliplaz, Bildad, and Zophar (Job’s three friends); Eliahu; and God. These few crude dramas of the Biblical epoch had no immediate successors. Till the eighteenth century C.E., not a single drama in Hebrew is known. It is true that in the second century B.C.E. Esckel the Alexandria, inspired by Euripides, wrote a drama in Greek, “The Endeavour,”; but other Jews did not imitate him. With the fall of pagan Rome and a new era of culture began, in which the Jews actively participated, producing a considerable quantity of dramatic literature, though written in secular languages (Kaysen, “Sephardim; Romancische Poesie der Juden in Spanien”).

It was the city of Amsterdam, where the Jews found freedom from persecution, and where Jewish libraries and literary societies existed, that gave birth to the modern Hebrew drama. The subject may be divided into: (1) dramas written in Hebrew; and (2) those translated or adapted into Hebrew from other languages. Of the former the earliest were written about the middle of the seventeenth century, and the production of their successors continued with some interruption for about two hundred years. Translations began to be made at the end of the eighteenth century, but reached their highest excellence at the end of the nineteenth century. The translation into Hebrew of written dramas in other languages is still carried on with great activity.

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During the next seventy years which followed no Hebrew drama appeared. Some insignificant farces were written in Judeo-Spanish and afterward turned, but it was not till the first half of the eighteenth century that a revival of the Hebrew drama took place.

The author was only seventeen years old when he composed the work, which was somewhat beyond his powers, although several poets have praised in verse the talent of the young dramatist.

The aim of both Penzo and Zacuto was to direct the attention of the Maran to the Hebrew language and to draw them away from profane literature, to which they had exclusively devoted themselves.

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Several other dramas written by Russian Jews have not yet been published.

II. Berliner in his (Preface to "Yivo Olim," p. xiv) makes the statement that Letteris was the first translator of dramas into Hebrew. But if the adaptations of Letteris are considered to be translations merely, the priority must be given to David Franco-Mendes, of the end of the eighteenth century, who wrote "Gemol Atalyah" (The Punishment of Athalia), a Biblical drama in three acts adapted from Racine and Metastasio (Amsterdam, 1770). It was in the nineteenth century, and especially in its second half, that Hebrew literature was enriched by numerous translations of dramas. Moishe Letteris was certainly the first translator or adapter in the nineteenth century. His translations, or rather his adaptations, are mentioned above, namely: (1) Racine's "Esther" into Hebrew under the title "Haima Ester"; (2) "Ataliah," of the same author, under the title "Gena Tidah"; (3) "Ben Abayah," an adaptation of Goethe's "Faust," Racine's "Esther" was also translated by Joseph Halpern and by Solomon J. Rapoport (see above) in four acts (Vienna, 1872). Two other translated dramas have to be added to those of the first half of the nineteenth century: Metastasio's "Iago," translated by Eljah Bardach under the title "Alkbot Yirubah" (The Sacrifice of Isaac: Vienna, 1860); and Kotzebue's "Der Schatz," translated by David Rosenhund under the title of "Ha-Tor," or "Le-Vidve Les Shidkah" (Joy to the Righteous), in two acts (Warsaw, 1845).

During the second half of the nineteenth century very many translations were made. The favorite author was Schiller, seven of whose dramas have been translated into Hebrew: (1) "Die Braut von Messina," under the title "Mezmish ben Ahim" (Quarrels Between Brothers), by Jacob Levin (Brudy, 1868); (2) "Die Räuber," under the title "Ha-Shode-Mish," by Moses Schlaubmann (Leipzig, 1871); (3) "Wilhelma Tei," in prose, by David Nudler, (Wilna, 1878); (4) "Don Carlos," in prose, by the same (ib. 1879); (5) "Marie Stuart," by Solomon Povner (ib. 1879); (6) "Tumolot," under the title "Tirgah," by Osmah Atlas (Prenysy, 1878); (7) "Pleuss, oder die Verschwörung zu Gem" (The Conspiracy of Sheba), by S. Apel (Brudy, 1878), Biblical drama in five acts.

Of other translations the following may be mentioned: Gutzkow's "Uriel Acosta," by Sol. Rubin (Vienna, 1856); Ludwig Philippson's "Jojaehin," a tragedy in five acts, by Yosef Rehov (Warsaw, 1877); Lessing's "Esther," under the title "Naan he-Tevi," translated by Isaac Raphael (Warsaw, 1878), also in verse by Hirsch Teller (Vienna, 1881); (4) "Der Feigenstam," under the title "Hoono we-Netzer," by Yosef Azure (Prenysy, 1887); (5) "Miss Sara Sampson," under the title "Sarah bat Shimshon," by Mordechai (Warsaw, 1887).

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THE JEWISH ENCYCLOPEDIA

DRAMA, THE JEW IN MODERN: The modern drama, which may be said to date from Christopher Marlowe and Shakespeare, has made liberal use of the Jew as a stage character. From the time of these authors until the present, dramatists have utilized the Jew, either eliding him as a human with all the vices of a materialized devil, or, going to the other extreme, making him a perfect man. Few have struck the happy medium and shown the Jew as an ordinary human being.

The abusers of the Jew have been responsible, to a great extent, for the popular conception of Jewish character; for they have depicted him as hideous as his bitterest enemy could wish. Avarice, hatred, treachery, murder, bigotry—in fact, all of the worse passions have been attributed to the stage Jew. In England, in Germany, in France, in Austria, to all stages, the Jew, probably because of his strong personality, has been a favorite theme with the dramatists. Shakespeare, in England, conceived a Shylock; Stephen, in Austria, a Holofernes, Shylock's opposite; Dugas, in France, Brander, a third; Ehnau, in Hamburg, Berech, a good angel. Every dramatist had his own idea of the Jew and his character, and represented him accordingly.

In England the first of the modern plays to utilize the Jew was Marlowe's "The Rich Jew of Malta" (see Barabas), which was not attributable to hatred of Jews in general, but of one Jew in particular; namely, Queen Elizabeth's physician, Roderigo Lopez, who was hanged in 1593 for treason.

Lopez was undoubtedly the inspiration for several plays with Jewish villains, which appeared shortly after his trial and death. In 1594 Philip Henslowe, the most enterprising theatrical manager of that day, produced two such dramas: "The Merchant of Venice" followed in 1596—a dramatization of the tale of Sir Giovanni, "Il Porcone," written in 1578 and published in Milan in 1588. The next play was Fletcher's "Women Pleased," the Jew being Lopez, a curious coincidence when Dr. Lopez is recalled. Beaumont and Fletcher's "Custom of the Country" followed in 1628. Zabulon, a male pander, is the Jew in this instance; and a more repulsive creation it would be difficult to imagine. Rutilio, a Christian, is, however, just as disgusting; yet, when Zabulon offers money to Rutilio to deface himself, he refuses the proffered gold with: "Because you are a Jew, sir, and courteous come sooner from the devil than of your nature." Before this (1610) Ben Jonson's "Alchemist," had been acted by the king's servants; but the part of the Jew, Abel Grogan, is so injurious when compared with Zabulon and Zabulond that it calls for no special comment.


More modern English dramatists have more or less neglected the Jew. Potter's dramatization of "Friby" shows the exaggerated type in Srengali, a Jewish Cagliostro, charlatan, and scoundrel in one. Henry Arthur Jones produced a strong contrast to Srengali in his "Judah Lelrodige," the half-Jewish hero of his "Judah"—a passionate, honorable dreamer-preacher. Zangwill, with his "Children of the Ghetto," also went to the extreme, in that he...
exposed the ghetto-dwellers to the light of day with a fidelity which at times is absolutely unpleasant. The other ghetto play, Fernald's "The Ghetto," goes a step further; and its gloom is even more oppressively realistic.

France, until the anti-Semitic outbreaks of the last ten years, had treated the Jew more gently than had any other Continental nation. One

In French of its first stage Jews was Shylock, in Literature. "Le Juif de Venise"—a translation of "The Merchant of Venice" by M. Dugue. Next came Titobre Chauvelot's "La Juive de Constantine." Perhaps the strongest play of this character ever concocted was Merville and Mail- lau's "Jui Erran," produced at the Ambigu, Paris, July 31, 1824. In this play the principal characters are Isaac Aharon, Setheria, Shalom, The Archangel Michael, Barabas, Levin XVI., Joan de Barry, Petru, Arbel, Amabel, Franklin, Mercier Antelis, Esther, Rachel, Moe de Barry, Moe de Pouyvadour, Lilith, Death, and The Seven Deadly Sins. It is severely necessary to say that it was not successful.

Other French plays on Jewish subjects were Aulic Bourgogne's "L'Inquisition et la Juive"; Carulle Moreau's "Les Mener Ennemies" (introducing a rabbi); Desaugier's "Juf" (produced at the Porte-Saint-Martin May 14, 1792); Dumez' "Femme de Cuniole" (Daniek and his daughter Rebecca); Dugue's "Sul- vator Rose"; Erckmann-Chatrian's "L'Ami Fritz" (the rabbi); and Dass'eret's "Roten Eril," dramatized as "La Juive," in which the Leenons of the novel is metamorphosed into an old-clothes man, and his daughter Seret into Daniel Fujardo, who plays havoc with the feelings of Don John of Austria. "Le Juif Polonais," by Erckmann-Chatrian ("The Bells," in English), contains a Jewish character who is not seen, being killed behind the scenes by Matte- thin.

Germany has been the most prolific of all the nations in stage Jews. The first play to introduce the theme was the celebrated "Das Endinger Judenspiel," produced in the public square of Endingen in Baden April 21, 1616. It relates the history of a family of Chris- tians who are murdered by Robert Ellis and his companions. Eight years later their bodies are found, and the murderers are stoned and burned. Next came Gryphius' "Die Juden," which shows the Jew Jacob as a great butcher. Les- sing treated the Jew more kindly in his "Der Jude" (1755), although the Tovender conceals his race to the last. Stephanie's "Der Neue Weiberfeind und die Schwer Phaeton" (1772) holds up to view the pretty Jewish Esther, whom the belfierto woman-hating count loves, but deserts on discovering her race. The same author's "Die Abgeschlanken Oeffner" (1770), a comedy in imitation of Lessing's "Minna von Barnhelm," deals with Pflucher, a good-natured Shylock. Following this in 1774, came Preet- bach's dramatization of "The Round Proof" (pub- lished in "The London Magazine," Aug., 1778), en- titled "Der Redliche Bauer und der Grossmutige Jude," in which Moses is repulsive as a good angel. This was succeeded by Booger's "Post" (with Moses a coward). Then came H. L. Wagner's "Neue Nach der That" (1773), in which a Christian causes his dog to bite a Jew, and regrets it later. Plunke's "Volontar" (1775), with a Jew as a jolly soldier: "Der Adelige Tatscher" (1776), where- in a Jew helps the poor hero to frustrate the villain, Von Malerme.

Muller created an utterly coward in "Menaul," the Jew, in his version of "Faust" (1779); but the stage Jew was fully redeemed a year later, when Lessing's "Nathan der Weise" (see Nathan von West) saw the light. Next followed Bischof's "Der Judenfeind" (1780), in which Rachel is killed by her father, Selman, for the sake of 300 diners. The year 1781 saw "Albertine," in which Alber- tine is pictured as a swindler; and the year fol- lowing, Pflenger's "Der Mosech von Libanon," a refutation and continuation of "Nathan der Weise," the monk who confounds Nathan being Solomon's supposedly dead brother, Assad. Lerschens's "Der Jude, oder Betrug fur Betrug" (with Simon, a cheat), and Turrin-Seefeld's "Der Teufel Ring" (with Abraham), were produced in 1783. In the fol- lowing year Heinrich Bolzike, in his "Nathan der Deutsche," shows Nathan to be a benevolent type of Jew; and J. K. Lach was acknowledged the authorship of "Der Vat von Wohl Macht Juda," a plagiarism of "Nathan der Weise," in which Carl Reichert, the banker's son, loves Marie, the adopted daughter of the Jew Wolf.

In the next three years German authors produced: "Menschen und Menschen-Situationen" (Karl Stein- berg), which also copies "Nathan der Weise," in which Rehbo, the Christian, is the adopted daughter of Isaac Mendel; "Liebe und Philosophie" (Leit- ziger); and "Die Linderlichen," in which Schubert, the money-lender, plays a prominent part. In 1785 Henker's "Das Judenspeck von Purg" created a stir, for it portrayed the Jew Amor, selling the debts of a Christian. The same year saw the creation of Ekhols, a comedy in "Welting- holt und Herzensgute." Haan's "Dienstpflicht" (1195) pictures Baruch as the guardian angel of the poor hero.

The first few years of the nineteenth century wit- nessed the productions of Bischof's "Dun, das Ju- demadchen aus Franken" (1802), which was writ- ten to combat the anti-Semitism of the Nineteenth and which exploits the love of Al- bert's cousin, Bisaun; "Der Wuchernde Jude an Prang" (1804), in which usurer and Jew are painted as synonymous; and L. von Borchardt's "Saleha" (1801), wherein Moses declares that when dealing with honest Christians he is an honest Jew.

Similar plays of that period are Ziegelhauser's "Die Juden" (1807), which extols Jewish charity during a flood near Vienna; Sen's "Unser Verkehr" (1815), a caricature of Jewish life, with Jobak Hirsh, who imagines himself to be a poet, as the hero; Voss's "Unser Verkehr," an answer to the last- named play, in which New Levin stops the produc- tion of "Unser Verkehr," and thus an attempt to blackmail the Jews; "Das Weisenkniebe" (1835), in which a Jewish lottery-ticket seller unites two poor lovers: Schönlau's "Die Heimat Durch ein Wochen- blatt" (based on Boursault's "Comedie Sans Titre");
Drama, Yiddish: The dramatic part of Yiddish literature has had a less independent development than any of its parts, and is consequently weaker, both in quality and in quantity. There are probably less than fifty printed Yiddish dramas, and the entire number of written dramas of which there is any record hardly exceeds five hundred. Of these at least nine-tenths are translations or adaptations. The earliest Yiddish dramas originated in Germany. Schult, in his "Jiid. Merck-wittudgkeiten," vi, ch. 30, tells of a troupe of Judeo-German performers in Frankfort-on-the-Main at the beginning of the eighteenth century, of which the director and "regisseur" was Berman Linburg, author of the drama "Mekirat Yosef" (Sale of Joseph), which was played under his supervision. That drama was published in the above mentioned city in 1711 (see "Ozar ha-Sefarim," p. 286), and forms the beginning of the Yiddish drama. Numerous other dramatizations of the story of Joseph, of the Exodus, and of Esther and Abassarah were Earliest written in the succeeding two centuries, but with the exception of the Esther plays by Goldfaden and Shalkevich, are of interest to bibliographers only. Saphir's farce, "Der Pleshe Kashein" (1829), may be mentioned here because it was written to criticize Jewish communal affairs, while M. Miller's "Esther, oder die Belohnung Tags" (Vienna, 1849), which is also written in German, but with Hebrew characters, may be cited as one of the latest productions not intended for the Yiddish speaking masses.

A certain Scherztspieler of Vienna wrote a drama, "Moses," which was played in the newly established Jewish theater in Warsaw in 1838 ("Allg. Zeit. des Jud. 1888, No. 155). Of a later post-Goldfaden Jewish theater, the one temporarily existing in Odessa in 1864, it is known only that the dramas "Esther" and "Athalia" were performed there ("Israelite," Cincinnati, vol. 2, No. 3). Aksenfeld's dramas mark the beginning of the Russian Yiddish drama, the main purpose of which is the glorification of the "Hasidah," or progressive movement. Gotthier's "Decktsch" (Warsaw, 1876) and Ettinger's "Sereke" (Johannesberg, 1861; Warsaw, 1875), which were written between 1860 and 1864, belong to the same class, to which also may be added I. B. Falkovich's "Dis Chatnole der Korin" (Odessa, 1866) and "Rochel die Singerin" (Iliomir, 1866). Abramowitz, in his masterpiece "Die Takte" (ib. 1869), like the true artist, spared neither friend nor foe; but this work, like Zunser's extremely long "Mekirat Yosef" (Wilna, 1868), was not intended for the stage, and the dramatic form is only secondary.

The real Yiddish drama begins with Goldfaden, who has not yet been surpassed. When he first established a permanent Yiddish theater, about 1875, he composed about fifteen farce comedies, some entirely original and some adapted from the German, but all containing actual Jewish characters and excellent caricatures. "Die Rebkitz"...
soon after it was established. His “Jüdischer Poritz,” “Der Revisor” (a parody of Gogol’s work of that name), “Der Lebendiger Totzer,” and “Die Kahle Dancer,” written about 1879–80, possess considerable merit, and his “Spanische Insiquituation” was translated into Spanish and played in Argentina. Another of the earliest workers for the Yiddish stage is Ossip Lerner, who, among other translations, has published a very good one of Gutzkov’s “Uriele Arecos”; L. Lewinsohn’s “Weisechene Knüpfch,” which gives a droll description of the scene caused among the Jewish women of a certain community by the prospective repeal of “the ban of R. Gershom” which enjoins monogamy, went through at least three editions (Warsaw, 1877; Wilno, 1881). Epstein’s “Geschumische Aphiros” (Warsaw, 1879) and Urich Raimun’s “Geschiichte fun a Selenem Hertn in a Genarte Chasume” (Warsaw, 1882) are crude, but possess some merit and originality. Katzellenbogen’s “Rabbi,” Lilienblum’s “Dressoutis,” and Mrs. H. E. Abramowitch’s translation of Lessing’s “Die Juden” also belong to this period.

The Yiddish theater in London never attained much importance, and like similar theaters in Galicia or in some towns of the United States outside of New York, it depended almost entirely on dramatic productions composed in Russia and, later, on those composed in New York. Jacob, the author or translator of the “Leicheshttrage” and “Rabiel and Leah,” both about 1888, and Rakov, author of a “Dryfus” play, are the only London Yiddish dramatics of whom we have information. The real productivity began in New York, where New York, every well-established Yiddish theater has its own playwright to provide new plays at short intervals. Joseph Lateiner, one of the earliest Yiddish dramatists of this generation, was the first to arrive here with a troupe (1888), and is considered the best of his kind. He began his career in Europe; his first productions here were “Ehler and Haiman” and “Joseph and His Brethren” (1888). He has since then written more than fifty plays, including comedies, tragedies, historical operas, melodramas, etc., most of which are composed of several dramatic forms, and in which the staging is of more importance than the literary character.

M. Hurwitz, who arrived three years after Lateiner, has written about as many and as various pieces. Titles like “Tisza Eshar,” “Shelome Hamelech,” “Shabbethai Zebi,” “Capital and Arbeit,” “Mabul fun Yomtsoyn,” “Cuen,” “Der Ramshem,” “Yonah hin-Nabli,” “Mary Berbert,” show the scope and the variety of his dramatic works. Goldschen while in New York also composed several plays, which, however, did not approach his former masterpieces. Shulkerich has also been active in New York for several years, and some of his comedies, e.g., “Die Emigranten” (1902), enjoy much popularity.

Jacob Gordin, who has written for the New York stage since 1891, is somewhat above the average of Yiddish playwrights. His adaptation, “Der Jüdischer König Lear,” and its counterpart, “Mirele Efrot,” and some other of his twenty-odd pieces, have produced a strong, though hardly a lasting, impression. M. Seifert is the author of about fifteen or twenty pieces, of which an excellent short farce, “Die Gelie Redakte” (The Editor of a Yellow Journal, 1902), deserves to be mentioned. Ruben Weisman, author of “Sarah,” “Don Yitzchak Abrahams,” and a few other pieces, possesses considerable talent. John Paley is the author of the “Nihilisten;” Morris Rosenthal, the poet, of “Der Letzte Kohen Godol”; and Jacob Teit, among others, has written a considerable number of dramatic works. Another Yiddish poet, A. M. Sharansky, is the author of the historical drama “Kal Nidre” and “Unebane Tobef.” L. Kobrin and B. Gorin have written several dramatic works which are not devoid of literary merit, while D. M. Her- malin represents the ultra-realistic school on the Yiddish stage.

