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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 Shaul; Solomon, not Shelomoh, etc.

2. The spellings of names that have gained currency in English books on Jewish subjects, or that have become familiar to English readers, are generally retained; cross-references are given when topics are treated under forms 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</th>
<th>Transliteration</th>
</tr>
</thead>
<tbody>
<tr>
<td>ב</td>
<td>b</td>
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<tr>
<td>ג</td>
<td>g</td>
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<td>ד</td>
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<td>y</td>
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<tr>
<td>ק</td>
<td>q</td>
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<tr>
<td>ה</td>
<td>h</td>
</tr>
</tbody>
</table>

Note: The presence of dagesh lene is not noted except in the case of א. Dagesh forte is indicated by doubling the letter.

5. The vowels have been transcribed as follows:

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>Transliteration</th>
</tr>
</thead>
<tbody>
<tr>
<td>כ (kamez)</td>
<td>כ</td>
</tr>
<tr>
<td>כ (kamez hatuf)</td>
<td>כ</td>
</tr>
<tr>
<td>צ</td>
<td>ts</td>
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<tr>
<td>ש</td>
<td>sh</td>
</tr>
<tr>
<td>ה</td>
<td>h</td>
</tr>
</tbody>
</table>

The so-called "Continental" pronunciation of the English vowels is implied.

6. The Hebrew article is transcribed as ha, followed by a hyphen, without doubling the following letter. [Not hak-Kohen or hak-Cohen, nor Rosh ha-shshanah.]

B. — Rules for the Transliteration of Arabic.

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

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Transliteration</th>
</tr>
</thead>
<tbody>
<tr>
<td>خ</td>
<td>kh</td>
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<td>م</td>
<td>m</td>
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<tr>
<td>ن</td>
<td>n</td>
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<td>س</td>
<td>s</td>
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<tr>
<td>در</td>
<td>dr</td>
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<td>ض</td>
<td>dzh</td>
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<td>ض</td>
<td>dzh</td>
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<td>ض</td>
<td>dz</td>
</tr>
<tr>
<td>ت</td>
<td>t</td>
</tr>
<tr>
<td>ح</td>
<td>h</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>أ</td>
<td>a</td>
</tr>
<tr>
<td>إ</td>
<td>e</td>
</tr>
<tr>
<td>و</td>
<td>u</td>
</tr>
</tbody>
</table>

No account has been taken of the imalah; i has not been written e, nor u written o.

*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.
3. The Arabic article is invariably written al, no account being taken of the assimilation of the ی to the following letter; e.g., Abu al-Salt, not Abu-l-Salt; Nafis al-Daulah, not Nafis ad-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., Risalah dah al-Kursiyy, but Hitat al-Aflak.

5. No account is taken of the overhanging vowels which distinguish the cases; e.g., 'Amru, not 'Amrra or 'Amrran; Ya'qub, not Ya'qubun; or in a title, Kitab al-Amanat wa'l-Vakifat.

C.—Rules for the Transliteration of Russian.

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

\[
\begin{array}{llllll}
\text{A} & a & \text{H} & u & \text{n} & \text{s}\text{hch} \\
\text{B} & b & O & o & \text{T} & \text{a} \\
\text{U} & \text{v} & \text{P} & \text{i} & \text{y} & \\
\text{I} & \text{r} & \text{R} & \text{e} & \text{g} & \\
\text{A} & \text{a} & \text{C} & \text{e} & \text{h} & \text{y} \\
\text{E} & e & \text{e} & \text{e} & \text{e} & \text{e} \\
\text{Z} & \text{zh} & \text{Y} & \text{u} & \text{O} & \text{y} \\
\text{A} & a & \Phi & \phi & \text{F} & \\
\text{I} & \text{i} & \text{X} & \text{x} & \text{O} & \\
\text{K} & k & \Pi & \text{u} & \text{V} & \text{a} \\
\text{L} & \text{I} & \text{v} & \text{C} & \text{h} & \text{h} \\
\text{M} & \text{m} & \text{M} & \text{sh} \\
\end{array}
\]

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 Kimhis (or Kamhis) under Kimhi; Israel ben Joseph Drobolcor under Drobolcor. 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 Michael; to Samuel Kani from Samuel Aucr Daccola; to Jediah Penuf from both Bedersi and En Bonet; to John of Avignon from Moses de Roquemurous.

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 words d', de, da, di, von, von, y, of, ben, ha, ibn* are arranged under the letter of the name following this word; e.g., de Pomis under Pomis, de Barrios under Barrios, Jacob d'Ilecas under Ilecas. The order of topics is illustrated by the following examples:

<table>
<thead>
<tr>
<th>Name</th>
<th>Transliteration</th>
<th>Transliteration with additional information</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abraham of Augsburg</td>
<td>Abraham de Balnes</td>
<td>Abraham ben Benjamin Aaron</td>
</tr>
<tr>
<td>Abraham of Avila</td>
<td>Abraham ben Baruch</td>
<td>Abraham ben Benjamin Zeeb</td>
</tr>
<tr>
<td>Abraham ben Azriel</td>
<td>Abraham of Beja</td>
<td>Abraham Benveniste</td>
</tr>
</tbody>
</table>

* When Ibn has come to be a specific part of a name, as Ibn Ezra, such name is treated in its alphabetical place under "I."

Note to the Reader.

Subjects on which further information is afforded elsewhere in this work are indicated by the use of capitals and small capitals in the text; as, AbrA ABRA; PUMHEDTA; VOCALIZATION.
**LIST OF ABBREVIATIONS**

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

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Meaning</th>
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<tbody>
<tr>
<td>Ab.</td>
<td>Abbot</td>
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<td>Ab. R. N.</td>
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<td>Ab. de la</td>
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DREYFUS-BRISAC, LOUIS LUCIEN: French physician; born at Strasbourg Feb. 3, 1849; died May 5, 1903; studied in his native city, and afterward at the Paris Faculté de Médecine, where he became house surgeon in 1873, and titular physician in 1878. He was clinic superintendent for aments of children in 1879. In 1894 he became physician at the Lariboisière Hospital. He was appointed a member of the Superior Council for Public Aid at its formation in 1888, and was mainly instrumental in securing the passage, in 1889, of the law providing free medical aid. Dreyfus-Brisac is a member of the medical commission of the Women's Union of France. At the Paris Exposition of 1890 he was appointed vice-president of the second section of the Congress of Public Aid. Among his publications are: "De l'Éctere Hémiapheique" (1875); "De l'Asphyxie Non Toxique" (1880); "Traitement du Diabète Sulfé" (1884); "De la Phthisie Aiguë" (in collaboration, 1882). He is also the author of papers in the "Gazette Hebdomadaire" and elsewhere. He has been Chevalier of the Legion of Honor since 1893.

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DRIBIN. See MOHILSKY GOVERNMENT.

DRINK-OFFERING. See Sacrifice, The.

DRINKING-VESSELS: Less is known of the form and material of the drinking-vessels of the Hebrews than of those of the Greeks and the Romans. The water-skin ("hemet," Gen. xxi. 15, 19; "ob," Job xxi. 19; and "nod," Judges iv. 19), made of the hide of the goat and the kid, and still used among the Bedouins, certainly dates from very early times. It served both as a receptacle for water and for milk and as a drinking-vessel. The Israelites probably first saw earthen drinking-vessels in Palestine, where they were used by the common people. The wealthy had metal—usually silver—ones (Gen. xlviii. 2), or probably of bronze. It may be safely assumed that these metal vessels were first imported by the Phenicians, and that the Israelites learned from them how to work the metals (compare 1 Kings vii. 23 et seq.). While those of the kings were of gold (1 Kings x. 21; II Chron. ix. 21 [A. V. 20]) or probably of bronze. In regard to form the vessels may be divided into two groups: viz., (1) cups and (2) bowls. A cup was usually called "kos," a designation applied both to the cup of the poor man (II Sam. xii. 8) and to that of the king (Gen. xi. 13, 21). I Kings vii. 20 shows that the rim was often bent, and Isa. lii. 17, 22 indicates that the sides were bulging. In Gen. xiv. 3, 16 et seq. the term "gablan" is used to designate "Joseph's cup," which, according to Jer. xxxv. 5, seems to have been larger than a kos, and was probably a chalice or a goblet. The same applies perhaps to "kubb'al" (Jer. lii. 17), to which the accompanying word "kos" is probably a gloss.

"Kefor" (I Chron. xxviii. 17; Ezra i. 10, viii. 37) means "cup," as is evident from the Assyrian "kapru," and from the Neo-Hebraic and Judeo-Aramaic "kefor" (compare Ewing's combination with "za" = "bulging," in Nabonassar Inscription No. 27). The bowl, which was called "sefel," was used for holding milk (Judges vi. 25) and for drawing water (Judges vi. 28). Judges v. 25 shows that in addition to the bowls of ordinary size there were larger ones, evidently designed for guests of honor, who were served with double portions (Gen. xliii. 34; I Sam. ix. 23 et seq.), not only of meat, but also of drink; hence the use of the phrase "sefel addirim" (loosely chise).

The word "saf" mentioned in I Kings vii. 50; II Kings xiv. 14; and Jer. lii. 19 probably refers to a bowl also. In Ex. xii. 22 and Zech. xii. 2 a saf is used at the sacrifice. The "aggan" mentioned in Cant. vii. 3 is not a bowl for drinking, but rather for mixing wine with spices; hence "saf" in Septuagint. The "kad"—mentioned in Gen. xxiv. 14 et seq., which was carried on the shoulder, and from which Hophak gave Eliezer water (Gen. xxiv. 18)—was used for drawing water (comp. Eccl. xii. 6) rather than as a drinking-vessel (comp. "deli," Isa. xxv. 15). Jugs were also used as drinking-vessels; in I Sam. xxvi. 10 a "zaphahat" (cruse) is mentioned, probably a bulging jug carried on journeys as a drinking-vessel. "Nehal," which has a similar meaning, may have originally designated a water-skin (1 Sam. i. 24, x. 3, etc.), but later it undoubtedly signified an earthen vessel (Isa. xxx. 14; Lam. iv. 5). "Bakbuk" (der. xix. 1, 16; I Kings xiv. 9), also meaning an earthen vessel, was perhaps used for drinking purposes.

E. G. H.
DSSEA: Russian city in the government of Vitebsk. The population in 1897 was 4,237, of whom 2,856 were Jews. There were 657 artisans (including 229 masters) and 156 day-laborers. Among its charitable institutions may be noted the Bikkur Holim, and among its educational institutions a county school with 130 pupils (7 of whom are Jews) and a day-school with 70 pupils (12 of whom are Jews).

Drissa existed as early as the fourteenth century, and Jews are mentioned there in connection with the lumber trade in 1547 ("Regestyi Nadpisi," No. 464). Situated on the Drissa, an affluent of the Duna, Drissa was a center for the export of lumber and grain to Riga and Danzig, a trade which was entirely in the hands of the Jews.

DRIVER, SAMUEL ROLLES: English Christian Hebraist; born at Southampton Oct. 2, 1846; regius professor of Hebrew (in succession to Pusey) and canon of Christ Church, Oxford, since 1888; member of the Old Testament Revision Company, 1876-84.

Together with T. K. Cheyne and Roberton Smith, Driver has been one of the foremost champions of Biblical criticism in England. Driver approached it from its linguistic side ("Jour. of Phil.", 1893, pp. 201-208). His first contribution, "A Treatise on the Use of the Tenses in Hebrew" (Oxford, 1874; 3d ed., 1882), has remained the most complete presentation of the subject. Driver has defended his position before several Church congresses (e.g., in 1885); his attitude has frequently been criticized from a theological point of view (see, for example, "The Guardian," 1900, pp. 1419 et seq.; Robinson, "Early Religion," p. xii.), while Cheyne complains that Driver is not a sufficiently representative exponent of modern higher criticism ("Introduction to the Book of Isaiah," p. xii.). In matters of criticism Driver has always taken a conservative view, showing much moderation and sympathy with the orthodox position. For him "the Old Testament is not a systematic treatise on theology, but the record of a historical revelation, which, just because it was historical, passed through many successive phases, and was completed gradually"; and the conclusions at which it arrives "are not the fact of revelation, but only the form. They help to determine the stages through which it passed, the different phases which it assumed, and the process by which the record of it was built up. They do not touch either the authority or the inspiration of the scriptures of the Old Testament" (compare his "Isaiah," Preface, and "Introduction," p. viii., New York, 1891). He takes a similar position in regard to the results of archeological and anthropological research; holding that though these results have thrown the Hebrews out of the isolated position which they, as a nation, seem previously to have held, they "do not, in any degree, detract from that religious preeminence which has always been deemed the inalienable characteristic of the Hebrew race." ("Hebrew Authority," p. 7).


DRIBORICZER, ISRAEL NAHMAN BEN JOSEPH: Talmudic scholar and preacher of Stanislaw (according to Ghirondi he came from Ostrog, Russia); died at Safed early in the nineteenth century. He was a pupil of Israel Baal Shem Tob, and after having been rabbi and rosh yeshibah in several towns of Germany, he undertook a long journey in order to publish his works. He stayed for several years at Leghorn, where his books were printed; and then went to Palestine, where he died. He wrote the following works: "Emet le-Yaakov," funeral dirges, 1794; "Bemidlat Yisrael," a commentary on Ecclesiastes, on "Alef Beter" of Elijah ha-Levi, 1839; "Pekudat ha-Meelekh," containing novels on Maimonides, and funeral dirges, 2 vols. 4


DROMEDARY: A variety or choice breed of the camel proper, or one-humped camel; much taller
and longer in the leg than the ordinary camel, of a more slender shape, and generally of a very light color. Its speed is considerable, reaching eighty miles a day. Zoologists include all varieties of one-humped camel under the name Camelus dromedarius, in contradistinction to the Camelus bactrianus, or two-humped camel. As the two species interbreed successfully and the offspring is able to procreate, some assume that they are only two varieties of one species; but as the Camelus dromedarius has not yet been found in a wild state, the question cannot be settled.

The word "dromedary" occurs four times in the English versions; viz., twice in both the Authorized and the Revised Version as a rendering of the Hebrew "bekor" (Isa. lx. 6) or "bikrah" (Jer. ii. 23), and twice in the Authorized Version alone, to render the Hebrew "rekesh" (1 Kings v. 8 (A. v. iv. 20) and Esth. viii. 10). But in neither case is the rendering correct. "Rekesh" means rather a swift steed, as the Revised Version has it; and "bekor" designates the young of the camel up to nine years, and not any special variety or breed.

**Bibliography:** Tristram, Natural History of the Bible, s.v. Wood, Bible Animals, s.v. E. G. H. H. H.

**DROPSE, MOSES AARON:** American lawyer, and president of Gratz College; born in Philadelphia, Pa., March 9, 1821; died there July 8, 1905. He began life as a store-boy, later learned watchmaking, and afterward studied law under Benjamin Harris Brewster.

After his admission to the bar (1851) he took an active interest in public affairs, was the candidate of the Whig party for mayor of the Northern Liberties district of Philadelphia in 1852, and, like most members of the party, was strongly opposed to slavery.

Dropse has been instrumental in the development of railways in Philadelphia; and after acting as president of the Lombard and South Street Passenger Railroad (1862-82), he became (1888) president of the Green and Coates Street Passenger Railroad, which position he still holds (1903).

In 1870 he became chairman of the commission appointed by the legislature for the construction of a bridge over the Schuylkill River.

Dropse has always taken a deep interest in Jewish charitable and educational work. He has been a director of the Hebrew Pulp Society; a member of the board of "adjunta" (directors) of the Sephardic Congregation Mickvé Israel; and was one of the charter members, and for more than forty years an officer, of the Hebrew Education Society of Philadelphia, having acted as secretary, vice-president, and (twice) president. He is now (1905) an honorary life-member of the board of officers.

Dropse was also president of Masmonides College from 1897 to 1873, and has been president of the Philadelphia branch of the Alliance Israélite Universelle since 1888 and of Gratz College since its foundation in 1893. From 1869 to 1891 he was president of the Micracontinental Club.

Owing to failing eyesight, Dropse in 1885 retired from the practice of the law. He has translated and edited Machackey's "Handbook of the Roman Law" (1888), and in addition has published (1892) a separate work on "The Roman Law of Testaments, Codicils, and Gifts in the Event of Death (Mortis causa Donations)."

Besides a "Panegyric on the Life of the Rev. Isaac Leeser," Dropse has written pamphlets on "The Life of Jesus from and Including the Accusation Until the Alleged Resurrection, with an Account of the Cross-Crown of Thorns," and "Reform Judaism and the Study of the Hebrew.""
Drumont set out to harm Jews. He then issued his famous work in two volumes: "La France Juive Devant l'Opinion" (1886), and "La Fin d'un Monde" (1888). "Derniere Bataille," "Testament d'un Antisemite" (1889), etc. The work, of course, is written to arouse widespread interest, and was soon translated into several languages. Because of it, Drumont fought several duels, notably with Charles Laurent and Arthur Meyer. In addition, Drumont wrote the following books to explain his previous work: "La France Juive Devant l'Opinion" (1886), "La France Juive, une question de Vérité" (1887), "La France Juive, une question de Vérité" (1888), "Liberte," "Gaulois," and "Petit Journal." During the seventies he published several volumes dealing with historical and financial themes.

In 1886 Drumont withdrew from the staff of the "Liberte" (owned by Pereire, a Jew), claiming that the newspapers were unduly controlled by the Jews. He then issued his famous work in two volumes, "La France Juive," a book which may be regarded as the beginning of the anti-Semitic movement in France. It gives an account of the Jews of that country, and analyzes the Jewish element of the French nation. The work, of course, is written from an intensely prejudiced point of view. It has passed through more than one hundred editions, arousing widespread interest, and was soon translated into several languages. Because of it, Drumont fought several duels, notably with Charles Laurent and Arthur Meyer. In addition, Drumont wrote the following books to explain his previous work: "La France Juive Devant l'Opinion" (1886), "La France Juive Devant l'Opinion" (1887), "La France Juive, une question de Vérité" (1888), etc.

Monteigne the Panama affair, in which several Jewish financiers were prominently involved, gave rise to Drumont's agitation great popularity, and in September, 1892, he founded the "Libre Parole," a daily journal of rabid anti-Semitic tendencies. Jewish financiers were prominently involved, gave rise to Drumont's agitation great popularity, and in September, 1892, he founded the "Libre Parole," a daily journal of rabid anti-Semitic tendencies. For his anti-Panama articles, Drumont was condemned to three months' imprisonment. In 1893 he was an unsuccessful candidate for the representation of Amiens; the following year he retired to Brussels. The Dreyfus affair helped him to regain popularity, and in 1898 he returned to France and was elected deputy for the first division of Algiers, but was defeated as a candidate for reelection in 1902.


D. A. M. F.

Drunkenness in Law: The Talmud, speaking only once of drunkenness in its relation to responsibility for contracts or for crimes; namely, in the following baraita (Er. 65a):

"A drunken man's purchase is a purchase; his sale is a sale; if he commits a capital offense, they put him to death; if he does not, he is punished by stripes; they beat him; in a word, he is deemed of sound mind for all purposes, except that he is free from prayer (otherwise the recital of the prayer is forbidden to the drunken man)." Dr. Baer says: "All this is true only until the man has gone as far in his drunkenness as Lot went; but when he has gone as far as Lot, he is free from everything."

These rules are followed by all the codes; e.g., Maimonides, "Yad." Makot, xxix.; Shulhan Aruk, Hoshen Mishpat, 223, 22.

Speaking broadly, these principles agree with those of the English-American law. Compare, however, Fraud and Mistake, Law of.

L. N. D.

Drussilla: Daughter of Agrippa I. and Cyprus (Josephus, "Ant." xviiil. 5, § 4; idem, "B. J." 11, § 6). Born in 88. She was only six years old at her father's death (44), and was subjected to the inquest of having the portraits of herself and two sisters, Berenice and Mariamme, carried into the houses of St. James of Comana by the Roman soldiers, who rejoiced over Agrippa's death ("Ant." xix. 9, § 1). The sisters did not enjoy a good reputation, the beautiful Drusilla being even worse than her elder sisters. Her father had betrothed her to Epiphanes, son of Antiochus of Commagene; but as Epiphanes refused after Agrippa's death to keep his promise to embrace Judaism, Drusilla was married by her brother Agrippa II. to Azizos, King of Emesa, who accepted the Abrahamic covenant ("Ant." xx. 7, § 1).

Drusilla dissolved her marriage with Azizos about the year 38, the newly appointed procurator of Judea, Felix, having fallen in love with her. With the help of a Cypriot magician, whose name is variously given as "Atomos" and "Simon," he induced her to follow him, though a pagan, and to become his wife, contrary to the laws of her people (Acts xxiv. 24). Envy of her sister Berenice, who vied with her in beauty, asked in driving Drusilla to this step. Reference to Drusilla (6.) is made in a manner to suggest that she was present when Paul preached before Felix.

By Felix, Drusilla had a son, Agrippa, who, together with his wife, perished during the eruption of Vesuvius in 19. ("Ant." xx. 7, § 2.)


S. K. H.
Dublin

G. A. K.

Dublin : Chief city of Ireland. The Jewish community in Dublin is one of the oldest of those which have been founded in Great Britain since the Reformation, having been established in the first half of the eighteenth century. In the year 1719 Michael Phillips acquired some freehold ground at Drumcondra, opposite Ballybough Bridge, which he presented to the Jews of Dublin for a cemetery. Some years later the Jews of Dublin sought perm...
Dublin

Dubnow

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niary assistance from their Polish and German coreligionists in London, for the purpose of building a wall round their cemetery. Their applications were refused, but they received the desired help from the Bevis Marks congregation, which, besides defraying the expenses of the work, sent an agent from London to supervise it. The title-deeds of the Dublin Jewish cemetery were then deposited at Bevis Marks, with the archives of which congregation they are still to be found.

Toward the end of the eighteenth century (about 1791) the Dublin community worshiped in Marlborough street, "in the yard of the glass-works." But the congregation fell into decay, and its effects were seized and sold for rent. Two scrolls of the Law were, however, rescued, and for some time they remained in the possession of "the brothers Cohen." Other scrolls, which had been borrowed from the Bevis Marks congregation, appear to have been previously returned. The congregation was resuscitated in 1822, when the few remaining families joined to open a place of worship at 40 Stafford street, the residence of J. W. Cohen. In 1829 this place of worship was enlarged, and about the same time "the brothers Cohen" presented to the congregation the two scrolls of the Law which they had rescued from the former building. Six years later the congregation removed to Mary's Abbey, where it had bought a meeting house for £300. In 1842 the Mary's Abbey congregation expressed a wish to affiliate with the Portuguese Synagogue of London, but nothing appears to have resulted from the negotiations. Subsequently the congregation removed to their present building in Adelaide Road.

In recent times, in addition to the principal synagogue in Adelaide Road, there have grown up a number of minor synagogues, or "hebrahs," of which at present there are five, situated respectively in St. Kevin's Parade, Camden street, Lennox street, Oakfield Place, and Lombard street. The principal ministers have been J. Sandheim, Philip Bender, and L. Mendelsohn.

Other Jewish institutions are: the Board of Guardians (founded 1882), the Ladies' Benevolent Society, Hachnosath Orechim, and Medical Relief Society (founded 1888), and the National and Hebrew School (founded 1893), in Adelaide Road, which enrolls 160 scholars. The present Jewish population of Dublin is about 2,700. The Dublin community has for many years included a large number of cultured Jews, who have taken the highest distinctions at Trinity College.


J. I. H.

DUBNER MAGGID. See Jacob ben Wolf Kranz of Dubno.

DUBNICZA: Bulgarian town; 22 miles south of Sofia, and on the left bank of the Jerna. In tracing the origin of its population by the names of the families at present found there, one discovers French, Spanish, Arabian, Hungarian, and other elements. It is known that there were Jews at Dubnicza in 1536. Among the chief rabbis of Dubnicza were Solomon Moreno (1850-1750) and Abraham b. Samuel Alkalai (1750-1811). The Kirjali, a band of brigands that terrorized the Balkans at the end of the eighteenth century, occupied the town several times. In 1768 and again in 1794, a tribute was imposed amounting to 3,000 piastres on the first occasion, and 300 on the second. The share contributed by the wealthier Jews was determined by the assessments of Chief Rabbi Alkalai. It also appears from "Hesed le-Abraham" that the community of Dubnicza paid two classes of taxes not demanded from Jews anywhere else. Abraham Alkalai (1741-1811), a celebrated rabbi who was born at Salonica, first became prominent at Dubnicza, where he officiated for twenty years. The town esteemed him so highly that his tomb has become an object of pilgrimage.

Dubnicza has a population of 8,000, about 1,150 being Jews. The latter are chiefly engaged in various trading and mechanical occupations, and the carpet-weaving industry is entirely in their hands. The synagogues date from 1825. There is a boys' school with an attendance of 216, and two societies, a bikkur holim and an association of Zionists. The cemetery at Dubnicza contains a tombstone bearing the date 5530 (1870) and the name "Moses b. Mordekhai Frances." There are also some synagogues appendant dating from 1740.

Bibliography: Romanian Jewish Year-Book, Bucharest, 1882.

M. F.

DUNBO: Town in the government of Volhynia, Russia. According to the census of 1897 it had a population of 10,180, including 3,088 Jews. The chief sources of income for the latter are in trading and industrial occupations. There are 908 artisans, 147 day-laborers, 27 factory and workshop employees, and 6 families cultivate 90 decares of land. The town has a Jewish hospital, but no educational institutions except several hadarim. The earliest date given in connection with the Jews of Dubno is the beginning of the seventeenth century. In 1650 there were in Dubno 47 Jewish and 141 Christian taxable households.

The following list of Dubno rabbis extends from 1000 to the present time: Isaac b. Levi Hurwitz (1560-1600), son of "Shnei Luhoth ha-Berit." Samuel b. Aaron b. Levi Hurwitz (1620-49), cousin of Isaiah Hurwitz. Zevi (Rischel) b. Gyer, son-in-law of Abraham Yitzchak Shor, chief rabbi of Kishinev; author of Nuzot. Meir b. Moses Ashkenazi, the father of Shabbatei Zevi (1640); died at Dubno Nov. 25, 1666. Shabbetai ha-Bashi, martyred 1668. Abraham Hofmann (1660-65); rabbi; son-in-law of the physician Joha Michael Franzen. Nathan b. Meir ha-Kohen Rapoport, also called Nathan Lifchez; died in 1754; previously rabbi of Kremenetz (Volhynia) and Bucz (Galicia); took part in the Congress of Four Lands at the fair of Zarnów. Moses b. Joseph, died at Lemberg May 23, 1684. Israel b. Mordecai Yitzchak (also called Israel Irzinsky). Simcha b. Nathan b. Meir ha-Kohen Rapoport, died at Samborow July 13, 1717; son-in-law of Isaac b. Mordecai; replaced the latter in the rabbinate of Dubno from 1682 to 1688; rabbi of Grodno to 1714, of Lemberg to 1717; called to the rabbinate of Lemberg in the same year; he died on his way there. Joseph b. Judah Yitzchak of Lemberg, died April 13, 1705; wrote a work entitled "Ha-mish'ah Kadosh," consisting of moral precepts and a poem for the Sabbath. Samuel b. Shalom Shkhnov of Cracow, died at Hudsy June 26, 1720. Isaac b. Saul; previously rabbi of Brody and Orzech (Volhynia). Isaac

DUNBOV: Jewish community in Rome, founded 1820. It consists of about 5,000 Jews.

DUNBOVO: Jewish community in Galicia, government of Cracow. Founded 1828; consists of about 3,000 Jews.

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DUNDREY, see Derwentwater, England.

DUNSTAN, see Rochester, England.

DUNSTON, see Hull, England.

DUNSTORNE, see Preston, England.

DUNSTON, see Preston, England.

DUNSTON, see Preston, England.
Dubnow, Solomon Ben Joel: Russian poet, grammarian, and student of the Masorah; born at Dubno, Volhynia, Oct. 1738; died at Amsterdam June 25, 1813. When he was fourteen years old his parents married him to the daughter of the Talmudist Simlah ben Joshua of Volozhin. Having exhausted the knowledge of his Volhynian instructors, Dubno went to Galicia, studying there for several years Biblical exegesis and grammar under the direction of Rabbi Solomon of Cholm. Dubno soon became proficient in these branches of Jewish science, and was charged by his master with the revision and publication of his work on the Hebrew accents, "Sha'are Ne'imah" (Frankfort-on-the-Main, 1766).

From 1767 to 1773 Dubno lived at Amsterdam, attracted by its rich collection of Hebrew books. On leaving Amsterdam he settled in Berlin, earning a livelihood by teaching. Among his pupils was the son of Moses Mendelssohn, who, highly appreciating Dubno's scholarship, became his patron and friend. Dubno wrote a commentary for Mendelssohn's translation of the Bible, of which only a portion—the "Alim B-Teruahfah" (Amsterdam, 1775)—was published. See J. A. B. M. De Vries, "Moses Mendelssohn," pp. 213-215; also in the "Journal of Jewish Research," iv. 235-237. D. H. L. Simon, "Moses Mendelssohn," p. 248; also in the "Jewish Encyclopedia," iii. 189. Dubno contributed to the "Russki Yevрей," publishing his first article on the historical development of Jewish thought under the title "Gonnye Momeynt Istorii Yevreiskoi Myeli." About this time (1881) he also became editor of the foreign news department of the Russo-Jewish newspaper "Razsvyet." Disillusioned by the dispassionate analysis of the foreign news department of the Russo-Jewish newspaper "Razsvyet," Dubno in 1882 transferred his literary activity to the "Voskhod," on which periodical he has since remained an active collaborator in the field of Russo-

Dunno, Simon (Semion Markovich): Russo-Jewish historian; born at Malsk, government of Mohilev, 1860. He attended the Jewish government school of his native town, and then the district school, whence he was graduated in 1877. In search of knowledge and the means of support, Dunno moved from place to place, visiting Wilna, Dimsburg, Mohilev, and Smolensk. He earned his livelihood by tutoring, and at the same time prepared himself for university work. In 1889 he settled in St. Petersburg, where he soon became a contributor to the "Russki Yevрей," publishing his first article on the historical development of Jewish thought under the title "Gonnye Momeynt Istorii Yevreiskoi Myeli." About this time (1881) he also began his column for the foreign news department of the Russo-Jewish newspaper "Razsvyet," proving the pan-Palestinian policy of the "Voskhod," on which periodical he has since remained an active collaborator in the field of Russo-

Bibliography: De Rond, "History of the Jews in Russia," pp. 223-224; also in the "Jewish Encyclopedia," iii. 189. Dunno left a great number of essays, poems, etc., which are still extant in manuscript.

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Dubnow

Jewish history and Russian Judaism in general. Among the more important of his early contributions are his articles on Sha'arei Zedek Zalman, under the title "Shabatit Shmuel ve-Panehemosatam v XVII. Yakey" (in "Voskhod," 1883, Nos. 9-12), and on the Frankists, entitled "Frank I Yevro Sekta Christiansa Shtaynshdikh," (ib. 1883, Nos. 1-10). In 1883 he assumed charge of the critical department of the "Voskhod." He also wrote an essay on reform in the Jewish religion, entitled "Kahaya Sameamman-Kipat Kiyah Yevreynam" (ib. 1883, Nos. 3-9), which created a stir in Orthodox circles. Among his other valuable contributions on the Jewish question may be numbered his articles on the civic condition of the Jews and on the reform of Jewish school education in Russia, and his critical reviews in "Voskhod," 1882 to 1887. Another important work of Dubnow's is his monograph on the history of Hasidism ("Istoriya Chassidizma," in "Voskhod," 1888-90). This work is based on the study of original and hitherto unexploited sources.

In 1891 Dubnow set himself the task of creating among the Russian Jews an interest in their history. For this purpose he published a series of articles in "Voskhod," outlining a plan for the study of the history of the Jews in Russia, and advocating the establishment of a Russo-Jewish historical society. These articles were afterward printed in book form under the title "Ob Istraesnii Istori Ruskikh Yevreyev," St. Petersburg, 1891. Although the appeal made by Dubnow did not create such a widespread interest as he had anticipated, his efforts were seconded by many persons interested in the history of the Jews in Russia. From the many unpublished documents gathered by Dubnow from libraries and from the "plakes" of Jewish communities, he prepared a series of contributions bearing the title "Istorichestva Yevreiskaya Sotsializma," (in "Voskhod," 1890-95).

Among Dubnow's other historical studies may be mentioned his articles on the part taken by Jews in the French Revolution (in "Voskhod," 1899) and on the Jewish historian Gritz (ib., Nos. 3-6). In 1899 he published (in "Voskhod," pp. 6-12) a philosophico-historical study, "Chto Tolko Yevreiskaya Istoriia;" a German translation by I. F. Friedlander appeared in Berlin, 1899, and an English translation was published by the Jewish Publication Society of America in 1903. His "Yevreiskaya Istoriia," Odessa, 1897, a two-volume work on the history of the Jews from the beginning of the post-Biblical period up to 1882, is an adaptation of the handbooks of Jewish history by S. Baeck and M. Brann, but it also contains original contributions to the history of the Jews in Poland and in Russia. In 1900 Dubnow published a brief history of the Jews for the Jewish youth, entitled "Uchebnik Yevreiskoi Istoriia Dlya Yevreiskovo Yunoshestva," in three parts (ib. 1900-01). In the same year appeared the first part of his larger history of the Jews from the earliest to the present time, entitled "Vseobshaya Istoria Yevreiyev" (ib. 1901). The second part, dealing with the period beginning with the Babylonian captivity, is now (1902) appearing as a supplement to the monthly edition of the "Voskhod." Dubnow's recent labors, apart from his historical researches, consist in a series of letters devoted to the development of ancient and modern Judaism as regards the development of its national consciousness. These have been published in the "Voskhod" since 1897 under the title "Pisma o Starom i Novom Yevreistyve".

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The pitiable condition of the weavers has lately attracted the attention of their Jewish coreligionists. Thanks to the cooperation of the Jewish Colonization Association, several Jewish capitalists have organized the "Dnieper Jewish Dueren Manufaktury" (a stock company for the development of Dueren manufacture), with a capital of 1,500,000 rubles. Two-thirds of the shares have been taken by the Jewish Colonization Association.

The ultimate purpose of this undertaking is to reorganize and raise the level of the weaving industry among the Jews in Dubrovna and to furnish employment to those needing work. Besides the weavers there are in Dubrovna 270 Jewish artisans and 24-day laborers.

The local charitable institutions are: a society for the aid of the poor, founded by the governor of the province; a bikkur holim; and a lehima yishuvim. The Jewish children are taught in the Talmud Torah (72 pupils). There are twenty-six hadarim (210 pupils), a yeshibah (60 pupils), a government school (175 pupils, part of whom also attend the yeshibah or the hadarim), and the district school, with 80 pupils in the industrial departments.

The Dukas, Leopold: Hungarian historian of Jewish literature; born at Presburg, Hungary, 1810; died at Vienna Aug. 3, 1891. He studied Talmudic literature in the yeshibah of Moses Sofer, rabbi of Presburg; but his passion for Biblical studies, which found no sympathy in his native town, led him to the yeshibah of Würzburg, where he also devoted himself to the acquisition of a secular education. After a prolonged stay at Würzburg he returned home; but displeased with the manners of his fellow citizens, and impelled by a thirst for knowledge, he visited the principal European cities in which there were libraries containing Hebrew manuscripts. He lived successively at Munich,
Dukes was an original character, a fact due probably to his solitary life and privations. His scholarship was extensive and exact, and his works cover the fields of exegesis, Haggadah, grammar, Masorah, the history of literature, ethics, and poetry. In all of these he made many ingenious and important discoveries; and his books became indispensable supplements to those of Zunz, Rapoport, and Krochmal.

Dukes was the author of the following works:

1. "Raschi zum Pentateuch," translated into German (as Heber character) and explained, 5 vols., Prague, 1823-36.

2. "Ehrenruf und Denksteine zu einem Königlichen Pasteurtheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheiltheilthe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Instantly Dunash takes it and brings it to the Courtyard of Death [Hazarmavet, seemingly the purgatory mentioned in the Testament of Abraham, xiv. 23], where the spirits are gathered, and if the soul be that of a righteous one, the call goes forth: "Make room for this N.N., the righteous!" Then it ascends from department to department, according to its merit, until it beholds the face of the Shekinah. If the soul be that of a wicked one, it descends from department to department according to its demerit." (Midr. Teh. loc.; Jellinov, "Bet ha-Midrash," v. 45 et seq.).

DUMASHEVSKI, ARNOLD BORISOVICH: Russian lawyer; born at Mohilev-on-the-Dnieper in 1836, of poor Orthodox Jewish parents; died at St. Petersburg in 1887. He received his first instruction in the heder, but ran away from home at the age of fourteen, and entered the Agricultural School at Goriagoretsk, from which he graduated in 1855. During this time he was left entirely to his own resources. By his exceptional abilities he attracted the attention of his instructors, who took a great interest in him. After leaving the school Dumashevski found employment at the office of the Foreign Emigration Committee in Odessa. Here he was noticed by the Russian surgeon and philanthropist Proumov, who helped him to enter the Richelieu Lyceum of that city; and there he studied law. Later he attended the University of St. Petersburg, graduating in 1862. Here again his abilities attracted the attention of the authorities, and he was sent abroad on the expense of the government to complete his law studies, a professorship being promised him on his return. After his return in 1865 a new law was passed prohibiting Jews from occupying professors' chairs of legal and of political science. He accepted a position in the Ministry of Education, and later he served in the Ministry of Justice, by which, for valuable services on the Committee for Reforming the Legislation of Poland, he was appointed first secretary of the third department of the Senate.

Dumashevski was for many years one of the editors and finally the owner, of the "Sudebnik Yevstik" (Messenger of Judicial Affairs), and was author of the following articles and works on jurisprudence: "Nashe Pravovoye Edenie," etc., in the "Jurnal of the Ministry of Justice," 1867. "O Predelakh Vlasti Kassatsionnoho Departamenta," etc. (Systematic Collection of the Decisions of the Appeal Department of the Senate), 1887, and "O Syly Kassatsionnykh Ryshenii." His chief work is "Sistemaiski Svoi Sudebn Kassatsionnovo Departamenta," etc. (Systematic Collections of the Decisions of the Appeal Department of the Senate, with notes by Dumashevski), St. Petersburg, many editions. Of special interest are pertaining to the Jews: the articles: "Nuzhen li Zhournal diya Yevstik" and "Kolom Yevster" (Do the Jews Need a Special Periodical, and in What Language?), published in "Rusiiski Invalid" in 1859; "Bruck po Bibliykomu Talmudheshoskomu Pravy" (Marriage According to Biblical and Talmudic Law), in "Biblioteka diya Otsenilya," 1861; "Yevreii Zemledelytsy" in Russian "Jewish Agriculturists in Russia," in "Vystrik Izmepr. Russkovo Geogr. Obshchestva." Dumashevski advocated a practical tendency in the study of civil law, opposing the historic-philosophical side; and at the same time he was a partizan of the dogmatic development of Russian civil law. In his will he left 96,000 rubles to the University of St. Petersburg under the condition that this be entered as a gift "from the Jews Dumashevski."

DUNABURG. See Dvinsk.

DUNASH BEN LABRAT: Philologist and poet of the tenth century. For the name "Dunash," which Joseph Kimhi on one occasion ("Sefer ha-Shifim," p. 62), for the sake of the rhyme, writes ד"עשת ("Dunash"), see DUNASH BEN TAMIM. "Labrat" (לבראט, generally written without ה, הולך does not occur elsewhere as a given name; hence "Ben Labrat" may be the family name. "Labrat" has been explained as "Laurat" (Steinschneider, "Jew. Quart. Rev." xiv. 180) and as "Librat," "Librado" (Derenbourg, "Opuscules," p. 5). Both of Dunash's names, therefore, are of Romance origin. Abraham ibn Ezra Hebraizes "Dunash" into "Adonim"; Dunash himself employed the Biblical name "Adonijah," which is a mnemonic device containing the Hebrew letters ("Criticism of Saadia," No. 6). Dunash was of Levitical descent (Moses ibn Ezra calls him "Al-Levi"), and to this origin also his pupil Jehuda b. Shemot dedicated a few panegyric verses. (Pomorie Treatise, verses 10-16). Dunash's family came originally from Bagadl, although he himself was born in Piz (Moses ibn Ezra).

While still young, though doubtless equipped with a rich fund of knowledge, Dunash, perhaps induced by the origin of his family, journeyed eastward and became a pupil of the renowned gaon of Sura, Saadia, whom, in his tract against Menahem b. Saruk, he proudly designates as his master. The term employed by Dunash in this connection (מְלֹא, verse 101; the pupils of Menahem more clearly express it as עֶבֶד, verse 100) is responsible for the singular belief that Dunash was a grandson of Saadia. But a Pupil of the pupils of Menahem (p. 27) Saadia, expressly designates him as the "least important of the pupils of Saadia."

Dunash himself relates that he submitted his Hebrew verses, containing the first application of an Arabic meter, to the gaon, who expressed his astonishment at this innovation in the words: "Such a thing has hitherto been unknown in Israel." Dunash was, therefore, still very young when he adapted the Arabic meter to Hebrew poetry. This innovation created a new epoch for Hebrew poetry, and was probably inspired in North Africa, where Ibn Kafraisy and Dunash ben Tsimin prepared the way for a systematic comparison of New of the Hebrew and Arabic—a combination Hebrew parison to which Ibn Labrat afterward gave his indorsement in his tract against Menahem. It may be accepted as a historical fact that Dunash was the founder of the new Hebrew meter. He is as such regarded by...
Dunash and Hasdai have nothing in common. It is probable, however, that the former obtained the position previously occupied by Menahem. But the pupils of the latter arose to defend the scientific standing of their teacher, who probably died soon after his humiliation and without replying to Dunash’s criticism. Three of them collaborated in the preparation of an important polemical work, in which they adopted the half-metrical, half-prosaic form employed by Dunash. In this work they opposed the view of Dunash and defended the honor of their master and of their fatherland, claiming that Dunash had sought to humble not only Menahem, but the Jewish scholars of Spain in general. It is certain that the conduct of Dunash—the foreigner, who doubtless boasted also of his sojourn in the Babylonian high schools—aroused the resentment of the native scholars. Dunash was probably too proud to reply to this attack in person, and therefore committed the task to his pupil Jehudah b. Sheshet, whose still more violent polemic, characterized by a coarse satire, undoubtedly contained many arguments inspired by his teacher. With this tract, which at the same time sounded the praise of Dunash, the literary feud engendered by Dunash’s attack upon Menahem seems to have ended. This quarrel inaugurated the golden age of Hebrew philology.

Results of Dunash’s Polemics

The genealogy of Jewish scholars—aroused the resentment of the native scholars. The greater part of the work, however, consisted of scattered notes. In this criticism of Saadia (which Abraham ibn Ezra answered by the tract entitled “Sefat Yetzer”) the doctrine of the triconsonantal nature of the weak roots already finds clear expression. It was the study of Arabic which enabled Dunash, like Hayyuj at a later period, to arrive at this knowledge. But the latter, upon the basis of his discovery, proceeds to the systematic elucidation of the conjugation of the before-mentioned verbs; while Dunash does not go beyond the statement that the first, second, or third root-letter is weak and may be eliminated. Owing to its incomplete form, this second writing of Dunash’s was never published by him; nor is there the slightest evidence of its existence before Ibn Ezra, who praises Dunash by stating that “he was the only one before Hayyuj who awakened somewhat from that slumber of ignorance which, like a deep sleep, still held others in its bonds” (“Safet Yetzer,” p. 355; Bacher, “Abraham ibn Ezra als Grammatiker,” p. 87). Ibn Ezra’s contemporary R. Jacob Tam, the eminent grandson of Hasdai, in a very interesting work defended Menahem b. Saruk against the criticism of Dunash; but Joseph Kimhi (in “Sefit ha-Galil”) sided with Dunash. Thus were the great feuds that agitated Spain during the tenth century revived in France two centuries later.

The first work of Dunash was published from a codex of the Bodleian Library (Neubauer, “Cat. Bodl. Hebr. MSS.” No. 1449), together with Jacob Tam’s criticism of it, by H. W. J. J. (Critique du Comte Recensions,” London, 1890). The second was edited by H. Schröter from a manuscript (No. 37, 214) in the British Museum (“Kritik des Dunash b. Laben,” Breslau, 1886). The genuineness of this
The poems of Dunash ibn Labrat were early forgotten (Al-Harizi, “Tabahkoni,” I., only a few religious verses having been preserved, which accurately reveal the name of Dunash, or Dunash ha-Levi (Makor Vitry, ed. Hurwitz, p. 175; Zunz, “Literaturgesch.” p. 454). One of these verses is still included in the Sabbath songs of the prayer-books (Birk’s “Gebetbuch,” p. 357). Perhaps it is the poet Dunash, the creator of the new verification, that Solomon ibn Gafiro, the elaborator of it, has in mind when he praises Samuel ha-Nagid with the words, “O Samuel, dead is Ben Labrat, and then hast taken his place. Were he living, he would have bowed to thee” (“Shir Shelomoh,” No. 54).

BIBLIOGRAPHY: Wertheim and Wiesenthal, “Die Judische Erforschung,” ii, 169-171; Al-Harizi, “Haggot ha-Vehod”; Dunash ibn Labrat (Hebrew); ibid., “Haggot ha-Vehod” (Hebrew); ibid., “Haggot ha-Vehod” (Hebrew)."}

In the history of Hebrew philology Ibn Tamim ranks as one of the first representatives of the systematic comparison of Hebrew and Arabian. In his “Moznayim” (Preface) Abraham ibn Ezra mentions him as grammarian. Between Saadia and Judah ibn Kuraish, and speaks of him as the author of a book “composed of Hebrew and Arabic.” Moses ibn Ezra says that Ibn Tamim compares the two languages according to their lexicographical, not their grammatical, relations, and in this respect is less successful than Ibn Baren and Abraham ibn Nahman at a later period. The latter also criticized certain details of Ibn Tamim’s book. In the Yezirah commentary Ibn Tamim says: “If God assists me and prolongs my life, I shall complete the work in which I have stated that Hebrew is the original tongue of mankind and older than the Arabic; furthermore, this book will show the relationship of the two languages, and that every pure word in the Arabic can be found in the Hebrew; that the Hebrew is a purified Arabic; and that the names of certain things are identical in both languages.” In addition, “We have obtained this principle from the Danites, who have..."
come to us from the land of Israel." he certainly alludes to the well-known Eldad ha-Dani. Abraham ibn Ezra (commentary on Exod. xii. 6) mentions the interesting detail that Ibn Tamim believed he could recognize the diminutive form of Arabic names in several noun-formations of the Biblical Hebrew (for instance, "pim"; II Sam. xii. 20). The statement cited by Samuel Dathan (end of fifteenth century), according to which the Mohammedans believe that Ibn Tamim was a convert to Islam, is erroneous, and is probably due to the fact that Ibn Tamim is often quoted by Mohammedan writers.


DUNAYEVSKY: Village in the government of Podolia, Russia. It had a population (1898) of 15,000, of whom 7,000 were Jews. The chief sources of income for the Jews are from trade and industrial occupations. The most important articles of commerce are timber, grain, and cloth. Several of the merchants do a fairly large business. From funds collected for charitable purposes a wood-yard has been established, where the poor can buy wood at a reduced price. See Podolia.

Bibliography: Yevshob, 1898, No. 4.

D. R.

DÜNNER, JOSEPH HIRSCH: Rabbi; born at Cracow Jan., 1828; received his rabbinical education at his native place; studied philosophy and Oriental philology at Bonn and Heidelberg. In 1862 he was called from Bonn to the rectorate of the Nederlandsch Israelitisch Seminarium in Amsterdam. His ability soon made it famous as a school of Jewish theology, ancient languages, and religious philosophy. In 1874 he was made chief rabbi of the Amsterdam community and of the province of North Holland, and though he belongs to the strictly Orthodox party, no dissension has marred his administration. The government recognized his ability and activity by decorating him with the Order of the Lion of the Netherlands.

Dünnér is known by his researches on the Halsah of the period of the Tannaim, and by his disquisitions on the Tosefta. According to him the Tosefta originated after the close of the Talmud, being edited by a redactor who had before him an ancient, or at least fragments of an ancient, Tosefta. He asserts that a comparison of the texts contained in the collections of the Tannaim with the two Talmuds will substantiate his contention. Dünnér has acquired a reputation as an orator. He has written: "Die Theorien über Wesen und Ursprung der Tosephthi, Kritisch Dargestellt," Amsterdam, 1874; "Glossen (Haggadot) zum Babylonischen und Palastinensischen Talmud," (in Hebrew), 4 vols., Frankfort-on-the-Main, 1896-1903; "Kritische und Erläuternde Anmerkungen zu Bedarch's Choroth Tochmiz," Amsterdam, 1865; "Leerdenemen," 5 vols., d. 1897-1901. Besides these works he has contributed to the "Joodsch Letterkundige Bijdragen," "Mo- natschrift," "Weekblad voor Israeliten," and "Israelitische Letterbode."
to a Franciscan monk, who interpreted it in a spirit not very friendly to the Jews ("Questiones Miscellaneae," qu. 6, art. 21; "Opera," iii. 477).

The influence of Gabril's philosophy shows itself particularly in the doctrine which is at the foundation of one of the most important differences between the Dominicans and the Franciscans. As early as Alexander of Hales, the founder of the Franciscan theological school, the view is expressed that not only corporeal, but also spiritual, substance is compounded of matter and form. This view is held also by William of Lamoüro, Bonaventura the Mystic, Roger Bacon, and Raymond Lully, who were all members of the Franciscan Order. Stoutly rejected by the Dominicans, this fundamental concept of Gabril's philosophy was adopted by Duns Scotus and incorporated into his system as an integral part. In his "De Herm Principis" (qu. 8, art. 4; "Opera," iii. 51) he expressly declares, in opposition to Aquinas, in favor of a return to the standpoint of Avicebron.

The metaphysical and cosmological system which is advanced in this work, presupposes Gabril's doctrine of a unitary, universal substance underlying all created things, both corporeal and spiritual. In elaborating this doctrine Duns Scotus, as might be expected of an independent thinker of his type, follows his own individual bent. But as regards the fundamental principles, the dependence of his system upon Gabilor is so marked that in the words of Stoélk ("Gesch. der Philosophie des Mittelalters," ii. 88), "his work gives the impression of a running commentary on the metaphysics of Avicebron."

Strange to say, Duns Scotus makes no mention whatever of Gabril's teaching on the will. In his other works, which are mainly in the nature of a commentary on the Bible, and in which, therefore, there is little occasion for a systematic substantiation of his theological doctrines, Duns Scotus rarely refers to Avicebron.

With Maimonides, too, Duns Scotus shows more than one point of contact. Like Thomas Aquinas, he follows the statements of Maimonides concerning belief and knowledge, or the relation of revelation and reason, which statements are all, in their essential points, traceable back to Saadia as their first source (see Guttmann, "Die Religionsphilosophie des Saadis," pp. 24-25: idem, "Das Verhältnisse des Thomass von Aquino," etc., pp. 32 et seq.). "The doctrine concerning the existence and freedom of God," says Duns Scotus, referring to Maimonides, "had to be imparted to the Israelites by means of revelation, although it may indeed be demonstrated by human reason. Such a revelation was necessary in view of the fact that the culture of the Israelites was of an imperfect order, and also because they were inclined to idolatry" (comment. in Sent. i., dist. 2, qu. 3, v. 294; compare "Morch Nebukim," ii. 81). "Altogether, it can not but be helpful to a people that even truths accessible to reason should be authoritatively communicated to them; since there is a general indecision in regard to the discovery of truth, and the powers of comprehension of the average man are limited; and, finally, for the reason that errors are apt to creep into speculations independently carried on, giving rise to doubts. Through an authoritative communication or revelation such a danger is obviated" (Duns Scotus, in "Moreh Nebukim," i. ch. xxiv.; Munk, "Guide," i. 118-120).

In connection with Aquinas' statements concerning the divine attributes, Duns discusses the view of Maimonides, which he finds to be in harmony with that of Ibn Shiu, and which is to the effect that the attributes applicable to God either refer to his activity or else are of a negative character (commentary in Sent. i., dist. 2, qu. 1, 3; "Opera," v. 1038; compare "Morch Nebukim," i. ch. 141; Munk, "Guide," i. 271 et seq.). To Maimonides also is traceable the statement that there occur in the Bible designations that are applicable only to God—a view which the Jews held in regard to the Tetragrammaton (comment. in Sent. i., dist. 23, qu. 1, 3; "Opera," v. 1038; compare "Morch Nebukim," i. ch. 141; Munk, "Guide," i. 271 et seq.).

Duns Scotus follows Maimonides also in his treatment of the various forms of prophecy, not to mention other less important particulars. The highest form of prophecy is, according to him, that in which the prophet not only grasps the revelation that comes to him, but is also aware of its coming to him from God. Of this character was, for instance, the intuition of Abraham, who would not have been ready to sacrifice his own son had he not been convinced that the command proceeded from God ("Quest. Miscell." 6: 8; "Opera," iii. 474; compare "Morch Nebukim," iii. ch. xxv.; Munk, "Guide," iii. 194-195). On the other hand, Duns Scotus combats the opinion that the temporal character of the world can not be proved—an opinion held by Aquinas, and borrowed by the latter from Maimonides, whom Duns does not mention ("Questiones in Metaphys." qu. 1, 13; "Opera," iv. 518; compare "Morch Nebukim," ii. ch. xxiv.; Munk, "Guide," ii. 269). The influence of Maimonides is at the foundation of many of Duns' statements concerning belief and knowledge, or the relation of revelation and reason, which statements are all, in their essential points, traceable back to Saadia as their first source (see Guttmann, "Die Religionsphilosophie des Saadis," pp. 24-25: idem, "Das Verhältnisse des Thomass von Aquino," etc., pp. 32 et seq.). "The doctrine concerning the existence and freedom of God," says Duns Scotus, referring to Maimonides, "had to be imparted to the Israelites by means of revelation, although it may indeed be demonstrated by human reason. Such a revelation was necessary in view of the fact that the culture of the Israelites was of an imperfect order, and also because they were inclined to idolatry" (comment. in Sent. i., dist. 2, qu. 3, v. 294; compare "Morch Nebukim," ii. 81). "Altogether, it can not but be helpful to a people that even truths accessible to reason should be authoritatively communicated to them; since there is a general indecision in regard to the discovery of truth, and the powers of comprehension of the average man are limited; and, finally, for the reason that errors are apt to creep into speculations independently carried on, giving rise to doubts. Through an authoritative communication or revelation such a danger is obviated" (Duns Scotus, in "Moreh Nebukim," i. ch. xxiv.; Munk, "Guide," i. 118-120).

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J. G. Dufour, Adrien: French lawyer and friend of the Jews; born in 1758; died in exile 1798. He became a deputy to the States-General in 1789, and from the first was a member of the Jacobin party. After the arrest of Louis XVI. in June, 1791, Dufour became a royalist. In the constitution of September, 1791, the Jews of France were not remembered, although statements as to freedom of religious opinions were inserted. On Sept. 27, 1791, Dufour proposed that the Jews be accorded all the privileges of citizenship in France, and the suggestion was adopted despite some slight opposition. The National Assembly next abrogated all exceptional laws against the Jews.

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A. M. F. Dura: A valley mentioned only in Daniel (iii. 1). Here Nebuchadnezzar set up a golden image, to the dedication of which he summoned all the officers of his kingdom. The Septuagint (Codex Chisianus) reads περιχαίρηθεν ("walls surrounding a city"), and this may be due to the Assyrian "dura" (= a wall). The place is therefore to be looked for in Assyria. De-
Duran

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litzch ("Wo Lag das Paradies") p. 216) says that, according to Rawlinson, "Oneiform Inscriptions of Western Asia," iv. 38, 9-119, there were three places named in Babylonia called "Dura" (see also Schrader, "C. I. O. T." ii. 129). In one of these places east of Babylonia, according to Oppert, rules of an ancient statute have been found.

G. B. L.

DURAN, DURAND, or DURANTE: A widely scattered family, originally from Provence, not from Oran ("d'Oran"), as some scholars think. A "Moses Duran," mentioned in a list of Tarascon Jews, 1350-1387 ("Rev. Etudes Juives," xxxix. 266). The Durans went first to Majorca, and finally settled in Africa. Some of their descendants are met with as late as the end of the eighteenth century, as shown in the subjoined pedigree.

M. K.

The principal members of the family were:

Aaron ben Solomon ben Simon Duran: Dayyan of Algiers in the fifteenth century. He and his brother Zemah Duran lived at one time in Majorca, from which they sent a response to the community of Constantinople ("Yakinu u-Bo'az," i. No. 130). His name and those of his brothers Simon and Zemah are associated as the authors of a responsum written at Algiers and directed to the community of Oran (ib. 1., Nos. 58-59).


Nissim Duran: Son of Zemah and brother of Simon Duran, of Majorca, where he died after 1395.

Profat Duran (called Maestre Profat, and also Efodi, or Etofesus, from the initial letters of his real name Isaac b. Moses ha-Levi): Philosopher, grammarian, and controversialist; born in the second half of the fourteenth century, of parents from the south of France. It is not known whether he was born at Perpignan, where he lived for some years, or in a town of Catalonia. In his youth he attended a Talmudic school in Germany for a short time, but instead of confining his studies to the Talmud, he took up philosophy and other sciences also. In spite of the interference of his teachers, Duran became a tutor in the Creusca family, and during the bloody persecution of 1391 was forced to become an ostensible convert to Christianity.

In order to return to Judaism, he and his friend David Bonet Rongeur agreed to emigrate to Palestine. Duran set out on his journey, but instead of meeting his expected friend, he received a letter from him stating that in consequence of the pernicious influence of the neophyte Paul de Burgos he had decided to remain true to the new faith, and exerting Duran to follow his example. Duran's answer was the famous satiric epistle called, after the repeatedly recurring phrase, "Al Tehi Ka-Aboteka" ("Be Not Like Thy Fathers"). It was written about 1396, and was circulated by Don Meir Algaduez, to whom it had been sent. It is so ingeniously ambiguous that the Christians, who called it "Alteca Boteca," interpreted it in their favor; but as soon as they recognized its satirical import they burned it publicly. This epistle, with a commentary by Joseph b. Shem-Tob and an introduction by Isaac Akrish, was first printed at Constantinople in 1554, and was republished in A. Geiger's "Melo Chofajim," 1840, in the collection "Kober Wukubim," 1844, and in P. Helleper's "Eben Bohes," part 2, 1848. Geiger also translated most of it into German ("Wissenschaftliche Zeitschrift," iv. 451).

Connected with this epistle is the polemic "Kolmat ha-Goyim" (still in manuscript), a criticism of Christian dogmas written in 1397 at the request of Don Hesdai Crescas, to whom it was dedicated.

In 1395 Duran compiled an almanac in twenty-nine sections entitled "Rosh ha-Efod," and directed to Moses Zarzal, physician to Henry III., King of Castile. That Duran was familiar with the philosophy of Aristotle as interpreted by the Arab philosophers, is apparent from his synoptic commentary on Maimonides' "Mordh Nebendim," which was published at Sabbionetta in 1593, at Jessenitz in 1742, and at Zollikov in 1899.

He wrote it not only to instruct his contemporaries, who either knew nothing about grammar or had erroneous notions concerning it, but especially to refute mistakes promulgated by the later grammarians. He frequently cites the otherwise unknown Samuel Beuenveniste as an eminent grammarian. See the edition of J. Friedländer and J. Kohn (Vienna, 1865).

Duran was also a historian. In an unknown work entitled "Eben ha-Shemadot," he gave the history of Jewish martyrs since the destruction of the Temple. Grätz has shown that this work was used by Solomon Usque and Isaac Verga.

In 1396 Duran wrote a dirge on Abrahamb. Isaac ha-Levi of Gerona, probably a relative; three letters containing response, to his pupil Meir Crescas; and two exegetical treatises on several chapters of II Chronicles, which was published at Sabbionetta in 1593, at Jessenitz in 1742, and at Zollikov in 1899.

Like his father, he was familiar with the philosophy of Aristotle as interpreted by the Arab philosophers, and was an eminent grammarian. See the edition of J. Friedländer and J. Kohn (Vienna, 1865).

At the request of some members of the Beuenveniste family, Duran wrote an explanation of a religious festival poem by Ibn Ezra (printed in the collection "Ta'am Zekenim" of Eliezer Ashkenazi), as well as the solution of Ibn Ezra's well-known riddle on the quinaries of the Hebrew alphabet (quoted by Immanuel Beuenvenuto in his grammar "L'Ydyat Hen," Mantua, 1557, without mentioning Duran), and several explanations relating to Ibn Ezra's commentary on the Pentateuch.

Bibliography: Michael, Or ha-Hayyim, No. 316. M. Sel.

"Rebba ha-Efod," and directed to the community of Oran, not from Oran ("d'Oran"), as some scholarsthink.


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In 1395 Duran compiled an almanac in twenty-nine sections entitled "Rosh ha-Efod," and directed to Moses Zarzal, physician to Henry III., King of Castile. That Duran was familiar with the philosophy of Aristotle as interpreted by the Arab philosophers, is apparent from his synoptic commentary on Maimonides' "Mordh Nebendim," which was published at Sabbionetta in 1593, at Jessenitz in 1742, and at Zollikov in 1899.

He wrote it not only to instruct his contemporaries, who either knew nothing about grammar or had erroneous notions concerning it, but especially to refute mistakes promulgated by the later grammarians. He frequently cites the otherwise unknown Samuel Beuenveniste as an eminent grammarian. See the edition of J. Friedländer and J. Kohn (Vienna, 1865).

Duran was also a historian. In an unknown work entitled "Eben ha-Shemadot," he gave the history of Jewish martyrs since the destruction of the Temple. Grätz has shown that this work was used by Solomon Usque and Isaac Verga.

In 1396 Duran wrote a dirge on Abrahamb. Isaac ha-Levi of Gerona, probably a relative; three letters containing response, to his pupil Meir Crescas; and two exegetical treatises on several chapters of II Chronicles, which was published at Sabbionetta in 1593, at Jessenitz in 1742, and at Zollikov in 1899.

Like his father, he was familiar with the philosophy of Aristotle as interpreted by the Arab philosophers, and was an eminent grammarian. See the edition of J. Friedländer and J. Kohn (Vienna, 1865).

At the request of some members of the Beuenveniste family, Duran wrote an explanation of a religious festival poem by Ibn Ezra (printed in the collection "Ta'am Zekenim" of Eliezer Ashkenazi), as well as the solution of Ibn Ezra's well-known riddle on the quinaries of the Hebrew alphabet (quoted by Immanuel Beuenvenuto in his grammar "L'Ydyat Hen," Mantua, 1557, without mentioning Duran), and several explanations relating to Ibn Ezra's commentary on the Pentateuch.

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"Rebba ha-Efod," and directed to the community of Oran, not from Oran ("d'Oran"), as some scholarsthink.
Simon b. Solomon Duran: Rabbi in Algiers, 1301;
brother of Simon ben Zemah. He and his
brother Zemah are the authors of the responsa which
appeared under the title "Yakin u Bo'az," Leghorn, 1782,
the fifty-one responsa printed in the second
part ("Bo'az") being Simon's work. His liturgical
poems (also dirges) still exist in manuscript (Zunz,
584).

Simon b. Zemah Duran (RaShBaZ): Rabbinic
authority; born Adar, 1361, not in Barcelona,
as Zimz ("Zeitschrift," p. 182) and others assert,
but on the island of Majorca; a near relation but not a
brother of Levi b. Gershon; died 1444. He was
a pupil of Ephraim Vital, and of Jonah ben Maestra,
rabbi in Saragossa or in Calatayud, whose daughter
Baugha he married. He was also a student of
philosophy, astronomy, mathematics, and especially
of medicine, which he practiced for a number of years
at Palma.

After the persecution of 1391 (see BALDACH IV
230) he went with his father and sister to Algiers, where,
in addition to practicing medicine, he continued his
studies in the earlier part of his stay. In 1394
he and the Algerine rabbi Isaac b. Sheiti drafted
statutes for the Jewish community of Algiers.
After Sheiti's death Simon was chosen as rabbi on
condition that he would not, like his predecessor,
have his election confirmed by the regent. As Du
ran had lost all his property during the massacre at
Palma, he was forced against his will to accept a
salary from the community, not having other means
of subsistence. He held this office until his death.
His epitaph, written by himself, has been reprinted
first time, from a manuscript, in "Orient,
Lit." v. 452. According to Joseph Samueli, Simon
was much respected in court circles ("Medieval Jew.
Chron.").

Simon was a very active literary worker. He
wrote commentaries on several tractates of the Mish-
nah and the Talmud and on Afaa (Nos. 4, 6, 7, 11, 12,
and 16 in the list of his works given below); he treated
of various religious dogmas and of the synagogal
rite of Algiers (Nos. 3, 8, 10, 16); while in his responsa
he showed a profound acquaintance with the entire
halakic literature. His theological-philosophical
scholarship, as well as his secular learning, is con-
spicuous in his elaborate work, "Magen Abot," in
which he also appears as a clever controversialist
(No. 7). The same ability is evidenced in his writ-
ings against Hasdai Crescas, which afford him an
opportunity to defend Maimonides' (No. 7).
In his commentary on the Peirush (No. 6), where he
takes occasion to enter into polemics with Levi b.
Gershon; and in that on the Book of Job (No. 1),
especially the introduction. In his commentary on
the Peirush Abot he shows a broad historical sense
(No. 7, part iv); and it is not improbable that the
tradition which ascribes to him the historico-didactic
poem "Seder ba-Mishnah Ieha-Rambam" (No. 9), is
well founded.

Simon also wrote a considerable number of poems,
both religious and secular (Nos. 9 ff., 15); com-
mented on the Pesah Haggadah, the "Hosh'a-not,
and the works of more ancient poets (Nos. 5 (c), 13, 14);
and was the author of numerous pamphlets. The
following list of Duran's writings is arranged ac-
cording to the letters of the Hebrew alphabet, on the
basis of a catalogue drawn up by the author himself
(Responsa, vol. iii.):

1. "Chok Mjnat," commentary on the Book of Job, with a
theological-philosophical introduction, Venice, 1689;
Amsterdam, 1726 (in the Shabbatean Bible "Esther Nofed").
2. "Or ha-Hayyam," controversial treatise against 
Yashai Crescas' "Or Adonai.
Constantinople, 1535; Jacob Bars ("Petit Thes-
aur") and Moses Flante ("Der Miqra") have noticed this
work, of which a shorter recension also exists.
4. "Hosh'a-not ha-Shoshan," sefer on the customs and
customs of the Shabbat, in Shoshan, Leghorn, 1741.
"(Hosh'a-
not ha-Shoshan," novel on the customs of the Shabbat, in
Shoshan, Leghorn, 1741, is errone-
ously ascribed to Duran.
5. "Yakin u Bo'az," (6 precepts for the Shabbat and Pass-
over; "Mas'ar ha-Emanim," precepts concerning family and
money; "Affiron," commentary on the Pesah Haggadah;
"Tifret Yosef," on the compositions of the moon ("moladot"); "Perush," commentary on the Mishnah Tos-
ha, ob. v., "Esteban Mejoral," and the "Barata de Rabbi Yishmael"
(taken from the Shi'a published therein the
prayerbook (Leghorn, 1724). Part II appears as "Mas'ar ha-
Emanim" with the Hagadah (Hildesheim, 1820).
6. "Litvah Eren," commentary on the Pentateuch: also two
tracts against Yashai Crescas ("Aravon.
"Mas'ar ha-
Yishmael.
7. "Hosheh Abot," consisting of four parts with several titles:
"Holackon; Ha-Ma'akiz.; "Enq; "Enq Shoshon." iii;
"Hosh'a-not Ha-Shoshan, "iv., "Or ha-Adonai "Amuro." Part iv.,
a commentary on Abot, including a literary-historical in-
truction on the sequence of tradition, appeared under the
header "Magen Abot," Leghorn, 1791; reprinted by T. Fashi, Leipzig,
160. Under the same title appeared parts I-III, with the ex-
ception of one chapter in part II (ib. 1356). The printing
of this chapter in this edition, being a polemic against Christianity and
Maimonides, was published under the title "Kedut u-Magen" (ib. 1356-
90; reprinted by Steinschneider, Berlin, 1881). A short ex-
tract from this chapter, "Betvei Emanim ha-Sog'rim," are contained
in "Ninets Ha-Shohab," Amsterdam, 1779. It is largely taken from
Prophet Duran's "Ketuimba ha-Guyzu," ("Magen Abot,
iv. 179).
8. "Magen Abot," ritual observances, presumably treat-
ing of the rites in Algiers.
No. 1070).
10. "Perush ha-Ketubim ha-Shofet," on marriage contracts and divorce, Constanti-
nopole, e. 1926-
11. "Perush ha-Ketubim ha-Shofet," on marriage contracts and divorce, Constan-
tinople, 1926.
14. "Perush "al ha-Hasina-net," published with the "Hasina-
net," according to the Spanish rites, Ferrara, 1552. (A short ex-
tract from the "Perush," is contained in the Spanish prayer-
book of 1551.)
15. "Perush Egal Pitirim," of which several pieces are as-
serted in the Algerian Majra, Leghorn, 1759. (The com-
mentary on the introduction, "Harav," Abner ibn-Sheshet, may also be
found in B. Goldberg's "Hidet ha-Manninim," pp. 45 et seq.
Berlin, 1843.)
16. "Kama Manna Pitirim" (distinct from No. 4.
17. "Pikut ha-Shoshan," commentary on "Shoshan," of which only the title is given.
18. "Pikut ha-Shoshan," inserted in part II. of the re-
ponsa 139; and in Johah Aryeh's responsa, entitled "Bet VehaShoa,"
Leghorn, 1746.
19. "Tosefot," 80 responsa in three parts, Amsterdam,
1738-17/5; 1750 ed., B. 178.
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Monatsschrift, 30, 311 et seq.; A. Frankel, Allg. Zeit.
der Jud., 417, 39; Michael Or ha-Hayyam, p. 91; Steins-
chneider, Cat. Bull. Ital. Mus., 1791; Die Synagoge Hamburgs, Herr-
Duran
Düsseldorf

THE JEWISH ENCYCLOPEDIA


M. K.—H. B.

Solomon b. Simon Duran (abbreviated RaShBaSh): Son and successor of Simon b. Zemah Duran; born in Algiers about 1400; died there in 1467. In his youth he became familiar with the Talmud and rabbinical literature, and with a resoluteness remarkable for his time he protested against the Cabala. Like his father, he was the author of many responsa (published in Leghorn, 1742); his letter, written in the language of the Talmud, to Nathan Nagara in Constantinople has been separately reprinted, with an index of passages ("Kerem Hemed," ix. 110 et seq.). His defense of the Talmud, written in 1457 against the attacks of the convert Geronimo de Santa Fe, appeared under the title "Milhemet Hobah," and also the title "Sefer Ezechai ha-Nozrim," after the second part of his father's "Keshet u-Magen." It was also published separately at Leipsic in 1556. His treatise "Tikkun Soferim," which has frequently been ascribed to his father, is printed as an appendix to the work "Yabin Shemu'ah," Leghorn, 1744.


Solomon ben Zemah Duran: Rabbi in Algiers, where he died after 1593; great-great-grandson of Solomon ben Simon Duran. In addition to some responsa, which have been added to Simon ben Zemah Duran's collection, he wrote a detailed commentary on Proverbs, which appeared under the title "Hechel Shemolom," Venice, 1621. Six discourses on the seven kinds of wisdom; a commentary on the book of Esther; and a treatise on temperance. All these works were completed by the year 1591, and published under the title "Tiferet Yisrael," Venice, 1604 (Roest, "Cat. Rosenthal Bibl." pp. 494 et seq.).

Zemah Duran (also called Aastruc): Father of Simon Duran; went from Provence to Périgueux, and thence to Algiers, where he died in 1404. He had some knowledge of medicine and astronomy, and was preacher at Algiers ("Rev. Et. Juives," xiii. 277).


DURRESS (Hebrew, דרשר): In law, the use of such unlawful force against a contracting party as will entitle him to rescind a contract. The rabbinical law on this subject goes back to the wars of Vespasian and Titus, when many Jews, in order to save their lives, gave up their lands to armed robbers ("sikarim" = daggers; Grätz, "Gesch. des Judentums," ii. 6).

From several Talmudic passages (compare B. B. 49b, 47b; B. N. 50a) the standards have drawn the following rules:

"If one has been put under duress until he sells, and takes the purchase-money, even if they hang him until he sells, yet the sale is valid, whether of movable or of lands, and this though the price has not been accepted beforehand. Hence he should make his protest before two witnesses, and say to them: 'Know ye that I sell this field (or this article) under compulsion.' If the seller does this, the sale may be set aside after many years' possession, and the buyer must restore to him what he has paid. But the witnesses must know of their own knowledge that force was used; and when the protest is written out and signed by them, it should rectify such knowledge on their part.

This refers only to a sale of property or to the compromise of a claim; but a gift of property, or the free release of a claim, is valid whenever the donor or releaser protests his unwillingness at the time, though he be not under duress at all. Beating or other bodily violence is not the only form of duress; duress may consist in the threat of any harm, which it is in the power of the other party to inflict. ... But no protest is necessary to prevent the possession of land which is taken by sheer violence from opening into a title by prescription. An admission made by the seller after the protest does not avail; for it is presumed that he was forced to make it ("Hatamoteinu," "Yedid," 3, 7)."

M. K.

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M. K.

DURKHEIM, EMILE: French writer; born at Epinal, in the department of Vosges, France, April

L. N. D.
DTTSCHAK, MORITZ: Austrian rabbi and author; born in Triesch, Moravia, May 6, 1860. He was a pupil in Talmud school, and after several years' service he left Cracow and settled in Vienna, where he spent his last days in neglect and disappointment. Duschak wrote much for various periodicals, and was, besides, the author of the following works: "Mor Deror," on Josephus and the Talmud, Vienna, 1864; "Das Mosaisch-Talmudische Eherecht mit Besonderer Rücksicht auf die Bürgerlichen Gesetze," Vienna, 1864; "Gideon Brecher, eine Biographische Säitze," Prosannitz, 1863; "Gesch. und Darstellung des Jüdischen Cultus," Mannheim, 1886; "Das Mosaisch-Talmudische Eherecht," Vienna, 1863; "Zur Botanik des Talmuds," Budapest, 1871; "Schulgesetzgebung und Methodik der Alten Israeliten," Vienna, 1872; "Die Bibliothek-Wissensbücher, etc., at 1872; "Die Moral der Evangelien und des Talmuds," Brünn, 1878. He also wrote "Jehucalayim ha-Benuya," a commentary on the Mishnah, treasur Mo'ed, Cracow, 1889.

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DUSCHENES, FRIEDRICH: Austrian jurist; born at Prague, Jan. 18, 1843; died there Jan. 11, 1901. He received his education at the Unter-Realschule of his native town, and in deference to the wish of his father became a teacher at the Jüdische Hauptschule. Duschenes went in 1867 to the University of Vienna, whence he was graduated as doctor of law in 1871. Returning to Prague, he was (1878) admitted to the bar and engaged in practice. He retired from professional life in 1899.

Duschenes, with Wenzel, Ritter von Belsky, and Carl Bareta, edited from 1890 the "Oesterreichisches Rechts-Lexikon," published in Prague, which was also translated into Bohemian. He took an active part in the councils of the Jewish community and in the political life of Prague.

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DUSCHENSKY, WILHELM: Austrian writer; born in Strasnitz, Moravia, May 6, 1860. He attended the gymnasium in Vienna, and afterward studied Romance and Germanic philology at the universities of Vienna and Paris. Since 1892 he has been professor at the Ober-Realschule in the seventh district of Vienna. The following monographs of his may be mentioned: "Zur Lautlehre des Französischen," 1897; "Die Technik von 'Her mann und Dorothea,'" 1898; "Das Stumme 'e' im Französischen, in Prosa und Verse," 1899; "Die Analytische Methode im Sprachunterricht," 1899-1900; "Das Französische Verh.," 1891; "Sur le 'Masside' de Molière," 1893; "Shakespeare's Einflüsse auf Schiller's 'Tiefe,'" 1896; "Über die Quellen von Grillparzer's 'Esther,'" 1898; "Über die Quellen von Kleist's 'Prinz von Homburg,'" 1900; "Uebersetzung der Französischen Syntax," 1904; "Zur Reform der Französischen Syntax," 1901; "Gesch. der Neuphilologischen Vereine an der Wiener Universität," 1902; "Colloquium de Lectus Explicatus," 1902.

DUSSELDORF: City in Rhenish Prussia, situated on the right bank of the Rhine. According to the census of 1900 it has about 2,600 Jews (500 house-
holds) in a total population of 218,767. In 1890 it
died of 1,401 Jews in a total population of 144,642. Al-
though Düsseldorf was raised to the rank of a town
in 1286, its Jewish community is one of the young-
est in Germany, the history of the Jews in the
duchy of Jülich-Berg, of which Düsseldorf was the capital,
dating only from 1608; in Düsseldorf itself the first
record of Jews is of a much later date. The synods
or councils of the Jews of the duchy were usually
held in Düsseldorf, and the name of Düsseldorf is rarely
mentioned in the records which have come down to
us. In the "ketubahbanut," or contract, dated
June 6, 1746, by which R. Simeon ha-Levi was chosen
rabbi of Jülich-Berg, it is stipulated that, inasmuch
as R. Simeon had taken up his residence in Düssel-
dorf, which is remote from some parts of Jülich, he
must visit localities like Jülich and Dürren at least
every year. Similar stipulations were made with
R. Mordecai B. Elyzer Halberstadt, author of the
response "Ma'amor Mordekai" (Breslau, 1700), whom
he was chosen to succeed R. Simeon in 1739. R.
Mordecai had already styled himself rabbi of Düssel-
dorf and the surrounding country, which tends to
prove that the community was rising in importance
in the second half of the eighteenth century. An
interesting incident during the abbate of R. Mor-
deca had the ordering by him of special prayers
after the earthquake of Lisbon (Nov. 16, 1755; see
Carl Birsch, "Zur Gesch. d. Juden im Bergischen
R. Mordecai died in 1769, at the age of 84, and
was succeeded by R. Jacob Baedeker (d. 1775), who
had been rabbi of Fürth and of Darmstadt for
twenty years. It is stated by Adolph Kolotz, editor of
the "Düsseldorfer Zeitung," that R. Judah Löb
Abraham Schener of Fürth, who died in 1821, aged
87, was rabbi of Düsseldorf and of Jülich-Berg for 42
years. Since the incorporation of Düsseldorf in the
kingdom of Prussia in 1813, the community has not
been connected with the neighboring communities,
and later rabbis, as A. Weidel or the present incum-
bigent, have not been "Landsrabbiner," as were
their earlier predecessors.
The remains of numerous members of Heinrich
Heine's family are buried in the old Jewish cemetery
died of Düsseldorf, which is now within the city limits,
and was closed Jan. 1, 1877. Among other promi-
nent personages buried there are David Solli, the
first Jew of Jülich-Berg (d. 1849); and Solomon
Eichberg, who was canon of the community for 60
years and died aged 85.
The anti-Jewish demonstration which occurred
in Düsseldorf at the time of the reaction in 1819, seems
to have been confined to "black marks and threaten-
ing placards placed on the doors of several Jewish
houses" (Graetz, "Hist. Jud.," III. 390). After the eman-
cipation the Jewish community of Düsseldorf soon
rose to importance among the Jewish communities of
Germany, and is now the home of two prominent
Jewish national organizations—the Bildungsausschüt
for Israelitische Lehrer and the Verein zur Verbreit-
tung und Förderung der Handwerke Unter den
Juden. The last-named society, founded about 1880,
maintains a home for apprentices, and is doing
much good work. Stadttracht Gustav Herrfeld (b.
1829) is one of the founders, and was for a long time
its president. The Jewish community also has
charge of five foundations, which bear the names of
their founders or of their dedicatees: Martha
Horn, S. Scheuer, S. Simon, N. Frank, and D.
Flick. The erection of the new synagogue was
decided on in March, 1889. Düsseldorf has the fol-
lowing institutions: Hebra Kaddishawe-Haknasat
Kalah; Hebra Gemilut Hasadim; Hebrah Malbath
Aramuni; Zedakah-Verein for general charity; and
Israelitische Privatverein for the prevention of
house-to-house begging.
In 1901 the Regierungsbezirk Düsseldorf, which
comprises 24 districts, had 16,082 Jews in a total
population of 2,191,039.
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1901; "Jüdisches Lexikon," 1901, col. 777; "Jüdischer Kulturkampf.
A Geschichtsbuch der Juden in Deutschland," 1902, p. 699; "Zer-
störung der jüdischen Gemeinde in Darmstadt im Jahre 1806" (Jülichs,
1807); "Die jüdische Gemeinde in Düsseldorf," in the "Mittheilun-
gen, die jüdischen Gemeinden zu Düsseldorf und umseher,"
Düsseldorf, 1866, p. 51; "Geschichte der Juden Düsseldorf's,"
Düsseldorf, 1889; "Chronik der Stadt Düsseldorf," Düsseldorf,
1890; "Düsseldorfer Monatsschrift," 1854; "Düsseldorfer Monats-
blätter," 1864; "Düsseldorfer Monatsblätter," 1867; "Düsseldorfer
Zeitung," 1879, No. 7; see also the supplement "Düsseldorfer
Monatsblätter" to that periodical for 1888, No. 1; for 1890,
No. 4; for 1890, No. 7; for 1891, No. 11; for 1891, No. 48; "Studienhefte,
Jahrbuch der Düsseldorfischen Gedenkstätten," v. 13, Berlin, 1894;
"Israelit. Kulturblatt," 1884, p. 213; "Israelitische Literatur-
oder Geschichte des jüdischen Volkes in Deutschland," 1886, s.v.
"Brotflecken," 1879, No. 9; "Brotflecken," 1879, No. 15.

DUTCH WEST INDIES : A name by which
the Dutch colonies of Curacao and Surinam are
sometimes designated. See under WOEST INDIES.

DUTY (Hebr., "mitzvah" = commandment; later
Hebr., "boah" = obligation): That which is due
to God as the Master of life, or to a fellow man, or to
oneself. "Duty" is an ethical term; its recognition
as such is urged by the inner voice called conscience
(see Wisdom xvii. 11), which tells man what he ought
or ought not do. It derives its sanction and au-
thority from God. " Fear God and keep his command-
ments, for this is the whole of man" (Eccl. xii. 13;
A. V. nicely adds the word "duty"). "Duty" is
a too abstract a term to find a place in the Biblical ter-
mology, but the idea of duty as inseparable from
life is expressed in different forms in the Bible. It
is "the keeping of the way of the Lord" (Gen. xxviii.
19); it is defined by Micah (vi. 8, Hebr.): " He hath
told thee, O man, what is good and what the Lord
releaseth of thee; to do justly, to love kindness, and
to walk humbly with thy God "; and it is summed
up in the commandment: " Holy shall ye be, for
I the Lord your God am holy" (Lev. xix. 2). This
thought of duty runs through all Jewish literature.
"Walk after the Lord thy God; as He is merciful,
be thou also merciful; as He is kind, be thou also
kind" (Sotah 14a). So also Philo: "Man was cre-
ated in the image of God; it must therefore be his
aim to become more and more like God " (De Deca-
logos, III. 397; "De Migrations Abraham," III. 479):
"Man's highest duty is to imitate God according to
the best of his ability, and to neglect no opportu-
nity to become like God " (ib. § 49).
The Jewish conception of duty is therefore su-
perior to that of the Greek and the Roman in that
emanates from a God of holiness, and life is based
upon duties and obligations which form the contents
of the Law, and the faithful fulfilment of which
by the Jewish people establishes their claim to the

Düsseldorf
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clearly expresses the true Talmudic ideal of the spirit of the fear of Heaven be upon you" (Ab. i. 3). The reason why should accompany the performance of duty: for reward or for its own sake? Why shall duty be performed: for reward or for its own sake? distinction is made between the different kinds of duties by dividing them into two classes: 1. external religious duties and the duties of the heart, or spiritual duties by dividing them into two classes: 1. external religious duties and the duties of the heart, or spiritual duties and the moral obligations. However, individual thinkers made these distinctions, yet Jewish tradition developed the thought that all duties derive their sanctity from the Law as the unchangeable will of God. And here lies the danger of Legalism, inasmuch as every ceremonial law is regarded from this point of view as an actual debt ("bo'ah = 'bo'ah" incumbent upon man, and of which he must rid himself (Ex. xix. 11) simply *Kf*; Ber. ii. 18, 200; Yer. Yeb. iii. 21b; Eel. vii. 18) by performing it. This debt is a sin while it remains unpaid ("bo'ah"); but when paid it becomes a merit ("miswah"); Yer. Ber. ix. 4—according to the Pharisees; compare Montefiore, "Bibl. Lectures," 1892, pp. 467-468; see also HIERARCHY OF DUTIES.

The Extent of Duty.

In the fulfillment of duty, possibly the chief consideration is the character of the motive. Why shall duty be performed: for reward or for its own sake? in this matter Jewish ethics rest on the highest plane. The reason taught: "Whether one do much or little, all that is necessary is that it be done pure" (Ber. 17a). The classical saying of Antiquities of Sikoh clearly expresses the true Talmudic ideal of the spirit that should accompany the performance of duty: "Be not like servants who serve their master for the sake of the reward, but be like servants who serve their master not for the sake of the reward, and let the fear of Heaven be upon you" (Ab. i. 3). The usual expression for this thought of doing duty for duty's sake is "le-shem shama'yim" (in the name of God), or "ishnah" (for its own sake); thus it is said, "Those who occupy themselves with ceremonial affairs should do so in the name of God," and "Let all thy deeds be done in the name of God!" (Ab. ii. 1, 16). Another manner of expressing the same thought appears in the phrase "rahman alibbe'e" (God requires the intention of the heart to be pure; see Sanh. 109b). This doctrine is clearly taught in passages like the following: "The words 'to love the Lord thy God, to harken to Him, and to cling to Him' mean, 'Let no man say,' I will study so that people shall call me a wise man; I will learn that they may call me rabbi; I will learn that I may become an elder and preside over the academy.' Let him learn for the love of learning, and “The Extent of Duty.

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D. P.

DUX, ADOLF: Hungarian writer; born at Presburg Oct. 23, 1822; died at Budapest Nov. 20, 1891; cousin of Leopold Dukes. He studied law and philosophy at the University of Vienna, and was connected with the "Presburger Zeitung" until 1855, when he became a correspondent of the "Pester Lloyd." He translated Alexander Petofi's and Josef Ettisis Hungarian poems, and Katona's tragedy, "Bank Bau," and wrote "Aus Ungarn," and various stories in German under the title "Deutsch-Ungarische." He translated Alexander Petofi's and Josef Ettisis Hungarian poems, and Katona's tragedy, "Bank Bau," and wrote "Aus Ungarn," and various stories in German under the title "Deutsch-Ungarische.

A. Kr.

DUX, LUDWIG. See Dörr, Ludwig.

DUTCHESS, CHRISTIAN SALOMON: Hungarian clergyman; born in Temesvár, Hungary, in 1724; died in 1797. He attended the Talmud Torah in Prague. Returning to Temesvár, he received in 1769 the title of "Morenu." Two years later, excited on the subject of conversion and distracted by religious doubt, he became a wanderer, and visited Dresden, Leipzig, Berlin, Amsterdam, Arnhem, Wesel, Halle, and even London. In 1767, owing to the influence of Pastor von Essen, he received baptism in Amsterdam. In 1798 he married for the third time, and then studied theology at the University of Utrecht, becoming in 1777 a preacher at Mijlreicht. A number of Duytsch's sermons were published; and his confession of faith, entitled "Ichova Verheerljikht door de Erkenning van den Waren Messias Jesus Christus," had a large sale. His principal work was "Innels Verlossinge en Eunige Bewon- deren," 8 vols., Amsterdam, 1788-90. His "Nederlands Deborah 't Middle in God's Hand tot Redding..."
The most important of the trades followed by the Jews are tailoring (1,210) and shoemaking. In the trades and workshops (match factory, tannery, sawmill, button factory, etc.), all owned by Jews, there is a total of 2,305 employees, of whom 1,942 are Jews. There are in Dvinsk 658 Jewish day-laborers.

Taking the average family as consisting of five persons, it appears that in 1898 thirty per cent of the Jewish population of Dvinsk applied for aid from the community. The help given to poor and destitute Jews comes from a savings and lending association, established on charitable principles, for the advancement of small loans. This is a loan fund of 12,000 rubles founded in memory of M. Vitenberg. Loans, secured by personal property, are advanced without interest. Of other charitable institutions, establishing 41,321 rubles there is another organization, a dispensary; and a lying-in hospital. Thanksto the efforts of the Zionists, there were established in 1900 a library and reading-room, with a charge of three kopoks for admission.

Dvinsk is one of the chief depots for artillery of the Empire.

The local Zionist association opened in 1901 a model free school, where about 80 children get instruction. According to the officials of the Zionists, there were established in 1900 a library and reading-room, with a charge of three kopoks for admission.

The poor people can not even send their children to the "mamelum," for the latter charges from 40 to 50 rubles a year for instruction. As a matter of fact both the absolute and the relative number of Jewish artisans was only 741.

In the Jewish schools: Talmud Torah, 128; Jewish school, with preparatory class, 116; three-class Jewish industrial school, 57; private Jewish school for boys and girls, 51; private Jewish one-class school, 35.

In several of the general schools Jews are not accepted; and those that are open to them are so overcrowded that many Jewish children can not gain admittance. The poor people can not even send their children to the "mamelum," for the latter charges from 40 to 50 rubles a year for instruction.

According to the statistics of the community, the Jewish population of Dvinsk applied for aid from the community. The help given to poor and destitute Jews comes from a savings and lending association, and from various charitable institutions.

The latter are engaged in commerce, industries, and manufacturing. The local trade is entirely in their hands, and the chief articles of commerce are flax, flaxseed, and timber. The most important of the trades followed by the Jews are tailoring (1,210) and shoemaking. In the trades and workshops (match factory, tannery, sawmill, button factory, etc.), all owned by Jews, there is a total of 2,305 employees, of whom 1,942 are Jews. There are in Dvinsk 658 Jewish day-laborers.

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Dyes and Dyeing: Though not mentioned as a special art in the Bible, dyeing was probably practised as in Egypt by the fuller and dyes and dyeing (דָּרָן וּדָרָשָׁה)
Dyes and Dyeing

Dyed stuffs are mentioned among the vestments of the high priest and the apparel of the Tabernacle. Red, however, seems to have been the only dye manufactured. In fact, in several instances "azon" (red) is used as a synonym of "zeba'" (later Hebrew and Talmudic), "dyer," from "zeba'" "to dye," dip, immerse (see Ex. xxv. 5, xxvi. 14, xxvi. 7, xxvi. 19, xxvn. 34); in Ezek. xxii. 13 the word "teburnim" = dipped, is used; in Isa. lxxx. 1, "hsanzin" = heaved; in Judges v. 30, "zeba'". Dyers, dyers, and dyeing, with occasional mention of manufactured colors, are referred to in the Talmud (Shab. vii. 2; Shab. viii. 1-3; Pes. iii. 1; Tosef. Shab. 11; Men. 4a-44a; Meg. 24b; Yer. Shab. 2b, v. 10c; B. B. 100b; Yer. B. B. ix. 64). Abraham Binah (The Tower of the Dyers; Lam. R. ii. 2), and cites the dyer, is mentioned in Git. 52b. Regarding the purple dyeing of the Phenicians see Delitzsch, "Irish," 1886, pp. 44 et seq.; and Pumpe. Especially was the tribe of Zebron believed to have acquired this art, together with that of glass manufacture, from the Phenicians (see Sifer, Debirin, 354; Meg. 20a; Herzfeld, "Handelsgeschichte der Juden des Altenthums," 1879, p. 106). According to Shab. 26, the Jews in the vicinity of Tyre manufactured purple stuffs for the market (comp. Schürer, "Geschichte," 3d ed., ii. 56, notes, and Herzfeld, l.c., pp. 196, 187). A Jewish guild of purple dyers is mentioned on a tomastone inscription in Hierapolis (Schürer, l.c., 3d ed., iii. 14). In the twelfth century the Jews of Tyre were still purple dyers and manufacturers of glass (see Benjamin of Tudela, "Travels," ed. Asher, p. 230). In St. George, the ancient Luz, Benjamin found one Jew to be a dyer (ib. 220), and in Thebes, Greece, the Jews were the most eminent manufacturers of silk and purple cloth (ib. 160). They were noted for being skilled dyers also in Italy, Sicily, and elsewhere (ib. 185; see also Boccard, "Les Juifs en France, Italie et Espagne," 1867, pp. 179; Toplady, "Die Juden im Mittelalter," 3d ed., 1834, pp. 136, 335, 401). Delitzsch ("Jewish Artisan Life," p. 27) speaks of "Migdal Zebaz'ya" ("the tower of the dyers"); Lam. R. ii. 2, and cites Yer. Shab. 3b to the effect that when walking abroad the dyers hung red and blue threads behind one ear, and green and pale-yellow threads behind the other. Purple was the most costly dye known to the ancient Hebrews. "The blood of the purple mollusk is used to dye wool purple" (Menahot 44a). Each shell secretes but one drop of the dye, and the work of preparation being tedious, such dyeing was costly. Aklisar, the ancient Thysdrus, a Jewish stronghold in Asia Minor, seems to have been connected with the dyeing trade in the early centuries, and even to-day the crimson cloth usually worn in the East is generally manufactured and dyed in that locality (Brightwyn, "Side Lights on the Bible," p. 47). In antiquity the trade obtained some distinction, purple being the royal color. The almond trees of Bethel and Luz ("luz" = almond-tree) produced a color used in dyeing.

Jews seem for a long time to have held the monopoly of the dyeing trade. In Asia they were especially noted as dyers, as we were also, according to Beckmann, in Italy and Sicily. The Jews' tax in southern Europe was sometimes called "tincta Juditana," as it was levied on dyed goods (Abrahams, "Jewish Life in the Middle Ages," p. 219; Güdemann, "Geschichte des Erziehungswe- sens," 3d ed., ii. 219).

In the itinerary of Benjamin of Tudela (c. 1170) it is noted that Brindisi contained ten Jews who were dyers (p. 45, Asher's ed.); that purple dye was found in the neighborhood of New Tyre (p. 68); that one Jew, a dyer, lived at St. George, the ancient Luz (p. 65); that the dyehouse in Jerusalem was rented by the year; that the exclusive privilege of carrying on that business had been purchased by the Jews, two hundred of whom dwelt in one corner of the city under the tower of David (p. 69); and that but twelve Jews lived in Bethlehem, two in Beth Nuba, one in Jaffa, one in Karshon Benyamin, and one in Zor'in, the ancient Jeruzael—all dyers (pp. 75, 78, 86, 87). Rabbi Pethahiah of Regensburg visited Jerusalem in the twelfth century, and found only one Jew there, Rabbi Abrahm, the dyer ("Travels of P. Pethachia," ed. Benisch, pp. 28, 60). Nahmias (c. 1290) also found in Jerusalem only one or two families of dyers (Gruen, "History of the Jews," iii. 600).

Dyeing was the occupation of the Jews in Aragon in the Middle Ages (Jacobs, "Sources," p. 16), and there were many dyers among the Jews of Prague in the seventeenth century (Abrahams, "Jewish Life in the Middle Ages," p. 248). Dr. Wolf ("Narrative of the Mission of Dr. Wolf to Bokhara," ii. 3) mentions that in 1844 there were in Bokhara 10,000 Jews, "mostly dyers and silk merchants"; and Franz von Schwarz ("Turkestan, die Wiege der In- dogermaischen Völker," p. 441) says that "the Jews of Bokhara devote all their industry to commerce and industry... Nearly all the dyers, especially the dyers of silk, are Jews... The Jews of Bokhara have in a way monopolized the commerce with dyed raw silk."

According to Errera ("The Russian Jews," p. 127), the Jews in Russia created the industries of dyeing and preparing fur. The manufacture of žitl, talt, and arba' kanoff in Russia, and the dyeing which is incidental to the last two, have placed a considerable part of the dyeing business in the hands of the Jews of that country. See Anthes: Colors.

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II. C.—K.

Dyhernfurth: Town in Prussian Silesia, with 1,468 inhabitants; founded Jan. 29, 1663. In that year the Austrian emperor Leopold I., desiring to reward the Silesian chancellor, Baron von Dyhern, gave his estate Prag the rights and status of a city with the name "Dyhernfurth." To further the prosperity of his city its owner obtained permission (July 12, 1687) to establish a printinc- house, which, however, soon ceased to exist. In 1688, under Baron von Glaubitz, the new lord of the estate and of the city, the workers whom the printer Shabbethai Bass had gathered about him became a community—the first in Silesia since the expulsion of the Jews from that province in 1684. The Jewish
Dyvin

Berl Nathan of Krotoschin, husband of Shabbethai's latter year; business seems to have been resumed by 1729, it was carried on by his widow from 1714 to 1718 are known to be extant. In the community at present only nineteen; its president is M. B. 0 of Dyhernfurth has steadily diminished, number

superseded in 1851. Among the rabbis who served the community of Dyhernfurth were: Wolf Katz (p. 5, Kohen Zedek) Schotten, who founded its hebzta kadischa; Rabbi Jacob Loth Paltz, later dayyan in Breslaus; and Hayyim Reiner. A branch community existed formerly in the neighboring town of Auras. The community of Dyhernfurth has steadily diminished, numbering at present only nineteen; its president is M. B.


The earliest Hebrew printing-office in Dyhernfurth was established in 1681 by the bibliographer Shabbethai ben Joseph Bass. The place was well fitted for such an enterprise. Eastern Europe was the best market for Hebrew books, and, outside Prussia, had no Hebrew printing-office at that time. A further point in favor was the fact that the books supplied by Holland were very expensive. The first work to be issued from the presses of Dyhernfurth was Samuel ben Uri's "Bet Shemesh," on the Shulhan 'Aruk, Eben ha-'Ezer (1689). In the same year appeared David ha-Levi's commentary on Rashi to the Pentateuch; three prayers to be recited in the cemeteries (with a Judaeo-German translation by Eleazer Liebmann); and the mystic prayers of Nathan Nata' ben Moshe Wolf Hanover. In 1709 the establishment was partly destroyed by fire. It was, however, soon rebuilt, and in 1712 Shabbethai transferred it to his son Joseph, whose name appeared on the title-pages, together with that of his father, after 1707. During his last ten years of active work, Shabbethai confined himself chiefly to liturgical productions. In these years he issued four editions of the Pentateuch; a Judaeo-German edition, by Hayyim ben Nathan, of the historical parts of the Bible; four editions of the Psalms; seven of the Siddur; four of the Ma'azor; five of the Seferit; and two of the Tikkan recited on the nights of Shabbat and Rosh ha-Shana. About this time Joseph, with his father, was accused by the Jesuits of circulating a book containing blasphemies against Christianity. They were imprisoned, and business was practically suspended. The subject of the accusation was the "She'are Ziyon" of Nathan of Hanover, published at Dyhernfurth in 1705. No works published by the Bass firm from 1714 to 1718 are known to be extant. In the latter year business seems to have been resumed by Berl Nathan of Krotoschin, husband of Shabbethai's granddaughter Esther. Berl Nathan paid 5,000 thalers purchase money. After Nathan's death in 1729, it was carried on by his widow.

About 1780 Jehiel Michael May from Breslaus established another printing-office, which, after his death in 1790, was managed at first by his widow Rachel, and his sons Michael, Simon, Aron, and Joseph, but later by Joseph alone. In recent times a printing-office was established in Dyhernfurth by Warscawer & Co.

Although there have been issued from the Dyhernfurth press many important works, such as the Babylonian Talmud and the Yad ha-Ha'azakah, and although for a long time they supplied Silesia and the neighboring territories with books, they failed, owing to poor type and the lack of correctness, to find much favor.

Bibliography: Cassel and Steinschneider, in Erez and Gruen, junto, parte ii., p. 165; C. F. Unger, Neuer Bischof, Berlin, 1887, 246 et seq., where are given the publications of Dyhernfurth up to 1712; Bismarck, in Meisseler's, 2. 415 et seq.

DYSTE, D. M.: English Jew who distinguished himself by saving the life of George III. of England under the following circumstances: On May 15, 1800, George III. attended the Drury Lane Theater to witness a comedy by Colley Cibber; and while the monarch was acknowledging the loyal greetings of the audience, a lunatic named Hadfield fired a horse pistol pointblank at his Majesty. Two slugs passed over the king's head, and lodged in the wainscot of the royal box. The king escaped unhurt; but it was only subsequently realized that Hadfield had missed his aim because some man near him had struck his arm while in the act of pulling the trigger. This individual was Dyte, father of Henry Dyte, at one time honorary secretary to the Blind Society. It is said that Dyte asked as his sole reward the "patent" of selling opera-tickets, then a monopoly at the royal disposal. G. L.

DYVIN: Village in the government of Grodno, Russia. It has a very old Jewish community, but it is impossible to determine when Jews first settled there. When the town endeavored to secure the Magdeburg Law, the Jews contributed for the purpose fifty gold coins, in return for which they were to be allowed to avail themselves of the privileges and income of the town. Notwithstanding this the burghers often attempted to curtail the rights of the Jews. In 1684 King Ladislaus IV. granted them certain privileges, and recognized their rights to the possession of houses, market-places, the public bath, and lands legally acquired by them. The right to own a synagogue and a burial-ground, and to free and undisturbed conduct of religious services, was also recognized. They were permitted to engage in commerce, and to enjoy other privileges, on equal terms with the burghers of Dyvin. They were subject to the jurisdiction of the Dyvin court, but had the right to appeal from this to the judges of the king's court. With the burghers, the Jews have often formed various profitable portions of municipal property, as, for instance, the flour-mills and the distillery.

In 1668 the commissioners appointed by the king, on the complaint of the Jews, reaffirmed that the latter, having enjoyed for many years with the burghers the privileges and incomes of the city, and
having contributed to the expense of securing the Magdeburg Law, were entitled to avail themselves, to an equal extent with theburghers, ofthe income from the farming of public property. But since for a number of years they had neglected to avail themselves of these rights, the commissioners concurred to the Jews the right to share, as was done in other towns, in one-third of the farming privileges. Subsequently new differences arose between theburghers and the Jews in regard to the unequal distribution of taxes for the maintenance of soldiers. These differences were settled by mutual agreement on Feb. 9, 1661.

In 1898 the Jewish population of Dyvin averaged twelve per cent. of the total, there being 1,200 Jews in a total of 10,000 inhabitants. The greater part of the Jewish population follows commercial and industrial occupations. There are 237 Jews who earn their livelihood as artisans; others are engaged in agricultural pursuits. The educational institutions include a Talmud Torah with an attendance of 24 pupils, and ten badarim with an attendance of 115.

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H. R.

EAGLE: The rendering in the English Bible versions of the Hebrew "nesher." The nesher, however, was bald; nested on high rocks; and was gregarious in its habits (Micah i. 16; Job xxxix. 27, 28; Prov. xxx. 17), all of which characteristics belong to the griffon-vulture, but not to the eagle. Several species of eagles inhabit Palestine; and these are probably all included in the term "oziyyah" (Lev. xi. 13; Deut. xiv. 12); compare Triaram, "Natural History of the Bible," p. 181.

The Talmud says that the eagle is the king of birds, but that it is afraid of the flycatcher (Shab. 77b). It flies rapidly without tiring ("yozaf") like the eagle," Ab. v. 200.

The eagle is ranked among the unclean birds—a fact variously explained by the Talmudic writers (Hul. 69a). The nesher is found deified in the Assyrian Nisroch, the vulture-headed god (II Kings xix. 37; Isa. xxxvii. 38), and in the Arabic idol Nasr. In Ezekiel (i. 10, x. 14) the eagle is mentioned in connection with the throne of God. In rabbinic parlance "nesher" is used as a title of distinction; e.g., to denote the Roman government (Sanh. 12a).

On the ancient fallacy that the eagle could renew its youth see Bochart, "Hierozolom," part ii, bk. ii, ch. 1 (compare Kimk on Ps. evii. 3).


H. H.

EARNEST-MONEY: Part payment of the price by the buyer of a commodity as a guaranty that he will stand by the bargain. Wherever the payment of the whole price secured title to property, the payment of a part of the price did the same. All objects, whether movable or immovable, could be acquired by the payment of money, and part payment was sufficient to make a sale valid. The payment of a "peruta," the smallest coin of Palestinian currency, on account of the purchase was sufficient to bind the bargain (Kid. 3a; Maimonides, Yad, Mekirah, i. 4; Shallah 'Aruk, Hoshen Mishpat, 190, 2). The law regarding acquisition was restricted by the earlier rabbis, however, to immovable property. Because of certain apprehensions, they provided that movable property could be acquired only by actual possession of the object (B. M. 47b; see Alienation and Acquisition). Hence, where there was no delivery the payment of the purchase-money did not constitute a sale. It was, however, considered a breach of good faith if one of the contracting parties retracted after the payment of an earnest or of the whole sum, and the following curse (gruvi 'yin) was pronounced upon him:

"He who revenged himself on the men of the generation of the Flood, and on the men of the generation of the division of languages ("halvagan"), and on the men of Sodom and of Gomorrath, and on the Egyptians who were drowned in the sea, will revenge himself upon him who does not abide by his word" (B. M. 48a, 48b).

In cases of hiring and letting, the payment of an earnest was sufficient (Hoshen Mishpat, 198, 5, Isserles' gloss; 198, 6; 199).

In the case of immovable property the payment of earnest-money constituted a sale where local custom did not require the formality of a deed of sale ("shetar"). The remainder of the purchase-money was then considered a loan to be paid by the buyer at a stipulated time. If the seller was urgent for the payment, and thus made it obvious that he sold the property because he was in need of money, either of the parties could retract before the payment of the last installment; for it was evident that the seller did not agree to sell except on condition that he receive the full amount. If, however, this urgency could be explained in another way—for instance, when the property was in bad condition and the seller was afraid lest the buyer find some excuse to retract, or when the seller wished to move to another place—then the sale was valid and neither could retract (B. M. 77b; Maimonides, i.e. vii.; Hoshen Mishpat, 190, 10-16).

In cases where the earnest did not validate the sale, the one who retracted had to submit to the conditions of the other party as to the manner in which the earnest-money should be refunded (eb.).

A pledge, either for part or for the whole of the...
EARTHQUAKE: The Hebrew word "ra'ash," other Semitic languages, surviving only in the Proverbs li. 5. It means as in the Assyrian, "arable land." "The Hebrew Language Viewed in the Light of Assyrian Research," p. 58. Another expression for "earth," 2. is equivalent to "terrestrial globe," in contrast with "the heavens." According to a rabbinical interpretation, the earth has four names, "vay.," "tebel," "adamah," and "arka," corresponding to the four points of the compass (Gen. R. xii. 12).

In Hebrew, "heaven and earth," together constitute the universe. The earth has foundations and pillars (Isa. xxxvi. 4, 5), Job ix. 6, xxxvii. 6; it rests on the ocean, out of which it rises (Ps. xxiv. 2, xxxvi. 6); it is suspended in space (Job xxvi. 7); the idea of its free suspension in the air is especially worked out in the mystical "Book of Creation" (Sefer Yetzirah). Like most peoples of antiquity, the Hebrews conceived of the earth as a disk (Prov. vi. 27; Job xxxvi. 10, Isa. xi. 22) and spoke, therefore, of people as if they lived on "the earth." "Inhabitants of earth," "the earth," "in the midst of the earth," "in the midst of the nations," "in the midst of his people," "in the midst of the earth." In later times, it was positively asserted that Palestine, or Zion, was the center of the earth (Ezek. xxvi. 1, 2; Book of Jubilees, viii.; and the Rabbis interpreted the phrase "in the midst of the earth" as referring both to Palestine and to Jerusalem as the center of Palestine (Tan., ed. Sperber, iii. 78).

The earth was destined not for a desert, but for the habitation of man (Isa. xiv. 18). In Ezekiel (Sirach) x. 1. the earth is called "the mother of all living" (comp. Targum on Job i. 24). The Biblical conception of the paramount importance of the earth prevailed down to the time of the great astronomical discoveries of Copernicus and Kepler. The allusions of the Prophets to a new heaven and a new earth (Isa. xv. 17, xxxvi. 22) were interpreted even as early as Maimonides in a non-physical sense ("Morch."); ii. 39). In mystical speculations the earth, like the other heavenly bodies, was taken to be an animated being, having therefore its own genius (Num. R. xiii. 6), and also its guardian angels (Schwab, "Vocableaire de l'Angiologie," p. 75).

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EARTHQUAKE: The Hebrew word "ruhsh," as well as its Assyrian and Arabic equivalents designating an earthquake, is indicative of a great noise or tremendous roaring. In Ps. xxvii. 11 the same word is used to describe the gentle rustling of wheat. It is also employed in poetry to express the harmonious choral song of angels. It would thus seem that during an earthquake the Hebrew was most impressed by the rumbling connected with it, which he regarded as a theophany (Ps. xviii. 8 [A. V. 7]; Hab. iii. 4, Nahum i. 5; Isa. v. 25).
Earthquake

**EASEMENT**: An incorporeal right, existing
in the property of individuals as well as in public domains. It is a right of way, a right to running water, to free air, etc. According to rabbinical legislation, an easement was acquired by mere possession, provided no objection was raised against it by the other parties concerned. The later authorities, however, differed with regard to the conditions that constitute such a right.

**Earthquake**: One of the most devastating natural phenomena known to humankind. Earthquakes are caused by the sudden release of energy stored in the Earth's crust, often as a result of tectonic plate movement. They can cause significant damage to infrastructure, homes, and other buildings,

**EAST**: In the biblical and rabbinical literature, East is the part of the world toward which the sun rises in the morning. This direction is significant in various religious and cultural practices, such as prayer orientations and the setting of the time of day.
Easter was first observed by the early Christians on the Friday before Easter, gradually losing its ancient paschal, or Jewish, character, and from that day to this is the custom of the Teutonic and Slavonic spring festival with all its pagan rites and festive symbols. Regarding the (Easter) egg at the Jewish Seder, see Seder.


K.

Eating.

See Banquets; Clean and Unclean Animals; Cookery; Dietary Laws; Food.

Ebal (מ"באל, Septuagint, Tapjlo; now called Jabal Sammiyâh). 1. A bare mountain 2,900 feet high, north of Nishea, opposite Mt. Gerizim. Upon the east side of the base toward the north are several tombs. The higher part is on the west, and contains the ruins of some massive walls called "Al-Elahe"; east of this are other ruins called "Kanaline." In the Old Testament Ebal is mentioned only infrequently: Josh. (xxvi. 2; compare Deut. xxvii. 1-7); there must have been a sanctuary on this spot. Another account (Josh. xxvi. 3; compare Deut. xxviii. 8) relates that large stone slabs whitened with lime were erected there with the Law inscribed upon them. In Deut. xii. 9, xxvii. 12; Josh. xxvi. 8, one-half of the people were ordered to place themselves on Mt. Ebal to pronounce curses against those who disobeyed the twelve precepts of prime religious and ethical importance, while the remainder of the tribes, standing upon Mt. Gerizim opposite, pronounced the corresponding blessings upon those who obeyed them. 2. Name of an Edomite tribe (Septuagint, Twpjlo; Gen. xxxvi. 25; 1 Chron. i. 32). 3. Name of an Arab tribe (1 Chron. i. 32; Gen. x. 28): the Samaritan text has "Ehal" also; the Septuagint Tapjlo; while the Masoretic reading is Tapjlo ("Olal").

F. B.

Eded-melech — Biblical Data: A Cushite officer at the court of King Zedekiah, who interceded in behalf of Jeremiah, and was sent by the king with thirty (Ewald and Duhm, "three") men to draw up the prophet from the pit (L. Y. "dungeon") into which he had been cast by order of the princes (Jer. xxxviii. 4-13). For this deliverance Eded-melech was prophetically assured of safety in the general overthrow of Zedekiah (ch. 16-18). The name occurs in the Phenician inscription, "I. C. I. 21. 1. 46, 3 (Litzbarski), in "Handbuch der Nordsemitischen Epigraphik," p. 394; see also Grey, "Hebrew Proper Names," pp. 117, 147.

X. G. B.

—In Apocryphal and Rabbinical Literature: Eded-melech is the hero of popular legend. According to "The Rest of the Words of Baruch,"
EBERTY, GEORGE FRIEDRICH FELIX: German jurist and author; born in Berlin Jan. 36,
EBSTEIN, "WILHELM: German physician; born in Jauer, Prussian Silesia, Nov. 27, 1836. He studied medicine at the universities of Breslau and Berlin, graduating from the last named in 1860. In 1862 he was appointed physician at the Allerheiligen Hospital, Breslau; in 1868, chief physician at the municipal poorhouse; in 1869, privat-
Ecclesiastes

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document; in 1874, professor in Göttingen University (where he still [1903] holds); and in 1877, di-
rector of the university hospital and dispensary.

Ebstain’s specialties are nulliusimulation and de-
flective nutrition, in the treatment of which he has
introduced several new methods. He eliminates the
hydrocarbons from the food almost entirely, but al-
ows fat to be taken with adequate albumen, his
theory being that fat contains nutritious matter
equivalent to two and a half times that of hydro-
carbons (see the following by Ebstain: “Die Fette
leibigkeit,” etc., 2nd ed., Wiesbaden, 1887; “Pett
oder Kohlenhydrate,” Wiesbaden, 1888; and “Was-
serentziehung und Anstrengende Muskellbewegun-
gen;” ib. 1885; also Oertel, “Die Ebstelnsche Flug-
schrift über Wassernutzung,” Lepsic, 1886). In
this field Ebstain has become one of the leading spe-
cialists of the world.

Of his numerous works may be mentioned: “Nie-
renkrankheiten Nebst den Affectionen der Nieren-
becken und der Ureteren,” in Von Ziemen’s,
“Handbuch der Speziellen Pathologie und Thera-
pie,” 2d ed., vol. ix.; “Pathologische Leitkunde,” in
“Deutsche Med. Wochenschrift,” 1894; “Hand-
buch der Praktischen Medicin,” ib. 1899; “Die Medi-
zin im Alten Testament,” Stuttgart, 1901; “Hand-
buch der Praktischen Medicin,” (with Schwabe),
ib. 1901: “Die Krankheiten im Feldzuge Gegen
Russland;” ib. 1901; “Dorf- und Stadthygiene,” ib.
1902; “Die Medicin in Bibel und Talmud * (New
Testament and Talmud),” ib. 1903.

Bibliography: Paget, Biographisches Lexikon, s. v.; Meyer
Bibliographie, s. v.; Brockhaus, Konversations-
Lexikon, s. v.

F. T. H.

ECCLESIASTES, BOOK OF: The name “Ecclesiastes”—literally, “Member of an Assembly,”
often thought to mean (after Jerome) “Preacher”—is the Septuagint rendering of the Hebrew “Kohelet,”
apparently as an intensive formation from the root “kahal,” with which such forms as the Arabic
“kahal,” “kahal,” “kahal,” have been compared. The Hebrew word is
given by the author of the book as his
Name and Authorship. name, sometimes, with the article (xii. 8, and probably vili. 37), but ordinarily
without it: similar license is allowed in Arabic in the
case of some common nouns used as proper names.
The author represents himself as the son of David,
and king over Israel in Jerusalem (i. 1, 12, 16; ii. 7, 9). The work consists of personal or autobi-
ographic matter, with reflections on the purpose of
life and the best method of conducting it. These,
the author declares, were composed by him as he
increased in wisdom, were “weighed,” studied, cor-
corrected, expressed in carefully chosen phrases, and
correctly written out (xii. 9, 10), to be taught to
the people.

The fact of the author describing himself in the
foregoing style, together with his statements concern-
ing the brilliancy of his court and his studies in
philosophy (i. 18-17, ii. 4-11), led the ancients to
identify him with Solomon; and this identification,
which appears in the Peshitta, Targum, and Tal-
mud (compare ‘Er, 21b; Shab. 80a), passed unques-
tioned till comparatively recent times. The order
of the Solomonic writings in the canon suggested
that Ecclesiastes was written before Castalies (Rash-
auv. R. B. 14b); whereas another tradition made
their composition simultaneous, or put Ecclesi-
astes last (Sofer ‘Olam Babil, ed. Buber, p.
32, with the editor’s notes). The fact that Kohelet
speaks of his reign in the past tense (i. 15) sug-
gested that the book was written on Solomon’s
death-bed (ii. 1). Another way of accounting for
this was to suppose that Solomon composed it during
the period in which he was driven from his throne
(Gen. 41, 38), a legend which may have originated from
this passage. The canonicity of the book was, how-
ever, long doubtful (yad. ii. 3; meg. 7a), and was
one of the matters on which the school of Shammai
took a more stringent view than the school of Hiel;
it was finally settled “on the day wherein
R. Eleazar b. Azzara was appointed head of the
assembly.” Endavous were made to render it
apocryphal on the ground of its not being inspired
(Tosef., yad. ii. 14; ed. Zuckermandel, p. 668), or
of its internal contradictions (Shab. 30b), or of a
tendency which it displayed toward heresy—that is,
Epicureanism (Poss., ed. Buber, viii. 68b); but
these objections were satisfactorily answered (see S.
Slicher, “Das Buch Kohelet,” Frankfurt-on-the-
Main, 1884). It was assumed that Solomon had
taken the name “Kohelet,” just as he had taken the
name “Agur” (Prov. xxx. 1), as a collector (see,
further, Esquellenstein, “Aus dem Kohelet-Kommentar
des Tanchum Jeruschalmi,” Berlin, 1886); and
probably the Septuagint rendering represents a
theory that the name contained an allusion to I Kings
vii. 1, where Solomon is said to have gathered an
assembly.

As to the age of the work, there is an indication
of the latest date at which it could have been writ-
ten in the fact that Ben Sira repeatedly quotes or imitates it (Eclus. [Sirach] xxvii. 30, from Eccl.
ix. 5, verbatim [comp. LXX.]; xxvii. 33, from Eccl.
ili. 14, inverted, probably for metrical reasons; xxx.
31, from Eccl. xii. 10; xxxv. 29, from Eccl. v. 9;
xxii. 21, after Eccl. ix. 16; xxxvii. 44, after Eccl.
vii. 10; xxxiv. 1, after Eccl. v. 11; comp. “The
Wisdom of Ben Sira,” ed. Schoeletser and Taylor,
Introduction, pp. 13 et seq., and p. 36, note B). Since
Ben Sira declares himself a compiler from the Old
Testament (xiv. 39), whereas Ecclesiastes claims
originality (xii. 9, 10), it seems certain, in the case of
close agreement between the two books, that Ben Sira
must be the borrower. This fact gives some date
about 250 or 300 B.C. as the latest possible for the
composition of the book in its present form; for this
repeated borrowing implies that Ben Sira regarded it
as part of his canon, which would scarcely contain
any works that had been produced in his lifetime.
With this fact the nature of Ben Sira’s language, as
preserved in Talmudic quotations, agrees; for such
decided Neo-Hebrews as קְׁשָׂשׂ (business), קְשָׂשׂ
(lust), and קְשָׂשׂ (authorize) are
not found in Ecclesiastes, though, had
they been in vogue in the author’s
time, he would have had constant occasion to em-
ploy them. He used instead קְשָׂשׂ, קְשָׂשׂ (vili. 16, 17;
also used in the Phenician Eshmunazar inscription).
and קְשָׂשׂ. Though allusions to Ecclesiastes are

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not common in the New Testament, Matt. xxiii. 28. R.V.-"These ye ought to have done, and not to have left the other undone," seems clearly a reminiscence of Escl. vii. 18. It is therefore necessary to reject all theories that bring the book down to a date later than 250 B.C., including that of Graetz, who regarded it as Herodian—in which he is followed by Leindörfer (Erlangen, 1891), who makes Simeon ben Shetah the author—and that of Renan, who places it somewhere before 100 B.C. These theories are largely based on conjectural interpretations of historical allusions, which, though often attractive, are not convincing. The Grecians supposed to be found in the book are all imaginary (for instance, 30E16 does not have any connection with $\phi$1p; the phrase "under the sun," which occurs so frequently, is also found in the Eshmu-sarr and Talmish inscriptions, not later than 300 B.C., as the equivalent of "on earth"), and the suppositions to borrowings from Greek philosophy which some have professed to detect are all fallacious (see Ad. lods, "L'Ecclesiaste et la Philosophie Grecque." 1890).

On the other hand, there is much in the language which, with the present knowledge of Hebrew, one should be disposed to regard as characteristic of a comparatively late period. II. Grotius, in the sixteenth century, collected about a hundred words and phrases of this sort occurring in the book; but several apparent modernisms may represent usages which must have been introduced into Palestine at an early period (e.g., א$'$ב for י$'$כ, and the abstracts in י$'$כ, both from Assyrian, or words which may have been largely used in ancient times (e.g., סוק, "to correct," also Assyrian); and even in the case of some idioms which seem especially characteristic of late Hebrew, the likeliest account is that they were preserved through long ages in remote dialects (so ק$'$ר, "already," occurring only in this book—apparently an old verb, "kabur," it is great": i.e., "it is a long time since"; comp. the Arabic "talam"); certain Persianisms, however (ד$'$ס, "account" [viii. 11], Persian "paygham"; כ$'$ר, "park" [ll. 5], Zend "pairidaeza," Armenian "partez"), seem to provide a more certain clue; and that the book is post-exilic may be asserted with confidence, though how near the latest possible limit the date can be brought down can not be fixed with precision. Hence the Solomonic authorship (which few now hold) may be dismissed; nor indeed could the second king of the dynasty have spoken of "all which were in Jerusalem before me." Beyond the fact that Kohelet was uncritically identified with Solomon, it seems impossible to discover any connection between the two names. The interpretation of the word "Kohelet" as a substantive is purely conjectural; and though the phrase rendered "master of assemblies," but more properly signifying "authors of collections," lends some color to the rendering "collector," it is not free from grave difficulty. As a proper name, however, it might be derived from ק$'$ל in one of the Arabic senses of that root, though its use with the article would in that case constitute a difficulty; finally, it might be a foreign word. The Talmud seems rightly to call attention to the importance of the

past tense in i. 12; for one who says "I son king" implies that his reign is over: he must be speaking either as a dead man or as one who has abdicated. Kohelet is then either a fictitious person or an adaptation of some monarch, like Al-Nu'man of Arabic mythology (Tabari, i. 850), who, becoming conscious of the instability of the world, abandons his throne and takes to devotion. Similarly, Kohelet appears to pass from king to preacher, though it is not actually stated that he abandons his throne. The references to kings in all but the earliest chapters rather imply that the author is a subject; but this may be unintentional. The author's idea of a king would seem to be modeled on the monarchs of Persia, with kings and princes subject to them (ii. 8); and with the gardens and exotics (ii. 5) and irrigated parks (ii. 6) are likely to belong to the same region.

The Hebrew name for God is nowhere employed, nor does there appear to be any reference to Judaic matters; hence there seems to be a possibility that the book is an adaptation of a work in some other language. This supposition would agree with the fact that certain of the idioms found in it are not so much late Hebrew as foreign Hebrew (e.g., vii. 24, viii. 17, xii. 9); with the frequent use of the participial present (e.g., viii. 14); with the unintelligible character of several phrases which are apparently not corrupt (e.g., iv. 17, x. 13, much of xiv. 4-6); and with the want of sharpness that characterizes some of the aphorisms (e.g., x. 9). Further, the verb י$'$ג (xii. 9), which describes a process to which the author says he subjected his proverbs, should, on the analogy of the Arabic "wasan," refer to the numbering of syllables; and the following phrases, apparently meaning "searched out and corrected" or "carefully straightened," have the appearance of referring to metrical correctness, though their exact import is not easy to fix. Of any such formal technicality the verses of Kohelet bear no trace in their existing form; yet there are places where the introduction of words would be more intelligible if the author had a fixed number of syllables to make up (e.g., xii. 2, "while the sun or the light or the moon or the stars be not darkened"); if this were so, the character of the idioms noticed (e.g., xii. 9, "the wiser Kohelet became, the more did he teach") renders it probable that the language of the model was Indo-Germanic; and the introduction of the names "David," "Israel," and "Jerusalem," as well as the concealment of all names in the case of the anecdotes which the author introduces (e.g., i. 12-15, i. 14-16), is with the view of accommodating the work to Jewish taste. In Ecclusiates there are some continuous sections of considerable length: (1) Kohelet's autobiography, i. 12-ii. 30; (2) a statement of the doctrines of determinism and Epicureanism, ii. 1-12; (3) a description of the heavenly regions, xii. 1-9. The rest of the book is in short paragraphs or isolated aphorisms; and the author in xii. 12 declares that the apocalyptic style is superior to the continuous discourse—a doctrine which in modern times has been associated with the name of Bacon. In the autobiography the author states that he experimented with various forms of study, pleasure, and enterprise, in the hope of finding the meaning of the endless chain of phenomena, but that he...
abandoned them in disgust. The morals that he
drew, however, appear to be inconsistent; since,
while some verses encourage the theory
Contents. that pleasure is the summit beumum,
others seem to warn youths against any
such view. This inconsistency, which could proba-
bly be paralleled from the works of Oriental
pessimists like Omar Khayyam and Abu al-
Mas'ud, attracted attention, as has been stated, in early
times; but the various attempts that have been
made to bring the author into harmony with himself
are too subjective to be convincing. Thus some
would regard all the edifying passages as interpo-
lations (so Hauffe, “Oriental Studies,” p. 289 et seq.);
others would regard the Epicurean passages as to be
read with interrogations (as some rabbinists), while it
has also been suggested (by Bickell, “Der Prediger”)
that the sheets of the book have been displaced.
None of these opinions can be received without ex-
ternal evidence. It seems more probable, therefore,
that the author expresses the varying sentiments of
different moods, just as the second of the writers
mentioned above alternates between orthodoxy and
blasphemy.
After his personal history the author proceeds to
give illustrations of more general experiences. In
these he speaks as a subject rather than as a king;
he cites the prevalence of injustice in the world,
for which he had some tentative solutions (iii. 17-
18); later, however, he relapsed into the Epicu-
rean conclusion (iii. 22), accentuated by further ob-
ervation into pessimism (iv. 1-4). At this point he
proceeds to introduce a variety of maxims, illus-
trated by anecdotes, leading up to the conclusion
(vi. 10) that the plan of the universe is incompre-
sensible. Chapter ix formulates the doctrine that
men’s actions and motives are all foreordained, and
advise guiltily on the ground that whatever is
to happen is already fixed, and that there will be no
room for activity in the grave. This is emphasized
by anecdotes of the unexpected happening (11-16).
There follows another series of maxims leading up
to a poetical description of death, and, after some
observations on the value of the aphorism, to the as-
sertion that the substance of the whole matter is
“Fear God and keep his commandments,...for God
shall bring every work into judgment” (xii. 13-14).

The felicity, wisdom, and profundity of many of
the aphorisms probably endeared the book to many
who might have been displeased with the Epicurean
and pessimistic passages. Yet without the idea that
Kohelet was Solomon one could scarcely imagine the
work ever having been included in the canon; and
had it not been adopted before the doctrine of the
Resurrection became popular, it is probable that the
author’s views on that subject would have caused his
book to be excluded therefrom. Mystical inter-
pretation of the book began fairly early (see Ned.
32b); and the work was a favorite source of citation
with those rabbis who, like Saadia, were philosophers
as well as theologians.

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ders, Tadmor-Dokht, Steinschneider, and M. Blau, the follo-
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ECLESIASTICUS. See Sirach.

ECOLO DES JUDEUTHS. See Period-

EDE. See Weisburg, Joseph

ED (“witness”): Name supplied by the English
version for the altar erected by the tribes on
the east of the Jordan (Joshua xxii. 34). The name
does not appear in the Masoretic text nor in the Septu-
agint. The Hebrew reads simply, “And the children
of Reuben and the children of Gad called the altar,
for it is a witness between us that the Lord is God”;
and it would seem that the name of the altar must
have been dropped by a copyist.
EDEL, JUDAH LOW BEN MOSES HALEVI: Russian preacher; born at Zamosc, government of Lublin, Poland; died at Slonim, 1827. He was a pupil of Elijah Wilna, and, besides possessing great homiletic talent, was a Hebraist and a Talmudic scholar. He wrote: "Safah le-Ne'emanim," a concise Hebrew grammar for beginners (Lemberg, 1835); "Yam ha-Talmud," casuistic notes; "Afike Yehudah," a collection of homilies, of which only the first volume, containing twenty-four sermons, appeared (ii. 1802); "Me Neftoah," a commentary on the Haggadah, edited by his son Solomon (Oslo, 1835); "Derek Tovim," ethical wills of Judah ibn Tibbon; "Hemdah Genuzah," erbs rendered into Hebrew, with English translation by Bresslau, London, 1852; "Dibre He'edot," extracts from various unprinted works, London, 1853; "Tehillah le-Yesharim," poem by Moses Hayyim Luzarvo from an Oxford manuscript, with preface by Edelmann, London, 1854; and "Hagdah for Passover, with introductions, annotations, etc. The same year he published, also in Königsberg, the "Siddur Hageyon Leb," which is commonly known as "Landshuth's Prayer-Book." To this work Edelmann also contributed glossaries, encyclopaedias, and notes.

Edelmann spent about ten years in England, and was one of the first competent scholars to examine the manuscripts and rare printed books of the Oppenheim collection in the Bodleian Library, Oxford, and to give the outside world some knowledge of their contents. In this work he was assisted by Leonard Dukes; and they jointly edited and published "Glazer Oxford" (with an English translation) by M. H. Bresslau, London, 1851.

To this period of Edelmann's activity belong also: "Derek Tovim," ethical wills of Judah Ibn Tibbon and Maimonides; also ancient Arabic and Greek proverbs rendered into Hebrew, with English translation by Bresslau, London, 1852; "Dibre He'edot," extracts from various unprinted works, London, 1853; "Tehillah le-Yesharim," poem by Moses Hayyim Luzarvo from an Oxford manuscript, with preface by Edelmann, London, 1854; and "Hagdah for Passover, with introductions, annotations, etc. The same year he published, also in Königsberg, the "Siddur Hageyon Leb," which is commonly known as "Landshuth's Prayer-Book." To this work Edelmann also contributed glossaries, encyclopaedias, and notes.

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the second is a quasi-critical commentary on Psalms Ixvii, xc. and cc. and the third contains commentaries and explanations on various difficult passages of the Haggadah, Wilna, 1875; "Ha-Tirosh," a commentary on Midrash Rabbinic, part 1, Genesis, Warsaw, 1890; and "Dovveh Behe'amot," (a soothing criticism of the liberal views advanced by Weiss in "Deo"), ib. 1892. He also contributed valuable articles to Paen's "Ha Karmel" and Arthur's "Ha-Kerem."

Edelmann was considered one of the foremost champions of Orthodoxy in modern Hebrew literature.

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EDELS, SAMUEL ELIEZER BEN JUDAH: Polish rabbi; born in Posen, 1555; died at Ostrog Nov. 30, 1631. He was a son-in-law of Rabbi Moses Ashkenazi, author of "Zikron Moshel." Samuel bears the name of his mother-in-law, Edel. In 1585 his wife's parents founded for him a large yeshibah, which was under his management until 1600. His mother-in-law supported the students out of her own money. In 1590 he was already recognized as an eminent scholar, and together with other rabbis, who were in convention at the city of Lublin, he signed the anathema against the use of money for the purpose of securing a rabbinical position. In 1610 he became rabbi of Chełm, which position he held with distinction for four years; he was then elected rabbi and head of the yeshibah at Lublin (1614). From Lublin he was called to Tieflin (Tolyezchin). During the remainder of his life Edels was rabbi and head of the yeshibah of Ostrog, in the Russian province of Volynia.

Edels conceived a new method in the study of the Talmud. His efforts were directed toward the investigation of the Tosefta, and the explanation of any passages on which it seemed to be unclear or to contradict the Talmud. He thus succeeded in producing many "hiddushim" (novelists) on the entire Talmud. His constant desire was to discover something new and original, and because of his originality discussions that were really complex and difficult seemed to him extremely simple.

Edels in 1600 published part of his hiddushim anonymously. On learning that his new method had made a favorable impression upon his contemporaries, he published the remaining part in 1611. Edels also endeavored to apply his new method to the Haggadot of the Talmud. This he did in a work which he published in 1627 in opposition to the many rabbis who devoted their time to the Cabala, and who tried to explain the Haggadah by means of it. Edels considered the method of his opponents a mere waste of time.

From his various works it is clear that Edels possessed a knowledge of astronomy and philosophy; of the latter science, indeed, he made a deep and careful study.

His published works are: novelists on Beitzah and Yevamot, Basel, 1609; on Niddah and Nedarim, Prague, 1692; and on the other treatises of the Talmud, Lublin, 1611-21; novelists on the haggadic portions of the Talmud, vol. 1, ib., 1627; vol. 2, Cracow, 1631; supplement to parts of his halakic novelists, Lublin, 1670; hymns for the Sabbath in the work "Kabbalat Shabbat," ib. 1620. Most editions of the Talmud contain Edels' novelists.


EDELS, SAMUEL ELIEZER BEN JUDAH: Polish rabbi; born in Posen, 1555; died at Ostrog Nov. 30, 1631. He was a son-in-law of Rabbi Moses Ashkenazi, author of "Zikron Moshel." Samuel bears the name of his mother-in-law, Edel. In 1585 his wife's parents founded for him a large yeshibah, which was under his management until 1600. His mother-in-law supported the students out of her own money. In 1590 he was already recognized as an eminent scholar, and together with other rabbis, who were in convention at the city of Lublin, he signed the anathema against the use of money for the purpose of securing a rabbinical position. In 1610 he became rabbi of Chełm, which position he held with distinction for four years; he was then elected rabbi and head of the yeshibah at Lublin (1614). From Lublin he was called to Tieflin (Tolyezchin). During the remainder of his life Edels was rabbi and head of the yeshibah of Ostrog, in the Russian province of Volynia.

Edels conceived a new method in the study of the Talmud. His efforts were directed toward the investigation of the Tosefta, and the explanation of any passages on which it seemed to be unclear or to contradict the Talmud. He thus succeeded in producing many "hiddushim" (novelists) on the entire Talmud. His constant desire was to discover something new and original, and because of his originality discussions that were really complex and difficult seemed to him extremely simple.

Edels in 1600 published part of his hiddushim anonymously. On learning that his new method had made a favorable impression upon his contemporaries, he published the remaining part in 1611. Edels also endeavored to apply his new method to the Haggadot of the Talmud. This he did in a work which he published in 1627 in opposition to the many rabbis who devoted their time to the Cabala, and who tried to explain the Haggadah by means of it. Edels considered the method of his opponents a mere waste of time.

From his various works it is clear that Edels possessed a knowledge of astronomy and philosophy; of the latter science, indeed, he made a deep and careful study.

His published works are: novelists on Beitzah and Yevamot, Basel, 1609; on Niddah and Nedarim, Prague, 1692; and on the other treatises of the Talmud, Lublin, 1611-21; novelists on the haggadic portions of the Talmud, vol. 1, ib., 1627; vol. 2, Cracow, 1631; supplement to parts of his halakic novelists, Lublin, 1670; hymns for the Sabbath in the work "Kabbalat Shabbat," ib. 1620. Most editions of the Talmud contain Edels' novelists.


EDEN, GARDEN OF (Hebrew, py p ; Arabic, "Jamut 'Adn"); Biblical Data: Name given to the "earthly paradise" occupied by Adam and Eve before their fall through sin. The word "Eden," perhaps an Assyrian loan-word, is of the same root as the Assyrian "edinu," synonymous with "yem" (= field, depression; compare the Arabic "zaur," which is the name still given to the country south of Babylon and extending to the Persian Gulf; the nomadic tribes inhabiting it were called by the Assyrians "sabeedini""); see Delitzsch, "Wo Lag das Paradies?"). Its connection with the Hebrew word py is of later origin. Spranger ("Das Leben und die Lehre des Mohammadas," ii. 507) explains through the Arabic "adaa." The writer of the Biblical story of Eden (Gen. ii.-iii.) is evidently describing some place which he conceives to be on the earth; hence the exact details "God planted a garden eastward, in Eden," etc. Many attempts have been made to determine the precise geographical location. The most ancient
Eden is compared as in the case of the stories of the Creation whom he has been endowed with wisdom, but not on one of the tablets found at Tell el-Amarna, now in the British Museum, occurs the legend of Adapa. Adapa, the first man, is the son of the god Ea, by whom he has been endowed with wisdom, but not with everlasting life. He lives in Eridu, and cares for the sanctuary of the god. One day while fishing in the south wind suddenly arises and overturns his boat. In his anger Adapa fights with the south wind and breaks his wings so that he can not fly for seven days. Ea, the god of heaven, hearing of this, summons Adapa before him. Ea gives his son instructions as to his behavior before him; among other things he tells him: "Bread of death will they offer thee: eat not of it. Water of death will they bring thee: drink not of it." Adapa does as he is told, but the bread and water that are causes to be placed before him are of life, not of death. Thus Adapa loses his chance of eternal life. He puts on the garment, however, which is offered him, following Ea's instructions. In this story the bread of life is parallel to the tree of life in the Biblical story.

Tablets. It is probable that the water of life also formed a part of the original story, and that the river of Eden is a trace of it. In Ezek. xlvii. 6-12 and, with some variation, in Rev. xxi. 1, 2 mention is made of a "river of water of life... and on either side of the river was there the tree of life," showing that the water of life was associated with the tree of life.

Further, in the Biblical story, as in the Adapa legend, man is prevented from eating the food of life through being told that it means death to him. "In the day that thou eatest thereof thou shalt surely die" (Gen. ii. 17); and it is Ea, who has formed man, who is the means of preventing him from attaining life everlasting, just as it is God who removes man from out of Eden "lest he put forth his hand and take also of the tree of life, and eat, and live for ever" (ib. iii. 22). Jastrow (l.c.) remarks that the Heb. story is more pessimistic than the Babylonian, since God even begrudges man knowledge, which the Babylonian god freely gives him. Adapa, who has been endowed with knowledge, puts on the garment given him by Ana and Adam and Eve, after eating of the tree of knowledge, make for themselves garments of fig-leaves.

Schneider ("K. A. T., II, 1, 825) calls attention to the possibility of associating the name "Adapa" with "Adapa." The "garden of God," situated on the mountain, in Ezek. xxviii. 13, 14, and the tall cedar in Ezek. xxxi. 3, may have some connection with the cedar-grove of Khnumu in the Gilgamesh epic and with the high cedar in the midst of the grove. In this connection may be mentioned the attempt to associate Eden with the mountain in Iranian mythology, out of which rivers flow, or with the Indian mountain Maru with the four rivers (Lenormant). Jensen ("Kulturgeschichtliche Bibliothek, vi.) places the "confluence of the streams" in the Fur West, and associates the island with the Greek Elysium.

The snake in the story is probably identical with the snake or dragon in the Babylonian story of the Creation. In the British Museum there is a cylinder-seal which has been supposed to represent the Babylonian story of Eden (see illustration, Jew. Ency. i. 174). The seal represents two figures, a male and a female, seated on opposite sides of a tree, with hands
stretched toward it; behind the woman is an up-
right snake. This picture alone, however, is hardly
sufficient basis for believing that the Babylonians
had such a story. The cherubim placed to
guard the entrance to Eden are distinctly Babylon-
ian, and are identical with the immense winged bulls
and lions at the entrances to Babylonian and Assy-
rian temples. See Cherub.

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E. O. H.

—In Rabbinical Literature: The Talmudists
and Midrashists agree that there are two gardens of
Eden: one, the terrestrial, of abundant fertility and
luxuriant vegetation; the other, celestial, the habi-
tation of righteous, immortal souls. These two are
known as the "lower" and "higher" Gan Eden.
The location of the earthly Eden is traced by its
boundaries as described in Genesis.
In Talmud 19a (comp. Rabbenuz, Varin Let-
tiones, ad loc.) Rashi Lashish expresses himself to the
following effect: "If the paradise is situated in Pale-
estine, Beth-Shean [in Galilee] is the door; if in
Arabia, then Bet Gerim is the door; and if between
the rivers, Damascus is the door." In another part
of the Talmud (Taan 2b) the interior of Africa is
pointed out as the location of Eden, and no less
a personage than Alexander the Great is supposed
to have found the entrance of Gan Eden in those
regions which are inhabited and governed exclu-
sively by Africans. Alexander, who desired to in-
vade Africa, was directed to Gan Eden by the ad-
vice of the "elders of the South."

A baraita fixes the dimensions of Gan and of Eden
by comparison with Egypt, Ethiopia, etc.: "Egypt
is 400 parasangs square, and is one-sixtieth the size
of Cush [Ethiopia]. Cush is one-sixtieth of the
Eden. Samuel bar Nahman saysthat Adam dwelt
by comparison with Egypt, Ethiopia, etc.: "Egypt
and Heaven are analogous, as heaven is lined
with rows of stars, so Gan Eden is lined with rows
of the righteous, who shine like the stars." (Aggadat
Shir ha-Shirim, pp. 13, 55).

The Midrash (Gen. R. xvi. 7) identifies the "four
heads" of the rivers with Babylon (Pison), Medo-
Persia (Gihon), Greece (Hiddekel), and

Identi-

fi-

fication of

Rivers.

The Targum Yer-

shalmi translates "Havilah" by "Hin-
dik" ["Hindustan," or India], and " Eden" = "Eben
Sappir" [ii. 3] as sandy and barren, and can
not possibly endorse the idea of connecting Eden
with the Eden of Genesis. The opinions of the most
eminent Jewish authorities point to the location
of Eden in Arabia. The "four heads" or mouths of
the rivers (= seas) are probably the Persian Gulf
(east), the Gulf of Aden (south), the Caspian Sea
(north), and the Red Sea (west). The first river,
Pison, probably refers to the Indus, which encircles
Hindustan, confirming the Targum Yerushalmi.
The second river, Gihon, is the Nile in its circuitous
course around Ethiopia, connecting with the Gulf
of Aden. The third river, Hiddekel, is the Tigris,
which has its course in the front (terremto) of Assur
 (= Persia), speaking from the writer's point of view
in Palestine. Some explain the difficulty of finding
the courses of the rivers by supposing that since the
Deluge these rivers have either ceased to exist, en-
tirely or in part, or have found subterranean outlets.
Indeed, the compiler of the Midrash ha Gadol ex-
presses himself as follows: "Eden is a certain place
on earth, but no creature knows where it is, and the
Holy One, blessed be He! will only reveal to Israel
the way to it in the days of the king Messiah." (Midr.
ha-Gadol, ed. Schechter, col. 75).

The boundary line between the natural and super-
natural Gan Eden is hardly perceptible in Talmudic
literature. In fact, "Gan Eden and heaven were
created by one Word [of God], and the chambers of
the Gan Eden are constructed as those of heaven,
and as heaven is lined with rows of stars, so Gan
Eden is lined with the righteous, who shine like the
stars." (Aggadat Shir ha-Shirim, pp. 18, 55).

EARTHLY AND HEAVENLY EDEN.

The leviathan disturbs the waters of the
seas, and would have destroyed the life of all human beings by the
bad breath of his mouth, but for the
Gan Eden. The fact that he occasionally puts his head
through the opening of Gan Eden, the
spicy odor issuing from which acts as an antiseptic
to his bad smell (B. B. 75a). Hiyya bar Hama
says that God had prepared for Adam two canopics of
various precious stones in Gan Eden, and quotes
Ezek. xxviii. 18 (B. B. 75a). This, according to the
Midrash, relates to the celestial Gan Eden. The Zo-
lar claims for everything on earth a prototype above
(Yitro 82a). Nahmanides also says that the narra-
tive of Eden in Genesis has a double meaning, that besides the earthly Gan Eden and the four rivers there are their prototypes in heaven (Commentary to Gen. iv. 18). See PARADISE.

J. D. E.

—in Arabic Literature: The Arabic word for
Eden is "Aden," which, according to the comment-
ators and lexicographers, means "fixed residence," i.e.,
the everlasting abode of the faithful. "Aden," pre-
duced by "jannah" (garden), occurs ten times in the
Koran (suras ix. 73, xii. 23, xvi. 33, xvii. 30, xix.
x. 62, xx. 78, xxx. 50, xxxv. 30, xli. 8, xli. 12), but
always as the abode of the righteous and never as the
residence of Adam and Eve, which occurs in the
Koran only under the name of "jannah" (garden),
although the Modern commentators agree in cali-
ii.23: "Some people have thought that this Eden between Persia and Karman. God created it in and Nil [Nile], are rivers of paradise." Abu Mo. Bethleham. Jacob, while journeying from Bethleham to Hebron, encamped "beyond the tower of Eder" ("Migdal-‘eder," Gen. xxxv.21). The name "Migdal-‘eder," signifying "tower of the flock," was probably derived from a tower used as a lookout for robbers (comp. Micah iv. 8).

A city in Judah "toward the border of Edom in the south" (Josh. xv.21, R. V.), identified by Conder with Khirbat al-‘Adar, five miles south of Gaza.

3. A Levite of the Merar clan, a contemporary of David (I Chron. xxiii. 23, xxiv. 30).


THE JEWISH ENCYCLOPEDIA

EDESSA (Urhai, Urhapa): The present Urfa, a city in the vilayet of Aleppo, Asiatic Turkey. No mention of the name is found in Jewish writings, except, perhaps, in Yoma 10a (parror or parror; Neubauer, "T. T." p. 246; but explained by Jastrow, etc., as Warha in southern Mesopotamia). The Targum Yer. has "Edessa" for "Urfa" in Gen. x. 10. Jews certainly lived here in early times. One of the pre-Christian rulers, Bakru I., son of Paradad (112-119), is said to have been saved by a Jewess named Kutbi, whom the Mesopotamians afterward adored as a goddess ( Cureton, "Spicilegium Syriacum," 23, 11). At the beginning of the first century c.e. a Parthian family ruled here, whose first member was Abgar VII., son of Iznates, son of Helens of Amaziah. When Addai, the apostle, came to Edessa, he is said to have stayed at the house of a Jew named Tobias, and to have converted many of his host’s coreligionists. The influence of the Jews of Edessa is well known in the fact that the Peshitta translation—with its Jewish tendencies—was made in Edessa, as in the Jewish material to be found in the writings of such Syriac Church fathers as St. Ephraim. The old Edessan chronicle mentions at least two synagogues (עצרת, "עצרת"), one of which was turned by Bishop Rabba (415) into the chapel of Mar Stephen (though Heiller reads יסעור, a Christian sect); the notice is repeated in pseudo-Dionysius of Tellmahre and by pseudo-Hebrew. The latter relates also ("Eccl. Chron." i. 259) that the Moorish Mohammed ibn Tahir built a mosque in 523 where formerly there had been a synagogue. The city was visited by Pedro de Teyeira (seventeenth century) and Benavides II. (c. 1680); both report the legends which connect the place with Abraham because of its proximity to Harran. The Syriac Midrash identifies גַּם with Edessa, as in Targum Yer. (Budge, "The Bee," p. 57; Besold, "Die Schatz-
Edinburgh

Edinburgh, Capital of Scotland. When the Jews began to settle in Scotland early in the nineteenth century, they appear to have been attracted in the first instance to Edinburgh. The first regular synagogue was established in 1816 with twenty families. This synagogue was situated in a lane off Nicholson street. After a year the congregation moved to a small hall in Richmond Court; and here it remained until it acquired a synagogue in Park Place, the old Ross House having been adapted for the purpose (1868). The congregation worshiped here until quite recent years. The present synagogue in Graham street was erected in 1897. Until 1880 there was only one synagogue in Edinburgh. By that time a number of foreign families, principally Jewish, had settled in the Dairy quarter of the city, and they formed a congregation and erected a small place of worship in Caledonian Crescent.

The original cemetery of the Edinburgh Jews was situated near the Causeway side. This ceased to be used about a quarter of a century ago, when a portion of the Echo Bank Cemetery was acquired and used for Jewish purposes.

The first minister was the Rev. Moses Joel of London, who continued in office forty-six years, until his death in 1863. He was succeeded in the order named by Elkan, Rosebaum, Abraham Harfield (1864-68), R. Bittenberg (1867-73), Albu, and R. Davidson. J. Frist, a native of Courland, educated at the rabbinical college of Wilna, has been the minister since 1879.

Edinburgh has three Jewish charities: a benevolent loan society, a board of guardians, and a lying-in society. A Hebrew school is attached to the Edinburgh Synagogue; and there is a Jewish literary society as well as a Jewish amateur orchestral society. The Jews number (1903) about 2,000 in a total population of 317,000.

Bibliography: Edinburgh Evening Express, March 29, 1883; Jewish Year Book. 1903 (1904: 2).

J. H.

Edinger, Markus: German deputy; born at Worms Jan. 14, 1809; died at Mannheim Feb. 9, 1879. He was the first Jew summoned by the government to act as juror, serving at Mayence in 1847. It was he who brought about an edict, in spite of the passionate opposition of the Orthodox, the holding of regular synagogue services in Germany. He took an active part in politics. In 1849 he was one of the leaders of the Democratic party, and his services were acknowledged in the following year when he was elected mayor, while in 1850 he was sent as deputy to the Upper House of Hesse—a distinction rarely enjoyed by a Jew in those days. The success of the reactionary party in 1853 obliged him to retire from his office for a time.

S. Ro.

Edom, Idumea (דיועמא). Edom is the name which was given to Esau, the first-born son of Isaac, on the day he sold his birthright to Jacob for a mess of pottage, the reddish color of which gave it its name—"Edom" (Gen. xxxvi. 20). The country which was subsequently inhabited by Edom and his descendants was called "the field of Edom" (Gen. xxvi. 16; Num. xxxiii. 37). "Edom" in the Bible is also used as an equivalent for "Edomites," though the expression "the children of Edom" occurs but once (Ps. cxxxvii. 7). The country had before that been called "Mount Seir" (Gen. xxxii. 4 [Hebr. xxxvii. 8], from "Seir" the progenitor of the Horites, who lived there previously (Gen. xiv. 6; xxxvi. 30, 21). According to Josephus (Ant. i. 18, §1), the name "Seir" is due to the fact that Esau was hairy (Gen. xxv. 22), but according to Gen. xiv. 6, the mountain was called "Seir" long before Esau's birth. The boundaries of Edom are very concisely defined: The country stretched along the route followed by the Jebelites from the Sinai peninsula to Kadesh-barnea, that is, along the east side of the valley of Arabah. Southward it reached as far as Elath, which was the seaport of Edom (Deut. i. 2; ii. 1, 8). On the north of Edom was the territory of Moab (Judges xi. 17, 18; II Kings iii. 8, 9). The boundary between Moab and Edom was the brook Zered (Deut. ii. 13, 14, 18). The ancient capital of Edom was Bozrah (Gen. xxxvi. 33; Isa. xxxiv. 6, xxxv. 1, 4, 16, 17). The name "Mount Seir" or "Mount of Esau" shows that Edom was a mountain country, and therefore it was called by later writers "Gebalene" (the mountainous).

Contrary to the promise of Isaac that Esau's dwelling would be of the fatness of the earth and of the dew of heaven (Gen. xxvii. 22), Edom was a rocky and barren country. Esau was described as a man who subsisted by hunting (Gen. xxv. 26 and xxvii. 3), his descendants, the Edomites, did, living amid rocky fastnesses and mountain heights (Jer. xlix. 16; Obad. 3, 4). The name "Mount Seir" or "Mount of Esau" shows that Edom was a mountainous country, and therefore it was called by later writers "Gebalene" (the mountainous).

According to the Bible, immediately after Isaac's death Esau settled in Mount Seir (Gen. xxxvi. 6, 10), where he had lived before (Gen. xxxii. 3). The Edomites soon became powerful enough to extirpate the Horites, the former inhabitants of Edom. of life they adopted. As among the Horites, each tribe was ruled by a prince or chief (כ pcb), whose position resembled probably that of an Arab sheik (Gen. xxxvi. 15-19, 29-30). Later the Edomites organized themselves
Edrei, Moses: Moroccan cabalist and teacher of modern and Oriental languages of the earlier part of the nineteenth century; born in Morocco; resided in Amsterdam and in England. He was the author of: "Yad Mosheh," sermons for the festivals, Amsterdam, 1809; "Ma'aseh Nissim," an account of the River Sambatyon, London, 1834 (of which a Hebrew and a German edition appeared at Amsterdam, 1818).
and his household after him that they keep the way of the Lord to do justice and judgment" (Gen. xviii. 19, Hebr.). All the festivals and ceremonies have been in Edin- 

ruous, as the keepers of the law, were the main instructors of the people (Deut. xxxi. 9, xxiii. 10; Jer. ii. 8, xviii. 8; Mal. ii. 6; II Chron. xvii. 7; Book of Jubilees, xxxi. 15). According to ancient rabbinical tradition, the tribe of Issachar produced many teachers of the Law (Gen. ii. xxxii.; Sifre, Debarim, 334, based on I Chron. xi. 31); also the descendants of Jethro the Kenite are singled out as teachers (Mek., Yitro, 2; Ah. II. N. xxxv., after I Chron. ii. 55).

The recital of the chapters Shema’ and Wehayah I’m Shamos’ (Deut. vi. 4-9, xi. 18-21) in the daily liturgy instituted by the founders of the Synagogue impressed each father with the obligation of teaching his children. Josephus ("Contra Ap." i. 12, ii. 18-25), "Ant." iv. 8, § 12, and Philo ("Legatio ad Gaium," 16, 51) point with pride to the fact that Jewish children were from earliest childhood instructed and trained in the Law and the traditions of their fathers. The Books of Wisdom contain many pedagogic rules. Father and mother are regarded as the child’s natural instructors (Prov. i. 8, iv. 1, vi. 20, xiii. 1, xxxi. 7; Eccles. [Sirach] xxx. 1-13); "fear of the Lord," as the chief part or beginning of knowledge (Prov. i. 7; comp. ix. 10). The application of "the rod of correction" is often recommended (Prov. xiii. 24; xix. 18; xxii. 15, xxiii. 13; xxix. 15, 17), though to the intelligent reproof is better than a hundred stripes (xvii. 10). The chief admonition is to train the child at the right age (xvii. 6), and the child’s life itself is to be a continual training (Prov. i. 2, 7, 8). The daughters probably remained under the supervision of the mother until their marriage (Cant. viii. 5).
From the hands of the parents, whose place in royal houses was taken by tutors, the child passed into the hands of professional teachers (Prov. v. 13; Ps. xix. 79), called also "the wise" (Prov. xii. 21). The public teachers were also termed בְּני בּוֹנָי (Neh. vii. 7; Ezr. viii. 16; I Chron. xxiv. 8) and בְּנוֹת בּוֹנָי (Dan. xi. 36; xii. 3). The pupils (יִשְׂרְאֵל, Isa. vii. 16, 18; or יִשְׂרָאֵל, I Chron. xxiv. 8) were addressed as "children" (Ps. xxxix. 12; Prov. i. 8; Eccles. [Sirach] ii. 1; iii. 1, 17; and frequently: see also Deut. xii.).

It is interesting to note that the commandment "teach them diligently to thy children" (Deut. vi. 7) was referred to the instruction of pupils (אִישׁ הָעָדִי) at a time when the propagation of the Law was made the chief aim of life (Sifre, Debarim, 84; comp. Abot i. 1-2; Psal. 119). The synagogues were called "places for instruction" (Pilpel, "De Vita Moysis," iii. 25). It is quite characteristic of Judaism that the prophetic ideal of the future is expressed in the words: "And they shall teach every man his neighbor, and every man his brother, saying, Know the Lord. For he shall judge the nation with righteousness, and the people with his judgment." (Isa. xi. 9). This kind of instruction, when men, women, and children alike studied and knew the Torah (Sanh. 94b), was made the chief aim of life (Sifre, Debarim, 34; comp. Abot i. 1-2; Peah i. 1), and the scribes were called "scribes" (Jer. xlix. 20, 23). The public teachers were also termed "scribes" (יִתְנְצָר, Jer. xlix. 20, 23; I Kings ii. 6). In Talmudical Times: The period of book-reading or of the scribes ("soferim") has received its name from the practice of transcribing and commenting on the Book of the Law. In the latter years of the kingdom of Judah, and more especially under the discipline of the Exile, the religious teachings and the moral principles of the Law and the Prophets had assumed definite shape as the basis and religion of the people. After the end of the Exile it became necessary to preserve these teachings and the documents containing them. The education of the people passed from the hand of the prophet into those of the scribe or "sofer" (Mal. iv. 4). This period is introduced by Ezra the Scribe, who is entitled as the "restorer of the Torah" (Suk. 20a); and just as a band of disciples gathered around Samuel, so men gathered around Ezra, who, following Samuel's example, taught the Law to the people distinctly and explained its meaning (Neh. viii. 5 et al.). Ezra belonged to the priestly caste, to whom the task of education fell from this time forward, "for the priest's tips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts" (Mal. i. 7). Indeed, the body of scribes came from among the Levites (Neh. i. c.; II Chron. xxiv. 3, where the educational activity of the Levites is by an anachronism transferred to an earlier period). The men thus engaged are designated as בְּנוֹת בּוֹנָי or בְּנוֹת בּוֹנָי, i.e., expounders of the Law. Here for the first time in Jewish history is an organized body of teachers. The Prophets had been replaced by the priests; these in turn were succeeded by the scribes, "the wise" (comp. B. B. 12a). The latter are described in Dan. xii. 3 as the teachers: "they that have knowledge shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." The Talmud refers to the second clause to the teachers. The study of Scripture grew to be the central point of the life of the people, and divided them into two classes, the erudite scribe ("hakham" or "haber") and the unlettered class ("am ha-arez"); compare Josephus, "Ant." i. 11, end.

The Reform of education was entrusted; and as these did not suffice, schools were also established ben Shehab. In the country towns. This arrangement probably refers to an ordinance of R. Simon b. Shetab (Yer. Ket. viii., end), who was one of the presidents of the Sanhedrin during the last century of the Jewish state. These district schools were intended only for youths of sixteen and seventeen years of age who could provide for themselves away from home. The high priest Joshua b. Gamla instituted public schools for boys six and seven years of age in all the cities of Palestine, and on this account he was accounted as the man who prevented teaching in Israel from being altogether neglected. It was said that no man who pretended to the title "Talmid hakam" ought to live in a place where there were no teachers for children (Sanh. 17b). One teacher was employed for every twenty-five boys. If the number reached forty, he was given an assistant ("resh dukna"). Many rabbinical sayings indicate the extraordinary value placed by the Rabbis on education, on the school, and on the teacher. R. Eleazar b. Shammai said:

"Let the honor of thy pupil be as much to thee as thine own, and the honor of thy companion (["haber"]) as much as the reverence for thy teacher, and the reverence for the teacher as much as the reverence for God" (Ab. iv. 12). "The study of the Torah envisages all other religious commands" (Pes. i. 1). "Touch not my anointed ([Ps. cv. 15]: this refers to the school children; and do not offend my prophets: this refers to the teachers." "By the breath from the mouth of school children the world is sustained" (Shab. 109b). "Teaching must not be interrupted even for the reestablishment of the sanctuary in Jerusalem" (G. C.). "Instruct thy son with the assistance of a good text" (Pesi. 110b). "The advantage of reviewing is unlimited: to review 100 times is better than to review 101 times" (Hag. ix. 6). "As I have taught you without pay, says God, so must you do likewise" (Ned. 30a).