Several actors, like Thomaschekski and Feinman, have also written plays, but none has succeeded so well as Rudolph Marks, author of “Hayyim in America,” “Der Bowery Tramp,” etc., who has given to the Yiddish stage some of the cleverest adaptations of American character plays. Life in America is, next to Biblical subjects, the most popular theme with authors and audiences, and which portrays the humorous side of it are among the most popular of contemporary Yiddish dramas.


P. W.

DRAWER OF WATER: A proverbial expression always found in connection with the “water of wood” (Deut. xxix. 11; Josh. ix. 21, 32, 37). When the fraud practised by the Gibeonites was discovered, the Israelites, since they had taken an oath to defend them, and therefore could not put them to death (see Covenant), made the Gibeonites perform the menial work of drawing the water and cutting and gathering the wood for the Tabernacle and later for the Temple service. The water was drawn from the well, put into goat-skins, and so carried. If the man had a donkey, two goat-skins could be carried at once, slung across the animal’s back. The drawer of water is still a familiar figure in the Orient. See Gibeon; Nethinim.

G. R. L.

DREAMS.—Biblical Data: Dreams have at all times and among all peoples received much attention. In the youth of a nation, as in the youth of an individual, dreams are so vivid that they appear to be hardly distinguishable from reality. In the primitive stages of human development, when all insight into the laws of nature and of the human mind was lacking, dream-images were taken to be actual realities (Lehmanc, “Aberghaue und Zauberei,” p. 414, Stuttgart, 1888). Dreams were not explained physiologically or psychologically, but were ascribed to intercourse with spirits or taken to be inspirations of the gods. As spirits and gods were supposed to be conversant with the things...
that are hidden, yet unborn, dreams were looked upon as their whisperings, having the value of directions and predictions. Since the language of spirits and gods, however, is not like the speech of men, it became necessary that dreams should be interpreted, which was possible only to the "wise man" who had intercourse with spirits and gods. In this way the "science" of dreams and dream interpretation came into existence.

It is sufficient for the comprehension of the Biblical and Talmudical stories summarized below to compare them with the encomomancy and onomacriticism of the ancient world, which are amply treated in Lehmann's book, as well as in the various dictionaries of antiquities, such as Daremborg and Gajo's "Dictionnaire des Antiquités Grecques et Romaines" (ii. 396-399) and Emmerson's "Geschichte der Magie" (pp. 182-181, Leipsic, 1844). Tylor, in "Primitive Culture" (i. 122, 200, 439; ii. 411), discusses the question from the ethnographic point of view.

The Bible attaches importance to dreams, as is shown by well-known instances in Genesis. In conformity with its strict monotheism, it is always God who speaks through dreams, either to make known His will or to announce future events. It must be noted, furthermore, that the dreams recorded in the Bible are, almost without exception, intended for the benefit of the race in general and not for that of single individuals (Gen. xx. 3; xxviii. 12; xxx. 10; 24; xxxvi. 5, 9; xi. 1.; Judges vii. 13; I Kings ii. 9, 15; Dan. ii. and iv.). The two interpreters of dreams mentioned by name, Joseph and Daniel, expressly refer to the inspiration of God in their interpretations (Gen. xii. 16; 25; Dan. ii. 19). Daniel even has dreams and interpretations in a "vision of the night." Dreams were also taken as divine revelations even if they referred only to the dreamer himself (compare Job xxiii. 14 et seq.).

Job looks upon the disquieting dreams and the dreadful visions of sleep as torments sent by God (vii. 14). The prophet also received his dreams and prophecies during sleep: in some cases God spoke with him; in others, God caused him to behold a vision (Dan. i. 17). Only Moses spoke with God face to face, without the intervention of dreams, visions, or riddles (Num. xii. 6 et seq.).

Prophets and dreamers are mentioned together because of the connection between prophecy and dreams (I Sam. xxviiii. 6, 15; Dent. xiii. 2, 4; Jer. xxviii. 25-29, xxviii. 9, xxix. 8). "I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions" (Joel ii. 28). There is nothing to indicate how the dreams of the true prophets were distinguished from those of the false ones. The higher kind of prophet, however, beheld the vision while awake, either by day or by night (Zech. i. 8, iv. 1; Gen. xv. 12; Sam. iii. 3, 4; II Sam. vii. 4 et seq.; Dillmann, "Handbuch der Alten Testamentlichen Theologie," pp. 456 et seq., Leipsic, 1880).

The interpretations of dreams in the Bible are not dependent upon astrology nor upon any other occult science, but are simple and ingenuous. The dreams are interpreted symbolically. Seven fat flocks mean seven fat years, etc. The recurrence of the dream means that it will surely come to pass within a short time (Gen. of Dreams, xlix. 32). The dreams of Nebuchadnezzar (Dan. ii. and iv.) are larger and more fantastic, and their interpretation, especially that of the second one, may be termed allegorical.

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In Rabbinical Literature: Jewish tradition furnishes abundant material relating to dreams, the Babylonian Talmud—which originated (200-300) in the home of the Chaldeans, the magicians of the ancient world—being especially rich in them. Bernholt (55-58) is a veritable storehouse of dream-interpretations. The following selections will present the views of Palestinian and Babylonian Jews during the first five centuries of the common era.

The fact that the most famous teachers frequently discuss dreams and enunciate doctrines regarding them, shows the strong hold dreams had upon the minds even of the intellectual leaders of Judaism. Belief in dreams was the rule; doubt concerning them, the exception.

Johanan ben Zakai dreamed that his sister's sons would lose 700 denarii in that year. He therefore pressed them to give alms frequently, so that they might lose that sum gradually in a noble way (B. B. 19b). A man felt some compunction regarding the money left him by his father, which he suspected to be tithe-money. The dreamer of dreams (Yev. 52b) appeared to him, and named the place, the sum, and the uses to which the money was to be put. The scholars held that in such cases dreams could not be taken seriously, and declared the money to be secular (B. B. 7a; Sanh. 35a). In a similar story it was the father instead of the dreamer who appeared to the son (Yer. Ma'aser Sheni 5b). Although God had turned His face from Jerebu, He yet spoke in dreams to individuals (Hag. 50). In conformity with this view, dreams have been regarded as suggestions from Heaven. The patriarch Gamaliel II.'s qualms of conscience were allayed in a dream (B. B. 13b).

In the same way the opposing scholars were enjoined to make peace with the patriarch Simon ben Gamaliel (B. B. 13b). Mtr. Metr had no confidence in a certain innkeeper with an ill-smelled name; but two of his colleagues made light of his suspicions; whereupon Mtr. was warned against the man in a dream (Yoma 88b). Hints through Biblical passages were given in dreams (Yeb. 6b; Sohal. 51a; etc.). Hanina had a dream in which Rab was hanged on a tree: he interpreted this to mean that Rab would be his successor, and therefore treated him as an implicable enemy (Yoma 87b). When R. Nahum spoke irreverently of Saul, terrifying angels appeared to him in a dream (S. 22b). For a similar reason King Manasseh appeared to R. Ashi in a dream (Sanh. 105b). When Raba forced rain to come, his father appeared in a dream and scolded him (Ta'an. 24b). One whom R. Judah had honored in death came to thank him in a dream (Sanh. 102b). Even an idol...
appeared in a dream, at a time when there was drought (Ab. Zarah 53b). Raba prayed that he might receive in a dream the answer to a difficult question (Men. 67a). This actually happened in the case of R. Johanan (Men. 84b, passim). Many teachers of the Law desired to see famous authorities of past ages in their dreams, and had their wishes granted (Eccl. r. 10). If any one was put under ban in a dream, ten persons had to absolve him (Ned. 8a); but if a pagan wished to embrace Judaism because he had been advised in a dream to do so, he was not accepted (Yeb. 34b).

A distinction was made between good and evil dreams. He who goes to bed in a cheerful frame of mind "is shown" a good dream (Shab. 33b), which may come to pass within twenty-two years (Ber. 55b). Good Dreams. persons do not have good dreams, nor have had ones evil dreams (ib.). As evil dreams naturally caused anxiety, people prayed not to be disturbed by them (Ber. 60b). The most common and efficient preventive of evil dreams was fasting (תלום ו匠心), still practised by many persons (sham. 15a). It is not always clear what constitutes a good or an evil dream.

A skilful interpretation consisted in an ingenious answer, that often explained two similar dreams in entirely opposite ways. A man came to R. Jose ben Halafta, saying: "I was told in a dream to go to Kapudkia [Cappadocia], where I should find the money of my deceased father." Jose explained the dream as follows: "Count ten beams in your house, and in the tenth you will find the treasure, for 'Kapudkia' means מֵסֶד ['= beam'] and מַעְיָן ' [= decuria, "ten"] (for a similar analysis of the same name see Krauss, "Lehnwörter," r. 42b). The same famous teacher of the Law interpreted a dream of an olive-wreath to mean that the dreamer would advance in the world; while he said to another man who had had a like dream, that he would be beaten. When the latter asked him why his interpretations differed, Jose replied: "The other man saw olive-groves growing, whereas you saw them after they had been picked," the latter idea being expressed in Hebrew by the words meaning "to beat down" (Yer. Ma'aser Sheni 55b). Such interpretations are generally based on folk-etymology, a striking example of which is given in Biala's "Altjudische Zaubersprüche" (p. 186). The personality of the dreamer was also considered, so that the same dream (for instance, of drinking wine) might mean success in the case of a scholar, and misfortune in the case of an unlettered person (ib.).

The dreamer as a rule was unable to interpret his own dream (Yoma 288b). Hence the need of interpreters, who were numerous, and asked payment for their skill. The good-will of the interpreter was sought by presents, for Interpreters. It was believed that all dreams come of Dreams. true according to the interpretation (Yer. Ma'aser Sheni 57c; compare Bacier in "Rev. Et. Juives," xxvii. 141). Even teachers of the Law demanded a fee for interpreting a dream. They were consulted also by pagans, just as Jews consulted pagans "Chaldeans." Raba and Alexy, two Babylonian leaders of schools in the first half of the fourth century, had their dreams before a Chaldean of the name of Bar Hedia, whose advice and lying were denounced. "Whoever gave him a fee got a favorable answer, and whoever gave no fee got an unfavorable one" (Ber. 56a). He was held up to ridicule, and yet in spite of it was taken seriously.

Hisd a, a Babylonian of the third century, laid down the following rules: Every dream, except those which occur during fasting, means something. A dream not interpreted is like a letter unread. Neither good nor evil dreams come true entirely. An evil dream is better than a good one, since it leads to repentance; the former is anointed by the pain it causes, and the latter by the joy (Ber. 60a). Similar views are expressed by other Babylonian amarmists. An evil dream can be turned away, according to R. Johanan, by saying to three persons: "I have had a good dream"; they replying: "Yes, it is good; let it be good; may God change it to good," etc. The evil dream can also be annull ed by means of certain Bible verses. The prayer for good dreams, which the congregation still pronounces after the first and second blessings of the priest, is recommended as early as the Talmud (Ber. 55b). In addition to learned interpretations—for instance, on the meanings of Biblical occurring in dreams—there are also those of a folklore character; e.g., a red horse is an ill omen and a white horse a good omen (Shab. 95a). A סָלָק, the initial letter of המכנס ("good"), is a good omen (B. B.). The diversity of dreams made the profession of interpreter remunerative. The fee paid for an interpretation was generally one denarius. There were twenty-four interpreters in Jerusalem, each one of whom would, of course, interpret a dream differently from the others.

Religion in dreams was criticized as early as Ecclesiastes, in which it is declared to be vanity (ch. v.). In view of the general and implicit belief in dreams obtaining in the ancient world, Similis's disbelief in them is proof of his advanced thoughts. He expresses his views as follows (xxxi. xxxiv.) (r. v.):

Vain and false hopes are for a man void of understanding; and dreams give wings to both.

As one that catcheth a shadow, and followeth after the wind, so is he that setteth his mind on dreams. The vision of dreams is as this thing against that, the likeness of a face over against a fire. Of an unclean thing what shall be cleansed? And of that which is false what shall be true? Invitations and assurances and dreams are vain; and the heart fainteth, as a woman's in childbirth. If they be not sent from the Most High in thy vision, give not thy heart unto them.

For dreams have led many astray; and they have failed by putting their hope in them. Without lying shall the Law be accomplished; and wisdom is perfection to a faithful mouth.

The criticism of R. Simon ben Yohai (c. 150), however, shows a certain belief in the meaning of dreams; he says: "As there is no grain without chaff, so there is no dream without vain things." But his contemporary R. Meir says, "Dreams do not help nor harm" (Hor. 13b). It is noteworthy that Philo wrote five books on dreams (Schürer, "Gesch." 3d ed., ii. 510, note 61). In view of these facts the psycho-
logic interpretations of dreams by the wise rabbi Joshua ben Hassana (c. 100) are worthy of note. As Nebuchadnezzar once asked the Chaldeans, so a Roman emperor (probably Hadrian) asked Joshua what he (Hadrian) was going to dream. Joshua answered: “You shall dream that the Persians will vanish and ill-treat you.” Reflecting on this the whole day, the emperor dreamed accordingly (Ber. 36a). Satan (d. 537) gave a similar and equally effective answer to the Persian king. Notwithstanding these exceptions, it may be said that the Jews of antiquity held almost the same views regarding dreams as did other ancient peoples.


— In Jewish Folk-Lore: Uncultured Jews share with, and in most cases derive from, their neighbors most of their superstitions relating to dreams. The general principle seems to be that dreams go by contraries. Thus, if you dream of death, it is a sign that you will live. This belief is common to English, Dutch, and Russian Jews. On the other hand, there is a saying that a sixteenth part of every dream is true, since a dream is that part of prophecy (Ber. 57b). But not all dreams follow the rule of contraries; thus, if a Russian Jew dreams that a dog attempts to bite him, it is regarded as a sign that he will gain a present from a dead enemy. It is generally thought that the dead pay visits to the living in dreams; this is current among the German peasantry (Grimm, list of superstitions at the end of “Teutonic Mythology,” No. 685). To dream that a dead person brings fruit with him is regarded as a sign that he is in paradise. It would also appear that Jewish popular thought regards the dream-world as in direct communication with heaven, for the familiar dream-experience of a sudden fall is regarded as a sign that the soul has been suddenly ejected from heaven. On the other hand, it is considered unlucky to accept in a dream a present from one dead. This is found as early as the thirteenth century in the “Zewa ‘ach” of Judah Hasid, § 13. If an unpropitious or in other ways “bad” dream occurs to a pious Jew, he will fast the next day. It is therefore considered an evil omen to have a bad dream on Yom Kippur, when fasting is obligatory, and the dreamer cannot ward off the ill effects of his dream by a special fast for that purpose. Hence the curious recipe for preventing bad dreams found among the Jews of Moscow, who say, “Got in a bar, Der holom is a nar; Wos vet mir rich hantige nacht holomen. Wel ich morgen nit fasten” (God is master. The dream is a fool; Whatever I may dream to-night, I will not fast to-morrow). The assumption is that the ruler of dreams, finding that he can not force the dreamer to fast, will not take the trouble to send him a bad dream. Dreams are supposed to result in the way they are interpreted, and accordingly it is unwise to tell your dream to a fool; he might interpret it in an unfavorable way.

The Jews of eastern Europe have still their special dream-book, a Yiddish translation of Almoli’s “Firshun Halomot,” an edition of which was published as late as 1902 in Brooklyn, New York. This classifies dreams in accordance with their subjects — as animals, plants, angels, or the dead; or milk, cheese, butter, etc. A few examples

Dream-Book. If you dream that an ox gores you, you will live long; that you see demons, you will earn a great deal of money; that you drink milk, you will fall ill, but rapidly recover. These psalms are probably derived from medieval dream-books of the Mohammedans, since Solomon ben Jacob Almoli lived in Constantinople.

J. DREIFUS, MARKUS G.: Swiss teacher and editor; born at Eulingen, canton Aargau, Switzerland, 1812; died at Zurich May 30, 1877. After attending the Talmud school and the seminary at Karlsruhe, and studying for a few terms at the University of Basel, he became in 1833 a teacher in the Hebrew parochial school of Eulingen; holding that position, with temporary interruptions, until 1870. For a few years he was a teacher at Geneva, and for a short time editor of a political paper, “Der Landbote,” at Winterthur. The last years of his life he spent as teacher of religion at Zurich, where he died.

Dreifus, who was a grandson of R. Abraham Bai, was courageous and incessantly active in behalf of the civic and social betterment of his Swiss co-religionists; he and his friend M. Bernheim, teacher in Lengnau, being enthusiastic pioneers of religious reform. He endeavored to further the emancipation of the Swiss Jews by several small works and many articles in various Swiss journals. He published “Zur Würdigung des Judenthums Unter Seinen Nachbarkern,” Winterthur, 1860; 2d ed., with preface by M. Kayserling, ib. 1862.

M. K. DREIFUS, MENAHEM BEN ABRAHAM: German rabbi and writer; he belonged to the widely related Treves family and signed himself☆☆☆☆.

For many decades he was rabbi in Sulzburg, Baden, where he died in 1886. He is the author of a code giving the individual duties incumbent on an Israelite, published under the title “Orah Mesharim,” Hamburg, 1833; 2d ed., Mayence, 1848. A Hebrew eulogy on the author by his brother-in-law Raphael Wormser, rabbi in Soula, Alsace, forms a preface to the work.

Bibliography: Haver, Bibl. 1.54 et seq.

M. K. DRESCHFELD, LEOPOLD: Physician and communal worker; born in Bamberg, Bavaria, 1824; died at Manchester, England, Oct. 31, 1897. He studied medicine and dental surgery in Germany, fought in the Revolution of 1848, and subsequently settled down in Manchester, where he became one of the leading dental practitioners. Dreschfeld identified himself with all educational movements for the advancement of his profession; was one of the founders of the Victoria Dental Hospital; was elected president of the Odontological Society (1888); and wrote a treatise on “Dentistry Among the Ancients.” He was also elected president of the Students’ Society; was on the committee of Owens College; was consulting surgeon to the Victoria Hospital, and a life member of the Odontological Society.

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Dresden was one of the original founders of the Park Place Synagogue; was associated with the Reform movement from its inception, and for over thirty years was one of the committee of the Jewish board of guardians. He was likewise one of the founders of several social institutions, including the Schiller-Anstalt and the Liederfahlf.

**DRESDEN**: Capital of the kingdom of Saxony; situated on both banks of the Elbe. The presence of Jews in the city or in its vicinity as early as the beginning of the eleventh century is evidenced by the proceedings against Margarete Gunzelin (1049), who, among others, was accused of selling Christian slaves to Jewish merchants. The first official document, however, directly concerning the Jews of Dresden, as well as those of the other cities of Meissen, is dated 1365. In that year Henry the Illustrious regulated the differences between Christians and Jews. From these regulations it may be inferred that the main occupation of the Dresden Jews was money-lending.

According to an old chronicle, a great auto da fé of the Dresden Jews took place on Shrove Tuesday, 1349 ("Chron. Parvum Dresdene," in Menken's "Script. Hist. Germ." II, 382). It is possible that this was connected with the Black Death, although Dresden was but slightly attacked by the plague.

The Dresden Jews figure again in official documents in 1396, with regard to special taxes imposed upon them, amounting to 1,000 gulden every other year. In 1425 Duke Frederick reduced these to 875 gulden, with the stipulation that the sum should be paid in gold of good quality and of a certain weight.

Accused, in 1430 or 1432, of favoring the Hussites, the Jews were banished from Dresden, and their synagogue, situated in the place which still bears the name "Judenhof," was transformed into a distillery. The banishment, however, seems not to have been general, as exceptions were made in favor of those Jews whose services to the city were recognized. Thus in 1448 the prince Ernst and Albrecht granted to a Jewish physician named Watroch (probably Baruch), with his two sons Metz and Moses, the privilege of settling in Dresden on the condition that Watroch should attend all the patients committed to his care by the princes. For this service he was to receive yearly thirty bushels of corn, one cask of wine, and a cow.

In 1396 the court factors of August H., Berends Lehm and Jonas Meyer, who had hitherto lived at Hamburg, settled in Dresden. They were soon followed by many other Jews, whom they took under their protection. During the following twenty-five years the number of Jews living at Dresden must have greatly increased; for in 1373 the governor, which endeavored to enforce the decree of banishment, thought it necessary to issue an order forbidding to those Jews who did not belong to the households of the court factors the right to sojourn in Dresden, except while fairs were being held. Ten years later the Christian merchants of Dresden lodged with the government a complaint against Jewish competition.