The duty to give free instruction refers, however, only to teaching in the academies, not to elementary instruction. Women were excluded from this instruction. While, on the one hand, Education they were required to be taught the women. Torah, on the other hand it was said by R. Eleazar that he who instructs his daughter in the Law is like one who teaches her indecent things (Sotah iii. 4). Yet there were
always educated, even learned, women. These principles obtained throughout the Middle Ages. Since religion entered into the whole sphere of life, as in determining the calendar, in agriculture, etc., astronomy and mathematics formed an integral part of instruction. Indeed, it is said that knowledge of these sciences reflected honor upon Israel in the eyes of the nations (Shab. 75a, with reference to Deut. iv. 6). Furthermore, it was the duty of a father to let his son learn a trade, not only that he might be able to support himself, but also because a one-sided intellectual occupation with the Torah was not considered to be conducive to success, but rather a drawback from a moral point of view (Ab. ii. 2; Kid. 29a). According to one opinion, a father was in duty bound to have his son taught even swimming (Kid. i.e.).

With the dissolution of the Jewish state, the Jewish system of education, while preserving intact its main characteristics, began to be differentiated according to the varying surroundings and outward circumstances of the Diaspora. In Egypt and in other countries along the Mediterranean, Judaism succumbed to Hellenism; but in Palestine the former conquered the latter so completely that after the destruction of the Temple the scribes formally banished Greek learning from the Jewish schools (Yer. Peah i.; B. Ḳ. 92b; Sotah 41a; Men. 64b, 90b). But this uncompromising attitude toward "alien sciences" has never been adhered to either in principle or in practice. The Middle Ages furnish abundant proofs that the Jews took a large part in the culture and learning of the nations among which they dwelt. Even after the dissolution of the Jewish state, Palestine remained for some time the seat of the patriarchy, and in consequence the center of Judaism. The most momentous achievement of that period was the final compilation of the Post- Talmudic Education, in the schools. Toward the end of the fifth century this compilation was edited under the name "Genaza" or "Talmud," and became the principal subject for study in the schools of the Diaspora. Babylon contributed largely to the work through its flourishing academies in Nehardea, Sura, and Pumbedita. The schoolhouse ("sidra," from which the presiding officer was called "rabbi sidra") was visited by hundreds of pupils, who listened all day long to the lecturer or to his interpreter ("meturgeman"). Gatherings, also ("kallah"), which attracted men from far and near, were held in the spring and the fall of the year. At these gatherings lectures were delivered, important decisions, or rules of conduct, were laid down, and rabbis were appointed with certain formalities and ceremonies, which served later as patterns for European universities (compare Jacob Abling, "Hebraerum Republica Scholastica," p. 112, Amsterdam, 1622). Discourses also, called "rigle," were delivered on feast-days. Every community had, in addition to the higher schools ("metid- tas"), preparatory or elementary schools ("mimron=memor") under direction of elementary teachers ("keter=poster"); where the children were taught the Hebrew alphabet and the Bible.

The influence of Arabian civilization in developing the scope of Jewish education is quite noticeable. From the middle of the seventh century the rector of the academy at Sura bore the title "Gaon." The Geonim, instead of condemning secular knowledge, considered it a means for advancing and completing Jewish religious thought (Grätz, "Geschichte," v. 286). It is fair to assume that at that time, and in the homes of the great scholars of those days, in both the Orient and the Occident, special attention was paid to the system of education. A proof of this is to be found in such works as the "Testament" of Judah ben Tibbon of Granada (1130–1190), as well as in the twenty-seventh chapter of the "Cure of Souls," by Joseph b. Judah ibn Akin of Barcelona (end of twelfth century). Both writings give in detail a number of rules for pedagogy and for the course of instruction to be followed in the schools. Joseph ibn Akin lays down the following desiderata for the successful teacher. He must have complete command of the subject he wishes to teach; he must carry out in his own life the prin-
ciples he wishes to inculcate in his pupils, he must exact no pay for his teaching; he must look upon his pupils as if they were his own sons, and treat them accordingly; he must train his pupils to lead an ethical life; a teacher, he must not be impatient, but come to his pupils with a happy countenance; and he must teach his pupils according to the range of their intellectual abilities. The following order of studies to be pursued is recommended: reading, writing, Torah, Mishnah, Hebrew grammar, poetry, Talmud, philosophy of religion, logic, arithmetic, geometry, optics, astronomy, music, mechanics, medicine, and, lastly, metaphysics. Joseph also lays down rules which the pupils are to follow. They are to keep their bodies and souls pure; not to be ashamed to ask instruction in that in which they are ignorant; not to think of future gain or that their study has an ulterior object; to commence their studies by learning the elements and principles upon which science is built; to let no moment of the day or of the night pass in idleness; to make the acquisition of wisdom an end in itself, to leave their place of residence for some other place famous for its learning; and, lastly, to show their teachers even greater honor than their parents.

From the thirteenth century onward the "seven sciences" ("תלמוד תורה,.vert.") enumerated differently by various writers, comprised the prescribed curriculum among Jews as well as among Christians. Other authors who insist upon having education and teaching placed on a scientific basis are: Judah b. Samuel b. Abbas in his "Ya'ir Netilah" (c. 1350); Shem-Tob b. Joseph Falacqua (died after 1290), especially in his didactic novel "Tia Melakkhah"; Joseph Eboi (c. 1350) in his didactic poem "Ka'aran Keeed"; and Profiat Duran of Catalonia (c. 1350) in the introduction to his grammatical work "Maassen Efd." Systematic Jewish education in Italy received like care and encouragement, due in part to the influence of scholars from Spain and Provence. Deserving of mention in this connection are: Jacob b. Abba Mart Assafello of Provence; Zerahiah b. Isaac of Barcelona, who lectured at Rome; Kalonymus b. Kalonymus of Provence; and the native Italian Jews Judah b. Moses of Rome and the poet Immad. All these men, belonging to the thirteenth century, stimulated interest in the "seven sciences" and in the scientific treatment of Jewish literature. Numerous hints on pedagogy are scattered throughout their works. The "Book on Ethics," by Jehiel b. Yekutiel of Rome (1278), in which were found together with the moral teachings of the Rabbis maxims from Aristotle, Porphyry, Theophrastus, and the emperor Frederick II., gives the best view of the intellectual status of the Italian Jews of the period.

Side by side with this scientific trend went the endeavor to guard Jewish education against the influences of the current culture in so far as it was a menace to religion.

In Northern Europe of northern France and of Germany, where their Christian neighbors also were backward in learning. This one-sidedness and concentration shaped the system of education and teaching for the Jews of northern France and of Germany. The so-called "Mahzor Vitry" of Simliah b. Samuel, a pupil of Rashi, describes (§ 528) how a child received its first instruction—a description that is supplemented by the contemporaneous "Sifer Asufot".

On the Feast of Weeks, the day when the Law was proclaimed, the child was handed over to the school with especial ceremony. Having been bathed and dressed, the boy was taken to the synagogue at daybreak, and placed before the Torah, from whose text was read the passage for the day (Deut., xiv. 16 of nerves). Then he was led to his teachers. While in the way he was wrapped in a shawl or a cloak to guard him from the evil eye. The teacher took the child in his arms, and then set him down. After this he took a slab upon which were written the first four and the last four letters of the Hebrew alphabet and the sentences: "Moses commanded a law, even the heritage of the congregation of Jacob" (Ex., xxviii. 4); "Let instruction be my meditation"; and the first verse of Leviticus. This slab was placed at the head of the infant in his cradle when he was named; even in ancient times it was used for the first instruction with the lines that the slab which treated of the pure (the sacrificial) should first occupy the attention of the pure (the children). The teacher then pronounced slowly all the letters of the alphabet, the pupil repeating them. The last four letters were pronounced in their proper order as one word ("הנורא"), and also backward as one word ("אנה"). The slab was smeared with honey, which the child might lick off and taste as it were the sweetness of instruction. There was also a honey-cake made of three kinds of fine flour, upon which were marked the Biblical verses Ezek., iii. 1, 4, 5; Ps., cxii, 9, 11, 12, 13, 14, 15, 16, 47, 130, 140.

There was also an egg inscribed with Biblical verses—a supposed preventive of forgetfulness. While reading the pupils were required to sway their bodies and to recite to a certain tune, which varied with the different parts of the Bible. The text was translated into the vernacular. The children soon advanced to the Mishnah and Talmud, so that at thirteen years of age a boy had attained a certain independence and was in a position to enter the yeshibah or academy. Here he listened to lectures on the Talmud remarkable for their depth and acuteness, and then took up the wandering life of the "bahur," which really resembled much that of the Christian Scholar. "Bacchant or travelling scholar (see BACCHANT or Travelling Scholar)."

The constant influx of new elements stimulated the teaching at the academies, and this again influenced the life of the Jewish congregation. A picture of this life is to be found in the "Book of the Fious," by Judah of Balsil. Compared with the surrounding Christians, the Jews are seen to have been in no wise inferior to them, but, on the contrary, somewhat superior because their intellects were sharpened by Talmudic studies. A Christian lay preacher, Sebastian Lotzer, refers to the advantage enjoyed by the Jews in being instructed in the Law from their youth. The medieval period ends in France with the expulsion of the Jews from that country in 1391; in Germany with the persecution of the Jews there in 1484; and in Spain and Sicily with the expulsion of the Jews therefrom in 1492.

The ideas on education which the Spanish Jews carried with them were developed more freely in their new surroundings. In Italy especially, under the influence of the revival of learning, this was most apparent, as may be seen in the curriculum published by David Provenzale, in Mantua in 1554, for the educational institution which he had intended to found. This curriculum includes the Bible and...
the Talmud with the best commentaries, Hebrew grammar, Jewish philosophy, composition and calligraphy, Latin and Italian philosophy, medicine, mechanics, cosmography, and astrology. This shows the intellectual status of the Italian Jews and how they became the teachers of nearly all the Hebraists of the age of humanism. The Spanish and Portuguese Jews carried their educational ideas also into Holland. The school at Amsterdam, which Nissim attended, was adumbrated by Rabbi Shemuel of Haarle (“Waw ha-Amudim,” 96) on account of its systematic arrangement, and was held up as a model to the congregations of Germany, Austria, and Poland. According to Shabbethai Bass, it comprised six classes, the curriculum being: (1) Hebrew reading, until the prayers were mastered. (2) The Pentateuch with the tonic accents. (3) Reading and translation from the Bible, with Rabbi’s commentary upon the weekly section. (4) The Prophets and the Hagiographa with Amsterdam: the tonic accents. (5) Lectures on Hebrew grammar and discussions of halakic passages from the Talmud, the class being conducted in Hebrew. (6) The school proper, called “Za Hayyim,” and presided over by the grand rabbi. The subjects taught in the school proper were the Talmud with Rashi and Tosafot, responsa, and discussions on the codes of Maimonides. The hours of instruction were from 8 to 11 a.m. and from 2 to 5 p.m., or until the afternoo service.

The educational systems of the Jews in Germany, Austria, and Poland were defective in so far as the grading of classes was so arranged that pupils were instructed in the most difficult passages of the Talmud even before they had mastered the Bible, and were thus trained to excel in sophist dialectics. Many rabbis complained against these conditions, which were not improved until the beginning of the nineteenth century, and then only gradually.

Even before Moses Mendelssohn, individual Jews had attained to the general culture of their time; for instance, the physician Tobias Nineteenth Nethor, who was born in Metz, 1653, Century, and who, by permission of the Elector of Brandenburg, had studied in Frankfurt-on-the-Oder; the ichthyologist Bloch of Berlin; and others. Yet to Mendelssohn is due the general improvement of the Jewish educational system. He had many followers, who, as contributors to the Hebrew periodical “Ha-Meassef,” were called “Meassefim,” and were instrumental in raising their coreligionists to higher intellectual planes. In Austria especially, Hartwig Wessely’s Hebrew circular letter, “Words of Peace and of Truth” (1758), in which he advocated general culture, justifying it from the standpoint of the Jewish religion, stirred up the Jews to carry out the suggestions of Emperor Joseph II for improving their school system.

The actual systematic reorganization of the Jewish system of education and teaching dates from the founding of the following schools:

(1) The Jewish Free School of Berlin, founded in 1778 under the leadership of David Friedländer and Isaac Daniel Itzig. The following subjects were taught: German, French, Hebrew, business technology, arithmetic, bookkeeping, writing, and drawing.

(2) The Wilhelm School of Breslau, founded in 1791, but discontinued soon afterward.

(3) The Jedidische Haupt- und Freischule (Herzog-liche Fränkische) of Dessau, founded in 1798 by an association of Jewish young men.

(4) The Jacobinenschule (day-and boarding-school) of Seesen in the Harz, founded in 1801 by Israel Jacobson (born in Halberstadt 1768, Modern died in Berlin Sept. 13, 1828). The school in school is, in accordance with the in Germany, the instruction of its humane founder, a non-sectarian educational institution for boys. It is still flourishing, and was attended between the years 1838 and 1847 by 1,444 pupils, of whom 719 were Christians.

(5) The Real- und Volkschule der Israelitischen Gemeinde in Frankfort-on-the-Main (Philanthropin), founded in 1804 by Sigmund Geisenheimer. It was at first non-sectarian, but when the city came under Prussian rule the school was restricted to Jewish youth.

(6) The Samson’sche Fréischule of Wolfenbüttel, including a boarding-school, founded in 1807 by Isaac Herz Samson. L. Zunz and M. Jost were prepared there for the university.

(7) The High School at Tarnopol in Galicia, founded in 1813 by Joseph Perl; its normal courses served as models for other normal schools of Austria.

Since the beginning of the nineteenth century the following governments have interested themselves in Jewish schools: Prussia, which introduced compulsory education (comp. L. Geiger, “Zeit. für die Geschichte der Juden in Deutschland,” iii. 29 et seq.); Württemberg (“Mitteilungen der Gesellschaft für Deutsche Erziehung- und Schulgeschichte,” i. 31 et seq.;) Hanover, Bavaria, Baden, Hesse, etc. Since the emancipation of the Jews their children have entered the state or municipal schools, receiving religious instruction in the same way as the pupils of other denominations. In Austria the Jewish teachers of religion employed in the public schools have the same official standing as their Christian colleagues, which is not the case in Prussia.

Besides this, Jewish children compulsory receive instruction also in special religious schools (Talmud Torah Schule). The founding of Jewish elementary schools called for normal schools for Jewish teachers. In 1806 a teachers’ seminary was founded at Cassel; others are in Berlin, Hanover, Münster, etc.

With this awakening to the need of general culture came the demand for scientifically trained rabbis. The following institutions provide such training: the Jewish Theological Seminary of Breslau, founded by Fränkel: the Institute for the Science of Judaism at Berlin; the Orthodox Rabbinical Seminary at Berlin; the State Rabbinical School at Budapest; the Jewish Theological Institute of Vienna. The last two institutions are supported, the first Education entirely, and the second partly, by the of Rabbis, government. Similar institutions exist in Paris, London, Florence, Cincinnati, and New York (see Seminaries, Rabbinical). As of old, larger communities support schoolhouses (see Parnas, 172), where popular lectures on the Bible, the Talmud, and the Midrash are delivered.
In the eastern countries of Europe, in Russia, Rumania, and Turkey, Jewish education is in almost the same condition as it was prior to Mendelssohn; that is, those countries are given over to one-sided Talmudic study, and hold aloof from general culture (see *Alliance Israelite Universelle*). The Russian government has founded rabbinical schools—for instance, at Jitomir—which furnish the officially recognized rabbis. More important, however, are the yeshibot. The rabbis who direct these are remarkable for their minute knowledge of the Talmud as well as for their antagonism to culture. In Rumania the Jews are not only curtailed in their civic rights, but their educational opportunities also are limited by the government. For education in other countries see Pedagogics.

JEWISH SCHOOL AT JERUSALEM.

Showing Pupils Reading from Inverted Text.

(From a photograph in the possession of Miss Balsam.)
From time to time more material was added to this groundwork, until the treatise was concluded on the reduction of the whole Mishnah. There is no connection between the many subjects touched upon in the 'Eduyot; and an exhaustive discussion of each is not its purpose. Even the names of the sages responsible for the halakot provide but a loose thread of union.

Following is a synopsis of the longer portions of the treatise:

Chapter I: In 1-3 a matter of dispute between Hillel and Shammai is again brought up for consideration; namely, the charity due to be observed toward widows, orphans, and the less fortunate. In 4-11 the schools bring forward various decisions relating either to Levitical purity or to priestly duties ("tabernacles," "vessels"). In 12-14 a group of halakot is given in which the Hillelites incline to the opinion of the Shammaiades.

Chapter II: In 1-14: Insertions in which it is stated: "the duty of the high priest," reports concerning certain customs in the Temple and other precedents at Jerusalem (ii. 1-2). Each mishnah consists of three halakot, which were pronounced by Hillel or in his house of learning (4-6); they are followed by two bagadot sentences of Akiba (6-10). In ch. iii. a space is given to Boma bar Hanania, who was prominent in the disputes with Gamaliel; and matters relating to his name are treated together with a marriage law. In 7-11 the thread dropped in ch. ii. is taken up again: it contains four questions disputed by Joshua; three by Zaddik; four by Gamaliel (meant two groups of his teachings, each group consisting of three parts, which reconcile the conflicting opinions of the two schools); and three by Gamaliel's colleague, Emar bar Amath.

Chapter III: Continued in 15-18 by giving the exceptions of the cases. Here the Shammaiades appear as putting a milder construction upon the law than the Hillelites (16-25).

Chapter IV: In 1-2 given other halakot in which the Hillelites and Shammaiades take a stand similar to that taken in the earlier chapters. These halakot are severally mentioned by Joshua, Jose, Isaac, Isaac and Eleazer (1-16).

Chapter V: The opinions of new colleagues of Jose, Joshua, and Eleazer are given in continuation of ch. iii., partly treating of the same subject (1-20).

Chapter VI: Joshua and Judah again appear (1-7). Gamaliel's halakot are given on the conclusion of the new month and of the leap-year, a subject of dispute at the time. In 8-9 the opinions of other colleagues are given.

Chapter VII: The opinions of the members of the house of Sestra (8) and of important contemporaries and other teachers (2, 4) are presented: also a halakot of Akiba on a marriage law, already treated, and a statement of Joshua on the future mission of the prophet (20). To take the opinions of other teachers are added.

The tractate closes with an ethical teaching: "The wise men say: Elijah will not appear in order to draw some sages and to keep others away, but in order to bring peace into the world: "Reb Hillel! you will bring Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to the fathers" (Mal. 3:22)."

The space in this treatise allotted to each of the teachers is in proportion to his importance; and the frequent occurrence of Akiba's name is justified by the great conciliatory part which he took in the disputes of the time.

A synopsis of some of the insertions follows:

In 1 4-6 this question is put: "Why are not the names given of the authors of these halakot which are not accepted?" The answer is: "My show that after a clearer insight they withdrew their opinions and did not abide by them any longer; or they are said as sources to serve as precedents in certain cases." In 6 of Akiba ben Manasiad is cited as having firmly adhered to his opinion; but at his death he bequeathed his son to the majority. In ii. 9-10 and viii. 6-7 are sayings to encourage the people for the loss of the Temple.

The Tosefta to 'Eduyot generally follows the order observed in the Mishnah. After the introductory halakot (Tosef. i. 1-3 = Mishnah i. 1-3) and the peace exhortations (Tosef. i. 4-6 = Mishnah i. 4-6), those cases mentioned in Mishnah i. 12 are taken up in which the Hillelites yield to the Shammaiades (Tosef. i. 6); the disputes between the schools being omitted. Sentences follow (Tosef. i. 8-14 = Mishnah ii. 5-10) advising a wise and moderate limitation of individual opinions where certainty is lacking in cases of dispute. After a short selection from the third chapter of the Mishnah (Tosef. i. 16-18 = Mishnah iii. 8, 9, 7), consideration is given to the occasional milder constructions of the Shammaiades and the severer ones of the Hillelites (Tosef. ii. 2-9 = Mishnah iv. 6, 7, 11; v. 1, 8, 9-). In Tosef. ii. 9, the exceptional opinion of Akiba (Mishnah v. 6, 7) is considered. Tosef. ii. 19 (= Mishnah vi. 2) and iii. 1 (= viii. 2) touch briefly upon the chief opponents of Gamaliel. Tosef. iii. 2, 3 (= Mishnah viii. 5) gives laws of purification which have reference to the position of Jerusalem after the destruction. The conclusion (Tosef. iii. 4) agrees with Mishnah viii. 7. Tosef. iv. 7, ii. 1-3, and vi. 6 do not wholly fit into this treatise. The last paragraph is a fragment from the Mishnah of Eliezer ben Jacob.

In general, the Tosefta took as a basis a treatise which dealt only with the chief questions regarding the day called "bo ba-yom" (that day); but the Mishnah of Eduyot is of a wider range.

Bibliography: J. H. Dünner, "Einzige Bemerkungen und Bedeutung des Sektors 'Eduyot,' in Monatschrift, 1871, pp. 23-45, 59-77; Rabinowitsch, "Lesebuch zum Talmud" (1871); J. F. Levisen, "Eduyot, eine Beilage zur Geschichte des Talmud" (1871); W. F. Levisen, "Die Musik der Talmudischen und Midrashischen Quellen" (1871); W. F. Levisen, "Die Musik der Talmudischen und Midrashischen Quellen" (1871).
Eger

deavored to define Efrati and attacked him openly. Hasdai Solomon, a distinguished casuist, who encashed Valenciain the second half of the fourteenth century. He enjoyed whose actions had given public offense. He enjoyed the reputation of being a great Talmudist and mystic, and was credited with a knowledge of secular sciences also. He seems to have been opposed to casuistry. In his decision there is good reason to suppose that he largely followed Maimonides. Toward the end of his life there came to Valencia Hoshaya b. Solomon, a distinguished casuist, who endeavored to defend Efrati and attacked him openly. Efrati's literary remains consist only of a few remarks, among them one bearing on Isa. lxx. (Hebr.): "Nations shall walk by thy light," from which he argues that Jerusalem will in the future become a torch by the light of which people will walk (Ps. xxi. 144b). Hosaiah reports also a civil law in Eges' name (Yer. Yoma v. 43a); and Simeon b. Lakish applied to him for information on a ritualistic point (Kid. 63b; Yer. Eru. iv. 23c).

BaZ, whom he consulted on rabbinical questions. He occupied the rabbinate of Valencia for more than forty years. Efrati was held in high esteem by his contemporaries, notwithstanding the fact that at the very outset of his career he had had occasion to attract certain powerful members of his community whose actions had given public offense. He enjoyed the reputation of being a great Talmudist and mystic, and was credited with a knowledge of secular sciences also. He seems to have been opposed to casuistry. In his decision there is good reason to suppose that he largely followed Maimonides. Toward the end of his life there came to Valencia Hoshaya b. Solomon, a distinguished casuist, who endeavored to defend Efrati and attacked him openly. Efrati's literary remains consist only of a few remarks, among them one bearing on Isa. lxx. (Hebr.): "Nations shall walk by thy light," from which he argues that Jerusalem will in the future become a torch by the light of which people will walk (Ps. xxi. 144b). Hosaiah reports also a civil law in Eges' name (Yer. Yoma v. 43a); and Simeon b. Lakish applied to him for information on a ritualistic point (Kid. 63b; Yer. Eru. iv. 23c).

In the fifteenth century, during the Hussite troubles, a delegation from Eger complained to King Sigismund (1479) that the Jews, on the strength of their old privileges, were not performing military service. The city council thereupon received permission (Oct. 8) to expel all the Jews. The synagogue became a chapel. But the council soon repented, and in 1454 received permission from Sigismund to allow as many Jews to enter the city as business interests demanded. A safe-conduct was given on Oct. 1. Each Jewish family was to pay fifty florins "Schutzgeld." In 1457 there were two families, in 1457 only three, the last with the express permission of King Pohlebn. In 1463 King George agreed to the request of the Senate to put the Eger Jews under the domain of the city itself.

At the present time the community of Eger has three village dependencies, a synagogue, a cemetery, a hebra kaddisha, a society of synagogal chorists, and a woman's benevolent society. See BORMIOLI, Bibliographie: Wirtschaft, Die Juden in Oesterreich, p. 81, Egermann, Geschichte, Monumenta Europ. No. 62, 1314, Photograph, Materialien zur Geschichte der Juden in Bohmen, pp. 11-14, 17. Brün, 1911; Jacob Simon, Urbanisches Material zur Geschichte der Egerer Judengemeinde, in Monatschrift, Berlin, 1911, 345 et seq.; Sack, Michael, Marranophorum, pp. 280, 286.

ESRER or EGER: A family established for a long time at Halberstadt, Germany. It appears to have been originally known by the name of "Gins" or "Ginsmann," by which appellation the first two definitely authenticated members, Mayer and David, are known. R. Akiba Eger of Posen, likewise called himself "Ginsmann" while in Friedland. To the same family probably belongs Jacob Eger, some-
Akiba Eger (Eiger) the Younger (Akiba ben Moses Guens): German rabbi and champion of Orthodoxy; born at Eisenstadt, Hungary, Nov. 8, 1761; died at Posen Oct. 12, 1837. Akiba's mother, Gitel, whose family was probably from the Bohemian city of Eger, was the only daughter of Akiba Eger (d. 1758), formerly rabbi of Pressburg, whose name was taken by his grandson, Akiba ben Moses Guens. At an early age Akiba showed great proficiency in Talmud, so that his uncle, Wolf Eger, later rabbi of Leipnik, took him under his care at Breslan. Akiba distinguished himself so highly that the wealthy Itzig Margalioth of Lissa gave him his daughter Glueckche and provided for his needs. He refused to accept a rabbinical position, his idealistic nature being repelled by the idea of deriving material benefit from the study of the Law. The great conflagration which destroyed Lissa in 1791 impoverished his father-in-law and forced Eger to accept the rabbinate of Markisch Priedland in West Prussia. His noble and self-sacrificing character and his great Talmudic learning made him universally beloved, and won for him an international reputation among learned Jews. He repeatedly expressed a desire to resign his charge and to accept a position as teacher, or a small stipend from wealthy patrons of a bet ha-midrash, in order to escape from the religious responsibilities of the rabbinical office, but remained in deference to the entreaties of his congregation and family. When his daughter Sorel married Moses Schreiber in 1813, he allowed his son-in-law to present his name as a candidate to the congregation of Trischen (München, *Rabbi Eleasar, Gemara Schemen Rokesh*, p. 148, Treves, 1889).

For unknown reasons the change was not made, but a year later he was called to the important rabbinate of Posen. From that time his real public activity began, and lasted till his death twenty-five years later.

Eger's Talmudic learning moved altogether in the paths of the dialectic school. Among the rabbis of the eighteenth century, an example is given by O. H. Schorr in *He-Haluz,* ii, 29. His mode of thinking on such subjects may be judged from the following quotation:

"I saw an admirable explanation of a Talmudic saying in the "Yosef ha-Melekh." "The Talmud says (Yeb. 66): "Because Abraham said, Neither a thread nor a shoe-latchet from etc., etc., his descendants were privileged to wear the thread of the shirt and the strap of the turbinit." As the strap of the turbinit, around about the left arm, corresponds to the shoe-latchet. It is proper that we should do the opposite of the left shoe first."" (Notes on Shabbath 14A, J. O. H. Layton, p. 1, Berlin, 1842.)

In casuistry he was of the ultra-rigorous type. In a circular, published both in Hebrew and in German, he appealed in the most solemn terms to his col-

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**Bibliography:** Aschbach, Gesch. der jüdischen Gemeinde Halberstadt, pp. 52, 93, 1901.

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H. GIT.
The whole Torah would collapse.” (see "Eich Dibre ha-Berit," p. 27, Altona, 1819). He was also opposed to secular learning, and one or two hours a day for that purpose was the utmost conceded; he would make to the government when compulsory secular education of Jewish children was introduced into Prussia. He accordingly requested Solomon on Plessen, though somewhat mildly, for having avocated secular schools for the Jews in place of the "sober" Elias Plessen, "Bibliothec und Rabbinisches aus Solomon Plessner's Nachlass," Hebr. part, p. 18, Frankfort-on-the-Main, 1897.

Though when measured by modern standards Akiba Eger appears extreme in his views, compared with his contemporaries, and especially with his son-in-law Moses Sofer, he presents really one of the mildest types of Orthodoxy. In spite of an extremely deli
cerate constitution he often spent whole nights at the bedside of the sick, and his conduct during the cholera epidemic of 1831 was recognized by Frederick William III. In one special royal order addressed to the chief of the province.

Of his works the following have been edited:

2. "Derech we-Hiddush," novella; to Baba Metziah, ibid, 24, 1839; Glosses on the Talmud, printed in the editions of Prague, 1890, and Warsaw, 1866-67.

His Works, on various Talmudic treatises and

Support, Warsaw, 1884, reprinted with additions, 1876. "Bereishit de-Hiddush," novella; to Baba Metziah, Dyhernfurth, 1822.

Responsa, Warsaw, 1884, reprinted with additions, 1876. "Bereishit de-Hiddush," novella; to Baba Metziah, Dyhernfurth, 1822.

Responsa, Warsaw, 1884, reprinted with additions, 1876. "Bereishit de-Hiddush," novella; to Baba Metziah, Dyhernfurth, 1822.

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Responsa, Warsaw, 1884, reprinted with additions, 1876. "Bereishit de-Hiddush," novella; to Baba Metziah, Dyhernfurth, 1822.
B. Fr.

and white are intermingled. Impure birds may sit or both oblate, while at times the yolk is outside the egg of impure birds the ends are either both pointed and the other pointed, and upon the eggs as in the case of the ostrich, according to some authorities both the eggs and the sitter may then be taken, though commonly in opposition to Deut. xxii. 6 (I.). The development of the egg proceeds from the chalaza of the oblate end, which is supposed to represent the original seed (Hul. 64b).

Wolf ben Akiba Eger: German Talmudist; lived in the second half of the eighteenth century. He was born in Halberstadt, and married the daughter of Joseph Teomim, the rabbi of Breslau, upon whom he took up his abode in that city. He conducted a school which attracted great numbers of youth possessed of a desire for Talmudical study. After 1780 he was called as rabbi to Leipnik, which position he held until his death. Together with his brother Löb he edited his father's "Mishnat de-Rabbi Akiba," and added to it a supplement of his own, Fürth, 1781.


B. Fr.

— Modern Superstitions: In Russia a bride, to be blessed with children, carries an egg in her bosom while going to the huppah. In the Orient the bride steps over a fish roe with the idea that this will give fecundity. He who gets the roasted egg of the Seder on the morning of the second day of Passover will be specially lucky, and will gain whatever he wishes while eating it. If you steal an egg you will have seven years of poverty, and after death your body will roll round in the grave. A childless woman who is lucky enough to find an egg with a double yolk will, if she eats it, surely bear children.


EGLAH, Mother of Ithream, David's sixth son (I Chron. iii. 3). The expression "wife of David" (II Sam. iii. 5) probably means the favorite wife of David. According to the Targum, Eglah is identical with Michal, the daughter of Saul, and David's favorite wife.

E. I. N.

EGLAT-SHELI Shiyah ("the third Egg-Shelehiyahu"): A place mentioned in ancient chronicles against Moab (Isa. xv. 5, 6; Jer. xlvi. 34, R. Y.), together with Zor, Luhith, and Horonaim. It has been identified with the "Aya'sh mentioned by Jose..."
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Flora, which, like its fauna, was of an entirely African soil. Egypt had in early times a very limited area of fertile soil. The Nile valley and its triangular prolongation of alluvium, the Delta or Lower Egypt, possessed an extremely fertile soil. Egypt had in early times a very limited area of arable ground. Of the twin cities Hieraconpolis and Eileithyiaspolis, less well known at present is dynasty 3, which moved the capital not far south of Memphis. The earliest known pyramid (in steps, because unfinished), near Buto, is that of the first historical king. The division of the country into about thirty-six districts, later forty-two, has been disputed, but some of the tombs may be even earlier. The arts and architecture were even then highly developed at the royal court; and that the system of hieroglyphic writing was perfectly established as early as 3300 B.C. is shown by the inscriptions. The residence of those ancient kings seems to have been partly at This, partly in the ancient capitals of Upper Egypt, the twin cities Hieraconpolis and Eileithyiaspolis. Less well known at present is dynasty 3, which moved the capital not far south of Memphis. The earliest known pyramid (in steps, because unfinished), near Saqqara, was built by King Zozer of this dynasty, who seems to have first exploited the copper for tools and weapons. Dynasty 4 (from about 2600) is famous for the construction of the three largest pyramids, those of Cheops (Khufu), Chephren

Bibliography: Walden, Shem Jia-Oe Aolim he-Ifadash, i. 105.

EGOZI, MENAHEM BEN MOSHE: Turkish Talmudist; lived at Constantinople during the sixteenth century. He was the author of "Gal shel Egozim," expositions on Genesis, published at Buda, near Constantinople. He also edited the responsa of the Geonim, comprising 400 numbers, Constantinople, 1725.


EGOTISM. See Atavism.

EGRA, MESHULLAM BEN SAMSON: Austrian rabbi; born in Galicia; died at Presburg Sept. 21, 1785. Egra's father was of Buczacz, Galicia, but Meshullam Egra was at Brody as a boy of nine. At about that age he delivered a casuistic homily in the large synagogue of Brody, and had a discussion with its rabbi, Isaac Hurwitz, whom he defeated. He was a contemporary of Sender Margoliouth, with whom he discussed ritual laws, and the master of Jacob Lissa, author of "She'elotu-Teshubot RaMA" (the last of "Derekha-Hayyim." Egra was at first rabbi of Pressburg, 1773. He wrote "She'elot u-Teshubot RaMA" (the last word of the title being an abbreviation of "R. Meshullam Egra"), responsa, Czernowitz, 1862; and an unpublished work on Maimonides.

Bibliography: Waarden, Shan ha-Gedo she-Meชาlot, i. 185. B. P.

EGYPT.— Ancient and Biblical: The valley of the Nile north of the first cataract, having an area of 9,000-12,000 square miles of arable ground. Almost rainless, the country depends upon the inundations of the Nile and artificial irrigation (comp. Deut. xi. 10; Deut. xiv. 18), although the narrow valley and its triangular prolongation of alluvium, the Delta or Lower Egypt, possess an extremely fertile soil. Egypt had in early times a very limited area of arable ground, which, like its fauna, was of an entirely African character. The same may be said of its population, which, quite in agreement with Gen. x., formed a branch of the great white African or Hamitic family.

Tradition has preserved the recollection of the early division of Egypt into two kingdoms, (a) that of the red crown in the north, whose capital was Buto, and (b) that of the white crown in the south, with its capital at Eileithyiaspolis, the modern El-Kab; and in literary style Egypt is always designated as "the two countries" (comp. "Mishne"), dual, but see below). Yet these formed one kingdom even before King Menes (about 3300 B.C.), whom the later books of history considered as the first historical king. The division of the country into thirty-six districts, later forty-two, has been disputed, but some of the tombs may be even earlier. The arts and architecture were even then highly developed at the royal court; and that the system of hieroglyphic writing was perfectly established as early as 3300 B.C. is shown by the inscriptions. The residence of those ancient kings seems to have been partly at This, partly in the ancient capitals of Upper Egypt, the twin cities Hieraconpolis and Eileithyiaspolis. Less well known at present is dynasty 3, which moved the capital not far south of Memphis. The earliest known pyramid (in steps, because unfinished), near Saqqara, was built by King Zozer of this dynasty, who seems to have first exploited the copper for tools and weapons. Dynasty 4 (from about 2600) is famous for the construction of the three largest pyramids, those of Cheops (Khufu), Chephren

Bibliography: First, Bibl. Jud. i. 224; Stein, Schneider, Cat. Bodl. col. 1726. K. B. P.
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(Kha'[r-e'], and Mycerinus[Men-ka'[u]-re']) near Gischah—monuments which the successors did not try to imitate. Snefru(i), the first king, seems to have waged extensive wars in Nubia and Palestine. From dynasty 5 remainders exist of several gigantic monuments in the form of huge shells (not monolithic!) on platforms, dedicated to the sun-god Re' (see PILLAR). In dynasty King Pepy (pronounced "Apopy") I. (c. 2450 n.c.) was a great builder; he founded Memphis proper. With dynasty 6 closes the period called conventionally the ancient empire. Of its literature only religious and magic texts (chiefly from the funerary chambers of the pyramids in dynasties 5 and 6; comp. MASPERO, "Les Inscriptions des Pyramides de Saqqarah," 1894) have been preserved. Egyptian sculpture reached its acme of perfection at that time.

After the sixth dynasty the centralization of the government broke down, and the Middle Empire. The archs or counts became independent princes. The long wars which they waged over their possessions or the crown of the whole country, led to the establishment of two rival kingdoms, one (dynasties 9 and 10) at Harshepolis, the other (dynasty 11) at Thebes. The younger Theban family finally united Egypt again under one scepter (c. 2150 n.c.). Much more important is the 12th (Theban) dynasty (c. 2000 to 1800 n.c.) of seven kings—four of whom were called Amen-em-heet, and three Uasettoen (or Sa-a-u-settoen)—and a queen. The fertile oasis of Fidium was created by digging off (not excavating) the lake called "Mooris" (after Amen-em-heet III.). Nubia to above the second cataract was conquered, but a powerful Canaanith kingdom prevented conquests in Asia—only Uasettoen III. records an expedition to Palestine.

The following period (18th and 14th dynasties) soon developed the former decentralization, together with civil wars and anarchy. One hundred and fifty kings—i.e., aspirers to the crown—are recorded. This explains the ability of a Syrian power, the so-called Hyksos (better "Hyku-usos" = "foreign rulers," mistranslated "shepherd kings" in Manetho), to conquer Egypt (c. 1500?). On this family of (7?) rulers, in whose time, after Ex. xii. 40, the immigration of Israel into Egypt is usually assumed, see APPIAN. Most scholars consider them as Canaanites, something after Josephus' confusion of "Hykusos" and "Israelites"; but it seems that those kings were of non-Semitic (northern?) origin (comp. "Mitteilungen der Vorderasiatischen Gesellschaft," 1898, p. 107). The nomarchs of Thebes revolted against the foreigners (c. 1500 n.c.), and after a long struggle, especially around the stronghold of the foreigners, Hat-wa-ret (Avaris) (near Tunisia?), expelled the Hykusos soon after 1500.

These circumstances gave to the new dynasty (the 18th) a warlike character.

The New Following Empire, the claims of their predecessors, its kings conquered and held about two-thirds of Syria; the north seems to have been under the control of the Mesopotamian kingdom Mitanni, and it withstood, therefore, the Egyptian attacks. Amenophis III. (Amen-hotep) I. died after a short, peaceful reign. Thutmosis (Dhut-[i]-mose) I. penetrated to the Euphrates (after 1570). Thutmosis II.'s reign was filled apparently with internal disturbances connected with the question of succession. Thutmosis III. (c. 1505) stood for twenty-two years under the control of his aunt (?) Ma-ka-re or Hat-shepsut (who has commemorated in her beautiful terrace-temple at Der al-Bahrî a commercial expedition to Punt, i.e., the income region east of Abyssinia). His independent rule is marked by fourteen campaigns, reaching as far as northern Mesopotamia, and by great constructions (the temple of Karnak, etc.). Amenophis II., Thutmosis IV., and, less successfully, Amenophis III. (c. 1480) maintained the Asiatic conquests. Ethiopia as far as Khartum had been subjected and, unlike
Syria, which was merely tributary, had been made a province by the first kings of dynasty 18. Amunophis IV. (c. 1400) is a most interesting person. He attempted a great religious reform, reviving the sun-disk his chief god, and persecuting the cult of several gods, especially that of the Theban Amon, the official god of the empire, with such hatred that he even changed his royal name and his residence. At his new capital, the modern Tel el-Amarna, the famous archive of cuneiform dispatches has been found, which shows him corresponding with all the important kings of western Asia, but unable to control his Syrian possessions owing to the great struggles which his innovations had caused in Egypt. After his death (c. 1383) his reforms were overthrown, especially by his fourth successor, Har-em-heb(c.). The religion, mummified again, kept its deplorable state of confusion forever.

The 19th dynasty begins with Rameses I. (after 1350?). Sethoes (Setey) I. and Rameses II. maintained only the smaller half of Syria against the encroaching empire of the Hittites. Both were very active as builders; Rameses II. (the “Sesostris” of the Greeks, reigning 67 years from about 1330?) was undoubtedly the greatest builder of the Pharaohs, even after taking into account the many cases where he appropriated monuments already in existence. Under his son Merneptah (c. 1283?) occurs the first monumental mention of Israel apparently dwelling as a rebellious nation in Palestine. Ex. i. 11, on the other hand, seems to fix upon Rameses II. as the Pharaoh of the oppression (see Rameses), while Merneptah is generally considered as the Pharaoh of the Exodus. How to fit the new monumental data in with the Biblical chronology is yet an open question, there being no certain monumental evidence for Israel’s stay in Egypt. Merneptah warded off a great invasion of Libyans allied with pirates from Asia Minor and Europe. The nineteenth dynasty ended with several short-lived, powerless rulers, among them a Syrian (officer?) as usurper.

Setnakht(e) restored the country and established a new dynasty (the 20th) some time before 1200. His son Rameses III. tried to imitate The Rameses II., especially as builder. He Ramesides. fought with the Libyans, who pressed more than before on Lower Egypt; with the northern pirates; with the Philistines, who had just settled in Syria; with the Amorites; and with small Hittite princes. His successors, the Ramesides (Rameses IV.-XII.), had short, inglorious reigns. Palestine and Phæacia were freed from the condition of an Egyptian dependency, which had been their lot for more than 400 years. The priesthood had become so wealthy by numerous donations that the royal power vanished, and finally the high priests of Thebes became kings. They had soon to yield to the twenty-first (Tutanc) dynasty (c. 1100). Its seven kings were hemmed in by their Libyan mercenaries, whose generals gained great influence. Therefore the Pharaohs were unable to interfere in Syria, where the Philistines were waging war. Solomon’s Egyptian wife (1 Kings ix. 16, 24: x. 1) would seem to have been a daughter of the following ruler (comp. 1 Kings ix. 16, which states that Gezer was her dowry).

Shoshenk I. (the Biblical “Shishak”), a descendant of Libyan generals, who founded the twenty-second or Bubastite dynasty (c. 950 B.C.), checked the Philistines, arranged the division of the Israelite kingdom, evidently in favor of Jeroboam (comp. 1 Kings x. 18), and ransacked Palestine (ib. xiv. 25; 2 Chron. 

**DIABILITIES BUILDING STOREHOUSES FOR PHARAOH.**

(From an illuminated manuscript in the possession of the Earl of Crathorne.)
XIII. On the Edomite Hashal (I Kings xii. 17-23) see below. Shoshenq's successors, however—3 Shoshenqs, 2 Takeots, 3 Oorkons (Wasarken), 1 Pom—could not maintain this influence in Asia. After 800 n.c. Egypt was again practically divided into about twenty kingdoms ruled by the generals of the larger Libyan garrisons. The new kingdom of Ethiopia was thus able to occupy Thebes; about 750 the Ethiopian king P'ankly even tried to conquer all Egypt. Only his grandson Shabaka was, however, able to accomplish this and to subject the most powerful of the many princes, the ruler of Sals and Memphis (Bochoris (Bochoris, the son of Tef-nakhte), somewhat before 700). Neither he nor his successor Shabatako seems to have been able to interfere in Syria, finding it difficult to maintain Egypt. It has been shown conclusively by Winckler (especially in "Mitteilungen der Vorderasiatischen Gesellschaft," 1908, p. 1; comp. also Schroeder, "K. A. T." 3d ed., p. 145) that the king So with whom Hoshen had conspired against Assyria (II Kings xvii. 4) was Shabaka, i.e., northwestern Arabia (not Mitzraim-Egypt, cuneiform "Mitr"). The enterprising and able to interfere in Syria, finding it difficult to maintain Egypt. It has been shown conclusively by Winckler (especially in "Mitteilungen der Vorderasiatischen Gesellschaft," 1908, p. 1; comp. also Schroeder, "K. A. T." 3d ed., p. 145) that the king So with whom Hoshen had conspired against Assyria (II Kings xvii. 4) was Shabaka, i.e., northwestern Arabia (not Mitzraim-Egypt, cuneiform "Mitr"). And this various conflicts between Assyria and Egypt (I Kings xvi. i) reformer to this Mitr (which curiously had a king, Pir'h, Mgr and formerly understood as "Pharaoh").

Mizraim. Few scholars, however, have accepted in all its conclusions the inference drawn from this, namely, that a great many Biblical passages originally refer to this Mitr, not Mitzraim-Egypt (thus Gen. xiii. 10; xvi. i, 3; I Kings i, 11; 1 Sam. xxx. 10; 2 Sam. xxii. 11; I Kings iii. 1, xi. 14 et seq.: Hashal and Jeroboam's exile [see above]; and even Israel's servitude in Egypt.

The third king of the twenty-fifth (Ethiopian) dynasty, Taharco (see Thothmeh), had a share in rebellions of the vassals of Assyria, especially in the rebellion of Tyre, which led to two expeditions of Esarhaddon against Egypt. It was conquered in the second campaign and divided among twenty princes, descendants of Libyan generals. Taharco and his successor Tandamani repeatedly disputed without success the possession of Egypt by the Assyrians (Psammetichus I; son of Necho I.), a descendant of the 24th dynasty, nominal reign 664-660, made himself independent of Assurbanipal's sovereignty. The new Satitic dynasty (the 30th) brought the first centralized government after several centuries, and new prosperity, which was demonstrated by a remarkable archaizing revival of art. The enterprising Necho (Nekah) II. (610-594) undertook the conquest of Syria, which, however, was frustrated by his defeat at Carchemish by Nebuchadrezzar. He built a fleet, dug the first connection between the Nile and the Red Sea, and sent Phenicians sailors to connect with the old name of Memphis, "(H)a(t)-ka-ptah." The Bible calls Egypt also "Hammath" (Ps. cxx, 37; comp. Ps. xlviii, 31, cxxiv, 22), or contemptuously "Rahab," i.e., "boasting monster." The fertility of the country is mentioned in Gen. xiii. 19; Ex. xvi. 8; and Num. xx. 5 (see Deut. x. 10 on the necessity of laborious irrigation). That the country depends on the Nile (the abundance and overflowing of which are proverbial; see Xn[2]) is indicated by the Prophets, who threaten Egypt often with its drying up (e.g., Is. xix. 5; comp. also the king of Pharaoh's dream rising from the river [Gen. xi. 3]). On other disadvantages of the country see Plagues.

The monuments furnish several examples of permission given to large numbers of fugitive or starv-
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ing Semites to settle in the land, as Gen. xlviii. describes. Traders had always free access, as Gen. xxxvii. 25 and xiii. 2 imply. Hence after 1700 B.C. Egypt had constantly a large Semitic element of population, especially along the eastern frontier of the Delta (comp. Isa. xix. 18 on five cities speaking the Semitic language of Canaan). The Egyptian cities mentioned in the Bible all belong to this part of the country. No (Thebes) and Syene show, however, that the land south of Memphis also was well known in Palestine. More Jews and Samaritans immigrated in the Ptolemaic time, settling especially around Alexandria. The heavy taxation of the Egyptian peasants and their serfdom, from which only the priests were exempted, are mentioned in Gen. xlvii. 20-26; the hard usage of the Israelites in Egypt was the usual one of royal serfs, into the condition of whom "durrah") were especially characteristic products of the fields (Ex. ix. 31-32, R. V.).

In morals, the marriage of brothers and sisters as a regular institution was the principal difference. Women had greater liberty even than in Babylonia (comp. Gen. xxxix.). The Egyptians were very industrious (as their gigantic constructions attest), but neither enterprising (since they never made good sailors or traders) nor warlike. From the earliest period they preferred to employ foreign mercenaries (comp. Jer. xlv. 9; Ezek. xxvii. 10). Hence Egypt was a conquering power only on a rather limited scale (comp. on its military weakness II Kings xviii. 21; Isa. xxxvi. 6). The country exercised a strong influence in the development of Eastern culture chiefly by its remarkable art and industries, less by science because of the national writing, the hieroglyphs, which could not be adapted to other lan-

References.

Tell al-Yahudiyah (The Mound of the Jews), Egypt.

(From "Memoirs of Egypt Exploration Fund.")

the colonists of Goshen had to enter. The most important industry, the weaving of various kinds of linen (of which "buz" [byssus] and "shesh" kept their Egyptian names with the Hebrews), is alluded to in Isa. xix. 9; Ezek. xxvii. 7; and Prov. v. 16. Of Egyptian customs, the shaving of the beard and (sometimes) of the head (which, however, the better classes, except the priests, covered again by a wig), circumcision, the laws of clean and unclean (almost as complicated as those of Israel and often quite analogous), the custom of embalming the dead by a long process (mummification), and the long mourning are alluded to in Gen. xxi. 14; Joshua v. 9 (?); Gen. xliii. 23, xlv. 56, I. 2-8, respectively. Otherwise the customs did not differ very much from those of the Syrian peasants (beer largely replaced wine, as castor-oil, etc., did the olive-oil, and linen the woolen clothing of Syria). Flax and spelt (the modern guages (what the Greeks called hieratic writing was merely the cursive form; the demotic was a kind of stenography, developed from that cursive after 700 B.C.).

Of the enormous number of local divinities (usually arranged in triads—father, mother, and child—as in Babylonia) the Bible mentions only the god of Thebes, since the 18th dynasty the official deity of Egypt (see Amun); for the sun-god (with whom later religion tried to identify almost all ancient local gods) see Baal-shean. For the reputation of Egyptian learning see an allusion in I Kings iv. 30; for magic, Isa. xix. 9; Ex. vii. 11. The magic literature is, indeed, endless. Modern scholars consider Babylonia as generally more advanced in science (except, perhaps, medicine, which was an Egyptian specialty). Contrary to a popular erroneous view on the character of the Egyptians as gloomy, they were
extremely superstitious, but less serious than any branch of the Semites, as a very remarkable entertaining literature and their non-official art demonstrate. Their massive architectural forms no contradiction, being relieved by polychromy.


Egyptian Biblical Spelling: Deser, Altertum und die Blitszer, 1868, (and in English); Brugsch, Studien und Schriften, 1876; Brugsch, Aegyptische Grammatik, 1884.

In Medieval and Modern Times: The history of the Jews in Egypt during the Greek and Ptolemaic periods centers almost completely in the city of Alexandria (see Jew. Encyc. i. 361 et seq.). As early as the third century B.C. there was a widespread Jewish diaspora in Egypt. In addition to those in Alexandria a colony of Jews existed during the Ptolemaic period at Athribis in Lower Egypt, on the Damieta arm of the Nile. An inscription in which the Jews dedicate a synagogue to Ptolemy and Berenice has recently been found near the canal which connected Alexandria with the Canopic mouth of the Delta (T. Reinhach, in R. E. J. xlv. 161; Mahaffy, "History of Egypt," p. 192). South of the town of the old name Cp-iVD; for which, at times, was substituted Sp1130 (Ezek. xxx. 13) or D'OID (Ezek. xxix. 10; see Ahimaaz Chronicle, 128, 7). It was also known as "the Diaspora" (A., Al-Harizi, § 46; M. xli. 214, 424; J. Q. R. xv. 86, 88; ib. 88). In the Ahimaaz Chronicle כבבל is perhaps used once (126, 2; see Z. D. M. G. Ii. 437). This last is derived from a name given to Postum (M. V. p. 181; J. Q. R. ix. 669; synonymously, דבוק; ib. 6, 87), which was known to Strabo and other Greek writers as well as to the Arabs, who, for the sake of distinction, often called it "Babylon of Egypt" (Cairo, p. 214; Ibn Umar, p. 3, 2). The name " букв-"

From the Arab Conquest, the Cairo genizah and in part published by Neubauer, Schechter, Hirschfeld, Margoliouth, Kaufmann, and others. To these may be added occasional references in Arabic works on Egyptian history, geography, and others. No attempt has yet been made to put this material together. During this period, Egypt was known to the Jews by its old name כבבל; for which, at times, was substituted כבבל (Ezk. xxix. 10; see Ahimaaz Chronicle, 128, 7). It was also known as "the Diaspora" (A., Al-Harizi, § 46; M. xli. 214, 424; J. Q. R. xv. 86, 88; ib. 88). In the Ahimaaz Chronicle כבבל is perhaps used once (126, 2; see Z. D. M. G. Ii. 437). This last is derived from דבוק, a name given to Postum (M. V. p. 181; J. Q. R. ix. 669; synonymously, דבוק; ib. 6, 87), which was known to Strabo and other Greek writers as well as to the Arabs, who, for the sake of distinction, often called it "Babylon of Egypt" (Cairo, p. 214; Ibn Umar, p. 3, 2). The name " букв-"
against the Jews to wipe out, dating from the Per-
cleius I. had driven the Jews from Jerusalem (Bury, 
formers of Egypt. In 629 the emperor Her-
in Egypt, aided by the Copts, who had old scores 
"Later Roman Empire," ii. 215). According to Al-
Jews have no reason to feel kindly toward the 
lowed by a massacre of Jews throughout the empire 
— in Egypt, aided by the Copts, who had old scores 
ban on the Jews to wipe out, dating from the Per-

The Jews had no reason to feel kindly toward the 
formers of Egypt. In 629 the emperor Her-
Bery, ii. 215). According to Al-

The Jews were in Egypt in the year 400; it mentions 
five cities there "which still speak the Cannanitish 
(i.e., the Syrian) language." This perhaps refers to 
Aramaic—not to Coptic, as Krauss believes—and 
may very well have been due to the large colonies of 
Jews in the land (J. Q. R. vi. 247). The part 
taken by the Jews in the Arab invasion of Egypt 
is not clear. In addition to the Jews settled there from 
early times, some must have come from the Arabi 
peninsula. The letter sent by Mohammed to the 
Jewish Banu Janban at Maksar near Aila (Wohlau-
fer, "Jewish History," ii. 119) in the year 
639 is said by Al-Baladhuri to have 
been seen in Egypt; and a copy, writ-
ten in Hebrew characters, has been 
found in the Cairo genizah (J. Q. R. 
xxv. 179). Hebrew papyri are found in the 
Theodore Graf collection covering the period 485-509. 
The Jews had no reason to feel kindly toward the 
former masters of Egypt. In 629 the emperor Her-
cleius I had driven the Jews from Jerusalem (Bry, 
"Later Roman Empire," ii. 215). According to Al-
Mahrit, substantiated by Eutychius, this was fol-
lowed by a massacre of Jews throughout the empire 
in Egypt, aided by the Copts, who had old scores 
against the Jews to wipe out, dating from the Per-
sian conquest of Alexandria at the time of Emperor 
Anastasius I (502) and of the Persian general Shashin 
(577), when the Jews assisted the conquerors against 
the Christians (B. pp. 93, 134, 176). The treaty of 
Alexandria (Nov. 6, 413), which sealed the Arab 
conquest of Egypt, expressly stipulates that the 
Jews are to be allowed to remain in that city (B. p. 
330); and at the time of the capture of that city, 
Ainur, in his letter to the caliph, relates that he found 
there 40,000 Jews.

Of the fortunes of the Jews in Egypt under the 
Ommiad and Abbasid califs (641-967), the Tulunids 
(892-905), and the Ikhshidids, next to nothing is 
known. One important name has come down from 
that time, viz., Masiullah (770-830), the astrologer, 
called "Al-Mari" or "Al-Akasanti" (B. A. § 12). 
The Fatimite 'Ubaid Allah al-Malid, who founded 
the new Shiitic dynasty in 909, is said to have been 
the son of a Jewess, or to have been a Jew adroitly 
exchanged for the real heir. This is probably noth-
thing more than an invention of the Sunnites tending 
to discredit the Ahl descent of the new house (Weil, 
"Geschichte der Califen," ii. 600; Becker, "Beiträge 
zur Geschichte Aegyptens," p. 4). During the ear-
lier period of this dynasty lived the gaon Saadia 
(892-942), whose teacher in Egypt was a certain Abu 
Kulal, mentioned by Al-Mas'ud (Gratz, "Gesch.") 
v. 322). The Fatimite rule was in general a favorable 
one for the Jews, except the latter portion of Al-Jamun's 
reign. This is directly confirmed by the customary 
terms in which the dynasty is spoken of by the au-
thor of the "Abiathar Megillah" (discovered by 
Schechter, J. Q. R. xv. 73). From this time on 
the Jews are found prominent in the service of the 
califs. Isaac b. Solomon b. Saul, the physician (d. 
903), was recalled to Egypt from Kairwan and en-
tered the service of 'Ubaid Allah; he was still in the 
royal service at the death of Al-Manur (902). Al-
Mu'tiz (902-920) had seven Jews in 
Rule of the his service. The Bagdad apostate 
Fatimite Ya'qub b. Killis, who had been the 
Califs. right-hand man of the Ikhshidid Kafar 
(906), was driven by the intrigues of the 
vizier Ibn al-Furat to enter the service of Al-
Mu'tiz. He was probably with Jauhar when the 
latter led the calif's forces into Egypt, and he 
became vizier under the calif 'Aziz. This Jau-
har, who for some time was practically ruler over 
Egypt and Syria, has been identified by De Goeje 
with Paltiel; of whom the Abrahma Chronicle speaks 
with much enthusiasm (Z. D. M. G. iii. 75). Jauhar 
is known to have been brought from South Italy; 
but the identification is still very uncertain. The 
first fifteen years of Al-'Aziz's reign were dominated 
by Ibn Killis, whom Kaufmann has endeavored to 
identify with Paltiel; these were years of plenty and 
quiet. A Jew, Manasseh, was chief secretary in 
Syria (J. Q. R. xiii. 100; B. A. § 62; L.-P. p. 130). 
Moses b. Eleazar, his son Isaac and Ishmac, and 
his grandson Jacob, were in the service of this calif 
(B. A. § 53).

The foundation of Talmudic schools in Egypt is 
usually placed at this period, and is connected with 
the story of the four captive rabbis who were sold 
into various parts of the Diaspora. Shemariah b.
Elhanan is said to have been taken by the Arab admiral Ibn Rumash (or Damahin) to Alexandria and then sent to Cairo, where he was redeemed in the tenth century (Ibn Da'ul, ed. Neubauer, M. J. C. i. 69). A letter from him is published by Schechter (J. Q. R. vi. 222, 256), and one from Husiel to him (ib. xi. 644). That he was settled in Fustat is proved by a legal document, dated 1092, in his own handwriting. His co-signatories are Paltiel b. Ephraim, Solomon b. David, Aaron b. Moses, and Jallul b. Waihi. He is here termed "rash" (bayyinlah); J. Q. R. xi. 618; "Teshubot he-Geninim," ed. Harkavy, p. 147. Early responses sent to Egypt are made mention of (ib. pp. 140, 144), and one by Samuel b. Hufal (?) to Shemariah is likewise mentioned (J. Q. R. xiv. 493).

That the mad calif Al-Hakim (996-1019) during the first ten years of his reign allowed both Jews and Christians to remain in the somewhat exceptional position which they had obtained under the tolerance of Al-'Aziz is proved by the fragment of a versified megillah, in which the calf שֶׁהֶנַּחֲמוּ הַרֹעֲאֵנִי (Al-Hakim li-Anur Allah) is lauded as "the best of rulers, the founder of hospitals, just and equitable." (J. Q. R. ix. 25; Z. D. M. G. li. 442). But the Jews finally suffered from the calif's freaks. He vigorously applied the laws of Omar, and compelled the Jews to wear bells and to carry their dead in public in the wooden image of a calf.

The Pranks in public of the wood image of a calf.

During the reign of Al-Mustansir Ma'add (1035-1094) the real power was wielded by his mother, a black Sudanesse slave, who had been sold to Al-Zahir ibn Yusuf. After nine months Sadakah, fear of death of any one who swore falsely after having touched it. Benjamin also found 200 Jews at Tanta, where he stayed a month; at Damietta 700; at Mahalla (Y. Takut, iv. 428), now Mahalla, in which he was settled in Fustat. In this city, the Jewish community was known as the constructor of a Nilasluice (1112), which was called after him "Bahr Abi Al-Munajja." (Ibn Dukmak, "Description de l'Egypte," li. 46, Cairo, 1888; Al-Makrizi, i.e. i. 72, 477; Ibn Ayyas, "Bada' Al-Zuhur," i. 169, 192; Al-Kutubi, "Fatwa," i. 89; Al-Kalkashandi, i.e. c. p. 27). He fell into disfavor because of the heavy expenses connected with the work, and was incarcerated in Alexandria, but was soon able to free himself (J. Q. R. Jewish xv. 78). A document concerning a Minster, transaction of his with a banker has been preserved (J. Q. R. xv. 168).

Under the vizier Al-Malik Al-Afdal (1137) there was a Jewish master of finances, whose name, however, is unknown. His enemies succeeded in procuring his downfall, and he lost all his property. He was succeeded by a brother of the Christian patriarch, who tried to drive the Jews out of the kingdom. Four leading Jews worked and conspired against the Christian, with what result is not known. There has been preserved a letter from this ex-minister to the Jews of Constantinople, begging for aid in a remarkably lucid poetic style (J. Q. R. ix. 29, x. 430; Z. D. M. G. li. 444). One of the physicians of the calif Al-Hafiz (1133-49) was a Jew, Abu Manzar (Wiistenfeld, p. 306). Abu al-Fadl ibn al-Nakid (died 1189) was a celebrated oculist (B. A. § 151).

In this century a little more light is thrown upon the communities in Egypt through the reports of certain Jewish scholars and travelers who visited the country. Judah ha-Levi was in Alexandria in 1141, and dedicated some beautiful verses to his friend AARON BEN-ZOON BEN ALAMANI and his five sons of that city. At Damietta Ha-Levi met his friend, the Spaniard Abba Sa'id ibn Halton ha-Levi. About 1189 Benjamin of Tudela was in Egypt; he gives a general account of the Jewish communities which he found there. At Cairo there were 2,000 Jews; at Alexandria 3,000, with a R. Phinehas b. Moshulam, who had come from France, at their head; in the Fayyum there were 20 families; at Damietta 200; at Bulaia, east of the Nile, 200 persons: and at Damira 700. At Mehalalai Yakut, i.e. 428, now Mehalal al-Kabir, half-way on the railroad line between Alexandria and Damietta, Benjamin found 500. Sambari (119, 16) mentions a synagogue here (רֹאָשׁ), with a scroll of the Law (see as late as 1906 by R. Schechter) in a metal case, which was used only on Rosh Hashanah, and which was supposed to entail the death of any one who swore falsely after having touched it. Benjamin also found 200 Jews at Sefat and 200 at Al-Birya, on the east bank of the Nile. Sambari (156, 16) speaks of Jews also at Reshid (Rosetta), where Samuel b. David saw two synagogues (G. p. 4).

The rigid orthodoxy of Saladin (1169-93) does...
not seem to have affected the Jews in his kingdom. A Karait doctor, Abu al-Bayyan al-Mudawwar (d. 1184), who had been physician to the last Fatimite, treated Saladin also (R.A. § 188); while Abu al-Malai, brother-in-law of Maimonides, was likewise in his service (ib. § 155). In 1106 Maimonides went to Egypt and settled in Fostat, where he gained much renown as a physician, practising in the family of Saladin and in that of his vizier Kadi al-Fadil al-Baisami. The title "Ra'is al-Umma" or "al-Millah" (Head of the Nation, or of the Faith), was bestowed upon him. In Fostat, he wrote his "Mishneh Torah" (1180) and the "Moreh Nebukim," both of which evoked opposition even from the Moemedans, who commented upon them (J.Q.R. vi. 218). From this place he wrote many letters and responses; e.g., to Jacob, son of Nathaniel al-Fayyumi, on the pseudo-Messiah in South Arabia, and to R. Hasdai ha-Levi, the Spaniard, in Alexandria ("Te-Shubotha-Rambam," p. 26a). In 1178 he forwarded a request to the North African communities to aid in releasing a number of captives. The original of the last document has been preserved (M. xlv. 5). He caused the Karaites to be removed from the court (J.Q.R. xii. 104). He also served Saladin's successors as physician.

Maimonides' presence in Egypt at this time was quite fortunate. A certain Zuta, also called "Yahya," had supplanted the nagid Samuel for sixty-four days. Samuel, however, was reinstated. Zuta accused him of collecting the revenues. Though the accusation was proved to be false, Zuta induced Saladin to send him the dignity, and under the name of "Sar Shalom ha-Levi" he greatly overtaxed the people for four years—probably from 1185 to 1189, two documents written during his tenure of office bearing these dates respectively (J.Q.R. viii. 555). Maimonides, with the aid of R. Isaac, whom Harkavy and Neubauer connect with Isaac b. Shoshan ha-Dayan, succeeded in driving Zuta out of office; and he and his son were put under the ban for the denunciations which they had hurled right and left. The matter was even brought to the attention of the vizier (792). A megillah ("Megillat Zuta") recounting these events was written in rimed prose by Abraham bar Hilliy in 1196 (J.Q.R. viii. 511, ix. 274, xi. 332; Wertheimer, "Ginzte Yerushalayim," i. 77; see also Harkavy in "Ha-Mizpah," 1885, ii. 543; Kaufmann, in M. xli. 460, and J.Q.R. ix. 170).

The severe pest that visited Egypt in 1201—1202 in consequence of an exceptionally low Nile, and which is graphically described by the physician 'Abd al-Latif, is also described in a Hebrew fragment which is at present in the possession of A. Wolf of Dresden (Z. D. M. G. R. 449).

It was during the nagidship of Abraham Maimonides, who was physician to Al-Malik al-Kamil (1218—38), that Al-Harizi went to Egypt; of Al-Harizi's which he speaks in the thirty-sixth and forty-sixth makamahs of his "Tab-kemoni." The former is suppos edly to be possibly a satire on Zuta (M. xlv. 290; Kaminka's ed., p. xix.; but QAD must refer..."
In Alexandria Al Harizi mentions R. Simhah ha-Kohen, the Kurite Obadiah (the royal scribe) and his son Joseph, R. Hillel, and R. Zadok, the hazzan. In Fostat he mentions especially the dayyan Menahem b. R. Isaac. He also met Abraham Maimonides; and in Egypt he began to write his "Tahkemoni." At the beginning of the thirteenth century there lived Jacob b. Isaac (Azm al-Din al-Mahalli, a renowned physician and medical writer (B. A. § 166). A letter to R. Samuel, 8200, author of commentaries to the Talmud, has been published by Horowitz (Z. H. iv. 15); compare B. A. § 166. In 1313 a number of French rabbis, at the head of whom were the brothers Joseph and Meir ben Baruch, emigrated to Palestine, and on their way visited Abraham Maimonides, who mentions them in his "Milhamot Adonai" (ed. Lepsius, p. 116; see R. E. J., 178; Berliner's "Magazin," ii. 125). Under the Barii Mamelukes (1250-1390) the Jews led a comparatively quiet existence, though they at times had to contribute heavily toward the main tenance of the vast military equipment.

Under the Mamelukes, Sultan Bulbars (Al-Malik al-Thalghir, 1290-77), doubled the tribute paid by the "al-ad-dimmah." At one time he had resolved to burn all the Jews, a ditch having been dug for that purpose; but at the last moment he repented, and instead exacted a heavy tribute, during the collection of which many perished (Quatremere, "Histoire des Sultans Mamelukes," ii. 154). Under Al-Mamun Mohammed (three times sultan, 1293-1340), the tribute from Jews and Christians amounted to 15 to 25 dirhems per head (L. P. p. 304).

An account is given in Sambat or (133, 22) of the strictness with which the provisions of the Pact of Omar were carried out. The sultan had just returned from a victorious campaign against the Mongols in Syria (1305). A fanatical convert from Judaism, 'Abd ibn Hamon of Alexandria, was incensed at the arrogance of the non-Moslem population, particularly at the open manner in which services were conducted in churches and synagogues. He tried to form a synod of ten rabbis, ten priests, and the ulama. Failing in this, he endeavored to have the synagogues closed. Some of the churches were demolished by the Alexandrians; but most of the synagogues were allowed to stand, as it was shown that they had existed at the time of Omar, and were by the pact exempted from interference. Sambat (157, 20) says that a new pact was made at the instance of letters from a Moorish king of Barcelona (1290), and the synagogues were reopened; but this probably refers only to the re closing of the Pact of Omar. There are extant several notable fetwas (responsa) of Moslem doctors touching this subject; e.g., those of Abu al-'Abd al-Hakk, who speaks especially of the synagogues at Cairo, which on the outside appeared like ordinary dwelling-houses—a fact which had occasioned other legal writers to permit their presence. According to Taki al-Din ibn Talfiyyah (b. 1258), the synagogues and churches in Cairo had once before been closed. This fanatical Moslem fills his fetwas with inventories against the Jews, holding that all their religious edifices ought to be destroyed, since they had been reconstruced during a period when Cairo was in the hands of heretics. Moslems, Israelites, Karamians, and Nusairis (R. E. J., xxxi. 312; Z. D. M. G. iii. 31). The synagogues were, however, allowed to stand (Well. E. iv. 258). Under the same sultan (1224) the Jews were accused of insubordination at Fostat and Cairo; they had to extol themselves by a payment of 50,000 gold pieces (Quatremere, E. E., 16). The dignity which Moses Maimonides had given to Egyptian Jewish learning was not maintained by his descendants. In 1314 the Jewish philosopher and exegete Joseph Caspi went on a special mission to Egypt, where he hoped to draw inspiration for philosophical study; but he was much disappointed, and did not remain there for any length of time (Gottitz, "Geish." viii. 382). During the period just referred to lived Abu al-Munir al-Kuhin al-Attar, who compiled a much-used pharmacopoeia (ed. Cairo, 1578, 1881; B. A. § 176), and the apostate 'Abd ibn Mansur Ibn Esmunna (1290), who wrote a number of tracts on philosophy and an interesting controversy tract on Judaism, Christianity, and Islam (B. A. § 178).

Under the Barii Mamelukes the Franks again attacked Alexandria (1416), and the laws against the Jews were once more strictly enforced by Shiek al-Mu'ayyid (1413-21) by Ashrat Bars.

In the Fifteenth Century, which decimated the population in the Decade 1438; by Al-Zahir Jaqmak (1458-63); and by Ka'it Bey (1488-90). The last-named is referred to by Obadiah of Berinoro (O. p. 53). The Jews of Cairo were compelled to pay 75,000 gold pieces (Muir, "Mamluks," pp. 136, 154, 180). During this century two travelers visited Egypt—namely, Moshulman of Volterra (1481) and Obadiah of Berinoro (1488), just-mentioned—and they have left accounts of what they saw there (see Bibliography, below). Moshulman found 60 Jewish householders in Alexandria, but no Karaites or Samaritans; there were two synagogues, a large and a small one. Fostat was in ruins; but he mentions Obadiah was protected in Alexandria by R. Moses Grasso, interpreter for the Venetians, whom he mentions as a very prominent man. He speaks of only 25 Jewish families there; but there were 700 Jews in Cairo, 50 Samaritans, and 150 Karaites. The Samaritans, he says, are the richest of all the Jews, and are largely engaged in the business of banking. He also met there Anusim from Spain (O. p. 53). The Jewish community must have been greatly augmented by these exiles. They were well received, though occasionally their presence caused strife, as in the case of Joseph ibn Tabul, who insisted upon joining the Sephardim, though he really belonged to the Arabic community. Sulaiman ibn Uthman and...
LETTER (PAPYRUS) OF AN EGYPTIAN RABBI TO SOLOMON BEN JUDAH, TWELFTH CENTURY.

(In the collection of Grand Duke Alexis.)
Hayyim Vital interfered, and copies of their letters to Ibn Tabbul have been preserved (Frinkum, "Elon Shemuel," p. 7). Among their number may be mentioned Moses b. Isaac Ashikar, Samuel Solitto (1453-1508), David Ibn Ahz Zimra (1459-1522), Jacob Ibn Zad (who came from Jerusalem in 1522; Frinkum, loc. p. 39), and Abraham Ibn Sason, the last three holding official positions as rabbis. Moses de Castro, a pupil of Ibn Zad, was at the head of the rabbinical school at Cairo.

On Jan. 22, 1517, the Turkish sultan, Salum I., defeated Tuman Bey, the last of the Mamelukes. It made radical changes in the affairs of the Jews, abolishing the office of nagid, making each community independent, and prohibiting any Jewish settlement or residence in the city of Jerusalem.

Under the Turks, there were Jewish communities independent in each place, such as the Jewish community of Safed, and the Jewish community of Cairo. The latter is described in the Jewish Encyclopedia as follows:

"The Cairo community was divided into three synagogues, each with its own rabbi and dayyan (Judge). The three synagogues were the 'Kanis al-'Aziz,' a large one; the 'Kanis Sarraf,' a small one; and the 'Kanis Tshel,' which was in a small building. The 'Kanis al-'Aziz' had its own synagogue, but both were divided into three sections, one for the Ashkenazim, one for the Sephardim, and one for the Mizrahim. The 'Kanis Sarraf' had a separate synagogue, while the 'Kanis Tshel' had none. The synagogues were under the jurisdiction of the rabbi of the community, who was also the president of the court of law. The synagogue was the center of the community, and the rabbi had authority over all the members of the community. The synagogue was also used for religious services, such as the daily prayers, the weekly Sabbath prayers, and the holiday services. The synagogue was also used for social events, such as weddings, funerals, and other ceremonies. The synagogue was also used for educational purposes, such as the teaching of the torah, the study of the Talmud, and the teaching of the hazzanut (singing of the torah). The synagogue was also used for charitable purposes, such as the distribution of food and clothing to the poor, and the burial of the dead. The synagogue was also used for political purposes, such as the election of officials, and the holding of meetings for the discussion of community affairs.

In the sixth century, the city of Alexandria was divided into three communities: the 'Kanis al-'Aziz,' the 'Kanis Sarraf,' and the 'Kanis Tshel.' The 'Kanis al-'Aziz' was the largest and most important, and it had its own synagogue. The 'Kanis Sarraf' was smaller and had no synagogue, while the 'Kanis Tshel' was even smaller and did not have a synagogue. The three communities were divided into special districts, each with its own rabbi and dayyan. The communities were under the jurisdiction of the rabbi of the community, who was also the president of the court of law. The communities were also divided into three sections, one for the Ashkenazim, one for the Sephardim, and one for the Mizrahim. The synagogues were under the jurisdiction of the rabbi of the community, who was also the president of the court of law.

In the 17th century, the city of Alexandria was divided into three communities: the 'Kanis al-'Aziz,' the 'Kanis Sarraf,' and the 'Kanis Tshel.' The 'Kanis al-'Aziz' was the largest and most important, and it had its own synagogue. The 'Kanis Sarraf' was smaller and had no synagogue, while the 'Kanis Tshel' was even smaller and did not have a synagogue. The communities were divided into special districts, each with its own rabbi and dayyan. The communities were under the jurisdiction of the rabbi of the community, who was also the president of the court of law. The communities were also divided into three sections, one for the Ashkenazim, one for the Sephardim, and one for the Mizrahim. The synagogues were under the jurisdiction of the rabbi of the community, who was also the president of the court of law.

In the 18th century, the city of Alexandria was divided into three communities: the 'Kanis al-'Aziz,' the 'Kanis Sarraf,' and the 'Kanis Tshel.' The 'Kanis al-'Aziz' was the largest and most important, and it had its own synagogue. The 'Kanis Sarraf' was smaller and had no synagogue, while the 'Kanis Tshel' was even smaller and did not have a synagogue. The communities were divided into special districts, each with its own rabbi and dayyan. The communities were under the jurisdiction of the rabbi of the community, who was also the president of the court of law. The communities were also divided into three sections, one for the Ashkenazim, one for the Sephardim, and one for the Mizrahim. The synagogues were under the jurisdiction of the rabbi of the community, who was also the president of the court of law.
rebuilt three years before his arrival. He speaks also of a synagogue with Sephardic ritual for the Italian Jews, numbering 100, and of a special synagogue for 50 Jews who had come there from eastern Europe. Of Jews in other parts of Egypt he mentions: 30 at Tanta, between the Rosetta and Damietta arms of the Nile, with a synagogue; 40 families in Mahalib, with a synagogue (p. 21b); 30 families in Bet Zamir (?); 5 families at Zifteh, on the left bank of the Damietta arm; 10 Jews at Benha, and only 1 in Fayum (p. 25a). In Cairo he found 600 families of native Jews and 60 of Italians, Turks, etc., following the Sephardic ritual, and 150 Karaites living in a separate quarter.

The Jews live in the northwestern part of the city in a special quarter called "Darbal-Yahudi." The lanes are narrow, but the houses are large. The Jews are well-to-do and are engaged largely in the banking business. The cemetery is two hours distant from the city, and the graves are not marked by any stones. There is, however, a monument to a celebrated pious man, R. Hayyim b. Yehudah, to which the Jews make pilgrimages, taking off their shoes as they approach it. Kapusi (?) must have lived toward the end of the sixteenth and at the beginning of the seventeenth century. He is mentioned in a document of the year 1007, together with Abraham Castel, Benjamin Joseph b. David, and Moses Arragel ("Ha-Ma'alot Shelomoh," p. 12a), and by Conforte (ib.).

The head of the Egyptian Jews outside of Alexandria was R. Elijah Isael b. Isaac of Jerusalem, whose power over the community was considerable. Ibn Suhur mentions as leaders of the community Yom-Tob b. Elijah Isael, a judge; Jacob Shalom; the Ya'akov family; Jacob Cattoli, Sadaia; and Abraham Raomah. In the ruined city of Posta he found twelve Jewish families, whose number was increased during the summer by the rich Cairo Jews who go there for a time ("Eben Sappir," p. 260).

Blood accusations occurred at Alexandria in 1844 (Jost, "Neuere Geschichte," II. 380), in 1851 (Jews. Excav. ii. 360), and in Jan., 1852 (see "Bulletins All. Isr." 1852, p. 24). In consequence of the Damascus Affair, Montefiore, Cremieux, and Solomon Munk visited Egypt in 1840; and the last two did much to raise the intellectual status of their Egyptian brethren by the founding, in connection with Rabbi Moses Joseph Abaza, of schools in Cairo (Jost, ib. p. 389; ibid., "Amanhah," 1840, p. 429).

In 1892 a German-Italian congregation was formed at Port Said under Austrian protection ("Israelii," 1892, p. 1620). When Khartoum fell into the hands of the Mahdi (1885), seven or eight Jews were found there, among them Neufeld. They were, however, all foreigners.

According to the official census published in 1898 (I., xviii.), there were in Egypt 25,200 Jews in a total population of 9,734,405. Of these, 12,693 were Egyptians and 13,507 strangers. Their distribution in the various cities was as follows:

<table>
<thead>
<tr>
<th>Province</th>
<th>No. of Jews</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cairo</td>
<td>11,492</td>
</tr>
<tr>
<td>Alexandria</td>
<td>9,966</td>
</tr>
<tr>
<td>Asyut</td>
<td>2,482</td>
</tr>
<tr>
<td>Suez</td>
<td>2,278</td>
</tr>
<tr>
<td>Upper Egypt</td>
<td></td>
</tr>
<tr>
<td>Beni Suef</td>
<td>1,484</td>
</tr>
<tr>
<td>Fayyum</td>
<td>1,352</td>
</tr>
<tr>
<td>Minya</td>
<td>204</td>
</tr>
<tr>
<td>Total</td>
<td>22,493</td>
</tr>
</tbody>
</table>

The Alliance Israélite Universelle, together with the Anglo-Jewish Association, maintains at Cairo a boys' and a girls' school, founded in 1896. There are Zionist societies in Cairo, Alexandria, Mansoura, Sucri, Damanhur, Mahallah, Kobra, and Tanta. The Zionist society Hacochba in Alexandria founded there a Hebrew school in 1901; it issues a journal, "Le Messager Hébreu," which in 1902 superseded the "Mabaseret Hébreu." The Egyptian communities were presided over for many centuries by a nagid, similar to the "resh galuta" in the East. One of the earliest reference to the Egyptian nagid is in a document of the year 1667, together with Abraham Castro, Benjamin Joseph, and Moses Arragel ("Ha-Ma'alot Shelomoh," p. 13a), and by Conforte (ib.).

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Blood accusations occurred at Alexandria in 1844 (Jost, "Neuere Geschichte," II. 380), in 1851 (Jews. Excav. ii. 360), and in Jan., 1852 (see "Bulletins All. Isr." 1852, p. 24). In consequence of the Damascus Affair, Montefiore, Cremieux, and Solomon Munk visited Egypt in 1840; and the last two did much to raise the intellectual status of their Egyptian brethren by the founding, in connection with Rabbi Moses Joseph Abaza, of schools in Cairo (Jost, ib. p. 389; ibid., "Amanhah," 1840, p. 429).
jamine of Tudela; compare Z. D. M. G. lii. 446; J. Q. R. ix. 116; and Sambari (116, 20; 133, 7) speaks of him as נבניא הנרי רודוס. His authority at times, when Syria was part of the Egyptian-Musulman empire, extended over Palestine; according to the Ahimaaz Chronicle (130, 5), even to the Mediterranean littoral on the west. In one document ("Kaufmann, Gegenbriuch," p. 236) the word is used as synonymous with "padishah." The date is 1039; but the term may refer to the non-Jewish sovereign. In Arabic works he is called "nās-i al-Yahud" (R. E. J. xxx. 9); though his connection with the "shallik-al-Yahud," mentioned in many documents, is not clear. Meshullam of Volterra says expressly that his jurisdiction extended over Karaites and Samaritans also; and this is confirmed by the official title of the nagid in the instrument of conveyance of the Fostat synagogue. At times he had an official vice-nagid, called by Meshullam יִתְנָר (J. Q. R. x. 162). To assist him he had a bet din of three persons (S. 152, 21)—though Meshullam mentions four judges and two scribes, and the number was at times increased even to seven—and there was a special prison over which he presided (M. v. p. 196). He had full power in civil and criminal affairs, and to watch over the restrictions placed upon the Jews. He could impose fines and imprisonment at will (David ibn Al-Zimra, Responsa, ii. 602; M. v. 187; p. 17). Provided the taxes and to watch over the restrictions placed upon the further construction of synagogues (Shilah ibn-Din's "Ta'rif," cited in R. E. J. xxx. 10). Even theological questions regarding a pseudo-Messiah, for example—were referred to him (J. Q. R. v. 506, x. 149). On Sabbath he was escorted in great state from his home to the synagogue, and brought back with similar ceremony in the afternoon (S. 116, 8). On Simhat Torah he had to read the Pentateuchal translation of the text and to translate it into Aramaic and Arabic. Upon his appointment by the caliph his installation was effected with much pomp: runners went before him; and the royal proclamation was solemnly read (see E. N. Adler in J. Q. R. ix. 717).

The origin of the nagidship in Egypt is obscure. Sambari and David ibn Al-Zimra (Franklin, "Een Shemuel," p. 18) connect it directly with a daughter of the Abbasid caliph Al-Ta'i (974-991), who married the Egyptian caliph at the time of his accession to the throne (974). The date of this marriage ceremony is given as 1172. The caliph was a Buwahid emir of Bagdad under Al-Muktafi. Meborak ibn Tubbah, his son, was appointed nakid of the Jews many hundred years previous by Samuel b. David, and claimed as a Karaite. The claim is also made by Firkovitch, and his date is set at 1063. He is said to have obtained permission for the Jews to go about at night in the public streets, provided they had lanterns, and to purchase a burial-ground instead of burying their dead in their own courtyards (G. pp. 7, 81). The deed of conveyance of the Rabbinical synagogue at Fostat (1039), already referred to, mentions Abū (Don) Judah b. Ya'qub ibn Ishaq al-Israili as the nagid of that time. The next nagid mentioned is the physician Judah b. Josiah, a Davudite of Damascus, also in the eleventh century (S. 116, 30; 133, 10); a poem in honor of his acceptance of the office has been preserved (J. Q. R. vii. 590, ix. 360). In the same century lived the nagid Moserok b. Nagidim. Sandia, a physician (J. Q. R. viii. 557); he is referred to in a contract dated 1098 (ib. ix. 38, 115), in the epistle of the financier of the vizier Al-Afdal (Z. D. M. G. lii. 446), and in a Lewis-Gibson fragment (J. Q. R. ix. 116). He was magnified by the exilarch David, and was forced to take refuge for a time in Fuyum and Alexandria (ib. xx. 89).

It is uncertain whether there was a nagid named Mordecai; the expression "Mordeka ha-Lezma" is probably appellative (ib. ix. 170); but the fragment of a poem (see "He-Haluz," iii. 169) addresses him as "Negd Am El," which is quite distinctive (J. Q. R. vii. 535). His full name would then be Mordecai b. Helshubiah. He was succeeded by Abu Manṣur Samuel b. Hananiah, who was nagid at the time of Judah ha-Levi (1141). He is not to be confused with Samuel ha-Nagid of Spain, as he is even in Sambari (S. 156, 24; see J. Q. R. ix. 170, xiii. 108; M. x. 417). He was living in 1157, but not so late as 1171, as he is not mentioned by Benjamin of Tudela. When Benjamin was in Egypt the nagid was Nathanael (Habat Allah ibn Jami, a renowned physician; B. A. § 143). This can be seen from Benjamin's description, though the title is not used (despite Neubauer, J. Q. R. viii. 253). He was mentioned in 1164 in a marriage contract published by Merx ("Doc. Paleogr.", 1584; M. xxix. 156, xli. 214; J. Q. R. xii. 103; B. A. § 145). During the time that he farmed the revenues the usurper Zota must have held office (M. xli. 405). Zota was ousted by Maimonides, though whether the latter took his place as nagid, and what was his relationship to Nathanael, are not clear. A kettubah, dated 1172, in the library of the late D. Kaufmann, seems by its wording to indicate that Maimonides did hold the office (Z. D. M. G. li. 431; M. xlii. 425, 435). Maimonides induced many Karaites to return to Rabbinism (Gritz, "Gesch.", vi. 330).

The dignity of nagid was vested for some time in the family of Maimonides: Abraham (1186-1267; a document from his bet din is published by D. W. Ammon in "The Green Bag," xiii. 330, Boston, 1903); his son David (1215-1290; S. 129, 15; 134, 20; M. xiii. 17; "Kever Hemed," ii. 190; "Or Mitzr," p. 94); the latter's son Abraham Maimonides II. (1246-1310); and Abraham's son Josiah b. Abraham (b. 1341).

In regard to the fourteenth century there is no

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The question of the relation of the religious leadership (gaonate) to the more worldly magistracy is extremely difficult of solution on account of the paucity of documents. The Egyptians seem to have recognized the authority of the Babylonian geonim; for they addressed questions to them (Har-kyav, "Teshubot ha-Gaonim," p. 342) and even helped the declining fortunes of the Eastern schools (Schechter, "Shauliyon," pp. 117 et seq.). The head of the schools in Egypt was called, as in Babylonia, "rash ha-yeshivah," or "nasi"—a title which was much misused, to judge from a responsa of Abraham Maimonides ("Teshubot ha-Ramban," p. 350). The quarrel between the Babylonians and the Palestinians regarding the right to fix the religious calendar each year could not have been passed unnoticed in Egypt. All the fragments dealing with the controversy between Samuel and Ben Meir that have been found of recent years have come from the Cairo geniza (see R. E. J. xiv. 230). There is evidence that the question became acute for the Jews in Egypt also, during the califate of Al-Mustansir Billah (1096-94). This evidence is the so-called "Abiathar scroll." It seems as if a new Palestinian gaonate had begun about 1045 with Solomon b. Judah. Abiathar was a scion of a Palestinian priestly family. His father Elijah and a certain Joseph (before 1054) claimed jurisdiction over the Jews both in Palestine and in Egypt under the title of "gaon." They were bitterly opposed by a member of the exilarch's family, Daniel b. Azariah, "the Nasi," who had come from Babylon. Joseph was supported by the government; he died in 1054, and Daniel ruled for eight years without opposition (d. 1062). On his death, Elijah (d. 1084) held the office for nearly twenty-three years. In 1082 this Elijah called a synod at Tyr, and ordained his son Abiathar as gaon. But about 1081 David b. Daniel, a descendant of the Babylonian exilarch, aged 29, had gone to Egypt (Damia?), and in 1096 was in Postat, where his claims were supported by the government, especially by the nasi Meborkah and by a relative of his, Josiah b. Azariah, the head of the school there, to whom the title "nasi" is also given (J. Q. R. xiv. 86). At times the title does not seem to have been distinctive of any office. The Babylonian gaonate had died out with Hezekiah; and the idea was to renew it in Egypt. David was declared exilarch; and he exercised power over the Jewish communities in Alexandria, Damietta, and Postat, which he oppressed with taxes. He also had power over the Jews in Ashkelon, Cesarea, Hafia, Beirut, and Byblus, and over Tyre also when it came again under the power of Egypt (1089), causing the gaon there to flee. Daniel then sent his own representative to the city. In 1098, in opposition to Abiathar, David endeavored to be made "rosh hayeshivot" over all Israel. His harshness caused Meborkah to support Abiathar; and in 1094 Meborkah assisted in having Abiathar's power as gaon acknowledged (J. Q. R. iv. 458, xv. 90). A defense of the pretensions of David by the school in Postat has been published by Schechter (ib. xiv. 476). Abiathar was probably succeeded as gaon by his brother, Solomon b. Elijah, who had been "ab beit din" (ib.}

- **Eleventh Century:**
  - Meborkah b. Solomon
  - Nathan b. Azariah
  - Meborkah b. Shalom
  - Meborkah b. Azariah

- **Twelfth Century:**
  - Joshua b. Abraham Maimonides
  - Solomon b. Joseph
  - Isaac b. Shalom

- **Thirteenth Century:**
  - Abraham Maimonides
  - Abraham b. Joseph

- **Fourteenth Century:**
  - Simon b. Yehuda
  - Judah b. Joseph
  - Joseph b. Solomon

- **Fifteenth Century:**
  - Solomon b. Joseph

- **Sixteenth Century:**
  - Jacob b. Hayyim

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Solomon was followed by his son Manasseh (c. 1131). Following a notice of Benjamin of Tudela, Bacher believes that the genealogy was then transferred to Damascus (ib. xv. 95). This gives the following list of Egyptian genizah:

- Solomon (c. 1100)
- Joseph (d. 355)
- Solomon (c. 1125)

It is not known how early the Karaites commenced to settle in Egypt. The polemics against them of Sandila Gaon (before 928) show that at that time their numbers must have been large; and his activity in this respect may have won for him his position at Sur (J. Q. R. x. 249). It was in Egypt that he wrote his polemical work against Amnu, "Kitab al-Rashid" (915), and his "Kitab al-Anwar al-Mun'im" (926). His "Emunot" was written in Egypt. Four years afterward Al-Kirkisi wrote his "Kitab al-Anwar," in which he gives an account of the Jewish sects of his day. Among these he mentions the "Kahrites" (c. 970), so called because they used vessels made of gourds. They resided near the Nile, 20 parasangs from Fostat, and traced their descent from Johanan the son of Kosef (J. Q. R. xiii. 4), who had emigrated to Egypt. They celebrated Sunday in addition to Saturday (ib. vii. 79). Sandila even had personal disputes with Karaites, notably with Abu al-Sarri ben Zaita (M. xii. 204). Of his adversaries in Egypt, mention may be made of Solomon b. Jerahom, author of Karaitic commentaries to the Bible and of controversial tracts (B. A. § 40), and of Menahem b. Samuel of Jersusalem, who wrote polemics against the Karaites with the twelfth century. Cairo and Alexandria were the seats of Karaitic scholars and communities commences really with the twelfth century. Cairo and Alexandria became, after Jerusalem and Constantinople, their chief centers; and Karaites were to be found in Egypt wherever Jews dwelt. Most of the Karaitic manuscripts in the Paris and St. Petersburg libraries have come from Egypt (Neubauer, "Aus der Petersburger Bibliothek," p. 21). At the end of the twelfth century there lived in Egypt the Karaitic poet Moses Dati; Israel b. Daniell al-Kumisi (about 1162), who wrote a "Sefer ha-Miqwot" (J. Q. R. viii. 701; B. A. § 70); and David b. Solomon (Nahman b. Muharran, 1161-1241), who is described by his contemporaries, Ibn Abi Usaidia, as an excellent physician and teacher in the service of the Ayyubid Abu Bakr al-'Adil, and as being connected with the hospital of the chief Sa'id b. Abraham b. Tawil, and as being connected with the hospital of the chief Sa'id b. Abraham b. Tawil, and especially the nasi Solomon, who wrote on forbidden marriages (J. Q. R. ix. 450). Of Karaites in the following centuries mention may be made of Yafith b. Saghir, author of a "Sefer ha-Miqwot"; Solomon Kohen (Abu Salama Sulaiman b. Hakaf), writer on medical subjects (B. A. § 104); and Ya'fish ibn Abi al-Hasan al-Barkhamani, poetical—all of the thirteenth century; Israel b. Samuel ha-Ma'arab (1184), who also wrote a "Sefer ha-Miqwot" (B. A. § 184); Samuel b. Moses ha-Ma'arab (1454), author of "Al-Mushid," on the laws and commandments, as well as of commentaries to the Bible (B. A. § 190).}

Little is known about the organization of the communal life of the Karaites. They claim to have had at the head a "nasi" (nasi), whose seat for a time was in Fostat; though Saadia (Commentary to Ps. 119, end) expressly states that the Karaites agreed to have no nasi in organization. The Diaspora (L., Notes, p. 52). This head was called "nasi" or "rosh ha-golah." A list of the nasi is given in Karaitic manuscripts, carrying their genealogy back to David, which fact at once raises suspicions. For Egypt the following are given: Saadia, 980; Solomon; Hezekiah; Hasdai; David; and Solomon Abu al-Nasiri (—see Fürst, "Gesch. des Karaitenthums," ii. 192, Notes, p. 77; J. Q. R. ix. 441). The fact of there being such a head can hardly be doubted, since several of those cited above are mentioned regularly with the title attached to their names. Samuel b. David gives a description of his Karaites brethren in Egypt in the seventeenth century, and paints their condition in glowing colors (G. p. 5; trans. in Neubauer, ib. p. 49). He stayed in Cairo with the nasi Baruch; and he mentions especially one Abraha Kobi (i.e., "of Jerusalem"). His nasi, together with the physician Zacharias, is mentioned by Moses b. Elijah also (G. p. 34). Samuel relates further that many of the Karaites were goldsmiths, but that in his day the wealth of the community was reduced (p. 5). Ibn Sa'da likewise speaks of the Karaites' goldsmiths. In his day Moses ha-Levi of Jerusalem was their hakam and Elijah their "rosh ha-golah." Reference has already been made to the number of Karaites in Egypt at various times. Occasionally many were converted to Rabbinism, notably by Abraham Malmaison in 1313 (G. p. 15; "Kafir u-Penib," p. 196; J. Q. R. xiii. 101), a fact due, perhaps, to the mild and considerate manner in which they were treated, especially by Moses Malmaison (see his "Teshubah," No. 105, ed. Leipzig, p. 536). A similar policy was pursued by Joseph del Medigo, who, being in Cairo in 1516, entered into friendly relations with their hakam, Jacob Alexander (G. p. 134; "Melbo Chofnajim," p. xxxi). According to a report in Josia's "Annah" (iii. 84), they numbered 100 in Cairo in 1841; while E. N. Adler speaks of 3,000 in 1800 (J. Q. R. xii. 674). A Karaitic Haggadah, with Arabic translation for the use of the Karaites in Cairo, was published at Pressburg in 1879 by Joseph b. Moses ("Hebr. Bibl." xii. 2). The Samaritans also settled in Egypt at an early date, though very little is known of their actual history. For Alexandria, see JEW., Encyc. I. 396; and for the Dostumites, ib. iv. 638. The Samaritan chronicle published by Neubauer (J. A. 1869, No. 14) gives the names of the high priests and of the chief Samaritan families in Egypt. He mentions Helbah b. Sa'adiah, who went to live in Egypt and was the progenitor of the Ha-Mora and Helbah families ("Iddah, op. cit., p. 74"). Garnakah b. Helef, progenitor of the Garnakah family (p. 73); Rabli b. Shafar, the first to go to Egypt by sea; Joseph b.
In 1481 Mehemmet of Yolmora found 50 Samaritan families in Cairo, with a synagogue (p. 155). A hang-ino?for the Ark with a Samaritan inscription and coming from this synagogue was presented to the congregation of Wildfire or that of Oft on the sixteenth century. Samaritans are also mentioned by David ibn Ali ibn Zimra and by Joseph del Medigo, who saw them at disputations with Ali ibn Bahman (Hiel's "Ha-Haluz," iii. 153; comp. He-HaIuz, vol. ii, pp. 388, 399). Of Samaritan literature in Egypt nothing is as yet known. Miller and Kautmann suspect that a papyrus fragment containing part of an acrostic litany is of Samaritan origin ("Mittheilungen aus der Sammlung der Papyrus Erzherzog Rainer," i, 1891, p. 47, peculiar. One of the Arabic Pentateuch manuscripts described by De Sacy ("Memorie sur la version arabe à l'usage des samaritains," p. 13) was bought at Cairo, and seems to have been written there on the time of the Circassian sultan Al-Ashraf Kansu al-Ghuri (beginning of the sixteenth century) by one Sa'dakahib. Joseph ibn Isaac ibn Yosef (ibid., p. 17; compare a similar expression, סֵדָקָה בֶּן יְהֹוָה, in the colophon of a Cambridge Samaritan Pentateuch, J. Q. R. xiv. 23, 1; s. rov in. 571). The Sefer ha-Mizwot manuscript, from which Jaynholl edited the Book of Joshua (Leiden, 1848), came from the Egyptian Samaritans in 1854. It was written on the skin of the Passover lamb (Jaynholl, "Commentarri in Historiam Genus Samaritanum," p. 30).

The importance of the Jewish communities in Egypt may be seen from the number of synagogues which formerly existed in and around Cairo. For example, Ibrahim ibn Mohammed ibn Dukmak (1350-1400; "Description de l'Egypte," ed. Vollers, 1893, p. 108) and Al-Makrizi ("Al-Hitat," ii. 464). These accounts are followed by Sambari (S. 120, 4; R. 18 and and 91; M. 120 and 386; see Schreiner in Z. d. M. G. xiv. 296). There were at least ten synagogues; Moshullam of Yolmora (M. Y. p. 135) describes six of them. The Karite Samuel b. David speaks of thirty-one, besides synagogues for "charitable foundations," of which there were originally as many as seventy (p. 6, p. 6). Following is a list of the synagogues:

1. The Darnas synagogue in Gizeh, on the west bank of the Nile, opposite Fustat (P. 129, 129, 0. 16 and 18); see above (p. 13, 492), p. 519 (M. Y. p. 137, s. 0. 0. 18); R. 12, x. 55; on the side to which Moses is said to have retired. Tradition says that it was built forty years after the destruction of the First Temple. A tree is said to have grown out of Moses’ hand.

2. Al-Mahriti states that the Jews made pilgrimages to this synagogue on the Feast of Hoshanah. Sambari states that the Cairo Jews were accustomed to invite their brethren from all parts of Egypt to come there on Arik (7th of Moses), the day following being celebrated with feasting. It was called "Moses' synagogue" ("Kabbat Matza"; s. 130, 130, 131; Benjamin ibn Tudela, 1. 256; in Ibrahim's time it was in ruins (S. 129, 129, 137, 14). According to Benjamin of Tudela, the overseer of the synagogue was called "Al-Mahriti" (2. 56). Sam- bari speaks also of a Karite synagogue in the place.

3. The Joufat synagogue; built upon the spot where both Elias and Phineas B. Kleinew were born ("Al-Mahriti," ii. 61). This was also in Fustat (32, 32).

4. The Al-Mahriti synagogue in Cairo, built in the year 530, founded in 1587, and restored under Omar ibn al-Khattab (651) in the desert of Kannah.

5. The synagogue of the Egyptians ("Al-Shamsiyin"), in a section of Cairo called Kafr al-Ahmar; according to Ibn Jusuf, in the Kair al-Ahmar. A wooden tablet over the gate says that it was built in 1587 of the Seleucid era, forty years before the destruction of the Temple; but Moses ibn Kajian (M. Y. p. 31) gives the date as 145 and 256, as he thinks this is according to the Seleucid era. It is called after Kajian (S. 139, 9), who is said to have lived in the southeast corner of Cairo (p. 18). About 1487 the sultan Ka'ub Bey, or his viceroy, built upon it a magen with two doors.

6. The Karite Synagogue in the northeast corner was a platform, on which was a celebrated Torah aron, said to have been written by Ezra, and to which magical powers were attributed (S. 135, 132, 0. 0. 0). Moses ibn Kajian speaks of the many inscriptions and names which covered the walls and the "hekel," as well as the names, written or cut in, of the many visitors to the synagogue. Benjamin of Tudela calls it also "Kadiel Eliahuy" (Ibid., p. 268). It is standing today (1901); and E. N. Adler holds that it was originally a church of the third or fourth century, the linear smell of which was repaired (J. Q. R. ii. 60). Sambari at first tries to make out that it was formerly a Karite synagogue (p. 80).

The best description of the synagogue is given by Ibn Jusuf (ibid., pp. 94 and 95). He calls it the "synagogue of Ezra," on the theory that it was founded by him. Ibn Jusuf is celebrated with much pomp here, and Jews flock from Cairo and other places with offerings. Ibn Jusuf also adds the many inscriptions and names to be found upon the walls; the room in the southeast corner where Kajian is said to have appeared; the cupboard in the northeast corner containing the Ezra manuscript, and especially the genuina, to which he appended by means of a ladder, but found little of value there.

7. In the same part of the city (ibid., again, in Kafr al-Ahmar), in the "Jews' Lane" ("En Nizam al-Yehud") was the synogogue of the Remonite Jews ("Al-Shamsiyin"). In Sambari's time it was in ruins. Benjamin of Tudela must refer to this in speaking of the synagogue "Al-Karkhadi" (ibid., p. 89).

8. A Rambanite synagogue in which Samuel worshiped, "Al-Khanshashin in the northern part of Cairo (S. 129, 129, 12); Al-Khanshashin, p. 22); it is now in ruins. Ibn Dukmak mentions one in Masmuma, in a small alley of the Dir al-Khanshashin (p. 120). The Karites, however, speak of two, one large and another, for the Jerusalem Karites, with fourteen marble pillars and containing forty bimah, forty arkels, and many Arabic Karite manuscripts; the second, smaller and private, situated in the courtyard of a certain Aaron (ibid., p. 6, s. 6).

9. A Remonite synagogue in which Samuel worshiped, "Al-Khanshashin in the northern part of Cairo (S. 129, 129, 12); compare Condon, "Ibn Duk- mak," 28, 32, for the Arab Jews. The deed of conveyance of the synagogue (1285) speaks of it as situated in the Dir al-Khanshashin, in the Zorahian quarter. It was closed at one time, opened again by Eliezer Shemesh in 1509, but had been closed again for forty years before Sambari wrote (S. 130, 130, 131). A specially revered stone curls, called "Al-Mahriti," was brought to the synagogue in 1842 from the Egyptian village of Sunbul; it was kept in the temple before it, and, in stead of the Temple it was carried once more among the synagogue (S. 119, 11; perhaps the "Codex Synagogue"); see above (189, 189, 116).

10. Synagogue Synagogue-Al-Mahriti. This was also in the Zorahian quarter, in the Dir al-Khanshashin. In addition, Sambari mentions a synagogue of the West-African Jews in the Dir al-Mahriti, in which Melchoz was buried, and where he was taken to Palestine, and a private one in B. Seidot, still standing in his day (ibid., p. 184, 10; but 153, 7 has מַלְכַּז = "Melchizek"). In the middle of the nineteenth century Ibn Dukmak states, p. 90, that 20 synagogues were in Cairo; and of them mentions the following: (1) Synagogue of...
Of the literary ability of the Egyptian Jews the
old Cairo genizah is continually giving further evi-
dence. The old Bible fragments still to be found
there are minutely described by Ibn Safr, l.c. pp. 11b
d et seq.; the standard Bible codex of Aaron b. Asher
was brought to Egypt and used by Maimonides
("Yad," Defer Torah, p. 8, end). A codex of the
year 1088, written in Egypt, was corrected by
means of this standard manuscript (M. xx. 8).
Maimonides found there portions of the Geniza
which he thought were 500 years old ("Yad," Mal-
weh, xv. 9). Many of the writers and scholars
whose names have become famous have already been
mentioned. All departments of Jewish literature
are represented; but it was especially in poetry of
various kinds that they excelled. This was prob-
ably due to their intimate personal and

Literary literary acquaintance with Arabic au-
dors. Mention may be made here
of the dedicatory poem to the nagid
Judah (J. Q. R. viii. 536, ix. 330); the
"Makumah" of the historian Abrahim b. Hillel
(ib. ix. 166), which shows also the influence of the Span-
ish Hebrew poets; the involved and extremely well-
executed "Tarshish" (Arabic, "Tajnis") of the pro-
fessional scribe who wrote the letter of the ex-minister
of AL-Afdal (ib. ix. 29, x. 430); the verses of Abraham
Maimonides, mentioned even by Sambadi (S. 134,
16); and the prose with occasional lapses into pi-
yut, many specimens of which have been found by
Schechter. The megillah form was generally used
for historical records, either in prose or in poetry; e.g.,
the Cairo Purim, the Zuta, and the Abiathar Me-
 Gilot (ib. xiv. 449). From Egypt have come nearly all
the fragments of the Hebrew original of Ben Alcim (Ecclesiasticus). The number of the text manuscripts of
this text testifies that it was widely read. Many pri-
vate libraries of large extent must have existed in Egypt—e.g., those of Bezaleel Ashkenazi and David
b. Al Zimrah; and the fragments of catalogues which
have been preserved show the wide scope of the
literary interests of the times (Schechter, "Saadyana," p. 75).

The material used for writing was at first papyrus
(for an example of the eight century see Chwolson,
"Corpus," p. 121; for a marriage contract of the
ninth century see "Führer Durch die Papyr. Erz-
erzog Rainer," p. 382; see also ib., p. 384; a"Aegy-
tische Zeitschrift," xxi. 66; "Magazin," vi. 350);
later, parchment and paper were employed. The
Egyptian Jews wrote in Arabic as frequently as in
Hebrew, and wrote well. Sambadi's remark to that
effect (S. 130, 1) is borne out by recent discoveries.
At times they even went so far as to write their He-
brew in Arabic characters; e.g., the Karaite Bible
manuscripts described by Horne ("British Museum
Karanite MS."
London, 1890), and the fragments
published by Hirschfeld (J. Q. R. xv. 165). They
bushed themselves also with Arabic literature, frag-
ments of which have been found written in Hebrew
characters (ib.).

As regards typography, one Jewish work only is
known to bear the imprint "Mizrayim" (Cairo)—
Hayyim Vital's ritual book in two volumes, "Hok ha-
Yisrael" (1746). It was edited by Isaac Baruch and
published by Abraham Zaddik. The establishment
in which it was printed was owned by Abraham ben
Moses Yatom, whose workmen were Solomon Sa-
chata ben Samuel, Aaron ben Isaac Nahmanis, Israel
ben Jacob Kimhi, and Jerushen ben Solomon. The
book was approved by Nissim Solomon al-Gari, rabbi
at Cairo, and Moses Israel, rabbi at Alexandria.

With the exception of this one work, it is only
quite recently that Hebrew books have been printed
in Egypt, notably by Faraj Hayyim Mizrahi in
Alexandria. He has published the following works:

By Solomon Hazzan: י"ל"ל"כ, a companion to the
"Shem ha-Gedolim," dealing with Eastern authors (1896);
בי"ו"ו"ו, an alphabetical collection of ritual ordinances (1895),
By Eliahu Hazzan: ה"נ ס"נ ס"נ ס"נ ס"נ, on the peculiar religious observances
and customs of the Alexandria Jews (1894). By Meir
Bodl. "Kol Nidre" (1895); "Kol Nidre," a prayer-book,
Egyptian rite.

The peculiarities in the liturgy and religious ob-
servations of the Egyptian Jews have been indicated
by Zunz ("Ritus," p. 55), and for Al-

Liturgy. mxaquv they have been explained at
torah length by Eliezer Hayyaz in his "Neweh
Shalom" (Alexandria, 1884); see also ib. Safr, pp.
et seq. In the Siddur of Saadi there is prob-
ably the earliest form of the Egyptian order of
service (see the account by Steinmetzer in "Oat
Bodi," col. 2203, and B. A. § 68); but it seems
doubtful if this order was observed for any length
of time. Maimonides found little occasion to make
changes; though his decisions in such matters be-
came authoritative for the greater part of the East.
As the Palestinians and Babylonians had their own
synagogues, so they preserved some of their pec-
cular customs; e.g., the Babylonians preserved the
yearly cycle in the Reading of the Law; the Pales-
tinians, the triennial—an arrangement not touched
by Maimonides ("Yad," Tefillah, xili. 1), and of
which Abraham Maimonides complains (J. Q. R. v.
430; M. xii. 464; Benjamin of Tudela, p. 98; S. 118,
20). The burning of certain milwot was a hereti-

cal privilege. The "Kol Nidre" prayer was not
received in Cairo (Geiger's "Zeitschr." II. 254; M. xii.
464). On special occasions, when more than seven
were called to the Law on a Sabbath, certain por-
tions were repeated. On week-days the Sabbath
portion was read, but without the Haftarah (Samuel
b. David, ed. Gurland, p. 6). According to Con-
forte (l.c. p. 14a), David Maimonides' Midrash to
the Torah were read in some of the Egyptian con-
gregations every Sabbath.
Some Egyptian liturgical texts have been found in the Cairo genizah, and their peculiarities noted by Schechter (J. Q. R. x. 654). From these, fragments of the Passover Haggadah have been published by I. Abrahams (ib. p. 41), in which the repeated reference to the "Meinra" or "Logos" discloses peculiar Egyptian traits. The first attempts to illustrate the Haggadah are also found in the genizah fragments (Kaufmann, ib. p. 381). Peculiarities in connection with the rite of circumcision are described in the letter of Moses b. Elijah (ed. Gurland, p. 35); but it is not said whether these are Samaritan. It was customary in Egypt to put a reference to the ritual bath ("mikveh") in the ketubah, a point upon which Maimonides, having the Karaites in view, insisted with rigor ("Teshu- vat," No. 116); to insert a promise from the man that he would not marry an additional wife (ketubah of 1396; MS. Cambridge Add. No. 3124; compare תֵּבָעֵה לָּנוּ). It was also customary to carry the dead to Palestine for burial (Abi Zimrah, Responsa, §§ 611, 741). According to Ibn Shapr (p. 110), in every synagogue in Cairo there is a small cupboard called also קָחֶת in which an old copy of the Bible in book-form, or portions of it, is kept, and before which a light is kept burning (see above). Bibliography: Many of the genizah fragments mentioned have been republished by Schechter, Representative Documents of the Cairo Geniza (2. Q. R. xx. 39 et seq.) Berlin, v. Engelhardt, in Mag. der Q. R. xviii. 50 et seq. For further bibliography and context, in Exu and Gebler, Precis, section ii, p. 30, et al.

The following is a key to the abbreviations used in this article:

1. Zunz:
2. Kaufmann:
3. Abi Zimrah:
4. H. Geiger:
5. H. Le normally referring to the Hebrew language.
6. H. Le normally referring to Jewish religious literature.
7. H. Le normally referring to biblical studies.
8. H. Le normally referring to general history.

EHAD MI YODEA ("One; who knows?")

Initial words of a Hebrew nursery-rime which, with Had Gadya, is recited at the close of the Seder on Passover eve. It consists of thirteen numbers, and was probably recited originally as a dialogue, if not in chorus.

Question: "One—who knows?" 
Answer: "One—I know: One is our God in heaven and on earth.

Question: "Two—who knows?" 
Answer: "Two—I know: The two tables of the Covenant. Chorus: Two tables of the Covenant, One is our God in heaven and on earth.

Question: "Three—who knows?" 
Answer: "Three—I know: The three patriarchs. Chorus: Three tables of the Covenant, One is our God in heaven and on earth.

Question: "Four—who knows?" 
Answer: "Four—I know: The four mothers in Israel. Chorus: Four tables of the Covenant, One is our God in heaven and on earth.

Question: "Five—who knows?" 

Question: "Six—who knows?" 

Question: "Seven—who knows?" 
Answer: "Seven—I know: The seven days of the week. Chorus: Seven books of the Midrash.

Question: "Eight—who knows?" 
Answer: "Eight—I know: The eight days of circumcision. Chorus: Seven days of the week, six . . .

This song, stated by Zunz in "Q. V." p. 333 to occur only in German Passover haggadahs since the fifteenth century, was later found by Zunz himself in the Avignon ritual as a festal table-song for holy-days in general ("Allg. Zeitung des Judentums," iii. 469). The theory, therefore, advanced by Zunz, and worked out in detail by Brüll ("Jahriv. W. d. J." 1901), that it is an adaptation of a German folk-song, must be revised, notwithstanding the striking parallels brought from the former by Simrock's "Die Deutschen Volkslieder" (1901, p. 329), where it is shown that what was originally a peasant's drinking-song was adapted by monks, and the numbers (one to twelve successively) declared to signify: one, the Lord God who lives in heaven and earth; two, the tablets of Moses; three, the Patriarchs; four, the Evangelists; five, the wounds of Jesus; six, the seven sacra; seven, the seven benedictions; eight, the chorus of angels; nine, the chorus of the twelve tribes of Israel; ten, the ten Commandments; eleven, the eleven thousand virgins; twelve, the twelve Apostles. Other German parallels are given in L. Gerger's "Zeitschrift für die Geschichte der Juden in Deutschland," iii, 98, 354 (note), 238; while Sander ("Das Volksleben der Neugriechen," 1844, p. 329) has compared an old Greek church song; Kohler, in Gerger, "Zeitschrift," i.e. p. 238, an English church song; and Green, in "The Revised Haggadah," p. 98. London, 1897, a Scotch nursery-rime.

A peculiar feature of Ehad Mi Yodea is that it proceeds to the unlucky number thirteen (see "D. M. Z." xxix. p. 634, note), and stops there as if to make the Jew feel that with him thirteen (≈ מִי) is a holy, and therefore lucky, number. The origin of the numerical folk- or riddle-song has been traced by Kohler (loc. cit.) to ancient Oriental sources (comp. Cosquin, "Contes de Lorraine," 1872).

Bibliography: Kohler, Songs and Songs (in Yiddish); Kohn, L. Kohn, "Zehn Zeitung für die Geschichte des Judentums in Deutschland," 1896, ii. 354-360.

EHRENKRANZ, BENJAMIN WOLF (also known as Zbarazer): Galician Yiddish poet; born in Zbaraz, Galicia, about 1830; died June 2, 1883. He spent many years in Rumania and southern Russia, wandering from place to place, and singing his songs, sometimes extemporaneously composed, in cafés and similar resorts. Some of his poems were written down by his hearers, and given to him for revision when he was in better condition for such literary work. He was a real folk-poet, and his songs are still sung by the Jewish masses of Galicia and south-
and "Das Traditionelle Judentum" (Budapest), edited themagazines "Judische Volksschule" (Arad), "Jiidisches Familienbuch," (1866) under the pseudonym "Erenyi Mor." He also wrote Hebrew-Hungarian dictionary to the five books of Torah in Rome, shortly afterward becoming chief rabbi of the Italian capital. It was through his efforts and under his direction that the Collegio Rabbinico Italiano was reopened in 1887. In 1894 his infirmities of old age compelled his retirement. Ehrlich is now (1903) rabbi of Tilsit, Prussia.


Bibliography: Sefer Elkonahin, pp. 67-82, Warsaw, 1901.

EHRICH, ARNOLD: Bible critic; born in Volhodovka, near Brest-Litovsk, Russia, Jan. 15, 1848. Educated at the universities of Leipzig and Berlin, he later became assistant librarian of Oriental books in the Royal Library in Berlin. In 1878 he emigrated to the United States, settling in New York City, where he still (1903) resides.

Since 1889 Ehrlich has devoted practically his entire time to his commentary on the Hebrew Bible, entitled "Mi'ra ki-Peshuto." The first volume, on the Pentateuch, appeared in Berlin in 1890; the second, on the prose books (including Ruth, but not Esther), has the subtitle "Dibre-Sofetim" (6 vols., 1900-1906). The third, entitled "Dibre Nebuhah" (6 vols., 1901), includes all the Prophets; and the fourth and last volume, on the poetical books of the Old Testament, is in course of preparation.


EHRICH, HERMANN: German composer, pianist, and musical critic; born at Vienna Oct. 5, 1822; died Dec. 20, 1899. He began his musical career at Dresden and Jassy, and for some years was court pianist to George V. of Hanover. From 1853 to 1862 he lived successively at Wiesbaden, in England, and at Frankfort-on-the-Main. Thence he removed to Berlin, where he became teacher of piano at the Stern Conservatorium, and musical critic on the "Tagblatt," the "Gegengwart," and the "Neue Berliner Musikzeitung." In 1873 the title of professor was conferred upon him.

Among Ehrlich's noteworthy compositions are
EIBETITSCH, EIBETITZ, EIBETITZ, EIBETITZ, EIBETITZ:

Jewish rabbi and author; died in Safed, Palestine, 1812. He was one of the leading Talmudic scholars of his time, as well as a master of Oriental and modern languages. His numerous works all remain in manuscript, with the exception of one containing research in the field of Hebrew philology, published under the title "Hecher Millum U-Sephar Kodesh," by Eibetschitz, in 1808.


EIBERTITSCH, EIBERTITSCH, EIBERTITSCH, EIBERTITSCH:

Jewish rabbi and author; died in Prague, 1846. He was one of the foremost writers on music; his chief work in this line includes the text-books "Der Musikalishe Anschauung," "Wie Lebt Man Klavier," "Musikstudien beim Klavierspiel," "Die Ornamentik in Beethovens Sonaten," and "Die Ornamentik in Schuberts Klavierwerken." He was one of the editors of "Geschichten der Schulen und der Kultur Unter den Juden." His numerous works all remain in manuscript, with the exception of one containing research in the field of Hebrew philology, published under the title "Hecher Millum U-Sephar Kodesh," by Eibetschitz, in 1808.


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in Buzhanow, Soroki (Volhynia), and Jassy (Rumania). From the last-named city he went to Palestine and remained there till his death. He was the author of many cabalistic and Talmudical works, which still exist in manuscript. He also wrote "Lebanus Serah," in two parts. The first part contains a commentary on the Shulhan 'Aruk, Orах Hayyim, with comments on David b. Samuel's "Ture Zakkah" and 'Abraham Abbe Gumbiner's "Magen Abraham"; at the end of this part is added the plan of the Temple as described by Ezekiel (Mohlber, 1818, and frequently). The second part is on Shulhan 'Aruk, Yoreh De'ah (Mohlbr, 1812). His "Na'ot Deshat" is a compilation of 198 responses. In two parts, the first of which was published in Lemberg, 1881, while the second is in manuscript.

"Arze Zakkah" is also in two parts, the first being a treatise on the Pentateuch, the second consisting of sermons (Kopsit, Sdiikov, 1835; Kroitschn, 1840; Jitomir, 1859; Lemberg, 1836).


Eibenschiitz, Jonathan. See Eyben- schiitz, Jonathan.

Eibenschiitz, Simon Aaron: Danish philanthropist; born Nov. 14, 1798 in Copenhagen; died there Nov. 25, 1856. He left a fortune amounting to about 1,700,000 Danish crowns; a part of the income was to go to his nearest relatives, provided they continued in the Jewish faith, but by far the greater part was to go to Jewish and municipal institutions. The income of the sum bequeathed to the Copenhagen University Library was to be devoted to the purchase of Hebrew and Oriental works. Equal sums were bequeathed to the Polytechnic Institute and to the Academy of Arts in Copenhagen, on condition that they receive without compensation two Jewish youths annually, and that the Academy of Arts employ the income of its share to establish a prize for a work of art, the subject of which must be derived from the Old Testament.

From 1836 he published at Leipsic, under the title "Koel Zimmah," a series of Hebrew poems. This little book was one of the first productions of Neo-Hebrew poetry which received its inspiration from Mendelssohn's school.

The verse-making talent of Eichenbaum is stri-
EICHHORN, JOHANN GOTTFRIED: Orientalist and Biblical scholar; born at Dordrecht, in the principality of Hohenlohe-Oehringen, Oct. 16, 1753; died at Göttingen June 27, 1827. After studying theology and Oriental languages under Johann David Michaelis at the University of Göttingen, he was appointed professor of Oriental languages at Jena in 1775. Later (1788) he became professor of philosophy at Göttingen. After Michaelis' death (1794) he succeeded his former teacher as professor of Old Testament literature. This post he occupied until his death.

The diversity of Eichhorn's studies and labors is remarkable, but his lasting merit lies in the field of Old Testament research. His "Einleitung in das Alte Testament" (3 vols., Leipsic, 1780-82) marks an epoch in the study of the Bible. Accepting the doctrines advanced by Herder, Eichhorn attempted to give a just appreciation of the poetry and religion found in Hebrew literature. His work, which passed through four editions and was often reprinted, combines vividness of exposition with great scholarship, although the criticism is often immature, and is directed more to an aesthetic enjoyment than to a real solution of the difficulties. Eichhorn's second great work is "Die Hebräischen Propheten" (3 vols., 1816-1819), a poetical translation, with a short exposition, of the prophetic literature, arranged in chronological order. Here for the first time an important and suggestive problem was seriously dealt with, although it was not solved. In 1777-96 Eichhorn published a "Repertorium für Biblische und Morgenländische Litteratur," and in 1797-1803 appeared his "Allgemeine Bibliothek der Biblischen Litteratur."
THE JEWISH ENCYCLOPEDIA

EINBECK: Town. In the province of Hanover, Prussia. That Jews lived there at a very early date is shown by the fact that some Einbeck Jews were burned at the stake in 1298. In a document of 1355 a Jewish street and a "scholo der Juden" are mentioned, and an "old Jewish cemetery" is referred to in a document dated 1454. An old and mutilated tombstone still exists to record the interment of a Jewess in the year 5160 (= 1440). It appears from an assignment of Duke Eitel of Brunswick to his wife Ilse (Elisabeth), dated July 14, 1455, and from a letter of Duke Philipp to his brother Ernst, dated 1562, that the Jews of Einbeck paid a yearly tax which formed part of the revenues of the castle of Grubenhagen. When the dukes Wolfgang and Philipp of Grubenhagen forbade all Jews not under their protection to pass through the principality, the envos of the "Gemeine Judensteuer" petitioned Emperor Maximilian (Feb. 23, 1570), who annulled their decree. A few years later, in 1578, when the fanatic Magister Johann Veilus, pastor of the Jacobite Marienkirche at Einbeck, raised a storm of public feeling against the Jews of the town, the latter were expelled. They reappeared, however, after the Thirty Years' War.

In 1718 the elector Georg Ludwig of Hanover was forced to restrict the influx of Jews in the interest of the Christian merchants. During the French supremacy (1666-1705) the district contained forty Jewish families, nine of which lived at Einbeck. On Aug. 31, 1806, a new synagogue was dedicated by Dr. Leinsky, to the builder Bernhard Meyersfeld of Brunswick, a native of Einbeck, contributed 20,000 marks. In 1902 the community of Einbeck included 116 persons.


D. A. Lew.

EINHORN, DAVID: German rabbi, preacher, and theological writer; leader of the Reform movement in America; born at Despeck, Bavaria, Nov. 10, 1839; died in New York Nov. 2, 1879. A disciple of R. Wolf Hamburger and R. Joshua Moses Falkenu in Fürth, he received the Morenu title in his seventeenth year, and pursued his philosophical studies in Würzburg and Munich. When the congregation of Wellhausen near Uffenheim elected him rabbi in 1859, the Bavarian government would not confirm the election on account of his liberal views. In 1864 he became rabbi of Hoppstädten and chief rabbi of the principality of Birkenfeld. Though he advocated Reform as represented by Geiger (see "Rabbinische Gutachten über die Verträglichkeit der Preussen Forschung mit dem Rabbinerwesen," pp. 135-139, Breisach, 1845), he strenuously opposed the radical tendencies of the Reformverein in Frankfurt-on-the-Main, which, as he wrote, "instead of regenerating Judaism upon a historical basis and with full recognition of Israel's priestly character and Messianic mission, desired to create a schism in Judaism under the pretext of Reform, denying the very essentials of the Jewish faith" ("Allg. Zeit. des Jud." Dec. 5, 1841).

At the rabbinical conference at Frankfurt in 1845, Einhorn pleaded against Z. Frankel in favor of the vernacular in the liturgy and the elimination of all prayers referring to the restoration of the Jewish state and Temple, but insisted on the accentuation of the universal character of the Messianic hope. At the Brusel conference in 1854, he was appointed chairman of the committee on the dietary laws.

His Principles. (see Dietary Laws). In 1847 Einhorn succeeded Holdheim as chief rabbi of Mecklenburg-Schwerin. In the same year he was charged with heresy by Frazz Delitzsch, then professor at Rostock, for having pronounced the blessing over an uncircumcised Jewish child in the synagogue; but he refused the charge by referring to rabbinical authorities who declared that the child of Jewish parents is entitled to all Jewish rights and privileges (see "Sinai," Nov., 1857 et seq.; L. Denath, "Geschichte der Juden in Mecklenburg," pp. 207-244, Leipzig, 1874; and Circumcision).

Opposed by the Conservatives, Einhorn found his position becoming perilous under a reactionary government, and he accepted a call as rabbi of the Reform congregation at Budapest in Oct., 1852. But the Austrian government also was opposed to the Reform movement, and, despite the protests and personal entreaties of Einhorn, the temple was, after a brief period, ordered closed.

Einhorn determined to continue his career in America. In 1855 he became rabbi of the Har Sinai Congregation of Baltimore, and was soon the leader of the radical Reform element, issuing Einhorn in a protest against Wise, Lilienthal, and America. Cohn, who, under the title "American Sanhedrin," bad, at a rabbinical conference held in Cleveland, declared "the Talmud to be the only legally binding interpretation of the Bible," and endeavored to organize an American
In 1838 his prayer-book, "Olat Tamid," appeared; it was at once recognized as the standard Reform Hymnery in America. Afterward its principal contents were, though in a somewhat altered form, embodied in the Union Prayer-book (see Reform Judaism).

A man of resolute character and well-defined principles, Einhorn impressed friends and antagonists alike by his consistency and courage. When the Civil War broke out in 1861, he denounced the defenders of slavery so unsurprisingly that to stay in Baltimore became dangerous in the extreme. The mob threatened his life, and he fled on the night of April 22, 1861, guarded by friends, to Philadelphia, where he became rabbi of the Congregation Kenesseth Israel. Philadelphia had hitherto been the bulwark of conservative Judaism; Einhorn, from his pulpit and in his periodical "Sinaï," which he continued until 1863, fought for liberal views.

In August, 1866, Einhorn became rabbi of the Adath Yeshurun congregation in New York. Here he worked, in common with Dr. Samuel Adler, rabbi of Temple Emanuel, and with his successor in Philadelphia, Dr. Samuel Hirsch, for the propagation and better comprehension of the views and aims of Reform Judaism. In 1869 a rabbinical conference was held in Philadelphia, at which he was the leading spirit (see Conferences, Rabbinical).

At the approach of his seventieth year he resolved to retire; his farewell sermon was delivered on July 12, 1879. In 1844 Einhorn had married Julia Ochs of Kreuznach, and of this union were born five daughters and four sons, the third daughter marrying Dr. K. Kohler, and the fourth Dr. Emil G. Hirsch.

Einhorn wrote: "Principles of Socialism and Despotism in the Relations of the Jewish Communities and the Jewish Nation," Leipzig, 1834 (written in Budapest; one volume only completed); "Zur Tanamid," a religious catechism in German, stating concisely the fundamental principles of Reform Judaism; and many controversial articles on the religious questions of the time in "Allg. Zeit. des Jud." "Israel des XIX. Jahrhunderts" (1843-46), "Sinaï," and "Jewish Times."

At the time of the Paris Exposition of 1855 he went to the French capital as correspondent of several German periodicals. There Michel Chevalier secured him for the "Journal des Débats." In 1856 he became one of the founders of "L'Avenir National." From Paris he directed a persistent literary warfare against the policy of the Austrian government. King Victor Emmanuel appointed him a Knight of the Order of Saint Maurice and Saint Lazarus. In 1867 he published "L'Economie Politique Avant les Physiocrates," which was crowned with the "Grand Prix" of the French Academy. In 1869 Einhorn was enabled to return to Hungary.

He was elected a member of the Reichstag from Presburg, and some years later from the most populous district of the capital. He founded the "Neue Freie Lloyd," but it had a short existence. In Judaism, in the struggle between the Orthodox and Reform parties, which was conducted with great bitterness, he sided with the former, although he had been a liberal theologian. He was appointed assistant secretary of commerce, but had held this post for six months only when he died. His brother, Moritz Einhorn, an able mathematician, fought in the Hungarian civil war under General Bem in Transylvania, and was killed beside his cannon.
EINHORN, MAX: Physician; born Jan. 10, 1803, at Grodno, Russia; studied medicine at the universities of Kiev and Berlin, graduating as M.D. from the latter in 1844.

Einhorn worked for a time with Zarlach and Solarwski, and then went to America, settling in New York city. In 1852 he was appointed house physician in the German Hospital at New York, but relinquished the post in 1858 to engage in private practice. In 1867 he returned for a few months to Berlin, where he acted as Ewald's assistant.

On his return to New York Einhorn occupied himself with questions relating to the pathology of digestion. In 1888 the New York Post-Graduate Medical School appointed him instructor in diseases of the stomach and intestines, and in 1888 he was appointed assistant professor at that institution, and in 1899 professor. He has also for several years been physician to the German Dispensary of New York.

Einhorn is the inventor of many new instruments and pieces of apparatus which have become well known throughout the medical world, such as the fermentation saccharometer, the stomach-bucket, the gastro-diaphane, the deglutition stomach electrode, the stomach spray apparatus, the gastrograph, etc.

Einhorn's literary activity has embraced nearly the whole domain of stomach pathology.

EINSTEIN, EDWIN: Born at Cincinnati Nov. 18, 1842; educated in New York city; received the degree of master of arts at Union College, Schenectady, New York. Einstein was a representative from New York city in the Forty-sixth Congress; was the Republican candidate for mayor of New York in 1878. He died Jan. 24, 1905.

EINSTEIN, JOHANN ANDREAS: Anti-Jewish author; born in Mannheim 1654; died suddenly of apoplexy in 1704. Meanwhile two Jewish converts to Christianity in Berlin had brought charges against their former coreligionists of having blasphemed Jesus. King Frederick William I. took the matter very seriously, and ordered an investigation. Einstein's heirs applied to the king, and the latter tried to induce the emperor to repeal the injuction against the book, but did not succeed. He therefore ordered a new edition of 3,000 copies to be printed in Berlin at his expense, but as there was an imperial prohibition against printing the book in the German empire, the title-page gave as the place of publication Königsberg, which was beyond the boundaries of the empire. Almost forty years later the original edition was released.

Of the many polemical works written by Christians against rabbinical literature, Einstein's has become the most popular one, and since the beginning of the anti-Semitic movement it has supplied anti-Semitic journalism with the authors of anti-Semitic pamphlets with their main arguments. Einstein undoubtedly possessed a great deal of knowledge, but he was blinded by prejudice. His work is best characterized by Siegfried, who says ("Allg. Deutsche Biographie," x. c. "Einstein") "Taken as a whole, it is a collection of scandals. Some passages are misrepresented, others are insti..."
Johann Andreas Eisenmengers/
Professors der Orientalischen Sprachen bey der
Universität Heidelberg

Entdecktes Judenthum/

Oder

Gründlicher und Mahrhafster Bericht/

Websgesalte

Die verstockte Juden die Hochheiligste Brey-Einigkeit/ in
Ott Vater, Sohn und Heil. Geist/erschrecklicher Weise lässten
und verunreinigen die Heil. Mutter Christi verhöhnen das Neue
Testament die Evangelisten und Apostelen die Christische Religion
Schröglichst durchzigen und die ganze Christenheit auf das äußerste
verachtet und verachtet

Haben noch viel andere/ bishero unter den Christen
entweder gar nicht/ oder nur zum Theil bestant gewesene Dinge
und große Verbrechen der Jüdischen Religion und Theologie/ was
auch die lutherischen und kursächsischen, und andere
ungemein Bedenken an den Tag kommen.

Alles aus ihren eigenen/ und auch sehr vielen mit großer Mühe
und unzertreueter Fleis durchsachen Büchern oder Ziehungen
der Jüdischen Worte und dieser neuen Übersetzung in die Deutsche
Sprach fröthich erworben

Und

In Zweiern Theilen

verfaßt

Deren jeder seine behörde/ allemal von einer gewissen Materie
maßgeblich handelnde Capitel enthält.

Allen Christen zur wechserigen Nachricht verfaßtet und mit
vollkommenen Registern versehen.

Mit Seiner Königl. Majestät in Preussen Allerhöchstens
Special Privilegio.

Gestaltet zu Königsberg in Preussen im Jahr nach Christi Geburt 1711.
EISENSTADT (Hungarian, Kls-Marton; Hebr. בְּרֵסֶן תֵּ بأنهו: City in the county of Oedenburg (Sopron), Hungary. The Jewish community of Eisenstadt is the only community of Hungary that has an independent political existence. The community, with or without the neighboring Mattersdorf (Nagy-Marton) on the same footing until 1903. Unlike other Hungarian communities of the present day, Eisenstadt has the right to elect its own mayor in addition to its president, although both offices can be, and generally are, held by one and the same person.

Eisenstadt, which once belonged to the "Shicha Kehilot" (Seven Communities), is among the oldest communities in Hungary. It is mentioned as early as 1388. Many of the Jews of Oedenburg fled in 1526 to Eisenstadt. Leopold I. expelled the Jews from the city in 1671, but Prince Palatine Paul Esterhazy settled a number of Nikolsburg Jews at Eisenstadt, which belonged to his dominions, and granted them an interesting privilege (Jan. 1, 1690).

He designated the outer city dairy ("Stadtmeierhof") at Eisenstadt as their dwelling-place, where he built twenty houses for them, the Jews contributing from 10 to 20 florins each. In return for the yearly protective tax they were allowed the free exercise of their religion. They paid thirty pounds of pepper a year for their security. They might elect a Jewish judge and officials for the community according to the Jewish law, the conditions being confirmed by the government. They might keep a priest and an adove of the officials had to be reported. They were allowed to maintain a Jewish inn and a slaughterhouse, paying for the latter two hundredweight of flour a year; they might sell liquor to Christians, but not wine or beer. They were allowed to keep horses and cattle; but they had to be careful that the cattle of the overlord were not injured in the pasture.

On inquiring the belief they might intermarry with Jews from other towns, but neglect to report a wedding entailed a fine of five florins. They might buy and sell distilled liquor, the director of the estate fixing the tax. They might own a tallow, shoe-makers, lacemakers, furriers, barbers, physicians, and justices. Any one who opened his shop before five o'clock on Sundays or festivals, when the people were going to church, was fined two florins. Their laws were settled according to the Jewish law. They were not allowed to sell or trade in pagan stolen objects. Whenever anything was stolen, the owner had to return the loss to the Jewish judge, who prosecuted the thief. Any one who had bought the stolen object before this precipitation had to return them at the proper price; if they were bought after-wards, the buyer had to return them without compensation, and was also fined. The Jews might not meet others without informing the government officials, lest they be suspected of making stolen goods disappear in this fashion.

No Jew from another town was allowed to settle in the community without the knowledge of the government. As a result, all persons, against whom the community had no objection, paid an initiation fee of six florins. A Jewish trader was allowed to stay only three days in the community, and was obliged to return his country and his origin. Whenever a Jew left the district, he paid fifteen florins to the government; one of the middle class paid ten florins; and one poor Jew five florins; and each of them paid to the community whatever sum the presentendant demanded. Whoever did not keep his house and grounds in good order was fined two pounds of pepper. Chimneys had to be swept every four weeks; and every one was required to help in case of fire. The government sold the Jews wood for fuel. They were protected against the bidders of the officials.

During the Kuruz wars the Jews of Eisenstadt, terrorized by the enemy, were forced to leave their homes; but when peace was restored the community entered upon a period of prosperity. At the census of 1735 about 112 Jewish families (600 individuals) were living at Eisenstadt. Several persons employed at Vienna had become members of the community, and it owed its development to the fact that it was the fictitious legal residence of many Viennese Jews.

The Cabala was much cultivated in Eisenstadt in the seventeenth century. The false Messiah Moedchal Mohich lived there, as did also Meir ben Hayyim, who wrote gloses to Hayyim Vital's "Sefer ha-Gilgulim," and Simeon b. Ephraim Judah, the author of "Helek Shimeon" (Prag, 1687). The most famous rabbi of Eisenstadt was Judah Meïz (d. June 7, 1744), author of "Panim Me'irot." From 1851 to 1869 Israel Hildesheimer was rabbi of Eisenstadt, and his yeshibah became a prominent factor in Orthodox Judaism. The present rabbi (1903) is Solomon Kutna.

D. A. BR.

EISENSTADT: Polish family, which, when the Jews were compelled to adopt family names, selected the name of Eisenstadt, a town in Hungary, where some of the family became rabbs. Abigdor Eisenstadt, or Abigdor Sofer (ben Moses): Died 24th of Ab, 1391. He was the author of a translation from Polish into German of the German of the festival prayers (Crawc, 1571) and of a prayer-book (Ab, 1099).

I. H. G.

Abraham Hirsch b. Jacob Eisenstadt of Byelostock: Russian rabbi; born in 1812; died in Königsberg 1898. He was a rabbi in Otytma (?), governor of Kovno. He began at an early age to write his important work, "Pitche Toshubah," which is the most popular and useful index to the responsa and decisions of later authorities on the subjects treated in the Shulhan "Aruk. Eisenstadt's great merit consists in having collected all the material given in the works of his predecessors, and in having added to it an almost complete collection of
REFERENCES TO RESPONSES OF ALL THE LATER EMINENT RABBIS.

Jacob ben Eliyzer Eisenstadt: Born in Srodonow, Poland, about 1730. He was the author of "Toledot Ya'akov," explanations on the Haggadah and on difficult Biblical passages, London, 1770.


B. FR.

Meir Eisendstädter (also known as Meir Ash [compare Jewish Encyclopedia, ii. 176]), and, after his later rabbinates, Meir Gyarshath and Meir Ungvär: One of the greatest Talmudists of the nineteenth century; died at Ungvär, Dec. 4, 1861. He was called in 1807, while still a young man, to the rabbinate of Baja, where he directed a large yeshibah. He was the intimate friend of Gótz Scherwin, who was then living at Baja. When Scherwin was, through the rules of his father-in-law, compelled to seek a rabbinate, Eisenstadt voluntarily resigned to him the office at Baja, and, on the recommendation of Moses Sofer, obtained a position at Gyarmath in 1816, removing later to Ungvär, where he died. His responsa were published after his death by his son, under the title "Kincti Yehudah," Ungvär, 1864.

BIBLIOGRAPHY: Samuel Cohen, Gótz Scherwin, in Magyar Zsidô-Szamos, xxv. 212, 213; Preface to Imre Esh.

Meir ben Isaac Eisenstadt: Lithuanian rabbi; born in 1670; died at Eisenstadt (Kismarton), Hungary, June 6, 1744. After having been dayyan at Sichovschars, province of Posen, and rabbi at Szydlowice, governor of Radom, he went to Germany and settled at Worms. Through the influence of Samson Wichterman, Eisenstadt was appointed lecturer on Talmud in a bet ha-midrash. In 1701, Worms having been taken by the French, he went to Przemisch, Muravia, where he was appointed rabbi. Among the innovations introduced by him in that community was the issue of bills of divorce, although Przemisch is not situated on a river large enough to meet rabbinical requirements. Among his disciples in Przemisch was Jonathan Ebrachischitz. In 1711 he again filled the office of rabbi at Szydlowice, but did not remain there long, receiving, before 1714, a call to Eisenstadt, Hungary. Here he adopted the name of "Eisenstadt." In 1725 he was obliged to flee from this city. According to Zipser ("Orient, Lit." viii. 175), he returned eight months later. But the predecessors of Eisenstadt (see Eisenstadt-Wiener, "Da at Kadishom," p. 190) show that he was absent for three years, and that his son Jacob officiated in his place. Meir Eisenstadt was widely recognized as an authority in rabbinical law, being consulted by the rabbis of Turkey, Italy, and Germany. He was the author of: "Or ha-Ganuz," homiletic commentary on the Psalms and the Five Scrolls, published, with the "Or Ha-Dash," of his grandson, Eleazar Kâlir, under the title "Me'ore Esh," the latter word being an abbreviation of "Eisenstadt" (Pürh, 1766).
Eisler, Leopold: Austrian rabbi; born Feb. 11, 1829, at Bukowitz, Moravia; studied Talmud under Rabbi Abraham Placek, and Oriental languages at the University of Prague. In the latter city he also attended lectures by S. L. Rapoport. In 1856 he was chosen rabbi of Eiwanowitz, and took part in the campaigns of 1848, 1849, 1859, and 1866. The following orders were conferred upon him: the Order of Leopold, the Order of the Iron Crown, the Order of Elizabeth Theresa, and the Order of the Sword; and he also received two medals for meritorious military service. Von Eisler retired in 1886. He is an ardent Zionist.

Eisler, Rudolph: Austrian writer; born in Vienna Jan. 7, 1873. He was educated at the universities of Vienna, Prague, and Leipzig, graduating from Leipsic as doctor of philosophy in 1894. In 1899 Eisler settled at Vienna, in which city he has since resided. He is editor of the "Wissenschaftliche Volksbibliothek" and author of the following essays and works: "Der Psychophysische Parallelismus," Leipsic, 1894; "Psychologie im Umriss," ib. 1895; "Elemente der Logik," ib. 1896; "Einführung in die Philosophie," ib. 2d ed., 1901; "Wörterbuch der Philosophischen Begriffe und Ausdrucke," Quellenkritic Bearbeitet, Berlin, 1900; "Das Bewusstsein der Aussenwelt," Leipsic, 1901.

Eiss, Alexander, Ritter von: Austrian colonel; born at Pieling, Moravia, 1832. He entered the Austrian army at the age of fifteen, and took part in the campaigns of 1848, 1849, 1859, and 1866. The following orders were conferred upon him: the Order of Leopold, the Order of the Iron Crown, the Order of Elizabeth Theresa, and the Order of the Sword; and he also received two medals for meritorious military service. Von Eiss retired in 1886. He is an ardent Zionist.

Ejectment: An action to recover the immediate possession of real property, with damages for wrongful withholding.

The general principle governing all cases of possession of real estate in Jewish law was קֶּשֶׁט וַיָּשֶׁר הַיּוֹם ("Real property is presumed to belong to its owner," as distinguished from its tenant or possessor). More possession, while of great weight in cases involving personal property, was not recognized in connection with real estate, except when such possession continued for an uninterrupted period of at least three years (see Ḥazakah). Hence, one who claimed title to real property which was known to belong to someone else had to substantiate his claim with good proof; and any doubtful in such matters was always resolved in favor of the owner (B. M. 102b; Ket. 20a; Tosef. and Asheri, od loc.; Shulhan 'Aruk, Ḥoshen Mishpat, 223, 21, Inschur' gloss). No writ of ejectment was necessary to reinstate the rightful owner in possession of his property.
Eject the holder of the property and take possession of it. Even if the property passed through many hands, and the owner lost all hope ("y'ish") of ever regaining it, it was still in the same status, and might be recovered whenever a favorable opportunity presented itself (B. K. 276; Maimonides, "Yad," Sanh. ii. 18; Hoshen Mishpat, 4 and 821).

Any damage caused to the property by the occupant, or any benefit derived from it during his tenure, became a debt which the owner could collect by a regular legal procedure. If, however, the damage was caused through no fault of the occupant—for instance, if water overflowed a field, or trees were burned down—he could not be held responsible for it, since the land was legally in the possession of the owner all this time. In the case of improvements made on the property by the occupant, the court estimated such improvements and the money expended on them. If the amount expended exceeded the value of the improvements, the owner had to pay only for the value of the improvements. If the value of the improvements exceeded the amount of the expenditure, the occupant received the amount he had expended (B. K. 90a; B. M. 14b; "Yad," Gezeah, 1s.; Hoshen Mishpat, 371, 374).

A tenant holding real property for a specific period of time might be ejected immediately after the expiration of such time. One holding property under an indefinite lease at so much per month might not be ejected unless notified by the landlord thirty days previously. Ejectment might be proceeded with in the winter from Sukkot until Passover. In large cities notice had to be given twelve months before ejectment might be effected. A tenant holding a shop had to be notified twelve months, and in some cases three years, before he might be ejected. Just as the landlord had to notify the tenant before he might eject him, so the tenant had to notify the landlord that he wished to leave, and the length of notice was the same in either case. The amount of rental was regulated by the market value. If rent had risen during the period of tenure, the landlord might demand the higher price, and eject the tenant if he refused to pay it. If rent became cheaper, the tenant might demand a reduction, or leave immediately. If the landlord's dwelling was destroyed, so that he had no place in which to live, he might eject the tenant without any notice. The same laws governing the relations of landlord and tenant remained in force if in the meanwhile the landlord sold his property to another (B. M. 101b; "Yad," Sehirut, iii. i.; Hoshen Mishpat, 815, 8-15).

The king had a right to eject a person from his property and to give it to any one he desired. There were, however, differences of opinion among later commentators regarding this right (Sanh. 28b; Tos. etc.; "Melekh"); "Yad," Melakim, ii. 5, ii. 3; compare the incident of Naboth in I Kings xii., and Kinim ad loc.).

Ejectment in consequence of a mortgage might only be proceeded with after the necessary steps of (1) "adrakta," tracing the property, (2) "shuma," appraisement of the property by the court, had been taken (see Debts; Procedure).

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J. H. G.

1. EKAH (LAMENTATIONS) RABBATI: The Midrash on Lamentations, like Bereshit Rabbah and the Pesikta ascribed to Rab Kahana, belongs to the oldest works of the Midrashic literature. It begins with thirty-six consecutive proems forming a separate collection, certainly made by the author of the Midrash. They constitute more than one-fourth of the work (477-505 in the Venice ed., 1345). These proems and, perhaps, most of the annotations, which are arranged in the sequence of the verses (556-666), originated in the discourses of which, in olden times, the Book of Lamentations had been the subject. The haggadic explanation of this book—which is a dirge on the fall of the Jewish state and the extinction of the national splendor—was treated by scholars as especially appropriate to the Ninth of Ab, to the day of the destruction of the Temple, and to the eve of that fast-day (comp. Yer. Shab. 15c; Lam. R. iv. 20; Yer. Ta'an. 86d et seq.).

The sources from which Yerushalmi drew must have been accessible to the author of Ekah Rabbah, which was certainly compiled some time after the completion of the former, and which probably borrowed from it. In the same way older collections must have served as the common source for Ekah Rabbah, Bereshit Rabbah, and especially for the Pesikta de Rab Kahana. The haggadic comment on Hosea vi. 7 appears earlier as a proem to a discourse on Lamentations, and is included among the proems in this Midrash (ed. Buber, p. 8a) as a comment on Gen. iii. 9 (Ber. R. xix.). The close of this proem, which serves as a connecting link with Lam. i. 1, is found also in the Pesikta as the first proem to pericope xv. (p. 110a) to Isa. i. 21, the Haftamah for the Sabbath before the Ninth of Ab (comp. Müller, "Einleitung in die Responsen," p. 29). The same is the case with the second and fourth proems in the Pesikta, which are identical with the fourth and third (according to the correct enumeration) of the proems to Ekah Rabbah: the fifth in the Pesikta (120b-131b), which corresponds to the second in this Midrash, has a defective ending. With a change in the final sentences, the first proem in Ekah Rabbah is used as a proem in the Pesikta pericope xi. (110a), and with a change of the proem text and of its close, proem 10 (9) of Ekah Rabbah is found as a proem in the Pesikta pericope xix. (175). On the other hand, there is found embodied in the exposition of Lam. i. 2, "she weepseth sore in the night," etc., a whole proem, the text of which is Ps. lxxvii. 7 et seq., "I remember my lute-playing in the night," etc. (Hebr.); this proem contains also the final sentences which serve as introduction to the section Isa. xlix. 14 (ed. Buber, p. 90a), and it is known from the Pesikta pericope xvii. (1296 et seq.) to be a proem to a discourse on this section, which is intended for the second "consolatory Sabbath" after the Ninth of Ab. From this it becomes evident that the collector of the Ekah Rabbah used the haggadic exposition—found in the Pesikta fulfilling its original
Ekah 86

...
EL 'ELYON (Elyon).—Biblical Data: The most high God (Gen. ix. 18-20, 22, A. V.; R. V. "God most high"), as whose priest Melchizedek blesses Abraham (compare "Cursed," in the El-Amarna tablets; Schrader, "K. R." iv. 180, 22; note 183, 14; 185). He is further characterized as the "possessor [or "creator"] of heaven and earth" (Gen. xi. 14). As an epithet of the Deity, "Elyon" occurs with "El" in Ps. lxviii. 5; with "Yhwh" in Ps. vii. 19; xviii. 8; xxvii. 9; with "Jehovah" in Ps. viii. 19; lxviii. 56; and without additional noun in Num. xxiv. 16; Deut. xxxii. 8; Ps. ix. 3, xviii. 14; Isa. xiv. 14; Dan. vii. 18-25 (compare Hoffman, "Phinolische Inschriften," pp. 48, 56). Among the Phenicians "Elyon" was an appellation of God. The plural, Elyon ("gods"), is found on an inscription of Ednam's zar (Bloch, "Phinolische Glossar," p. 12). The name is old, and analogous to "El.

EL MALE RAHAMIN. See Hazakat Nek-Shamah.

EL NORA 'ALILAH (נора אלי'lah): A...
ELAH: King of Israel; son of Baasha, who seized the throne of northern Israel after the murder of Nadab, the son of Jeroboam, its first king. Before he had reigned two years a conspiracy was organized against him within his corrupt court at Tirzah, and he was slain by Zimri, "captain of half his chariots,... as he was... drinking himself drunk in the house of Arza, steward of his house" (I Kings xvi.8-10). Josephus states that Zimri struck his blow when the army, which was the king's defense, was absent fighting at Gibbethon ("Ant." viii.12, § 4). The family of Elah, experiencing the treatment usual in that semibarbarous age, found no mercy at the hands of the conspirators.

J. J.

ELAH (Heb. "Enoch ha-Elah"): Scene of the combat between David and Goliath (I Sam. xvii.2, xxv.9). It is identified with the fertile Wadi al-Sant, rich in oaks, terebinths, and acacias. The older as well as the newer name refers to the trees growing in the valley. The present name is an exact equivalent for an older designation, if Wellhausen's plausible suggestion is correct, that the valley of Shittim, mentioned in Joel iv. (A. V. iii.)18, is to be found in Wadi al-Santi (Heb. "shittah" = Arabic "sant").

E. G. H. F. B.
butsome elder appears and prevents our accomplish-

really is. We often make attempts to destroy you,

against us, to uplift yourselves and to destroy us,

the Holy One—blessed be He!—annihilates it all."

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ever they build, still stands!' Thereupon El'asah

said: "Scripture does not mean material building,

tain; known chiefly on account of a controversy

Ezek.xxxii.24, and Ezra iv.9. Other references to Elam are Jer.xxv.25, 


men, and Assyria, Berlin, 1896; Wilcken, Gesch. Babyl. 

united and Assyria, Leipzig, 1897; McCready, History, 


k. 6, ii. J. F. McC.

EL'ASAH: Amora, whose epoch is uncertain; known chiefly on account of a controversy which he had with a certain Phillipus (or a philosopher). The latter remarked: "Does not the prophet say concerning Edom (Mal. i.4), 'They shall build, but I will throw down?" And yet, behold, whatever they build, it stands!" The answer of El'asah was: "Scripture does not mean material building, but machinations. As much as ye plan and devise against us, to uplift yourselves and to destroy us, the Holy One—blessed be He!—annihilates it all." "As thou livest," then admitted the first, "so it really is. We often make attempts to destroy you, but some elder appears and prevents our accomplis-

EL'ASAH: "The Holy Elkesai at Serse, Parthia, Elkesaites then Book of the giving it to Zoethi ("the Baptist"); Elkesaites, from 322. Fragments of this book, found in the works of the Church Fathers, have recently been collected by Hilgenfeld ("Elkesaitisches Fragmenten," in his edition of "Hermes, Foster," 1889, pp. 233-240). But the date of the book is uncertain; Ritschl and Harnack assign it to the second half of the close of the second century, while others, following the statement of Hippolytus (i.e.)
place it about 100. The book is characterized by Epiphanius as containing the doctrine of persons, "who are neither Jews nor Christians nor pagans, but hold a middle position between the two" ("Heresy" II. 1); and in fact the creed of the Elcesaites contains such a mixture of Jewish, Christian, and pagan elements that a classification of the sect is extremely difficult. They must be regarded as Jewish because they expressly insisted on "the rule of the Law," and held that "the faithful must be circumcised and live according to the Law" (Hippolytus, "Heresy," I. xiv. 14). Special emphasis was laid on the observance of the Sabbath (I.e. ix. 16), and the turning of the face toward Jerusalem during prayer (Epiphanius, I.e. xix. 3). At the same time they asserted that sacrificing had not been enjoined upon the Patriarchs, and condemned it altogether (compare Ulschhorn, "Hommiln und Recognoscens," p. 336).

The Christo-Messianology of the book is very ambiguous. The Messiah is conceived, on the one hand, as an angel of gigantic dimensions, a concept that recalls Sinuk' Koman in the Cabala, and Adam in the Haggadah; and, on the other hand, the doctrine of the continuous incarnation of the Messiah from Adam to Jesus (see Adam Kadmon) is taught. A strongly marked naturalistic-pagan element is found in the prescribed abolutions which among the Elecsaites answered to the Christian baptism. Water was held sacred by them—an ancient pagan Elecsaite conception widely spread, especially in Babylonia (Anz, "Ursprung des Gnostizismus," p. 99 et seq.); hence the Elecsaites preached not only the new baptism, but also enjoined ablutions against madness, consumption, and possession. During baptism they invoked, besides God and His son, the great king, also heaven, earth, water, oil, and salt, representing the five elements, according to the ancient Semitic conception. It may also be gathered from Hippolytus' quotations from the book of the Elecsaites that astrology and magic were prominent in their religion. The doctrine of Elecsaites is as follows: "There exist wicked stars of impiety. This declaration is now made by us: O ye pious ones and disciples, beware of the power of the days of the sovereignty of these stars, and engage not in the commencement of any undertaking during the ruling days of these." The Sabbath is important as "one of these days during which prevails the power of these stars." For a similar astrological reason no work must be begun on the third day from the Sabbath—Monday (Hippolytus, I.e. t.; compare Astronomy; Mandaeans). The ascension of this sect, which forbade the eating of meat, but maintained the sanctity of marriage, must be noted. According to Epiphanius, Elec and His brother Jeshal had joined the Essenes, probably identical with the Essenes, who, as well as the related sect of the Nararites, recognized Elec's authority. They lived in the region beyond the Jordan, offering no sacrifices, and condemning the use of meat. The Elcesaites, then, represent the stage of transition from those Jewish sects to the Christian heresy of the Sampsaeans—"a section of the Elecsaites which forbad the eating of meat, but held a middle position between the Law and the Gospel of Christ, and condemned the use of meat of the "Sampsaeans" as a section of the Elecsaites was called at the time of Epiphanius—and to those circles in which the Clementine Homilies originated, the doctrines of which are very similar to those of the Elcesaites; but while the pagan and Jewish elements preponderate over the Christian among the Elecsaites, in the Clementine Homilies the reverse is the case (compare Clementina; Edomites; Judeo-Christians).
The tribe of Zebulun occupies the land extending from the province of Armenia to the River Euphrates. Behind their mountains of Paranth, the tribe of Zebulun lives. Their region between these two tribes: they war as kings and divide the spoil. They possess the Bible, the Talmud, the Talmud, and the Hagadah.

The tribe of Ephraim and half of Manasseh dwell in the northern mountains of Arabia, and are very warlike. The tribe of Simeon and the other half of Manasseh are in the land of the Amorites. They take tribute from every eight kingdoms, and many Mohammedans are subject to them.

The tribe of Dan emigrated to the land of Gaul, Hanish (Kush), shortly after the separation of Judah and Israel. The tribes of Naphtali, Gad, and Asher joined the Danites later. They have a king called Adiel ben Makke, a prince by the name of Khilalim, of the house of Eliah, and a judge named Ashiam ben Michael, who has the power to bid the four cardinal points presented in the Law. The four tribes lead a nomadic life, and are continually at war with the five neighboring Euphrates kings. Each tribe is in the field three months, and every warrior remains in the saddle without dismounting from his horse to the tents. They possess the entire country, but do not read the Book of Esther lest having been included in the instructions written mentioned in it and promises to avoid its devastating influence. They have a Talmud in pure Hebrew, but none of the Talmudic teachers is mentioned. Their ritual is founded on the Talmud of Judah, who had received it from Moses, who in his turn had heard it from the Abide. They speak only Hebrew (Eldad himself professed not to understand a word of Egyptian or Arabic).

On the side of the river of Kush dwells the Bene Mosheh (tribe of Levi). The River Sambation serves their land. It rolls sand and stones during the six working days and休息 on the Sabbath. From the first moment of Sabbath to the last, fire surrounds the river, and during that time no human being can approach within five miles of either side of it. The four other tribes communicate with the Bene Mosheh from the borders of the river. The Bene Mosheh dwell in beautiful houses, and no unclean animal is found in their land. Their cattle and sheep ascend on their fields four areas in a year. No clouds descend during the lifetime of their parents, who see to it that their living conditions are ideal, and there is no theft or wickedness among them. They speak Hebrew, and never swear by the name of God.

This fanciful narrative, the origin of which is to be found in the haggadic literature, of which Eldad must have had a very extensive knowledge, was accepted by his contemporaries as true. The inhabitants of Kairwan were, it is true, troubled by the differences of Eldad's halakot and those of the Talmud, and by some strange Hebrew expressions used by him. The gaon Ze'akh ben Hayjim of Sura, whose opinion they had asked, tranquillized them by saying that there was nothing astonishing in the four tribes disagreeing with the Talmud on some halakic points. Moreover, Eldad's personality, asserted the gaon, was known to him through Isaac ben Mar and R. Simhah, with whom the Danite associated while he was in Babylonia. Hasdai ibn Shaprut cites Eldad in his letter to the king of the Cizaries, and Eldad's halakot were used both by Rabbinites and Karaites as weapons in defense of their respective creeds. Talmudic authorities like Daniel, Abraham ben David (HalaBj), and Abraham ben Maimon quote Eldad as an unquestioned authority; and lexicographers and grammarians interpret some Hebrew words according to the meaning given them in Eldad's phraseology.

The influence of Eldad's narrative extended beyond Jewish circles. It was the source of the apocalyptic letter of the so-called "Prophet John," which appeared in the twelfth century. Intending to refute Eldad's assertion of the existence of independent Jewish states—an assertion contrary to the teaching of the Roman Church—the Christian writer told of a priest who ruled over the great kingdom of Ethiopia, to which were subject some Jewish tribes, including the Bene Mosheh who dwelt beyond the River Sambation. The only writer of the Middle Ages who expressed doubts as to the genuineness of Eldad's narrative and his halakot was Abraham ibn Ezra (Commentary to Ex. ii. 23) and Meir of Rothenburg (Responsa, No. 100).

Modern critics are divided in their opinions concerning Eldad. Pinsker, Grätz, and Neubauer saw in him a Karaite missionary endeavoring to discredit the Talmud by his statement that the four tribes did not know the names of the Tannaim and Amoraim, and that their halakot were different from those of the Talmud. This opinion was refuted by Schorr and Jellinek, who observed that Eldad's halakot contain rules concerning the examination of slaughtered animals which are not accepted by the Karaites. P. Frankl regarded Eldad as a mere charlatan whose sayings and doings are not worth attention. Reifenberg outright the existence of Eldad, and considered the letters of the community of Kairwan and of Zemah ben Hayjim of Sura to be forgeries. Metz was the first to analyze the contents of Eldad's book in the light of the reports of other travelers. A. Epstein followed Metz's method, and came to the conclusion that Eldad's book is some sort of the nature of a historical novel in which truth is mixed with fiction. The halakot are, according to him, genuine, and were in use among the countrymen of Eldad, either in a province of eastern Africa or in Yemen, where the Jews at that time knew Hebrew, but not the Talmud. For Eldad could not have been a native of Abyssinia, the country of the Falashas, since there only Ghez is spoken; and no trace of this dialect appears in Eldad's Hebrew. There are, however, some traces of Arabic, which Eldad must have known, although he asserted the contrary.

Eldad's works have been published from the various existing versions: Mantua, 1480; Constantinople, 1516; Venice, 1514; Zolkiev, 1772; Jessnitz, 1772; Leghorn, 1828; in Jellinek's "Bet ha-Midrash," ii., i. 1801 (ed. by Abraham Epstein). As to the differences between the various versions, see D. H. Müller, "Die Recensionen und Versionen des Eldad ha-Dan," in "Denkschriften der Kaiserlichen Akademie der Wissenschaften" (vol. xii. Vienna, 1892). Eldad's narrative was translated into Latin by G. Genebrard (Paris, 1894), and also, anonymously, into Arabic (St. Petersburg MSS. Nos. 674, 708) and into German (Dessau, 1700; Jessnitz, 1723). Extracts of the Hebrew text are given by Bartolocci ("Bibl. Rab.," i. 100) and by Eiseimenger ("Entdecktes Judentum," ii. 357).
Eldad and Medad

Eldad and Medad (Modad according to the Septuagint): Two men who prophesied in the camp during the wanderings in the wilderness (Num. xi. 26-29). According to an old rabbinical tradition, they predicted the war with Gog and Magog. "The king from the land of Magog will unite all the hosts of the heathen in a war against the soil of Palestine against the Jews returning from the Exile at the Messianic time, but the Lord [Kovdi = Koss] will be ready in the time of distress and save them with the fire issuing forth from His throne, and their bodies will fall upon the mountains of the land of Israel and be eaten up by the wild beasts and the birds of heaven. Then will all the dead of the people of Israel be revived and partake of the bliss prepared for them from the beginning" (Targ. Yer. to Num. xi. 36; comp. Sank. 17a; Tan., Beha' alo'tekah, ed. Buber, 22). According to the fragment of Targum Yer. (ib.), the heathen will fall into the hand of the Messiah (comp. Bacher, "Ag. Tan." i. 88, ii. 119; "Monatsschrift," 1857, pp. 346 et seq.).

This Messianic prophecy of Eldad and Medad seems to have been the subject of a special work, consisting of 400 lines, which circulated in the first Christian century; it is quoted in the "Shephardi of Herman," vision ii. 15, as containing the sentence found also in the Targum: "The Lord [Kovdi] is nigh to them in distress." See Schürer, "Gesch." iii. ed., iii. 369.

K.

ELDER, or ZAKEN: In primitive times age was a necessary condition of authority. Not only among the ancient Jews, but also among other nations of antiquity, the elders of the nation or of the clan constituted the official class. The institution of elders existed among the Egyptians (Gen. i. 7, 7), among the Midianites (Num. xxii. 7), and later among the Greeks (πρεσβύτερος or εξαρχής) and Romans (pater or senatus). Although the Talmud (Yoma 38b) points to the existence of such an institution in the time of Akhashah, no distinct mention is made of it in the Bible until the period of the Exod. Moses is commanded to assemble the elders of the people, and to assure them of a speedy redemption from Egyptian bondage (Ex. iii. 16, 18). Afterward the elders occupied an important position in the communal as well as in the political affairs of the Jewish people. It is not certain that they were elected by the people, although they were considered their representatives, and were frequently identified with the "am" (people) itself in the Bible (Ex. iv. 29; xix. 7, 8; xiv. 1; Josh. xxii. 3 et al.).

The position and function of the elder are nowhere clearly defined. "What there was of permanent official authority lay in the hands of the elders and heads of the houses; in times of war they commanded each his own household, and in peace they dispensed justice within each his own circle" (Wellhausen). They were the defenders of the interests of their constituents, and were especially powerful in local or municipal affairs (Deut. xix. 12; xvi. 2; xxii. 15, xvii. 7; Josh. xvii. 4; Ruth iv. 7). Together with the priests, they sometimes participated in certain sacrificial rites (Lev. iv. 15, ix. 1). In national affairs they held a very important position. It was at the request of the elders that Samuel consented to a monarchical form of government in Israel (I Sam. viii. 4). It was through their intervention that Abner succeeded in appointing David king over Israel (II Sam. iii. 17). The elders were accomplices in the conspiracy of Abulon (II Sam. xvii. 4); to them Rehoboam first turned for advice (I Kings xii. 6), and they were also a prominent factor in the proceedings brought against Naboth by Jezebel (I Kings xxi. 8-11).

It is not known whether all the officers of the commonwealth were chosen from the body of elders (compare Ex. xviii. 25 and Num. xi. 16). As judges, however, and as the chief representatives of the people, the elders enjoyed their authority for a long period. The Mishnah speaks of the elders as the recipients of the oral law from Joshua (Abot i. 1), and as the forerunners of the Sanhedrin (Sanh. 2a).

The institution of elders flourished during the period of the Babylonian Exile (Ezek. vii. 1, xiv. 1, xx. 1), and continued in Palestine during the Persian and Greek periods (Ezra v. 5, 9; vi. 7, 14; x. 8; I Mac. xii. 31; xlii. 6, 12; xliii. 26; Judith vi. 21, vii. 23, viii. 35, 6; and in Susanna). See Judge; Patriarchal Family and Authority; and especially Sanhedrin.


8.

ELDER, REBELLIOUS (= רוד ראש): An elder who defies the authoritative rabbinic interpretation of the Mosaic Law. In the period when the Sanhedrin flourished this was a capital offense, punishable by strangulation (Sanh. xi. 1). This is based on Deut. xvii. 8-13, and according to the Talmud refers not to an ordinary man who refuses to abide by the decision of the priest or the judge, but to a regular ordained rabbi, or a judge, or an elder over the age of forty, or one of the twenty-three jurists constituting the minor Sanhedrin of a city or town. If such a judge dared to defy the decision of a majority of the major Sanhedrin, he became liable to the penalty of strangulation. R. Meir, however, would convict only an elder whose opposition concerned a criminal act which, if committed unintentionally, would entail a sin-offering, or committed intentionally, would be punished with excision (= מידה). According to R. Judah, the elder could be convicted only of a schismatic decision concerning a law which had its origin in Scripture, but the interpretation of which was left to the Soferim. The mode of procedure in such cases of contumacy is related in the Mishnah. There were three tribunals (in Jerusalem), one at the foot of the Temple hill (Mount Moriah), another at the entrance to the court of the Temple, and another at the granite corridor (= האמות) of the Temple. The associate judges, with the accused, came before the tribunal.
Eleazar was clothed in his father's official garments and Eleazar (ib. xxvi.1), and Eleazar is mentioned Moses (ib. xxxii.28), and even before Joshua (Num. xxvi.3,4).  

God's commands were now addressed to Moses and Eleazar (ib. xxvi.1), and Eleazar is mentioned as God's second representative in Israel, beside Moses (ib. xxxii.28, 39), and even before Joshua (Num. xxxii.17, xxxiv.17).  

He was the progenitor of most of the high priests. He was buried “in Gilgal, of Phinehas his son, which was given him in the hill country of Ephraim” (Num. xxvi.33, R. V.).  

Eleazar is said to have added to the Book of Joshua the section xxiv. 29-32 (R. B. 15a, l. 27), and his son Phinehas, verse 33.  

2. A son of Dothan, an Abulite (II Sam. xxiii.9, R. V.), or of Dodah the Abulite (1 Chron. xi.12); one of the three principal captains of David's army.  

3. Fourth son of Mattathias and brother of Judas Maccabaeus; surnamed “Avran” (I Macc. ii.5, iv.3; pp. 43, 44, 45, 46, 47).  

He distinguished himself by a courageous act at the battle of Bet-Zekaryah (162 B.C.), when the Jews under Judas Maccabaeus were hard pressed by the large Syrian army commanded by Lysias and encouraged by the presence of the youthful king Antiochus Eupator. Eleazar, seeing among the enemy's elephants one that was armed with royal breastplates, and that was taller than the rest, concluded that it carried the king.  

Wishing to put an end to the misery of his people, and being desirous of gaining everlasting fame for himself, Eleazar fought his way through the ranks of the enemy, and, creeping under the elephant, speared it from beneath, the animal crushing him in its fall (I Macc. iv.33-46; Josephus, I.e. xii.9, § 4; ibid., “B. J.” i. 1, § 5).  

Because of this deed Eleazar is especially mentioned in a midrash (Shal. to Deut. xxiii.11: “Megillat Antiochus,” ed. Gaster, verses 63, 64).  

II Maccabees does not mention Eleazar; and Josephus modifies the account in his “ Wars,” following the story of 1 Macc. vi. 49 only in his “Antiquities.”  

Eleazar is included among the seventy translators of the Bible that are mentioned in the Letter of Aristus (§ 50); and scholars have assumed that this fictitious name was taken from that of the Macedonian (Wendland, in Kautzsch, “Apokryphen,” p. 143, Leipzig, 1900).  


4. Son of Ananias, the high priest. Though belonging to a family which strove to maintain friendly terms with the Romans, he induced his priestly colleagues to discontinue the daily sacrifice for the emperor, and to decline presents from the pagans (“ B. J.” ii. 17, §§ 3-4), thereby causing a rupture with the Romans.  

The rebels, under the leadership of Eleazar, took possession of the lower city and the Temple, and fought for seven days with the peace party. The Sicarii under Menahem attacked the peace party, killing Ananias and his brother Hezekiah.  

This led to a conflict between the parties of Menahem and Eleazar, in which the former was defeated and driven from Jerusalem. Eleazar also attacked the Roman garrison that had retired to the fortified towers—Hippicus, Phasarius, and Marianne; the Romans capitulated and surrendered their arms on condition of free retreat, but were all
ELEAZAR I. (LAZAR) (Eleazar b. Sham- 

maan): Mishnaic teacher of the fourth genera-
tion, frequently cited in rabbinic writings with-
out his patronymic (Ab. iv. 12; Giit. iii. 8; in-
correctly "Eleazar"; compare Gem. Giit. 31b; Yer. Giit. iii. 45a; Messiah and Gen.). He was of priestly descent (Meg. 27b; So raid. 39a) and rich (Ecc. R. xi. 1), and acquired great fame as a teacher of traditional law. He was a disciple of Akiba (Zeb. 93a, 110b), but owing to the Habadian proscriptions of Jewish observ-
ances, was not ordained by him. After Akiba's death, however, R. Judah b. Bal'a ordained Eleazar, together with Meir, Jose b. Halafta, Judah b. Isaac and Simon b. Yohai, at a secluded spot between Usha and Shefar'am. The ordinance was detected in the act and brutally slain; but the ordained escaped, and eventually became the custodians and disseminators of Jewish tradition (Sanh. 13b; "Ab. Zarah 8b). 

Mention is made of a controversy between Eleazar and R. Meir at Artiskia (Tosef., Naz. vi. 1; see Neubauer, "G. T." p. 106). He also maintained halakic discus-
sions with R. Judah b. 'Itai and R. Jose b. Tosef. (Zeb. v. 4, 9, 10), and quite frequently with R. Simon b. Yohai, together with Jose b. Halafta, Judah b. Isaac and Simon b. Yohai, at a secluded spot between Usha and Shefar'am. The ordinance was detected in the act and brutally slain; but the ordained escaped, and eventually became the custodians and disseminators of Jewish tradition (Sanh. 13b; "Ab. Zarah 8b). 

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while his name does not appear in rabbinic lore as often as the names of his colleagues at the ordination.

Elezar had an ineradicable influence on the development of the Talmud. Ablin Akiba styles him "the most excellent among the sages" (Ket. 40b; Git. 260b), and R. Johanan expresses unbounded admiration for his large-heartedness (Er. 53a).

Elezar's motto was, "Let the honor of thy pupil be as dear to thee as that of thy colleague; that of thy colleague, as the reverence of thy master; and the reverence of thy master, as that of the Most High" (Ab. iv. 15; Ab. R. xxvii. 4). His disciples once requested him to tell them whereby he merited unusual longevity, when he replied, "I have never converted the Synagogue into a passageway [for the sake of convenience]; have never trodden over the heads of the holy people [i.e., come late to college and stepped between the rows of attending students; compare Aron]; and have never pronounced the priestly blessing before offering the benediction preceding it" (Meg. 75b; Sotah 38a).

When asked what merits will save man from the tribulations which are to precede the Messianic epoch, he replied, "Let him engage in the study of the Law and in deeds of benevolence" (Sanh. 98b). According to Eleazar, children as well as pious adults share in the glory of God (Midr. Teh. xxii. 31). He also taught that the world rests on a single pillar, the name of which is "Righteousness"; as the Bible says (Prov. x. 25, Hebr.), "The righteous is the foundation of the world" (Hag. 129).

The following anecdote concerning Eleazar is twice told in the Midrashim (Lev. R. xiii. 4; Cant. R. ii. 9): R. Eleazar visited a certain place where he was invited to lead the people in prayer, but he averred inability to do so. "What!" cried the astonished people; "is this the celebrated R. Eleazar? Surely he deserves not to be called 'Rabbi'?" Eleazar's face colored with shame, and he repaired to his teacher Akiba. "Why art thou so crestfallen?" inquired Akiba; whereupon Eleazar related his unpleasant experience. "Does my master wish to learn?" asked Akiba; and, on receiving Eleazar's affirmative answer, Akiba instructed him. Later, Eleazar again visited the scene of his mortification, and the people again requested him to lead them in prayer. This time he readily complied with their request, whereupon the people remarked, "R. Eleazar has become unmuzzled" (טflationכ ה from ביטון = "to muzzle"), and they called him "Elezar Hasma" (compare Geiger, "Schriften," iv. 583). The hero of this anecdote is doubtless the subject of the present article, and not, as is generally assumed, Eleazar Hama. The latter was never Akiba's pupil. Indeed, he was Akiba's senior, and in the account of a halachic discussion between him and Eleazar b. Azariah and Akiba, his name precedes that of Akiba (Neg. vii. 2; Sifte, D. 16). Eleazar I. was an acknowledged disciple of Akiba, and the Midrashim explicitly state that he "went to Akiba, his teacher."

Bibliography: Bacher, An. Tor. ii. 253 et seq.; Brüll, Mekilt Mekhah, i. 196 et seq.; Foccart, Dictionnaire, pp. 17 et seq.; Haim, Sefer ha-Levush, ii. 66 et seq.; Weinsberg, Beit, ii. 54 et seq.; Yerush., ed. Philipowski, pp. 45, 58.

S. M.

Eleazar II. (LAZAR) : Palestinian amora of the third century (second and third generations). In the Middle Ages he is frequently cited with his patronymic, Eleazar b. Pedat, but in the Talmud only occasionally so. He was a Babylonian by birth (Yer. Ber. ii. 4b; Yer. Shik. ii. 47a) and of priestly descent (Yer. Ber. v. 84; M. K. 39a). In his native country he was a disciple of Samuel (Er. 69a; B. B. 28b), and more especially of Rab (B. B. 152a), and whose college he revered above all others, recognizing in it the "lesser sanctuary" of the Diaspora, spoken of by Ezekiel (xi. 16) as promised to the exiles in Babylonia (Meg. 28a; Yalk., Ezek. 32). And when and why he left his native country is not stated; but from the data extant it appears that his ardent love for "the land of Israel" (Ket. 111a), and the superior opportunities which Palestine afforded for religious practices (Yer. R. H. ii. 58b; Ket. 112a), impelled him to emigrate thither—and at a comparatively early age, since some of Rabbi's contemporaries were still alive and active (B. B. 87a; Hul. 110a). Indeed, it seems that for a time Eleazar even attended the lectures of R. Hylah (Yer. Ket. iv. 5b; Yer. R. B. 156a) and of R. Hoshaloth (Yer. Yeb. iv. 56). This was for him a period of hard study, which gave rise to the homiletic remark that the Biblical saying (Prov. x. 10), "He that ravishes always with her love," was well illustrated by Eleazar b. Pedat at Sepphoris, who was so absorbed in his studies as to be unconscious of all worldly needs (Yer. 54b).

Later, Eleazar became attached to the college founded by R. Johanan at Tiberias (Yer. Ber. ii. 4b; Tem. 25b; Ker. 25a), where his scholarship procured him great honors. In the city he was associated with Simon b. Lilakim in Tiberias, the office of judge (R. K. 117b), and at the college he occupied the position of colleague-disciple (מענה כי) of Johanan (Yer. Sanh. i. 18b), who himself repeatedly admitted that Eleazar had enlightened him (Yer. Meg. i. 72b; Yer. Sanh. iii. 21b), once declaring that "the son of Pedat sits and interprets the Law as did Moses at the direct inspiration of the Almighty" (Yeb. 72b). After the death of Simon b. Lakish, Eleazar was chosen to fill the position of assistant to Johanan (B. M. 84a). When Johanan became disabled through grief at Simon's death, Eleazar presided over the college (Yer. Meg. i. 72b), and after the death of Johanan succeeded him in the office of head master.

The fame of Eleazar as an expert expositor of the Law having reached Babylonia, his most prominent contemporaries there addressed to him intricate halachic questions, to which he returned satisfactory answers (Ber. 16b; Yer. Ede. i. 60b; B. B. 135b; Hul. 86b). This happened so often that he became known in his native country as the "master [i.e., legal authority] of the land of Israel" (Yoma 9b; Git. 19b; Niddah 20b); and anonymous decisions introduced in the Babylonian schools with the statement "Elezar ut wole ("They sent word from there"); Beza 4b; Git. 78a) were understood, as a matter of course, to emanate from Eleazar b. Pedat (Sanh. 170b).

Eleazar was averse to the study of esoterics (Hag.
ELEAZAR II.
ELEAZAR B. ANASIAH

13a. With reference to this study, he would cite the saying of Ben Sira (Eccles. [Sirach] iii. 21), "Seek not things that are too hard for His Views thee, and search not out things that on Study, are above thy strength" (Yer. B. B. 27a). He prized knowledge above all things; therefore he remarked, "He who possesses knowledge is as great as if the Temple were rebuilt in his days" (Siph. 92a); and from Job xx. 21 he teaches that he who does not contribute toward the support of scholars will not be blessed in his property (ib.). Eleazar was exceedingly poor, and often lacked the necessaries of life (Ta'an. 23a). He frequently sang the praises of charity. "The practice of charity," he was wont to say, "is more meritorious than all obligations; as the Bible says (Prov. xxvi. 3), 'To do justice [Hebr. הירע] and judgment is more acceptable to the Lord than sacrifice' [Suk. 49b]. He who practices charity secretly is greater [in the sight of God] than Moses himself; for Moses himself admitted (Deut. ix. 19), 'I was afraid of the anger,' while of secret charity the Bible says (Prov. xxvi. 14), 'A gift in secret pacifieth anger' " (B. B. 90a).

Benevolence and acts of loving-kindness, ריבת חסד, extending to both rich and poor, are, according to Eleazar's interpretation, even greater than charity; as the Bible says (Hosea x. 12), "Sow to yourselves in righteousness [Hebr. נד], reap in mercy [Hebr. הירע]." With reference to הירע, the Bible uses "sowing," indicating an operation that leaves it in doubt whether the sower will or will not enjoy the fruit; while with reference to mercy "reaping" is used, an occupation that renders the enjoying of the results very probable (Suk. 49b). From the same Scriptural expression Eleazar draws the lesson, "Charity is rewarded only in proportion to the lesson," which he explains as implying that God speaks to the poor, and it is with regard to the Pentateuchal expression that He says, "I will set my face against the house of Israel, because of all their abominations which they have committed, to defile my sanctuary (Ex. xxvi. 11)."

It is further stated that the original was written in the second century, contemporary of Judah b. Bathyra and Aha I. (Tosef., Yeb. xiv. 4). He is cited but once under this name. His most important remark is with regard to the Pentateuchal expression ימיד "(saying); literally, "to say"), which frequently follows the statement, "God spake to Moses," and which he explains as implying that God spake to Moses not in Moses' interest, but in that of Israel. He spake to Moses to say to the people (Sifra, Wa-yikra, ii. 13; compare Yalk., Lev. 431, where the paraphrase is "Debalabu").

ELEAZAR, ABRAHAM: Fictitious author of an ancient work on alchemy published in Leipsic in 1760, and bearing the title "R. Abraham Elazaris Technicus Chymicus Werk." The real author seems to have been Julius Gervasius of Schwartzburg, whose name is given as the editor on the title-page of the first part. In the preface it is stated that Abraham took not only his alchemical notions, but also the illustrations, from the copper tablets of Tubal Cain. The edition of 1760 is said on the title-page to be the second. The second part also pretends to be by Abraham Elazar, who asserts that he merely reproduces what was engraved upon the copper tablets by a certain Jew, Samuel Barach. It is further stated that the original was written in Latin, Arabic, Chaldaic, and Syriac.

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ELEAZAR II.
ELEAZAR B. AZARIAH: Mishnaic scholar of the second generation (first century C.E.; junior contemporary of Gamaliel II; Eleazar b. Hyrcanus; and Joshua b. Hananiah, and senior of Akiba (Sifre, Deut. 32; Sanh. 101a). He traced his pedigree for ten generations back to Ezra (Ber. 25b; Yeb. 1b 30); and was very wealthy (Shab. 54b; Bezah 23a). These circumstances, added to his erudition, gained for him great influence. He was considered as one of the prominent teachers of the second generation (first century C.E.; compare Buber; contestants, added to his erudition, gained for him great influence. He was considered as one of the prominent teachers of the second generation (first century C.E.; compare Buber; contestants, added to his erudition, gained for him great influence. He was considered as one of the prominent teachers of the second generation (first century C.E.; compare Buber; contestants, added to his erudition, gained for him great influence. He was considered as one of the prominent teachers of the second generation (first century C.E.; compare Buber; contestants, added to his erudition, gained for him great influence. He was considered as one of the prominent teachers of the second generation (first century C.E.; compare Buber; contestants, added to his erudition, gained for him great influence. He was considered as one of the prominent teachers of the second generation (first century C.E.; compare Buber; contestants, added to his erudition, gained for him great influence.
marks, "The Egyptians admitted the Israelites out of self-interest; nevertheless God accounts their act as one of merit. Now, if he who unintentionally confers a favor is accorded a token of merit, how much more so he who intentionally does a good deed?"

(Sifre, Deut. 25:3; compare Ber. 63b). Similar is his deduction from Deut. xxiv. 19, which says, "When thou cuttest down thine harvest in thy field, and hast forgotten a sheaf in the field, then shalt thou not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the Lord thy God may bless thee in all the work of thine hands."

Here, argues Eleazar, "the Bible promises blessing to him by whom a good deed is done unintentionally; hence if one unwittingly loses money, and a needy one finds it and sustains life thereby, God will bless the loser for it" (Sifra, Wayikra [Hoba], xii. 13; Sifre, Deut. 185).

Eleazar was independent in his Biblical interpretations. He often rejected Akiba's opinions, remarking, "Even if thou persist the whole day in extending and limiting [see Hermeneutics], I shall not hear to thee" (Sifra, Zav. xi. 6; Men. 98a), or, "Turn from the Haggadah and betake thee to the laws affecting procreation and the defilement of tents" (B.J. 15; Hag. 24a; Sanh. 38b). Above all, he strove to be methodical. When one applied to him for information on a Biblical topic, he furnished that; was he called upon to explain a mishnah, a halakah, or a haggadah, he explained each point. Eleazar was opposed to frequent sentences of capital punishment. In his opinion a court that averages more than one execution in the course of seventy years is a murderous court (Mak. i. 10; see Capital Punishment).

In the following few sentences is comprised Eleazar's practical philosophy:

"Without religion there is no true wisdom; without wisdom there is no religion. Where there is no wisdom there is no fear of God; where there is no fear of God there is no religion. Where there is no religion there is no fear of God; where there is no fear of God there is no religion."

Biblical interpretation. יֵּבָלָה: Hag. 14a; Sanh. 38b). Above all, he strove to be methodical. When one applied to him for information on a Biblical topic, he furnished that; was he called upon to explain a mishnah, a halakah, or a haggadah, he explained each point. Eleazar was opposed to frequent sentences of capital punishment. In his opinion a court that averages more than one execution in the course of seventy years is a murderous court (Mak. i. 10; see Capital Punishment).

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Rabbinical sources also mention Eleazar. The Midrash to Cant. iii. 5 says that in the days of Amram and (Ben) Dinai the Jews prematurely at tempted liberation. Mention is also made of a companion of Eleazar, Tobia ben Perisha by name, probably the Alexander mentioned by Josephus. Through the example of these two men murders became so frequent that the sacrifice of atonement for an unknown murderer (Deut. xxi. 1-8) was abolished (Sotah ix. 9; Tosef. xiv. 1; Bab. 47b; Yer. 24a; Sifre, Deut. 205). The wife of Eleazar b. Dinai is also mentioned (Ket. 27a).

Bibliography: Grätz, Gesch. 3 ded., i. 570; Biichler, Das Grosse Synedrion in Jerusalem, p. 143, Vienna, 1902.

ELEAZAR B. BARTEGF. See ELEAZAR OF BARTOA.

ELEAZAR B. DAMA. See Ben Dama.

ELEAZAR B. DINAI: Leader of the Zealots (35-60, c.E.). When the Jews of Persia had boundary disputes with the pagan population of Philis phia, the procurator Felix killed Annibas, one of the three leaders, and banished the other two, Am ram and Eleazar. The latter may be identical with Eleazar b. Dinai. When Jewish pilgrims traversing Samaritan territory were killed by hostile Samaritans, the Jews in self-defense called Eleazar b. Dinai down from the mountains, and he ravaged Akabaene.

The procurator Felix succeeded by cunning in capturing Eleazar and his band, sending him in chains to Rome (Josephus, "Ant." xx. 1, § 1; vi. 8, § 5; "B.J." ii. 13, § 4; 13, § 5).

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Bibliography: Grätz, Gesch. 3 ded., i. 570; Biuchler, Das Grosse Synedrion in Jerusalem, p. 143, Vienna, 1902.

ELEAZAR B. DURAIA: A famous penitent, quoted both as a warning against debauchery, which leads to death, and as an encouragement to repentance, which leads to eternal happiness. It is related of him that, after leading a life of licentiousness, he last beheld himself of his latter end. He mentally sought intercessors among the elements, beseeching them to appeal for his pardon and future peace; but none was found competent to act for him, they themselves being finite, and doomed to annihilation. Concluding that his future depended solely on himself, he prayed and wept until he died. Thereupon, legend adds, a Bat Kol announced that Eleazar was assured of happiness in the hereafter. When Rabbi (Judah I.) heard this story, he exclaimed, "Verily, some procure eternal happiness only after toiling many years, while others obtain the same result in a short time" (Ab. Zarah 17a).

ELEAZAR B. ELEAZAR HA-KAPPAR. See Bar Kappara.

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ELEAZAR (ELIEZER) B. ENOCH: A scholarly contemporary of Akiba b. Moda. A famous penitent, quoted both as a warning against debauchery, which leads to death, and as an encouragement to repentance, which leads to eternal happiness. It is related of him that, after leading a life of licentiousness, he last beheld himself of his latter end. He mentally sought intercessors among the elements, beseeching them to appeal for his pardon and future peace; but none was found competent to act for him, they themselves being finite, and doomed to annihilation. Concluding that his future depended solely on himself, he prayed and wept until he died. Thereupon, legend adds, a Bat Kol announced that Eleazar was assured of happiness in the hereafter. When Rabbi (Judah I.) heard this story, he exclaimed, "Verily, some procure eternal happiness only after toiling many years, while others obtain the same result in a short time" (Ab. Zarah 17a).
b. Illai, it was this Eleazar, and not 'Akabia, who was excommunicated by the Sanhedrin for the reason that he quibbled about the rabbinic regulations concerning "cleaning of hands" (Edey. vi. 6). Notwithstanding his name, however, he is not known by it; but the fact of his being cited in connection with 'Akabia, and the explicit declaration of the transgression which prompted the august tribunal to excommunicate him, evidence his prominence in his day. Probably because of excommunication, in which state he ended his earthly existence (ib.), none of his teachings was discussed in the academies or recorded in rabbinic literature.

ELAZAR OF HAGRONIA: Babylonian scholar of the fourth amoraic generation (fifth century); junior of Aba b. Jacob and Baba (b. Josepa). He is mentioned twice in the Babylonian Talmud, and both times in connection with extraordinary circumstances. Once he incurred divine punishment for assuming rabbinic authority at a place over which extended the jurisdiction of the Aba b. Jacob (Er. 60a); and then again he is represented as having dreamed an ominous dream. It was a season of drought at Hagronia (Agranum; Neubauer, "G. T." p. 847) when Rabbi happened to visit the town. He ordained a day of fasting and prayer, but no rain came. Then he inquired, "Did any one have a dream last night?" Eleazar had had one, and at Rabbi's request he told it as follows: "There was said to me in my dream, 'Good greetings to the good teacher from the good Lord who, in His goodness, doth good to His people.'" On hearing this Rabbi remarked, "This betokens that Heaven will be propitious." Thereupon prayer was again offered, and soon the rain descended (Ta'an. 24b).

S. M.

ELAZAR (ELIEZER) BEN HISMA: Tanna of the second and third generations (second century); disciple of Joshua b. Hananiah and Gamaliel II. (Hag. 31a; Hor. 10a). In their use of the word "ben" in connection with his cognomen "Hisma" or "Hisma" (see Geiger, "Schriften," iv. 345, and Strack, "Einleitung in den Thalmud," 2nd ed., p. 81), the sources are inconsistent; its insertion, however, seems justifiable. "Hisma" is not an adjectival cognomen (see Eleazar I.), but a locative, the place probably being identical with Himsha (see Lucanus, "Jerusalem," v. 67; Hastings, "Dict. Bible," i. 208; "Armenveth"); hence "Ben Hisma" means "son of [or "native of"] Hisma" (compare R. II. 17a; Meg. 19a; Kid. 11b).

S. M.

Several halakot are preserved under Eleazar's name in the Meknah (Ter. viii. 5; B. M. v. v. 8), and he is met with in halakic controversies with Eleazar b. Azariah and Akiba (Neg. vii. 2; Sifra, Tzaxa, i. 8); and with Eleazar b. Jacob I. (Pes. 62a; Yalk., Lev. 468); and to him is ascribed the rabbinic rule that the employee is not entitled to a proportion of his employer's produce greater than the amount of his wages (B. M. vii. 5; Sifra, Dem. 266).

Some haggadot also are ascribed to him (Mek., Bedallah, Wiyana, 4: 16; Amahel, 1; Yoma 104b). Conjointly with R. Joshua, he gives an allegorical reason for Amulek's attack on Israel (Ex. xvi. 9 et seq.) just at the time it occurred. Citing Job vii. 11, "Can a rush grow up without mine? Can the flag grow without water?" he remarks, "Even so is it of Exegesis. impossible for Israel to flourish without the Law; and since they had neglected the Law [see Ex. xvii. 1-7], an enemy was ordered out to war against them" (compare Yalk. to Ex. i.e., § 202; anonymous in Yalk. to Job i.e., § 904). Again, he cites Isa. xxxiii. 28: "But thou hast not called on me, O Jacob," and applies it to those who are not devout in their prayers, but while reflecting the "Shema" communicate with their neighbors by sign language (compare Yalk. to Isa. i.e., § 319).

Not only was he possessed of wide rabbinic learning, but he was also an adept in the sciences. Joshua, introducing him to Johannan b. (Gudgadai) Nuri to the notice of Patriarch Gamaliel II., remarked of them that they could approximately calculate the number of drops contained in the ocean (Hor. 10a).

As they were very poor, Gamaliel appointed them to remunerative offices in the academy (Sifre, Deut. 14; Yalk., Deut. 902; Hor. i.e.). Probably it was here—because the academicians sought from him instruction in secular science—that Eleazar remarked, "The laws concerning birds' nests and those concerning the incipient uncleanness of woman are elements of the Law, while astronomy and geometry are only condiments of wisdom" (Ab. iii. 18; AK. H. N. xvi. 8).


S. M.

ELAZAR B. JACOB. See Eliezer b. Jacob.

ELAZAR B. JAIR: Leader of the Sicarii, the remnant of whom, driven from Jerusalem about 70 by Eleazar b. Ananias, retired to Masada. Eleazar was a descendant of Judah, the founder of the party of Zealots. Beguiled by the Romans, Eleazar exhorted his fellow-warriors to prefer death to slavery, and, when it became necessary, to kill first their families and then themselves. This speech, together with a dirge on the fall of Jerusalem ascribed to him, is found in Hebrew in Yosippon, ch. 97, though the hero is here erroneously called "Eleazar b. Ananias."


S. Kn.

ELAZAR (LAZAR) BEN JOSE I: Tanna of the fourth and fifth generations (second century). He was second among the five learned sons of Jose b. Halafta (Shab. 119a; Yeb. 31b); and the father repeatedly reports opinions which he had heard from Eleazar (Sifre, Deut. 148; Pes. 62a; Yoma 67a), while the latter transmits halakot in his father's name (Men. 51b; Perak. i. 4a). He is often cited in the Tosefta, though never in the Mishnah. He accompanied Simon b. Yohai on a visit to Rome, with the object of appealing to the government for the abrogation of the renewed Halakhic decrees, which seriously impeded the religious
life of the Jews. On the way Eleazar was attacked by a dangerous illness, but he recovered and proceeded on the journey (Me' il. 17b; see Rashbi). The mission was successful (Me'il. 17a), and at Rome Eleazar met the organizer of the first Roman Jewish academy, Menahem b. Hersh, with whom he discussed halakic questions (Yoma 57a; Me'il. 17a).

Of these and other journeys Eleazar reports some experiences. In Rome he saw the curtain of the Holy of Holies and the high priest's golden head-band, which Titus had carried thither from Jerusalem (Yoma 57a; Suk. 5a). In Alexandria he learned that the ancient Egyptians had filled in with Jewish bodies unfinished places in the wall. He is even said to have actually seen evidences of those cruelties (Sanh. 111a). Twice he reports controversies with Samaritans (Shab. 22b; Yer. Shabb. vii. 21a; see Eleazar, b. Simon; Sanh. 96a).

Eleazar lays great stress on philanthropic works, saying, "Charity and benevolence are intercessors for Israel: they effect peace between God and the people" (Tosef. Pes. iv. 18; B. B. 10a). He further says, "Whoso sinneth and repenteth, and then repenteth, three times will he be forgiven, but no more" (Ab. H. N. xi. 5).

Eleazar's most important works are on Talmudic topics. He wrote a commentary on Genesis (he relates that he had heard her story, he consecrated the grain also to charity. He mentions that, to the academy, and thither his daughter hastened with the joyful tidings, remarking, "Come and see what thy friend has done for thee,

While making purchases for the occasion, he espied Try, which he hurried home in the storeroom. When his wife soon afterward tried to open the room in order to see what Eleazar had brought, it was found to be full to overflowing with grain. In the meantime Eleazar had repaired to the academy, and thither his daughter hastened with the joyful tidings, remarking, "Come and see what thy friend has done for thee;

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Most of his utterances are remarks which he had directly or indirectly heard from Abba Hanina b. Abba, Tannaim b. Hiyya, and others (Yer. vii. 11d; Yer. Ma'as. i. 48a, ii. 49c; Yer. Er. iii. 284; Lam. R. iii. 17); but he also expresses his own views, both doctrinal and homiletical (Yer. Shabb. xvi. 19d; Yer. Kil. viii. 81a; Yer. Hallah. ii. 95b; Ex. R. xiii. 5; Lev. R. xi. 6; Pes. i. 6). He mentions that the collectors, who were hiding from him. He overtook them, and begged them to acquaint him with their mission. They informed him that they were soliciting for a marriage portion for a couple of orphans, on whom he exclaimed, "Verily, that couple takes precedence over my daughter"; and he gave them all that he had about him. Legend adds that he retained one zuz, and with that he bought wheat, which he carried home and put away in the storehouse. When his wife soon afterward tried to open the room in order to see what Eleazar had brought, it was found to be full to overflowing with grain. In the meantime Eleazar had repaired to the academy, and thither his daughter hastened with the joyful tidings, remarking, "Come and see what thy friend has done for thee; but when he had heard her story, he consecrated the grain also to charity.

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Eleazar ben Jose
Eleazar ha-Kappar

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Eleazar (ELIEZER) HA-KAPPAR:

Tanna of the fourth generation (second century); father of Bar Kappara, who is sometimes cited by the same name. Eleazar is quoted in the Mishnah (Ab. iv. 21), where he says, "Envy, lust, and ambition shorten man’s life." From him the Mishnah (ib. 29) also preserves the following exhortation: "The born are to die, and the dead to revive, and the living to be judged; in order to know, and to notify, and that it may be known, that He is the Father, and He the Creator, and He the Judge; and He the Witness, and He the Complainant, and He with whom there is no iniquity, nor forgetfulness, nor respect of persons, nor taking of a bribe, for all is according to His plan. Let not thy yezer [evil inclinations] assure thee that the grave is an asylum; for perform thou what is created (Is. xviii. 8), and perform thou what is born, and perform thou what is lived, and perform thou what is lived in an asylum, and perform thou what is created, and perform thou what is born, and perform thou what is lived in a grave."
 Hananiah, he examined the stones which, by order of the King of Kings, the Holy One, blessed be He! Elsewhere (Sifre, Num. 42; compare Num. R. xi.7) he says, "Great indeed is peace; it is the end of all blessings" (see Num. vi. 26). For other ethical lessons from him see Ab. R. xxi. 4; Derek Erez Zuta iv. 1. Some of his teachings are probably to be ascribed to his son.

BIBLIOGRAPHY: Bacher, Ag. Tana. 2. 290; Heilprin, Seder ha-
Tanna, ii. 42; T. Tarfa, Midrash of the Jewish Fathers, 2d ed., p. 55 (cf. Sonc.

S. M.

ELEAZAR LABI BEN JOSEPH: German Talmudist; born in Berlin Sept. 24, 1746; died at Hamburg Jan. 23, 1814. He studied under Tolehe Scheuer, rabbi of Hamburg, and later in the yeshi-

Bibliography: Ros, Mibha ha-Mishnah, 1, 141; Frankel, Darke ha-Mishnah, p. 237; Weitz, Dor, ii. 229.

S. M.

ELEAZAR B. MAHALI: See ELEAZAR B. MAHAHL.

ELEAZAR B. MALAI: Palestinian scholar of the fourth amoraic generation (fourth century). No halakot and but few haggadot are connected with his name. Commenting on the Biblical expression (Ps. xxxvi. 9 [A. V. 8]), "Thou shalt make them drink of the river of thy pleasures" (יְדֵי הָאָדָם), he remarks, "Since the Bible says not 'thy Eden,' but 'thy Edens,' it implies that every pious soul has an [apartment in] Eden for itself" (Tan., Emor, ed. Buber, 9; Lev. R. xxvii. 1; Midr. Teh. xxxiv. 23 reads "Isaac b. Men-


A. P.

ELEAZAR B. MAHALI: Palestinian scholar of the fourth century, whose name is mentioned but once, in the Babylonian Talmud, and then only as the reporter of a homily of Simeon b. Lakish, which reproves the wickedness of the courtiers with the following words: "Your hands are defiled with blood" (Gen. R. ii. 1) refers to the judges, whose hands are ever open to receive bribes; your fingers with iniquity" (ibid.) refers to the judiciary's scribes, who write false or specious documents; 'your lips have spoken lies' refers to the lawyers, who misconstrue the law, or instruct their clients how to plead; 'your tongue hath muttered perverseness' refers to the litigants, who plead falsehood" (Shab. 138a; Rashi ad loc.). It is not certain, however, that "Malai" was Eleazar's real patronymic, some editions reading "Sinai" instead (see Rabbinowicz, "Dikduke Tanna, 1815"); a similar commentary on Ebenha-'Ezer; portions of which were published by his son Moses (Al

ELEAZAR OF MODAI (MODAI): Scholar of the second tannatic generation (first and second centuries); disciple of Johanan ben Zakkai (R. B. 136b) and contemporary of Joshua ben Hanan

Bibliography: Bacher, Ag. Pal. Amor. iii. 69; Heilprin, Seder ha-Dorot, ii. 32.

S. M.

ELEAZAR B. MATTAI (MATTHEW): Tanna of the third and fourth generations (second century); contemporary of Hananah b. Haknin, Ben Azzai, and Simon of Tarmon (Tosef. Ber. 18). It is stated that, together with Haknai and Hananah, he examined the stones which, by order of Joshua, the Israelites brought up from the Jordan and pitched in Gilgal (Josh. iv. 19), and approximated their weight (Tosef. Sotah, viii. 6). Eleazar was a disciple of R. Tarphon (Tosef. Ber. t.e.); compare Mek., Beshallah, 5, and is met with in scholastic disputations with Judah b. Ilai and Simon b. Yohai (Tosef. Pes. vi. 2; Pes. 79b et seq.). According to one report, he and Hananah were "the disciples" present at the dispute between R. Meir and the talmudists (Yer. Ma'as. Sh. ii. 53d); according to another, they were among the four expert linguists of the Jamnian Sanhedrin (Yer. Siek. v. 481; compare Sifri, 17b). From the Scriptural dictum (Lev. v. 1), "If a soul sin, and hear the voice of swearing," he argues that one is subject to hear the voice of swearing because of his having sinned. Accordingly, he teaches, "Whoso witnesses a transgression is doomed to see it; and whoso witnesses a good deed has done, has served to see it" (Tosef., Shab. iii. 4). He is men-

Bibliography: Bacher, Ag. Tana. 2. 290; Heilprin, Seder ha-Tanna, ii. 42; Weitz, Dor, ii. 229.

S. M.

ELEAZAR B. MENAHEM: Palestinian scholar of the fourth amonic generation (fourth century). No halakot and but few haggadot are connected with his name. Commenting on the Biblical expression (Ps. xxxvi. 9 [A. V. 8]), "Thou shalt make them drink of the river of thy pleasures" (יְדֵי הָאָדָם), he remarks, "Since the Bible says not 'thy Eden,' but 'thy Edens,' it implies that every pious soul has a [apartment in] Eden for itself" (Tan., Emor, ed. Buber, 9; Lev. R. xxvii. 1; Midr. Teh. xxxiv. 23 reads "Isaac b. Men-


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Eleazar’s last days fell in the dark period of the insurrection headed by Bar Kokba, and he ended his life in the then besieged city of Bethar. Of these days rabbinic tradition relates as follows:

“During the Roman siege, Eleazar of Modin fasted and prayed daily that God might not strictly judge the people that day for not surrendering the city to the enemy, because of the sins of the inhabitants. The siege being prolonged, and no immediate conquest being in prospect, the Roman commander sent an emissary with a circular letter, ordering those who were engaged in prayer to cease and assist in building a wall of palisades around the city. ‘Let us build a fort,’ the emissary said, ‘as long as this ben walis in asars (as long as Eleazar by his prayer encourages the people the hope of God’s protection), so long will Bethar remain impregnable.’ Thereupon, the emissary was permitted to embark on his journey through the city, and his passage was unimpeded. But, approaching Eleazar, who was engaged in prayer, he stopped, and, bowing his head, said, ‘Eleazar, pray not; for your prayers have not been answered.’

Eleazar answered, ‘If you enter the city, you will be killed; and if you refrain, you will be killed; I would rather kill myself than betray my king’s secrets.’ Bar Kokba, therefore, summoned Eleazar and questioned him; but Eleazar disavowed that he had not been present in the previous night’s prayer, and denied having heard anything. His answer so impressed Bar Kokba, that he conducted himself with respect towards the man of God, and expressed to him his intention of surrendering the city. Eleazar then desired Bar Kokba to go to a place of safety, and warned him of the consequences of the evil tongue. He cited the example of the spies, who spoke evil of the land, and died by the hand of the Lord (Num. xiii.31). And he said: ‘If those who slander dumb objects are punished so severely, how much greater must be the punishment of him who traduces his neighbor, his equal!’

The story adds that a ‘bat kol’ thereupon pronounced the immediate doom of the chief of the insurrection and of the beleaguered city, which soon came to pass (Yer. Ta’an. iv. 68d; Lam. R. ii. 11; Ar. 11; Ar. 53a).

Eleazar’s studies embraced both Halakah and Haggadah, mostly the latter. One of his homilies warns against calumny in these words: “Observe how mighty are the consequences of the evil tongue. Learn them from the fate of the spies [see Num. xiii. et seq.]. Of the spies it is related [ib. xiv. 37]: ‘Those men that did bring up the evil report upon the land, died by the hand of the Lord.’ And of what had they spoken evil? Of trees and of stones [see ib. xiii. 21]. If, now, those who slander dumb objects were punished so severely, how much greater must be the punishment of him who traduces his neighbor, his equal!” (Tosef., ‘Ar. ii. 11; ‘Ar. 53a).

He draws practical lessons also from Scriptural texts. On a certain Sabbath some prominent rabbis, having just learned that the Romans were seeking them, applied to Eleazar for legal advice as to the permissibility of flight from danger on the Sabbath. Eleazar referred them to Scriptural history. “Why do you inquire of me?” said he. “Look at Jacob [see Hosea xii, 13 (A. V. 12)], at Moses [Ex. ii. 15], and at David [1 Sam. xix. 10, 18], and see what they did under similar circumstances” (Tan., Masse‘i, i.; Num. R. xxiii. 1).

ELEAZAR BEN PERATA II.: Tanna of the second and third centuries; grandson of Eleazar ben Perata I.; sometimes designated as “Eleazar b. Perata, the grandson of Eleazar b. Perata ha-Gadol” (Ecc. 410a; Git. 38a; Yer. Meg. iv. 70b), and also without the addition of his grandfather’s name (Yer. Suk. iii. 5a; Suk. 38a). He confined his studies mainly to the Halakah, and was a contemporary of R. Judah I. (see Suk. l.c.; Yer. Meg. l.c.).

ELEAZAR BEN SAMUEL: Rabbi; born at Cracow about 1665; died at Safed, Palestine, 1742. On the completion of his studies he became dayyan of Cracow. In 1708 he accepted the rabbinate of Rakow, Poland. From there he went to Brody, where he became rabbi (1714). In 1725 he went to Amsterdam in response to a call from the Ashkenazic congregation there. A medal was designed in his honor, one side of which exhibited his head in relief, surrounded by the words: “Eleazar ben Samuel, Rabbi of Brody.” The other side containing chosen verses from the Psalms. Eleazar was one of those who placed Moses Hayyim Luzzatto under excommunication.

In 1740 Eleazar decided to go to Palestine. He took up his residence at Safed, where his life, however, was not of a peaceful character. It came to his knowledge that many of the most respected citizens of the place were reading the works of Nehemiah Hayyun and of other adherents of Shabbethai Zebdi. Eleazar vigorously endeavored to eradicate this tendency, but his efforts were in vain. His life thus became embittered, and he was seriously contemplating a return to Europe, when death intervened...
Eleazar, besides being a great Talmudist, was a profound cabalist and an able darshan. His published works are: "Arba'Ture Eben" (Four Rows of Stone), containing responsa and novelettes on Maimonides' "Yad" and on the Talmud (Lemberg, 1789); "Ma'aseh Rokeah" (Work of the Anointed-Maker), a cabalistic commentary on the Mishnah (Amsterdam, 1740); "Ma'aseh Rokeah," on the Pentateuch (Lemberg, 1789).

Medal struck by the Amsterdam community in honor of Rabbi Eleazar ben Samuel. (In the collection of Albert Wolf, Dresden.)

BIBLEGOG: Friedberg, Gescl. der Famili'sch, p. 10; idem, Litho*Zih-karim, p. 52; Michael, Or ha-Hayim, p. 239; L. T. Eisenstait, Da'at Kedoshim, p. 181. L.G. B. Fr.

ELEAZAR BEN "SAMUEL OE METZ" (also known as RAM): French Tosafist; died 1198. He was a pupil of R. Tarn, and is often quoted in Tosafot—sometimes as "RAM," sometimes as "R. Eleazar." He wrote commentaries on Nedarim, Berakot, and Hullin, the last two of which Azulai saw in manuscript. His commentary is probably referred to in the Tosafot to Nedarim, where "'Eleazar" is frequently quoted. The ascription to him of the authorship of the "Shittah Melubbezet" (Berlin, 1809), a collection of Tosafot on Nedarim, is erroneous, as its author mentions Judah ben Yakir as his brother, and speaks of the death of Simon of Sens, a junior and survivor of Eleazar. Besides the above non-extant works, Eleazar wrote the "Sefer Zera'im," on the teachings of the Pentateuch, divided into twelve parts in imitation of Gaon Judah's "Ilaiakot Gedolot." This work was written by him after the death of his daughters. It is preserved in manuscript in Paris, but an extract by Benjamin ben Abraham was printed at Venice (1566), and has been several times reprinted.

BIBLIOGRAPHY: Friedberg, Gescl. der Famili'sch, p. 10; idem, Litho*Zih-karim, p. 52; Michael, Or ha-Hayim, p. 239; L. T. Eisenstait, Da'at Kedoshim, p. 181. L.G. B. Fr.

A. PH.

ELEAZAR B. SHAMMUVA': See Eleazar I (Lazai).

ELEAZAR BEN SIMON: Tanna of the second century. He was the son of Simon b. Yohai, and since he participated in many of his father's adventures, history and legend have woven an almost interminable tissue of fact and fiction concerning him (see B. M. 88b et seq.; Pesik. x. 88b et seq.). His youth he spent with his father in a cave, hiding from the Roman persecutors of the Jews, who sought his father's life; and there he devoted himself to the study of the Torah (Shab. 20b; Gen. R. lxxix. 6, and parallel passages; compare Yer. Sheb., ix. 99b). After the death of Hadrian, when events took a somewhat more favorable turn for the Jews, father and son left the cave and returned to the busy world. Eleazar, grown too zealous during his protracted hermitage, often cursed those who devoted their time to things secular, and his father found it necessary to interfere, appeasing them and mollifying him (Shab. 1c.).

After Simon's death Eleazar entered the academy of the Patriarch Simon b. Gamaliel II., and became the colleague of the patriarch's son, Judah I., the compiler of the Mishnah, but no great friendship seems to have subsisted between these two scholars.

Unlike his father, who hated the Romans and their rule, Eleazar accepted office under their government. In consequence thereof he grew very unpopular, and one of the rabbis demonstrated with him, saying, "Vinegar product of wine [= "Degenrate scion of a distinguished sire"], how long wilt thou continue to deliver the people of God to the hangman?" Eleazar, however, continued in office, excusing himself with the averment, "I but weed out thistles from the vineyard." His mentor answered that the weeding ought to be left to the proprietor of the vineyard—that is, that God Himself would visit punishment on the idlers and evil-doers.

Later in life he regretted the part he had taken under the hated government, and is said to have imposed on himself the most painful penance. Still, fearing that the aversion engendered in his people by the aid he had rendered their persecutors would prompt them to deny him the last honors after his death, he enjoined his wife not to bury him immediately after dissolution, but to suffer his remains to rest under her roof. He died at Akbara, in northern Galilee, and his faithful wife carried out his injunction to the letter. Legend relates many miracles performed by the dead rabbi, one of which was that litigants plead their cases in the rabbi's house, and the verdict was pronounced from the mortuary chamber.

After many years his former colleagues resolved to bury him, but a new difficulty arose. The inhabitants of Akbara, believing that the sage's remains miraculously protected them against incursions of wild beasts, refused permission to remove the body. Ultimately, however, in compliance with the request of the rabbits people from the nearby town of Biria carried it off by stealth, and it was...

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postulated at Meno beside that of his father (B. M. 38b). In consideration of his varied learning, his surviving colleagues cited the Scriptural verse (Cant. iii. 6), "Who is it that counsels out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?" and answered, "It is Eleazar b. Simon, who united in himself all noble qualities, he having been well versed in Scripture and in its traditions, and having been a [liturgical] poet, a leader in prayers, and a preacher." (Lev. R. xxx. 1; Cant. R. l.e.)


ELEPHANT. See ELEPHANT.

Elephant: a pachydermatous mammal of the family of the Elephanidae. It is now commonly agreed that the elephant (Elephas maximus) is indirectly mentioned in a passage of the Hebrew Bible. In I Kings x. 22 (II Chron. ix. 21), namely, it is said that Solomon had a navy which every three years brought gold, silver, ivory ("shekhedhum") and peacocks. The word "shekhedhum" is evidently a compound word, the first part of which is well known as meaning a tooth or ivory (I Kings x. 18; Cant. v. 14, vii. 14). The second element has long been a puzzle to etymologists, but now it is well-argued certain (see, however, Enoby) that it means "elephant," and is probably derived from the Assyrian "shah," with the assimilation of the lamed, "app" = "a-b-b" (see Hommel, "Namen der Stûgierthiere," p. 234, note 1).

How and when the Hebrews became acquainted with ivy can not be determined. In the Targums of Jonathan and of Jerusalem it is said that the sons of Jacob laid their father in a coffin inlaid with "shenephhum" (Gen. i. 1)—probably a substitute for "shenephhum," the accepted word for "ivory," in the East, "gil" meaning "elephant," etc. The presence of the elephant in Palestine is not recorded before the time of Antochus Epiphanes, who used the animals in the war against the Jews (I Macc. i. 15, 17; vi. 30). These elephants carried each a wooden turret strapped to its back, and held

Jewish Coins of the Maccaean Period, Countermarked by an Elephant, the Type of the Seleucid Kings. The Reverse is from a similar Coin.

(After Madau, "History of Jewish Coins.")

ing a guard of from three to five men (I Macc. ii. 87, "thirty two men" being certainly a wrong number) and a guide, called the "Indian." A special officer, the elephantarch, was in command of this branch of the military service (II Macc. xiv. 12). Before battle the animals were given intoxicating drinks to make them furious and thus more dangerous, as they were intended to carry confusion into the ranks of the enemy (II Macc. xv. 29; III Macc. v. 8). The Talmudic and Neo-Hebrew name for elephant is סֶנָּחוּם plural, סֶנָחִים (Ber. 35b, 56b), which is the common name also in Syriac and Arabic, and is the Assyrian "pira" (see Lewy, "Griech. Fremdwörter," p. 8). The elephant's favorite food is the vine-leaf, for which reason Noah laid in a large supply of vine branches (Gen. R. xxix.; Yer. Shab. xvii. 1bc; middle; Shab. 12a).

The time of gestation is given as three years (Bok. 8a). To see an elephant in one's dream was not a good omen (Ber. 57b); but a proverb expressive of impossible things says: "None is shown in his dream a golden date-tree, nor an elephant that goes through a needle's eye" (Ber. 55b). In other contexts, too, the elephant appears as the extreme in size (see examples given in "Zeitschrift für Altertumskunde und Literatur," xxxii. 260; etc. מַעֲצָב יָם = "from the goat to the elephant"; מַעֲצָב מַעֲצָב יָם = "from the goat to the worm").
ELHANAN HENDEL (HAENLE) BEN BEZALEL URI HEFEZ: Religious writer; lived at Frankfort-on-the-Main at the end of the seventeenth century and at the beginning of the eighteenth. Elhanan published in Judæo-German an ethical work, "Simḥat ha-Nefesh" (Frankfort-on-the-Main, 1707). The book enjoyed great popularity and was reprinted many times. The eminent woman preacher Vogel of Magdeburg frequently referred to the book, and Berthold Hauerbach mentions it in his "Dichter und Kaufmann" (ed. 1855, p. 54). Twenty years later Elhanan published under the same title a work containing poems and music (Fürth, 1727). He occupied himself also with Biblical exegesis and published "Bildeshum," novellas on the Pentateuch (Offenbach, 1729).

ELHANAN BEN ISAAC OF DAMPIERRE: Toseftist and liturgist; martyred in 1184 (Solomon Luria, Responsa, No. 29; see ABRIL). He was on his grandmother's side a grand-nephew of R. Jacob Tam. One of his pupils was Judah Sir Leon of Paris. It has been suggested that Elhanan is identical with the Deodatus Episcopus of the English record (see Jacobs, "The Jews of Angevin England," p. 412). He has left numerous tosamot, to which his father, who outlived him, added glosses. Lazatto speaks of his tosamot to 'Abd Allah Zanzah up to folio 61 of that tractate, and then makes the following remark: "Here terminate the tosamot of R. Elhanan b. Isaac of Dampierre; from here onward are those of Judah b. Isaac of Brina."

The great authority of Elhanan is attested by Joseph Cohen (Responsa, No. 52). Elhanan also wrote: "Tikkun Tefillin," a casuistical treatise on the phylacteries, mentioned in Tos. to Ber. (80b) and in Mordesal (Halakot Katanot, § 829); "Sod ha-Dibur," on the intercalary days, mentioned in the Mishnah Yehudah, section "Wayare;" Responsa, some of which are quoted in "Shabbole ha-Leket," ch. i, and in Maimonides' "Haflah," ch. 4; several "piyamim" for the eighth evening of Passover, which give the accent of his name; a commentary to the Pentateuch.

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assurethemselves of God's help the Israelites brought bly strengthened by reenforcements (Guthen, "Geschichte des Volkes Israel," 1899, p. 6f), had begun to overrun the central districts from the south-western border of Palestine (Josephus, "Ant." v. 8, § 1). Shortly before, the armies of the Philistines, probably for prosperity, Francesco, 1844.

ELHANAN BEN SAMUEL (SANWEI) ASHKENAZI: Rabbi of Schondorf, near Dunsig; born in 1710; died Sept. 27, 1780. At the age of eighteen he became rabbi of Lyon, Prussia, and in 1725 first rabbi of Schondorf. He wrote various Talmudic commentaries and "Tikkunim," or discussions, as well as commentaries to the four "Turim," but, with the following exceptions, they have not been published: "Shelah Toledot," novellae on the laws of Niddath in the Yerech Deah; "Hiddud Halakot," novellae on the Niddath; "Shiduq yure Toledot," novellae on the laws of "tehilah," or memorialization. In the Yerech Deah (all published by Judah Leb b. Elihanan, Berlin, 1788), The "Or ha-Yashar" of Aaron Simon b. Jacob Abrahamb. He was a descendant of Aaron's fourth son Itamar (Lev. x. 12), for it is stated that Abiathar (I Sam. xiv. 3), Elek, the son of Ahitub (I Sam. xiv. 3), Eli's grandson. The only specific Old Testament reference to the term "El's life is in the words, "And he had judged Israel forty years" (ib. iv. 18). Some scholars, like Kesseler ("De Chronologia Judicium et Primorum Regum," pp. 29 et seq.) and Nowack ("Richter-Ruth," p. 19), have inferred that the forty years of the Philistine oppression mentioned in Judges xiii. 1 are synchronous with the twenty years ascribed to Samson (Judges xv. 20, xvi. 31) and with Eli's forty years. But this assumption does not tally with the words of the Old Testament; the years of Samson's judgeship are set forth in the same way as those of El's. The Book of Judges, moreover, always mentions the years of oppression in contrast to the period of a judge's dispensation; and, finally, Eli's forty years do not, as a whole, appear to have been a period of oppression.


ELHANAN BEN SHEMARIAH: Egyptian Talmudist; flourished in the tenth and eleventh centuries. He was the son of Shemariah b. Elihanan of Kairwan, who left Egypt some time after his son Elihanan, who remained behind, had reached maturity. He wrote many responsa, which he addressed to Hal Osen, and he corresponded with Jacob b. Nisim of Kairwan.


ELHANAN B. SIMON. See Andreas.

ELI (אֵל): High priest at Shiloh and judge over Israel (I Sam. i. 3, iv. 18, xiv. 6; I Kings ii. 27). He was a descendant of Aaron's fourth son Itamar (Lev. x. 19); for it is stated that Abiatar (I Sam. xxiii. 29; II Kings ii. 27) was of the line of Ithamar (I Chron. xxiv. 3), and Abiathar was the son of Ahimelech, the son of Abihur (I Sam. xiv. 8), El's grandson.

Eli held a twofold office: he was high priest at the central sanctuary of Shiloh, where the Ark of the Covenant was kept (ib. i. 3, 12; ii. 2), and he was a judge in Israel, as is expressly stated in ib. iv. 18. Eli had two sons, Hophni and Phinehas, whose wickedness brought grief and disgrace upon him and his family (ib. ii. 12, 17-27).

Eli lived in a sad period of Israel's history. Shortly before, the armies of the Philistines, probably strengthened by reinforcements (Guthen, "Geschichte des Volkes Israel," 1899, p. 65), had begun to overrun the central districts from the southwestern border of Palestine (Josephus, "Ant." v. 8, § 1). Samson had arisen to deliver Israel out of the land of the Philistines (Judges xiii. 5); but after his death the attacks were renewed, and Israel was obliged to take up arms (I Sam. iv. 1). In order to assure themselves of God's help the Israelites brought the Ark from Shiloh to the seat of the war, where it was carried by El's two sons. But God had not decreed victory to His people. They were first to be punished by disaster. Therefore the Israelitish army was defeated; El's two sons were killed, and the Ark was lost. When the messenger who brought the news of the battle told of the capture of the Ark El, who was ninety-eight years old, fell from his seat and died (ib. iv. 10-18).

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Bibliography: H. P. Smith, Samuel, in "International Critical Commentary," p. 29: "An earlier source on El's life contained originally some further account of Eli and of Shiloh, which the author [of the Books of Samuel] could not use. One indication of this is the fact that Eli steps up the scene in I. 8 without introduction." H. P. Smith also admits that great difficulties are encountered in "assigning a definite date to either of our documents."


ELI B. JUDAH. See Judah b. Eli.

ELI ZIYYON (זיוון): (See Zioni.)

ELIAH (אֵליאָה): (See Elia.)

1. Son of Helon and leader of the tribe of Zebulun at the time when the census was taken in the wilderness (Num. i. 9; ii. 7; vii. 34, 29; x. 16).
Eliada

2. A Reubenite, the son of Pallu or Phallu, father of Nommel, Dathan, and Abiram (Num. xxxvi. 1, 12; xxxvi. 8; Deut. xi. 6).

3. One of David's brothers, the eldest of the family (1 Chron. ii. 13; 1 Sam. xvi. 6; xvii. 8). In 1 Chron. xxvii. 18 mention is made of a certain Eilu as one of the brothers of David. But "Eilu" is probably a variant for "Elu" (comp. Jer. "Questions Hebraem, ad loc.").

4. A Levite in the time of David who was both a porter and musician (1 Chron. xvi. 5).

5. One of the warlike Gadite leaders who came to David when he was in the wilderness (1 Chron. xii. 9).

6. An ancestor of Samuel the Prophet; a Kohathite, son of Kahath (1 Chron. vi. 12). In 1 Sam. i. 1 the name appears as "Elihu," and in 1 Chron. vi. 19 as "Eliel."

7. Son of Nathaniel, an ancestor of Judith (Judges viii. 1).

Eliada

2. The second son of King Josiah, who, upon his elevation to the throne by Pharaoh-nechoh, was compelled to take the name of Jehoahaz (2 Kings xxiii. 34; II Chron. xxxvi. 4).

Eli Ziyyon

Andante moderato.

Let Zion weep, and all her towns, as sheds a mother's pain-drawn tears, or

as a maid in sack-cloth clad

for the partner of her youth.

Eliakim

1. Son of Hilkiah; appointed successor of Shema, the "treasurer" (R. V. "scribe," margin "secretary") of Hezekiah (Isa. xxii. 20 et seq.). The office to which he succeeds is described as ἀθητής ("over the household"), according to Delitzsch and others a "major domus" (comp. I Kings iv. 6, xvi. 8, xviii. 8; II Kings x. 5, xvi. 5), the incumbent carrying the title ψακνος connected with the Assyrian "saknu" (a high officer: Cheyne, "The Prophecies of Isaiah," ii. 153). This designation occurs also in the feminine form ψακνή ("caretaker"), used of Abishag (1 Kings i. 2, 4), and it is met with on a Phenician inscription ("The Soken of the New City": "C. I. S. II. 1. 5; Hastings, "Dict. Bible," p. 6931),

Eliakim is clothed with long tunic and girdle: the key of the house of David is laid on his shoulder (comp. Rev. iii. 7), and he is proclaimed "father of the people." According to R. Eleazar ben Pedat, "tunic and girdle" were the insignia of the high priest's office (Lev. xi. 1). But R. Eleazar does not regard "soken" as a title. From the double form "soken" (masculine, Isa. xxii. 15) and "sokenet" (feminine, I Kings i. 2) he concludes that Eliakim's predecessor was a "sensuous" man (בֵּין הָעַם: Sanh. 26a). At the invasion of Sennacherib (II Kings xviii. 18 = Isa. xxxvii. 3) Eliakim appears as the chief diplomatic emissary of Hezekiah, while Sennacherib is mentioned as his secretary. Eliakim sprang from a family of no social standing: his elevation to dignity conferred distinction on his "father's house" (Isa. xxii. 23, 24). Some commentators have construed the words of the prophet to imply a resentment of Eliakim's nepotism as bound to end in the downfall of the family. But nepotism is so common at Eastern courts that it would be strange for Isaiah to advert to it specifically. The whole matter hinges on the interpretation given to verses 24 and 25: the prediction may refer to Eliakim or to Shema, or the verses may be an interpolation. Certain it is, that the Biblical documents nowhere mention the deposition of Eliakim from office.

2. The second son of King Josiah, who, upon his elevation to the throne by Pharaoh-nechoh, was compelled to take the name of Jehoahaz (2 Kings xxiii. 34; II Chron. xxxvi. 4).

3. A priest at the time of Nehemiah (Neh. xii. 41).

Eliakim: A Palestinian scholar of the third century. His name is connected with no halakot, and with a single haggadah only. He contends the Psalms' saying (Ps. i. 6), "The Lord knoweth the way of the righteous; but the way of the ungodly shall perish," as teaching that God causes the ways of the wicked to be lost out of sight for the sake of the righteous, that the latter be not misled by them (Mish. Teh. l.c. ed. Buber, p. 22; comp. Berechiah II. on same verse). Eliakim is probably identical with the better-known Jakim (the first syllable being dropped to avoid the frequent and unnecessary repetition of "El [God]"), as in "Azani from 'Ananel." Jakim was of the house of Ashiam b. Jakim, who once applied to R. Jesh (And II.) for a ritualistic decision (Yer. Yeb. xi. 12a). He was senior to Ammi, the latter explaining an observation of the former.

Eliakim classes the Jewish people among the
most stubborn of the animal kingdom, which Ammi explains as referring to Jewish pertinacity in religion; that the Jew would submit to crucifixation rather than live as an apostate (Ex. xii. 9; in Bcsh 26b). Simeon ben Lakish makes a remark very similar to Jakim's. Elsewhere (Pes. R. xxi. 107a) Eliakim is found to differ with Judah (b. Shabb.) in surveying the prohibitions of the Decalogue (Ex. xx. 17), "Thou shalt not covet." Judah argues that its transgression leads to the violation of the seven prohibitions contained in the Decalogue, i.e., in the second, third, sixth, seventh, eighth, ninth, and tenth commandments. Eliakim asserts that he who violates the prohibition, "Thou shalt not covet thy neighbor's wife," is as if he had violated all the ten commandments. This declaration is followed in the Pesikta (i.e.) by citations illustrating Eliakim's doctrine.

S. M.


I. Br.

Eliakim (Gott) ben Jacob: Galician cabalist, teacher, and translator; born at Komarno; died at Amsterdam before 1699. He was the author of: "Lesion Limmudim," a guide to letter writing in Hebrew (Amsterdam, 1698); "Selichot," a commentary on the Targum on the Megillot, entitled "Ge'ullaha-Ger," published anonymously at Prague in 1618. The author says in the introduction that he composed a commentary on the Targum on the Pentateuch.

Bibliography: Wolf, Beit. de. 18, 487; Zunz, Z. G. p. 293; Steinschneider, Cat. Bodl. col. 968; Michael, Or ha-Hayyim, Nos. 470-472.

I. Br.

Eliakim ben Asher Selig: Polish Talmudic scholar; lived at Yampol in the eighteenth century. He was sent by the Polish Jews (1757) to Rome to defend them against the blood accusation, and presented a petition to Pope Benedict XIV, who commissioned Cardinal Ganganelli (later Pope Clement XIV) to examine the case. The latter concluded in his report that the blood accusation was frivolous. Clement XIII., who had in the meantime succeeded Benedict XIV, dismissed Eliakim b. Asher with honor, and ordered Cardinal Corsini to recommend him in his name to Bishop Visconti of Warsaw. August III., King of Poland, issued in consequence a decree exculpating the Jews, stating that inability to prove the truth of the accusation rendered the accuser liable to capital punishment.

In Ganganelli's memoir, as well as in Corsini's letter of recommendation, the Jewish deputation was entitled "Jacob Schelch" or "Schelch" (Grätz, First, and Levinson have "Jacob Jelek"). He probably simplified his name designating, but in a long letter which he wrote from Rome to Samuel Gallich (probably the chief of the community) he calls himself "Eliakim b. Asher Selig of Yampol." In the same letter he stated that he met at Rome Rabbi Shabbethai Piana, with whom he discussed several rabbinical laws.


I. Br.

Eliakim (Gott) ben Meir: Polish Talmudist; flourished in the seventeenth and eighteenth centuries. In his youth, at Posen, he devoted himself...
self to the study of the Talmud, afterward accepting the position of rabbi in the neighboring community of Schwersen, where about 1670 he wrote his haggadic commentary. From there he was called to Hildesheim, but maintained close relations with the congregation of Posen. In the closing years of the century, passing through Posen on his way, probably to Palestine, he joined a delegation to Prague to collect money for the support of the congregation. In 1701 he went to Posen as dazyan, but according to Michael he left Hildesheim to take the post of rabbi at Lukw. He wrote: "Rappenedi be-Tappuhim," on the stories of Rabbi bar bar Ianna, published by his son Samuel, Berlin, 1712; "Eben ha-Shoham" and "Mechar 'Ezrni," responsa, published by his son Meir, Dyhernfurth, 1733. His novelistic on Talmud and Bible are not published.

Bibliography: Waten, Shem ha-Qoqolot ha-Hebodos, p. 27; Michael, Or ha-Bagdeign, p. 251; Formh., in Montantschrifl, xlv. 227, 1881; Heinemeister, Col. Heli. xvi., l. 6.

ELIAKIM BEN MESHULLAM (HA-LEVI) : German Talmudist and payascom; born about 1030; died at the end of the eleventh century. He lived in Speyer, Rheinl. Bayern. He studied at the yeshibot in Mayence and Worms, having Rashi as a fellow student. Elialem himself founded a famous Talmudical school in Speyer. He wrote a commentary on all the tractates of the Talmud except Berakot and Niddah (see Solomon Luria, Responsa, No. 29, and Asher ben Jehiel, Responsa, Rule 1, § 6), which was used by scholars as late as the fourteenth century. At present there exists only the commentary on Yoma, in manuscript (Codex Mish, No. 510). Biblical decisions by Elialem are mentioned by Rashi ("Pardes," 43a, 44c, 48a). He was the composer of a piyutym commencing י' פ" י' פ" to be read when a circumcision takes place in the synagogue on a Saturday.

Bibliography: Asheri, Shem ha-Qoqolot, l. 28; Michael, Or ha-Bagdeign, No. 291; Lammhurt, "Johann Christian Wein." Abischak, II. 34; Berliner, in Montantschrifl, 1886, p. 197; Greli, in Gesh. xl. 347; Epstein, in Steinschneider's Falschritt, pp. 226 et seq.: Shem, Tahshlach Acherhmin to Worms und Speyer, pp. 5, 27.

E. B.

ELIAKIM BEN NAPHTALI : Italian ethical writer; lived in the fifteenth century; author of "Tob Shem Tob," selections from the Talmud and Midrashim, treating of the retribution, the suffering in the tomh, and the resurrection. The work divided into 11 chapters, was published by the son of the author, Venice, 1606. Elialem mentions another of his works, entitled "Eben Shetiyyah," which is no longer extant.


E. B.

ELIAM: 1. One of David's heroes (II Sam. xxiii. 54); son of Ahithophel the Gilonite (comp. I Chron. xi. 96).

2. Father of Bath-sheba (II Sam. xli. 8). In I Chron. iii. 1 the name occurs transposed as "Ammefel." מוי is found in the Phenician Inscription "C. I. S. 747," 6 (Litzbarski, "Handbuch der Nord- semitischen Epigraphik"). G. R. L.

ELIANO, VITTORIO: Jewish convert to Christianity; grassice of Elialem Levita; born in Italy in the sixteenth century; became priest and canon. Well versed in Hebrew literature, he was appointed censor of Hebrew books, first at Cremona, afterward (1657) at Venice. In this capacity he permitted (1557) the publication of the Zohar, and edited (1556) the Tur. Eliash was prominent in the denomination of the Talmud, which was publicly burned April 17, 1599.


ELIAS CRETENSIS. See Delmedigo, Elialem.

ELIAS, JULIUS: German author; born at Hoyo, Hanover, June 21, 1801. He was educated at Dorothecustadt industrial school, Friedrich Werner gymnasium, and Munich University, taking his Ph. D. degree in 1888. He is the author of "Christiane Wernicke," 1889, and has edited the following works: "Briefe der Elsihel Charlotte," 1889; "Johann Gothiche Bagdei" Fragmente einer Stakse speuabertuezung," 1898; and, with G. Brandes. P. Schlechter, the collected works of Ibsen. Since 1893 Elialem has been editor-in-chief of the "Jahresberichte fur Neuere Deutsche Litteraturgeschichte."

Bibliography: Eisenberg, Das Geistige Berlin, 1, 94, 95.

ELIAS LEVITA. See Levita, Elialem.

ELIAS, NEY : British consul-general at Meshed, Persia, and explorer; died in London May 31, 1897. At an early age he found his way to China, and in 1871 conceived the daring project of returning to Europe overland, across the entire continent of Asia. The report of this journey was recorded in the "Journal" of the Royal Geographical Society, from which it appears that he crossed the desert of Gobi by a hitherto unexplored route, traveled amid the opposing factions of the great Mohammedan rebellion of that time, and traversed the breadth of Siberia to Russia.

After this, Elialem accepted service under the Indian government and was sent to Yunnan, and afterward to Ladakh. Later he was despatched on a political mission to Chinese Turkestan.

In 1885 he traversed the entire length of the Pamirs, traveled through Badakhshan and Afghan Turkestan to the neighborhood of Henri, and returned to India by way of Chitrall and Gilgit. For this he was made a C.I.E. In 1889-90 Elialem demar- cated the frontier between Iran and the Shan States of Burma; and in 1891 he was appointed consul-general at Meshed, in Persia.

Bibliography: Times (London), June 2, 1897; Jow Chronicle (London), June 4, 1897.

G. L.

ELIAS PASHA. See Cohen, Elialem.

ELIAS, SAMUEL: English pugilist, popularly known as "Dutch Sam"; born April 4, 1775, in London; died July 3, 1816. After successful contests with Tom Jones (July 8, 1801), Caleb Baldwin (Aug. 7, 1804), and Brinton of Bristol (April 27, 1805), Elialem was easily beaten by James Brown (June, 1805).


H. R.

Eliasberg, Jonathan b. Mordecai: Russian rabbi; born in Kovno 1858; died in Volkovisk, government of Grodno, Nov. 30, 1898. His first davening was in Pumpsin, government of Wilna, and he afterward became rabbi of Mariopol, government of Suwalki. Like his father he became one of the leaders of the Zionist movement in Russia; and Samuel Montilewer, who found in him a very able lieutenant, was instrumental in securing for him the rabbinate of Volkovisk, in order to have him nearer to himself. Eliasberg was the author of a rabbinical work entitled "Darke Hora'ah," Wilna, 1884, of which a part is devoted to Talmutic weights, measures, and coinage. He was also the author of novels, which were appended to his father's work "Terumat Yad," and of "Toledot Mordekai," a biography of his father, which he published in the latter's "Shehilha-Zahab," Warsaw, 1877.


L. G. P. Wl.

Eliasberg, Mordecai b. Joseph: Russian rabbi; born in Chalkinok, government of Grodno, Feb., 1817; died in Bausk, Courland, Dec. 11, 1889. His father-in-law, who had settled in Kovno as soon as Jews were permitted to dwell there, established him in that city as a dealer in grain and spices. Eliasberg acquired a knowledge of German, and made several business journeys to Riga. He then made the acquaintance of Max Lithenthal, and became interested in his educational schemes, the two corresponding for some time afterward. Following the advice of his erstwhile teacher, Kalscher, Eliasberg retired from business and devoted himself exclusively to rabbinical studies. In 1832 he became rabbi of Zermor, govern-
others the teachings of his master (Yoma 15b; comp. Rashi ad loc.). Others found in the word “meshik,” an allusion to his coveting (עֲנָיין) Abraham’s possessions. In מֵהַרְשֵׁי it is indicated that Abraham pursued the kings (Gen. xiv.) to Damascus, and the Targum Pseudo-Jonathan and Jerashalmi read: “through whom many miracles were wrought for me in Damascus” (comp. Gen. R. xiv.).

That Eliezer took part in that battle, or was, perhaps, the only companion at Abraham’s side, the Rabbis find indicated in the number (818) of the soldiers (Gen. xiv. 14), the numerical value of the letters in רֹב מְשָׁאָל being 1 + 40 + 10 + 70 + 7 + 200 = 818 (Gen. R. xiii., xiv.; Pesik. 70a; b; Ned. 92a; Shomer Tob to Ps. cx.; compare Ep. Barnabas ix.). It is the classical illustration of Gematriah under the twenty-ninth Exegetical Rule of Eliezer, the son of Jose the Galilean). Modern critics (Hugo Winckler and Gunkel) have held this “818” to refer to the number of days in the year that the moon is visible. The rabbinical cryptogram for “Eliezer” rests certainly on solid grounds.

In Rabbinical Literature: Eliezer was presented to Abraham by Nimrod. Once Eliezer saved Abraham’s life by disclosing to him the devices for his destruction prepared by Nimrod (Pirké R. El. xiv.). At Sodom Eliezer saw a native maiming a stranger; taking the part of the wronged man, he was himself severely wounded. He brought suit against his aggressor, but the judge condemned Eliezer to pay to the native of Sodom a certain amount of money for having been bled. Thereupon Eliezer inflicted a severe wound upon the judge, saying: “Pay to the man who bled me the amount you owe me for having bled you.” The men of Sodom used to place a guest on a bed, and if his length exceeded that of the bed they cut off the excess, but if the man was shorter than the bed he was stretched (comp. the Greek legend of Procrustes). Asked to lie in the bed, Eliezer replied that at the stretch of his legs he could not sleep in a bed. Another custom in Sodom was that he who refused to allow the Israelites to go through hewho opposed the alliance of Jehoshaphat with Ahab in the days of Queen Athaliah (II Chron. xx. 37).

Ibn Ezra felt the difficulty, but concluded that the name was mentioned in iv. 23 is Eliezer; while Nahmanides argues that there was another son, but that there had been no occasion to mention him before. Ex. iv. 23 states that Moses, before leaving for Egypt, whether with his family (Ex. iv. 30) or without it (Ex. xviii. 2), had more than one son; and the reading יִשְׁעִית לְיהוָה “her sons” (iv. 23) may be misreading for יִשְׁעִית לְיהוָה “her sons,” agreeing with xviii. 8. Benjamin (Exodus-Leviticus) holds that “Eliezer” is a double for “Eleazar,” the son of Aaron, while Baentsch (“Exodus-Leviticus”) holds that “Eliezer” is the double for “Eleazar,” the son of Aaron, while Baentsch (“Exodus-Leviticus”) holds that “Eliezer” is a double for “Eleazar,” the son of Aaron, while Baentsch (“Exodus-Leviticus”) holds that “Eliezer” is a double for “Eleazar,” the son of Aaron, while Baentsch (“Exodus-Leviticus”) holds that “Eliezer” is a double for “Eleazar,” the son of Aaron, while Baentsch (“Exodus-Leviticus”) holds that “Eliezer” is a double for “Eleazar,” the son of Aaron, while Baentsch (“Exodus-Leviticus”) holds that “Eliezer” is a double for “Eleazar,” the son of Aaron, while Baentsch (“Exodus-Leviticus”) holds that “Eliezer” is a double for “Eleazar,” the son of Aaron, while Baentsch (“Exodus-Leviticus”) holds that “Eliezer” is a double for “Eleazar,” the son of Aaron, while Baentsch (“Exodus-Leviticus”) holds that “Eliezer” is a double for “Eleazar,” the son of Aaron, while Baentsch (“Exodus-Leviticus”) holds that “Eliezer” is a double for “Eleazar,” the son of Aaron, while Baentsch (“Exodus-Leviticus”) holds that “Eliezer” is a double for “Eleazar,” the son of Aaron, while...

Eliezer is credited with having acquired all the virtues and learning of his master (Yoma 29b). It is even said that his features resembled those of Abraham (Yoma 29b). When Abraham led Isaac to Mount Moriah to offer him as a sacrifice, Eliezer cherished the hope of becoming Abraham’s heir, and a discussion on this subject arose between him and Ishmael (Pirké R. El. xxvi.). On completing the mission of selecting a wife for Isaac he was freed, and God rewarded him with the kingdom of Bashan, over which he ruled under the name of “Og.” It was he who refused to allow the Israelites to go through his territory on their way to Palestine (Massekhet Soferim, end). His size was so vast that from one of his teeth, which he had lost through fright when scolded by Abraham, the latter made a chair on which he used to sit. In the treatise Derek Erez Zo’at (I. 9) Eliezer is counted among the nine who entered paradise while still living.

2. The second son of Moses; mentioned in Ex. xviii. 4; I Chron. xxii. 15, 17. The name is explained (Ex. iv. 20) to mean “the God of my father was mine help” (the 2 of the predicate; see Kotel, “Syntax,” § 338). Rashie, quoting the Mekitta, relates a miraculous incident to account for the choice of the name, while Ibn Ezra makes it expressive of the joy of Moses upon hearing of the death of the Pharaoh who had proscribed him. The historical existence of this son has been doubted. Ex. ii. 22 and iv. 25 mention only one son—Gershom. Ibn Ezra felt the difficulty, but concluded that the one son mentioned in iv. 23 is Eliezer; while Nahmanides argues that there was another son, but that there had been no occasion to mention him before. Ex. iv. 23 states that Moses, before leaving for Egypt, whether with his family (Ex. iv. 30) or without it (Ex. xviii. 2), had more than one son; and the reading יִשְׁעִית לְיהוָה “her sons” (iv. 23) may be misreading for יִשְׁעִית לְיהוָה “her sons,” agreeing with xviii. 8. Benjamin (Exodus-Leviticus) holds that “Eliezer” is a double for “Eleazar,” the son of Aaron, while Baentsch (“Exodus-Leviticus”) holds that “Eliezer” is a double for “Eleazar,” the son of Aaron, while Baentsch (“Exodus-Leviticus”) holds that “Eliezer” is a double for “Eleazar,” the son of Aaron, while Baentsch (“Exodus-Leviticus”) holds that “Eliezer” is a double for “Eleazar,” the son of Aaron, while Baentsch (“Exodus-Leviticus”) holds that “Eliezer” is a double for “Eleazar,” the son of Aaron, while Baentsch (“Exodus-Leviticus”) holds that “Eliezer” is a double for “Eleazar,” the son of Aaron, while Baentsch (“Exodus-Leviticus”) holds that “Eliezer” is a double for “Eleazar,” the son of Aaron, while...
ELIEZER BEN HYRCANUS: One of the most prominent tannaim of the first and second centuries; disciple of R. Johanan ben Zakai (Ab. ii. 8; Ab. R. N. vi. 3, xiv. 5) and colleague of Gamael II., whose sister he married (see ISAAC SHALOM), and of Joshua b. Hananiah (Ab. i. 10). His earlier years are wrapped in myths; but from these latter it may be inferred that he was somewhat advanced in life when a desire for learning first seized him, and impelled him, contrary to the wishes of his father, to desert his regular occupation and to repair to Jerusalem to devote himself to the study of the Torah. Here he entered Johanan’s academy and for years studied diligently, notwithstanding the fact that he had to cope with great privations. It is said that sometimes many days elapsed during which he did not have a single meal. Johanan, recognizing Eliezer’s receptive and retentive mind, styled him “a cemented cistern that loses not a drop” (Ab. i. 8). Eliezer was the author of a Talmudic work no longer extant, entitled "Sha’ar ha-Penim," mentioned by Aaron ha-Kohen in his "Sefer ha-Tef’atim." The same uncertainty prevails regarding Vatican MS. No. 1465, which contains a commentary on Ptolemy’s "Centiloquium," and which bears the name "Eliezer ben'Arak." Whether the name "Eliezer ben'Arak," is by the same author is not known. The same uncertainty prevails regarding Vatican MS. No. 96, which contains a commentary on the other Minor Prophets and on Ezekiel (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1465). Extracts from his commentary on Job are published only the commentaries on Isaiah (ed. Dukes, "Gen. R." p. 318; Steinschneider, in Z. d. M. G. xxiv. 381; Kim. Hebr. Uebers., p. 59) and Hosea (ed. S. Poznanski, in "Ha-Shattered Notes," 1879) and Malachi (Poznanski, ibid., p. 82). The same uncertainty prevails regarding Vatican MS. No. 477, which contains a commentary on Genesis, pp. 114, 425; Kim. Hebr. Uebers., p. 30; Zunz, "Z. 67." p. 82. T. I. L.

ELIEZER OF BEAUGENCY: French exegete of the twelfth century; born at Beaujeu, capital of a canton in the department of Loiret; pupil of Samuel ben Metz, the eminent grandson of Rashi. Eliezer was one of the most distinguished representatives of his master’s school and of the exegesis of northern France. His chief concern was to find the connection between successive verses and the sequence of thought, a method that is also characteristic of the system of interpretation employed by Samuel as well as Joseph Caro. Not concerned with grammatical observations or darom criticism, he reached very happy results in explaining certain figurative passages in accordance with the metaphors employed in the context. He often used French terms to express his thoughts more clearly. His interpretation is entirely free from midrashic admixture. Of his works there have so far been published only the commentaries on Isaiah (ed. N. J. Fine, 1932) and Hosea (ed. S. Poznanski, in "Ha-Shattered Notes," 1879); and apparently he also wrote commentaries on Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Samuel, Chronicles, Isaiah, Ezekiel, Malachi, and Hosea. Among the works of Eliezer that are extant in manuscript are "Safa ha-Penim," written by him on the book of Isaiah (ed. S. Poznanski, in "Ha-Shattered Notes," 1879); and a commentary on Ptolemy’s "Centiloquium," which bears the name "Eliezer ben'Arak." It has been suggested that there is a confusion here either with Eliezer ben Hyrcanus or Eleazar ben Abram. Steinschneider notes that the former is known as "Eliezer ben'Arak." The name "Eliezer ben'Arak," is by the same author is not known. The same uncertainty prevails regarding Vatican MS. No. 1465, which contains a commentary on Ptolemy’s "Centiloquium," and which bears the name "Eliezer ben'Arak." Whether the name "Eliezer ben'Arak," is by the same author is not known. The same uncertainty prevails regarding Vatican MS. No. 96, which contains a commentary on the other Minor Prophets and on Ezekiel (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1465). Extracts from his commentary on Job are published only the commentaries on Isaiah (ed. Dukes, "Gen. R." p. 318; Steinschneider, in Z. d. M. G. xxiv. 381; Kim. Hebr. Uebers., p. 59) and Hosea (ed. S. Poznanski, in "Ha-Shattered Notes," 1879) and Malachi (Poznanski, ibid., p. 82). The same uncertainty prevails regarding Vatican MS. No. 477, which contains a commentary on Genesis, pp. 114, 425; Kim. Hebr. Uebers., p. 30; Zunz, "Z. 67." p. 82. T. I. L.

ELIEZER B. HISMA. See ELIEZAR B. HISMA.

ELIEZER (LIEZER) BEN HYRCANUS: One of the most prominent tannaim of the first and second centuries; disciple of R. Johanan ben Zakai (Ab. ii. 8; Ab. R. N. vi. 3, xiv. 5) and colleague of Gamael II., whose sister he married (see ISAAC SHALOM), and of Joshua b. Hananiah (Ab. i. 10). His earlier years are wrapped in myths; but from these latter it may be inferred that he was somewhat advanced in life when a desire for learning first seized him, and impelled him, contrary to the wishes of his father, to desert his regular occupation and to repair to Jerusalem to devote himself to the study of the Torah. Here he entered Johanan’s academy and for years studied diligently, notwithstanding the fact that he had to cope with great privations. It is said that sometimes many days elapsed during which he did not have a single meal. Johanan, recognizing Eliezer’s receptive and retentive mind, styled him “a cemented cistern that loses not a drop” (Ab. i. 8). These endowments were so pronounced in him that in later years he could declare, “I have never taught anything which I had not learned from my masters” (Suk. 38a).

His father in the meantime determined to disburden him, and with that purpose in view went to Jerusalem, there to declare his will before Johanan ben Zakai. The great teacher, hearing of Hyrcanus’ arrival and of the object of his visit, instructed the usher to reserve for the expected visitor a seat among those to be occupied by the elite of the city, and appointed Eliezer lecturer for that day. At first the latter hesitated to Venture on Johanan’s place, but, pressed by the master and encouraged by his friends, delivered a discourse, gradually displaying wonderful knowledge. Hyrcanus having recognized in the lecturer his trustee son, and hearing the encomiums which Johanan showered on him, now desired to transfer all his earthly possessions to Eliezer; but the scholar, overjoyed at the reconciliation, declined to take advantage of his brother’s generosity, and requested to be allowed to have only his proportionate share (Ab. R. N. vi. 3; Pirke R. El. vii. 5). He continued his attendance at Johanan’s college until near the close of the siege of Jerusalem, when he and Joshua assisted in smuggling their master out of the city and into the Roman camp (see JOSEPH BEN ZAKAI). Subsequently Eliezer proceeded to Jabneh (Ab. I. L.)
Eliezer ben Hakinus Eliezer ben Jacob

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R. N. iv. 5; Git. 56), where he later became a member of the Sanhedrin under the presidency of Gamaliel II. (Ab. R. N. xiv. 6; Sanh. 17b), though he had established, and for many years afterward conducted, his own academy at Lydda (Sanh. 36b). His fame as a great scholar had in the meantime spread, R. Johanan himself declaring that Eliezer was unequalled as an expositor of traditional law (Ab. R. N. vi. 3); and many promising students, among them Akiba (ib.; Yer. Pes. vi. 68b), attached themselves to his school.

Eliezer became known as "Eliezer ha-Gadol" (= "the Great"); Tosaf., "Orlah, 8; Ber. 6a, 33a; Sotah 13b, 49b, 49a; generally, however, he is styled simply "R. Eliezer," and with reference to his legal acumen and judicial impartiality, the Scriptural saying (Deut. xvi. 20), "That which is altogether just [lit. "Justice, justice"] shalt thou follow," was thus explained: "Seek a reliable court: go after R. Eliezer to Lydda, or after Johanan ben Zakkai to Beersheba," etc. (Sanh. 32b). Once he accompanied (assailing) and Joshua on an embassy to Rome (Yer. Sanh. vii. 25d; Deut. R. i. 54).

Rabbi Eliezer was very severe and somewhat domineering with his pupils and colleagues (see Sifra, Shenini, i. 33; Er. 60a; Hag. 3b; Meg. 50b), a characteristic which led occasionally to unpleasant encounters. The main feature of his teaching was a strict devotion to tradition; he objected to allowing the Midrash earnestly to be passed as authority for religious practise. In this respect he sympathized with the conservative school of Shammai, which was also opposed to giving too much scope to the interpretation. Hence the assertion that he was a Shammait, though he was a disciple of R. Johanan ben Zakkai, who was one of Hillel's most prominent pupils. This brought Eliezer into conflict with his colleagues and contemporaries, who realized that such conservatism must be fatal to a proper development of the oral law. It was also felt that the new circumstances, such as the destruction of the Temple and the disappearance of the national independence, required a strong religious central authority, to which individual opinion must yield.

At last the rupture came. The Sanhedrin deliberated on the susceptibility to Levitical uncleanness of an 'aknai-oven (an oven consisting of tiles separated on the susceptible to Levitical uncleanness of an akna-oven consisting of tiles separated from one another by sand, but externally plastered over with cement). The majority decided that such an oven was capable of becoming unclean, but Eliezer dissented. As he thus acted in direct opposition to the decision of the majority, it was deemed necessary to make an example of him, and he was excommunicated. Still, even under these circumstances great respect was manifested toward him, and the sentence was communicated to him in a Yer. M. K. iii. 15a. Thenceforth Eliezer lived in retirement, removed from the center of Jewish learning; though occasionally some of his disciples visited him and informed him of the transactions of the Sanhedrin (Yad. iv. 8).

During the persecutions of the Jewish Christians in Palestine, Eliezer was charged with being a member of that sect, and was summoned before the penal tribunal. Being asked by the governor, "How can a great man like thee engage in such like things?" he simply replied, "The judge is right." The judge, understanding thereby Eliezer's denial of all connection with Christianity, released him, while Rabbi Eliezer understood by "judge" God, justifying the judgment of God which had brought this trial upon him. That he should be suspected of apostasy grieved him sorely; and though some of his pupils tried to comfort him, he remained for some time inconsolable. At last he remembered that once, while at Sephoris, he had met a sectary who communicated to him a singular halakah in the name of Jesus; that he had approved of the halakah and had really enjoyed hearing it, and, he added, "Thereby I transgressed the injunction (Prov. v. 8), 'Remove thy way far from her, and comest not nigh the door of her house,' which the Rabbis apply to sectarianism as well as to heresy" (Ab. Zarah 15b; Eccl. R. i. 8). The suspicion of apostasy and the summons before the dreaded tribunal came, therefore, as just punishment. This event in his life may have suggested to him the ethical rule, "Keep away from what is indecent and from that which appears to be indecent" (Tosef., Hull. ii. 34). It is suggested that his sayings, "Instructing a woman in the Law is like teaching her blasphemy" (Sotah iii. 4); "Let the Law be burned rather than entrusted to a woman" (ib.); and "A woman's wisdom is limited to the handling of the distaff" (Yoma 66b), also date from that time, he having noticed that women were easily swayed in matters of faith. Separated from his colleagues and excluded from the deliberations of the Sanhedrin, Eliezer passed his last years of life unnoticed and in comparative solitude. It is probably from this melancholy period that his aphorism dates: "Let the honor of thy colleague [variant, "pupil"] be dear to thee as thy father's own, and be not easily moved to anger. Repent one day before thy death. Warn thyself by the fire of the wise men, but be cautious of their burning coals [= "slight them not"], that thou be not burned; for their bite is the bite of a jackal, their sting is that of a serpent, their hiss is that of a snake, and all their words are fiery coals" (Ab. ii. 10; Ab. R. N. xv. 1). When asked how one can determine the day one before his death, he answered: "So much the more must one repent daily, lest he die to-morrow; and it follows that he must spend all his days in piety" (Ab. R. X. 4; Shab. 153b).

When his former colleagues heard of his approach, they tried to mollify him by professing great and unabated respect for him, and by averring that it was only the lack of opportunity that had kept them away. He felt that they might have profited by his
Eliezer ben Jacob
Eliezer ben Joseph

Simon b. 'Asazl, Akiba's contemporary, relates that he had discovered a genealogical roll wherein was stated "The Mishnah of R. Eliezer b. Jacob is only a 'qab' [small in proportion], but clear" ("בNeill תבש תחא טע" תבש יב, Ye. 490), whereas subsequent generations generally adopted Eliezer's views as law (Ye. 60a; Bek. 23b).

In the Haggadah, too, he is mentioned. According to him, what the Bible says (Deut. xl. 19), "To serve him with all your heart and with all your soul," is an admonition to the priests that, when officiating, they shall entertain no thought foreign to their duty (Sifre, Deut. 41).

2. Tanna of the second century, quoted among Akiba's younger disciples who survived the fall of Betar and the subsequent Hadrianic persecutions: Judah b. Ilai, Meir, Simon b. Yohai, Eliezer b. Jose ha-Gelili (Gen. R. Ix. 5: Neth. R. ii. 5; compare Ber. 63b; Ye. 62b). With most of them he maintained halakic disputations (Neg. x. 4; Tosaf., Ye. x. 5; R. K. v. 7, 10; K. 111; 9; Parah, iii. 10).

He was the founder of a school known in the Talmud after his name, Debe R. Eliezer b. Jacob, which sometimes opposed the Debe R. Ishmael (Shab. 90b; Iltul. 132a; Yoma 45b).

Like his older namesake, Eliezer is quoted in both the Halakah and the Haggadah. From the Penta-teuchal injunction (Deut. xx. 5), "The woman shall not wear that which pertaineth to man, neither shall a man wear that which pertaineth to woman," he maintains that a woman must never handle arms or go to war, and that man must not use ornaments which women usually wear (Sifre, Deut. 226; Nazir 58a). Eliezer taught: "Whosoever performs a pious deed for himself an advocate [before heaven], and whosoever commits a sin creates an accuser against himself. Penitence and pious deeds constitute a shield against heavenly visitations" (Ab. iv. 11).

It is related of him that he once gave up the seat of honor to a poor blind man. The distinction thus conferred on the visitor by so eminent a man induced the people thereafter bounteously to provide for the needy one, who, when he realized the cause of his good fortune, thanked its author. He said, "Thou hast shown kindness unto one who is seen, but can not see: may He who sees, but cannot be seen, harken to thy prayers and show thee kindness" (Yer. Peah viii. 215).


ELIEZER BEN JACOB BELLIN ASHKENAZI: German scholar of the seventeenth century. He prepared a calendar ("I chronic", Lublin, 1615) based upon the work of Jacob Marcaria (Riva d'Bretto, 1631), and improved by the addition of a circular table, which facilitated the determination of holidays and other important dates. It was reprinted at Lublin (1649) and Frankfurt-on-the-Oder (1691).

BIBLIOGRAPHY: Michael, "In ha-Hagadot", p. 264; Fishman, "Kannter "Florien", p. 122; Raffalti, in Jan. 'Avodoth, 1940, p. 344; Sabinovitch, "Ori. Milk.", col. 60a.

M. SKL.

ELIEZER B. JACOB NAHUM. See Nahum.
the orders Nasiḥim and Netkin, hence the larger part of the marriage laws, and the Talmudic-rabbinical law. Notwithstanding these methodological defects, Eliezer's works enjoyed the highest reputation during the Middle Ages, and are abundantly praised by his contemporaries. So far only a small fragment of the "Abod-Ẓavah," under the title "Ẓavah Raba" (Cracow, 1882), has been published, while the whole work is preserved in manuscript in the Bodleian Library (Neubauer, Nos. 607-639) and in several other libraries. Azulai saw part of the "Abod Ẓavah" in manuscript, and the work may still be extant. A treatise by Eliezer on the legal ordinance of Ketubah is also extant (MS. De Rossi, No. 3629). Long extracts from the "Abod Ẓavah" are found in Isaac b. Moses' "Oz Zaror," in a Meir of Rothenburg's responsa, in "Mordecai," in Haggadot Maimuniyyot, and in Asher b. Jehiel's Halakot. They are not only of great value for the study of the Halakah, but are also of great interest for the history of Jewish literature. Eliezer's responsa give information on authorities and works otherwise little or not at all known. These extracts also give an ade­quate idea of Eliezer's personality. He himself rigorously observed the religious practices, even keeping the Day of Atonement two days in succession, while at the same time he was lenient toward others. He permitted, for instance, non-Jewish musi­cians at weddings on the Sabbath. But he was inflexible in disputes relating to morals. He enforced rigorously Rab­beinu Gershom's decree against polygamy, not even permitting a husband to marry again in the case of the wife's incurable insanity.

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ELIEZER B. JOSE HA-GELILI: Tanna of the fourth generation (second century); one of Akiba's later disciples (Ber. 63b; Cant. R. ii. 5; Er. xi. 6); see Eliezer b. Jacob). While he cultivated both the Halakah (Zab. 9; Tosef.), and the Haggadah, his fame rests mainly on his work in the latter field. Indeed, with reference to his homiletics, later generations said, "Wherever thou meetest a word of R. Eliezer b. R. Jose ha-Gelili in the Haggadah, make thine ears as a funnel (Hul. 86a); Yer. Kid. i. 61a; Pesh. R. x. 88b; compare Jastrow, "Dict. of Aramaic," p. 332. For, even where he touched on the Halakah, he al­ways brought exegesis to bear upon the matter. Thus, arguing that after legal proceedings are closed the court may not propose a compromise, he says, "The judge who then brings about a settlement is a sinner; and he who blesses him is a blasphem­er, of whom it may be said (Ps. 105: 8) "[תגנונתא רמאש היעד מזא" ("The compromiser he blesses; the Lord he con­demneth."); A. V., "Blesseth the covetous, whom the Lord abhorreth."). The Law must perforce the mountains (i.e., must not be set aside under any con­ditions); for thus the Bible says (Deut. i. 17), 'Ye shall not be afraid of the face of man; for the judg­ment of God's;' (R. Nos., Sanh. i.; Tosef., Sanh. 68b; Yer. Sanh. 18b). He compiled a set of hermeneu­tic rules as guides in interpreting the Scriptures (see ḲAbot of the Thirty-Two Rules), some of which are adaptations of those of his predecessors, and in so far applicable to Halakah as well as to Haggadah. Those specifically homiletical are based on syntactical or phraseological or similar peculiar­ities of the Biblical texts which constitute the substance of the Midrashim.

Like his contemporaries, at the close of the first aca­demic session after the Bar Kokba insurrection, Eliezer publicly thanked the people of Usha. He said, "The Bible relates (Num. vi. 12), 'The Lord hath blessed the house of Oved-edom, and all that pertaineth unto him, because of the ark of God.' Is this not very significant? If, for newly dusting and cleaning the Ark, which neither ate nor drank, Oved-edom was blessed, how much more deserving of blessings are they who have housed the scholars, have furnished them with meat and drink, and have otherwise shared with them their goods!" (Ber. 63b).

Elsewhere (Cant. R. ii. 5) this is attributed to another speaker, while Eliezer is credited with the following: "It is recorded (II Sam. vi. 6), 'Saul said unto the Kevites... Yehoshua known. These extracts also give an adequate idea of Eliezer's personality. He himself rigorously observed the religious practices, even keeping the Day of Atonement two days in succession, while at the same time he was lenient toward others. He permitted, for instance, non-Jewish musicians at weddings on the Sabbath. But he was inflexible in disputes relating to morals. He enforced rigorously Rabbeinu Gershom's decree against polygamy, not even permitting a husband to marry again in the case of the wife's incurable insanity.

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ELIEZER B. JOSEPH OF CHINON: French Talmudist; born about 1255; martyred on the Jewish New-Year, Sept. 25, 1322; a pupil of Perez ben Eljah of Corbeil, whose sister he mar­ried. Estori Farhi, Eliezer's pupil, in his "Kedos­hom wa-Peraḥ," mentions a work by his teacher, entitled "Halakot," which, however, has not been preserved. Eliezer is known chiefly by his correspondence and controversies. One of the latter refers to the Talmudic law that a document predated is void. The question arose whether this law was applicable to a deed of gift; after a good deal of correspondence it was decided in Eliezer's favor by Solomon ben Josef. Eliezer suffered death during the terrible persecutions of the lepers. Joseph, the father of Eliezer, was a prominent rabbi and scholar; according to Zunz, Nathan, of Chonon was the father of Joseph; this, however, is doubtful.
The following table represents the genealogy of the family:

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<thead>
<tr>
<th>Name</th>
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<td>Eliezer ben Judah</td>
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<td>Eliezer ben Judah</td>
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<td>Samuel b. Meir</td>
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<td>Eliezer b. Naphtali</td>
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Eliezer maintained a scholarly correspondence with his noted contemporaries, R. Tan and Rashi.
ELIEZER BEN REUBEN. See KAHANA, ELIEZER.

ELIEZER BEN SAMSON: Rabbi and liturgist. During the First Crusade, "by Neubauer and Stern, Leipsic. 1854); and was republished together with a German translation, in the "Quellen zur Geschichte der Juden in Deutschland," ii., Berlin, 1893.

As the Jewish communities in the towns Chronicler, along the Rhine, the horrible butcheries that were perpetrated, are faithfully depicted here in chronological order. In this work various acrostic verses contain the name "Eliezer b. Nathan." In deference to a passage in Joseph ha-Kohen's "Eneka ha-Ba'a," p. 31, which makes a certain Eleazar ha-Levi the author, some writers (as Landshut and Grätz) have denied Eliezer's authorship of this chronicle. This view, however, has been recently refuted. The chronicle was first edited by Adolph Jellinek ("Zur Geschichte der Kreuzzüge," Leipzig, 1854); and was republished as a "Hebräische Berichte über die Judenverfolgungen" in "Die Geschichte der Kreuzzüge," by Nebuozer and Stern, together with a German translation, in the "Quellen zur Geschichte der Juden in Deutschland," ii., Berlin, 1892.


ELIEZER B. SAMUEL. See TADDAI, ELIEZER.

ELIEZER OF TOULOUSE: French Tosafist; died about 1254. In his youth Eliezer was a tutor in the house of the wealthy scholar Hezekiah ben Reuben of Boppard. His tosafot on Bereh are quoted by Zedekiah Anaw in his "Shabbat ha-

under R. Isaac b. Elhanan, and at Meron. He was one of the leaders of the "great synod" in which one hundred and fifty rabbis took part under the guidance of R. Jacob Tam and his brother Samuel (Haschana). He is mentioned, and one of his responsa is cited, by Mordecai (Ket. 219; Shebu. 216; Khd. 215); another responsa is cited in "Or Zarua" (Shab. 45). Two of his piyyutim are extant: (1) for the second eveing of the Feast of Tabernacles, a psalm of seven stanzas, six verses in each; (2) "Reshut" to the "Haftarah," in Aramaic, consisting of thirty-two verses which rime in "aya." Both piyyutim give the acrostic of the author's name.


ELIEZER B. SAMUEL OF VERONA: Italian Tosafist; lived about the beginning of the thirteenth century. He was a disciple of Rabbi Isaac the elder, of Dampierre, and grandfather of the philosopher and physician Hillel of Pori. He had sanctioned the second marriage of a young woman whose husband had probably, though not certainly, perished by shipwreck. But Eliezer ben Joel ha-Levi refused to induce the permission, and a protracted controversy resulted, into which other rabbis were drawn. Eliezer ben Samuel is often quoted on Biblical and halakic questions. Mordecai, in speaking of Eliezer, calls him "Eliezer of Verona," though undoubtedly meaning "Verona."


ELIEZER B. TADDAI: Tanna of the second century; contemporary of Simon b. Eleazar (Tosef., Er. vii. [v.] 9); and quoted in some baraitot in connection with halakot and with haggadot (Tosef., Shabb. xvi. [xvii.] 10; Mek., Besahlah, Shirah, i.; Tan., Besahlah, 8, Tan., Besahlah, 11). Nothing is known of his history, and, as is the case with many others, the exact version of his Responsa cannot be ascertained. The Tosefta (i.e.) reads "Elezar," and so does Yerushalmi (Shabb. iii. 5d.; Er. vi. 35c); while the Babylonian Talmud (Shabb. 128a; Er. 71b) and the Midrash (i.e.) read "Eliezer." See also Tosef., Shab. i.e.; Rabinowicz, "Dzikóke Soferim" to Shab. and Er. i.e.

S. M.

ELIEZER OF TOLEDO: Rabbi in Constantinople in the first half of the fourteenth century and a contemporary of Rabbi Yehuda Tamar. He was the author of "Midrash de-Eliezer," a collection of one hundred and thirty-four responsa on civil laws of Moslem Spain (Salonica, 1868).


S. M.

ELIEZER OF TOULOUSE: French Tosafist.

ELIEZER OF TROYES: See Caro, Eliezer.
ELIEZER OF TOUQUES (רבי אליעזר בן צדוק): French tosafist; lived at Touques in the second half of the thirteenth century. He abridged the tosafot of Sundon of Sens, Samuel of Evreux, and many others, and added thereto marginal notes of his own, entitled "Gilyon Tosafot," or "Tosafot Gilyon." This abridgment, together with the notes, after undergoing many alterations and receiving several additions from later authorities, was called "Tosafot Tuk." It forms the foundation of the Tosafot now printed with the Talmud (see Millet ben Mondecai, "Ab. Zarah," § 1255; Judicial ben Eliezer, "Minhat Yehudah," 58a; R. Nissim to Alfasi, Git. viii.; and Barello Anchenesz, "Seintul," pp. 47-49). Gershon Soskin, who printed Eliezer's Tosafot for the first time, says, in the preface to Kimhi's "Mikhil" edited by him (Constantinople, 1358-34), that he collected them in various places in France, especially in Chambéry, Savoy. Eliezer was also the author of a commentary on the Pentateuch, mentioned in a list of works appended to the manuscript of Ibn Jamm's "Sheva ha-Ritshum," now in the Bibliothèque Nationale, Paris (No. 1216).

ELIEZER BEN ZEEB WOLF: Russian rabbi; lived in the middle of the eighteenth century. He was the author of two works: (1) "Imre Shefer," containing sermons, Porczyk, 1786; and (2) "Dammecek Eliezer," containing novellae on Talmud and Tosafot, ethical sermons, a commentary on Ps. cxx., etc.; xxxiv., and various other explanations and homilies, ib. 1790.

ELIHU: Name of several Biblical personages. It has two forms—אֵלִיעָד and אִילֵיעָד—and its meaning is "He is my God," i.e., "He remains my God and does not change," not as G. Hoffmann ("Hiob," 1891, p. 25) renders it: "He is my God," i.e., "My God is the only true God." The most famous bearer of this name is found in the Book of Job (xxxii. 2-6; xxxiv. 1, xxxvi. 1, xxxvi. 11), where he is described as the son of Baruch (ברוך), and a descendant of Buz (בּוּז). Since the latter, according to Gen. xxi. 31, was a son of Abram's brother Nachor and a brother of Juw (יוּד), the ancestor of Job, it follows that Elihu, the Hurite, was a distant relative of Job. The Assyrian equivalent of the land of Buz is "Bazu," designating a region probably east of Damascus (Friedrich Delitzsch, "Assyrische Lesestücke," 4th ed., 1901, p. 192). Elihu is therefore described as
a non-Israelite living during the patriarchal period, like Job and other personages of the book named after him. Elihu is the speaker in ch. xxxii.-xxxvii., and his argument is as follows: God is the educator of mankind, who punishes only until the sinner has atoned for his sin and recognizes his wrong-doing. Then God has attained His object, to "bring back his soul from the pit, to be enlightened with the light of the living" (xxxiii. 17-30). Elihu, therefore, holds a middle ground, maintaining that God neither "takes away judgment," nor sends suffering merely as a punishment, but acts as the educator and teacher of mankind (xxxiv. 5; xxxv. 1, 14; xxxvi. 10, 22). As regards the relation of Elihu's speeches to the Book of Job, see Jon, Book of.

Among the Israelites the following bore the name of Elihu: (1) Samuel's great-grandfather (I Sam. i.1); (2) a brother of David (I Chron. xxvii. 18); (3) a chief of the tribe of Manasseh, who joined David when the latter fled to Eliab (I Chron. xii. 20); (4) one of the Korhites (I Chron. xxvi. 7).

Elijah (אֱלִيָּהוּ).—Biblical Data: The name means "Yhwh is (my) God," and is a confession that its bearer defended Yhwh against the worshipers of Baal and of other gods. It has therefore been assumed that the prophet took this name himself (Theotom, in "Kurze Geschichte Exegese Exegese des Handbuch zu I Könige," xvii. 1). Elijah was a prophet in Israel in the first half of the ninth pre-Christian century, under King Ahab. In I Kings xvii. 1 and xxii. 14, etc., Elijah is called "the Tishbite" (טִשְׁבִּי), probably because he came from a place (or a family) by the name of "Tishbite." A place of that name lay within the boundaries of Naphtali (comp. Tobit i. 2). But the Hebrew words תישב must refer to a place in Gilead (see, however, Targum, Masoretes and David Kimhi ad loc.).

Elijah, therefore, came from the land east of the Jordan, to wage war, in the name of the God of his fathers, against the worship of Baal. He was marked as an adherent of the old customs by his simple dress, consisting of a mantle of skins girt about the loins with a leather belt (II Kings i. 8). He began his activities with the announcement that the drought then afflicting the land should not cease until he gave the word (comp. Josephus, "Ant." viii. 15, §2).

This announcement, addressed to Ahab and his wife, marked the beginning of a life of wandering and privation for the prophet. He fled from hiding-place to hiding-place, the first being by the brook Cherith. Since Robinson's explorations in Palestine (ii. 333 et sqq.) this brook has been identified with the Wadi el-Kelt, which discharges into the Jordan near Jericho.

Ahab and Jezebel, the queen, are responsible for the persecution of Yhwh's prophets. But the correspondence between the two names is really less close than appears, for it must be remembered that "Kelt" is pronounced with the emphatic "k." Moreover, since the expressions יָשָׁר יָשָׁר יָשָׁר לְקֵרָה refer to the land east of the Jordan, the brook Cherith must have been there, even if there is no modern river-name with which to identify it. After the brook Cherith had dried up, the prophet was forced to seek refuge beyond the boundaries of Israel, and found it in the Phoenician Zarephath, about four hours' journey south of Sidon, where a widow sustained him. She was rewarded by the prophet's miraculous benefits (I Kings viii. 9-24).

The greatest achievement of Elijah's life was his victory over the priests of Baal at Mt. Carmel. Having heard that the other prophets of Yhwh were also persecuted, he requested King Ahab to gather the people of Israel, the 400 priests of Baal, and the 400 prophets of Asherah on Mt. Carmel. Then he asked Israel the famous question: "How long do ye halt on both knees?" (A. V., "How long halt ye between two opinions?"). Meaning, "How long will ye be undecided as to whether ye shall follow Yhwh or Baal?" The people remaining silent, he invited the priests of Baal to a contest, proposing that he and they should each build an altar and lay a burnt offering thereon, and that the God who should send down fire from heaven to consume the offering should be accepted as the true God. After various unsuccessful attempts to get a favorable answer had been made by the prophets of Baal, while they were ridiculed with subtle irony by Elijah, Yhwh sent fire from heaven to consume his offering. Yhwh was recognized by Israel, and the priests of Baal were slain near the brook Kishon (I Kings xix. 40).

But this victory brought no rest to Elijah. He had to leave Israel in order to escape the vengeance of Jezebel (ib. xix. 3 et sqq.), and fled to the place where Israel's Law had been promulgated by Moses. As he lay under a juniper-tree, exhausted by his journey, he was miraculously provided with food; and on reaching Mount Horeb, the mountain of God, he heard the voice of the Lord exhorting him to patience. This is the sense of the famous passage (ib. xix. 11-13). God manifested Himself neither in the great wind that rent the mountains,
nor in the earthquake, nor in the fire, but in the "still small voice." The three following measures were suggested: the appointing of a foreign enemy of Israel; the anointing of an Israelitic rival king to Ahab's dynasty; and the anointing of Elisha to continue the spiritual work of the prophet. This, the chief work of the prophet, Elijah himself carried on to the end of his life. After the election of Elisha (II Kings xiv. 19-21), he prophesied both punishments and promises (xxi. 17-22; II Kings i. 8 et seq.), and left the field of his activity as suddenly as he had appeared (II Kings ii. 11).

Elijah is also mentioned in later Biblical and apocryphal passages as follows: II Chron. xxv. 19 et seq.; Mal. iii. 24; Ecles. (Sirach) xviii. 1; I Macc. ii. 58; Isaiah's Martyrology, ii. 14 (in Kautzsch, "Die Apokryphen und Pseudepigraphen des Alten Testaments," 1896, ii. 123).

In Rabbinical Literature: Elijah, "let him be remembered for good," or "he who is remembered for good" (Yer. Zeb. iii., end); or, as he is commonly called among the Jews, "the prophet Elijah" (Eliyahu ha-nabi'), has been glorified in Jewish legend more than any other Biblical personage. The Haggadah which makes this prophet the hero of its description has not been content, as in the case of others, to describe merely his earthly life and to elaborate it in its own way, but has created a new history of him, which, beginning with his death or "transfiguration," ends only with the close of the history of the human race. From the day of the prophet Malachi, who says of Elijah that God will send him before "the great and dreadful day" (Mal. iii. 23 [A. V. iv. 5]), down to the later marvelous stories of the Hasidic rabbis, reverence and love, expectation and hope, were always connected in the Jewish consciousness with the person of Elijah.

As in the case of most figures of Jewish legend, so in the case of Elijah the Biblical account became the basis of later legend. Elijah the precursor of the Messiah, Elijah zealous in the cause of God, Elijah the helper in distress—these are the three leading notes struck by the Haggadah, endeavoring to complete the Biblical picture with the Elijah legends. Since, according to the Bible, Elijah lived a mysterious life, the Haggadah naturally did not fail to supply the Biblical gaps in its own way. In the first place, it was its aim to describe more precisely Elijah's origin, since the Biblical (I Kings xvii. 1) "Elijah, who was of the inhabitants of Gilead," was too vague.

Three different theories regarding Elijah's origin are presented in the Haggadah: (1) he belonged to the tribe of Gad (Gen. R. i.xxi.); (2) he was a Benjamite from Jerusalem, identical with the Elijah mentioned in I Chron. viii. 57; (3) he was a priest. That Elijah was a priest is a statement which is made by many Church fathers also (Aphraates, "Homilies," ed. Wright, p. 314; Ephraemi, "Heresies," iv. 3, passim), and which was afterward generally accepted, the prophet being further identified with Philehas (Piper R. El. xvii.; Targ. Yer. on Num. xxv. 12; Orig. ed. Migne, xiv. 229). Mention must also be made of a statement which, though found only in the later cabalistic literature (Yalkut Reubeni, Bereshit, 8a, ed. Amsterdam), seems nevertheless to be very old (see Ephraemi, "Heresies," i.e.), and according to which Elijah was an angel in human form, so that he had neither parents nor offspring. See MELCHIZEDEK.

If the deeds which the Scripture records of Phinehas have been disregarded, Elijah is first met with in the time of Ahab, and on the following occasion: God told the prophet to visit a child of Hiel, and had suffered the loss of his sons because of his impiety. Elijah was unwilling to go, because profane words always angered and excited him. Only after God had promised to fulfill whatever words the prophet might utter did Elijah go to Hiel. Here the prophet met Ahab and warned him that God fulfills the maledictions of the godly, and that Hiel had been deprived of his sons because Joshua had sanctified the rebuilding of Jericho. The king deviously asked: Is Joshua greater than his teacher Moses? For Moses threatened all idolaters with hunger and distress, and yet he—Ahab—was faring very well. At this Elijah said (I Kings xvii. 1): "As the Lord God of Israel liveth, etc.; thereupon God had to fulfill His promise, and a famine came in consequence of the want of rain (Sanh. 113a; Yer. Sanh. x.). God sent ravens to supply the wants of the prophet during the famine. Some think "vrehim" (ravens) refers to the inhabitants of Orc (Gen. R. xxxviii. 3; Hul. 5a; so also the Jewish teacher of Jerome in his commentary on Isa. xxv. 7). The ravens brought meat to Elijah from the kitchen of the prince Jehoshaphat (Tan., ed. Buber, iv. 165; Aphraem, p. 314; differ in Sanh. 113a). God, however, is merciful even toward the impious, sighted to induce Elijah to absolve him from His promise, so that He might send rain. He accordingly caused the brook from which the prophet drew water to dry up, but this was of no avail. God finally caused the death of the son of the widow in whose house the prophet lived, hoping thereby to overcome the latter's relentless severity. When Elijah implored God to revive the boy (compare JONAH IN RABBINICAL LITERATURE), God answered that this could only be accomplished by means of "the heavenly dew," and that before He could send the dew it would be necessary for the prophet to absolve him from His promise (Yer. Ber. iv. 96; differ in Sanh. 113a). Elijah now saw that it would be necessary to yield, and took the opportunity to prove before Ahab, by a second miracle, the almighty power of God. He arranged with the king to offer sacrifices to God and Baal at one and the same time, and to see which would turn out to be the true God.

In the times in his righteous indignation did Elijah of Ahab, go to Hiel. Here the prophet met Ahab and warned him that God fulfills the maledictions of the godly, and that Hiel had been deprived of his sons because Joshua had sanctified the rebuilding of Jericho. The king deviously asked: Is Joshua greater than his teacher Moses? For Moses threatened all idolaters with hunger and distress, and yet he—Ahab—was faring very well. At this Elijah said (I Kings xvii. 1): "As the Lord God of Israel liveth, etc.; thereupon God had to fulfill His promise, and a famine came in consequence of the want of rain (Sanh. 113a; Yer. Sanh. x.). God sent ravens to supply the wants of the prophet during the famine. Some think "vrehim" (ravens) refers to the inhabitants of Orc (Gen. R. xxxviii. 3; Hul. 5a; so also the Jewish teacher of Jerome in his commentary on Isa. xxv. 7). The ravens brought meat to Elijah from the kitchen of the prince Jehoshaphat (Tan., ed. Buber, iv. 165; Aphraem, p. 314; differ in Sanh. 113a). God, however, is merciful even toward the impious, sighted to induce Elijah to absolve him from His promise, so that He might send rain. He accordingly caused the brook from which the prophet drew water to dry up, but this was of no avail. God finally caused the death of the son of the widow in whose house the prophet lived, hoping thereby to overcome the latter's relentless severity. When Elijah implored God to revive the boy (compare JONAH IN RABBINICAL LITERATURE), God answered that this could only be accomplished by means of "the heavenly dew," and that before He could send the dew it would be necessary for the prophet to absolve him from His promise (Yer. Ber. iv. 96; differ in Sanh. 113a). Elijah now saw that it would be necessary to yield, and took the opportunity to prove before Ahab, by a second miracle, the almighty power of God. He arranged with the king to offer sacrifices to God and Baal at one and the same time, and to see which would turn out to be the true God.

The bulls, which were selected for sacrifice by lot, were twins which had grown up together. But while Elijah brought his bull quickly to the place of sacrifice, the 400 priests of Baal labored in vain to induce the other to move a step. The animal even began to speak, complaining that while it was his twin brother's glorious privilege to be offered upon the altar of God, he was to be offered to Baal. Only after the prophet had convinced him that his sacrifice would also be for the glorification of God...
Elijah

Elijah was the precursor of the Messiah, and petitioned God to grant his request that he might be believed in future (Midr. Shir ha-Shirim, ed. Grünwald, 23a; Aggadat Bereshith, xxi.). In spite of Elijah's many miracles the great mass of the Jewish people remained as godless as before; they even abolished the sign of the covenant, and the prophet had to appear as Israel's accuser before God (Pirke R. El. xxix.). In the same cave where God once appeared to Moses and revealed Himself as gracious and merciful, Elijah was summoned to appear before God. By this summons he perceived that he should have appealed to God's mercy instead of becoming Israel's accuser. The prophet, however, remained relentless in his zeal and severity, so that God commanded him to appoint his successor (Tanna deh Elyahu Zuta viii.).

The vision in which God revealed Himself to Elijah gave him at the same time a picture of the destinies of man, who has to pass through "four worlds." This world was shown to the prophet in the form of the four winds, since it disappears as the wind; its proper light and not regard it as sorcery (Ber. 49a). In his prayer he spoke of his mission as the precursor of the Messiah, and petitioned God to grant his request that he might be believed in future (Midr. Shir ha-Shirim, ed. Grünwald, 23a; Aggadat Bereshith, xxi.).

Elijah's miracles are so numerous that the Haggadah calls him "the bird of heaven" (Ps. viii. 9, Hebr.), because like a bird he flies through the world and appears in various ways. He oftenelected to appear in the guise of an Arab (Isa. 18:8), or, more exactly, of the struggle between Elijah and the Angel of Death, who asserted his rights to all children of men, and who endeavored to prevent Elijah from entering heaven (Zohar Ruth, beginning, ed. Warsaw, 1885, 76a). The taking of Elijah into heaven or supramundane regions did not mean his sevcrence from this world; on the contrary, his real activity then began. From Biblical times there is his letter to Jehoram, written seven years after his translation (Seder Olam R. xvi.; compare, however, Josephus, "Ant." x. 6, § 2), and his interference in favor of the Jews after Haman had planned their extinction (see HAMAN; MORDECAI). But it is mainly in post-Biblical times that Elijah's interest in earthly events was most frequently manifested, and to such an extent that the Haggadah calls him "the bird of heaven" (Ps. viii. 9, Hebr.), because like a bird he flies through the world and appears in various ways. He often appeared in the guise of an Arab (Isa. 18:8), or, more exactly, in such a way that the pious frequently know who is before them. Thus he once appeared to a Roman officer in a dream and admonished him not to be lavish of his inherited riches (Gen. R. xxxviii.). Once a man came into a strange city shortly before the beginning of the Sabbath, and not knowing to whom to entrust his money (which he was not allowed to carry on the Sabbath), he went to the synagogue, where he saw some one with phylacteries on his forehead, praying. To this man he gave all that he had, but when he asked for its return at the end of the Sabbath, he was answered, "No, I have no money." The pious man hurried to the Temple to pray for Elijah, and afterwards returned to the synagogue, where the swindler, who had received his money back, but also unmasked the hypocrite (Pesik. R. xii.; Jer. Ber. ii.), was present, and told him how to obtain his money from the wife of the swindler. When he awoke he followed the advice of Elijah, and not only received his money back, but also unmasked the hypocrite (Pesik. R. xii.; Jer. Ber. ii.).

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expressed their wish when their children found a
great treasure. The pious couple made good use
of their riches, and spent much money

Elijah in for benevolent purposes. After six
the Guese of years the Arab returned and told them an Arab.
that the end of their prosperity had
come. The woman, however, said to
him: “If you can find people who will use with more
conscientiousness what you give unto them, then
take it from us and give it to them.” God, who knew
what use this pious couple had made of their
wealth, left it in their hands as long as they lived

To the pious, Elijah is in many cases a guardian
angel, for whom no place is too remote, and who
leaves nothing undone to help them in their distress
or to save them from misery. Thus, Nahum of Gin-
zo was once sent on a political mission to Rome and
given certain gifts to carry to the emperor; on the
way he was robbed of these, but Elijah replaced
them, and procured for Nahum riches and honor
(Sanh. 10b). He saved the tanin Meir from the
pursuing balliffs. During the religious persecu-
tions under Hadrian he saved another tanin, Eleazar
ben Prata, from the Roman government, which
wished to sentence him to death, by removing those
who were to testify against him and by bringing
him to a place 400 miles distant (“Ab. Zarah 17b).

He acted as witness for the amora Shila, when he
was accused of exercising jurisdiction according to
Jewish law (Ber. 25a), and appeared as comforter to
Abiba when the latter was in distress (Ned. 30a).
As physician he helped Sinib b. Auli (Shab. 109b), and
R. Judah I., whose awful and incessant pains he
stopped by laying his hand upon him. This healing
had at the same time the effect of reconciling Rabbi
with Hiyyah, for Elijah appeared to Rabbi in the
form of Hiyyah, and caused him thereby to hold Hi-
yah in great respect (Yer. Kil. iv. 22b). Elijah was
a daily guest in the academy of Rabbi, and on one
occasion he even disclosed a great celestial mystery,
for which he was severely punished in heaven (B.
M. 83b). Elijah, however, is not only the helper
in distress and the peacemaker, but he acted also as
teacher of Eleazar ben Simon, whom he taught for
thirteen years (Pesik., ed. Buber, x. 92b; see Ashi-
am and Joseph E. Legend).

The following is an Elijah story which was very
widely circulated, and which was even given a place
in the liturgy: To a pious but very poor man Eli-
jah once appeared and offered himself as servant.
The man, at first refusing, finally took him. He
did not keep him long, however, for the king
needed a skilful builder for a palace which he was
about to build; Elijah offered his services, and the
pious man received a high price for his servant.
Elijah did not disappoint his new master, but prayed
to God, whereupon suddenly the palace of the
king stood there in readiness. Elijah disappeared
(Rabh. Hinnin, “Hilcher Yafeh mehr-Yeshuah,”
near end). This story has been beautifully worked
over in the piyyut “Ish Hasid,” which is sung, ac-
cording to the German-Polish Hival, on Sabbath
evening.

In olden times there were a number of select ones
with whom Elijah had intercourse as with his
equals, they being at the time aware of his identity.
In Talmudic-Midrashic literature are the following
stories: Eleazar ben Hiyya was brought by Eli-
jah to Jerusalem to receive instruction
Elijah the there from Johanan ben Zakai (Pirg.
Friend of R. El. 1). In the great controversy
the Pious, between this teacher and his col-
leagues. Elijah communicated to
Rabbi Nathan what the opinion concerning this con-
troversy was in heaven (B. M. 59b). The same
Nathan was also instructed by him with reference to
the right measure in eating and drinking (Gi. 79a).
A special pet of Elijah seems to have been Neborai,
who was instructed with reference to Biblical
passages, and explained to him also some of the
phenomena of nature (Yer. Ber. ix. 13b; Ruth R. iv.).
Another teacher, called “Jose” (probably not Joseb.
Hulfa), was so familiar with Elijah that he was not
afraid to declare openly that Elijah had a rough
temper (Sanh. 113a). The words of Elijah to Judah,
the brother of Sulla the Pious, read: “Be not angry,
and you will not sin; drink not, and you will not
sin” (Ket. 29b). Besides this friendly advice the
pious Judah received important instructions from
Elijah (Yoma 120; Sanh. 97b). Rabbi ben Shila
(Hag. 130), Rabbi ben Abbahu (Hag. 130; B.
M. 114b), Abanibi (Git. 6b), Nahman (Ed. 41a), Bar He
He (Hag. 96), are also mentioned as among the pious
who personally communicated with Elijah. Besides
these, some others whose names are not given are
mentioned as having been in friendly relations with
Elijah (B. B. 75; Yer. Ter. 1, 401; see also Ket. 81a).

What kind of people Elijah selected may be seen
from the following: Of two pious brothers, one al-
lowed his servants to partake only of the first course
at meals, whereas the other allowed them to partake
of every course. Elijah did not visit the first,
whereas he frequently visited the latter. In like
manner he treated two brothers, one of whom served
himself first, and then his guests, whereas the other
cared for his guests first (Ket. i.e.). The demands
of Elijah upon his friends were very strict, and the
least mistake alienated him. One of his friends
built a vestibule, whereby the poor were at a disad-
vantage in that their petitioning voices could be
heard in the house only with great difficulty; as a
result Elijah never came to him again (B. B. 76).

Very characteristic of Elijah is his relation to the
Babylonian amora Anan. A man brought Anan some
small fish as a present, which he would not ac-
cept, because the man wished to submit to him a law
problem for decision. The petitioner, however, sooner
than have the rabbi refuse his gift, decided to take
his case elsewhere, and requested Anan to direct him
to another rabbi; this Anan did. The rabbi before
whom the case was tried showed himself very
friendly toward the man because he had been recom-
manded to him by Anan, and decided in his favor.
Elijah, till then Anan’s teacher and friend, deserted
him from that moment, because, through his care-
lessness, judgment had been biased (Ket. 105b). The
Midrash Taanah doce Elyahu, in which Elijah often
speaks of himself in the first person, recounting his
experiences and teaching many lessons, is likewise
associated with Anan, who is said to have compiled
the work from Elijah’s own discourses.
None of the pious could boast of such a close relation to Elijah as did Joshua b. Levi, to fulfill whose wishes Elijah was always ready, although he sometimes showed himself very severe toward him (Yer. Ter. vii. 4b; Yer. Sheb. i. 31a; Mek. 11a). Elijah once brought about an interview between Joshua and the Messiah (Sanh. 96a), and he also showed Joshua the precious stones which, according to the words of the prophet (Isa. lv. 11, 12), shall replace the sun in giving light to Jerusalem (Pesik. xxviii. 186a). But more precious than these sacred revelations were the lessons which Joshua received from Elijah, especially the doctrine of the theodicy, which Elijah tried to explain to his friends by means of illustrative stories. Joshua once asked Elijah to let him along on his journeys through the world. To this the prophet yielded on condition that Joshua should never question him concerning the causes of his actions, strange as they might appear; should this condition be violated, the prophet would be obliged to part from him. Both set out upon their journey. The first halt was at the house of a poor man who owned only a cow, but who, with his wife, received the strangers most kindly, and entertained them to the best of his ability. Before they continued their journey next morning, the rabbi heard Elijah pray that God might destroy the poor man's cow, and before they had left the hospitable house the cow was dead. Joshua could not contain himself, but in great excitement said to Elijah: "Is this the reward which the poor man received for his hospitality toward us?" The prophet reminded him of the condition upon which they had undertaken the journey, and silently they continued on their way. Toward evening they came to the house of a rich man who did not even look at them, so that they had to pass the night without food and drink. In the morning when they left their hospitable house, Joshua heard Elijah pray that God would build up a wall which had fallen in one of the rich man's houses. At once the wall stood erect. This increased the agitation of the rabbi still more; but remembering the condition which had been imposed upon him, he kept silent. On the next evening they came to a synagogue adorned with silver and gold, none of whose rich members showed any concern for the poor travelers, but dismissed them with bread and water. Upon leaving the place Joshua heard Elijah pray that God would make them all leaders ("heads"). Joshua was about to break his promise, but forced himself to go on in silence again. In the next city they met very generous people who vied with one another in performing acts of kindness toward the strangers. Great, then, was the surprise of Joshua when, upon leaving the place, he heard the prophet pray that God might give them only one head. Joshua could not refrain any longer, and asked Elijah to explain to him his strange actions, although he knew that by asking he would forfeit the prophet's companionship. Elijah answered: "The poor but generous man lost his cow because of my prayer, for I knew that his wife was about to die, and I asked God to take the life of the cow instead of that of the wife. My prayer for the heartless rich man was because under the fallen wall was a great treasure which would have come into the hands of this unworthy man had he undertaken to rebuild it. It was also no blessing which I pronounced upon him. Joshua, the unfriendly synagogue, for a 'place which has many heads will not be of long duration'; on the other hand, I wished for the others, the good people, 'one head,' that union and peace may always be among them." This is a widely circulated legend, first found in Nissim ben Jacob's "Hibbur Yafeh," 1936, pp. 9-13, and reprinted in Jellinek's "Bet ha-Mitwah," v. 139-140 (v. 141-142 gives another version). For Jouso-German and other renderings of this legend see Zunz, "G. V." 55 ed., p. 138. The antiquity of the legend may be seen from the fact that Mohammed mentions it in the Koran, sura xviii. 59-82; compare also "R. E. F." viii. 69-73.

Besides Joshua ben Levi, Elijah showed another rabbi, Eureka by name, that things must not be judged from outward appearances. Once they were in a lively street of a great city, when the rabbi asked Elijah whether there were any in the multitude who would have a place in the world to come. The prophet could give an affirmative answer in regard to three men only: a jester and two jesters—the first, because he saw to it that chastity and morality prevailed among the inmates of the prison; the latter, because they tried by their jests to banish all anxious thoughts from the people (Tacit. 22a).

The Tannaim and Amoraim are not the only ones who could boast of the special favor of Elijah. The mystics and cabalists of all times frequently appealed to Elijah as their patron. Among them was the gaon Joseph, of whom it was said that Elijah was a daily visitor at his academy (First Epistle of Sherira, ed. Neubauer, p. 32). The introduction of the Cabala to Provence is traced directly to Elijah, who revealed the secret doctrine to Jacob ha-Norer. Similarly Abraham b. Isaac and Abraham ben David of Posquieres are mentioned as privileged ones, to whom Elijah appeared (see Jellinek, "Auswahl Kabbalistischer Mystik," pp. 4, 5). The pseudonymous author of the "Kabbalistic Codex" asserted that he had received his teachings directly from Elijah. In the Zohar, Simon ben Yochai and his son Eleazar are mentioned as among those who enjoyed the special friendship of Elijah. This work, as well as the Tikkun Zohar and the Zohar Hadsash, contains much
Elijah

that is ascribed to Elijah (compare Friedmann, "Se-
der Elyahu Rabbah ve-Seder Elyahu Zuta," pp. 38-
41). When, toward the middle of the fourteenth
century, the Cabala received new prominence in Pal-
estine, Elijah again took a leading part. Joseph de
la Regna asks Elijah's advice in his combat with
Satan. The father of the new cabalistic school, Isaac
Luria, was visited by Elijah before his son was born.
In like manner, the father of Israel Ba'al Shem-Tob
received the good news from Elijah that a son would
be born unto him, "who would be a light in Israel"
("Ma'asriyot Peliot," pp. 24, 25, Cracow, 1896, which
contains an interesting narrative of Elijah's meeting
with the father of Ba'al Shem-Tob).

The climax of Elijah's activity is his appearance
shortly before the Messianic time. "He is appointed
to lead aright the coming ages, to restore the tribes
of Jacob," says Ben Sira of him (Ecclus. [Sirach]
xlviii. 10, 11). In the second half of the first Chris-
tian century it was expected that Elijah would ap-
ppear shortly before the coming of the Messiah, to
restore to families the purity which in the course of
time had become doubtful (Edery, viii. 1; this is the
opinion of Johanan b. Zakkai). A century later the
interpreter of the Law he will retain forever, and
in the world to come his relation to Moses will be
the same as Aaron's once was (Zohar, Zaw, iii. 27,
bottom). But the notion which prevailed at the time
of the origin of Christianity, that Elijah's mission
as forerunner of the Messiah consisted mainly in
changing the mind of the people and leading them
to repentance, is not unknown to rabbinical litera-
ture (Pirke R. El. xlvii., xlviii.). His real Messianic
activity—in some passages he is even called "go'd"
("redeemer"; compare Friedmann, i.e. pp. 23, 28)
—will commence three days before the coming of
The Messiah. On the first day he will lament over the devastation of Palestine, but will close with the words: "Peace will now come over the earth"; on the second and third days he will speak words of comfort (Pesik. R. xxxvi. 161; Elijah as the "good messenger of salvation" is a frequent figure in the apocalyptic midrashim). When the angelic Michael blows the trumpet, Elijah will appear with the Messiah, whom he will present to the Jews ("Dok ha-Mashiah," in Jellinck, " B. H." ii. 60, 135; see Eschatology). They will ask of Elijah, as an attestation of his mission, that he raise the dead before their eyes and revive such of the dead as they personally knew (Shir ha-Shirim Zuta, ed. Buber, 38, end; compare also Syriac Apocalypse of Baruch; Benson, "The Antichrist Legend," p. 200).

But he will do more than this, in that he will perform seven miracles before the eyes of the people: (1) He will bring before them Moses and the generation of the wilderness; (2) He will cause Korah and his company to rise out of the earth; (3) He will revive the Messiah, the son of Joseph; (4) He will show them again the three mysteriously lost sacred utensils of the Temple, namely, the Ark, the vessel of manna, and the vessel of sacred oil (see Anticurran); (5) He will show the scepter which he received from God; (6) He will crush mountains; (7) He will reveal the great mystery (Jellinck, L.c. i. 22). At the bidding of the Messiah, Elijah will sound the trumpet, and at the first blast the primitive light will appear; at the second, the dead will rise; and at the third, the Divine Majesty will appear (Jellinck, l.c. v. 128). During the Messianic reign Elijah will be one of the eight princes (Micah v. 10), and even on the Last Day he will not give up his activity. He will implore God's mercy for the wicked who have fallen into hell, while their innocent children who died in infancy on account of the sins of their fathers, are in paradise. Thus he will complete his mission, in that God, moved by his prayer, will bring the sinful fathers to their children in paradise (Rec. R. iv. 1). He will bring to an end his glorious career by killing Sam- ac at the behest of God, and thus destroy all evil (Yalkut Hadash, ed. Radawl, 98a). Compare Elia- jan's Chair.


In Mohammedan Literature: Elijah is mentioned in the Koran as the prophet together with Zeth- ariah, John, and Jesus (sura vi. 80); while in sura xxxvii. 129-130 it is said: "Verily, Elijah [Ilyas] was of the prophets, when he said to his people, "Will ye call upon Baal and leave the best of creators, God, your Lord?" In verse 130 he is called "Ilyas." Peace upon Ilyasin, thus do we reward those who do well.

According to Baidawi, the people to whom Elijah was sent were the inhabitants of Baalbek in Coast Syria. When Elijah made his appearance as a prophet the king (Ibn al-Thir) says that the king's name was Ahab, but places him after Ezekiel in his book. The king made Elijah his vizier, and both worshiped God. But the king soon apostatized, and Elijah separated from him. The prophet then afflicted the country with famine, and no one save himself had bread to eat; so that if one noticed the odor of bread he said: "Elijah must have passed this way."

One day Elijah came into the house of an old woman who had a paralytic child named Elisha Ibn Uktibah. Elijah cured the child, who remained with the prophet, and, after Elijah's translation, became his successor.

The Jewish tradition that Elijah is identical with Elisha is current among the Moslems also. They have, moreover, another tradition borrowed from the Jews. Elijah, they say, will appear on the last day, and either he or one of his descendants will await, in the interior of a mountain, the second coming of the Messiah.

Certain Islamic authorities confound Elijah with Al-Khidr (= "the green" or "fresh one"), famous in Mohammedan literature on account of his having discovered the fountain of perpetual youth. Even their names have been combined in "Ilyas-Illyas" or "Khidr-Ilyas." Other authorities, among them the author of the "Ta'rîkh Muntahab," distinguish Elia- jah from Al-Khidr, whom they identify with Elisha. They believe that, while the latter is the guardian of the sea, Elijah is the guardian of the desert (the idea originating, doubtless, in the fact that Elijah hid himself in the desert; 1 Kings xix. 4). Elijah's translation is thus described by the Mos- lems: God had told Elijah in a vision to go out of the town and to mount anything which he might see before him. He departed with his disciple Elisha, and, seeing a horse, mounted it. God covered him with a coat, enveloped him in fire, took away from him the desire of eating and drinking, and joined him to His angels. According to Ibn al-Thir, God made Elijah of a twofold nature: man and angel, earthly and heavenly.

Bibliography: Ibn al-Thir, Al-Ta'rîkh al-Komil, s. 90; Ibn al-Majid, 149, 90; Tabor, "Chroniques" (French trant. of Edelsteiner), l. c. 74-75; L. Bousset, "The Antichrist Legend," p. 200.
intervention was invoked for the work of the new week; hence the many mystic formulas in the cabalistic liturgy for the close of the Sabbath.

He was often identified with other heroes of Jewish legend to whom immortality was attributed, such as Melchizedek, who had no father or mother, and Enoch-Metatron, who is said to have been a shoemaker by profession (Yalk. Reuben, Berealis, 27a and 9d), and this seems to explain the original story of the Wandering Jew.


Critical View: The stories of Elijah are not all derived from the same author. This is evident, first, from the fact that the longer form of the name (יהוחנן) is used (about sixty times) everywhere except in II Kings x. 8-12 and (in reference to other persons of the name) in I Chron. viii. 27; Ezra x. 21, 26. Then, too, there is a significant disagreement between I Kings xix. 13 et seq., where Elijah is commissioned to anoint Kings Hazael and Jehu, and II Kings xii. 7 et seq., lx. 1 et seq., where it is said that these two kings were appointed by Elisha. Neither of these stories, however, bears marks of exile or post-exilic origin, for the compound prepositions לַהַי (LXX xxi. 29) or לַהַי (LXX xvi. 36) are not a proof of such origin, although the latter preposition is often used by preference in the post-exilic period. It is also obvious that the mention of the sacrifice (I Kings xviii. 36) does not stamp the story as post-exilic (contrary to G. Rorsch, "Der Prophet Elia," in "Theologische Studien und Kritiken," 1882, pp. 357 et seq.; comp. E. König, "Einleitung ins Alte Testament," p. 264).

Many scholars, nevertheless, consider the stories legendary; and, although something extraordinary must have happened at Mt. Carmel, it cannot be denied that the miraculous incidents of the prophet's career may have been magnified as they passed on from generation to generation. The account of the destruction of the two captains and their soldiers may be taken as an example of this; and, indeed, the fact that the shorter form of the prophet's name is used proves the account to be undoubtedly of later origin.

Some modern scholars regard the stories as mythological—Hugo Winckler, for instance, in his "Geschichte Israels" (1900, II. 273).

Three other persons by the name of Elijah are mentioned in the Old Testament: a Benjamite who lived before the time of Saul (I Chron. viii. 27), and two persons of the post-exilic period (Ezra x. 21, 26).

Bibliography: The various histories of Israel, including those of Guthe (1899) and Winckler (1900); H. Graetz, "Der Prophet Elia," in "Preussische Jahrbücher," 1917, pp. 9 et seq.

E. K.

ELIJAH, APOCALYPSE OF. See Apocalypse Literature.

ELIJAH'S CHAIR: As every circumcision Elijah, "the angel of the covenant," as he is called in Malachi (iii. 1), is supposed to be seated at the right hand of the sandek, upon a chair richly carved and ornamented with embroideries ("kisse shel Eliahu"). Even in the salutation to the child to be circumcised (ךָּשֶׁת נַלְאַכַּבְּרִים) is read the invitation to Elijah (יהוה אֹהֶל אָבִּיעַבְּר). When, under the influence of Arabic, circumcision in the northern kingdom was about to be abolished, Elijah is said to have retired to a cave. There he prayed to God (I Kings xix. 10), and complained that Israel had forsaken the covenant of the Lord; whereupon God ordained that no circumcision should take place except in the presence of Elijah. Some consider this to be a commendation of Elijah for his zeal; others, again, take it to be a measure of protection for Israel, in that Elijah is in every instance to be satisfied that the covenant is not being broken. Accordingly, the Shallan Aruk, Milah, 265, 11 (comp. Kol Bo, 78), orders that a distinct seat upon the bench, or a separate chair, be reserved for Elijah. To this the circumciser (mohel) refers in the prayer preceding the circumcision, as well as in the piyyut for the Sabbath on which a circumcision occurs. When the chair of Elijah is made ready, the words "This is the chair of Elijah" (יהוה אֹהֶל אָבִּיעַבְּר) must be said in a loud voice. Before the circumcision takes place the child is placed upon the chair. The chair is left in position for three days, not, as said by some, to give Elijah, the wanderer, time for rest, but because the first three days after circumcision are a period of danger for the child.

Elijah being the guardian of the little ones, is represented as such in the amulet for the lying-in

Elijah's Chair.
Elijah refused to come because the child would one day abandon the faith of his forefathers. The prophecy was fulfilled.

Lipman of Mühlhausen, in his "Niggaßen," deals with the objection that Elijah could not possibly be present at different circumcisions at the same time. As the sunlight and the Angel of Death are omnipresent, so can Elijah be. The precept that the formula "Zeh ha-kisse' shel Eliahu zukar le-tob" or "reh ha-kisse' shel Eliahu ha-nabi' zukar le-tob" must be cried aloud (Meir ben Gabba, "Tola'at Ya'akov") is also found in the Zohar (Leḳ Leḳa; comp. Wayigash, and Terumah, 16a).

In some of the representations of the circumcision ceremony (as in Kirchner and Leusden) Elijah's chair is incorrectly placed at the left of the sandek; in others (as in Buxtorf's "Synagoga," the Amsterdam Pesah Haggadah, etc.), it is not pictured at all. See GÔDFAVER.


Elijah's Chair, as used in the Ceremony of Circumcision in Holland.

(After Leo de Mellem's "Reh.," Amsterdam, 1725.)
the only Karki who quoted a work of Sada'is—the "Kilaḥ-al-Ra'di 'alā 'Anīn," according to Pisco-
ker (6b. p. 19). That Elijah lived not later than the twelfth century is shown by the fact that the last
Karki scholar quoted by him was Japheth ben bai-
Mash'il, a contemporary of Judah 'Bashan. Piscoker
identifies Elijah ben Abraham with Elijah b.
Ya'asher, assuming that he was only the copyist, not the author, of the "Haḥikḳot."

BIBLIOGRAPHY: Piscoker, Lilitha Kolanim, pp. 10, 255;
Vogelstein and Rieger, Gesch. der Juden in Rom, ii. 6, 17;
Wolff, Res. Hebr. ii. p. 226; Zunz, S. iii. 179; Got.

ELIJAH B. ABRAHAM HA-LEVI. See Dblmedigo,
ELIJAH HA-ADENI: Rabbi and payyetan of
Cocîn, India; dates of birth and death unknown.
He was a native of Aden, and was therefore called
"Ha-Adeni," that is to say, "the man of Aden." He wrote "Azharot," a piyyut on the 618 com-
mandments, which is read by the Jews of India and
caldly by those of Cocîn on Shemini 'Azeret, or
the eighth day of Sukkot (Amsterdam, 1688).

BIBLIOGRAPHY: Wolff, Res. Hebr. ii. p. 226; Zunz, S. iii. 179;
Vogelstein and Rieger, Gesch. der Juden in
Rom, ii. 6, 17; Zunz, S. iii. 179; Berliner, Gesch. der
Jud. in Rom II, part i, p. 171. M. Sel.

ELIJAH ALAMANNUS: Spanish physician and
diplomat of the fifteenth century, and court
physician of the Duke of Bourbon (probably Louis
II. of France). His father, Benjamin V., King of Aramag, con-
fided to him a mission to Pope Martin V. He went
to Rome in charge of a letter to the pope (Sept.
9, 1420), under safe-conduct for a year. A few years
later "Magister Elijah," while at Avignon, had a
bull, issued in favor of the Spanish Jews, legalized
by the notary of the Curia.

BIBLIOGRAPHY: Vogelstein and Rieger, Gesch. der Juden
in Rom, ii. 6, 17. M. Sel.

ELIJAH B. ELIEZER. See Dblmedigo,
ELIJAH BEN EZEKIEL: Rabbi of Byel-
ora, Poland, in the eighteenth century. His father,
Ezekiel, was rabbi of Ostrovtsi, Galicia, and he was
a native of Aden, and was therefore called
"Ha-Adeni," that is to say, "the man of Aden." He wrote "Azharot," a piyyut on the 618 com-
mandments, which is read by the Jews of India and
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Vogelstein and Rieger, Gesch. der Juden in
Rom, ii. 6, 17; Zunz, S. iii. 179; Berliner, Gesch. der
Jud. in Rom II, part i, p. 171. M. Sel.

ELIJAH BEN BENJAMIN HA-LEVI:
Turkish rabbi; flourished in Constantinople in
the sixteenth century. He succeeded one of his teach-
ers, Elijah Mizrahi, as rabbi in Constantinople
(1538). Elijah made the first collection of prayers
for the Mahzor Romania (editio princeps, Contantin-
ople, 1510), to which he added many poems of his
own. He wrote: "Tanna debe Eliyahu," containing
451 responses, of which only a part have been
published, under the title "Zekan Aharon" (Con-
stantinople, 1526); "Ma'amar Kol Dai," an asmak-
ta, published in Benjamin Motal's "Tummat Yesha-
'im" (Venice, 1622); "Liwyat Hen," "Me Zalab,"
"Shevet Musar," "Takahat Megullah," still unpub-
lished; and a collection of poems. Berliner ascribes
to him a commentary which accompanies various
piyyutim in the Mahzor Romania.

BIBLIOGRAPHY: Benjamin Motal, Introduction to Zekan Ahar-
on; E. Schwartz, cat. Bodl. col. 523, 1550; Literatur-
vi. 1. 6. H. B.

ELIJAH COHEN BEN MOSES BEN NIS-
SIM: Oriental scholar of the second half of the thir-
teenth century. He translated an Arabic makamah,
similar to the "Assemblies" of Harid, into Hebrew
under the title "Megillat ha-'Ofer." A manuscript
copy is in the Bodleian Library. The beginning of
this work was published by Steinschneider in "Ha-
Karmel."

BIBLIOGRAPHY: Steinschneider, Jewish Literature, p. 399;
M. Sel.

ELIJAH B. ELIEZER. See Dblmedigo,
ELIJAH BEN EZEKIEL: Rabbi of Byel-
ora, Poland, in the eighteenth century. His father,
Ezekiel, was rabbi of Ostrovtsi, Galicia, and he was
Elijah ben Menahem and sided with him in his quarrel with R. Jacob. At the end of his life he settled at Amsterdam. He was Uliano, Galicia; lived in the eighteenth century. and passed through Italy and Turkey. Toward the treatises of the Talmud (Wandsbeck, 1728). At the Emden. Elijah, obliged to flee, took a long voyage the author of "Birkat Eliyahu," novelized on several eral works. Michael and Zunz think that Isaac in the name of "Lattes." Isaac b. Jacob Lattes, Lattes, family. He took the name of the city in which he was living, his son Jacob afterward adopting the name of "Lattes." Isaac b. Jacob Lattes, the author of "Sha'are Ziyon," speaks of these two ancestors of his, and sacriﬁces to one of them, in a somewhat obscure reference, the authorship of several works. Michael and Zunz think that Isaac intended to designate Elijah as the author, while Gross says that he meant Jacob.


Elijah ben Isaac of Carcassonne: Petchel Talmudist; ﬂourished in the ﬁrst half of the thirteenth century; progenitor of the De Lauts, or Lattes, family. He took the name of the city in which he was living, his son Jacob afterward adopting the name of "Lattes." Isaac b. Jacob Lattes, the author of "Sha'are Ziyon," speaks of these two ancestors of his, and sacriﬁces to one of them, in a somewhat obscure reference, the authorship of several works. Michael and Zunz think that Isaac intended to designate Elijah as the author, while Gross says that he meant Jacob.

Elijah Ben Jacob: Rabbi and cabalist of Ulanow, Galicia; lived in the eighteenth century. He was a contemporary of Jonathan Eybeschütz, and sided with him in his quarrel with R. Jacob Emden. Elijah, obliged to see, took a long voyage and passed through Italy and Turkey. Toward the end of his life he settled at Amsterdam. He was the author of "Birkat Eliyahu," novelized on several treatises of the Talmud (Wandsbeek, 1728). At the end of this book there are some passages in defense of the customs of the Ashkenazic Jews. It was prefaced and published by Moses Hagns.


Elijah of Ferrara: Italian Talmudist and traveler of the earlier part of the ﬁfteenth century. He was engaged in 1437 as lecturer and teacher in Jerusalem, where he arrived after a stormy voyage, during which he lost his son and grandson. He wrote several letters to his wife and children, whom he had left behind in Peruzzo, only one of these epistles, dated 1438, has been preserved. This "Iggeret," written in rhymed prose, has been published in the collection "Dibbu Hakanim," Mazz, 1833, and translated by Carmoly ("Himératim," pp. 331–367) under the title "Ababat Ziyon." In this he gives a description of Jerusalem, recounts the legends current about the "children of Israel," the Ten Tribes, and the river Sambation, and states his intention to visit other parts of Palestine and to send a description of what he sees there. A fragment of another letter has survived, published by Isaac Arbiol in his "Kol Mebamer" (Constantinople, 1577). From remarks contained in the latter in reference to medical practice in Jerusalem it may be inferred that Elijah was also a physician.


Elijah Ben Judah Loë of Wischnitz: Polish rabbi and author; died in 1715. At an early age he left Poland and went to Fulda, Germany, where he became rabbi. He wrote: a commentary on Shekalim (Yer.), with quotations of parallel passages, Frankfort-on-the-Main, 1719, a commentary on Berakot (Yer.) and part of Zera'im, with notes, published with the second edition of Shekalim, Amsterdam, 1719; a commentary on Baba Kamma and Baba Mezi'a (Yer.), Offenbach, 1729. This last work, with a commentary on Baba Batra (Yer.), was republished at Frankfort-on-the-Main in 1742.

Bibliography: Michael, Or ha-Hayyim, p. 151; Zunz, Cat. Lehrer, Books Het, Mss. p. 287; Levenstein, Per Der Erenser, p. 16. L. G. A. PE.

Elijah Ben Kalonymus: Talmudical scholar; lived at Lublin in the seventeenth century. He was the author of a commentary on the Pentateuch, entitled "Addorat Elyahu," published at Frankfort-on-the-Main, 1648.

Bibliography: Steinschneider, Cat. Bodl. col. 931; Michael, Or ha-Hayyim, p. 151; Zunz, Cat. Lehrer, Books Het, Mss. p. 287. L. G. A. PE.

Elijah Magistratus. See Genazzano, Elijah Hayyim.

Elijah ben Menahem ha-Sakken: French literatius poet; ﬂourished at Le Mans in the eleventh century. According to Solomon Luria (Responsa, No. 209), he was the son-in-law of Sherira Gaon. First doubts that Elijah was of Le Mans, a
ELIJAH B. MOSES GERSHON: Eighteenth-century Polish physician, mathematician, and Talmudist; lived at Pinczow, government of Kielce, Poland. He wrote: "Moladot Malakhabet," in two parts: the first called "Ir Heshbon," on arithmetic and algebra; the second, "Berure Midrash," on geometry (Zolkiev, 1786; Frankfort-on-the-Oder, part 1, and Berlin, part 2, 1786; Ostrog, 1806). "Ma'tichah Eliyahu," novels on Dasha Motzi and Rabbah, decisions, and responsa (Zolkiev, 1788); "Hagrat Eliyahu," ten homilies on Talmudic subjects (Prague, 1786); "Nishmat ha-Berit," a compendium of Joseph Albo's "Ikkarim," in the form of dialogues. He edited "She'elot u-Teshubot Geone ha-Bat-El," with which he discussed the recitation of the "Kerovah" between the first three of the eight benedictions ("Shabbath La-Hodesh," No. 11). He wrote: (1) "Azharot," a poem on the 613 commandments, containing 176 four-line strophes. This poem may be divided into several smaller portions, giving together with the acrostic "Eliyahu Hazak," in one instance an acrostic of 24 stanzas, in another one of 27 stanzas. These "azharot" were known to the Talmudists and are quoted in several places (Suk. 49a; Yoma 8a; B. B. 143b; Mak. 3b; Niddah 80a). (2) "Seder ha-Mevorah," Biblical passages arranged for recitation on each day of the week in the same manner as the "Shei smamot" (MS. Offenbach, No. 38). Jellinek ("Orient," iii, 546) identifies the author of the "Azharot" with the cabalist Elijah ha-Zaken, who is frequently quoted by Moses Botarel in his commentary to the "Seder Yetirah." He edited "She'elot u-Teshubot Geone ha-Bat-El," a collection of responsa of R. Yom-Tob Lippmann Heller, Joel Sirkes, Joshua Falk, and others (Sudilkov, 1795). He also edited "She'elot u-Teshubot Geone ha-Bat-El," a commentary on Elijah's piyyutim.

BIBLIOGRAPHY: Zunz, "Literaturgesch," pp. 136-151; idem, "S. P." pp. 97; idem, "Z. G." pp. 47, 193; Orient, "Lit." xii. 546. He wrote: (1) "Azharot," a poem on the 613 commandments, containing 176 four-line strophes. This poem may be divided into several smaller portions, giving together with the acrostic "Eliyahu Hazak," in one instance an acrostic of 24 stanzas, in another one of 27 stanzas. These "azharot" were known to the Talmudists and are quoted in several places (Suk. 49a; Yoma 8a; B. B. 143b; Mak. 3b; Niddah 80a). (2) "Seder ha-Mevorah," Biblical passages arranged for recitation on each day of the week in the same manner as the "Shei smamot" (MS. Offenbach, No. 38). Jellinek ("Orient," iii, 546) identifies the author of the "Azharot" with the cabalist Elijah ha-Zaken, who is frequently quoted by Moses Botarel in his commentary to the "Seder Yetirah." He edited "She'elot u-Teshubot Geone ha-Bat-El," a collection of responsa of R. Yom-Tob Lippmann Heller, Joel Sirkes, Joshua Falk, and others (Sudilkov, 1795). He also edited "She'elot u-Teshubot Geone ha-Bat-El," a commentary on Elijah's piyyutim.


Elijah R. Samuel of Lublin: Polish rabbi; died at Hebron, Palestine, 1735. He became rabbi of Hyalus, and later, after residing for some time at Brest-Litovsk, of Elbeutsche, Moravia. In old age he removed to Hebron. Elijah was the author of "Yad Eliyahu," responsa, Amsterdam, 1712.