In 1448 new regulations were issued, rendering residence in the city unbearable to those Jews who by special permission had settled there. They were not allowed to build a synagogue, but had to meet privately and to preserve the strictest silence. A heavy poll-tax was imposed, which was further increased in 1749. Still the community enjoyed the privilege of settling in Dresden on the condition of their protection. During the following twenty-five years the number of Jews living at Dresden must have increased; every adult male being assessed 70 talers annually, in addition to a tax upon his wife and children. The price of a permit for a Jewish marriage was 40 talers. Every means of gaining a livelihood was barred to the Jews, with the exception of money-lending and of rag-dealing in the Judenhof. Many were thus unable to pay their taxes, and in 1777 several hundreds would have been banished but for the intervention of Moses Mendelssohn. Still, in spite of all these restrictions, at the end of the eighteenth century there were about 600 Jews in Dresden. In 1803 the community organized, and nominated as rabbi David Wolf Landau of Lissa, who filled the office for fifteen years.

**Successive Rabbis** He was assisted by the leaders, Mendel Schie, Samuel Kahn, and Hirsch Beer. From 1830 to 1861 Dr. Bernhard Beer was very active in promoting both the spiritual and material welfare of the community. Landau was succeeded in the rabbinate by Abraham Levy, who in 1856 was followed by Zacharias Frisnel. OWing to the great abilities and zeal of the latter, the community obtained in 1857 permission to build a synagogue, which was inaugurated in 1860.

The political situation of the Dresden Jews remained precarious. Some trades and handicrafts were opened to them by the decree of 1859; but their disabilities were still very numerous, and the repeated petitions of the community and the intervention on their behalf of some Christian notables, as the philosopher Krug, were of little avail. The government of Saxony remained deaf to all solicitations, despite the examples of more favorable treatment of the Jews shown by neighboring countries. It was not till 1888 that the Dresden Jews, after a long and persistent struggle, secured all the rights of citizenship.

On the removal of Frisnel to Breslau in 1854, Dr. Wolf Landau succeeded him, and in 1866 the present rabbi, Dr. Jacob Winter, was elected. In 1901 the Jewish population of Dresden aggregated 2,547. The community has ten charitable institutions, most of which date from the end of the eighteenth century.

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DREYFUS, ABRAHAM: French journalist and dramatist; born at Paris June 21, 1847. His first literary efforts took the form of two poetic fantasies (1870). To these were added the following: "Deux Heures," a comedy. In 1882; and "Une Rupture" (Theatre Francais, 1885); a series of humorous reflections on the city and the theater. Mention may also be made of two lectures given by Dreyfus, one at Brussels—"Comment se Fait une Pièce de Théâtre," and the other before the Société des Études Juives—"Le Juif au Théâtre."

Dreyfus is a man of heart as well as of brains, as he has proved during the anti-Semitic agitations and in the celebrated Dreyfus case. He has not hesitated to use his pen in the service of his coreligionists, and his polemical warfare was marked by acuteness as well as by a frank expression of opinion; other articles by him on the Jewish question have appeared in the "Siècle" and "Le soir."

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DREYFUS, CAPTAIN ALFRED. See Dreyfus Case.

DREYFUS, FERDINAND-CAMILLE: French politician and deputy; born at Paris May 6, 1848. He became editor of the "Siècle," and was elected by the Republican party (March, 1880) as district deputy of Rambouillet (Seine-et-Oise). He was reelected in August, 1881, but lost his seat in 1885, and was defeated again in 1889. He is the author of the "Manuel Populaire du Conseiller Municipal." (Paris, 1884.)

Bibliography: La Grande Encyclopédie, x.v.

DREYFUS, FERDINAND-CAMILLE: French politician; born at Paris Aug. 10, 1851. After a classical and commercial education he prepared himself for the Ecole Polytechnique, but on the outbreak of the Franco-Prussian war left his studies to serve as a volunteer. In 1873 he became editor of "L'Avenir de la Sarthe," and served live studies to serve as a volunteer. In 1873 he became editor of "L'Avenir de la Sarthe," and served five months in prison for opposing the dictatorship of MacMahon. He afterward controlled "Le Liberté de la Vendée." In 1879 he became chief of the bureau of the financial under-secretary, and later represented the government at the Brussels Exhibition. Becoming editor of "La Lanterne" in 1882, he founded two years later "Le Matin." In Dec., 1889, he was chosen to represent the Gare Calion quarter in the Paris Municipal Council, and was reelected in 1884. Dreyfus in this position showed a remarkable aptitude for finance. In Oct., 1885, he was elected deputy by the department of the Seine, and was reelected, for the Twelfth District. In 1889, in opposition to a Boulangist candidate, a radical, with wide schemes of reform, Dreyfus sat with the extreme left. He was appointed a member of the army commission, and also on that of espionage. He has fought many duels, one with the late Marquis de Morès, the anti-Semitic. His publications include: "Une Dictature" (Le Mans, 1874); "Giboyer à Saint-Pélagie" (Paris, 1875); "L'Évolution des Mouches et des Sociétés" (Paris, 1888); "Les Travaux de Commerce" (Tours, 1879); "Le Tunnel du Simplon et les Intérets Français" (Paris, 1879); "L'An- gliser, ou Gouvernement, ses Institutions" (Paris, 1881); "La Guerre Nécessaire. Réponse d'un Français à M. de Bismarck." (Paris, 1889). Dreyfus is also secretary and part founder of "La Grande Encyclopédie." He is a member of the Legion of Honor.

Bibliography: La Grande Encyclopédie, x.v.; Vapereau's Dictionnaire, x.v.

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DREYFUS, CAPTAIN ALFRED. See Dreyfus Case.

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DREYFUS, SAMUEL: Rabbi of Mulhausen, Alsace; died June, 1870. He was one of the earliest pupils of the rabbinical school of Metz, having been among the first matriculates. An excellent Hebrewist and preacher, he was ambitious to become a chief rabbi. He did not succeed, however, and felt his disappointment keenly. He published several works, contributed to "L'Univers Israelite," and fate of ministries, and even of presidents of the French republic, it deserves full treatment in these pages, as the Jewish aspects of the case were from first to last its leading feature.

I. The virulence of the passions aroused by the case was indirectly the result of the spread of Anti-Semitism in France, due partly to the failure of the Union Générale—a Catholic banking establishment founded a monthly, "Le Lion," which was not successful, and was soon discontinued.

BIBLIOGRAPHY: L'Univers Israelite, 1869-70, pp. 634, 641.

DREYFUS CASE ("L'Affaire Dreyfus"):

Memorable trials of Capt. Alfred Dreyfus, officer in the French army, in 1894 and 1899, involving political complications and convulsions of the highest importance, rending France into two sections, and attracting the attention of the whole civilized world for nearly two years. As probably the best-known "cause célèbre" of modern times, which involved the which aimed at supressing Jewish finance—in 1885, and partly to the publication of Drumont's book "La France Juive" in 1889. But the case itself was more immediately the outcome of the continuous attack made upon the presence of the Jews as officers in the French army by Drumont and others in the journal "Liber Parole," founded with the help of the Jesuits in 1892.

The articles of the "Liber Parole," which denounced the Jewish officers as intrigues and future traitors, led a Jewish captain of dragoons, CRÉMIEU,
Dreyfus, Samuel

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Fox, to declare that he resented as a personal insult the slanderous assault made upon the body of Jewish officers. He fought a duel, first with Drumont, then with Lamase, under whose name the articles had appeared. It had been agreed that the duel was to be fought on June 23, the Jewish captain being mortally wounded at the first attack; he died a few days after the duel. Owing to the sensation that was caused by this event, the "Libre Parole" thought it wise to stop the campaign against the Jewish officers until further orders. But the desired result had been obtained; anti-Semitism had received its baptism of blood.

II. Among the military services reorganized after the war of 1870 was that of the Intelligence Department (the secret service), which had as one of its principal occupations to watch the German embassy. The ambassador, Count Münster, owing to an affair involving the German military attache, had promised on his word of honor that for the future his attaches should abstain from bribing the French officers or officials. But it was known at the Intelligence
Office that the new attaché, Colonel Schwarzkoppen, probably without the knowledge of the ambassador, continued to entertain paid spies, being in direct correspondence with the War Office in Berlin. According to indications furnished by a former Spanish military attaché, Señor Val Carlos, Schwarzkoppen and the Italian military representative, Colonel Panizziardi, had come to an agreement to exchange the results of whatever discoveries they might make; and to keep an eye on this plotting the Intelligence Office succeeded in securing the help of a charwoman employed at the German embassy, Madame Bastian, who collected carefully all the scraps of paper, torn up or half-burnt, which she found in the waste-paper baskets or in the fireplace of Schwarzkoppen’s office, put them all in a paper bag, and once or twice a month took them or had them taken to the “section de statistique.” There the pieces were carefully fitted together and gummed.

By this means it was ascertained that since 1892 certain secret information concerning the national defenses had leaked out. Some large plans of the fortress at Nice had been given up by an individual who was alluded to in one of Schwarzkoppen’s notes as “that scoundrel D” (ce canaille de D). The fragments of another memorandum of Schwarzkoppen conveyed the idea that the German attaché had found an informant who pretended to bring him the documents just as issued from the War Office. There was therefore a wolf in the fold; Val Carlos was certain of it.

During the summer of 1894 there arrived at the Intelligence Office a document which was far more alarming than any which had preceded it, and which was credited to the German embassy. This was the anonymous letter which has since become celebrated under the name of the “bordereau.” This letter, written on so-called “papier pelure” (thin foreign note-paper), ruled in squares and almost transparent, was torn from top to bottom in two places, but was otherwise intact. The writing was upon the two sides of the first page. According to the official version, which was long believed to be the true one, the paper had been arrived by the usual means, through Madame Bastian; but the appearance of the document, which was hardly torn, makes this story unlikely. It would appear from other disclosures that the letter was taken intact from the letter-box of Colonel Schwarzkoppen in the porter’s lodge at the embassy, and brought to the office by an agent named Brucker, who had formerly acted as a go-between for Madame Bastian and the Intelligence Office. The documents which the letter announced as being sent off did not reach the War Office; and the envelope of the letter has never been produced. Here is the text of this famous document:


"Being without information as to whether you desire to see me: I send you nevertheless, amongst some interesting information, viz.:

1. A note concerning the hydraulic brake of the 120 court. It was a heavy field-piece, recently brought into use: the mechanism of the brake which overcame the recoil of the gun was a profound secret.

2. A note upon the ‘troupes de couverture’ (some modifications will be carried out, according to the new plan.)

3. A note concerning a modification in the formations of artillery.

4. Two orders relative to Germany.

(The War Office was preparing an expedition destined to conquer that island.)

5. The proposal ‘manuel de tir’ of field-artillery (March 16, 1894.)"

This document is exceedingly difficult to get hold of, and I can only have it at my disposal for a very few days. The minister of war has distributed certain number of copies among the troops, and the copies are held responsible for them.

Each officer holding a copy is required to return it after the manoeuvres.

"Therefore if you will glean from it whatever interests you, and be me it again as soon as possible, I will manage to get possession of it. Unless you prefer that I have it copied in extenso, and sent you the copy."

"I am just starting for the manoeuvres."

This communication was clearly written during the month of August, 1894, at the latest. For the “manuel de tir” for field-artillery is the resume of the methods designed to regulate the actual firing of ordnance on the battle-field; this actual shooting, of course, never takes place during the grand maneuvers in September, but of Writing only during the “écoles à feu,” which begin in May and finish in August.

Date and of Delivery. It is these “écoles à feu” that the writer incorrectly designates as “manœuvres,” and it is probable that the word has the same meaning in the last sentence of the letter. It seems evident that the bordereau was handed over to Major Henry, who, with Major Cordier, was then assisting Colonel Sandherr, the head of the Intelligence Office. According to General Merlier, the letter in question arrived at the office with other documents whose dates ranged from Aug. 21 to Sept. 2; it is probable that Henry kept it in his possession a considerable time, which makes it the more surprising that he did not recognize the writing— in no way disguised— of one of his former fellow soldiers, Major Esterhazy. It was not until Sept. 24 that he spoke concerning the document to his fellow workers and to his chief, Colonel Sandherr, who immediately apprised the head of the staff, General de Boisdeffre, and the secretary of war, General Merlier. The feeling was intense. The informant of the German military attaché was a French officer; still further, they concluded from the tone of the letter that he was a staff-officer. Nothing justified this last supposition. On the contrary, the wording of the bordereau, technically and grammatically incorrect; the difficulty which the author had in composing the “manuel de tir” (which was distributed freely among the staff); the small importance which his correspondent appeared to attach to his disclosures, often leaving him for a considerable time without information—everything would have shown to unprejudiced minds how unreasonable it was to attribute the bordereau to a staff-officer. Nevertheless, this fixed idea, this “first falsehood,” suggested perhaps by the previous warnings of Val Carlos, was
accepted without discussion; so that from the very commencement the investigation were started on a false scent. At first no result was obtained from an examination of handwriting in the bureau of the department. But on Oct. 6 Lieutenant Colonel D'Aberville suggested to his chief, Colonel Fabre, the idea that the.bordermen, dealing as it did with handwriting, questions which were under the jurisdiction of different departments, must be the work of one of the officers going through their “stage” (i.e., staff-schooling), they being the only men who passed successively through the various branches to complete their military education; moreover, as, out of the five documents mentioned, three had reference to artillery, it was probable that the officer belonged to that branch of the army. The circle thus limited, it only remained to consult the list of the “stage” officers on the staff who had come from the artillery. While looking through it, the two colonels came to a halt before the name of a Jewish officer, Captain Dreyfus. Colonel Fabre, in whose office he had been during the second quarter of 1893, remembered having given him a bad record on the report of Lieutenant-Colonel Roget and Major Bertin-Mourot; Dreyfus had given these gentlemen the impression (upon the most superficial grounds) of being presuming and overbearing, of neglecting the routine of service to go into matters which were kept secret. Fabre and D'Aberville immediately began to search for papers bearing the writing of Dreyfus; by a strange fatality it showed a likeness to the writing of the bordermen; these officers, inexperienced and prejudiced, mistook a vague resemblance for real identity.

III. Alfred Dreyfus, born at Milhausen in Alsace on Oct. 10, 1859, was the third son of a manufacturer, Raphael Dreyfus (native of Richeheim in the Haut-Rhin), who managed an important spinning-factory at Milhausen. He had three brothers (James, Matthew, and Leon) and three sisters. When France lost Alsace by the treaty of Frankfort, the Dreyfus family, like many others at the same period, divided into two parts. The eldest son, James, remained alone at Milhausen to manage the factory; the others chose to take up their abode in France, and soon settled in Paris. Alfred entered the Polytechnic School, the training-school of French engineers, in 1878. He left there a student-officer of engineering, then passed through the Ecole d'Application at Fontainebleau, and afterward through the garrisons of Le Mans and of Paris, where his reports showed him to be the best lieutenant of his section of field artillery. Promoted captain (second in command) in 1889, he remained for some months at the School of Pyrotechnics at Bourges; the following year he married Lucy Hadamard, daughter of a wealthy diamond-merchant, and passed with success the difficult examination for the Ecole Superieure de Guerre, which he entered with the number 67. There he felt his ambition awaken, worked with tremendous ardor, and gained a considerable number of ranks. At the examination on leaving the school (1892) his friends expected to see him rank among the very first, and, consequently, be attached to the general staff. However, one of the members of the jury, General Bonnefond, under the pretext that “Jews were not desired” on the staff, lowered the total of his marks by making a very bad report; he did the same thing for another Jewish candidate, Lieut. E. Picard. Informed of this injustice, the two officers lodged a protest with the director of the school, Gen. Lebeuf de Dionne, who expressed his regret for what had occurred, but was powerless to take any steps in the matter. Notwithstanding all drawbacks, Dreyfus graduated ninth, a fact which opened the doors of the general staff to him.

From the end of 1892 to September, 1894, Dreyfus went through his “stage” in the Staff Office, receiving excellent reports on all hands, except from Colonel Fabre. From Oct. 1, 1894, he went through a “stage” in a body of troops, the Thirty-ninth Regiment of the line, in Paris. His personal characteristics, little fitting him to command, and his slightly foreign accent, combined to prejudice people against him; he had also a rather haughty demeanor, associated little with his military companions, and appeared rather too self-confident.

But his comrades and superiors, without being much attached to him, recognized his keen intelligence, his retentive memory, his remarkable capacity for work; he was known as a well-informed officer, a daring and vigorous horseman, with decided opinions, which he knew how to set forth skilfully and to uphold under discussion. In short, he was a brilliant and correct soldier, and seemed marked out for a glorious future. Added to all this, he possessed a comfortable private fortune (which brought him an income of $5,000 or $6,000 a year) soundly invested in his brothers' business; he was without any expensive vices, if not without failings, and was leading a settled life. It is difficult to imagine what motive could possibly have invited him to the vile traffic of which he was destined to be suspected.

His patriotic sentiments were those of a soldier and an Alsatian emigrant—that is to say, fervent almost to Jingoism. He had also come under the influence of the Boulangist movement, which, for many of his equals, meant revenge on Germany. Only the most mild anti-Semitism could have originated the idea that this Alsatian Jingo was a traitor. Even the wording of the bordereau, if read calmly, should have shown the absurdity of this supposition; for no artilleryman could have committed such gross blunders in expression. And how could Dreyfus in August or September, 1894, possibly have written: “I am just starting for the maneuvers, having been officially advised by a circular on May 17 not to do so?” Without pausing to consider these conclusive objections, Fabre and D'Aberville hastened to communicate their “discovery” to General Gonse, deputy-chief of the staff, and to Colonel Sandherr, an anti-Semite of long standing, who exclaimed, “I ought to have suspected it.” General de Boisdeffre, informed in his turn, told the story to the secretary of war, General Mercier, who held this office since December, 1893. Brought face to face with the bordereau, his
main idea was that whatever there was to be done must be done quickly, because, if the affair came to be known before he had taken any steps in the matter, he would be reproached for having sidetracked a traitor.

This fear, and also the unfounded hope of being able to pose, by the capture of the new "Judas," as the savior of his country, decided his plan of action: once started there was no turning back—he was forced to go on to the bitter end. For the sake of appearances, however, he sought the opinion (Oct. 11) of a small council formed of the president of the cabinet (Charles Dupuy), the minister of foreign affairs (Hanotaux), the keeper of the seals (Guérin), and himself. The council only authorized him to proceed to a careful inquiry; he ordered an examination by an expert in handwriting. The matter was entrusted to Gobert, an expert of the Bank of France, who had been recommended to him some days before by the keeper of the seals.

The experts pointed out the striking differences between the writing of the bordereau and that of the documents which were given to him for comparison, the "personal folio" of Dreyfus, from which his name had been erased but the dates left, so that it was easy to identify him from the army list; there were some letters which struck the experience at once, such as the open g (made like a j) and the double s made in the form A, features which were to be found only in the bordereau. Gobert concluded (Oct. 13) that the anonymous letter might be from a person other than the one suspected. This opinion, too discreetly worded, was pronounced "neutral"; a second inquiry was called for, and this time a functionary was chosen whose qualifications for the task were doubtless—Alphonse Bertillon, head of the "service de l'identité judiciaire" at the Prefecture of Police, whom Gobert had already entrusted with certain photographic enlargements of the bordereau. This improvised graphologist, to whom the guilt of the suspected man was spoken of as certain, as established by other irrefutable signs, sent in his report the same day. His inference was as follows: "If we set aside the idea of a document forged with the greatest care, it is manifestly evident that the same person has written all the papers given for examination, including the incriminating document." Sheltered by this opinion, Mercier no longer hesitated to order the arrest of Dreyfus, of whose guilt he had been persuaded from the first. The arrest was conducted in a melodramatic fashion, according to the plans of Major Du Paty de Clam, who, as an amateur graphologist, had been initiated from the very beginning in all the details of the affair.