Elijah ben Samuel of Lublin: Polish Talmudist, cabalist, grammarian, and mathematician; born at Wilna April 23, 1720; died there Oct. 9, 1797. He gave evidence of the possession of extraordinary talents while still a child. At the age of seven he was taught Talmud by Moses Margalit, rabbi of Kaidan and the author of a commentary to the Jerusalem Talmud, and was supposed to know several of the treatises by heart. From the age of ten he continued his studies without the aid of a teacher. When he reached a more mature age Elijah wandered in various parts of Poland and Germany, and the custom of the Talmudic parties. Since Elijah had never studied at any yeshibah, he had this advantage, that his mind was never biased by prejudice or by the perverted methods of study then in vogue. He thus escaped casuistry, his mind remaining open to the plain and simple yeshivah.

Elijah's chief merit consisted in this fact, that he applied to the Talmud and the cognate literature proper philological methods. He even made an attempt toward a critical examination of the text; and thus, very often with a single reference to a parallel passage, or with a textual emendation, he overthrew all the castles in the air erected by his predecessors. But, besides the two Talmuds and the other branches of rabbinic literature which he had very soon committed to memory, he devoted much time to the study of the Bible and Hebrew grammar, as well as to the secular sciences, enriching the latter by his original contributions. His pupils and friends had to pursue the same plain and simple methods of study that he followed. He also exhorted them not to neglect the secular sciences, maintaining that Judaism could only gain by studying them. Elijah was also attracted to the study of the Cabala; but from his controversy with the Hasidim it would seem that he was not prepared to follow the mystics to the full extent of their teachings.

Elijah was very modest and disinterested; and he declined to accept the office of rabbi, though it was often offered to him on the most flattering terms. In his later years he also refused to give approbations, though this was the privilege of great rabbis; he thought too humbly of himself to assume such authority. He led a retired life, only lecturing from time to time to a few chosen pupils. But in spite of his desire to avoid publicity his fame was soon widely spread, and in 1735, when Elijah was only thirty-five, Jonathan Eybeschitz, then sixty-five years old, applied to Elijah for an examination of and decision concerning his amulets, which were a subject of discord between himself and Jacob Euden. Elijah, in a letter to Eybeschitz, stated that, while in full sympathy with him, he did not believe that words coming from a stranger like himself, who had not even the advantage of old age, would be of any weight with the contending parties.

The only occasion upon which Elijah threw off his reserve and made his authority felt was the appearance of the Hasidim on the stage of Jewish history. When the latter became more audacious, and even began to make proselytes in his native town, which had always remained proof against all kinds of innovation, Elijah, joining the rabbis and heads of
the Polish communities, took the necessary steps to check the Hasidic influence. In 1777 the first excom-
munication was launched at Wilna against the Hasidim, while a letter was also addressed to all the large com-
muities, exhorting them to deal with the Hasidim after the example of Wilna, and to watch them until they
had recanted. The letter was acted upon by several communities, and in Brody, during the fair, the ex-
communication was pronounced against the Hasidim. In 1781, when the Hasidim renewed their prosely-
tizing work under the leadership of their rabbi, Shneor Salman of Liadi, Elijah excommunicated
them again, declaring them to be heretics with whom no pious Jew might intermarry. Elijah also
accused Shneor Salman and his adherents of hav-
ing accepted a pantheistic system. After this, Elijah
went into retirement again, and the Hasidim seized
the opportunity to spread a ru-
mor that Elijah sided with them and that he repented
of having persecuted them. Elijah then sent
two of his pupils (1786) with letters to all the com-
munities of Poland, declaring that he had not
changed his attitude in the matter, and that the asser-
tions of the Hasidim were pure inventions. Still, Eli-
jah had seen beforehand that all the excommunications would be of no avail, and that they would not
stop the tide of Hasidism.

Except in this instance, Elijah never took part in
public affairs; and, so far as is known, he did not pre-
side over any great school in Wilna. He was satis-
fied, as has been already stated, with lecturing in
his bet-a-midrash to a few chosen pupils, whom he
instituted into his scientific methods. He taught
them Hebrew grammar, Bible, and Mishnah—sub-
jects which were largely neglected by the Talmud-
ists of that time. He was especially anxious to in-
troduce them to the study of the pre-Talmudic
literature—the Sifra, Sifre, Midrash, Tosefta, Seder
Olam, and the minor treatises—which were very lit-
tle known by the scholars of his time. He laid special
stress on the study of the Jerusalem Talmud, which
had been almost entirely neglected for centuries.
Being convinced that the study of the Torah is the
gem of Judaism, and that this study must be
conducted in a scientific and not in a merely scholas-
tic manner, he encouraged his chief pupil, Rabbi
Hayyim, to found a college in which rabbinic litera-
ture should be taught according to his master's
method. Hayyim did not carry out the injunction
of his master until some years after the death of
the latter. The college was opened at Volozhin in
1803 (see Hayyim b. Solomon and Volozhin).

Elijah led an ascetic life. He interpreted literally
the words of the ancient sages, that the Torah can
be acquired only by abandoning all pleasures and
and by cheerfully accepting suffering; and
Elijah as he lived up to this principle, he was
revered by his countrymen as a saint, being called by some of his contempo-
"r"ary "the Hasid." Elijah once started on a trip to
the Holy Land, but did not get beyond Germany.
While at Königsberg he wrote to his family a letter
which was published under the title "Alim li-'Te-
luf," Minsk, 1836. Various reasons were assigned
for his change of mind, the most probable one being
the impossibility on board ship of observing strictly
the dietary laws. Elijah was a voluminous author;
and there is hardly an ancien Hebrew book of any
importance to which he did not write a com-
mentary, or at least provide marginal glosses and
notes, which were mostly dictated to his pupils; but
nothing of his was pub-
lished in his lifetime. His
works may be best classi-
ﬁed according to the dif-
ferent branches:

Biblical.
Address of Elijah, a com-
mentary on the Pentateuch, in which he em-
phasized the giving of the exact wording of the verses, showing that there is not a single super-
fluous letter. Interim, 1854.
Commentary to the Prophets and Hagiographa. The only parts published were Proverbs
(1822), 1790; the portion of Josiah containing the description of Palestine and that of Ezekiel containing the descrip-
tion of the Temple, under the title of "Zer Zohar" (1822-23); 1850; Babylon.
Haggahot ha-GeRa (ha-Gaon Rabbenu Eliyahu), being a se-
lence (2 v. 1820): the Song of Songs (Warsaw, 1841); and Job
(2 v. 1840).

Mishnaic.
Shemos Eliyahu, long and short commentaries on Zera'im, re-
vised by his pupil Hayyim of Volozhin, Lemberg, 1798.
Eliyahu Rabbah on Tosefta, compiled by his pupil Moshe of
Wilna, Wilna, 1843.
Commentary on Abod. Shem, Warsaw, 1843.
Commentary on Kosher, and a mystic commentary on the Biblical
passages quoted in the Mishnah, both extant in manu-
script.
Hizkiyo, glosses to the Mekilta. Wilna, 1844.
Commentary and glosses to the Rambam.
Close to the Sifre.
Tosafot ha-Sopher (also called "Zer Zohar"), commentary on
Toledot, Tosefta, Zechariah, 1837.
Close to Toledot, Jerusalem, Volozhin, 1837.
Volozhin, Wilna, 1817.

Yerushalmi.
Commentary on the order Zera'im.

Miscellaneous.
Hayyim b. Solomon, the son and the disciple of Rabbi
Elijah, who extended the treatise Shas and wrote a se-

...
section from glosses in the whole Talmud, written by Elijah; published in the Vienna edition of the Talmud, 1836. (See above note on D.N.S. Zadok and to the small treatises; written with his commentary to Abot and Shabbos, 1836. Novellae in eight treatises of the Talmud.

HAGGADAH

NOVELLA
Commentary on Abot de-Rabi Katan and to the small treatises; printed with his commentary to the Midrash ha-Ziziri, 1804. "Haggadot." Commentary to Pirke Rabbi Eliezer. Warsaw, 1832. Commentary and glosses to the Seder ha-Dam Rabbenu and Seder Olam Zuta. Sklow, 1801. Commentary to the Pesikta.

CABALISTIC
Commentary to the Sefer Yezirah. Grodno, 1804. Commentary to the Zohar in eleven volumes, of which only the first part, from "alef" to "zayin," was published (Amsterdam, 1698). "Midrash la-Mishnah," short Hebraic grammar. Ibra, 1833. "Ma'aseh Toreh," a collection of notes on different subjects.

SCIENCE AND GRAMMAR
Commentary on the Psalms; "Ezor Eliahu," a commentary to Abot and to the Pesah Haggadah; "Ta'amcha-Mizwot," a treatise on the 613 commandments; "She'elot u-Teshubot," responsa (Sudilkov, 1796); "Minhat Eliyahu," sermons (Salonica, 1824); "Semakim le-'Ad," homiletic treatise on the parashiyot (ib. 1826); "We-Lo 'Od Eila," a treatise on the Talmudic and Midrashic passages beginning with these words (Smyrna, 1858).

Elijah's other works are not yet published. They include: a commentary to the Psalms; "Ezor Eliahu," a commentary to Abot and to the Pesah Haggadah; "Tosef. Zeb. 14b, of which Gross ("Gallia Judaica," p. 24) identifies with "Everweile" (Latin, "Everescum"), the medieval name of York. The word "ha-Kadosh" (the Saint), which follows his name (Tosef., Zeb. 14b), being generally the designation of a martyr, the supposition is that he was one of those who were killed in 1190. Elijah was a pupil of the tosafist R. Isaac ha-Zaken, and, according to Zunz ("Z. G." p. 49), also of R. Samuel b. Solomon, known as Sir Morel of Falaise.


ELIM: The second camping-place of the Israelites on the march from Egypt. It had twelve springs and seventy palm-trees (Ex. xv, 27; xxvi. 1; Num. xxxiii. 9, 10). It is usually, but by no means with certainty, located in Wadi Gharandal.


F. Buc.

ELIMLECH (אֵלִיםֵלַךְ) ("God is King"): Man of the tribe of Judah, living in Beithlehem-judah at the time of the Judges (Ruth i. 2). Scarcity of food compelled him to emigrate with his family to Moab, where he died, and where one of his sons married Ruth (ib. i. 3, 4). As a relative of Boaz (ib. i. 1, lv. 3), he was of the family of the Herezites. But according to Bab (B. B. 29a), Elimelech, Salmon (the father of Boaz), Polon-Almoni, and the father of Naamah were the sons of Nahshon ben Aminadab. It is Simon b. Yohai contents (ib.), that Elimelech was one of the chiefs of Israel, and...
that his premature death was his punishment for
having left the Holy Land and having settled in the
land of Moab.

M. SIX.

ELIPHAZ: The first of the three visitors of Job
(Job ii. 11), surnamed "the Temanite"; supposed
to have come from Teman, an important city of
Edom (Amos I. 12; Obad. 9; Jer. xliii. 20). Thus
Eliphaz appears as the representative of the wis-
dom of the Edomites, which, according to Obad.
8. Jer. xliii. 7, and Baruch iii. 22, was famous in
antiquity.

The name "Eliphaz" for the spokesman of Edomite
wisdom may have been suggested to the author of
Job by the tradition which gave this name to Esau's
son, the father of Teman (Gen. xxxvi. 11). Thus
Eliphaz appears as the representative of the wis-
dom of the Edomites, which, according to Obad.
9. Jer. xliii. 8, and Baruch iii. 22, was famous in
antiquity.

The son of Shaphat, a wealthy landowner in Abel-
meholah, Elisha grew up on the farm until he,
though not of the "sons of the Prophets," was
summoned from the plow by Elijah. Thereupon,
after kissing his father and mother, and making a
sacrificial feast of his oxen for the people, he fol-
lowed Elijah, his "master" and "father," upon
whom hands he poured water (I Kings xix. 16,
19-21; II Kings iii. 11). He, as a servant.

By the other followers or disciples of Elijah he
was soon acknowledged as the successor of the
departed master, who in fact had designated Elisha
as such by leaving his mantle with him (II Kings
ii. 13-15), so that his wish for "a double
portion" of the older prophet's spirit
Elisha as
is shown in the preference
shown by his, as a servant.

Succes

Elisha (ib. ii. 9), in allusion to the preference
shown by his, as a servant.

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shown by his, as a servant.

Succes

Elisha (ib. ii. 9), in allusion to the preference
shown by his, as a servant.
the bears and the appearance of the woods which
bistakepainstoaccountforhiscallingthebears
guestbetterthanamandoes(Ber.10b). Therab-
power(Sotah46b,47a,Yalk.toIIKingsii.21). Therel-
igion(Sotah46b). Thenumber (42)rentby the
treatmentof Gehazi(Sanh.107b). Themancwhom
offenderswere notchildren,buthewerecalledso
to correspond to thenumber of the sacrificers
was punished for this act as well as for his rude
honorof Gehazi(Sanh.46a). FromElisha's
refusal to receivetheKing of Israelitisdeduced
thatoneshouldnotlookupon theface of a wicked
man, who, being a leper, was consideredasonedead
beauty, to takeundue liberties with her. Elishasent
her servant with his staff bidding him not to speak
with anyone, but Gehazi, being a skeptic and a
scourer, disobeyed the injunction.

E. G. H.

—Critical View: As in the case of Elijah, the
critical school holds that the account of Elisha's life
and activity is taken from an old cycle of Elisha
stories current in various versions before incorpo-
rated into the Books of Samuel-Kings. The con-
tents are characteristic not of a book of history, but
of one of legends, miracles being the main presen-
tation of the prophet. The purpose of some of the
accounts is clearly to exalting the authority of the
prophetic order and of inculcating obedience to
the law of the Shema' and for this it is a clear imi-
itation of the Elijah book. The miracles performed
by Elisha have the appearance of being duplicates
of those which are credited to his master, with obvi-
ous efforts at heightening them. Of this kind are
the widow's oil, the revival of the child, and the
anointing of Hazael and Jehu. Even from a literary
point of view the Elisha biography reveals the hands
of imitators. Each of the prophets is ostentatiously
designated as the "man of God"; the names of the
kings are mentioned only incidentally and in the
few cases where they are found, it is probable that
they were inserted later. This is characteristic of
legends: names are always secondary considerations.
The Elisha cycle is a bundle of anecdotes loosely
strung together. Contradictions therefore occur, as
might be expected; e.g., II Kings v. 1 contradicts vi.
vi. 8. Peace is said to be between Israel and Duma-
cus in the former, war in the latter passage; v. 37
makes Gehazi a leper; nevertheless in vii. 1 he ap-
pears without any further ado before the king. The
shifting of Elisha's places of residence points in the
same direction, and so does the cir-
cumstance that Gehazi is now a very
important personage (iv. 5, vii. 1),
of Elisha and now of little consequence (iv. 8,
Cycle. v. 1). Again, some of the stories are
altered altogether without historical material,
while others, notwithstanding their legendary char-
acter, give historical notes of value (iil. 1, vi. 54,
VIII. 7, ix. 1). This Elisha cycle, therefore, can not
be considered as a coherent production of one au-
thor. Such anecdotes arise spontaneously among
the people, and are later compiled, without great
care to harmonize the discrepancies. Further, the
redactor of Kings may have drawn from two or more
versions of Elisha's doings.

To regard them as historical is chronologi-
cally impossible also. The events almost all take place
under Joram. But between II Kings iv. 18 and iv.
18 an interval of at least seven to eight years is pre-
supposed; then follows the famine, continuing for
another seven years. Joram, however, reigned only
twelve years (iii. 1). To distribute the happenings
over the reigns of Joram, Jehu, Jehoshah, and Joash
might be admissible, but the story itself nowhere
gives a definite clue as to time, legend being as
indifferent to accuracy in dates as it is to definiteness of places and names.

**ELISHA BEN ABRAHAM:** Hebrew and Talmudist; flourished at the end of the fifteenth century. He was the author of "Magen Dawid," a vindication of David Kisch's grammar against the strictures of Efodi and David ben Yahya (Constantinople, 1517). The book is prefaced by an acrostic poem, giving the author's name.

**BIBLIOGRAPHY:** Michael, Or ha-Hayyim, p. 252; Steinschneider, Cat. Bodl. col. 968; Dukes, in Orient, vii. 406.

**ELISHA BEN ABRAHAM (called also by the Rabbinical Abbreviation Aher, "the other")** Born in Jerusalem before 70; flourished in Palestine at the end of the first century and the beginning of the second. At one time the Rabbis were proud to reckon him as of their number; but later their opposition to him grew so intense that they even refrained from pronouncing his name, and referred to him in terms used to designate some vile object ("dabaraher," lit. "another thing"). For this reason it is almost impossible to derive from rabbinical sources a clear picture of his personality, and modern historians have differed greatly in their estimate of him. According to Grätz, he was an esteemed and rich citizen of Jerusalem, and was trained for the career of a scholar. His praise of this method of education is the only saying that the Mishnah has found worth perpetuating. According to Abot iv. 25, his favorite saying was: "Learn in youth and old age is like writing upon new paper, but learning in old age is like writing upon a surface which has already been used." Elisha was a student of Greek; as the Talmud expresses it: "Aher's tongue was never tired of singing Greek songs." (Yer. Meg. i. 9). which, according to some, caused his apostasy (Hag. 16b, below). Bacher has very properly remarked that the similar which Elisha is reported to have used (Ab. R. N. xxiv.) show that he was a man of the world, acquainted with wine, horses, and architecture. He must have acquired a reputation as an authority in questions of religious practice, since in Mekilta Simha one of his halakic decisions is recorded—the only one in his name, though there may be others under the names of different teachers. The Babylonian Talmud asserts that Elisha, while a teacher in the Bet ha-Midrash, kept forbidden books ("sifre minim") hidden in his clothes. This statement is not found in the Jerusalem Talmud, and if at all historical, may possibly mean that he also studied the writings of the Sadducees, who, owing to changes made by the censors, are sometimes called "minim."

"The oldest and most striking reference to the views of Elisha is found in the following banda (Hag. 14b; Yer. h. i.):"

"Four (sages) entered paradise: Ben Azzai, Ben Zuma, Aher, and Akiba. Ben Azzai looked and died; Ben Zuma went in; Aher destroyed the plants; Akiba alone came out unhurt."

"There can be no doubt that the journey of the "four" to paradise, like the ascension of Enoch (in the pre-Christian books of Enoch) and of so many other pious men, is to be taken literally and not allegorically. This conception of the baraitah is supported by the use of the phrase ד""ד ("entered paradise"), since ד""ד ד""ד ("entered the Garden of Eden" = paradise) was a common expression (Derek Erez Zuta i.; Ab. R. N. xxv.). It means that Elisha, like Paul, in a moment of ecstasy beheld the interior of heaven—in the former's case, however, with the effect that he destroyed the plants of the heavenly garden. The Talmud gives two different interpretations of this last phrase. The Babylonian Talmud says:

"What is the meaning of 'Aher destroyed the plants'? Scripture refers to him (Eccl. v. 5[A. V. 6] when it says: "Suffer not thy mouth to cause thy flesh to sin." What does this signify?" In answer Akiba said: Meigmat answered him with the exception of Aher."

"The dualism with which the Talmud chargesthe Aher has led some scholars [to see here Persian, Gnostic, or even Philonian dualism. They forget that the reference here to Meigmat—a specifically Babylonian idea, which would probably be unknown to Palestinian rabbis even five hundred years after Elisha lived—ruins the passage of all historical worth. The story is of late origin, as is seen from the introductory words, which stand in no connection with the context, as they do in the parallel passage in the Jerusalem Talmud. This latter makes no mention of Elisha's dualism; but it relates that in the critical period following the rebellion of Bar Kokba, Elisha visited the schools and attempted to entice the students from the study of the Talmud, in order to direct their energies to some more practical occupation; and it is to him, therefore, that the verse "Suffer not thy mouth to cause thy flesh to sin" (Eccl. v. 5) is to be applied. In connection with this the Biblical quotation is quite
Elizaphan belittled doubt that he was a Sadducee. There is no doubt based on reliable tradition, as they are Bearing in mind what is said about Elisha, there can next. These statements of the Jerusalem Talmud there was no reward for virtue in this life or the anic persecutions, strengthened his conviction that this frightful suffering of the martyrs during the Hadrianic persecutions, when the Jews were ordered to do work on the Sabbath, they tried to perform it in a way which could be considered as not profaning the Sabbath. But Elisha feared the Pharisees to the Roman authorities. Thus it is probable that the antipathy of Elisha was not directed against Judaism in general, but only against Pharisaism. The reason given for his apostasy is also characteristic. He saw how one man had lost his life while fulfilling a law for the observance of which the Torah promised a long life (Deut. xxii.7), whereas another son given for his apostasy is also characteristic. In a law for the observance of which the Torah man who broke the same law was not hurt in the least. This practical demonstration, as well as the frightful sufferings of the martyrs during the Hadrianic persecutions, strengthened his conviction that there was no reward for virtue in this life or the next. These statements of the Jerusalem Talmud are no doubt based on reliable tradition, as they are also confirmed by the Babylonian Talmud (Kid. 39b). Bearing in mind what is said about Elisha, there can be little doubt that he was a Sadducee.

The harsh treatment he received from the Pharisees was due to his having deserted their ranks at such a critical time. Quite in Elisha an memory with this supposition are the explanations and identifications have been proposed. Halévy ("R. E. J." xiii. 14) and others regard it as the Peloponnesus, which in fact was celebrated for its purple murex, the name being an echo of "Elis," if not of "Hellas." An old tradition (Josephus, "Ant." i. 6, § 2) regards Elisha as "Eolis" (see Yer. Targ to Gen. x. 4). D. H. Derenbourg ("Nouvelles Mélanges Orientaux," pp. 338 et seq.; English transl. in "Hebraica," Oct. 1897, p. 7), Lenormant ("Les Origines de l'Histoire d'après la Bible," etc., ii. 2, 34), Dillmann (Commentary, Gen. x. 4), and Lagarde ("Mitthuellungen," ii. 261) regard it as denoting Sicily or the lower part of Italy, which view is supported by the Targum to Ezek. (ין ים ערב). Carthage, the city founded by Princess Elis, has been suggested as identical with this Biblical Elishah (El. Neye "Geschichte des Alterthums," i. 382; Stude, "Die Populo Javano." pp. 8 et seq.). This latter view, dedicated to be very attractive in Gesenius, a. e., is exposed to the objection that the Carthaginians called their city by the name Princess Elis. Of all these suggestions identifies it with Sicily has the strongest probability. "Javan" in the table of generations, Gen. x. 4 (comp. 1Chron. i. 7) and in Ezek. xxvii. 7. In Gen. x. 4 Elisha is one of the four sons of Javan; therefore a people or a country related to the Ionians. In Ezek. xxvii. 7 the name designates a region in the Mediterranean Sea, whence Tyre is reported to have imported purple. Various explanations and identifications have been proposed.

Elishah, the friend of the seventy-year-old R. Meir, had become a renowned teacher. According to the assumption made above, he must have reached his seventieth year at that time. If Elisha were a Sadducee, the friendship constantly shown him by R. Meir could be understood. This friendship would have been impossible had Elisha been an apostate or a man of loose morals, as has been asserted. Saducees and Pharisees, however, lived in friendly intercourse with one another (for example, Habbai Gamaliel with Sadducees; "Er. 77b"). For legends concerning Elisha see JONAH ben NAPAPAR; Meir; compare also Gnosticism.

Elisha ben Abraham THE JEWISH ENCYCLOPEDIA
ELKAN, MEIR. See Furth, Mayer R. Elkan.

ELKAN, MOSES: Russian physician and Hebrew scholar; born at Tuchlin, government of Poltorsk; died at St. Petersburg Jan. 31, 1822. He wrote a "gid," a hymn in Hebrew and French, addressed to Czar Alexander I., Munich, 1811; and a manual, in German, of the history of the Jews, accompanied by a geographical sketch of Palestine, for the use of Jewish schools, later translated into Russian by Z. Minor, Moscow, 1890.


M. S.

ELKANAH: Father of Samuel, living at Nazareth (1 Sam. 1. 19, ii. 11; comp. xxvii. ii, in the district of Zoph. Hence in 1 Sam. 1. 1 his ancestral line is carried back to Zoph (comp. 1 Sam. ix. 5 et seq.). The word דֶּשֶּה in 1 Sam. 1. 1 should be emended to דֶּשֶּה ("the Ephraimite"), the final mem being a ditto-mark; as the LXX. has it, Δοσί. Elkanah is also represented in 1 Sam. 1. 1 as a native of the mountains of Ephraim, the word דֶּשֶּה here denoting this (comp. Judges xxii. 5, KJ). If indeed דֶּשֶּה is not a corruption for "Ephraimite," and not, as in Judges i. 2 and 1 Sam. xvii. 13, an inhabitant of Ephrata (see LXX.), his genealogy is also found in a pedigree of the Kohathites (1 Chron. vi. 3-15) and in that of Hezron, his great-grandson (ch. vi. 18-22). According to the genealogical tables, Elkanah was a Levite, a fact otherwise not mentioned in the books of Samuel. The fact that Elkanah, a Levite, was denominated an Ephraimite is analogous to the designation of a Levite belonging to Judah ( Judges xvii. 7).

E. G. H.

ELKIN, BENJAMIN: Prominent reformer in the London community; born at Pertosa, England, Jan. 9, 1783; died in London Jan. 14, 1848. At the age of twenty-one he emigrated to Barbados, where he plied his trade as a watchmaker.

After a visit to England in 1810, he abandoned his occupation for that of a general merchant. In a few years he became one of the most opulent merchants in Barbados. Elkin then devoted himself to the improvement of the internal affairs of the Barbados congregation. In 1830 Elkin returned with his family to England, and joined the Great Synagogue. He joined heartily in the movement for the establishment of a new synagogue in the metropolis, with new features tending toward greater decorum in the service, and wrote some able pamphlets in its defense; and his "Rejected Letters" had considerable influence on the Reform movement. His action, however, in publishing a translation of "Eighteen Treatises of the Mishnah," without revision or correction of the translators, was repudiated by them. Elkin published a pamphlet on the subject, disclaiming any intention of offense.

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ELKIND, ARKADI DANILOWICH: Russian physician and anthropologist; born in Mohilev-on-the-Don in 1869; graduated (M.D.) from Moscow University in 1893. Having paid particular attention to anthropology, the Society of Friends of Natural Science, Anthropology, and Ethnography delegated him to investigate the physical anthropology of the inhabitants of Russian Poland, and he has produced the following works as a result of his investigations: "Privitalianeski Pelyakyi. Antropoligichesi i Kranologichesi Oscherk," in "Trudy Antropoligicheskiho Otdela," xviii., 1896; "Yevreii," ib. xi., Moscow, 1903. The latter is the largest and most comprehensive work ever published on the anthropology of any section of Jews.

M. Fr.

ELKOSHITE (אֶלֶּקְשִׁית): Obscure ethnic or patronymic name of the prophet Nahum (Nahum i. 1). According to Jerome, Elkosh, the birthplace of the prophet, was the name of a village in Galilee; according to others, of a village to the east of the Jordan. Pincher ("Zeitschrift für die Alttestamentliche Wissenschaft," vii. 340) thinks the name is derived from "Kosh," name of an Assyrian divinity. Kimhi and Ibn Ezra explained it as being either ethnic or patronymic; in the latter case "Elkosh" may be compared with "Kish," the father of Saul (1 Sam. ix. 1).

M. S.

ELLES (ELIS), ISAAC BEN MOSES: Polish rabbi of the sixteenth century; author of "Yosef Emunah," a treatise on the dogmas of Judaism, Cracow, 1582. He also wrote: "Yosef ha-Teshubah," on repentance, extracts from other works, and chiefly from the "Yosef ha-Binin" of Eleazar b. Judah of Worms, ib. 1582.


ELLINGER, MORITZ: American journalist, born in Elbing, Bavaria, Oct. 17, 1829. Emigrating to the United States in 1841, he became interested in American municipal and communal affairs. In 1869 he received a congressional nomination. From 1873 to 1876 he was appointment clerk in the finance department of the city of New York; from 1876 to 1881 he held the office of coroner; and from 1888 to 1903 was record clerk and interpreter. He died Aug. 25, 1907.

Ellinger was prominently identified with the L.O.B.B.; he held the position of secretary of its executive committee (1869-79), and for many years he edited its organ, "The Menorah." He also edited "The Jewish Times." Ellinger was a member of the Society of American Authors.

A.

ELLINGEN (ELLINGEN), NATHAN (גָּנָה) BAR YOSPA (יוספ): German rabbi; born 1722; died July 4, 1810, at Bingen-on-the-Rhin. According to the archives of Mayence, he and his brother Leib were rabbis of Mayence in 1808. From 1809 to 1821 Nathan was director of the Talmud school at Hamburg; and from 1821 till his death,
name was "Elloji Nagawkar." He was of the class plume or crest in the turban. It is said that he was likewise elected a vice-president of the law. In 1854 he was made "Referendar," and after born and lived at Bombay, British India; his nataler: (Beni-Israelpoet of the eighteenth century; to the court of the Peshwa at Poonato exhibit his Anglo-Jewish Association, chairman and later servicecil. In 1875 Ellisi returned to England and was made president of the council of Jews' College, and vice-president of the Anglo-Jewish Association, and the establishment of a Jewish girls' school at Mogador was due to his perseverance.

Ellis was the author of "Tokpo shel Yosef," a treatise on Jewish legislation. He introduced into Gibraltar the "Importa Nacional," an annual tax paid by Jews for the benefit of the poor, and levied on trade at the rate of 1 per cent.

ELMALEH, JOSEPH DE AARON: Honorary chief rabbi of Mogador, Morocco; born at Rabat in 1869; died in London Jan. 9, 1886. He removed to Mogador at the age of seventeen, and, devoting himself to theological study, was elected in 1840 chief rabbi of the community. In 1881 he added to his clerical functions the calling of a merchant. He also held the honorary post of Austrian vice-consul, and in 1875 was decorated by the Emperor of Austria with the Order of Francis Joseph. His influential position enabled him to render valuable services in mitigating the persecution endured by the Jews. Elmaleh was a valued correspondent of the Anglo-Jewish Association, and the establishment of a Jewish girls' school at Mogador was due to his perseverance.

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ELMALEH, JOSEPH DE AARON: Honorary chief rabbi of Mogador, Morocco; born at Rabat in 1869; died in London Jan. 9, 1886. He removed to Mogador at the age of seventeen, and, devoting himself to theological study, was elected in 1840 chief rabbi of the community. In 1881 he added to his clerical functions the calling of a merchant. He also held the honorary post of Austrian vice-consul, and in 1875 was decorated by the Emperor of Austria with the Order of Francis Joseph. His influential position enabled him to render valuable services in mitigating the persecution endured by the Jews. Elmaleh was a valued correspondent of the Anglo-Jewish Association, and the establishment of a Jewish girls' school at Mogador was due to his perseverance.

Elmaleh was the author of "Tokpo shel Yosef," a treatise on Jewish legislation. He introduced into Gibraltar the "Importa Nacional," an annual tax paid by Jews for the benefit of the poor, and levied on trade at the rate of 1 per cent.
gation now includes about sixty families. Since 1881 Russian Jews have settled in Elmina and have formed two Orthodox congregations: Shomme Hadath, founded 1888, and the Chevra Talmud Torah, organized 1898. Elmina has a branch of the Council of Jewish Women, lodges of the Order of the B’nai B’rith and B’rith Abraham, and several benevolent societies. The Jewish population is about 1,200. Jacob Schwartz, who died in 1901, aged 38, was the leading lawyer of the city. A. Anhalt is the overseer of the poor, and Dr. Jonas Jacobsthe city physician.

The New York State Reformatory at Elmina has (1902) 180 Jewish inmates. They are between the ages of 16 and 29, are taught trades, reading, and writing, and may regain their liberty in twelve months by good behavior. A small Jewish library is provided for them, and Jewish services are conducted at the Reformatory every other Sunday and on Jewish holidays. Twenty-four Jewish Confederate prisoners are buried in Woollawn Cemetery.

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ELNATHAN ("God has given"): 1. An inhabitant of Jerusalem, and the maternal grandfather of Jehoiachin (II Kings xxiv. 8), probably identical with the son of Arach, who was sent to conduct the offending prophet Urijah back from Egypt, and who entreated Jehoiachin not to "burn the roll" (Jer. xxvi. 22; xxxvi. 12, 25).

2. Threemen of this name are mentioned in the list of those sent for by Ezra (Ezra viii. 16) when he encamped near Ahava on his journey to Jerusalem. Two are "chieftains" (עַמִּי), and the third issue of the עַמִּי ("teachers"); 1 Esd. viii. 44 names only two.

ELOHIM. See God.

ELOHIST: Assumed author of those parts of the Hexateuch characterized by the use of the Hebrew word "Elohim" (= "God"). The term is employed by the critical school to designate one (or two) of the component parts of the Hexateuch, Jean Astruc (d. 1706), in his "Conjectures sur les Mémoriaux Originaux" (Brussels, 1735), was the first to call attention to the occurrence in Genesis and in Ex. i. and ii. of two names for the Deity, "Elohim" and "Yhwh," and to base upon this fact a theory concerning the composite character of the first Mosaic book. His hypothesis was developed by Johannes Gottfried Eichhorn ("Einleitung in das Alte Testament," 1789-91), who employed such a designation in the "Elothist," applying it to two sources in which the Deity was consistently designated by "Elohim," distinct from a third in which "Yhwh" was used. This theory was adopted by Ungerfeld ("Die Quellen der Genesis," 1830), whose acceptance of "Elothist" as a recognized term was followed by almost all subsequent writers on the Hexateuch from the critical point of view. The term was not definitively fixed at first. In earlier Hexateuchal analysis "Elothist" appears for the "Grundschrift" attributed to the first Elohist, and subsequently called the "Priestly Code" (Rehm, "Die Gesetzgebung Mosis im Lande Moab," 1854; Nödecke, "Untersuchungen zur Kritik des Alten Testaments," 1869; Bismarin, "Hebräisch Kommentar," 1875; but after Graf (taking up the suggestions of De Wette, Ed. Reuss, Wilhelm Vatke, and J. F. George), Julius Wellhausen and Kuenen, the symbol (Elohist) has come to designate certain historical portions of the Hexateuch, while the so-called "Grundschrift" is referred to by the symbol P (Priestly Code).

In the views of the critical school E forms part of the "prophetic strata" (Kuenen) of the Hexateuch, which, known collectively as JE, are held to be derived from two originally independent histories, with only occasional references to legal matters; the symbol J (= Jahvist) applying to passages in which the name "Yhwh" is predominant.

The work of E has not been preserved in writing, but the so-called "Grundschrift" is part of JE only, while E is extant. The work of E forms part of the "prophetic strata" (Kuenen) of the Hexateuch, which, known collectively as JE, is held to be derived from two originally independent histories, with only occasional references to legal matters; the symbol J (= Jahvist) applying to passages in which the name "Yhwh" is predominant.

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ward popular conceptions, the Elohist takes the view of the early (literary) prophets. Yhwh is explained as "cheyn abir ehyeh" (Ex. iii. 14). Providential purpose is assumed in the course of human affairs, as happenings, for instance, in Joseph's experience (Gen. xxxv. 1-4, 5). God is with the fathers even in a strange land (Gen. xxxv. 12).

In the miracles as related by E a certain supernaturalism is unmistakable. The plagues are signs to accredit Moses as God's agent. They are to a large extent wrought by the staff of Moses, without the intervention of natural forces as in Ex. viii. (Ex. xix. 9 et seq.). The role ascribed to the Ark in E also takes also of the miraculous (Num. xi. 33), and the conquest of the land is accomplished not so much by the bravery of the tribes as by the miraculous designs and devices of God, as in Gen. xxiv. 12, 13, Ex. xxiii. 28, comp. Josh. x. 1. The relations between Israel and God are of a moral character. The sinful nation forfeits God's good will (Ex. xxxii. 30). God's revelations are in E transmitted in dreams and visions (Gen. xv. 1; Num. xii. 4). God's angel, the usual medium in J, speaks in E, from heaven (Gen. xvi. 17, xxii. 11). The superhuman conception of the Deity is thus accentuated. Moses alone was dignified by direct divine communications (Num. xxvi. 6 et seq.).

The work of E is popular in character. It takes no exception to the popular notion that the localities involved in the patriarchal biographies are places of worship. "Ha-shem" is one of E's special terms for such sacred places (Gen. xviii. 11). God is without hesitation anthropomorphized (Ex. xxv. 9 et seq.). The role ascribed to the Ark in E parallels the popular conception, the Elohist takes the view of the early (literary) prophets. Yhwh is explained as "cheyn abir ehyeh" (Ex. iii. 14). Providential purpose is assumed in the course of human affairs, as happenings, for instance, in Joseph's experience (Gen. xxxv. 1-4, 5). God is with the fathers even in a strange land (Gen. xxxv. 12).

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By the earlier critics E was considered to antedate J; but after Wellhausen ("Gesch. Israels," i. 370 et seq.) had pleaded for the contrary view, his opinion was accepted by E. Meyer, Stade, and Holzinger, while Dillmann and Rittel continued to defend the former position. The date of E is thus variously given. E. Schnader makes him older than Moses and later than Solomon and the building of the Temple. Dillmann assigns him a period prior to the decline of the Northern Kingdom, that is, to the first half of the ninth century B.C. Rittel is virtually the same opinion.
Kuenen assigns what he calls E1 to 750 B.C.; E2 to 650 B.C. Studie ("Geschichte des Volkes Israel," l. 58, 583) holds that E can not be older than 750 B.C. Lagarde regards 722 B.C. as the earliest possible date; but, following Steinendorf's arguments based upon the Egyptian phrase "Zosmot Pa'neach" (forms not occurring in Egyptian before the twenty-second dynasty, and becoming usual only after 680 and 609 B.C.), suggests 590 as the more nearly correct date. Cornill gives for E1 650 B.C., and for E2 750 B.C., the same as Kuenen.


E. G. H.

ELON. 1.—Biblical Data: The tenth judge of Israel. He was a Zebulonite, and succeeded Ibzan as judge. He judged Israel for ten years, when he died and was buried in Aijalon in the country of Zebulun (Judges xi. 11, 12). "Elon" (מ"ע) and "Aijalon" (י"יא) differ merely in their vowels, and it is generally thought that they should be considered the same. The Septuagint renders both Alouc.

J. J. H.

---Critical View: Elon is one of the five minor judges whose names are given together with a few statistics about them, but who are connected with no historical exploits. The others are Tola, Jair, Ibzan, and Abdon. Elon is, in Gen. xlvi. 14 and Num. xxxvi. 26, a clan of the tribe of Zebulun. Since Tola and Jair are also clans; since Ibzan and Abdon, from the number of their posterity, are probably likewised; and since the narratives of the minor judges are late additions to the Book of Judges, it is probable that Elon is a personified clan and never had historical existence as a judge (compare Moore, "Commentary on Judges," pp. 270 et seq., 310 et seq., and Buddle's Commentary to Judges, p. 78).

G. A. B.

2. A little; father of Elyas's wife, Bashemath or Adah (Gen. xxxvi. 34, xxxvi. 2).

3. One of the three sons of Zebulun; he was the ancestor of the Elamites (Gen. xxxvi. 14; Num. xxxvi. 20).

4. A city on the border of Dan (Josh. xix. 48). The place has not yet been positively identified. Some consider it the same as Elon-beth-banam (1 Kings iv. 9), which is mentioned as belonging to the second taxing district of Solomon, and according to Schick (in "Ztschrift des Deutschen Palästina Vereins," v. 187), is identical with Khirbat Wadi Alin, east of Ain Shams. Elon-beth-banam, on the other hand, is sometimes taken as representing two places (compare JXXX, and Volzelt; the former has soi "Elon lox Raphayiel"; the latter, "ci in Elon et in Bethanan"). In Josh. xix. 43 "Aijalon" (י"יא) occurs, and perhaps "Elo (י"יא) as well. In the next verse is a dittography, the two words having the same consonants (compare Elon, 1).

J. J.

C. J. M.

EL-PARAN. See Edath.

EISENBERG, JACOB: Polish teacher; born in 1817; died at Warsaw July 16, 1886. He was educated at the rabbinical seminary of Warsaw. Eisenberg devoted all of his time to the education of Jewish children, and he published many textbooks for beginners, which were introduced into the public and private schools of Warsaw. He was the first one to write in Polish a catechism of the Jewish religion and a prayer-book. He held the positions of secretary of the council of the Warsaw public schools and of the trustees of the Reform synagogue of Warsaw.

Bibliography: Ha-Am, p. 118, Warsaw, 1866.

H. R.

ELTEKEH or ELTEKE: One of the towns allotted to Dan, mentioned twice in Joshua —ןֶּן (xix. 44) and נֶּן (xxi. 23). Eltekeh with its suburbs was given as a residence to the Kohathite Levites. This town, called in Amor. "Al-ta-kah," was destroyed by Sennacherib on his way to Timnah and Ekron, after his defeat of the Egyptians (see Prism Inscription in Schrader's "K. A. T." 2d ed., pp. 171, 289, 292).

M. S.

ELVIRA: The ancient Illiberis; capital of the province of the same name, situated on a hill northwest of Granada, Spain, and now in ruins. It was the cradle of Spanish Christianity, and the seat of the celebrated Illiberian Council which first raised a barrier between Jew and Christian. This council, held not about 320, as Gratz thinks, but at the time of the persecutions under Diocletian, in 303 or 304, forbade Christians, on pain of excommunication, to intermarry with Jews or to have the produce of their fields blessed by the Jewish Levites. This town, called in Amor. "Al-ta-kah," was destroyed by Sennacherib on his way to Timnah and Ekron, after his defeat of the Egyptians (see Prism Inscription in Schrader's "K. A. T." 2d ed., pp. 171, 289, 292).

M. S.

ELYAS OF LONDON (also known as Elias le Evaski): Prebendar of the Jews of England 1257–1258; died in London 1294. He succeeded Ashovok York, represented London at the so-called "Jewish Parliament" at Worcester in 1240, and in 1249 was allowed to have Abraham St. Aaron as his assistant. Henry III. exacted from him no less a sum than £10,000, besides £100 a year for a period of four years.

Elyas headed the delegation which asked the king's permission to leave the country in 1253. In 1255 he was imprisoned as a surety for the tallage of the Jews, and two years later he was deposed from office, being succeeded by his brother Hagan (Haryms). In 1260, according to Matthew Paris, he was said to have been converted, and confessed to having prepared poison for certain of the English nobles; but in 1265 he was again treated as a Jew, and compensation to the amount of £30 was granted him for losses he had incurred during the Barons' war. He still remained one of the most important

---Bibliography: Collectio Canonum Ecclesiae Hispanic, part i; Concilium Elipartium, 1608; De los Ros, Hist. de los Jud., l. 29 et seq.; Gratz, Gesch. v. 70 et seq., 71 et seq.; Delos Rios, Hist. de los Jud., l. 29 et seq.; Gert, Gesch. v. 70 et seq.; M. K.
Jews of London in 1877, being one of the few who were granted permission to trade as merchants though they were not members of the Guild Merchant. He appears to have been a physician of some note, for his aid was invoked by Jean d'Arenc, Count of Mainz, in 1299, and he obtained permission to visit the count in that year (P. E. J. xviii. 236 et seq.).

At Elyas's death an inquest made upon his estate declared him to be possessed of personal property to the value of 400 marks, and of houses of the yearly rental of 100 shillings. These his widow, Fluria, was permitted to retain on payment to the king of 400 marks. One of his houses appears to have been located on Sporer street, near the Tower, and at the capitol in 1299 was granted to the prior of Chickensand.

Elyas was an expert in Jewish law, being summoned before the king to decide questions ("Select Pleas," etc., p. 86). A responsum of his is quoted in one of the manuscripts of the "Mordecai" (see A. Berliner, "Hebräische Poesien Meirsaus Norwich," p. 3, London, 1887).


J. ELYMAIS (ELYMAIS): Generally denoting the Persian province of Elam (CYP). It occurs in two places (I Macc. vi. 1; Josephus, "Ant. " xii. 9, § 2) as the name of a rich city besieged by Antiochus Epiphanes. But the other historians who relate this event do not mention any town of this name. The existence of such a town has been denied, the name in I Macc. vi. 1 being explained (see Vallinguer in Herzog's "Real-Encyc." iii. 749) as a misunderstanding of an original "be-Elam ba-Medinah" (comp. Syriac and Arabic versions). On the Talmudical phrase, identified by Elymais, see Neubauer, "Géographie du Talmud," p. 181.

M. SEL.

ELTON. See GON.

ELZAS, ABRAHAM: Minister and author; born in Elberge, Holland, in 1835; died at Hol, England, 1880. He was educated in Holland, and went to England from Russia about 1867. He traveled extensively, visiting for scholastic purposes many parts of the world. In 1871 he removed from Leeds to Hull, and there became master of the Hebrew school, and for some years filled the post of minister to the congregation. Owing to failing health he was obliged to resign his positions in 1877. For some years previous to his death he was occupied in literary as well as scholastic pursuits; and he published translations of several books of the Bible, including "Proverbs," 1871; "The Book of Job," 1872; "Minor Prophets," 1873-80, with critical notes.


J. G. L.

ELZAS, BARNETT ABRAHAM: American rabbi; born at Eydtikulzens, Germany, 1887; educated at Jews' College (1889-90), University College, London ("Hollier Scholar," 1888), and at London University (B.A., 1890). Elzas moved to Toronto, Canada (1890), where he entered the university and graduated (1895). He entered the Medical College of the State of South Carolina (1896), and graduated in medicine and pharmacy (1896-97).

His first ministerial charge was over the Holy Blossom synagogue, Toronto, Canada (1890); thence he went to Sacramento, Cal. (1898). In 1894 he accepted the call of the Beth Elohim congregation of Charleston, S. C., of which he is still the incumbent. Elzas published "The Sabbath-School Companion" (1895-96), to which he contributed a number of articles, which have been collected and reprinted under the title "Judaism; an Exposition," Charleston, 1896. He has recently (1908) printed pamphlets on "The History of K. K. Beth Elohim of Charleston" and "The Jews of South Carolina." F. H. V.

EMADABUN (A. Y. Madiabun): A Levite, and one of the overseers at the restoration of the Temple (I Esd. v. 56). Probably a mere doublet of "Eliadun," the name is omitted in the Vulgate and in the parallel passage (Ezra iii. 9).

E. G. H.

EMANATION (Hebrew, emanation; in cabalistic literature, י"ה:): The doctrine that all existing things have been produced not by any creative power, but as successive outflowings from the Godhead, so that all finite creatures are part and parcel of the Divine Being. This pantheistic doctrine, which was the basis of many Oriental religions and was professed by the Gnostics, attained its highest development in the Alexandrian Neoplatonic schools. By it the Neoplatonists endeavored to surmount the threefold difficulties involved in the idea of creation: (1) the act of creation involves the assumption of a change in the unchangeable being of God; (2) it is incomprehensible that the absolutely infinite and perfect could have produced imperfect and finite beings; (3) "creatio ex nihilo" is unimaginable. Avicenna introduced the doctrine of emanation into Arabic philosophy, and Jewish thinkers of the eleventh century, of whom the most authoritative representative was Ibn Gabirol, made it the basis of their speculations (see Izs Gammun).

Babyl., in his "Mehud al-Nafs," adopts a scale of emanation: the creating spirit; the universal soul, which moves the heavenly sphere; According nature; darkness; which at the beginning was but a capacity for receiving form; the celestial spheres; the heavenly bodies; fire; air; water; earth ("Torat ha-Nefesh," ed. Broydu, pp. 70, 75; see JEW. ENCYC. li. 454, s.v. BABY. HEN JOSEPH.

With the development in the twelfth century of the pure Aristotelian Peripateticism the doctrine of emanation was abandoned by the Jewish philosophers. It was opposed not only by Judah ha-Levi, who was adverse to all philosophical speculations ("Cuzari," v. 14), but also by Abraham ibn Daud, who professed an unbounded admiration for the theories of Avicenna ("Emunah Ramah," p. 63). Maimoide in, too, though attributing it to Aristotle,
set forth many objections to it, and showed that it does not solve the difficulties inherent in the idea of creation.

"Aristotle holds that the first Intelligence is the cause of the second, the second of the third, and so on to the thousandth, if we assume a series of that number. Now, the first Intelligence is undoubtedly simple. Hence Maimonides, can the complexity of existing things come from such an Intelligence by fixed laws of nature, as Aristotle assumes? We admit all he said concerning the Intelligence, that the farther they are from the first, the greater is their complexity, in consequence of the greater number of the things comprehended by each successive Intelligence; but even after admitting this, the question remains: By what law of nature did the spheres emanate from them?"

"Moreh," ii. 23.

But while rejected by Jewish philosophy, the doctrine of emanation became the corner-stone of the Cabala. The motive which led the cabalists to adopt it seems to have been, in addition to that furnished by the Neoplatonic conception of God, the necessity of assigning a definite place for the Sefirot in the production of the world, for in the "creatio ex nihilo" hypothesis they are superfluous. As early as the twelfth century appeared the cabalistic "Massekazilut," in which the doctrine was outlined. It was considerably developed in the thirteenth century by the Bahriists, especially by Azriel. After having given the Neoplatonic reasons why the world could not have proceeded directly from God but must have been produced by intermediary agents, he expounds his doctrine of emanation, which differs from that of the Neoplatonists in that, instead of Intelligentes, the Sefirot are the intermediaries between the intellectual and material world. The first Sefirah was latent in the En Sof (cabalistic term for "God") as a dynamic force; the second Sefirah emanated as a substratum for the intellectual world; afterward the other Sefirot emanated, forming the intellectual, material, and natural worlds. The Sefirot are thus divided, according to their order of emanation, into three groups: the first three formed the world of thought; the next three the world of the soul; the last four the world of corporeality.

Isaac ibn Latif, although upholding the principle of the beginning of the world, still professed the doctrine of emanation of the Sefirot. The first intermediate divine emanation is, according to him, the "first created," an absolutely simple Being, the all-containing substance of everything that is. A new element was introduced into the doctrine of emanation by the Ma'areket group. It was the principle of a double emanation. From the three superior spiritual Sefirot, which mark the transition from the purely spiritual to the material, proceed a positive and a negative emanation. All that is good comes from the positive; all that is evil has its source in the negative. This theory is highly developed in the Zohar.

EMBDEN (EMDEN): A family deriving its name, perhaps, from Emden, Germany. Carl Adam Emden, privy councilor and high bailiff of Prince Salm-Salm, was ennobled in 1791. It is probable that Emden was a member of the council of the Anglo-Jewish Association and of the committee of the Macabees' Club. In politics Emanuel was a Liberal, was a member of the council of the Liberal Unionist Association, and took a leading part in the London Municipal Reform League.


BIBLIOGRAPHY: J. G. L.

EMMANUEL, LEWIS: Secretary and solicitor to the Board of Deputies of British Jews; born at Portsmouth, Jan. 14, 1832; died in London, June 19, 1898. He was educated at Ramsgate, and in 1853 was admitted to practise as a solicitor. He was a commissioner for oath and affidavits for South Australia, New Zealand, and British Columbia, and in 1881 published a pamphlet on "Corrupt Practices at Parliamentary Elections."

His legal ability and communal zeal secured his election as secretary to the Board of Deputies in Jan., 1889. In the course of the thirty years during which he served the board he came to be completely identified with its interests. For nearly twenty years he took an active part in the work of the Jewish Board of Guardians, and was a member of the council of the Anglo-Jewish Association and of the committee of the Macabees' Club.

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EMANU-EL: A weekly journal published in San Francisco, Cal. The first number was issued in May, 1895. Jacob Voorsanger is the editor. It is devoted especially to the interests of Jew and Judaism on the Pacific coast.

A. M. F.

EMANATION OF SLAVES. See SLAVES.

EMDER, Morris: In 1852 Charlotte Heine (1800-96), sister (1796-1800) of the poet, daughter of Bassen Heine (1796-1828), and Betty Heine, née van Geldern (1771-1828), married Michael von Embden, a merchant of the firm of Embden & Co., in 1827. They had six children, of whom the youngest, Charlotte, was born in 1830. The family were prominent in the Jewish community of Amsterdam, and were active in the work of the Jewish Board of Guardians.

In Paris there lives at present Louis K. Emden, who married Niss Van der Heym. There are also Von, or Van, Emdens to be found in Surinam, heirs of J. G. von Emden (E. and A. J. van Emden, wealthy planters; "Surinaamse Almanak," 1899, 1900). The following were students at Leyden, Holland:

Michael Christoph Emden (1713-74)

G. M. F.

EMDEN, THE JEWISH ENCYCLOPEDIA

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Aristotle holds that the first Intelligence is the cause of the second, the second of the third, and so on to the thousandth, if we assume a series of that number. Now, the first Intelligence is undoubtedly simple. Hence Maimonides, can the complexity of existing things come from such an Intelligence by fixed laws of nature, as Aristotle assumes? We admit all he said concerning the Intelligence, that the farther they are from the first, the greater is their complexity, in consequence of the greater number of the things comprehended by each successive Intelligence; but even after admitting this, the question remains: By what law of nature did the spheres emanate from them?" ("Moreh," ii. 23).

But while rejected by Jewish philosophy, the doctrine of emanation became the corner-stone of the Cabala. The motive which led the cabalists to adopt it seems to have been, in addition to that furnished by the Neoplatonic conception of God, the necessity of assigning a definite place for the Sefirot in the production of the world, for in the "creatio ex nihilo" hypothesis they are superfluous. As early as the twelfth century appeared the cabalistic "Massekazilut," in which the doctrine was outlined. It was considerably developed in the thirteenth century by the Bahriists, especially by Azriel. After having given the Neoplatonic reasons why the world could not have proceeded directly from God but must have been produced by intermediary agents, he expounds his doctrine of emanation, which differs from that of the Neoplatonists in that, instead of Intelligentes, the Sefirot are the intermediaries between the intellectual and material world. The first Sefirah was latent in the En Sof (cabalistic term for "God") as a dynamic force; the second Sefirah emanated as a substratum for the intellectual world; afterward the other Sefirot emanated, forming the intellectual, material, and natural worlds. The Sefirot are thus divided, according to their order of emanation, into three groups: the first three formed the world of thought; the next three the world of the soul; the last four the world of corporeality.

Isaac ibn Latif, although upholding the principle of the beginning of the world, still professed the doctrine of emanation of the Sefirot. The first intermediate divine emanation is, according to him, the "first created," an absolutely simple Being, the all-containing substance of everything that is. A new element was introduced into the doctrine of emanation by the Ma'areket group. It was the principle of a double emanation. From the three superior spiritual Sefirot, which mark the transition from the purely spiritual to the material, proceed a positive and a negative emanation. All that is good comes from the positive; all that is evil has its source in the negative. This theory is highly developed in the Zohar.

BIBLIOGRAPHY: J. G. L.
In Hebrew three words are employed to denote the craft and the finished product: (1) "Tashbez" and its derivative forms are used in Exodus (xxviii. 4) in connection with sacerdotal garments (A. V. "broidered"; R. V. "checkered"). (2) The root also occurs in the description of the princess' dress, Ps. xiv. 14, where the R. V. has "exceedingly fine linen." In the Mishnah the root stands for smoothing and ornamenting wood or metal (Hul. 25a, b.). (3) "Rakam" (whence "riknah" and "rekem") means to embroider in colors and designs. Among the Egyptians and Assyro-Babylonians this art was highly developed, and Biblical texts mention of the fact. The mantle that tempted Achan (Josh. vii. 21, 24) was of Babylonian make, i.e., according to Josephus ("Ant." v. 1, § 39), embroidered in gold. Ezekiel speaks of embroidered byssus from Egypt (Ezek. xxiv. 7). If the chapters of Exodus relating the preparations for the Tabernacle and its erection are contemporaneous with the events narrated, proof is established that the Hebrews at an early period had attained a high degree of skill in the embroiderer's craft. Wilkinson ("Manners and Customs of the Ancient Egyptians," ii. 160) sees adaptations of Egyptian models in the hangings of the Tabernacle (Ex. xxvi. 36, xxvii. 16, xxviii. 37, xxxviii. 18) and in Aaron's coat and girdle (Ex. xxviii. 36, xxix. 29). On the other hand, Delitzsch ("Bibel und Bibel"), among others, assumes that in this and many other things the Babylonians must be regarded as the teachers of the Hebrews. At all events, in the early days of the Israelitish invasion and occupation of Canaan, embroidered cloth was valuable because rare enough to be coveted as booty in war (Judges v. 30).

In Hebrew the root also occurs in the description of the princess' dress, Ps. xiv. 14, where the R. V. has "exceedingly fine linen." In the Mishnah the root stands for smoothing and ornamenting wood or metal (Hul. 25a, b.). (3) "Rakam" (whence "riknah" and "rekem") means to embroider in colors and designs. Among the Egyptians and Assyro-Babylonians this art was highly developed, and Biblical texts mention of the fact. The mantle that tempted Achan (Josh. vii. 21, 24) was of Babylonian make, i.e., according to Josephus ("Ant." v. 1, § 39), embroidered in gold. Ezekiel speaks of embroidered byssus from Egypt (Ezek. xxiv. 7). If the chapters of Exodus relating the preparations for the Tabernacle and its erection are contemporaneous with the events narrated, proof is established that the Hebrews at an early period had attained a high degree of skill in the embroiderer's craft. Wilkinson ("Manners and Customs of the Ancient Egyptians," ii. 160) sees adaptations of Egyptian models in the hangings of the Tabernacle (Ex. xxvi. 36, xxvii. 16, xxviii. 37, xxxviii. 18) and in Aaron's coat and girdle (Ex. xxviii. 36, xxix. 29). On the other hand, Delitzsch ("Bibel und Bibel"), among others, assumes that in this and many other things the Babylonians must be regarded as the teachers of the Hebrews. At all events, in the early days of the Israelitish invasion and occupation of Canaan, embroidered cloth was valuable because rare enough to be coveted as booty in war (Judges v. 30).
EMBRON FAMILY, THE. See AMBRON.

EMBRYO (עֵבְרֵי). The young of a mammal while still connected with the body of its mother. The child "en ventre sa mere" of English law was a subject of dispute between the ancient and the new Halakah, the former considering it a separate living being, and the latter only a part or limb of its mother. The view of the ancient Halakah was subsequently followed by the Samaritans and Karaites, while the Halakah represented mostly by the Pharisees and Rabbis, though there is reason to believe that the school of Shammai, known for its conservative tendencies, tried to carry out the tradition of the old Halakah. But apparently even the Rabbis were not always consistent. This controversy concerned mostly ritual questions, as, for instance, whether the embryo's quality as permitted food in the slaughtering of the cow. According to the ancient Halakah, which considers it an independent being by itself, its death would cause the death of the embryo by injuring its mother. According to the Rabbis, the child would be considered as a murderer; according to the new law the embryo would only be treated as a man injuring a limb. Another instance would be the execution of a pregnant woman condemned to death by the court. According to the ancient view the execution could not take place until the child was born; according to the Rabbis, the womb, as part of her being, has to suffer by the death of the mother. With regard to civil questions it is considered as a living child in some cases, but not in all.

The still-born child does not inherit from its mother, so as to transmit her inheritance to its brothers on the father's side. But if the child lives an hour after the mother, it does transmit her inheritance.

It is doubtful whether a gift or legacy to an unborn child can be made valid at all. It is admitted that if the words of the gift or legacy are "en present" it does not take effect, as the child "en ventre" is incapable of receiving a benefit; if the words are: "When such a woman gives birth, I give to the child," it is still disputable, unless the embryo is the child of the giver himself, in which case the gift or legacy is valid.

The child unborn at the father's death, but coming to life afterward, does not diminish the share of the first-born son. This position of the Talmud (B.B. 143a, b) is illustrated by Rashbam (who here takes Rash's place) thus: If Jacob, dying, leaves 190 minas of silver and two sons—Reuben (first) and Simeon (second)—and his wife is afterward delivered of a third son, Levi, Reuben gets one-third of the whole (=40 minas) and one-third of the remainder; that is, he receives altogether 66 minas; the remaining 38 minas are divided equally between Simeon and Levi, who each receive 38 minas.

Should Levi die afterward, Reuben would get one-third of the whole (=40 minas) plus one-half the remainder; that is, Reuben and Simeon would have respectively 80 and 40 minas, just as if Levi had not been born.

As has been mentioned under AGENATES, a posthumous first-born son does not receive a double share.

BIBLIOGRAPHY: MAIMONIDES, Y.D., Zekiyw, vi., 66b, 277; idem, N. Mishpat, cap. 277b, 3; Geiger, Fr. der Juden, p. 364; idem, in his book (see Kimhi to Judges v. 30). In the Targum the derivative "rakam" is used both in the Bible (Ps. cxxxix. 15) and in later Hebrew (Yer. Bezah i. 86a; Lev. xxxix.; Nidhah 24b) for the forming of the embryo, undoubtedly because the veins and arteries give it the appearance of an embroidered pattern. (B. B. 143 a, b) is illustrated by Rashbam (who here takes Rash's place) thus: If Jacob, dying, leaves 190 minas of silver and two sons—Reuben (first) and Simeon (second)—and his wife is afterward delivered of a third son, Levi, Reuben gets one-third of the whole (=40 minas) and one-third of the remainder; that is, he receives altogether 66 minas; the remaining 38 minas are divided equally between Simeon and Levi, who each receive 38 minas. Should Levi die afterward, Reuben would get one-third of the whole (=40 minas) plus one-half the remainder; that is, Reuben and Simeon would have respectively 80 and 40 minas, just as if Levi had not been born.
until the houses of four of the most wealthy Jews had been destroyed, though not sacked. After the peace of Tilsit, in 1807, Napoleon incorporated East Friesland with the kingdom of Holland, under his brother Louis Bonaparte, who freed the Jews from their restrictions and granted them (Feb. 23, 1808) the same rights and privileges as the Jews of France—that is, equal citizenship. Heavy payments for protection were no longer exacted.

Under French Protection. Of that number there were not more than 500 in the city of Emden, and of those about 100 were in indigent circumstances. After the consistorial organization of the six new districts under the central consistory of Paris in 1811, Emden became the seat of the synagogue for the departmental localities of Oester-Ems (1,300 Jews), Westemhundingen (1,125), and Oberems (1,076).

After the wars of liberation, Emden came under the dominion of the kings of Hanover, and the Jews were thrown back under former conditions, from which they were not liberated until 1843. Since 1866 Emden, with Hanover, has belonged to Prussia. The community of Emden numbered in 1893 about 1,900.

Emden has been for centuries the home of famous rabbis. The following may be mentioned: Menahem b. Jacob ha-Kohen; Moses Simon b. Nathan ha-Kohen (d. 1698); Simon ha-Kohen (d. 1725); Jacob Emden; Abraham b. Jacob (d. 1736); Abraham Moses Kleing ha-Levi; Rumbach Kedim; Metz-Glogau b. Aaron (d. 1806); Abraham b. Aryeh Löb b. Hayyim Löwenthann; Samuel Raphael Hirsh (1841-47); Heermann Hamburger (d. 1866); P. Buchholz (d. 1892); Dr. Löb, district rabbi of Emden, in 1902.

A magistrate of Emden is credited with granting, in 1649, privileges to Portuguese Jews, which were renewed in 1703, and in virtue of which they became full citizens. Among the Portuguese at Emden may be mentioned the physician Abraham German (1733), formerly living at Amsterdam; Isaac van der Heuck (1723); Isaac de Lemos (1725); and Isaac Aletrino (1785). They were favorably received in the town, because, as the magistrate declared, "People of this kind are useful, and even indispensable, for carrying on the West-Indian trade."

Four Jews of Emden are mentioned among those who attended the fair at Leipsic in 1690, and a larger number are mentioned in the responsa of Jacob Emden (Responsa, ii., Nos. 24 et seq.) and in his autobiography ("Megillah Sefer," ed. Kahana, pp. 219 et seq.).


A. L.

EMDEN, HERMANN SELIGMANN: German engraver and photographer; born at Frankfort-on-the-Main Oct. 18, 1815; died there Sept. 6, 1875.

Early evincing a love for art and unable to afford an academic education, he entered an engraving and lithographic establishment as assistant, endeavoring especially to perfect himself in the artistic side of his work. In 1833 he left Frankfort and went to Hersfeld, Darmstadt, and Bonn. His portraits, engravings of Pope Pius IX. and his views of Caub, Bornhofen, and the Maxburg belong to this period.

He also turned his attention to photography, then in its infancy, and was one of the first to establish a studio at Frankfort-on-the-Main. He made his reputation as a photographer by the work "Der Dom zu Mainz und seine Denkmäler in 36 Originalphotographien," to which Lübbe refers several times in his "History of Art." Emden was the first to compose artistic photographic groups ("Die Russischer Dräcker," "Die Saarbrücker Ulmisen," etc.), and was also among the first to utilize photography for the study of natural science.

A. W.

EMDEN, JACOB ISRAEL BEN ZEBI ASHKENAZI (Ya' Ali); officially called JACOB HERSCHEL: German Talmudist and anti-Shabatbahal; born at Altona June 4, 1801; died there April 19, 1878. Until seventeen Emden studied Talmud under his father, known as "HaKam Zebi," first at Altona, then (1710-14) at Amsterdam.

1715 he married the daughter of Mordecai ben Nathali Cohen, rabbi of Unahrung-Brod, Moravia, and continued his studies in his father-in-law's yeshibah. Emden became well versed in all branches of Talmudic literature; later he studied philosophy, Cabala, and grammar, and made an effort to acquire the Latin and Dutch languages, in which, however, he was seriously hindered by his belief that a Jew should occupy himself with secular sciences only during the hour of twilight. He was also opposed to philosophy, and maintained that the "Moreh" could not have been written by Maimonides ("Mit-palat Sfarzin"). He spent three years at Unahrung-Brod, where he held the office of private lecturer in Talmud. There he became a dealer in jewelry and other articles, which occupation compelled him to travel. He generally declined to accept the office of rabbi, though in 1728 he was induced to accept the rabbi'ship of Emden, from which place he took his name.

In 1735 he returned to Altona, where he obtained the permission of the Jewish community to possess a private synagogue. Emden was at first on friendly terms with Moses Harig, the head of the Portuguese community at Altona, who was afterward turned against Emden by some calumny. His relations with Ezekiel Katzenellenbogen, the chief rabbi of the German community, were strained from the very beginning. Emden seems to have considered every successor of his father as an intruder. A few years later Emden obtained from the King of Denmark the privilege of establishing at Altona a printing-press. He was soon attacked for his publication of the "Sidduf Ammude Shamayim," being accused of having dealt arbitrarily with the text. His opponents did not cease denouncing him even after he had obtained for his work the approbation of the chief rabbi of the German communities.
Emden is especially known for his controversial activities, his attacks being generally directed against the adherents, or those he supposed to be adherents, of Shabbethai Zvi. Of these controversies the most celebrated was that with Jonathan Eybeschütz, who in Emden's eyes was a convicted Shabbethai. The controversy lasted several years, continuing even after Eybeschütz's death. Emden's assertion of the heresy of his antagonist was chiefly based on the interpretation of some amulets prepared by Eybeschütz, in which Emden professed to see Shabbethai allusions (see Eybeschütz). Controversy. Eybeschütz left Prague; when Eybeschütz was named chief rabbi of the three communities of Altona, Hamburg, and Sandebeck (1751), the controversy reached the stage of intense and bitter antagonism. Emden maintained that he was at first prevented by threats from publishing anything against Eybeschütz. He solemnly declared in his synagogue the writer of the amulets to be a Shabbethai heretic and deserving of excommunication.

The majority of the community favoring Eybeschütz, the council condemned Emden as a calumniator. People were ordered, under pain of excommunication, not to attend Emden's synagogue, and he himself was forbidden to issue anything from his press. As Emden still continued his philippics against Eybeschütz, he was ordered by the council of the three communities to leave Altona. This he refused to do, relying on the strength of the king's charter, and he was, as he maintained, relentlessly persecuted. His life seeming to be in actual danger, he left the town and took refuge in Amsterdam (May, 1751), where he had many friends and where he joined the household of his brother-in-law, Aryeh Löb b. Saul, rabbi of the Ashkenazic community. Emden's cause was subsequently taken up by the court of King Frederick of Denmark, and on June 3, 1752, a judgment was given in favor of Emden, severely censoring the council of the three communities and condemning them to fine of one hundred thalers. Emden then returned to Altona and took possession of his synagogue and printing-establishment, though he was forbidden to continue his agitation against Eybeschütz. The latter's partisans, however, did not desist from their warfare against Emden. They accused him before the authorities of continuing to publish denunciations against his opponent. One Friday evening (July 8, 1755) his house was broken into and his papers seized and turned over to the "Ober-Prasident," von Kwalen. Six months later von Kwalen appointed a commission of three scholars, who, after a close examination, found nothing which could incriminate Emden.

Emden was a very prolific writer; his works fall into two classes, polemical and rabbinical. Among the former are:

- *Torat ha-Knesset*, a biography of Shabbethai Zvi, and criticisms of Nehemiah Hayyim, Jonathan Eybeschütz, and others. Amsterdam, 1752.
- *'Ezor ba-Yaḥyah*, a commentary on Shabbethai Zvi. Amsterdam, 1752.
- *'Ezor ba-Yaḥyah*, a biography of Shabbethai Zvi, and criticisms of Nehemiah Hayyim, Jonathan Eybeschütz, and others. Amsterdam, 1752.
- *Shabbethai Zvi*, a polemical work. Amsterdam, 1752.
- *Tosef ha-Knesset*, a polemical work. Amsterdam, 1752.
- *Zikkaron be-Sefer*, a polemical work. Amsterdam, 1752.

His rabbinical works include:


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Page from the Sefer Hayyim, Bearing Autograph Annotations of Jacob Emden. Printed at Berlin, 1707,
(On the Ginzberg University Library, New York.)
and therule afterward was made not to interrupt Ber. ii. 2; 14a, b). Zunz (‘G. V.’ p. 383) thinks the connection between the last two words of the Shema and ‘emet, as if the words, ‘the Lord your God’ — true and firm, established and enduring, righteous and faithful, beloved and precious, desirable and pleasant, revered and mighty, well ordered and acceptable, good and beautiful [a strange mixture of Hebrew and Aramaic words], is Thy word unto us forever and ever.’ — refers to the Shema as a solemn profession of the unity of God. This is followed by two other sentences, beginning with ‘emet,’ referring possibly to the other sections of the Shema, while the other sentences beginning with ‘emet’ — the German liturgy has three, the Sephardic five — are addressed to God, and lead on to the idea of God as Redeemer.

That the ‘emet we-Yazzib’ should contain references to God’s kingdom, to the redemption of Israel from Egypt, and to the wonders of the Red Sea, is a rule made as early as the tannaitic time (Tosef., Ber. ii. 1; Yer. Ber. i. 9d). Zunz (‘I. E.’) assigns the latter part, describing in poetic and partly alphabetic-acrostic form the wonders of divine redemption, to paretynaim of the geonic age. The tone, however, of exuberant joy at Israel’s redemption, the accentuation of the ‘amidah,’ and the special reference to the Song of Moses as the hymn of ‘great rejoicing,’ indicate a Hasidean origin (comp. Philo, ‘De Vita Contemplativa,’ Rev. xv. 5). Still, the concluding formula was not fixed before the geonic age (see Zunz, I. E.; Rapoport, ‘Kaffir,’ p. 146; Littor).}

EMIGRATION. See MIGRATION.

EMIN (‘terrible ones’): A name applied (Deut. ii. 19) to the original inhabitants of Moab, though the Septuagint reads for it ‘opios.’ The name is used (Gen. iv. 5) to designate also the inhabitants of the plain of Kirjathaim. Here the Septuagint calls them ‘opios,’ but in both passages the Vulgata supports the Hebrew text. They are described (Deut. i. 20) as the former possessors of the land, and are said to be ‘a people great, and many, and tall, as the Anakim, which also were accounted Rephaim’ (A. V. ‘giants’).

Kirjathaim, with which they are connected in Gen. i. e., was north of the Arnon, among the towns taken by the tribe of Reuben (Num. xxxii. 37; Josh. xiii. 19; and G. A. Smith, ‘Historical Geography of the Holy Land,’ pp. 367, note 1; 568, note I). It is now called ‘Kureyas.’

The name ‘Emin’ was probably given in consequence of the terror inspired by these better-nourished inhabitants, who, to the underfed, undervulled sense of the dwarf, seemed giants.

EMIN PASHA (EDUARD CARL OSCAR THEODOR SCHNITZER): German explorer; born at Oppeln, Prussian Silesia, March 25, 1846; killed at Kinena Station, Kongo Free State, Oct. 23 or 24, 1893. When he was only two years old his parents moved to Neisse, where in 1846 the boy was baptized into the Protestant Church. After finishing his studies at the Neisse gymnasium, he studied medicine at Breslau, Königsberg, and Berlin, passing the M.D. examination in 1864. From childhood it was his ambition to travel. This desire had such a strong hold on him that he left the university in 1864 before passing his state examination, and went to England, then to Italy, and finally to Turkey. In 1866 he was appointed quarantine medical officer at Antivari near Constantinople, which position he held for four years. In 1870 he became physician to Haidl Ismail Pasha, after whose death he paid (1874) a brief visit to his home, and, traveling through Germany, Austria, and Italy, went to Egypt. He arrived in Khartum Dec. 3, 1875, joined Gordon Pasha, then governor of the Equatorial Provinces, at Lado, became his physician, taking the name of ‘Emin,’ and was often entrusted
with responsible political and administrative duties. When Gordon became governor-general of the Sudan, he appointed Emin Bey governor of the Equatorial Provinces (1878).

Emin explored and inspected his province with indefatigable zest. In the meantime the Mahdi uprising had begun, and Konf Pasha, the successor of Gordon, had himself been succeeded by Abel el-Kader in 1882. In the spring of that year Emin Bey went to Khartum. Returning to Lado, he found that the rebellion had spread to his province. He had endeavored to keep control of Equatoria, but the successes of the Mahdi made it increasingly difficult. In 1883 the last steamer with merchandise and news arrived from Khartum. In 1885 Khartum fell and Gordon was slain. Emin was forced to retire to Wadelai. Rebellion broke out in his own camp, and in 1886 he received the news officially that the Egyptian government had abandoned the Sudan. Emin Pasha was given "unlimited freedom of action, and permission to retreat upon English territory, if necessary." For the following two years news from Emin was scanty, but he still held his province and cared for it as best he could.

After Gordon’s death, interest in the Mahdi uprising centered around Emin Pasha, and men like Wilhelm Junker, Karl Peters, Dr. Schweinfurth, and Stanley projected relief expeditions. In 1887 Stanley was sent out from England. After many dangerous adventures he met Emin Pasha at the southwest corner of the Albert Nyanza on April 29, 1888. A German relief expedition under Karl Peters had been started, but was abandoned when the news from Stanley was received. Stanley’s arrival in Africa had changed Emin Pasha’s position greatly. Emin himself had no intention of leaving his province and being relieved. When the news of Stanley’s arrival reached Emin’s soldiers, an uprising took place, and the pasha was made a prisoner by his own men, who did not wish to leave Equatoria, or to be left without their chief. Finally, Emin consented to follow Stanley. On Dec. 4, 1888, he arrived at Bagamoyo and was received with great honor, but had the misfortune to meet with an accident which changed his plans entirely. In March, 1890, he entered the German service to conduct an exploring expedition to the Victoria Nyanza. The expedition was not very successful. Emin Pasha disobeyed instructions, and was therefore recalled by the German governor Wissmann. Emin, however, pushed onward, leaving German territory and marching upon the territory of the Kongo Free State. He entered his old province, but, turning southwest, marched through the Kongo Free State toward the coast. Again the news from Emin became scanty, till in October, 1892, Arabs brought information to the coast that the pasha had been assassinated.

Emin was an accomplished linguist, a scientific explorer, and an able organizer and diplomat. He added greatly to the knowledge then existing of the ornithology, ethnography, and meteorology of equatorial Africa.

Emin has left several well-kept diaries, and he contributed to various journals and periodicals.


P. T. H.

EMISSARY. See Agent, Law of; Attorney.

EMMANUEL. See Demian.

EMMAUS (‘Aqṣat, ‘Aqṣāt, ‘Aqṣā; probably transcriptions of ניירובס = "warm [springs]"); Name of three places in Palestine. 1. A town, or place, memorable for the defeat of Gorgias by Judas Macabeus (1 Macc. iii. 40), situated in southern Judea, 22 miles, or 176 stadia, from Jerusalem. Its inhabitants were sold as slaves by Cassius (Josephus, “Ant.” xiv. 11, § 2; “B. J.” i. 11, § 2); but, through the exertions of Hyrcanus, they were freed by Marcus Antonius (“Ant.” xiv. 12, § 2). Afterward Emmaus became a Jewish toponymy, the general of which was John the Essene (“B. J.” ii. 20, § 4). Burned (c. 4 c.e.) by the Roman general Varus, it was rebuilt about 220 by Julius Africanus, receiving the name of “Nicopolis.” It is known at present as “Amwas,” south-southeast from Lydda. Emmaus is frequently mentioned in the Talmud and Midrash. The spelling varies—אַקְסָט, אֱקָסָט, אֱקָטָשׁ, אַקְסָטשׁ. It is stated (Ex. R. viii. 7) that after the death of R. Johanan b. Zakkai all his disciples remained at Jakehis, with the exception of Elenina b. ‘Anqa, who went to Emmaus because it was a healthful place with fresh water. Certain Talmudic doctors held discussions there (Mak. 13a; Kor. 13a). Two noble families are mentioned at Emmaus, whose daughters were married to priests (Ar. ii. 5).

2. A small place in Galilee, between Tiberias and Gadara, the Talmudic נוֹטָרֶשׁ, נוֹטָרֶשׁ, נוֹטָרֶשׁ, and נוֹנָר נוֹנָר, once written נוֹנָר נוֹנָר (Yer. Er. v. 33d; Tosaf., Er. p. 33b; M. K. iii. 82; Schen. ix. 39). It is spoken of by Josephus (“Ant.” xviii. 2, § 3) as "Aquae Vitri", and ("B. J." iv. 1, § 8) as being colonized by Verus.

3. A village 7½ miles, or 69 stadia, from Jerusalem; mentioned by Luke (xix. 11); it has been identified by E. Schürer and Jerome with Emmaus-Nicopolis. Bibliography: Gezer, in Monatschriften, ii. 113, 114; Rapport, Ezek. Millen. pp. 110-113; Schürer, G. T. pp. 180-182; Schürer, Gesch. d. äd. a. l. 396. 2. 125. E. G. H. M. SEL.

EMMINICH FAMILY. See Gompertz.

EMPEDOCOLES OF AGRIGENTUM: Greek philosopher and disciple of Pythagoras; flourished in the fifth century B.C.

Empedocles’ system, modified by the Neoplatonic school, entered into Arabic philosophy, and found exponents among the Jewish philosophers of Spain in the eleventh and twelfth centuries. A certain Mohammed ben Abdallah ben Mawrurah, at the
beginning of the tenth century, brought from the Orient to Spain divers works wrongly attributed to Empedocles.

The most renowned representative of the pseudo-Empedocles' system among Jewish philosophers was Ibn Gabirol. Universal matter, embracing all simple and composite substances, to which the immediate action of the will of God was confined, forms the basis of his "Nekor Hayyim"; and Simón Toko, his Hebrew translator, expressly says that Gabirol expounded therein the theories contained in Empedocles' "On the Quintessence" (Munk, "Mélanges de Philosophie Juive et Arabe," p. 3). Moses Ibn Ezra, in his "Arugat ha-Beinom" ("Zoh," ii. 184), cites the opinion of Empedocles to the effect that attributes cannot be ascribed to God. Judah ha-Levi, in the "Cuzari" (iv. 338, 466), mentions several times the school of the Empedocles, which he criticizes, as he does also those of the other philosophers. Joseph ibn Zaddik ("Olam Ḫaṭan," p. 50) recommends the works of Empedocles on the primal will; while Malmonides ("Pe'er ha-Dor," p. 29b), as a pure Aristotelian, advises Ibn Tibbou not to waste his time on the works of Empedocles.

Many traces of Empedocles' teachings are found in the Cabala. The divine principle of love, which plays so great a part in his system, is emphasized in the Zohar. "In love," says the Zohar, "is found the secret of divine unity; it is love that unites the higher and lower stages, raising the lower to the level of the higher, where all must be one" (Zohar, Waqaykel, ii. 21α: see JEW. ENCYC. iii. 476, s. v. CABALA). Bibliography: Shazarat Hamain, Kitzah al-Ma'ali, pp. 86 et seq.; Munk, Mélanges de Philosophie Juive et Arabe, p. 201; inter alia, Joshua, "Zohar," ii. 338, 466, 470; Kaufmann, "Die Juden und die Philosophie," p. 105; ibid., "Die Judentum u. die Philosophie," pp. 115, 179, 366, ibid., "Shenṭeḳ uṭṭer Solomon Ibn Gabirol," 1896.

I. Br.

EMPLOYER AND EMPLOYEE. See Master and Servant.

EMRICH, SOLOMON BEN GUMPEL: In the last half of the eighteenth century, he was the author of a work called "Hillel ha-Zvi" (Prague, 1787), written in response to the "Talmudic" of the three initials of the title of this work, "Ehemalige Inhalts- und der Servant.

EN KEOLOHENU (עַנֶּה לָהֵנוּ): Ancient hymn, familiar from its occurrence in immediate succession to the Additional Service (Musaf) at festivals, and in many liturgies on Sabbaths also. To the four titles, "our God," "our Lord," "our King," "our Savior," are successively prefixed, with the necessary particles, words the initials of which spell out the acrostic "Amen" (Heb. "En Koloehenu," the three initials of the title of this work, Amen). Two succeeding verses commence similarly with the words "Baruk" (Blessed) and "Amen," which are the beginning of the formula of every benediction (compare JEW. ENCYCLOPEDIA, ii. 10). To make up an even number of verses there is added by the Sephardim a Biblical reference to desolate Zion; by the Ashkenazim, however, it is often read silently. The formula begins similarly with the words "Baruk" (Blessed) and "Amen," which are also the initials of the author's name, "Shelomo Zalman Enrich." Bibliography: Benjacob, "Ozar ha-Sefarim," p. 821; BUS, iv. 21. 1. 5.

M. S.

EN KOLOHENU (עַנֶּה לָהֵנוּ): Ancient hymn, familiar from its occurrence in immediate succession to the Additional Service (Musaf) at festivals, and in many liturgies on Sabbaths also. To the four titles, "our God," "our Lord," "our King," "our Savior," are successively prefixed, with the necessary particles, words the initials of which spell out the acrostic "Amen" (Heb. "En Koloehenu," the three initials of the title of this work, Amen). Two succeeding verses commence similarly with the words "Baruk" (Blessed) and "Amen," which are the beginning of the formula of every benediction (compare JEW. ENCYCLOPEDIA, ii. 10). To make up an even number of verses there is added by the Sephardim a Biblical reference to desolate Zion; by the Ashkenazim, a reference to the incense, which is the subject of the Talmudical reading following the hymn. A parallel to the "En Koloehenu" is found in the "Sefer Hekhalot," whence it was probably taken (compare Jellinek, "Bet ha-Midrash," ii. 74 and iii. 86). It seems that originally the hymn began with "Mi Koloehenu," as found in Siddur R. Amram. It had its present form, however, as early as the time of Rashi, who points out the existence of the acrostic "Amen," "Baruk," "Atah" ("Shemoneh Esreh," pp. 1a and ibn, also "Bekah," § 319). For the reasons alluded to in the case of the hymn Adon Olam, every composer of a synagogue melody has prepared settings of "En Koloehenu." Among the Ashkenazim, however, it is often read silently by the congregation. The Sephardim employ the traditional melody (A) given on p. 131; as in the case of others of their old tunes, it is utilized also for the Hallel.

"En Koloehenu" was often employed as a table song (Zemer) to be sung before the grace after meals on the Sabbath and festivals. A quaint example of this usage is preserved in "Der Jude"
EN KELOHENU (A)

Moderato.

En ke-lo-he-nu, en ka-do-ne-nu, en kë-mal-ke-nu,

en kë-mo-shi-te-nu! Es ist kein Gott als unser Gott, en ke-lo-he-nu! Es ist kein Herr als unser Herr, en ka-do-ne-nu! Es ist kein König als unser König, en kë-mal-ke-nu! Es ist kein Eifer als unser Eifer, en kë-mo-shi-te-nu!


EN KELOHENU (B)

Adagio.

En ke-lo-he-nu, en ka-do-ne-nu, en kë-mal-ke-nu,

en kë-mo-shi-te-nu! Es ist kein Gott als unser Gott, en ke-lo-he-nu! Es ist kein Herr als unser Herr, en ka-do-ne-nu! Es ist kein König als unser König, en kë-mal-ke-nu! Es ist kein Eifer als unser Eifer, en kë-mo-shi-te-nu!

EN-MISHPAT (Isp. 1 P.): Another name for Kadesh (Gen. xiv. 7, R. V.), probably Kadesh-barnea, the place where Chedorlaomer with his three companions slew the Amalekites and the Amorites.

M. SEL.

EN SOF (boundless; endless): Cabalistic term for the Deity prior to His self-manifestation in the production of the world, probably derived from Ibn Gabbol's term, "the Endless One" (she'en lo tik).

It was first used by Azriel ben Menahem, who, sharing the Neoplatonic view that God can have no desire, thought, word, or action, emphasized by the negation of any attribute. The Zohar explains the term "En Sof" as follows: "Before He gave any shape to the world, before He produced any form, He was alone, without form and without resemblance to anything else. Who then can comprehend how He was before the Creation? Hence it is forbidden to lend Him any form or similitude, or even to call Him by His sacred name, or to indicate Him by a single letter or a single point. . . . But after He created the form of the Heavenly Man [DIN], He used Him as a chariot [YASH] wherein to descend, and He wishes to be called after His form, which is the sacred name 'Yavn' (part ii., section "Ilb," 47b). In other words, "En Sof" signifies "the nameless being."
In another passage the Zohar reduces the term to "En" (non-existent), because God so transcends human understanding as to be practically non-existent (ib. part iii. 288b). The three letters composing the word "En" יא are the first three purely spiritual Sefirot ("Shekhinah Sedor", ib.). Judah Hayyot, in his commentary "Mintzey Yadlou" on the "Ma'areket Elaht", gives the following explanation of the term "En Sof": "Any name of God which is found in the Bible can not be applied to the Deity prior to His self-manifestation in the Creation, because the letters of those names were produced only after the emanation... Moreover, a name implies a limitation in its bearer; and this is impossible in connection with the "En Sof."


S. M.

ENCHANTMENT. See DIVINATION.

ENCYCLOPEDIA: A work containing information on all subjects, or exhaustive of one subject, arranged in systematic, usually alphabetical, order. Such works were not unknown in the Orient. Among Greek and Syriac Christians they were based upon homilies dealing with the six days of Creation. Mohammedan writers developed in course of time a large literature of both general and special encyclopedias, the earliest of which seems to be the "Mafāth al-'Ulam" of Mohammad Ibn Ahmad al-Khawarzamī (953-997). The first Hebrew work of this kind known to us is the mathematical encyclopedia of Abrahām bar Ḥiyyāh of Barcelona (c. 1150); but it was written upon Arabic models. It was entitled "Yesode ha-Teḥuhah ve-Migdol ha-Enmah", and treated of arithmetic, geometry, optics, astronomy, and music; only fragments of it are extant. A century later a more extensive encyclopedia was published by Gershon ben Solomon Catalan of Arles, under the title "Sha'ar ha-Shamaym" (Venice, 1677). It was divided into three parts: (1) physics, meteorology, mineralogy, natural history; (2) astronomy; (3) theology, or metaphysics. Judah ben Solomon ha-Kohen Ibn Tibbon (Toledo, 1471) wrote a similar work, but it was in Arabic, which he translated into Hebrew ("Midrash ha-Hokmah"). It treated of logic, physics, metaphysics, mathematics, and the mystical sciences. As in Mohammedan works, the first three divisions closely followed Aristotle. The "Shehiel Tahalim" of Meir Ibn Adish (fourteenth century) went even further, comprising more of Jewish theology and practical ethics than other works of this class; but it is largely a compilation, especially from the "Sha'ar ha-Shamaym" of Gershon b. Solomon.

A Turkish scholar of the sixteenth century, Solomon ben Jacob Amoel, undertook the publication of an encyclopedia under the title "Me'am Kodesh Kol ha-Ma'asot," but nothing further than the plan and prospectus appeared (Constantinople, 1589-91). Jacob Zalalon, rabbi and physician at Ferrara in the seventeenth century, produced an encyclopedia under the title "Ozar ha-Hokmah." It was divided into three volumes, of which only the third, entitled "Ozar ha-Ḥayyim" (Venice, 1683), and treating of medicine, has been preserved and published. A general encyclopedia was planned by Ja‘a Ḥayyim Bacherar (c. 1690), arranged according to subject-matter. Only one volume, containing the index of subjects, has come down to us. A work of the same kind was published (Venice, 1707-08) by the physician Tobiah of Metz, under the title "Ma‘asot Toḥiyah." It was also divided into three parts, dealing with: (1) metaphysics, theology, astronomy, cosmography, elements; (2) medicine; and botany and zoology. As was the case with their Arabic prototypes, none of these works was arranged in alphabetical order.

The scarcity of secular encyclopedias is compensated by the abundance of those devoted to Talmudic and Midrashic literature. To these belong the "Aruk" of Nathan ben Jehiel of Talmudic Rome (twelfth century), which is as encyclopedias a Talmudic encyclopedia as a "Yalkutim". The various "Yalkutim"; the "En Ya'akov" of Jacob Halib, etc., are rather collections of Talmudic and Midrashic lore. The first complete rabbinical encyclopedia was composed by Isaac Lammpruti, rabbi at Ferrara (1739-1735). His "Pehah Yehudah" is arranged in alphabetical order, and contains a large mass of somewhat undigested material, covering the whole ground of rabbinic literature down to the writer's own day (12 vols., Venice, 1739-1818; the second half was published by the Meziree Nivraham Society 1864-86). Similar works, but of lesser importance, covering certain departments only of Talmudic or rabbinic literature, have been published at various periods. Among these are the "Torah we-Ḥayyim" of Hayyim Palagi (Salonica, 1846), dealing with the ethical part of the Talmud; the "Nifalim Ma‘asot" of Abraham Shalom Hai Iyv (Leghorn, 1881), embracing the aggadic portions of the Talmud; the "Abbaḥa Hilod," by the same author as the preceding (ib.); the "Or Enayim" of Isaac Judah of...
Kamarna (1882), an encyclopedia of the Cabala; the "Kerub Minimah" of Solomon Haazzan of Alexandria (1895), on the haggadic portions of the Talmud.

To the nineteenth century belong the first attempts to produce an encyclopedia dealing with Jewish life and literature. In 1840 an essay was made in Russia which was voiced in Jost's "Annalen," and for which the editor promised to set apart a separate column in his journal entitled "Encyclopaedie der Theologischen Literarischen Angelegenheiten"; but nothing further came of the attempt ("Annalen," 1840, pp. 161, 236, 276, 378). In 1844 Steinschneider and Cassel planned a comprehensive work of this kind, and issued a "Plan der Real-Encyclopädie des Judenthums Zunächst für die Mitarbeiter" (Krotoschki). Part of this was an article on abbreviations by Steinschneider ("Hebr. Bibl." xxv. 102), which was republished in the "Archiv für Stenographie," 1877, Nos. 466, 477, and in "Die Neuzeit," Vienna, 1877, comp. Steinschneider's "Briefe über eine Encyclopädie der Wissenschaft des Judenthums," in "Orient, Lit." 1843, pp. 465 et seq.). Various articles, originally written for this work, appeared elsewhere; that on "Judensteuer," by Selig (Paulus) Cassel, appeared as "Juden" in Ersch and Gruber's "Allgemeine Encyclopädie der Wissenschaft und Künste" ("J. Q. B." ix. 333); "Adermaßiges Talmud," by Alois Brecher, appeared in "Prager Medicinische Wochenschrift," 1876, March 22 and 29 ("Hebr. Bibl." xviii. 94); Beer's "Abrahем" was issued as a separate book: "Das Leben Abraham" (Leipsic, 1859; see "Deutsche Lit. Zeitung," 1860, p. 1230). A few years later L. Rapoport projected a Hebrew encyclopedia of Talmudic and rabbinical literature. One volume only appeared, covering the letter "alef" (Prague, 1852), and entitled "Erech Millin, Opus Encyclopedicum. Alphabeticus Ordine Dispositum, in Quo et Res et Vocab. ad Historiam, Geographiam, Archæologiam, Dignitates, Sectas Illustrissimorum Hominum Spectantia, Quæ in Usuro Talmudic, Tosotta, Targumicae Midrashicæ, Littere Occurrent, Necivm Satis Explicant Acta, Illustratur.

Another encyclopedia in Hebrew, confined to secular science, and grouped according to subject-matter, was undertaken in 1844 by Julius Banach, but he did not get beyond the first volume, devoted to philosophy. This was entitled "Ogar ha-Hokhmot, Liber Theosumæ Scientia in Lingua Hebrew Continebat Fundamenta Omnium Scientiarum. Sectio Philosophica" (Vienna, 1850). Ezekiel Levy, rabbi at Beuthen, followed Rapoport, but on a smaller scale, and undertook the publication of an encyclopedia, in Hebrew, of Halakah, Midrash, and Haggadah; but only the alef volume, under the title "Bikkoret ha-Talmud," appeared (Vienna, 1863).

J. Hamburger, rabbi of Mecklenburg-Strelitz, was the first to successfully publish a Jewish encyclopedia in German, confined, however, to Biblical and Talmudical subjects: "Real-Encyclopädie für Bibel und Talmud," in 2 vols., Leipsic, 1870-84, the first dealing with Biblical, the second with Talmudic literature. From 1896 to 1901 the author added a third volume, containing six supplementary parts covering a portion of the literature, and the most important writers, of the early Middle Ages. A new title, "Real-Encyclopädie des Judenthums," was given to the whole. Hamburger's work, despite its disjointed character and untrustworthy citations, was a great step in advance, and is praiseworthy as the work of one man.

A publishing firm in Warsaw, J. Goldman & Company, began in 1888 to publish "Ha Eshkol," a combined Jewish and secular encyclopedia in Hebrew; but it came to a standstill with the article דְּפֶּפֶּנ. Encyclopedias were also projected by the Central Conference of American Rabbis (see "Year-Book of Cen. Conf." 1898, p. 9; 1899, pp. 89, 97; 1900, p. 86) and by Abad ha-Am in Russia, to which latter the Maccenas Winozki of Moscow promised to contribute 20,000 rubles. For the history of the present Jewish Encyclopedia see preface to volume I.

**ENDINGEN**: Town of Baden, near Freiburg, famous in Jewish history through the blood accus-
A writer of the period made the incident the subject of a drama, which was represented for the first time at Endingen April 34, 1616. Karl von Amira recently published this drama with the records of the trial under the title "Das Endinger Judenspiel." The editor in his preface proves the weakness of the case for the prosecution.

**BIBLIOGRAPHY: Uebersicht der Stadt Freiburg, No. 669; Karl von Amira, Das Endinger Judenspiel, in the collection "Graetz's Jahresberichte," Berlin, 1876. I. B.**

**ENDOR, THE WITCH OF.**—Biblical Data:

The necromancer consulted by Saul in his extremity when forsaken by Yhwh, and whose oracles (dreams, urim, and prophets) had failed him. The story occurs in I Sam. xxvii. 4-25. After Samuel's death and burial with due mourning ceremonies in Ramah, Saul had driven all necromancers and adepts at witchcraft from the land. But the Philistines gathered their forces and encamped in Shunem, and to meet them Saul mustered his army on Gilboa. The Israelish king, terrified at the sight of the enemy's numbers, inquired of Yrwe, but received no answer. In this strait the monarch inquires for a woman יָנָּה ("who possesses a talisman") (Smith, "Samuel," p. 249) whither to invoke the dead, and is informed that one is staying at Endor. Dignified, Saul repairs to the woman's lodgings at night and bids her summon him for the one who will name. The witch suspects a snare, and refuses to comply in view of the fate meted out to her class by royal command. Assured, however, of immunity, she summons Samuel at Saul's request. At the sight of Samuel she cries out with a loud voice, and charges the king, whom she immediately recognizes, with having deceived her. Saul assuages her fears and makes her tell him what she has seen. She saw a god ["oolhm"] coming up out of the earth; "an old man . . . wrapped in a cloak." Before the spirit (unseen) Saul prostrates himself. Samuel complains of being disturbed, but Saul pleads the extremity of his danger and his abandonment by Yrwe. Samuel, however, refuses to give any counsel, but announces the impending downfall of the king and his dynasty. Saul faints, partly from physical exhaustion due to lack of food. The witch attempts to comfort him, and invites him to partake of her hospitality. Saul at first refuses, but is finally prevailed upon by the combined entreaties of the woman and his servants. He eats and departs to his fate.

**Critical View:** The story throws light on the prevailing beliefs of primitive Israel concerning the possibility of summoning the dead and consulting them. Discussions concerning the historical veracity of this report, and attempts to reconcile its contents with natural laws by assuming that the woman palmed off some fraud on the excited king exhausted by previous fasting, miss the point of the Biblical account. The scene is really a satire on King Saul,
and the summoning of the dead is introduced only incidentally. He, the destroyer of the war-makers, forsaken by YHVH himself repays to a witch's house, but has only his pains for his trouble. Samuel refuses to help, and reiterates what Saul's fault had anticipated Grünwedel. "Her Anarchokritus und die Urreligion Israels," pp. 152-154, Halle, 1900.

The use of "habba" to interpret meaning the ghost of which the witch was possessed, but this does not appear to be the ancient conception.

**Bibliography:** Commentaries on Samuel by Smith, Kistermann, Tholuck, and others; Study, Israel, des Volkes Israel, 1, 2, in der Einführung zum Alten Testaments in die Bibel, in der Einleitung zum Alten Testaments in die Bibel, in the Strassburger Forschungen, ii, 124, 125 et al.; but see, particularly, Denkmol. Der Leben durch den Tod, passion.

**E. G. H.**

**Enemy, Treatment of an:** Hatred of an enemy is a natural impulse of primitive peoples; willingness to forgive an enemy is a mark of advanced moral development. Jewish teaching, in Bible, Talmud, and other writings, gradually educates the people toward the latter stage. Where there are indications in the Bible of a spirit of hatred and vengeance toward the enemy (Ex. xxiii. 22; Lev. xxvi. 7, 8; Deut. vi. 19, xx. 14, xxii. 4; Josh. x. 13; Judges v. 31; 1 Sam. xiv. 34; 1 Sam. viii. 13; Is. 1. 5, 16), they are for the most part purely nationalistic expressions—hatred of the national enemy being quite compatible with an otherwise kindly spirit.

In the earliest collection of laws, the so-called Book of the Covenant, the command is given: "If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, and thou wouldest forbear to help him, thou shalt surely help him" (Ex. xxii. 1). The biblical commands and precepts, 4, 5). The holiest chapter of Leviticus contains the command: "Thou shalt not hate thy brother in thine heart" (Lev. xix. 17). The teaching of the Book of Proverbs is: "Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth" (xxiii. 13). This injunction is repeated as the familiar utterance of Samuel ha-Katon (Abot iv. 26). Again, the Book of Proverbs says: "If thine enemy be hungry give him bread to eat, and if he be thirsty give him water to drink. For thus shalt thou heap coals of fire upon his head, and the Lord shall reward thee" (xxv. 31, 32). The prevailing opinion that the Jewish Bible commands hatred of the enemy rests upon the strangely misunderstood statement in the Sermon on the Mount: "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love your enemies and pray for them that persecute you" (Matt. v. 43, 44; see JEW. EXCYL. iii. 598, s.v. BROTHERLY LOVE).

Joseph's treatment of his brothers is exemplar: "Fear not, for am I in the place of God? and as for you, ye meant evil against me; but God meant it for good. . . Now therefore fear ye not; I will nourish you and your little ones; and he comforted them and spake kindly unto them" (Gen. i. 19-22). Similarly Moses prayed for the recovery of Miriam, who had spoken rebelliously against him (Num. xii. 13). Solomon is praised because, among other things, he did not ask for the life of his enemies (1 Kings iii. 11; 1 Chron. i. 11). In Kings xxv. 31 is further evidence that a following charitable spirit prevailed in Israel than among the surrounding nations: the servants of the defeated King of Syria urged him to throw himself upon the mercy of his triumphant foe, the King of Israel, for "we have heard that the kings of the house of Israel are merciful kings."

As a final instance from the Bible the words of Job (xxix. 29-30; R. V.) may be quoted: "If I rejoiced at the destruction of him that hated me; or lifted up myself when evil found him; (Yea, I suffered not my mouth to sin By asking his life with a curse.)"

The author of Ecclesiasticus counsels: "Forgive thy neighbor the hurt he hath done thee; and then thy sins shall be pardoned when thou prayest" (xxviii. 9). Talmudical and Midrashic literature contains many fine teachings on this subject. Mar Zutra prayed every evening upon retiring: "Oh my God, forgive all such as have wronged me!" (Meg. 28a; B. B. 15b).

"Be ever flexible as a reed [kindly toward all], never as inflexible as a cedar [ungiving toward such as have harmed thee]" (Ta'an. 20b). "Even as God forgives transgressions without harboring revenge, so be it also with thee, harbor no hatred in thy heart" (Yalk. Lev. 613)." Why is the 'Hallel' [the psalms of praise] recited only on the first day of Passover and not on every day during the Passover week, as it is recited every day during the week of the Feast of Tabernacles? Because the Egyptians were sunk in the sea, and I have caused it to be written—Rejoice not when thine enemy falleth" (Yalk. Prov. 900). In a similar passage the angels are rebuked by God for singing at the time of the catastrophe that overtook the Egyptians: "The work of My hands sinks into the sea, and thou wouldst sing before Me?" (Sif. 39b).

If a man finds both a friend and an enemy requiring assistance he should assist his enemy first in order to subdue his evil inclination" (B. M. 32b). In the Abot de-Rabbi Nathan (23) is found this passage: "Who is strong? He who conquers an enemy into a friend." Talmudical teachers held that David's action in cutting off the skirt of Saul's robe, in order to present it as an evidence of magnanimity and as a reproach to Saul, was blameless, and robbed an otherwise noble deed of its fine flavor (Ber. 62b).

Nor does Judaism, as is often claimed, инculcate unfriendly sentiments toward non-Jews. Rabbi Joshua taught: "An evil eye, the evil toward nature, and hatred of men put one out of the world" (Ab. 3. 11). "It is a law of peace to support the poor of all peoples as well as the poor of Israel, to assist their sick, to bury their dead" (Gitt. 61a). "God judgesthe nations by their righteous members" (Ab. Zarah 3a). Of similar import are Josuah ben Hanaah's words: "The pious ones of the nations of the world have a share in the future life." "What is the significance of the thirty coins (x. 12) in the vision of the prophet Zechariah?" Rabbi Judah answered: "They indicate the thirty righteous men who are
always to be found among the heathen, and whose merits save their peoples" (Hul. 93a). Samuel says: "It is forbidden to deceive any one, even a heathen" (ib. 94a). "Cultivate peace with thy brethren, thy neighbors, with all men, even the heathen" (Ber. 17a). Medieval teachers urged similar maxims. "Deceive none, either Jew or non-Jew," wrote Rabbi Lipman Mühlenhausen in the fifteenth century (comp. Gudemann, "Geschichte des Erziehungswesens der Juden in Deutschland," p. 248), and the "Sefer Hasidim" enjoins: "Deceive no one intentionally, not even the non-Jew; quarrel with none, no matter what his belief" (comp. Zunz, "Z. G." p. 135). Bahya ibn Pakuda, in his "Hobot ha-Lehabot," mentions dislike of all that is hateful, as the third you may prevent him, but you must not injure him beyond the point of making him powerless to harm you. If an opportunity offer of serving him thank God for the chance, and though he has done you the most fearful wrongs, forget the injuries you have sustained at his hands. Make yourselves wings like eagles to succor him, and refrain from reminding him by a word of his former conduct" ("J. Q. R." iii. 474). Joel Shamirah wrote in his last will and testament: "If any one did aught to injure me, yet I loved him in my heart. If I felt inclined to hate him, I at once began to utter praises, so that gradually I brought my heart to genuine love of the man who had wronged me" (ib.)

of the ten requirements of an exemplary life, and quotes Shabbat 88b in support of his statement: "Such as suffer ill but do it not, answer not insults, and are actuated in their conduct by love only, are referred to in the Scriptural passage: 'They who love Him are as the sun when he goeth forth in his might.'" Rabbi Israel Lipschitz of Danzig bade his heirs: "Do good to all men, evil to none; do good even to the non-Jew in the street, even to an ENFRANCHISEMENT. See Slaves.

Engadi. See Engedi.

Engagement. See Betrothal.

Engedi (*תֵּגְדִי*): A town in the wilderness of Judah (Josh. xiv. 65), on the western shore of the Dead Sea (Ezek. xlvii. 10). It was the hiding-place of David when he fled from Saul (I Sam. xxiv. 1, 2). Engedi was celebrated for its vineyards (Cant. i. 14), for its balsam (Shab. 36a; Josephus, "Ant." i. 1, §§ 3), and for its palms (Pliny, "Historia Naturalis," x. 17; see also Shab. 36a), whence it was called also "Hazazon-tamar" (the pruning of the palm-tree; II Chron. xx. 2). According to Josephus ("B. J." iii. 8, § 3), Engedi
was the center of a toparchy under the Romans; it was the chief seat of the Essenes, and in the fourth century it was still a large village (Eusebius, "Onomasticon," s. v.). It is identified with the modern 'Al Mil (see Robinson, "Biblical Researches," ii. 266, 211, 214).

**ENGEL, GÁBOR (GABRIEL):** Hungarian physician and surgeon; born at Marcus-Vásáriély, Hungary, in 1852. After studying at Budapest and Leipzig, he was appointed assistant surgeon at the university hospital of Klausenburg (1880), privat-dozent in obstetrics (1881), director of the Landes-chirurgie für Gynakologie, the "Wiener Medicinische Presse," and the Hungarian medical journals.

**ENGEL, JOSEPH:** Hungarian sculptor; born 1815; died in Budapest June 29, 1892. His father, a poor merchant, destined him for the rabbinate, and had him educated accordingly at the yeshibah of Presburg. But he soon deserted his Talmudic studies and went to Vienna, where he apprenticed himself to a wood-carver. The latter was soon convinced that the boy had great talent for wood- and bone-carving, and he helped him to enter the Academy of Art, where he remained till 1838. While a student he won two prizes. After having worked for some time in Munich and Paris, Engel went to London, where, from a simple stone-carver, he became a distinguished sculptor. His busts of Queen Victoria and Prince Consort Albert drew the attention of the Austrian ambassador at the court of St. James, Prince Paul Esterhazy, to the talented young Hungarian; and through the prince's intervention Engel entered the Academy of Sculpture, where he passed several years and won many prizes. His first work of importance was a group of statuary, "Amazons Fighting," which was bought by Prince Albert for £500. This group is now in the royal residence, Osborne House, Isle of Wight.

In 1847 Engel went to Rome, where he worked for fully twenty years. This was the most fruitful and successful epoch of his activity, the sculptures in the Vatican Museum exerting a great influence upon his studies. During the first part of his stay in Rome he modeled the "Captive Cupid" and "Innocence," besides a great many other mythological and ideal figures distinguished by grace of form and masterly execution. In 1867 he exhibited in Manchester the "Parsons," executed for his co-religionist Sir David Salomon, lord mayor of London. His "Eve Awakening to Life" won the great gold medal at the Vienna Exhibition of 1873. While in Rome he also finished the statue of the Austrian general Count Franz Nádasdy, which is now in the arsenal of Vienna. His atelier was one of the artistic centers of the Italian capital, and was visited by the King and Queen of Prussia, the Czarina of Russia, the then Prince of Wales, King Louis of Bavaria, and many other royalties whenever they came to the Eternal City.

**ENGELBERT, HERMANN:** German rabbi; born in Godesenburg, Hessen, July 29, 1839; died at St. Gall, Switzerland, Feb. 5, 1900. He attended the Talmudic school in Würzburg and the University of Berlin, and obtained his Ph.D. degree in Marburg. He was appointed preacher to the congregation of Elberfeld, and three years later to the congregation of Munich. In 1866 he became rabbi to the newly organized community in St. Gall, where he remained until his death.

He wrote: "Das Negative Verdiens des Alten Testaments um die Unsterblichkeitslehre" (Berlin, 1837); "Das Schächtchen und die Bourcède: Denkschrift an den Grossen Rath des Kantons St. Gallen" (St. Gall, 1856); "Statistik des Judenthums im Deutschen Reich, Ausschliesslich Preussens, und in der Schweiz." (Frankfort-on-the-Main, 1870)

**ENGLAND:** The southern portion of the island of Great Britain. Owing to the dominance of the capital city in England, most of the episodes of Jewish history connected with that country occurred at London, and are narrated under that heading. In the present article the more specifically historic events, those affecting the relations of the Jews to the state, will be treated, though events that affected public opinion have also been included as influencing those relations. The subject may be treated in three periods: (a) pre-expulsion, (b) intermediate, (c) resettlement.

**Pre-Expulsion Period:** There is no evidence of Jews residing in England before the Norman Conquest. The few references in the Anglo-Saxon Church laws either relate to Jewish practices about Easter or apply to passing visitors.

The Jews were required to engage in the Gallo-Jewish slave-trading, who came imported English slaves to the Roman in with the market and thus brought about the Normans. Christianizing of England. William of Malmsbury ("Gesta Rerum Anglo-Roman," ed. Duffy, p. 500) distinctly states that William the Conqueror brought the Jews from Normandy to England, and there is no reason to doubt his statement. The Conqueror's object can easily be guessed. From Domesday it is clear that his policy was to get the feudal dues paid to the royal treasury in coin rather than in kind, and for this purpose it was necessary to have a body of men scattered through the country that would supply quantities of coin.

At first the status of the Jew was not strictly determined. An attempt was made to introduce the Continental principle that he and all that was his were the king's property, and a clause to that effect was inserted under Henry I. in some manuscripts of
the so-called "Laws of Edward the Confessor"; but Henry granted a charter to Rabbi Joseph, the chief Jew of London, and all his followers, under which they were permitted to move about the country without paying tolls or customs, to buy whatever was brought to them, to sell their pledges after holding them a year and a day, to be tried by their peers, and to be sworn on the Pentateuch. Special weight was attributed to the Jew's oath, which was valid against that of twelve Christians. The sixth clause of the charter was specially important: it granted to the Jews the right of moving whithersoever they would, together with their chattels, as if these were the king's own property ("sicut res proprias nostras").

Whatever advantage accrued to the king or to the Jews from their intimate relations was disturbed by the complete disorganization of the state under Stephen, who burned down the house of a Jew in Oxford (some accounts say with a Jew in it) because he refused to pay a contribution to the king's expenses. The Jews were equally mulcted by Empress Maud and by King Stephen. It was during the reign of the latter that the first recorded blood accusation against the Jews of any country was brought in the case of William of Norwich (1146). This was followed later in the century by similar charges brought in connection with the boys Harold and Robert (atbury St. Edmunds, 1181). In none of these cases was any trial held.

While the crusaders in Germany were trying their swords upon the Jews, outbursts against the latter in England were, according to the Jewish chroniclers, prevented by King Stephen ("Hebräische Berichte," p. 64).

With the restoration of order under Henry II. and the withdrawal of the lawless Flemings, the Jews renewed their activity. Within five years of his accession Jews are found at London, Oxford, Cambridge, Norwich, Thetford, Bungay, Canterbury, Winchester, Newport, Stafford, Windsor, and Reading. Yet they were not permitted to bury their dead elsewhere than in London, a restriction which was not removed till 1172. Their spread throughout the country enabled the king to draw up on them as occasion demanded; he repaid them by demand notes on the sheriffs of the counties, who accounted for payments thus made in the half-yearly accounts on the pipe-roll (see Aaron of Lincoln). But the king was soon to find that others could make use of the Jews for political purposes. Strongbow's conquest of Ireland (1170) was financed by Josce, a Jew of Gloucester; and the king accordingly fixed Josce for having lent money to those under his displeasure. As a rule, however, Henry II. does not appear to have limited in any way the financial activity of the Jews; and the chroniclers of the time noticed with some dismay the favor shown to these aliens in faith and country, who amassed sufficient riches to build themselves houses of stone, a material thither used only for palaces, though doubtless adopted by the Jews for purposes of security. The favorable position of the English Jews was shown, among other things, by the visit of Abraham Ibn Ezra in 1158, by that of Isaac of Cheremigov in 1181, and, in the year 1187, by the resort to England of the Jews who were exiled from France by Philip Augustus in 1183, among them probably being Judah Sir Leon of Paris.

Yet Henry II. was only biding his time in permitting so much liberty to his Jewish subjects. As early as 1168, when concluding an alliance with Frederick Barbarossa, he had seized the chief representatives of the Jews and sent them over into Normandy, while tallaging the rest 5,000 marks (Gew. vorse of Canterbury, ed. Stubbs, i. 203). When, however, he asked the rest of the country to pay a tithe for the crusade against Saladin in 1186, he demanded a quarter of the Jewish chattels. The tithe was reckoned at £50,000, the quarter at £60,000. In other words, the value of the personal property of the Jews was regarded as one-fourth that of the whole country. It is improbable, however, that the whole amount was paid at once, as for many years after the imposition of the tallage arrears were demanded from the recalcitrant Jews.

The king had probably been led to make this large demand upon the English Jewry by the surprising windfall which came to his treasury at the death of Aaron of Lincoln. All property obtained by usury, whether by Jew or by Christian, fell into the king's hands on the death of the usurer; and Aaron of Lincoln's estate included no less than £15,000 of debts owed to him by members of the baronage throughout the country. Besides this, a large treasure came into the king's hands, which, however, was lost on being sent over to Normandy. A special branch of the treasury, constituted in order to deal with this large account, was known as "Aaron's Exchequer" (see Aaron of Lincoln).

Apart from these exactions and a prohibition against the carrying of arms in the Anjou of Arms in 1181, the English Jews had little to complain of in their treatment by Henry II., who was indeed accused by the contemporary chroniclers of unduly favoring those "enemies of Christ." They lived on excellent terms with their neighbors, including the clergy; they entered churches freely, and took refuge in the abbeys in times of commotion. There is even a record of two Cistercian monks having been converted to Judaism; and there is evidence that the Jews freely criticized the more assailable sides of Catholicism, the performing of miracles and the worship of images. Meanwhile they themselves lived in ostentatious opulence in houses resembling palaces, and helped to build a large number of the abbey and monasteries of the country. By the end of Henry's reign they had incurred the ill will of the upper classes, with whom they mostly came in contact. The rise of the crusading spirit in the latter part of the reign of Henry spread the disinfection throughout the nation, as was shown with disastrous results at the accession of his son Richard.

Richard I. had taken the cross before his coronation (Sept. 3, 1189). A number of the principal Jews of England presented themselves at Westminster to do homage at Westminster; but at London there appears to have been a suppression against Hebrews being admitted to such a holy ceremony, and they were repulsed during the banquet which followed the coronation. The rumor spread from Westminster to London that the king had ordered a massacre of the...
Jews, and a mob in Old Jewry, after vainly attacking throughout the day the strong stone houses of the Jews, set them on fire at night, killing those within who attempted to escape. The king was enraged at this insult to his royal dignity, but took no steps to punish the offenders, owing to their large numbers. After his departure on the crusade, riots with loss of life occurred at Lynn, where the Jews attempted to attack a baptized coreligionist who had taken refuge in a church. The seafaring population rose against them, fired their houses, and put them to the sword. So, too, at Stamford fair, on March 7, 1190, many were slain, and on March 18 fifty-seven were slaughtered at Bury St. Edmunds. The rage of the mob was kept alive by the exhortation of a Premonstrant monk, who celebrated mass every morning in his white robe before the walls of the tower till, by accident or design, he was struck by a stone as he approached too near and was crushed. The death of the monk enraged the mob to the highest degree, and the imprisoned Jews saw no hopes of escaping death by hunger except by baptism. Their religious leader, Rabbi Yom-Tob of Joigny, exhorted them to slay themselves rather than adopt either alternative, and the president, Josce, began the immolation by slaying his wife Anna and his two children. Finally Josce was slain by Yom-Tob himself. The few who had refused to follow his example appealed in vain for pity to the Christians, who entered at daybreak and slew them. Finding that the deeds proving the indebtedness of the rioters to the Jews were not in the tower, the mob rushed to the cathedral, and there took possession of them and burned them. The chancellor Longchamp attempted to punish the offenders, mainly some of the smaller barons indebted to the Jews, but these had fled to Scotland. Richard Maleys was deprived of many of his fiefs, but they were soon afterward restored to him. Most of the nobles mentioned in the records were connected with various abbeys, and were influenced by religious prejudice as well as by the desire to free themselves from their indebtedness to the Jews (see Yom).

During Richard’s absence in the Holy Land and during his captivity the lot of the Jews was aggra-
vated by the exactions of William de Longchamp; and they were called upon to contribute toward the king's ransom of 5,000 marks, or more than three times as much as the contribution of the city of London. On his return Richard determined to organize the Jewry in order to assure that he should no longer be defrauded, by any such outbreaks as those that occurred after his coronation, of his just dues as universal legatee of the Jewry. He accordingly decided, in 1194, that records should be kept by royal officials of all the transactions of the Jews, which without such record should not be legal. Every debt was to be entered upon a chirograph, one part of which was to be kept by the Jewish creditor, and the other preserved in a chest to which only special officials should have access. By this means the king could at any time ascertain the property of any Jew in the land; and no destruction of the bond held by the Jew could release the creditor from his indebtedness. This "Ordnance of the Jewry" was practically the beginning of the Exchequer of the Jews, which made all the transactions of the English Jewry liable to taxation by the King of England, who thus became the owner of the Jewish usury. The king besides demanded two bezants in the pound, that is, 10 per cent, of all sums recovered by the Jews with the aid of his courts. It may perhaps be appropriate at this point to determine as accurately as possible the exact status which Jews had acquired in England at the end of the twelfth century. They could not be regarded as aliens any more than could the Norman nobles with whom they had originally come over; besides, alienage could not become hereditary (Maitland and Pollock, "History of English Law"). They were not heretics, since their right to exist was recognized by the Church. They were usurers for the most part, and their property, like that of all usurers, exculpated to the king at their demise. But, on the other hand, their usurious debts could be recovered at law, whereas the Christian usurer could not recover more than his original loan. They were in direct relation to the king and his courts; but this did not imply any arbitrary power of the king to tax them or to take their money without repayment, as is frequently exemplified in the pipe-rolls. The aids, reliefs, tines, and amercements demanded from them were no other than those asked from the rest of the king's subjects, though the amount contributed by the Jews may have been larger. They were the king's "men," it is true, but no more than the barons of the time; and they had the special privilege of the baronial rank, and could move from place to place and settle anywhere without restriction. It will be seen how this privilege was afterward taken away from them. Altogether, the status of the English Jews, who partook of the nature of baron, alien, heretic, and usurer, was peculiar; but, on the whole, their lot was not an unfavorable one. These conditions, however, were not destined to last long. As early as 1196 Pope Innocent III. had written to all Christian princes, including Richard of England, calling upon them to compel the remission of all usury demanded by Jews from Christians. This would of course render their very existence impossible. On July 15, 1205, the pope laid down the principle that Jews were doomed to perpetual servitude because they had crucified Jesus. In England the secular power soon followed the initiative of the Church. John, who had his own reasons for thinking Jews, having become indebted to them while a lad in Ireland, at first treated them with a show of forbearance. For the comparatively small charge of 4,000 marks, he confirmed the charter of Rabbi Josce and his sons, and made it apply to all the Jews of England; and he wrote a sharp remonstrance to the mayor of London against the attacks that were continually being made upon the Jews of that city, alone of all the cities of England. He reappointed one Jacob archpriest of all the English Jews (July 15, 1199). But with the loss of Normandy in 1204 a new spirit seems to have come over the attitude of John to his Jews. In the height of his triumph over the pope, he demanded the sum of no less than £100,000 from the religious houses of England, and 60,000 marks from the Jews (1210). One of the latter, Abraham of Bristol, who refused to pay his quota of 10,000 marks, had, by order of the king, seven of his teeth extracted, one a day; till he was willing to disgorge (Roger of Wendover, ii. 223; but see Ramsay, "Angevin Empire," pp. 426, London, 1863). It is scarcely to be wondered at that in 1211 many of the English rabbis willingly joined in the Zionistic pilgrimage of Joseph ben Baruch, who, it is said, was accompanied by more than 300 English and French rabbis in his journey to the Holy Land. Yet, though John squeezed as much as he could out of the Jews, they were an important element on his side in the triangular struggle between king, barons, and municipalities which makes up the constitutional history of England during his reign and that of his son. Even in the Great Charter clauses were inserted preventing the king or his Jewish subjects from obtaining interest during the minority of a heir. With the accession of Henry III. (1216) the position of the Jews became somewhat easier, but only for a short time. Innocent III. had in the preceding year caused the Lateran Council to pass the law enforcing the badge upon the Jews; and in 1218 Stephen Langton, Archbishop of Canterbury, brought it into operation in England, the badge taking the form of an oblong white patch of two fingers in length by four. At first the Jews thought of evading the restriction by having the land altogether, and directions were given to the wardens of the Cinque Ports to prevent any Jew from passing out of the country without the king's permission. The changed position of the Jews was strikingly indicated in 1222, when a deacon at Oxford was burned for having become a proselyte to Judaism and for having married a Jewess; whereas in the twelfth century several instances of such proselytism had occurred in England, and no punishment had followed the "crime" (Maitland, "Canon Law in England," pp. 138-179). The action of the Church was followed by similar opposition on the part of the English authorities. Henry at his accession had found it necessary to appoint committees of twenty-four burgesses who should be responsible for the
safety of the Jews of Gloucester and Hereford, while he claimed jurisdiction for his own sheriffs or constables in any causes between Jews and Christians. This was a great Municipal-
source of annoyance to the towns,:
ities, which were beginning to escape feudal dues and exactions of the king by compounding for a lump sum known as the “form of the borough” (“firma burgi”). This exempted them from the king’s jurisdiction; but an exception was made in matters relating to the Jews, on pretext of which the king’s officials again and again invaded the boroughs. Petitions were accordingly sent to the king to many instances of the Jews from the boroughs, and they were expelled from Bury St. Edmunds in 1190, Newcastle in 1234, Wycombe in 1235, Northampton in 1238, Northamsted in 1242, Newbury in 1344; and at last it was enacted in 1233 that Jews could freely reside in such towns only as had an Acta for the preservation of the Jews’ deeds and stars, from which the king could ascertain their capacity for further taxation. Henceforth they were restricted to some twenty-five towns in England, and they became in effect the king’s chateaux. Any attempt to evade the provisions of this enactment was rigidly met by expulsion, as from Winchester in 1273, from Bridgnorth in 1274, and from Windsor in 1288. By these restrictions it became impossible for any Jew by change of residence to evade payment of the tallage, which became the chief means of extortion under Henry III. after the beneficent rule of Hubert de Burgh had been succeeded by that of the king’s favorites (see Tal.

But there was probably another reason for limiting Jewish business with the towns, for it is likely that the king derived but very little profit from the loans of the Jews to the burgesses of the towns, for it was with the smaller barons, including the superior clergy, that the Jews transacted most of their business. The smaller barons, indeed, found themselves between the upper and the nether millstone in their borrowings from the Jews, their indebtedness to whom fell in the last resort into the hands of the king either by escheat on the death of the creditor or by collection made through the king’s officials whenever the Jews were taileyed. But besides this, the higher baronage imitated the crown in making use of the Jews as catspaw to get the lands of their less powerful brethren into their possession; advancing money to the Jew, sharing with him the usury, and claiming the lands if the debt failed to be paid. Complaint was made of this as early as the Syed of Worcester in 1340 (Wilkins, “Concilia,” i. 675-676), and nearly twenty years later (1293) the lesser barons petitioned the king to find some remedy for this danger of getting into the clutches of the higher nobility (Stubbis, “Select Charters,” p. 385).

With the outbreak of the Barons’ war violent measures were adopted to remove all traces of indebtedness either of the barons at Ely, Simon de Montfort, indeed, who had at an early stage expelled the Jews from his town of Leicester, when at the height of his power after the battle of Lewes annulled all indebtedness to the Jews. He had been accused of sharing the plunder, but issued edicts for their protection after the battle (Kingsford, “Song of Lewes,” pp. 58, 80, Oxford, 1890). Both the Jewry and the king as its representative must have suffered incalculably by this general wiping out of indebtedness. The value of the Jewry to the royal treasury had in fact considerably lessened during the thirteenth century through two circumstances: the king’s income from other sources had continually increased through the century from about £23,000 under Henry II. to £33,000 under Edward I.; and the contributions of the Jews had decreased both absolutely and relatively, the average from tallages, etc., being about £8,000 per annum in the twelfth century, and only £2,000 in the thirteenth. Besides this, the king had found other sources from which to obtain loans. Italian merchants, “pope’s usurers” as they were called, supplied him with money, at times on the security of the Jewry. By the construction of the area in which Jews were permitted to exercise their money-lending activity their means of profit were lessened, while the king by his continuous exactions prevented the automatic growth of interest. On two occasions, in 1254 and 1255, the Jews appealed vigorously to him or to his representative to be allowed to leave the kingdom before the very last penny had been forced from them. Henry’s refusal only served to emphasize their entire dependence upon the royal will. By the middle of the thirteenth century the Jewry of England, like those of the Continent, had become chattels of the king. There appeared to be no limit to the exactions he could impose upon them, though it was obviously against his own interest to deprive them entirely of capital, without which they could not gain for himurious interest.

Further prejudice had been raised against the Jews just about this time by the revival of the charge of ritual murder. The king had sold the Jewry to his brother Richard of Cornwall in Feb., 1233, for 3,000 marks, and had lost all rights over it for a year. But in the following August a number of the chief Jews who had assembled at Lincoln to celebrate the marriage of a daughter of Berechiah de Nicole were seized on a charge of having murdered a boy named Hugh. Ninety-one were sent to London to the Tower, eighteen were executed for refusal to plead, and the rest were kept in prison till the expiry of Richard’s control over their property (see Hiton or Lincoln).

As soon as order was restored after the death of Simon de Montfort, Edward, in whose hands was the ruling power, though he was only Prince of Wales at the time, took measures to remedy the chief complaints which had led them to the outbreak against the Jews. In 1269 Walter deerton, the king’s counselor, who was himself indebted to the Jews, drew up a measure denying to the latter all right to landed property which might fall into their hands as a result of their money-lending. They were not to lend on the security of landed
property; all existing bonds on real estate were declared null and void, and any attempt to sell such bonds to Christians was made a capital offense. But, though the harmes could no longer alienate their property as security for loans, they could still sell to the Jews; and with this sale there might fall into Jewish hands the feudal right of tainage and the ecclesiastical right to advowson, both of which were indisolubly connected with the seisin of land in fief. In 1271 the Jews as a desperate measure attempted to force from the king's council explicit permission to hold land with all its privileges; but a Franciscan friar made a protest against the "impious insolence" of the Jews in claiming such rights, and, being supported by the bishops present as well as by Prince Edward, who presided, the demands of the Jews were repudiated, and they were furthermore precluded from enjoying freehold in tenures of any kind. They were even forbidden to increase their holdings in London, as this might diminish the tithes of the Church ("De Antiquis Legibus Libr." pp. 234 et seq.). Deprieved thus of all security for large loans, the Jews were almost automatically preventedit from obtaining new business; and, indeed, as soon as the enactment of 1271 was passed, Henry III., or Edward acting in his name, sold the whole revenue of the Jewry to Richard of Cornwall for as small a sum as 2,000 marks (Rymer, "Federis," i, 489).

Shortly after his coronation Edward I., in 1275, determined to solve by a bold experiment the Jewish question as it then existed in England. The Church laws against usury had recently been reiterated with more than usual vehemence at the Council of Lyons (1274), and Edward the Third, having found it impossible altogether to prevent usury on the part of the Jews, was forced to permit it in a restricted form. In a new statute, probably dated about 1280, allowing the Jews to receive interest on their loans for three years, or at most four. Provisions were made that all loans thus negotiated should be duly registered, so that the king might have his fair share of the usury of the Jewry ("Papers of the Anglo-Jew. Hist. Soc." pp. 208, 229). Loans arranged on these conditions could not be very secure or very lucrative, and the returns to the king in particular would be reduced to their lowest terms by the restricted form in which usury was now permitted. From any removal of these restrictions Edward was shortly afterward debarred by an act of the Church.

Ever since the fourth Lateran Council the papacy had become more and more embittered against the Jews, owing to the increased attack on Jewish rites. As an immediate result of the council Stephen Langton had excommunicated all Jews, and the king showed sufficient sympathy with the Church policy against the Jews to found in 1229 the Domus Conversorum for the maintenance of Jews converted to Christianity, though not until 1280 did the king cease to claim the whole of the property of a Jew who became converted. John of Peckham, Archbishop of Canterbury, closed all the synagogues in his diocese in 1226, and Edward I. issued a writ instructing his officials to assist the Dominicans by forcing the Jews to listen to their conversion sermons. The Jews had throughout been careless in showing their contempt for certain aspects of Christianity. One had seized the cross carried in front of a procession at the University of Oxford in 1268, and in 1274 a Jew was burned for blasphemy at Norwich. Edward had accordingly issued a proclamation declaring any Jew found guilty of blasphemy to be liable to the death penalty. At the end of 1286 Pope Honorius IV. addressed a special rescript to the archbishops of York and Canterbury, pointing out the evil effects on the religious life of England of free intercourse with the pernicious Jews, who studied the Talmud and its abominations, enticing the faithful to apostasy, caused their Christian servants to work on Sundays and holidays, and generally brought the Christian faith into disrepute. On this account he called upon the English state and Church to do their utmost to prevent such pernicious intercourse. The Church immediately attempted to carry out the pope's demands in a series of enactments passed by the Synod of Exeter in 1257, repeating the ordinary Church laws against communality between Jews and Christians, and against Jews holding public office, or having Christian servants appearing in public at Easter; forbidding Jewish physicians to practice; and reenacting the ordinance of the Synod of Oxford held in 1222, which forbade the building of new synagogues, and denied Jews entrance into churches.

After the experience in Jewish legislation which Edward I. had from 1269 onward, there was only one answer he could give as a true son of the Church to
these demands: If the Jews were not to have intercourse with their fellow citizens as artisans, merchants, or farmers, and were not to be allowed to take usury, the only alternative was for them to leave the country. He immediately expelled the Jews from Gascony, a province still held by England and in which he was traveling at the time; and on his return to England (July 18, 1290) he issued writs to the sheriffs of all the English counties ordering them to enforce a decree to the effect that all Jews should leave England before All Saints' Day of that year. They were allowed to carry their portable property; but their houses escheated to the king, except in the case of a few favored persons who were allowed to sell theirs before they left. Some of them were robbed by the captains who undertook to transport them to the principal, did not exceed £9,000. Parliament was said to have voted one-tenth of the tithes and one-fifteenth of the personal property in gratitude for the expulsion, but this merely represents contemporary prejudice. Edward's act was not an act of grace to the nation; as has been seen, no alternative was left to him. The Church would not allow the Jews to become an integral part of the English nation, and they therefore had to leave the country.
During the two hundred and twenty years of their stay the position of the Jews had steadily improved. At first, treated with special favor and allowed to amass considerable wealth, they had formed a necessary part of the royal organization. Two or three of them are mentioned as physicians, and several monks are said to have been converted to Judaism. They collected books and built themselves palatial residences; but after the massacres under Richard I. and the exactions of John they gradually became serfs of the king—mere chattels which he from time to time sold to the highest bidder. Their relations to their neighbors, which were at first friendly, became more and more embittered, though occasionally they are found joining with Christians in hunting (see CILWARTH)

The increasing degradation of their political status is paralleled by the scantiness of their literary output in the thirteenth century as compared with that of the twelfth. In the earlier century they were visited by such eminent authorities as

**Literature.** Abraham ibn Ezra, Judah Sir Leon, Yom-Tov of Orontes, and Jacob of Orleans. A whole school of grammarians appears to have existed among them, including Moses b. Yom-Tov, Moses b. Isaac, and Samuel ben Nahman produced in England his “Fox Fables,” one of the most remarkable literary productions of the Middle Ages. In the thirteenth century, however, only a few authorities, like Moses of London, Beraehia de Nolle, Aaron of Castelbuen, and Elias of London, are known, together with Jacob b. Judah of London, author of a work on the ritual, “Ez Hayyim,” and Meir of Norwich, a liturgical poet. Throughout they were a branch of the French Jewry, speaking French and writing French glosses, and almost up to the eve of the expulsion they wrote French in ordinary correspondence (“B. E. J.” xviii. 256).

As has been mentioned above, the Jews were allowed to have their own jurisdiction, and there is evidence of their having a bet din with three “euphopic” or dayyanim; furthermore, reference is made to the parnas, or presi- tion; chief rabbis, and scribes and chirographers. A complete system of education seems to have been in vogue, with local schools in the provinces, and the high school in London in Ironmonger Lane. In the latter the “separates” (‘perushim”) were trained from the age of sixteen to twenty-three to act as masters of the Jewish law (Jacobs, “Jews of Angvin England,” pp. 243-257, 283-344).

At the head of the whole Jewry was placed a chief rabbi, known as “the presbyter of all the Jews of England”; he appears to have been selected by the Jews themselves, who were granted a congé d’être by the king. The latter claimed, however, the right of confirmation, as in the case of bishops. The Jewish presbyter was indeed in a measure a royal official, holding the position of adviser, as regards Jewish matters, to the Exchequer of the Jews. For the English legal system admitted the validity of the Halakah in its proper sphere as much as it did that of the canon law. Six presbyters are known through the thirteenth century: Jacob of London, reappointed 1206; Josce, 1207; Aaron of York, 1237; Elias of London, 1237; Hayyim fil Cresse, 1257; and Cresse fil Mosse.

**Intermediate Period:** Between the expulsion of the Jews in 1290 and their formal return in 1553 there is no official trace of Jews as such on English soil except in connection with the Domus Consulatorum, which kept a considerable number of them within its precincts up to 1531 and even later. An attempt was made to obtain a revocation of the edict of expulsion as early as 1310, but in vain. Notwithstanding, a certain number of them appear to have come back; for complaints were made to the king in 1276 that some of those trading as Lombards were Jews (“Rot. Parl.” ii. 822a). Occasionally permits were given to individuals to visit England, as in the case of Dr. Elias Sabot in 1418; but it was not until the expulsion of the Jews from Spain that any considerable number of Hebrews found refuge in England. One of those as early as 1492 attempted to recover no less a sum than 428,000 maravedis which the refugees from Spain had entrusted to Diego de Soria. In 1542 many were arrested on the suspicion of being Jews, and throughout the sixteenth century a number of persons named Lopez, possibly all of the same family, took refuge in England, the best known of them being Rodrigo Lopez, physician to Queen Elizabeth, and who is said to have been the original of SIXELOCK. Besides certain distinguished converts like Trumellins and Philip Fernand, the most remarkable visitor was Joseph Gacnse, who introduced new methods of mining into England. Occasional visitors, like Alonzo de Herrera and Simon Palau in 1614, are recorded.

**Resettlement Period:** Toward the middle of the seventeenth century a considerable number of Marrano merchants settled in London and formed there a secret congregation, at the head of which was Antonio Fernandez Cartajal. Marranos in England. They conducted a large business with the Levant, East and West Indies, Consery Islands, and Brazil, and above all with the Netherlands, Spain, and Portugal. They formed an important link in the network of trade spread especially throughout the Spanish and Portuguese world by the Marranos or secret Jews (see COMMERCE). They were able to give Cromwell and his secretary, Thurloe, important information as to the plans both of Charles Stuart in Holland and of the Spaniards in the New World (see L. Wolf, “Cromwell’s Secret Intelligence”). Outwardly they passed as Spaniards and Catholics; but they held prayer-meetings at Cree Church Lane, and became known to the government as Jews by faith.

Meanwhile public opinion in England had been prepared by the Puritan movement for a sympathetic treatment of any proposal by the Judaising sects among the extremists of the Parliamentary party for the readmission of the Jews into England. Petitions favoring readmission had been presented to the army as early as 1649 by two Baptists of Amsterdam, Johannes Cartwright and her son Ebenazer (“The Petition of the Jews for the Repeal-
g of the Act of Parliament for Their Banishment out of England”); and suggestions looking to that end were made by men of the type of Roger Williams, Hugh Peters, and by Independents generally. Many were moved in the same direction by mystical Messianic reasons; and their views attracted the enthusiasm of Manasseh ben Israel, who in 1659 published his “Hope of Israel,” in which he advocated the return as a preliminary to the appearance of the Messiah. The Messiah could not appear till Jews existed in all the lands of the earth. According to Antonio de Montezinos, the Ten Tribes had been discovered in the North American Indians, and England was the only country from which Jews were excluded. If England admitted them, the Messianic age might be expected.

Meanwhile the commercial policy which led to the Navigation Act in Oct., 1661, made Cromwell desirous of attracting the rich Jews of Amsterdam to London so that they might transfer their important trade interests with the Spanish main from Holland to England. The mission of St. John to Amsterdam, which had previously proposed, as an alternative to the Navigation Act, a coalition between English and Dutch commercial interests, had negotiated with Manasseh ben Israel and the Amsterdam community. A pass was granted to Manasseh, but he was unable to use it on account of the war between England and Holland, which lasted from 1653 to 1654. As soon as the war was over Israel’s cousin, Manasseh ben Israel, sent his Mission, brother-in-law, David Abravanel, to London to present to the council a petition for the readmission of Jews. The council, however, refused to act. Cromwell therefore induced Manasseh himself to come over to London, which he did at the end of Sept., 1655, and there printed his “humble address” to Cromwell. As a consequence a national conference was summoned at Whitehall in the early part of December, including some of the most eminent lawyers, divines, and merchants in the kingdom. The lawyers declared there was nothing against the Jews’ residing in England, but both the divines and merchants were opposed to readmission, and Cromwell stopped the discussion in order to prevent an adverse decision (see Cromwell, Oliver).

Early in the following year (1656) the question came to a practical issue through the declaration of war against Spain, which resulted in the arrest of Antonio Rodrigues Roze, and forced the Maroons of London to arrest their Judaism as a means of avoiding arrest as Spaniards and the confiscation of their goods. As a final result, Cromwell appears to have given informal permission to the Jews to reside and trade in England on condition that they did not obstruct their worship on public notice and that they refrained from making proselytes. Under cover of this permission Carvajal and Simon de Caceres purchased a piece of land for a Jewish cemetery in 1657, and Solomon Dordino, a nephew of Manasseh ben Israel, was admitted to the Royal Exchange as a duly licensed broker of the city of London with taking the usual oaths involving faith in Christianity. Carvajal had previously been allowed to take out letters of denization for himself and son. 

This somewhat surreptitious method of solving the Jewish question in England had the advantage of not raising anti-Semitic feeling too strongly; and it likewise enabled Charles II., on his return, to avoid taking any action on the petition of the merchants of London asking him to revoke Cromwell’s concession. He had been assisted by several Jews of royalist sympathies, as Mendes da Costa and Augustine Coronel-Chacon, during his exile. In 1664 a further attempt was made by the Earl of Berkshire and Mr. Ricaut to bring about the expulsion of the Jews, but the king in council assurred the latter of the continuance of former favor. Similar appeals to prejudice were made in 1673, when Jews, for meeting in Duke’s Place for a religious service, were indicted on a charge of rioting, and in 1685, when thirty-seven were arrested on the Royal Exchange; but the proceedings in both cases were put a stop to by direction of the Privy Council. The status of the Jews was still very indeterminate. In 1684, in a case connected with the East India Company, it was contended that they were alien infidels, and perpetual enemies to the British crown; and even the attorney-general declared that they resided in England only under an implied license. As a matter of fact, the majority of them were still aliens and liable to all the disabilities which that condition carried with it.

William III., though it is reported that he was assisted in his descent upon England by a loan of 2,000,000 guilders from Antonio Lopez Sussio, afterward Baron Avernes de Gras, did not interfere when in 1689 some of the chief Jewish merchants of London were forced to pay the duty levied on the goods of aliens; though he refused a petition from Jamaica to expel the Jews. His tenure of the throne, however, brought about a closer connection between the London and the Amsterdam communities, and thus aided in the transfer of the center of European finance from the Dutch to the English capital. Early in the eighteenth century the Jewish community of London comprised representatives of the chief Jewish financiers of northern Europe, including the Mendes da Costas, Abudientes, Salvadoros, Lopezes, Fonsecas, and Beixas. A small German contingent had arrived and established a synagogue in 1692; but they were of little consequence, and did not figure in the relations between the Jews and the government. The utility of the larger Jewish merchants was recognized. Marlborough in particular made great use of the services of Sir Solomon de Mendes, and indeed was publicly charged with taking an annual subscription from him. These merchants are estimated to have brought into the country a capital of £1,500,000, which had increased by the middle of the century to £5,000,000. As early as 1728 a special act of Parliament was passed which permitted them to hold land on condition of their taking oath when registering their title; they were allowed to omit the words “upon the faith of a Christian.” Some years later (1740) an act was passed permitting Jews who had resided in the British colonies for a period exceeding seven years to become naturalized (13 Geo. II., cap. 7). Shortly afterward a similar bill was introduced into the Irish Parliament, where it passed the Commons in 1745.
The influence of the repeal of the bill on the Sephardic Jews of England, who were chiefly affected by it, was deplorable. Samson Gideon, the head of the community, determined to bring up his children as Christians, and his example was followed by many of the chief families during the remainder of the century. A general feeling of insecurity came over the community. With the accession of George III., a Committee of Deputados was formed as a sequel to the Committee of Diligence which had been appointed to supervise the passing of the Jew bills through the Irish Parliament. By this time the German Jews had become of sufficient importance for a certain number of them to be associated with the deputies in the address of congratulation on the accession of George III., but they did not form a regular part of the Board of Deputies, the only representative body of English Jews. The activity of the board, however, was mainly devoted to helping coreligionists abroad, the wealth of the London community attracting needy applicants from both the Old World and the New. The deputies did not appear to have made a protest even against the Oath of Abjuration Act (6 George III., cap. 52). This fixed the status of the Jews by declaring an oath of abjuration, containing the words "upon the faith of a Christian," to be necessary for all officers, civil or military, under the crown or in the universities, and for all lawyers, voters, and members of Parliament.

At this time a number of the more prominent members of the Sephardic community, as the Bermas, Lopezes, Ricardos, Dénizel, Aguilas, Buservis, and Samudas, gradually severed their connection with the synagogue and allowed their children to grow up either without any religion or in the Established Church, which gave them an open career in all the professions. Meanwhile the ranks of the English Jews were being recruited from the downtrodden German and Polish communities of the Continent. While the Sephardins chiefly congregated in London as the center of international commerce, the German Jews settled for the most part in the seaports of the south and west, such as Falmouth, Plymouth, Liverpool, Bristol, etc., as pawnbrokers and small dealers. From these centers it became their custom to send out hawkers every Monday with packs to the neighboring villages; and in this way connections were made with some of the inland towns, in which they began to settle, as Canterbury, Chatham, and Cambridge, not to mention Manchester and Birmingham. Traders of this type, while not of such prominence as the larger merchants of the capital, came in closer touch with English life; and they doubtless helped to allay some of the prejudice which had been manifested so strongly during 1738.

Another curious cause contributed to the same end. Jews, mainly of the Sephardic branch, became prominent in the national sport of boxing. Their light physique made it necessary for them to substitute scientific defense for the brutal displays of strength which had hitherto formed a staple of boxing-boys. Daniel Mendoza by superior science defeated Humphreys in 1789, and became champion of England. A little Jewish champion, Samuel Elias, known as "Dutch Fuglietta," was the upper cut," and made boxing fashionable among the upper classes. When the Englishmen of the lower classes found themselves beaten at their own peculiar sport by the heretofore despised Jew, a certain amount of sympathy was aroused; and there can be no doubt that the changed attitude of the populace toward Jews between 1738 and 1829 was due in some measure to the succession of champion Jewish boxers. Notwithstanding, there are distinct signs of deterioration shown by the Jewish population toward the end of the eighteenth century, the picture given by Colquhoun in 1800 of the London community being most unsatisfactory.

A further cause for kindlier feeling on the part of at least the middle classes of Englishmen toward the Jews was supplied by the revival of conversionist hopes at the beginning of the nineteenth century.
Misled doubtless by the tendency to desolation shown by not a few of the Sephardim, many evangelicals anticipated the conversion on many of the Jewish population, and on the initiative of Lewis Watk the London Society for the Promotion of Christianity Among the Jews was founded in 1827. This and kindred societies wasted large sums of money with indifferent results. But politically they helped to increase sympathy for the Jews among the non-conformists, who formed the bulk of their contributors and were at the same time becoming a leading factor in the formation of Liberal policy. Similarly, at a much later period the craze of Anglo-Israelism made many of the narrower Bible Christians more sympathetic toward the Jews. On the other hand, the great influence of Dr. Thomas Arnold in the Liberal ranks was ultimately directed against the Jewish hopes. The more Erastian he was, the more he desired to see the legislature exclusively Christian.

In the meantime the lead among the English Jews was passing from the Spanish to the German section of the community. The bankers Rothschild acquired both influence and culture, and their efforts to raise the community were soon to be supplemented by those of Nathan Rothschild, the ablest of Mayer Rothschild's sons, who had settled first in Manchester and afterward in London. The times were in a measure propitious for a new effort to remove the civil disabilities of the Jews. The example of France had not been without its effect. The rising tide in favor of religious liberty, as applied to dissenters generally and to Roman Catholics in particular, might have been expected to carry with it more favorable conditions for the Jews; but a long struggle was to precede before "Enlightened Jews" were to have equal rights with other Englishmen.

When in 1829 the Roman Catholics of England were freed from all their civil disabilities, the hopes of the Jews rose high; and the first step toward a similar alleviation in their case was taken in 1830, when Mr. Huskisson presented a petition signed by 3,000 merchants and others of Liverpool. This was immediately followed by a bill presented by R. Grant on April 15 of that year, which was destined to engage the English legislature in one form or another for the next thirty years. At first the bill failed even to get through the House of Commons, though it is true that, against the opposition of Sir Robert Inglis, the first reading was passed by 115 to 97 votes. But the second reading, on May 17, notwithstanding a monster petition in its favor from 14,000 citizens of London, was rejected by 265 to 228 votes. The next year (1833), however, it passed its third reading in the Commons, July 23, by the large majority of 189 to 52, and was even read for the first time in the Lords. But on the second reading (Aug. 1) it was rejected by 104 to 54, though the Duke of Sussex, a constant friend to the Jews, presented a petition in its favor signed by 1,000 distinguished citizens of Westminster. In 1834 the bill underwent the same experience, being lost in the House of Lords by a majority of 99 votes. The whole force of the Tory party was against the bill, which had, besides, the personal antagonism of the bluff sailor king, William IV. In the following year it was deemed inviable to make the annual appeal to Parliament, as the battle for religious liberty was going on in another part of the field; but by the passing of the Sheriff's Declaration Bill, Aug. 21, 1833, Jews were allowed to hold the ancient and important office of sheriff. In the following year the Jew Bill was introduced late in the session, and succeeded so far as to pass the first reading in the Lords on Aug. 19. It was then dropped owing to the lateness of the session.

For a time the advocates of emancipation seem to have lost heart. The chief supporters of the bill, R. Grant in the Commons, and Lord Holland in the Lords, died within a few months of each other in 1840, and during the next four years the political activity of the English Jews was concentrated on the attempt to obtain admission to municipal offices.

A bill to that effect got as far as a first reading in the Lords by one vote, in 1841, but was lost on a second reading. It was not until July 31, 1845, that the bill was carried. In the following year (Aug. 18, 1846) the Religious Opinions Relief Bill removed a certain number of minor disabilities which affected the Jews of England as well as other dissenters from the Established Church, and the only portal which still remained closed to the Jews was that of Parliament. The success with which the Jews of England had induced Parliament to admit them to the shrievalty and to municipal offices had been due to the fact that Jews had been actual candidates, and had been elected to these offices before any parliamentary relief was asked. It was now decided to adopt the same policy in regard to a seat in Parliament itself. Baron Lionel de Rothschild was elected member of Parliament for the city of London by a large majority in 1847, and the bill that was introduced on Dec. 16 of that year was intended to carry out the wishes of a definite English constituency. This passed its third reading in the Commons on May 4, 1848, by a majority of 69 votes, but was rejected in the Lords by 163 non-content to 128 contents. The same thing happened in 1849 when Baron Lionel de Rothschild was again elected, but in the following year the struggle took on another and more dramatic form. David Salomons, who had successfully fought the battle for Salomons, the shrievalty and the aldermanic chair, had been elected member for Greenwich and insisted on taking his seat, refusing to withdraw on being ordered to do so by the speaker, and adding to his seeming parliamentary offense by voting in the division on the motion for adjournment which was made to still the uproar caused by his bold course of action. The prime minister moved that Salomons be ordered to withdraw, and that motion Salomons spoke in a dignified and forcible manner, and won the sympathy of the House, which nevertheless passed the premier's motion. The matter was then referred to the law courts, which decided that Salomons had no right to vote without having taken the oath of abjuration in the form approved by Parliament, and mulcted him in a fine of £500 for each vote he had recorded in the Commons.
The government then brought in another bill in 1838, which was also rejected by the Lords. In 1855 the hero of the parliamentary struggles, David Salomons, was elected lord mayor of London. In the following two years bills were introduced by the government to modify the parliamentary oath, but they failed to obtain the assent of the Lords. In 1858 when the Oath Bill reached the Lords they eliminated the clause relating to Jews; but when the bill was referred again to the Commons, the House refused to accept it as amended, and appointed a committee to formulate its reasons, upon which committee, as if to show the absurdity of the situation, the member for the city of London, Baron Lionel de Rothschild, was appointed to serve—which he could legally do, even though he had not taken his seat. A conference was appointed between the two houses, and ultimately a compromise was reached by which either house might admit Jews by resolution, allowing them to omit the words “on the true faith of a Christian.” As a consequence, on Monday, July 26, 1858, Baron Lionel de Rothschild took the oath with covered head, substituting “so help me, Jehovah” for the ordinary form of oath, and thereupon took his seat as the first Jewish member of Parliament. Two years later a more general form of oath for all members of Parliament was introduced, which freed the Jews from all cause of exclusion. In 1870 the University Test Act removed the difficulties in the way of a Jew becoming a scholar or a fellow in an English university. In 1883 Sir Nathaniel de Rothschild was raised to the upper house as Lord Rothschild, to be followed within a few years by Baron Henry de Worms as Lord Pirbright and Mr. Sydney Stern as Lord Wandsworth; while in 1890 all restrictions for every position in the British empire, except that of monarch, were removed, the offices of lord high chancellor and of lord lieutenant of Ireland being thrown open to every British subject without distinction of creed.

For some time after their admission to Parliament, the Jewish M.P.'s belonged to the party that had given them that privilege, and Sir George Jessel acted as solicitor-general in Gladstone's first ministry. But from the time of the Conservative reaction in 1874 Jewish voters and candidates showed an increasing tendency toward the Tory party; and of recent years the majority of Jewish members of the lower house have been of that political complexion. The influence of Lord Beaconsfield may have had some effect on this change, but it was in the main due to the altered politics of the middle and commercial classes, to which the Jews chiefly belonged. Baron Henry de Worms acted as under-secretary of state in one of Lord Salisbury's ministries, while Sir Julian Goldsmid, a Liberal Unionist after the Home Rule policy of Gladstone was declared, made a marked impression as deputy speaker of the House of Commons.

Altogether the struggle had lasted for sixty years, though practically all that was contended for had been gained in half that period. Yet it must be remembered that complete equality was not granted to Roman Catholics and Jews until 1880. The very length of the struggle shows how thoroughly the opposition had been overcome. The many political friendships made during the process had facilitated social intercourse, which is now so unrestricted as in England. (See Acts of Parliament.)

The pause which occurred between 1850 and 1847 in the emancipation struggle was due in large measure to an unfortunate schism which had split the community in two and which prevented the members acting in unison for the defense of their rights. The Reform movement had reached England in a mild form under the influence of the Goldsmid family, which had been touched by the Men-Organisation. In 1841 a Reform congregation was established in London, and was practically executed by both the Spanish haham and the German chief rabbi (see Reform). The effect of these differences was to delay common action as regards emancipation and other affairs; and it was not until 1859 that the charity organization was put on a firm footing by the creation of the Jewish Board of Guardians. Ten years later the congregations were brought under one rule by the formation of the United Synagogue (1870), in the charter of which an attempt was made to give the chief rabbi autocratic powers over the doctrines to be taught in the Jewish communities throughout the British empire. But Parliament, which had recently dis-established the Irish Church, did not feel disposed to establish the Jewish Synagogue, and the clause was stricken out. The chief rabbi's salary is paid partly out of contributions from the provincial synagogues, and this gives him a certain amount of authority over all the Jews of the empire with the exception of the 3,000 or more Sephardim, who have a separate haham, and of the dwindling band of Reformers, who number about 5,000, scattered in London, Manchester, and Bradford. In 1871 the Anglo-Jewish Association was established to take the place, so far as regards the British empire, of the Alliance Israelite, which had been weakened by the Franco-German war. The Jews of England felt that they should be organized to take their proper part in Jewish affairs in general. For many years they, together with the French Jews, were the only members of the race who were unhampered by disabilities; and this enabled them to act more freely in cases where the whole body of Israel was concerned.

As early as 1840, when the blood accusation was revived with regard to the Damascus affair, and Jewish matters were for the first time treated on an international basis, the Jews of England took by far the most prominent position in the general protest of the European Jews against the charge. Not only was the Board of Deputies at London the sole Jewish body in Europe to hold public meetings, but owing to their influence a meeting of protest was held by eminent Christians at the Mansion House, London (July 3, 1840), which formed a precedent for subsequent distinguished gatherings. Sir Moses Montefiore, after adding the Damaucus Jews by obtaining, in an interview with the sultan at Constantinople, a firman repudiating the blood accusation, visited Russia in 1856 to intercede for his coreligionists there. In 1850 he went to Rome in connection with the Mortara affair; and in 1863 he led
a mission to Morocco on behalf of Jews of that country. Action was likewise taken by the chief English Jews in behalf of the unfortunate Hebrews of the Danubian principalities. Sir F. Goldsmid made an interpellation in the House of Commons with regard to the Jews of Servia (March 29, 1867), and started a debate in that assembly (April 19, 1872) on the subject of the persecutions of the Jews in Romania. As a consequence a Romanian committee was formed, which watched the activities of the illiberal government of that country.

When in 1881 the outburst of violence in Russia brought the position of the Russian Jews prominently before the world, it was their coreligionists in England who took the lead in organizing measures for their relief. Articles in the "Times" of Jan. 11 and 18, 1882, drew the attention of the whole world to the extent of the persecutions, and a meeting of the most prominent citizens of London was held at the Mansion House, Feb. 1, 1882 (see Mansion House Meeting). As a consequence a fund was raised amounting to more than £108,000, and a complete scheme of distributing in the United States the Russian refugees from Brodu was organized by the committee of the Mansion House Fund. Similarly, when a revival of the persecutions took place in 1891, another meeting was held at the Guildhall, and a further sum of over £100,000 was collected and devoted to facilitating the westward movement of the Russian exodus. An attempt was made this time to obtain access directly to the czar by the delivery of a petition from the lord mayor and citizens of London; but this was contemptuously rejected, and the Russo-Jewish committee which carried out the work of the Mansion House Fund was obliged to confine its activity to measures outside Russia.

When Baron de Hirsch formed his elaborate scheme for the amelioration of the condition of the persecuted Jews, headquarters were established by him in London, though the administration was practically directed from Paris. The immigrants being excluded from most of the cities of the Continent, the burden of receiving most of the Russian refugees moving westward fell on England.

The advent of such a large number of Jews, unprovided with capital, and often without a definite occupation, brought with it difficulties which taxed the entire resources of the English communities. It was only natural that the newcomers should arouse a certain amount of prejudice by their foreign habits, by the economic pressure they brought to bear upon certain trades, especially on that of clothing, and by their overcrowding in certain localities. While the Continent had seen the rise of strong anti-Semitic feeling, England had been comparatively free from any exhibition of this kind. During Lord Beaconsfield's ministry a few murmurs had been heard from the more advanced Liberals against the "Semitic" tendencies of the prime minister and his broken in race, but as a rule social had followed political emancipation almost automatically. The Russian influx threatened to disturb this natural process, and soon after 1891 protests began to be heard against the "alien immigrants." Bills were even introduced into Parliament to check their entry into England. Nothing came of these protests, however, till the year 1903, when the question had reached such a point that it was deemed desirable to appoint a royal commission to inquire into the whole subject.

The commission heard evidence both from those favoring and from those opposed to restricted immigration. There is no evidence that the establishment of this commission implied any anti-Semitic feeling on the part of the government; it was merely a natural result of an exceptional state of overcrowding in the East End of London.

The favorable condition of the English Jews has not hitherto resulted in any very remarkable display of Jewish talent. English Jews have contributed nothing of any consequence to rabbinic scholarship or even to halalit or exegetic learning, though the commentaries of M. Kalisch on the Pentateuch are a mine of learning, and in the later volumes anticipate some of the most far-reaching results of the "higher criticism." The Hebrew chair at University College and the rabbinic readerships of the universities of Oxford and Cambridge have naturally been filled by Jewish incumbents. The libraries of England have become the receptacles of the largest collection of Hebrew manuscripts and early Hebrew books (see Bibliography). In the eighteenth century two Jews, Dr. Sarmiento and E. Mendes da Costa, became members of the Royal Society. Moses Mendes was a poetaster of some repute. David Levi translated the prayers, and defended Judaism from the attacks of Dr. Priestley. Isaac D'Israeli wrote his inaccurate but entertaining "Curiosities of Literature." Rev. Solomon Lyon was Hebrew teacher at the University of Cambridge, and his daughter, Emma Lyon, was the first Anglo-Jewish authoress. Michael Josephs displayed some ability in Hebrew writing, and Arthur Lum demonstrated his learning, and Arthur Lum published a Turkish grammar. Grace Aguilar wrote novels which attained some popularity, while E. H. Lindo wrote a praiseworthy history of the Jews of Spain and Portugal which has still some value. More recently Israel Zangwill has obtained more than local celebrity by his novels and sketches of Jewish life. Other Jewish novelists have been B. L. Farjoun, the late Amy Levy, and S. L. Gordon. S. L. Lea has edited the later volumes of "The Dictionary of National Biography," while I. Gollancz, besides editing the "Temple Library," has helped to found and has become secretary of the British Academy.

In other lines of activity Jews have fully participated in the national life. Sir George Jessel was a most distinguished master of the rolls; Professor Waley, an authority on conveyancing; and Sir George Lewis is perhaps the best known living English solicitor. Dr. Ernest Hart was a leader in modern methods of sanitation. English Jews are reported to have taken more than their share in the Volunteer movement when it first sprang into existence in 1859. During the recent war in South Africa no less than 1,000 Jewish soldiers took part in the campaign. Among those the most distinguished were Colonel Goldsmid and Major Sir Matthew Nathan, the latter of whom has also held important command and has been governor of the West Coast of Africa.
Since the abolition of university tests in 1870, which was largely influenced by the success of Numa Herrig as senior wrangler at Cambridge in 1869, Jews have taken some share both as students and teachers in English university life. Joseph James Sylvester was Savilian professor of geometry at Oxford, a position due to his undoubted distinction in the world of mathematics; S. Alexander is professor of mental philosophy and E. Schuster professor of physics in the Victoria University, Manchester, and C. Waldstein was for a time Slade professor of fine arts in Cambridge University. R. M. Oldman is professor of chemistry at the Finsbury Technical College, while S. Philip Magnus has been secretary and director of the London Technical Institute, and is one of the greatest English authorities on technical education generally.

In art the list of Jewish names is somewhat scanty, Solomon Hart became a Royal Academician; Simeon Solomon was one of the most prominent leaders of the pre-Raphaelite movement; and S. J. Solomon is an A. R. A. Sir Julius Benedict and P. P. C. Cowen the chief names in music.

Jews have taken more than their due share in the colonial expansion of England. Jacob Montefiore, a cousin of Sir Moses Montefiore, was one of the chief pioneers of South Colonies. Australia in 1835. Hon. Nathaniel Levi did much to develop both the coal and beet-sugar industries of Victoria. Sir Julius Vogel was premier of New Zealand for many years, and did much to promote its remarkable prosperity; while New South Wales has been represented by Sir Saul Samuel and Sir Julius Salomons. Levis, the present time it is calculated that England has a Jewish population of 148,811, as against 7,428 in London. The number of Jews in England was not supposed to exceed 8,000, of whom at least 6,000 were in London.

The increase was comparatively slow until the Russian immigration of 1880, when there were probably about a quarter of a million Jews, distributed in all about a quarter of a million Jews, distributed as follows:

- British Isles: 160,000
- Aden: 2,200
- Amsterdam: 16,200
- Barbados: 30
- Canada and British North America: 18,300
- Cyprus: 80
- England: 109,000
- Hong Kong: 140
- India: 6,200
- Jamaica: 2,000
- Malta: 30
- Mozambique: 40
- South Africa: 20,000
- Trinidad: 30

- Total: 239,027

Statistics: approximately 160,000 for the British Isles. In 1901 the British empire had in all about a quarter of a million Jews, distributed as follows:

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Total: 239,027


ENGLAND, GABRIEL HIRSCH: Austrian scholar; lived at Vienna in the first half of the nineteenth century. He wrote: "Emanuel Lissner's "Afar" prayers to be recited in the cemetery, with a German translation (Vienna, 1829); "Korot Yisrael," extracts from the Pentateuch, with a German translation (ib. 1831); "Andachtsklnge fur Israel's Sineine und Tichter," prayers for special occasions (ib. 1848). Englisher edited Aaron ibn-Levi's "Sefer ha-Hinnuk," on the 613 commandments, to which he added an index (ib. 1827).

ENGLANDER, SIGMUND: Austrian writer; born at Vienna; died at Turin Nov. 30, 1902. After graduating from the University of Vienna he devoted himself to literary work. He was an intimate friend of the poet Friedrich Hebbel. In 1874 he edited at Vienna a monthly called "Der Salon: Mittheilungen aus den Kreisen der Literatur, Kunst und des Lebens"; on account of the vexatious Austrian censorship, however, he was compelled, after three volumes had been issued, to discontinue its publication. During the upheaval of 1848 he was foremost among those journalists who supported the popular cause. On the surrender of Vienna to the government troops, Englander was one of the twelve hostages whom Windischgratz demanded should be handed over to him for punishment. Having had timely warning, he succeeded in eluding the authorities, and reached Frankfort-on-the-Main. Still pursued by the government, he went to Paris, where he published with the help of Baron de Reutera lithographed "Correspondence" which contained extracts from newspapers.

His revolutionary tendencies brought him into conflict with the Parisian authorities, and after a term of imprisonment he was expelled from the country. He sought refuge in London, and became correspondent for several Continental papers and editor of the "Londoner Deutsche Zeitung." Among his writings is "Geschichte der Franzosen Arbeiter-Associationen."


ENGLANDER, EBERTHOLD: Austrian chess-player; born 1867 at Hotzenplotz, Austrian Silesia; died Oct. 19, 1897, in Vienna. In 1889 he gained the first prize at the Leipzig tournament; in 1885 he was fourth in the London tourney; in 1887 in the Frankfort-on-the-Main tournament (twenty-one entries) he gained the seventh prize, winning over Alapin, Gjoung, and Zuckerbert; and in 1896 he...
won the first prize in the tournament arranged by Baron Rothschild.

A. P. **ENGRAVING AND ENGRAVERS.**—Biblical Data: Engraving is the act and art of cutting letters, figures, and the like, on stone, wood, or metal. The account of the equipment of the high priest (Ex. xxviii., xxxix.) evidences that this art had been developed to a high degree among the Hebrews at an early period. To designate the skill of the worker the word תָּלָק (tālak) and its derivative תָּלָכָה (tālakah) are employed, while מָצֶּר (matzer) and מַקְפֶּל (makkefel) denote the process and the finished result (Ex. xxviii. 11, 21, 36; xxxi. 6; xxxv. 38; xxxix. 14, 30; Zech. iii. 9; I Kings vi. 18, 19, 32, 35; vii. 31; [Jos. Ex. xxxix. 11, 21, 36, is probably a scribal error for, or a dialectic form of, תָּלָך]). The seal-engraver's art is cited to indicate the manner of work to be done on precious stones (Ex. xxvii. 11). Of the Phoenicians it is known that they had attained proficiency in the engraving of signet-rings (Beninger, "Hebraische Archäologie," p. 255). As the same necessity for using signet-rings (to sign contracts and other documents) existed among the Hebrews, it is reasonable to assume equal proficiency in this art among them, especially since the signet-ring is mentioned among the usual appointments of men of standing (Gen. xxxviii. 18). As in the case of Bezalel (Ex. xxxi. 2), engravers were looked upon as endowed with a divine spirit of wisdom and understanding. Phoenician artists were imported (If Sam. v. 11) at a comparatively late period.

The precious stones in the ephod and the breast-plate of the high priest, as well as the inscription on the gold plate in his head-dress (Ex. xxviii., xxxix.), are specially mentioned as specimens of the engraver's art. The ornaments on the walls of Solomon's Temple (I Kings vi. 18, 19) are products of the wood-engraver's skill (comp. II Sam. vi. 11). The instrument used is known as נַרַכ (narrak), with the usual qualification הַלֶּוחֶם (halechem) ("the iron style"); tipped with a diamond point ( jer. xvii. 1), and used for engraving letters (Job xix. 54), or, more properly, as נַרַכָּה הַלֶּוח (narrakah halechem), the graving-tool by which incisions were made (Ex. xxxiv. 4). Both relief-engraving, as in the case of the cherubim, and intaglio-engraving, for signet-rings and gems, seem to have been known. Job xix. 54 has been construed as showing that for purposes of inscriptions lead was used. In the "pesel" (graven image) the form and figure are completely separated from the block of material used. According to Maimonides, Abraham ben David, and other Talmudic authorities (Git. 20a; Yad.) Kele ha-Mikkdash, b. 2), relief-work alone (pressed out from beneath) was permissible in objects connected with sacred service. For this reason, as gems could not be worked in this way, in the case of the precious stones on the ephod and the breastplate a miracle was assumed: the worn Shalim traced the letters which appeared on them (Neh. 4:18; Nahmanides to Ex. xxv. 7).


E. G. H. —In Medieval and Modern Times: Playing-cards were one of the first products of the art of wood-engraving; they were printed from wooden blocks and then colored. As the invention of "books of lots" and playing-cards, originally merely picture-cards, must be ascribed to the Jews and Samaritans, it may be assumed that Jews were engaged at an early date in their manufacture; in fact, the only painter of playing-cards whose name has come down from the beginning of the sixteenth century in Germany is the Jew Moses Chaym of Landsau (1539). Contemporaneous with Chaym, the sons of the portrait-painter Moses David Castello were working at Venice as stamp-cutters; but the only thing known about them is that in 1531 they illustrated a Pentateuch after designs by their father. There may have been a number of such Jewish artists in the sixteenth century. Julius von Schlosser says, in reference to the illustrators of the Hebrew prints of this time (Haggadah of Sarajevo, p. 222, Vienna, 1898): "All the wood-cutters and engravers, as well as the printers and publishers, are Jews." Unfortunately, the names of these artists are not known; only occasionally did they add a monogram to their work. A single Jewish copper-plate engraver of this time is known by name—David Laudi, who was working at Cremona in 1556, furnishing the plates for the "Istoria di Cremona." The engraver Salomon Italia of Amsterdam was probably a native of Lombardy; of his works only the portraits of Jacob Judah Leon and Manasseh ben Israel, engraved respectively in 1644 and 1645, are known. The following engravers on copper were likewise working at Amsterdam in the seventeenth century: a son of Jacob Belmonte, Benjamin Senior Godines, also known as a calligrapher; B. de Almeida; Abraham b. Jacob, who engraved a portrait of Aboab. Engravers of the eighteenth century—chiefly illustrators of Hebrew books—were: Abraham Lopez de Oliveira; Aaron Sancros (Sanctroos); Abraham Isaac Polach, who engraved a portrait of Saul b. Isaac ha-Levi, and had a reputation for pretty "ex libris." Among the engravers at Amsterdam in the nineteenth century were two members of the Amsterdam Academy, Moritz Desaueree and Abraham Lion Zeelander (1789-1856), the latter of whom engraved in outline the gallery of Wilhelms II., and Joseph Hartogensi and Jeremias Snoek, who painted and engraved the synagogue of Rotterdam.

In England Jewish engravers are not mentioned before the second half of the eighteenth century, among them being Ezekiel Abraham Ezekiel (1737-1806), who engraved some portraits of famous contemporaries; Solomon Benuc (1761-1888), who engraved his own portrait; and Solomon Polach, who engraved portraits and illustrated a Pentateuch. In Germany, similarly, Jewish engravers are not mentioned until the end of the eighteenth century. I. Schnapper of Offenbach engraved a portrait of Goethe in 1786, and one of Catherine II. Johann Michael Siegfried Lowe of Cologne (1756-1831) was also a painter; M. Abrahamson the younger lived about the same time at Berlin, the only known work by him being the portrait of Hirschel Levin. Other engravers of Berlin were B. H. Bendix,
andson, are among the best and most prolific foremost lithographers. Friedrich Frömel (b. 1822) and Georg Goldberg (b. 1830), both of Nuremberg, the former engraving from Dutch, and the latter from Italian and modern masters (Kohut, "Berühmte Inselländische Männer und Frauen," I, 304 et seq.; Heinrich Redlich (d. 1884); Louis Jacoby of Berlin (b. 1828, and still living in 1903); Hermann Selligman Emden (1815-75) of Frankfurt-on-the-Main; Henry Lemon of London (b. 1822). Some Jewish artists also took up lithography: Leopold Dick of Kaiserslautern (1817-54), who furnished Biblical subjects after Raphael; Abraham Zen, who engraved (1809) a view of the synagogue of Worms; David Levi Elkan (b. 1806), known for his arabesque and satirical subjects; Veit Meyer (b. 1818) and Gustav Wolf (b. 1859), both of Dresden, the latter of whom engraved a gallery; Julius Bien of New York (b. 1856); Leo Lehmann of Hamburg, who engraved portraits. The stamp-cutter Moses was working at Offenbach in 1835. Among French engravers must be noted: F. Moyné, who chose Jewish subjects, as "La Bénédiction de l'Âne;" Gustave Levy, who engraved portraits in the style of the earlier Italian masters, including those of the chief rabbis Leopold Ischler and Zadoc Kahn. Among the engravers of other countries are: H. Lebowicz, a Pole who produced 165 portraits during the middle of the eighteenth century; Joel Bally, a Dane; M. Donat (c. 1830), the Hungarian calligrapher and engraver on copper; Samuel Jost (1780-1833), the Italian, a member of the French Academy; and Max Liebermann and Joseph Israels, painters and etchers. In America the Rosenthals of Philadelphia, father and son, are among the best and most prolific engravers and etchers, while Charles Kuhn is one of the foremost lithographers.

Jews engaged more usually, however, in stone- and metal-engraving, two of the few arts they were permitted to practise, and the knowledge of which was frequently transmitted from father to son through successive generations. It is an open question whether or not this was due to some tradition handed down from antiquity, as modern Jewish stone-engravers are, apparently, mentioned for the first time at the end of the sixteenth century, when Pedro Telles, in his "Symboles," refers to Jews as "second only to the Greeks" in the art of engraving (c. 1630). The Jewish engravers of that time were: Eliahu a. Joseph, who engraved on copper, and Mayer Simon, who engraved on stone. The latter, who was also employed by the court, was called by his biographer "Jaco Simon," but who is probably identical with the eminent Belgian gem-cutter Jacob Mayer Simon. The Parisian engraver, Mayer Simon and Samuel Simon, the latter of whom was a member of the French Academy, and who, Meusel says ("Miscellanea Artistischen Inhalts," xvi, 1860), engraved the Denoncette upon a stone less than an inch square. A Jewish engraver at Lemberg, in 1775, engraved on the stone of a ring a prayer of eighty-seven words (Geisser, "Skizzen . . . Joseph II." 1775). Many Jewish engravers, like the Abraham family, were the recipients of princely favors on account of their art. Philipp Hirsch (b. 1784), who had acquired the art from his father, was appointed court-engraver at the court of Würtemberg. He engraved heads chiefly, as those of the King and Crown Prince of Würtemberg, the Grand Duke of Baden, Schiller, and Goethe. Philipp Aaron was called to Schwéin by Christian Ludwig II., for whom he engraved "sigailla mystica." Toward the end of the eighteenth century the court engraver M. Löser was called to Sweden by the king in order to cut a coat of arms. The brothers Enoch (d. 1807) and Jacob Nathansers, who were the scions of an old family of engravers, were appointed by the same king court seal-engravers. Other members of this family were: Levy Enoch Nathansers (d. 1845), who engraved antique heads on stone and copper; Wolff Nathansers (b. 1819), metal- and stone-engraver; H. Nathansers, worked in Hamburg from 1822 to 1829; and Eduard Nathansers (d. 1841), metal- and stone-engraver.

There were court seal-engravers at Dresden under August III.: Michael Samuel, and Jophiel Michael (Abü), who drew a salary from the court; the latter's son, Samuel Abü, was likewise a seal-engraver. Jean Heuri Simon (1732-1833), one of the foremost artists in his line, who enjoyed the favor of many princes, engraved not only portraits on stone, as those of Napoleon, Louis XVIII., Louis Phillipe, and Charles X., but also medals. He transmitted his art to his son, having himself acquired it from his father, who is called by his biographer "Jaco Simon," but who is probably identical with the eminent Belgian gem-cutter Jacob Mayer Simon. The Parisian engravers, Mayer Simon and Samuel Simon, the latter (b. 1760) being engraver to the post-office, were probably brothers of Jean Heuri. The following were working in Paris about the same time: David Salomon, Louis Lio, Oury Phillipe Lio, Samuel Abraham, Benjamin Bodenheim, Pierre Wolf, and the stone-engravers Samuel Mayer Oppenheim and Isaac Joseph Marell; Napoleon III.'s court engraver, Stern, came somewhat later. Among the foremost stone-engravers of his time was Aaron Jacobsen (d. 1772), who cut cameos and intaglios. His son Aaron Salomon Jacobsen (1756-1849) cut dies and medals, and was court engraver and member of the academy at Copenhagen. Another excellent Danish stone-engraver was B. Goldfarb (c. 1828). L. Baruch, of an old family of engravers, and an artist of reputation, was the teacher of his nephew, the eminent medal-color Jacques Wiener (1815-56), who in turn taught his brothers Leopold and Karl Wiener (d. 1857), both of whom were medal-engravers and sculptors. The following earlier Jewish metal-
Ennery, Jonas

French deputy; born at Nancy Jan. 2, 1801; died at Brussels May 19, 1868. He was for twenty-six years attached to the Jewish school of Strasbourg, of which he became the head. In collaboration with Hirth, he compiled a "Dictionnaire Général de Géographie Universelle" (4 vols., Strasbourg, 1859-61), for which Cuvelier wrote a preface. Soon afterward he published "Le Sentier

D'Ennery wrote under the names of Adolphe d'Ennery, Philippe d'Ennery, and Eugène d'Ennery. His plays were mainly written in collaboration with others, among whom were Anicet Bourgeois, G. Lemoine, Alexandre Dumas, Eugène Grangé, Dumas, Maillan, Cormon, M. P. Duguet, Clairville, Hector Crémieux, Flourier, Charles Edmond, and Lambert Thibaut. Among his earlier plays were the following: "Gaëtan Hauser" (1856); "La Grâce de Dieu" (1841); "Les Pupilles de la Garde" (1841); "Halifax" and "Les Bohémiens de Paris" (1842); "Don César de Bazan" (1844); "Le Marché de Londres"; "La Dame de Saint Tropez;" and "Marie Jeanne, ou la Femme du Peuple" (1845); "Gastibala, ou le Fous de Tolède;" and "La Prière des Naufragés" (1847).

In 1851 D'Ennery became manager of the Théâtre Historique, but resigned his office two weeks later in order to establish a new theater, to be called the "Théâtre du Peuple," a name which he afterward altered to that of "Théâtre du Prince Impérial." It was subsequently abandoned. In 1851 he also made the difficult adaptation of Balzac's posthumous comedy "Mercure, ou le Faisceau," which he reduced from five to three acts, and which was represented at the Gymnase in 1851, and in the repertoire of the Comédie-Française in 1850. Among D'Ennery's later plays were: "La Canne de l'Oncle Tom," 1853; "Les Cheveaux de Franchomme," 1854; "Le Médecin des Enfants" and "Le Donjon des Vincennes," 1854; "Cartouche," 1858; "Le Lac de Grenon," 1860; "La Prise de Pékin," 1861; "Le Château de Pontalec," "La Chatte Merveilleuse," and "Rothomago," 1862; "Jehan, ou la Lampe Merveilleuse," and "L'Atelle," 1863; "Les Amours de Paris," 1866; "Le Premier Jour de Bonheur," 1868; "Rêve d'Amour," 1876; "Le Centenaire," 1873; "Les Deux Orphelines," 1875, his masterpiece and enormously successful.

D'Ennery wrote the libretto for several of Auber's comic operas. He dramatized many of the writings of Jules Verne. In later years he wrote several feuilletons in "Le Petit Journal," including "Le Rémords d'un Ange" and "Martyrs.

ENOCH, MARCHAND

Ennery, Marchand

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been removed by God before his time in order to

return to the abodes of men, he preaches repentance.

Ezechiel, xiv. 14, 20; xxviii. 3) of "Daniel" into

Hebrew Scripture, unless the ingenious emendation

in Ezekiel (xv. 14, 20; xxviii. 3) of "Daniel" into

"Enoch," proposed by Halévy (ib. xiv. 20 of "Daniel"

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God's revelation to Moses.

The "Sefer Hekalot" (Jellinek, ib. ii.) contains, among other things, an account of R. Ishmael's visit

to the seventh celestial hall or temple, where he meets Enoch, raised to the dignity of Metatron, Sar ha-Panim.

Minor

Midrashim. Enoch tells him the story of his elevation as follows: In consequence of earth's corruption by the evil spirits Shemhazai and Azazel, Enoch was translated to heaven to be a witness that God was not cruel (comp. Eusebius, "Praparatio Evangelica," ix. 17; Bar Hebran. Chronicle, p. 5). These ascensions, as well as the assumption that he was meta-

tron, reflect the interpretation of his name as meaning

the "initiated."

Neglected by the Jews for some time (Halévy, in "R. E. J." xiv. 21), Enoch reappears as the hero and author of several pseudographie midrashim (comp. Enoch, Books 10), in part elaborations of material contained in the "Sefer ha-Yashar." Of these midrashim the following are the best known:

"Hekalot Rabbi," "Sefer Hanok," "Sefer Hekal-

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linek, ib. ii.) relates how the earth was abandoned by God in consequence of the sins of the generation of the Deluge. Enoch is taken up to heaven, and is appointed guardian of all the celestial treasures, chief of the archangels, and the immediate attendant on God's throne. He knows all secrets and mysteries, and, while all the angels are at his beck, he fulfills of his own accord whatever comes out of the mouth of God, and executes His decrees. He teaches; he conducts souls to the place of felicity; and he is known as "Prince of God's Face," "Prince of the Torah," "Prince of Wisdom," "Prince of Reason," and "Prince of Glory." He communicates God's revelations to Moses.

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He gathers a vast concourse of disciples, and, increasing in wisdom, he finally is proclaimed king. Peace reigns on earth during the 243 years of his rule. But he-hiserself after soliloquy, he abandons his throne, appearing to men from time to time to instruct them. Finally he is summoned to leave earth and to assume rulership over the "sons of God." He ascendsto heaven on a horse, after the manner of Elijah's translation, in the sight of a vast multitude, which in vain repeatedly endeavors to detain him. In Tosefta to Yeb. 16b it is denied that Enoch could have been "Sar la-'Olam" (Princes of the World).

In some late accounts Enoch reappears as a prophete, who, though under the obligation to observe only the seven Noahic precepts, embraces Judaism. He is a cobbler sewing together worlds; and over every seam he pronounces the benediction "Blessed be the name, the glory of His kingdom forever and ever" (see Yalk., Hadash, 328; Yalk., Rebbeinu, 288, Bereshit). E. G. H.

In Mohammedan Literature: Enoch is known to the Mohammedans as "Idris" (the Instructer). In the Koran Idris is mentioned in sura xxi. 57 as a man of truth and a prophet, raised by Allah to a lofty place, and in sura xxii. 83 as a model of patience. Baidawi, in identifying him with Enoch, explains "Idris" as indicating his knowledge of divine mysteries. He was the first man who knew how to write, and invented the sciences of astronomy and arithmetic (see above, In BASHMICAL LITERATURE). The story of his "death" is variously related. When a visit to the Angel of Heaven he was met while in the fourth heaven by the Angel of Death, who informed him that he had orders to bring about his end. Idris then expired in the embrace (wings) of the Angel of Heaven, and remained in the fourth heaven ever after. In other versions Idris, also named "Ummakh," appears as in communication with the angel Gabriel, and as a student of the Book of Adam, as well as of those imparted to him by Gabriel. He had been sent as a preacher of repentance unto the corrupt descendants of Cain.

Idris was often compelled to defend his life with the sword against the depraved children of earth. He invented the balance to weigh justly. He was the first scribe and the first tailor. He longs to enter paradise. God sends Death disguised as a beautiful virgin to test him. He prays for death with the privilege of returning to life. This is granted. He dies, but returns to life at once; visits hell, where he beholds from the wall of division the horrors of Gehenna; and is then led to the gate of paradise. Refused admittance by the custodian, he lifts himself over the wall by clinging to a bough of the tree "Tuba," the tree of knowledge, which God for his benefit caused to bend over the wall. Thus Idris entered paradise while still living. It is possible that these legends contain traces of lost haggadahs. Maxull reports that Enoch (Ummakh) was the son of Adam, and is identical with Idris. He lived on earth 800 years and perhaps longer; he is credited with the invention of the needle and the art of sewing. He received from heaven thirty leaflets containing the praises of God and prayers.

BIBLIOGRAPHY: Wurthwein, Dictionary of Islam, s.v.: Idris; Welke, Biblische Legends, der, Morgenlnder, pp. 85 et seq.; Macho, Les Pretre d'Or, 132.

---Critical View: The translation of Enoch resembles that of other heroes of popular legend. Elijah's (II Kings ii. 1-12) is the Biblical parallel, while the fate of Ganyne, Hephæstus, Semiramis, Xisuthrus, and the Phrygian King of Annæus presents non-Hebrew analogues (see Winer, "B. R."); Riedm., "Handwdrterb." Sched. i. 698. Among modern critics the view prevails that Enoch corresponds to the Babylonian Emmeduranki (Greek, "Edonarchus"), the seventh king in Berosus' list of primitive monarchs. Emmeduranki was famous for his knowledge of things divine; he was the progenitor of the priesthood. These heroes probably were originally deities, reduced in course of time to human stature, but still credited with divine dealings.

In Enoch's case attention has been called to the coincidence of the 365 years of his life with the number of days in the solar year, and it has been suggested that Enoch originally represented the defined sun (see Gunkel, "Genesis," p. 124). E. G. H.

ENOC, BOOKS OF (Ethiopic and Slavonic): Apocryphal works attributed to Enoch. From Gen. v. 24 ("Enoch walked with God") and "Enoch took him") a cycle of Jewish legends about Enoch was derived, which, together with apocalyptic speculations naturally ascribed to such a man, credited with superhuman knowledge, found their literary expression in the Books of Enoch. Of this literature a collection of fragments or single, independent pieces has come down to us in the so-called "Ethiopic Enoch," whereas the Slavonic Book of Enoch gives, as it were, a résumé of most of the current oral or literary traditions about his heroic life, which it brings into a certain system of its own. So far as can be judged from these books, the legends of Enoch are the following: (1) He went during his lifetime to heaven, "walked" with God's angels over all heaven (or heavens) and earth, came back to his family and told them what he had seen, and finally was again taken up to heaven. (2) During his journeys he saw the secrets of heaven and earth, that is, the natural phenomena. (3) He saw what had become of the angels, "sons of God," who, according to Gen. vi. 1-4, had come to earth and sinned with the daughters of men. (4) He interceded for these fallen angels. In 3 and 4 evidently two different cycles of legends have crossed each other, but whether 3 precedes 4, or vice versa, is hard to tell. These legends, a more popular form of tradition, are, however, not preserved unimpaired, but are strongly influenced and developed by the literary traditions which deal mainly with apocalyptic ideas.

I. ETHIOPIAN ENOCH: In the old Jewish and Christian literatures (for example, in the New Testament Epistle of Jude, verse 14) a Book of Enoch is quoted, and is undoubtedly often used without special reference being made to it. But about 300 the Christian Church began to discredit the book, and after the time of the Greek fathers Synnæus and Cedrenus, who cite it (ninth century), it was entirely lost until 1735 the traveler Bruce discovered in Abyssinia two manuscripts of the
The Ethiopic Enoch was originally written in Hebrew, and then translated into Greek. From this version an Ethiopic and probably a Latin translation were made. Of the Greek version ch. i.-xxxii. are preserved in a manuscript discovered at Gizah in 1886-87 by the French Archaeological Mission, and published by Bouriant in the "Mémorial" of that mission (1892, vol. i., fasc. 1), by Lods, "Le Livre d’Hénoch" (Paris, 1889), by Charles, "Book of Enoch" (1892, Appendix C), and by Swete, "The Old Testament in Greek" (3d ed., iii. 799 et seq., Caubrièges, 1899). Furthermore, the first passage occurs in Pseudo-Cyprian and Pseudo-Vigilius (see Beer, loc. cit. pp. 357); the second was discovered by James in an eighth-century manuscript in the British Museum, and published by Charles, i.e., Appendix E, and by James, "Apocrypha Anecdota," pp. 146-150. Whichever or not the whole book was translated into Latin cannot be established from these fragments. All the Greek and Latin fragments are republished in Flemming and Radermacher, "Das Buch Henoch," Leipzig, 1901.

Almost from the beginning it was recognized that Ethiopic Enoch was composed of various independent works, and it was assumed that three sources were to be distinguished: (1) the "groundwork," i.-xxxvi., lxxii.-civ.; (2) the similitudes, xxxvii.-lxxi.; (3) and Date. Noachian interpolations, chiefly to be found in the similitudes. Different scholars gave different analyses; it is not possible to enumerate all their views, nor can all their works and articles be mentioned here. The most recent ones, in which the earlier views are usually given in full (see especially Schüller, Charles, and Clemens) are:


Charles definitely proved that the so-called "groundwork" was in itself not by any means uniform. Another important step in the interpretation of the book was gained by Clemens’s article, in which Gunkel’s theory of apocalyptic "traditions" was applied. Charles distinguished five sections (1903) or parts (1908), to which as a sixth part the Noachian and other interpolations were added: (1)
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i.–xxxvi., written before 170 B.C.: (2) lxxxiii.–xc., written between 166 and 161 B.C.; (3) xci.–civ., not earlier than 134 B.C.; (4) xxxvii.–lxx., the similitudes, written between 94 and 79, or between 70 and 64 B.C.; (5) lixxi.–lxxii., the Book of Celestial Physics, the date of which cannot be determined.

Clemen arrived at the following conclusion: "The Book of Enoch is based on twelve independent traditions or groups of traditions: (1) i.–v.; (2) vi.–xi.; (3) xii.–xvi.; (4) xvii.–xix.; (5) xx.; (6) xxxvii.–lxix.; (7) lxx.; (8) lxxi.–lxxv.; (9) lxxvi.–lxxvii.; (10) lxxviii.; (11) lxxix.; (12) the Noachian fragments, lv. 7–lv. 2, lxv.–lxix. 25. Probably No. 5, perhaps No. 6, certainly Nos. 9, 11, and 13, were taken from written sources." According to him, the date is a little doubtful, since some of the traditions may not have been written down at once. Beer in the main follows Clemen, but gives for a part a more detailed analysis. Clemen's hypothesis of traditions seems the most acceptable, as also is his analysis, except that his tenth tradition should perhaps be counted as a part of his No. 12, i.e., as a Noachian fragment.

Some of the apocalyptic portions, above all the similitudes, seem to have been literary tradition from the beginning. But another very difficult question arises: How and in what order were the different portions of the book put together? Probably vi.–xxxvi., possibly vi.–xxxvi., are the stock, to which other portions, younger or perhaps in part older, were gradually added. Ch. vi.–xix. were intended to tell the story of the fallen angels and Enoch's relation to them; vi.–xl. and xl.–xvi., taken from two different cycles of legends, were united: and, in order to show the execution of the punishment of the angels, xvii.–xix., narrating the journey during which Enoch is a witness of it, were added. It was very natural to join to this portion xx.–xxxvi., another tradition concerning Enoch's journey. The next step in the composition may have been the adding either of the similitudes or of one or several of the traditions in lixxi.–civ. But it seems more probable that a redactor united vi.–xxxvi. with lixxii.–civ., and wrote the introduction, i.–v., and perhaps also the conclusion, cve. This intermediate book would then have a proper beginning and conclusion.

The redactorial changes within the different portions of lixxi.–civ. may also have been made at this time. Thirdly, and lastly, would have been added the similitudes, probably together with the Noachian fragments xxxvii.–xxxvii. 1, 2a, lv. 2, lix. 1–lxiv. 25, cve., cve. Of the latter, cve. et seq. were probably added by some one who wished to carry the story on a little farther—a very common occurrence in literary history. He may have been the redactor who added the similitudes and inserted in them several other portions from the same source from which he took cve. et seq. This theory is strongly supported by evidence which has only recently been discovered; namely, the true date of the Book of Jubilees, which has been proved, mainly by Bohn and Charles, to be as early as the last third of the second century B.C. In the Book of Jubilees (lv. 17–23) writings of Enoch are mentioned, and Charles ("Book of Jubilees," 1902, p. 37) concludes that the author refers only to Ethiopic Enoch vi.–xvi., xxiii.–xxxvi., lxii.–xc. But Book of Jubilees lv. 25 may include Enoch vi.–xxvii. as well, and lv. 18 ("recounted the weeks of the Jubilees") is perhaps an allusion to the Apocalypse of Weeks, which by many critics is considered the oldest portion of Ethiopic Enoch. Thus it is very likely that the book referred to in Jubilees was the intermediate one just mentioned. Moreover, the similitudes, which were evidently unknown to the author of Jubilees, date from the first century B.C.—that is, later than Jubilees—and the Noachian fragments also probably were added in the first century, because in the second century reference (Jubilees x. 15) seems to have been made to a complete apocalypse of Noah. Last of all, cve. was added to Ethiopic Enoch; this may have happened long after i.–cve., had become one book (about 60 B.C.). The whole book originated and was put into writing in Palestine.

The Ethiopic Book of Enoch is one of the most important pieces of apocalyptic literature; it furnishes extensive contributions to our knowledge of Jewish folklore in the last pre-Christian centuries. It shows apocalyptic literature in its beginnings, and above all it is a source of information upon the religious ideas of Judaism, especially concerning the Messiah; finally, it also pictures the feelings of the people during the time of the Hasmonaeans. More details with regard to these questions are to be found in Charles, "Book of Enoch," introductions to the single sections, and in Van Loon's article, mentioned above.

II. Slavonic Enoch: A book called "The Book of the Secrets of Enoch," preserved, so far as is known, only in Slavonic, was introduced to the scientific world but a few years ago, when certain manuscripts found in Russia and Servia were edited, and subsequently translated into German and English. Following is an analysis of its contents:

Ch. i.–ii.: Introduction: Life of Enoch; his dreams, in which he is told that he will be taken up into heaven: his instructions to his sons before he departs.

Ch. iii.–lxvi.: The main part of the book:

(a) i.–iii.: The first heaven: a great sea; the elders and the rulers of the stars; the habitations of the snow; the constellations in the sky.

(b) iv.–vii.: The second heaven: the dominion of angels, unronting the eternal judgment; they ask Enoch to intercede for them.

(c) viii.–x.: The third heaven: the Garden of Eden, with the tree of life and an "cleave-away" distilling oil.

(d) xi.–xvii.: The fourth heaven: the stones and the gates of sun and moon; the wonderful singing creatures which watch upon the sun, namely, phaenomenes and cherubim; a singing host of angels.

(e) xviii.: The fifth heaven: the watchers "guarding"—"counsels," silent and sorrowing for their fallen brethren, who are being tormented in the second heaven.

(f) xix.: The sixth heaven: seven hosts of angels who arrange and study the revolutions of sun, moon, and stars, the angels who are not over the laws of Men and write down their lives and works; furthermore, seven phaenomenes and seven cherubines and seven six-winged creatures.

(g) xx.—xxv.: The seventh heaven: the Lord sitting on His throne and the ten great orders of angels standing before Him. Enoch is clothed by Michael in the garments of God's glory, and is told by the angel Uriel (Vravela, Prevala) all the secrets of heaven (natural phenomena) and of earth (concerning men). He is ordered to write them down in
God reveals to Enoch His own great secrets, His creation, the story of the fallen angels and of Adam; furthermore, He tells him about the seven heavens of the earth and the eighth at the end. God also accurs the wicked, and then He in 366 years returns to earth for seventy-three years to teach his children and grandchildren.

Enoch, Books of (Hebrew): See Apocalyptic Literature.

Enoch Ben Abraham: Talmudist and popular preacher; died after 1662. Enoch belonged to a famous family of scholars of the community of Posen. In 1649 he left Cracow, where he was preacher, to become rabbi at Gnesen. It is not known why he left the latter city; those districts of Poland were not affected by the Cossack rebellion. In 1652, when the community of Posen was on the point of sinking under its load of debt, Enoch was sent to Germany to raise funds, the community pledging itself to appoint him preacher for a period of three years on his return ("Communal Records of Posen," iii.197a). Conditions in Posen, however, became such that the community could no longer pay its officials. Enoch left Poland, either for this reason or in consequence of the war between Sweden and Poland, which broke out in 1655 and devastated the communities of Greater Poland. He was appointed rabbi at Oettingen in Riess, where he was living in 1662 and where he probably died.

Enoch was the author of the following: "Wikkuah Yosef we-ha Shebatim," containing homilies, Amsterdam, 1680; a dirge on the suffering of the Jews in the Ukraine and Little Poland, appended to Jacob ben Naphtali's "Nahalat Ya'akov," ib.1652; "Purush'al Shir Mizmor," a commentary to Psalm LXXXIII, Prague, 1657; "Reshit Bikkurim," homilies on the existence of God, revelation, and reward and punishment; "Hinnuk Bet Yehudah," responsa, published with those of his son Judah, ib. 1708.

Bibliography: Steinschneider, Cat. Bodl. No.674; Michael, Or ha-Hayim, No.906; Sokolow, Gan Perahim, p.120, Warsaw, 1890.

Enoch Ben Judah Loe: German Talmudist and rabbi of Schnaittach; flourished at the beginning of the eighteenth century. He studied with his father and with Rabbi Abraham Benda. His writings are included with those of his son Judah, ib. 1708.

Bibliography: Steinschneider, Cat. Bodl. No.674; Michael, Or ha-Hayim, No.906; Sokolow, Gan Perahim, p.120, Warsaw, 1890.

Enoch Ben Moses: Prominent rabbi of Cordova, 939-1014. His father was one of the four scholars who, according to tradition, were taken prisoners while on a voyage and sold as slaves, and who subsequently became the founders of Talmudic schools in their new homes (see Apella). Enoch, then a child, was with his parents. When R. Moses achieved honor in Spain and was made rabbi of Cordova, young Enoch found for a time in brilliant heaven—the fallen angels in the second heaven, and hell in the third. This belief, although probably at first current among the Christians also, was, together with the idea of the seven heavens, afterward rejected by the Church. The idea of hell in the third heaven may have been derived from expectations expressed in Isa. lxvi.23,24; that is, that the pleasures of the righteous in paradise will be enhanced by seeing the sufferings of the wicked.

E. L.
also associated as editor with the Berlin "Jildische" and founded in Altona a Jewish secondary school weekly entitled "Der Treue Zionswachter." He was for several years, beginning 1845, an Orthodox Heimerin Hildesheim, and R. Rohmann in Cassel; (Burgerschule), which continued under his direction until he became (1855) rabbi of Fulda. Enoch edited "Mar'ot Elohim," a philosophic explanation to Wolf, "Bibl. Hebr." i. 605, ii. 615; Negev, "Midrash Tovatechilu," pp. 110-111; Mahalle, Or ha-Dagon, p. 418.

M. SEI.

ENOC HERN SOLOMON AL-KUSTAN-TINI: Turkish philosopher and cabalist (according to Wolf, "Bibl. Hebr." i. No. 615, also a physician); lived at Constantinople in the fifteenth century. He wrote "Mar'ot Elohim," a philosophic explanation of the visions of Isaiah and Ezekiel (mentioned in Isa. vi. 1, 2, and Ezek. i. 1 et seq.) and of Zachariah's vision of the candlestick (Zech. iv. 3); each vision occupies a chapter of the work. The author founded his explanation on the philosophy of Maimonides. There exist several mergers of this work, one of which, belonging to Ghirodin, concludes with a supercommentary to Ibn Ezra on Genesis. Ghirodin is of opinion that this commentary also is the work of Enoch.


M. SEI.

ENOC ZUNDEL BEN JOSEPH: Russian Talmudist; died at Byelostok 1867. He wrote: a commentary on Midr. Rabban of the five Megillot, in two parts (Wilna and Grodno, 1829-34; 2d ed., Wilna, 1845), a twofold commentary on Midr. Tan. (ib. 1853); a threelfold commentary on Seder Olam (ib. 1854); a commentary on Midr. Samuel (Stettin, 1860); "Mishbar Mi-Peinem," a commentary on the Midr. Rabban of the Pentateuch (Warsaw, 1870); novellae on the Haflah of the Talmud (Wilna, 1888)—these commentaries are, in fact, compilations from other commentaries, especially those of Samuel Jaffe Asklenazi, Hellen, and Batten Asklenazi, to which Enoch added novellae of his own—"Olat ha-Ili-hodesh," prayers for the new moon, with treatises on fast-days, philanthropy, etc. (ib. 1859); a commentary on Pesik. R.; "Hol Ariel," a funeral sermon on the death of R. Leib Kaltenellenbogen of Reest (ib. 1858).


N. T. L.

ENOS: Son of Seth, Adam's third son. In his time men began to call upon Yhwh (Gen. iv. 26). At the age of ninety he begat Cainan, and he died at the age of 900 years (Gen. v. 9-11; I Chron. i. 1). The name doubtless means "man," as it is equivalent to the often recurring "nomen appellativum" ens ("man"); Gen. ii. 20, etc.; Dan. ii. 19. Enos and the descendants of Seth in general (Gen. v. 1 et seq.) have been regarded by some modern scholars as simply arbitrary pendants to the Calunites (Gen. iv. 17-25); but the two series of names are very different.


E. K.

ENRIQUEZ (HENDRIQUEZ): Frequently recurring Spanish surname, often found combined with other surnames, as "Bueno Enriquez," "Gomez Enriquez," "Galay Enriquez," etc. Many Maranos in Spain, Portugal, Amsterdam, London, Jamaica, Surinam, Barbados, New York, and other places, bear this name.

Aaron Mendes Enriquez, physician at Amsterdam in 1680. The "Opuscula" of De Barrios contain a letter addressed to him.

Abraham Baruch Enriquez, of Amsterdam; member of the Academy of Poets founded by Manuel de Beloncote, and a friend of the Spanish poet
Abraham Nunez Henriques, of Amsterdam; the administrator of the charitable institution Abi Yedidr. David Nunez Torres (1660) dedicated a sermon to him. Another Abraham Nunez Henriques owned a plantation in Jamaica in 1686. He had a relative, Moses Nunez Henriques, who was known in Jamaica in 1745.

Isaac Nunez Henriques, of Hamburg; Abraham Cohen Pimiental (1688) dedicated his "Discursos" to him. Another Isaac Nunez Henriques lived in Georgia in 1733. He was probably the Isaac Nunez Henriques who settled in New York in 1741. A third Isaac Nunez Henriques emigrated to Savannah, and died in Philadelphia in 1767.

Jacob Cohen Enriquez and Jacob Gabay Enriquez each, in 1642, inscribed a pamphlet to Manasseh ben Israel. Jacob Abrahm Bovesco dedicated (1651) his "Parashatḥa" to a "Jacob Enriquez" —probably one of the foregoing.

Jacob Nunez Enriquez, was a wealthy Amsterdam Jew for some time held the Swedish crown jewels as security. Daniel Levi de Barrios celebrated him in verse (1696). Another Jacob Nunez Enriquez is known to have lived at Jamaica in 1744.

Many Maranos of the name of "Enriquez" fell victims to the Inquisition. In 1642 the sisters Raphaela, Johanna, Micaela, and Beatriz Enriquez, in Mexico, were arraigned by the Inquisition, and the picture of their dead mother, Blanca Enriquez, was burned in effigy. In 1680, a whole family, Antonio, Violante, and Maria Enriquez, with the husband of the last, was burned at the stake. Louis Enriquez, and the widow (sixty years of age) of another Louis Enriquez, together with her daughter, were sentenced to imprisonment for life. Blanca Enriquez of Cadiz and Beatriz Nunez Enriquez of La Guardia were burned in effigy —the former at Seville, on Oct. 14, 1721, the latter at Valladolid on Jan. 25, 1724, were burned at the stake.

Louis Enriquez, farmer of the royal domains, was deported by the Inquisition (May 10, 1699) to Brazil, and Gaspar Enriquez of Cuenca was sentenced to imprisonment for life by the tribunal of Cordova (April 29, 1724)


EOTVOS, BARON JOSEPH: Hungarian statesman; emancipator of the Hungarian Jews; born at Oden Sept. 13, 1813; died at Budapest Feb. 2, 1871. On the completion of his legal studies he traveled for several years in France. Influenced by the liberalism of French literature and politics, he determined to introduce the liberal institutions of western Europe into his native country. He delivered, in 1840, as a member of the Diet, his first speech in behalf of the emancipation of the Jews. In 1841 he issued a pamphlet on the same theme, which was widely read and was translated into German and Italian. Four years later he published "A Feluj Zségzője," a novel in three volumes, with the intention of creating, by the presentation of fine Jewish characters, a favorable sentiment toward the Jews. An English translation by Otto Wencksten appeared under the title "Village Notary" (London, 1859). After the Hungarian revolution and the subsequent agreement with Austria, Baron Eötvös was appointed minister of public worship and education (Feb., 1867); in the following December he effected the complete emancipation of the Hungarian Jews. Not satisfied with their political enfranchisement alone, he endeavored also to secure their autonomy as religious communities. He convened a congress of Hungarian Jews (Budapest Dec. 14, 1868) which he opened with an enthusiastic speech, but he failed in his efforts to secure the adoption of a uniform communal constitution. As a result of this congress,
which sat until Feb. 23, 1869, Hungarian Judaism split into three parties—Orthodox, Conservative, and status quo-ante.

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L. V.

EÖTVÖS, KARL. See Tieza-ESZLÁT.

EPHESUS: See Weight and Measures.

EPHESUS: Capital of Ionia, Asia Minor, and later, under the Romans, capital of Asia Proconpalatia. Many Jews lived in this large Greek city during the whole of the Hellenistic period. Josephus ("Ant. Negative, § (ii.) 4") traces the granting of citizenship to the Jews of Ephesus and of the entire Ionia back to the Diadochi; but as the Greeks themselves, in their dispute with the Jews, ascribed the regulation of their affairs ("Ant. "tax. Negative, § 2) to Antiochus II. This (263-246 b.c.), it is probable that the granting of equal rights to the Jews likewise dates from that period.

In 49 b.c., when the consul L. Lentulus recruited Roman citizens in Asia Minor for the legions of the party of Pompey, the Jews of Ephesus, although Roman citizens, were exempted from military service in deference to their laws (["Ant. "tax. Negative, § (ii.) 4); Apollos, a learned Jew from Alexandria, assisted on the Sabbath and the observance of their laws (["Ant. "tax. Negative, § (ii.) 4), and to give a clear picture of its shape, nor does the description of Josephus do so (["Ant. "tax. Negative, § (ii.) 4). All that can be gleaned from the text is the following: The ephod was held together by a girdle (bib. "Ant. "tax. Negative, § 5) of similar workmanship sewed on to it (["Ant. "tax. Negative, § 5), it had two shoulder-pieces, which, as the name implies, crossed the shoulders, and were apparently fastened or sewed on to the ephod in front (["Ant. "tax. Negative, § 5). In dressing, the shoulder-pieces were joined in the back to the ephod. Nothing is said of the length of the garment. At the point where the shoulder-pieces were joined together in the front ("Ant. "tax. Negative, § 5), two golden rings were sewed on, to which the breast-plate was attached (see Breastplate).

In other passages from the historical books, dating back to an early period, "ephod" probably means a garment set apart for the priest. In I Sam. xvii. 18 the eighty-five priests of Nob are designated as men that "did wear a linen ephod" ("ephod bad"). In this passage the word "bad" is used as a garment. Septuagint omits the word "bad," and if this omission is correct, the passage might be explained as referring to the wearing of the ephod by the priests. The word "bad" is also omitted in the Septuagint I Sam. ii. 19, where it is said that Samuel was girded with a linen ephod, and likewise of II Sam. vi. 14, which relates how David, girded only with a linen ephod, danced before the Lord. Here certainly reference must have been made to a species of garment worn only by the priest on ceremonial occasions; but even this passage gives the reader no idea of what its appearance was.

The word "ephod" has an entirely different meaning in the second group of passages, all of which belong to the historical books. It is certain that the word cannot here mean a garment. This is
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evident in Judges viii. 26-27, where it is recorded that Gideon took the golden earrings of the Midianites, weighing 1,700 shekels of gold, and made an "ephod thereof, and put it in his city, even in Ophrah," where it was worshiped by all Israel. In Judges xvii. 5, Micah made an ephod and teraphim for his sanctuary. 1 Sam. xvi. 9 records that an ephod stood in the sanctuary at Nob, and that Goliath's sword was kept behind it. In these passages it is clear that something other than a mantle or article of attire is meant. Even where the phrase "to carry" the ephod occurs, it is evident from the Hebrew "nasa'" that reference is made to something carried in the hand or on the shoulder (comp. 1 Sam. xxiii. 6).

The most natural inference from all these passages is that "ephod" here signifies an image that was set up in the sanctuary, especially since the word is cited with teraphim, which undoubtedly refers to an image (comp. Hos. iii. 4). This assumption obtains strong confirmation from the fact that in Judges xvii. 3 et seq., which is compiled from two sources, the words "pesel" and "maasekha" (graven image and molten image) are used interchangeably with "ephod" and "teraphim."

The ephod is frequently mentioned in connection with the sacred oracle. When Saul or David wished to question Yahweh through the oracle, they commanded the priest, "Bring hither the ephod before Israel" (1 Sam. xxvii. 6). This juxtaposition of "ephod" and "oracle" has led to the assumption that in the last-mentioned passages "ephod" originally meant a kind of receptacle for the sacred lots, similar to the oracle pocket in the robe of the high priest (comp. Cheyne and Black, "Encyc. Bibl." and Foote in Johns Hopkins University Circulars, May, 1900; idem, in Journal of Biblical Literature, 1902, pp. 1-48). E. G. H.

I. Be.

In Rabbinical Literature: Although the high priest in the Herodian temple wore an ephod (Kid. 31a), tannaitic tradition has little to say regarding its character. The material of which the ephod was made was a texture consisting of twenty-eight threads, one thread of leaf gold being spun with six threads of each of the four textures mentioned in Ex. xxviii. 8 (Yoma 71b). Rashā, closely following the Bible, describes the shape of the ephod as follows:

"The ephod was made like a girdle which woman wear in riding, and was fastened in the back, against the heart, under the arm. In breadth it was somewhat wider than the back, and in length it reached to the knees; a girdle, long enough to reach around a man, was fastened four fingers above the shoulder-bands, which were fastened in this girdle, were made of the same material as the ephod, and fell in front a little below the shoulders. The ammun (A. V. says "stones") were then fastened to the shoulder-bands, and golden tassels connected the edges of the slium stones with the teraphim (28) by means of the rings on the latter" (Rashā to Ex. l.c.; similarly, also, Malbim and Or. No. 19).

Even in the tannaitic tradition there was a difference of opinion as to the order in which the names of the twelve tribes were put on the "shophan" stones (Sotah 80a). According to Rashā's explanation of the passage, the Tanaim differ in that according to the one opinion the names followed in the sequence of the ages of the Patriarchs, with the exception of Judah, who headed the list; while according to the other opinion, the names of Leah's sons were on the stones of the right shoulder-band, and on the left side the name of Benjamin came first, followed by those of the four sons of the concubines רות ויהויכל ורב שמעון הָיִשְׂרָאֵל with Joseph's name at the end. Malbim, however, probably basing his reasons on a lost baraita, says (l.c.) that there were 55 letters on each side and that the sequence was as follows:

According to this opinion, if the list was read from right to left, the names were arranged in the sequence of the ages of the Patriarchs, with the exception, however, that Joseph's name, instead of following Dan's, preceded it. That Joseph's name was spelled in the unusual form Yehosef is as-
Ephraem

Ephraim

Ephraem

Ephraem

Ephraim

Ephraim
Ephraim

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verb, which occurs only in this passage, has given rise to curious rabbinical interpretations. Connecting it with "sekel" (mind, wisdom), Targum Onkelos construes it as indicating that Jacob acted with full knowledge (see also Rashi and Ibn Ezra to the verse). According to R. Joshua, "sekel" really reads "shikkel," and signifies that Jacob despised Manasseh in favor of Ephraim (Pe'ulah, R. 3 [ed. Friedmann, p. 12a, note 85]). R. Nohemiah claims that the expression denotes the power of Jacob to "instruct" and guide the holy spirit (6a). It is of interest to note that the words of Jacob's blessing (Gen. xlviii. 16) constitute one of the "pesu'ah de'rahame," verses petitioning protection which, according to the saying of Abays (Ber. 56a), were added to the Shema' recited on retiring.

E. G. H.

2. The tribe; named after its eponym, Ephraim, the second son of Joseph (Gen. xliii. 5 et seq.). Of its earlier history, an obscure gloss (Chron. vii. 21, 22) preserves only a vague reminiscence of a cattle-raid in which the tribe was gloriously beaten by the aboriginal people of Path. At the time of the Exod. Ephraim appears to have been numerically one of the smaller tribes (40,500 warriors), while Judah is credited with 74,000, Zoboth with 57,400, Manasseh with 52,000, and Benjamin with 35,400 (Num. i. 32-37). But Ephraim, Manasseh, and Benjamin, descendants of Rachel, marched together, Ephraim in the lead, and camped west of the Tabernacle (Num. ii. 19). The chief of Ephraim, who made the offerings for his brothers, was Eliahuz, son of Ammihud (Num. xiii. 2). The district occupied by Ephraim was mountainous but very fertile (Hosea iv. 13; Gen. xlix. 22; Deut. xxxii. 13-16; Josh. xvi. 1-3). Its geographical position, midway between Dan, Benjamin, and Manasseh beyond the Jordan, contributed materially to making its possessor, Ephraim, the dominant factor in the political development of the northern tribes. The mountains afforded protection; the Jordan and the sea were within easy reach; and the natural roads of communication between the north and the south passed through it. Within its borders were the old centers of the religious-political life, Shechem, Aruna, and Shiloh, the seat of the Sanctuary.

The character imputed to Ephraim reflects the rugged configuration of its home district (Gen. xlix. 23, 24). Ephraim is equipped with "the horns of the wild ox" (Deut. xxxiii. 17).

The episode is of linguistic interest, as in connection therewith the peculiar dialectic difference of the

At the apportioning of the land, Ephraim was represented among the commissioners by Kemuah, the son of Shiphtun, as well as by Joshua (Num. xxxiv. 24). From Josh. xvii. 14-18, xviii. 5, it is plain that at the conquest and settlement of the land Ephraim and Manasseh (and Benjamin: compare Ps. lxxx. 36 et seq.; Deut. xxxii. 13 et seq.; Judges i. 23), by modern critics ascribed to the early part of the period of the Judges, Joseph is named in place of Manasseh and Ephraim. In consequence of the necessity of acquiring more territory to provide for its growing numbers, this Joseph group forced its way northward through hostile territory (Josh. xvi. 14 et seq.). This movement resulted in the isolation of Manasseh and Ephraim (Josh. xxi. 5) though the lines of demarcation between their separate possessions were by no means consistently or continuously drawn, each having settlements in the district of the other (Josh. xvi. 9; xvii. 8, 9). The southern boundaries of the portion of Joseph, which constituted also the southern frontier of Ephraim, are these: Starting from the Jordan near Jericho and its springs on the east, and following the desert of Beth-a-ven, which rises from Jericho to the hill of Beth-el, the line passed from Beth-el to Luz, thence toward the boundary of the Archites (Ain 'Arik) to Ataroth, descending westward toward the frontier of the Ephraimites to the border of the territory of Beth-horon and to Gezer (Tell Jezir), terminating at the sea (Josh. xvi. 1-3).

In Josh. xvi. 3 et seq., however, the statement is made that Ephraim's border eastward ran from Ataroth addar to Beth-horon the upper, bending westward at Michmethath on the north, Ephraim's, and then, turning eastward to Taanath-Shiloh.

Portion. shiloh (the modern Ta'min), passed along it to the east of Javnah, and descending again to Ataroth and to Naarah (modern Khirbat Tumiyah), finally reaching Jericho and ending at the Jordan. From Tappuah the line proceeded westward to the brook Kanah (probably the Nahal Firek) and to the sea (the Mediterranean: Vulgate, incorrectly, "the Dead Sea"). These data are confusing and not always consistent: they prove that for many centuries the delimitations were uncertain and the traditions concerning them conflicting (see Holzinger, "Joshua," pp. 66, 67).

The tribe was called Elishama, son of Ammihud (Num. xiii. 10, vili. 48-50). Among the spies sent into Canaan was Hoshea of Ephraim, whose name was changed to "Joshua" (Num. xxi. 9 [H. V. 17]), and his succession to the leadership after Moses proves that by the invasion Ephraim had risen to dominant influence, though the figures of the census, which credit it with only 32,500 warriors against Manasseh's 52,700 and Benjamin's 45,000, show a loss (Num. xxvi. 34 et seq.).

The character imputed to Ephraim reflects the rugged configuration of its home district (Gen. xlix. 23, 24). Ephraim is equipped with "the horns of the wild ox" (Deut. xxxiii. 17).

The episode is of linguistic interest, as in connection therewith the peculiar dialectic difference of the
Ephraim: "Ephraim, the heads of the tribes, the chiefs of the yeshibot, and the best and most prominent of my children shall be called after thy name" (Lev. R. ii.). Joshua, Deborah, Barnab, Samuel, Messiah ben Joseph, and Messiah ben David were Ephraimites (Pesik. R. 37 [ed. Friedmann, p. 164a]). The tribe of Ephraim miscalculated the time of the deliverance of the children of Israel from Egypt; left the country thirty years before the appointed time. They were met by a heathen host of Philistines, who offered them battle, in which the Ephraimites lost 30,000 men (according to Pesik., 180,000; according to Pirke R. E., 200,000). Their bones were strewn in heaps along the roads. According to the "Sefer ha-Yashar" (see She- noth), this event took place in the 180th year after the Israelites went to Egypt, when 30,000 infantry from the tribe of Ephraim left Egypt. The battle was waged near Gath. Because they rebelled against the word of God in leaving Egypt before the end of the captivity destined by God had arrived, all except ten were slain. The Philistines lost in the battle 20,000 men. The ten men who escaped from the battle returned to Egypt and related to their brethren what had happened to them. Ephraim, who was still alive, mourned over them many days. That the children of Israel might not see the bleached bones of the slain of Ephraim and return to Egypt, God led them to Canaan by circuitous ways (Ex. iii. 22). The slain Ephraimites were subsequently resuscitated by Ezekiel (Sanh. 102b). Ephraim's banner was painted black, and bore the picture of a bullock (Num. R. ii.). Moses alluded to it when he said of Joseph: "The fruitful of his hovv, majesty is his" (Deut. xxxii. 17, R. V.). In the camp Ephraim occupied the west side; from the west came the severest winds, and also heat and cold; to these Ephraim's strength is compared (Num. R. ii.). As God created the four cardinal points and placed against them the standards of four of the tribes, so He surrounded His throne with four angels, the angel to the west being Raphael ("the Healer"), who was to heal the breach wrought by Ephraim's descendant, King Jeroboam (Ex. R. vii.). See Messianic Prophecies.

I. BU.

EPhRAIM, MOUNTAIN OF (ינש ת"כ; R. Y. "hill country of Ephraim"): The northern part of the mountain range west of the Jordan, extending from Beer-sheba to the great plain of Esdraelon. Its southern boundary is not expressly indicated in the Old Testament, and probably never constituted a geographically defined line. It is certain, however, that the section on the north comprised a larger area than that inhabited by the tribe of Ephraim; for, according to Judges iii. 37, the Benjaminites also were dwellers in the Ephraim hill country. It is further stated in Judges iv. 3 that Deborah lived between Ramah and Beth-el in Mount Ephraim. As for the extension of the hilly country on the north, the allusion in Josh. xvii. 14 of an event would seem to prove that it was not taken to stretch as far as the plain of Esdraelon, unless the "wood
country("R.V.""Forest")here mentioned designates, as some authorities assume, the section of the mountain range between Shechem and the plain. At any rate, the "wood country" is contrasted here with the "Har Elymyn." The whole passage, however, is not clear.

In distinction from the range in Judah, which is somewhat regular in its outline, Ephraim consists of valleys and peaks running in all directions. It also includes several plains without outlet, which in the rainy season are transformed into marshes. The great depression in which Shechem is situated divides the mountain into two halves, the southern and the northern. The southern half attains, in its northern part near Shechem, an elevation of 2,604 feet (Mount Gerizim). The northern half commences near Shechem with Mount Ebal, from which issues a ridge terminating in Ras Izbik with an elevation of 2,065 feet. The promontory Carmel, at an elevation of 1,665 feet, forms the terminus on the northwest.

The hill country of Ephraim is far more fertile than that of Judah, and comprises a number of splendid valleys richly studded with orchards. The marshy plains mentioned above contain excellent soil in summer. The peaks, on the other hand, are bald, being sparsely covered with shrubbery.

Ephraim b. Isaac of Regensburg

Ephraim b. Isaac (known also as Ephraim the Great): German tosafist, liturgical poet, and chronographer; born in France about 1125, probably at an advanced age. He was one of the oldest pupils of R. Tam, under whom he studied in his youth, and he probably attended other yeshibot. On his return from France he settled in Regensburg, probably his birthplace, where, with Isaac b. Mordecai and Moses b. Abraham, he established a rabbinical collegium. His life was spent in that city, where also lived his son Moses, a noted scholar, and his grandson Judah, a pupil of Elazar of Worms. Ephraim was an independent character among the German Talmudists of the twelfth century. Of remarkable keenness of perception, he refused to recognize, either in the theoretical or in the practical field, any post-Talmudic authority, and often, therefore, came into conflict with his teachers and colleagues. This was the case when he tried to introduce extensive modifications of the strict Passover regulations, or when, in spite of the remonstrances of so old an authority as Eliakim b. Joseph, he permitted pictures of lions and snakes in the synagogue. Established customs and religious regulations which had been long regarded as inviolable were abrogated by Ephraim when no reason for their existence could be found in the Talmud. With even greater recklessness did he proceed in the explanation of the Tal- mud. Traditional interpretations, and sometimes even traditional readings, had no authority for him. He had the courage in a letter to his teacher to characterize certain parts in the benediction recited at the Hallelalah, on the evening of the festivals, as "foolish verbosity"; and to criticize the customary shofar blowing on Nosh ha-Shannah.

In spite of the sharp rebuke which he elicited from R. Tam, who called him conceited and impertinent ("Sefer ha-Yashar," ed. Rosenthal, p. 148), Ephraim seems to have abated but little of his independence, as shown in his frequent differences with his former pupil and colleague Joel b. Isaac, and in his answer to R. Tam (ib. pp. 149 et seq.). In fact, he is known in halakic literature for his many propositions tending to modified interpretations of the Law, some of which prevailed in spite of general opposition. He would have achieved still greater success, no doubt, but for a violent temper which caused him on several occasions to leave the synagogue during the service in a fierce anger on account of some usage not approved by him. As a liturgical poet he excels all his German and many of his French contemporaries. His language is concise but clear, graceful though forceful. His ingenious turns and facile expression often call to mind the Spanish piyyutim. Like them, he also wrote poems in strophic rhyme and verse measure, which, nevertheless, are easy and flowing. His piyyutim are filled with lamentations over the sufferings of Israel and with penitential reflections; twenty-eight of them have been preserved.

Ephraim wrote tosafot to various treatises, some portions of which may be found in the printed tosafot as well as in other works. His commentary on Abot, which in the fifteenth century was still in existence, seems to have since been lost. Some of his responsa are found in R. Tam's "Sefer ha-Yashar." He was also one of the first scholars of his time to take up the study of chronology, and his book on the subject, "Sefer ha-Yashar," is still preserved.

Bibliography: Steinschneider, Hebr. Bibl. xvi. 130, 134 et seq.; xvi. 130 et seq.; xvi. 131, 134 et seq.

Ephraim b. Aaron

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Ephraim b. Aaron (known also as Ephraim of Bonn, and Shallum): German Talmudist, liturgical poet, and chronographer; born in 1133; died after 1196. Ephraim belonged to a prominent family of scholars, which included Eleazar b. Nathan, to whom he addressed questions, and Leon b. Jacob. He had two brothers, Hillel and Kalonymus, both of whom he outlived. As a boy of thirteen he witnessed the bloody persecutions to which the Jews on the Rhine were subjected, and, with many of his coreligionists, found refuge from the fury of the mob in the castle of Wolfenbüttel.
Ephraim ben Jacob Ha-Kohen

Liturgical poet of the thirteenth century; died before 1293. He is known only for several homiletic remarks in the name of his teacher. One account for the selection of Obadiah for the mission of evil tidings to the Edomites by asserting that this prophet was himself an Edomite, a proselyte to Judaism: his mission to that people illustrated the proverb, "From the woods themselves something must go into the hatchet [which is to fell the trees]" (Sam. 30:23; compare Yalk. to Obad. i.1, p. 454).

L. G.

Ephraim ben Joseph of Che'lm (Jambrower): Polish liturgist; born at Che'lm, Poland, at the end of the sixteenth century; died at Wresnia, Poland, about 1600. His father, rabbi at Che'lm, Poland, entrusted his education to David ben Jacob of Szczecin. After residing for some years at Cracow, Ephraim was called to Wresnia. He wrote "Ha-Kosharot," in two parts, containing twenty-two liturgical poems, some of which are accompanied by a commentary and by halachic decisions (Cracow, 1697).


M. SEL.

Ephraim Maksha'ah (="the Objector"): Scholar of the second century; disciple of R. Meir. He is known only for several homiletic remarks in the name of his teacher. One account for the selection of Obadiah for the mission of evil tidings to the Edomites by asserting that this prophet was himself an Edomite, a proselyte to Judaism: his mission to that people illustrated the proverb, "From the woods themselves something must go into the hatchet [which is to fell the trees]" (Sam. 30:23; compare Yalk. to Obad. i.1, p. 454).

S. M.

Ephraim Moisich. See Anbal the Jas'bin.

Ephraim b. Aaron


L. G.

Ephraim b. Aaron: German Talmudist of the thirteenth century; died before 1260. He was a pupil of Simhah of Speyer and of Isaac b. Moses of Vienna. Under the latter he probably studied at the same time as did Meir b. Baruch, as the names of both appear together as signatories to a responsa on an important communal question. Ephraim was the teacher of Mendel b. Hillel, who refers to him simply as "my teacher Rabbi Ephraim." Mordechai often cites the halakic writings of Ephraim, which are sometimes called "Ephraim's Midrash.

The exact nature of these writings is difficult to determine. To judge from Mordecai's quotations,
however, they would seem to have extended over the whole Talmud, and to have contained explanations, as well as rules for religious practice. Ephraim also wrote a s'illahah for the Min'ah of the Day of Atonement, in which the initial words of its strophes form an acrostic of fourteen words.

**Bibliography:** *Bibl.,* *Mederchan Ha-Sidot*, pp. 35-96; *Zohar*, *Literaturarchiv*, p. 392.

**L. G.**

**Ephraim Safra** (= "the Scribe" or "the Preacher"). Palestinian scholar of the third century: disciple of Simeon b. Lakish, in whose name he reports a civil law (R. M. 119b). The same report appears elsewhere (Yer. B. M. x. 12c) without the reporter's cognomen and without any indication of his relation to Simeon. Babbinowicz ("Dikduke Sofrin") to B. M. Lc.) cites versions of the same report, reading Ephraim Mash'a'ah. If this be adopted, the order of author and reporter must be changed.

**S. M.**

**Ephraim Ben Samson:** Bible exegete; flourished in France in the twelfth and thirteenth centuries. He was the author of "Pehrub al ha-Torah," which consists chiefly of gematria and "notarikon." He largely followed Eleazar of Worms. The commentary was published at Leghorn (1800), in the Pentateuch commentary "Torah Or." It would appear from a passage on Genesis (Wayyeze) that he wrote that part at least before 1220. Parts of this commentary were utilized by Azulai in his "Nahal Kedumim" (Leghorn, 1800).


**Ephraim Solomon Ben Aaron of Lengyél:** Rabbi and popular preacher at Prague; born probably at Lencziza, Poland; died at Prague March 3, 1619. After having filled the office of rosh yeshibah at Lemberg, he was appointed in 1604 rabbi of Prague, and remained in this position until 1618. Ephraim was the author of the following works:

- "Ig Gideronin." In three parts, the first entitled "Petichot u-She'ari'm," containing a rhetorical introduction and an ethical treatise, and the second and the third being homilies on the Pentateuch, Han, 1580; "Olelot Efrayim," ethical sermons based upon Bible and Talmud, in four parts, Lublin, 1580; "Keli Yekar," annotations on the Pentateuch, 1609; "Sifte Da'at," forming the second part of the preceding work and containing homilies on the Pentateuch, Prague, 1610; "Orah le-Hayyim," two ethical sermons, one for the Sabbath between New-Year and the Day of Atonement ("Shabbat Teshuva"), and the other for Passover, Lublin, 1595; "Ammud Shesh," sermons, Prague, 1617; "Ribeh-both Efrayim," homilies on the Pentateuch (mentioned in the introduction to his work "Orah le-Hayyim").

Ephraim was also the author of three liturgical poems celebrating Adar 2 (Feb. 15), 1611, on which date a hostile army that had entered Prague was defeated.

**Bibliography:** *Moritz Griinwald, Rabbi Salomo Efraim Luntchitz, Prague, 1892; Zins, *Literaturarchiv*, p. 82; Bartsch, *Cat. Bist.,* col. 184; *Zunz, Jud., Halle, Books in Brit. Mus.,* p. 207; *Michael, Or ha-Yayim*, No. 36.

**L. G.**

**Ephraim of Sudilkov** (called also *Moses Hayyim Ephraim*): Russian rabbi and preacher among the Hassidim of the Ukraine; born at Medzhibozh, Podolia, about 1759; died at Sudilkov, Volynia, about 1799. He was the grandson of Israel Baal Shem-Tob and a twin-brother of Baruch of Tulchin. Unlike his brother, Ephraim performed no miraculous cures. He preferred a life of meditation and seclusion to the splendor of the court of a zaddik. Preaching and writing Biblical commentaries of a mystical nature formed his only occupations. Ephraim was only twelve years old when his grandfather died, but he religiously preserved all that he had heard from him. Ephraim's sermons, which were largely commentaries on the sayings of his grandfather, were collected and published by his son under the title "Degel Mahaneh Efrayim" (Koretz, 1810), and were approved by the best-known zaddikim of that time, Levy Isaac of Berdychev, Israel of Kozenitz, and Jacob Isaac of Lublin. The work reflects his boundless admiration for the founder of Hassidism. He entertains no doubt of the thaumaturgic powers of BESHT. He tells of many prophetic messages from him to his brother-in-law in Palestine ("Degel Mahaneh Efrayim," p. 6). The author insists that the miracles performed by Beshet were due not to supernatural means or cabalistic methods, but to his simple and unwavering faith (p. 82). He recommends as a model to the contemporary zaddikim the simple exhortation to rely upon heartfelt talks on common every-day subjects, and asserts that by such talks Beshet led the people to God more effectually than by theological instruction (ib. pp. 39, 80). He believes firmly that when Hasidic teachings are professed by the entire Jewish people the national regeneration of Israel will be consummated (ib. p. 85).

Ephraim went to Sudilkov about 1780, but from time to time revisited his birthplace. While Ephraim was not free from the defects of Hassidism, he always urged simplicity and sincerity.

**Bibliography:** *DUBNER, in Tsorokh, 1800, p. 125; Degel Mahaneh Efrayim; Seder ha-Levot he-Hasidim.

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**H. R.**

**Ephraim, Veitel-Heine:** German financier; died at Berlin in 1773. The name means "Veitel, the son of Heine[German for "Hayyim"]; the son of Ephraim." He was jeweler to the Prussian court and mint-master under Frederick William I. and Frederick the Great, by whom he was held in high esteem. By his financial operations he assisted this king in his wars, and when afterward charges of defalcation were brought against him, the king would not permit an investigation. Being the brother-in-law of David Fränkel, when the latter was elected rabbi of Berlin (1748), Ephraim pledged himself to pay annually the sum of 150 thalers into the treasury of the congregation, so that Fränkel might employ a substitute in law cases in which his relatives were involved and in which he could not act as judge (Landshuth, "Toledot Anshe Shem," p.
37, Berlin, 1884). The most important of the organizations which he founded is the Veitel-Heine Ephraim'sche Lehranstalt in Berlin, originally founded as a bet ha-midrash about 1774.


E. G. E. M. Sel.

EPIRAN, VIDAL (known also as Ephraim Blasom, Vidal Blasom, and Vidal Ephraim): Pupil of R. Nissim of Gerona, rabbi in Palmas, and teacher of Simeon Duran. He was greatly esteemed by Isaac b. Shehut, and was noted for his mathematical attainments. He died a martyr to his faith.


M. K.

EPIRATH or EPHRATHAH (אפרתא): 1. Wife of Caleb (son of Hezron) and mother of Hur (I Chron. ii. 19, 50; iv. 2).

2. Another name for Bethlehem (Gen. xxv. 19, 48; Ruth i. 2, 4; Ps. cxvi. 6; Micah v. 1). The name "Ephrathah" occurs once (I Chron. ii. 24) joined with "Caleb"—"Caleb-ephratah." E. G. E. M. Sel.

EPIRAT, DAVID (Tebel): Russin Talmudist; born in Vitsebsk 1850; died in Frankfort-on-the-Main Oct. 24, 1884. Among his ancestors were: R. Levis b. Bezalel of Prague, R. Yom-Tob Lipman Heller, and R. Moses Kremer of Wilna.

His "Todot Amicis Shem," Warsaw, 1875, which is an attempt at the biographies and genealogies of these notable and their descendants, from a scientific point of view was not very successful (see "Ha-Shahar," xii. 729-730). He wrote many Talmudical works and commentaries, but only a few of them were published, viz.: "Migdal Dawid," on haladic subjects, containing also some biographies, Mayence, 1873; "Yad Dawid Tebele," Leipzeg, 1880, containing addenda to his work "Tibre Dawid," which had appeared five years previously; and "Kohelet Dawid ha-Efrat," on Ecclesiastes, Berlin, 1884. Ephraim also published, with the assistance of Israel Hildesheimer, a periodical dealing with rabbinical questions, under the title "Es Bayyim," of which several monthly numbers appeared in Leipzeg in 1880, and a few in Berlin in 1884. Ephraim was also associated with R. Israel Lipman (Salaniter) in the publication of the periodical "Tebunah." E. G. E. M. Sel.

EPIRON (אפרון): 1. Son of Zohar the Hittite; possessor of a field called "Machpelah," which he sold to Abraham for 400 shekels (Gen. xxiii. 8, xxxv. 9, xlix. 29). The Talmudists place Ephron's conduct in a poor light, alleging that after having promised Abraham the field for nothing, he accepted from him 400 shekels in good money (Bek. 20; M. M. 87; B. B. 89).

2. One of the places won by Abijah, King of Judah, from Jeroboam, King of Israel (II Chron. xiii. 19). But the "keare" is "Ephraim" (אפרון).

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3. Mount Ephron, a district on the northern frontier of Judah, between Naphtoah and Kirjath-jearim (Josh. xv. 9).

4. A city on the coast of the Jordan, taken and destroyed by Judah Maccabeus in his expedition to Gilead (I Macc. x. 46-51; II Macc. xii. 27; Josephus, "Ant." xii. 8, § 5). M. Szn.

EPIC POETRY: Though an abundance of historical reminiscence and a mass of soul-stirring legend lay in the storehouse of Jewish literature, none of it was built into a heroic poem. Religious and secular poets, it is true, often treated of such subjects as Abraham and Isaac and the sacrifice on Mount Moriah, Jacob and Joseph and the stirring story of their lives, Moses and Aaron and the departure from Egypt, Joshua and the entrance into Canaan, Jeremiah and the fall of Jerusalem, Elijah the Prophet, his disciple Eliehu, Jonah, Mordecai and Esther, the post-Biblical Maccabees, the Hamakkar festival, the ten martyrs, the woman with her seven children. These, however, are only poems with an epic coloring: a pure epic according to the rules of art was not produced during all the centuries of the Middle Ages. The stern character of Jewish monotheism prevented the rise of hero-worship, without which real epic poetry is impossible. Solomon de Oliveira is probably one of the first whom an epic is known ("Elia Ahabim," Amsterdam, 1666).

The first to produce anything worth notice in this direction was N. H. Wessely with his Mosaic "Shire Tiferet" (Berlin, 1799-1800), an epic on the Exodus, of linguistic elegance, but of no very great poetic worth. The influence of a similar work by the German poet Klopstock is quite evident. Next to him stands Shalom Kohn with his "Her Dawid," an epic poem on King David (Vienna, 1854). The influence of these two epics on the readers and poets of that time and on the later "maximilin" in Galicia was considerable. In addition the following poets may be mentioned from that and the succeeding period: Issachar Bar Schlesinger ("Ha-Hashmonaim," Prague, 1817); Samuel Molden ("Beyruyta," Amsterdam, 1835); Bisskind Rasskow ("Hayy Shimshun," Breslau, 1834); Gabriel Pollak ("Ha-Keritot," Amsterdam, 1834); and Elkan lev-Yonah (ib. 1833); and Hirsch Wassert rilling ("Hadar Eliahu," Breslau, 1857, and "Nezer Hamodot," ib. 1860). The later modern Hebrewists have completely neglected this branch of poetry, and a poem with merely an epic coloring has taken the place of the stately and imposing epic itself. Works of this sort have been written by M. I. Lehmsen ("Nikmat Shimshun," "Yoel ve-Sinai," etc.)—who has also translated parts of Vergil's "Aeneid"—Konstantin (Abba) Schapira, Solomon Mandelkorn ("Bat Sela") and "Shiggayan le-Dawid," and others. Of recent Hebrew poets may be mentioned J. L. Gordon ("ABA bat Dawid u-Mikal," Wilna, 1856, and vols. iii. and iv. of his collected works, St. Petersburg, 1880), Ch. N. Bialik, and S. Tschernichowski.


E. G. E. M. Sel.

H. B.
EPIGRAMS (אְפֶרגָּמָא): in modern Hebrew אפרגמה, plural אפיגרמות. Short poems with an unexpected yet pointed ending; much in favor among Jewish writers because of the play of wit which they permitted, though often rather in substance than in form. Such epigrammatic phrasings of ideas were used in birthday and wedding poems, in dirges and tombstone inscriptions, as well as in epigraphs, chapter-headings, introductions, dedications, and approbations and commendations of written or printed books. They were employed especially in scholarly disputes, and have played a prominent part in controversial literature. At times they took a serious turn, at others they were humorous and satirical: to deride man's lot on earth, or to express sentiments of love, friendship, or enmity. They were used even for fervent prayers. Hebrew epigrams take mostly the form of a witty application of some Biblical or Talmudic expression; or they contain simply an allusion to persons and objects with which the reader is supposed to be familiar.

The epigram is represented in the productions of all the Jewish poets of the Middle Ages. Typical are the didactic and ethical epigrams of Samuel ha-Nagid (see Harkavy, "Studien und Mitteilungen," 1), especially some of the fragments of מִלְתִּי אָבָן הַגָּדִיד, the gloomy verses of Solomon ibn Gabirol, the noble, tender, and at times droll epigrams of Judah ha-Levi. Moses ibn Ezra, who was somewhat older than Judah, excels him in both breadth of thought and depth of feeling, as well as in artistic expression. Sharply pointed are the epigrams of the clever and sarcastic Abraham ibn Ezra. Ingenuity and waggishness vie with each other in the productions of Al-Harizi. The Italian Immansur may also be classed with the masters of this form of poetry. The disputes about Maimonides and his works ("Moreh" and "Madda") occasioned a great number of epigrams, which have been collected by Steinschneider (הנאה והשמח, ed. Mekiere Nirde, Berlin, 1865). Some good epigrams were produced by Eleazar ben Jacob ha-Babli, Solomon da Plera, and some of the latter's contemporaries—Azariah dei Rossi, Judah de Modena, Jacob and Immanuel Frances, the three Gavisons (father, son, and grandson, especially the last), and many others. Brill has published a number of epigrams from a sixteenth-century German manuscript, the material of which, however, goes back to a much earlier date ("Jahrb." ix. 1 et seq.).

Among the foremost epigrammatists of modern times, beginning with the period of enlightenment in the eighteenth century, are Epamin Luzzatto, J. L. Belcbe, J. B. Lewisohn, S. D. Luzzatto, Joseph Almanzi, Hirsch Sommerhausen, and Joseph Almanzi, Hirsch Sommerhausen (הנאה והשמח, ed. Mekiere Nirde, Amsterdam, 1840). J. A. Benjacob, whose collected epigrams יספּוֹ עָסָק, Leipsic, 1849, are accompanied by a treatise on the form and essence of the epigram; M. Letteris, A. B. Gotttheber, and S. Mandelkorn. The epigram is often used as a mode of expression by Hebrew writers; or without convulsions. It frequently occurs in families where there is a predisposition to neuritis, and tends to appear in the offspring of parents who suffer from syphilis or alcoholism. Consanguineous marriage, while not causing its appearance in the offspring, may aggravate it where a neuritic tendency exists.

The infrequency of alcoholism and syphilis among Jews renders them less liable than others to the disease; while the frequency of hysteria, insanity, neuritis, etc., coupled with consanguineous marriages, intensifies any predisposition toward epilepsy.

In a discussion on the pathology of the Jews before the Academy of Medicine at Paris in 1901, Charcot stated that at the Salpêtrière, the great hospital for nervous diseases at Paris, only 89 Jewish epileptics came under observation during a period of thirteen years.

Dr. Worms, physician to the Rothschild Hospital in Paris, showed that during a period of twenty-five years (1865-90), of 25,501 Jewish patients admitted into that institution, only 77 suffered from epilepsy.

Considering the fact that the Jewish population of Paris during that time was about 45,500, Dr. Worms affirmed that this was a very small proportion.

Dr. C. L. Minor of Moscow, Russia, in an analysis of his cases of nervous diseases, finds that among his 1,480 Jewish patients 36 (2.4 per cent) were epileptics, as against 60 (3.5 per cent) among his 1,734 non-Jewish patients. Among the Jewish patients 19 had suffered from epilepsy before they reached the age of fifteen. Among the non-Jewish patients only 9 had the disease before that age.

In the Craig Colony for Epileptics, New York, 1,288 patients had been admitted up to Oct., 1902. Of these only 57 were Jews—41 men, 16 women. Thus, while the Jewish population of the state of New York is estimated to be 6 per cent of the total population, the percentage of Jewish epileptics at the Craig Colony is only 4.43.

On the whole, the figures recorded seem to imply less liability to epilepsy on the part of Jews, notwithstanding a vague impression to the contrary. A discussion on the pathology of the Jews before the Academy of Medicine at Paris in 1901, Charcot stated that at the Salpêtrière, the great hospital for nervous diseases at Paris, only 89 Jewish epileptics came under observation during a period of thirteen years.

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followers of Origen, he went to Constantinople to

denounce the heretical bishop, and died on his way
back to Constantinople.

Of special interest to Jews, owing to the infor-

mation it contains on Jewish, Gnostic, and Judaeo-

Christian views, is his Synopsis, an account, written
in 374-375, of eighty heretical sects. According to

Ephraem, the pre-Christian sects are based upon the

following systems: Barbianism, Cynicism, Helena-

ism, Judaism, and Samaritanism. Heresies derived

from Samaritanism are the following, the order being

slightly changed in his letter to Acacius and Paulus:

Samanitians (x.), Goodnews (x.), Scythians (xi.),

Essenes (xii.), and Dothians (xiii.). These emanat-

ing from Judaism are: Scribes (xiv.), Pluriscies
(xv.), Buddhaes (xvi.), Homericauthorities (xvii.), Os-

sians (xviii.), Nazarenes (xix.), and Herodians (xx.).

To these must be added the Nazarenes again (xxi.),

the Ebionites (xxx.), and the Judasizing Sampsaeans
(ill.). Though he follows older sources, such as

Hippolytus I., and though he is often wanting in

perspicuity, he adds a great deal from his own ob-

servations and study. In regard to the Ebionites

he is the only source for their gospel (Zahn, "Ge-

schichte des Neutestamentlichen Kanons," ii., part
1, p. 272). His treatise on Biblical weights and
measures (Νοστίματα και καλλιέργεια), published by

Lagarde in Greek, with a partial translation into

German ("Symmatica," i. 210, ii. 190), and in Syriac
("Veteris Testamenti ab Origene Recensiti Prag-
umenta," etc., pp. 1 et seq.), is more than what its
name implies. It treats of the Hebrew translations
of the Bible (see Swete, "Introduction," p. 31) as well
as of localities and the stars and heavenly bodies
mentioned in Scripture.

In these works, as also in his "Lives of the Proph-
ests" (ed. in Greek and Latin, Basel, 1539; in Syriac,
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Epstein is the author of the "Kadmut ha-Tanhuma," a review of Buber's edition of the Midrash Tanhuma (Presburg, 1886), and of "Mi-Kadmoniyot ha-Yehudim," which contains (1) treatises on Jewish chronology and archeology, and (2) a revised and annotated edition of Midrash Tadshe (Vienna, 1887). He also wrote: "Bericht-Rabbati, Dessen Verhältnisse zu Rabba," etc. (Berlin, 1888); "R. Simeon Kara und der Julukt Schimmei" (Cracow, 1891); "Eldad ha-Dani," a critical edition, with variations from divers manuscripts, of the well-known work of Eldad, with an introduction and notes.

Genealogical Tree of the Epstein Family.

business interests, but gradually wound up all his affairs, and since 1884 has devoted most of his time to travel and study. He settled in Vienna in 1876 and became an Austrian subject. He is the possessor of a large library which contains many valuable manuscripts.
Aryeh (Lob) Epstein b. Mordecai (Ba'al ha-Pardes): Polish rabbi; born in Grodno 1706; died in Königsberg, Prussia, June 28, 1775. At first he refused to become a rabbi, preferring to devote himself entirely to study; but in 1729 he was forced by poverty to accept the rabbinate of Breßteich, Lithuanua, and in 1745 he became rabbi of Königsberg, where he remained until his death. He corresponded with Elijah, son of Wilna, and with Jonathan Eberschütz, with whom he sided in the quarrel about amulets.

He is the author of "Or ha-Shanim," on the 613 commandments (Frankfort-on-the-Oder, 1734); "Halakah Aharonah" and "Kuntres ha-Ra'yot" (ib., 1754; Königsberg, 1759); "Or ha-Pardes," in three parts—(1) on the "Shema" and the observance of Sabbath, (2) sermons, (3) funeral orations (ib., 1756). Several other cabalistic and halakah works from his pen are mentioned in his own works or by his biographer. A prayer which he composed on the occasion of the dedication of a new synagogue in Königsberg (ib. 1756) is found in the Bodleian Library. Annotations by him and by his son Abraham Meir are published in some of the later editions of the Babylonian Talmud. He is called "Levin Marcus" in Solomon's "Gesch. der Juden in Königsberg," Posen, 1857.


Jacob Epstein: Polish banker and philanthropist; born in Zarki, Poland, 1771; died at Wurzburg, Prussian Silesia, Aug. 16, 1843. In early manhood he went to Warsaw, where he succeeded in amassing a large fortune and became one of the most prominent figures in the old Polish capital. He was the first Jew in Warsaw to discard the old-style Jewish garb and to dress himself and his family in European fashion. In the rebellion of 1830-31 Epstein took the part of his oppressed countrymen, and was an officer in the insurrectionary army; but later he seems to have completely regained the favor of the Russian government, as is evidenced by his appointment as banker of the treasury commission of the kingdom of Poland in 1828.

Epstein was the founder and president of the Jewish hospital at Warsaw, on which he spent large sums and which he raised to a high standard of efficiency. Emperor Nicholas I., who visited the institution, conferred on Epstein the title of "hereditary honorary citizen." The high respect in which Epstein was held by the Christian population of Warsaw is best indicated by his election to membership in the commission of charities, which consisted mostly of Polish noblemen.

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Joseph Lazar Epstein: Russian educator and author; born 1821; died in Shavel April 19, 1885. For the last twenty-four years of his life he taught at the government school of Shavl. He was a contributor to the Hebrew periodicals, and was the first to write in Hebrew an account of Abraham Lincoln's life. This biography appeared in "Ha-Karmel," 1862, Nos. 34-36, under the title "Toldot Abraham" ("Generations of Abraham"). He also wrote a biography of Manasseh b. Israel (after Kayserling), which appeared in the same periodical (ib. 1863, Nos. 8-9). His Hebrew translation of M. A. Goldschmidt's "I. M. Jost appeared in Kohn-Zedek's "Ozar Hohmah," 1865, v. 3. Epstein was also the author of a history of Russia, entitled "Dibre ha-Yamim le-Malei Rusiya," and paying special regard to their influence on the condition of the Jews (Wilna, 1872).
Joshua Hayyim b. Mordecai ha-Levi Epstein: Russian rabbinical scholar and communal worker; born in Wilna; died there Dec. 1, 1900. He was familiarly known as "Rob Joshua Hayyim the Sarbar" (money-broker), and was one of the most popular and respected members of his native city. He is the author of "Hiddushe R'YaH," collectanea on the Talmud, published at Wilna, 1890, and distributed gratuitously among poor scholars. The work closes with three short treatises by his son Mordecai, entitled "Ma'amor Mordecai.


Julius Epstein: Austrian pianist; born at Agram, Croatia, Aug. 7, 1832; pupil at Agram of Ignaz Moscheles (composition) and Halm (pianoforte). He made his début 1852, and soon became one of the most popular pianists and teachers in Vienna. From 1867 to 1901 Epstein was professor of piano at the Vienna Conservatorium, where Ignaz Moscheles, and Gustav Mahler were among his pupils. Epsteins edited Beethoven's "Clavierwerke," Mendelssohn's "Sämmtliche Clavierwerke"; Schubert's "Kritisch Durchgesehene Sonaten," Mendelssohn's "Sämmtliche Clavierwerke"; Schubert's "Kritisch Durchgesehene Sammeltaugabe," etc.

His two daughters Rudolfine (cellist) and Eugénie (violinist) made a concert tour through Germany and Austria during the season of 1876-1877, which was very successful. His son Richard is professor of piano at the Vienna Conservatorium.

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F. T. H.

Sigismund Stefan Epstein (pseudonym, Schilmon Simel): German author; nephew of Abraham Epstein; born at Warsaw, Russia, Nov. 13, 1866. He was educated at the gymnasium of Kiev and Vienna and at the University of Vienna, where he studied natural science. He went in 1885 to Berlin, where he studied physics under Du Bois-Reymond at the Polytechnical Institute. He is at present living in Paris, France.


P. T. H.
Erfurt: Chieftown of the district of the same name in Prussian Saxony, situated on the Gera. If the dates on the tombstones found in Erfurt are genuine, there existed in that city an organized Jewish community in the ninth century. The earliest official document, however, concerning the Erfurt Jews dates from the second half of the twelfth century. Between Mention, 1180 and 1186 Bishop Conrad I drew up a form of oath to be used by them. On June 26, 1211, the community suffered great persecution at the hands of Friesland pilgrims, about twenty-six Jews (according to some sources eighty-six) being massacred. A fast-day was instituted.

Erech: The second of the four Babylonian cities founded, according to Gen. x. 10, by Nimrod. The site of the city is now known as “Warka,” on the left bank of the Euphrates, about half-way between Hilla and Korna. The mounds and ruins cover an area six miles in circumference. Inadequately explored by Loftus (“Travels in Chaldea and Susiana,” pp. 162 et seq.), they have furnished only incomplete material for its history. The earliest inscriptions found are by Dungi, Ur-Bau, and Gudea, kings of Ur, who held Erech as a part of their dominions. After these come texts of Singasal, Merodach-baladan I. Great numbers of coffins, especially of the Parthian period, show that the site had become a necropolis. The foundation of Erech is ascribed in the non-Semitic version of the Creation-story to the god Marduk, and it is the center of life and action in the Gilgamesh epic. It had many poetical names.

Bibliography: The history of Babylonia and Assyria by Tiele, Hambel, Winkler, andRoger; Peters, Topper, R. W. R.

ERACH: (from the Biblical “erek,” II Kings xxii. 33): A tax on property for communal purposes. The direct taxes which were levied by the Jewish congregations were mostly twofold: (1) on every family (“rashe bayit”), and (2) on property, both real estate and chattels, according to the sworn statement of the property-owner. The latter tax was called “erach.” This is the form used in the “Menorah,” of Worms (see Maggid, “Zur Geschichte und Genealogie der Günzburger,” p. 190, St. Petersburg, 1866). It is an expression frequently used in Würtemberg (see “Orient,” 1844, pp. 96, 146, end; “Allg. Zeit. des Jud.” 1845, p. 280).

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ERECH: The second of the four Babylonian cities founded, according to Gen. x. 10, by Nimrod. The site of the city is now known as “Warka,” on the left bank of the Euphrates, about half-way between Hilla and Korna. The mounds and ruins cover an area six miles in circumference. Inadequately explored by Loftus (“Travels in Chaldea and Susiana,” pp. 162 et seq.), they have furnished only incomplete material for its history. The earliest inscriptions found are by Dungi, Ur-Bau, and Gudea, kings of Ur, who held Erech as a part of their dominions. After these come texts of Singasal, Merodach-baladan I. Great numbers of coffins, especially of the Parthian period, show that the site had become a necropolis. The foundation of Erech is ascribed in the non-Semitic version of the Creation-story to the god Marduk, and it is the center of life and action in the Gilgamesh epic. It had many poetical names.

Bibliography: The history of Babylonia and Assyria by Tiele, Hambel, Winkler, andRoger; Peters, Topper, R. W. R.

ERFURT: Chief town of the district of the same name in Prussian Saxony, situated on the Gera. If the dates on the tombstones found in Erfurt are genuine, there existed in that city an organized Jewish community in the ninth century. The earliest official document, however, concerning the Erfurt Jews dates from the second half of the twelfth century. Between Mention, 1180 and 1186 Bishop Conrad I drew up a form of oath to be used by them. On June 26, 1211, the community suffered great persecution at the hands of Friesland pilgrims, about twenty-six Jews (according to some sources eighty-six) being massacred. A fast-day was instituted.
in commemoration of this calamity. Twenty-one names of the victims have been preserved in the "Memorbuch" of Mayence, and several others are given in an elegy written on the occasion by the liturgical poet Solomon ben Abraham.

Great as the catastrophe seems to have been, its effects were not lasting; and the community increased considerably in the first half of the thirteenth century. For nearly forty years the prior of St. Benedict, in whose parish many Jews resided, claimed from the Jewish owners of houses the same tithes as from Christians. When the Jews protested, the bishop decided (July 20, 1240) in favor of the prior; but the Jews, upheld doubtless by the municipal council, persisted in their refusal to pay, and the matter was finally submitted to arbitration.

Protection granted the Erfurt Jews a letter of protection, placing them under his own jurisdiction. From his notification of this arrangement to the city authorities it may be inferred that the Jews had suffered greatly at the hands of the municipality, which had been interdicted on this account. The archbishop's protection, however, did not shield the Jews from assault on their synagogues and cemetery; and the city was again put under interdict, the decree remaining in force until revoked in 1284 by Werner's successor, Heinrich of Basel, who, however, at the same time renewed the Jews' privileges. In 1291 Archbishop Gerhard II. pledged the Jews to the municipal council for 1,000 silver marks. In spite of ill treatment and numerous vexations, the Jews, as attested by contemporary chroniclers, took an active part in the defense of the city against the repeated attacks of Count Friedrich in 1309.

Heavy taxation, dress were prescribed with the view of still further humiliating its wearers. Jews were forbidden to employ Christian servants. No Jew, unless he became a citizen, for which privilege he had to pay a considerable sum, was allowed to settle in the city. To facilitate the control of the Jewish inhabitants, the parnasim were ordered to draw up a list and to deposit it with the council. In this list figured seventy-six families who were able to pay their dues to the city and twenty-six for whom their more fortunate brethren paid. In 1391 King Wenceslaus of Bohemia granted the city of Erfurt many privileges, and relieved the citizens from paying any debts to the Jews.

The history of the Jews of Erfurt from the end of the fourteenth century to 1458, in which year they were banished from the city, records a long series of sufferings of various kinds. On one side was the council, which became more and more exacting; on the other, the bishops and the German emperors,
to whom belonged by right one-third of the property of the Jews. Thus Sigismund in 1416 imposed upon the Jews of Erfurt the payment of 6,000 gulden, estimating this sum to be a third of the value of their possessions. In the following year he granted them a letter of protection for a period of ten years, at the expiration of which it was renewed for another term of six years; but, judging from their repeated complaints, the protection seems to have been very ineffective. In 1428 Sigismund pledged the Erfurt Jews to the knight Matthias Schlick, Burgrave of Eger, for the sum of 1,000 Flemish gulden. In 1433 they were again compelled to pay 6,000 gulden as a coronation gift to Frederick III. In 1454 John Cujtanavos visited Erfurt, and excited the mob to violence against the Jews. The latter complained to the emperor, who severely reprimanded with the council; but his remonstrances remained unheeded, and in 1459 the council succeeded in obtaining from Elector Dietrich of Mayence, in return for the payment of 450 silver marks and 4,000 gold gulden, permission to banish the Jews from the city.

Until the end of the eighteenth century Erfurt remained forbidden ground to the Jews; and the heavy poll-tax imposed by the council upon Jewish travelers gave rise to many protests. Between 1798 and 1799 only four Jews received permission to settle at Erfurt. A little later several others took up their abode there, and although the council refused them rights of citizenship, they were allowed to live in the city unmolested. Citizens' rights were first conferred on a Erfurt Jew in 1810, the recipient being Solomon Mayer, father of the mathematician Ephraim Solomon Unger. In 1811 the Jews acquired some ground near the Brütherhof for a cemetery. A synagogue was erected in 1840.

In the Middle Ages Erfurt was a seat of learning, and possessed an important rabbinical college. In 1399 many rabbis gathered there for a synod and set forth various ritual questions. Among the most renowned rabbis and scholars of Erfurt were: Eleazar ben Meuahem ha-Levi; Simah ben Gershon; Alex ben Mehuja ha-Levi; and Jacob Weil. The community was administered by four parnasim, having at their head a chief called the "Judendienst." Three names of such chiefs occur often in the official documents: Elias, referred to above; Heller; and Makir, whose son lived at Frankfort in 1398. Among the rabbis of the sixteenth century the most noteworthy were Adolph Jarchow, Ezekiel (1879-82), J. Caro and Philip Kroner, Dr. Moritz Sulzerberger is the present incumbent. The Jewish community numbers now (1903) about 800 persons in a total population of 72,360. It has four charitable institutions; namely, the Hebra, the Frauenverein, the Armenkasse, and the Grossenverein.

About sixteen Hebrew manuscripts are preserved in the library of the Evangelisches Ministerium at Erfurt, some of them of great value. The Bible manuscripts, in large folio and most beautifully executed, have been used by J. H. Michaelis in his edition of 1729 and by Baer in his critical edition (see "Liber Duodecim Propheciorum," p. vi., Leipsic, 1788). They have been described by D. J. J. Beyermann in "De Bibl. et Museis Erford.," 1809-1811; by Lagarde in "Symmicta," i. 190 et seq.; Göttingen, 1875 (see "Hebr. Bibl." xix. 28); and in the "Katalog der Ministerial-Bibl. zu Erfurt," 1876. The Toerofa manuscript was used by Zuckermandel for his edition of that work. A manuscript of the Montefiore library (No. 104) contains the "midrashim" of the Erfurt community (see "J. Q. R." xiv. 181).


I. B. M.

ERGAS, JOSEPH BEN IMMANUEL: Italian rabbi and cabalist; born in Leghorn 1685; died May 19, 1730. He is frequently mentioned by Molino in his "Mayim Rabbim," by Morpurgo in his "Shemesh Zedakah," and in the "Milhamah ha-Adonai" (p. 48).

Ergas wrote: "Tolakot Megillath," a polemical work against Nehemiah Hayyuni's "Oznei-Elohim," accusing the author of Shabbethai herey, London, 1713; "Hagadah Nahash," another polemical, against Hayyuni's "Shabbethai Nahash," ib. 1719; "Shomer-Emetim," a dialogue between a philosopher and a cabalist, Amsterdam, 1736; "Mebo Pehahim," an introduction to the "true Cabala" and a warning against "heretical Cabala," with some responsa at the end, Amsterdam, 1728; "Dibbur Yosef," a collection of sixty-eight responsa, Leghorn, 1742; "Minhat Yo- sef," containing ethical precepts and sayings of ancient authors, ib. 1657. Ergas' letters about the Cabala to his contemporaries Abulafia Sephy and Archem Lob Fizzi were in the possession of Gihroni.


M. Rez.

ERLANGER, CAMILLE: French composer; born at Paris May 25, 1863; studied at the Conservatoire and (1889) obtained the first Prix de Rome in the class of Léo Delibes. In 1888 he composed at Rome "St. Julien l'Hospitalier," which ranked him at once among the eminent composers of his day. Subsequently he was appointed chairman of the Jewish temple in the Rue des Courcelles. His principal works include: "Velleda," a lyrical scene (produced at the Concerts Colonne, 1889); and "La Chasse Fantastique" (1890), a symphonic composition, which formed part of "St. Julien l'Hospitalier," a dramatic legend in three acts and seven tableaux, after Flaubert. Fragments of this work were played at the Conservatoire in 1894, and the entire composition was performed at the concerts of the Opera in 1896. His other well-known
Erlanger was strongly attracted by the life and so the last years of his life there; but his work association of Palestine, and he was desirous of spending afterward received the support of Baronde Hirsch. of Russian emigrants, which benevolent enterprise anceto Berlinto organize committees for the aid Jews who were driven by the persecutions of 1882 forts by Isidore Loeb, and both were sent by the Alli icalseminary of Paris as vice-president, and became president of the Société des Etudes Juives. He was president of the Alliance Israelite Universelle, and until his death president of the Alliance Committee for Belgium.

ERLANGER, JULES: French composer; born in Weissenburg, Alsace, 1828; died at Brussels 1895; son of Israel Saksik Erlanger, rabbi at Weissenburg, and brother of Michel Erlanger, of the Consistory of Paris; a graduate from the conservatory of music at Paris, and one of the founders of the Society of Authors and Dramatic Composers. From 1859 to 1861 he wrote several operettas for the Théâtre des Bouffes Parisiens—"L'Arbre de Robinson," "Les Danses de Cœur Volant," and "La Servante à Nicolas." He then, however, abandoned the musical profession and went into business, from that time composing sacred music only. Duracher, in Paris, published in 1891 a "Recueil de Dix Morceaux Exécutés dans les Synagogues de France et de Belgique." Four collections of Erlanger's posthumous works were published in Brussels in 1893, one containing sacred music and three secular. He was one of the founders of the Alliance Israélite Universelle, and until his death president of the Alliance Committee for Belgium.

ERLANGER, MICHEL: French communal worker; born in Weissenburg, Alsace, 1828; died in Paris Sept. 27, 1892. Having received a thorough Jewish education from his father, he went to Paris in 1833. Sent by his employers to Alexandria, Egypt, to organize there a branch of their house, he became acquainted with the condition of the Jews in the East. He likewise acquired there a knowledge of the Italian and Arabic languages; in French, Hebrew, English, and German he was already proficient. He then visited Palestine, and began to take an active part in the colonization movement. As an active member of the Alliance Israélite Universelle, he assisted Charles Netter in establishing at Jaffa the agricultural school known as "Mikveh Yisrael."

He succeeded Albert Cohn in the management of the Rothschild charities, served the Alliance Israélite Universelle, the Jewish Consistory, and the rabbinical seminary of Paris as vice-president, and became president of the Société des Études Juives. He was the prime mover in the founding of the Rothschild colonies in Palestine established on behalf of the Jews who were driven by the persecutions of 1882 and 1891 to leave Russia; he was assisted in his efforts by Isidore Loeb, and both were sent by the Alliance to Berlin to organize committees for the aid of Russian emigrants, which benevolent enterprise afterward received the support of Baron de Hirsch. Erlanger was strongly attracted by the life and associations of Palestine, and he was desirous of spending the last years of his life there; but his work in behalf of his coreligionists kept him in Europe to the end.

ERNESTI, JOHANN AUGUST: Protestant theologian; classical scholar; born Aug. 4, 1707, at Kempten, Bavaria; died 1781 at Leipzig, in the university of which city he was professor of classical literature, rhetoric, and theology. Ernesti did good service by insisting on the strict philological interpretation of the Bible. His Biblical work was mainly in the New Testament field. Though not a great Hebrew scholar, he wrote the following tracts on Jewish topics: "De Templo Herodis Magni ad Aggei ii. 10 et Joseph. A. I. xxv. Leipsic, 1792; "Programma de Vestigis Lingum Helveticum in Lingua Graeca," ib. 1795; and "Exercitationum Philippinarum Prima, de Fontibus Archaeologic." Such, 1756, to which are added two corollaries: (1) "De Josephi Stilo;" (2) "De Odio Judaeorum Veterum Adversus Literas Graecas," 1738. These were all republished in the second and third editions of his "Opuscula Philologica Critical."
and at the universities of Strasburg, Bonn, and Würzburg; privat-docent of botany (1883), assistant professor (1885), and professor (1890) at the University of Brussels; now director of the Botanical Institute of Brussels. He was elected in 1887 a corresponding member of the Académie Royale des Sciences de Belgique, and full member in 1898. He is the author of *Les Juifs Russes: Extinction ou Emancipation?* to which Mommsen contributed a prefatory letter, Brussels, 1893; 2nd ed. 1898, 3rd ed. 1899, 4th ed. 1902.

His father, Jacques Errera, was born at Venice July 20, 1834, and died at Vivier d'Oye, near Brussels, Dec. 13, 1890, was a banker, and Italian consul-general in Brussels.

Bibliography: Bibliographie Académique, 1896.

ERRERA, PAUL JOSEPH: Belgian barrister; born at Laeken, Belgium, July 23, 1860; educated at the University of Brussels; professor in the law department of the Ecole des Sciences Politiques et Sociales and of the University of Brussels; member of the Académie Royale d'Archéologie de Belgique; counsel of the État Indépendant du Congo and counsel of the Jewish Colonization Association; president of the local committee of the Alliance Israélite Universelle. He wrote: "Les Masuirs," 2 vols., Brussels, 1891; "Les Warechaix," ib. 1894; "Esquisse du Cours de Droit Constitutionnel Comparé," ib. 1896 and 1899.

Errera has contributed many essays to the law journals of Belgium and other countries.

Bibliography: Grätz, Gesch. der Juden, xi. 488; Letteris, in Ha-Zofeh, Vienna, 1865.

3. ERTER, ISAAC: Satirist; born 1792 at Janischchok, Galicia; died 1851 at Brody. The first part of his life was full of struggles and hardships. After having associated for many years with the Hasidim, he settled at Lemberg; and through the efforts of some of his friends, such as Rapoport, Krochmal, and others, he obtained pupils whom he instructed in Hebrew subjects. This comparatively happy state lasted for only three years (1813-16). Jacob Orenstein, chief rabbi of Lemberg, having been apprised of the existence among his flock of a small band occupied with the study of secular subjects, excommunicated them all. Deprived thus of his pupils, the only means of his subsistence, he settled in the neighboring town of Brody. There he struggled for a while, until he resolved to study medicine.

Errer entered (1825) the University of Budapest, where he studied medicine for five years and passed all the prescribed examinations; he then practised his new profession in various Galician towns, including Brody, where he made himself especially popular among the poor and needy, who found in him a kindly benefactor.

He composed a number of Hebrew satires, which have procured for him a prominent place among modern Hebrew satirists. For a time he edited a Hebrew periodical entitled "He-Haluz," which was intended chiefly to promote culture and enlightenment among the Galician Jews. The periodical also advocated the establishment in Galicia of agricultural colonies for the employment and benefit of young Jews, and received some support from Vienna.

Errer's fame rests chiefly on his satires, published under the title "Ha-Zofeh le- ha Yisrael" (Vienna, 1858; 2d ed. 1864), with a biography of the author and introduction by Max Letteris. They are six in number, and are admirable in form and style. Their titles are: "Mozne Mishkâ," "Ha-Zofeh be-Shuho mi-Karlsbad"; "Gilgul ha-Nefesh"; "Tasliḳi"; "Te- hamut Saul ve-Samuel ve-Samangaluf"; "Hasidut ve-Hokmah." The most attractive of these is "Gilgul ha-Nefesh," the story of the many adventures of a soul during a long earthly career; how it frequently passed from one body into another, and how it had once left the body of an ass for that of a physician. The soul gives the author the following six rules, by observing which he might succeed in his profession:

1. Powder your hair white, and keep on the table of your study a human skull and some animal skeletons. Those coming to you for medical advice will then think your hair has turned white through constant study and overwork in your profession.
2. Fill your library with large books, riveted bound in red and gold. Though you never open them people will be impressed with your wisdom.
3. Sell or pawn everything, if that is necessary, to have a carriage of your own.
4. When called to a patient pay less attention to him than to those about him. On leaving the sick-room, assume a grave face, and pronounce the case a most critical one. Should the patient die, you will be understood to have hired at his death; if, on the other hand, he recovers, his relations and friends will naturally attribute his recovery to your skill.
5. Have as little as possible to do with the poor; as they will only send for you in hope and despair. You will gain neither honor nor reward by admonishing them. Let them walk outside your house, that passers may be amazed at the crowd waiting patiently to obtain your services.
6. Consider every medical practitioner as your natural enemy, and speak of him always with the utmost disparagement. If he be young, you must say he has not sufficient experience; if he be old, you must declare that his eyesight is bad, or that he is more or less crazy, and not to be trusted in important cases.

When you take part in a consultation with other physicians, you would act wisely by protesting loudly against the previous treatment of the case by your colleagues. Whatever the issue may be, you will always be on the safe side.

Errer wrote also some Hebrew verse; but this bears no comparison with his prose, which Grätz says resembles in many points that of Heinrich Heine.

Bibliography: Grätz, Gesch. der Juden, xi. 481; Letteris, in Ha-Zofeh, Vienna, 1865.

T. J. C. 4. ERUB: Mixture or amalgamation; ideal combination of things separate. There are several kinds of erub.

Erub (par excellence): The law concerning the transportation of objects from one place to another on the Sabbath distinguishes several sorts of places ("resho'yot"), of which the following three may be mentioned: (1) a place or places belonging to an individual ("reshuṭ ha-yadī") such as houses and enclosed spaces, being the property of one person; (2) open spaces belonging to the public, such as highways and thoroughfares ("reshuṭ ha-rabadim"); (3) places such as the sides and corners of streets, and fields not enclosed, which can not be considered either as public or as private property, but have some peculiarities of both ("karmelli").
According to the traditional interpretation of Ex. xvi. 29, it is forbidden to remove on the Sabbath things from an enclosed space which is private property to an open space which is public property. Likewise it is prohibited to transport objects a distance of more than four cubits within an open space. The only space in which it is allowed to remove things freely is an enclosed space which is the property of an individual. But to modify the inconvenient consequences and Public of the Law the 'erub was introduced.

'The only space in which it is allowed to remove things freely is an enclosed space which is the property of an individual. But to modify the inconvenient consequences and Public of the Law the 'erub was introduced, which, so to speak, converted an open space into an enclosed one. If a space is not completely enclosed, the completion of the enclosure is, under certain circumstances, effected by a single rod or wire placed across the open parts, or by a pole placed at one of the sides of the open part. Such completion may be noticed in some ancient towns and villages in which there is a Jewish congregation, at the ends of streets leading out of the place; and it is known by the name of "erub.

'Erube ha-zeror ("combination among the inhabitants of courts"): The courts, being as a rule surrounded by houses or other buildings, thus satisfy one condition of reshuth ha-yahid, inasmuch as they are an enclosed space; but as they are not the property of one individual, they partake of the nature of public property, and thus the removal of things within them on the Sabbath would be forbidden. In order to satisfy the second condition, namely, of being one person's property, the inhabitants combine and form a union, each member contributing something toward a meal and placing it in a room accessible to all of them. They thus form one family, and the court is reshuth ha-yahid. The contributions are called "erube ha-zeror." In the same way a street with all its courts may be turned into reshuth ha-yahid, and the term "erube ha-zeror" is then changed into "alitur ha-mehorot" (combination of the courts and houses in a street).

'Erube tehumin ("combination of parts of two Sabbath-day journeys"): Two thousand cubits constitute a Sabbath-day's journey; that is to say, a man, taking his dwelling-place as a center, may move on the Sabbath forward and backward as often as he wishes within a circle the radius of which is 2,000 cubits. The greatest length he may move in one line is the length of the diameter, or 4,000 cubits. If, however, a person intends to go on the Sabbath to a place lying beyond the radius, but within 4,000 cubits of his starting-point, he has to transfer his abode for the day of the Sabbath from the original center to a point in the circumference which becomes the new center, and he may walk from this point in any direction one Sabbath-day's journey. This transfer is only permissible for the purpose of performing a "mitzvah" (e.g., circumcision). The transfer must be marked by placing on Friday some food in the new center for Sabbath, and the name "erube tehumin" is especially applied to this food. The "tehum" of the original center is thus combined with that of the new one.

'Erube tabshilin: See Jew. Encyc. iii. 134b, s.v. Beth.


M. F.

'ERUBIN ("mingling"): The second treatise of the Mishnah Seder Mo'ed, forming an appendix to the treatise Shabbat. It contains regulations concerning three kinds of "erub": (1) the "erub par excellence," called also, as in the first paragraph of this treatise, "mabui" (lit. "street"), elliptically for "erub mabui" (ch. i.-ii.); (2) "erub tehumin" (ch. iii.-v.); and (3) "erub ha-zeror" (ch. vi.-vii. 5). These three sections are followed by miscellaneous laws concerning carrying things a distance of four cubits or more within the public domain, or from the public domain into the private domain (see Dollars, Public), and vice versa (ch. viii. 6 to end of treatise). Extraneous matters are occasionally introduced; e.g., from four things soldiers in a camp are exempt: (1) they may freely take wood for their use without becoming guilty of robbery; (2) they need not wash their hands before meals; (3) they may partake of demai; and (4) they need not prepare "erube ha-zeror." The rules of "erube tehumin lead to the question whether the two days of New Year should be treated as equally sacred, or as including one sacred and one non-sacred day. Rabbi Dosa b. Harkinas gives expression to the latter view by suggesting two different forms of prayer for the two days. The following principles are met with in the Mishnah: (1) Whatever is done on behalf of another without his consent has legal force only if the action is of advantage to him; if not of advantage to him, it has no legal force (vi. 11). (2) That which is prohibited by the sages as a precaution against break-
The Tosefta follows, on the whole, the order of the Mishnah, but it has a different arrangement of the detailed rules. It is divided into eleven unequal chapters, viz., i., on 'erub; ii.—iii., on various methods of enclosing a space in order to make it private domain; iv., on 'erub tahumot; v., on measuring the "tehum" or Sabbath-day's journey; vi., on both 'erub tahumot and 'erub tahumot "me'aheret"; vi., on measuring the "tehum" or Sabbath-day's journey; vii., on both 'erub tahumot and 'erub tahumot "me'aheret"; viii., on both 'erub tahumot and 'erub tahumot "me'aheret". The Tosefta introduces little extraneous matter. It concludes with the following remark on the quantitative relation between the Biblical text of certain precepts and the corresponding halakot of the Mishnah: "The halakot of Sabbath, festivalsacrifice ["hagigah"], and trespass ["me'ilah"] are numerous; the Biblical text, short. They are like mountains suspended from a hair, having nothing to rest upon. . . . But the dimun and the halakot concerning divine service, cleanliness and uncleanness, and marriage are numerous, and have a good support in the text of the Torah." (comp. Hag. 1. 8 and Yer. "Er. end.

The Gemara, both Babylonian and Palestinian, discusses the laws of the Mishnah, adding here and there detailed rules, or explaining their source. In one place the Gemara offers an instance of verbal criticism, where the two readings of the Mishnah are discussed, the one being "me'abberin" and the other "me'abberin." The treatise contains numerous midrashic explanations of Biblical passages. The following refer to the study of the Torah:

"It may be assumed for certain that a "labar" does not part with a thing not fully prepared for use." (Talmud.)

In recommending meekness the Gemara points to the Hillelites as examples. For three years they were discussing certain problems with the Shammaiites; in the end they prevailed because they were modest, and kindly disposed toward others, having due regard for the opinion of their opponents. An incident in the life of R. Akiba is related as an example of firmness in obedience to religious precepts. Akiba, when in prison, was attended by R. Joshua, who was daily supplied with a certain quantity of water for Akiba. One day the governor of the prison reduced the quantity by one-half. Akiba was then informed that there was not sufficient water to wash his hands before taking his meal. The rabbi insisted on having the water for washing his hands even at the risk of dying of thirst.

A few mathematical rules of an extremely elementary and imperfect character are given in the description of the Sabbath-day's journey; the relation of the diameter to the circumference is 1:3; the diagonal of the square to a side of it is 7:5; the square to the inscribed circle is 2:1, and to the circumscribed circle is 3:4. (Talmud.)


ERUSIN. See Betrothal.

ERWIG. See Visigoths.

ESAR-HADDON (Hebrew, "Esarhaddon"; Assyrian, "Ashur-ab'-eldin" = "Ashur has given a brother"); King of Assyria from 680 to 668 B.C.; son and successor of Sennacherib and predecessor of Assurbanipal. He was one of the most energetic monarchs of the Assyrian empire. After ascending the throne vacated by the assassination of his father (II Kings xix. 37; Isa. xxxvii. 38), his first concern was to quell the rebellion in Nineveh, which, according to the Babylonian chronicles, he accomplished in a month and a half— from the twentieth day of Tebet to the second day of Adar. According to the Biblical story, the assassins fled to Armenia; the inscriptions represent Esar-haddon as leaving Nineveh in the month of Shebat, probably in pursuit of his brothers (Winckler, in Schrader's "K. B." ii. 140-143). He met therebels at Khanigalbat, near Nisibis, and easily defeated them, his campaign lasting eight months, so that in the month of Kislev, 680, Esar-haddon was crowned King of Assyria. Abandoning the policy of his predecessor, Esar-haddon rebuilt Babylon, for he affected great regard for the old Babylonian deities. He also extended his empire toward the southwest to an extent never before attained, in consequence of various military expeditions primarily planned to maintain a hold upon Palestine and the Phoenician seacoast. Sidon was destroyed, and in its place on the mainland the king ordered a new town to be built, with the name "Car-Ashshur-ab'-eldin" (Esar-hadadon's town). In 676 his army invaded Egypt, but was repulsed with heavy losses.

After securing a better foothold in Arabia, Esar-haddon (671) led a second expedition into Egypt; his report shows a striking similarity to the descrip-
ution of the country in Isa. xxx. 6. Tyre was besieged; another army occupied Arabs and the territory of the tribe of Simeon, while a third marched into Egypt. Manasseh, the King of Judah, is named among the vessels that had sent auxiliary troops. In the month of Tanmuz Memphis was taken, after Tirhaka, the Ethiopian King of Egypt, had thrice been defeated in open battle. This led to the withdrawal of the Ethiopian ruler from the country to beyond Thebes. In 669 the Assyrian nobility, apprehending that Esar-haddon intended neglecting Assyria in favor of Babylon, rebelled; in consequence of which Assurbanipal was appointed coregent for Assyria, while another son, Sennacherib, was crowned King of Babylon. In the meantime Tirhaka had returned to Lower Egypt and garrisoned Memphis (669). Esar-haddon set out to look after his dominions in Egypt, but died on the march in the month of Heshwan (668), the army continuing its forward movement and defeating Tirhaka at Karbanit.

In the Bible Esar-haddon is mentioned as the ruler who sent eastern, and especially Babylonian, settlers to Samarita (Ezra iv. 5); he thus continued the policy of Sargon, the "destroyer of Samaria," and confirmed to his own general practice as detailed in his inscriptions (see Schrader, "K. A. T." 3d ed., pp. 375 et seq.). Manasseh remained loyal to him throughout his reign, even when undoubtedly many voices must have pleaded the timeliness of a policy of resistance to Assyria (see Winckler in Schrader's "K. A. T." 3d ed., p. 375).

BEROYAFI: Cylinders A, B, C, Rawlinson, Inscriptions of Western Asia, i. 63-67, ib., i. 40, 50 and II. 15, 51; Winckler, Elamische Inschriften, Berlin, 1893; Reisner, Cylinder A of the East-Hadad Inscriptions, 1891; Abel and Winckler, In schrader, 2. ii. 221-121; The Bible of Zechariah, i. 11-28 plates I.-IV. (transl. by Schrader, pp. 20-25); Proverbs to the Sun God Assur, by J. A. Kinnison, Assyriaca Gobelin, etc., i. ii. 23-284; Benj. The History of Esar haddon, London, 1891; the History of Assyria by H. E. Burnt; McCurdy, History, Prophecy and the Monuments, II.

E. G. H.

ESAU.—Biblical Data: Jacob's elder brother (Gen. xxv. 25-34; and elsewhere; comp. Josh. xxiv. 4). The name alternates with "Edom," though only rarely applied to the inhabitants of the Edomite region (Jer. xxix. 8-10; Obad. 6; Mal. i. 3 et seq.). The "sons of Esau" are mentioned as living in Seir (Deut. ii. 4, 5). The "mountain of Esau" (Obad. 8, 9, 19, 21) and the "house of Esau" (Obad. 18) are favorite expressions of Obadiah, while by others as a rule "Edom" is employed to denote the country or the people. In Genesis (xxv. 25, 30) "Edom" (red) is introduced to explain the etymology of the name. The real meaning of "Esau" is unknown, the usual explanation "densely hated" ("a wood-haired") being very improbable. "Ussar," in Pitho of Byblos (Eusebius, "Preparatio Evangelica," i. 19, 7), has been identified with it, while Chayne (Stade's "Zettel schrift," xxvii. 188) associates it with "Uau" (Palal-Tyros).

F. Bu.

Even before birth Esau and Jacob strove one against the other (Gen. xxv. 23), which led to the prediction that the "elder shall serve the younger" (ib. 25). The first, coming forth "red, all over like an hairy garment," was called "Esau." He grew up to be a "cunning hunter, a man of the field" (ib. 27). One day coming home from the field, Esau, hungry unto death, sells his birthright to Jacob for a mess of porridge, which even is turned to account to explain his name (ib. 29 et seq.). When forty years old Esau married Judith and Basemath, the daughters of the Hittites Beeri and Elon (Gen. xxvi. 34, 35). The favorite of Isaac, he is called to receive the father's last blessing, but Rebekah treacherously substitutes Jacob for him (Gen. xxvii. 1-34). Discovering the fraud, Esau by much weeping induces the father to bless him also (Gen. xxvii. 38-40). Hating his brother Jacob, he vows to slay him as soon as the father shall have passed away. At his father's advice Jacob takes refuge with Laban, his departure being explained to the father as an endeavor to prevent a repetition of marital alliance with the daughters of Heth, so great a source of grief in Esau's case (Gen. xxvii. 41-46). Esau thereupon takes a daughter of Lamech to wife (Gen. xxviii. 9). After the return of Jacob the brothers make peace, but separate again, Esau passing on to Seir (Gen. xxxix. 1-18, xxxvi. 6-8). No mention is made of his death.

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—In Rabbinical Literature: Even while in his mother's womb Esau manifested his evil disposition, maltreating and injuring his twin brother (Gen. R. xliii.). During the early years of their boyhood he and Jacob looked so much alike that they could not be distinguished. It was not till they were thirteen years of age that their radically different temperaments began to appear (Tan., Toledot, 2). Jacob was a student in the betha-midrash of Eber (Targ. Pseudo-Jonathan to Gen. xxv. 37), while Esau was a me'o-do-weil (ib.; "a true progeny of the serpent," Zobah), who insulted women and committed murder, and whose shameful conduct brought on the death of his Vincent grandmother, Abraham (Pesi. R. 12).

Character: On the very day that Abraham died Esau went forth to hunt in the field, where he fell in with Nimrod, who for a long time previously had been jealous of him. Esau, lying in wait, pounced on the king, who was unaware of his proximity, and, drawing his sword, cut off the king's hand. The same fate befell two attendants of Nimrod, who had, however, by their cries for help, brought the royal suite to the spot. Esau took to his heels, but carried off the garments of Nimrod— which were those of Adam (Targ. Pseudo-Jon. to Gen. xxvi. 15)—and concealed them in his father's house. It was when exhausted from running that he chanced upon Jacob, who cunningly took up a casual remark of his about the uselessness of the birthright, and trapped him into selling the latter as well as his share in the field of Machpelah, making and keeping a properly witnessed and sealed record of the transaction ("Sefer ha-Yashar," vi. 6).

According to Targ. Pseudo-Jon. to Gen. xxv. 39 and Pirke R. El. xxxv., the sale of the birthright took place while Jacob was preparing for his father the dish of lentils which was the usual meal offered to mourners, and over which words of comfort used to be said (comp. N. Brill in Kolak's "Jeschurun,"
Esau requested to eat thereof, and then sold his birthright; indulging in blasphemous speeches (Gen. R. Ixvii.; Pes. 22b) and in denials of immortality (Targ. Pseudo-Jon., l.c.) and of God and the resurrection; so that he figures in tradition as one of the three great atheists (Tan., Toledot, 24; Sanh., 101b). Jacob's conduct toward his brother is accounted for by the fact that Esau had always refused to share his sumptuous repast with him (Pirke R. El., l.c.).

Esau had won the affection of his father by lying words (Targ. Pseudo-Jon. to Gen. xxv. 28). Hypocrite that he was, he played the good son; never ministering to his father unless tricked out in Nimrod's garments, and asking questions concerning the duty of tithing straw (Pesik. 199). Crafty at home, he was equally so abroad (Gen. R. lxiii.). Outrageous vices are charged against him (Gen. R. xxxvii., lxiii.). Rebekah, reading his character aright, and knowing by mysterious foresight what degraded peoples were to descend from him (Mdr. Teh. to Ps. ix. 16), resorted to justifiable strategy in order to circumvent his receiving the blessing. The detection of the true character of Esau reconciled Isaac to the fact that he had bestowed the blessing on Jacob (Gen. R. Ixvii.).

It was on the eve of Pesah that Isaac asked his son to prepare for him a meal of his favorite venison (Pirke R. El. xxxvii.; Targ. Pseudo-Jon. to Gen. xxvii. 1). Esau was not successful. In the chase that day, he had left behind him his Nimrod cloak, wearing which a man could at will capture wild animals (Targ. Yer. to Gen. xxvii. 31). Further, whenever Esau had taken an animal, God Himself had intervened, and an angel had surreptitiously unbound it (Gen. R. Ixvii.), so as to give Rebekah time to carry out her scheme. As Esau threatened to avenge the deception, Jacob had to take refuge with Eber, the son of Shem, with whom he stayed fourteen years. Esau's fury increased to such an extent at Jacob's escape that he left Hebron and went to Seir, where he took seven wives, one of them being Basemath, whom he called "Adah." After six months he returned to Hebron, bringing his godless wives with him. Eliphaz was born unto him during this time ("Sefer ha-Yashar," l.c.).

The detection of the idolatrous practices of Esau's wives caused Isaac's blindness, according to Tan., Toledot, while others hold the expression "from seeing" (Gen. xxvii. 1, Hebr.) to imply that Isaac had lost his sight previously from the effort not to see Esau's evil deeds (Pesik. R. 13; Meg. 38a; Gen. R. Ixv.). Esau was aware of the obnoxious character of his wives. He would not trust his garments to their care (Gen. R. l.c.); hence Rebekah was able to put them on Jacob. Esau spent most of his days visiting the shrines of idols, which vexed his father still more than his mother, who had not been reared in Abram's family (Gen. R. Ixvii.), and was thus not quite so much shocked at idol-worship.

At the end of fourteen years Jacob returns to Hebron. This infuriates Esau once more, and he tries to kill him, causing Rebekah to send Jacob to Laban. Laban then commissions his son Eliphaz to lie in wait for Jacob on the road and to kill him. He and ten men of his mother's clan meet Jacob, who, by giving them all he has, bribes them to spare his life. Esau is much vexed at the action of his son, but appropriates to himself all the gold and silver plundered from Jacob ("Sefer ha-Yashar," l.c.).

In Gen. R. Ixvii. Esau himself is said to have attacked Jacob, dispersing his escort. Having heard the parental injunction to his brother not to marry one of the daughters of Canaan, Esau, to reestablish himself in his parents' graces, now takes to wife Mahalath ("Sefer ha-Yashar," l.c.; comp. Gen. R. Ixviii., a play on the name, to indicate that she eased Esau's conscience).

Increasing in wealth, Esau and his children have feuds with the inhabitants of Canaan. This induces him to locate at Seir ("Sefer ha-Yashar," l.c.). Laban, vexed at Jacob's departure, treacherously incites Esau to attack his brother on his way home. But Rebekah, apprised of Esau's intention, warns Jacob of the danger, and sends seventy-two of his father's servants to Jacob's aid, with the advice that he should enter into peaceful relations with Esau. Messengers are despatched to Esau, who repulses them, vowing vengeance. Jacob beseeches God for help. Four angels are sent by God to appear each in turn before Esau; "like 2,000 men, in four bands under four captains, riding on horses and armed with all sorts of weapons." Esau and his men flee and plead for mercy. He resolves to go and meet Jacob, who, at his brother's approach is greatly troubled, but, noticing the greater alarm of the others, receives Esau with brotherly affection.
Hebron. Jacob and Esau with their respective sons. Envyismade on the proposal of Jacob, who leaves that Isaacisdying. Jacob also repays the present of Esau, having been turned into smooth stone or ivory (see Ruah od lo; Gen. R. lv.). Jacob was aware of the hypocrisy of Esau (Pirke R. El. xxxvii.), as appears from the latter's explanation offered to God when reproved for having profaned holy things by his gifts and address to his Murderous Jacob. Esau had planned to kill his brother "not with arrows and bow but toward by [my] mouth" (Pirke R. El. l.c.) Jacob. "and suckinghis blood"; but the fact that Jacob's neck turned into ivory thwarted his intention.

Esau, as stated above, previously plotted against Jacob's life. Remembering the failure of his son Eliphazon that occasion, Esau resolves to lie in wait for Jacob at a spot on the road where he can not escape. Jacob, however, having a presentiment of evil, does not take that road, but turns toward the Jordan, praying to God, who works a miracle in his behalf, and gives him a staff whereby he smites and divides the river. Seeing this, Esau pursues and gets in front of him, when God causes Jacob to enter a place ("ba'ar") that has the appearance of a bath-house (like that at Tiberias). Esau stands guard over the door so that Jacob can not leave, but will have to perish inside. Jacob takes a bath, and God saves him (see Epstein, "Mi-Kadmoniyyot ha-Yehudim," pp. 107, 108, Vienna, 1887). Nevertheless, Jacob and Esau meet peaceably at their father's house (Pirke R. El. xxxviii.), and both sons at the death of Isaac vie in showing filial piety (6b). At the division of Isaac's property Esau claims as the first-born the right to choose. On the advice of Ishmael he appropriates all the personal property, but agrees to Jacob's taking title to the land of Israel and the cave of Machpelah. A written instrument of this cession is made, whereupon Jacob orders Esau to leave the country. Esau withdraws (Gen. xxxvi.), and is compensated by one hundred districts in Seir (Pirke R. El. xxxviii.).

In the "Sefer ha-Yashar" Esau returns to Canaan from Seir (whither he had emigrated) upon hearing that Isaac is dying. Jacob also repairs thither from Hebron. Jacob and Esau with their respective sons bury Isaac in Machpelah. The division of the property is made on the proposal of Jacob, who leaves Esau to determine which he will take, the personal riches or the land. Nebajoth, Ishmael's son, urges Esau to take the moveable property, since the land is in the hands of the sons of Canaan. This he does, leaving "nothing unto Jacob," who writes all particulars of the transaction in a book of sale, Esau returning with his wealth to Seir. In Gen. R. lxxxi. and lxxxiv. Esau is represented as emigrating from Canaan from shame at his former conduct.

Esau's death is not mentioned in the Bible. The Rabbis supply the information that it was brought about in an altercation with Jacob's sons over their right to bury their father in the cave of Machpelah (Sotah 11b). The "Sefer ha-Yashar" gives full details of the dispute. Joseph invokes the "bill of sale" witnessed between Esau and Jacob after Isaac's death, and sends Naphtali to Egypt to fetch the document. Before quick-footed Naphtali returns, Esau unsuccessfully resorts to war, and is slain by Dan's deaf and dumb son, Hoshim, who, though assigned to protect the women and children of Jacob's bier, upon seeing the commotion rushes on Esau, smites him with the sword and cuts off his head; whereupon Jacob is buried in the cave.

The Rabbis emphasize the fact that Esau's "hairy" appearance marked him a sinner (Gen. R. lxxv.) and his "red" ("edom") color indicated his bloodthirsty propensities ("dam" = "blood"; Gen. R. lviii.); they make him out to have been a misshapen dwarf (Gen. R. lvii.; Cant. R. li. 15; Agadat Bereshit xl.) and the type of a shameless robber, displaying his bounty even on the holy "bimah" (Middr. Teh. to Ps. xxx. 6); but his filial piety is nevertheless praised by them (Tan., Kiddushin, 15, where his tears are referred to; Toledeh, 24, where the fact that he married at forty, in imitation of his father, is mentioned approvingly).

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--- Critical View: Esau is assumed to be the progenitor of the Edomites. His character reflects the disposition of this warlike people. The stories in Genesis purport to account for their relations with the Israelites (Gen. xxv. 27, xxxii. 4, xxxiii. 1 et seq.), as well as to throw light on the fact that the "younger brother"—that is, the tribe or tribes that gained a foothold in the country at a later date—crowded out the "older," and thus acquired the "birtright" (Gen. xxxv. 29 et seq., xxxvii. 28 et seq.). These narratives belong to both the Elohist and the Jahvist writers, as does Gen. xxxvi., which reflects, in the form of a genealogy, the historical fact of Esau's mixture with Canaanites (Babylonians) and Ishmaelites. The priestly writer is due the statement that Esau's marriage, distasteful to his parents, leads to Jacob's being sent away (Gen. xxvi. 34, 30). The same authority is partly responsible for other names connected with Esau in Gen. xcvii. 2, 3, xcvii. 46; xxviii. 1 et seq. Esau, according to this source (P), remains with his parents (Gen. xxxv. 39), and, after Jacob's return, leaves only because of the lack of room (Gen. xxxvi. 6, 7).

ESCALONA: City of Castile; said to have been named after Ascalon in Palestine. Jews were living there at a very early date. The fuero or charter granted to the city in 1339 by D. Alfonso VII. designated that neither a Jew nor a Moor might sit in judgment against a Christian, and that the murder of a Jew should be punished by a fine of 300 sueldos. In 1391 many of the Jews of Escalona were...
Eschatology

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...attendersday when Yhwh, the God of heaven visits the future Day of Judgment. Originally spoken of with great emphasis upon the Day of the Lord as 29). But it was chiefly the Prophets who dwelt Num. xxiii. 10, xxiv. 17-24; Deut. iv. 6; vii. 6 et seq., the expectation of the greater things to come in the future, underlies the whole construction of the history of both Israel and mankind in the Bible.

The eschatological view, that is, the relation of Israel to the nations and the Mosaic legislation has more or less explicitly in (Gen. xii. 3, 16; xv. 14; xviii. 18; xxii. 18; xxvi. 4); The patriarchal history teem with such prophecies in Israel, so that all the people of the Lord might... 8, xxvi.19). The hope of resurrection had been expressed by Ezekiel only with reference to the Jewish nation as such (Ezek. xxxvii.). Under Persian influence, however, the doctrine of resurrection underwent a change, and was made part of the Day of Judgment; hence in Dan. xii. 3 the resurrection is extended to both the wicked and the righteous; the latter "shall awake to everlasting life," the former "to shame and everlasting horror" (A. V. "contempt").
It is certainly incorrect to speak of an eschatological system of the Bible, in which there is no trace of an established belief in the future life. Both Ben Sira and Tobit still adhere to the ancient view of Sheol as the kind of the shades (see Sādot). It was the future destiny of the nation which concerned the Prophets and the apocalyptic writers; and the hope expressed by prophets, psalmists, and liturgical poets was simply that the Lord as the Only One would establish His kingdom over the whole earth (Ex. xv. 18; Micah ii. 13, iv. 7; Obad. 21; Zech. xiv. 9; Isa. xxiv. 23; Ps. cxiii. 1, cxvi. 10, cxvii. 1, cxviii. 1). This implied not only the reunion of the twelve tribes (Ezek. xxxvii. 16 et seq.; Zeph. iii. 30), but the conversion of the heathen surviving the divine day of wrath as well as the downfall of the heathen powers (Zeph. iii. 8-9; Zech. xiv. 9-12; Isa. liv. 6, lxiii. 1-6; Ps. ii. 8-12). It seems that, because of the tribulation which the house of Zerubbabel had to undergo—not, as Balsam (“Die Worte Jesu,” p. 248) thinks, “because the Messiah was not an essential part of the national hope”—the expectation of a Messiah from the house of David was kept in the background, and the prophet Elijah, as the forerunner of the great Day of the Lord who would reassemble all the tribes of Israel, was placed in the foreground (Eccles. [Sirach] xlvi. 10; 1 Mac. xiv. 41). See Eliahu.

It is difficult to say how far the Sadducees or the ruling house of Zadok shared in the Messianic hope of the people (see Sadducees). It was the class of the Ḥasidim and their successors, the Essenes, who made a special study of the prophetic writings in order to learn the future destiny of Israel and mankind (Dan. ix. 2; Josephus, “B. J.” ii. 8, §§ 6, 12; ibid., “Ant.” xiii. 5, § 9, where the term āpōgēma is to be taken eschatologically). While announcing the coming events in visions and apocalyptic writings contemporaneous with the multitude (see Apocalyptic Literature), they based their calculations upon unfulfilled prophecies such as Jeremiah’s seventy years (Jer. xxv. 11, xxix. 10), and accordingly tried to fix “the end of days” (Dan. ix. 25 et seq.; Enoch, xxxix. 59). The Talmud reproachingly calls these men, who frequently brought disappointment and woe upon the people, “māshei ērēhim” (calculators of the [Messianic] ends; Sanh. 97b; comp. Qohelet, 99a; Ket. 111a; Shab. 130b; Ḥebah, 9b-10; for the expression ṣeqeh gedolah, see Dan. xii. 4, 13; Assumptio Moses, i. 18, xii. 4; II Esd. iii. 14; Syriac Apoc. Baruch, xvii. 13; Matt. xiii. 39, xiv. 9). It cannot be denied, however, that these Hasidim or apocalyptic writers took a sublimew view of the entire history of the world in dividing it into great world-epochs counted either after empires or millenniums, and in seeing its consummation in the establishment of the “kingdom of God” and the “kingdom of heaven.” This prophetic goal of human history at once lent to all struggle and suffering of the people of God a higher meaning and purpose, and from this point of view new comfort was offered to the saints in their trials. This is the idea underlying the contrast between the “kingdoms of the powers of the earth” and “the kingdom of God” which is to be delivered over at the end of time to the saints, the people of Israel (Dan. ii. 44; vii. 14, 27). It is, however, utterly erroneous to assert, as do Schürer (“Geschichte,” ii. 566 et seq.) and Boussus (“Religion des Judenthums,” pp. 592 et seq.), that this kingdom of God meant a political triumph of the Jewish people and the annihilation of all other nations. As may be learned from Tobit xi. 6 et seq., xiv. 6, quoted by Schürer (loc. cit. 507), and from the ancient New-Year’s liturgy (see also ALEPH), “the conversion of all creatures to become one single hand to do God’s will” is the foremost object of Israel’s Messianic hope; only the removal of “the kingdom of violence” must precede the establishment of God’s kingdom. This hope for the coming of the kingdom of God is expressed also in the Ḳaddish (comp. LORD’S PRAYER) and in the eleventh benediction of the “Shemoneh ’Echah,” whereas the destruction of the kingdom of wickedness first found expression in the added (nineteenth) benediction (afterward directed chiefly against obnoxious informers and heretics; see LITURGY), and was in the Hellenistic propaganda literature, the Sibyllines (iii. 47, 797 et seq.), emphasized especially with a view to the conversion of the heathen.

In contrasting the future kingdom of God with the kingdom of the heathen powers of the world the apocalyptic writers were undoubtedly influenced by Persianism, which saw the world divided between Ahuramazda and Angro-mainyu, who battle with each other until finally the latter, at the end of the fourth period of the twelve world-millenniums, is defeated by the former after a great crisis in which the bad principle seems to win the upper hand (see PETHRAY, “On Osiris and Orphism,” ch. 47; Bundahish, xxxiv. 1; “Bahman Yasht,” i. 5, ii. 23 et seq.; “S. B. E.” v. 149, 199 et seq.; Studie, “Über den Einfluss des Parsizmuses auf das Judenthum,” 1898, pp. 143 et seq.). The idea of four world-empires succeeding one another and represented by the four metals (Dan. ii., vii.), which also has its parallel in Persian (“Bahman Yasht,” i. 8), and in Hindu, Greek, and Roman traditions (“Laws of Moses,” i. 71 et seq.; Hesiod, “Works and Days,” pp. 109 et seq.; Ovid, “Metamorphoses,” i. 80), seems to rest upon an ancient tradition which goes back to Babylonia (see Gunzel’s commentary on Genesis, 1902, p. 241). Gunzel finds in the twelve millennia of Persian belief an astronomical world-year with four seasons, and sees the four Babylonian world-empires reproduced in the four successive periods of Adam, Noah, Abraham, and Moses. The four periods occur again in Enoch, xxxix. 4 et seq. (see Knauss). “Pseudo-germanics,” p. 284 and Rev. vi. 1; also in Zech. i. 1 (A. V. i. 16), vi. 1; and Dan. viii. 22; and the four undivided animals in the vision of Abraham (Gen. xv. 9) were by the early rabbis (Johanan b. Zakai, in Gen. R. xiv.; Apoc. Abraham, xv., xviii.) referred to the four world-empires in an eschatological sense.

The Perso-Babylonian world-year of twelve millennia, however, was transformed in Jewish es-
Eschatology into a world-week of seven millenniums corresponding with the week of Creation, the verse “A thousand years in thy sight are but as yesterday” (Ps. xc. 5 [A. V. 4]) having suggested the idea that the present world of toil "(olah ha-zeh)" is to be followed by a Sabbatical millennium, “the world to come” (“olah ha-ba’): Tament vii. 4; R. H. 31a; Sanh. 97a; Ab. B. N. 1., ed. Schochet, p. 5; Enoch, xxi. 11; II Esdras vii. 90, 43; Testament of Abraham, A. xix., B. vii.; Vita Adae et Evae, Rev. vii. 1; II Peter iii. 8; Epistle of Barnabas, xv.; Irenæus, v. 28, 2. Of these the six millenniums were again divided, as in Persism, into three periods: the first 2,000 years devoid of the Law; the next 2,000 years under the rule of the Law; and the last 2,000 years preparing amid struggles and through catastrophes for the rule of the Messiah (Sanh. 97a; ‘Ab. Zarah 9a; Midr. Teh. x. 17): the Messianic era is said to begin 4,291 years after Creation (comp. the 5,500 years after Creation, after the lapse of which the Messiah is expected, in Vita Adae et Evae, 42; also Assumptio Moses, x. 12). On a probably similar calculation, which placed the destruction of the Second Temple at 3069 (Sanh. l.r.), rests also the division of the world into twelve epochs of 400 years, nine and a half of which epochs had passed at the time of the destruction of the Temple (II Esdras xiv. 11; comp. vii. 28). Twelve periods occur also in the Syriac Apocalypse of Baruch (xxvii., ill.) and the Apocalypse of Abraham (xxix.): the ten millenniums of Enoch xxv. 6, however, appear to be identical with the ten weeks in ch. xxiii., that is, 10 by 700 years. As a matter of course, Biblical chronology was always so constructed as to bring the six millenniums into accord with the Messianic expectations of the time; only by special favor would the mystery of the end, known only to God, be revealed to His saints (Dan. xii. 9; II Esdr. iv. 37, xl. 44; Syriac Apocalypse of Baruch, lv. 1, lx. 4; Matt. xxiv. 36, 6; Psa. 54b). The end was believed to be brought about by the merits of a certain number of saints or martyrs (Enoch, xvii. 4: II Esdr. vi. 36; Rev. vii. 4), or by the completion of the number of human souls sent from their heavenly abode to the earth, the number of created souls being fixed (Syriac Apocalypse of Baruch, xxiii. 4: ‘Ab. Zarih 6; Yeh. 60b). Finally, it was taught that "he who announces the Messianic time based on calculation forfeits his own share in the future" (II Jose, in Derac Eeg. R. xi.) that "the advent of the Messiah is dependent upon general repentance brought about by the prophet Elijah" (Sanh. 97b; Pirke R. El. xiii.; Assumptio Moses, i. 18).

There prevails a singular harmony among the apocalyptic writings and traditions, especially regarding the successive stages of the eschatological drama. The first of these is the "travail" of the Messianic time (רמות ספרוב טבבת, literally, "the suffering of the Messiah": comp. Pesik. R. 21, 34; Shabb. 118a; Psa. 118a; Sanh. 86b; Mek. Beshallah, Wayassa’ 5, 5; or ברכת קדושת, Matt. xxiv. 8; Mark xii. 9, taken from Hosea xiii. 15). The idea that the great redemption shall be preceded by great distress, darkness, and moral decline seems to be based on such prophet passages as Hosea xiii. 13 et seq.; Joel ii. 10 et seq.; Micaiah vii. 1-6; Zech. xiv. 6 et seq.; Dan. xii. 1. The view itself, however, is not that of the Prophets, whose outlook is altogether optimistic and eudemonistic (Isa. xi. 1-9, xlv. 17-25), but more in accordance with the older-Jewish belief in a constant decline of the world, from the golden age and silver to the brass and iron age.

Travail of the Messianic Time.

The world, then, appears as in a state of rebellion before its downfall. A description of these Messianic woes is given in the Book of Jubilees, x. 11-35; Syriac lines, ii. 134 et seq.; Ennoch, xcvii. 4 et seq., c. 1 et seq.; II Esdr. vii. - vi.; Synagogue Apocalypse of Baruch, xxv. - xxvii.; xlviii. 31 et seq., lxx.; Matt. xxiv. 8-29; Rev. vii. - ix.; Sotah ix. 15; Derek Erez Zuta x.; Sanh. 98a - 97a. "A third part of all the world’s woes will come in the generation of the Messiah" (Midr. Teh. Ps. ii. 9). In all these passages evil portents are predicted, such as visions of swords, of blood, and of warfare in the sky (Sibyllines, ii. 786; comp. Luke xxii. 21; Josephus, "B. J." vi. 5, § 8), disorder in the whole celestial system (Enoch, lxxv. 4-7; II Esdr. v. 4; comp. Amos viii. 8; Joel ii. 10, in the produce of the earth (Enoch, lxxv. 2; Book of Jubilees, xlv. 18; II Esdr. vii. 22; Sibyllines, iii. 389), and in human progeny (Book of Jubilees, xxvii. 25; Sibyllines, iii. 134 et seq.; II Esdr. v. 8, vi. 21). Birds and beasts, trees, stones, and wells will cease to act in harmony with nature (II Esdr. vi. 6-8; vi. 24).

Particularly prominent among the plagues of the time, of which Baruch xxviii. 3-8 counts twelve, will be "the sword, famine, earthquake, and fire": according to Book of Jubilees, xlvii. 18, "illness and pain, frost and fever, famine and death, sword and captivity": but greater than the terror and havoc caused by the elements will be the moral corruption
and perversion, the wickedness and unchastity anticipated in prophetic visions, and the power of evil spirits (Syrac. Apoc. Baruch, Lc. and lx. 8-8; Book of Jubilees, xxii. 13-16). This view of the prevalence of the spirit of evil and seduction to sin in the last days received special emphasis in the Hasidean schools; hence the striking resemblance between the tannaitic and the apocalyptic picture of the time preceding the Messianic advent: "In the last days false prophecies (pseudo-Messianas) and corrupters will increase and sleep be turned into wolves, love into hatred; lawlessness [see B. B.] will prevail, causing men to hate, persecute, and deliver up each other; and Satan, 'the world-deceiver' (see Antichrist), will in the guise of the Son of God perform miracles, and as ruler of the earth commit unheard of crimes." (Didache, xxvi. 5 et seq.; Sibyllines, ii. 165 et seq., iii. 68; Matt. xxiv. 5-12; II Tim. iii. 1 et seq.).

The apocalyptic description is similar: "The footsteps of the Messiah will be taken from Ps. lxxxix. 22; comp. the term יָשָׁר יְשָׁרָיֶהְו, 'the last days of the rule of Esa'un' = Edom—Rome"; II Esd. vi. 8-10; comp. Gen. R. ix. ixii., Yal. kut and Midrash ha-Gadol, ed. Schechter, on Gen. xxvi. 30; Pirke R. El. xxxxi.) are seen in the turning of the schoolhouse into a brothel, the desolation of Galilee and Gaulanitis, the going about of the scribes and saints as despised beggars, the insolence and lawlessness of the people, the disrespect of the younger generation toward the older, and the turning of the rulers to heresy" (Sotah ix. 15; Derek Erez Zuta x.; Sanh. 97b; Cant. R. ii. 19; Kit. 112b). In these passages amonism of the second and third centuries are often credited with the views of tannaim of the first; comp. also Sifra, 131a with Mek. Besallah, l.c.). Simon ben Yohai (comp. Derek Erez Zuta x. with Sanh. l.c.) counts seven periods preceding the advent of the son of David. The Abraham Apocalypse (xxx.) mentions ten plagues as being prepared for the heathen of the time: (1) distress; (2) confusion; (3) pestilence among beasts; (4) famine; (5) earthquakes and wars; (6) hail and frost; (7) wild beasts; (8) pestilence and death among men; (9) destruction and flight (comp. Isa. xxvi. 30; Zech. xiv. 3); and (10) noise and rumblings (comp. יָשָׁר יְשָׁרָיֶהוּ in the sixth period of Simon b. Yohai; comp. Test. Patr. Levi, 17, where also seven periods precede the kingdom of God.

An important part in the eschatological drama is assigned to Israel's final combat with the combined forces of the heathen nations under The War, the leadership of Gog and Magog, bar of Gog and barbarian tribes of the North (Ezek. Magog, xxviii.-xxix.; see GOO and MAG.). Assembled for a fierce attack upon Israel in the mountains near Jerusalem, they will suffer a terrible and crushing defeat, and Israel's land will thenceforth forever remain the seat of God's kingdom. Whether originally identical or identified only afterward by Biblical interpretation with the battle in the valley of Jehoshaphat (Joel iv. [A. V. III.] 12; comp. Zech. xiv. 2 and Isa. xxv. 6, where the great war against heathen nations is spoken of), the warfare against Gog and Magog formed the indispensable prelude to the Messianic era in every apocalyptic vision (Sibyllines, iii. 219 et seq., 512 et seq., 688 et seq.; v. 101; Rev. xx. 8; Enoch, i. 5 et seq., where the place of Gog and Magog is taken by the Parthians and Medes; II Esd. xiii. 5, "a multitude of men without number from the four winds of the earth"); Syrac. Apoc. Baruch, LXX. 7-10; Targ. Yer. to Num. xi. 36, xxiv. 17, Ex. xii. 11, Deut. xxxii. 39, and Isa. xxxii. 26; comp. Num. xxvi. 7 (Septuagint, Πολυτικόν for "Aggag"); see Eldad and Meidad).

R. Ezelezer (Mek., Besallah, l.c.) mentions the Gog and Magog war together with the Messianic woes and the Last Judgment as the three modes of divine chastisement preceding the millennium. R. Akiba assigns both to the Gog and Magog war and to the Last Judgment a duration of twelve months (Edut. ii. 10); Lev. R. xiv. has seven years instead, in accordance with Ezek. xxxix. 9; Ps. ii. 1-9 is referred to the war of Magog (Ab. Zarah 88b: Ber. 7b; Pesiq. ix. 76a; Tan., Noah, ed. Buber, 24; Midr. Teh. Ps. ii.).

The destruction of Gog and Magog's army implies not, as falsely stated by Weber ("Altjüdische Theologie," 1880, p. 369), followed by Bousset ("Religion des Judentums," p. 222), the extermination of the Gentile world at the close of the Messianic reign, but the annihilation of the heathen powers who oppose the kingdom of God and the establishment of the Messianic reign (see Enoch, i. ivii., according to which the tribes of Israel are gathered and brought to the Holy Land after the destruction of the heathen hosts; Hbfr. Deut. 438; and Targ. Yer. to Num. xi. 26).

The Gentiles who submit to the Law are expected to survive (Syrac. Apoc. Baruch, lxxxi. 4; Apoc. Abraham, xxxxi.); and those nations that did not subjugate Israel will be admitted by the Messiah into the kingdom of God (Pesiq. R. I., after Isa. lxvi. 8). The Messiah is called "Hadrach" (Zeb. ix. 1), as the one who leads the heathen world to repentance (יהלוך, though he is tender to Israel and harsh toward the Gentiles (יהלך, Cant. R. vii. 5). The majority of the latter will be severely tested (Ab. Zarah 89b et seq.), while during the established reign of the Messiah the probation time of the heathen will have passed over (Yeb. 340). "A third part of the heathen world alone will survive" (Sibyllines, iii. 344 et seq., v. 168, after Zech. xiii. 8; in Tan., Shofetim, ed. Buber, 16, this third part is referred to Israel, which alone, as the descendants of the three patriarchs, will escape the fire of Gehenna). According to Syrac. Apoc. Baruch, xl. 2, it is the leader of the Gog and Magog hosts who will alone survive, to be brought bound before the Messiah on Mount Zion and judged and slain. According to II Esd. xili. 9 et seq., fire will issue forth from the mouth of the Messiah and consume the whole army. This heralds an identification of Gog and Magog with the "wicked one" of Isa. xi. 4, interpreted as the personification of wickedness, Anglo-malyn (see ARMILUS). In Midrash Wayosha (Jellinek, "R. H." i. 36) Gog is the leader of the seventy-two nations of the world, minus one (Israel), and makes war against the Most High; he is smitten down by God. Armilus rises as the last enemy of God and Israel.

The great event preparatory to the reign of the Messiah is the gathering of the exiles, "kibbutz..."
called the "Son of Man" (Dan. viii. 18; Enoch, xlvii. 2, xlviii. 7; see Man, Son of). For it is in order to fulfill the designs of God for Israel and the whole race of man that he is to appear as the triumphant warrior-king to subjugate the nations (Sibyllines, iii. 638-655), to lead in the war against Gog and Magog (II Esd. xiii. 12; Targ. Yer. to Num. xxiv. 17, 20), to annul all the powers of wickedness and idolatry, cleanse the Holy Land and city from all heathen elements, build the new house of the Lord "pure and holy," and become the Redeemer of Israel (Syriac Apoc. Baruch, xxix. 7 et seq.); Cant. xvii. 21-30; Targ. Yer. to Gen. lix. 11, ex. x. 16, Num. x. 16, Isa. x. 27; comp. Philo, "De Præstis et Peenis," with reference to Num. xxiv. 7): "he is to redeem the entire creation by chastising the evil-doers and making the nations from all the ends of the world see the glory of God" (II Esd. xiii. 26-38; Cant. xvi. 31). "Free from sin, from desire for wealth or power, a pure, wise, and holy king imbued with the spirit of God, he will lead all to righteousness and holiness (Cant. xvi. 22-28; Sibyllines, iii. 49, iv. 414 et seq.; Test. Patr., Levi, 18; Midr. Teh. lxii. 12; Targ. Yer. to Gen. lix. 12, and Isa. i. 2, x. 1). The Messianic time, accordingly, means first of all the cessation of all subjection of Israel by other powers (ר'א"ב, Bar. 340; Sb. 91b), while the kingdoms and nations will bring tribute to the Messiah (Pes. 118b; Gen. H. lxviii.; Tan., Yelamde, Shofetim; Sibyllines, iii. 350, iv. 145, all based upon Ps. xxi. 30 and lxviii. 30); furthermore, it will be a time of conversion of the heathen world to monotheism (Tobit xiv. 6; Sibyllines, iii. 616, 624, 718 et seq.; Enoch, xlviii. 4 et seq.); "Ab. Zarah 34a, after Zeph. iii. 9, through the Holy Time of the Lord itself will be inhabited by Universal strangers (Cant. xvi. 26; Sibyllines, Peace, v. 264; Book of Jubilees, i. 5). Both earth and man will be blessed with wondrous fertility and vigor (Enoch, x. 17-19). "They will live until they have a thousand children" (Sibyllines, iii. 620 et seq., 748; Syriac Apoc. Baruch, xxix. 5; comp. Papias' description of the millennium given as coming directly from Jesus, in Irenæus, "Adv. Haereses," v. 23, 2-4; Ket. 111b; Shab. 30b, "The earth will produce new fruits daily, women will bear children daily, and the land will yield loaves of bread and garments of silk," all with reference to Ps. lxviii. 16; Deut. xxxi. 1; Gen. xlix. 11; comp. Targ. Yer.). The days of the youth of the earth will be renewed; people will again reach the age of 1,000 years (Book of Jubilees, xxx. 37; comp. Isa. lxv. 29); the birth of children will be free from pain (Syriac Apoc. Baruch, lxviii. 60, after Isa. xlii. 8; Philo, "De Præstis et Peenis," 15 et seq.); there will no longer be strife and illness, plague or trouble, but peace, health, and joy (Enoch, x. 16-21; Sibyllines, iii. 571; Syriac Apoc. Baruch, lxviii. 1-6). All physical ailments and defects will be healed (Gen. R. xcv.; Pesik. R. 42 [ed. Friedmann, p. 177, note]; Midr. Teh. xxvii. 8; Eccl. R. i. 9, after Isa. xx. 5; comp. Matt. xii. 11). A spiritual regeneration will also take place, and Israel's sons and daughters will prophesy (Num. R. xv., after Joel iii. 1 [A. V. ii. 28], a passage which contradicts the statement of Boussard, e.g. p. 239).
The Messiah will furthermore win the heathen by the spirit of wisdom and righteousness which rests upon him (Sibyllines, iii. 780; Test. Patr., Levi, 18; Judah, 24; Targ. Yer. to Gen. xlix. 13 and Isa. xii. 1). He will teach the nations the Noahic laws of humanity and make all men disciples of the Lord (Midr. Teh. xxii.). The wonders of the time of Moses will be repeated on a larger scale in the time of the Messiah (Mek., Beshallah, Shira'h, 8, after Mica'h vii. 15; comp. Hoséa ii. 17; Targ. : Tzôn, B. Bubé, 6). What Moses, the first redeemer, did is typical of what the Messiah did as the last redeemer will do (Eccl. R. i. 9). The redemption will be in the same month of Nisan and in the same night (Mek., B. Bú; the same pillar of cloud will lead Israel (Philo, "De Exegeticalibus," 8; Targ. Yer. to Isa. xxxvii. 10): the same plagues will be sent upon Israel's foes (Tan., Wa'én, ed. Bubé, 15; B. B. Bubé, 19; Mîdr. Waychôzâ'; Jôllînêk, "B. H. i." 45): the redeemer will ride on an ass (Zechar. i. 9; comp. Ex. iv. 20): manna will again be sent down from heaven (Ps. lxxviii. 6; comp. Ps. lxxviii. 24; Syriac Apoc. Baruch, xix. 8): and water rise from beneath by miraculous power (Joel iv. [A. V. iii. 18; comp. Ps. lxxviii. 15 et seq.; Eccl. R. i. 9]. Like Moses, the Messiah will disappear for 90 or 45 days after his appearance (Péšîk. R. 15: Péšîk. v. 490, after Wóhôs v. 12). The same number of people will be redeemed (Sasí, 11u): and the Song of Moses will be replaced by another song (Mek., Beshallah, Shira'h, 1; Rev. xv. 5): But, like Moses, the Messiah will die (11 E. s. i.e.); the opinion that the Messiah will not taste death (Mîdr. Teh. lxvili. 17) seems to be of later origin, and will be discussed in connection with the Messianic claim of the tribes from Joseph or Ephraim (see below).

Jewish theology always insisted on drawing a sharp line between the Messianic days and the final days of God's sole kingdom. Hence the characteristic baraita counting ten world-rulers, beginning with God before Creation, then naming Nimrod, Joseph, Solomon, Abram, Nebuchadnezzar, Cyrus, Alexander the Great, the Messiah, and ending with God last as he was the first (Péšîk. R. Ed. xi.; Mèq. 11a is incomplete). There are, however, in the personality of the Messiah supernatural elements adopted from the Persians ("Savior") which lent to the whole Messianic age a specifically cosmic character. An offspring of Zoroaster, born miraculously by a virgin of a seed hidden in a time (Yer. Shab. i. 3-3c; Shèk. iii. 47c; Agadat Shîr â-Herâsin, ed. Schecchter, to Cant. vii. 14) he will also bring to light again the hidden vessels of Moses' time (Mek., Beshallah, Wayasâ'; 5; Syriac Apoc. Baruch, vi. 8; comp., however, Num. R. xviii. 1: "the Messiah will disclose these"); (2) Moses, who will reappear with Elijah (Deut. R. iii.; Targ. Yer. to Ex. xii. 42; comp. Ex. R. xviii. and Luke ix. 30); (3) Eleaza'h (II Mac. xvi. 14; Matt. xvi. 14); (4) Josi'ah (II E. s. li. 16); (5) Baruch (Syriac Apoc. Baruch, vi. 8, xiii. 3, xxxv. i, xlvii. 2); (6) Ezra (II E. s. xiv. 9); (7) Enoch (Enoch, xvi. 31; Evangelium Nicodemi, xxv.); and others (Mique'h xix. 8; comp. also Seputagist to Job, end). The "four smiths" in the vision of Zech. lii. 3 (i. 30, R. V.) were referred by the Habbals to the four chief, or associates, of the Messianic age: Elijah and the Messiah, Melchisedek and the "Anointed for the War" (Melchizôdôk ben Josepho: Péšîk. v. 51a; comp. Suk. 52b). The "seven shepherds and the eight princes" (Mica'h v. 4 [A. V. 5]) are taken to be: Adam, Seth, Methuselah (Enoch was struck from the list of the saints in post-Christian times), Abraham, Jacob, and Moses, with David in the middle, forming the set of "shepherds"; Jesse, Saul, Samuel (?), Amose (?), Ezechia'h, Zedekia'h, Eleaza'h, and the Messiah, forming the set of "princes" (Suk. 33b). These, fifteen in number, correspond to the fifteen men and women in the company of the Persian Sohlas. The Coptic Elias Apocalypse (xxxvii., translated by Steinendorf), speaks of sixty companions of the Messiah (see Beusset, l. c. p. 221).