Dreyfus was ordered to appear before the minister of war on the morning of Oct. 13, in civil clothes, under pretense of an "inspection of the stage" office. He went without suspicion in answer to this summons. Introduced into the bureau, he was left alone in the presence of Du Paty and of three persons, also in civil dress, whom he did not know at all; they were Gribelin (the archivist of the Intelligence Office), the "chef de la sûreté," Cochefort, and the latter's secretary. While awaiting the general, Du Paty, pretending that he had hurt his finger, asked Dreyfus to write from his dictation a letter which he wished to present for signature. The wording of it was most extraordinary; it was addressed to an unknown person, and asked him to send back the documents which had been lent to him by the writer before "starting for the maneuver"; then followed the enumeration of these documents, taken word for word from the bordereau, Du Paty had flattered himself that the culprit—and he had no doubt that Dreyfus was the culprit—on hearing this list, which put, so to speak, his crime before his eyes, would burst out with an overwhelming confession; a loaded revolver lay on a table to allow him to execute justice upon himself.

Things did not turn out quite as Du Paty had expected. Dreyfus, strange as the mistake was, wrote tranquilly on under the major's dictation. There was a moment, however, when Du Paty, who was closely watching him, fancied he saw his hand tremble, and remarked sharply upon it to Dreyfus, who replied, "My fingers are cold." The face of the letter which has since been published shows not the least sign of disturbance of any kind in the writing, hardly even a slight deviation of one line. After having dictated a few more lines, during which, he himself owns, "Dreyfus entirely regained his composure," he ceased the experiment, and placing his hand heavily on the captain's shoulder, he cried with a voice of thunder: "In the name of innocence, he was given into the hands of Major of the Council of State, Count Mercier, the keeper of the seal of the minister of foreign affairs (Hanotaux), the "chef du sasurant," Cochefort, the latter's secretary. While awaiting the general, Du Paty, pretending that he had hurt his finger, asked Dreyfus to write from his dictation a letter which he wished to present for signature. The wording of it was most extraordinary; it was addressed to an unknown person, and asked him to send back the documents which had been lent to him by the writer before "starting for the maneuver"; then followed the enumeration of these documents, taken word for word from the bordereau, Du Paty had flattered himself that the culprit—and he had no doubt that Dreyfus was the culprit—on hearing this list, which put, so to speak, his crime before his eyes, would burst out with an overwhelming confession; a loaded revolver lay on a table to allow him to execute justice upon himself.

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had discovered the double made as in the bordereau. Mercier, ill-satisfied with this lucubration, had borrowed from the hands of his brother Matthew and introduced into it, for greater safety, alterations he supposed a most intricate system; Dreyfus, he thought, must have imitated or traced his own handwriting, leaving in it enough of its natural resemblance and the differences between the writing of Dreyfus and that of the bordereau.

Du Paty repeatedly visited Dreyfus in prison. He made him write standing up, seated, lying down, in gloves—all without obtaining any characteristics identical with those of the bordereau. He showed him loose fragments of a photograph of that document, mixed up with fragments and photographs of Dreyfus' own handwriting. The accused distinguished them with very little trouble. Du Paty questioned him without obtaining any other result than protestations of innocence broken by cries of despair. The suddenness of the catastrophe, and the uncertainty in which he was left as to its cause, reduced the wretched man to such a terrible state of mind that his reason was threatened. For several days he refused to take any food; his nights passed like a frightful nightmare.

The prisoner protested more forcibly than ever. Not until Oct. 29 did Du Paty show the entire text of the bordereau to Dreyfus, and then he made him copy it. The prisoner moved more forcibly than ever that it was not his writing, and regaining all the clearness of his intellect when faced by a definite accusation, tried to prove to his interlocutor that out of five documents mentioned in the bordereau, three were absolutely unknown to him.

He asked to see the ministers: consent was given on condition that he start on the road to a confession! In the mean time writing-experts had proceeded with further examinations. Bertillon, to whom the name of the prisoner had now been revealed, set to work again. To explain at the same time the resemblances and the differences between the writing of Dreyfus and that of the bordereau, he supposed a most intricate system: Dreyfus, he thought, must have imitated or traced his own handwriting, leaving in it enough of its natural character for his correspondent to recognize it, but introducing into it, for greater safety, alterations borrowed from the hands of his brother Matthew and his sister-in-law Alice, in one of whose letters they had discovered the double and twists, which he complicated later on by a renewed supposed mechanism of "key-words.

Exam- of "gabarits," of measurements by Bertillon's provisional report, submitted on Oct. 20, inferred "without any reservation whatever" that Dreyfus was guilty. Mercier, ill-satisfied with this lucubration, had the prefect of police appoint three new experts, Charavay, Pelletier, and Teyssonnieres; Bertillon was put at their disposal to furnish them with photographic enlargements.

Bertillon simply studied the bordereau and the documents given for comparison, and concluded that the writing of the bordereau was in no way disguised, and that it was not that of the prisoner. The two others, influenced by Bertillon, declared themselves, on the contrary, in favor of the theory of identity. Teyssonnieres, an expert of no great repute, spoke of imitated writing. Charavay, a distinguished paleographer, judged the prisoner guilty, unless it was a case of "soixante-figures"—a most extraordinary resemblance of handwriting. He also spoke of simulation to explain away the palpable differences.

On Oct. 31 Du Paty finished his inquiry, and handed in his report, which, while bringing charges against Dreyfus, left it to the minister to decide what further steps should be taken in the matter.

But at this moment General Mercier was no longer free to decide; the press had come upon the scene. On Oct. 26 Papillaud, a contributor to the "Libre Parole," received a note signed "Henry"—under which pseudonym Press he recognized without hesitation the major of that name. "Henry," revealed to him the name and address of the arrested officer, adding falsely, "All is well.

The very next day the "Libre Parole" narrated in carefully veiled words the secret arrest of an individual suspected of espionage. Other newspapers were more precise; on Nov. 1 Drumont's special edition announced in huge type the arrest of "the Jewish officer A. Dreyfus"; there was, it declared, "absolute proof that he had sold our secrets to Germany"; and what was more, he had "made full confession." All this was very awkward for General Mercier; he was in a corner. If ever he had had the idea of dropping the case, it was too late now: he would have hazarded his position as a minister by doing so. He summoned a council of the ministers, and, without revealing any other charge than that concerning the bordereau, declared that the documents mentioned in the memorandum could only have been procured by Dreyfus. The ministers, most of whom now heard the story for the first time, unanimously decided to institute proceedings. The papers were at once made over to the governor of Paris, who gave the order to investigate (Nov. 3).

No sooner had the name of Dreyfus been pronounced than the military attachés of Germany and Italy—to whom it was new—began to wonder if by chance he had been in direct correspondence with the War Office of either country. They made inquiries at Berlin and at Rome, and received answers in the negative. In his impatience, Panizzardi had telegraphed in cipher on Nov. 2: "If Captain Dreyfus has had any intercourse with you, it would be to the purpose to let the ambassador publish an official denial, in order to forestall comments by the press."

This telegram, written in cipher, and of course copied at the post-office, was sent to the Foreign Office to be deciphered. The first attempt left the last words uncertain; they were thus translated: "our secret
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agent is warned." This version, communicated to Colonel Sandhurst, seemed to him a new proof against Dreyfus. But a few days later the real interpretation was discovered, of which Sandhurst himself established the accuracy by a decisive verification. From that time it became morally impossible to bring home to Captain Dreyfus any document which would infer that the traitor was in communication with Panizza.

The judicial inquiry had been entrusted to Major Brien d'Ormescheville, judge-advocate of the first court martial of the department of the Seine. He failed to discover a single new fact. The comrades of Dreyfus, feeling that things were going against him, remembered, or thought they remembered, that in his past conduct he had shown certain signs of immoderate curiosity, of 'strange action.' One officer was sure that he had lent him the "manuel d'espion," for several days, but that was judicial in July, whereas the boundary was next believed to have been written in April! An agent named Guelois, charged by Major Henry with the task of inquiring into the question of his morals, picked up in different bars and cafés a collection of tales which represented Dreyfus as a gambler and a libertine, whose family had been obliged several times to pay his debts. But another inquiry by the Prefecture of Police showed the inanity of these allegations: Dreyfus was unknown in gambling-houses, and Guelois's informants had confused him with one of his numerous Parisian namesakes! The alleged treason was without support; without any visible motive; without precedent of any kind; without psychological or moral probability; the accusation rested solely on a scrap of paper which two experts out of five had refused to recognize as having been written by Dreyfus.

But public opinion had already condemned him. The press, misinformed, magnified the crime; notwithstanding the semi-official notes that reduced it to an unimportant communication of inoffensive documents, it was understood that Dreyfus had delivered up the secret of mobilization, and thereby exposed the system of national defense. All the treachery that had remained untraced, all the arrests of French agents abroad, were laid at his door. People were inclined to see in the penalty of death for political crimes (and treason was considered as such) the punishment by the constitution of 1814; even deaths seemed too light a punishment for such a wretch. The only excuse that they found for him was his further fault: it was his race which had predisposed him to commit an act of treason, the "fatalité du type." The yellow press, which let loose its fury against Dreyfus, in the beginning did not spare the minister of war. It was looked upon as a crime that during a fortnight the arrest had been kept a secret, doubtless in the hope of being able to trash up the affair; he had been in league with "the Jews," he was still negotiating with them! Mercier was not the man to brave these attacks. In the same manner as the accusation had been imposed upon him by "La Libre Parole," he understood now that the condemnation of Dreyfus was for him simply a question of political life or death; convinced or not, he determined to establish the man's guilt at any cost. On Nov. 28, in defiance of the most elementary usages, he declared in an interview with the "Figaro" that Dreyfus's guilt was "absolutely certain." Then, aware of the defects of d'Ormescheville's "proofs," he ordered that a secret dossier should be prepared by collecting from the drawers of the Intelligence Department whatever documents concerning spies could more or less be ascribed to Dreyfus. This dossier, revised and put into a sealed envelope by Mercier himself, with the cooperation of Boisdeffre and of Sandhurst, was to be communicated only to the judges in the room where they held their deliberations, without either the accused or his counsel having been able to take cognizance of it or to inquire into the allegations—a procedure worthy of the Inquisition.

As soon as it had become known that Mercier had decided to go to the bitter end, there was a change in the language of the demagogues regarding him. "He has certainly done something for his country," they said. "One must be for Mercier or for Dreyfus," proclaimed General Ria. And Cassagnac, who, as a personal friend of Dreyfus' lawyer, maintained some doubts as to his guilt, summed up the situation in these words: "If Dreyfus is acquitted, no punishment would be too severe for Mercier!"

Thus stated, the question went beyond the intelligence and the courage of the military judges; there could be no doubt about the issue. The report of Major d'Ormescheville, handed in on Dec. 3, was prejudiced and illogical; out of a heap of "possibilities" and numberless instancations, he vainly tried to deduce a proof of some sort. Edgar Demange, whom the Dreyfus family had chosen as their lawyer, accepted the task only on the condition that the perusal of the papers should convince him of the emptiness of the accusation; he was convinced. His absorbing idea was to obtain a public hearing; he promised on his honor not to raise, in that case, any delicate questions which might lead to a diplomatic contest. The brothers of Dreyfus and certain statesmen made urgent application in the same direction. All was in vain. The private hearing having been decided on in the minister's own mind, as being required by "state policy," he announced this conviction to the president of the court martial; such an announcement was equivalent to an order.

The case began on Dec. 19 at Chatelet-Molière, and lasted four days. Seven judges, not one of them an artilleryman, composed the court; the president was Colonel Maurel. From the start the counsels of the government, Major Briezet, demanded a secret trial. The protests of Demange, who endeavored at least to make it known that the accusation was based on a single document, were overruled by the president, and a secret trial was unanimously agreed to. In the court room there remained, besides the judges, only the accused and his attorney, the prefect of police Lépine, and Major Picquart entrusted with the duty of giving an account of the proceedings to the head of the staff and to the minister. The case dragged along with hardly any incident worthy of remark. The "colorless" voice of Dreyfus, his unsympathetic appearance, his military
correctness bordering on stiffness, weakened the effect of his persistent denials. On the other hand, the "moral proofs" would not bear discussion. Du Paty got entangled in his description of the scene of the dictation; Brébisson brought forward a revised and much enlarged edition of his report, the suppressed defense of Dreyfus being represented in the form of a strange fortress, of which each bastion was an argument on handwriting! The only testimony which produced any impression was that of Major Henry. After his first statement he asked to be recalled. Then, in a loud voice, he declared that long before the arrival of the bordereau an honorable person (meaning Val Carlos) had warned the Intelligence Department that an officer of the ministry, an officer of the second bureau, was betraying his country. "And that traitor, there he is!" With his finger he pointed out Dreyfus. And when the president asked him if the "honorable person" had named Dreyfus, Henry, not drawing back even from a false oath, stretched out his hand toward the crucifix and declared, "I swear it!"

The last hearing (Dec. 22) was devoted to the public prosecutor's address and to the pleading of Demange, who strove for three hours to prove that the very contents of the bordereau showed that it could not be the work of Dreyfus. In his reply, Brébisson, abandoning the moral proofs, was satisfied with asking the judges to take their "magnifying-glasses." A calm listener, Major Piequart, imagined then that the result was very doubtful unless help came from the secret dossier. This dossier was given up, still sealed, by Major Du Paty (who was ignorant of the exact contents) to Colonel Maurel, and the latter immediately entered the room where the judges were deliberating on the case, and communicated it to his colleagues. The recollections of the military judges being rather vague on the subject, it has not been possible to reconstruct with certainty the substance of the portfolio. It is known, however, that it included at least the document "camille de D . . ." (a commonplace initial which it was absurd, after Panizzardi's telegram, to attribute to Dreyfus), and a sort of military biography of Dreyfus, based on, but not identical with, a memorandum from Du Paty, who had been told to make the various documents of the secret dossier coincide with one another. This biography represented Dreyfus as a traitor by birth, having commenced his shameful calling on his first entry into the service, at the school at Bourges. It would appear that he had delivered up to the Germans the secret of the morillon shell!

Among the other papers of the secret dossier may be mentioned the fragments of Schwarzkoppen's note alluding to an informant who pretended to take his knowledge from the ministry, and, according to Commander Freystatter, the first and false interpretation of Panizzardi's despatch! After judgment had been pronounced the dossier was given back to Mercier, who had it pulled to pieces, and later on destroyed the biographical notice. But, contrary to instructions, Major Henry reconstituted the secret dossier, added to it Du Paty's explanatory note (which last was destroyed by Mercier in 1895), and locked it in the iron chest where Piequart afterward found it. Allusion has been made several times (since 1894) to a second dossier, "ultra-secret," which was composed of photographs of papers stolen from, and then given up to, the German embassy; namely, seven letters from Dreyfus, and one said to be from the Emperor of Germany to Count Münster, naming Dreyfus. If such a dossier was ever in existence, it certainly contained nothing but a mass of ridiculous forgeries.

The conviction of the judges, already more than half decided by the experts and by Henry, could not withstand this new assault. Dreyfus was unanimously pronounced guilty; the sentence was transportation for life to a fortress, preceded by military degradation. Upon hearing this decision, which was communicated to him by the clerk of the court, the unhappy man, who firmly believed that he would be acquitted, stood as if struck by a thunderbolt. Taken back to prison, he was seized with a fit of despair, and begged for a revolver. Forzinetti, who, had not lost faith in his innocence, succeeded with great difficulty in calming him. More than that, the heroic and touching letters from his wife made him accept life as a duty owed to his own family.

The appeal of Dreyfus to the military court of revision—a simple formality—was rejected on Dec. 31. The same day the condemned man received a visit from Du Paty de Clam, who had been sent by the minister of war with the mission to declare to Dreyfus that if he would only begin to confess, nothing to reproach himself with, not even the smallest attempt at holding out a balt; he only asked that the investigations might be continued so as to discover the real criminal. Du Paty, somewhat moved, said to him on going out: "If you are innocent, you are the greatest martyr of all time." Dreyfus wrote an account of this interview to the minister; he finished with these words: "Once I am gone, let them go on searching; it is the only favor I ask."

The military degradation took place on the Champ de Mars on Jan. 3. Dreyfus drank the cup of bitterness to its very dregs. During the parade of "execution" he preserved an attitude wholly military which Heussiack some of the onlookers. But when General Darras had pronounced the accustomed formula, he cried out in a loud voice: "You are degrading an innocent man! Long live France! Long live the army!" He repeated this every time the adjutant on duty was tearing off his stripes and breaking his sword, and again while passing before the crowd, which was shrieking that he should be put to death, and before the journalists, who yelled at the new Judas.

If the unanimous verdict of seven judges dissipated the doubts that might have existed among a portion of the public, the revivified protestations of the condemned man were of a nature to make them spring to life again. The report was then spread about that he had made a confession. While waiting for the parade, locked up with Lebrun Renault, the captain of gendarmerie on service, he was supposed
to have said: "The minister knows that I am innocent; and that, if I have given up any documents to Germany, it was only to get more important ones in return; before three years are over the truth will be known." This tale had its origin in the obscure or unintelligent account which Lebrun Renault had rendered of his conversation with Dreyfus; in reality, the latter had merely related his interview with Du Paty and once more protested his innocence. Lebrun Renault himself, in an interview which he granted to some one at a ball at the Moulin Rouge, related, in the words of Dreyfus, the origin of the bordereau, but of confession not a word. However that may be, this idle talk, changing as it passed from lip to lip, greedily welcomed by the newspapers, made the staff uneasy, because it brought into the case the German embassy, which just at this time was showing signs of indignation. In short, General Gonse called on Lebrun Renault and took him successively to General Mercier and to the president of the republic, Casimir-Perier, who severely reprimanded him, and imposed upon him absolute silence for the future.

In the mean time serious complications with Germany were expected. The German government, once assured by Schwarzkoppen and by the War Office at Berlin that Dreyfus was utterly unknown to them, had thought it a matter of honor to protest publicly against the statements in the newspapers which persisted in bringing Germany into the case.

Several times after the arrest of Dreyfus semi-official notes of protest had been inserted in the different organs of the press; Count Münster, the German ambassador, denied to Hanotaux that Germany had taken any part in the affair. These declarations, politely received, left the French government absolutely skeptical, for it knew from a positive source the origin of the bordereau.

A note from the Havas Agency (Nov. 30) put the foreign embassies out of the case; but the press continued to incriminate Germany, whereupon, at the beginning of December, Münster, by the express order of the German emperor, invited Hanotaux to call at the embassy and repeated his protestations. The report was spread abroad that Germany had demanded and obtained the restoration of the documents which established the traitor's guilt. Provoked by the persistence of these attacks, the German embassy inserted in the "Figaro" of Dec. 26 a fresh notice denying formally that it had had with Dreyfus "the least intercourse, either direct or indirect." And as this notice also seemed to have little or no effect, the emperor telegraphed to Münster on Jan. 5 to go personally to Casimir-Perier and say, "If it be proved that the German embassy has never been implicated in the Dreyfus case, I hope the government will not hesitate to declare the fact." Otherwise, it was given to be understood that the ambassador would leave Paris. This despatch, communicated by Münster to Dupuy, who was then temporarily engaged at the Foreign Office, had the appearance of an ultimatum. The president of the republic up to this time had known very little of the details of the case, and had been kept by Hanotaux in complete ignorance of Münster's previous communications; but now he had the contents of the legal documents shown to him. After having read them, he granted to Münster the audience which had been requested. Then, considering honesty to be the best policy, he asserted very frankly that the criminal letter had been taken.
from the German embassy, but that it was not an important document and that nothing proved that it had been "solicited."

After having referred the matter to Berlin, Minister consented to the drawing up of a note by the Hayas Agency which once more put all the embarrassments out of the case, and terminated the incident (Jan. 9, 1895). Mercier did not long enjoy his triumph. On Jan. 15, under pretext of a ministerial crisis, in which his friends abandoned him, Casimir-Perier handed in his resignation as president of the republic; the mysteries and the unpleasantries of the Casimir-Dreyfus affair had not a little to do with hastening this determination. At the congress called together to elect a new president, printed ballots were passed about in favor of General Mercier; one handfull even set him down as the savior of the republic for having had the traitor Dreyfus condemned in spite of all difficulties. He obtained three votes! Ribot, entrusted by the new president (Félix Faure) with forming a cabinet, did not appeal to an assistant so compromising as Mercier; the office of minister of war was given to General Zurlinden.

Two days later, during the night of Jan. 17, in bitterly cold weather, Dreyfus, dragged from the prison of La Santé, was transferred by rail to La Rochelle, thence to the island of Ré, into a military reformatory. The populace, recognizing him, followed him thirsting for his blood; an officer struck him; stolical, he forgave his tormentors, whose indignation against such a traitor as he was supposed to be he understood and shared.

At Ré, as at La Santé, he was authorized to receive a few visits from his wife, but the authorities managed, by the most minute precautions, to make them as short and as painful as possible. A law passed ad hoc had just instituted as the place of transportation for political crimes the Îles du Salut off French Guiana, instead of the penal island of Ducos (New Caledonia), where, it was said, supervision was difficult; it has been suggested that in reality vengeance was being taken upon Dreyfus for his obstinate refusal to conform his life. The notice drawn up by the War Office for the use of his guardians denounced him as "a hardened malefactor, quite unworthy of pity." This word to the wise was to be only too well understood and carried out. On the evening of Feb. 21 the unhappy man, taken harrassed from his cell, was embarked on the "Ville de St. Nazaire," which was to carry him across the Atlantic to a place of exile.

VI. The Îles du Salut, where Dreyfus was landed on March 15, compose a small archipelago situated twenty-seven miles off Cayenne, opposite the mouth of the River Kuru. Notwithstanding its name ("salut," health), it is a most unhealthy region. Inclement heat, continuous rain for five months of the year, the effluvia arising from the marshy land are sufficient to undermine the strongest constitution. The smallest island of the group, Devil's Island, which had until Dreyfus' arrival been occupied by a leper hospital, was destined to be his abode. On the summit of a desolate rock, far from the few palm-trees on the shore, a small hut of four cubic yards was built for him; night and day an inspector stood guard at the door, with strict orders not to address a word to him. In the daytime the prisoner was permitted to exercise until sunset in a small rectangular space of about two hundred yards, near his hut.

Madame Dreyfus had asked permission to follow her husband to his place of exile; the wording of the law seemed to point to it as her right; nevertheless, the ministry refused her this favor, alleging that the rules to which the condemned man was subject were incompatible with it. Dreyfus had therefore no company except that of his jailers. The governor of the islands, although distrustful, showed at least some humanity; but the head warden Lebars, who had received instructions from the minister to enforce harsh measures, went even beyond his orders. Badly fed, especially at the beginning of his term of exile, obliged to do all sorts of dirty work, living by day among vermin and filth, and by night in a state of perpetual hallucination, Dreyfus, as was to be expected, soon felt a prey to fever. The doctor interfered and obtained an amendment of the rules. Dreyfus himself, clearly convinced that it was his duty to live, fought energetically against the lethargy which forced itself upon him. To keep up his physical strength he compelled himself to take regular exercise; to prevent his intellect from getting dulled he had books sent to him which he read and reread, wrote out résumés, learned English, took up his mathematical studies again; to employ the long hours of leisure that still remained he kept a diary. He could correspond with only his own family, and even to them might refer only to domestic matters. His letters, examined by the administration, were one long cry for justice. Sometimes he begged his wife to go, leading her children by the hand, to entreat for justice from the president of the republic. He wrote himself to the president, to Du Paty, to General Boisdeffre, without receiving any replies. Little by little the horrible climate did its work. Fever consumed him; from never employing it he almost lost the power of speech; even his brain wasted away. On May 5, 1896, he wrote in his diary: "I have no longer anything to say; everything is alike in its horrible cruelty." His gentlemanly resignation, his exact observance of all rules, his judicious manner and the unpleasantnesses of the Confinement, determined the existence of a syndicate to free him, published some false information about the rules that the condemned man had to obey, affirmed that with little money it was the easiest thing imaginable to accomplish his rescue. The colonial secretary, André Lebon, took fright. It
did not matter that these tales were absolutely without foundation, that the prisoner was of incorachable conduct; to make assurance doubly sure, he cabled instructions to the governor of Guiana to surround the outer boundary of Dreyfus' exercise ground with a solid fence, and in addition to the sentinels at the door to post one outside. Until this work was finished, the prisoner was to be secured day and night in his hut, and at night, until further orders, he was to be subjected to the penalty of the "double buckle"; given to the prisoner's feet were shackled, and which were then firmly fixed to his bedstead, so that he was condemned either to absolute immobility or to dreadful torture. This order, barbarous and, moreover, illegal, was strictly carried out, to the equal astonishment of Dreyfus and of his warders. For twenty-four sultry nights the wretched man was upon the rack; for two months he was not allowed to stir out of his disgusting and suffocating hovel. When the cabin was opened once again it was encircled by a wall which hid even the sky; behind this wall his exercising-ground, hounded in by a wooden fence over six feet high, was no more than a sort of narrow passage from which he could no longer see the sun. The poor victim was now utterly depressed. On Sept. 10, 1896, he stopped keeping his diary, writing that he could not foresee on what day his brain would burst! His family was no longer allowed to send him books. The letters of his wife were forwarded to him no longer in the original hand, but in copies only. On June 6, 1897, a sail having been sighted during the night, alarm-guns were fired, and Dreyfus, startled in his sleep, saw his keepers with loaded rifles ready to shoot him down if he made one suspicious movement. In August the authorities ascertained that the heat and mud were in his sitting hut were really unbearable, and had the man transferred to a new cabin, larger than the first, but quite as dismal. A signal-tower was erected close by mounted with a Hotchkiss gun. Happily for Dreyfus his moral fortitude, after a temporary eclipse, had recovered its strength; and from Jan., 1898, the letters of his wife, although containing no particulars, raised his hopes by a tone of confidence which could not be mistaken. Eventful incidents had taken place during those three awful years.

VII. The family of Dreyfus, faithful to the charge he had left them when he went away, had not ceased their efforts to discover the real culprit. Matthew Dreyfus undertook the direction of these researches; he worked with an untiring devotion, an affecting zeal, and a fruitful imagination that was not without foundation, that the prisoner was of incorachable conduct; to make assurance doubly sure, he cabled instructions to the governor of Guiana to surround the outer boundary of Dreyfus' exercise ground with a solid fence, and in addition to the sentinels at the door to post one outside. Until this work was finished, the prisoner was to be secured day and night in his hut, and at night, until further orders, he was to be subjected to the penalty of the "double buckle"; given to the prisoner's feet were shackled, and which were then firmly fixed to his bedstead, so that he was condemned either to absolute immobility or to dreadful torture. This order, barbarous and, moreover, illegal, was strictly carried out, to the equal astonishment of Dreyfus and of his warders. For twenty-four sultry nights the wretched man was upon the rack; for two months he was not allowed to stir out of his disgusting and suffocating hovel. When the cabin was opened once again it was encircled by a wall which hid even the sky; behind this wall his exercising-ground, hounded in by a wooden fence over six feet high, was no more than a sort of narrow passage from which he could no longer see the sun. The poor victim was now utterly depressed. On Sept. 10, 1896, he stopped keeping his diary, writing that he could not foresee on what day his brain would burst! His family was no longer allowed to send him books. The letters of his wife were forwarded to him no longer in the original hand, but in copies only. On June 6, 1897, a sail having been sighted during the night, alarm-guns were fired, and Dreyfus, startled in his sleep, saw his keepers with loaded rifles ready to shoot him down if he made one suspicious movement. In August the authorities ascertained that the heat and mud were in his sitting hut were really unbearable, and had the man transferred to a new cabin, larger than the first, but quite as dismal. A signal-tower was erected close by mounted with a Hotchkiss gun. Happily for Dreyfus his moral fortitude, after a temporary eclipse, had recovered its strength; and from Jan., 1898, the letters of his wife, although containing no particulars, raised his hopes by a tone of confidence which could not be mistaken. Eventful incidents had taken place during those three awful years.

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One day he sent Madame Bastian's paper bag—particularly bulky on this occasion—to Picquart without even having had time to glance at it. Picquart, likewise without inspecting it, passed it on to Lauth. Some hour afterward the latter came back much affected, bringing to his chief a peculiarly mutilated letter, commonly known as the "petit bleu," the fragments of which he had found in the bag; parted together, they contained the following words:

To Major Esterhazy, 27 Rue de la Bienfaisance, Paris.
Sir: I am sending you another letter, which you must not show to anyone—especially to the officers (necessarily numerous) who would handle these photographs later on, from guessing immediately the origin of the document. The writing of this note was disguised, but the "petit bleu" had not been sent by mail; apparently, after having written or dictated it, Schwarzkoppen reconsidered his determination and had thrown the note into the waste-paper basket, taking care to tear it up into very small pieces—there were more than fifty of them; he had foreseen neither the tricks of Madame Bastian nor the patient industry of the Intelligence Department.

"It is fearful," said Captain Lauth on delivering it. "Can there possibly be another one?"—meaning another traitor among the officers. Picquart could share only the same impression; but determined upon avoiding the indiscretions and the blunders which had been committed in 1894, he resolved to undertake personally a secret inquiry before spreading abroad the news of his discovery. He put the "petit bleu" away in his strong-box, and shortly afterward had photographs of it taken by Lauth, in which he strove to remove the traces of the rent.

The object of this precaution, which was afterward laid to Picquart's charge as a crime, was both to render the reading of the photograph more easy and to prevent the officers (necessarily numerous) who would handle these photographs later on, from guessing immediately the origin of the document.

Major Esterhazy. Curé, one of Esterhazy's fellow soldiers. The details he gathered through this source were not creditable to Esterhazy.

Ferdinand Walsin Esterhazy, born in Paris on Dec. 18, 1847, belonged to an illustrious Hungarian family, a branch of which had established itself in France at the end of the seventeenth century, and the head of which had organized there a regiment of hussars. His great-grandmother had an illegitimate son, who was brought up under the name of Wal- sin, but who, after she had acknowledged him during the Revolution, took the name of Esterhazy and settled as a merchant at Nimes. Two of the sons of this man followed a military career with distinction, and both became generals of division during the Crimean war. One of these two (Ferdinand) was the father of Major Esterhazy. Left an orphan at an early age, after some schooling at the Lycée Bonaparte in Paris, Ferdinand Esterhazy disappeared in 1865. In 1890 he was found engaged in the Roman legion, in the service of the pope; in 1870, in the foreign legion, which his uncle's influence enabled him to enter with the rank of ensign; he then assumed the title of count, to which it is claimed he was not entitled. At this time came the war with Germany. There being a dearth of officers after the catastrophe of Sedan, Esterhazy was able to pass muster as a French lieutenant, then a captain, and went through the campaigns of the Loire and of the Jura. Though set back after peace was declared, he still remained in the army. In 1876 he was employed to translate German at the Intelligence Office; then, under various pretexts, at the War Office. He never appeared in his regiment at Beauvais, and for about five years led a life of dissipation in Paris, as a result of which his small fortune was soon squandered. In 1881 he was attached to the expedition sent to Tunis, and did nothing whatever to distinguish himself in it; employed later in the Intelligence Department, then in the native affairs of the regency, on his own authority he inserted in the official records a citation of his "exploits in war," the falseness of which was recognized later. Returning to France in 1885, he remained in garrison at Metz for a long time. Having come to the end of his resources, he married in 1888, but he soon spent his wife's dowry, and in 1888 she was forced to demand a separation. In 1890, through the influence of General Saussier, Esterhazy succeeded in getting a nomination as garrison-major in the Seventy-fourth Regiment of the line at Rouen. Being thus in the neighborhood of Paris, he plunged afresh into a life of speculation and excess, which soon completed his ruin.

His inheritance squandered, Esterhazy had tried to retrieve his fortune in gambling-houses and on the stock-exchange; hard pressed by his creditors, he had recourse to the most desperate measures. Having secured Crémieux-Font's duel with Drumont in 1882, he pretended that this elevatrous rôle had made him a family, as well as his chiefs, quarrel with him; he produced false letters to support his words, threatened to kill both himself and his children, and thus obtained, through the medium of His Career. Zadoc Kahn, chief rabbi of France, assistance from the Rothschilds (June, 1894); this did not prevent him from being on the worst of terms with the editors of "La Libre Parole," even to the extent of supplying them with information.

For an officer who had come from the ranks Ester- hazy's military advancement had been unusually rapid: lieutenant in 1874, captain in 1889, decorated in 1882, major in 1891, his reports were generally excellent. Nevertheless, he considered himself wronged. In his letters he continually launched into recrimination and abuse against his chiefs; he went still further, bespattering with mud the whole French army, and even France herself, for which he predicted and hoped that new disasters were in store. Such a man, a regular jundschnacht...
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of yore, without a single spark of patriotism, was destined to become the prey of treason. Fate decreed that he should sink to the degradation of a paid spy; he sank. In Tunis he was judged to have become too intimate with the German military attaché; in 1892 he was the object of an accusation made to the head of the staff, General Brault; in 1893 he entered Schwartzkoppen's service. According to later disclosures he received from the German attaché a monthly pension of 2,000 marks ($140). He furnished him in the first place with some interesting information about the artillery; he pretended that he got his information from Major Henry, who had been his comrade in the Intelligence Office in 1876. But Henry, limited to a very special branch of the service, was hardly in a position to furnish details on technical questions; Esterhazy must have had other informants, who were not necessarily his accomplices—for example, his intimate friend Maurice Well, district orderly officer to General Saussier, and a distinguished military writer and a regular news-hunter. The information furnished by Esterhazy soon became of so little importance that Paulizardi (to whom Schwartzkoppen communicated it without divulging the name of his informant) began to doubt his qualifications as an officer; to convince the attaché it was necessary for Esterhazy to show himself one day in uniform, gazing behind a well-known general! The garrison-major, being entrusted with the duties of mobilization, is always well informed in regard to the details of this subject; but as far as the artillery is concerned, the improvements in which department especially interested the German officials, the difficulties which Esterhazy experienced in getting information were very apparent in the text of the dossier. Picquart did not at once fathom all the details of Esterhazy's relations with the German attaché, of which the "petit bleu" had given him but a glimpse. Picquart did know, however, all the corruptions and scandals of Esterhazy's private life, the suspicions of malversation (in Tunis) and of espionage which had tainted his character; he learned further—a characteristic detail—that Major Esterhazy, a neglectful officer, constantly absent from his garrison, showed himself, nevertheless, extremely fond of getting information on confidential military questions, particularly those concerning mobilization and artillery. He diligently frequented artillery tests, and when he could not succeed in being ordered to attend the "école de tir," went there at his own expense. This is what he had done notably in 1894, the year of the bordereau. He also borrowed books and documents, and had them copied by his secretaries.

IX. At first Picquart did not establish any connection in his own mind between the "petit bleu" and the bordereau; he simply thought he was on the track of a fresh traitor, and hoped to catch him in the act. Different circumstances prevented him from pursuing his investigations. Besides, Esterhazy had been warned, and not only was it impossible to surprise him in any compromising visit, but he showed himself openly at the German embassy, to which he went to ask for a passport for his colonel. He even carried his audacity to the point of instigating Picquart to allow him to return to the War Office, in preference to the Intelligence Department, and was able to urge his request through the highest parliamentary and military influence. However, a fresh incident occurred to strengthen Picquart's suspicions. The French military attaché at Berlin, Ponceau, informed him of a curious conversation he had had with one Richard Ciers, a spy who waivered between France and Germany. Ciers told Ponceau that Germany had never employed Dreyfus—that the only French officer who was in Germany's pay was a major of infantry who had furnished some sheets from lectures held at the "école de tir" at Chalons. Picquart acquainted General de Boisdeffre with his discovery, and upon the order of the general and of the minister of war, General Billot, he was directed to continue his inquiry as quietly as possible; still, Boisdeffre seemed from that time little disposed to recommend judicial proceedings. If Esterhazy were really a traitor, he would be dismissed from the army quietly; another Dreyfus affair was to be avoided. Picquart now set to work in earnest to get samples of Esterhazy's handwriting, and he succeeded in obtaining two letters which the major had written to the chief of Billot's cabinet. On looking at them Picquart was startled; the writing was identical with that of the bordereau attributed to Dreyfus. He wished to make sure of his impression, so he showed some photographs of these letters (from which he had removed the proper names) to Du Paty and Bertillon. Du Paty declared: "They are from Mathew Dreyfus"; Bertillon said: "It is the handwriting of the bordereau." And when Picquart assured him that these letters were of recent date, he declared: "The Jews have, for the past year, been training some one to imitate the writing; he has succeeded in making a perfect reproduction." The connection between the letters and the bordereau flashed across the mind of the colonel in all its terrible certainty. If Esterhazy, as the handwriting seemed to indicate, were the author of the letter, Dreyfus must be the victim of a judicial error. For a moment he was so close to the idea that he must have further proofs of Esterhazy's guilt; where could they be if not in the secret dossier, communicated to the judges in 1894, and in which he had also placed blind confidence, without the least knowledge of its contents? This dossier, notwithstanding Mercier's orders, had not been destroyed; it was still in Henry's safe.

During the latter's absence Picquart the Secret had the dossier brought to him by Dossier. Grébelin, the keeper of the records; he turned it over in feverish haste, but this masterpiece of the "bureau" contained absolutely nothing that applied, or could be made to apply, to Dreyfus. Of the only two papers that were of any importance, one, the document "esquille de D . . . " did not in any way concern any officer, but only a poor scribbler who had assumed the name of Dubois, while the other, the memo-
The Jew "canaille de D..."

The Jew was pursuing an inquiry and was getting ready to publish a pamphlet demanding the revision of the case.

Picquart, now that his eyes had been opened, was much preoccupied with all these plots. He believed Castelin to be working for the Dreyfus family. He had also been affected by a strange forgery, quite inexplicable to him, which had come into his hands early in September: a letter in a feigned handwriting, and in the style of a German, pretending to bring to light the real motives for the judgment of 1894. The article revealed for the first time the fact of the communication to the judges of a secret document, but this document—the letter "canaille de D...", "...now became a "letter in cipher" in which the following phrase was found: "This creature Dreyfus is becoming decidedly too exciting." This article had been brought to "L'Éclair" by a contributor to the "Petit Journal," where Henry had some acquaintances; nothing further is known concerning it. Picquart attributed it to the Dreyfus family, and desired to take proceedings, which his chiefs would not authorize. This only caused him to insist more firmly that immediate steps should be taken. Then took place between General Gonse and Picquart this memorable dialogue:

"What can it matter to you," said the general, "whether this Jew remains at Devil's Island or not?"

"But he is innocent."

"That is an affair that can not be reopened; General Mercier and General Sammier are involved in it."

"Still, what would be our position if the family ever found out the real original?"

"If you say nothing, nobody will ever know it."

"What you have just said is abominable, general. I do not know what course I shall take, but in any case I will not carry this secret with me to the grave."


From that day Picquart's removal was decided. He was authorized for the sake of appearances to continue his investigations concerning Esterhazy, but he was forbidden to take any decisive step; or, above all, to have the man arrested. With an adversary so cunning, ordinary measures—secret searches in his rooms, opening of his correspondence, examination of his desks—were of no avail, and never would be.

For Esterhazy had been warned. He went to Druport some time before the appearance of Lazare's...
Henry's which he wished to be attributed to
Confirmer—Picquart. Gonse did not need to be
tory Letter, told twice, and removed the dossier
(Oct. 30). A very few days later Henry
triumphantly brought him a letter from Panizzi-
dar, in blue pencil, which, he said, he had just
found among some scraps in Madame Bastian's paper
bag (Oct. 31). It was thus worded:

"My dear friend: I have read that a deputy is going to ask
several questions on the Dreyfus affair, if they request any new
explanations at home, I shall say that I never had any dealings
with this Jew. That is understood. If they question you make
the same reply, for nobody must ever know what has happened to
him."—Alexandrine.