The origin and character of the Messiah of the tribe of Joseph, or Ephraim, are rather obscure. It seems that the assumed superhuman character of the Messiah appeared to be in conflict with the tradition that spoke of his death, and therefore the figure of a Messiah who would come from the tribe of Joseph, or Ephraim, instead of from Judah, and who would willingly undergo suffering for his nation and fall as victim in the Gog and Magog war, was created.
by the haggadists (see Pesik. R. 57; comp. 34). To him was referred the passage, "They shall look unto him whom they have pierced and mourn for him" (Zech. xii. 30, 36, Hebr.; comp. Sanh. 98b, "the Messiah's name is 'The Lorp' ('hovwh'), comp. Isa. liii. 4); the passage quoted in Martinii, "Pagno Fidel," p. 417, cited by Gréter [I.e. 387] and others, is scarcely genuine; see Eppstein, "Bereish Rabbati," 1888, p. 36. The older haggadists referred also to the "wild ox" "who with his horns will push the people to the ends of the earth" (Deut. xxxiii. 17, Hebr.; comp. Num. R. xiv.). The Messiah from the tribe of Ephraim falls in the battle with Gog and Magog, whereas the Messiah from the house of David kills the superhuman host of Babylon (Enoch, ch. 85), with the breath of his mouth; then he is universally recognized as king (Suk. 25b; comp. Targ. Yer. to Ex. xi. 9, 11; Targ. to Isa. xi. 4, Cant. iv. 5; Sefer Zerubbabel, in Jellinek, "B. H." ii. 56, where he is introduced with the name of Nehemiah b. Husiel; comp. I.e. 60 et seq., iii. 80 et seq.).

"Great will be the suffering the Messiah of the tribe of Ephraim has to undergo for seven years at the hand of the nations, who lay iron beams upon him to crush him so that his cries reach heaven; but he willingly submits for the sake of his people, not only those living, but also the dead, for all those who died since Adam and God places the four beasts of the heavenly throne-chariot at his disposal to bring about the great work of resurrection and regeneration against all the celestial antagonists" (Pesik. R. 36). The Patriarchs will rise from their graves in Nisan and pay homage to his greatness as the suffering Messiah, and when the nations (101 kingdoms) put him in shackles in the prison-house and make sport of him, as is described in Ps. xxii. 8-16, God will address him with the words "Ephraim, My dear son, child of My comfort, I have great compassion on thee" (Jer. xxxi. 20, Hebr.), assuring him that "with the breath of his mouth he shall slay the wicked one" (Isa. xi. 4), and He will surround him with a sevenfold canopy of precious stones, place streams of wine, honey, milk, and balsam at his feet, fan him with all the fragrant breezes of paradise, and then toll the suflutes that admire and pity him that he has not gone through half the suffering imposed upon him from the world's beginning (Pesik. R. 37). The haggadists, however, did not always clearly discriminate between the Ephraimite Messiah, who falls a victim, and the son of David, who is glorified as victor and receives the tribute of the nations (Midr. Teh. xviii. 5, where the former is meant as being the one "insulted" according to Ps. lxxiii. 1 [A. V. 2]; comp. Targ. Yer. to Num. xi. 39, and Midr. Teh. xxxvii. 6, where the two Messiahs are mentioned together). According to Tan. Yelammed, Sheshetem (end), the nations will first bring tribute to the Messiah; then, seized by a spirit of confusion ("mah tzazah"), they will rebel and make war against him; but he will burn them with the breath of his mouth and none but Israel will remain (that is, on the battle-field: this is misunderstood by Weber, i.e.; comp. II Esd. xii. 10).

In the later apocalyptic literature the Ephraimite Messiah is introduced by the name of Nehemiah ben Husiel, and the victorious Messiah as Menahem ben 'Ammi Ezi ("Comforter, son of the people of God"). Jellinek, "B. H." ii. 56, 60 et al., it appears that the eschatologists were anxious to discriminate between the fourth heaven personified in Edom (Rome) the wicked, over whom the Ephraimite Messiah alone is destined to carry victory (Pesik. R. 12; Gen. R. lixi.; B. B. 135b), and the Gog and Magog army, over which the son of David was to triumph while the son of Ephraim fell (see Otot ha-Mashiah, Jellinek, i.e.). While the fall of the wicked kingdom (Rome) was taken to be the beginning of the rise of the kingdom of God (Pesik. v. 51a), the belief was that between the fall of the empire of Edom = Rome and the defeat of the Gog and Magog army there would be a long interval (see Pesik. xxii. 142a; comp. Pesik. R. 57 [ed. Friedmann, 1689, note]). According to R. Eliezer of Modin, (Mek., Shabb. 1, Wayasa', 4 [ed. Weisz, p. 58b, note]), the Messiah is simply to restore the reign of the Davidic dynasty ("malkut bet Dawid"); comp. Maimonides, Commentary to Sanh. xi. : "The Messiah, the son of David, will die, and his son and grandson will follow him:" on the other hand, Bahya ben Joseph in his commentary to Gen. xi. 11 says: "The Messiah will not die:" also "the Aaronitic priesthood and Levitic service.

The apocalyptic writers and many rabbis who took a lesser view of the Messianic future expected a new Jerusalem built of supremacy, gold, and precious stones, with Jerusalem, gates, walls, and towers of wondrous size and splendor (Tobit xiii. 15, xiv. 4, Rev. xxii. 9-31, Sibyllines, iii. 657 et seq., v. 250 et seq., 459 et seq.; B. B. 73a; Pos. 50n; Pesik. xx. 141b, Pesik. R. 32; Midr. Teh. lxxvii., in accordance with Isa. li. 11 et seq., lx. 10; Hag. ii. 7; Zech. ii. 8). The "new" or "upper Jerusalem" (Rez. II Macc. ii. 7) will be seen in visions by Adam, Abraham, and Moses (Syria Apoc. Baruch, iv. 3-6) and will be reared upon the top of all the mountains of the earth piled upon the other (Pesik. xx. 144b, after Isa. ii. 2). This expectation of course includes a "heavenly temple." "mildshel mesh'alah" (Enoch, xx. 29 et seq.; comp. Hag. i.e.; Pes. 54, after Jer. xvii. 12). The more sober view is that the Messiah will replace the polluted temple with a pure and holy one (Enoch, ii. 6, xx. 28, xc. 13; Sibyllines, iii. 77b; Psalms of Solomon xvii. 80; comp. Lev. R. ix.: "Coming from the North, the Messiah will erect the temple in the South"). The sacred vessels of the Tabernacle of Moses' time, hidden ever since, are expected to reappear (II Macc. ii. 4-8); Syria Apoc. Baruch, vii. 7-10; Tosaf. Suk. xiii. 1; apocryphical Masaeuct Kelim; Yoma 32b; Tan., Wayeh. ed. Ester, 3; comp. Josephus, "Ant." xvii. 3, 11. There will be no sin any more, for "the Lord will shake the hand of Israel and..."
In later times the belief in a universal Resurrection became general. All men as they are born and die are to rise again," says Eliezer ben Knapp (Abot iv. 4). The Resurrection will occur at the close of the Messianic era (Enoch, xviii. 10). Death will befall the Messiah after his four hundred years' reign, and all mankind and the world will pause into primeval silence for seven days, after which the renewed earth will give forth its dead and God will judge the world and assign the evil-doers to the pit of hell and the righteous to paradise, which is on the opposite side (II Esd. vii. 26—28). All evil-doers meet with everlasting punishment. It was a matter of dispute between the Shammaite R. Eleazar and the Hillelites R. Joshua whether the righteous among the heathen had a share in the future world or not (Tosef., Sanh. xiii. 2); the dispute hinge on the verse "the wicked shall return to Sheol, and all the Gentiles that forget God" (Ps. ix. 18 [A. V. 17].) The doctrine "All Israelites have a share in the world to come" (Sanh. xi. 1) is based on Isa. lx. 21: "They people, all of them righteous, shall inherit the land." At first resurrection was regarded as a miraculous boon granted only to the righteous (Test. Patr., Simeon, 6; Luke xiv. 14), but afterward it was considered to be universal in application and connected with the Last Judgment (Slavonic Enoch, lv. 5; comp. second blessing of the "Shemoneh 'Esreh"). Whether the process of the formation of the body at the Resurrection is the same as at birth is a matter of dispute between the Hillelites and Shammaites (Gen. r. xv. 4; Lev. r. xiv.). For the state of the soul during the death of the body see IMMORTALITY AND SOUL.

Owing to the gradual evolution of eschatological conceptions, the Rabbis used the terms, "'olam ha-ba" (the world to come), "le- Addison ha-ba" (in the coming time); and "yemmot ha-Mashiah" (the Messianic days) the World. promiscuously or often without clear distinction (see Geiger, "Judenstcke aus der Mischnah," p. 41; idem, "Jdl. Zeit," iii. 139, iv. 124). Thus, for instance, the question is discussed whether there will be death for the Gentiles in the coming time or not (Gen. r. xxviii. 2). R. Elazar of Modin, of the second century (Mek., Beshal- lah, Wayesa' ed., Weis, p. 39, note) distinguishes between the Messianic time ("mesalla bet David"); the "'olam ha-ba" (the future world), which is that of the souls, and the time of the Resurrection, which he calls "'olam hadash" (the new world, or world of regeneration). This term, used also in the "Kad- dish" prayer "Le-Bahuta 'Alma" (The Renewal of the World), is found in Matt. xix. 28 under the Greek name Μεσαλλὴ Βῆκαν ἡμέραν: "In the regeneration when the Son of Man shall sit on the throne of his glory" and judge the world in common with the twelve Apostles (for the last words see the twelve judges for the twelve tribes of Israel in Testament of Abra- ham, A. 18) and compare the seventy elders around the seat of God in heaven in Lev. r. xi.)

Concerning this regeneration of the world Pirke R. El. i. says, with reference to Isa. xxxiv. 4, R. 6, lxv. 17; Hosea vi. 2: "Heaven and earth, as well as Israel, shall be renewed; the former shall be folded together like a book or a garment and then unfolded,
and Israel, after having tasted death, shall rise again on the third day." "All the beauty of the world which vanished owing to Adam's sin, will be restored in the time of the Messiah, the descendant of Perez [Gen. R. xii.]."—the fertility of the earth, the wondrous size of man [Sifra, Behulotai, 1-2]. The splendor of sun and moon" (Isa. xxx. 29, 30; Targ. to II Sam. xxviii. 4; comp. Apoc. Mosia, 25). Ten things shall be renewed (according to Ex. R. xv.; comp. Tan., Naviqeshah, ed. Behar, 99). The sun and moon shall reign their splendor, the former endowed with healing powers (Mal. iii. 20 [A. V. iv. 2]); the fountain of Jerusalem shall flow, and the trees grow (Ezek. xlv. 12); desolate cities like Sodom shall rise from their ruins (Ezek. xlv. 55); Jerusalem, rebuilt of precious stones, shall shine like the sun (Isa. liv. 11 et seq.); peace shall reign among the beasts (Isa. xi. 7); and between them and Israel (Hosea ii. 20 [A. V. 195]); weeping and death shall cease (Isa. xxv. 8-10); joy only shall reign (Isa. xxxv. 10); the "yezer ha-na" (evil desire) shall be slain by God (Sotah 52a). This regeneration of the world is to be brought about by a world-conflagration ("mabbul shel ech") = "a floor of fire" = iaravitas; Sililines, iii. 542, 609; iv. 174; ii. 206; Hippolytus, "Refutatio Omnium Haerenum," ix. 10). This view, borrowed from the Stoics, is based upon Isa. xxxiv. 4 (comp. Bousset, "Dem Arztifistor," p. 159). In this world-conflagration Belial himself will be consumed (Sililines, iii. 73; compare the burning up of the primitive serpent Goliah in Bundahis, xxx. 31). Thus the fire of Gehenna, which consumes the wicked angels and the stars (Enoch, xc. 24 et seq., et al.) was turned into a cosmic force bringing about the world's renewal.

The Messiah kingdom, being at best of mere earthly splendor, could not form the end, and so the Great Judgment was placed at its close and following the Resurrection. Those that would not accept the belief in bodily resurrection probably dwelt with greater emphasis on the Judgment, the judgment of the souls after death (see Abraham, Testament of; Philo; Sadocees; Wisdom, Book of). Jewish eschatology combined the Resurrection with the Last Judgment: "God summons the soul from heaven and couples it again on earth with the body to bring man to judgment" (Sanh. 91b, after Ps. 1. 4). In the tenth week, that is, the seventh millennium, in the seventh part, that is, after the Messiah reigns, there will be the great eternal judgment, to be followed by a new heaven with the celestial powers in sevenfold splendor (Ezech. xvi. 15; comp. xxxiv. 4, xvii. 9, xxviii. 10, civ. 5). On "the day of the Great Judgment" angels and men alike will be judged, and the books opened in which the deeds of men are recorded (xxxiv. 4, xxxiv. 70 et seq., xx. 39, civ. 3 et seq., civ. 1, civv. 3) for life or for death; books in which all sins are written down, and the treasures of righteousness for the righteous, will be opened on that day (Syria Apoc. Baruch, xxviii. 1). "All the secret thoughts of men will then be brought to light." "Not long-suffering and mercy, but rigid justice, will prevail in this Last Judgment"; Gehenna and Paradise will appear opposite each other for the one or the other to enter (I Esd. vii. 35 et seq.).

This end will come "through no one but God alone" (ib. vi. 6). "No longer will time be granted for repentance, or for prayer and intercession by saints and prophets, but the Only One will give decision according to His Own Law, whether for life or for everlasting destruction" (Syria Apoc. Baruch, ixxxv. 9-10). The righteous ones will be recorded in the Book of Life (Book of Jubilees, xxx. 32, xxxvi. 10; Aboi ii. 1; "Shepherd of Hermes," i. 32; Luke x. 20; Rev. iii. 5, xiii. 8, xx. 13). The righteous deeds and the sins will be weighed against each other in the scales of justice (Psalm. R. 30; Kid. 40b). According to the Testament of Abraham (A. xiii.), there are two angels, one on either side: one writes down the merits, the other the demerits, while Dokiel, the archangel, weighs the two kinds against each other in a balance: and another, Pyroel ("angel of fire"), tries the works of men by fire, whether they are consumed or not; then the just souls are carried among the saved ones; those found unjust, among those who will meet their punishment. Those whose merits and demerits are equal remain in a middle state, and the intercession of meritorious men such as Abraham saves them and brings them into paradise (Testament of Abraham, A. xiv.). According to the sterner doctrine of the Shammaites, these souls must undergo a process of purgation by fire; "they enter Gehenna, swing themselves up again, and are haled." This view, based upon Zech. xiii. 9, seems to be something like the Christian purgatory. According to the Hillelites: "He who is plentiful in mercy inclines the scale of justice toward mercy"—a view which seems (against Gunkel, "Der Prophet Ezra," 1900, p. 10) that Judaism believed in divine mercy independently of the Pauline faith (Toseft., Sanh. xiii. 3). As recorder of the deeds of men in the heavenly books: "Enoch, the scribe of righteousness," is mentioned in Testament of Abraham, xi.; Lev. R. xiv. has Elijah and the Messiah as heavenly recorders, a survival of the national Jewish eschatology.

There is no Scriptural basis for the belief in retribution for the soul after death; this Gehenna was supplied by the Babylonians and Persians, and received a Jewish coloring from the word "Gehinnom" (the valley of Hinnom), made detestable by the fires of the Moloch sacrifices of Manasseh (II Kings xxiii. 10). According to Ex. R. 18a, the smoke from subterranean fires came up through the earth in this place; "there are cast the spirits of sinners and blasphemers and of those who work wickedness and pervert the words of the Prophets" (Enoch, civ. 6). Gehinnom has a double purpose, annihilation (Enoch, xcv. 1 et seq.) and eternal pain (II Esd. vii. 39 et seq.). Gehinnom has seven names: "Sheol," "Abaddon," "Pit of Corruption," "Terrible Pit," "Mire of Clay," "Shadow of Death," and "Nothah Parts of the Earth" (Jonah ii. 3; Ps. lxxxvii. 13 [A. V. 11], xvi. 10, xl. 3 [A. V. 3], civ. 14; Ezek. xxxvi. 20). It is also called "Tophet" (Isa. xxx. 32). It has seven departments, one beneath the other (Sotah 10b). There are seven kinds of pains (II Esd. vii. 81 et seq.). According to midrashic tradition, thieves are condemned to fill an unfillable tank; the impure sink into a quagmire; those...
that sinned with the tongue are suspended thereby: some are suspended by the feet, hand, or eyelids; others eat hot coals and sand; others are devoured by worms, or placed alternately in snow and fire. On Sabbath they are respited (see Duma).

These conceptions, ascribed chiefly to Joshua ben Levi, have their parallel in the apocalyptic literature appropriated by the Christian Church (see Genesis). The punishment of the wicked endures twelve months, according to R. Akiba; the generation of the Flood will in time be released (Gen. R. xxviii.), but the punishment of those who have led others into heresy or dealt treacherously against the Law will never cease (Tosefta. S. xiii. 5).

The Garden of Eden is called the "Garden of Righteousness" (Enoch, xxxvii. 8), being no longer an earthly paradise (cf. ix. 8, xi. 12), only to the Messianic time, whereas in regard to that which is in store for the righteous in the world to come it is said: "No eye hath seen it beside thee, O God!" (Isa. ix. 4; A.V. 4; R. 34b; comp.)

The righteous dwell in those heights where they enjoy the sight of the heavenly "hayyot" that carry God's throne (Syriac, Baruch, ii. 11). As the wicked have a sevenfold pain the righteous have a sevenfold joy (L. E. eii. vii. 88 et seq.). There are seven divisions for the righteous, which shine like the sun (Judges v. 31); comp. Matt. xiii. 43, the moon (Ps. lxxxiii. 37), the firmament (Dan. xii. 3), lightnings (Nahum ii. 5 [A. V. 4]), and lilies (Ps. xcv. 1, Heb.). Each of these divisions is placed differently before the face of God. Each of the righteous will have a mansion, and God will walk with them and lead them in a dance (Yer. Meg. ii. 725). See Eden, Garden of.

According to Ascensio Isaiah, viii. 20, ix. 18, x. 40, the righteous on the arrival of the Messiah receive in the seventh heaven garments of light as well as crowns and thrones. No small part in the future bliss is played by the eating of the heavenly bread or manna (Shibylines, Procmium, 87; Hag. 12b; Tan., Beshallah, ed. Buber, p. 21; comp. the mysterious food, II E. ix. 19); the ambrosial milk and honey (Shibylines, ii. 318, iii. 746), and, according to R. Joshua b. Levi, "the wine prepared from the beginning of the world" (Ber. 34b; comp. Matt. xxix. 29). The very name for the highest bliss of the future is "the banquet" (Abot iii. 18), which is the same as "sitting at the table of the Messiah." (Rev. xiv. 9; Luke xiii. 29, xxii. 30, et al.) It is called in rabbinical literature "se'uddatha liwyatan" (the banquet of the levithan), that is to say, in accordance with Job x. 5 (A. V. xii. 6) the "ha-barin, or pious, shall hold their meal over it" (see Levithan). It seems that the Persian ox, "ladhavay," whose marrow imparts immortality to the eater (Babulsh., xxx. 30), gave rise to the idea of the behemoth and levithan meal which is dwelt on in Ezek. x. 7 et seq.; Syriac, Apoc. Baruch, xxiv. 4; II E. vi. 52; Targ. Yer. to Num. xx. 56, Ps. civ. 26; B. B. 74b; Tan., Beshallah, at end.

But while this eschatological view is the popular one, based upon Isa. lxxv. 13 and Ps. xxiii. 5 (Num. R. xxi.), there is also the higher and more spiritual view taught by Rab: "In the world to come there is neither eating, drinking, nor procreation, neither barter nor envy, neither hatred nor strife; but the righteous sit with their crowns on their heads and enjoy the splendor of the Shekinah; for it is said: 'And they saw God and did eat and drink'; that is, their seeing God was meat and drink to them" (Ber. 17a). More characteristic still is the view of Rab's Palestinian contemporary R. Johanan: All the bliss for the future promised by the Prophets refers to R. Joshuab. Levi: "A contrary order of things I have seen in the world beyond: the high in station are low there, the lowly are placed on high." (Ber. 26a).

Only in the esoteric Essene circles whence the apocalyptic literature emanated were attempted all the elaborate descriptions of paradise that found their way into the Midrash Konen, the Ma'aseh Gan Eden, and similar midrashim of the geonic time (cf. J. Q. R. vii. 103). Mystics like Nahmanides in his "Sha'ar ha-Gemul" adopted these views; Malmonides and his school rejected them. The whole eschatological system of retribution through paradise and hell never assumed in Judaism the character of a dogmatic belief, and Talmudic Judaism boldly transferred the scene of the heavenly judgment from the hereafter to the annual Day of Judgment at the beginning of the year (R. H. 16b; see New-Year).

For Samaritan eschatology see Samaritans. The account above deals only with the early stages of the Jewish eschatological views, roughly speaking, down to the end of the Talmudic period. For later development and present-day views see Im mortality; Judgment, Day of; Messian; Resurrection.

ESCUDERO, LORENZO (ABRAHAM ISRAEL; identical with ABRAHAM GHER-PERGINO): Spanish poet; born at Cordova of Marano parentage; died about 1683. After his conversion to Judaism he lived in great poverty in Amsterdam. The Marquis of Caracena, then governor of Flanders, urged him to return to Christianity; but, though tempted by the offer of rewards, he steadily refused. After his death he was eulogized by De Barrios in verse. Escudero is supposed to be the author of the apologetic "Fortaleza del Judasismo y Confusion del Estrano" (without date or place), of which a poor Italian translation entitled "Fortezza dell'Ebraismo e Confusione dell'Estraneo," and a Hebrew translation by Mordecai (Judges v. 15; I Sam. xxv. 7; I Chron. x. 7). The central portion of the plain was called "the valley of Jeruel" (Josh. xvii. 16; Judges vi. 33; Hosea i. 7); and the portion on the south, "the valley of Megiddo" (Zech. xii. 11; II Chron. xxxv. 22). Its present name is Marj ibn-'Amr. The plain is bounded on the south by the mountains of Samaria, on the north by the Galilean mountain, and on the east by a low mountain-range. To the westward it is 25 meters above sea-level; to the eastward, 120 meters.

E. G. H. F. B. T.

ESDRAS, BOOKS OF: Apocryphal writings ascribed to Ezra.

I Esdras: The apocryphal Book of Ezra, or, bet-

PLAIN OF ESDRAELON, WITH MOUNT TABOR IN THE DISTANCE.

(Luzzatto of Triest, under the title "Zeriah Bet-El," are extant in manuscript.

BIBLIOGRAPHY: G. B. Bond, "Bibliotheca Judaica Antiqua, Bibliotheca Judaica Antiqua," pp. 54, 126; L. Sohn, "Handbuch Historisch-Wissenschaftlicher Pala-

I Esdras, Book of Esdras, is called "Erzhas" in the Greek Bible, where it precedes the canonical books of Ezra and Nehemiah, counted there as one book, "Erzhas β.

Versions. In the old Latin Bible it was I Esdras; but after Jerome, with his strong preference for the books preserved in Hebrew, and after Jerome, it was usually counted as III Esdras; then either Ezra was I Esdras, and Nehemiah was II Esdras; or Ezra-Nehemiah was I Esdras, and ch. 1, 2 of the Apocalypse of Esdras was II Esdras. Sometimes, however, the Greek Ezra is called II Esdras; then Ezra-Nehemiah is I Esdras, and the Apocalypse is III Esdras; or, as in the Ethiopic Bible, the latter is I Esdras, and Ezra-

Name and counted there as one book, "Erzhas β.

In the latter it is referred to as "the land of the valley" (Josh. xvii. 16) or as "the valley" 

IV Esdras or as III and IV

Esdrelon (Esrelon): The later Greek form of the more ancient Jeruel, and the name of the boundary-plain between the Ephraimitic and the Galilean mountain-chain (Judith i. 8). It is frequently spoken of as "the great valley"—a designation, however, not supported by Old Testament usage. In the latter it is referred to as "the land of the valley" (Josh. xvii. 16) or as "the valley" 

IV Esdras or as III and IV
**Esdras.** In the English Bible it is again entitled I Esdras; here the canonical books retained the Hebrew form of its name, that is, “Ezra,” whereas the two apocryphal books, ascribed to the same author, received the title in its Graco-Latin form—“Esdras.”

In the ancient Latin version I Esdras has the subscription “De Templi Restitutione.” Two Latin translations were made: the “Vetus Latina” (Itala) and the “Vulgate.” In Syriac the book is found only in the Syro-Hexaplar of Paul, Bishop of Telish (616-617), not in the older Peshitta. There are also an Ethiopic and an Armenian version.

I Esdras may be divided into ten sections, eight of which are only excerpts from certain parts of II Chronicles, Ezra, and Nehemiah:

**Contents.**

Ch. 1-11: The exile of Cyrus.
Ch. ii. 14-18 = Ezra i. 1-11: The exile of Ezra.
Ch. ii. 15-35 = Ezra iv. 1-24: First attempt to rebuild the Temple.
Ch. iii. 1-3 = Ezra v. i. 3: Delegation of the three courtiers of Darius; the victory of the Jewish party; decree of Darius that the Jews might return and that the Temple and the cult be restored.

Ch. v. 4: — Beginning of the list of exiles who returned with Zerubbabel.
Ch. v. 7-24 = Ezra ii. 1-12: List of exiles who returned with Zerubbabel; work on the Temple; its interruption until the time of Darius.

Ch. vi. vii. viii. = Ezra vi. 1-38: Correspondence between Sisamnes and Darius concerning the building of the Temple; completion of the Temple.

Ch. vii. 10-15 = Ezra vi. 19-22: Celebration of the Passover by the Jews of the Captivity and those who had stayed in the land.

Ch. vii. ix. x = Ezra vii. 1-64: Return of exiles under Ezra; abolishment of mixed marriages.
Ch. x. xi. xii. xiii = Nehemiah vii. viii. ix. x. xiii. xiv.: The reading of the Law.

It is evident that the compiler of I Esdras chose as a center the tale, commonly called the “Dispute of the Courtiers,” of the contest among the three pages in waiting, and that he grouped around this tale several extracts from other writings with the intention of giving it its historical environment. The results of the contest were the restoration of the Temple and of the Jewish cult and community; and this is, indeed, the leading thought of the entire work. The events that led to the destruction of the Temple are therefore given as an introduction, and after the restoration the doings of Ezra, of vital importance in the development of Judaism, are related.

There are several discrepancies to be noticed in the different parts of the book, and Origin, first of all in the central episode. The story is that three pages of King Darius each agree to write “one thing that shall be strongest,” and to let King Darius bestow great honor on him whose answer is the wisest. The first writes “Wine”; the second, “The king”; the third, “Women, but above all things truth.” Then they explain their answers. The third, the victor, asks to be rewarded the return of the Jews. His name is given as “Zerubbabel” in iv. 13 and as “Jokim the son of Zerubbabel” in v. 5. The latter seems to be the original; at the same time the second part of his answer, “truth,” seems to be an addition to the original story. Other discrepancies are found in the style of the different pieces and in their relative value for the textual criticism of the originals. These facts indicate that several individuals must have worked over the book before it received its final shape.

Since Josephus (c. 100 C.E.) made use of I Esdras, and since it is very likely that I Esdras iii. 1-2 was influenced by Esth. i. 1-4, the book was probably compiled in the last century before or the first century of the common era. It has no historical value, because it bears every mark of a true midrash, in which the facts are warped to suit the purpose of the writer. The extracts from and Value, other Old Testament writings, however, are valuable as witnesses of an old Greek translation of the Hebrew text, made probably before the Septuagint (see Garfe in Kautzsch, “Die Apokryphen,” i. 175, and P. Volz in Cheyne and Black, “Encyc. Bibl.” ii. 188-94).

**II Esdras:** One of the most interesting and the profoundest of all Jewish and Christian apocalypses is known in the Latin Bible as “Esdras Quartus.” The number, which usually is a part of the name, depends upon the method of counting the canonical Ezra-Nehemiah and the Greek Ezra:

**Name and Versions.**

The book is called “I Esdras” in the Ethiopic, “II Esdras” in late Latin manuscripts and in the English Bible, “III Esdras” in other Latin manuscripts. There is another division in Latin Bibles, separating II Esdras into three parts, each with a separate number, of which the main part is “Esdras Quartus.” Greek Fathers quote it as “Esdras IV.”

The most common modern name is “IV Esdras.” Only ch. iii.-xiv., the original apocalypse, will be discussed here. The original was written in Hebrew, and then translated into Greek, as has been proved by Wellhausen, Charles, and finally by Gunzel; but neither the Hebrew nor the Greek text is extant. From the Greek were made the following versions: (1) Latin, which is the basis of the English version; (2) Syriac; (3) Ethiopic; (4) and (5) two independent Arabic versions; (6) Georgian. The Armenian version differs from the others; whether it was made from the Syriac or from a separate Greek version has not yet been decided. The book consists of seven sections, called “visions” since Volckmar (1863): 1-2 treat chiefly of religious problems; 3-6 consist mainly of eschatological visions; 7 tells of Ezra’s literary activity and death.

**Contents.**

First Vision (vi-vii. 10): “In the thirtieth year of the reign of the city, I, Salartheb (the same is Ezra), was in Babylon, and lay troubled upon my bed.” Ezra asks God how the misery of Israel can be in keeping with divine justice. The answer is given by an angel: God’s ways are unsearchable and the human mind can not know them; everything will be clear after the end of the world, which will come to pass. Then follows a description of the sign of the end.

Second Vision (vii. viii. 1-3): The palace is burned down, and Ezra is told that his eyes shall see the destruction of the city. Ezra prays to God to deliver him up to the people of the city, to answer their appeals. The angel then departs, and the fire which has been burning the city is quenched.

Third Vision (vi. 9-13): Why is he not delivered up to the people of the city, and why is he not delivered up to the angel of death? The angel answers: He has been delivered up in honor of the city and to save the people of the city, and to fulfill the purpose of the city.

First Vision (v. 10): A view of the temple and the city, which is under the care of the angel of death. The angel then tells Ezra that he shall be delivered to the people of the city, and that he shall be delivered up to the angel of death. The angel then departs, and the fire which has been burning the city is quenched.

Fourth Vision (vi. 14-16): A view of a woman mourning for her only son. Ezra pictures to her the desolation of Jerusalem.
and describes the rejection of the Jews in the first century—probably between 90 and 66 C.E. The book must date from the last quarter of the first century—probably between 90 and 66 C.E. and is the most significant of the Apocalyptic literature: the misery of the present world leads to the seeking of compensation in the happiness of the future. But besides its historical value, this book is an unusually important monument of religious literature for all times.

Some critics have suggested that both books were written by the same author. Although this can be proved, it is at least certain that both books were composed at about the same time, and that one of them was the prototype of the other.

Since the eagle in the fifth vision undoubtedly represents the Roman empire, most critics agree that the scenes are Yosanan, Esdras (Ezra), Titus, and Domitian, and since the destruction of Jerusalem so often referred to must be that by Titus in 70 C.E., the book must date from the last quarter of the first century—probably between 90 and 66 C.E. Esdras is a characteristic example of the growth of apocalyptic literature: the misery of the present world leads to the seeking of compensation in the happiness of the future. But besides its historical value, this book is an unusually important monument of religious literature for all times.

Additional: The Latin and English versions are of Christian origin (probably second century), and describe the rejection of the Jews in favor of the Christians. Ch. xv. and xvii., which predict wars and rebuke sinners at length, may be represented the Roman empire, most critics agree of the first century—probably between 90 and 66 C.E. The book must date from the last quarter of the first century—probably between 90 and 66 C.E. and is the most significant of the Apocalyptic literature: the misery of the present world leads to the seeking of compensation in the happiness of the future. But besides its historical value, this book is an unusually important monument of religious literature for all times.

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The length of the Messianic time is stated to be 400 years (II Esdr. vii. 29: this is based upon Ps. xc. 15 and Gen. x. 15; comp. Sanh. 99a: Pesik. R. 1). Especially significant is the apocalyptic sign for the Messianic era. This is interpreted: "The end of Esau's [Edom's] reign will
form the beginning of Jacob's— that is, the Mes-
siah's— kingdom " (Il Esd. vi. 9, exactly as in Gen.
R. lvii.; comp. Talk.). For other parallels to rab-
binical sayings of the first century see Rosenthal,
"Vier Apocryphische Bücher aus der Zeit und
Schule R. Akiba's." 1880, pp. 39-71. Rosenthal also
thinks (ib. p. 40) that the five sages who during forty
days put into writing the twenty-four canonical and
seventy hidden (apocryphal) books dictated by Ezra
under inspiration (Il Esd. xiv. 23-46) reflect the
work of the five disciples of Johanan ben Zakkai.

E a

K.

ESCOL: 1. Brother of Mamre and Aser. The
three brothers were princes of the Amorites and
allies of Abraham (Gen. xiv. 10), whom they sup-
ported in his expedition against Chedorlaomer.
2. The valley from which the spies cut the large
cluster of grapes which they carried back to the
camp of the Israelites as a proof of the fruitfulness
of the land (Num. xiii. 23 et sqx., xxvii. 9; Deut. i.
24). They entered this valley from Hebron; hence it
lay in the vicinity of that city. To the north
of the present El-Khalil there is a Wadi Tuffah,
which is still famous for the size of its grapes. In
Num. xiii. 24 it is said that at the time of Moses the
valley received the name of "Eshcol" (grape) be-
cause of the cluster which had been found there.

B I B L I O G R A P H Y : Edward Robinson, Biblical Researches i. 126.
K. G. H. E. K.

ESHTEMOA or ESHTEMOH (킨נננ, קיננננ): A town in the
lowland of Judah (Josh. xv. 22), generally mentioned in
company with Zoreah, both towns being allotted to
Dan out of Judah (ib. xiv. 41). Between these two
towns there was a place named "Mahaneh-dan," the
scene of Samson’s boyhood and place where the
Spirit of the Lord began to move him at times
(Judges xiii. 25).
K. R. S.

ESHTAOL (קינננ): A town in the
lowland of Judah (Josh. xv. 33), generally mention-
ed in connection to the priests (Josh. xv. 50, 23; I Chron.
xxi. 14). It is known now under the name
Al-Samu’a, a villages even miles south of He-
bron (Robinson, "Biblical Researches in Palestine,"
ii. 396). In I Chron. iv. 17 "Eshtemoa" may be
taken either for a person or for a city, but in verse
19 "Eshtemoa" certainly represents a person.
K. R. S.

ESKELES, BEN JUDAH LOW (also known as Gabriel of Cracow): Polish rabbi;
died at Nikolsburg, Moravia, Feb. 2, 1718. At first
dayyan at Cracow during the rabbinate of his
teacher, Aaron Samuel Kaidanower (1671), Eskeles
successively occupied the rabbinates of Olkusz,
government of Kielce, Russian Poland (1684-86), Prague
(1686-99), Metz (1699-1709), and Nikolsburg (1709-
1718). In 1698 Eskeles was a delegate of the dis-
trict of Posen to the Council of Four Lands held
at the fair of Jaroslav. Considering one of the great-
est Talmudists of his time, he was widely consulted
on halakhic questions, but nearly all his responsahave
been lost. One is quoted by Meir Eisenstadt in the
"Panim Me’tumd" (ii. No. 47). He is also quoted by Jacob
b. Benjamin ha-Kohen in his "Shab Ya-
'akov." The following works of Gabriel Eskeles
still exist in manuscript: a commentary on Abot;
novellae on Shabbat; homilies.

Kaufmann, pp. 281-335; Dembižer, Kelilat Yofi, i. 35; II. 59,
126-131; Kaufmann, Samson Wertheimer, p. 90; Friedlander,
Aaron ha-Darzel, p. 34; Friedlander, in Königshofen-Gebhard,
p. 108; Eisenstadt-Wienener, Merk Kaddish, p. 106.

ESKELES, ISAAC HAYYIM (also known as Issaac Berus of Cracow): Austrian
rabbi and financier; born 1682; died at Vienna March 2,
1758; son of Gabriel Eskeles and son-in-law of Samson
Wertheimer, Eskeles called himself "Is-
saac Berus of Cracow," although at the time
of his birth his father was rabbi of Olkusz,
Poland. Owing to his family connections, Eskeles was
named rabbi of Kremsir in 1710, when he was only eighteen
years old; but as he had to absent himself very
often on account of business affairs, he had in his
house a substitute rabbi to attend to rabbinical matters. According to Frankl-Grün ("Geschichte der Juden in Kremsier," l. 84), Eskeles was rabbi at Kremsiers 1719 till 1719, but it seems from other sources that he settled at Vienna before 1719. In 1719 he succeeded his father in the rabbinate of Nikolsburg, without, however, leaving his residence in Vienna, where he was associated with his father-in-law in the banking business. At the same time Eskeles was the "Landesrabbiner" of Moravia. On Sept. 10, 1725, the emperor, Charles VI., named Eskele the "Landesrabbiner" of Hungary, a position which had been occupied by his deceased father-in-law. Like the latter, Eskeles presided at Vienna over the rabbinical court of Hungary, which dealt with the affairs of the Hungarian communities. In a decision of 1730 Eskeles signed himself "Issachar Ibn of Czecow, rabbi of Nikolsburg and Moravia, Eisenstadt, and Hungary, and of the district of Mayence." From Vienna Eskeles could work to greater advantage in behalf of the Jews. When in 1742 a heavy tax was imposed upon the Jews of Moravia, the exertions of Eskeles and Baron d'Aguilar secured its annulment by Maria Theresa. Another decree, bandishing in midwinter of 1744-45 the Jews of Bohemia and Moravia because they were suspected of Prussian leanings, was revoked upon the intercession of Eskeles and D'Aguilar. Eskeles has written a novelline on Benet, as yet unpublished.


M. S.

ESPERANSSA, GABRIEL: Rabbi at Safed contemporaneously with Jonathan Galante (middle of seventeenth century). It is supposed that he was received as an orphan into the house of a woman by the name of Esperanssa, who adopted and educated him, and whose name he assumed. Esperansa was contentious and dogmatic; but was a thorough Talmudic scholar. He left several works, but only the collectanea to the Pentateuch have been published (Hayyim Abulafia, "Ez Hayyim," p. 137).

Bibliography: Arubai, Shem ha-Gedolim, a.v.: Conforte, Erez ha-Dorot, end.

F. G.

ESPERANZA ISRAELITICA. See Pentateuch.

ESPERIAL, SAMUEL: Physician of Cordova, Spain. He was the author of a treatise on surgery written for David of Jaen in Spanish, but with Hebrew characters (Vatican MS. No. 973).


M. S.

ESSEYNA, ALFONSO D': See Sera, Alfonso de.

ESPINOSA, BENJAMIN: Italian Hebraist of the eighteenth century; member of the rabbinical college at Leghorn. He published "Peri 'Ez Hadar," a ritual for certain special occasions, Leghorn, 1762, and "Yefeh Nof," containing seven didactic poems and notes on the chapter in Maimonides' code dealing with the implements of the sanctuary, printed in Isaac Nathan Yezis's "Shab Yishak," 9, 1766. A number of Espinosa's works exist in manuscript; as, for instance, "Bet ha-'Ezer," a supercommentary on Abrahams ibn Ezra's commentary on the Prophets and the Hagiographa; "Keteros Yexod ha-Kiyyum," in which he defends the traditional text of the prayers, Altona, 1786 (see Ben Jacob, "Ozar ha-Sefarim," No. 593); "Sho'ar Binyamin," timed rules for the writing of a Pentateuch-scroll, with a commentary; and "Neweh Kodesh," on the architecture of the Second Temple.


D.

ERZA, ELIA: Philanthropist; born at Calcutta Feb. 20, 1826; son of David Joseph Ezra; died March, 1898. He was one of the wealthiest merchants of India, and was generally known as "the Indian Rothschild." It is said that he distributed 10,000 frances among the poor every month. Ezra built a large synagogue at Calcutta, which he called, after his father, "Magen David." In his will he directed that a large Talmudic school should be built at Jerusalem at the expense of his estate.

Bibliography: Hoo-Amy, Ill. 118.

M. K.

ESSEK: Fortified town in Austria-Hungary, the second largest of Croatia; situated on the Drave. It has a population of about 18,000, including 1,000 Jews. Jews did not enjoy the privilege of residence there until 1782. They were, however, permitted a stay of twenty-four hours for the purpose of trading. As traders they appeared as early as 1570, although decried as "pestilent and mangy sheep." In 1890 their number, though small, nevertheless permitted of religious services; and in 1847 they organized a regular congregation, with a membership of forty and a budget of 605 gulden. In 1856 Dr. Samuel Spitzer became the first rabbi and the principal of the congregational school, which had obtained the privilege of incorporation: in 1864 the hebah kadischa was established; and in 1867, the membership having increased to one hundred and sixty, a temple was built. The successor of Dr. Spitzer was Dr. Armand Kaminka (1897-99); the present rabbi of Essek is Dr. Simon Ungar of the Budapest Seminary.

G. S.

ESSEN: City in the Prussian district of Düsseldorf with 90,000 inhabitants (1905), including about 2,000 Jews. It developed from the convent of Essen, and until 1808 was under the rule of its abbesses. The presence of Jews in Essen is first shown in a document of Jan. 18, 1291, in which the chapter of Essen cedes the right of an esquire of the district to Count Eberhard von der Mark, the abbess Bertha II. expressly reserving for herself all rights over the Jews. This reservation was regularly made on the selection of new esquires. In 1494-50, under the abbess Katharina, the Jews were expelled from the city under the charge of poisoning the wells. In 1839 Jews are found on the tax-list, one of whom was the first Jew to be admitted (1841) to the neighboring city of Steele.

As the city's struggle against chapter and abbess became more and more successful, the Jews fell under the jurisdiction of the city, which gradually...
at Halberstadt. At the beginning of the eighteenth century and at its end there were twelve. The last patent of promotion of handicrafts. Of the Jewish families excluded from Essen, some were subjected, especially in regard to money matters, to severe and irksome ordinances. Of the Jewish families excluded from Essen, some went to Emden, some to Halberstadt and Deutz. The "Memorbuch" of Halberstadt mentions Elijah the Great as-Levi of Essen (d. 1690). He was the father of R. Moses Kosmann and Judah Lehmann, and grandfather of the court agent B. Hendel Lehmann at Halberstadt. At the beginning of the eighteenth century there were seven Jewish houses in the city; at its end there were twelve. The last patent of protection, covering nineteen Jewish families in Essen, and drawn up (1803) by King Frederick William III. of Prussia, to whose kingdom the district was annexed in 1802, is in the possession of Isaac Hirschland, president of the community. At present (1903) the community numbers 350 families (about 2,000 individuals).

In the Middle Ages the community worshiped in a hall. The first synagogue was dedicated in 1808 during the French occupation. Synagogue and school prospered under the labors (1841-94) of the able pedagogue and preacher Moses Blumenfeld, the author of several school-books. Blumenfeld rendered valuable service to the city, and on his death (1902) his name was given to one of the city's streets (comp. "Allg. Zeit. des Jud." 1902, p. 88). Since 1894 Dr. Samuel has acted as rabbi. The institutions include a Jewish elementary school, a literary club, an I.O.B.B. lodge, and three charitable societies. There are also nine charitable foundations, including the Karl Beer Fund for the promotion of handicrafts.

BIBLIOGRAPHY: F. Ph. Funeke. Gesch. des Firstenthums und der Stadt Essen, Kassel, 1851. D. S.

ESSENES (etymology doubtful; probably two words are represented, "Essenes" and "Essai"); "Essai" = "asmov", "the modest," "humble," or "pious ones" [so Josephus in most passages; Pliny, in "Historia Naturalis," v. 17, used "Essai"]; "Essenes" = "asmov", "the silent" or "reticent" ones [so at times Josephus, and regularly Philo; "oesiex in Epiphanius"; others, with less probability, derive the name from the Syriac "base," pl. "hasen," status emphaticus "hasaya" [the pious; this explanation was suggested by De Sacy and adopted by Ewald, Williansen, and Schürer]; from the Aramais "asa" ["to heal," or "the healers"; so Bliemmer, Herzfeld, Geiger]; from "asah" ["to do," with reference to the "samek" schewachah, "the men of wondrous practice: Suk. v. 4]; from a town by the obscure name of "Essa" [Josephus, "Ant." xiii. 15, § 4; so Hilgenfeld]; from "baza" ["to see," "secrets"]; from "adon" ["strong"]; from "nqha" ["to bathe"; so Gruesz].

A branch of the Pharisees who conformed to the most rigid rules of Levitical purity while aspiring to the highest degree of holiness. They lived solely by the work of their hands and in a state of communism, devoted their time to study and devotion and to the practice of benevolence, and refrained as far as possible from conjugal intercourse and sensual pleasures, in order to be initiated into the highest mysteries of heaven and cause the expected Messianic time to come ('Ab. Zarah ix. 15; Luke ii. 25, 38; xxiii. 51). The strongest reports were spread about this mysterious class of Jews. Pliny (i.e., speaking of the Essene community in the neighborhood of the Dead Sea, calls it the marvel of the world, and characterizes it as a nation continuing its existence for thousands of centuries without either wives and children, or money for support, and with only the palm-trees for companions in its retreat from the storms of the world. Philip, who calls the Essenes the "holy ones," after the Greek heroes, says in one place (as quoted by Eusebius, "Preparato Evangelii," viii. 11) that ten thousand of them had been initiated by Moses into the mysteries of the sect, which, consisting of men of advanced years having neither wives nor children, practised the virtues of love and holiness and inhabited many cities and villages of Judea, living in communism as tillers of the soil or as mechanics according to common rules of simplicity and abstinence. In another passage ("Quod Omnibus Prius Libri," 12, et seq.) he speaks of only four thousand Essenes, who lived as farmers and artisans apart from the cities and in a perfect state of communism, and who condemned slavery, avoided sacrifices, abstained from swearing, strove for holiness, and were particularly scrupulous regarding the Sabbath, which day was devoted to the reading and allegorical interpretation of the Law. Josephus ("Ant." x. 10, § 4; xviii. 1, § 5; "B. J." i. 8, §§ 2-10) describes them partly as a philosophical school like the Pythagoreans, and mystifies the reader by representing them as a kind of monastic order with semi-pagan rites. Accordingly, the strangest theories have been advanced by non-Jewish writers, men like Zeller, Hilgenfeld, and Schürer, who found in Essenism a mixture of Jewish and pagan ideas and customs, taking it for granted that a class of Jews of this kind could have existed for centuries without leaving a trace in rabbinical literature, and, besides, ignoring the fact that Josephus describes the Piamtees and Saducees also as philosophical schools after Greek models.

The Essenes, as they appear in history, were far from being either philosophers or recluse. They were, says Josephus ("Ant." x. 10, §§ 4-5), regarded by King Herod as endowed with higher powers, and their principle of avoiding taking an oath was not infringed upon. Herod's favor was due to the fact that Menahem, one of their number who, excelling in virtuous conduct and preaching righteousness, piety, and love for humanity, possessed the divine gift of prophecy, had predicted Herod's rise to royalty. Whether Saumus and Pollis, the leaders of the academy (Abot i. 11), who also refused to take an oath ("Ant." x. 10, § 4), belonged to the Essenes, is not clear. Menahem is known in rabbinical literature as a predecessor of Shammaj (Hag. ii. 5). Of Judas the Essene Josephus relates ("Ant." xiii. i. 22; "B. J." i. 8, § 9) that he once sat in the Temple surrounded by his disciples, whom he initiated into the (apocalyptic) art of foretelling the future, when Antigonus passed by. Judas proposed a sudden death for him, and after a while his prediction came true, like every
other one he made. A similar prophecy is ascribed to Simon the Essene (Ant. xvii. 10, § 8: “B. J.” ii. 7, § 4), who is possibly identical with the Simon in Luke ii. 22. Add to these John the Essene, a general in the time of the Roman war (“B. J.” ii. 20, § 4: iii. 2, § 1), and it becomes clear that the Essenes, or at least many of them, were men of intense patriotic sentiment; it is probable that from their ranks emanated much of the apocalyptic literature. Of one only, by the name of Banus (probably one of the Bani’im; see below), does Josephus (“Vita,” § 2) relate that he led the life of a hermit and ascetic, maintaining by frequent ablutions a high state of holiness; he probably, however, had other imitators besides Josephus.

To arrive at a better understanding of the Essenes, the start must be made from the Hasidim of the pre-Maccabean time (I Macc. ii. 43, vii. 15; II Macc. xiv. 6), of whom both the Pharisees Origin of and the Essenes are offshoots (Wellhausen, “Jewish and Judaism.” Geschichte,” 1894, p. 461). Such “righteous ones,” who would not bring voluntary sacrifices nor take an oath, are alluded to in Eccl. vii. 16, ix. 2, while the avoidance of marriage by the pious seems to be alluded to in Wisdom iii. 15-14 (comp. II Macc. xiv. 6, 23).

The avoidance of swearing became even more certain by certain rituals based on Ex. xx. 7 (see Targ.; Ned. 80; Yer. Ned. iii. 38a; Soṭah 9b; Ber. 38a); and the rule (Matt. v. 37, R. V.) “Let your speech be, Yea, yea; Nay, nay,” is also Talmudic (B.M. 10b). The Pharisaic and Essene systems of organization appear to have been the same, a fact which implies a common origin. About the organization of the ancient Hasidim little is known; but each Pharisee had to be admitted by certain rites to membership in the association (“heber” or “haben—habanim”); and such initiates assembled not only for worship but also for meals (see Geiger, “Urschrift,” pp. 132 et seq.). The Pharisaic and Essene system of organization appears to have been at the outset the same, a fact which implies a common origin. A remnant of this Hasidic brotherhood seems to have been the “[name of the community]” (the pure-minded) of Jerusalem, who would neither sit at the table or in court, nor sign a document, with persons not of their own circle (Gen. ix. 5; Sach. 3a). They paid special reverence to the scroll of the Law in the synagogue (Masseket Soferim, xiv. 14). But tradition has preserved certain peculiarities of these “ancient Hasidim” (Hasidim ha-rishonim) which cast some light on their mode of life. (1) In order to render their prayer a real communion with God as their Father in heaven, they spent an hour in silent meditation before offering their morning prayer (comp. Didascalia in Jew. Encyc. iv. 590), and neither the duty of saluting the king nor imminent peril, as, for instance, from a serpent close to their heels, could cause them to interrupt their prayer (Ber. v. 1; Tosaf., Ber. iii. 20; Ber. 32b). (2) They were so scrupulous regarding the observance of the Sabbath that they refrained from sexual intercourse on all days of the week except Wednesday, lest in accordance with their singular calculation of the time of pregnancy the birth of a child might take place on a Sabbath and thereby cause the violation of the sacred day (Niddah 88a, b). Peril of life could not induce them to wage even a war of defense on the Sabbath (I Macc. ii. 38; II Macc. v. 35, xv. 4). (3) They guarded against the very possibility of being the indirect cause of injuring their fellow men through carelessness (Tosef., B. K. ii. 6; B. K. 30a, 56b; comp. Git. 7a: “No injury is ever caused through the righteously”). (4) Their scrupulousness concerning “zizit” (Men. 40b) is probably only one instance of their strict observance of all the commandments. (5) Through their solicitude to avoid sin (whence also their name “Yire’ot Ha’ot”) they refrained from bringing such offerings, as they were understood by them to be “an atoning sacrifice for the sinner committed against the soul” (Num. vi. 11, Hebr.). This aversion to the Nazarite vow seems to have been the prevailing attitude, as it was shared by Simeon the Just (Sifre, Num. 22, Ned. 10a). (6) Especially rigorous were they in regard to Levitical purity (“Edot, viii. 4; Tosef., Ol. iv. 6, 13, where “zechem ha-rishonim” [the ancient elders] is only another name for “Hasidim ha-rishonim”; see Weiss, “Or,” i. 110); they were particularly careful that women in the menstrual state should keep apart from the household, perform no household duties, and avoid attractiveness in appearance (Sifra, Megonot, end; Shab. 46b; Ab. B. N. ii.; “Banot” in Horowitz’s “Uralte Tosefta,” 1890, i. 5, p. 16, iii. 3-3, pp. 84-87; “Pilg Niddah,” pp. 54 et seq.). (7) This, however, forms only part of the general Hasidic rule, which was to observe the same degree of Levitical purity as did the priest who partook of the holy things of the Temple (“ekel hulin be-torah kedosh”); and there were three or four degrees of holiness, of which the Pharisees, or “habanim,” observed only the first, the Hasidim the higher ones (Hag. ii. 6-7; Tosef., Dem. ii. 2). The reason for the observance of such a high degree of holiness must be sought in the fact that Levites who ate “ma’aser” and priests who ate “terumah” and portions of the various sacrifices had their meals in common with the rest of the people and had to be guarded against defilement.

Upon the observance of the highest state of purity and holiness depended also the granting of the privilege, accorded only to the elite of the priesthood, of being initiated into the mysteries of the Holy
The "Hashsha'im," the observers of the Temple, were entrusted with the secret lore of the Essenes. The Name of forty-two letters was entrusted only to the "Zenu'im," or Chaste Ones. The Temple priesthood was entrusted only to the "Jewsha'im," or Secret the Zanua', who, while disregarding the Temple practice, showed a certain contempt for the high priest (Tosef., Shabb. ii. 16). According to Tosef., Shabb. ii. 16, these Hashsha'im had in every city a special chamber for their charity-box, so that money could be deposited and taken in a secret, a thing that could only be done upon the presumption that the money belonged to all alike; and since each city had its administrative body consisting of its best men, who took charge of the collection and distribution of charity (Tosef., Peah. iv. 6, 18; Tosef., Shabb. vii. 9), it is probable that these Essene-like acetics ("Zenu'im"); Tosef., Peah. ii. 15) followed their own traditions, though they probably also came under the general administration.

The explanation of "Essene" given by Sudias (= 

"Zenu'im," which is replaced or explained by "Kesherim" (the humbleless), another name for "Hashsha'im" (Yer. Yoma iii. 11; Yer. Yoma 39d, 49a; Ber. 69a) enjoins modesty in regard to the covering of the body lest the Sickliness be driven away by immorality exposure. Prayer was prohibited in presence of the nude (Ber. 24b), and according to the Book of Jubilees (ill. 30 of tcr., vii. 29) it was a law given to Adam and Noah "not to uncover the Generations". The chastity ("zeni'ut") shown in this respect by King Saul and his daughter (1 Sam. xxiv. 4; II Sam. vi. 16) gave him and his household a name in rabbinical tradition as typical Essenes, who would also observe the law of holiness regarding diet and distribute their wealth among the poor (Psal. R. 15; Midr. Teh. v. vii.; Num. r. xii.; Meg. 13b; Yer. Suk. v. 6c). Every devotee of the Law was expected to be a "zenau'a" (Abot vi. 1; Niddah 11a; Derek Erez Zuta vii.), such as were Rachel and Esther (Meg. 13b), Hanan ha-Nehba, the grandson of Onias the Saint (Ta'an. 53b), R. Akiba (Kid. 42b), and Judah ha-Nasi (Yer. Meg. 1. 73b).

The name "Zenu'im," which is replaced or explained by "Kesherim" (the humbleless), another name for "Hashsha'im" (Yer. Dem. vi. 25d; Yer. Yoma iii. 40d; comp. Tosef., Dem. vi. 6; Ned. 1. 1; Ab. R. N., text R. iv., ed. Schechter, p. 14, and comp. note on p. 15), is also applied, like the term "Hashsha'im" (see below), to those reciters to whom a secret may be confided; e.g., secret scrolls concerning the Temple service were entrusted to them (Tosef., Yoma, ii. 7; Yer. Yoma iii. 41a). It is not always clear, however, whether the name denotes the Essenes or simply the modest ones of the "Jewsha'im," or Secret the Zanua', who, while disregarding the Temple practice, shows a certain contempt for the high priest (Tosef., Shabb. ii. 16), appears on all accounts to have been an Essene priest. In an old Armenian version of Philo's dictionary of Hebrew names "Essene" is explained as "pilile" ("Pilile, De Vita Coepti-

ative,") ed. Conybeare, p. 247). The suggestion may be made that the Hashsha'im, "the observers of secrecy," designated also "the sin-fearing," who "had a chamber called "sha'isha'hashsha'im" in the Temple, where they deposited their gifts of charity in secrecy, while the respectable poor drew their support in secrecy, were the same Essenes from whom "the Gate of the Essenes" in Jerusalem (Josephus, "Jewish Wars," ii. 7, v. 42) derived its name. According to Tosef., Shabb. ii. 16, these Hashsha'im had in every city a special chamber for their charity-box, so that money could be deposited and taken in a secret, a thing that could only be done upon the presumption that the money belonged to all alike; and since each city had its administrative body consisting of its best men, who took charge of the collection and distribution of charity (Tosef., Peah. iv. 6, 18; Tosef., Shabb. vii. 9), it is probable that these Essene-like acetics ("Zenu'im"); Tosef., Peah. ii. 15) followed their own traditions, though they probably also came under the general administration.

The explanation of "Essene" given by Sudias (= 

"men of contemplation," or "mystics") suggests that the name "Hashsha'im," like "Ze-

nu'im," denoted men entrusted with the secret lore "given in a whisper" (Rac. 13a, 14a; Gen. R. iii.). Another name denoting a class of pietistic extro-

mists showing points of contact with the Essenes is "Watikim" (men of firm principles: Sibre, Num. 29; Sibre, Deut. 13; Miller, "Maseket Soferim," 1878, p. 237, who identifies them with the Essenes). The "Watikim" so arranged their morning prayer as to finish the Shema' exactly at the time when the sun came out in radiance (Ber. 9b; comp. "Watikim" Widsi. xvi. 28; II Mac. x. 29; the "Holy" Watikim closed the prayers "Malkiy-

Ones." yot, Slofhorat; and "Zikronot" with Pentateuch verses (R. H. 32b). As holders of ancient traditions, they placed their own custom above the universally accepted halakah (Mas-

seket Soferim, xiv. 15). Still another name which deserves special consideration is "kadosh" (saint). "Such is he called who sanctifies himself, like the "Naziz," by abstaining from enjoyments otherwise permissible" (Ta'an. 11a, b; Yev. 20a; comp. Niddah 12a, where the word "Zana'a" is used instead). Menahem bar Simeon is called "son of the saints" because he would not even look at a coin which bore the image of the emperor or pass under the shadow of an idol (Pes. 104a; Yer. Ab. Zarah iii. 42b, 48b, where he is called "Nahum, the most holy one"). In Jerusalem there existed down to the second cen-

tury a community by the name of "The Holy Congre-

gation" ("Edah Kesherah, or Kesula Kadishah"), which insisted on each member practising a trade and devoting a third part of the day to the study of the Torah, a third to devotion, and a third to work; probably a survival of an Essene community (Ecl. R. ix. 9; Ber. 9b; San. 27b).

In this connection mention should also be made of the "Bannaim" (builders: Mzik. ix. 6; Shab. 114a), whom Frankel ("Zeitschrift für die Religions- 


tere des Judenreiches," 1848, p. 450) with great plausibility identifies with the Essenes. Originally applied to a guild of builders belonging to the Essenes (see "Polites" below; comp. Abba Kola the Builder, Cant. R. 16; Abba Joseph the Builder, Ex. R. xiii.; the "Bannai") in the company
of R. Gamaliel, who was to hide in the walls the Targum to Job, Tosef., Shab. xiii. 2), their name was given to the meaning of builders of a higher world and afterward applied to the hermits in general (Ber. 64a; Yer. Yoma iii. 40; Yer. Git. vii. 48d; Ex. R. xiii.; comp. inoagraphe in the "Doloschalos" and the Pauline writings). Each hermit built his house himself; hence the names "Barn" and "Banana," adopted by men whose type was the legendary Bezalót ben Jeshua (Ber. 4a; 19a, b).

The name of the Hasidim of olden times is coupled with that of the "Ashe Ma'asheh" (men of miraculous deeds: Suk. v. 4), a fact which shows that both belonged to the same class. Hanina b. Dou is called the last of the "miracle-workers" (Sotah ix. 15). But the Hasidim remained worthy survivors of the Talmudic times (Ber. of the 18b; Lev. R. xxi., where "ish ha-ma'asheh" is translated into "oskan bid-baraitim"). In fact, there existed books containing miraculous stories of the Hasidim, a considerable number of which were adopted by Talmud and Midrash (see EceI. R. ix. 16). Just as there existed secret scrolls ("Megillot Sfarim") and ethical rules of the Hasidim ("Mishnayot" or "Megillat Hasidim") to which allusion is made here and there in the Talmud (Yer. Ter. viii. 46b; Yer. Ber. ix. 140), and of which there have found their way into the pseudoepigraphical and early non-Talmudic literature (see Horowitz, loc. c.), the Hasidim mentioned in old baraitas like Temurah (lob) and Sokkah (ix. 15), and in Abod Rabbi Nathan (vii.), who spent their time on works of charity, are none other than survivals of the ancient Hasidim. The Hasidean traditions may, therefore, be traced from Jose ben Joezer, the martyr-saint and Hasidean leader of the Maccabean time (1 Mace. xiv. 37, where "Hasid" is a corruption of the name; Gen. R. ixv.; Frankel, in "Monatschrift," lii. 301 [1851], down to Pinchas b. Jair, who was both in theory and practice a disciple of the Hasidim (see Bachr., "Ag. Tan." II. 594 et seq.); indeed, there is little in Essene life which does not find its explanation in rabbinical sources.

Viewed in the light of these facts, the description of the Essenes given by Philo and Josephus will be better understood and appreciated. Philo described them in his earlier work, "Quod Omnis Probus Liber," § 13, as "a number of men living in Syria and Palæstine, over 4,000 according to my judgment, called "Kessei" (from their singleness although not exactly after the meaning of the Greek language), being eminently worshipers of God (Mountain God)—not in the sense that they sacrifice living animals (like the priests in the Temple), but that they are anxious to keep their minds Essenial in a priestly state of holiness. They prefer to live in villages and avoid cities on account of the habitual wickedness of those who inhabit them, knowing, as they do, that such dwellings are bare of danger, and they are in danger of contracting an infectious disease of the soul from such bad associations" (comp. Ex. R. ii. 2: "Men should not pray to God in a city full of idols.")

This fear of contamination is given a different meaning by Philo ("De Vita Contemplativa," ed. Conybeare, pp. 33, 206). Speaking of their occupations, he says: "Some cultivate the soil, others pursue peaceful arts, tilling only for the provision of their necessary wants. . . . Among all men they alone are without money and without possession, but nevertheless they are the richest of all, because to have few wants and live frugally they regard as riches [comp. Aebt. iv. 11: "Who are rich? Who is contented with his lot? For it is said, 'When thou shalt be happy, and thy soul be full of joy, and thou shalt be better than thy neighbors'," (Ec. cxvii. 2, Ber.). Among them there is no maker of any weapon of war [comp. Shab. vi. 4], nor any trader, whether huckster or dealer in large mercantile business on land or sea, nor do they follow any occupation that leads to injustice or to covetousness." (comp. Mek. xvi. 1; Tosef., Ked. v, 18; Basselet Soditv., xv, 39; all these passages being evidence of the same spirit prevailing in the Palestinian schools.)" There is not a single slave among them, but they are all free, serving one another; they condemn masters, not only as representing a principle of unrighteousness in opposition to that equality, but as perniciousness in wickedness in that they violate the law of nature which made us all brethren, created alike."

This means that, so far as keeping slaves, the Essenes, or Hasidim, made it their special object to ransom captives (see Ab. b. vii.; Yoma, 25a; Yeb. 74a); they emasculated slaves and taught them the Law, which says: "They are my servants (Lev. xxv. 46), but should not be servants of servants, and should not wear the yoke of flesh and blood." (Tann. Vaj. de Deut. xxxi. 13-16; Tosef., R. b. vii. 5; Mek. 119a; comp. Lev. R. 10; Akab. 19;" "Mastery of the Law." (Aebt. vi. 2). In regard to their practice of mutual service comp. Mek. 80b; Luke xxi. 27; John xii. 1 et seq.)."

"Of natural philosophy. . . . They study only that which pertains to the existence of God and the beginning of all things ('nohe merkabah' and 'it shebe-revedh'), otherwise they devote all their attention to ethics, using as instructors the laws of their fathers, which, without the outpouring of the divine spirit ('rush ha-pokah'), the human mind could not have devised. These are especially taught on the seventh day, when, abstaining from all other work, they assemble in their holy places, called synagogues, sitting in rows according to their age, the younger ones listening with becoming attention at the mention of the elders. One takes up the holy book and reads aloud, another from among the most learned comes forward and explains whatever may not have been understood—for, following their ancient traditions, they obtain their philosophy by means of allegorical interpretation." (comp. the name of "dorek rabbim," algorism, R. 26a."

"Thus they are taught piety, holiness, righteousness, the mode of governing private and social affairs, and the knowledge of what is conducive or harmful or indifferent to truth, so that they may choose the one and shun the other, their main rule and maxim being a threefold one: love of God, love of man, self-control, and love of man. Of the love of God they exhibit myths of examples, inasmuch as they strive for a continued, uninterrupted life of purity and holiness; they avoid swearing and falsehood, and they declare that God causes only good and no evil whatsoever (comp. "Dukh dhaxe rambam be-loko")."

"What the Merciful does for the good," (Ber. 46b). Their love of virtue is proved to be their freedom from love of money, of high station, and of pleasure, by their temperance and endurance, by their having few wants, by their simplicity and mild temper, by their lack of pride, by their obedience to the Law, by their equality, and by like. Of their love for men they give proof by their good will and pleasant conduct toward all alike (comp. Aebt. i. 13, iii. 12). "Receive every man with a pleasant countenance" (11), and by their fellowship, which is beautiful beyond description.

"So one possesses a house absolutely his own, one which does not at the same time belong to all; for in addition to living together in companies ("bahrub") their houses are open also to their adherents coming from musicians, other quarters (comp. Aebt. 15). They have one storehouse for all, and the same diet; their garments belong to all in common, and their meals are taken in common. . . . Whatever they receive for their wages after having worked the whole day they do not keep as their own, but bring into the common treasury for the use of all; nor do they neglect the sick who are unable to contribute their share, as they have in their treasury ample means to offer relief to those in need. (One of the two Hasidean and rabbinical terms for retaining all claim to one's property in order to deliver it over to common use is "b'herer"—declaring a thing common; comp. Sanh. 60b; Josiu., the name of an Essene, made his house like the wilderness—that is, cornerless and free from the very possibility of tempting men to theft and sexual sin—and he supported the poor of the city with the most delicious food. Similarly, King Saul declared his whole property free for use in warfare (Yalk., et seq.)."
Essenes

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Sam. i. 36). The other term is "hesed hesed" (consecrating one's goods; comp. Ar. v.; Pes. 57: "The owners of the mulberry-trees consecrated them to God"; Yeb. 89a: "Eliose of Beersheba consecrated the money intended for his daughter's dowry, saying to his daughter, 'Thou shalt have no more claim upon it than any of the poor in Jerusalem.'"") Jose ben Joceer, because he had an unworthy son, consecrated his goods to God (ib. 89a). Formerly men used to take all they had and give it to the poor (Talm. 18b). In Talm. the rabbi desired that no one should give away more than the fifth part of his property (Ar. 39a; Tosef., Ar. iv. 21; Ket. 20a.) They pay respect and honor to, and bestow love upon, their elders, acting toward them as children act toward their parents, and supporting them unstintingly by their handiwork and in other ways (comp. M. M. ii. 13).

Not even the most cruel tyrants, continues Philo, possibly with reference to King Herod, have ever been able to bring any charge against these holy Essenes, but all have been compelled to regard them as truly free men. In Philo's larger work on the Jews, of which only fragments have been preserved in Eusebius' "Preparatio Evangelica" (viii.), the following description of the Essenes is given (ch. xi.):

"Our forefathers, Moses, has taught thousands of the faithful, who, on account of their saintliness, I believe, are honored with the name of Essenes. They inhabit many cities and villages, and large and populous quarters of Judea. Their institution is not based upon family connections, which are not matters of free choice, but upon need for virtue and philosophy. There exist no new-born children, and no youth just entering upon manhood, in the Essene community, since the dispositions of each youth are unstable on account of their immaturity; but all are fully grown men, already declining toward old age.

The Essenes (compare the meaning of "zepterim"), such as "mystical" and "philosophical" Essenes in years.

The divine command to marry and preserve the race is supposed to have been obeyed by every young man before the close of his twelfth year (Ket. 29b), and he has not discharged his obligation until he has been the father of at least two children, two sons according to the Hasmoneans, according to the Hellenes one son and one daughter (Yeb. vi. 6). It was therefore not at an advanced age that it was considered an act of extreme piety to have children, wives, and friends behind in order to lead a life of contemplation in solitude (Philo, "De Vita Contemplativa," ed. Conybeare, p. 40).

Philo says here also that the Essenes have no property of their own, nor house or slave or farm, nor flocks and herds, but hold in common everything they have or obtain; that they either pursue agriculture, or tend to their sheep and cattle, or husband, or practice some trade. Their earnings, be it noted, are given in charge of an elected steward, who at once buys the food for their meals and whatever is necessary for life. Every day they have their meals together; they are associated with the same food because they love familiarity and desire extreme poverty as a disease of body and soul. They also have their dress in common, a thick cloak in winter, and a light mantle in summer, each one being allowed to wear whatever he chooses. If any one be sick, he is cured by medicines from the common stock, receiving the care of all. Old men, if they happen to be childless, end their lives as they were born with many and well-trained children, and in the most happy state, being treated with a regard which springs from spontaneous attachment rather than from kinship. Especially do they reject that which would disturb their fellowship, or their marriage, while they practice continence in an eminent degree, for no one of the Essenes takes a wife. What follows regarding the character of women probably reflects the misogynous opinion of the writer, not of the Essenes. Philo concludes with a repetition of the remark that mighty kings have admired and venerated and these men and revered honors upon them.

In his "Antiquities" (xii. 5, 9), Josephus speaks of the Essenes as a sect which had existed in the time of the Maccabees, contemporaneously with the Pharisees and Sadducees, and which teaches that all things are determined by destiny (diktatow). Nothing befalls men which has not been foreordained; whereas the Pharisees make allowance for free will, and the Sadducees deny destiny altogether. This refers not so much to the more or less absolute belief in Providence (comp. Josephus' absolute belief in Providence (comp. Account.

"There are three divisions among the Jews: the Pharisees and Sadducees and the Essenes. These [had] practice a holier life (Jews by birth) in their display of love for one Hippolytus' another and of continence (comp. Gens.; Description above); they abstain from every act of lust in common of life; they practice as an evil deed [suicide] and avoid even listening to conversation concerning such things. They renounce marriage, but their take their children of strangers (Jews when they are still seriously instructed); but comp. Abrahahm in Gen. xi. xxiii., and Targ. Yer. in Deut. xxiii. 17), and treat them as their own, training them in their own customs; but they do not forbid them to marry. Women, however, though they may be interdited to join the same mode of life, they do not admit, as they by no means place the same confidence in women."

[The reference to the genealogy of Jesus is not mentioned in this passage. The text continues with other biblical references and teachings related to Essenes, Pharisees, and Sadducees, but is not included in this summary.]

Philo's "De Vita Contemplativa"

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"When they send gifts to the Temple they do not offer sacrifices because of the different degrees of purity and holiness they claim; therefore they keep themselves away from the common court of the Temple and bring offerings (nether sacrifices) of their own. (This certainty does not mean that they opposed animal sacrifices on principle, but that they brought no free-will offerings for reasons of their own; see above.) They go out in the open air, and devote themselves altogether to agriculture. Recently admirable is their practice of righteous living, which, while in their life they have among cereals or harshness for a little while, has been kept up by them from ancient days (as "melnikos"); they, like the Samaritans of old and others, have their all things in common, and a right man has no more enjoyment of his property than he who never possessed anything. There are about 4,000 men who live in such manner. They neither marry, nor do they desire to keep slaves, as they think the latter practice leads to injustice (comp. Abot ii. 7; "Many men serve, much they"), and the former brings about poverty, but, living to themselves, they serve one another. They elect good men ("henn") to receive the works of their labor and the produce of the soil, and priests for the procession (conscription) of their dead and their names. They all live alike, and resemble most the [holy unmarried] city-builders (pioneers) of the Dacse" (comp. Strabo, vii. 33).

The chief information concerning the Essenes is given in "De Bello Judaeo" (ii. 8, §§ 2-19). But this account seems to have been taken from another source and worked over, as the description preserved in Hippolytus' "Refutatio Omnium Hseresiwm" (ix. 18-26) presents a version which, unobserved by most writers, differs in many respects from that of Josephus, being far more genuinely Jewish, and showing greater accuracy in detail and none of the coloring peculiar to Josephus (see Duncker's ed., Göttingen, 1858, p. 428, note). The following is Hippolytus' version, the variations in Josephus' being indicated by brackets with the letter J:

"There are three divisions among the Jews: the Pharisees and Sadducees and the Essenes. These [had] practice a holier life (Jews by birth) in their display of love for one another and of continence (comp. Gens.; Description above); they abstain from every act of lust in common of life; they practice as an evil deed [suicide] and avoid even listening to conversation concerning such things. They renounce marriage, but their take their children of strangers (Jews when they are still seriously instructed); but comp. Abrahahm in Gen. xi. xxiii., and Targ. Yer. in Deut. xxiii. 17), and treat them as their own, training them in their own customs; but they do not forbid them to marry. Women, however, though they may be interdited to join the same mode of life, they do not admit, as they by no means place the same confidence in women."
simply to questions of Levitical holiness and to the mysteries entrusted to the Ze'umim. Josephus has this sentence inserted into the following crude and stupid statement: "They do not forbid marriage and the preservation of children, but they guard against the licentiousness of women and are persuaded that none preserves deity to one man." Hippolytus concludes: "They despise wealth, and do not refrain from anything that they have with those in need; in fact, none among them is richer than the other; for they live in such a way that whenever joining their order, must sell his possessions and hand the proceeds over to the common stock [Josephus adds here remarks of his own]; and the head [archon] distributes it according to their need. The overseers who provide for the common wants are elected by them. They do not use oil, as they regard anointing as a disfigurement, probably from fear that the oil was not kept perfectly pure. They always dress in white garments" [comp. Eccl. x. 6].

They have no special city of their own, but live in large numbers in different cities, and if any of their followers come from a strange city everything they have is considered as belonging equally to the newcomers; those who were never known before are received as kindred and friends. "They traverse their native country constantly, [as 'sahel el mishwâh,' sent for charitable and for political-religious purposes (comp. Apocryphon),] and whenever they go on a journey they carry nothing except arms. They find in every city an administrator of the collective funds, who procures clothing and food for them. Their way of dressing and their general appearance are deuceous; but they possess neither two cloaks nor two pairs of shoes [comp. Matt. xiv. 19, and parallel]. At early dawn they rise for devotion and prayer, and speak not a word in one another until they have praised God in hymns. Josephus has here: "They speak not a word about profane things before the rising of the sun, but they offer up the prayers they have received from their fathers facing the sun as if praying for its rising"; comp. the Wat. al., above. Then they go forth, each to his work until the fifth hour, when, having put on linen tunics to conceal their dirty physiques, [comp. Rev. 19b,] they bathe in cold water and then proceed to breakfast, none being allowed to enter the house who does not share their view or mode of holiness [see Hag. iii. 7]. Then, having taken their seats in order avoid silence, each takes sufficient portion of bread and some additional food; but none eats before the benediction has been offered by the priest, who also rectifies the grace after the meal; both at the beginning and at the close they praise God in hymns [comp. Rev. 25b, 26b, in regard to the saying of grace; see M. Kid. 25b; Meg. 24a]. After this they lay aside their sacred linen garments used at their meal, put on their working garments left in the workshop, and bend themselves to their labor until the evening, when they take supper.

"There are no loud noises and vociferation heard at their assembly; they speakcretely and allow the discourse to flow with grace and dignity, so that the stillness within impresses outsiders with a sense of mystery. They observe silence and modesty in eating and drinking. All due attention is paid to the present, and whoever delays obey orders they obey as law. Special aid and encouragement is given to those who strive to overcome their defects. [Josephus here solves a sentence of his own.] Above all they refrain from all forms of passion and anger as leading to mistheth [see Ant. c. x.]: No one among them speaks a word is regarded as more binding than an oath; and one who swears is despised as one not deserving of confidence. They are very servile in regard to the reading aloud of the Law and the Prophets [1: the writings of the ancient sages; 2: any of the (apocalyptic?) sects; "] and they select such as are for the salvation of soul and body]. Especially do they investigate the mystical powers of stones and soles [comp. Wisdom vi. 24].

"To those degrees of becoming disciples they do not deliver their traditions [rediscesse]; comp. Cassius] until they have tested them. According as they believe the aspirant acquire the same kind of food, outside the main hall, where he remains for a whole year after having received a manik, a linen apron, and a white robe [as symbol of genus (Ze'enim, modesty and purity). After having been given control of himself during this period, he advanced and his abstinence are of a higher degree of purity, but he is not allowed to partake of the common meat until, after a trial of two years more, he has proved worthy to be admitted into membership. Those of an awful character are admitted to him; he seems to treat with reverence whatever is relative to the Divinity [compare Blasphemy and God, Names and ]; that he will observe righteousness toward men and do injustice to none; that he will not hate any one who has done him injuries, but will pray for his enemies [comp. Matt. v. 44; that he will always serve the righteous in their contests [this proves, if anything, that the Essenes were fugitives rather than mere quietists]; that he will know fidelity to all and particularly to those in distress; for they, without God's decree no one is given power to rule (this relates not to political rulers, as has been claimed with reference to 'and' Eccl. iv. 5, but to the head of the order, whose election is not made without the goodness of the Holy Spirit) [Sir. iv. 11, 30, 59]; "it is in his shammaym" [comp. Dimashqac, in JEW., EVC., 308c]; that, if himself appointed to be ruler, he will not abuse his authority, nor refuse to submit to the ruler, nor arm himself beyond what is customary; that he will ever love the truth and renounce him who is guilty of falsehood; that he will neither steal nor poison his conscience for the sake of gain; that he will neither conceal anything from the members of the order nor disclose anything to outsiders, even though tortured to death. He swears solemnly that he will not communicate the doctrines differently from the manner in which he received them himself. [Here Josephus has two conditions omitted in Hippolytus: "that he will abstain from robbery" (which is in this connection probably refers to the teachings which might be unprecedented and claimed for oneself; the rabbinical rule, which has, therefore, an Essene content, being: "He who tells a saying in the name of the author brings about the redemption." [Abot vi. 6, based upon Exh. ii. 27, and "that he will with equal care guard the books of the order and the names of the angels." These oaths give a better insight into the character and purpose of the Essene brotherhood than any other description, as will be shown later.]"

"If any of them be condemned for any transgression, he is expelled from the order, and at times each one a terrible death [see Anthedon and Dimashqac], for Discipline of Innumtach as he is bound by the oaths taken the essence and by the rites adopted, he is no longer at a loss at Order, liberty to partake of the food in use among others. [Here Josephus: "and being compelled to eat herbs, he finishes his body before he perishes." Occasionally they put those exposed to domestication ("sham mza"), considering punishment unto death sufficient. In their political decisions they are most accurate and just; they do not pass sentence unless in company with one hundred persons (this is possibly a combination of the higher court of seventy-two ["Sanhedrin gutulah"] and the smaller court of twenty-three ["Sanhedrin giyyumin"]), and what has been decided by them is irrevocable. After God they pay the highest homage to the legislator (that is to say) to the law of Moses, and if any one is guilty of blasphemy against him (that is against the Law), he is punished [1: with death]. They are taught to obey the rules and orders [1: the majority]."

"When we (the number necessary to constitute a holy congregation; see Myst. ) sit together delivering, no one speaks without permission of the head (the rabbinical term is "reshut"; see the Talmudic dictionaries, a. d. e. p.); They avoid sitting within the midst of lions [Hag. 4a, Rev. 4b], or toward the right (the right hand is used for swearing, see Num. 27:18-24). [Sanhedrin Rehag, 20b, 21b et seq.], "in regard to Sabatius real they are more scrupulous than the other Jews, for they not only prepare their meals one day previously, but as not to touch fire, but they do not even receive观察. many usages [rabbinical terms, "mishpak"; see Ra. and Ra.], nor do they turn able to use nature. Some do not even rise from their couch [comp. Targ. to Ex. xvi. 17, Mek. Nekidim, 5], while on other days they observe the law in Lev. xxii. 13. After the enactment they wash themselves, considering the enactment as defining [comp. Yoma 3. 3]. They are divided, according to their degree of holy exercises, into four classes."

The following paragraph, omitted by Josephus, is alluded to, in his Ant. xxii. 5, 6, 6, "at the philosophy of a fourth sect founded by Judas the Galilee."

"For some of these observe a still more rigid practice in not handling or looking at a coin which has an image, nor will they even enter a city at the gates of which statues are put up. Zealots Also a sect was erected [comp. Ter. 1b, Zucker 3. 48, 48], others again threaten to slit any enemy's neck taking part in a discourse about God and His Law if he refuses to be circumcised [comp. Sanh. 90a, Ex. 229 THE JEWISH ENCYCLOPEDIA THE JEWISH ENCYCLOPEDIA
From this they were called 'Zealots' ['annaim'] by some, 'Hasidim' by others. Others again will call no one, least of all, except God, even though they be tortured or killed.

'These of a lower degree of discipline (kolot) are so inferior to those of the higher degree that the latter are accounted great ones among the former, as it is taught by a Geon. [These are the two degrees of kolot mentioned in Ex. xxiii. 1, "the Nazirites," "the priests," and "the Levites," or "the holy ones." Another division is: 'kolot = common; kolot = priests; kolot = Levites.' (Tosef., Dem. ii. 11)] Most of them enjoy longevity; many attain an age more than a hundred years. They declare that this is owing to their extreme poverty (comp. the frequent question: "Ba-mish ha'annim yamim?" ["What are the days of the Hasidim?""]). Among those who deliberate on the Emanuella, and will only undergo torment or death rather than speak ill of the Law, or eat what has been offered to an idol." (Here Josephus adds something of his own experience in the Roman war.)

This leads Hippolytus, exactly as in the "Didascalia," to the Essene view of the future life, a view in which, contrary to the romantic picture given by Josephus, the belief in Resurrection is accentuated:

"Particularly firm is their doctrine of Resurrection; they believe that the flesh will rise again and then be immortal, as the soul, which, they say, when separated from the body, enters a place of fragrant air and radiant light, there to enjoy rest—a place called by the Greeks who heard of [this doctrine] the "palaces of the Bird." But, "continues the writer, in a passage characteristically omitted by Josephus, "there are other doctrinal beliefs, which many Greeks have appropriated and given out as their own opinions. For their disciplinary life (pseu-rosis) in connection with the things divine is of greater antiquity than that of any other nation, so that it can be shown that all those who made assertions concerning God and Creation derived their principles from no other source than the Jewish legislation. (Tellus refers to the Orphics "on the so-called messalakha" and "heliakakhebra." ... Among those who404 borrowed from the Emanuella, especially Philo and the Sibylline Orphics, their disciples, who returning from Egypt did likewise [this casts new light on Josephus' identification of the Essene with the Philo-Orphics: "Anl." xv, 60-61] for they affirm that there will be a judgment day and a coming up of the world, and that the wicked will be entirely punished.

Also prophecy and the foretelling of future events are practiced by them. Josephus has in addition: "For this purpose they are trained in the use of holy writings, in various rites of purification, and in prophetic (apokryphon) utterances; and they seldom make mistakes in their predictions." Then there is a section of the Essenes who, while agreeing in their mode of life, differ in regard to marriage, declaring that those who abstain from marrying remain in abject poverty, as it leads to the extinction of the human race. But they take wives only after observing three years' observation of their course of life, been convinced of their power of child-bearing, and avoid intercourse during pregnancy, as they marry solely for the sake of offspring. The women when undergoing abstinence are arrayed in mean garments like the men in order not to expose their bodies to the light of day." (comp. Horowitz, "Baraitad l'Nidda," i. 2.)

A careful survey of all the facts here presented shows the Essenes to have been simply the rigorists among the Pharisees, whose constant fear of becoming contaminated by either social or sexual intercourse led them to lead an ascetic life, but whose insistence on maintaining the highest possible standard of purity and holiness had for its purpose to object to make them worthy of being the Essene participants of "the Holy Spirit," or "the Holy One," recipients of divine revelations, and of 

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"Wo to the wives of these men!" exclaimed Zipporah, the wife of Moses, when she heard that Eildel and Medad had become prophets, for this meant cessation of conjugal intercourse (Sifre, Num. 69). Abstinence from whatever may imply the use of unrighteous Mammon was another condition of initiation into the mystery of the Holy Name (Yer. Yoma iii. 46a; comp. Hal. 7b; Midr. Teh. xxiv. 4, Targ. 2; Hal. 44b, with reference to Prov. xv. 27). The purpose of their abstinence before every meal as well as before morning prayers, which practice they were called 'Zealots' ['annaim'] by some, 'Hasidim' by others. Others again will call no one, least of all, except God, even though they be tortured or killed.

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A careful survey of all the facts here presented shows the Essenes to have been simply the rigorists among the Pharisees, whose constant fear of becoming contaminated by either social or sexual intercourse led them to lead an ascetic life, but whose insistence on maintaining the highest possible standard of purity and holiness had for its purpose to object to make them worthy of being the Essene participants of "the Holy Spirit," or "the Holy One," recipients of divine revelations, and of 

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and their ethics assumed an anti-Essene character as "a fool who destroys the world" (Sotah iii.4), and they ceased to be men's gifts to longevity (Deut. 4:2); Kid. 82b; Matt. vi.25). "When men lead to alertness ["zerizut"] for holy work; this to blamelessness ["neziyut"]; this for purity; this to "hassidut" [Essene piety]; this to holiness; this to fear of sin; this to holiness, or to the possession of the Holy Spirit; and this finally to the time of the Resurrection; but hassidut is the highest grade " (Ab. Zarah 50b).

Essenism as well as Hasidism represents that stage of religion which is called "otherworldliness." It had no regard for the comfort of life on earth; woman typified only the Essenism of beauty and impurity of man. In their efforts to make domestic and social life comfortable and cheerful, the Essene characterized the Essene as "a fool who destroys the world" (Sotah iii. 4), and their ethics assumed an anti-Essene character (see Ethics). Exceptionally, some tannaim, such as R. Eliezer b. Hyrcanus (Shab. 130a; Ned. 20b) and Jose ben Halavel (Shab. 118b) favored the ascetic view in regard to conjugal life, while some amonism and tanaim gave evidence of Essene practice or special Essene knowledge (see Frankel in "Monatsschrift," ii. 72 et seq.). Traces of Essenism, or of tendencies identical with it, are found throughout the apocryphal and especially the apocalyptic literature (see Kohler, "Pre-Talmudic Hagada," in "J. Q. R." v. 408 et seq.; Jellinek, "R. H.," ii., Introduction, vii., xviii., et al.), but are especially noticeable in the Tanaka deh Kelyahu, as well as all in the Targum Yerushalmi, where the Essene colonies of Jericho and of the City of Palms are mentioned as inhabited by the disciples of Elijah and Elisid (Deut. xxxiv. 3); the sons of Levi are singled out as forming brotherhoods for the service of God (Gen. xxii. 34); Joseph, Kohath, Amram, and Aaron, as well as the Patriarchs, are called "Hasidim" (Targ. Yer. on Gen. xxix. 18, xxx. 28; Ex. vi. 18, 30; Num. xxii. 1); priest-like and angelic holiness is enjoined upon Israel (Ex. xxii. 30; Lev. xx. 7; Num. xvi. 40); angels are expelled from heaven for having disclosed divine mysteries (Gen. xxvii. 12); the Holy Name and the Holy Spirit play throughout a prominent rôle; and God's own time, like that of the Essenes, appears as divided between studying the Law, sitting in judgment, and providing for the world's support and for the maintenance of the race (Deut. xxxii. 4).

The Essenes seem to have originally consisted, on the one hand, of rigorous Zealots, such as the Book of Jubilees looks for, and such as were under the leadership of men like Abba Tahna Hasida and Abba Sicama (Ecc. R. ix. 7); and, on the other hand, of mild-tempered devotees of the Law, such as were the Essenes of En Gaza (Yer. Sohot ix. 24c; Pinceau, l.c.) and the Therapeutae of Egypt. Rabbinical tradition knows only that under the persecution of Rome (Edom) the Essenes wandered to the south (Baron: Gen. R. lxxvi.; comp. Pes. 70b; Yeb. 62b; Midr. Teh. xiii. 2), and occasionally mention is made of the "brotherhoods" ("habbarayya"), with reference to the Essene brethren (Lamb. R. iv. 1; see also Levy, "Neuebr. Wörterb." s.v. נערץ, and בברע; Geller's "Ejzi. Zitt." vi. 236; Brill's "Jahrb." i. 25, 44). It is as charitable brotherhoods that the Essene organization survived the destruction of the nation.

John the Baptist seems to have belonged to the Essenes, but in appeal to sinners to be regenerated by baptism, he inaugurated a Relation of new movement, which led to the rise of Essenism of Christianity. The silence of the New Testament about the Essenes is perhaps the best proof that they furnished the new sect with its main elements both as regards personnel and views. The similarity in many respects between Christianity and Essenism is striking: There were the same communities (Acts iv. 24–35); the same belief in baptism or bathing, and in the power of prophecy; the same aversion to marriage, embodied by firmer belief in the Messianic advent; the same system of organization, and the same rules for the traveling brethren.
Many popular uprisings occurred against them, formulated by the tax-collector Juan Garcia and the Franciscan Pedro Olligoyen. The situation of the Jews soon became desperate. Under Philip, was more just. When in 1308 the seneschal of Pamplona, nevertheless, the attitude of Jesus and his disciples is altogether anti-Jewish, a denunciation and disavowal of Jewishness rigorous and asceticism; but, singularly enough, while the Roman war appealed to men of action such as the Zealots, men of a more peaceful and visionary nature, who had previously become Essenes, were more and more attracted by Christianity, and thereby gave the Church its other-worldly character; while Judaism took a more practical and worldly view of things, and allowed Esseneism to live only in tradition and secret lore (see Clementina; Ebionites; Gnosticism). 

Judaism took a more practical and worldly view of things, and allowed Esseneism to live only in tradition and secret lore (see Clementina; Ebionites; Gnosticism). The Jews of Estella, together with their brethren throughout Navarre, bore a heavy burden of taxation. In 1375 they paid nearly 120 florins monthly. 

The Jews of Estella were engaged principally in commerce and finance. Several of them, like Judah Levi, Abraham Euxep (Euxep), Abraham, Joseph, Isaac, and Moses Medellic, were tax-farmers. The Jewish population of Estella in 1308 numbered eighty-five families, and, like their brethren throughout Navarre, bore a heavy burden of taxation. In 1375 they paid nearly 120 florins monthly.

Two years later the king levied a distress upon them for refusing to pay the balance of a sum which had been imposed upon them unjustly. The restrictions to their trade were steadily increased, and many were driven to leave the country. The edict of 1498 drove the Jews out of Navarre; most of those in Estella emigrated; a small remnant embraced Christianity.

ESTELLA or STELLA (nuestra Señoríssima): Capital of a district of the same name in Navarre. Its Jewish community dates as far back as those of Tudela and Pamplona. In 1144 its synagogue was turned over to the bishop by King Sancho Ramírez, and transformed into the Church of Santa María. Twenty years later the legal status of Estella Jews was established in a way favorable to them (see the "Fuero" in Kayserling's "Geschichte der Juden in Spanien," i.198). Nevertheless, the situation of the Jews soon became desperate. Many popular uprisings occurred against them, fomented by the tax-collector Juan Garcia and the Franciscan Pedro Olligoyen.

Shortly after the death of Charles I. (March 5, 1328) the long-impending storm of persecution came upon them. The Jews of Estella, together with many from outside who happened to be there on business, united and defended themselves valiantly from within the walls of their Judería. But, reinforced by peasants from the surrounding districts, the enraged inhabitants stormed the walls and forced their way into the Jewish houses. The whole Jewish quarter was burned to the ground and its residents were put to the sword, only a few escaping slaughter. Menahem ben Zerah, the author of "Zedah la-Derek," was among the survivors, though his family perished. Philip III. instituted an inquiry, and, in order to preserve the semblance of justice, imposed a fine of 10,000 livres on the city. This, however, was remitted, even Pedro Olligoyen, the chief instigator, going unpunished.

On one side of the Estella Judería was the Castle Belmelcher, and on the other a flour-mill called "la Tintura." The "aljama" had a special magistracy, composed of two directors and twenty "regidores," or administrators, retiring members being replaced by election. The aljama was privileged to introduce new measures, impose fines, and to ban and expel from the community.

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Several well-known medieval scholars came from Estella. Among them were Sento Saprut and Abraham ben Isaac (sentenced to death and their goods confiscated "per usus caesares" in 1413); Rabbi Menahem ben Zerah, son-in-law of Benjamin Aze (Abas); David ben Samuel, author of "Kiryat Sefer"; and Judah ben Joseph ibn Balat, whose grandfather, Joseph ibn Balat, was president of the aljama of Estella in 1398.
show at his command her charms before the assembled princes of the realm (i. 10). Many beautiful maidens were then brought before the king in order that he might choose a successor to the unruly Vashti. He selected Esther as by far the most comely. The heroine is represented as an orphan daughter of the tribe of Benjamin, who had spent her life among the Jewish exiles in Persia (ii. 5), where she lived under the protection of her cousin Mordecai. The grand vizier, Haman the Agagite, commanded Mordecai to do obeisance to him. Upon Mordecai's refusal to prostrate himself, Haman informed the king that the Jews were a useless and turbulent people and inclined to disloyalty, and he promised to pay 10,000 silver talents into the royal treasury for the permission to pillage and exterminate this alien race. The king then issued a proclamation ordering the confiscation of Jewish property and a general extermination of all the Jews within the empire. Haman set by lot the day for this outrage (iii. 6), but Mordecai persuaded Esther to undertake the deliverance of her compatriots. After a three days' fast observed by the entire Jewish community, the queen, at great personal risk, decided to go before the king and beg him to rescind his decree (iv. 16). Ahasuerus, delighted with her appearance, held out to her his scepter in token of clemency, and promised to dine with her in her own apartment on two successive nights (v. 2-8). On the night before the second banquet, when Esther intended to make her petition, the king, being sleepless, commanded that the national records be read to him. The part which was read touched upon the valuable services of Mordecai (vi. 1 et seq.), who some time before had discovered and revealed to the queen a plot against the king's life devised by two of the chamberlains (vii. 22). For this, by some unexplained oversight, Mordecai had received no reward. In the meantime the queen had invited the grand vizier to the banquet. When Haman, who was much pleased at the unusual honor shown him by the queen, appeared before the king to ask permission to execute Mordecai at once, Ahasuerus asked him, "What shall be done to the man whom the king delighteth to honor?" Haman, thinking that the allusion was to himself, suggested a magnificent pageant, at which one of the great nobles should serve as attendant (vi. 9). The king immediately adopted the suggestion, and ordered Haman to act as chief follower in a procession in honor of Mordecai (vi. 10). The next day at the banquet, when Esther preferred her request, both the king and the grand vizier learned for the first time that the queen was a Jewess. Ahasuerus granted her petition at once and ordered that Haman be hanged on the gibbet which the latter had prepared for his adversary Mordecai (vii.). Mordecai was then made grand vizier, and through his and Esther's intervention another edict was issued granting to the Jews the power to pillage and to slay their enemies. Before the day set for the slaughter arrived a great number of persons, in order to avoid the impending disaster, became Jewish proselytes, and a great terror of the Jews spread all over Persia (viii. 17). The Jews, assisted by the royal officers, who feared the king, were eminently successful in slaying their enemies (ix. 11), but refused to avail themselves of their right to plunder (ix. 16). The queen, not content with a single day's slaughter, then requested the king to grant to her people a second day of vengeance, and begged that the bodies of Haman's ten sons, who had been slain in the fray, be hanged on the gibbet (ix. 13). Esther and Mordecai, acting with "all authority" (ix. 29), then founded the yearly feast of Purim, held on the fourteenth and fifteenth of Adar as a joyous commemoration of the deliverance of their race.

— In Rabbinical Literature: The story of Esther—typical in many regards of the perennial fate of the Jews, and recalled even more vividly by their daily experience than by the annual reading of the
Megillah at Purim—invited, both by the brevity of some parts of the narrative and by the associations of its events with the bitter lot of Israel, amplifications readily supplied by popular fancy and, with less reason, an interpretation of Biblical verse. The additions to Esther in the Greek Apocrypha have their counterpart parts in the post-Biblical literature of the Jews, and while it is certain that the old assumption of a Hebrew original for the additions in the Greek Book of Esther is not tenable (see Rassach, "Die Apocryphen und Pseudepigraphen des Alten Testaments," 1. 194), it is not clear that the later Jewish amplifications are adaptations of Greek originals.

The following post-Biblical writings have to be considered:


(2) Targum Senni (the second; date about 800), containing material not germane to the Esther story. This may be considered as a genuine and existent midrash. Edited by De Lagarde (in "Haggadotraphia Chaldaica," Leiden, 1833) and by P. Gessl ("Aus Literatur und Geschichten," Berlin and Leipzig, 1883, and "Das Buch Esther," Berlin, 1886, Ger. trans.).

(3) Babyloniastermud, Meg. 106-104.

(4) Pirke R. El. iv. 49a, 50a (6th cent.).

(5) Yosippon (beginning of 10th cent.; see Zunz, "G. V.") pp. 334 et seq.

(6) Midr. B. to Esther (probably 11th cent.).


(9) Midr. Tob. to Es. xxili.


(12) Yalk. Shammai to Esther.

With the omission of what more properly belongs under Haman, Esther, and Mordecai, the following is briefly the story of Esther's life as elaborated by these various midrashim: A foundling or an orphan, her father dying before her birth, Esther was raised in the house of Mordecai, her cousin, to whom, according to some accounts, she was even married (the word הָעָנָא, Esth. iv. 7, being equal to הָעָנָה — "house," which is generally used for "wife" in rabbinic literature). Her original name was "Hadassah" (myrtle), that of her antecedents, but Esther, after vouchsafing him the information that she, too, is of princely blood, turned the conversation, by a few happy counter-questions regarding Vashti, into the royal presence, and Mordecai, having been in the habit of comparing the charms of the applicants with a picture of Vashti suspended over his couch, and up to the time when Mordecai approaches him none has eclipsed the beauty of his beloved spouse. But at the sight of Esther he at once removes the picture. Esther, true to Mordecai's injunction, conceals her birth from her royal consort. Mordecai was prompted to give her this command by the desire not to win favors as Esther's cousin. The king, of course, is very desirous of learning all about her antecedents, but Esther, after pronouncing him the information that she, too, is of princely blood, turns the conversation, by a few happy counter-questions regarding Vashti, in a way to leave the king's curiosity unsatisfied.

Still Haman will not be baffled. Consulting Mordecai, he endeavors to arouse Esther's jealousy—thinking that this will loosen her tongue—by again gathering maidens in his courtyard, as though he is ready to meet to her fate of her unfortunate predecessor. But even under this provocation Esther preserves her silence.

Mordecai, who daily visits the court, occasioned by the daily visits to the court of Esther. yard are for the purpose of ascertaining whether Esther has remained true to the precepts of her religion. She had not eaten forbidden food, preferring a diet of vegetables, and had otherwise scrupulously observed the Law. When the crisis came, Mordecai—who had, by his refusal to bow to Haman or, rather, to the image of an idol ostentatiously displayed on his breast (Pirke R. El. lxxix.), brought calamity upon the Jews—appears in his mourning garments, and Esther, frightened, gave birth to a still-born child. To avoid gossip she sent Hatach instead of going herself to ascertain the cause of the trouble. This Hatach was afterward met by Haman and slain. Still Mordecai had been able to tell Hatach his dream, that Esther would be the little rill of water separating the two fighting monsters, and that the rill would grow to be a large stream flooding the earth—a dream he had often related to her in her youth.

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her hair, fasted, and prayed that she might be successful in her dangerous errand. On the third day, with serene men she passed on to the inner court, arraying herself (or arrayed by the "Holy Ghost," Esth. Rabbah) in her best, and taking her two maids, upon one of whom, according to court etiquette, she leaned, while the other carried her train. As soon as she came abreast with the idols (perhaps an anti-Christian insinuation) the "Holy Ghost" departed from her, so that she exclaimed, "My God, my God, why hast thou forsaken me?" (Ps. xxii. 1); thereupon, repeating having called the enemy "dog," she made the king jealous by playing the lover to Haman, which she did at the feast, planning to have him killed even though she should share his fate. At the supreme moment, when she denounced Haman, it was an angel that threw Haman on the couch, though he intended to kneel before the queen; so that the king, suspecting an attempt upon the virtue and life of his queen, forthwith ordered him to be hanged.

To the Rabbis Esther is one of the four most beautiful women ever created. She remained eternally young; when she married Ahasuerus she was at least forty years of age, or even, according to some, eighty years (\( n = 5, \delta = 60, \gamma = 4, \alpha = 9 = 74 \) years; hence her name "Hadassah"). She is also counted among the prophetesses of Israel.

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Critical View: As to the historical value of the foregoing data, opinions differ. Comparatively few modern scholars of note consider the narrative of Esther to rest on an historical foundation. The most important names among the more recent defenders of the historicity of the book are perhaps Havernick, Keil, Oppert, and Orelli. The vast majority of modern expositors have reached the con...
conclusion that the book is a piece of pure fiction, although some writers qualify their criticism by an attempt to treat it as a historical romance. The following are the chief arguments showing the impossibility of the story of Esther:

1. It is now generally recognized that the Ahasuerus (בֶּן עַזְיָרָא), mentioned in Esther, in Ezra iv. 6, and in Dan. ix. 1, is identical with the Persian king known as Xerxes (Xerxes, "Khasāra"), who reigned from 485 to 464 B.C.; but it is impossible to find any historical parallel for a Jewish consort to this king. Some critics formerly identified Esther with Amastris (Ionic, "Amestris"), who is mentioned by Herodotus (vii. 114, ix. 119; compare Ctesias, 30) as the queen of Xerxes at the time when Esther, according to Esth. ii. 6, became the wife of Ahasuerus. Amastris, however, was the daughter of a Persian general and, therefore, not a Jewess. Furthermore, the facts of Amastris' reign do not agree with the Biblical etymology. M'Clymont (Hastings, "Dict. Bible," i. 756) thinks it possible that Esther and Vashti may have been merely the chief favorites of the harem, and are consequently not mentioned in parallel historical accounts.

It is very doubtful whether the haughty Persian aristocracy, always highly influential with the monarch, would have tolerated the choice of a Jewish queen and a Jewish prime minister (Mordecai), to the exclusion of their own class—not to speak of the improbability of the prime ministry of Haman the Agagite, who preceded Mordecai. "Agagite" can only be interpreted here as synonymous with "Amalekite" (compare "Agag," king of the Amalekites, the foe of Saul, I Sam. xv. 8, 20, 32; Num. xxxiv. 7; see Ao.110). Oppert's attempt to connect the term "Agagite" with "Agaz," a Mede, tribe mentioned by Sargon, can not be taken seriously. The term, as applied to Haman, is a gross anachronism; and the author of Esther no doubt used it intentionally as a fitting name for an enemy of Israel. In the Greek version of Esther, Haman is called a Macedonian.

2. Perhaps the most striking point against the historical value of the Book of Esther is the remarkable decree permitting the Jews to massacre their enemies and fellow subjects during a period of two days. If such an extraordinary event had actually taken place, should not some confirmation of the Biblical account have been found in other records? Again, could the king have withstood the attitude of the native nobles, who would hardly have looked upon such an occurrence without offering armed resistance to their feeble and capricious sovereign? A similar objection may be made against the probability of the first edict permitting Haman the Amalekite to massacre all the Jews. Would there not be some confirmation of it in parallel records? This whole section bears the stamp of free invention.

3. Extraordinary also is the statement that Esther did not reveal her Jewish origin when she was chosen queen (iii. 10), although it was known that she came from the house of Mordecai, who was a professing Jew (iii. 4), and that she maintained a constant communication with him from the harem (iv. 6-17).

4. Hardly less striking is the description of the Jews by Haman as being "dispersed among the people in all provinces of thy kingdom" and as doing "grief to the king's laws" (iii. 8). This certainly applies more to the Greek than to the Persian period, in which the Diaspora had not yet begun and during which there is no record of rebellious tendencies on the part of the Jews against the royal authority.

5. Finally, in this connection, the author's knowledge of Persian customs is not in keeping with contemporary records. The chief conflicting points are as follows: (a) Mordecai was permitted free access to his cousin in the harem, a state of affairs wholly at variance with Oriental usage, both ancient and modern. (b) The queen could not send a message to her own husband. (c) The division of the empire into 127 provinces contrasts strangely with the twenty historical Persian satrapies. (d) The fact that Haman tolerated for a long time Mordecai's refusal to do obeisance is hardly in accordance with the customs of the East. Any native venturing to stand in the presence of a Turkish grand vizier would certainly be severely dealt with without delay. (e) This very refusal of Mordecai to prostrate himself belongs rather to the Greek than to the earlier Oriental period, when such an act would have involved no personal degradation (compare Gen. xxiii. 7, xxxiii. 8; Herodotus, vii. 136). (f) Most of the proper names in Esther which are given as Persian appear to be rather of Semitic than of Iranian origin, in spite of Oppert's attempt to explain many of them from the Persian (however, Schef-}

Probable from Ecclesiastes, that the religious spirit had degenerated even in Judea in the Greek period, to which Esther, like Daniel, in all probability belongs.
Explanations of and to exalt the Feast of Purim, of


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the second year of that king's reign, whereas in the canonical version (II. 16) Esther was not taken into the royal house until the seventh year of his reign, and Mordecai did not sit "in the king's gate"—that is, enter the king's service—until after that event (II. 19-20). The author of the apocryphal Esther speaks of two conspiracies against Artaxerxes, and says that Mordecai preceded Esther in coming to court. His account is as follows: Mordecai as a servant in the palace sleeps with the courtiers Gabatha and Tharra (Esth. ii. 21, "Bigthan" and "Terah"; Vulg. "Baga-tha" [whence "Gabatha"] and "Thara"), and overhears their plot against the king. He denounces the conspirators, who are arrested and confess. The king and Mordecai write down the occurrence, and Mordecai is rewarded. As the conspirators are condemned to death (according to B. Jacob in Stade's "Zeitschrift," x. 298, the words of Codex B, doni, angeli-

The second conspiracy after Esther has been made queen, in the seventh year of the king's reign (Esth. ii. 21 et seq.). Mordecai in his dream (Apoc. Esth. i. 4-11) sees two dragons coming to fight each other (representing Mordecai and Haman, ch. vi. 4); the nations make ready to destroy the "people of the righteous," but the tears of the righteous well up in a little spring that grows into a mighty stream (comp. Ezek. xlvii. 3-12; according to Apoc. Esth. vi. 9, the spring symbolizes Esther, who rose from a poor Jewess to be a Persian queen). The sun now rises, and those who had hitherto been suppressed "devoured those who till then had been honored" (comp. Esth. ix. 1-17).

The second addition contains an edict of Artaxerxes for the destruction of all the Jews, to be carried out by Haman (Apoc. Esth. ii. 1-7; it follows Esth. iii. 13; comp. Swete, I.e., pp. 762 et seq.). The men of the Jews mention of the fact that an edict for Decreed: the destruction of the Jews had gone forth, was a temptation to enlarge upon it. The "great king" (verse 1), as in Esth. i. 1, sends a letter to the governors of the one hundred and twenty-seven provinces of his kingdom— that extends from India even unto Ethiopia—saying that although personally he is inclined toward clemency, he is bound to look to the security of his kingdom.

In a conference on the matter, he said, Haman, the councillor ranking next to him in the kingdom, had pointed out that there was one evilly disposed class of people in his realm, which, by its laws, placed itself in opposition to all the other classes, persisted in disregarding the royal ordinances, and made a unified government impossible. Under these circumstances, he said, nothing remained but to adopt the suggestion of Haman, who, having been placed in charge of the affairs of the state, could in a sense be called the second father of the king; this suggestion was to destroy by the sword of the other nations, on the fourteenth day of Adar (thirteenth of Adar in Esth. iii. 13, viii. 13, ix. 1), all those designated as Jews, together with their wives and children. After these disturbers of the peace had been put out of the way, the king believed the business of the realm could again be conducted in peace.

The remaining additions are closely connected with this affair. The next in order is Mordecai's prayer for help (Apoc. Esth. iii. 11; Vulg. xiii. 9-15; in the Septuagint it is added to iv. 17 [Swete, I.e., pp. 785 et seq.]). It follows the story of Esth. iv. 1-16, according to which Esther commanded Mordecai to assemble all the Jews for a three-days' fast before she herself interceded for them before the king. The prayer begins with the usual praise of divine omnipotence. Heaven and earth are a paraphrase for the idea το ὄνομα (verse 2; comp. Gen. i. 1;
The plight of the Jews was occasioned by the refusal to kiss Haman’s feet (comp. Esth. iii. 2-5), a refusal caused not by pride, but because honor as high as that which such an act implied belonged to God alone (comp. the refusal of the εἰρηνεύοντας of the Greek ambassadors to Darius). “This scrupulousness is characteristic of post-exilic Judaism.”

Mordecai’s daimon; in ancient Israel the honor of kings was unhesitatingly accorded to every nobleman (I Sam. xxv. 28 et seq.; II Sam. xvii. 21, 28); even Judith (x. 23 [21]) honored Holophernes in this way in order to allay his suspicions.

But, Mordecai continues, this refusal was merely a pretext to destroy God’s chosen people (ἐξορίσας, verse 9; comp. Apoc. Esth. iv. 20, vii. 9 = Hebr. הָיִם; Ps. xxviii. 9, xciv. 5, etc.; πρεσβύτερος, verse 9; comp. LXX. on Deut. xxxii. 9; εἴληφα, verse 10 = ἐσύνεσε, Deut. iv. 20), and he implores God to protect them now as He had their fathers in Egypt (comp. ἴδια ἐμοί in Deut. ix. 26). The prayer closes with the supplication to save His people and turn their mourning into gladness (really “feasting”; comp. vi. 23 et seq.; see also Esth. ix. 17-19, where the prayer also ends in fasting and in the sending of gifts of food to another). Here, as in Ps. vi. 6 (A. V. 5), xxx. 10 [9], xcv. 17, and Ecclus. (Sinach) xvii. 26, the reason for hardening to the prayer is the desire to hear the Lord (ἡ ἀκοὴ τοῦ Θεοῦ, verse 26) of hearing songs of praise and thanks, which only the living can offer (verse 10, where the reading εἶναι is preferable to ἔχειν; Swete, l.c. p. 765). Finally, emphasis is laid on the people’s loud calling and crying to God (ἐκ λόγως ἄγαντι... ἀρετῇ; comp. Dan. iii. 4, ἔδωκεν ἀρετήν; Esth. i. 11, ἄρετον χρίσεων) when they stood face to face with death (ἐν ἀκοῇ δύναμιν ἢλικοῦ).

Closely connected with this is the prayer of Esther (Apoc. Esth. iii. 22-30; Septuagint, xiii. 18-21; Vulg. The Prayer iv. 1-19): she takes off her royal garments (λαμπρὰ τῆς χάλκινος ἀχρήστης [in Esth. I. 11, II. 17 only the royal crown is mentioned]), and, putting on mourning-robe (παντῖς, Judges v. 5 [6]; Lxx. vi. 1), she shaves ashes on her head ( comp. Is. iii. 34; Mal. ii. 3; II Sam. xiii. 19, commonly ἔφεσε ἄρα, Job ii. 9). She washes her hair about her (verse 18) and takes off all adornments (ἐπανεπικομίζη; comp. ὑποδύς, Lev. xvi. 29, 31; Is. lvi. 3). In this way the pity of God would be aroused and His anger allayed (II Kings xxii. 21-22).

The prayer refers to the threatening danger (comp. iii. 11): as God once released Israel’s ancestors from the Egyptian yoke (verse 16), so Esther beseeches him now to save the Jews from their impending fate, though they deserve it for having participated in Persian idolatry (verses 17, 18) refer to this, and not to the preexilic idolatry; comp. II Kings xviii. 28-33, 41). Following Lagarde and Ryssel, the reading in verse 19 is ὑπάρχει τῆς χάλκινος ἀχρήστης εἰς τῆς χρῆσιν τῶν σώματών (“they put their hands in the hands of the idol”); on ἐν τῷ, to confirm an agreement by clapping of hands, see Ezra x. 19. This means: “The Persian oppressors have vowed to their gods [verse 19] to make vain the divine promise, to destroy Israel [i.e., the divine heritage], to close the mouths of those that praise God, and to extinguish the glory of the house and the altar of God [verse 20]. Furthermore, they swear that the mouth of the heathen will be opened in praise of their impotent [gods], and their mortal king [the Persian] will be for ever admired” (verse 21). Hence God is besought not to give His scepter into the hands of the “non-existing” (οὐκ ᾐρεύσει; comp. I Cor. vi. 4), and not to make the Jews a laughing-stock to the heathen, but to let the plans of the latter turn against themselves. “Mark him [παραδείγματας; comp. Heb. vi. 6] who began [to act] against us.”

In verse 24 Esther adds a prayer for the success of the petition which, according to Esth. iv. 16, she intends to make to the king. “Put orderly speech into my mouth in face of the lion” (the Persian king is thus called also in the Aramaic version of Mordecai’s dream; see Merx, “Christomathia Targumica,” p. 164, 3; comp. Ecclus. [Sirach] xxx. 16-19). The object of her petition—to turn the anger of the king against Israel’s persecutors—anticipates the events of Esth. vii. 9. She prays God to help her, by the denouncement of them [τὸ μέρος; corresponding to ὑπερασπισθήνην in Ps. xxv. 17 [A. V. 16], where it occurs next to ἐπί, “lonely and desert,” differing from verse 14, ἐπί τοῦ φῶς, referring to the singleness of Yahw), who has no one else to turn to (verse 25). She refers to the fact that Yahw knows the splendor of her royal position did not tempt her to yield to the king (in Esth. ii. 7-20 this is not mentioned), but that she submitted to the force of circumstances (verse 25). She continues by affirming that she hates the glitter of the lawless ones (δόλιοι ἀνέρως; the ἀνέρως here are the heathen, their ἀνέρως is their power), and abhors the bed of the unregenerate (verse 26). Yahw, she says, knows her distress in being forced to be the king’s wife. She abhors the symbol of pride on her head (i.e., the royal crown she wears in public); she abhors it like a filthy rag (ὡς λυγών αὐταρκείας = λυγών ὑπερασπισθήνην; Is. lxv. 5 [A. V. 6], and does not wear it when sitting quietly at home (verse 18). Finally, she has not sat at table in Haman’s house, nor graced by her presence the banquet of the king (according to the canonical version [ii. 11], Esther kept her own feast); nor did she drink any of the sacrificial wine of the heathen gods (ὡς λυγών αὐταρκείας; comp. LXX. Deut. xxxii. 36; Fuller, in Wace, l.c. p. 366, verse 28). Since her arrival there, God, she says, has been her sole joy. The phrase τὴν ἀνέρως αὐταρκείας refers to the change in her dwelling-place (comp. Merx, “Christomathia Targumica,” p. 163, 11 [Ryswyl]), not to the day of her reception into the royal palace (Esth. ii. 16), as Zöckler and Puller (in Wace, l.c. p. 380) have it. The prayer closes with a petition for a confirmation of faith and a release from all fear (comp. Judith i. 11). Esther’s reception by the king (iv. 1-15; Swete, l.c. pp. 767 et seq.) follows in the Septuagint immediately upon the prayer (xxv. 4-19; Vulg. iv. 1-19). Here the events told in Esth. v. 1-2 are amplified. In xxv. 1 (Septuagint) before the “third day” corresponds to Esth. King. v. 1. According to Septuagint v. 1 she took off the garments she had worn at divine service; in the apocryphal version (iil. 13) she had put them on. Divine service consisted...
in fasting, according to Esth. iv. 16; in praying, according to Apocryphal Esther ii. 12. In iv. 1 (Apoc. Esth.) she puts on her royal apparel, to which the crown probably belongs, according to ii. 17. After a supplication to God, she appears (iv. 1) accompanied by two handmaids (σβετεία λεγέντος = "favorite slaves"); comp. Judith viii. 33); according to Esth. ii. 9, she had seven handmaids. In Apocryphal Esther iv. 3: It is said she was escorted to the king by two maids, "and upon the one she leaned, as carrying herself daintily" (verse 8; αὐτήν ἤγαμωσάρειν); "and the other followed, bearing up her train." In the canonical Book of Esther no mention is made of this escort.

iv. (Apoc. Esth.) describes the impression her beauty produced: she was ruddy in the perfection of her beauty, and her countenance was cheerful and love-kindling; but her heart was heavy with fear of the danger of appearing uncalled before the king (comp. Esth. iv. 11). Having passed through all the doors, she stood before the king, who sat upon his throne elevated in the room of majesty (see Fuller in Warne, i.e.; compare the representation of the king on his throne in the picture of Persians according to Basire, pl. 7). Verse 7: Then, lifting up her countenance (θάλαθος με την οὐρανίαν; compare Jer. xi. 38); "and the other followed, bearing up her train." Then she said unto him, "I knew my lord, as an angel of God (comp. Ezek. viii. 2); and my heart was troubled for fear of thy majesty." And as she was speaking, she fell down for fashion's sake. Verse 16: Then the King was troubled, and all his servants comforted her. The king now leaves an edit canceling the former edit, and decreeing protection to the Jews (Apoc. Esth. v. 1-4; Vulg. xi. 1-4); compare the end of viii. ii. 112.

NEW EDITIONS. Swete, Lc., pp. 720-722, the amplification of the edit mentioned in Esth. xiv. 10. The first edit against the Jews is revoked; its insulator, Haman, is accused of conspiracy against the king; and every edit is ordered to be given to the Jews. Verses 3-4: "And many, moreover they that are honored with the great bounty of their gracious princes, the more proud they are, and endeavor not to hurt their subjects any, but being able to bear abundance, do take in hand to practice all things that do them good, and take not only thankfulness away from among men, but also, lording it with the glorious words of wise persons that ever did therefore think them to escape the judgment of God, that with all things, and all things evil." Verses 5-7: The wise, also, have speech of those that are in trust to manage their. favorably; comp. Jacob in Isaiah, i.e. x. 28, note 2] hail cause many that are in authority to be porters of innocent blood, and hale them up and make them to hear false words (comp. Lc. xiii. 42); bei. 44, with the falsehood, and defeat all their favor; the innocency and goodness of princes." Verse 7: "Now ye may see this, as we have declared, not so much by ancient histories, as by observing what hath wickedly been done by late through the perverseness of them that are unworthily placed in authority." Verses 8-9: "We must take care for the time to come that our kingdom may be quiet and peaceable for all men, by changing our purposes and always judging things that are more expedient and more equal proceeding." Verse 10: The king had accorded this gentle treatment to Haman, but had been bitterly deceived by him, and was correspondingly resolved to revolve his former edit. (According to Isai. xiii. 9, this was inadmissible, but, Fuller, Lc., pp. 38, 47, cites a number of passages in which it was done). Verse 10 is about Haman, cited in 1.17 "the Adarite" here ("the Macedonian") the son of Amasa, who is accused of having betrayed the Persian empire to the Macedonians.) "For Amaza, a Macedonian, the son of Amasa, being a stranger to the Persian blood (comp. Vulg. "et animus e genti Macedoninae"); and far distant from our goodness, and a stranger receiv'd of us, and so far obtained the favor that we showed toward every nation that he was called our father, and was continually honored of all men, as the next person unto the king. He had also been devoted low (comp. Esth. iii. 7-8). But he, not bearing his great dignity, went about to deprive us of our kingdom and life; having by manifold and cunning devices, caught up the destruction, as well of Macedonians, who saved our life, and continually preserved our good, as of whose father, partner of our kingdom with the whole nation. For these things he thought, finding us destitute of allies, to have translated the kingdom of the Persians to the Macedonians. According to these verses Haman was guilty of a threefold sin, since he tried to worm out from the king wisdom, and understanding, and success in the enterprise, and to destroy the name of the Jews (see i. 6) are the..."
Esther (comp. Esth. iii. 6-8). "And my nation is this Israel, which cried to God and were saved" (vi. 6; comp. iii. 11). "Therefore hath he made me two lots, one for the people of God, and another for all the Gentiles" (vi. 7; comp. Esth. iii. 7). "And the two lots were drawn [θήσω] lit. "they came, springing out" at the right time!": one for his people [Fritzsche and Ryssdell add τοῦ λαοῦ αὐτοῦ, the other for all the other peoples." So God remembered his people and justified (decided in its favor); compare Deut. xxv. 1; I Kings viii. 22; Esclus. (Slirach) xiii. 22; Vulg. freely rendered, "miiserius est"; compare old Latin "salvavit" [his iniquities] (vi. 9). "Therefore those days shall be unto them in the month of Adar, the fourteenth and fifteenth day of the same month, with an assembly, and joy, and with gladness before God, according to the generations forever among his people" (vi. 10; comp. Esth. i. 18, 21). In I Mac. xx. 99 the fourteenth day is called שָׁמַרְתַּיָּה. The subscription, verse 11 (in Swete, ii. 790, inserted in the German Bible between Esther's reception by the king and Ahasuerus' second edict), refers to the whole Book of Esther together with the apocryphal additions, as does also the expression του προμένον ενστότο του φροντου (Swete), meaning "the above letter on Purim" (compare Esth. ix. 20, 29).

This letter was taken to Egypt by Dositheus—who called himself a priest and Levite (7)—and his son Ptolemy, who maintained that it was the original (Apocr. Esther). Lysmachus, Ptolemy's son, an inhabitant of Jerusalem, translated the letter in the fourth year of the reign of Ptolemy and Cleopatra (according to some in 455; see Frisseke, l.c. pp. 72 et seq.). Four Ptolemies had wives by the names of Cleopatra (Ephiphanes, Philometer, Phusikos, and Soter). Soter II. lived about that time; but all these notices are untrustworthy; compare, on the date of the letter, Jacob in Stade's "Zeitschrift," x. 374-290, especially p. 379.

ESTHER, FEAST OF. See Purim.

ESTHER RABBAH: Midrash to the Book of Esther in the current Midrash editions. From its plan and scope it is apparently an incomplete collection from the rich haggadic material furnished by the comments on the roll of Esther, which has been read since early times at the public service on Purim. Except in the Wilna and Warsaw editions with their modern and arbitrary divisions, this Midrash consists of six "parashiyot" (chapters, sections) introduced by one or more proems; these chapters begin respectively at Esth. i. 1, i. 4, i. 9, i. 13, ii. 1, ii. 5; and in the Venice edition of 1545 each has at the end the words "עשתו parsahata..." This division was probably based on the sections of the Esther roll, as indicated by the closed paragraphs (מעט). Such paragraphs existing in the present text to i. 9, i. 13, i. 16, ii. 1, ii. 5, etc. The beginning of i. 4, as well as the lack of a beginning to i. 16, may be due to differences in the division of the text. It may furthermore be assumed that a new parasha began with the section Esth. iii. 1, where several proems precede the comment of the Midrash. From this point onward there is hardly a trace of further division into chapters. There is no new parasha even to Esth. vi. 1, the climax of the Biblical drama. As the division into parashiyot has not been carried out throughout the work, so the comment accompanying the Biblical text, verse by verse, is much reduced in ch. vii. and viii., and is discontinued entirely at the end of ch. viii. The various paragraphs that follow chapter viii. seem to have been merely tacked on.

The Book of Esther early became the subject of comment in the schoolhouses, as may be seen from Meg. 106b et seq., where long haggadic passages are joined to simple verses. The Midrash under consideration is variously connected with these passages. The author of Esther Rabbah often draws directly upon Yerushalmi, Bereishit Rabba, Wayikra Rabba, Pirke R. El, Targumim, and other ancient sources. Bereishit Rabba or Wayikra Rabbah may also have furnished the long passage in parashah i., in connection with the explanation of the first word (ם). Parashah vi. shows several traces of a later period; especially remarkable here (ed. Venice, 450c.d.; ed. Wilna, 14a, b) is the literal borrowing from Yosippon, where Mordecai's dream, Mordecai's and Esther's prayers, and the appearance of Mordecai and Esther before the king are recounted (compare also the additions in LXX. to Esth. i. 1 and iv. 17). These borrowings, which even Azariah del Rosso in his "Sefer-Eszayim" (ed. Wilna, p. 291) designates as later interpolations, do not justify one in assigning to the Midrash, as Buber does, a date later than Yosippon—that is to say, the middle of the tenth century.

This Midrash may be considered older and more original than the Midr. Abba Gorion to the Book of Esther. Yalkut quotes many passages from the latter Midrash, as well as from another haggadic commentary (edited by Buber in the collection "Sammlung Agadischer Kommentare zum Buche Esther," Wilna, 1880). The Midrash here considered is entitled "Midrash Megillat Esther" in the Venice edition. Nahumides quotes it as the Hagadah to the Esther roll. It may be assumed with certainty that it is of Palestinian origin.

ESTHONIA: Government of Russia; one of the three Baltic Provinces. It has a total population (1897) of 494,709, of whom 1,468 are Jews. Not until the last quarter of the nineteenth century did Jewish artisans, and others specially privileged, begin to settle in the province, which is outside of the Pale of Settlement.

ESTIMATE (pmy): Estimate differs greatly from Appraisal. The latter is a valuation put upon land or upon some commodity by two acting in a judicial capacity; the former is a sort of valuation made by the Mosaic law itself, mostly inde-
pendent of the actual value, and often upon persons than on things. While appointment is always a matter of jurisprudence, estimates, in the technical sense of the word, belong in the category of sacramental laws.

The estimates for persons of either sex and of any age, and for fields, are given in the traditional law on the subject, which is elaborated in the treatise 'Arakin of the Mishnah and in the two Talmuds thereto.

The text in Leviticus provides that where a man by his vow consecrates a person to the Lord, the estimate shall be: for a male from one month to five years, five shekels; from five to twenty years, twenty shekels of silver; from twenty to sixty, sixty shekels; over sixty years, one hundred shekels; for a female of like ages, three, fifteen, thirty, and one hundred respectively. If the person who made the vow is poor, the priest is allowed to lower the regular estimate.

The consecration of a clean beast must be carried out literally. An unclean beast is estimated by the priest; it is here a real valuation. One-fifth is to be added by the master in redeeming.

Estimates The same applies to a house. A field of a man’s possession (that is, deeded to him in his tribe) is estimated at fifty shekels for each oner of barley-seed it requires; but if some years have expired since the jubilee, the estimate is lessened in proportion. One-fifth is added on redemption. A “bought” field is similarly estimated according to the number of years to the jubilee, but in any case may be thrown back to the former owner. The shekel is that of the sanctuary, and is therefore equal in value to twenty gerahs.

One who is in his last gasp, or about to be executed, can be estimated; for the price is fixed. The estimate to be paid by a poor man can not be lessened below one shekel; but if he has more money about him, he must give it all up to the limit, where the estimate is fixed in proportion. One-fifth is added on redemption. A “bought” field is similarly estimated according to the number of years to the jubilee, but in any case may be thrown back to the former owner. The shekel is that of the sanctuary, and is therefore equal in value to twenty gerahs.

Animals. Animals consecrated to the Lord are estimated at fifty shekels for each oner of barley-seed they require; but if some years have expired since the jubilee, the estimate is lessened in proportion. One-fifth is added on redemption. A “bought” field is similarly estimated according to the number of years to the jubilee, but in any case may be thrown back to the former owner. The shekel is that of the sanctuary, and is therefore equal in value to twenty gerahs.

The consecration of a clean beast must be carried out literally. An unclean beast is estimated by the priest; it is here a real valuation. One-fifth is to be added by the master in redeeming.

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The estimation of inherited land is about him, he must give it up to the limit (R. Meir’s dissent). The estimate of inherited land is about him, he must give it up to the limit (R. Meir’s dissent). The estimate of inherited land is about him, he must give it up to the limit (R. Meir’s dissent). The estimate of inherited land is about him, he must give it up to the limit (R. Meir’s dissent). The estimate of inherited land is about him, he must give it up to the limit (R. Meir’s dissent).
He wrote "Yerek Abraham," responsa; and "Ben le-Abraham," a treatise of a casuistic nature. Both works were printed at Salonica (the former in 1820, the latter in 1826).

Bibliography: Azulai, Shem ha-Gedolim; Hazzan, Ha-Ma'asit li-Shelomoh, p. 48; Frank, Essai sur l'Histoire des Beaufort de l'Empire Ottoman, etc., p. 373.

M. Fu.

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"ET SHA'ARE RAZON"

Moderato.

1. Et sha-re ra-azon le-ship-pa-te-ab,
We come, what time the gates of fa-vor o-pen.

Yom e-b-hay kup-pai le-El sho-te-ab:
This day when us-to God in prayer op- pen-ing,

(1) An-na.
For us.
(2) Al-har.
Up-on.

Refrain.
Fine.

O-ke'd we-ha-nes-ka we-ha.

The bind er and the bound up-on.

2. Bi-a-ha-rit nus-sah, be-sof ha-a-ra-sah,
Un-to the pa-tri-arch, a last, truth tri-al,

Im ud saf she-ka be-ed me-nik sha-ra-hah,
Though bound thy soul to him in bonds most ten der,

"Ha-ben a-she-rer no-had le-ka mi... Sa-rabh."

"That son that hath been born to thee by... Sa-rabh."

"Kum ha-a-le-hu li lo-ro-lah... ba-rabh."

"A-rise, and of fer him to Me an... of f'ring." Del Segno.

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"ET SHA'ARE RAZON" (אֶת שָׁעַר רָזֹן): A long poem on the binding of Isaac upon the altar ('Akedah), written by Judah ben Samuel ben Abbas, a twelfth-century rabbi of Fez, for chanting before the sounding of the shofar, and so utilized in the Sephardic liturgy of the New-Year. It is associated there with a very old Morisco chant, which is characteristic of its origin in the southern cities of Spain, and which well exhibits the general mechanism of the older chants, and the tonal construction of the intonations traditional in the Sephardic congregations. Particularly is this the case in the prominence of the third and fifth degrees of the scale, and in the combination and repetition of brief phrases in sentences of different lengths.


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ETAM (אֶת אָמִ): 1. Village of the tribe of Simeon (I Chron. iv. 32), not found in the parallel list of localities in Joshua.
2. Place in Judah, near Bethlehem, fortified and garrisoned by Rehoboam (II Chron. xi. 6).
3. A rock, also in Judah, to which Simeon retired after the slaughter of the Philistines (Judges xv. 8, 11), and near which place was the fountain En-lakkore. It is mentioned in the Talmud (Zeb. 34b) as "the fountain of Etam" (אֶת אָמִ), the most...
of Melun, lived at Etampes.  

Troyes (1160). Toward the end of the twelfth century, R. Nathan, son of R. Meshullam ben Nathan, moved from Jerusalem to the Churchof the Holy Cross, for which the pope claimed the privileges which the synagouge in Etampes was appointed guardian of the privileges of the Jews.

E.6.h. M. Sel.

ETAMPES (Hebr. אֶתָמֶים): Capital of the arrondissement of the department of Seine-et-Oise, France. The origin of the Jewish community of Etampes seems to go back to the twelfth century. King Louis VII appointed a provost in this city, who alone had the right to enforce the payment of debts to the Jews, and who was forbidden to arrest debtors during the fair. Philip Augustus expelled the Jews in 1181, and transformed their synagogue into the Church of the Holy Cross, for which the pope claimed the privileges which the synagogue had enjoyed. On their readmission the Count of Etampes was appointed guardian of the privileges of the Jews.

The rabbis of Etampes took part in the Synod of Troyes (1160). Toward the end of the twelfth century H. Nathan, son of R. Moshua ben Nathan of Melun, lived at Etampes.

ETHICAL CULTURE, SOCIETY FOR: A non-sectarian, ethical-religious society founded at New York by Prof. Felix Adler in 1876. The society assumed the motto “Deed, not Creed,” and adopted as the one condition of membership a positive desire to uphold by example and precept the highest ideals of living, and to aid in the weaker to attain these ideals. The aims of the society are stated as follows: “To teach the supremacy of the moral ends above all human ends and interests; to teach that the moral law has an immediate authority not contingent on the truth of religious beliefs or of philosophical theories; to advance the science and art of right living.” The members of the society are free to follow and profess whatever system of religion they choose, the society confining its attention to the moral problems of life. It has given practical expression to its aims by establishing the Workingman’s School, a model school for general and technical education, in which the use of the kindergarten method in the higher branches of study is a distinctive feature. Each of its teachers is a specialist as well as an enthusiast in his subject; the Socratic method is followed. The majority of the pupils are of non-Jewish parentage.

The society has also established a system of district-nursing among the poor, and a family home for neglected children.

Branch societies have been formed in Chicago, Philadelphia, St. Louis, Cambridge (England), and London, and a similar movement was started in Berlin. While originally agnostic in feeling, the society has gradually developed into a simple, human brotherhood, united by ethical purpose, and has, as such, acquired a strong influence in distinctively Christian circles in some parts of Europe. The only approach to a religious service is a Sunday address on topics
ETHICOS (θητίκος; "habit," "character"): The science of morals, or of human duty; the systematic presentation of the fundamental principles of human conduct and of the obligations and duties deducible therefrom. It includes, therefore, also the exposition of the virtues and their opposites which characterize human conduct in proportion to the extent to which man is under the consecration of the sense of obligation to realize the fundamental concepts of right conduct. Ethics may be divided into general, or theoretical, and particular, or applied. Theoretical ethics deals with the principles, aims, and ideas regulating, and the virtues characterizing, conduct—the nature, origin, and development of conscience, as tending and judging human action. Applied ethics presents a scheme of action applicable to the various relations of human life and labor, and sets forth what the rights and duties are which are involved in these relations. Ethics may also be treated descriptively; this method includes a historical examination, based upon data collected by observation, of the actual conduct, individual or collective, of man, and it thus distingishes from ethics as dynamic and normative, as demanding compliance with a certain standard resulting from certain fundamental principles and ultimate aims. Philosophical ethics embraces the systematic development of ethical theory and practice out of a preceding construction (materialistic or idealistic) of life and its meaning (optimistic or pessimistic). Religious ethics finds the principles and aims of life in the teachings of religion, and proceeds to develop therefrom the demands and duties which the devotee of religion must fulfill.

Jewish ethics is based on the fundamental concepts and teachings of Judaism. These are contained, though not in systematized formulas, in Jewish literature. As it is the concern of Jewish theology to collect the data scattered throughout this vast literature, and construe therefrom the underlying system of belief and thought, so it is that of Jewish ethics to extract from the life of the Jews and the literature of Judaism the principles recognized as obligatory and actually regulating the conduct of the adherents of Judaism, as well as the ultimate aims apprehended by the consciousness of the Jew as the ideal and destiny set before man and humanity (see Lazarus, "Die Ethik des Judenhauses," pp. 95 et seq.). This entails resort to both methods, the descriptive and the dynamic. Jewish ethics shows how the Jew has acted, as well as how he ought to act, under the consecration of the principles and precepts of his religion. Jewish ethics may be divided into (1) Biblical, (2) Apocryphal, (3) rabbinical, (4) philosophical, (5) modern; under the last will be discussed the concordant, discordant, relation of Jewish ethics to ethical doctrine as derived from the theories advanced by the various modern philosophical schools.

Biblical Data: The books forming the canon are the sources whence information concerning the ethics of Bible times may be drawn. These writings, covering a period of many centuries, reflect a rich variety of conditions and beliefs, ranging from the culture and cult of rude nomadic shepherd tribes to the refinement of life and law of a sedentary urban population, from primitive clan heno-

thetical to the ethical monotheism of the Prophets. The writings further represent two distinct types, the sacerdotal theocracy of the Priestly Code and the universalism of the Wisdom series—perhaps also the apocalyptic Messianism of eschatological visions. It would thus seem an unwarranted assumption to treat the ethics of the Bible as a unit, as flowing from one dominant principle and flowering in the recognition of certain definite lines of conduct and obligation. Instead of one system of ethics, many would have to be recognized and expounded in the light of the documents; for instance, one under the obsession of distinctly tribal conceptions, according to which insult and injury entail the obligation to take revenge (Gen. iv. 23, 34; Judges xix.-xx.), and which does not acknowledge the right of hospitality (Gen. xix.; Judges xix.); another under the domination of national ambitions (Num. xxxi. 2 et seq.), with a decidedly non-human nature, (Deut. xx. 18, 19, 17.), and which does not acknowledge the right of hospitality (Gen. iv. 23, 34); and still another under the domination of national ambitions (Num. xxxi. 2 et seq.), with a decidedly non-human nature, (Deut. xx. 18, 19, 17.). But it must be remembered that the ultimate outcome of this evolution was ethical monotheism, and that under the idea involved in it Biblical literature was finally canonized, many books being worked over in accordance with the later religious conviction, so that only a few fragmentary indications remain of former ethical concepts, which were at variance with those sprung from a nobler and purer apprehension of Israel's relation to its God and His nature.

The ethical concepts of the Bible are due to the ethical monotheism of the Prophets. The critical school, in thus concealing that the canon was collected when ethical monotheism had obliterated all previous religious conceptions, is virtually at one, so far as the evidential character of the books concerning the final ethical positions of the Bible comes into play, with the traditional school, according to which the monotheism of the Bible is due to divine revelation, from which the various phases of popular polytheism are wilful backslidings. It is therefore permissible in the presentation of Biblical ethics to neglect the indications of anterior divergences, while treating it as a unit, regardless of the questions when and whether its ideal was fully realized in actuality. The treatment is more difficult on account of the character of the Biblical writings. They are not systematic treatises. The material which they contain must often be reasserted, and principles must be deduced from the context which are not explicitly stated in the text. With these cautious and qualifications kept in view, it is safe to hold that the principle underlying the ethical concepts of the Bible and from which the positive duties and virtues are derived is the unity and holiness of God, in whose image man was created, and as whose priest-people among the nations Israel was appointed. A life exemplified in the divine in the human is the "sumnum bonum," the purpose of purposes, according to the ethical doctrine of the Biblical books.
bility and an obligation involved in the humanity of every man. For every man is created in the image of God (Gen. 1:28). By virtue of this, man is appointed ruler over all that is on earth (Gen. 1:28). But man is free to choose whether he will or will not live so as to fulfill these obligations. From the stories in Genesis it is apparent that the Bible does in no way regard morality as contingent upon an antecedent and authoritative proclamation of the divine will and law. The "moral law" rests on the nature of man as God’s likeness, and is expressive thereof. It is therefore autonomous, not heteronomous. From this concept of human life flows and follows necessarily its ethical quality as being under obligation to fulfill the divine intention which is in reality its own intention. Enoch, Noah, Abraham, and other heroes of tradition, representing generations that lived before the Sinaitic revelation of the Law, are conceived of as leading a virtuous life; while, on the other hand, Cain’s murder and Solomon’s view illustrate the thought that righteousness and its reverse are not wilful creations and distinctions of a divinely proclaimed will, but are inherent in human nature. But Israel, being the people with whom God had made His covenant because of the Patriarchs who loved Him and were accordingly loved by Him—having no other claim to exceptional distinction than this—is under the obligation to be the people of God (Ex. xx. 2-3). Its sacred mission, that is to illustrate and carry out in all the relations of human life, individual and social, the implications of man’s godlikeness. Hence, for Israel the aim and end, the "summitum bonum," both in its individual and as a whole, is "to be holy." Israel is a holy people (Ex. xix. 6; Deut. xiv. 21, 22; xxvi. 19, xxviii. 9), for "God is holy" (Lev. xix. 2, et seq.). Thus the moral law corresponds to Israel’s own historic intention, expressing what Israel knows to be its own innermost destiny and duty.

Israel and God are two factors of one equation. The divine law results from Israel’s own divinity. It is only in the seeming, and not in the real, that this law is of extraneous origin. It is the necessary complement of Israel’s own historical identity. God is the Lawgiver because He is the only ruler of Israel and its Judge and Helper (Isa. xxviii. 22). Israel, true to itself, cannot be averse to God’s law. Therefore God’s law is Israel’s own highest life. The statutory character of Old Testament ethics is only the formal element, not its essential distinction. For this God, who requires that Israel "shall fear him and walk in all his ways and shall love and serve him with all his heart and all its soul" (Deut. x. 12, Hebr.), is Himself the highest manifestation of ethical qualities (Ex. xxxiv. 6, 7). To walk in His ways, therefore, entails the obligation to be, like Him, merciful, etc. This holy God is Himself He that "regardeth not persons, nor taketh reward: He doth execute the judgment of the fatherless and widow, and Loveth the stranger" (Deut. x. 17-18), qualities which Israel, as exponential of His unity and power and love, must exhibit as the very innermostaments of its own historical distinctness (Deut. x. 19 et seq.). Hence great stress is laid on reverence for parents.

Central to the social organization of the family is the father; yet the mother as his equal is with him entitled to honor and respect at the hands of sons and daughters. Monogamy is the ideal (Gen. ii. 24). Marriage within certain degrees of consanguinity or in relations arising from previous conjugal unions is forbidden (Lev. xviii. 6 et seq.); chastity is regarded as of highest moment.

**Family.** (Ex. xiv. 18; Lev. xix. 18-20; and abominations to which the Canaanites were addicted are especially loathed. The unruly and disrespectful son (Ex. xxii. 17) is regarded as the incarnation of wickedness. As virtue and righteousness flow from the recognition of the holy God, idolatry is the progenitor of vice and oppression (Ex. xxiii. 24 et seq.). For this judgment history has furnished ample proof. Hence the ethics of the Pentateuch shows no tolerance to either idols or their worshipers. Both being sources of contamination and corruption, they had to be torn out by the roots (Lev. xix. 4; Ex. xx. 5 et seq.); charitably regarding generationsthat lived before the Sinaitic revelation of the Law, are conceived of as leading a virtuous life; while, on the other hand, Cain’s murder and Solomon’s view illustrate the thought that righteousness and its reverse are not wilful creations and distinctions of a divinely proclaimed will, but are inherent in human nature. But Israel, being the people with whom God had made His covenant because of the Patriarchs who loved Him and were accordingly loved by Him—having no other claim to exceptional distinction than this—is under the obligation to be the people of God (Ex. xx. 2-3). Its sacred mission, that is to illustrate and carry out in all the relations of human life, individual and social, the implications of man’s godlikeness. Hence, for Israel the aim and end, the "summitum bonum," both in its individual and as a whole, is "to be holy." Israel is a holy people (Ex. xix. 6; Deut. xiv. 21, 22; xxvi. 19, xxviii. 9), for "God is holy" (Lev. xix. 2, et seq.). Thus the moral law corresponds to Israel’s own historic intention, expressing what Israel knows to be its own innermost destiny and duty.

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enemy. This epitome of the positive commandments and prohibitions, easily enlarged, will suffice to show the scope of the ethical relations considered by the Law. As a holy nation, Israel's public and private life was under consecration; justice, truthfulness, solicitude for the weak, obedience and reverence to those in authority; regard for the rights of others, strong and weak, a forgiving and candid spirit, love for fellow man and mercy for the beast, and chastity appear as the virtues, flowering forth from Pentateuchal righteousness.

It has often been urged that the motive of ethical action in the Pentateuch is the desire for material prosperity and the anxiety to escape disaster. This view confounds description of fact with suggestion of motive. The Pentateuchal lawgiver addresses himself always to the nation, not to the individual. In his system Israel, the religious, the divine discipline, intended to make it ever greater measure worthy and fit to be a holy nation exponential of the holy God. The physical and political disasters which, from the point of view of modern critics, were actual experiences in the time of the Deuteronomist, were consequences of Israel's disloyalty. Only repentance of its evil ways and adoption of ways concordant with its inner historic duty would put an end to the divinely appointed and necessary punitive discipline. The motive of Israel's ethical self-realization as the "holy people," nevertheless, is not desire for prosperity or fear of disaster. It is to be true to its appointment as the priest-people. From this historical relation of Israel to God flows, without ulterior rewards or penalties, the limpid stream of Pentateuchal morality.

For the Prophets, too, the distinct character of Israel is basic as the obligation of all men to lead a righteous life. The ritual elements of prophetic and sacerdotal institutions incidental to Israel's appointment are regarded as secondary by the prophetic prophets, while the intensely human side is emphasized (Isa. i. 11 et seq., viii. 2 et seq.). Israel is chosen, not on account of any merit of its own, but as having been "alone singled out" by God; its conduct is under more rigid scrutiny than as of other people's (Amos iii. 1-2). Israel is the "wife" (Hosea), the "bride" (Jer. ii. 2-3). This covenant is one of love (Hosea vi. 7); it is sealed by righteousness and loyalty (Hosea ii. 21-23). Idolatry is abominable abandonment of God. From this infidelity proceed all manner of vice, oppression, untruthfulness. Fidelity, on the other hand, leads to "doing justly and loving mercy" (Micah vi. 8). Dissolution of the bonds of confidence and disregard of the obligation to keep faith each man with his fellow characterizes the worst times (Micah vii. 3). Falsehood, deceitfulness, the shedding of blood, are the horns attending upon periods of iniquity (Isa. ix. 6-8; Jer. ix. 2-5). Truth and peace shall men love (Zeph. viii. 16-17). Adultery and lying are castigated; pride is deprecated; ill-gotten wealth is condemned (Jer. xxiii. 14, 14: 23-26, xvii. 11; Hb. ii. 9-11). Gluttony and intemperance, greed and frivolity, are abhorred (Isa. v. 22; Jer. xxi. 13-14; Amos vi. 4-7). The presumptuous and the scoffers are menaced with destruction (Isa. xxix. 20-21; Ezek. xiii. 18-19, 22). But kindness to the needy, benevolence, justice, pity to the suffering, a peace-loving disposition, a truly humble and contrite spirit, are the virtues which the Prophets hold up for emulation. Civic loyalty, even to a foreign ruler, is urged as a duty (Jer. xxix. 7). "Learn to do good" is the key-note of the prophetic appeal (Isa. i. 17); thus the end-time will be one of peace and righteousness; war will be no more (Isa. ii. 2 et seq.; see Messianism).

In the Psalms and the Wisdom books the national emphasis is reduced to a minimum. The good man is not so much a Jew as a man. In Psalms (Ps. li.), the universal character and motive of the Biblical ethics is thus veriied. Wisdom literature indicates the conduct and principles of the true man. All men are made by God (Job xxi. 12-17, xxxi. 15). The picture of a despicable man is that given in Prov. xi. 12-15, and the catalogue of those whom God hates enumerates the proud, the deceitful, the sluder of innocent blood, a heart filled with intrigues, and feet running to do evil; a liar, a false witness, and he who brings men to quarrel (Prov. vi. 16-19). The ideal of woman is pictured in the song of the true wife (Prov. xxx. 8 et seq.). While Psalms xiv. and xxiv. sketch the type of man Israel's ethics will produce, He walketh uprightly, worketh righteousness, speaketh truth in his heart. He backbiteth not. The motive of such a life is to be permitted "to dwell in God's tabernacle." In modern phraseology to be in accord with the divine within oneself. The priesthood of Israel's One God is open to all that walk in His ways. The ethics of the Bible is not national nor legalistic. Its principle is the holiness of the truly human; this holiness, attainable by and obligatory upon all men, is, however, to be illustrated and realized by and in Israel as the holy people of the one holy God.

The temper of the ethics of the Bible is not ascetic. The shadow of sin is not over earth and man. Joy, the joy of doing what "God asks," and what the law of man's very demands, willingly and out of the full liberty of his own adaptation to this inner law of his, is the clear note of the Old Testament's ethical valuation of life. The world is good and life is precious, for both have their center and origin in God. He leads men according to His purposes, which come to pass with and without the cooperation of men. It is man's privilege to range himself on the side of the divine. If found there, strength is his; he can not fall nor stumble; for righteousness is central in all. But if he fails to be true to the law of his life, if he endeavors to ignore it or to supersede it by the law of selfishness, which is the law of sin, he will fall. "The way of the wicked He turneth upside down" (Ps. i.). Ethics reaches thus beyond the human and earthly, and is related to the eternal. Ethics and religion are in the Bible one and inseparable.

E. G. H.

In Apocryphal Literature: Ethics in systematized form and apart from religious belief is a little found in apocryphal or Judaeo-Hellenistic literature as in the Bible, though Greek philosophy has greatly

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influenced Alexandrian writers such as the authors of IV Maccabees and the Book of Wisdom (see CANDIDAE, VINTEN), and, above all, Philo. Nevertheless decided progress is noticeable both in the conception and in the accentuation of theological ethics from the time the Jews came into closer contact with the Hellenic world. Before that period the Wisdom literature shows a tendency to dwell solely on the moral obligations and problems of life as appealing to man as an individual, leaving out of consideration the ceremonial and other laws which concern only the Jewish nation. From this point of view Ben Sira’s collection of sayings and maxims was written, translated into Greek, and circulated as a practical guide (παιδαγογός; Clemens Alexandrinus, "Pedagogus," ii. 10, 99 et seq.), giving instructions from a matter-of-fact or utilitarian standpoint on the various relations of man to man in the domestic and social sphere of activity. The book contains popular ethics in proverbial form as the result of everyday life experience, without higher philosophical or religious principles and ideals; also in regard to charity (ib. iv. 1 et seq., vii. 38 et seq.) the author takes a popular view (see SIN RAC). It is possible that other books of a similar nature existed in the pre-Maccabean era and were lost (see ANIAX).

Of a higher character are the ethical teachings which emanated from Hasidean circles in the Maccabean time, such as are contained in Tobit, especially in ch. iv., here the first ethical will or testament ("zawwa'ah") is found, giving a summary of moral teachings, with the Golden Rule. "Do that to no man which thou hatest," as the leading maxims. There are even more elaborate ethical teachings in the Testaments of the Twelve Patriarchs, in which each of the twelve sons of Jacob, in his last words to his children and children’s children, reviews his life and gives them moral lessons, either warning them against a certain vice he had been guilty of, so that they may avoid divine punishment, or recommending them to cultivate a certain virtue he had practiced during life, so that they may win God’s favor. The chief virtues recommended are: love for one’s fellow man; industry, especially in agricultural pursuits; simplicity; sobriety; benevolence toward the poor; compassion even for the brute (Isaiah, 5; Reuben, 1; Zebulun, 5-8; Dan, 5; Gad, 6; Benjamin, 3); and avoidance of all passion, pride, and hatred. Similar ethical maxims are attributed to Enoch in the Ethiopic Enoch (xxiv. et seq.) and the Slavonic Enoch (liv. et seq.), and to the three patriarchs (see Barnes, "The Testaments of Abraham, Isaac, and Jacob," in "Texts and Studies," ii. 144, Cambridge, 1899).

The Hellenistic propaganda literature, of which the didactic poem under the pseudonym of Pho- cylides is the most characteristic, made the propagation of Jewish ethics taken from the Bible its main object for the sake of winning the pagan world to pure monotheism. It was owing to this endeavor that certain ethical principles were laid down as guiding maxims for the Gentiles; first of all the three capital sins, idolatry, murder, and incest, were prohibited (see SHYLYS, iii. 88, 761; iv. 30 et seq.; comp. Targ. Yer. Gen. xii. 13, et al.); then these so-called Noachian Laws were gradually developed into six, seven, and ten, or thirty laws of ethics binding upon every human being (Sanh. 56b; see also COMMANDMENTS). Regarding the ethical literature for converts see DINAUX.

Rabbinical: The whole rabbinical system of ethics is based upon humanitarian laws of righteousness. "Rather than commit any one of the three capital sins—idolatry, adultery, murder—man (even the Gentile) should give up his life" (Sanh. 21a; b), by disregard of this prohibition the heathen forfeits his claim upon human compassion and love (Ab. Zarah 5b; Sanh. 106a), while the solemn acceptance of it secures him the claim to love and support (Sifra, Behar, vi. 3; Pes. 21b). It was with reference to the Gentile world that the Golden Rule was pronounced by R. Hillel as the cardinal principle of the Jewish law (Shab. 31a; Ab. R. N., text B, xxvi.; ed. Schoenfeld, p. 58). Akiba is more explicit: "Whatever thou hastest to have done unto thee do not unto thy neighbor; wherefore do not hurt him; do not speak ill of him; do not reveal his secrets to others; let his honor and his property be as dear to thee as thine own." (Ab. R. N., text R, xxvi., xxix., xxx., xxxiii.)

The scope of Jewish ethics embraces not only the Jew, but man, the fellow creature (see CREATURE). This is strongly emphasized by Ben Azzai when he says: "The Torah, by beginning with the book of the generations of man [Gen. v. 1], laid down the great rule for the application of the Law: Love thy neighbor as thyself" (Lev. xix. 18; Gen. R. xxiv., end). "Love the creature!" is therefore Hillel’s maxim (Abot i. 12), and "hate of the creature" is denounced by R. Joshua (ib. ii. 11).

The source and ideal of all morality is God, in whose ways man is to walk (Deut. xi. 22). As He is merciful and gracious so man should be (Sifra, Deut. 49; Mek., Beshallah, Motive, to Ex. xx. 2; Sefer 14a, with reference to Deut. xiii. 5). This is in accordance with Abraham’s being singled out to command his children and his house after him, to observe the way of the Lord, to do righteousness and justice (Gen. xviii. 19, Heb.). The motive of moral action should be pure love of God (Sifra, Deut. 48, after xx. 22, or fear of God, and not desire for remuneration. “Be not like the servants that serve their master for the sake of getting a share, but let the fear of God be upon you” (Abot i. 8).

The cardinal principle of rabbinical ethics is that the very essence of God and His law is moral perfection; hence the saying of R. Simlai (see COMMANDMENTS, 1899): “Six hundred and thirteen commandments were given to Moses; then David came and reduced them to twelve in Psalm xxv.; Isaias (xxxviii. 10), to six; Micah (vi. 8), to three; Isaias again (iv. 1), to two; and Habbakuk (ii. 4), to one: ‘The just lives by his faithfulness’” (A.V. “faith”; Mak. 53b).

The heathen nations, lacking the belief in a divine ideal of morality, refused to accept the law of Sinai, enjoining the sacredness of life, of marriage, and of property (Mek., Yiru, 5).

Religion and ethics are, therefore, intimately interwoven, for it is the motive which decides the moral value, the good or evil character of the ac-
...
decree, against Essene practice, that no one had a right to give more than the fifth of his possessions to charity (Kid. 31a; Yeb. 2a; Yer. Pea. 1:15b). The twin sister of righteousness is truth, and here too the Hasidim were the first to insist that swearing should not be resorted to, but that a truth

*man's* yea should be yea, and his nay, and peace. (nay (Ruth ii. 18; see Essenes).

"God shall punish him who does not abide by his word" (B. M. iv. 3). "He who prevails is as one who worships an idol instead of the God of truth" (Sah. 92a). One should be careful not to deviate from the truth even in conventionalities or in fun, was the teaching of Shammai (Ket. 17a; Suk. 46b). "Teach thy tongue today, 'I do not know,' lest thou be entangled in some untruth" (Ber. 4a). "God hates him who speaks with his tongue what he does not mean in his heart." It was the father of the Canaanites who taught them to speak untruth (Pes. 113b). "Truth is the signet of God" (Yer. S. h. i. 18a).

While peace is everywhere recommended and urged as the highest boon of man (Num. ii. xi.; Pes. i. 1; Uk. iii. 12), hatred, quarrelsomeness, and anger are condemned as leading to murder (Deb. Erez Rabbah, xi.; Yoma 90b; Yer. Pea. i. 16a). The highest principle of ethics, rubricated as well as Biblical, is holiness, that is, separation from, and elevation above, everything sensual and profane (i.e., everything in animal life that is contaminating or degrading). The words which stand at the head of the principal chapter on ethics in the Mosaic law, "Ye shall be holy: for I the Lord your God am holy" (Lev. xi. 5), are explained (Sifra, Kedoshim, i.) as: "The separated ['perushim'] from a world that is addicted to the appetites and passions of the flesh, in order to sanctify Me by emulating My ways." "Keep away from everything leading to impurity" (Lev. xvi. xiv.). "God's holiness is manifested in His punitive righteousness, which consumes wrong and sin" (Tan. Kedoshim, ed. Ruber, i. 4). From this principle emanated the necessity of a people consecrated to the service of a holy God (Tan. i.e.; Ex. xxii. 8; Lev. xx. 26; Deut. xiv. 2; comp. Mekilta, Sifra, Sifre, and Rabbah on the passages), and the whole Mosaic legislation, with its hygienic and marriage laws, gave a high ethical purpose and meaning to the entire life of the Jew. Similarly the Sabbath holiness (Ex. xx. 8; Mek.; see Pes. R. 23) lifted domestic and social life to a higher ethico-religious level. The very minute precepts of rubricated law spiritualized every part of life. So when washing of the hands before and after meal was made obligatory, it was "to sanctify" the body and the table of the Jew (see ABLETON). The Sabbath joy was also to be "hallowed" by wine (see KIDDUSH).

From the thought of a holy God emanated these four virtues: (a) The virtue of charity ("z'arat") = "bashfulness"; Deut. xxii. 14; Lev. 19a; after Ex. xx. 20), which shuts the eye against unworthy sights and the heart against impure thought (Sifra, Sh'lah Lehah, to Num. xv. 14). Hence R. Meir's maxim (Ber. 17a): "Keep thy mouth from sin, thy body from wrong, and I [God] will be with thee." (b) The virtue of humility. As God's greatness consists in His condescension (Meg. 31a), so does the Shekinah rest only upon the humble (Mek., Yitro, 4; Ned. 25a), whereas the proud is like one who worships another gods and god away (Sotah 4b). (c) Truthfulness. "Liers, mockers, by poverties, and slanderers cannot appear before God's face" (Sotah 45a). (d) Reverence for God. "Fear of God leads to fear of sin" (Ber. 28b), and includes reverence for parents and teachers (Kid. 31a; Pes. 22a).

Thus the idea of God's holiness became in rubricated ethics one of the most powerful incentives to pure and noble conduct. "Thou shalt love the Lord thy God" (Deut. vi. 5) is explained (Sifre, Deut. 38; Yoma 86a) to mean "Art in such a manner that God will be beloved by all His creatures." Consequently Israel, being, as the priest-people, enjoined with a holy God (see file 2 on page 2), is not only obliged to give his life as witness or martyr for the maintenance of the true faith (see Isa. xiii. 12, pā'hāt; and Pes. 102b; Sifra, Eser. iv.), but so to conduct himself in every way as to prevent the name of God from being dishonored by non-Jewish people. The greatest sin of Israel, therefore, is that committed against a non-Jew, because it leads to the reviling of God's name (Tosef., B. K. x. 15). Desecration of the Holy Name is a graver sin than any other (Yer. Ned. iii. 90b; Sah. 167a); it is an iniquity which, according to Isa. xxii. 14 (Mek. i.e.; Yoma. 86a)—shall never be expiated (Sotah 4b; Eser. iv.), but so to conduct himself in every way as to prevent the name of God from being dishonored by non-Jewish people.