The writing was apparently Panizziard's, and in
order to compare it Henry produced an earlier letter,
supposed to have been taken from the waste of the
secret dossier, written with the same pencil, on
the same sort of paper ruled in squares, and containing
the same signature. In reality, the letter brought for
comparison contained fraudulent additions hinting
at a Jewish traitor, while the new document was a
forgery from beginning to end, executed by one of
Henry's customary forgers, probably Leeman, called
Lemercier-Picard, who later admitted to Count Tur-
nielli that he had written it. Gonse and Boisdeffre
believed or pretended to believe in its authenticity,
and likewise convinced General Billot thereof. When
Colonel Picquart expressed his doubts to Gonse the
latter answered: "When a minister tells me anything
I always believe it."

On Nov. 6 the memoir which had been prepared by
the Dreyfus family, and which had been written
by Bernard Lazare, appeared at Brussels. He laid
bare the inconclusive character of the incriminating
document (without, however, publishing it), con-
firmed the communication of the secret document,
but affirmed, in opposition to "L'Eclair," that it bore
only the initial "D" and not the name of Dreyfus
in full. The pamphlet, distributed to the members
of the Chamber, received from the press a cold wel-
come. But a few days later (Nov. 10) "Le Matin"
published the facsimile of the famous bordereau
attributed to Dreyfus. It became known later that it
had been obtained from the expert Teysenayolles,
who alone had kept the photograph of the bordereau
confided to all the writing-interests in 1894. The
publicity given to this facsimile would allow writ-
ing-experts all the world over to prove the dif-
erences that existed between the writing of the bor-
deau and that of Dreyfus; it might also meet the
eyes of people who would recognize the writing of
the true culprit, and that is exactly what happened.
Esterhazy's handwriting was recognized particularly
by Schwarzkopf (who only then understood the
drama of 1894), by Maurice Wel, and by a solicitor's
clerk, the son of the chief rabbis Zadoc Kahn. The
confusion at the Staff Office was now great; it grew
worse confounded when Maurice Wel, one of Ester-
hazy's intimate friends, sent to the minister of war an
anonymous letter which he had just received and
which warned him that Castelln intended to denounced
Esterhazy and Wel as accomplices of Dreyfus. The
Staff Office pretended to recognize Picquart's hand
in all these incidents, or at any rate to regard them
as the result of his alleged indiscretions. His im-
mediate departure was resolved upon. He had al-
ready been told that he would be sent to inspect the
intelligence service in the east of France. Boisdeffre
went with him to the minister, who rebuked Picquart
soundly for having let information leak out and for
having seized Esterhazy's correspondence without
authorization. In recognition of his services in the past,
he was not disgraced, but was ordered to set
out immediately, and to resign his position to Gen-
eral Gonse. He did not protest, but started on
Nov. 16. Two days later Castelln's interpolation,
which had become a decided bugbear to the Staff
Office, was made, but it failed of its purpose. Cas-
telln demanded that proceedings should be insti-
tuated against the accomplices of the traitor, among
whom he named Dreyfus' father-in-law Hadamar,
the naval officer Emile Weyl, and Bernard Lazar.
General Billot, who had addressed the Chamber before
Castelln, affirmed the perfect regularity of the action
of 1894, and made an appeal to the patriotism of the
assembly to terminate a "dangerous debate." Af-
after a short and confused argument the Chamber
voted an "ordre du jour" of confidence, inviting the
government to inquire into the matter and to take
proceedings if there were cause. A petition from
Madame Dreyfus, invoking, with the support of the
article in "L'Eclair," the communication of the se-
cret document, was put aside by the judicial com-
mittee for want of sufficient proof.

XI. Meanwhile, under a pretext, Picquart was
hurried off from Nancy to Marseilles, and later on
to Tunis; and, to avoid notice, he was attached to
the Fourth Regiment of sharpshooters in garrison at
Sara. During the whole time General
Machi-
epere

Against
Picquart. Codicil to his will the history of his
discovery, which he intended for the
president of the republic; in this way he was sure
not to take his secret with him to the grave."—Henry,
though under the nominal direction of Gonse, had
become the real head of the Intelligence
Office, where he quietly prepared a whole series of
forgeries, designed, when the opportunity presented
itself, to crush Picquart if he ever attempted to
cause trouble. After having put at rest the mis-
trust of his former chief by pretended protestations
of devotion, in June, 1897, he suddenly flung off his
mask. Picquart, irritated at continually receiving
missives from the agents of his former service,
left a rather hasty note to Henry, in which he de-
nounced "the lies and the mysteries" with which
his pretended mission had been surrounded during
the past six months. Henry, after having consulted
his superiors, answered, declaring that as far as
"mysteries" were concerned he knew only that the
following facts had been established against Picquart
by an "inquiry": (1) The opening of correspondence unconnected with the service. (2) A proposal to two officers to testify, should such action be necessary, that a paper, registered as belonging to the service, and emanating from a well-known person, had been seized in the mail—a reference to a remark made by Leblou to Picquart, that the "petit bleu" addressed to Esterhazy was deficient of the regular stamp of the post-office. (3) The opening of a secret dossier, followed by disclosures. This letter, to which Picquart replied by a brief protest; opened his eyes; he understood the plot that was being hatched against him; the danger which threatened him for having been too discerning. He asked for leave, went to Paris, and disclosed his affair to his old friend and comrade Leblou, a lawyer. Without revealing to Leblou any secret document, even the "petit bleu," he told him that he had discovered Esterhazy's crime and the innocence of Dreyfus; he authorized him, in case of necessity, to inform the government, but absolutely forbade him to apprise either the brother or the lawyer of Dreyfus. Leblou did not long remain the only recipient of the secret. A few days later chance brought him in contact with one of the few statesmen who had shown any sympathy with the researches of Matthew Dreyfus—the Alsatian Scheurer-Kestner, former member of the Chamber of Deputies for Alsace and coworker with Gambetta, and now vice-president of the Senate and one of the most justly esteemed men of the Republican party. Since 1895 Scheurer-Kestner, induced by the dep-

Scheurer-Kestner's had made some inquiries. In 1897-1898 he was interested therefore more than any one else in maintaining it. Gonse set forth the tactics of in maintaining it. Gonse set forth the plot of the "Jews" to substitute for the Staff Office. Esterhazy, an officer of double-ce, but whom a minute inquiry had cleared of all suspicion of treachery; who was, however, a nervous man, and who, under the blow of a sudden denunciation, might lose his head and take flight or even kill himself; and that would mean catastrophe, war, and disaster. Esterhazy must then be warned, to prevent him from going abroad, and thus put the Staff Office on the alert.

Scheurer-Kestner was at this point of his inquiry when Leblou, who had met him at dinner one evening, conceived the idea of having recourse to him as the medium by which to save Dreyfus and, through Dreyfus, Picquart. Going to Scheurer-Kestner's house, Leblou told all he knew, and showed him Gonse's letters. Scheurer-Kestner was finally convinced, and swore to devote himself to the defense of the innocent (July 15, 1897). But he was much puzzled as to what course to pursue. Leblou had forbidden him to mention Picquart's name, and Picquart had forbidden that the Dreyfus family should be told. In this perplexity, born of the initial mistake of Picquart, Scheurer-Kestner pursued the most unhappy tactics imaginable: instead of quietly gathering together all his documents and uniting his forces with those of Matthew Dreyfus, he allowed the rumor of his convictions to be spread abroad, and thus put the Staff Office on the alert, gave them time to prepare themselves, and allowed the hostile press to bring discredit upon him and to weaken beforehand by premature and mutilated revelations the force of his arguments.

Billot soon began to feel uneasy; he conjured his "old friend" to do nothing without having seen him; that is to say, until the end of the parliamentary recess. Scheurer-Kestner, without suspecting anything, gave him his word, leaving a clear field to Esterhazy's protectors. In the mean while this personage had been quietly dismissed from active service. Billot, who it is claimed looked upon him as "a scoundrel, a vagabond," perhaps even as the accomplice of Dreyfus, had indubitably opposed his remission into the War Office. On Aug. 17 Esterhazy was put on the retired list "for temporary infirmities"; but, that done, there remained the prevention of his being "substituted" for Dreyfus. That was Scheurer-Kestner's plan to demand this substitution, the Staff Office did not doubt for a moment, for Henry's secret police had followed Picquart to Leblou's house, and then Leblou to Scheurer-Kestner's. It was even fancied that Scheurer-Kestner was much more fully informed than was really the case. Toward the middle of October a meeting was held at the War Office, in anticipation of Scheurer-Kestner's impending campaign. Gonse, Henry, Lauth, Du Paty de Clam, were all present; the last, although having nothing to do with the Intelligence Office, had been summoned to it as the principal worker in the condemnation of Dreyfus, and as interested therefore more than any one else in maintaining it. Gonse set forth the tactics of in maintaining it. Gonse set forth the plot of the "Jews" to substitute for the Staff Office. Esterhazy, an officer of double-

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General Leclerc was astonished at the order, and, having heard from Picquart the cause of his disgrace, a dangerous region, where Moreau deemed his death; gatherings of the local tribes were reported. It was frontier of Tripoli, from which quarter pretended fends on the staff made certain of the complicity while they compromised Picquart more deeply. of the minister and of the president of the republic, General Leclerc, commanding the corps of occupation at Tunis, to send Picquart to reconnoiter on the frontier of Tripoli, from which quarter pretended gatherings of the local tribes were reported. It was a dangerous region, where Mosse had met his death; General Leclerc was astonished at the order, and, having heard from Picquart the cause of his disgrace, forbade him to go farther than Gabes. Some days later Picquart had to clear himself of the accusation of allowing a woman to purloin the "document of deliverance" of Esterhazy. Then, on Nov. 11 and 13, he received one after the other two telegrams worded: (1) "Arrest the demigod; all the "Speranza" and "Speranza." (2) "It has been proved 'Blanche'; that the 'blanc' was forged by Georges. Telegrams. Blanche." The obscure allusions and the names in these forgeries were derived from Picquart's private correspondence, which had been looked through, and were intended to produce the impression that Picquart was in some plot to release Dreyfus; the "demigod," it was pretended, referred to Scheurer-Kestner. The two telegrams, copied before they left Paris, had convinced the Sûreté Générale that Picquart was the moving spirit in the plot. On receiving them, and afterhad an anonymous letter in the same style, Picquart sent a complaint to General Billot, and asked that inquiries be made regarding the author of these forgeries.

During this time Scheurer-Kestner was being deceived by his "old friend" Billot. Oct. 30 he had a long conference with Billot, at which he accused Esterhazy. Billot declared that in spite of persistent investigations nobody had been able to find any proofs against Esterhazy, but that there were positive proofs against Dreyfus. Scheurer-Kestner imputed to him distrust suspicious documents, and finally gave him a fortnight in which to make an honest and thorough investigation, promising that he himself would not speak during that time. He kept his word; Billot did not. During the fortnight not only was the collision between the staff and the plenipotentiary fully organized, but the press, furnished with more or less news...
Scheurer-Kestner did not dare to pursue this course; he thought his documents not sufficiently complete. Official notes from the ministry (Nov. 6 and 9) stated the attitude which the government was resolved to take—it determined to respect the “chose jugée” (the matter adjudicated). As for the legal proceedings to secure revision, the notice added that Captain Dreyfus had been “regularly and justly” condemned—a formula which soon became the burden of General Billot’s song. Matters might still have depended on it not being for chance. At the instance of the Dreyfus family, Bernard Lazare had prepared a second and more detailed pamphlet, in which he had been gathered the opinions of a large number of French and foreign experts upon the writing of the bordereau as compared with that of Dreyfus. The unanimous conclusion of these experts was that the handwriting were not identical; but while some of them maintained that the writing of the bordereau was natural, others saw in it a forgery. At the same time that this brochure was published, Matthew Dreyfus ordered handbills reproducing in fac-simile the bordereau and a letter of his brother’s, which were offered for sale. One of these handbills fell into the hands of a stockbroker, Castro, who had business relations with Esterhazy; he immediately recognized the bordereau as the writing of his former client, and informed Matthew Dreyfus of the fact. The latter hastened to Scheurer-Kestner and asked him: “Is that the same name?” “Yes,” the latter replied (Nov. 11).

For four days they hesitated as to the course to pursue. Scheurer-Kestner still persisting in keeping the fortnight’s silence promised to Billot on Oct. 8; in the interim, by means of the press the public mind had been influenced by indications as to the real author of the bordereau and by counter-declarations by Esterhazy in “La Libre Parole” concerning the conspiracy of the Jews and of “X. Y.” (Picquart).

On the night of Nov. 18, in a letter to the minister of war which was published at once, Matthew Dreyfus denounced “Count” Walsin Esterhazy as the writer of the bordereau and as the author of the treason for which his brother had been condemned.

Matthew Dreyfus was a tactical though perhaps an unavailing blunder. To accuse Esterhazy formally of the treason imputed to Dreyfus—and not simply of having written the bordereau—was to subject the revision of the case of 1894 to the preliminary condemnation of Esterhazy. With the staff and the War Office fully enlisted against Dreyfus, the court martial which Esterhazy himself at one demand knew was of necessity a veritable comedy. Not only was the accused allowed his liberty until the last day but one, not only did his protectors in the Staff Office continue to communicate indirectly with him and to dictate the answers he should make, but the general entrusted with the preliminary as well as with the judicial inquiry, M. de Pellieux, showed him an unchanging friendliness and accepted without examination all his inventions.

Convinced of the guilt of Dreyfus through the assurances of the staff, and before long by Henry’s forged documents, Pellieux refused at the outset to examine the bordereau, on the subject of which there was “chose jugée.” Even after the formal order to prosecute, an interpellation of Scheurer-Kestner to the Senate (Dec. 7) was necessary to induce General Billot to promise that all the documents, including the famous bordereau, should be produced for examination. On this occasion also, as he had done some days before in the Chamber of Deputies (Dec. 4), the minister did not fail to proclaim on his soul and conscience the guilt of Dreyfus, thus bringing to bear the whole weight of his high office on the verdict of the future judges of Esterhazy. Premier Mollé, on his part, gained applause for declaring “there was no Dreyfus affair,” and the Chamber in its “ordre du jour” stigmatized “the ringleaders of the odious campaign which troubled the public conscience.”

Against this “odious campaign” was set motion a whole band of newspapers connected with the Staff Office, and which received from it either subsidies or communications. Among the Attitude of most violent are to be noted “La Libre Parole” (Dumont), “L’Intransigeant” (Rochefort), “L’Echo de Paris” (Le-pelletier), “Le Jour” (Vervort), “La Patte” (Millevoye), “Le Petit Journal” (Jatout), “L’Eclair” (Alphonse Humbert). Two Jews, Arthur Meyer in “Le Gaulois” and G. Pollonais in “Le Soir,” also took part in this concert. Boldschiffer’s orderly officer, Pauflin de St. Morel, was even caught one day bearing the “staff gospel” to Henry Rochefort (Nov. 16); nobody was deceived by the punishment for breach of discipline which he had to undergo for the sake of appearances.

An extraordinary piece of information—which was immediately contradicted—was printed by “L’Intransigeant” (Dec. 12-14); it was attributed to the confidences of Pauflin, and it dealt with the “ultra-secret” dossier (the photographs of letters from and to Emperor William about Dreyfus).

The Revisionist press, reduced to a small number of organs which were accused of being in the service of a syndicate, did not remain inactive. It consisted of “Le Siècle” (Yves Guyot, Joseph Reinaud), “L’Aurore” (Vaughan, Clémenceau, Pres-sensé), and “Le Rappel,” to which were joined later “La Petite République” (Jaurès) and “Les Droits de l’Homme” (Ajabert). The “Figaro,” losing most of its subscribers, changed its politics on Dec. 18, but became once more “Dreyfusard” after the discovery of Henry’s forgery. “L’Autorité” (Castro) and “Le Soir” (Hervé de Kerohant) were the only newspapers among the reactionary press which were more or less in favor of revision. Some of the revisionists, falling into the trap laid for them, widened the scope of the debate and gave it the character of an insulting campaign against the chiefs of the army, which hurt the feelings of many sincere patriots and drove them over to the other side. Public opinion was deeply moved by two publications: one, that of the indictment of Dreyfus in “Le Siècle,” Jan. 6, 1898, which was absolutely remarkable for its lack of proof; the other ("Figaro")
Nov. 28, 1897, that of letters written twelve years before by Esterhazy to his mistress, Madame de Boulancy, in which he launched furious invective against his "cowardly and ignorant" chiefs, against "the fine army of France," against the entire French nation. One of these letters especially, which soon became famous under the name of the "lettre du Hulan" (Uhlan), surpassed in its unpatriotic violence anything that can be imagined.

"If someone came to me this evening," it ran, "and told me that I should be killed to-morrow as captain of Uhlan, while hewing down Frenchmen, I should be perfectly happy.... What a sad figure those Frenchmen would make under a hundred thousand bullets fired over the battle-field. Paris taken by storm and given up to the plights of a hundred thousand drunken soldiers! That is the fife that I long for!"

Esterhazy hastened to deny the authorship of the letter, which was submitted to examination by experts. While silence was imposed on the officers of Esterhazy's regiment, suspicious were thrown on the defenders of Dreyfus. The director of the prison of Chercque-Midi, Forzinetti, who persisted in proclaiming his prisoner's innocence, was dismissed. But, above all, the Staff Office struggled to bring Picquart into disrepute. Scheurer-Kestner insisted on having his evidence; they were forced to bring him back from Tunis. The day before his arrival a search was instituted among his belongings, which was as fruitless as it was unusual; an officer escorted him from Marseilles to Paris (Nov. 25). General de Pellieux, who had been made to believe by a series of ridiculous inventions. He acknowledged that the caseshould be dismissed at once (Jan. 1). However, Saussier ordered the affair to be thoroughly cleared up before a court martial presided over by General Peloux. The hearing took place at the Cherche-Midi on Jan. 10 and 11, 1898.

The case, Esterhazy's acquittal closed the door on revision for the time being; but the Revisionists did not consider themselves defeated.

Emile For two months their ranks had been Zola's. Increased by a large number of literate "intellectuals," the novelist Emile Zola, who took up the gauntlet. Al-
most from the first he had enlisted among the advocates of revision. He had written in the "Figaro" brilliant articles against the anti-Semites and in favor of Scheurer-Kestner, whom he termed a "soul of crystal!" "Truth is afoot," he said; "nothing will stop her." On Jan. 13 he published in "L'Aurore," under the title "J'Accuse," an open letter to the president of the republic, an eloquent philippic against the enemies of truth and justice. Gathering together with the prophetic imagination of the novelist all the details of a story which up to then the outlines had hardly been discerned, he threw into relief, not without a good deal of exaggeration, the "diabolical rôle" of Colonel Du Paty. He charged the generals with a "crime of high treason against humanity;" Pellieux and Bavary with "villainous inquiry," the experts with "lying and fraudulent reports." The acquittal of Esterhazy was "a supreme blow" ["soufflet"] to all truth, to all justice: "the court of justice which had pronounced it was necessarily criminal;" and he finished the long recital of his accusations with these words:

"I accuse the first court martial of having violated the law in condemning the accused upon the evidence of a document which remained secret. And I accuse the second court martial of having screened this illegality by order, committing in its turn the judicial crime of wilfully and knowingly acquitting a guilty person."

Zola's audacious action created a tremendous stir. It was, he owned himself, a revolutionary deed destined to provoke proceedings which would hasten "an outburst of truth and justice," and in that respect he was not deceived. His philippic raised such an outcry in the press and in the Chamber of Deputies that the War Office was forced to enter upon proceedings. A complaint was lodged against the defamatory phrases with regard to the court martial which had acquitted Esterhazy. The case was tried before the jury of the Seine, and lasted from Feb. 7 to 23, 1898.