The relation between man and woman is in rabbinical ethics one of the most powerful incentives to pure and noble conduct. (d) Reverence for God. "Fear of God leads to fear of sin" (Ber. 28b), and includes reverence for parents and teachers (Kid. 31a; Pes. 22a).

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inherence of the Zenu'm, or Hasidim, who strove after the highest standard of holiness (see Yer. Yeprobably part of the Law, which appears to have contained the text and the Gemara commentary of a Midrash Hasidim, belong to the same class of ethical works of the Rabbis, of the tannaitic period as does Pirke di Rabbehu ha-Kadosh, which begins with a farewell address of Judah ha-Nasi to his children. All these are probably survivals of an ancient Hasidic literature, and therefore lay especial stress on the virtues of Essenism, chastity, humility, and selflessness.

It is therefore not merely accidental that the ethical works (sifrei musar) in medieval Jewish literature present the same features as extreme piety, or Hasidism, since they were written by German mystics who claimed to be adepts in the Essenic traditions or Cabala, or were inspired by other Oriental authorities. The oldest one among these works, belonging to the middle of the eleventh century, bears the title "Ethical Will of R. Eliezer the Great," because it starts with a farewell address of R. Eliezer b. Hacaru; but it is really a work of Eliezer b. Isaac of Worms entitled "Orhot Hayyim." The most elaborate and popular ethical work of this kind is the "Sefar Hasiim" of Judah b. Samuel, the Hasid of Re- genburg. His pupil, Eleazar b. Judah of Worms, wrote a halakic-ethical work under the title of "Rok- koah." Asher b. Jehiel wrote an ethical will addressed to his children; so did his son Judah b. Asher (see Willa, Ethical). An anonymous ethical work, under the title of "Orhot Zaddikim," which Ohr elast believes to have been composed by Lip- man Milhausen, appeared in the fifteenth century in Germany. Abraham b. Levi Horwitz's "Yesh Nohali," at the close of the sixteenth century, and the popular ethical work "Kab ha-Yashar," by Hirsch Kaedenower, at the beginning of the eighteenth century, belong to the same class of German ethical works with a tinge of Hasidic mysticism. More system- atic, though not philosophic, are the ethical works "Menor ha-Ma'or," by Israel Alins, a large part of which has been embodied in Eliahu b. Moses di Vitalis' "Reshit Hokmah," and the popular "Menor ha-Ma'or," by Isaac Abzug. Regarding these and other ethical works see Zunz, "Z. G.," pp. 122-127, which contains examples of each; also Hack, "Die Sittenlehre des 14ten bis 16ten Jahr- hunderts," in Winter and Wunsche, "Die Sittengeschichte," p. 367-361, where examples are also given; and Abrahams, "Chapters on Jewish Literature," 1895, pp. 189-199. All these medieval ethical books have one characteristic trait: they teach compassion and love for Jew and Gentile alike, and insist on pure, unselfish motives, and on love towards God and man, instead of on hope for paradise.

—Philosophical: The term "Philosophical ethics" is here understood to mean the philosophical principles on which Jewish thinkers endeavored to base the ethics of Judaism. The first of these thinkers was Philo. The discussion of moral questions enters very largely into his writings; and although his treatment is unsystematic, his doctrines can be traced easily. Like almost all other Greek philosophers, Philo considered the end of moral conduct to be the desire for happiness. The so-called external and corporeal "goods," such as wealth, honors, and the like, are only "advantages," not in reality good ("Quod Deterius Potiori Insidiar Solvet," ed. Manger, pp. 192-193). Happiness, then, must consist in the exercise of, and the actual living in accord with, excellence, and, naturally, in accord with the very highest excellence,—namely, with that which is the best in man. This best is the soul, which, being an emanation of the Deity, finds its blessedness in the knowledge of God and in the endeavor to imitate Him as far as possible ("De Migratone Abrahani," i. 456). The opposite of this "sumnum bonum" is the mental self-conceit which corresponds in the moral sphere to self-love ("Fragmenta," ii. 601). It consists in ascribing the achievements in the domain of morality to man's creative intellect ("De Posteritate Caini," i. 236), instead of to the universal mind (Logos). In this Philo is in direct opposition to the Stoics, whose ethical principle he otherwise follows; for according to them man is self-sufficing for the acquisition of the virtues which lead to the "sumnum bonum." Cain (= "possession") typifies, according to Philo, the self-centered, who ascribes all to his own mind, while Abel (= "breath") typifies him who attributes all to the universal mind ("De Sacrificis Abelis et Caini," i. 160). "Complete self-knowledge involves self-despair, and he who has despair of self knows the Eternal." ("De Somnium," i. 629).

In order that man may be responsible it is necessary that he should possess the knowledge of right and wrong. In fact nothing is praiseworthy even in the best actions unless they are done with understanding and reason ("De Posteritate Caini," i. 341). Man therefore was endowed with conscience, which is at the same time his accuser, judge, and adviser. Another condition which is necessary for man's responsibility is free will. The two-fold mind: (1) the rational, directed toward the universal, and (2) irrational, which seeks the particular and transient ("De Opificio Mundi," i. 17). The latter, which is the real moral agent, is, in its original condition, morally neutral, and has the choice between good and evil. Therefore praise is reserved for conduct which requires some exertion of the will, and involuntary offenses are blameless and pure.

The source of evil is the body, which plots against the soul ("De Allegoritis Legum," i. 100). Closely connected with the body are the senses and their offspring, the passions, which, although, as a divine gift, they are not evil in themselves, are in antagonism to reason. The highest principle of morality is therefore that taught by Plato and the Stoics; namely, the utmost possible renunciation of sensuality and the extirpation of desire and the passions (ib.). This does not mean, however, the adoption of asceticism ("De Abrahano," ii. 4, 14). Before addicting oneself to a contemplative life one must have discharged the duties toward mankind,—toward relatives, friends, members of the tribe, country, and race,—and even toward animals.

"If you see any one," says Philo, "refusing to eat or drink at the customary times, or declining to wash and anoint his body, or neglecting his clothes, or sleeping on the ground in the open air, and in these ways2 simulating self-control, you should put this decision, and show him the path by which self-control may really be attained." ("De eo Quod Deterius Potiori Insidiar Solvet," i. 190).

Like Plato, Philo recognizes four Cardinal Virtues and considers goodness to be the highest of them. This idea is represented by the river which waters the paradise. As this river is said to have divided into four great streams, so goodness consists of four virtues; namely, prudence, fortitude, temperance, and justice ("De Allegoritis Legum," i. 80). Elsewhere Philo describes the chief virtues as piety and humanity ("Humanitas," ii. 39) or as piety and justice ("Proemium et Pena," ii. 406). Of these piety takes the leading place. It consists in loving God as the Benefactor, or at least fearing Him as the Ruler and Lord ("De Vic. Offic.", ii. 237). A life according to God is defined by Moses as a life that loves God" ("De Post. Caini," i. 298). The virtue of piety, as he values prayer greatly, which is the fairest flower of piety; but it must be sincere and inward; for piety does not consist in making clean the body with baths and purifications ("Cherubim," i. 156). The like, are only "advantages," in reality good ("Quod Deterius Potiori Insidiar Solvet," ed. Manger, pp. 192-193). Happiness, then, must consist in the exercise of, and the actual living in accord with, excellence, and, naturally, in accord with the very highest excellence,—namely, with that which is the best in man. This best is the soul, which, being an emanation of the Deity, finds its blessedness in the knowledge of God and in the endeavor to imitate Him as far as possible ("De Migratone Abrahani," i. 456). The opposite of this "sumnum bonum" is the mental self-conceit which corresponds in the moral sphere to self-love ("Fragmenta," ii. 601). It consists in ascribing the achievements in the domain of morality to man's creative intellect ("De Posteritate Caini," i. 236), instead of to the universal mind (Logos). In this Philo is in direct opposition to the Stoics, whose ethical principle he otherwise follows; for according to them man is self-sufficing for the acquisition of the virtues which lead to the "sumnum bonum." Cain (= "possession") typifies, according to Philo, the self-centered, who ascribes all to his own mind, while Abel ("breath") typifies him who attributes all to the universal mind ("De Sacrificis Abelis et Caini," i. 160). "Complete self-knowledge involves self-despair, and he who has despair of self knows the Eternal." ("De Somnium," i. 629).

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Moderate" is the ideal order of life based on the cooperation of all the legitimate inclinations. Philosophy, according to Gabirol, is the study of the principles of ethics, independent of religious dogma or belief, and aims to balance and proportion the three faculties of the soul: love, aversion, and aversion in its due place and proportion. The third faculty of the soul is the faculty of discernment, which partake of the nature of the intellect.

In his work "Hagyon ha-Nefesh," Gabirol deals with the principles and conditions of virtue, the goal of life, and the particular circumstances, phenomena, and results of moral conduct. He distinguishes between the ethical self-discipline he declares to be the love of God and the union of man's soul with the higher world. In the Haggadah, the final object of the visible world is the union of man's soul with the higher world.

A system of ethics was propounded by Ibn Gabirol's contemporary, Bahya ben Joseph ibn Pakuda, in his work "Hobot ha-Lebabot." It has many points in common with the system of Gabirol; but it is more definitely religious in character, and deals more with the practical side of Jewish ethics. Like Ibn Gabirol, Bahya teaches that man is the final object of this visible world, distinguished alike by his form, activity, and intellect. The aim and goal of all ethical self-discipline he declares to be the love of God. Amid all the earthly attractions and enjoyments, the soul yearns toward the fountain of its life, God, in whom alone it finds happiness and joy. Study and self-discipline are the means by which the soul is diverted from the evil passions. The standard of morality is the Law; but one must penetrate into the sentiments embodied in the 613 precepts which show the "via media," equally removed from sensuality and from contempt of the world, both of which are abnormal and injurious. Like Philo, Bahya values hope highly, and shares the opinion of Ibn Gabirol that humility is the highest quality of the soul; it causes its possessor to be gentle toward his fellow men, to overlook their shortcomings, and to forgive injuries. The characteristic feature of Bahya's ethical system is his tendency toward asceticism, which, although not directly advocated, may be seen in every line. He recommends fasting, withdrawal from the world, and renunciation of all that is not absolutely necessary. Abraham bar Hiyya followed Bahya. In his work "Hagyon ha-Nefesh," he divides the laws of Moses, to correspond with the three classes of pious men, into three groups, namely: bar Hiyya. (1) The Decalogue, the first commandment of which is merely an introduction, accentuating the divine origin and the eternal goal of the Law; (2) the group of laws contained in the second, third, and fourth books of Moses, intended for the people during their wandering in the desert or during the Exile, to render them a holy congregation; (3) the Deuteronomic legislation, intended for the people living in an agricultural state and forming a "kingdom of justice." All these laws are only necessary while sensuality prevails; but in the time of the Messianic redemption, when the evil spirit shall have vanished, no other laws than those given in the Decalogue will be necessary. The note of asceticism is still more accentuated in the "Hagyon ha-Nefesh" than in "Hobot ha-Lebabot," and Abraham bar Hiyya went so far as to praise celibacy, which is in direct opposition to the law of Moses. According to Hiyya, the non-Jew may attain a degree of godliness as the Jew ("Hagyon ha-Nefesh," 8a).

As the firm adversary of any kind of speculation,
Judah ha-Levi is not much concerned with ethical philosophy; and when, under the influence of his time, he treated philosophically some ethical questions, such as free will, reward, and punishment, he followed the beaten tracks of his predecessors, especially Saadia. The versatile Abraham ibn Ezra in his “Yosod Moraḥ” laid down the important doctrine that the two fundamental moral principles which relate to all times and peoples were known by the power of the mind before the Law was declared by Moses, i.e., in other words, ethical laws are universal (comp. Kant’s “Categorical Imperative”). He furthermore declared that the motive leading to right acting was internal.

A new departure in the field of ethics was taken by Maimonides. As in metaphysics, he closely follows Aristotle. Maimonides’ ethical views are to be found in his introduction and commentary to Abot, in various passages of the “Sefer ha-Mitzwot,” and in his “Yad ha-Hazakah,” especially in the “Hilkot De’ot” and “Hilkot Teshubah.” In Maimonides’ opinion ethics and religion are indis- solubly linked together, and all the precepts of the Law aim either directly or indirectly at morality (“Perek,” iv.; “Moraḥ Nebukim,” iii. 28). The final aim of the creation of this world is man; that of man is happiness. This happiness can not consist in the activity which he has in common with other animals, but in the exercise of his intellect which leads to the cognition of truth. The highest cognition is that of God and His unity; consequently the “summum bonum” is the knowledge of God, not through religion, but through philosophy. This is in accordance with the teachings of the philosopher and, according to Maimonides, of the prophet Jeremiah, who praises (Is. 25) neither bodily perfection, nor riches, nor ethical perfection, but intellectual perfection. The first necessity in the pursuit of the “summum bonum” is to subdue sensuality and to render the body subservient to reason. In order that man should be considered the aim and end of the creation of this world he must be perfect morally and intellectually. Neither the wise lacking virtue nor the virtuous lacking knowledge can be perfect. Virtue and vice have their source in the five faculties of the soul: the nutritive, the sensitive, the imaginative, the appetitive, and the deliberative. The soul is to the intellect what matter is to form: it is susceptible to both good and evil, according to the choice made by the deliberative faculty. Human excellence is either of the appetitive faculty (moral virtues); or of the deliberative faculty (intellectual virtues). The appetitive virtues are numerous, and include courage, temperance, magnanimity, truthfulness, etc. The vices of the appetitive faculty consist in intellectual the opposite of the appetitive virtues; for instance, cowardice and maltreatment are the opposite extremes of courage), and both are vices. However, to make virtue deserving of praise and vice deserving of blame there must be deliberate preference. Man possesses a natural capacity for judging good and evil, and he is perfectly free in his choice (see Freewill). Therefore the rewards or punish-
and lower stages, and that lifts everything to that stage where all must be one" (Zohar ii, 216a). The

The Virtues of which by the action of the Seferin the Just. "Grace" spreads order and harmony in the ideal world, must also bring order and harmony into the earthly world, especially into the society of man. Truth is the basis of the world. To use the very words of the cabalists, it is the great seal by which the human spirit was engraved on matter; and as an earthly king likes to see his effigy on the coins of his realm, the King of the universe likes to see the stamp of truth on man. In the act of prayer the body cooperates with the soul, and by this the union of this world with the ideal is effected. The divine wisdom which governed the creation of the world finds its expression in human knowledge. Accordingly, the knowledge of the Law, in its ethical as well as religious aspects, is a means toward influencing the ideal world. Moreover, through study man escapes the seductions of evil. Evil lies in matter, and is conscious of itself; therefore it can be conquered. Evil is necessary, for without it there can be no good. The Zohar says that every man should so live that at the close of every day he can say, "I have not wasted my day" (i. 221b).

The later philosophic writers, e.g., Gersonides and Albo, mainly repeat the ethical views of Maimonides till the epoch-making appearance of Spinoza, who should live that at the close of every day he can say, "I have not wasted my day" (i. 221b).

The later philosophic writers, e.g., Gersonides and Albo, mainly repeat the ethical views of Maimonides till the epoch-making appearance of Spinoza, who should live that at the close of every day he can say, "I have not wasted my day" (i. 221b).
II. Neither is Jewish ethics on the same plane as the common-sense moralism of Shaftesbury and Hutcheson, or that of Wollf and the school of the "Aufklärungsphilosophie." There is a system of moral hedonism, which reduces the moral life to an equation in happiness, gross or refined, sensual or spiritual. The desire for happiness is not the true basis of ethics. Nor is it true, as insisted on by this school, that happiness, except in the sense of the feeling of inner harmony with the implications and obligations of human personality, attains moral action as does effect follow upon cause. Like all hedonism, that of the moralists, too, verges on utilitarianism, the theory that what is useful (to oneself, or to the greater number) is moral. In the modification of the original equation between utility and morality, which makes the "happiness of the greater number" the test of goodness and the motive of moral action, utilitarianism has virtually abandoned its main contention without explaining why, in cases of conflict between individual interest and the welfare of the greater number, the individual should forego his immediate or ultimate advantage; for the contention that egotism always is shortsighted, reaching out for immediate and cheaper pleasure at the loss of a remote but more precious advantage, virtually denies the efficiency of utilitarianism as normative of human conduct and relations. Jewish ethics does not deny that spiritual pleasure is a concomitant of moral action, nor that moral conduct leads to consequences redounding to the welfare of society. But, contrary to the doctrine of hedonism and utilitarianism, which reduce the moral life to an equation in happiness, gross or refined, sensual or spiritual, they are not proposed as motives or aims, but the "good" man, therefore, must struggle, according to Jewish ethical teaching.

This reveals how far Jewish ethics agrees with that of Kant, to no more than any other has left his impress upon modern ethical thought. Kant, in insisting that no anterior purpose should determine human action—going even to the extreme of holding that the degree of repentance which must be overcome, and the absence of pleasure and delight, alone attest the moral value of a deed—was moved, on the one hand, by his dissent from the shallow "hedonism" of the "morality", and on the other by a psychology still under the influence of the Christian dogma of original sin. Nothing is good but the "good will." But man's will is not naturally good. The "good" man, therefore, must struggle against his natural inclination. The absence of gratification, the amount of the unwillingness overcome, are indicative of the goodness of the will. Christian and hedonistic predication of rewards and punishments (temporal or eternal), for good and evil conduct respectively, led Kant to the demand that purpose be eliminated altogether from the equation of moral conduct. Jewish ethics shares with Kant the insistence that consequences, temporal or eternal, shall not determine action. But the psychology upon which Jewish ethics is grounded recognizes that while pleasure and delight, or social utility, are not to be lifted into the potencies of motives, they are possible results and concomitants of moral action. As with Kant, Jewish ethics is based on the solemnity and awfulness of the moral "ought," which it regards as the categorical imperative, implied and involved in the very nature of man.

But Jewish ethics sees in the immediate fact of human consciousness and reason a relation, beyond the human, to the essential force of the universe (God). Because man is created in the image of God, he has, with this consciousness of obligation, "con-science," the sense of harmony, or the reverse, of his self with this essential destiny of man. The fundamental maxim of Jewish as of Kantian ethics insists upon such action as may and should be imitated by all. But in Jewish ethics this applicability is grounded on the assurance that every man, as God's image, is a moral personality, therefore an agent, not a tool or a thing. Equally with Kant, Jewish ethics insists on the autonomy of the moral law, but it does this because this moral law is in God and through God; because it is more inclusive than man or humanity, having in itself the assurance of being the essential meaning and purpose of all that is realizable. It is not a mere "ought" which demands, but a certainty that man "can" do what he "ought to do," because all the forces of the universe are attuned to the same "ought" and are making for righteousness. This view alone gives a firm basis to the moral life. It gives it both reality and content. The categorical imperative as put by Kant is only formal. Jewish ethics fills the categorical imperative with positive content by holding that it is man's duty as determined by the ultimate destiny of the human family, and as purposed in the moral order of things, to establish on earth the Messianic kingdom, or, in Christian ethics, "the community of saints," the "kingdom of God."

III. Jewish ethics deduces and proclaims its demands from the freedom of man's will. Determinism in all its varieties denies human freedom for the following reasons:

(1) Because the "soul" is dependent upon, and therefore controlled and limited by, the body. The contention of the determinists has not been proved.

The material elements are substrata of

Free Will, the human person; as such they are factors of his being. But the "soul" or "will" nevertheless has the power to resist and neutralize the effects of the material factors. The latter, within certain extent, hamper or help; but whether increasing the difficulties or not, which the "will" encounters in asserting itself, the material elements may be and are under the will's control, even to their destruction (e.g., in suicide). The materialistic constructions have not weakened the foundations of Jewish ethics.

(2) Because empirically invariable regularity of human action has been established by moral statistics. At most the tables of moral statistics prove the influence of social conditions as brakes or stimuli to human will-power; but, confronted by the crucial question, Why does one individual and not another commit the (irregular) act? the theory falls ignominiously. It does not prove that social conditions are permanent. Man has changed them at his own will under deeper insight into the law of his moral rela-
all that really evolved from and through it in the Jewish ethical theory. Evolution at its best merely increases the measure. Jewish ethics is thus untouched by the evolutional method of treatment. Moral ideas and practices; that the standards of right and wrong have changed; and that conscience has spoken a multitude of to Evolution dialectics. Even the theory of Spencer evolution may be established in the history of human conduct involved in man's higher destiny, enable man to make the better choice and to eliminate all base motives. Even conceding the utmost that the theory of determining motives establishes, Jewish ethics continues safely on the ground where predating the freedom of the human will.

3. Because human freedom has been denied on theological grounds as incompatible with the omnipotence and presence of God (see Luther, Martin; and Predestination; comp. Koran, sura xviii.; D. F. Strauss, *Die Christliche Glaubenslehre*), the difficulties of the problem have been felt also by Jewish philosophers (see Stoln, *Das Problem der Willenfreiheit*). Still, the difficulties are largely of a scholastic nature. Jewish ethics gives man the liberty to range himself on the side of the divine purposes or to attempt to place himself in opposition to them. Without this freedom moral life is robbed of its moral dignity. Man can do naught against God except work his own defeat; he can do all with God by working in harmony with the moral purpose and destiny underlying life.

IV. Jewish ethics is not weakened by the theories that evolution may be established in the history of moral ideas and practice; that the standards of right and wrong have changed; and that conscience has spoken a multitude of to Evolution dialectics. Even the theory of Spencer evolution may be established in the history of human conduct involved in man's higher destiny, enable man to make the better choice and to eliminate all base motives. Even conceding the utmost that the theory of determining motives establishes, Jewish ethics continues safely on the ground where predating the freedom of the human will.

4. Because human freedom has been denied on theological grounds as incompatible with the omnipotence and presence of God (see Luther, Martin; and Predestination; comp. Koran, sura xviii.; D. F. Strauss, *Die Christliche Glaubenslehre*), the difficulties of the problem have been felt also by Jewish philosophers (see Stoln, *Das Problem der Willenfreiheit*). Still, the difficulties are largely of a scholastic nature. Jewish ethics gives man the liberty to range himself on the side of the divine purposes or to attempt to place himself in opposition to them. Without this freedom moral life is robbed of its moral dignity. Man can do naught against God except work his own defeat; he can do all with God by working in harmony with the moral purpose and destiny underlying life.

V. Jewish ethics is not weakened by the theories that evolution may be established in the history of moral ideas and practice; that the standards of right and wrong have changed; and that conscience has spoken a multitude of to Evolution dialectics. Even the theory of Spencer evolution may be established in the history of human conduct involved in man's higher destiny, enable man to make the better choice and to eliminate all base motives. Even conceding the utmost that the theory of determining motives establishes, Jewish ethics continues safely on the ground where predating the freedom of the human will.

Religion, and moral turpitude. Furthermore, the moral altitude of a people indicates that of its gods, while the reverse is not true (Melkarth, Astarte, Baal, Jupiter, reflect the morality of their worshipers). Nevertheless, religion alone lifts ethics into a certainty; the moral life under religious construction is expressive of what is central and supreme in all time and space, to which all things are subject and which all conditions serve. God is, in the Jewish conception, the source of all morality; the universe is under moral destiny. The key to all being and becoming in the moral purpose posted by the recognition that the supreme will of the highest moral personality is Creator and Author and Ruler of All. In God the moral sublimities are one. Hence the Jewish God-concept can best be interpreted in moral values (see God's thirteen middot). Righteousness, love, purity, are the only service man may offer Him. Immorality and Jewish religiosity are mutually exclusive.

The moral life is a religious consecration. Ceremonies and symbols are for moral discipline and expressive of moral sanctities (see M. Lazarus, "Judische Ethik"). They appeal to the imagination of man in a way to deepen in him the sense of his moral dignity, and prompt him to greater sensitiveness to duty.

VI. The ethical teachings of religion alone, and especially the Jewish religion, establish the relation of man to himself, to his property, to others, on an ethical basis. Religion sets aright the freedom of human conduct involved in man's higher destiny, enable man to make the better choice and to eliminate all base motives. Even conceding the utmost that the theory of determining motives establishes, Jewish ethics continues safely on the ground where predating the freedom of the human will.
service is dependent upon the measure of the increase of man's powers. Wealth is not immoral; poverty is not moral. The desire to increase one's store of power is moral provided it is under the consecration of the recognized responsibility for larger service. The weak are entitled to the protection of the strong. Property entails duties, which establish its rights. Charity is not a voluntary concession on the part of the well-situated. It is a right to which the less fortunate are entitled in justice (נָעָם). The main concern of Jewish ethics is personality. Every human being is a person, not a thing. Economic doctrine is unethical and un-Jewish if it ignores and renders illusory this distinction. Slavery is for this reason immoral. Jewish ethics in this basis is not individualistic; it is under the spell of other-worldliness. It is social. By consecrating every human being to the stewardship of his faculties and forces, and by regarding every human soul as a person, the ethics of Judaism offers the solution of all the perplexities of modern political, industrial, and economic life. Israel as the "pattern people" shall be exponential, among its brothers of the whole human family, of the principles and practices which are involved in, pilled upon, and demanded by, the ethical monotheism which lifts man to the dignity of God's image and consecrates him the steward of all of his life, his talent, and his treasure. In the "Mesalian kingdom," ideally to be anticipated by Israel, justice will be established and incarnated in institution, and this justice, the social correlative of holiness and love, is the ethical passion of modern, as it was of olden, Judaism.

E. G. H.

ETHICS OF THE FATHERS. See ABOY.

ETHIOPIA: The translation in the Authorized Version, following the ancient versions, of a name covering three different countries and peoples, viz.: (1) Ethiopia proper; (2) parts of northern Arabia; and (3) the regions east of Babylonia. See Cush, for this name and the problems involved.

The versions, beginning with the Septuagint, did not know any other country than Kofé (Egyptian, "Ko[']sh"), that is, Nubia south of Egypt. In the Bible "Cush," the son of Ham and brother of Mizraim (Egypt; Gen. x. 6; I Chron. i. 8), evidently means the ancestor of the Nubians. Originally the Egyptians used the name Ko'[h] (k0) only of tribes living south of the second cataract, extending it after 1560 B.C. to the whole valley of the Nile south of Egypt; never, however, to the highlands of Abyssinia, which, by a late literary usurpation, and much to the confusion of modern scholars, acquired the name "Ethiopia."

The Greeks often included under the term "Ethiopians" (dusky-faced ones) all nations of eastern or central Africa, but designated as Ethiopia proper the Nile valley from Syene (compare Ezek. xxxix. 10) to the modern Khartoum. The inhabitants of this country were more or less pure negroes. Isai. xviii. 3 (R. V.) calls them "tall and smooth"; but it is very doubtful if that obscure description of a land "rustling with wings, which is beyond the rivers of Ethiopia" (ch. xvii. 1), could mean Nubia.

Those barbarous tribes were at an early period tributary to the Pharaohs who made the northern part of the country a real Egyptian province after 2000 B.C. and the southern half after 1000. The viceroys of this province became independent about 1000 B.C. Napata and Meroë were the capitals. The Ethiopian kings occupied Thebes about 800, and Ptolemy attempted to conquer the whole of Egypt some fifty years later; but actual possession could only be effected by Shabako about 700. After Shabako, the third Ethiopian Pharaoh, Taharka came to the throne (the Tiffahka of II Kings xiv. 9 and Is. xxxvii. 9). His meddling with Syrian affairs caused the Assyrian conquest of Egypt, which country he and his successor, Tanutamon (Tamatam), were unable to regain permanently (compare Nahum iii.; Is. xx. 9). Cambyses fulfilled the threats of Ezech. xxx. 4, and made Ethiopia tributary (compare Esth. 1.1, vii. 9; I Esd. iii. 9). About 210 King Zareueh wasted the power of the high priests of Amon, who, by means of their oracles, had virtually been rulers until this time.

Under Augustus a vassal state of the Roman frontier at Sincan caused the punitive expedition of Petronius and the destruction of Napata. A few miserable remnants of the kingdom and of ancient Egyptian culture existed in Meroë for a while; the wild tribes of the Nobades and Blemmyans took the place of the Ethiopians, whose language and race are usually assumed to be represented by the modern Nubas. The Bible, furthermore, mentions Ethiopia as the type of a remote land (Ps. lxxviii. 31; lxxviii. 4; Amos ix. 7; Zeph. ii. 13; ii. 13; Dan. xi. 45). Is. xliii. 8 seems to imply Ethiopia's wealth, probably in gold, precious stones, etc. (compare Job xxviii. 19, "the topaz of Ethiopia"); Is. xliv. 14, "the merchandise of Ethiopia"). Ethiopian mercenaries in Egypt are mentioned in Jer. xiv. 9. See also Cont. E. G. H.

ETHNARCH (יִדְנָּפָּס = "chieftain"): In the Greco-Roman world, one that stood at the head of any community, though not an independent ruler. The Hebrew word "rosh" (פִּי), especially in the Biblical works of the post-exilic time, had perhaps a meaning related to "ethnarch." (Nestle, in Stade's "Zeitschrift," xv. 298; Schrader, "K. A. T." 31 ed., p. 310). The obscure ζηχάρια (I Macc. xiv. 28) is probably merely the Hebrew title of Simeon (אָשֶׁר יִפְלֹה = "prince of the people of God"), who bore this title in addition to that of high priest. He was called both "strategos" and "ethnarch" (ch. xiv. 47).

The title "ethnarch" is officially given to Hyrcanus II., though Pompey refused him the crown ("Ant." xii. 6, § 7). Yet Willich, not without reason, considers this statement to be erroneous ("Judaica," p. 83).

The title "ethnarch" was officially given to Hyrcanus II., though Pompey refused him the crown ("Ant." xii. 10, § 4). Hyrcanus' title, as given in a document of Csesar, was "high priest and ethnarch," and his children were to be designated in the same way (xiv. 10, § 2; xiv. 8, § 5). Herod the Great also is called θηναρχεῖν on a coin (Eckhel, "Doctrina
Etiquette

Nummonum, 1 Ill, 484), although Saulberg, Levy, and others, ascribe this coin to Archebas. Herod's son Archelaus was deemed unworthy of the title of "king," and received simply that of "ethnarch" (Ant. xvi. 11, § 4; B. J. ii. 6, § 8).

The head of the Jewish community of Alexandria had the title of "ethnarch" (Strabo,” in Ant. xiv. 7, § 2), and was probably identical with the Alpharet. This may be gathered from a decree of Claudius permitting the succession of ethnarchs (b,xix, 3, § 2). But Philo says expressly that at the time of Augustus the gerusia took over the functions of the "genarch" (“In Flaccum,” § 10), and yereu also here is doubtless equivalent to thronarch. Philo must refer to some interval during which the permission of Augustus not having been obtained, no ethnarch could be appointed. As Danasses the Nabataean king Artes IV. had an ethnarch at the time of the apostle Paul (II Cor. xi. 33); yet there is no reason for regarding this dignity as at the head of the Jews of that city, as does Gratz (”Gesch.” 4th ed., ill, 871), following earlier scholars, for the chiefbaner or skein of some tribe of nomads is meant (Schleier,” Gesch.” 3d ed., ii. 88).

In an epitaph at Smyrna the Jewish community is called "people" (theples) of the Jews (Reinach, in “R. E. J.” viii. 101-106); hence the head of this community must have had the title of "ethnarch" (comp. Suidas, s. v. thronarch. Origen (”Epist. ad Africanum,” § 14) calls the patriarch of the Jews of Palestine “ethnarch,” ascribing to him great power; but this seems merely an alternative for "patriarch.

ETNOLoGy. See Biblical Ethnology.

ETIQUETTE. See Biblical Etiquette.

Ethis of the Fathers

(way of the world) comprises among other things etiquette, that, is, good breeding, dignity of behavior, urbanity, and politeness. A general rule is laid down by R. Eliezer: "One from whose mouth the words of the Torah do not pass can not conduct himself according to the rules of etiquette" (Kallah, ed. Coronel, iib, Vienna, 1836).

An introduction is necessary before dining with a stranger, or in judgment, or affixing a signature with another witness to a document (Sanh. 29a; comp. Derek Erez Zofa v.). A person to be spoken to must first be called by his name; even the Lord first "called" unto Moses and then "spake" unto him (Yoma 48b). But a parent or a teacher must not be called by name. Gezain was used with keren for naming Elisha (Sanh. 10a; comp. II Kings viii. 5). The principle "ladies first" has Biblical authority according to the Rabbis. The most important message of Moses to prepare the Israelites for the reception of the Torah on Mount Sinai was addressed first to the women and then to the men ("Thus shalt thou say to the house of Jacob [women], and tell the children of Israel [men]: ” Ex. xix. 3, according to Meekita, p. 32b).

Written communications usually begin "With the help of God," giving the week-day, day of the month, and year from Creation. Letters are addressed in the closest terms of endearment, honor, or respect. In a letter of introduction the name is added "may his light ever shine" or "long may he live." Letters written in the third person became the proper form in the eighteenth century among the German Jews. The addressee is referred to as "his highness," "his honor," or "the honor of his learning." The communication concludes with an expression of affection and respect, and a wish for the addressee's good health, peace, and prosperity. A rabbinic signature is sometimes preceded with the words "the little" or "who rests here among the holy congregation." A letter of introduction begins with "The deliverer of this writing" (I. 307). One must be careful not to blot his writing, and should answer his correspondents promptly (”Bibliothek Hokham,” ed. Constantimole, 1766, p. 300a).

Regular visiting was not generally indulged in except in the case of some worthy object; but it was a duty to visit the sick and to console the bereaved. The Rabbis visited one another very often for the purpose of learning. The custom of visiting the prophet on every new moon, or even on every Sabbath, is adduced from the question asked the Soman (Il Kings iv. 30). Hence a scholar should visit his teacher every holiday (R. H. 16b).

Johanan, who visited his master R. Hanina, used...
**Etiquette**

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**To make a stir (by ringing a bell) before he entered, in compliance with the Scriptural injunction, "his sound shall be heard when he sits in his house at the place of worship" (Ex. xxviii. 33; Lev. R. xxii.; see Rash. to Ps. 112a). The answer "yes" to a knock on the door does not mean "enter," but "wait" (R. xxii. 33). Ben Sira is quoted in the Talmud as saying, "One must not suddenly enter his neighbor's house," to which R. Johanan added, "not even his own house" (Nidda 16b; comp. Eucl. [Sirach] xxii. 22).

There are numerous regulations for etiquette at meals. Moses fixed the hours for dinner and breakfast: "This shall be when the Lord shall give you in the evening flesh to eat, and in the morning bread to the full" (Ex. xvii. 8; Yoma 73b).

One who eats in the street is like a dog, and some say is incapacitated as a witness (Kid. 40b). One shall not bite off a piece of bread and offer the rest to his neighbor, nor offer his neighbor a drink from the cup from which he has drunk first. Not even shall a teacher let his pupil drink water out of the vessel which he has touched by his own lips, until he has spilled some of the water from the top (Tumid 72b).

Anything that causes expectoration or an odor should not be eaten in company (Ket. 40a). Once Rabbi ha-Nasi, lecturing before his disciples, smelled garlic and requested the offender to leave. R. Huna, however, rather than put the transgressor to shame, caused the session to be suspended (Sanh. 11a). Etiquette prohibits eating the last morsel on the table or platter, but the pot may be emptied (ib. 92a; Er. 53b). Ben Sira touches to "Eat as becometh a man.... And eat not greedily. ... Be first to leave off for manners' sake; ... and if thou sittest among many, reach not out thy hand before them" (Eucl. [Sirach] xxi. 16-18).

Invitations, as to a feast, were extended to even slight acquaintances by special messengers. In some instances the messenger mistook the name and called on the wrong person. Thus Bar Kama: "I banquette...............was mistaken for Kama, which error, I think, derived from the street is like a dog, and some say...is incapacitated as a witness (Kid. 40b). One shall not bite off a piece of bread and offer the rest to his neighbor, nor offer his neighbor a drink from the cup from which he has drunk first. Not even shall a teacher let his pupil drink water out of the vessel which he has touched by his own lips, until he has spilled some of the water from the top (Tumid 72b).

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ETOILE (Old French, Estoile or Estelle; Hebrew, יְשׁוֹבָה): Town in the ancient province of Dauphiné, France. It must not be confounded with Estella (Latin, Stella), Spain. In the fourteenth century there were living in Dijon Jews who had originally come from "Estoile" (Simonet, "Juifset Lom bard," in the "Memoires de l'Academie des Sciences et Belles-Lettrcs de Dijon," 1865, p. 186; and in the sixteenth century Jews from "Estelle" went to Carpentras ("R. E. J." xii. 160, 200, 204).

Among the scholars of Etoile may be mentioned: Abba Mar ben Joseph and his son Judah, who, at Mora in 1333, copied a portion of the "Halakot" of Alfasi (Gross, "Gallia Judaica," p. 52); Meï'el Kokabi ("star"), author of a commentary on the Pentateuch (1818); Samuel Kokabi, commentator on a work on the calendar, written about 1402 (ib. p. 53); David ben Samuel of Estelle, member of the rabbinical college of Avignon in 1308 (identical with the celebrated scholar David ben Samuel Kokabi, the author of "Migdal Dawid" and "Kiryat be'er"; comp. "R. E. J." ix. 214, 230); Jacob ben Moses of Bagnols, author of an important work on ethics and casuistics, written about 1357-61 (ib. ix. 51).

Bibliography: Gross and Simonet, as above.

S. K.
The etrog is also called "Adam's apple," or "paradise apple," and in Gen. R. xxvii among other fruits the etrog is suggested as having been the forbidden fruit of which Adam and Eve ate in the Garden of Eden; "for it is said, "the tree was good for food" (Gen. iii.6).

Which is the tree whose wood can be eaten as well as its fruit? It is the etrog.

To see an etrog in a dream is regarded as an assurance that one is "precious before his Maker" (Ber. 57a). It is a widespread, popular belief that a pregnant woman who bites into an etrog will bear a male child.

In modern times, especially since the anti-Jewish demonstrations of 1891 at Corfu, a movement was inaugurated to boycott the etrog-growers of that island and to buy etrogim raised in the agricultural colonies of Palestine. Isaac Elhanan spectokfa vored the Palestinian fruit ("Almanach Achiashaf," iv.293), while others contended that the etrogim of Palestine, being raised on grafted trees, were prohibited ("Peri 'Ez Hadr," ed. Solomon Marcus, Cracow, 1900).

The etrog was occasionally the object of special taxation. Empress Maria Theresia demanded from the Jews of the kingdom of Bohemia July 17, 1744, an annual tax of 40,000 florins (816.000) for the right of importing their etrogim, which tax was later on reduced to 12,000 florins ("Oest. Wochenbl." 1901, p. 727). Some Galician Jews in 1597 offered to pay 150,000 florins for the privilege of levying a tax on etrogim, but Emperor Francis II., in 1598, refused to interfere with a religious practice ("Israe1. Familienschau," Hamburg, Oct. 15, 1801).

The history of the following members of the family is known more fully:

Charles Edward Etting: American general officer; born in Philadelphia Feb. 5, 1844; served with distinction as a volunteer in the army during the Civil war. He entered the Federal service as a member of the One Hundred and Twenty-first Regiment, with the grade of second lieutenant of Company D, and was promoted in turn to first lieutenant, captain, and adjutant. Assigned to the third division of the Army of the Potomac (1861), he took part in the operations at Sharpsburg (Sept. 29, 1862) and in the battles of Fredericksburg (Dec. 13, 1862), Chancellorsville (May 1-4, 1863), and Gettysburg (July 1-3, 1863), acting as staff-officer and aide-de-
camp throughout the campaign. Subsequently he took an active part in organizing new regiments in his state (1864), and retired from military service June 3, 1865. At the close of the war Etting returned to Philadelphia and engaged in commerce.

**Elijah Gratz Etting:** Son of Reuben Etting; born in Baltimore July 14, 1795; died in Philadelphia May 23, 1849. He was educated at the University of Pennsylvania, graduating in 1812. He studied law in Pennsylvania, and was admitted to the bar in 1816. On his return to Maryland he was elected district attorney for Cecil county in that state.

**Frank Marx Etting:** American officer; son of Benjamin Etting; born Dec. 17, 1833; died in Philadelphia June 4, 1890. After studying for the legal profession he commenced practicing at the bar of Philadelphia Oct. 10, 1857. Abandoning law some years later, he entered the army, and was appointed paymaster, with the rank of major, in 1861. Continuing in office throughout the Civil War, he became chief paymaster to the forces (1864-67). On the expiration of his term of office he was brevetted lieutenant-colonel (of Volunteers, March 13, 1865; of Regulars, 1866). In 1868 he was appointed to the staff of Gen. Irwin McDowell as chief paymaster for disbursing the Reconstruction Fund. At the opening of the Centennial Exposition in 1876 Etting was elected chief historian of the Department of the Exposition. He was the author of a "History of Independence Hall," and at one time during his public career served as director of public schools. Other representative members of this family in Philadelphia were Edward, Theodore Minis, and Gratz.

**Henry Etting:** American naval officer; born in Baltimore May 20, 1799; died at Philadelphia, Nov. 7, 1830, and retired from the navy with the rank of captain Dec. 21, 1861. Throughout the Civil War he volunteered, and received the appointment of acting midshipman Nov. 28, 1862, being promoted to full grade June 2, 1868. In turn he advanced through the grades of ensign (April 19, 1869) and master (July 12, 1870), attaining that of lieutenant (March 4, 1874). Etting resigned July 1, 1877, and immediately took up the study of law under Henry B. Edmunds of Philadelphia. He commenced to practice as a marine and corporation lawyer in 1879, and was the author of a treatise on "Admiralty Jurisdiction." Elected to represent the eighth ward as member of the Select Council in 1885, Etting from that time on has taken an active part in the municipal affairs of his native city, and has been reelected repeatedly. He held also the chairmanship of the municipal committee on law.

**Bibliography:** Morris, Jews of Philadelphia, passim.

**A. ETTINGER (OETTINGER):** Family name derived from the city of Oettingen in Bavaria, and found all over Europe among Ashkenazim families. The Galician and Russian family of Ettingers contains many rabbis and writers of distinction. The best-known members are:

- **Hayyim Judah Löb Ettinger:** Austrian rabbi; died in 1739; son of Eliezer ha-Levi Lichtenstein Ettinger. He succeeded his father in the rabbinate of Holoschey in and in the directorate of its Talmudical school, which was at that time one of the most important in Moravia, and at which his brother, the author of "Ehit be-Yosef" (Sulzbach, 1781), was a pupil. In 1717 Hayyim was appointed head of the Talmudical school of Lemberg, and in 1730 succeeded the author of the "Pene Yehoshua" in the rabbinate of that place. Although Ettinger wrote several works and numerous responsa, nothing was published under his own name. Only in the works of others, as, for instance, in those of his brother-in-law, Hayyim Cohen Rapaport, rabbi of Lemberg, may there be found a few scattered responsa and notes of Ettinger's, which give but slight indication of his Talmudical knowledge.

- **Isaac Aaron Ettinger** (also called Reb Itzchak): Galician rabbi and scholar; son of Mordecai Ze'eb Ettinger; born at Lemberg 1827; died there Jan. 16, 1891. Distinguished for his intellectual activity and industry, he was invited by several communities of Galicia to assume a rabbinate, but, being wealthy, he declined until, in 1868, he was persuaded to accept the rabbinate of Przemysl. He had occupied this position less than two years, when the pressure of his private affairs compelled him to relinquish it and retire to Lemberg. His responsa exerted considerable influence; Mitnaggedim and Hasidim submitted to him questions of ritual; the thesauristic rabbis of Sadagura referred questions of inheritance to his decision; and he was regarded even by the government as the leader of the Galician Jews. He was officially recognized by the Austrian minister of the interior as Naat of Palestine, and as such he went annually to Palestine about 50,000 gulden. When Zebi Hirsh Ornstiel died in 1888, Ettinger was chosen rabbi of Lemberg, an office which he filled until his death. A highly cultured man, his influence was felt also by the Reform party. He often
Solomon Ettinger: Physician and Yiddish poet; died about 1855. He studied medicine in Lemberg, Galicia; and, after graduating, settled in Zamosc, Russian Poland, which probably was his native place. A. B. Gottlober, who met him there in 1837, relates that Ettinger was prohibited from practising under his foreign diploma, and that he afterward joined an agricultural colony. Failing to succeed as a colonist, he settled in Odessa. He is the author of a Yiddish drama entitled "Serkele" (Tohannisberg, 1861; 2d ed., Warsaw, 1874), which probably was his Zaddik (righteous), and that the inscription on the tombstone of the one hundred and seventy-three rabbis against the Brunswick Conference of 1844 (see Conference, Rabbinical). In the following year he established the first organ of Orthodox Judaism, "Der Zionswächter, Organ zur Wahrung der Interessen des Gesetzestreu Judenthums," with a Hebrew supplement, "Shomer Ziyyon ha-Ne'eman," edited by S. J. Enoch. His school was attended by a great many students preparing for the ministry, and many of them became leaders of Orthodoxy. Samson Raphael Hirsch was his disciple in Mannheim, and Israel Blumberger of Kissingen. He was the last German rabbi who acted as civil judge. Much against his will the Danish government, to which Altona then belonged, abolished this right of the Altona rabbi in 1865. The purity of his character and the sincerity of his religious views were acknowledged even by his opponents. He provided in his will that nobody should call him "rabbi," (righteous), and that the inscription on his tombstone should contain merely the titles of his works and a statement of the number of years during which he was rabbi of Altona. The congregation obtained permission from the government to bury him in the old cemetery of Altona, which had been closed a year before.

His published works are: "Bikkure Ya'akov," on the laws of Sukkot, Altona, 1829 (2d ed. with the addition of "Toseft Bikkurim," ib. 1828); "Aruk ha-Ner," glosses on various Talmudic treatises on
EUCLID (Heb. נייקד, also נייקד). Greek geometer; flourished in the fourth century B.C. He is mentioned, perhaps for the first time in Hebrew literature, by Rabbi Abraham bar Hiyya (c. 1100). Jacob ben Nissim also speaks of יניקד כהנשא.

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Not only was the text itself translated into Hebrew, but also the commentaries on it by Arabic scientists. Those made by Al-Farabi and by Ibn Halifah (known as "Alhazen") were rendered anonymously, probably by Moses ibn Tibbon. Kalonymus ben Kalonymus, the assumed translator of part of book xiv., according to Simplon's commentary (Feb. 2, 1290), also rendered commentaries. Ibn Halifah's commentary on the introduction to book x. (Sept. 9, 1314; Berlin MS. No. 201). Other commentaries, original and adapted, are by a pupil of Jacob b. Makir, by Abba Mari (c. 1344; Munich MS. No. 91) on the introduction to book i., by R. Levi ben Gershom (c. 1344) on the propositions of books i., iii., iv., v., vi. (MSS. Jews' Coll., Nos. 138, 4; D. Guenzburg, St. Petersburg, No. 340), and by Abraham b. Solomon Yarhi Zarfati. According to Joseph Delmedigo, there was also an original commentary to the entire Euclid, by Eliaju Mizzalit (c. 1290).

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EUNUCH. Among the Jews, as among others, the captive at the conquest of Jerusalem is called a eunuch (comp. II Kings xxiv. 15, Jer. xii. 16). A passage in Jeremiah (xxxviii. 5), in which the eunuch is an Ethiopian, indicates that they were not always natives of Judea, and it is probable that they were usually non-Jews, since in Deut. xxiii. 1 castration was forbidden to the Israelites; that is, castrates might “not enter into the congregation of the Lord.” Later regulations were milder, and the author of Isaiah (vii. 3 et seq.) did not consider the fact of being a eunuch a reason for exclusion from the congregation. Eunuchs were more expensive than ordinary slaves, but there was no difficulty in obtaining them.

Josephus shows that eunuchs were important members of a royal household, especially under Herod the Great, the care of whose drink was entrusted to one, the bringing of his supper to another, and the putting of him to bed to a third, “who also managed the principal affairs of the government” (“Ant.” xvi. 8, § 1). Herod’s favorite wife, Mariamne, was tested by a eunuch (“Ant.” xv. 7, § 4).

The existence of eunuchs was connected with polygamy, for in passages like II Kings xxiv. 15; Jer. xii. 16 (comp. II Kings ix. 8, 9), they are expressly mentioned when reference is made to the women of the king’s harem. Consequently there is no reason to interpret “sarit” as applying to all royal offices in general.

Finally, one whose only son is a eunuch has not accomplished the commandment to perpetuate the race.

A eunuchof either kindis not be declared as a rebellious son (see Deut. xvi. 18) because he is not considered as a man (Yeb. 89b). As every Israelite is commanded to perpetuate his race, it is sin to severe punishment to cease on to become a eunuch (Shabb. 111a). Still there is a difference whether one castrates another with his own hands or causes him to be castrated. In the first case the punishment is “malkot,” that is, thirty-nine stripes; in the second an indefinite number of stripes may be inflicted.


BIBLIOGRAPHY: Hirch, Biographisches Lexicon; Pfeiff, Biographisches Lexicon; F. T. H.

EULOGY. See Invocations.

EUNUCH (Hebrew, ד"כ; Greek, τυφθεν).—Biblical Data: As throughout the Orient in very ancient times, and especially in Egypt and Assyria, where they seem to have held the most important offices, there were eunuchs in the kingdom of Israel. The reference to them in I Sam. viii. 15 (Hebr.) is general; but in other passages they are mentioned as attendants of the kings; for instance, Ahab (I Kings xxix. 2, Hebr.) and Jehoram (II Kings viii. 6; comp. I Kings 12, 13, Hebr.; Jer. xxix. 2, xxxiv. 18, xxxix. 7, xli. 16). In II Kings xxiv. 18, Hebr.; Jer. iii. 25, a military officer taken captive at the conquest of Jerusalem is called a eunuch. Among the Jews, as among others, the
EUPHEMISM (euphemism). A figure of speech by which a softened, indirect expression is substituted for a word or phrase offensive to delicate ears through more accurately expressive of what is meant. Instances of euphemisms are found in the Bible; and in the Talmud they are frequent, having been used whenever it was necessary to avoid unsuitable expressions. “Man should always express himself in fitting terms” (Sanh. viii. 1; Pes. 3a) was a favorite saying of the Rabbis. The technical expressions for “euphemism” in Talmudic literature are: קסינד (lx), האלד (“expression of much light”); קסינד (“expression of honor,” “beautiful expression”). In post-Talmudic writings it is called also רוח (“expression of much light”).

Euphemisms were used in deference to considerations of taste and delicacy. The ancients also had a strong belief in the power of ill-sounded words to inflict misfortune, and generally avoided them by substituting euphemisms (םוחל תבש אל发射 יד). “man should never open his mouth for Satan”; Ber. 19a). The following are some examples from the Old Testament:

For dying: יכדרו היה עשה ידость ("he was not, for God took him") (Gen. iv. 1); יכדרו היה עשה ידость ("he rested with his fathers"); Gen. xiv. 29; II Sam. vii. 12; comp. sanhedrin, "requiescere").

For going out: יכדרו היה עשה ידость ("he went out of the world"); B. B. 16b; and יכדרו היה עשה ידость ("depart") (Gen. R. xviii. 8; compare with these phrases "animam exspirare," "aurum exprimere,") הימים ("his soul rested"); M. K. 25a, b; Keth. 16a. In modern times the expressions קסינד ("he went to his eternity"); לוכד ("he was called to the dwelling on high") are used.

For serious illness: יכדרו היה עשה ידость ("going out of the soul"); M. K. 25a; with יכדרו היה עשה ידость ("from the body"); 28b; יכדרו היה עשה ידость ("depart") (Sotah 12b; יכדרו היה עשה ידость and יכדרו היה עשה ידוס ("departing") and יכדרו היה עשה ידוס ("being gathered"); B. B. 16b; יכדרו היה עשה ידוס ("entertain") (Ned. 41a; comp. Gen. vii. 13); יכדרו היה עשה ידוס (said of an easy death, lit. "kiss"); Ber. 8a; M. K. 28a.

For a cemetery (in the old popular parlance, "the good place"): יכדרו היה עשה ידוס ("house of life"); תַּבּוּ ("eternal house"); see Exod. xvi. 57; יכדרו היה עשה ידוס ("house of rest"); and יכדרו היה עשה ידוס ("house of honor"). The Talmudic treatise on funeral ceremonies is called "Kosher Torah"); instead of יכדרו היה עשה ידוס (probably with reference to Ps. xvi. 11).

For sicknesses: Besides epilepsy, whose victims are referred to as יכדרו היה עשה ידוס ("overcome") by a demon; e.g., Bek. vii. 6; 86a; 70a, and concerning which...
Euphemism
Europe
in the classic languages a series of peculiar euphemisms occur, there are many other infirmities, especially those frequently encountered in the Orient, e.g., blindness and leprosy, which are indicated by softened paraphrases. Euphemistic expressions for blindness and the blind, occurring also in the Arabic, are cited by Landau ("Die Gegenüberstehende Wörter," etc., pp. 198 et seq.). The most familiar of them (for blindness) is הֵמָּה ("having much light," "having much light"), which later was considered a typical euphemism, as was also הֵמָּה ("light of the eyes"). Abdominal complaints are named contemptuously (from הֵמָּה : "below"); Ber. 55a; Shabb. 81a; Ket. 109b.

For certain organs and their functions: Instead of the more literal expressions הֵמָּה or הֵמָּה for the eyes (e.g., Git. 59b), one frequently meets with the expression הֵמָּה, which is also used to express the sexual relations (Ber. 62a; Hag. 5b; Sanh. 82b; comp. the Latin "necassaria"), and occasionally simply הֵמָּה (Ex. R. IX. 5), even and uden ("go aside").

In the Talmud. בְּשֵׁבָה (Ber. 20a): expression for a privy, Sotah lib; ps< (Git. 70a; Yoma 74b); עַרְּבֵה (Ket. 05b; Yoma 75a; see Prov. xxx. 20, and comp. עַרְּבֵה, Yeb. lib; Ket. 13a). The respective nouns are מִזְקִית and מִזְקִית (both = הֵמָּה; Yeb. lib; Ket. 13a). The expressions מִזְקִית and מִזְקִית are used to denote "immodesty" (Men. 109a; Shabb. 17b), and may be regarded as an example of cacophemism; generally, however, some disparaging, belittling expression (comp. 'Ab. Zarah 46b; Tosef. 'Ab. Zarah 5) was chosen. Such cases are more numerous than those previously mentioned, and to them belong the various expressions used to denote idols: מַלְאָכָת (Lev. xxvi. 9, etc., and often in Ezekiel; Neut. xxix. 16; II Kings xxiii. 24; יָד (I Kings xi. 7); חָצָר (II Kings xxiii. 18); מַלְאָכָת (properly "aberration"); often in the Targumim, as Onk. on Num. xxv. 2; Targ. II Chron. xxiii. 15). Other examples are עַרְּבֵה ("idolatrous temple"; Targ. Judges xvii. 5; מַלְאָכת, יָד, מַלְאָכת (properly "sacrifice of the dead"); Ps. cv. 89, and corresponding to the Aramaic מַלְאָכת; מַלְאָכת, מַלְאָכת ("mourning feast"); Targ. Yer. Num. xxv. 2; לְכֹּכָב יָד ("day of abstinence," for "heathen festival day"); Gen. R. xxxvii. 9; Cant. R. (beginning); הֵמָּה ("impurities of the Gentiles" = "their food and garbage"); 'Ab. Zarah 73a, 76a; מַלְאָכת for sacrifice and demon worship (Onk. on Sanh. 14a); comp. מַלְאָכת (used in later times also for places of worship belonging to believers in other gods, just as they are popularly designated as מַלְאָכת). See ABRAMINATION.


S. E.

EUPHRATES (Heb. Perat; Babylonian, Parattu): The main river of northern Asia, often mentioned in the Bible (the fourth river of paradise, Gen. ii. 14), and frequently designated as "ha-maher" (the river). It is formed by the union of two branches, the Koi (the western Euphrates), which rises north of Erzerum, and the Murad (the eastern Euphrates), which issues from Lake Wan. It flows, with many turns and over various falls, through the Taurus range; many—though this was not the case in antiquity—with the Tigris; and
finally empties below Bassora into the Persian Gulf. Its main tributaries are the Balikh and the Khubar (see Harim).

For the surrounding country the Euphrates is of the highest importance, inasmuch as its inundations make the soil very rich. Moreover, in ancient times it served as the highway of commerce and was navigable by large vessels as far as Babylonia (Herodotus, 1.194); while further north it was navigable by boats and rafts.

The Euphrates is referred to as a boundary of the land of the Hebrews (Gen. xiv. 13; Deut. i. 24; Josh. i. 4; Ps. lxvii. 8; comp. Is. Chro. v. 9). In the Prophets the river is the symbol of the great Assyrian world-empire (Isa. vii. 29, viii. 7; Jer. ii. 18). The decisive battle between the Egyptian king Necho and Nebuchadnezzar took place on the Euphrates (II Kings xxvii. 29).

On the other hand, it is doubtful whether in Jer. xii. 4-7 the River Euphrates is meant, especially in view of the fact that there is reference to a rocky shore. According to Marti (in "Zeitschrift des Deutschen Palästinavereins," iii. 11) and others, the correct reading in Jeremiah is "Parha," and the river in question is the Wadi Parha, northeast of Ammanoth.

R. H.

F. Bu.

EUPOLEMUS: Son of John, son of Accos; envoy of Judas Macabeus to the Romans. To secure himself against the Syrian Judas west Europeus with Jason, son of Eleazar, to win the Romans as friends and allies. The Romans granted his request, and the "senatus consultum," inscribed on brass tablets and given by them to India, Rome, was set up in Jerusalem (I Macc. vii. 17-28). As the mission of Eupolemus is referred to in general terms, without any specific statement of the underlying motives (II Macc. iv. 11), and as his genealogy seems historically correct—Accos (pp. 11) is a noble family of Jerusalem (Ezra ii. 61; Neh. iii. 21)—historians like Mommsen, Mendelssohn, Grätz, Niez, and Schürer regard his mission as authentic. Niez, however, questions the genuineness of the treaty with Rome, and Wilrich thinks that the whole story, as well as the similar one in connection with Simon, is a fiction on the ground that relations between Rome and Judah began only under Hyrcanus I., to whom the above-mentioned "senatus consultum" was granted. Josephus ("Ant." xi. 10, § 6) says that the document was issued for the "high priest Judas," whom Wilrich identifies with Aristobulus I., also called "Judas." These questions are connected with that of the genuineness of the documents quoted in the Books of the Maccabees and by Josephus, and do not refer to the embassy of Eupolemus, which must be regarded as historical. The assumption that this Eupolemus is identical with the Hellenistic writer of that name is not supported.


S. Xu.

EUROPE: I. Early Period (163 B.C. to 500 C.E.) The first settlements of Jews in Europe are obscure. There is documentary evidence only for the fact that in 183 B.C.E. Eupolemus, son of John, and Jason, son of Eleazar, went to Rome as ambassadors from Judas Maccabaeus and sealed a compact of friendship with the republic (I Macc. vii.). Twenty-five years later other visitors to Rome are said to have made an attempt to win over wider circles to the Jewish faith (Valerius Maximus, i. 2, 3); and in the time of Cicero there was already a fairly large Jewish community in Rome (Cicero, "Pro Flacco," 29). Its numbers grew steadily; and in the year of Herod’s death (4 B.C.) not fewer than 8,000 Jews of Rome supported the commission from Jerusalem to Augustus (Josephus, "B. J." ii. 6, § 1). The settlements in the provinces also increased. There were Jews at Vienne (Venia), Galla Cytherea, in the year 648; at Langobardum in 28; and the apostle Paul preached in the synagogues of Athens, Corinth, and Thessalonica. The number of Jews was also augmented by converts. The communities were well organized. They had houses for prayer, and cemeteries, and, under the protection of the law, went peaceably about their business. They were farmers, artisans, and, later, merchants. They attained to Roman citizenship when Caracalla granted civil rights to all the inhabitants of the empire (212).

But toleration came to a sudden end when Constantine the Great bowed to the sign of the cross, and the Church established the doctrine, unheard of in pagan antiquity, that the possession of Christian—national—municipal and state rights is dependent on submission to certain articles of faith. At the Council of Nicaea (325) he broke the last threads which bound her to the mother religion. She declared officially that the Jews were cast off by the God of their fathers because they had refused to accept the Christian dogmas. Constantine’s successors promulgated many exceptional regulations aiming to lower the Jews both socially and economically. The stream of the migration of nations set in, which shook the Roman world to its foundations. In Italy, in southern Gaul, on the Pyrenean peninsula, and in Germany these hordes found large numbers of Jews who experienced no change at the hands of their new masters.

While thus the gradual decay of the world-empire was terrifying the unprotected Jews and casting them still more, the ecclesiastics, and especially the holy Ambrose of Milan, of Church, endeavored to hasten the destruction of Judaism. Theodosius II., by a law dated Jan. 31, 439, took away civil rights from the Jews, set limits to the free exercise of their religion, forbade them to build synagogues, made it difficult for them to own slaves, and excluded them from holding office in the state. This law remained the basis for the contemptuous treatment of the Jews in all Christian countries during the succeeding 1,500 years.

II. Period of Many-Sided Development (500-1500): The east-Roman empire was at first affected but little by the barbarian invasion. The legislation of Justinian culminated in the principle of taking away civil rights from heretics and unbelievers and of making their existence as difficult as possible. The restrictive laws of Constantine...
and Theodosius were renewed with increased rigor. The public observance of their religion was forbidden the Jews. The loss of their civil rights was followed by disregard for their personal freedom. In the wars waged by the Iconoclasts (eighth and ninth centuries) the Jews especially had to suffer, and mostly at the hands of iconoclastic emperors who were suspected of being heretics with Jewish tendencies. Many Jews fled to the neighboring states of the Slavs and Tatars, which were just coming into existence, and found refuge and protection on the lower Volga and on the northern shores of the Black Sea in the realm of the Chazars.

While the East-Roman empire was prolonging its inglorious existence by perpetual warfare with neighbors who were ever growing stronger, the Western empire fell a prey to the barbarians. With the exception of the restrictive laws of the first Christian emperors, which still remained in force, the Jews were not troubled on account of their faith. Not until the beginning of the ninth century did the Church succeed in drawing all humanity within her jurisdiction, and in bringing together and definitely settling the regulations in canonical law which the authority of the Church ordained for believers and their treatment of non-believers. Intercourse with Jews was almost entirely forbidden to believers, and thereby a chasm was created between the adherents of the two religions, which could not be bridged.

On the other hand, the Church found herself compelled to make the Jew a fellow citizen of the believer; for she enforced upon her own communities, legally determined rate of interest, from the adherents of another faith. Usury. Through these peculiar conditions the Jews rapidly acquired influence. At the same time they were compelled to find their pleasures at home and in their own circles only. Their intellectual food came from their own literature, to which they devoted themselves with all the strength of their nature.

This was the general condition of the Jews in Western lands. Their fate in each particular country depended on the changing political conditions. In Italy they experienced dark days during the endless wars waged by the Herulii, Rugii, Ostrogoths, and Longobardi. The severe laws of the Roman emperors were in general more mildly administered than elsewhere; the Arian confession, of which the Germanic conquerors of Italy were adherents, being in contrast with the Catholic characterized by its tolerance. Among the Burgundians and Franks, who professed the Catholic faith, the ecclesiastical sentiment, fortunately for the Jews, made but slow progress, and the Merovingian rulers rendered only a listless and indifferent support to the demands of the Church, the influence of which they had no inclination to increase.

In the Pyrenean peninsula, from the most ancient times, Jews had lived peacefully in greater numbers than in the land of the Franks. The same modest good fortune remained to them when the Suevi, Alani, Vandals, and Visigoths occupied the land.

It came to a sudden end when the Visigothic kings embraced Catholicism and wished to convert all their subjects to the same faith. Many Jews yielded to compulsion in the secret hope that the severe measures would be of short duration. But they soon bitterly repented this hastiness; for the Visigothic legislation insisted with inexorable severity that those who had been baptized by force should remain true to the Christian faith. Consequently the Jews eagerly welcomed the Arabs when the latter conquered the peninsula in 711. See Spain.

Those Jews who still wished to remain true to the faith of their fathers were protected by the Church herself from compulsory conversion. There was no change in this policy even later, when the pope called for the support of the Carolingians in protecting his ideal kingdom with their temporal power. Charlemagne, moreover, was glad to use the Church for the purpose of welding together the loosely connected elements of his kingdom when he transformed the old Roman empire into a Christian one, and united under the imperial crown all the German races at that time firmly settled. When, a few decades after his death, his world-empire fell apart (843), the rulers of Italy, France, and Germany left the Church free scope in her dealings with the Jews, and under the influence of religious zeal hatred toward the unbelievers ripened into deeds of horror.

The trials which the Jews endured from time to time in the different kingdoms of the Christian West were only indications of the catastrophe which broke over them at the time of the Crusades. A wild, unrestrained throng, for which the crusade was only an excuse to indulge its rapacity, fell upon the peaceful Jews and sacrificed them to its fanaticism. In the first Crusade (1096) flourishing communities on the Rhine and the Danube were utterly destroyed. In the second Crusade (1147) the Jews in France suffered especially. Philip Augustus treated them with exceptional severity. In his days the third Crusade took place (1188); and the preparations for it proved to be momentous for the English Jews. After unspeakable trials Jews were banished from England in 1290; and 365 years passed before they were allowed to settle again in the British Isles.

The justification for these deeds was found in crimes laid to the charge of the Jews. They were held responsible for the crime imputed to them a thousand years before this; the Jews were said to be the accusers, and the false charge was circulated that they wished to dishonor the host which was supposed to represent Jesus' body. They were further charged with being the cause of every calamity. In 1240 the plundering raids of the Mongols were laid at their door. When, a hundred years later, the Black Death raged through Europe, the tale was invented that the Jews had poisoned the wells. The only court of appeal that regarded itself as their appointed protector, according to historical conceptions, was the "Roman emperor of the German nation." The emperor, as legal successor to Titus, who had acquired the Jews for his special property through the destruction of the
Civilians claimed the rights of possession and protection over all the Jews in the former Roman empire. They thus became imperial "servi camere." He might present them and their possessions to princes or to cities. That "Servi Camere," the Jews were not utterly destroyed was due to two circumstances: (1) the envy, distrust, and greed of princes and peoples toward one another, and (2) the moral strength which was infused into the Jews by a suffering which was undeserved but which enabled them to resist persecution. The abilities which could find no expression in the service of country or of humanity at large, were directed with all the more zeal toward the study of the Bible and Talmud, toward ordering communal affairs, toward building up a happy family life, and toward bettering the condition of the Jewish race in general.

Everywhere in the Christian Occident an equally gloomy picture was presented. The Jews, who were driven out of England in 1290, out of France in 1304, and out of numerous districts of Germany, Italy, and the Balkan peninsula between 1350 and 1450, were scattered in all directions, and fled preferably to the new Slavic kingdoms, where for the time being other confessions were still tolerated. Here they found a sure refuge under benevolent rulers and acquired a certain prosperity, in the enjoyment of which the study of the Talmud was followed with renewed vigor. Together with their faith, they took with them the German language and customs, which they have cultivated in a Slavic environment with unexampled faithfulness up to the present time.

As in Slavic countries, so also under Mohammedan rule the persecuted Jews often found a humane reception, especially from the eighth century onward in the Pyrenean peninsula. But even as early as the thirteenth century the Amle could no longer offer a real resistance to the advancing force of Christian kings; and with the fall of political power Amle culture declined, after having been transmitted to the Occident at about the same period, chiefly through the Jews in the north of Spain and in the south of France. At that time there was no field of learning which the Spanish Jews did not cultivate. They studied the secular sciences with the same zeal as the Bible and Talmud.

But the growing influence of the Church gradually crowded them out of this advantageous position. At first the attempt was made to win them to Christianity through writings and religious disputes; and when these attempts failed they were ever more and more restricted in the exercise of their civil rights. Soon they were obliged to live in separate quarters of the cities and to wear humiliating badges on their clothing. Thereby they were made prey to the scorn and hatred of their fellow citizens. In 1391, when a fanatical mob killed thirty thousand Jews in Seville alone, many in their fright sought refuge in baptism. And although they often continued to observe in secret the laws of their fathers the Inquisition soon rooted out these pretended Christians or Maranos. Thousands were thrown into prison, tortured, and burned, until a project was formed to sweep all Spain clean of unbelievers. The plan matured when in 1492 the last Moorish fortress fell into the hands of the Christians. Several hundred thousand Jews were forced from the country which had been their home for 1,500 years. Many of them fled to the Balkan peninsula, where a few decades before the Crescent had won a victory over the Cross through the Osmanli Turks. These exiles have faithfully preserved the language of the country they were forced to leave; and to-day, after a lapse of more than 400 years, Spanish is still the mother tongue of their descendants.

III. Period of Decay (1500-1750): The renaissance of art and science was coeval with the death of the Byzantine empire; and the newly discovered art of printing scoffed at canonical laws which tried to enshrine thought. In the same year in which Spain expelled the unbelievers the shores of America appeared above the horizon. The age of inventions and discoveries brought about an immense change in ideas. Only the Jews remained in the night of the Middle Ages. These homeless people were crowded from the west of Europe ever farther toward the east. They had to seek refuge in the realms of the Slavs and the Turks, in which a native culture was as yet unknown. Their external circumstances were not at first unfavorable. They even attained to high positions in the state, at least in Turkey. Don Joseph Nasi was made Duke of Naxos; and Solomon Aghkenazi was ambassador of the Porte to the republic of Venice.

In Poland the Jews were an indispensable link between the pomp-loving nobility and the peasant serfs; and trade and industry were entirely in their hands. Not finding a higher civilization in their new homes, their only mental nourishment came from their national literature, and they either pursued the one-sided study of the Talmud, which exercised the understanding only, or dived deep into the mysterious depths of the Cabala. The persecution of the Jews in Turkey and Poland in the middle of the seventeenth century came in the aid of the visionaries and dreamers. Especially disastrous were the trials which were brought upon the Polish and Lithuanian Jews through the Cossack horde (1648) and by the Swedish wars (1655). According to trustworthy reports, hundreds of thousands of them were killed in these few years. Once more fugitive and unsettled, the anxious Jews waited trustfully for the message which should announce to them that at last the deliverer had appeared in the far East.

Thus it came about that a talented youth from Smyrna, Shabbethai Zebi, succeeded in passing himself off as the promised Messiah. Num- Shab- bethai and these still clung to Shabbethai Zebi. In their delusion even after he had adopted Islam through fear of the death penalty with which the sultan had threatened him. The incomprehensible extent of his following was due to the fact that even those Jews who enjoyed greater intellectual freedom than their brethren in Poland were yet severely oppressed and gave themselves up to cabalistic reveries.
Fugitives from Spain and Germany had come also to Italy, and founded new communities beside the existing ones. Here they greeted the dawning of the new period, and together with the Greeks—who had fled killer from Constantinople bringing the treasures of classical antiquity with them—became the leaders and guides of the humanists to the source of Jewish antiquity. The Italian Jews, in their own tongue, and learned Latin and Greek. The clergy in Italy and Germany armed itself to fight against the viciously advancing enlightenment and civilization, and directed its attacks chiefly against Jewish literature. Jewish apostates in the pay of the Dominicans spread false, maliciously concerning the Talmud. In its defense the German humanists arose in a body, not so much out of friendliness toward the Jews as out of zeal for free investigation. In these straits the Jews, who were the most faithful defenders of the Church, came into existence. They took up the fight against the Talmud in Italy, and as early as 1558 Hebrew pyres were lighted upon which copies of it and other Hebrew books were burned. Guided by apostates, the Council of Trent expropriated the Talmud of all pretended objectionable passages, and the numerous spies of the Inquisition forced the educated Jews to secrecy and hypocrisy. The only study they were allowed to pursue unhindered was the Cabbala, which the Jews erroneously believed supported Christian ideas. Thus here also the soil was prepared for belief in the new science, which succeed to giving a firm footing to modern Judaism.

The inclination to study esoteric doctrines spread at that time even among the Jews who had founded new communities in the Protestant states on the shores of the North Sea under Dutch and English protection. This new mysticism, strongly influenced the German Jews, who, in consequence of superstitions error were plunged into the deepest ignorance, and were watching for a speedy redemption after the sufferings of the Thirty Years' war. Judaism was saved only when a beam of enlightenment shone in the night of its existence. Shabbethai Zebi was still alive in 1661 when the Jews were driven out of Vienna (1671). The elector Friedrich Wilhelm of Brandenburg allowed them to settle in Berlin, and protected them with a strong hand from injury and slander. Even here they were hampered by oppressive taxation and narrow-minded regulations; but their versatile minds could not long remain shut out from the growing enlightenment. For the third time a Moses appeared in the midst of them, to lead his people from darkness to light, from slavery to freedom.

IV. The New Period (1750 to the Present Time): Moses Mendelssohn translated the Bible into High German for his co-religionists, and thus tore down the wall that separated the German Jews from their fellow citizens. With the newly acquired possession of a mother tongue the homeless Jew acquired also the right to a fatherland. By the end of the eighteenth century the Jews were taking an active part in German education and civilization. They had their youth instructed in secular studies, and aimed at reimbursing the internal affairs of the religious community. Talmud was not accomplished without severe inner struggles. To the adherents of a radical reform like Helmholtz and Gelzer stood opposed the champions of tradition like Simon Raphael Hirsch, who in religious matters could not deviate a hair's breadth from the traditional observances, while Zacharias Frankel tried to pave the way for an intermediary position on a historically positive basis. The rabbinic councils (1844-46) and synods (1869-71) acquired no authoritative influence (see CONFESSIONS, RABBI). But the change in western Europe gradually came about of itself. To-day in every large community sermons are preached in the vernacular; the synagogue service is accompanied by a trained choir and preserved by a scientifically educated rabbi. Thus Judaism was enabled to take part in the work of civilization. North America and France showed how salutary it might be to make use of all the forces in the state. Prussia adopted the same opinion when in its years of trial it collected the weakened remnants of the fatherland and in 1813 made Jews full citizens in the land of their birth.

The new ideas, then, which were prevalent in the constitutional states of Europe in the middle of the nineteenth century recognized the political equality of all citizens without regard to difference in belief. The mental development of the Jews kept pace with their civil recognition, and the science of Judaism was developed. Its founder was Leopold Zunz (1794-1886). Berlin was again the starting point of the new science, which succeeded in giving a firm foundation to modern Judaism.

Notwithstanding the fact that political equality was secured to the Jews in the revolutions of 1848, the majority of them still live outside the sphere where liberal ideas predominate. A certain relaxation of vigilance was shown in Russia during the reign of Alexander II; but upon his death (March 13, 1881) a series of outbreaks against the Jews occurred which were followed by more systematic persecution on the part of the Russian bureaucracy, so that the state of the Russian Jews at the end of the nineteenth century was almost worse than it had been at the beginning. Similarly, in Rumania for the last quarter of a century restriction has been added to restriction till the very existence of a Jew in that country has become almost impossible, notwithstanding the fact that the Berlin Congress, which gave autonomy to Rumania, did so on condition that full political rights should be granted to all Rumanian citizens without distinction of creed. Even in the European countries where political equality exists there have been certain signs of social antagonism, which gave rise to the movement known as Anti-Semitism. Beginning in 1835 in Germany, this spread to Austria, and ultimately to France, where it culminated in the Dreyfus Case.

Anti-Semitism. Nevertheless, its virulence has perceptively declined, and Russia and Rumania remain the chief sources of ill will against the Jews on the continent of Europe. See also articles on the various countries of Europe.
The following table gives the official or estimated number of Jews in the different European countries at the four most recent census periods, about 1870, 1880, 1890, and 1900: the first set of figures being taken from Arndt, "Volkwissenschaft der Juden"; the second, from I. Loeb's article "Juifs," in Vivien de St. Martin, "Dictionnaire de Géographie"; the third, from J. Jacobs, "Jewish Year Book," 1900; and the last partly from L. Harris, in "Jewish Year Book," 1903. Estimates are marked with an asterisk.*

**Jews in Europe.**

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<th>Country</th>
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<th>1880</th>
<th>1890</th>
<th>1900</th>
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<td>3,600,325</td>
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<td>Total</td>
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<td>5,413,445</td>
<td>7,053,286</td>
<td>8,639,496</td>
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**Eurydemus ben Jose:** One of the sons of Tanna Jose b. Halaqa. His name has been transmitted in the most varying forms: "Amaroniu" (<Arabic> "Amerun"

**Eutolemus:** Name borne by a number of Palestinian Jews. R. Jose quotes in reference to several halakic questions the testimony of a certain "Eutolemus," who gave a decision in the name of five elders (R. H. 15a; Suk. 49a; "Er. 85b"), and whose full name was "Eutolemus ben Reuben." (Sotah 49a). He is quoted in the Talmud as having been permitted by the Rabbis to cut his hair in conformity with pagan custom because of his intercourse with court officials (R. E. 85a). In Hebrew the name "Eutolemus" is variously spelled "Eutolemus," "Eutolmuis," "Eutolmoeus," etc. (compare the Aramaic "Eutolemos," "Eutolomos," "Eutolmos," and "Wadimus," "Wadineus," "Wadinos" in Hebrew, and through whom he became familiar with many Tannaitic and Jewish traditions; of these he made use in his works on Biblical exegesis. See CHURCH FATHERS.)

**EVANS, SAMUEL (Young Dutch Sam):** English pugilist; born in London Jan. 30, 1801; died of consumption Nov. 4, 1848. Evans' first encounter in the prize-ring took place at Knowle Hill, Maidenhead, Berkshire, July 5, 1825, when he beat Ned Stockman in seventeen rounds. His next match was with Harry Jones, whom he defeated at Sheremere, Bedfordshire, Oct. 18, 1825. These two victories were succeeded by others in 1826 and 1827. Then followed two more victories: the first, over Jack Martin, which took place at Knowle Hill, Berkshire, Nov. 4, 1828, and ended in the sixteenth round; the second, over Ned Neale, "a youth," at Ludlow, April 7, 1829, which terminated in the seventeenth round. On Jan. 18, 1831, Evans and Neale met again, Evans defeating his opponent in fourteen rounds, which occupied fifty-two minutes. His next victory was over Tom Gaynor of Bath, which took place June 24, 1834, near Andover, in the seventeenth round.
Eve

Adam should express a desire for her (Gen. R. xvii.).

He therefore delayed forming her until created simultaneously with Adam because God foreknew that later she would be a source of comfort. He then touched her, and Adam welcomed her as a helpmeet for himself, Yhwh caused a deep sleep to fall upon him, and took one of his ribs, from which Eve was created, saying that he is giving her the name "Ishshah" because "make him an helpmeet for him" (ib. ii. 18), first shape of a man (Gen. R. xix.1), displayed great argumentative skill in explaining the selfish reasons which had prompted God's prohibition (Pirke R. El. i.e.; Gen. R. xix.; Tan., Bereshit, viii.), and convinced Eve by ocular proof that the tree could be touched (comp. Ab. R. n. i. 4) without entailing death. Eve thereupon laid hold of the tree, and at once beheld the angel of death coming toward her (Targ. Pseudo-Jon. to Gen. iii. 6). Then reasoning that if she died and Adam continued to live he would take another wife, she made him share her own fate (Pirke R. El. xii.; Gen. R. xix.); at the invitation of the serpent she had partaken of wine; and she now mixed it with Adam's drink (Num. R. x.). Nine curses together with death befell Eve in consequence of her disobedience (Pirke R. El. xiv.; Ab. R. N. ii. 49).

Eve became pregnant, and bore Cain and Abel on the very day of (her creation and) expulsion from Eden (Gen. R. xiii.). These were born full-grown, and each had a twin sister (ib.). Cain's real father was not Adam, but one of the demons (Pirke R. El. xii., xxii.). Seth was Eve's first child by Adam. Eve died shortly after Adam, on the completion of the six days of mourning, and was buried in the Cave of Machpelah (Pirke R. El. xx.). Comp. Adam, Book of.

E. G. H.

—in Arab. Literature: Eve is a fantastic figure taken from the Jewish Haggadah. In the Koran her name is not mentioned, although her person is alluded to in the command given by Allah to Adam and his "wife," to live in the garden, to eat whatever they desired, but not to approach "that tree" (suras ii. 23, vii. 18). According to Mohammedan tradition, Eve was created out of a rib of Adam's left side while he was asleep. Hafsan, the guardian of paradise, conducted them to the garden, where they...
were welcomed by all creatures as the father and mother of Mohammed. Ibrahim, who had been forbidden to enter paradise and was jealous of Adam’s prerogative, wished to entice him to sin. He asked the peacock to carry him under his wings, but, as the bird refused, he hid himself between the teeth of the serpent, and thus managed to come near Adam and Eve. His first persuasion to Eve to eat of the fruit, which was a kind of wheat that grew on the most beautiful tree in the garden, and she gave some to Adam. Thereupon all their ornaments fell from their bodies, so that they stood naked. Then they were expelled from the garden. Adam was thrown to Serendib (Ceylon), and Eve to Jidda (near Mecca).

Although Adam and Eve could not see each other, they heard each other’s lamentations; and their repentance restored to them God’s compas-
sion. God commanded Adam to follow a cloud which would lead him to a place opposite to the heavenly throne, where he should build a temple. The cloud guided him to Mount Arafa, near Mecca, from where he found Eve. From this the mount derived its name.

Eve died a year after Adam, and was buried outside Mecca, or, according to others, in India, or at Jerusalem.

BIBLIOGRAPHY: Weil, Biblische Legenden der Mosaikver-w. E. H. H.

—Critical View: The account of the creation of a woman—she is called "Eve" only after the curse—belongs to the J narrative. It reflects the naive speculations of the ancient Hebrews on the begin-
nings of the human race as introductory to the his-
tory of Israel. Its tone throughout is anthropomor-
phic. The story was current among the people long before it took on literary form (Gunkel, "Genesis," p. 9), and it may possibly have been an adaptation of a Babylonian myth (ib. p. 35). Similar accounts of the creation of a woman from a part of man’s body are found among many races (Tuch, "Genesis," notes on ch. ii.); for instance, in the myth of Pan-
dora. That woman is the cause of evil is another wide-spread concept. The etymology of "ishshah" from "ish" (Gen. ii.23) is incorrect (perhaps belongs to the root יִשָּׂה), but exhibits all the characteristics of folk-etymology. The name יִשָּׂה, which Adam gives the woman in Gen. iii.20, seems not to be of Hebrew origin. The similarity of sound with יִשָּׂה explains the popular etymology added in the expla-
planatory gloss, though it is W. H. Smith’s opinion ("Kinship and Marriage in Early Arabia," p. 175) that Eve represents the bond of matrilineal kinship ("ibid.") Noldke ("Z. D. M. G." xiii. 487), follow-
lowing Philo ("De Agricultura Nova," § 21) and the Midrash Rabbah (ad loc.), explains the name as meaning "serpent," preserving thus the belief that all life sprang from a primal serpent. The narra-
tive forms part of a culture-myth attempting to account among other things for the pang of childbirth, which are comparatively light among primitive peoples (compare Adam; Eden, Garden of; Fall of Man). As to whether this story incul-
cates the divine institution of Monogamy or not, see Gunkel, "Genesis," p. 11, and Dillmann’s and Hol-
zinger’s commentaries on Gen. ii. 22-24.

EVE OF HOLIDAYS: Unlike the early Babylonians, whose day began with sunrise, the Jews began theirs with sunset. Some critics, Dillmann among them, attempted to find traces of the Babylonian reckoning in the early portions of the Bible, but there is no doubt that with the spread of the Law the reckoning from evening to evening be-
came established among the Jews (see Ibn Ezra’s poem on the Sabbath, in which he decries the cus-
tom of a certain sect which began the Sabbath and festivals with sunrise). Sinai’s edition, ii. 78, Bese-
burg, 1883). The eve of Jewish holidays is therefore not the evening of the festival, but the day prec-
ding it; in conversation, the expression "yom yom-
tob" is even extended to denote an indefinite period preceding the holiday. It is observed as a day on which is prepared (coarse) such work as is not permitted to do on the holiday or on the Sabbath.

The Rabbis enjoined that the celebration of holi-
days should begin some time before sunset, in order "to add from the profane to the holy" (R. H. 3b; Yoma 81b). In Temple times the blowing of the trumpet thrice by the Levites on the eve of a Sabbath or holiday notified the people to cease from work (Suk., Beginning, 53b; Maimonides, "Yad," Kele la-
Mikdash, vii. 3, 6; see Tancher). This custom was retained for a long time in Jewry, although for the trumpet a wooden mallet was substi-
tuted, with which the Shammash knocked at the doors of the shops or private dwelling-places to remind the Jews that the Sabbath or holiday had begun (Abraham, "Jewish Life in the Middle Ages," p. 56). He who engages in regular work late in the afternoon of the eve of the Sabbath or holiday will receive no blessing upon his work (Pest. 56b). Eating late in the afternoon before Sabbath is also forbidden, because the appetite must be reserved for the evening meal (Pes. 96b; Shulhan Aruk, Orah Hayyim, 529, 1; Isserles’ gloss). It was con-
sidered a commendable act to bathe on the eve of the Sabbath or holiday (Shab. 25b; Orah Hayyim, 290, 1; 471, 3: Isserles’ gloss). In the afternoon service the penitential psalm ("Tahannah") was omit-
ted, as it was on all holidays or festive occasions (ib. 131). But besides these general rules which ap-
piled to the eves of all holidays, there are certain laws and ceremonies prescribed for the eve of each holiday in particular.

As there is no restriction of work on the day of the New Moon (Rosh Hodesh), the eve of that day would have remained unnoticed were it not for the haggadic parallel between the Jewish nation and the moon (Hal. 68b). The various phases of the moon are compared to the various vicissitudes of Israel, and the last day of the month reminds the Jew of his shortcomings in the service of God, and thus becomes a day of repentance, a miniature of the Day of Atonement ("Yom Kippur Katan"). The after-
noon prayer therefore includes many penitential hymns and formulas of confession of sin ("wildul"). These, however, are recited only by the very pious, who are also accustomed to fast on that day, at least
until after the afternoon service (Orah Hayyim, 417; comp. Magen Abraham and Be'er Hechah of loc.).

While the special additional prayers ("selihot") are recited before dawn during the week preceding New-Year's Day, the prayers for the day before New-Year's are much more numerous and are recited with greater contrition. The prayer commencing with the words "Zekor Berit" (Remember the Covenant) is included in these prayers, and the day is frequently designated by the initial words of that hymn. It is customary to fast on that day, or at least until noon, although pious Jews fast the greater part of the ten penitential days (Tashanua, Eser, 22; Orah Hayyim, 581, 2). It is different, however, with the eve of the Day of Atonement. Not only is it forbidden to fast on that day, but feasting is encouraged; it is said that he who eats and drinks on the eve of the Day of Atonement will be rewarded as if he has fasted both days (Yoma 81b; Orah Hayyim, 494, 1).

The prayers for that day are also considerably reduced, and after the morning service a repast prepared by the congregation is served in the synagogue for the purpose of establishing a feeling of general fellowship. Each one begs the forgiveness of those he has wronged during the year. See also KAPPAROT AND STRIPES.

The meal taken before sunset should consist of light dishes, easily digestible, so that the evening prayer can be recited with devotion. A certain solemnity usually prevails in every household during this meal, after which the parents bless the children and immediately repair to the synagogue. This meal should be concluded before twilight sets in (ib. 604-608).

In Temple times the paschal lamb was offered during the afternoon of the eve of Passover; therefore more laws and ceremonies are grouped around this day than around the eve of any other holiday. On the evening of the day preceding Passover the ceremonial of searching for leaven is performed by the master of the house (Pes. 3a; see JEW. ENCYC. II. 429 s. v.; BRIDEL HAMEI). If Passover falls on a Sunday, the searching is begun on Thursday evening. The heaves found during this examination are burned the next morning before noon (Pes. 21a). No leaven should be eaten after the fourth hour of the day, and after the sixth hour it is not permissible to derive any benefit from the leaven left over (ib. 29b). Work on the eve of Passover is absolutely forbidden, and the transgressor exposes himself to the danger of being excommunicated. Even if the onlooker some are accustomed to cease work, and he who lives in a community where this custom prevails must conform to it (ib. 56a s. e. q.; see CUSTOM).

The male first-born fast the whole day in commemoration of the miracle performed in Egypt, when the first-born of Israel were saved while those of the Egyptians were slain (Sofrut xxii. 3; comp. Yer. Pes. x. 1; see FIRST-BORN). As is the case on the eve of the Sabbath, it is forbidden to begin a meal after the tenth hour (four p.m.) of the day, so that the appetite for the evening meal be not spoiled.

Some are accustomed to fast the entire day in order to be better prepared for the festival meal in the evening (Pes. 96b, 108a). It is forbidden to eat any mazzah during the day preceding Passover, so that after the fourth hour no bread, leavened or unleavened, may be eaten (Yer. Pes. x. 1; see Rosh to Pes. 3. 7; Orah Hayyim, 498, 470, 471).

### EVICTION

**SEE EXEMPTION.**

**EVIDENCE:** Whenever in proceedings at law an issue arises—that is, in civil cases when a fact is asserted on one side and denied on the other—the issue is generally determined by evidence, which the party having the burden of proof must proffer; and evidence to the contrary may be brought forward by the other party. The evidence may consist either of the testimony of witnesses or of documentary writings. What here follows applies in the main to civil cases.

1. **Witnesses:** In order to prove a disputed fact, witnesses must fulfill the following requirements:

   1. Two must testify to the same fact. This rule is laid down in Deut. xxxv. 13 and in other passages apparently for criminal cases only, but it has been extended to civil cases as well. In civil cases, however, it is not necessary that the two witnesses should agree very closely as to time and place.

2. The witness must be an Israelite. The Talmud seems to take this for granted; though it allows some facts to stand proved upon a statement "made innocently" by a Gentile, that is, not as a witness in court. In damage cases the Mishnah (B. K. i. 3) says expressly that the witnesses must be freemen and sons of the Covenant.

3. The witness must be a man, not a woman (R. H. i. 8); of full age, that is, more than thirteen years old; not a deaf-mute or a lunatic, and, according to the better opinion, not a blind man, and not either deaf or dumb. A boy not much over thirteen, and having no understanding of business, must not testify in a case involving title to land (B. B. 153a). Nor should a person of full age testify as to what he said or heard as a minor, except in matters of frequent observation, e.g. "This is my..."
The degrees of consanguinity and affinity are the same as for judges, and are laid down under agnates. The Geonim disqualify a man who has publicly threatened a litigant that he will ruin him by a denunciation, from testifying against him (see Shulhan 'Aruk, Hoshen Mishpat, 31, 20, and Be'er Golah thereon). The later codes follow the Palestinian Talmud on Sanh. iii. in holding that witnesses akin to each other or to the judges are incompetent (Hoshen Mishpat, 31, 17).

II. Mode of Examination: 1. Witnesses do not testify under oath, but under the sanction of the ninth commandment. The presiding judge admonishes the witnesses before they testify. All persons other than the litigants and the witness to be examined are then dismissed from the room; the same procedure applies to all following witnesses.

2. He who knows testimony of benefit to his neighbor should, under the Mosaic law (Lev. v. 1), make it known to him; and an oath may be imposed on him to say whether he knows anything and what he knows. The Talmud (B. B. 96a) points to the words “he shall bear his iniquity”; hence, he is liable only to heavenly, not to earthly, punishment. With a view to the former, the litigant may ask that a ban (the “sound of the curse” of Lev. v. 1, Hebr.) be pronounced in the synagogue against all those who know aught in his favor and will not come forward to testify. Otherwise he has no remedy, no compulsory process against witnesses, and no means to force them to answer questions. But when the court finds that the witnesses for one party are intimidated by his opponent from appearing, it may compel the latter himself to bring those witnesses into court.

3. From “the mouth of witnesses,” says the text, a man shall be condemned, not upon their written statement; hence, testimony should be given by word of mouth in open court, not by way of deposition. In all criminal cases, and in all suits for penalties or damages to the person, this rule is invariably followed; but in actions on contract, especially on behalf of the defendant, depositions are admitted for good reasons, such as that the witnesses are sick or absent from the place of trial, or that one of the parties is sick, so that the trial cannot be had, while the witnesses are about to depart. In such cases notice must be given to the opposite party, and the deposition, in the nature of minutes of judicial proceedings, must be taken before a court of three judges.

4. As a rule, witnesses may be heard only in the presence of the opposing litigant, so that he may suggest to the court points on which the witnesses may not be received against Litigant. a minor, because he would not know how to direct the cross-examination. Later authorities maintain that the rule, “No witness without the chance of cross-examination,” ap-
Evidence

Evidence, in its general import, is the sum of all the considerations which a court or jury may take into account in coming to a decision in a case. It is the sum of all the evidence which the parties have presented to the court, or which the court has heard by way of witness or otherwise. It is the sum of all the evidence which the court has considered in coming to a decision in a case. It is the sum of all the evidence which the court has considered in coming to a decision in a case.

The sages did not trust themselves or their memory when it came to the credibility of the witnesses and the probability of the facts testified to. They were not content to rely on the word of the attesting witnesses, or to accept as true what they heard from the mouth of the said witnesses. They required proof of the facts testified to, and they were not content with the bare testimony of the witnesses. They required proof of the facts testified to, and they were not content with the bare testimony of the witnesses.

1. It is in general either an instrument written by an adverse party, which has to be proved by witnesses acquainted with the handwriting of the said instrument, or a formal instrument, known as a "shetar," or a deed, attested by two witnesses, but not necessarily signed by the grantor or obligor. When a deed (a conveyance of land, or a bond, or an acquittance) is the basis of an action or defense, it ought to be regularly proved by the testimony of the attesting witnesses; but if they are absent, or refuse to testify, other men may establish the deed by proving the handwriting of the attesting witnesses (there being, of course, two witnesses to the handwriting of each attester). When this is so proved, the attesting witnesses are not allowed to attack the validity of the deed. But if the party interested in the deed must rely on the word of the attesting witnesses, these may say: "True it is, we signed the deed, but we did so from fear for our lives," or "The obligor delivered a protest to us, showing that he acted under duress," or "We were under age, or incompetent on other grounds," or "The deed had a condition attached which has not been fulfilled," and they may thus defeat the testimony given by themselves in support of the deed. But if they say the shetar (a bond) was entrusted to the obligee without consideration, or that they acted under duress of pecuniary loss, or that they were incompetent by reason of sinfulness, or that the grantor was under age, their testimony in favor of the deed stands, and their attempt to defeat it is "not listened to" (Ket. ii. 3). But the attesting witnesses are always competent to state that the grantor or obligor made a protest to them by reason of duress; for this is not incompatible with the deed (Hoshen Mishpat, 46, 37, 38).

2. A method to establish a deed, more especially a bond, at the instance of the holder, is given in the Talmud (B. K. 112a; see also B. B. 40a and Ket. 31a) and is recognized by the exa's ("Yad," Edut, vi.; Hoshen Mishpat, 46, 3-4). The two witnesses, at the instance of the holder, come before an improved court, made up of any three recognized respectable Israelites; and the latter may explain or retract, upon being written at the bottom of the deed "A Deed. B and C D appeared before us this day and testified to their own signatures, wherupon we have approved and established this deed," and the three "judges" sign. Being in the nature of a judgment, this must be done in the daytime; but the proceeding is wholly ex parte. A deed thus established may, without further proof, be presented upon the trial of a case. The gloss of the R. A. states that one expert is as good as three lawyers, and that "in these countries" (meaning those of the German "minhag") it is customary for any rabbi at the head of a school ("mizrav") to establish a deed.

4. It has been shown under Alibi how a "set" of witnesses may be convicted as "plotters" by another set or sets proving an alibi on them. But the opposite party may prove an alibi on the convicting set, or in some other way show that the facts testified to by the first set were impossible or untrue. Under such circumstances a modern judge or jury would weigh the credibility of the witnesses and the probability of their stories, and decide between them accordingly. The sages did not trust themselves or their
Evil Eye

Evil Eye
THE JEWISH ENCYCLOPEDIA

Evil Eye Evolution

A supposed power of beclouding or harming by spiteful looks, attributed to certain persons as a natural endowment. The belief that a glance can damage life and property is widespread among both savage and civilized peoples (for the Chaldeans and Egyptians see Lehm. "Aberglaube und Zaubermöglichkeit,", p. 22, Stuttgart, 1886; Budge, "Egyptian Magic," pp. 97 et seq., London, 1899; Lane, "A Compendious Cyclopedia of the Egyptians of the Days of Thoth" [German translation by Zeuner], B. 66; and I. Krehl, "Der Talmudiker James Richardson's," p. 7, 'Ascher, Leipzig, 1896). This belief was also held by the Jews in Biblical times (see JEW. ENCYC., i. 546, s. v. Amulet).

The harm that comes from the eye is neutralized by hanging between the eyes of "the guest" (Tosaf., Shab. 5b) a supposed power of bewitching or harming by spiteful looks, attributed to certain persons as a natural endowment. The belief that a glance can damage life and property is widespread among both savage and civilized peoples (for the Chaldeans and Egyptians see Lehm. "Aberglaube und Zaubermöglichkeit,", p. 22, Stuttgart, 1886; Budge, "Egyptian Magic," pp. 97 et seq., London, 1899; Lane, "A Compendious Cyclopedia of the Egyptians of the Days of Thoth" [German translation by Zeuner], B. 66; and I. Krehl, "Der Talmudiker James Richardson's," p. 7, 'Ascher, Leipzig, 1896). This belief was also held by the Jews in Biblical times (see JEW. ENCYC., i. 546, s. v. Amulet).

Simeon ben Yohai and the popular amora R. Johanan could, with a look, transform people into a heap of bones (Pesiḳ. 90b, 117a; B. M. 84a; B. K. 11a; see B. A. 114b). The harm that comes from the eye is neutralized by hanging between the eyes of "the guest" (Tosaf., Shab. 5b) a fox's tail (see, e.g., AMORC.).

The eye had power (Gen. R. 12a) to "arouse the envy of the mothers of other children, who cast upon them their evil glances; but 'wise women' understand how to counteract the influence which such glances may exert. R. Hisda said: 'If the first child be a girl this is a good omen for the succeeding boys, because the evil eye is in that case not irritated.'

In Slavic lands old women throw live coals into water, with which they sprinkle the four corners of the room, reciting while certain formulas as a safeguard against the evil eye (Ruthin, "Geschichte der Aberglauben," etc., p. 164; Grunwald, "Mit- telungen," etc., v. 41, No. 88). People light the Habbalah candle and hold it before the child's open mouth, extinguishing it so as to make the smoke
Evolvement
brother-in-law, who is praised for his benevolence, influence of the Jewish eunuchs (referring to Jer. opinion that perhaps Neriglissar, Evil-merodach's elevated him above all other captive kings that were king. Grtitz, on the other hand, conjectures the accession, the imprisoned king Jehoiachin, invited from Median immigration. The party opposed to merodach was unable to counteract the danger arising from Median immigration. The party opposed to him soon succeeded in deposing him, and he was assassinated by order of Nergilgare, who succeeded him. Grtitz, in his work "Gesch. 1892; Grtitz, Gesch. ii. 247.; Böger, Gesch. 296, 301. 

EVIL SPIRITS. See Demonology.

EVOLUTION: The series of steps by which all existing life has been developed by gradual modification: term generally applied to the theory concerning the origin of species and the descent of man connected with the names of Charles Darwin and Herbert Spencer, and defended and amplified by the Berosus. According to the Hebrew Scriptures and vegetable life may be traced to one very low form of life, a minute cell, itself possibly produced by inorganic matter. This development, according to Darwino, is due to the struggle for existence, and to the transmission through natural (and sexual) selection of those qualities which enable the possessors to carry on the struggle, in which only the fittest survive. Herbert Spencer and others have applied the theory of evolution to every domain of human endeavor—civilization, religion, language, society, ethics, art, etc., tracing the line of development from the homo Judaicus to the heterogenous, from recrudescences of and lapses into. Evolution. older forms and types (degeneration, atavism) are by no means excluded. The relation of the teachings of Judaism to this theory is not necessarily one of hostility and dissent. Evolution not only does not preclude creation, but necessarily implies it. Nor are purpose and design (teleology) eliminated from the process. Natural selection in strict construction is teleological. Mechanical design alone is precluded. In its stead the hypothesis of evolution operates with a teleology that is, both in intensity and in extent, much more adequate to the higher conceptions of God. Mechanical teleology is anthropomorphic. Jewish theism, not being anthropomorphic, does not defend mechanical teleology.

The development of life from inorganic matter, the rise of consciousness from preceding unconscious life, the origin of mind, of conscience, are not accounted for by the theory of evolution; and as at the beginning of the chain, so at these links it fails. Jewish theism, while admitting that on the whole the theory throws light on the methods by which existing beings have been developed by gradual modification, is justified in contending that it does not eliminate the divine element and plan and purpose from the process. Evolution gives answer to the awe, never to the jest, and only inadequately to the spec. Belief in miracles, in catastrophic interruptions of the continuity of nature's processes, indeed, is not compatible with the acceptance of the doctrine of evolution. The Jewish (Talmudical) view of Miracles, as a condition involved in the original design of nature, however, is not inherently irreconcilable with the hypothesis of evolution, while modern (Reform) Jewish theology is not concerned to defend the belief in miracles based on literal constructions of Biblical passages.
Judaism, having never taught the doctrine of the Fall of Man, is not obliged to reject the evolutionary theory on the ground that it conflicts with the dogma which demands the assumption of man's original perfection, and which thus inverts the process and sequence posited by the evolutionists.

The theory of evolution has also been applied to the history of religion. Following the positivists, the writers on this subject from the Evolution point of view of the evolutionary viewpoint of Religion. School have argued that some species of animism (ancestor-worship) was the lowest form of religion, which developed and differentiated successively into grand and then refined fetishism (totemism), nature-worship, polytheism, tribal henotheism, and national monolatry, finally flowered into universal ethical monolatry. The history of Israel's religion has also been traced from this point of view, according to which it exhibits vestiges of antecedent animism and totemism, but appears in its earlier historic forms as tribal henotheism of a largely stellar and lunar (agricultural) cast; it then grew, under the influences of environment and historical experiences (national consolidation and Canaanite contamination), into national monolatry (Yhwhism), which gradually, under the Aryan-Babylonian influences, deepened and clarified into prophetic or universal ethical monolatry, again to be contracted into sacralistic and legalistic Judaism. This theory of the rise and development of religion in general and of that of Israel in particular conflicts with (1) the assumption of an original monolatry and the subsequent lapse of man into idolatry, which, however, is a phase of the doctrine of the Fall of Man; and with (2) the conception of revelation as an arbitrary, local, temporal, and mechanical process of communicating divine truth to man, or to Israel.

The view, however, which looks upon revelation as a continuous, growing, and deepening process, through which divine truth unfolds itself and thus leads man to an ever fuller realization of the divine purposes of human life and the higher moral law of human existence, and Israel to an ever more vital appreciation of its relations to the divine and its destiny and duty in the economy of things and purposes human, is not inherently antagonistic to the evolutionary interpretation of the rhythm of religious life.

(1) Evolution confirms religion as a necessary outcome and a concomitant of the development of human life. Thus evolution negates the theories of the rationalists that regard religion as a benevolent or a malevolent invention. (2) Evolution does not deny the part played by the great men (prophets) in this process of developing religious consciousness and views. (3) The rise and activity of these great men, evolution cannot account for. (4) In the history of Israel's religion, evolution has not explained and can not explain how, from original (Keturoth Yawmash, othiasm, void of all moral content and all original "holiness" (= "taboo" = "kodesh") described to the Deity, could have sprung the ethical monolatry of the Prophets and the idea of moral holiness ("hadosh"). The power of origination vested in genius (prophecy) is thus not eliminated as the main factor from the factors involved in the religious evolution of Israel. Babylonian influences (Delitzscher, "Bibel und Bibel") did not, among the Babylonians themselves, develop the higher monotheism. It is thus beyond the range of possibility that what failed of development among its own originators should have evolved into monotheism among the Israelites, unless Israel had a peculiar and distinctive genius for monotheism. This power of originating monotheistic ideals and transmuting other ideals into monotheistic concepts, a power which the Prophets had to a high degree, and which the nation also, as a whole, gradually displayed in the development of its national genius, is the one factor for which evolution can not account. This factor may be rightly denominated "revelation." (5) The evolution theory overthrows Renan's dictum that monotheism is the "minimum of religion." None of the essential contentions of Judaism is vitally affected by the propositions of the evolution school. The philosophy of the Reform wing within Judaism, regarding Judaism as a growth, not a fixed quantity or a rigid law, and as still in the process of developing (tradition being its vital element), has even found corroboration in the theory of evolution.

E. G. H.

EVORA: City in Portugal, and the seat of the rabbi of the province of Alemtejo. When the bris-circumcision of Don Alfonso, the only son of King John II., entered Evora (Nov. 27, 1496), the Jews of the city met her in solemn procession and presented her with gifts of cows, sheep, hens, etc. She was at Evora, in 1497, that King Manuel issued the decree commanding that all Jewish children under fourteen years of age be forcibly taken from their parents on Easter Sunday and distributed in various parts of the country, to be educated in the Christian faith. In April, 1506, the synagogue was demolished by the populace. Many wealthy Maranos were living there when the institution of the Inquisition was solemnly proclaimed (Oct. 22, 1536). In 1541 it began its work in Evora, and one of the first to be brought to the stake was David Rebueni (see auto da fé; Inquisition).


O. K.

EVREUX: (Hebrew, יְרוּשָׁלַיִם or יְרוּשָׁלְיִם): Capital of the department of Eure, France. In the Middle Ages it was one of the centers of Jewish learning, and its scholars are quoted in the Tosefat on Besho 14b, 106b, 21b; on Kiddushin 27b, 38a et passim; on SoSafe 29b et passim; and in the Kol Bo, Nos. 34, 114. The following rabbis are known to have lived at Evreux: Samuel ben Shneor (Zunz, "Z. G." p. 38, designates him erroneously "Samuel, son of R. Yom-Tov"), called the Prince of Evreux ("R. E. E. J." vi. 168); one of the most celebrated toasts; Moses of Evreux, brother of Samuel; author of the "Tosefat of Evreux"; his name is often abbreviated to f. Isaac of Evreux, often abbreviated to f. R. Judah ben Shneor, or Judah the Elder, author of Haggic poems. Meir ben Shneor; Samuel ben Judah; Nathan ben Jacob, father of Jacob ben Nathan, who in 1537 copied the five Megillot with the Targum for Moses ben Samuel.
EWALD, FERDINAND CHRISTOPHER: English clergyman; born near Bamburg, Bavaria, 1802; died in Norwood, London, Aug. 9, 1874; baptized at Basel when about 23 years of age; entered (1829) the service of the London Society for Propagating the Gospel Among the Jews, by which he was sent (1831) to Tunis. He labored assiduously among the Jews in North Africa till 1842, when he accompanied as chaplain Bishop Alexander to Jerusalem. Here he remained till 1849, when ill health compelled him to return to London. He was largely instrumental in founding the Wanderers' Home in London (1850), an asylum for indifferent Jews and newly proselytes. In addition he supports on his missionary labors in North Africa and Jerusalem, he published a German translation of 'Abodah Zarah (1856).


EWALD, GEORG HEINRICH AUGUST: Christian biblical scholar; born at Göttingen Nov. 16, 1803; died there May 4, 1875; educated at the University of Göttingen, where he studied philology and especially Oriental languages. He became private tutor in 1824 and professor at Göttingen in 1827. Being one of the "Göttingen Seven," who in Nov., 1827, protested against the violation of the constitution by the king, Ernst August, he was removed from office. He was called to Tübingen in 1838 and returned to Göttingen in 1848, and remained there till 1857.

Ewald was an influence both through his works and through his personality and by his vast learning and genuine piety was eminently fitted to be an exponent of the Old Testament. Graetz writes of him ("Hist." v. 605) that whereas both the rationalists and the orthodox Christian theologians failed to arrive at a correct understanding of the sacred Scriptures of the Jews, Ewald, "a man of childlike mind, was the first to raise the veil, to comprehend the language of the Prophets and Psalmists, and to reveal the ancient history of the Jewish people in its true light." By his works a new path was opened up for the comprehension of the Hebrew genius and people.

For him and his school the people of Israel was truly "the people of God," and its history the history of true religion, though from the point of view he takes the last page of that history was written eighteen hundred years ago. Singularly enough, Ewald had only contempt for the people whom as the creators of the Old and the New Testament he glorified. His great appreciation of the work done by medieval Jewish scholars for Biblical exegesis and Hebrew grammar and lexicography was shown by his publishing, in conjunction with Leopold Dukes, specimens of the writings of Saadia, Aboth ben Meir, Nahmanides, Judah ben Samuel, Maimonides, Judah Hayyuj, Jonah ibn Dūnah, b. Labrat, Judah Hayyuj, Jonah ibn Dūnah, b. Labrat, and others, under the title "Literar-Historische Mit-
EXCHANGE, BILLS OF: Instruments, generally in duplicate, ordering persons to pay money in distant parts. According to Hallam ("Europe in the Middle Ages," iii. 336), Jews were the first to issue orders of this kind addressed to particular persons. An instance as early as 1180 is given in Capmany’s "Memoria Historica Sobre la Marina y Comercio de Barcelona" (i. 297). In 1184 Isaac of Rochester, Isaac of Basset, and Isaac of Beverley were accused of having "exchanged" ("cambivisse") in Southampton (see Jacob, "Jews of Angevin England," p. 73). It is not clear how this could have formed a subject of offense to the royal treasury, but it makes it probable that the Jews of one country issued demand notes on those of another; the countries in this case being Russia and England. The practice appears to have begun among the Arab traders of the Levant in the eleventh century, and from them passed to the Italian traders who followed the Crusaders (Grasshoff, "Die Schiffahrten der Araber," 1911). It was also taken up by the Christians of Aragon from the Arabs of Andalusia, possibly by the intermediacy of the Jews during the course of the twelfth century, but there is little evidence that its further development was due to the Jews. No Jewish names occur in the Marseilles list of drawers of bills given by Schaube in "Jahrbücher für Nationalökonomie und Statistik" (1896), among those attached to the bills sent to the fair of York in the thirteenth century, in the list given by Maxe in "Mémoires Couronnés de l’Académie Royale de Belgique" (1901), or in the long list of drafts drawn by St. Louis on Italian merchants which is given by Schaub in the "Jahrbücher" for 1898. For a Jewish form of bill of exchange see "Berliner Festchrift," 1908, pp. 109-109.

EXCHEQUER OF THE JEWS ("Scaccarium Judaeorum" or "Tesauraria Judaeorum"): A division of the Court of Exchequer in England (1200-90) in which the taxes and the law-cases of the Jews were recorded and regulated. It appears to have arisen out of the estate left by AARON OF LINCOLN, which needed a treasurer and clerk, to look after it, so that a separate "Aaron’s Exchequer" was constituted. The riots following Richard I.’s accession showed the danger such property was liable to if no record was kept of the debts owing to the Jews. Accordingly Richard in 1194 ordered that duplicates should be taken of all Jewish debts and kept in this or in other central repositories. It was soon afterward found necessary to have a center for the whole of the Jewish business, and this was attached to the Exchequer of Westminster and called the "Exchequer of the Jews." The first recorded mention of this is in 1290, when four "justices of the Jews" are named, two of them being Jews, Benjamin de Telenhunt and Joseph Aaron. These justices had the status of barons of the Exchequer, and were under the treasurer and chief justice. They were assisted by a clerk and exchequer. Jews might hold these offices, but, excepting the two mentioned above, none ever became justice of the Jews. The justices were aided in their deliberations by the prebendar or chief rabbi, who doubtless assisted them in deciding questions of Jewish law which may have come before them (see Presbytery). The Exchequer of the Jews dealt with the law-cases arising between Jews and Christians, mainly with reference to the debt due the Functions. It claimed exclusive jurisdiction in these matters, but many exceptions occurred. In 1391, pleas of disseizin of tenements in the city of London were handed over to the mayor’s court, and at times cases of this kind were brought before the ordinary justices in eyre or the hundred-court. It was before this court of the Jewish Exchequer that in 1257 the trial of Chief Rabbi Elias of London took place. Moreover, the court assessed the contributions of the Jews to the royal treasury in reliefs (comprising one-third of the estate of a deceased Jew), escheats (forfeited to the king for capital offenses), fines (for licenses and concessions), and tallages, or general taxes applied for arbitrarily by the king (see Tallage).

In connection with the tallage, the justices periodically ordered a "scrutiny" of the lists of the debts contained in the archives or chest in which Jewish chirographs and stars were preserved. The chests themselves, or more frequently lists of the debts contained in them, were sent for "scrutiny" to Westminster, where the justices would report to the king as to the capability of the Jewry to bear further tallage. In the middle of the thirteenth century the number of such archas was reduced to twenty-five (see Archas). Arrears of tallage were continually applied for, and if not paid, the Jew’s wife and children were often imprisoned as hostages, or he himself was sent to the Tower and his lands and chattels were distrained.

The Exchequer of the Jews was one of the means which enabled the kings to bring pressure upon the lesser baronage, who therefore claimed in 1294 the right to elect one of the justices of the Jews. These were at first men of some distinction, like Hugh Bigod, Philip Basset, and Henry de Bath. During the early reign of Henry III, the justices were mainly appointed by Hubert de Burgh, but later on they were creatures of the king’s favorites, as in the case of Robert Paselew. During Edward I.’s rule justices held their posts for a very short time, and in 1275 and 1287 they were dismissed for corruption, landsome presents having been made to them, nominally for the use of the king, in order to expedite the legal proceedings. The court did not survive the expulsion, though cases with references to the debts of the Jews occurred in the year-books up to the reign of Edward II.

The deeds entered in the Jewish Exchequer were mainly the chirographs recording and the stars annulling indebtedness to the Jews. It has been sug-
Excommunication

Excommunicated that the notorious Star Chamber received its name from being the depository for the latter class of deeds. The tax-lists for the tallages were made out by the Jewish assistants of the Exchequer, who were acquainted with the financial condition of each Jew on the list; many of these lists still exist. Various pleas entered by Jew or Christian dealt with the rate of interest, its lapse during the minority of an heir, the alleged forgeries of chirographs, and the like, and were recorded on the plearolls of the Exchequer. The more important of the Hebrew terms used in this connection and for a clear exposition of the historical development and of the ethical significance of this institution see Anathema and Ban.

Although developed from the Biblical ban, excommunication, as employed by the Rabbis during Talmudic times and during the Middle Ages, is really a rabbinic institution, its object being to preserve the solidarity of the nation and strengthen the authority of the Synagogue by enforcing obedience to its mandates. Still, the legal instinct of the Rabbis here, as elsewhere, made it impossible for

Chirograph Containing an Agreement Between Isaac of Northampton and Dame Margaret de Hac, 1216.

these have recently been jointly published by the Selden Society and the Jewish Historical Society of England.


EXCOMMUNICATION (Hebrew, "addini," "herem"); The highest ecclesiastical censure, the exclusion of a person from the religious community, which among the Jews meant a practical prohibition of all intercourse with society. For the etymology of such an arbitrary institution to become dangerous, and a whole system of laws was gradually developed, by means of which this power was hedged in and controlled, so that it practically became one of the modes of legal punishment by the court. While it did not entirely lose its arbitrary character, since individuals were allowed to pronounce the ban of excommunication on particular occasions, it became chiefly a legal measure resorted to by a judicial court for certain prescribed offenses. The Talmud speaks of twenty-four offenses punishable by excommunication (Ber. 19a; Yev. M. K. iii. 1), a round number which is not to be taken lit-
Excommunication

Causes of Excommunication.

refusal to abide by the decision of the court; (7) keeping in one's possession an animal or an object that may prove injurious to others, such as a savage dog or a broken ladder; (8) selling one's real estate to a non-Jew without assuming the responsibility for any injury that the non-Jew may cause to his neighbors; (9) testifying against one's Jewish neighbor in a non-Jewish court, through which the Jew is involved in a loss of money to which he would not have been condemned by a Jewish court; (10) appropriation by a priest whose business is the selling of meat, of the priestly portions of all the animals for himself; (11) violating the second day of a holiday, even though its observance is only a custom ("minhag"); (12) performing work on the afternoon of the day preceding Passover; (13) taking the name of God in vain; (14) causing others to profane the name of God ("yehud ha-shem"); (15) causing others to eat holy meat outside of Jerusalem; (16) making calculations for the calendar, and establishing festivals accordingly, outside of Palestine; (17) putting a stumbling-block in the way of the blind; (18) prevention of the community from performing some religious act; (19) selling forbidden ("terefah") meats permitted meat ("kosher"); (20) omission by a "shechet" (ritual slaughterer) to show his knife to the rabbi for examination; (21) self-abuse; (22) engaging in business intercourse with one's divorced wife; (23) being made the subject of scandal; (24) communicating one unjustly (Maimonides, "Yad").

The Nezifah. 16a; Yoreh De'ah, 334, 14. While excommunication was pronounced by the court and was considered a legal act, the procedure was not so formal or so rigorous as in other judicial cases. Circumstantial and hearsay evidence and even incompetent witnesses were admitted, thus preserving the arbitrariness of the Procedure. character of the procedure (Yoreh De'ah, i.e., Isserles' gloss). This characteristic was still further emphasized in the occasional excommunications which were inflicted by individuals. These might be indefinite—as when a man laid the ban upon any one who possessed articles stolen from him (Shulhan 'Aruk, Hoshen Mishpat, 71, 7), or upon any one who knew of the circumstances of a case in which he was involved and did not come to court to testify (ib. 28, 2)—or definite, upon a particular person, as when a learned man excommunicated one who insulted him (M. E. 17a), or when a master excommunicated a pupil who decided a law in his presence (Shab. 10a) or asked him ridiculous questions (Mek. 37a). Some authorities are of the opinion that a creditor, even though not a scholar, might excommunicate his debtor who refused to pay his debt (notes to Asheri, M. E. 31, 10; Yoreh De'ah, i.e., 46).

The "nezidu" was usually imposed for a period of seven days (in Palestine thirty days). If it was inflicted on account of money matters, the offender was first publicly warned ("hatra'ah") three times, on Monday, Thursday, and Monday successively, at the regular service in the synagogue. During the period of niddui, no one except the members of his immediate household was permitted to associate with the offender, or to sit within four cubits of him, or to eat in his company. He was expected to go into mourning, and to refrain from basting, cutting his hair, and wearing shoes, and he had to observe all the laws that pertained to a mourner. He could not be counted in the number necessary for the performance of a public religious function. If he died, a stone was placed on his hearse, and the relatives were not obliged to observe the ceremonies customary at the death of a kinsman, such as the tateful of garments, etc. It was in the power of the court to lessen or increase the severity of the niddiu. The court might even reduce or increase the number of days, forbid all intercourse with the offender, and exclude his children from the schools and his wife from the synagogue, until he became humbled and willing to repent and obey the court's mandates. The apprehension that the offender might leave the Jewish fold on account of the severity of the excommunication did not prevent the court from adding rigor to its punishments so as to maintain its dignity and authority (Yoreh De'ah, 334, 1, Isserles' gloss; compare Ture Zahab and Pitte Teshubah, ad loc.).

If the offense was in reference to monetary matters, or if the punishment was inflicted by an individual, the laws were more lenient, the chief punishment being that men might not associate with the offender. At the expiration of the period the ban was raised by the court. If, however, the excommunicate showed no sign of penitence or remorse, the niddui might be renewed once and again, and finally the "herem," the most rigorous form of excommunication, might be pronounced. This extended for an indefinite period, and no one was permitted to teach the offender or work for him, or benefit him in any way, except when he was in need of the bare necessities of life. A milder form than either niddui or herem was the "nezifah." When a prominent person, such as the nasi or another learned man, rebuked one with the words, "How insolent this man is!" the latter was required to consider himself excommunicated for one day (in Palestine for seven days). During this time he dared not appear before him whom he had displeased. He had to retire to his house, speak little, refrain from business and pleasure, and manifest his regret and remorse. He was not required, however, to separate himself from society, nor was he obliged to apologize to the man whom he had in insulted; for his conduct on the day of "nezifah" was sufficient apology (M. E.

The Nezifah. 16a; Yoreh De'ah, 334, 14). But when a scholar or prominent man actually pronounced the formal niddui on one who had slighted him, all the laws of niddui applied. This procedure was, however, much discouraged by the
Execution, so that it was a matter of proper pride for a rabbi to be able to say that he had never pronounced the ban of excommunication (M.K. 17a).

Maimonides concludes with these words the chapter on the laws of excommunication:

"Although the power is given to the scholar to excommunicate a man who has sinned against him, it is not a proper duty for him to use this power too frequently. He should rather shun his own estate in the words of the ignorant and put no attention to them, as Solomon in his Wisdom, said, "do not take heed unto all words that are spoken" (Eccl. vii. 21). This is the custom of the early pious men, who did not answer when they were cursed, and would forgive the insult. ... but this humility should be practised only when the insult occurs in private; when the scholar's dignity is injured, he does not forgive; and if he forgive he should be punished, for it is an insult to the Torah that he must revenge until the offender 'humbly apologises'" ("Yad," Talmud Torah, vii. 19).

See Aucta, Uriel; Spinoza, Baruch.


J. H. G.

EXECUTION: Carrying into effect the decision of a court. The word also denotes the writ entitling some officer of the law with the duty of carrying the judgment into effect. For the manner of carrying out a criminal sentence see Capital Punishment and Stripes. The present article treats of the enforcement of judgments in civil cases; another part of the subject (dealing with cases in which the judgment is satisfied by a seizure of land) is treated under Appraisement. See also Bankruptcy; Foreign Attachment; Garnishment.

In the Shulhan Aruk, Hoshen Mishpat, the course of procedure is as follows: After judgment has been rendered for a debt, if the defendant is in the same town or within a short distance, no delay of steps are taken to seize his property, because he may have an opportunity to apply for a new trial. When the time for "opening the judgment" has expired, the court wafts until another Monday, Thursday, and Monday have elapsed. On further default the court makes out a writ, known as "peilah," an order, by which the lesser ban is pronounced against the debtor for ninety days.

On further default the court makes out a writ for seizure of the debtor's property—"adrakta"—and releases him from the ban; but if the debtor is within one or two day's journey, this is not done before a messenger has warned him. A man's property is but a security for him (B.B. 174a), and the surety should not be the first attached. The ninety days are given (B.K. 112a) on the assumption that for thirty days the defendant will seek a loan, that in the next thirty days he will endeavor to sell the property, and that, if it be sold, the purchaser will need the last thirty days to secure the purchase-money. When the judgment is not for money, but for the restitution of goods, or for the recovery of land, the delay of ninety days is insensible.

The adrakta as to "free property" (lands of the defendant not sold or encumbered) is written thus: "A B was adjudged for A to possess [a named sum] to C D, and not having paid voluntarily, we have written out this execution on his field described as follows" (then follow the appraisement and advertisement, as shown under Appraisement); whereupon the bond, if such has been the basis of the proceedings, is torn up.

If the debtor has several parcels of the same class of property, the choice as to which of them shall be "extended" to the creditor at an appraisement lies with him, not with the creditor (Hoshen Mishpat, 102, 2). When no free property can be found the adrakta is written thus: "A B was found to be in debt to C D by reason of a bond in the latter's hands. As A B did not pay voluntarily, and as we have not found any free property of his, and have already torn up the bond held by C D, and have given to said C D the power to search and seek out and lay hands on all property of A B that he can find, including all lands which A B has sold from [a named time] on, said C D has power to levy his claim on such property." A solemn oath is exacted from the creditor, following Ketubot 87a and Shabbat 43b, that he has not otherwise collected, nor released, nor sold his demand, in whole or in part; and, under a later institution, the debtor is called upon to take a rabbinical oath that he has no means of payment. So far the Hoshen Mishpat, following a variant reading in the Talmud (B.B. 106a), has been followed. But in the reading used by Maimonides ("Yad," Meluch, xxi.), and followed in printed editions of the Talmud, the "tirpa" (tearing away) document comes first, and the adrakta afterward, the latter reciting the tearing up of the former.

The "tirpa" (letter of appraisement), by which the land is turned over to the creditor or to a purchaser at execution, recites the tearing up of the last preceding document.

The debtor can avoid the pronouncement of the ban and other proceedings by coming forward and surrendering all his property, taking out only his exemptions. But under an institution of the Geonomists he can be compelled to take a solemn oath to the effect that he has nothing beyond the property exempted, that he has nothing concealed in the hands of others, and that he has not given anything away with the understanding that it will be returned to him; and he takes an oath that he will apply his future earnings, beyond his simple wants, to the discharge of the debt (Hoshen Mishpat, 91). The creditor has the right to demand the proclamation of the ban against all who know, and do not inform him, of any assets belonging to the debtor (for instance, money in the hands of Gentiles; ib. 100, 1, on geonomistic authority). When the debtor is known to be poor and honest, and the judge has good reason to believe that the creditor wishes to humiliate him, or to bring pressure to bear upon him to make him surrender his wife's property or borrow the money at high interest from Gentiles, the court should not exact the oath (ib. 99, 4).

In passing from the stay of judgment to levies on land the writer has followed the Talmud and the codes. But in practice a judgment was ordinarily satisfied with very little formality out of the debtor's goods and chattels, money and bonds, and this before levying either on "free" or on "subject" lands. Money found by the messenger of the court
would be turned over at once to the creditor toward payment of the judgment; goods would be sold without appraisement and the proceeds applied in like manner. Under the older law he was condemned for debt and condemned to servitude when sold as a slave. The creditor after judgment should pay himself out of the debtor's lands; for tort might insist that the creditor after judgment should pay himself out of the debtor's lands; for torts were chattels, and the debtor should find the money if it paid itself out of the debtor's lands. But in the later practice, and for ordinary debts, the lender may refuse to levy on lands at all, preferring to wait till the debtor should find the money (ib. 101, 4). Bonds for the payment of money may be taken in execution, but they are not sold; they are appraised according to the charity of the people and according to the character of their lands, and turned over to the creditor at such appraisement (ib. 5, based only on authorities later than the Talmud).

The presumption prevails that all goods found on the debtor's premises are his. But when third parties claim them against the execution creditor, this presumption can be overcome by witnesses, but only when the goods are of the kind it is customary to lend or hire. When the debtor is a factor engaged in selling goods, such as are found on his premises, there is no longer a presumption that the goods are his (ib. 59, 5; no mode of trial of the right of property in the goods is indicated).

BIBLIOGRAPHY: Shabbah, 'Arakh, Hoshen Mishpat, 5:156; Maimonides, Yad, Ma'ashit; Biblical Collections (Pierpoint); s.v. Excusions—Verfahren; Judah ben Baram, Sefer ha-

Shapera.

EXEGETICAL. See Will.

EXETER: County-seat of Devon, England. The first Jew mentioned as living in Exeter, about 1181, paid a fine of 10 marks for the king to take charge of his bonds. A number of Jews are mentioned as paying 10 per cent of the debts recovered through the law courts at the beginning of the reign of King John; one of these, named "Dunchele de Evale," appears to have lent money to the Priory of St. Nicholas in Exeter. During the latter part of the thirteenth century Exeter was one of the cities in which an arch was kept, with two Christian chirographers and two Jews. In 1273 the Jewish chirographers were accused of having forged a charter, but were acquitted. At the expulsion the king seized all the debts still owing to the Jews of Exeter, who numbered about thirty-nine families, and who were creditors to the amount of £1,058 4s. 2d., and 542 quarters of corn worth £180 13s. 4d. A small community arose toward the end of the eighteenth century. It still exists, and worships in the synagogue in St. Mary Arches, which was founded in 1763.


EXILARCH (Aramaic, סֵיֵלָר, Hebrew, סֵיִלָר, סֵילָר, סֵילָר; Titus): Title given to the head of the Babylonian Jews, who, from the time of the Babylonian exile, were designated by the term "golah" (see Jer. xxviii. 6, xxix. 1; Ezek. ponim) or "gabat" (Jer. xxix. 22). The chief of the gaol, or prince of the exiles, held a position of honor, which, recognized by the state, carried with it certain definite prerogatives, and was hereditary in a family that traced its descent from the royal Davidic empire, and it was preserved uninterruptedly during the rule of the Sassanids, as well as for several centuries under the Arabs.

A chronicle of about the year 860—the Seder Olam Zuta—fills up the gaps in the early history of the exilarch by constructing an account according to which the first exilarch was no less a person than Jehoiachin, the last king but one of the house of David, whom the exilarchs regarded as their ancestor. The captive king's advancement at Ezekiel's court—that curious incident of the Babylonian exile with which the narrative of the Second Book of Kings closes (II Kings xxv. 27)—was apparently regarded by the author of the Seder Olam Zuta as the origin of the exilarchate. Even without any authentic genealogical connection between them and the exilarchate, it is clear that the exilarchate, since a list including generations of the descendants of the king is given in I Chron. iii. 17 et seq., was apparently regarded by the author of the list of exilarchs in Seder Olam Zuta as the origin of the exilarchate. The list has been synchronistically connected with the history of the Second Temple, Sophonias being mentioned as having lived at the time of the Temple's destruction. The following are enumerated as his predecessors in office: Salathiel, Zelahah, Meshullam, Hananiah, Berechiah, Hanziah, and Obadiah, and Shelemiah, all of which names are also found in I Chron. iii. (compare the list with the variants given by Lazarus in Brill's Jahrb., 1890, p. 171). The names of the next two prehistoric exilarchs—if that term may be used—Hezekiah and Akkad, are also found at the end of the Davidic list in Chronicles. They follow Nahum, with whom the authentic portion of the list probably begins, and who may, perhaps, be assigned to the time of the Hadrianic persecution (135), the period in which which are found the first allusions in traditional literature to the existence of the exilarchate.

In the account referring to the attempt of a Palestinian teacher of the Law, Hananiah, nephew of Joshua b. Hananiah, to render the First Babylonian Jews independent of the Historic Palestinian authorities, a certain Abi-mention, which is mentioned as the temporal head of the former, probably, therefore, as exilarch (Ber. 62a, b), while another source substitutes the name "Nehuonyon" for "Abi-mention" (Yer. Sanh. 10a). It is not improbable that this person is identical with the Nahum mentioned in the list (Lazarus, I.e. p. 65). The danger threatening the
Palestinian authority was fortunately averted; and about the same time R. Nathan, a member of the house of exilarchs, came to Palestine, and by virtue of his scholarship was soon classed among the foremost tannaim of the post-Haïrînîc time. His Davideic origin suggested to R. Meir the plan of making the Babylonian scholar "nasi" (prince) in place of the Hillelite Simon b. Gamaliel. But the conspiracy against the latter failed (Hor. 35b). R. Nathan was subsequently among the confidants of the patriarchal house, and in intimate relations with Simon b. Gamaliel's son Judah I. R. Meir's attempt, however, seemingly to cast a reflection on the above-mentioned Hayya, in reference to the same fact, to him with the words "Huna is here" (Yer. Kil. 23b). When the body of the exilarch Huna, who was the first incumbent of that office explicitly mentioned as such in Talmudic literature, was brought to Palestine during the time of Judah I., Hyya drew upon himself Judah's deep resentment by announcing that he would not renounce the office of nasi in his favor (Yer. Kil. 23b). A tannaitic exposition of Gen. xlix. 10 (Socoh. 5a) which contrasts the Babylonian exilarchs, ruling by force, with Hillel's descendants, teaching arch. As 'Ukbair's successor is mentioned in the list in public, evidently intends to cast a reflection on the former. But Judah I. had to listen to his own tale to the statement of the youthful sons of the above-mentioned Hyya, in reference to the same tannaitic exposition, that "the Messiah cannot appear until the exilarchate at Babylon and the patriarchate at Jerusalem shall have ceased" (Sanh. 38a). Huna, the contemporary of Judah I., is not mentioned in the list of exilarchs in the Seder 'Olam Zuta, according to which Nahum was followed by Huna in his brother Johanan; then came Joshua, son of Simshia (these names also are found among the Davkivin in I. Chron. iii. 22, 24), who was succeeded by Anan (comp. "Anani," I. Chron. iii. 24). Joshua was succeeded by Anan (comp. "Anani," I. Chron. iii. 24). From the standpoint of chronology the identification of Anan with the Huna of the Talmud account is not to be doubted; for at the time of his successor, Nathan 'Ukbah, occurred the fall of the Arsacids and the founding of the Sassanid dynasty (226 c.e.), which is noted as follows in Seder 'Olam Zuta: "In the year 166 [234 c.e.] after the destruction of the Temple the Persians advanced upon the Romans" (on the historical value of this statement see Lazarus, i.e. p. 38). Nathan 'Ukbah, however, who is none other than Mar 'Ukbah, the contemporary of Rab and Samuel, also occupied a prominent position among the scholars of Bablist, according to Shemer Re teachon (who quotes Shab. 55a), was also exilarch. As 'Ukbah's successor is mentioned in the list is his son Huna (Huna II.), whose chief advisers were Rab (d. 247) and Samuel (d. 254), and in whose time Pasha b. Nazor destroyed Nebirha. Huna's son and successor, Nathan, whose chief advisers were David b. Ezechiel (d. 260) and Shemie, was called, like his grandfather, "Mar 'Ukbah," and it is he, the second exilarch of this name, whose curious correspondence with Eleazar b. Pedat is referred to in the Talmud (69b, e.g. see Bacher, i.e. p. 72; ibam. "Ag. Pal. A'shur," l. 9). He was succeeded by his brother (not his son, as stated in Seder 'Olam Zuta); his leading adviser was Shemie. The "exilarch Nathan" is also mentioned in the Talmud (B. Mi. 91b); he is identical with "Rabbann Nainemathan," and he and his brother "Rabbana 'Ukbah" (Mar 'Ukbah II.) are several times mentioned in the Talmud as sons of Rab's daughter (hence Huna II. was Rab's son-in-law) and members of the house of the exilarchs (Hul. 30a; B. B. 81a). According to Seder 'Olam Zuta, in Nehemiah's time, the 245th year (318 c.e.) after the destruction of the Temple, there took place a great religious persecution by the Persians, of which, however, no details are known. Nehemiah was succeeded by his son Mar 'Ukbah (III.), whose chief advisers were Rabba b. Nahman (d. 322) and Adda. He is mentioned as "'Ukbah b. Nehemiah, Resh Galuta," in the Talmud (Shab. 56b; B. B. 55a). This Mar 'Ukbah, the third exilarch of that name, was also called "Nathan," as were the first two, and has been made the hero of a legend under the name of "Nathan di Qulta" (see Shab. 55a). The conquest of Armenia (337) by Sapor II. is mentioned in the chronicle as a historical event occurring during the time of Mar 'Ukbah II. He was succeeded by his brother Huna Mar Huna II., whose chief advisers were Abaye (d. 338) and Rabba; then followed Mar 'Ukbah's son Abba, whose chief advisers were Rab (d. 338) and Rabba. During Abba's time King Sapor conquered Nisibis. The designation of a certain Isaac as Res Galuta in the time of Abaye and Rab (Yeb. 115b) is due to a clerical error (see Brull's "Jahrb." vii. 115). Abba was succeeded first by his son Nathan and then by another son, Mar Kahana. The latter's son Huna is then mentioned as successor, being the fourth exilarch of that name; he died in 441, according to a trustworthy source, the "Seder Tannaim wa Amoraim." Hence he was a contemporary of Abaye, the great master of Sura, who died in 457. In the Talmud, however, Huna b. Nathan is mentioned as Abaye's contemporary, and according to Sherira it was he who was Mar Kahana's successor, a statement which is also confirmed by the Talmud (Ecb. 19a). The statement of Seder 'Olam Zuta ought perhaps to be emended, since Huna was probably not the son of Mar Kahana, but the son of the latter's elder brother Nathan. Huna was succeeded by his brother Mar Zutra, whose chief adviser was Ahai of Diphti, the same who was defeated in 455 by Abaye's son Tabayoni (Mar) at the election for director of the school of Sura. Mar Zutra was succeeded by his son Kahana (Kahana II.), whose chief adviser was Rabba, the editor of the Babylonian Talmud (d. 499). Then followed two exilarchs by the same name: another son of Mar Zutra, Huna V., and a grandson of Mar Zutra, Huna VI., the son of Kahana. Huna V. fell a victim to the persecutions under King Peroz (Pierus), being executed, according to Sherira, in 479; Huna VI. was not installed in office until some time later, the exilarchate being vacant during the...
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persecutions under Peroz; he died in 588 (She- rira). The Sofer Olam Zutra connects with the birth of his son Mar Zutra the legend that he was elsewhere told in connection with Bostanai's birth. Mar Zutra, who came into office at the age of fifteen, and, taking advantage of the confusion under Peroz and Koba- d, into which Mazdak's communal attempts had plunged Persia, to obtain by force of arms for a short time a sort of polit- ical independence for the Jews of Babylon. King Koba- d, however, punished him by crucifying him on the bridge of Mahza (c. 520). A son was born to him on the day of his death, who was also named "Mar Zutra." The latter did not attain to the office of exilarch, but went to Palestine, where he became head of the Academy of Tiberias, under the title of "Hesh-Pirka" (חֵשׁ-פִּרְקָא), several generations of his descendants succeeding him in this office. After Mar Zutra's death the exilarchate of Babylon retained its unoccupied for some time. Mar Abunai lived in the period succeeding Mar Zutra II, but for more than thirty years after the catastrophe he did not dare to appear in public, and it is not known whether even then (c. 550) he really acted as exilarch. At any rate the chain of succession of those who inherited the office was not broken. The names of Kafnai and his son Hanina, who were exilarchs in the second half of the sixth century, have been preserved. Hanina's posthumous son Bostanai was the first of the exilarchs under Arabic rule.

Bostanai was the ancestor of the exilarchs who were in office from the time when the Persian em- pire was conquered by the Arabs, in 642, down to the eleventh century. Through him the splendor of the office was renewed and its political position made secure. His tomb in Pumbeditha was a place of worship as late as the twelfth century, according to Benjamin of Tudela. Not much is known regarding Bostanai's successors down to the time of Saadia except their names; even the name of Bost- nai's son is not known. The list of the exilarchs down to the end of the ninth century is given as follows in an old document (Noebbner, "Medieval Jewish Chronicles," 1. 196): "Bostanai, Hanina b. Adol, Haddai I., Solomon, Isaac b. Yehuda, Hanina II., Judah, Haddai II." Haddai I. was probably Bos- tana'i's grandson. The latter's son Solomon had a deciding voice in the appointments to the gaonate of Sura in the years 726 and 729 (Sherira Gaon). Isaac b. Yehuda died very soon after Solomon. In the dispute between David's sons Anan and Hanna- naih regarding the succession the latter was victor; Anan then proclaimed himself anti-exilarch, was imprisoned, and founded the sect of the Karaites as the true exilarchs. The following list of Karaites exilarches, father being succeeded always by son, is given in the genealogy of one of these "Karaites pri- lices": Anan, Salu, Josiah, Box, Jehoashaphat, David, Solomon, Hezkiiah, Haddai, Solomon (see Finkler, "Eikones Raddimyiyot," ii. 50). Anan's brother Hananiah is not mentioned in this list, Judah Hananiah, who is called "Zakkai b. Abulai" by Sherira, had as rival candidate National b. Habibai, who, however, was defeated and sent West in banishment; this National was a great scholar, and, according to tradition, while in Spain wrote the Talmud from memory. David b. Judah also had to contend with an anti-exilarch, Daniel by name. The fact that the decision in this dispute rested with the calif Al-Ma'mun (855) indicates a decline in the power of the exilarchate. David b. Judah, who carried off the victory, appointed Isaac b. Hiyya b. Judges at Pumbeditha in 853. Preceding Haddai II.'s name in the list that his father National must be inserted. Both are designated as exilarchs in a genic responsum (Haravy, "Responsa der Geo- nim," p. 389).

"Ukba is mentioned as exilarch immediately follow- ing Haddai II.; he was deposed at the instigation of Cohen Zedek, gaon of Pum- beditha, but was reinstated in 918 on of "Ukba. account of some Arabic verses with which he greeted the calif Al-Muhtadi. He was deposed again soon afterward, and fled to Kairwan, where he was treated with great honor. After a short interregnum 'Ukba's nephew, David b. Zakki, became exilarch; but he had to contend for nearly two years with Cohen Zedek before he was finally confirmed in his power (921). In con- sequence of Saadia's call to the gaonate of Sura and his controversy with David, the latter has become one of the best-known personages of Jewish his- tory. Saadia had David's brother Josiah (Al- Hasan) elected anti-exilarch in 900, but the latter was defeated and banished to Cheressa. David b. Zakki was the last exilarch to play an important part in history. He died a few years before Saadia; his son Judah died seven months afterward. Judah left a son (whose name is not mentioned) twelve years of age, whom Saadia took into his house and edu- cated. His generous treatment of the grandson of his former adversary was continued until Saadia's death in 942. Only a single entry has been pre- served concerning the latter fortunes of the exilarchate. When Qon Hai died in 1028, nearly a century after Saadia's death, the members of his academy could not find a more worthy successor than the exilarch Hezkiiah, a descendant, perhaps a great-grandson, of David b. Zakki; he thereby filled both offices. But two years later, in 1040, Hezkiiah, who was the last exilarch and also the last gaon, fell a victim to eu- lunacy. He was cast into prison and tortured; two of his sons fled to Spain, where they found refuge with Joseph, the son and successor of Samuel b. Yagid. Hezkiiah himself, on being liberated from prison, became head of the academy, and is mentioned as such by a contemporary in 1046 ("J. R. II." v. 80). The title of exilarch is found occasionally even af- ter the Babylonian exilarchate had ceased. Abruhm ibn Ezra commentary to Zech. xii. 7) speaks of the "Davidic house" at Bagdad (before 1140), calling its members the "heads of the Traces of the Exile." Benjamin of Tudela in 1170 mentions the exilarch Haddai, among whose pupils was the subsequent pseudo- Messiah David Alroy, and Haddai's son, the exilarch Daniel. Pethahiah of Regensburg also refers to the latter, but under the name of "Daniel b. Solomon"; hence it must be assumed that Haddai was also
called "Solomon." Al-Harid (after 1216) met at Mosul a descendant of the house of David, whom he calls "David, the head of the Exile." A long time previously a descendant of the ancient house of exilarchs had attempted to revive in Egypt the dignity of exilarch which had become extinct in Babylon. This was David b. Daniel; he came to Egypt at the age of twenty, in 1061, and was proclaimed exilarch by the learned Jewish authorities of that country, who wished to divert to Egypt the leadership formerly enjoyed by Babylon. A contemporary document, the Megillah of the Palestinian "guan" Abisander, gives an authentic account of this episode of the Egyptian exilarchate, which ended with the downfall of David b. Daniel in 1064 ("J. Q. R." xcv. 80 et seq.). Descendants of exilarchs were living in various places long after the office became extinct. A descendant of Hozekiah, "Hiyya" by name, with the surname Al-Da'udi, indicative of his origin, died in 1154 in Castile (Abraham ibn Daud). Several families, as late as the fourteenth century, traced their descent back to Josiah, the brother of David b. Zakkai who had been banished to Cinnasen (see the genealogies in Lazarus, i.e. p. 190 et seq.). The descendants of the Karait exilarchs have been referred to above.

The history of the exilarchate falls naturally into two periods, which are separated from each other by the beginning of the Arabic rule in Babylonia. As shown above, the first period is not accessible to the light of historical research before the middle of the second Christian century. There are no data whatever for a working hypothesis regarding the beginnings of the office. It can merely be said in general that the golah, the Jews living in compact masses in various parts of Babylonia, tended gradually to unite and effect an organization, and that this tendency, together with the high regard in which the descendants of the house of David living in Babylon were held, brought it about that a member of this house was recognized as "head of the golah." The dignity became hereditary in this house, and was finally recognized by the state, and hence became an established political institution, first of the Arsacid and then of the Sassanid empire. Such was the exilarchate as it appears in Talmudic literature, the chief source for its history during the first period, and from which come the only data regarding the rights and functions of the exilarchate. For the second, the Arabic, period, there is a very important and trustworthy description of the institution of the exilarchate, which will be translated further on; this description is also important for the first period, because many of the details may be regarded as survivals from it. The characteristics of the first period of the exilarchate, as gathered from significant passages of Talmudic literature, will first be noted.

In accordance with the character of Talmudic tradition it is the relation of the exilarchs to the heads and members of the schools that is especially referred to in Talmudic literature. The Sefer Othn Zuta, the chronicle of the exilarchs that is the most important and in many cases the only source of information concerning their succession, has also preserved chiefly the names of those scholars who had certain official relations with the exilarch.

The phrase used in this connection ("hakainim de-baresh galuta"), the scholars directed him) is the stereotyped phrase used also in connection with the fictitious exilarchs of the century of the Second Temple; in the latter case, however, it occurs without the specific mention of names—a fact in favor of the historicity of those names that are given for the succeeding centuries. The authenticity of the names of the amora'im designated as the scholars "guiding" the several exilarchs, in the case of those passages in which the text is beyond dispute, supported by internal chronological evidence also. Some of the Babylonian amora'im were closely related to the house of the exilarchs, as, for example, Rabbi b. Abula, whom Guna Sherina, claiming Davidian descent, named as his ancestor. Nahman b. Jacob (d. 390) became closely connected with the house of the exilarchs through his marriage with Rabbi b. Abula's daughter, the proud Yalta; and he owed to this connection perhaps his office as chief judge of the Babylonian Jews. Huna, the head of the school of Sura, recognized Nahman b. Jacob's superior knowledge of the Law by saying that Nahman was very close to "the gate of the exilarch" ("baba di resh galuta"), where many cases were decided (B. B. 63b). The term "dayyane di balon" (judges of the gate), which was applied in the post-Talmudic time to the members of the court of the exilarch, is derived from the phrase just quoted (comp. Harkavy, i.e.). Two details of Nahman b. Jacob's life cast light on his position at the court of the exilarch: he received the two scholars Hiska and Rablab, Huna, who had come to pay their respects to the exilarch (Shab. 10b); and when the exilarch was building a new house he asked Nahman to take charge of the placing of the mezuzah according to the Law (Meb. 38a).

The scholars who formed part of the retinue of the exilarch were called "scholars of the house of the exilarch" ("rabbanim di-be resh galuta"). A remark of Samuel, the head of the school of Nehardea, shows that they were certain judges on their garments to indicate their position (Shab. 58b). Once a woman came to Nahman b. Jacob, complaining that the exilarch asked the scholars of the exilarch and the scholars of his court sat at the Exilarch. festival in a stolen booth (Shab. 31b), the material for it having been taken from her. There are many anecdotes of the annoyances and indignities the scholars had to suffer at the hands of the exilarchs' servants (Git. 67b, the case of Amram the Pious; Abd Zara 38b, of Hiyya of Parwa; Shab. 121b, of Abba b. Maca). The modification of ritual requirements granted to the exilarchs and their households in certain concrete cases is characteristic of their relations to the religious law (see Pes. 25b, Levi b. Sini; Hul. 58a, Rab; Abd Zara 72b, Rabbi b. Huna; Er. 11b, Nahman versus Shostke; Er. 28b, similarly; Mek. 12a, Huna: Pes. 46b, Pappai). Once when certain preparations which the exilarch was
make in his park for alleviating the strictness of the Sabbath law were interrupted by Raba and his pupils, he exclaimed, in the words of Jer. iv.22, “They are wise to do evil, but to do good they have no knowledge” (Er. 28a). There are frequent references to questions, partly halachic and exegetical in nature, which the exilarch laid before his scholars (to Huna, Git. 5a; Teb. 6a; Sanh. 44a; to Rabba b. Huna, Shab. 119b; to Hannana, Shab. 119a). Details are sometimes given of lectures that were delivered “at the entrance to the house of the exilarch” (‘P. de rosh galuta’; see Hul. 84b; Bej. 23a; Shab. 120a; M. K. 34a). These lectures were probably delivered at the time of the assemblies, which brought many representatives of Babylonian Judaism to the court of the exilarch after the autumnal festivals (see Sabbath Lek. Zek, as Sherrira says; comp. Er. 52a).

The luxurious banquets at the court of the exilarch were well known. An old anecdote was repeated in Palestine concerning a splendid feast which the exilarch once gave to the tanna Judah b. Bathyra at Nisibis on the eve of the Day of Atonement (Lam. R. iii.16). Another story told in Pal. Etiquette estamine (Yer. Meg. 74b) relates that an of the Resh exilarch had music in his house morning and evening, and that Mar 'Ukba, Court. who subsequently became exilarch, sent him as a warning this sentence from Hosea: “Rejoicenot, O Israel, for joy, as other people.” The exilarch Nechoheth is said to have dressed entirely in silk (Shab. 20b, according to the correct reading; see Rabbinowicz, “Dikduke Soferim”).

The Talmud says almost nothing in regard to the personal relations of the exilarch to the royal court. One passage relates merely that Huna b. Nathan appeared before Yazdegird I., who with his own hands girded him with the belt which was the sign of the exilarch’s office. There are also two allusions dating from an earlier time, one by Hyya, a Babylonian living in Palestine (Yer. Be. 5a), and the other by Adda b. Abba, one of Rab’s earlier pupils (Shab. 60b; Yer. Shab. 35b), from which it seems that the exilarch occupied a foremost position among the high dignitaries of the state when he appeared at the court first of the Arsacids, then of the Sassanids. An Arabic writer of the ninth century records the fact that the exilarch presented a gift of 4,690 dirhems on the Persian feast of Nowruz (see “R. E. J.” vii. 129). Regarding the functions of the exilarch as the chief tax-collector for the Jewish population, there is the curious statement, preserved only in the Palestinian Talmud (Yer. Neth. 25b, bottom), that once, in the time of Huna, the head of the school of Sura, the exilarch was commanded to furnish as much grain as would fill a room of 40 square ells.

The most important function of the exilarch was the appointment of the judge. Both Rab and Samuel said (Sanh. 3a) that the judge who did not wish to be held personally responsible in case of an error of judgment would have to accept his appointment from the house of the exilarch. When Rab went from Palestine to Nehardah he was appointed overseer of the market by the exilarch (Yer. B. B. 15b, top). The exilarch had jurisdiction in criminal cases also. Aha b. Jacob, a contemporary of Rab (comp. Git. 31b), was commissioned by the exilarch to take charge of a murder case (Sanh. 27a, b). The story found in B. K. 18b is an interesting example of the police jurisdiction exercised by the followers of the exilarch in the time of Samuel. From the same time dates a curious dispute regarding the etiquette of precedence among the scholars greeting the exilarch (Yer. Ta’an. 69a). The exilarch had certain privileges regarding real property (B. K. 16b; B. B. 98a). It is a specially noteworthy fact that in certain cases the exilarch judged according to the Persian law (B. K. 86a); and it was the exilarch ‘Ukba b. Nechoeth who communicated to the head of the school of Pumbedita, Rabba b. Nahman, three Persian statutes which Samuel recognized as binding (B. B. 59a).

A synagogal prerogative of the exilarch was mentioned in Palestine as a curiosity (Yer. Neth. 25b): The Torah roll was carried to the exilarch, while everyone else had to go to the Torah to read from it. This prerogative is referred to also in the account of the installation of the exilarch in the Arabic period, and this gives color to the assumption that the ceremonies, as recounted in this document, were based in part on usages taken over from the Persian time. The account of the installation of the exilarch is supplemented by further details in regard to the exilarchate which are of great historical value. Following is a translation of a portion of this account, written by Nathan ha-Babi in the tenth century, and included in Abraham Zacuto’s “Yehushin,” and in Neubauer’s “Mediaeval Jewish Chronicles,” ii. 55 of seq.: "The members of the two academies [Sura and Pumbedita], led by the two heads [the geonim] as well as by the leaders of the community, assemble in the house of an especially prominent man before the Sabbath on which the installation of the exilarch is to take place. Ceremonies. The first homage is paid on Thursday in the synagogue, the event being announced by trumpets, and every one presents in the exilarch according to his means. The leaders of the community and the wealthy send handsome garments, jewelry, and gold and silver vessels. On Thursday and Friday the exilarch gives great banquets. On the morning of the Sabbath the notice of the community call for him and accompany him to the synagogue, where a wooden platform covered entirely with costly cloth has been erected, under which a挑选 chair of exalted value well serves in the liturgy has been placed. This chair belongs to the leader in prayer, who begins the service with the "Berek shevah." After the morning prayer the exilarch, who until now has been standing in a covered place, appears; the whole congregation rises and remains standing until he has taken his place on the platform, and the two geonim, one from Sura preceding, have taken seats to his right and left, each making an oration.

"A costly canopy has been erected over the seat of the exilarch. Then the leader in prayer steps in front of the platform and, in a low voice audible only to those close by, and accompanied by the "intoner" of the choir, addresses the exilarch with a benediction, prepared long beforehand. Then the exilarch delivers a sermon on the text of the text or commissaries the grace of Sura to do so. After the discourse the leader in prayer recites the Kiddush, and when he reaches the words "distinct your life and in your days," he adds the words "and during the life of our prince, the exilarch." After the Kiddush he blesses the exilarch, the two heads of the schools, and the several persons that contribute to the support of the academies, as well as the individuals who have been of especial service in this direction. Then the Torah is read. When the "Kolos" and "Lam," have finished reading, the leader in prayer carries the Torah roll to the exilarch, the whole congregation rising; the exilarch takes the role in his..."
The exilarchs are still mentioned in the Sabbath services of the Ashkenazim ritual. The Aramaic prayer "Tebum Purkan," which was used once in Babylon in pronouncing the blessing upon the leaders there, including the "rash Elohi," is still recited in most synagogues. The Jews of the Sephardic ritual have not preserved this anachronism, nor was it retained in most of the Reform synagogues of the nineteenth century.

**EXILARCH**

The translation of "golath" (II Sam. xv. 19) and "geulah" (Isa. ii. 14) in the English versions; it also occurs as a translation of "galot" (Isa. xx. 4) and "golah" (Ezk. xii. 4, 11; Ezra viii. 35) in the Revised Version (where the Authorized Version uses "captive" and "captivity"). See also "captive" and "captivity."
The Egyptians, thrown into confusion by a change in the position of the "angel of God," pursue after them, but the returning waters sweep their king and all his hosts into a watery grave (Ex. xiv., xv.).

--- Critical View: That the events narrated in Exodus cannot be historical in all their details has generally conceded. The numbers are certainly fanciful: 600,000 men would represent a total of at least two million souls. Where could have found room and subsistence in the land of Goshen, granted even that many of them lived in Pharaoh's capital, or in the district of Rameses (Gen. xlv. 10, 18; xlvii. 11), and how so vast an unorganized host could have crossed the Red Sea in one night are questions that have not been explained (Colenso, "The Pentateuch," i. 1867; Kuenen, "Historisch-kritische Einleitung in die Bücher des Alten Testaments," i. 144f. et seq.). The Exodus must have been a movement of a much smaller body of men. To doubt, as has been done by Winckler, for instance ("Gesch. Israels in Einzeldarstellungen," i. 55), the historical possibility of such a movement on the assumption that a confusion has arisen in Hebraic traditions between "Egypt" and "Mizraim," a North-Arabian tribe, is not reasonable. In view of the central character of the Exodus in all later Hebraic theology, such a denial is inadmissible. Egyptian monuments show that Semitic shepherds tribes settled in Egypt at various periods. Though the theory that the Hebrews are identical with the two Egyptian clans of the Apirn is untenable (Braugher, "Gesch. Aegyptens Unter den Pharanöen," pp. 582-583), and though the Israelites are nowhere named on the Egyptian monuments as sojourning in Egypt, the historical character of their own traditions on their stay in the country can not well be questioned. But it is probable that only a part of the twelve tribes, the Joseph group (see the Joseph story in Genesis), had pushed so far south, while related clans (the Judah group) never left the Sinai peninsula (Stade, "Gesch. des Volkes Israel," pp. 128 et seq.); Iblen, "Das Entstehen des Volkes Israel," 1877, p. 12). Oppressed and compelled to help build the frontier garrison cities devised to keep them in check and their kinsmen across the frontier at bay, the Israelites invoked and received aid from their free brethren, who banded themselves into a confederation and, under the leadership of a great man (Moses), succeeded in their patriotic enterprise.

Like all old races, the Israelites regarded their national struggle as a combat between their God and the gods of their enemies. In their victory they beheld the triumph of their all-powerful God, "a warrior" (Ex. v. 3, Hebr.), over Pharaoh. This stupendous struggle, which must have lasted for a long time, gave the first permanent impulse toward the welding of all the sons of Israel into a nation, which Yrnn had brought out of Egypt to be His people (Ex. xv. 16). The total destruction of the Egyptian army with its king is also an exaggerated statement of the fact that the Egyptian frontier garrisons were defeated in the attempt to recapture the Israelites or impede their onward march. The "crossing of the Red Sea" has invited much rationalizing about ebbing tides and the effect of the east wind upon the waters. Some natural phenomenon probably underlies the account, as also that of the...
But this phenomenon is the remote material of an old mythology, and it is rather the mythological construction of the phenomenon than the phenomenon itself that has been elaborated in the Biblical narratives (compare Râmâr and Tê-
lom [Tiamat; see Abyss], and the like).

The song (Ex. xxv.) is certainly older than the various prose accounts of the crossing. The story of the Exodus is not by one hand: both JE and P are distinguishable (see Exodus, Book of).

Ancient Non-Jewish Statements Concerning the Exodus: Manetho (Josephus, "Contra Ap." i. 26-29) relates that a certain King Amemophis

had banished a leprous and impure people to do hard labor in the quarries in eastern Egypt. Later, settled in the city of Avaris, they chose for their chief a Heliopolitan priest by the name of "Osarsiph," subsequently called "Moses." Rising in rebellion against Egypt, they were defeated by an Egyptian-Ethiopic army, the fugitives finding safety in the Arabian desert. Charonem (cited ibid. i. 32), with some variations, retells the foregoing account. According to Lysimachus (cited ibid. i. 54), King Bocchoris drowned those of the Jews that were afflicted with leprosy and scabies, and drove the rest into the desert. These non-Jewish accounts are plainly inspired by hatred of the Jews, and display a strange mixture of blurred Biblical facts and free fiction. They are without value for fixing the date of the Exodus.

Up to within a very recent period the view which identified the Hebrews with the Hyksos (i.e. l. 14: Eusebius, "Hist. Eccl." i. 226 et seq.), the shepherd kings of Aramaean stock who held Egypt in subjection for some time (1800-1600 n.c.), a view which Josephus was the first to urge, had been almost entirely abandoned. Most scholars identify with the Pharaoh of the oppression Rameses II., son of Seti, who ruled over Egypt for sixty-seven years. He is known to have built in Lower Egypt many structures of a character similar to those indicated by

Ex. i. 11. One of the two Biblical "store [frontier] cities" (R. V.) recalls his name ("R'âmses" in Hebr.), and the inference is that it and Pithom, if not founded by him, were enlarged and beautified in his reign, especially if the Hebrew designation "are miskenet" means "Temple cities" (Brugsch, i.e. p. 348). Merneptah II., his son, would then be the Pharaoh of the Exodus, who, indeed, is reported to have had trouble with the hostile shepherd tribes across the border (the Shasu = Hyksos, the princes of the Shasu), and might thus well have attempted to prevent the contingency feared in Ex. i. 10, that the Israelites would "join also unto our [Egypt's] enemies." Still it has been argued that under the reign of Merneptah II. Egypt was too well organ...
ized for the rebellion of the Israelites to have been successful.

His successor, Seti II, therefore, under whom a general administrative disintegration set in, is supposed as the ruler who was forced to acquiesce in the demands of the Hebrews (see Maspero in Ger. ed. of his history, p. 238, Leipzig, 1877).