The "patriots" in the cafés, the "camelots" selling songs and broadsides, the professional anti-Semites who were masters of the streets under the friendly eye of the police, threatened and hooted Picquart's a stone unturned to weaken the force. Evidence of his evidence and to assert that from the very commencement he had been haunted by the idea of substituting Esterhazy for Dreyfus. There was a long dispute over his supposed plan of having the "petit bleu" stamped during the suspicious visits that Lebanon had paid him at the ministry. Gréville pretended that he had seen them seated at a table with two secret dossiers in front of them, one concerning carrier-pigeons, the other concerning the Dreyfus affair. Henry (appointed lieutenant-colonel for the occasion) declared that he had seen, in the presence of Lebanon, the document "camaille de D..." taken from its envelope. Picquart denied the truth of this statement, which the dates contradicted; Henry thereupon replied: "Colonel Picquart has told a lie." Picquart kept his temper, but at the end of the trial sent his seconds to Henry, and fought a duel with him, in which Henry was slightly wounded. As to Esterhazy, who also tried to pick a quarrel with him, Picquart refused to grant him the honor of a meeting. "That man," said he, "belongs to the justice of his country." In this trial the important part played by Henry began to appear; till then he had purposely kept in the background, and concealed a deep cunning beneath the blunt appearance of a peasant-soldier. One day (Feb. 13), as if to warn his chiefs that he had the upper hand of them, he revealed the formation of the secret dossier; he also spoke, but vaguely, of a supposed ultra-secret dossier, two letters which (he pretended) had been shown him by Colonel Sandherr. These were apparently two of the forged letters attributed to the German emperor, which were whispered about all rose in order to convince refractory opinions.

Among the civil witnesses, the experts in handwriting occupied the longest time before the court. Besides the professional experts, savants such as Paul Meyer, A. Gré, Louis Havet, and Auguste Moliére, affirmed and proved that the writing and the
The President declared the incident closed.

The "Thunderbolt of Dreyfus," and this proof he had had before his eyes; it was a paper in Quoted, which the attaché "A" wrote to the attaché "B": "Never mention the dealings we have had with this Jew." General Gonse immediately confirmed this sensational evidence. This was the first time that the document forged by Henry—the "thunderbolt" of Billet—had been publicly produced. The impression this admission created was intense. Labori protested against this garbled quotation, and demanded that the document should either be brought before the court or should not be used at all. Then Pellieux, turning toward an orderly officer, cried: "Take a cab, and go and fetch General de Boisdefrè." While waiting for the head of the staff the hearing was adjourned; it was arranged not to resume it that day, for in the interval the government, informed of the incident, had opposed the production of a document which brought the foreign embassies into the case, and of which Hanotaux, the minister for foreign affairs, warned by the Italian ambassador, Tornielli, suspected the genuineness. At the next day's hearing Boisdefrè was content with confirming the deposition of Pellieux on every point as "accurate and authentic," and boldly put the question of confidence to the jury. The President declared the incident closed. In vain did Picquart, questioned by the lawyers, declare that he considered the document a forgery. Pellieux was content with styling him scornfully "a gentleman who still bore the uniform of the French army and who dared charge three generals with a forgery!" From that moment the debates were curtailed. The jury, deliberating under fear of physical violence, declared the defendants guilty without extenuating circumstances. In consequence Zola was condemned to the maximum punishment—one year's imprisonment and a fine of 3,000 francs. The publisher of "L'Aurore"—defended by George Clemenceau—was sentenced to four months' imprisonment and a similar fine (Feb. 28, 1898). The presiding officer appealed to the Court of Cassation for annulment of the judgment. Contrary to their expectation and to that of the public the Criminal Court admitted the plea on the formal ground that the complaint should have been lodged by the court martial which had been slandered, and not by the minister of war. The sentence was therefore annulled (April 2). Chambaraud, the judge-advocate, as well as Manas, the attorney-general, let it be understood that it would be better not to resume proceedings, at the same time allowing a discreet sympathy for the cause of revision to appear. But the War Office, urged on by the deputies, had gone too far to draw back. The court martial, immediately assembled, decided to lodge a civil complaint. This time only three lines from the article were retained as cause of the indictment, and the case was referred to the Court of Assizes of Seine and Orleáns at Versailles. Zola protested against the competence of this court, but the Court of Cassation overruled him. The case was not called until July 18, under a new ministry. At the last moment Zola declared he would not appear, and fled to England to avoid hearing the sentence, which would then become final. The court condemned him without debate to the maximum punishment, the same as had already been pronounced by the jury of the Seine. His name was also struck from the list of the Legion of Honor. The experts, on their part, slandered by him, brought an action against him which ended in his being condemned to pay 30,000 francs ($6,000) damages.

XIV. The excitement which accompanied the Zola case had been echoed in the Chamber of Deputies. The different parties began to make the most of the "affaire" for their political ends. A very small phalanx of Socialists grouped round Jaurès, assailed "the Affaire," whose generous nature proved more clear-sighted than the shrewdness of his colleagues, and accused the government of delivering the republic up to the generals. A more numerous group of Radicals with "Nationalist" tendencies reproached them, on the contrary, with not having done what was necessary to defend the honor of the army and to nip in the bud a dangerous agitation. The chief spokesman of this group was the "austeretrutiger" Godfrey Cavaignac, descended from a former candidate for the presidency of the republic, and himself suspected of a similar ambition. Between these two shoals the premier Mollé steered his course, holding fast to the principle of "respect for the judgment pronounced." Prudently refusing to enter into the discussion of the proofs of Dreyfus' guilt, he gave satisfaction to the anti-Revisionists by energetically denouncing the Revisionists. Thus it was that on Jan. 15 and 22, Cavaignac having called upon the government to publish a document "both decisive and without danger"—the alleged report of Gonse upon the supposed avowals of Dreyfus to Lebrun-Henault—Mollé finally declined to follow this track, which he called "la revision à la tribune." After a stormy debate, during which blows were exchanged on the platform, the Chamber decided in Mollé's favor (Jan. 24). Again, on Feb. 12, in re-

style of the bordereau were those of Esterhazy. Their adversaries refused to admit this evidence on the ground of the supposed difference between the original and the published facsimiles, of which many, according to Pellieux, resembled forgeries. The lawyers then asked that the original bordereau might be produced, but the court refused to give the order. General de Pellieux had established himself counsel for the Staff Office. An elegant officer, gifted with an easy and biting eloquence, he addressed the court at almost every hearing, sometimes congratulating himself with having contributed to Esterhazy's acquittal, sometimes warning the jurymen that if they overthrew the confidence of the country in the chiefs of the army, their sons would be brought "to butchery." Like Henry, but with less mental reserve, he ended one day by divulging a secret. On Feb. 17 he had had a prolonged discussion with Picquart as to whether Esterhazy could possibly have been acquainted with the documents of the bordereau, the real date of which was now acknowledged (Aug. 9, Sept. and not April, 1894). Suddenly, as if unnerved, he declared that, setting the bordereau aside, there was a proof, substantial but positive, of the guilt of Zola. The publisher of "L'Aurore"—defended by George Pellieux—was sentenced to four months' imprisonment and a fine of 3,000 francs. Clemenceau— was sentenced to four months' imprisonment and a fine of 3,000 francs. The pris-censure appealed to the Court of Cassation for annulment of the judgment. Contrary to their expectation and to that of the public the Criminal Court admitted the plea on the formal ground that the complaint should have been lodged by the court martial which had been slandered, and not by the minister of war. The sentence was therefore annulled (April 2). Chambaraud, the judge-advocate, as well as Manas, the attorney-general, let it be understood that it would be better not to resume proceedings, at the same time allowing a discreet sympathy for the cause of revision to appear. But the War Office, urged on by the deputies, had gone too far to draw back. The court martial, immediately assembled, decided to lodge a civil complaint. This time only three lines from the article were retained as cause of the indictment, and the case was referred to the Court of Assizes of Seine and Orleáns at Versailles. Zola protested against the competence of this court, but the Court of Cassation overruled him. The case was not called until July 18, under a new ministry. At the last moment Zola declared he would not appear, and fled to England to avoid hearing the sentence, which would then become final. The court condemned him without debate to the maximum punishment, the same as had already been pronounced by the jury of the Seine. His name was also struck from the list of the Legion of Honor. The experts, on their part, slandered by him, brought an action against him which ended in his being condemned to pay 30,000 francs ($6,000) damages.

XIV. The excitement which accompanied the Zola case had been echoed in the Chamber of Deputies. The different parties began to make the most of the "affaire" for their political ends. A very small phalanx of Socialists grouped round Jaurès, assailed "the Affaire," whose generous nature proved more clear-sighted than the shrewdness of his colleagues, and accused the government of delivering the republic up to the generals. A more numerous group of Radicals with "Nationalist" tendencies reproached them, on the contrary, with not having done what was necessary to defend the honor of the army and to nip in the bud a dangerous agitation. The chief spokesman of this group was the "austeretrutiger" Godfrey Cavaignac, descended from a former candidate for the presidency of the republic, and himself suspected of a similar ambition. Between these two shoals the premier Mollé steered his course, holding fast to the principle of "respect for the judgment pronounced." Prudently refusing to enter into the discussion of the proofs of Dreyfus' guilt, he gave satisfaction to the anti-Revisionists by energetically denouncing the Revisionists. Thus it was that on Jan. 15 and 22, Cavaignac having called upon the government to publish a document "both decisive and without danger"—the alleged report of Gonse upon the supposed avowals of Dreyfus to Lebrun-Henault—Mollé finally declined to follow this track, which he called "la revision à la tribune." After a stormy debate, during which blows were exchanged on the platform, the Chamber decided in Mollé's favor (Jan. 24). Again, on Feb. 12, in re-
response to a question concerning "his dealings with the Dreyfus family," General Billot declared that if the revision took place, he would not remain a moment longer at the War Office. On Feb. 24 the ministry were challenged as to the attitude which certain generals had assumed during the Zola trial. Mélée, without approving of the errors of speech, explained them as the natural result of the exaggeration caused by such an incessant campaign of invective and outrage. But this campaign was about to end: "It must absolutely cease!" he cried, with the applause of the Chamber, and he gave it to be understood that the mad obstinacy of the "intellectuals"—as the advocates of revision were contemptuously called—would only end in bringing about a religious persecution. At the same time he made known a whole series of disciplinary measures demanded by circumstances. By the end of January a council of inquiry had declared for Colonel Picquart's retirement on account of his professional indiscretions in connection with Leblois. The ministerial decision had been left in suspense—it is easy to understand in whose interest—during the Zola trial; now it was put into execution, and Picquart's name was struck off the army list. His "accomplice" Leblois was dismissed from his duties as "maire adjoint," and suspended for six months from the practice of his profession as a lawyer.

During the four months which followed the first verdict against Zola the case of the Revolutions was at the lowest ebb. The only effect that their campaign seemed to have had was to divide French society. On the one side were the army, nearly all the leading classes, and the "social forces," without considering the rabble; on the other, a handful of intellectual men and of Socialists. Nationalism, another form of Boulangism, concentrated the partisans of revision. But from a judicial point of view all the avenues seemed henceforward barreled. Apart from the epilogue of the Zola trial only two cases, which received scant notice, maintained a feeble spark of hope despite the darkness. On the one hand, Colonel Picquart, after having vainly knocked at the civil court against the unknown author of the forged "Speranza" letter and of the forged telegrams which he had received in Tunis, decided to lay a complaint before a special commission against the unknown author of the forged "Speranza" letter and of the forged telegrams which he had received in Tunis, Second ended the campaign of invective and outrage. But first Castelnau and Mélée, Interventions of all he meant to be sure that he had the cooperation of the Chamber. On July 7 he was challenged by the deputy Castelnau, who demanded fresh proceedings against Picquart, Zola, and the "syndicate." Castelnau accused the Chamber. His speech, very different from Mélée's prudent reserve and Billot's empty formulas, constituted, as he thought, a demonstration in due form of the guilt of Dreyfus, founded principally on the new proofs which had been revealed since his condemnation. Of course, Castelnau laid stress upon the "confessions" of Dreyfus, established by Goüin's report—autographed—and by a loose leaf (sic) from Lebrun-Renault's note-book, afterward destroyed by him—a very suspicious act. Castelnau laid before the Chamber a whole dossier of secret papers: (1) The document "cailloux de D. . . .") (2) A document of March, 1894, in which one of the military attaches wrote "D. has brought me several interesting things." (It was discovered later that the letter "D" referred something which had been erased, and one could see the traces of one or several different letters.) (3) The document which had fallen from the skies in 1894, and which Pellieux had referred to in the discussion at Zola's trial. Castelnau, whom Hanotaux and Mélée had not thought fit to acquaint with Count Tornielli's protest, gave the entire text of this document for the first time, all except one sentence which he omitted on the ground of diplomatic propriety. He maintained that he had weighed its "material and moral authenticity." Castelnau's demonstration, apparently mathematically exact, and made with angry conviction, reassured and won over the Chamber, which voted unanimously that his speech should be posted up in every commune throughout France. It was remarked that Mélée was among
the few who did not vote. The "Figaro" proclaimed the Dreyfus case a "buried matter." But the next day Picquart threw cold water on all this enthusiasm. He wrote a public letter to Brisson, offering to prove before any competent juris-
picquart's dictation that the documents of 1894, quoted by Cavaignac, did not apply to Dreyfus, and that the document of 1896 "had every appearance of being a forgery." The answer to this audacious manifestation was not long in coming. In the Chamber Cava-
ignac treated with contempt a man who dared to argue that "a document which he had never seen" could be a forgery. At the same time he wrote to the keeper of the seals to lodge a complaint against Picquart and Lebloy, by virtue of the law on es-
ionage (July 12). This was the accusation against Picquart already brought by Henry, Lauth, and Grillet during Zola's trial, for having (1) examined with Lebloy the dossier of a spy named Beulot, and a secret dossier respecting carrier-pigeons, and (2) communicated to Lebloy the secret dossiers of the ac-
tions against Dreyfus and Esterhazy. Picquart de-
nied that he had shown Lebloy any document either secret or concerning the national defense. More-
over, some of these "facts" had been denounced at the council of inquiry which had ordered his dismis-
sal from the army. Therefore the principle "Nov-
bis in idem" should have made fresh proceedings impossible; but the minister, bitterly resenting the doubt cast on his sincerity, did not stop to take these considerations into account. Picquart was arrested and incarcerated in the civil prison of La Santé (July 13). The Inquiry, entrusted to the judge Al-
bert Fabre, soon took a turn favorable to the pris-
er, whose adversaries became confused by perpet-
ually contradicting facts and dates. On the same
day as this arrest the examining magistrate Bertulis, disregarding the threats and entreaties of which he had been the object, on his own initiative (as an of-
ficial note put it) sent Major Esterhazy and his mistress, Marguerite Pays, to prison, accused of the crime of forgery and of using forgeries; he had in
deed become convinced that the "Sper-
anza" telegram was the work of Esterhazy. Madame Pays, and that they were not for-
alty innocent of the sending of the "Blanche" telegram. Then, when
Bertulis had decided to send Ester-
hazy and his mistress before the Assize Court, the Chambre des Mines en Acusación interfered and gave them the benefit of insufficient evidence (Aug. 15), and also declared the complicity of Du Paty In-
sufficiently proved.

After the decision pronounced in his favor, Ester-
hazy had been set at liberty; but he did not come out of this troublesome adventure unscarred. Al-

ready, in his speech of July 7, Cavaignac had an-
nounced that this officer would be "punished with the disciplinary punishments that he had deserved," and he gave him into the hands of a council of inquiry. Before this council, presided over by General de St. Germain, Esterhazy, to avenge himself, made reve-
lusions which were most compromising for himself as well as for his protectors. He told of his collusion with the staff, and of his threatening letters to the

President of the republic. Nevertheless, the council declined to find him guilty of having failed either in discipline or in matters of honor; they sustained only (and by a majority of one) the charge of "habitual misconduct." Notwithstanding a letter from General Zurlinden, military governor of Paris, recommending indulgent measures, Esterhazy's name was struck off the army lists by the minister of war (Aug. 31). But just at this time a incident of far greater im-
portance occurred to change the aspect of affairs. Cavaignac, in spite of his assurance, had none the

less been agitated by the doubts ex-
pressed on all sides as to the authen-
ticity of certain documents in his dos-
sier. In order to ease his mind he
ordered a general revision and a re-
classification of the secret dossier. In the course of this operation Major Culinet, working by lamp-
light, noticed an alarming peculiarity in the "docu-
ment Henry": the lines of the paper—which was ruled in squares—were not of the same color at the
top and at the bottom as they were in the middle. When he looked at the document produced by Henry himself for comparison—an invitation to din-
er (stamped) dating from 1894—he ascended, by comparing the ruled squares, that the heading and the lower part of the latter document belonged to reality to the "document Henry," and vice versa. If the two papers had been contemporary, this inver-
sion might have been attributed to a pardonable error in gumming them together; but such was not the case: one was supposed to have been put to-
gether in 1894, the other in 1896; therefore the docu-
ments had evidently been tampered with at this latter date. Much concerned by his discovery, Culinet apprised the chief of the cabinet (General Roget) and the minister, who recognized the accu-
rency of it. Their conviction, which the nonsense and the improbability of the "Vercingetoricus docu-
ment"—as Esterhazy had called it—had not been able to shake, gave way before the divergence of the squares ruled on the paper. Cavaignac, for motives still unknown, kept the master secret for a fort-
night. Then, as Henry was passing through Paris, he summoned him to the War Office, and questioned
him in the presence of Generals de Boisdeffre, Gouze, and Roget. Henry commenced by swearing that the document was authentic, then got entangled in confused explanations, then admitted that he had completed certain parts of it from oral information he had received; in the end, compelled by the evi-
dence against him, he owned that he had invented the whole thing. But they knew well why and for whom; and he threw an anxious glance on Generals Boisdeffre and Gouze, who in 1896 had accepted this timely forgery without question; those generals kept frigid silence. Abandoned by the chiefs who had tacitly driven him to the crime, Henry gave way entirely. By order of the minister he was imme-
diately put under arrest and confined in Mont Valé-
rien. The next day he cut his throat with a razor left in his possession, of Henry, taking with him to the grave his se-
cret and that of a great part of the "affaire" (Aug. 31, 1899). On the same day Ester-
hazy prudently disappeared from Paris; it was
known that he had taken refuge in Brussels, and then in London. Colonel Henry's avowal gravely affected General Boisdeffre's position, for he had publicly proclaimed and affirmed to the minister the authenticity of the document. He immediately tendered his resignation as head of the staff, and, despite Cavalgnac's entreaties, insisted on its acceptance.

This double "coup de théâtre," as once made public, created a tremendous sensation at first. The enemies of revision were overwhelmed; it was several days before they had sufficiently recovered to rally round the theory of the "patriotic forgery" imagined by a contributor to the "Gazette de Picquart," Charles Maurras. According to him, Henry had forged this document as a sort of résumé for the public, because the "real proofs" could not be revealed without danger. This absurd theory (for if ever a document were intended exclusively for "internal use," as Pressense put it, it was that one!) was generally accepted by the Nationalists.

But public opinion had changed considerably, or was at least shaken. The revision of the Dreyfus case thereupon seemed inevitable; the council of ministers investigated the matter. It was evident that if Colonel Henry had been obliged to forge a false proof of the guilt of Dreyfus in 1894, the dossier did not contain a single one that could be considered as decisive. Cavalgnac refused to draw this inference—too honest to rush up Henry's forgery, he was too obstinate to retract his speech of July 7. He declared that he was more convinced than ever of Dreyfus' guilt, and tendered his resignation, led to this decision by Brisson's firmly expressed determination to take steps toward revision (Sept. 4).

General Zurlinden, governor of Paris, accepted the vacant post in the War Office at the personal request of the president of the republic.

Zurlinden was an honest soldier, but narrow-minded; the press of the staff Cavagnaq loaded him with insults, which did not fail to affect him. The revision founded upon the discovery of a "new fact" could only be demanded by the keeper of the seals. As early as Sept. 3 Madame Dreyfus had laid before him a request to take this initiative. She alleged two "new facts": (1) the expert's examination of the bordereau, which she was informed had not given the same results as in 1894; (2) the confession of Henry's crime, which consequently annulled his all-important evidence in the action against his husband. As a result of this claim the keeper of the seals, Sarrien, demanded that the secretary of war should communicate the Dreyfus dossier. To the general surprise, Zurlinden sent it to him with a long notice unfavorable to revision. However, after a prolonged discussion, the ministry decided to proceed and to lay the matter before the judicial commission, which they were bound to consult in such a case. Thereupon Zurlinden, ministerial changes, tendered his resignation, and was followed in his retirement by the minister of public works, Tillaye (Sept. 17). Zurlinden was reinstated as governor of Paris; General Cha-noine inherited his position in the War Office, as well as the insults of the anti-Revisionist press. During his short term of office Zurlinden, with an impartiality that showed more uprightness than discretion, had smitten two of the principal actors of the drama. It resulted from Esterhazy's declarations before his council of discipline, and from an inquiry opened in consequence, that Colonel Du Paty de Clam had sided with Esterhazy before and during his action. Du Paty took upon himself all the responsibility for his conduct, and asserted that he had acted without reference to his chiefs; this was chivalrous, but only half true. However that may be, the assistance thus given to Esterhazy was reprehensible from a military point of view": Du Paty was retired and put on half-pay for punishment (Sept. 13). After Du Paty came Picquart. Zurlinden, having become acquainted with his dossier, proposed to the council of ministers to arraign Picquart before a court martial on the charge, already drawn up by Esterhazy, of having fabricated the "petit bleu." The only possible basis for such an accusation consisted in certain signs of erasure in the document which had not existed in the photographs taken of it in 1894. The council appeared little in favor of these proceedings, but Zurlinden, acting as governor of Paris, almost immediately after tendering his resignation, presented to his successor a warrant of inquiry, which the latter signed without paying much attention to it. The reason of this haste was that the keeper of seals had asked Picquart for a "mémoire" on the fitness of revision; the military party was therefore eager to discredit his testimony by a charge of forgery. On Sept. 31, the day on which the case of Picquart and Lablós was brought before the "tribunal correctionnel," the government attorney demanded the adjournment of the affair, first, on account of the Dreyfus revision, which might modify the aspect of the deeds with which Picquart was charged; and secondly, on account of the new and serious accusation which had been brought against the latter. Picquart then rose and warned his judges and the public, saying: "To-night perhaps I shall go to the Cherche-Midi, and this is probably the last time that I will be able to speak in public. I would have the world know that if there be found in my cell the rope of Lemercier-Picard or the razor of Henry, I shall have been assassinated. No man like myself can for a moment think of suicide." Lemercier-Picard was one of Henry's agents, whose real name was Leeman, and who had probably been concerned in the forgery of 1894; he had afterward hanged himself under mysterious circumstances from the window-fastening of a furnished house. The next day Picquart was taken from the civil prison of La Santé and enrolled on the register at the Cherche-Midi, where he was put into the strictest solitary confinement.

Some days after, the vote of the commission charged with giving a preliminary opinion upon the demand for a revision was made known: opinion was equally divided. This division legally inferred rejection; but the minister of war was not bound to accept the opinion of the commission. He wished, however, to shield himself behind a vote of the council of ministers. After four hours of deliberation it was decided, at the instance of Brisson, seconded by Bourgeois, that the keeper of the seals should lay the affair before the Court of Cassation.
Thus the proceedings for revision were definitely inaugurated (Sept. 27).

XV. Now that, thanks to the manly resolution of Brisson, the obstinate defenders of the work of 1894 had been deprived of support, their only remaining hope lay in the revolutionary action of the army, of the people, or of the Chamber of Deputies. It will be seen how they used successively each of these three means. They found help, on the one hand, in the thoughtless violence of certain apostles of revision who persisted in including the whole army in the fault committed by some of its chiefs. The most extreme of these was Urbain Goldier, who was prosecuted (under Dupuy's ministry) for his collection of articles, "The Army Against the Nation," and acquitted by a jury of the Seine. On the other hand, the anti-Revisionists were encouraged by the strange inactivity of the president of the republic. The day before the reopening of the Chamber of Deputies, sudden and suspicious strikes, noisy public meetings, struggles in the streets, reports of a military conspiracy, all contributed to exacerbate the temper of the public. The very day of the Ministry's reopening of the Chamber of Deputies (Oct. 25) Brisson's ministry was defeated on a motion which virtually accused the government of permitting the attacks upon the army, and it resigned forthwith.

It was replaced on Nov. 3 by a cabinet of "republican union" presided over by Charles Dupuy, with Freycinet at the War Office and Lebret keeper of the seals. The Criminal Chamber of the Court of Cassation, having the demand for a revision laid before it, held public audience on Oct. 27 and 28 to express its opinion upon the admissibility of the demand. The attorney-general Manau and the councilor Bard, the latter in a very remarkable report, both pronounced themselves in favor of the claim. They adopted the two motives for the request presented by Madame Dreyfus. The avowed forgery of Colonel Henry covered his evidence of 1894, and even the origin of the bordereau which had been through his hands, with justifiable suspicion; the report of the experts of 1897, the purport of which was revealed on this occasion, tended to establish the belief that the bordereau was not in Dreyfus' handwriting, as had been claimed in 1894, but was "a tracing of the writing of Esterhazy." The attorney-general, an old republican, was in favor of immediately annulling the sentence of 1894 and suspending the punishment of Dreyfus; the councilor Bard, taking into consideration the resistance of military authority, whose motives were enumerated in Zurlinden's letter, proposed simply that the Criminal Chamber should declare the claim "formally admissible" and should proceed to an inquiry which would throw further light on the matter and set people's minds at rest. It was this last expedient that commended itself to the Criminal Chamber (Oct. 29); and it was further decided (Nov. 3) that instead of appointing a special commission, the court as a whole should hold this supplementary examination. They began at once and heard, in greatest secrecy, a long series of witnesses, not excepting Esterhazy, who, having been threatened with an action for swindling his cousin Christian, obtained a safe-conduct to come to Paris without fear of being arrested. On Nov. 13 the Criminal Chamber decided that Dreyfus should be informed of the commencement of proceedings for the revision, and invited to present his means of defense. This was the first news that the unhappy man had heard of the campaign begun in his behalf.

The Court of Cassation, as in the action against both Esterhazy and Zola, the principal witness for the revision was to be Colonel Piequart. To weaken the importance of his evidence and to retaliate for the revision, the military party wished to force the colonel's condemnation beforehand. The inquiry into his case, entrusted to Captain Tavernier, was quickly ended. On Nov. 24 General Zurlinden, governor of Paris, signed the order demanding his trial before the court martial; he was charged with forging the "petit bleu," with using other forgeries, and with communicating secret documents concerning national defense. Numerous petitions from "intellectuals" protested against these hasty measures, and demanded that the Judgment of Piequart should be delayed until the result of the inquiry in the Court of Cassation should have put in its true light the part he had played in all this affair. The same opinion was expressed in the Chamber of Deputies by the deputies Bois, Millerand, and Poincaré, one of the ministers of 1894, who took advantage of this opportunity to "unburden his conscience."

Freycinet and Dupuy refused to postpone the court martial, but were willing to hamper it by allowing the Court of Cassation to claim the Piequart dossier. Finally, after a fruitless attempt by Wallon and Thiers to pass a law allowing the Supreme Court to suspend the case of Piequart, the colonel, who was awaiting trial before both the "tribunal correctionel" and the court martial, applied to the Court of Cassation to rule the case. The court ordered that the two dossiers should be communicated to it, thus indefinitely postponing the meeting of the court martial. (After the close of the inquiry, on March 8, 1899, the court decided that the Civil Court alone was concerned with the chief accusations against Piequart, and he was transferred from the military prison at Cherche-Midi to the civil prison of La Sante.)

While the Criminal Court was proceeding with its inquiry, notwithstanding the secrecy with which all its movements were surrounded, the report was spread abroad that the decision would be favorable to the claim for revision. To avoid this catas-


**Dreyfus Case**

The Jews of Paris, who had been required to sell themselves to the cause of Dreyfus, had not been engaged in a violent campaign in the newspapers, defaming the magistrates of the Criminal Chamber. Attacks on them, who were represented as having the papers containing the secret dossiers, led before it. It was 

The Ligue de la Patrice Francaise, founded in Jan., 1896, under the auspices of the academicians Francis Coppee and Jules Lemaître, energetically seconded this campaign and demanded that the discredited judges should be discharged from the cognizance of the case. The president of the Civil Chamber of the court, Quennay de Beaurepaire, was found ready to lend the support of his high dignity to these calumnies; he tendered his resignation as a judge (Jan. 8, 1898), and began in "L'Echo de Paris" a series of articles against his colleagues. His most serious charge was that President Loew, at the end of a long and tiring sitting, had sent Piequet a glass of hot grog.

The astonishment of the public was intensified when on Jan. 30 the government presented a bill demanding that the affair should be judged by the united sections of the whole Court of Cassation! Dupuy asserted that the bill was a measure of pacification; it was necessary that the decision—and why did the Revisionists fear that the whole Court of Cassation would disavow the Criminal Chamber?—should have such force that nobody but "fools or rebels" would be found to contest it. These arguments, and above all the fear of provoking a ministerial crisis, triumphed over the resistance of a part of the republicans. The "loi de demnamentissement" was passed by the Chamber of Deputies (Feb. 10), and a little later by the Senate (Feb. 28).

In the interval between the taking of these two votes an important event had occurred—the sudden death of the president, Felix Faure (Feb. 16). The congress which immediately assembled set aside the candidature of all those who had been to a greater or less degree involved in the Dreyfus affair (Mélée, Briçonnet, Dupuy), and fixed its choice on the president of the Senate, Emile Loubet, who had preserved his eyes and could reason out an opinion for himself. The characteristic result of the inquiry was the melting away of all the pretended proofs of guilt of Dreyfus, inferred from the secret dossier: not a single one had withstood an impartial examination, and in the course of the inquiry many documents had been recognized as false or as having been tampered with.

The spokesmen of the Staff Office, General Roget, Major Cuitnet, and Cavaignac, now returned to the borderers, and struggled to show that the documents enumerated therein could have been betrayed only by Dreyfus. But the attributing of the bordereau to Dreyfus clashed with the declaration of the new experts appointed by the Criminal Chamber (Paul Meyer, Grid, Melinier), who were unanimous in attributing it to Esterhazy. Chamay, one of the experts of 1894 who had decided against Dreyfus, retracted his previous decision when Esterhazy's writing was put before him. Lastly, a search, made as early as the month of November, put the court in possession of two letters acknowledged by Esterhazy, written on the same "pelure" paper (foreign note-paper) as the bordereau; a search had been made in vain for samples of this paper in Dreyfus' house, and in 1897 Esterhazy had denied that he had ever used it.

Before the united courts the most remarkable incident was that of the Panizzardi telegram of Nov. 2, 1894. Instead of the true interpretation of this telegram, which quite exonerated Dreyfus, the secret military dossier communicated to the Court of Cassation contained only a false version of it, put together from memory in 1894 by Colonel Henry. In the course of his deposition Major Cuitnet tried to justify this false version, and accused the Foreign Office of want of faith. A somewhat animated correspondence took place between the two ministries on this subject. However, the delegate of the Foreign Office, Pacologue, had no trouble in confounding his opponent, and on April 27 Cuitnet and General Chamay, in the name of the War Office, signed a warrant recognizing the accuracy of the official interpretation. This incident had a parliamentary echo. On May 5 De Freycinet tendered his resignation from the War Office rather abruptly. He was replaced by Kraudz, until then minister of public works.

Notwithstanding the remarkable prejudices of a considerable number of the councillors who were charged with the examination of the case, the inquiry of the united courts only confirmed in a striking manner the results of the inquiry of the Criminal Chamber. The president of the Civil Chamber, Balloot-Beaupré, was entrusted with the report, which he read in the open court on May 29. Visibly affected, he declared that the bordereau was the work of Esterhazy: this fact being proved, even if it did not
allow of Esterhazy's acqittal being overthrown, was sufficient to demonstrate Dreyfus' innocence; and this was, according to Baillet-Beaupré, the new fact required by the law. Manau, the attorney-general, in his address to the court brought forward a second "new fact"—Henry's forgery. After a masterly speech by Monard, acting on behalf of the Dreyfus family, the Court of Cassation retired for deliberation.

In their decision, rendered June 3, they set aside the "fins de non recevoir" (refusal to admit) inferred either from the secret dossier or from the pretended confessions of Dreyfus, which they judged not proved and improbable. They retained two "new facts": one, recognized by all, the fresh attribution of the bordereau; the other, the secret communication made to the judges of Dreyfus, of the document "cassule de D ..." now considered by every one as inapplicable to the prisoner. Accordingly, the Court of Cassation annulled the sentence of 1894, and ordered that Dreyfus be tried again before a court martial at Rennes.

The very day before this memorable decree Esterhazy declared to a reporter of "Le Matin" that he was indeed the author of the bordereau; but he asserted that he had written it "by order," to furnish his friend, Colonel Sandberg (whose secret agent he pretended to have been), with a material proof against the traitor Dreyfus.

XVI. The presumptions that had been admitted by the Court of Cassation in favor of the innocence of Dreyfus, were so powerful that, according to general opinion, the judgment of the court martial at Rennes could be nothing but a mere formality, destined to procure Dreyfus the supreme satisfaction at Rennes, of being rehabilitated by his peers.

But after the lies, the hatred, the insults which had accumulated during the last two years, after the work of demoralization accomplished by the press of both parties, the overexcited army had now reached the point of identifying its own honor with the shame of Dreyfus. Its suspicions having been successfully roused against civil justice, it refused to bow down before the work of the latter, although it was so straightforward; and, as Renault Morlière had foretold, the only effect that the "loi de désarmement" had was to direct upon the whole Court of Cassation the suspicions and the invective reserved up to this time for the Criminal Chamber alone.

The first victim of this fresh outbreak of passion was the Dupuy ministry. This "ministère de bas-cul" (criminating ministry), after having done everything in its power to retard the work of justice, now seemed to accept it without any reserve, and to be ready to draw any inference from it. The cruiser "Sfax," stationed at La Martinique, had been ordered to bring Dreyfus back to France. Du Paty de Clam was arrested on the charge of having taken part in the Henry forgery, an accusation rashly made by Major Cuignet, and which was bound to be rejected for lack of evidence.

General Pellieux was brought before a council of inquiry for collusion with Esterhazy; Esterhazy himself was prosecuted for the affair of the "librasting document." The cabinet felt itself threatened by the indignation of all sections of the Republican party, and made fresh advances to the "Dreyfusards." On June 5 the Chamber of Deputies voted the public plenary of the decision of the Court of Cassation—a necessary step in view of similar action taken in the case of Cavaignac's speech.

But the Chamber, which had acclaimed Cavaignac and overthrown Briatin, hesitated to start upon the course of retaliation into which Dupuy was urging it. It found a deputy (Ribot) to declare that the ministry was encroaching upon its prerogatives, and another (Pourquery de Boissereux) to propose the postponement of any decision until the court martial of Rennes had rendered its decree. This last proposition rallied the majority; nobody observed that, in thus connecting Mercier's safety with a fresh condemnation of Dreyfus, a false character was being given in advance to the trial at Rennes; out of a simple legal debate was being formed a duel between a captain and a general.

Dupuy's cabinet was finally overthrown (June 12), and the groups on the Left, in pressure of the danger of a military proceeding of "Republic and defense." On June 23 Waldeck-Rousseau succeeded in forming a cabinet, in which General the Marquis de Galliffet was minister of war.

The cruiser "Sfax" landed Dreyfus on July 1 at Fort Hennequen, near Quiberon. Hurriedly disembarked on a stormy night, he was immediately transferred to the military prison of Rennes. After five years of physical and moral torture, which he had survived only by a miracle of will-power, the unhappy man had been reduced to a pitiable state of bodily and mental exhaustion. For five weeks the attorneys chosen by his family, Desange and Labori, were busy in acquainting him as far as was possible with the remarkable events that had occurred during his absence; his attitude while the trial was progressing proved the difficulty he had in realizing the situation.

His trial began on Aug. 7, in one of the rooms of the lycée at Rennes. The court martial was composed entirely of artillery officers, except the president, Colonel Jouaust, who belonged to the corps of engineers. The public prosecutor was Major Carrière, a retired gendarme, who at the age of sixty had begun to study law. In accordance with legal requirements, the indictment was in substance the same as at the previous trial; but the only question put to the court was whether Dreyfus had delivered up the documents enumerated in the bordereau. It appeared, therefore, that only witnesses who could give evidence on this point would be heard, and such, in fact, were the instructions given by the War Office to the government commissary; but these directions were not respected by him nor by the defense. Hence the Rennes trial was but a repetition of the inextricable string of witnesses who had already been heard at Zola's trial and in the Court of
Casabianca, the greater part of whom only brought forward opinions, suppositions, or tales absolutely foreign to the question. The generals, forming a compact group which this time worked under Mercer's personal direction, delivered similar harangues and interfered in the debate continually: the president, overcome by his superior officers, exhibited much deference to them as he showed harshness and sharpness to Dreyfus. From beginning to end of the trial he made no pretense of keeping account of the facts duly established by the Court of Cassation. Esterhazy's arrows, intermingled, it is true, with lies, were held as being null and void. The voluminous correspondence which he addressed to Jouaust and to Carrière was thrown into the waste paper basket. The questions asked by one of the judges indicated that some one had spoken to him of the pretended "original bordereau," said to have been annotated by the Emperor William, and of which the bordereau simply a copy by Esterhazy.

The examination of Dreyfus himself was without interest; he confused himself to denial, and preserved an entirely military attitude, the exaggerated correctness of which did not arouse any sympathy. Several hearings with closed doors were devoted to the examination of the military and diplomatic secret dossier. General Chamouin, delegate of the War Office, had (as explained by him later, through inadvertence) incorporated in them again the false rendering of the Panizzardi telegram, together with a commentary from Du Paty. General Merrier's evidence (Aug. 12), which had been announced with much parade and bustle, was put forward in a clever speech, but brought out nothing new, unless it were a note from the Austrian military attaché, Schönfeld, which Merrier had procured by unavowed means. In this note the Austrian diplomat declared that he persisted in "believing" in the guilt of Dreyfus. The note was of the year 1895 or 1896; but a false date had been written on the copy, "Nov. 30, 1897"—a date later than the discovery of Esterhazy's handwriting, and at which, as a matter of fact, Schönfeld had completely changed his opinion.

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Major Carrière's address to the court assumed that the two votes were those of Colonel Jouaust and of Lieutenant-Colonel de Breon, a fervent Catholic, the brother of a Paris curate. As if, however, to acknowledge its doubts, the court admitted that there were "extenuating circumstances"—a thing unheard of. The judges admitted that there were "extenuating circumstances"—a thing unheard of. As if, however, to acknowledge its doubts, the court admitted that there were "extenuating circumstances"—a thing unheard of.
forced to withdraw the appeal he had laid before the council of revision. On Sept. 19, the very day on which Scheurer-Kestner died, appeared the presidential decree remitting the whole of the punishment of Dreyfus, including the military degradation. The decree was preceded by a report from the minister of war, resting various reasons for clemency. Then by an "ordre du jour," which he did not communicate even to the president of the council, General Galliffet announced that the incident was closed.

On Sept. 20 Dreyfus was set at liberty. He immediately wrote to the president of the republic a letter in which he declared an immediate restoration of his innocence and his resolution to know no rest until his honor was restored. He retired with his family to Carpentras, then to Geneva, and finally went back to settle in Paris, without causing the slightest public demonstration. Thus ended in a paradoxical result this long struggle for right. Dreyfus, liberated and restored to his family, innocent in the eyes of the world, remained excluded from the army and legally dishonored. In the senatorial elections of 1900 all the notable "Dreyfusards" (Ranc, Siegfried, Thevenet) were returned to the Chamber of Deputies.

On July 12, 1906, the Supreme Court of France decided that there was no inadmissible evidence against Dreyfus and ordered his immediate reinstatement in the army. As soon as this order was carried into effect, Dreyfus was promoted to the rank of major and created a knight of the Legion of Honor; at the same time legal action was begun against those who had tried to ruin his career.


The principal potential allies were those of Bernard Lazare, Jean Jaurès (Les Proces), Joseph Reinach ("L'affaire," Les Proces, etc.), Léon Zola (La Vérité en Marche, in G. Clemenceau, J. Hugon, Jean Jaurès, A. Récipon, Victor Hugo, L. Zola, etc.). However, General Mercier, who had declined to publish the affair in the press, was opposed by the government to publishing the affair, and the government was always opposed to publishing the affair. The government was always opposed to publishing the affair, and the government was always opposed to publishing the affair. The government was always opposed to publishing the affair, and the government was always opposed to publishing the affair.

In 1906 he was reinstated with the rank of brigadier-general to date from 1903, was subsequently promoted to general of division and made minister of war in M. Clemenceau's cabinet (1900).

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