The dates given in the Bible, though involved in much confusion (see Carnochan), lend strong probability to the assumption that the Exodus took place under a king of the nineteenth dynasty (about 1500-1200 B.C.). I Kings vi. 1 fixes the interval between the Exodus and the building of the Temple at over 400 years. Rehoboam—forty-one years after the building of the Temple (1 Kings xiv. 23; see Herzog-Hauck, "Real-Encyc."). 1, 207)—is contemporaneous with the first king of the twenty-second dynasty (c. 650 B.C.). This would give about 1470 B.C. for the Exodus (Brugsch, i.e. pp. 788 et seq.).

The finding by Flinders Petrie (1896) of an inscription by Meneptah 1, in which for the first time "Isurr" occurs in an Egyptian text, as well as the contents of the El-Amarna tablets, has corroborated the virtual correctness of the date given above. The Thebes inscription with "Isurr" proves that under Meneptah I. Israel was settled in Palestine. Israel may have been identical with the Habiru that, according to the El-Amarna tablets, invaded Palestine during the eighteenth dynasty and were restricted in their freedom by Seti I. (nineteenth dynasty). This would likewise suggest, especially if the Habiru are identical with the Sasu (W. M. Müller, "Asien und Europa nach Altägyptischen Denkmälern," p. 151), for the Exodus the decade 1480-1470 B.C. (see Steinordt in Herzog-Hauck, Lo. i. 311; Beer in Guthrie, "Kurzes Bibelwörterbuch," 1888, p. 58).

The stations named in JE do not all coincide with those in P, as the following table shows:

<table>
<thead>
<tr>
<th>JE</th>
<th>P.</th>
</tr>
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<tbody>
<tr>
<td>Goschen (Gen. xvi. 10; Ex. xiii. 20)</td>
<td>not the route to the land of the Philistines, but the route to the desert and to the sea (Ex. xiii. 17).</td>
</tr>
<tr>
<td>Desert of Shur (Ex. xv. 22)</td>
<td>Rameses (Gen. xvii. 11) or Egypt (Ex. i. 7, xii. 10), Rameses and Succoth (Ex. xii. 22).</td>
</tr>
<tr>
<td>Elim (Ex. xv. 25)</td>
<td>Pi-beshoth (Ex. xiv. 2).</td>
</tr>
<tr>
<td>The two roads named in JE are easily determined. The &quot;road to the land of the Philistines&quot; runs in a northeasterly direction to the Red Sea, and then northern point of the Red Sea, and thence the modern Bahab and Timnah lakes into the desert of Shur. This shows that JE thought the route taken by Israel to have been in an easterly direction toward Horeb.</td>
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P assumes Rameses as the starting-point; thence the Israelites march through Succoth to Rameses, whence they retraced their steps and reach Egyptian territory again. Of the three stations only Migdol is definitely known as a north-frontier town of Egypt. But this would be on the "road to the land of the Philistines," which, according to Ex. xiii. 17, the fugitives were not to take. It speaks only of the "sea," never of the "Yam Suf" ("red" or "weedy sea.") Brugsch (ib.) and Schöchlen ("Landkunde von Suez," 1898) have argued that the road taken lay across the narrow strip of sand between the Sycamore Lake and the sea. But this route does not lead to Horeb (see Brugsch, "L'Exode et les Monuments Egyptiens," 1875; Guthrie, in "Zeitschrift des Deutschen Palastina-Vereins," viii. 216-232). The Rameses of the Exodus has also been variously identified. Ebers ("Durch Geschöpf zum Sinal," p. 501) does not identify it with the above-named Tell al-Maskhutah, which is believed to be Pittom, but with Zaan (Tanis), the modern San. Here black bricks (Ex. v. 7) have been found in abundance among the ruins. That the point of the Gulf of Suez lay in the time of the Exodus somewhat more to the north than now has pointed out in defense of the theory that the crossing took place at Suez. It is impossible to trace the road definitely from the conflicting data of Exodus.

E. G. H.

EXODUS, BOOK OF.—Biblical Data: The second book of the Torah or Pentateuch is called by the Jews הָדָעְס, from the opening words, or briefly Exodus. The Greek name is ἔξοδος (in Philo also ἑξόδος), that is, "departure"; the Latin, "(Lib.) Exodus." It contains, according to the Masorah, 1,269 (1) verses in 164 sections ("parashiyot"), 69 ending in the middle of the line ("setumot" = "closed"), and 93 with a space in the middle of the line ("setumot" = "open"), and 93 with a space in the middle of the line ("setumot" = "closed"), in 29 chapters ("sederim"), and 14 sections ("piskot"), for reading on the Sabbath, in 11 lessons. The common division into 40 chapters is taken from the Vulgate.

The second book of the Torah is the organic continuation of the first book. It narrates the departure of the descendants of the Patriarchs, increased to a people, from servitude in Egypt, Name and their journey to Sinai, and the revelation of the Law and the laws which they received there. It is a well-planned and well-arranged work, displaying much literary skill in the command over great masses of material as well as in the marshaling of the facts. It is homogeneous in its views, and is not encumbered by unnecessary repetitions, though the sequel to it is found only in the following books. It is divided into two principal sections: (1) ch. 1.-xxv., recounting Israel's deliverance from Egypt; (2) ch. xix.-xl., the promulgation of the Law. These may again be divided into subsections.

Ch. i.-lv. i: The Call of Moses. The Israelites living in Egypt are oppressed by forced labor.
The first-born of all the Egyptians die. Pharaoh is told to eat it quickly with unleavened bread (םיוו) and dismiss the Israelites. To the number of 600,000 is a decisive blow, namely, the death of all the first-born of Egypt, accompanied by bitter herbs (דניל), on the 14th of the first month, and to be ready for immediate departure. The first-born of all the Egyptians die. Pharaoh dismisses the Israelites.

Ch. xvi.-xvii.: The Plagues: the proofs of God's power. After God has assigned their tasks to Moses and Aaron, and predicted Pharaoh's obstinacy, and after they have attested their commission by working a miracle before Pharaoh (נ.ו.ז.), God sends nine plagues over Pharaoh and his land: (1) the changing of the waters of the Nile into blood (נ.ז.ו.ז.), (2) frogs (נ.ז.ו.ז.), (3)uya upon men and beasts (נ.ז.ו.ז.), (4) noxious animals (נ.ז.ו.ז.), (5) death of the cattle (נ.ז.ו.ז.), (6) boils upon men and beasts (נ.ז.ו.ז.), (7) storms, killing men and beasts (נ.ז.ו.ז.), (8) locusts that devour all vegetation (נ.ז.ו.ז.), (9) deep darkness for three days (נ.ז.ו.ז.).

These plagues, which give evidence of God's power over nature, are increasingly ominous and dangerous, and are so arranged that every third plague (hence narrated more briefly) confirms the two preceding ones (narrated more in detail), and each group follows naturally upon the preceding one. The story displays a skillful climax, rhythm, and variety. Pharaoh, however, is untouched by the first plague, which his magicians can imitate; after the second plague, which they can reproduce, but not check, he begins to supplicate; after the third plague he allows his magicians to comfort him; from the third on he makes fresh promises after each plague, but recalls them when the danger is past, and remains obdurate.

Ch. xvi.-xvii.: The Departure. The last, decisive blow, namely, the death of all the first-born of the Egyptians (נ.ז.ו.ז.), and the departure are announced. For the protection of their homes the Israelites are commanded to kill a lamb (י.ג.ו.) and to eat it quickly with unleavened bread (םיוו) and bitter herbs ( мягк), on the 14th of the first month, and to be ready for immediate departure. The first-born of all the Egyptians die. Pharaoh dismisses the Israelites. To the number of 600,000 men, not including women and children, they leave the country, after a sojourn of 430 years, carrying with them rich gifts from benevolent Egyptians. They go first from Rameses to Succoth. Chap. xix. 14—xx. 16 contain supplementary regulations regarding the future observance of the Passover.

Ch. xix.-xx.: The March to Sinai. Pharaoh, however, is untouched by the first plague, which his magicians can imitate; after the second plague, which they can reproduce, but not check, he begins to supplicate; after the third plague he allows his magicians to comfort him; from the third on he makes fresh promises after each plague, but recalls them when the danger is past, and remains obdurate.

Ch. xx.-xxx.: The Sanctuary and the Law. The Ten Commandments, formally declaring the divine will regarding man's attitude to God and to all His creatures, are followed by enactments relating to civil law: (1) indemnifications for injuries done to a fellow man; (2) duties toward persons who have no actual claims, though they are dependent on the good will of others. In conclusion there are the promise of the land of Canaan as the reward of obedience, and the warning against the pagan inhabitants. God then enters into a solemn covenant with the people, through Moses. He calls Moses up into the mountain to receive the stone tablets of the Law and further instructions.

Ch. xxxi.-xxxii.: The Sanctuary and the Priests. In order that God may dwell permanently among the Israelites, they are given instructions for erecting a sanctuary. The directions provide for: (1) a wooden ark, gilded inside and
and purposes, an independent requisite of worship dwelling of God and the sacrifices that guarantee as important as the rest of the apparatus. For this reason everything that is necessary for the worship, so the altar of incense was, to all intents and purposes, an independent requisite of worship as important as the rest of the apparatus. For this reason everything that is necessary for the dwelling of God and the sacrifices that guarantee His presence is described first, and the altar of incense after (comp. especially Lev. XVI. 16-17): first, anointing for the Holy of Holies and the "tabernacle... that remaineth among them in the midst of their uncleannesses"; then, the cleansing and sanctifying of the altar of incense "from the uncleannesses of the children of Israel".

The sacrifice presumes God's presence, while it is the object of the license to insure the continuance of His presence. The things, again, that must be repeatedly renewed are placed last, namely, the oil for lighting; the yearly tax; the laver with stand, consisting of mirrors, which were taken apart again after the laver had been used; and, therefore, not enumerated in Num. IV. 14: the oil for anointing; and the incense. In conclusion, there are the directions for the workshop, the appointing of the master workmen, and the arrangement of the work. These directions are admirably thought out, down to the smallest detail.

Ch. XXXI.-XXXIV.: The Sanctuary and the Garments of the Priests (almost in the same words as in ch. XXV.-XXXI.). Moses collects the congregation, enjoins upon them the keeping of the Sabbath, and requests gifts for the sanctuary. The entire people, men and women, high and low, respond willingly and quickly, and under the direction of the superintendent they make: (1) the dwelling, including the curtains, the walls, and the veil; (2) the Tent and cover; (3) the table; (4) the golden candlestick; (5) the golden altar of incense; (6) the altar of burnt offerings; (7) the laver; (8) the outer court. An estimate of the cost of the material follows. Next comes the preparation of the garments of the priests, including: (1) the ephod with the onyx stones, together with the breastplate and its twelve precious stones and its golden chains; (2) the robe of the ephod; (3) the coats for Aaron and his sons; (4) the mitre and bonnets; (5) the breeches;
the girdle; (7) the golden plate of the crown. Moses inspects the work when completed and praises it, and the sanctuary is set up on the first of the second month.

In connection with this section (xxxv.-xl.) the questions arise: Why the lengthy repetition of ch. xxv.-xxvi. in ch. xxxv.-xl.? and Why the difference in the order in which the various objects are described? To the first question the answer is: When the people had gone away and God removed them, the tablets of the covenant seemed to have become useless, wherefore Moses broke them. But after the people had been forbidden new tablets were made and the promises relating to the country had to be repeated. Furthermore, the promise given by God that He would dwell among Israel, in a sanctuary erected by them and in which they would worship, must not be allowed to remain unfilled; and therefore the building of the sanctuary that had been planned is undertaken anew, but according to the original idea. Hence ch. xxxii.-xxxiv. belong necessarily between ch. xxv.-xxvi. and xxxv.-xl.

To the second question the reply is, that in xxxv.-xxxvi., which contain the plan, the pieces are enumerated according to the uses to which they are put, while in xxxv.-xl. (as also in the working-plans given to the overseers in xxxi. 7 et seq.), which narrate the progress of the work, they are enumerated according to their arrangement.

Exodus contains the most fundamental and sublime revelations of God regarding His nature and will, and describes the beginnings of Religion, the theocratic constitution of the Israelitic people and the foundations of its ethics, law, customs, and worship. God, as revealed in Exodus, is not a new, hitherto unknown God; He is the God of Abraham, of Isaac, and of Jacob—the Fathers of the people—who has protected them and has been worshiped by them (Ex. ii. 24; iii. 6, 13-18; iv. 5; vi. 3, 8; xv. 2; xxxvi. 13). He Himself designates the name by which He is to be addressed: "Yhwh [Yhwh], the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob" (iii. 15). The book, however, expressly purposes to reveal, or fully develop, for the first time certain aspects of the divine nature that have not hitherto been noted. When God appears to Moses in the flaming bush, and commissions him to announce to the Israelites their impending liberation, Moses asks doubtfully (iii. 13): "Behold when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?" Moses seeks to know, not the name of God, but what God's name, which He knows is full of significance, expresses in this particular case. Moses is well aware that the name "Yhwh" means "the Almighty," and that salvation rests with God; but in his anxiety, amounting indeed to a lack of faith, he wishes to know at once how God will save. God, however, will not announce that now; merely comforting him by saying (iii. 14) יְהֹוָה יִנָּהֵשׁ ("I will be there [helping when necessary] in such a way as I may deem fit"); A. V. "I AM THAT I AM"). "I will prove myself as the Almighty, the unswerving savior." On this passage, if interpreted rightly, is based the passage vi. 2, where God encourages Moses—who is disappointed because reference to this name has availed him nothing—by saying "I am that I am Yhwh." And now God works His miracle, all with the express intention that the people may "know that I am Yhwh" (vi. 7; vii. 5, 17; viii. 6, 18; ix. 14, 25, 29; x. 2; xiv. 19; xvi. 13). Thus God is, as His name Yhwh implies, the almighty Savior, subject only to His own will, independent, above nature and commanding it; the God of miracles; the helpful God, who uses His power for moral purposes in order to establish law and liberty in the world, by destroying the wicked and saving the oppressed (iii. 8; vi. 6; viii. 2; xx. 3, 11), in whose hands are given judgment and salvation (iii., iv., vi. 1-8).

In ch. xxxii. et seq. is revealed another side of God's nature. Israel has merited His destructive anger because of its sin with the golden calf. But God not only refrains from destruction and from calling down His word regarding the promised land; He even listens to Moses' prayers to grant His presence anew to the people. When Moses again asks, "Show me thy glory," God answers, "I will make all my goodness pass before thee, and I will proclaim the name of Yhwh before thee, and will be gracious unto whom I will be gracious, and will show mercy unto whom I will show mercy" (xxxiii. 18-19).

And again, "Thou canst not see my face; for man shall not see me and live... thou shalt see my back; but my face shall not be seen" (ib. 30, 33. R. V.). When God appears to Moses He reveals Himself as "Yhwh Yhwh God, merciful and gracious, long-suffering, and abundant in goodness and truth. Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation" (xxxiv. 6-7). In these words God has revealed Himself as a being fully of holy zeal against wickedness—a zeal, however, which is counteracted by the immeasurably greater power of His love, mercy, and forgiveness, for these are inexhaustible. But even this does not constitute His entire nature, which in its full depth and clarity is beyond the comprehension of man.

These two revelations contain the highest and most blessed insight into the nature of God ever attained; and around them may be grouped the other statements regarding God which the book of Exodus contains.

God is the absolutely Exalted One, who can not be compared to any other gods; even the Midianite Jethro admits that Yhwh is greater than all gods (xv. 11; xvii. 11).

Absolutely The whole world belongs to God. He created heaven and earth and all that is therein; He rules forever; He performs marvels; nothing like Him has ever been; hence He is an object of veneration (xv. 11, 18; xix. 5; xx. 11; xxxiv. 10). He gives.
speech to man, or leaves him deaf and dumb; gives him sight, or makes him blind (iv. 11). He has power over men's hearts, either encouraging them to do good (iii. 24, xii. 30), or, having larger ends in view, not preventing them from doing evil (“hardening the heart,” iv. 21; vii. 3; xv. 1, 20; xiv. 17). God is omniscient: He knows the future, what man may be expected to do according to his nature (vi. 4-13; 19; viii. 11, 15; ix. 13, 35, xxiv. 20; xxv. 10-19). From God proceed artistic inspiration, wisdom, insight, knowledge, and skill (xxiv. 1; xxxi. 17; xxxii. 6; xxxiv. 21; xxxvi. 2, 4, 29).

God is Providence (ii. 25). He rewards good deeds, be they done, from fear of or love for Him (i. 21, xx. 6). He is not indifferent to human misery: He sees and hears and intervenes at the right moment (iii. 7; iv. 31; vi. 5; xxii. 23, 26). He makes promises which He fulfills (ii. 24, iii. 16, iv. 31, vi. 5, xxxii. 15). God is jealous and leaves nothing unpunished (xx. 7, xxxiv. 7), but He always punishes the sinner Himself, admitting no vicarious death, even if it is offered (xxxii. 35). His great moral indignation (“anger”) against sin would be destructive (xxii. 10, 38) were not His forgiving love still greater (xx. 5, xxxii. 14, xxvii. 19). He is gracious and full of mercy (xx. 13, xxxiv. 6). His presence means grace; it sanctifies; for He Himself “is glorious in holiness” (xx. 11, xxxix. 5).

Man can not perceive God in His entire nature; he may only look after God when He has passed by and imagine Him (Höhnmann to Ex. xxxiii. 22).

Yet God reveals Himself to man; i.e., He informs man visibly and audibly of His presence and will. God, who has already appeared to the Fathers, appears in the flaming bush, in the pillar of cloud and of fire on the march, in the clouds in which He came down on Sinai, in the fire on the mountain, in the cloud in the desert, in the pillar of cloud on Moses’ tent, in the cloud from which He calls out to Moses, and from which He sends His messages to Moses (xxxii. 31; xxxiv. 5). The appearance is called God’s messenger (xxxii. 19; xxxii. 20, 23; xxxii. 34; xxxii. 2, or His glory (xx. 7, 10; xxiv. 16-17; xxxii. 22; xxl. 64).

God appears in order to make Himself known, to give commands, and to impart reverence leading to obedience (xxxii. 10, xix. 9, xx. 20). God speaks chiefly with Moses; He puts the words in Moses’ mouth, and tells him what to say; He talks with him face to face, as a man with his neighbor, and gives him a staff as a token of his office (ill. 15; iv. 17; vi. 2, 17, 20; ix. 23; x. 13; xxxii. 11). But God also speaks from heaven to the entire people (xx. 22), and orders for Himself a permanent dwelling place among them in the tabernacle set up according to His directions (xx. 22, xxv. 8, xxxiv. 45). He proceeds thither in order to talk with Moses, His especial place being the cover of the Ark of the Covenant, between the two cherubim (xxxv. 9, xxiv. 45, xxxiv. 6).

God has made a covenant with the Fathers of the people, Abraham, Isaac, and Jacob, that He will multiply them as the stars of heaven; that He will remember them, save them, and give to them and their descendants the land of Canaan—a land “flowing with milk and honey,” and that Israel shall reach “from the Red Sea even unto the borders of the Philistines, and from the desert unto the river” (i. 24; iii. 8, 17; vi. 4-8; xii. 3; xxiii. 31; xxxiii. 12; xxiii. 9). God remembers this covenant and keeps it despite everything. As is exemplified in the deliverance of Israel and the destruction of Pharaoh (i. 7, 12; iii. 1, 2; xii. 20), He does not forget it, in spite of the defection and the murmurings of the people (v. 9; xiv. 10; xv. 24; xiv. 27; xvii. 3), their worship of the golden calf and their obstinacy (xxxii. 9; xxxiii. 5, 3, xxviii. 19; xxxiv. 21, 23). God leads, fights, heals, and educates Israel and destroys Israel’s enemies (xxii. 17; xiv. 15; xx. 36; xxvii. 1; xxxii. 22, 23, 27; xxxiii. 2, xxiv. 11, 24). The Israelites are God’s people. His host, His first-born son (vi. 7, vii. 4, xii. 41, xv. 16, xxxii. 11 et seq.; xxxiii. 14, 15). Yəwəy will be Israel’s God (vi. 7, xix. 3). Israel is His property (“segullah”). Above all people Israel shall be His people, “a kingdom of priests, and a holy nation,” if Israel will listen to God’s voice and keep His covenant (xiv. 6, 5). Therefore He gives to the Israelites commandments, descends to them in His glory, holds them worthy of renewed revelations, and orders divine service (xxiv. 8, xxxiv. 27).

In Exodus are found for the first time the prominent characteristics of the Israelite law: its origin in and pragmatic connection with history. An account is given of the laws in connection with the events that called them forth. Thus, on the one hand, history explains and justifies the Law. The Moral Law, while on the other the Law keeps the history, alive and commemorates the events and teachings of history. As furthermore God is the subject of history as well as the lawgiver, Israel’s religion assumes here the fundamental characteristic that determines its entire future development: it is a law founded on God as revealed in history. The basis is the Deuteronomistic Ten Commandments (Ex. xx. 1-17), in which all duties are designated as duties toward the God who liberated Israel from the slavery of Egypt. Israel must not recognize any other God; idolatry and the making and worshipping of images are forbidden (xx. 2-5, 24; xxxii. 12-14, 17); Israel shall beware of seductive intercourse with the idolatrous Canaanites; sacrificing to idols, and magic, are punishable by death. Nor may the name of the true God be applied to vain idols (this is the only correct explanation of xx. 7). God is recognized as Creator of the world by the sanctification of the Sabbath, on which man and beast shall rest from all labors (xx. 12, 15; xxiii. 12, 22, 23; xxxii. 12-14, 17); Israel shall observe the Sabbath year (xxiii. 10). He is recognized as Israel’s savior from Egyptian oppression by the celebration of the Passover (see below).

“Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee” (xx. 12, fifth commandment). He who strikes or insults his father or mother is punished by death (xxi. 17). Honor must also be accorded to those in authority (xxii. 27 [A. V. 26]).

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“Thou shalt not kill” (xx. 19). Murder is punishable by death (xiii. 13); there is no place of refuge for the murderer, as there is for the accidental homicide, even at the altar (xiii. 13-14). For bodily injuries there is a fine (xiii. 14-16, 22-25, 28-31).

“Thou shalt not commit adultery” (xx. 14). Lecchery and intercourse with animals are punishable by death (xiii. 17); the seducer of a virgin must either marry her or compensate her father (xiii. 15 et seq.). “Thou shalt not steal” (xx. 13). Kidnapping is punishable by death (xiii. 16). Killing of a burglar is justifiable. Whosoever stabbeth, slaying and selling it, has to pay four or five times its value; if it is found alive, double; if the thief is unable to pay he is sold into slavery (xvi. 37, xiii. 9). Property injured or destroyed must be made good (xvi. 25-36, xiv. 3-4).

“Thou shalt not bear false witness against thy neighbor” (xx. 20). Justice, veracity, impartiality, honesty in court, are enjoined (xiii. 1, 2, 6-8). An oath is demanded where there is suspicion of a default (xii. 7 et seq.).

“Thou shalt not covet thy neighbor’s house, thou shalt not covet thy neighbor’s wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor’s” (xx. 17).

The duties to one’s neighbor include both kindly deeds and kindly thoughts. The poor man must be cared for; justice shall be done to him; lean shall be made to him; and he shall not be pressed for payment, nor shall the necessities of life be taken in pawn (xiii. 34 et seq.). Widows and orphans shall not be oppressed; for God is their advocate (xiii. 21). Strangers shall not be injured or oppressed; “for ye were strangers in the land of Egypt” (xiii. 20, xiii. 9); they also shall rest on the Sabbath (xx. 10). A Hebrew bond-servant shall not serve longer than six years, unless he himself chooses to remain. He may not earn any wages for himself while serving. The master of a girl that has been sold into servitude shall marry her or give her a dower. Servants are to be set free on receiving bodily injuries; and death caused by an animal is required (xvi. 1-11, 20, 21, 29, 27, 28). Servants also rest on the Sabbath (xx. 10, xiii. 12). Animals shall be treated gently (xiii. 4, 3, 19), and be allowed to rest on the Sabbath (xvi. 19; xiii. 12). Consideration for an enemy is enjoined (xiii. 4, 5). To do these commandments is to obey God (xx. 26, xvi. 28, xx. 6, xiii. 18). Israel shall trust in Him (xiiі. vi., xiv. 31, xvi. 7, xix. 9); and in a significant passage (xx. 6) the love for God is accentuated.

In Exodus the beginnings of the national cult are seen. It is strictly forbidden to make or worship idols (xx. 3, 20; xxiii. 24; xxxiv. 12; xxv. 18, 17). The symbol of the Divine Presence is the Tabernacle built according to God’s directions, more especially the cover of the Ark of the Covenant and the space between the cherubim thereon (see Tabernacle). Worship by specially sanctified priests shall be observed in this sanctuary (see Levitices). The festivals include the Sabbath, for which no ritual is mentioned, and three “pilgrimage festivals,” at which all males are to appear before God (xiii. 14-17, xxxiv. 18-23).

The Passover is discussed in detail, a large part of the book being devoted to its institution (xiii. 1-28, 43-50; xiii. 1-16; xiii. 15; xxxiv. 18-20); and its historical origin is to be brought home to all future generations (xii. 2, 14, 17, 24-27, 42; xiii. 5-10, 16; see Mazzor; Peske; Seder). Toward evening of the 14th day of the first month a yearling male lamb or kid without blemish shall be sacrificed, roasting by the fire, and eaten at the family dinner, together with unleavened bread and bitter herbs. It must be roasted whole, with the legs and entrails, and no bones must be broken; none of the meat must be carried from the house, but whatever remains until morning must be burned. In connection with this there is a seven days’ festival (27), the Feast of Maznot ( unleavened bread). This bread shall be eaten for seven days, from the 14th to the 21st of the first month (the month of Abib, in which Israel went out from Egypt; xxiii. 15, xxxiv. 18). It is strictly forbidden to partake of anything leavened; it must be removed from the house on the first day. The first and the seventh day are strictly days of rest, on which only necessary food may be prepared. The sanctification of the firstlings that belong to God is also connected with the Passover. The first-born child, and that of the ass, which can not be sacrificed, must be redeemed by a lamb (xiii. 1 of seq., xx. 26, xxxiv. 19 of seq.). Other festivals are (1) the cutting of the first-fruits of the harvest (“Hag ha Kazir”) or the Feast of Weeks (“Hag Shabu’ot”), and (2) the harvest-home (“Hag ha Afit”) at the end of the year, after the harvest has been gathered in (xiii. 16, xxxiv. 22). At these festivals the people must not appear empty-handed before God; they must not mix the blood of the Passover sacrifice with leavened bread, nor leave the sacrifice until the morning; they must take the firstlings of the field into the house of God, and must not seethe the kid in its mother’s milk (xiii. 18, 19; xxxiv. 25, 26). The tithes from the barn and the vineyard must not be delayed. Animals torn in the field (“terefah”) must not be eaten, but must be thrown to the dogs, for “ye shall be holy men” (xxii. 31; A. V. 29-31).

R. J.
connection with the account of the legislation contained in JE (xxix.-xxiv. and xxxii.-xxxiv.); but the broad and important line of demarcation between P and JE may be indicated, and the leading characteristics of the principal sources may be briefly outlined.

The parts of Exodus which belong to P are: i. 1-5, 7, 13-14, ii. 23-25 (the oppression); vi. 2-7, 12 (commission of Moses, with probation); viii. 19-23, 25-28; x. 13-15 (A. V. 5-7, 10-11, 14-16, x. 8-22, xii. 9-10 (the plagues); xiii. 1-20, 26-31, 34, 40, 41; xiv. 1, 21-32; xvi. 3-26 (Passover, magnific, dedication of first-fruits); xix. 1-6, 11-12, 13-18, xx. 1; xxii. 19-20, 22-26, 28, 29-30 (passage of Red sea); xlv. 1-6, 24-30 (the manna); xlv. 16, 18-22 (complaint of the children of Israel; xlv. 30-35; xlvii. 1-28; XXIV. 1-34; XXXIII. 12-34; XXXIII. 15-24, 29-35 (the construction and erection of the Tabernacle). The rest of the book consists of J and E, which (before they were combined with P) were united into a whole by a redactor, and at the same time, it seems, expanded in parts (especially in the legal portions) by hortatory or didactic additions, approximating in style to Deuteronomy.

In JE's narrative, particularly in the parts belonging to J, the style is graphic and picturesque; the descriptions are vivid and abound in detail, and both emotion and religious feeling are warmly and symptomatically expressed. As between JE, J and E, there are sometimes differences in the representation. In the account of the plagues, for instance, the Israelites are represented by J as living apart in Goshen (viii. 21 [A. V. 22]; compare Gen. xlv. 10, xlvi. 9-11, xxvii. 19-25, 27); but the narrative of the theophany on Sinai); and xxxiii. 1-4, 17-23 (the Decalogue in xxxiv. 10-26). The youthfulness of Moses is its keepers; and Moses was to gather the people to the place of his appearance, but to contain a parallel and partly divergent account of the commission of Moses and of the preliminary steps taken by him to secure the release of the people. In the narrative of the plagues there are
systematic differences between P and JE: thus in P Aaron cooperates with Moses; no demand for Israel's release is ever made upon Pharaoh; the plagues being viewed rather merely as signs or proofs of power; the description is brief; the success or failure of the Egyptian magicians (who are mentioned only in this narrative) is noted, and the hardening of Pharaoh's heart is expressed by the verb "hazak," "hizak" (this verb is used also by E; but J has regularly "labok," "labak"). In xii.-xiii. the double stage is particularly evident; Passover, ma'azot, narrative, and the dedication of the first-born are all in duplicate (in P, xii. 1-13 [43-50 supplementary]). 

The most characteristic part of P is, however, the second of the instructions given to Moses on the Mount (xxiv. 13-18a) for the construction of the Tabernacle and the appointment of a priesthood (xxxviii.-xl.). These instructions fall into two parts: (1) xxv.-xxvi.; (2) xxxix.-xxxxi. In xxv.-xxxix. the following subjects are dealt with: the Ark, table of shew-bread, and candle-stick (xxv.); the Tabernacle (" mishkan"), its curtains, boards, and veil (xxvi.); the altar of burnt offering, and the court (xxvii.); the dress of the priests (xxviii.); the ritual for their consecration, and for the daily burnt offering, which it is a primary duty of the priesthood to maintain (xxix. 1-42); and finally what is apparently the formal close of the entire body of instructions, Yhwh's promise to take up His abode in the sanctuary thus established (xxix. 43-46). Chapters xxxvii.-xxxviii. contain directions respecting the altar of incense, the maintenance of public worship, the brazen laver, the anointing-oil, the incense (xxxv.); the ritual for their consecration, and for the daily burnt offering, which is not a primary duty of the priesthood, but is assigned to the Levites (xxxviii. 1-8). If such an altar had been contemplated by the author of xxv.-xxxvii. he must, it is argued, have introduced it in xxv., together with the other furniture of the Holy Place, and also mentioned it in xxvi. 23-35; moreover, he would naturally, in such a case, have distinguished the altar described in xxvii. 1-9 from the altar of incense, and have not spoken of it simply as the altar.

This conclusion respecting the secondary character of the altar of incense appears to be confirmed by the fact that in the other laws of P there is a stratum in which such an altar is not recognized (for instance, Lev. xxvi.). There are also other indications tending to show that xxxv.-xxxvi. belong to a secondary stratum of P, as compared with xxv.-xxvii. Chapters xxxvii.-xl. describe, largely in the same words as xxviii.-xxxvi. (the tenses alone being altered), but with several differences of order, how the instructions given there to Moses were carried out. In these chapters the altar of incense and the brazen
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This chapter has been subsequently revised and completed (xvii. 1; xix. 3a. 7; xxvii. 15-18; xxx-xxxv.) follow in natural and regular order, and may have been arranged in this way by the author himself, but (§ 10, 12) contain many interpolations by R.

Ch. xxx., xxxi. 1-17, in which "the connection is looser, or is wanting altogether; and in which there are contained regulations that do not harmonize with what has preceded, and that are not presupposed later where they would naturally be mentioned... probably contain later additions, harmonizing in style with xxxiv-xxxv., but not composed by the same author." To P are assigned ch. xxx.-xxxvi. (and also Lev. viii.), which "depend entirely on xxxiv-xxxv., which the author must have had before him." They formed "originally a very brief account of the observance of the regulations laid down in xxxiv. et seq.; they seem to have been gradually worked out, and then made as similar to those regulations as possible. The striking variations found in the Greek translation of xxxv.-xl. lead to the assumption that the final redaction of these chapters was hardly completed—"perhaps also others shorter additions to xxxiv-xxxv.; and xxx.-xxxvi. (entirely P)."

It is much more difficult in what remains to distinguish between the closely related J and E. Passages relatively complete in themselves are: (1) ch. xxiii.-xxxvi., the so-called "Book of the Covenant"; (2) the story of the golden calf (xxxiv.-xxxv.), J and E sharing about equally in the account; (3) the Decalogue and the preparations for it (xix., xx.), chiefly E, but J also has a Deuteronomic tradition, its Ten Commandments being found in xxxiv. 14-26 (Wellhausen). E', originally composed in the Northern Kingdom, must be distinguished from E'; the latter was compiled about 100 years later for Judah, and was worked over with J to form JE, many passages of which can no longer be analyzed.

K. Kuenen: Tales of Eare found in i. 15-21, and apparently also ii. 12, "is generally included in E"; in ii. 2, there is a "great difference of opinion on the origin of verses 1-28 (accordance to Poffet verses 1-28 taken from E); according to Wellhausen 1-4 is from E, and 5-28a from J. Wellhausen traces the story on the whole to a combination from J and E." This document appears especially clear, though not without structure, in in. i-iii, a section that, as complement to ii. 1 et seq. (v), also explains the use of "Elilithim" in the accounts of the pre-Mosaic time taken from E. In the following "the stories are only with difficulty distinguished in iii. 16 ii. as only three with any certainty." (Wellhausen includes in E the greater part of iii. 16-27; iv. 17, 22, the greater part of v. 1, 13, 16, 17, 31, 32, 35 in part, vi. 34; vii. 18, 21, 24, 25, 26; viii. 12, 13, 15, 16, 21, 22, 25, 26; ix. 12, 13, 19, 20; x. 13, 14, 17, 18, 20; xi. 1, 2, 3, 9, 12; xii. 1, 2, 3, 15-17, 20-23, 25, 26; xiii. 1, 2, 3, 5, 7, 13, 17-19; xiv. 1-6, 12, 13, 15-19; xv. 1-8; xvi. 1-10; xvii. 1-2, 7; xviii. 1-7; xix. 1-4, 7-11, 13, 14, 20; xx. 1-3, 5, 10, 14-20; xxii. 5-7; xxiii. 12-23; xxiv. 2-7, 17; xxv. 1-5; xxvi. 1-5; xxvii. 1-5; xxviii. 1-5; xxix. 1-5; xxx. 1-5; xxxi. 1-5; xxxii. 1-5; xxxiii. 1-5; xxxiv. 1-5; xxxv. 1-5; xxxvi. 1-5; xxxvii. 1-5; xxxviii. 1-5; xxxix. 1-5; xli. 1-5; xlii. 1-5; xliii. 1-5; xlv. 1-5; lxix. 1-5; lxx. 1-5; lxxi. 1-5; lxxii. 1-5; lxxiii. 1-5; lxxiv. 1-5; lxxv. 1-5; lxxvi. 1-5; lxxvii. 1-5; lxxviii. 1-5; lxxix. 1-5; lxxx. 1-5; lxxxii. 1-5; lxxxiii. 1-5; lxxxiv. 1-5; lxxxv. 1-5; lxxxvi. 1-5; lxxxvii. 1-5; lxxxviii. 1-5; lxxxix. 1-5; x. 12, 20b, 21a, 23; and in v. - x. added everywhere the name of Aaron (which was not in
Exodus

The Book of the Covenant (xix.-xxiv.) is a unified piece of work, with logical connections that are admirably established. The alleged double tradition of the revelation, and especially Wellhausen's so-called second Decalogue in ch. xxiv., are mere figments of the brain. The inadequacy of these criticisms is most striking in the review of the account of the Tabernacle, in the sequence of the passages xix.-xxxi. and xxvii.-xxviii, and their connection with xx.-xxvii. (5) The theory that the book was compiled from previous works is not sufficiently supported; and the attempt to analyze it into its component parts is a hopeless one, for all the elements of the book are closely welded together into one harmonious whole. Compare Deuteronomy.

EXOGAMY. See Marriage.

EXORCISM : The expulsion of evil spirits by spells; in Greek ἑκατόν (Matt. viii.16,31; ix.34,38; Mark i.34,38; Luke xiii.32; and elsewhere). See Demonology; and compare the sorcery papyrus in Paris, line 1537, εκατον τω δαιμονι και διακοπη εκθεταμαι. In Hebrew only יַעַל occurs (M. 17b; Ab. Zarah 55b; Greek ἑκατον). The demon was cast out by exorcism, for which the Greek term ἑκατον (from ἑκατον, ἑκατον)
only Acts xix. 13) and the Hebrew יִכְפָּר is used. In the Bible the melancholy of King Saul is ascribed to an evil spirit, which David, by his harp playing, drives away. The word "iph" (terrify) was still used in the fourth century of our era as a term to express the troubled state which precedes that of being possessed (1 Sam. xvi. 14-23; compare Meg. 8a, bottom). The angel Raphael teaches Tobit how to ban the evil spirit (Tobit vi. 7, 16, 17; viii. 3; see Treat and Testament of Solomon).

Josephus (viii. 2, § 5) relates: “I have met a certain man of my own country, whose name was (Eusebius, relaxing people that were demoniacal, in the presence of Yeshua and his sons and his captains and the whole multitude of his soldiers. The manner of the cure was this: He put a ring that had a root of one of these sorts mentioned by Solomon in the索引 of the demon, after which he drew out the demon through his nostrils: and when the man fell down, immediately he allowed him to return into him no more, still making mention of Solomon, and never the incantations which he composed. And when Eustace would persuade and demonstrate to the spectators that he had such a power, he set a little way off a cup of hot oil full of water, and commanded the demon, as he went out of the man, to overturn it, and thereby let the spectators know that he had left the man; and when this was done the skill and wisdom of Solomon were shown very manifestly.” See Blau.

Rabbi Johanan ben Zakai, a contemporary of Josephus, alludes to the practice of exorcism by saying: “Has an evil spirit never entered Rabbinical literature? What should be done with one so affected? Take roots of herbs, burn them under him, and surround him with water, whereupon the spirit will flee” (Pesik. ed. Bieber, 40a). R. Akiba (ib. 182), in speaking of diseases, uses the technical terms of exorcism (Ab. Zarah 50b). Simon ben Yohai drove out the demon Ben Temalion from the daughter of a Roman emperor (Mei. 17b).

According to the statements in the Talmud, cures by exorcism were especially common in Judaeo-Christian circles. Mention is several times made of a certain Jacob of Skanya (see Jacob the Greek), who desired to cure in Christi- time the name of Jesus one who had been bitten by a snake; R. Ishmael, however, would not permit it, preferring rather to let his sister’s son die (Tosef., Hul. ii. 23). Origène says (“Contra Celsum,” iii. 24) that he saw people cured of dangerous diseases—possession, madness, and other ills—simply by calling on the name of God and Jesus, and that otherwise neither men nor demons could cure them. Christianity has preserved this belief up to the present day, for exorcism still forms a part of the rite of baptism (Hartog-Hayn, “Real-Encyc.” v. 695-700; Hasting, “Dict. Bible,” i. 813 et seq.; Winer, “B. H.” i. 161-165; Acts xix. 13-16).

An interesting recipe is given in a Greek papyrus (see Diirich, “Aelias,” pp. 195 et seq.). In order to drive out a demon one must take a unripe olive, together with certain plants, and murmur some magic words over them, among the words used being the Greek equivalent of the Hebrew Tetragrammaton. The exorcist says: “Go out [de-
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THE JEWISH ENCYCLOPEDIA

Expectation of Life

Christians and 263 among Jews. A more recent investigation was published as part of the census of 1890, entitled "Vital Statistics of the Jews in the United States," being the partial results of a special inquiry, made under the direction of Dr. John S. Billings, formerly assistant surgeon-general of the United States and an authority on hygiene, of about 10,000 Jewish families in the United States. Both investigations fall short of the necessary degree of scientific accuracy with which such tables of mortality and life-expectancy are prepared for life-insurance purposes. Their value is impaired by the fact that the method adopted for the calculation of the tables was not stated.

De Neufville's tables have found their way into almost every treatise on the comparative mortality of Jews and Christians. His tables, excepting No. 15, where the numbers of those surviving to different ages are shown in a comparison between the Christian and Jewish populations, are mostly limited to a percentage statement of deaths at different periods of life. Table No. 15, which is as follows, must not be confused with a table showing the expected after-lifetime:

<table>
<thead>
<tr>
<th>Ages Attained</th>
<th>Christians</th>
<th>Jews</th>
</tr>
</thead>
<tbody>
<tr>
<td>10...</td>
<td>736</td>
<td>827</td>
</tr>
<tr>
<td>20...</td>
<td>601</td>
<td>663</td>
</tr>
<tr>
<td>30...</td>
<td>534</td>
<td>531</td>
</tr>
<tr>
<td>40...</td>
<td>491</td>
<td>524</td>
</tr>
</tbody>
</table>

This table leads to the conclusion that the expectation of life was much more favorable for the Jewish population of Frankfort at that period than for the Christian. While in the main the conclusions of Table Showing the Numbers of Jews, out of 100,000 Born, Surviving to Given Ages, Compared with the Corresponding Numbers of Non-Jewish Inhabitants of Massachusetts.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>0-5</td>
<td>55.89</td>
<td>49.09</td>
<td>57.38</td>
</tr>
<tr>
<td>5-10</td>
<td>46.89</td>
<td>41.09</td>
<td>49.84</td>
</tr>
<tr>
<td>10-15</td>
<td>38.59</td>
<td>34.09</td>
<td>44.41</td>
</tr>
<tr>
<td>15-20</td>
<td>30.89</td>
<td>27.09</td>
<td>34.22</td>
</tr>
<tr>
<td>20-25</td>
<td>23.89</td>
<td>21.09</td>
<td>25.42</td>
</tr>
<tr>
<td>25-30</td>
<td>17.59</td>
<td>15.69</td>
<td>20.82</td>
</tr>
<tr>
<td>30-35</td>
<td>11.59</td>
<td>10.29</td>
<td>15.52</td>
</tr>
<tr>
<td>35-40</td>
<td>7.59</td>
<td>6.29</td>
<td>10.42</td>
</tr>
<tr>
<td>40-45</td>
<td>4.59</td>
<td>3.89</td>
<td>6.72</td>
</tr>
<tr>
<td>45-50</td>
<td>2.59</td>
<td>2.39</td>
<td>4.02</td>
</tr>
<tr>
<td>50-55</td>
<td>1.59</td>
<td>1.49</td>
<td>2.72</td>
</tr>
</tbody>
</table>

De Neufville fairly coincide with general observations derived from mortality tables, they do not warrant the extravagant opinions usually based upon his tables. His general conclusions, derived from a percentage distribution of deaths at different ages, are insincere and misleading. The method adopted by him was crude and defective in theory, and therefore the value of this contribution to the literature of Jewish longevity is materially impaired. Census Bulletin No. 19, references to which are found in nearly all recent works on Jewish pathology and longevity, is open to criticisms similar to those directed against De Neufville's work. The same fundamental error was committed in not stating in detail the method adopted for the calculation of the life-tables, (1) for the year 1889, (2) for the five years 1883-88. The essential facts as derived from the bulletin are set forth in the above table for the year 1889, which gives evidence of greater accuracy than the table based upon five years of observation.

The expectation of life for these Jews as compared with the expectation for other populations is set forth in Table No. 9 of the bulletin, which, in a reconstructed form, is given below. Comparison is made of the expectation of life among Jews with that of the general population of Massachusetts and New South Wales, two exceptionally healthful regions representing conditions rather above the average.

<table>
<thead>
<tr>
<th>Ages</th>
<th>Males.</th>
<th>Females.</th>
</tr>
</thead>
<tbody>
<tr>
<td>0-5</td>
<td>55.89</td>
<td>50.89</td>
</tr>
<tr>
<td>5-10</td>
<td>46.89</td>
<td>41.89</td>
</tr>
<tr>
<td>10-15</td>
<td>38.59</td>
<td>33.59</td>
</tr>
<tr>
<td>15-20</td>
<td>30.89</td>
<td>26.89</td>
</tr>
<tr>
<td>20-25</td>
<td>23.89</td>
<td>20.89</td>
</tr>
<tr>
<td>25-30</td>
<td>17.59</td>
<td>15.59</td>
</tr>
<tr>
<td>30-35</td>
<td>11.59</td>
<td>9.59</td>
</tr>
<tr>
<td>35-40</td>
<td>7.59</td>
<td>6.59</td>
</tr>
<tr>
<td>40-45</td>
<td>4.59</td>
<td>3.59</td>
</tr>
<tr>
<td>45-50</td>
<td>2.59</td>
<td>2.59</td>
</tr>
</tbody>
</table>

The table for 1889 may be accepted as approximately accurate. The cumulative effect of superior longevity must necessarily be quite considerable, and the relative increase in the Jewish population must therefore be much larger than the increase in the general population. In marked contrast to the general experience, this table shows that male Jews are likely to live longer than female Jews. On the whole these tables are approximate indications of superior vitality and resulting longevity among the Jewish population. More definite evidence is furnished by comparative mortality rates, in particular by the data published for Budapest under the direction of Dr. Joseph Kriedler. The insurance associations of the Jews in the United States have
never made known the results of their experience, but the published data as to average ages at death, average duration of membership, mortuary cost, death rate, etc., support the conclusion that the Jews in this country, as well as abroad, enjoy a longevity superior to that of the Christian population.

J. F. G. H.

**EXPRESSION.** See **Types.**

**EYBESCHÜTZ (or EYBESCHITZ), JONATHAN:** German rabbi and Talmudist; born in Cracow about the year 1690; died in Altona Sept. 18, 1764. His father, Nathan (Nata), who was a grandson of the cabalist author Nathan Spera, was called as rabbi to Eibenschitz, Moravia, about 1700, where he died about 1702 in early manhood (on the conflicting reports in regard to the date of his death see Dembitzer, "Kolhat Yo.", pp. 118 et seq., Cracow, 1855).

Jonathan was then sent to the yeshibah of Mei-Eisenstadt, who was then rabbi of Prossnitz, and later to the yeshibah of Holleschau, where a relative, Eliezer ha-Levi Oettingen, was rabbi. After the latter's death (1710) Eybeschütz went to Vienna, where Samson Wertheimer intended to marry him to his daughter. He thence went to Prague, where he married Eikel, daughter of Rabbi Isaac Spera; and later on resided two years at Hamburg in the house of Mordecai ha-Kohen, his wife's maternal grandfather. About 1714 he returned to Prague, where he became preacher, probably in succession to Asher Spera, who died in that year (Hoch, "Die Familien Prags," p. 381, Preßburg, 1902). Here he soon became popular (see Nehemiah Reischer's letter to Jacob Runden, in the latter's "Schaf Emet," p. 11b, Lemberg, 1877); but he also incurred the enmity of some of the family and admirers of the former rabbi, Abraham Broda ("Bene Abuhah," 15b; see Dembitzer, 5, p. 10a), among them being Jacob Reischer, and David Oppenheimer, chief rabbi of Prague. These personal animosities were most likely responsible for the fact that about 1725 Jonathan was accused of sympathy with the followers of Shabbethai Zebi, who were still very active. Jonathan took an oath that the accusation was false, and with the other members of the Prague rabbinate signed the excommunication of the followers of Shabbethai Zebi.

In substantiation of this charge a number of "ke-

me'ot" (see **Amulet**) were produced which, it was alleged, he had given to sick people in Metz and Altona, and the text of which, though partly in cipher, admitted of no other explanation than that given by his enemies. The inscription read substantially as follows: "In the name of Jahve, the God of Israel, who dwelleth in the beauty of His strength, the God of His anointed one Shabbethai Zebi. Whosoever shall believe in the Messiah shall live, even as he lived. In the name of Jahve, the God of Israel, who hath gone before the congregation of Israel, even as He went before Shabbethai Zebi and his disciples, and in the name of His anointed one, Shabbethai Zebi, whose name is written in the book of the living. I decree and
command that no evil spirit plague, or accident harm, the bearer of this amulet" (Emden, "Sefat Emet," beginning). These amulets were brought to Jacob Emden, who claimed to have been ignorant of the accusations, although they had been for several months the gossip of the congregation. In his private synagogue, which was in his house, he declared that while he did not accuse the chief rabbi of this heresy, the writer of these amulets was evidently a believer in Shabbethai Zebi (Feb. 4, 1751). The trustees of the congregation, who sided with their rabbi, at once gave orders to close Jacob Emden's synagogue. Emden wrote to his brother-in-law, Antzer Lösa, chief rabbi of Amsterdam, and to various rabbis who were outspoken enemies of Eybeschutz, among them Jacob Joshua of Frankfort, Samuel Helman (Eybeschutz's successor in Metz), and Nehemiah Reischer, rabbi of Kriechen, in Lorraine, formerly Eybeschutz's admirer, but now his bitterest enemy. All of these pronounced Eybeschutz a dangerous heretic, unfit to hold any rabbinical office.

However, the trustees of the Altona congregation declared Emden a disturber of the peace, against whom drastic measures should be taken; and the followers of Eybeschutz assumed such a threatening attitude that Emden was compelled to flee to Amsterdam (May 17, 1751). There he brought charges against his enemies before the Danish courts, with the result that the congregation of Altona was ordered to stop all proceedings against him. In Hamburg the conflict assumed such proportions that the Senate issued strong orders to make an end of the troubles, which were disturbing the public peace (May 1, 1752, and Aug. 10, 1755; see "Alt. Zeit. des Jud." 1858, pp. 520 et seq.). Emden returned to Altona Aug. 3, 1752; and in December of the same year the courts ordered that nothing should be published concerning the amulets. Meanwhile Eybeschutz's popularity had waned; the Senate of Hamburg suspended him, and many members of that congregation demanded that he should submit his case to rabbinical authorities. "Kurze Nachricht von dem falschen Messias Sabbethai Zebi," etc., (Wolfenbüttel, 1752), by Moses Gershon ha-Kohen (Carl Anton), a convert to Christianity, but a former disciple of Eybeschutz, was evidently an inspired apology. Emden and his followers, in spite of the royal edict, published a number of pamphlets, and Eybeschutz answered in his "Luhot 'Edut" (1752), which consists of a long introduction by himself, and a number of letters by his admirers denouncing as slanders the accusations brought against him.

His friends, however, were most numerous in Poland, and the Council of Four Lands excommunicated all those who said anything derogatory to the rabbi. A year after the publication of the "Luhot 'Edut" he was recognized by the King of Denmark and the Senate of Hamburg as chief rabbi of the united congregations of Hamburg-Altona-Wandbeck. From that time on, respected and beloved, he lived in peace. His enemy Emden testifies to the sincere grief of the congregation at the death of Eybeschutz ("Megillat Sofer," p. 268). Even the notorious extravagances and the subsequent failure in business of his youngest son, Wolf, seem not to have affected the high esteem in which the father was held.

Eybeschutz's memory was revered not only by his disciples, some of whom, like Meshullam Zalman ha-Kohen, rabbi of Flirth, became prominent rabbis and authors, but also by those who were not under personal obligations to him, such as Monseigneur Benet, who speaks in the most enthusiastic terms of him in his approbation to the "Bene Ahubah," and Moses Sofer, who tries to defend him in a case where he committed a very bad blunder (Haim Sofer, Yoreh De'ah, No. 69). With regard to Eybeschutz's actual attitude toward the Shabbethai Zebi heresy, it is difficult to say how far the suspicions of his enemies were justified. On the one hand it can not be denied that the amulets which he wrote contain expressions suggestive of belief in the Messiahship of Shabbethai Zebi; but on the other hand it is strange that the accusations came only from jealous enemies. Jacob Emden himself speaks of a rumor to the effect that even before Eybeschutz went to Altona he (Emden) had expressed himself in terms which showed a determination to persecute the successor of his father in the office of chief rabbi ("Megillat Sofer," p. 176); and although he indignantly denies this rumor, he speaks in another place of the chief rabbinate of Altona as "the heritage of my fathers" (ib. p. 206).

Eybeschutz's works, given in the order of their publication, are as follows:

1755. Luhot 'Edut. Altona.
1788. Targum Nevi'im, the 63 commandments in rhymed couplets. Prague.
1772. T'erumah, notes on the rabbinical laws regarding menstruation, with additions by the editor, Israel, grandson of the author and rabbi of Lemberg.
1779-82. Yakar De'ah, sermons, edited by his nephew Jacob ben Jacob Lish of Warsaw. Carlsruhe.
1796. Binah ha-Mishna, notes on the text of the "Yad," dealing...
The Eye

Biblical Data: This important organ is mentioned more than 800 times in the Bible, but is described only in its external appearance and significance, according to the experience of daily life. The following parts are mentioned: the eyelids ("shemurot"; Ps. lxxvii.5), and the eyebrows ("gabbot'enaw"; Lev. xiv 9).

The eye of the Oriental is not only large, but it is also very strong. It appears from Gen. xxix 17 that weak eyes were an exception. Near-sightedness, far-sightedness, and weak-sightedness are not mentioned. The eye became weak, heavy, or fixed in old age (Gen. xxvii.1.; Deut. xxix.22.; 1 Sam. iv.15.; compare also Ecc. xii.8). The sight was also impaired by sorrow and misfortune (Ps. vi.8.; xxxii.10.; lxxvi.9.; Job xvii.7). The eye is the source of tears (Jer. viii.20.) and tears flowed often and copiously (Lam. i.16.; iii.48.; 49.; Ps. cxxix.190, injuring and even ruining the eyes (Lam. ii.11.; iii.51.; 1 Sam. ii.35.; Jer. xiv.6.). Sorrow dries and obscures the eyes (Lev. xxvi.16.; Deut. xxvii.22.; 65.; Job xxxii.16.; Lam. v.17.) while under favorable circumstances they light up (1 Sam. xiv.27.; 26.).

The eye is said to be affected by emotions in general (Ps. lxix.4.; cxxix.82.; 123.). The fat eye of persons addicted to high living protrudes (Ps. lxxiii.7.). Much drinking of wine makes the eye deep red (Gen. xlix.12.; Prov. xviii.29.). The son closed the eyes of his dead parent (Gen. xlvi.4.).

How far blindness—very frequent in antiquity—prevailed in ancient Israel can not be determined from the references found in the Bible. Blind persons are spoken of comparatively seldom (see Jow. Exc., iii.586.; Ecclus., ix.). If a priest became blind or had a spot on his eye Diseases ("tehullit be-eno"); Lev. xxvi.29.), he and Care of was not allowed to officiate at the sac- rifice. Diseases of the eye were not recognized as such, since the occult’s art was not at all developed among any ancient peo- ple except the Egyptians; hence nothing has been transmitted on this point, and the nature of the diseases mentioned can not be definitely determined. The reference to the "shut" eyes (Isa. xlviii.19) indicates that an inflammation of the eyes is generally meant; and the same may be assumed from the expressions used to denote "opening the eyes" (Isa. xiii.7.; xxvi.16.; xxv.5.; comp. Job. vii.8.; Num. xxv.13.; Ps. cxix.18.). The original inhabitants of Palestine are called figuratively "pricas" and "thorns" in the eyes (Num. xxxvii.36.; Josh. xxii.18.).

The barbaric custom of putting out the eyes was practised quite frequently. Samson was blinded by the Philistines, and King Zedekiah by the Babylonians (Judges xvi.21.; II Kings xxv.7., xxxvii.11.). The Ammonites consented to make peace with the inhabitants of Blinding Jabesh only on condition that all of them would submit to having their right eyes "thrust out" (1 Sam. xi.2). The "lex talionis" is expressed by the phrase "eye for eye" (Ex. xxi.24.; Lev. xxiv.20.; xix.21.; comp. Ex. xxii.26.). The custom of putting out the eyes was so widely spread that it became a figurative term for deceiving (Num. xvi.14.). The ancient Israelites had very expressive eyes. Desire, love, hatred, pride, etc., were all expressed in the eye; and in the Hebrew language are found separate terms for all modes of seeing and Emotional not seeing (Gen. iii.6.; Num. xv.39.;

Significance of 4, xv 2.; xvi.9.; xxvi.29.; xxvii.20.; Ps. the Eye. x.8.; xxxv.19.; Prov. vi.18.; x.10.; xxvii.9.; xxvi.27.; xxvi.13.; Ezek. ii.10.; Cant. iv.9.; Ezek. [Slach] xxvi.29.; xxvii.26.; Isa. iii.16.; 18.; Ezek. vi.9.; xxvii.26.; God’s eye, Ps. cxxv.9.). According to Ecles. (Slach) xxix.10. God’s eye is 10,000 times bigger than the sun. Good will and meleuve are mirrored in the eye (Prov. xii.9.; xxvi.6.; 1 Sam. xxii.9.; Deut. xlv.; xxviii.54.; 56.). The raising of the eyes expressed a wish, as it still does among children (Ps. xxix.2.; Isa. xxxvii.15.; 16.). "Eye" is often used metaphorically (Ex. v.15.; and Num. xxvii.5; "the eye (= "face") of the earth"); Prov. i.17; "[the eye (= "sight") of any bird"); Cant. i.5.; lv.1.; v.12; "[eyes of doves"); Ezek. i.4.; 7.; x.9;[like the eye
In Rabbinical Literature: Much more was known regarding the anatomy and physiology of the eye during the period of tradition in the centuries immediately preceding and succeeding the beginning of the common era than in Biblical times. The eyeball of man is round, while that of a beast is oblong. It consists of a dark and a white mass separated from each other by a narrow rim. The white part preponderates in the human eye, while the black preponderates in the eyes of beasts. The white is derived from the father; the black, from the mother. The black part is the means of sight. Eyes and eyesight differ in size and strength in various persons. "Persons with large eyes often have a peculiar expression. Heavy eyelids droop. The eyebrows are sometimes close to the eye; sometimes they are so long that they hang far down the face; and again there are no eyebrows at all. The eyelashes also may be heavy or sparse, or there may be none at all. Sometimes the eyes are very deeply set, a formation that may be regarded as a bodily defect" (Rosenzweig, "Das Auge in Bibel und Talmud," p. 12).

Pain in the eyes is dangerous, as the sight is connected with the heart ('Ab.Zarah 28b). Some kinds of food are beneficial and others harmful to the sight. Fine bread and old wine are good for the eyes, as well as for the entire body. Rapid walking consumes one five-hundredth part of the sight. Much talking hurts one whose eyes are affected. Dirt is harmful, and many diseases are caused by touching the eyes with unwashed hands. The salt taken from the Dead Sea is especially dangerous. The eyes of the inhabitants of Palmyra twitch because they live in a sandy region (Rosenzweig, I.e. pp. 20 et seq.). Water is excellent for the eyes. A drop of cold water in the eyes in the morning and washing the hands and diseases of feet at night are better than all the eye-salves in the world (Shab. 78a, 108b).

Tears contain salt in order that they may not flow unrestrictedly in sorrow and distress, which would be very injurious. Tears produced by smoke or weeping injure the eye, while those that are produced by laughter or incense are beneficial. A collyrium made of stibium or antimony is often mentioned (comp. Levy, "Neuhebr. Worterb."; v. 7D, p. 4). This salve was forbidden when made by the heathen (Niddah 55b; Yer. 'Ab.Zarah 40d). The veil of the Arabian Jewish women left the eyes exposed (Shab. 65a; Yer. Shab. 7b).

It will be observed that the frequency of light...
particularly blue eyes among Jews reaches 23 per cent in some series (Amnun, Bedloe, Fishberg, Weissenberg). Some anthropologists claim that this trait points to intermixture of foreign, non-Semitic blood, especially Aryan. In support of this view it is shown that in those countries where light-colored eyes are frequent among the indigenous population the Jews also show a higher percentage of blue and of gray eyes. This can be seen in Table No. 2. In Baden over 50 per cent of Jewish recruits have blue or gray eyes; in Russia the percentage is less; while in Caucasus, where the native races have dark eyes, the Jews show 84.81 per cent of dark eyes. The English Sephardim show an even higher percentage of blue eyes than the Ashkenazim.

An important phenomenon in connection with the eyes of Jews is the variation of color according to sex. It appears from the figures in Table No. 2 that the eyes of Jewesses are darker than those of Jews. Joseph Jacobs sees in this a comparatively small variability of type among Jewesses as compared with Jews ("Racial Characteristics of Modern Jews," in "Jour. Anthropological Institute," 1885, v.).

The appearance and form of the Jewish eye have attracted much attention. It is stated that a Jew may be recognized by the appearance of his eyes even when his features as a whole are not peculiarly Jewish. Ripley ("Races of Europe," p. 295) gives this description: "The eyebrows, seemingly thick because of their darkness, appear nearer together than usual, arching smoothly into the lines of the nose. The lids are rather full, the eyes large, dark, and brilliant. A general impression of heaviness is apt to be given. In favorable cases this imparts a dreamy, melancholy, or thoughtful expression to the countenance; in others it degenerates into a blinking, gloomy type; or again, with eyes half-closed, it may suggest suppressed cunning." Similar descriptions of the Jewish eye are given by Leroi-Boulenger ("Israel Among the Nations," p. 110) and also Jacobs (Jew. Ency. 1:260, s.v. Anthropology).

Color-Blindness: Inability to distinguish colors may be the result of disease or of injury, or it may be congenital. Among Jews the defect is known to be extremely frequent, as is shown very clearly by the first table following, taken from Jacobs.

In a later communication Jacobs gives his own investigations on the subject ("On the Comparative Anthropometry of English Jews," in "Jour. Anthropological Institute," 1907, 28-32, which show a yet larger proportion of color-blindness among English Jews:

<table>
<thead>
<tr>
<th></th>
<th>East End</th>
<th>West End</th>
<th>All</th>
<th>Sephardim</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jews</td>
<td>14.8</td>
<td>14.8</td>
<td>12.7</td>
<td>13.5</td>
</tr>
<tr>
<td>Jewesses</td>
<td>3.4</td>
<td>2.1</td>
<td>2.3</td>
<td>3.0</td>
</tr>
</tbody>
</table>

The average percentage of color-blindness among Jews examined by Cohn, Carl, Ottoleghi, and others, is about 4 per cent. Among the English Jews Jacobs has found that it is more than three times as large as this. These investigations confirm the general observation that color-blindness is more frequent in men than in women (Havelock Ellis, "Man and Woman," pp. 188-145). They also show that the East End (London) Jews, who are poorer, have a larger percentage of color-blindness than their wealthier brethren of the West End.

Jacobs attributes color-blindness to the fact that the Jews are town-dwellers, where comparatively so little color, and especially so little green, is to be met with.

To this high proportion of color-blindness he also attributes "the absence of any painters of great ability among Jews, and the want of taste shown by Jewesses of the lower grades of society," which manifests itself in the preference for bright primary colors for wearing-apparel.

It must also be remembered that in the main the Jews in almost every country are poor. They are consequently the class of people which is most predisposed to color-blindness. In the "Report" of the Committee on Color-Blindness appointed by the Ophthalmological Society of London it is stated that the reason for the high percentage of color-blindness found among the Jews lies in the fact that those of them who were examined were principally of the poorer class.

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Defective Vision: Jacobs and Spelman in their investigations on the comparative anthropometry of English Jews ("Jour. Anthropological Institute," 1889, 79) showed that London Jews could read a test-type at a distance of only 22 inches as against 25 inches by other Londoners; Jewesses were not so markedly inferior, 23 inches as against 24 inches. On the other hand, the better-nursted Jews had a range of 29 inches.

Botwinick reports his observations on 829 Jews and 2,763 Christians in Russia. Of the Christians...
2.31 per cent were affected with near-sightedness, while about 43 times as many Jews—9.88 per cent—were thus affected. The same observer shows that cases of myopia of a high degree (technically known as "+OD") are more frequent among Jews than among non-Jews. His investigations in the Jewish schools in St. Petersburg revealed the fact that among Jewish school-children 16.7 per cent (16.5 per cent in boys and 16.9 per cent in girls) suffered from near-sightedness, as against 9.5 to 7.3 per cent in Christian children. Beginning with the twelfth year of life, when 18.2 per cent were affected with myopia, the percentage rose, nearly one half of all the Jewish children from 16 to 18 years of age being near sighted.

Astigmatism is also very frequent among Jews. Javal and Wecker have shown that it is of a peculiar kind. The horizontal meridian of the cornea presents the maximum of curvature. This is contrary to the rule, the maximum of curvature being usually perpendicular (Wecker, "Sur l' Astigmatisme dans Ses Rapports avec la Conformation des Os du Crâne," in "Bulletin de la Société d'Anthropologie," June 15, 1869, pp. 543–547).

Botwinick attributes the near-sightedness of the Jews to hereditary predisposition to weakness of the organ of sight. But this does not by any means explain the problem. The fact that the Jews are town-dwellers must not be overlooked. Besides this, the Jews are a nation of students.

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**Pathology:** Jews are known to be greatly sufferers from diseases of the eyes. The most frequent of these appears to be trachoma or granular conjunctivitis. Pilz ("Augenheilkunde," 1859) was the first to direct attention to this fact. In the city of New York the board of health recently (1903) investigated the frequency of trachoma among school-children. The results show that the disease was very prevalent in schools where the majority of the pupils were Jewish.

**Glaucoma** is another disease of the eye prevalent among Jews. The characteristics of this disease are steadily increasing hardness of the globe of the eye, with pressure and cupping of the optic nerve; and forward pressure of their iris and dilation of pupil. It is very injurious to the eyesight. As a result of these diseases blindness is very frequent among Jews (see Jour. Evre. Ill. 248, e.g., Blindness).

The most important sequelae of trachoma is entropion, which consists in a distressing distortion of the lid-borders, due to the formation of contracting scar-tissue, which causes misdirection of the eyelashes, so that they turn against the globe. This condition is frequent among the Jews of eastern Europe, Egypt, and Palestine, who are huddled together in unhealthful dwellings and live under the worst conditions of poverty and misery.

Herré states that lacrimal tumors are very frequent among Jews. He attributes this to an anatomical peculiarity, the narrowness of the nasal canals among Jews ("Bulletin de la Société d'Anthropologie," Dec. 20, 1888, p. 915).

Of the other diseases of the eyes frequent among Jews may be mentioned simple conjunctivitis, and particularly blepharitis, which consists in an inflammation of the lid margins, with a resulting "falling out" of the eyelashes. In extreme cases, because of the destruction of the eyelashes and consequent distortion of the eyelids, it proves to be a most unsightly facial blemish. This disease is frequent among the Jews of eastern Europe, Egypt, and Palestine. It can be stated that the conditions predisposing to this disease are identical with those causing trachoma.

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**M. Fr.**

**EZBON (صعب):** Son of Gad, and father of one of the Gadite families (Gen. xli. 16). In Num. xxvi. 16 "Ezbon" is replaced by "Ozni" (صعب). 2. A son of Bela, son of Benjamin (I Chron. vii. 7).

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**EZEKIAS:** High priest mentioned by Josephus, who relates that among those who accompanied Ptolemy to Egypt after the battle of Gaza (320 B.C.) was Ezekias, then sixty-six years of age, a man skilled in oratory and in affairs of government. He is said to have become acquainted with Hekateus, and to have explained to him and to some other friends the differences between the peoples whose homes and constitutions he had noted. The existence of Ezekias is questionable, for Josephus states elsewhere that Jaddua was succeeded by Onias I., who was in turn succeeded by Simeon I., which leaves no room for Ezekias.

**EZEKIEL.—Biblical Data:** Concerning the life of Ezekiel there are a few scattered references contained in the book bearing his name. He was the son of Bruch, a priest of Jerusalem (Ezek. i. 3), and consequently a member of the Zadok family. As such he was among the aristocracy whom Nebuchadnezzar (291 B.C.) after the first capture of Jerusalem, carried off to be exiles in Babylonia (II Kings xxiv. 14). Ezekiel therefore reclaims the years from the abdication of Jehoiachin (Ezek. i. 2, xxiii. 21, xl. 1). He lived among a colony of fellow sufferers in or near Tell-Ahlab on the River Chebar (not the River Chaboras), which probably formed an arm of the extensive Babylonian network of canals (iii. 13). Ezekiel was married (xxiv. 16–18), and lived in his own house (iii. 24, viii. 1). On the fifth day of the fourth month in the fifth year of his exile (Tamunim, 291 B.C.), he beheld on the banks of the Chebar the glory of the Lord, which conspired him as His prophet (i. 1–ii. 13). The latest date in his book is the first day of the first month in the twenty-seventh year of his exile (Nisan, 570); consequently, his prophecies extended over twenty-two
Ezekiel

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years. The elders of the exiles repeatedly visited him to obtain a divine oracle (viii. xiv. xx.). He exerted no permanent influence upon his contemporaries, however, whom he repeatedly calls the "rebellious house" (ii. 5, 6; iii. 9, 30, 27; and elsewhere), complaining that although they flock in great numbers to hear him they regard his discourse as a sort of esthetic amusement, and fail to act in accordance with his words (xix. 39-43). If the enigmatic state, "the thirtieth year" (ii. 1), be understood to apply to the age of the prophet—and this view still has the appearance of probability—Ezekiel must have been exactly at the time of the reform in the ritual introduced by Josiah. Concerning his death nothing is known.

Ezekiel occupies a distinct and unique position among the Hebrew Prophets. He stands midway between two epochs, drawing his conclusions from the one and pointing out the path toward the other. Through the destruction of the city and the Temple, the downfall of the state, and the banishment of the people the natural development of Israel was forcibly interrupted. Prior to these events Israel was a united and homogeneous nation. True, it was characterized by a spirit totally unlike that of any other people; and the consciousness of this difference had ever been present in the best and noblest spirits of Israel. The demands of state and people, however, had to be fulfilled, and to this end the monarchical principle was established. There is undoubtedly an element of truth in the opinion that the human monarchy was antagonistic to the dominion of God, and that the political life of Israel would tend to estrange the nation from its eternal spiritual mission. The prophecy of the pre-exilic period was compelled to take these factors into account, and ever addressed itself either to the people as a nation or to its leaders—kings, princes, priests—and sometimes to a distinguished individual, such as Nebon, the minister of the royal house mentioned in Isa xxii. 13-25, so that the opinion arose that the Prophets themselves were merely a sort of statesmen.

With the Exile, monarchy and state were annihilated, and a political and national life was no longer possible. In the absence of a worldly foundation it became necessary to build upon a spiritual one. Thus Ezekiel has stamped upon post-exilic Judaism its peculiar character; and herein lies his unique religio-historical importance.

Another feature of Ezekiel's personality is the pathological. With no other prophet are vision and ecstasy so prominent; and he repeatedly refers to symptoms of severe maladies, such as paralysis of the limbs and of the tongue (iii. 25 et seq.), from which infirmities he is relieved only upon the announcement of the downfall of Jerusalem (xlv. 37, xxxii. 22). These statements are to be taken not figuratively, but literally; for God had here purposely ordained that a man subject to physical infirmities should become the plant instrument of His will.

K. C.

—in Rabbinical Literature: Ezekiel, like Jeremiah, is said to have been a descendant of Judah by his marriage with the proselyte Rahab (Meg. 14b; Sifre, Num. 78). Some even say that he was the son of Jeremiah, who was also called "Buzi" because he was despised—"butz"—by the Jews (Targ. Jer., quoted by Kimhi on Ezek. i. 3). He was already active as a prophet while in Palestine, and he retained this gift when he was exiled with Jehoiachin and the nobles of the country to Babylon (Josephus, Ant. iv. 6, § 3; while he was still a boy,—comp. Joshua on Sam. 2, above). Had he not begun his career as a prophet in the Holy Land, the spirit of prophecy would not have come upon him in a foreign land (Mek. Ba., i.; Targ. Ezek. i. 8; comp. M. K. 23a). Therefore the prophet's first prophecy does not form the initial chapter in the Book of Ezekiel, but the second: according to some, it is the third (Mek., Shirah, 7). Although in the beginning of the book he very clearly describes the throne of God, this is due to the fact that he had seen more than Isaiah, but because the latter of God's Description is more accommodated to such visions; Throne, for the relation of the two prophets is that of a courtier to a peasant, the latter of whom would always describe a royal court more floridly than the former, to whom such things
Ezekiel, like all the other prophets, has beheld only a blurred reflection of the divine majesty, just as a poor mirror reflects objects only imperfectly (Lev. R. ii. 14, toward the end). God allowed Ezekiel to behold the throne in order to demonstrate to him that Israel had no reason to be proud of the Temple; for God, who is praised day and night by the hosts of the angels, does not need human offerings and worship (Lev. H. ii. 8: Tanna deh Eliyahn R. vii).

Three occurrences in the course of Ezekiel's prophetic activity deserve especial mention. It was he whom the three pious men, Hananiah, Mishael, and Azariah, asked for advice as to whether they should resist Nebuchadnezzar's command and choose death by fire rather than worship his idol. At first God revealed to the prophet that they could not hope for a miraculous rescue; whereupon the prophet was greatly grieved, since these three men constituted the remnant of Judah. But after they had left the house of the prophet, fully determined to sacrifice their lives to God, Ezekiel received this revelation: "Thou dost believe in deed that I will abandon them. That shall not happen; but do thou let them carry out their intention according to their pious dictates, and tell them nothing" (Cant. R. vii. 8; comp. AZARIAH IN RABBINICAL LITERATURE).

Ezekiel's greatest miracle consisted in his resuscitation of the dead, which is recounted in Ezek. xxxvii. There are different traditions as to the fate of these men, both before and after their resurrection, and as to the time at which it happened. Some say that they were godless people, who in their lifetime had denied the resurrection, and committed other sins; others think they were those Ephraimites who tried to escape from Egypt before Moses and perished in the attempt (comp. EPHRAIM IN RABBINICAL LITERATURE). There are still others who maintain that after Nebuchadnezzar the Dead had carried the beautiful youths of Judah to Babylon, he had them executed Ezekiel, and their bodies mutilated, because their beauty had entranced the Babylonian women, and that it was these youths whom Ezekiel called back to life. The miracle was performed on the same day on which the three men were cast into the fiery furnace; namely, on the Sabbath and the Day of Atonement (Cant. R. vili. 9). Nebuchadnezzar, who had made a drinking-cup from the skull of a murdered Jew, was greatly aston-

ished when, at the moment that the three men moved, and, striking him in the face, cried out: "The companions of these three men revives the dead." (see a Karaitic distortion of this episode in Judah Hadass's "Ezahk ha-Kofer," 436, at foot: 134a, end of the section). When the boys awakened from death, they rose up and joined in a song of praise to God for the miracle vouchsafed to them; later, they went to Palestine, where they married and reared children. As early as the second century, however, some authorities declared this resurrection of the dead was a prophetic vision: an opinion regarded by Maimonides ("Moreh Neviim," ii. 46; Arabic text, 98a) and his followers as the only rational explanation of the Biblical passage (comp. Abravanel's commentary on the passage). An account of the נַשְׂרֵי יָם varying from these stories of the Talmud (Scho. 95b), found in Pirke R. El. xxxiii., runs as follows:

"When the three men had been rescued by God from the fiery furnace, Nebuchadnezzar, turning to the other Jews who had obeyed his commands and worshiped the idol, said: 'You knew that you had a helping and saving God, and you deserted Him in order to worship an idol that is nothing. This shows that, just as you destroyed your own country through your evil deeds, you now attempt to destroy my country'; and at his command they were all killed, to the number of 600,000." Twenty years later God took the prophet to the place where the boys were buried, and asked him whether he believed that He could awaken them. Instead of answering with a decisive 'Yes," the prophet replied evasively, and as a punishment he was doomed to die "on foreign soil." Again, when God asked him to prophesy the awakening of these dead, he replied: "Will my prophecy be able to awaken them and those dead ones also which have been torn and devoured by wild beasts?"

His doubts were unfounded, for the earth shook and brought the scattered bones together; a heavenly voice revived them; four winds flew to the four corners of the heavens, opened the treasure-house of the souls, and brought each soul to its body. One only among all the thousands remained dead, and he, as it was revealed to the prophet, had been a usurer, who by his actions had shown himself unworthy of resurrection. The resurrected ones at first wept because they thought that they would now have no part in the final resurrection, but God said to Ezekiel: "Go and tell them that I will awaken..."
Among the doctrines that Ezekiel set down in his book, the Rabbis noted the following as especially important: He taught "the soul that sinneth, it [alone] shall die" (Ezek. xvi. 4), although Moses had said (Ex. xxxiv. 7) that God would visit "the iniquity of the fathers upon the children." Another important teaching of Ezekiel is his warning not to lay hands on the property of one's neighbor, which he considers the greatest sin among the twenty-four that he enumerates (Ezek. xxi. 2 et seq.).

The Book (xxv.) and therefore repeats (Ecl. R. i. of Ezekiel. 13) at the end of his index of sins (Ezek. xxi. 12). In ritual questions the Book of Ezekiel contains much that contradicts the teachings of the Pentateuch, and therefore it narrowly escaped being declared as "apocryphal" by the scholars shortly before the destruction of the Temple (Shab. 13b; Men. 45b). No one was allowed to read and explain publicly the first chapter of the book (Hag. ii. 1; Sh. 13b), because it dealt with the secrets of God's throne (comp. Ma'aseh Merkabah). See L. G.

**Ezekiel's Tomb:** The traditional burial-place of the prophet Ezekiel, around which many sagas and legends have gathered, is shown at Kefti near Bir-Nimrud; for centuries it has been a favorite place of pilgrimage for Moslems as well as for Jews. The mausoleum, dating probably from the time of the califs, was regarded already in the twelfth century as the work of King Jehoiachin, who is said to have erected it when he was liberated from prison by Evil-merodach. The Kefer Tomb found there is alleged to have been written by the prophet himself; and he is said to have lighted the lamp which was burning on his grave and had never gone out, as the oil was constantly replenished. In the twelfth century the mausoleum contained a large Hebrew library, and it was said that many of these books dated from the time of the First Temple (Benjamin of Tudela, "Itinerary," ed. Ascher, i. 67; comp. also in Schoeler, "Susaanaya," the letter of Sereina, p. 158, line 45). The bringing of presents to the sacred spot was considered efficacious in the rearing of a large progeny, and in causing animals to be prolific. The objects placed there could not be stolen, as such an attempt was immediately followed by sickness. Therefore people contemplating lengthy journeys brought their treasures to the mausoleum, sure of having a safe deposit there. Moreover, in case of death only the legal heirs were able to take the goods away. The pilgrimages to the spot took place in the autumn, and thousands of Jews celebrated the Feast of Tabernacles there. On these occasions the small gate in the wall surrounding the tomb of the prophet was miraculously enlarged, so that the camels with their burdens could go through (Pethahiah of Regensburg, ed. Jerusalem, 1873, pp. 49, 50, 60; comp. also Benjamin of Tudela, i.e. ii. 141-148). The tomb of the prophet was the subject of two fine poems by Al-Harizi ("Tahkemoni," ed. Kaminka, xxxv. 289-296, l. 392-396). See L. G.
Finally, it may be stated that the transmission of oracles of which the prophets themselves were doomed to see the non-fulfilment is the strongest proof that they regarded these as messages for which they were not personally responsible, and which, consequently, they did not venture to change; they regarded them as God's word, the responsibility for the non-fulfilment of which rested with God, not with themselves. In view of these facts it must be assumed that although Ezekiel completed his book in 572, he availed himself of earlier writings, which he allowed to remain practically unchanged.

Not only is the whole artistically arranged, but the separate parts are also distinguished by careful finish. The well-defined and deliberate separation of prose and poetry is particularly conspicuous. The poetic passages are strictly rhythmic in form, while the didactic parts are written in pure, elegant prose. The author prefers parables, and his use of them is always lucid. In xx. 40 he even makes his audience say: "Dost he not speak parables?"

Very striking are the numerous symbolic actions by which the prophet illustrates his discourse. Nine unique examples may be distinguished; indeed at the very beginning of his prophetic activity there are not fewer than four by which he describes the siege, capture, and destruction of Jerusalem and the banishment of the people (iv. and v.). The two in xl. and the two in xxiv. refer to the same subject, while that in xxvii. refers to the future redemption. Here, also, there is no question of mere literary embellishment, for Ezekiel undoubtedly actually performed the symbolic actions; indeed, he was the first to introduce symbolism into Hebrew literature, and therefore has been called the "father of apocalypse." The picture of the chariot ("merkasha") in i., and the concluding division of xl.-xlvi., are full of deep symbolism; and, according to the Rabbis, neither should be read by any one younger than thirty. The celebrated vision of Gog, the Prince of Rosh Meshech (A. V. "the chief prince of Persia").
of Medech (b. 9) and Tubal (xxiii. and xxiv.), is also symbolical. The Book of Ezekiel shows throughout the touch of the scholar.

The Talmud (Hag. 18a) states that in consequence of the contradictions to the Torah contained in xxviii. Ezekiel's book would have remained unknown had not Hananiah b. Hezekiah come to expound it. Nevertheless it has never been appreciated as it deserves; and it is probably due to this fact that the text of the work has been transmitted in a particularly poor and neglected form. The Sephardic, however, affords an opportunity to correct many of the errors in the Hebrew text.

The statement of Josephus ("Ant.", x. 3, § 1) that Ezekiel wrote two books is entirely enigmatical. The doubt cast upon the authenticity of the book by Zunz, Schnecke, and Verres has rightly never been taken seriously; but the authorship of several parts, such as iii. 10-21, x. 8-17, xxiv. 22-23, and xxvii. 8-33, has, with more or less justification, sometimes been questioned. That the book consists of two divergent versions compiled by an editor, a hypothesis recently advanced by Knutsen, has yet to be demonstrated.

Ezekiel, Ezekiel Abraham: English engraver; born in Exeter 1737; died there 1806. He engraved paintings by Opie, Sir Joshua Reynolds, and others, and was also known as a miniature painter and scientific optician. His son Solomon Ezekiel (b. 1781; d. 1867) dissuaded Sir Robert Price from establishing in Penzance a branch of the Society for Promoting Christianity Among the Jews. Ezekiel published a series of lectures on the lives of Abraham and Isaac, and on the Hebrew festivals (Penzance, 1844-47).


Ezekiel Feivel ben Zeeb Wolf: Russian Talmudist and preacher; born at Polangen 1755; died at Wilna 1833. Early in life he filled the position of preacher in his native town, and later at Deutschken. He then traveled as a preacher through Germany and Hungary, and, after residing for some time at Breslau, returned to Polangen and devoted himself to literary work. In 1811 he was appointed preacher to the community of Wilna, which position he held until his death.

Ezekiel was the author of "Musar Haskel," a commentary on Maimonides' "Yad," De'ot and Teshubah (Dyhernfurth, 1796); and "Toledot Adam," a biography of Rabbi Solomon Zelma son Isaac, whom Ezekiel had met in the house of Elijah Wilna (b. 1809-10). The latter work, in two volumes, contains biographical data, various novel-
EZEKIEL, JACOB: Indian Hebraist; one of the heads of the Beni Israel of Bombay; born in that city 1814. Ezekiel was educated in the school of the Free General Assembly by the Rev. John Wilson, and under his tuition he learned the rudiments of Hebrew, his later knowledge being self-acquired.

Ezekiel's first post was as assistant teacher in the David Sassoon Benevolent Institution (1856), from which he rose in five years to be head master. Here he remained for forty years. In 1871 Ezekiel was appointed examiner in Hebrew at the University of Bombay, and in 1879 he became justice of the peace. In 1890 he was made a fellow of the university. In 1899 he was graduated. He then determined to devote himself to an artistic career. Among his early works is the painting entitled "The Prisoner's Wife.

Ezekiel soon turned from the study of painting to that of sculpture. One of his first successful efforts as a sculptor was his "Cain, or The Offering Rejected." In 1806 he removed to Cincinnati, and there modeled a statue of "Industry," which evoked favorable criticism. There being no art school in Cincinnati, he went to Germany, and in Berlin studied under the sculptor Rudolph Siemering. Some of his works produced at this time were the busts of Schiller and Goethe, now in the Villa Collini, Berlin; "The Sailor Boy," and the statues of "Virginia Mourning Her Dead."

On the outbreak of the Franco-Prussian war Ezekiel became special correspondent of the "New York Herald." At Pluas he was suspected of being a French spy, and was confined for eight days in the Kronprinz-Garrison. After his release he worked in the studio of Prof. Albert Wolff of Berlin, where he executed the colossal bust of Washington now in the Cincinnati Art Museum. Upon the completion of this work he was elected a member of the Berlin Society of Artists. Establishing a studio for himself, he modeled, among other works, a bust of Mercury, a caryatid for Daniel Collin, and a bust of Grace Darling. His model in relief entitled "Israel," and a sketch-model for a group, "Adam and Eve Finding the Skin Abel," were awarded the Michael Beer Prize of Rome.

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Ezekielus: Alexandrine poet; flourished in the second century B.C. He dramatized Biblical episodes in Greek hexameters. Four fragments of one of his dramas, representing the Exodus (Exow), have been preserved by Clemens Alexandrinus ("Stromata," l. 23, 155) and by Eusebius ("Præpаратio Evangelica," ed. Gaisford, ix. 29, § 14). After referring briefly to the suffering of the Israelites in Egypt, the first fragment gives a monologue of Moses, who relates the history of his life from his birth to his flight to Midian. Then appear the seven daughters of Jethro, Moses questions them as to their origin, and Zipporah gives him the required information.

In the second fragment Moses relates to his father-in-law a dream which he had, and the latter interprets it as predicting the future greatness of Moses. The following scene represents the burning bush, from which is heard the voice of God (ib. ix. 29, §§ 4-6). The third fragment gives the orders of God concerning the Exodus and the Feast of Passover. Then appears an Egyptian who has escaped the catastrophe at the Red Sea, and who relates how the Israelites had crossed the sea, while the Egyptians perished therein (ib. ix. 29, §§ 12-18). The last fragment presents a messenger who informs Moses of the discovery of an excellent resting-place near Elim.

Apart from some embellishments, the poet follows closely the Biblical text, and displays some ability in the treatment of the subject. To the question whether dramas of this kind were intended for the stage, Schürer answers in the affirmative. According to him the author of this drama had a double end in view: to instruct the people in Biblical history, and to divert them from the pagan plays.


Ezion-Gebber (EZION-GEBER): A maritime place of Edom, situated on the Elanitic Gulf of the Red Sea, not far from Elath or Edom (Deut. ii. 8; I Kings vi. 26, II Chron. viii. 17). It was the last encampment of the Israelites before they came to the wilderness of Elim, or Kadesh (Num. xxxiii. 35, 36), and the station for Solomon's navy, whence it sailed to Ophir (I Kings ix. 26). There also the ships of Jehoshaphat were wrecked (ib. xxii. 48), probably on the rocks near the roadstead. This place was called by the Greeks "Berenice" (Josephus, Ant. viii. 8, § 4); it was near the present Akabah.

Ezob, Eliezer ben Hanan: Provençal poet; lived at Beziers in the thirteenth century. He was the brother of Joseph Ezob, and a contemporary of Abraham Bedersi, with whom he exchanged verse. His productions include a didactic poem of thirty strophes on man, in which he adopted the form of Ibn Ezra's poem, "Ben Adamah."

Bibliography: Cerchi, La France Provençale, p. 86; Ben-Nun, Les Rabbins Provençaux, p. 280; Gross, Galil, Judaica, p. 194.

Ezob, Joseph Ben Hanan ben Nathan: Liturgical poet; lived at Perpignan in the thirteenth century. He was the author of the
Ezra the Scribe

Biblical Data: A descendant of Seraiah the high priest (Neh. viii. 11; Ezra vii. 1 et seq.; II Kings xxv. 18-21); a member of the priestly order, and therefore known also as Ezra the Priest (יהודה אָזֶר), Ezra vii. 11; x. 10, 16). The name, probably an abbreviation of "Azarya hu" (God helps), appears in Greek (LEX., Apocrypha, Josephus) and Latin (Vulgate) as "Ezras." Though Ezra was one of the most important personages of his day, and of far-reaching influence upon the development of Judaism, his biography has to be reconstructed from scanty material, furnished in part by fragments from his own memos (see Ezra, Book iv). The first definite mention of him is in connection with a royal decree granting him permission to lead a band of exiles back to Jerusalem (Ezra vii. 12-26). This edict was issued in the seventh year of King Artaxerxes, corresponding to 458 B.C. There is no reason to doubt the authenticity of the document as incorporated in Aramaic.

Following: (1) three liturgical poems, the first on the Feast of Pentecost, the second (found in the Avignon ritual), on the ten martyrs under Hadrian (English paraphrase by Israel Gollance in "Jewish Chronicle," July 19, 1901), and the third a sabbath beginning with "תֵּחָנָנוּ לָהֶם לֵאמֹר" (Ezravii.12-26). This edict was issued in connection with a royal firm granting him permission to lead a band of exiles back to Jerusalem (see Ezra, Book iv). The first definite mention of him is in connection with a royal decree granting him permission to lead a band of exiles back to Jerusalem (Ezravii.12-26). This edict was issued in the seventh year of King Artaxerxes, corresponding to 458 B.C. There is no reason to doubt the authenticity of the document as incorporated in Aramaic.


Though received with greater favor, the assumption of Koster (in "Het Herstel van Israel," German ed., by Basselow, pp. 186 et seq.) that Ezra arrived in Jerusalem only during the second visit of Nebuchadnezzar (398 B.C.; see Ed. Meyer, "Die Entstehung des Judaisms," 1896, pp. 60, 87, 99 et seq.; Wellhausen, "Die Rückkehr der Juden," pp. 3 et seq.). Probably the reputation he enjoyed for learning (hence "the ready scribe"), Ezra vii. 6) stood him in good stead with the king, who in the firm appears to have conferred upon him extensive authority to carry his intention into effect. To the number of about 1,500, mostly from the tribes of Judah and Benjamin (Ezra viii. 1-14), not counting the women and children, returns to the companions of Ezra assembled at Jerusalem, the river flowing toward Ahava. But no Levite being among them, Ezra induced 38 Levites and 200 Nethinim to join his expedition. After observing a day of public fasting and prayer, on the twelfth day of the first month (Nisan = April), without military escort but with due precaution for the safeguarding of the rich gifts and treasures in their keeping, they set out on their journey, and arrived without mishap at Jerusalem in the fifth month (Ab = August).

Soon after his arrival Ezra was compelled to take stringent measures against marriage with non-Jewish women (which had become common even among men of high standing), and he insisted in a very dramatic manner upon the dismissal of such wives (Ezra ix. and x.); but it was only after the arrival of Nehemiah (444 B.C.; comp. Neh. viii. 1 et seq.) that he published the "book of the law of Moses," which he had brought with him from Babylon, and made the colony solemnly recognize it as the basis of their religious and civil code. Ezra is further mentioned as the leader of one of the two choirs singing hymns of thanksgiving at the dedication of the wall (Neh. xii. 36 et seq.), but this note is suspected of being a gloss of questionable historical value.

In Rabbinical Literature: Ezra marks the springtime in the national history of Judaism. The "flowers appear on the earth" (Cant. ii. 12) refers to Ezra and Nehemiah (Midr. Cant. ad loc.). Ezra was worthy of being the vehicle of the Law, had it not been already given through Moses (Sanh. viii. 13; E. G. II.)
It was forgotten, but Ezra restored it (Suk. 20a). But for its sins, Israel in the time of Ezra would have witnessed miracles as in the time of Joshua (Ber. 4a). Ezra was the disciple of Baruch ben Neriah (Cant. R.); his studies prevented him from joining the first party returning to Jerusalem in the reign of Cyrus, the study of the Law being of greater importance than the reconstruction of the Temple. According to another opinion, Ezra remained behind so as not to compete, even involuntarily, with Jeshua ben Jozadak for the office of chief priest. Ezra re-established the text of the Pentateuch, introducing therein the Assyrian or square characters, apparently as a polemical measure against the Samaritans (Sanh. 21b). He showed his doubts concerning the correctness of some words of the text by placing points over them. Should Elijah, said he, approve the text, the points will be disregarded; should he disapprove, the doubtful words will be removed from the text (Ab. R. N. xxxiv.). Ezra wrote the Book of Chronicles and the book bearing his name (B. B. 16a).

He is regarded and quoted as the type of person most competent and learned in the Law (Ber. R. xxxvi.). The Rabbis associate his name with several important institutions. It was he who ordained that three men should read ten verses from the Torah on the second and fifth days of the week and during the afternoon ("Minhah") service on Sabbath (B. K. 83a); that the "curses" in Leviticus should be read before Shabbat, and those in Deuteronomy before Rosh ha-Shanah (Meg. 31b; see Bloch, "Die Institutionen des Judentums," i. 1, pp. 112 et seq., Vienna, 1879). He ordained also that courts be in session on Mondays and Thursdays; that garments be washed on these days; that garlic be eaten on the eve of Sabbath; that the wife should rise early and bake bread in the morning; that women should wear a girdle (B. K. 83b); that pedlers be permitted to visit cities where merchants were established (B. K. 83a; see Bloch, i. p. 157); that under certain contingencies men should take a ritual bath; that the reading at the conclusion of the benedictions should be "miha-olam we-ad ha-olam." (from eternity to eternity: against the Sadducees; see Bloch, i. p. 157). His name is also associated with the work of the Great Synagogue (Meg. 17b). He is said to have pronounced the Divine Name (YHVH) according to its proper sounds (Yoma 69b), and the beginnings of the Jewish calendar are traced back to him (Benak 6a; Rash, ad loc.).

According to tradition, Ezra died at the age of 120 in Babylonia. Benjamin of Tudela was shown his grave on the Shatt al-'Arab, near the point where the Tigris flows into the Euphrates ("Itinerary," i. 78). According to another legend, he was at the time of his death in Babylonia, where he was buried ("Ant." x. 5, § 5). In the seilah הַר שֶׁרֶן for the 16th of Tebet the date of Ezra's death is given as the 9th of Tebet (see Shulhan Aruk, Orach Hayyim, 559).

**Critical View**: The historical character of the Biblical data regarding Ezra the Scribe (after Ed. Meyer, "Die Entstehung des Judenthums," p. 321) is generally conceded. But the zeal of Ezra to carry out his theory that Israel should be a holy seed (P), is substantially identified with the Priestly Code (P), which, though containing older priestly ordinances ("torot"), came to be recognized as the constitutional law of the congregation (Judah) only after Ezra's time and largely through his and Nehemiah's influence and authority, E. G. H.

**Ezra, Book of.—Biblical Data**: The contents of the book are as follows:

- **Ch. 1.** Cyrus, inspired by Jehovah, permits the Israelites to rebuild the Temple of Jerusalem, and returns to them the golden vessels which had been carried off by Nebuchadnezzar.

- **Ch. 2.** The number of the captives that returned from Babylonia to Palestine with Zerubbabel is stated as 42,360, besides 7,337 men serving and women servants and 61,000 singing men and women.

- **Ch. 3.** Jeshua ben Joram and Zerubbabel build the altar, and celebrate the Feast of Tabernacles. In the second year of their building the foundations of the temple are laid, and the dedication takes place with great rejoicing.

- **Ch. 4.** The adversaries of the Jews, especially the Samaritans, make efforts to hinder the Jews from building the Temple. A letter is written by the Samaritans to Artaxerxes to procure a prohibition of the construction of the Temple, and the work is interrupted till the second year of Darius.

- **Ch. 5.** Through the intercessions of the prophets Haggai and Zechariah, Zerubbabel and Jeshua ben Joram rally to the building of the Temple. Tamar, the governor, "on this side the river," sends to the king a report of their action.

- **Ch. 6.** Darius finds the decree of Cyrus in the archives of Amminadab (Hamadan), and directs Tamar not to disturb the Jews in their work. He also exempts them from tribute, and supplies everything necessary for the offerings. The Temple is finished in the month of Avaris, in the sixth year of Darius, and is dedicated with great solemnity.

- **Ch. 7.** Artaxerxes gives Ezra a commission to bring with him to Jerusalem all the captives that remain in Babylon.
EZRA : Palestinian halakist of the fifth century; disciple of R. Mana the Younger (Yer. Ter. I. 468. vii. 44d). By a clerical error his name is some-
times substituted for that of Azariah a haggadist of an earlier generation (Yer. Shab. vii. 9b; Yer. Pes. ii. 20a [some lines below "Ezra" is quoted]); and this has led some writers into the error of considering the two scholars as identical (see Azariah).


S. M.

Ezra the Cabalist. See Azriel ben Mechemah.

Ezra the Prophet of Monconthou: French toshaf; flourished in the thirteenth century. The title "prophet" is, according to Zunz, an honorary one. It is possible that his French name was "Profet," which was translated into Hebrew as "Nabi" (= "Prophet"). Ezra is quoted in the Tosefta under various names: e.g., "Azriel" (B. B. 38a), "Ezra" (B. B. 38b), and "Ezra ha-Nabi" (Gitt. 38a). Sometimes he is quoted simply as "the rabbi and prophet of Monconthou" (יָרָא קִנָּת). Gross identifies Ezra with H. Ezra of Monconthou, cited as a religious authority in the Halberstamm Manuscript No. 845; also with Ezra ha-Nasi (a misspelling of "ha-Nabi" = "the prophet").

who is counted among the disciples of Isaac ben Solomon the Elder.


Ezarète (אֶזְרָאֵת): Name occurring in Psalms lxviii.: and xcviii. (in the titles); I Kings xv. 31; and Chronicles i. 6. In the last-mentioned passage the Authorized Version gives "son of Zerah." It is not probable that the Ezrâhitê of kings, who was famed for his wisdom, was the author of a psalm of the tenor of Psalms xcviii., which, moreover, must have been written during the Exile, when the crown of the Davidic family was, as it were, broken (Ps. lxxxviii. 40). In the superscription to the preceding psalm, the Korahite Heman, also, is called "the Ezrâhitê"; that is, a descendant of Levi is spoken of as if he were a son of Zerah, who belonged to the tribe of Judah. The addition of "the Ezrâhitê" to the names of Heman and Ethan in the superscriptions to Psalms lxviii. and xcviii. is due to an error.

E. K.

F

Fable: A moral allegory in which beasts, and occasionally plants, act and speak like human beings. It is distinct from the beast-tale, in which beasts act like men, but in which there is no moral. In the ancient world the nations only, the Indians and the Greeks, are known to have had any considerable number of fables. In the Bible, however, there is the fable of the trees choosing their king (Judg. x. 8-15). Told by Jotham to persuade the Israelites not to elect Abimelech as their king. This is a genuine fable which finds no parallel in either Greece or India. Besides this, Jehoshaph of Israel answers Amaziah of Judah, when requesting an alliance, in an allegorical response which resembles a fable (II Kings xiv. 9). It would appear from these examples that the Israelites had also adapted the beast-tale for moral or political purposes, as was done in Greece; but it would be idle to derive the origin of the ancient fable from the Israelites on account of these two examples, as Landsberger does in his "Fabelndes Sophos" (Leipsic, 1859). There is, on the contrary, evidence that the Jews after Biblical times adopted fables either from Greece or from India. In Eccles. (Sirach) viii. 20 there is a distinct reference to the fable of the two pots, which is known in classical antiquity only from Aesop (i.), though it occurs earlier in Indian sources ("Panclatuvanta," iii. 13, 14). There is a later reference to the same fable in the rabbinic proved, "If a jug fall on a stone, do you to the jug? If a stone fall on the jug, do you to the jug?" (Ezra b. H.). For the later spread of Aesopic and Indian fables among the rabbis of the Talmud, see "Ezor," though with reference to the suggestion made there that "Kobesim" refers to the collection made by Kybis, it should be added that some are inclined to hold that the name "Kobesim" really refers to washermen, who were the gossips of the Babylonian communities (see Kobak's "Jeschurun," vi. 185).

In the Middle Ages a number of fables appear in Berechiah ha-Nakdan's "Mashe Shu'alim" which are probably derived from Arabic sources (see Berechiah ben Nathaniel Krespia ha-Nakdan). Two other collections, by Isaac ibn Solomon ibn Abi Shu'ula and Joseph ibn Zahara, also contain fables, possibly derived from India by way of Arabia. The many beast-tales contained in "Kalilah wa-Dimnah" were distributed through Europe by means of the Latin translation of John of Capua, and helped much in the circulation throughout Europe of the Aesopic literature. In more recent times the fables of Le Sage, Kriof, and others, have been translated into Hebrew and Yiddish.

The ancient Israelites appear to have had the beginnings of a fable literature of their own, which probably disappeared through the competition of the Indian and Greek fables found in the Talmud (see "Asor's Fables among the Jews"). It has been conjectured that the chief additions to the fable literature in the Middle Ages were made through the intermediation of the Jews Berechiah ha-Nakdan and John of Capua.


J.

Fadl, Da'ud Abu Al-: Karaita physician; born at Cairo 1101; died there about 1142. Having studied medicine under the Jewish physician Hiba Allah ibn Jamil, and under Abu al-Fadl ibn

J.
Nakdi, he became the court physician of the sultan Al Malik al-Abd Allah Bakr ibn Ayyub, the brother and successor of Saladin. He was also chief physician at the Al-Najaf hospital at Cairo, where he had a great many pupils, among them being the historian Ibn Abd al Qu'ilab. The latter declared that Abu al-
Fadl was the most skilful physician of the time and that his success in curing the sick was miraculous. Abu al-Fadl was the author of an Arabic pharmacopoeia in twelve chapters, entitled "Ahnadselin," and treating chiefly of antidotes.

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M. KEL.

FAENZA (NV): City in the province of Ravenna, and the seat of the Episcopate according to a tradition of the family; Mazarz (Felice) Finzi lived there as early as 1430. The physician Lazarus Hebrus, prominent in the fifteenth century on account of his wealth, his scholarship, and his benevolence in treating the poor gratuitously, and the liturgical poet Raphael (Zab) ben Isaac da Faenza were among its Jewish citizens. Several of the latter's piyutim are in the Roman Mazzar. Raphael ben Isaac sold a mazzor to Ezziel da Camerio in Florence in 1408. Joseph Colon (Responsa, No. 174, ed. Cremona, p. 124) mentions a decision by the rab-
binate of Fienza dating from this same period.


I. E.

FAGIUS, PAUL (Paul Buchlein): Christian Hebraist; born at Braisnitz, in the Kurpfalz, 1504; died at Cambridge, England, Nov. 13, 1549. He studied at the universities of Heidelberg and Strassburg, and became successively pastor at Isny, professor and preacher at the University of Strass-
bourg, and professor of Hebrew at Cambridge. He learned Hebrew from Eliahu Levita and established a Hebrew press at Isny. He translated into Latin the following works: Peirke Aboth (1541); Levita's "Tishbi" (1541); Tobit (1542); "Alapha de Ben Sira" (1542); "Sefer 'Amahah" (1542); David Kimhi's commentary on Psalms, ch. 1. x. (1544); a part of the festival prayers under the title "Purifica-
tiones" (1542). He also edited Targum Onkelos (1546), and wrote an exegetical work on the first four chapters of Genesis (1542); an elementary Hebrew grammar (1543); and two books, "Liber Fidei seu Veritatis" (1543) and "Parvus Tractatus" (1544), endeavoring to prove from the works of two Jews the truth of Christianity.


J. C. L.

FAIRS: Periodical assemblies for the purchase and the sale of goods. Talmudic authorities were opposed to the attendance of Jews at fairs on the ground that they are an outgrowth of pagan festi-
vials. The Talmudic word for fair, "yarid," which is still in use among the Jews, is, according to Hofmann ("Zeitschrift fuer Assyriologie," 1896, pp. 241-246), akin to the Arabic "ward" (to go down to the water), and originated in the religious processions made to the ponds near the temples. During the Middle Ages these restrictions were removed, and Jews were the chief frequenter of the fairs, even in places where their permanent residence was forbidden by law. But they had to pay special admission-fees. For instance, at the three annual fairs held at Lepcis in the last years of the seven-
teenth century the Jewish merchants, on their arrival at the gate of the town, were required to purchase tickets at the price of ten thalers and four groschen each, while men and women were amerced in half that sum. The authorities of Lepcis kept a careful register of the names of all the Jewish merchants who attended the fairs, and de-
ducted a percentage from their earnings. During the years 1673-1700 the number of Jewish mer-
chants arriving at the Lepcis fairs was 18,182, among them being 3,362 women, servants, brokers, and musicians, who were admitted half price; their admission-fees alone amounted to 178,000 thalers. It was customary to buy goods at the Easter fair and pay for them at the Michaelsmas fair. But during the Middle Ages fairs were not merely centers of trade for the Jews; they were also rendezvous for Talmudic scholars, especially in Poland, where scholars who had just completed their terms at the yeshibot would gather in hundreds, with their masters, in summer, at the fairs of Zaslav and Jaroslaw; in winter, at Lemberg and

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Faiyum

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Falaschas

Falashas

In Biblical and rabbinical literature, and hence in the Jewish conception, "faith" denotes not belief in a dogmatic sense (see Saal of Tuske), but either (a) faithfulness (from the passive form "onman" = "trusted" or "trustworthy," Deut. xxxii. 4: "a god of faithfulness" ["'emunah"]; A. V. "truth"); Ps. xxxvi. 6 (A. V. 5); Prov. xx. 20; "a man of faithfulness" (A. V. "a faithful man"); Hosea ii. 22 (A. V. 20): "I will even betroth thee unto me in faithfulness"; Jer. vii. 29; "faithfulness (A. V. "truth") is perished"; Ecles. (Sirach) xiv. 15) or (b) confidence and trust in God, in His word, or in His messenger (Num. ii. 4: "The just shall live by his faith"); comp. Gen. xv. 5 (A. V. 6): "He [Abraham] believed in the Lord, and he counted it to him for righteousness"; If Chron. xx. 20: "Believe in the Lord your God, so shall ye be established"; Isa. vii. 9: "If ye will not believe [that is, have faith], surely ye shall not be established"

In this sense of perfect trust in God the Rabbinic law and the Talmud prohibit faithfulness ("nemanamah") in Mekh., Beshallah, Shirah, 2; comp. "men of faith," Is. xxvi. 15 (A. V. "men of little faith") = "men of brass"; Matt. vi. 30, are greatly blamed; the world's moral and spiritual decline is brought about by the disappearance of "the men of faith" (Sotah ix. 13). Only in medieval times did the word "'emunah" (faith) receive the meaning of dogmatic belief, on which see ARTICLES OF FAITH.

K.

Faitusi, Baruch B. Solomon: Preacher in Tunis toward the end of the eighteenth century. He was inclined toward mystical and cabalistic studies. His "Mekor Baruk," containing sermons on the weekly portions, commentaries on various Talmudic treatises, and cabalistic discourses, was published at the expense of Joshua ben Abrahom Lombroso in Leghorn (1790).

M. K.

Faitusi, Jacob B. Abraham: Talmudist; lived in Tunis, and later in Jerusalem; died at Algiers, July, 1812. He traveled in the interest of the Jewish community. He wrote: "Borit Ya'akov," containing sermons, a commentary on Bezalel's "Shitajah Molubbezial" on Sohot, and notes of the Geonim on Nedarim and Nazir, with elucidations by Abraham b. Moses (Leghorn, 1800); "Mizrah Kapparah," containing commentaries (his own and others) on various Talmudic treatises, and several sermons on charity (60. 1810; 2 ed., Leghorn, 1861); "Yerek Ya'akov," containing cabalistic notes on the Pentateuch and several treatises of the Talmud, as well as responsa, edited by David Hayyim Faitusi, son of the author.


M. K.

Falaise (Hebrew, פָּלַאיָס; Latin, Palaea): Capital of the arrondissement of the department of Calvados, in Normandy, France, and till 1396 under English rule. It seems to have had a considerable Jewish community in the Middle Ages. Jacob and Morel of Falaise were among the Jews authorized (1204) to live at the Châtelet at Paris. A decree of the Court of Exchequer of Falaise, issued in 1220, to avenge the murder of a Jew of Borsel, made all the citizens responsible, excepting those who had responded to his cries for help. In 1299 the taxes paid by the Jew Abraham and his coriligionists of Falaise amounted to seventy-five livres.

The following Jewish scholars of Falaise are known: Simon ben Joseph, the tosafist; Samuel ben Solomon, called also "Sire Morel"; Hayyim Paltiel; Moses of Falaise; Yom-Tob of Falaise.

Bibliography: Delanois, Catalogue des Arts de Philippe-Auguste, p. 990; Baudot, Temple des Juifs, vol. i., 2nd ed., ch. xvi, p. 21; N. S. K.

Falasha (Falassah): People of Ethiopia; the ancient Falasha of the Tigray region of Ethiopia, which included the Falasha of Tigray, Amhara, and Tigre; the modern Falasha, whose numbers are estimated to be between 250,000 and 300,000, who are descendants of Jewish refugees from the Muslim conquests in the 7th century AD.

The Falasha are believed to be the descendents of Jewish communities that lived in Ethiopia during the Roman period, and were later assimilated into the local population. The Falasha have their own unique language and culture, and are known for their distinctive hair and clothing style. They have been isolated from the larger Ethiopian society for centuries, and have maintained their religious practices and traditions despite the efforts of the Ethiopian government to assimilate them into the broader population.

The Falasha are known for their unique Jewish practices and traditions, which include the use of a special prayer language, the Bar'ei, and the celebration of Jewish holidays such as Hanukkah and Passover.

The Falasha have been the subject of much study and debate among historians and anthropologists, who have sought to understand their unique history and culture.

S. K.

Falafel (Falafel): A Middle Eastern street food that originated in the Middle East, consisting of deep-fried meat balls made from ground meat and often served with a variety of toppings such as hummus, tahini, and pickles.

Falafel is a popular street food in many countries throughout the Middle East, and has become a popular meal in other parts of the world as well. It is known for its delicious flavor and is often enjoyed as a quick and easy meal on-the-go.

Falafel is also a term used to describe a type of sandwich that is made with falafel as the main ingredient. The sandwich is typically served with a variety of toppings such as lettuce, tomato, and onion, and is often eaten as a quick and easy meal.

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S. K.
tion concerning his own personality. He was the author of:

Iggeret Hanhaqat ha-Guf we ha-Nefesh, a treatise in verse on the control of the body and the soul. 

Zeriha-Yagon, on resignation and fortitude under misfortune.

Iggeret ha-Wilkash, a dialogue between an orthodox Jew and a philosopher on the nature of philosophy and religion, being an attempt to prove that not only the Bible, but even the Talmud, is in perfect accord with philosophy. 

Bibliography: Munk, Melanges de la Société de l'Étude des Philologies, Paris, 1855, pp. 69-696; Renan, Avancement de l'Antiquité, pp. 155-156; Kaufmann, Studien über Erasmus und den Guten Samariter, Berlin, 1881, pp. 1-21; Steinschneider, Cat. Bodl. cod. 954-955; idem, Res. Bodl. cod. 120-121; Schubart, Die Judische Ubersetzungsrecht, 1, 2, 3; G. Grätz, Gesch. der Juden, VII, 399 et seq.; Strack, Die Erklärung der vier Evangelien, I, 40; L. Vegettiner, Schriften der Falashas, in Magyar Zsidó Szemle, 1900, viii, 14, 144-150.

The Falashas are in general darker and more corpulent than the Ashkenazim, among whom they live. Their hair is shorter and often curly; their eyes are smaller, and their faces not so long. Their houses are built in the same fashion as those of other Abyssinians; they use the same implements and speak the same language. Their usual food is teff or "dagussa," and they do not eat raw meat. Their drink is hydromel or beer made from the dagussa-grains. Their dress is the same as that of the Christians; their priests wear turbans like Christian priests. The Roman toga is their gala-dress; during work, they wear short trousers or a waist-cloth descending to the knees. For out-of-door wear, the women put on a long skirt edged with different colors; they also wear bracelets and earrings, but do not pierce the nose as do the tribes of the Tigre district. Laymen have no head-dress, but usually shave the head; and they walk barefoot. The woman is the equal of the man, and is neither veiled nor confined to a separate abode. Married couples apply themselves to their occupations in union.

The Falashas ply all trades, though agriculture is their chief occupation. They make the articles necessary for the home or the field; they become masons, architects, blacksmiths, and weavers, but reject commerce. They marry at a mature age, and are monogamous. Divorce, which is very infrequent, takes place in public assembly and not by writing. The children are taught by the "debteras" or scribes; education is very rudimentary, and consists in teaching them to read the Bible (especially the Psalter) and sacred history, and to recite prayers. Writing is seldom taught. As has been stated, the Falashas generally speak Amharic, the official language of Abyssinia, but in their homes they employ an Agau dialect, which is known under the name of "Falashina" or "Kailina." In the Kuarar region, to the northwest of Lake Tana, it has a peculiar pronunciation. It is this dialect into which they translate the Bible and in which they recite their prayers.

The leaders of the Falashas are divided into three classes, "nezirim," "kohanim," and "debteras." The nezirim are said to have been founded by Abba Ze'ira in the fourth century. They live together in large numbers, and eat only food prepared by one of their own number. They are visited by other Falashas, and when the first-born is not redeemed he is given over to the nezirim. The kohanim live with the other Falashas, often taking the place of the nezirim, by whom they are ordained. They are compelled to marry, but when the wife dies they do not marry again. They are the ritual slaughterers, and receive part of the animal offered. The debtors assist the kohanim in their work.

The religion of the Falashas is pure Abrahamic, based upon the Ethiopic version of the Pentateuch, but modified by the fact that they are ignorant of the Hebrew language. Indeed, they appear never
to have known the Hebrew text of the Bible. They have no Hebrew books at all, despite the exaggerated reports of some scholars (Lodolf, "Hist. Ethiopica," i. 14; "Orient, Lit." 1848, p. 283). They read the Bible in Geez, and know nothing of Mishnah or Talmud, although there are a few points of contact between Falasha and Rabbinic, Karaitic, and Samaritan observances. They follow generally the Pentateuch, but do not observe the customs connected with the zizit, terillin, and mezuzot; nor do they celebrate either Purim or Hanukkah. They keep the Sabbath very rigorously, calling it "Sabbat Kadma'i," following the tradition that the Sabbath was created before heaven and earth. In fact, they believe Sabbat to be an angel placed over the sun and the rain, who will precede them on the way to Jerusalem in the days of the Messiah. The kohanim spend Friday night in the "masjid" (synagogue), and commence their prayers with the crowing of the cock. After prayers the people bring their food to the masjid, and all eat there together. On Sabbath they do not light a fire, nor do they cross a river. They sanctify the new moon, fasting on the eve. They preserve in "Nisan," "Ab," "Lul," and "Teshran," some remembrance of the Hebrew names of the months, though in ordinary life they use the solar cycle.

Every four years the Falashas add a month in order to equalize the lunar with the solar year. They fast on the tenth day of every month in remembrance of the Day of Atonement, on the twelfth day in honor of the angel Michael, and on the fifteenth in remembrance of the Passover and Pentecost. The yearly celebration of the Passover is observed in the following manner: On the eleventh, twelfth, and thirteenth, and until the evening of the fourteenth day, they eat only a peculiar sort of bread called "shimbera." They slaughter the paschal lamb at sunset on the fourteenth day. Their mazah is made of shimbera and wheat. Pentecost is celebrated on the 12th of Iwan, as they commence to count from the last day of the Passover festival. It is the day God appeared to Jacob. During the Feast of Tabernacles they do not build booths, but, according to Flad, eat mazgot for seven days. The last day of the ninth month is the Festival of Ingathering, when they go up into the mountains, taking gifts to the neznit, and pray and offer sacrifices. The tenth day is the Harvest Festival, when they give tithes to the kohanim. They have many fast-days—e.g., the second and fifth days of the week, and, in commemoration of the destruction of the First Temple, from the 1st to the 9th of Tammuz. They do not commemorate the destruction of the Second Temple. The synagogue or masjid of the Falashas consists of a Holy of Holies and a sanctuary. To the right of the door of the Holy of Holies is a table on which is placed the Book of the Law; to the left are the vestments of the priests. Two vessels are placed there, one containing the ashes of the red heifer, the other "the water of sin." On the right hand of the eastern gate is a stone altar 5x5 ells, and one ell high. The women's court is to the south of the masjid, while the congregation assembles in the northern end. Offerings are made more frequently than is commanded by the Pentateuch. The ceremonials are accompanied with the noise of sistras, together with the burning of incense; after each passage, recited in Geez, the translation is read in Kailina, and the hymns are also chanted in that dialect. Circumcision is performed on the eighth day, on both girls and boys; the operator is a woman. If the eighth day falls on a Sabbath, the ceremony is performed on the ninth. When the first-born is not redeemed by money he is trained as a nazir. A first-born must marry a woman who also is a first-born. The first-born of animals is given to the priest when it is one year old. The Falashas are monogamists; they know nothing of the levirate. Before death they make confession to a nazir. The mourners put dust on their heads and cut themselves, while the matriarch recites psalms and prayers. They bury their dead at once, not in coffins, but in graves lined with stones. Lamentations are continued for seven days; on the third and seventh days an offering is brought, and it is believed that until this has been done the soul remains in the "valley of death." During the seven days the mourners' food is brought to them by...
friends. Among the Falashas, as among the Christians, are found hermits who enjoy a great reputation for knowledge and sanctity. They are the fathers of families who have made vows of chastity after the death of their wives.

The Falashas observe very carefully the distinctions between “clean” and “unclean.” Next to such dwelling is a tent to which the unclean person retires. At the end of the day he must bathe. In the case of a death the mourners retire for seven days. The Falashas are also very careful to slaughter animals in strict accordance with the ritual. Before being cooked the flesh is cut into small pieces, and any traces of blood which remain are removed. They know nothing, however, of the distinction between that which is “meaty” and that which is "milky." They wash their hands and recite certain prayers before eating.

The prayers of the Falashas have been published, with a Hebrew translation, by J. Halevy (Paris, 1877) from a manuscript which he brought back with him from Abyssinia. The following may serve as a specimen:

"Praised be Thou, God of Israel, God of Abraham, God of Isaac, God of Jacob, God of the whole earth. God, give us Thy blessing. Bless us with the blessing with which Thou didst bless Abraham. Bless us as Thou didst bless the inhabitants of Asher (a charitable crown). Keep our sinner and our coming-in, Thou who art the keeper of Israel. Keep us in peace. Praise the Lord, O ye heavens. Let the whole earth praise Him. Amen!"

Falashas exist in Tigre, in Shire, among the Azobo-Gallas, and as far as Sion. In Amhara they have established themselves in the Walkait and along the Takazze, from the Semien to the Lalta. Less numerous to the east of Lake Tana, they are not found at all in Miethya and Gojam; but they form a considerable part of the inhabitants of Demba and of Tefelga, and are much scattered to the west of Lake Tana, in Kousa, and elsewhere.

In the tenth century a Jewish queen named "Judith" (or "Esther" or "Terdag-Gobaz"), at the head of the Falashas of the province of Semien, appears to have deposed a king of Abyssinia at Axum, and to have established a dynasty which occupied the throne for about three centuries. Joseph Halevy has doubted this story, and not without cause, as further researches have shown. Under the rule of Amda Seyon I. (1314-44) Jews dwelt in Semien, Wogara, Salamat, and Sagade. One of this king's generals suppressed a rebellion in Begemder, inhabited by Christians converted to Judaism.
Falashas, 330

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Falk, Hayyim

ditiou into Semien, seized upon Rade't, and carried him off to Waj. In 1582 he conquered Kalef, another Jewish chief of Semien, and in 1587 made a fresh incursion into the country, attacked Gishon, brother of Gedewon, and slew him. At last in 1588 he carried his arms into Kuara. Under the reign of Susenyos (1607-32) Gedewon revolted and was subdued; he was killed by this ruler in 1626, and the Falashas of Dembea, terrified by the emperor's cruelty, embraced Christianity. In 1627 a battle occurred between Susenyos and the Falashas. To ward the end of the eighteenth century they seem still to have had a separate political existence in Semien, but they were at that time finally reduced to vassalage. In Gondar they are the masons and smiths ("Israelitische Annalen," 1839, p. 71); in other places, also carpenters, merchants, and agriculturists. In 1894 Falashas commenced to arrive at Massau on the coast, desirous of advancing trade with Italy ("Allg. Zeits. des Jud." Oct. 5, 1894, p. 4). King Theodore, approached by Protestant missionaries who wished to convert the Abyssinians, authorized them to attempt the conversion only of the Falashas.

In Hebrew writings there are only a few and, in general, insinuating references to the Falashas. The earliest account is in the diary of Eldad the Danite (9th cent.). His account, especially of the halakot of the Abyssinian Jews, has been carefully studied by A. Epstein ("Eldad ha-Dani," Presburg, 1891). Most of the references date from the fifteenth to the seventeenth century, and are connected with the reports of "Prester John" and of the existence of the Ten Tribes. There is an evident confusion between the Jews of Abyssinia and those of India (both countries called "Cush" or "Ethiopia"). David Ibn Abi Zimra (1479-1589) mentions in his Responsa (iv. 219) a question in regard to the Falashas. There is a possible reference in Othoald of Bertrinch (1488). The cabalist Abraham Levi (1528), writing from Jerusalem, speaks of Falashas as being three days' journey from Suakin; he speaks of a Jewish king, and a Christian king, Theodorus, who killed 10,000 Jews in Sallima in 1504. Levi's contemporary, Israel, mentions in a letter Jews who came from Cush, and a Jewish king who had Moorish and Christian subjects. David Ibn "Akrish (1550), in the preface to his "Kol Mebasser," reports that he heard from an Abyssinian envoy in Constantinople that the Moorish governor there would have been annihilated had it not been for the help of the Jewish prince and his 12,000 horsemen. The Falashas are further mentioned by Moses de Rossi (1534; "J.Q.R." ix. 493); Abraham Yagel (16th cent.), who speaks of them as inhabiting the mountains of the Moon; and Moses Edrei (1630), who knew of a Jewish king, Eleazar, in Abyssinia. Most of these references are to be found in Neubauer's article in "Sammlung" iv. of the Mikveh Nirdamin, and in "J. Q. R." vol. i. ("Where Are the Ten Tribes?"). Compare also Lewin, "Wo Wären die Zehn Stamme Israel zu Suchen?" Frankfurt-on-the-Main, 1901.


FALCES or FALCET (D^D^S): A town near Lerin, Navarre. Its Jewish community suffered greatly during the persecution of 1328. In 1366 it contained only eighteen families. Isaac b. Sheshet, son-in-law of Isaac b. Sheshet, lived there, probably as a physician.

Bibliography: Isaac b. Sheshet, Responsa, Nos. 71-77, 133-147; Kayserling, "Gesch. der Juden in Spanien," i. 86; Lewin, "Wo Wären die Zehn Stamme Israel zu Suchen?" Frankfurt-on-the-Main, 1901.
Falk, Hayyim Samuel Jacob (also known as De Falk, Dr. Falk, or Falkon): Eng.

Falk, the “Ba’al Shem.”

“A cabinet and mystic; born about 1708; died in London April 17, 1782. Some writers give Forth, others Podilia (Podhayce), as his birthplace. He was known as the “Ba’al Shem” of London. Falk left a diary, now in the library of the Beth-ha-Midrash of the United Synagogue, which is a quaint medley of dreams, records of charitable gifts, booklists, cabalistic names of angels, lists of pledges, and cooking-recipes.

Falk’s contemporary R. Jacob Emden denounces him vehemently as an adherent of the false Messiah, Shabbethai Zebi, and accuses him of having seduced the excommunicated Jew Moses David of Podhayce. Falk probably belonged to one of the fantastic sects that arose at this time in consequence of the Shabbethainian craze, but nothing decisive is known of his early life except that his mother was buried at Forth, to which congregation he bequeathed a sum of money. Falk claimed to possess thaumaturgic powers and to be able to discover hidden treasure. Archenholz (“England und Italien,” i. 249) recounts certain marvels which he had seen performed by Falk in Brunswick, and which he attributes to a special knowledge of chemistry. In Westphalia at one time Falk was sentenced to be burned as a sorcerer, but escaped to England.

Received in London with hospitality, Falk rapidly gained fame as a cabalist and worker of miracles, and many stories of his powers were current. He could cause a small taper to remain alight for weeks; an incantation would fill his cellar with coal; plate left with a pawnbroker would glide back into his house. When a fire threatened to destroy the Great Synagogue he averted the disaster by writing four Hebrew letters on the pillars of the door. In a letter to Emden one Sussman Shemowitzi says of Falk:

“His chamber is lighted up by a silver candlestick on the wall, with a central eight-branched lamp made of pure silver of beaten work. And albeit it contained oil to burn a day and a night it remained enlightened for three weeks. On one occasion he remained seated in his room for six weeks without meat or drink. When at the conclusion of this period ten persons became summoned to enter, they found him seated on a sort of throne, his head covered with a golden turban, a golden chain round his neck with a pendant silver star on which sacred names were inscribed. Verify this man stands alone in his generation by reason of his knowledge of holy mysteries. I can not recount to you all the wonders he accomplisheth. I am grateful in that I have been found worthy to be received among those who dwell within the shadow of his wisdom.”

Tidings of these strange proceedings soon reached the outer world, and Falk began to have visitors of distinction. Archenholz mentions a royal prince who applied to Falk in his quest for the philosopher’s stone, and was denied admittance. Hayyim Azulai mentions (“Ma’gal Tob,” p. 180) that when in Paris he was told by the Marchesa de Cron that the Ba’al Shem of London had taught her Cabala. Falk seems also to have been on intimate terms with that strange adventurer Baron Theodor de Nucuhoff, who, expelled from his self-made kingdom of Corsica, settled in London and endeavored to restore his fallen fortunes by the discovery of ocean treasures. Falk records a mysterious meeting with Prince Czartoryski, probably the governor-general of Podolia, and with one Emanuel, whom he describes as “a servant of the King of France.” He is also believed to have given the Duke of Orleans, to insure his succession to the throne, a talisman, consisting of a ring, which Philippe Egalité, before mounting the scaffold, is said to have sent to a Jewess, Juliet Goudchaux, who passed it on to his son, subsequently King Louis Philippe.

Falk’s principal friends were the London bankers Aaron Goldsmid and his son. Pawnbroking and successful speculation enabled him to acquire a comfortable fortune. He left large sums of money to charity, and the overseers of the United Synagogue in London still distribute annually certain payments left by him for the poor.


H. A.
FALK, JACOB JOSHUA BEN ZEBI HIRSH. See Jacob Joseph ben Zemi Haszenc.

FALK (1828). JOSHUA BEN ALEXANDER HA-KOHEN: Polish Talmudist; born at Lublin; died at Lemberg March 26, 1844. His name occurs as "HaFalk" (= "R. Falk Kohan") and "MaHaRaKoh" (= "Morenus ha-Ra' Falk Kohan").

Falk was a pupil of his relative Moses Isserles and of Solomon Luria. He became head of the yeshibah of Lemberg. Many famous rabbis were his pupils, among them Jacob Joshua b. Zebi of Cracow, the author of "Magine Shem-lo-neh." Falk was a great authority on halakhic matters. At the meeting of the Council of Four Lands in 1667, during the Kreneszetz affair, many of his proposals were approved. In 1644 Falk and Enoch Hendel b. Shemariah issued a bill of divorce at Vienna which occasioned lengthy discussions among the celebrated rabbis of the time, including Meir of Lublin and Mose-deal Ya'acov (see "She'erit u-Teshubot MaHaReM," Nos. 123 et seq.).

Falk was a pupil of various works, which are still popular and highly regarded among rabbinical scholars. They are: "Sefer Me'am 'Eruvayim," a commentary to the Shulhan 'Aruk; Hoshen Mishpat, containing all the decisions of earlier authorities, with an index of their sources. Prague, 1806; "Bet Yosef," a double commentary to the four Turim (the first commentary, entitled "Derishah," contains explanations of responsa and decisions: the other, entitled "Perishah," explains the text of the Turim and Bet Yosef. Yoreh De'ah and Eben ha-'Ezer, Lublin, 1855-1858; Hoshen Mishpat, Frankfort-on-the-Main, 1712-16; and Ohal Hayim, Berlin (1767). "Koniot at Dine Ribbat," a discourse on the laws relating to the prohibition of usury, followed by some "takkanot" (ordinances by the Rabbis). Breslau, 1692; "Penei Yehoshua," homilies in the order of the parashiyyot, Zolkiev, 1742; "Sefer ha-Mosheh," a supplement to the "Darkon Mosheh" of Moses Isserles, printed with the Hoshen Mishpat, Dyhernfurth, 1765; novelle on Talmudic treatises.

Bibliography: Alsat, Shem ha-Golahin, l. 38; idem, Halanim, l. 101; Buber, Zikhron Avraham Shein, No. 507.

M. S. E.

FALK, MAX: Hungarian statesman and journalist; born at Budapest Oct. 7, 1828. The straitened circumstances of his parents threw him at an early age upon his own resources. He gave private lessons, and was the first to translate into German the works of the great Hungarian lyric poet Petőfi (1844). He also translated into Hungarian the plays of Karl Hugo. Having embraced Christianity and obtained his degree from the University of Budapest, he went to Vienna to study, and when the Revolution of March, 1848, broke out he joined the students' legion, doing yeoman's service in the cause of liberty. He also contributed to the "Studenten-Kurier" and "Der Freimütige.

The outcome of the rising of October left Falk penniless and on the verge of despair. At this time he wrote an article for the "Österreichische Zeitung," advocating the restoration of the Hungarian constitution and emphasizing its importance for Austria itself. The article decided Falk's future career: he became a contributor to the paper and remained on its staff until it was suspended by the government. Falk then joined the staff of the "Wanderer." His articles were enthusiastically received in Hungary, and, with those contributed to the "Pesti Napló," then the leading Hungarian paper, won him the recognition of Hungarian patriots. He was soon brought into personal relations with the great political leaders of the country, among them being Count Stephan Széchenyi. His "Count Széchenyi and His Time" is a memorable work.

Falk became a member of the Hungarian Academy of Sciences in 1862. He incurred the displeasure of Minister Schmerling by his bold advocacy of the rights of Hungary, and was imprisoned for three months on account of an objectionable article in the "Wanderer." In 1866 he was appointed instructor of Hungarian to the Empress Elizabeth, whose warm interest in Hungary was due to a large extent to him. In 1867 he returned to his native city and became editor-in-chief of the "Pester Lloyd," raising that paper to a high level of excellence. Falk has always been an active politician. Since 1869 he has been a member of the Hungarian House of Representatives. He is especially known in connection with the committee on foreign relations of the Hungarian delegation, and has been decorated by the Emperor Francis Joseph with the Komtur Cross of the Order of Saint Stephen.


FALKENSOHN, ISSACHAR BEHR. See Behr, Issachar Falkensohn.

FALKENSOHN, FERDINAND: German physician and political writer; born at Königsberg Aug. 20, 1829; died there Aug. 31, 1885. He was educated at the universities of Königsberg, Berlin, and Halle, graduating from the first-named as M. D. in 1843. In the same year he engaged in practice in his native city, and in 1844 was appointed physician to the poor of the Jewish community, a position which he held until his death. In 1845 Falkson was betrothed to a Christian, but being unable to obtain in his own country the necessary permission to marry, he went to England, and was married there in 1846. On his return to Königsberg in the same year, he was accused of violating the state laws. The case occupied the courts for three years, and was finally won by Falkson (1849). He was active in politics, and at the time of his death was senior of the chamber of aldermen in Königsberg.


F. T. H.

FALL OF ANGELS: The conception of fallen angels—angels who, for wilful, rebellious conduct against God, or through weakness under temptation,
thoroughly forfeiting their angelic dignity, were degraded and condemned to a life of mischief and shame on earth or in a place of punishment—which is wide-spread. Indications of this belief, behind which probably lies the symbolizing of an astronomical phenomenon, the shooting stars, are met with in Isa. xiv. 12 (comp. Job xxxviii. 31; 32; see Constellations, but it is in apocalyptic writings that this notion assumes crystallized definiteness and is brought into relations with the theological problem of the origin and nature of evil and sin. That Satan took to himself the divine secrets of Creation (Lukex. 18; Rev.xii. 7-10). Originally Satan was one of God's angels, Lucifer, who, having been cast out of heaven, was degraded. Samael (Yalk., Gen. 35), originally the chief of the angels around God's throne, becomes the angel of death and the "chief of all the Satans" (Deut. R. xi.; comp. Matt. xxv. 41).

But it is especially Samael that Azael and Azazel of whom the fall is narrated. In Targ. Pseudo-Jonathan to Gen. vi. 4 they appear as the "nefmilim" (A. V. "giants"), undoubtedly in consequence of an incorrect interpretation of this word as "those that fell from heaven." The story of these two angels is found in brief form in Tahl, Gen. 44; it has been published by Jellinek ("B.II." iv. 157; originally in Midrash Akb.; comp. Rash., Yoma 67b; Geiger, "Was Hitt Mohammed aus dem Judenthume Aufsatze zurd Sprach- und Sagenkunde," p. 157).

As in the case of man, so in that of the angels was the cause of the lapse. Naamah, the wife of Noah (Gen. R. xxiii. 3), was Woman one of the women whose great beauty the Cause tempted the angel to sin (Nahm. to Gen. iv. 23). As regards Azael and Samhazai, mentioned above, it was a young woman named "Yirmia" ("Jezira") that proved fatal to their virtue. These angels, seeing God's grief over the corruption of the sons of men (Gen. vi. 2-5), volunteered to descend to earth for the purpose of proving their contention that, as they had foretold at the creation of Adam, the weakness of man (Ps. viii. 3) was alone responsible for his immorality. In their new surroundings they themselves yielded to the blandishments of women. Samhazai especially became passionately enamored of Jezira. She, however, would yield to his importunities only on the condition that he tell her the name of Yirmia (see God, Names of), by virtue of which he was enabled to return to heaven. As soon as she was possessed of the secret, she rose to heaven herself, and God rewarded her constancy by assigning her a place in the constellation of Kimah. Samhazai and his companion thereupon took to themselves wives and begat children (comp. the ben Elohim, Gen. vi. 4). Metatron soon after sends word to Samhazai concerning the approaching flood. This announcement of the world's and his own children's impending doom brings Samhazai to repentance, and he suspends himself midway between heaven and earth, in which penitent position he has remained ever since. Azael, who deals in rich adornments and fine garments for women, continues in his evil ways, seducing men by his faceful wares (hence the goat sent to Azael on the Day of Atonement).

Variants of this story are not rare. According to Pirke R. El. xxii., "the angels that fell from heaven," seeing the shameless attire of the men and women in Cain's family, had intercourse with the women, and in consequence were deprived of their garment of flaming fire and were clothed in ordinary material of dust. They also lost their angelic strength and stature. Samael was the leader of a whole band of rebellious angels (ib. xiii.).

In the Book of Enoch eighteen angels are named (Enoch, vi. 7) as chief participants in the conspiracy to mate with women. Samhazai is the leader, and Azael is one of the number (but see Charles, "Book of Enoch," p. 61, note to vi.-xxiii.). Azael, however, imparts to men all sorts of useful as well as secret knowledge and the art of beautifying eyes (Enoch, viii. 1; comp. Targ. Pseudo-Jon. to Gen. vi. 4). For other versions of the story or reminiscences thereof, see Book of Jubilees, v. 1-6; vii. 31-33; Test. Patr., Reuben, 5, and Naphtali, 31; Josephus, "Ant." i. 3, § 1; Philo, "De Gigantibus."


The cabalists give the older view. In the Zohar (iii. 208, ed. Mantua) Aza and Azazel fall and are punished by being chained to the mountains of darkness. According to another passage (l. 37), these two rebelled against God and were hurled from heaven, and they now teach men all kinds of sorcery (for other quotations from cabalistic commentaries on the Pentateuch see Grünaus, "Ge- sammette Anfassige zur Sprach- und Sagenkunde," p. 71).

Allusions to these fallen angels occur also in the Koran (sura ii. 96); but their names are there given as "Harrat" and "Marat." Their fate in Arabic tradition is identical with that of Samael and Azael (Geiger, l.c. p. 100). The refusal to worship Adam (sura ii. 39, vii. 11, xv. 39, xxxviii. 73) brings on the Fall, just as it does in the Midrash Bereshit Rabbati of R. Moses ha-Durhan (see Grünaus, l.c. p. 79).


E. G. H.

FALL OF MAN: A change from the beatific condition, due to the alleged original depravity of the human race. The events narrated in Gen. iii. leading up to the expulsion of Adam and Eve from Eden are held to support the doctrine of the fall of man and to be the historical warrant for its assumption. According to this doctrine, man (and woman) was first created perfect and without sin. Placed by God in the Garden of Eden, he found his wants...
Fall of Man

Provided for. In a state of innocence, he was not aware of his nudity; since, not having sinned, he was without the consciousness of sin and the sense of shame had not yet been aroused in him. Man could have continued in this blissful condition and would never have tasted either the bitterness of guilt or that of death had he not disobeyed the divine command, according to which he was not to partake of the fruit of the tree of life, under penalty of immediate death. (See Adam; Eden; Eve.) Expelled from the garden under the curse which their disobedience brought upon them, Adam and Eve were doomed to a life of labor and pain which was the prelude to death. Happiness, innocence, and deathlessness were forever forfeited. And in their fall were involved all of their descendants, none of whom in consequence was exempt from the corruption of death and from sin.

This theological construction of the narrative in Genesis assumes the historical authenticity of the account; and finds corroborative evidence in the many stories current among various races positing at the beginning of human history a similar state of blissful perfection which, through the misdeeds of man, came irretrievably to an end, giving way to conditions the reverse of those hitherto prevailing. Among these stories, that of Zoroastrian origin, concerning Yima, the first man, presents a striking parallel to Genesis. Having committed sin, he is cast out of his primeval paradise into the power of the serpent, which brings about his death. In a later version concerning the first pair, Masha and Masbahan, is introduced the incident of eating forbidden fruit at the instigation of the lying spirit. For other parallels see J. Burton-Gould, "Legends of Old Testament Characters"; Tuch, "Genesis," on Gen. iii.

The critical school views these parallels in the light of non-Hebrew attempts to solve the problem with which Gen. iii. is also concerned. Views of the Critical School. In a comparatively early period of human thought impressed itself upon the minds of men, and, owing to the fundamental psychic unity of the human race, found similar solution. Sin and suffering, the displeasure of the gods and human misery, are correlative in all early religious conceptions. As actual man suffered, struggled, and died, this fate must have been brought upon him by disobedience to the divine will and by disregard of divine commands. Under tribal organization and law, combined responsibility on the part of the clan for the deeds of its component members was an axiomatic proposition. The guilt of the father necessarily involved all his descendants in its consequences. These two factors—the one psychological and religious, the other sociological—are the dominant notes in the various stories concerning the forfeiture of pristine happiness and deathlessness by man's sin.

Biology and anthropology are in accord in demonstrating that the assumed state of perfection and moral innocence is never found in the beginning of human civilization. There is no proof of a fall either physical or moral. The reverse is, on the whole, true: all evidence points to a rise from primitive imperfection.

The story in Gen. iii. belongs, in all probability, like the other incidents related in the Book of Genesis up to the twelfth chapter, to a cycle of adaptations from Assyro-Babylonian creation-and origin-myths (see Cosmogony; Eden), though the exact counterpart of the Biblical narrative of the temptation and expulsion has not as yet been found in the tablets. Two human figures, with a serpent behind them, stretching out their hands toward the fruit of a tree, are depicted on a Babylonian cylinder; but the rendering of the third creation-tablet is so much in doubt that no conclusion may safely be based on this representation (see Sayce, "Ancient Monuments"; Schrader, "K. A. T." 2d ed., p. 37; Davis, "Genesis and Semitic Traditions").

The Biblical myth elaborates also culture-elements. It reflects the consciousness that in remote days man was vegetarian and existed in a state of absolute nudity, fig-leaves and other foliage furnishing the first coverings when advancing culture aroused a certain sense of shame, while subsequently hides and skins of animals came to be utilized for more complete dress.

The story of the fall of man is never appealed to in the Old Testament either as a historical event or as supporting a theological construction of the nature and origin of sin. The translation in the Revised Version of Job xxxi. 18 and Relation to Hosea vii. 4 ("Adam" for the Hebrew Old Testament Characters) is, even if correct, would not substantiate the point in issue, that the Bible even in the New Testament (e.g. Rev. xxii. 13, xxxi. 9; Is. ii. 3), but comp. Gen. xiii. 10, xxxv. 5, and even here no reference is found to the Fall. The contention that, notwithstanding this surprising absence of reference to the story and the theme, the Hebrews of Biblical times nevertheless entertained the notion that through the fall of the first man their own nature was corrupted, is untenable. Ps. li. 6, the classic passage of the defenders of the theory, is, under a fair interpretation, merely the avowal of the author that when he or the Israel of whom he speaks was born, Israel was unfaithful to Yahw; and Ps. xiv. 3 does not give a general statement applicable to the human race, but depicts a condition existing at a certain period in Israel.

The fall of man, as a theological concept, begins to appear only in the late Apocrypha and pseudographia, probably under Essene (if not Judaico-Christian) influences. In II Esd. iii. 7 it is stated that when Adam was punished with death, his posterity also was included in the decree (the variants in the versions, Ethiopic, Armenian, Syriac, and Latin, all point to a Hebrew prototype). II Esd. iii. 21 has: "For on his account of his evil will the first Adam fall into sin and guilt, and, like him, all that were born of him." This view is again stated in ch. vii. 48: "O Adam, what hast thou done! When thou sinnest, thy fall did not come over thee alone, but upon us, as well, thy descendants" (comp. Ecles. [Sirach] xxv. 34, "from woman was the beginning of sin: on her account must we all die"). Similarly, in the Apocalypse of Baruch (xvii. 3)
Adam is blamed for the shortening of the years of his progeny. Yet it would be hasty to hold that in these books the doctrine is advanced with the rigidity of an established dogma. Even in I En. iii. 9 the thesis is suggested that the consequence of the Fall came to an end with the Flood, when a generation of pious men sprang from Noah, and that it was only their descendants who wantonly brought corruption again into the world.

Philo's allegorical interpretation ("De Mundi Opificio," § 56), making of the Biblical incidents typical occurrences (典型es circiter), represents a phase of Jewish thought on the whole more in accord with the teachings of Judaism on the Fall and on sin than is the quasi-dogmatic position of II Esdras. According to Philo, Adam typifies the national, Eve the sensuous, element of human nature; while the serpent is the symbol of carnal lust and pleasure. After Philo, Samuel Hirsch, among modern exponents, treats the fall of man as a typical exposition of the psychological processes which precede sin (temptation) and gradually (through self-deception) culminate in actual sin (see his Catechism, ch. 8).

The sin of Adam, according to the Rabbis, had certain grievous results for him and for the earth. The Shekinah left earth after his fall (Gen. R. xix.; Tan., Pekude, 6). He himself lost his personal splendor, deathlessness, and gigantic stature (see Adam). All men were doomed thenceforth to die; none, not even the most just, might escape the common fate: the old temptation of the serpent sufces to bring on death (B. B. 17a; Shab. 55b). Adam wished, therefore, to refrain from procreating children; but, learning that the Torah would be given to Israel, was induced to change his mind (Gen. R. xxi.). Through the illicit intercourse the Rabbis of Eve with the serpent, however, the nature of her descendants was corrupted, Israel alone overcoming this fatal defect by accepting the Torah at Sinai, which had been offered to and rejected by all other nations (Shab. 146b; 'Ab. Zarah 22b; Ye'eb. 103b). If Israel had not made the golden calf, death would have been removed from the midst of Israel (Shab. 88a; comp. 'Ab. Zarah 5a).

Familienten Gesetz: A law which required every Jew in the countries of the Bohemian crown (Bohemia, Moravia, and Silesia) to obtain a special permit from the state before he might marry. In these provinces it was the avowed policy of the government to prevent any increase in the number of Jewish residents, and it was for this reason that the "Familienten Gesetz" was passed. When Maria Theresa revoked her edict compelling the Jews from these provinces (1745), it was on the condition that their number should not be increased; even her son Joseph II. reasserted (1780-90) the condition. In 1787 a census was taken which showed the number of Jewish families in Bohemia (8,541) and Moravia (5,106). The number permitted in Bohemia was increased to 8,300, in Moravia to 5,000, while in Austrian Silesia 119 were permitted (patent for Moravia, Nov. 17, 1757; for Bohemia, various royal orders in 1788-89; for Silesia, Dec. 15, 1781). In Moravia the number of Familienten was distributed according to congregations, the largest being Nikolausburg with 680; in Bohemia and Austrian Silesia the Familient was allowed to settle under the same conditions as other Jews.

The number of marriage permits issued was limited to the number of deaths among the Familienten. An applicant for a permit was required to give security for the payment of three years' taxes, to prove that he possessed at least 300 florins, to show that he had received a school education, to pass an examination in Jewish religion according to Herz Hombrin's text-book, "Bene Zion," and to give evidence that he was at least twenty-four years of age. A first-born son, a school-teacher, or a veteran of the army had precedence over other candidates. The license was issued either by the county or by the provincial authorities ("Kreisamt" or "Gubernium").

Besides the ordinary Familienten there were those who, in recognition of special merit, were permitted to marry as "supernumeraries." It was a rule, however, that they should be given the first license vacated by death. The law of Francis I. (Aug. 8, 1787) permitted Jews who had served as volunteers in the army or who lived exclusively by agriculture or by technical skill to marry without regard to the number of established families. Those who married according to the Jewish law and without license were called "Magranten" (emigrants), because in order to be legally married they had to emigrate. Their weddings were called "garret-weddings."
The Family, forms of development. The underlying genealogy is traced. "The relationship on the father's side is a hereditary one, but that on the mother's side is not regarded as such." (B. B. 109b).

This principle is based upon the section of the Mosaic law which provides that in case of a man dying without descendants and brothers, his father's brothers or kinsmen are the legal heirs. Hence the mother's father or brothers, or other kinsmen on the mother's side, are excluded from inheritance (Num. xxvii. 8-11).

The primitive family was a close corporation. This characteristic was retained to some extent down to the time of the Diaspora. The family determined right and wrong, made laws, administered justice, and maintained divine worship (Gen. viii. 20; xiii. 4, xiii. 10, 14; Job i. 5). This explains why among the ancient Hebrews the political state did not attain to the high development of Hellas and Rome. But the main reason for the solidarity of the family may be found in its religion. Not only is one born into a group of fellow citizens, but, as a matter of course, he becomes the gods of the family and of the state. These to the ancient mind were as much a part of the particular community as were the human beings. Thus Yhwh appears to Jacob and tells him, "I am Yhwh, the Lor' God of Abraham thy father, and the God of Isaac" (Gen. xxviii. 13); Rachel took with her the "teraphim" (images) of Laban, her father, and put them in "the camel's furniture" (ib. xxxii. 33-35); Joshua and the Prophets speak of Yhwh as the God of Israel, as their inheritance (Josh. xiii. 32). In the days of Saul and David the tribes had long been united in the worship of Yhwh, and yet the clans maintained their annual "nea passurile," at which every member of the group was bound to be present (1 Sam. xx. 6, 29). Aaron, the high priest, on the Day of Atonement brings sacrifices "for the sins of his house, of his tribe, and of the people (Lev. xvi.). That the change of nationality involves a change of cult may be clearly seen from the Book of Ruth. "Thy sister-in-law," says Naomi to Ruth, "is gone back unto her people and unto her gods." Ruth replies, "Thy people shall be my people, and thy God my God" (i. 14 et seq.).

The father's authority over the child was almost supreme. Abraham is ready to sacrifice Isaac (Gen. xxii.); Jephthah sacrifices his daughter (Judges xi. 39); the practice of necro Authority, beheading children to Molech rests on the same paternal authority (Lev. xxvii. 21; xx. 2-5; II Kings xxiii. 10). Judah orders Tamar, his daughter-in-law, to be burned for having broken the marriage-vow (Gen. xxxviii. 24). Children were regarded as the property of the father and could be sold for debt (II Kings iv. 1). The father could sell his daughter into marriage, though not into slavery (Ex. xvii. 1-11). Only at a tender age, while still a minor, could a maiden be sold by her father against her will; when she had arrived at the age of puberty her paternal authority over her ceased, and could be exercised only in a sort of surveillance until she was married. But under no circumstance was he allowed to cause her to become a prosstituée (Lev. xix. 29). As the legal system developed, the courts enforced punishment for all manner of disobedience against father and mother. He that smote or cursed his father or his mother was put to death (Ex. xxi. 15, 17; comp. Prov. xx. 50). Similarly the stubborn, rebellious, glutinous, and disobedient son was stoned to death (Deut. xxix. 18-21). Children are bidden to honor and respect their...
Bewilligungsurkunde,
zu einer jüdischen Ehezeit.


Seiner kais. k. österreichischen, mit der Rechenschaft und Befehlen über die städtische Verwaltung, vorstehende Kammerherren, Oberinhaberin im Dorfamt Babenhausen und k. k. Obrist Schönberg, kann der Breslauer Kreis königl. Hauptmann.
parents, to look upon them as God's representatives on earth, as their greatest benefactors (Ex. xx. 12; Lev. xix. 3; Prov. i. 8, xxx. 17). It is the duty of parents to instruct their children and to lead them in the ways of virtue and righteousness (Deut. vi. 6-7; comp. Ex. xii. 26 et seq.; xiii. 14-15).

The family takes its character from the position of woman (see Woman). The position of the wife in the family depended largely upon her having a son. Children, especially sons, were looked upon as a blessing from God (Ps. cxxvii).

Position of Women. Sons were regarded as the future supporters of God's kingdom (Ps. viii. 3); they were to be the warriors who would defend the hearth (Deut. xxv. 4-18), and be the mainstay and support of the home. Among the Greeks in Homeric times childlessness was looked upon as a dire misfortune, so also among the Hebrews it was considered in the light of a punishment from God: “And she [Rachel] conceived, and bare a son; and said, God hath taken away my reproach” (Gen. xxx. 23; comp. Is. i. 13 et seq.). Even the sons of concubines ranked as ancestors of tribes. The levirate shows how essential was the building up of the house. Thus, if a brother died without issue, it was the duty of one of the surviving brothers to marry the widow (Gen. xxxviii. 8; Deut. xxv. 4-15).

Primogeniture is recognized in the Mosaic code (Deut. xxi. 16-17) and regulated in the Talmud. The first-born son receives two portions of the father's estate, but not two portions.

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Position of Women. Sons were regarded as the future supporters of God's kingdom (Ps. viii. 3); they were to be the warriors who would defend the hearth (Deut. xxv. 4-18), and be the mainstay and support of the home. Among the Greeks in Homeric times childlessness was looked upon as a dire misfortune, so also among the Hebrews it was considered in the light of a punishment from God: “And she [Rachel] conceived, and bare a son; and said, God hath taken away my reproach” (Gen. xxx. 23; comp. Is. i. 13 et seq.). Even the sons of concubines ranked as ancestors of tribes. The levirate shows how essential was the building up of the house. Thus, if a brother died without issue, it was the duty of one of the surviving brothers to marry the widow (Gen. xxxviii. 8; Deut. xxv. 4-15).

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Descent of the mother's estate (Bek. viii.-ix.), and Inheritance. The first-born son receives two portions of the father's estate, but not two portions. Where there are no sons the daughter inherits, as in the case of the daughters of Zelophehad. In the absence of both sons and daughters the property goes to the male relations in order of kindred as determined by the Mosaic code (Num. xxvii. 1-11). Besides the larger share of the inheritance, certain privileges belong to the first-born son (the first-born of the father, not of the mother, for in a polygamous state of society each wife may have had a son). A blessing from the father before he was about to pass away was a special privilege of the first-born son. Isaac wishes to bless Esau, his first-born son (Gen. xxvii.). Joseph calls the attention of his father Jacob to Manasseh as his first-born son, for Jacob had placed his right hand in blessing upon the head of Ephraim (Gen. xlviii. 10 et seq.; comp. xlix. 8; Ex. xxii. 29). The privilege that belonged to the first-born son could be sold, as in the case of Eunan, who sold his birthright to Jacob (Gen. xlv. 22 et seq.); or it could be bestowed by the father as a mark of favor upon a younger son. Thus Jacob withdraws from Reuben, his first-born son, the double portion that by right he should have received after his father's demise, and bestows it upon Joseph and his two sons (Gen. xlviii. 21 et seq.; xlix. 3 et seq.).

The institution of solidarity in ancient Israel and the high regard for the chastity of woman explain the sanctity and purity of the Jewish family life. Patriarchal history abounds in pictures of beautiful home life. The filial obedience of Isaac; the love of Jacob for Rachel; the forgiveness by Joseph of his brethren; the death-bed scene of Jacob, where he blesses his sons and grandsons; the strong bond between Ruth and Naomi; and the passionate grief of David for his erring son Absalom—these and many other instances give evidence of the beauty and of the strength of the family affection (Gen. xxii., xxxv. 1-12; Ruth; II Sam. xviii. 33). That the Bible laid great stress upon the power of the home is shown by the closing verses of Malachi: “Behold, I will send you Elijah the prophet before the coming of the great and terrible day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.”

The Mosaic code guards the chastity of the mother, the sanctity of the home, the blessedness of the household, the preservation of society, and the upbuilding of mankind. The crime of adultery is punished with death (Deut. xxii. 21 et seq.; comp. Mal. ii. 14-15). Though the purity of family life was at times nullified, as for instance at Gibeah (Judges xix. 20 et seq.), and by David (II Sam. xi.), yet it remains true that through good and evil times the high ideals of home life were maintained. Cases of sexual excess or of unfaithful conduct are rare among the Jews down to modern times.

In Talmudical times the purity and sanctity of the home were regarded with equal respect. “God dwells in a pure and loving home” (Kid. 71). “Marriages are made in heaven” (Shab. 22a, b). But the power for good is specially apparent in the Jewish home during the Middle Ages. Throughout those centuries of persecution and migration the moral atmosphere of the home was rarely contaminated, and it became a bulwark of moral and social strength, impregnable by reason of the religious spirit that permeated it. The observances of the faith are so entwined with the everyday customs of the home as to make the Jewish religion and the family life one, a bond in sanctity. Most of the religious ceremonies are to be celebrated in the bosom of the family: the observances of the dietary laws are an especially prominent feature in the daily routine. The Seder, the Sukkah, the lighting of the candles on Hanukkah, grace before and after meals, these help to unite the members of the family. But most valuable is the celebration of the Sabbath. The Sabbath lamp, kindled on Friday evening, is a symbol of the home influence of woman as the insipier of a pure family life.

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A. G.

FAMILY VAULT: An exclusive burial-place for the members of a family. The desire of the ancient Hebrews to “lie with their fathers,” and particularly the charge of Jacob to his sons to remove his body from Egypt and to bury it in the Cave of Machpelah, furnish early evidence of this form of sepulture.

The Cave of Machpelah acquired by Abraham from Ephron is the first family vault of which there is record. It is still to be seen in Hebron, surrounded with an imposing stone structure of a later date. The upper part of the interior is now used as...
a mosque. Those who are not Mohammedans are not allowed to enter the cave, though an exception was made in favor of the Prince of Wales in 1861. Beneath the surface of the ground is the cave where the Patriarchs are supposed to be buried. Rab and Samuel of Babylon differ as to the architectural style of the Cave of Machpelah (lit. "double"): one said it was a cave within a cave; the other that it resembled a house with an attic. According to another opinion, the significance "double" refers to the couples buried in the cave; namely, Abraham with Sarah, Isaac with Rebekah, Jacob with Leah (T.B. Sh. 58a).

There are numerous references in the Bible to the desire of the kings in Israel to be buried with their fathers. The king of the house of David had a separate burial-place "in the city of David." Hezekiah was buried in the "chastest of the sepulchers of the sons of David" (II Chron. xxxii.38).

Palestine, owing to its rocky conformation, was an ideal place for elaborate and ornate rock-cut vaults. Nebuchadnezzar is said to have been persuaded to conquer Jerusalem because the mausoleums in the Holy Land were superior to the king's palaces in Babylon (Sanh. 96b).

An example of a magnificent sepulcher is that of Queen Helen of Adiabene in Jerusalem, erroneously known as the "Tombs of the Kings," and by the Jews as the "Tombs of Kalba Sabua." The best example of a family vault is perhaps the structure near the monument of Absalom, popularly known as the "Beth ha-Hofshit" (II Kings xv. 5), or as the burial-cave of Haggai, Zechariah, and Malachi; and, according to the Christians, as the "Cave of St. James." It is really, however, as is proved by the inscription recently deciphered (Luncz, "Moreh Derek," p. 130), the family vault of the priest Hezir, mentioned in I Chron. xxiv.15.

A cave at Neron, near Safed in Galilee, has a collection of chambers forming a small catacomb; and tradition assigns it to Hillel the Elder and his disciples. There are two distinct types of Jewish antique rock-tombs in Palestine. The ancient form is a sort of vestibule from which chambers or niches, just large enough to insert a body lengthwise, are cut in the walls. The latter style of sepulcher is mentioned in the Tosefta: "A sarcophagus cut in the rock... if built in the wall of the vault [= "[ככ]" (Oh. x., ed. Zuckermandel, p. 607). Apparently the ancient type of family vault with the kukin was no more in use and was quite unknown at the time of the rabbis of the Babylonian Gemara, who asked for an explanation of it (B. B. 86b).

A criminal, condemned and executed by the bet-din, was not allowed burial in his family vault, but was interred in one of the separate burial-grounds provided for the four grades of capital offenders (Sanh. ii. 5). The members of the Sanhedrin were all buried in one plot in Jerusalem. There are many caves wherein rabbi of distinction lie in groups. R. Simeon b. Lakish took pains to mark these vaults for identification (B. B. 88b). Similar caves or vaults are found especially at Safed, where distinguished cabalists rest in peace together.


Famine: A general scarcity of food, resulting from drought, war, hail, flood, or insects. The land of Canaan is said in the Bible to have been several times afflicted with distressing famine, which is often mentioned together with pestilence and the sword of the enemy. David's decision when offered his choice from among these three scourges indicates that pestilence was considered the least terrible of them (II Sam. xxiv. 14-15). The following is a chronological enumeration of the famines recorded in the Bible:

The famine of the time of Abraham (Gen. xi. 19).
The famine in the days of Isaac (Gen. xxi. 1), confined to the land of Canaan.
The general famine in the time of Jacob. It was first felt in Egypt, and it extended subsequently to the surrounding countries, and lasted seven years (Gen. xii. 34-37).

The famine "in the days when the judges ruled," which lasted ten years (Ruth i. 1, ff.). It was limited to the land of
Canaan, for Elimelech and his family found a refuge in the land of Moab. The famine in the days of David, which lasted three years (I Sam. xxv, 1). In the time of Elijah, Samaria suffered three years from a famine as a result of drought (I Kings viii, 1, 2). A more terrible famine occurred when Ben-hadad resided at Damascus. Acanah's head was saved for eighty shekels' and a kid donkey's dung for twenty shekels. Mothers ate their own children (II Kings vi, 25–27).

After a brief respite another famine came upon the land and lasted seven years (II Kings vii, 1). In the time of Zedekiah, King of Judah, the siege of Jerusalem by Nebuchadnezzar caused a famine in which mothers ate their own children (II Kings xxiv, 4; Jer. xxxix, 18–20; Lam. ii, 3, 46; iv, 10). Another famine occurred in the time of the prophet Joel. It was due to locusts, and was followed by drought (Lam. i, 1–4; 1 Kings iv, 28).

FANO, De (Hebr. פַּנָו), a small town in the Papal States near Pesaro. Jewish bankers of Fano are known to have had a large financial transaction with the Malatestas (the rulers of the city) as early as 1332. There was a great demand for loans in that agricultural region, which possessed little capital. The Jewish bankers were well received and, winning the confidence of the authorities, were granted extensive privileges and were efficiently protected. At this period the Jewish community was so large that it paid taxes amounting to half the sum collected from the entire town. In 1381, when the heretics were expelled from the city, the Jews were expressly excepted. In 1447 the Malatestas defended them against the demands of the papal chamber for a Jews' tax. The bankers were treated as full citizens, and were exempt from all taxes. When the privileges were renewed in 1449, the Jews demanded assurance against persecution and spoliation, the demand was granted.

The Jews' badge was introduced into Fano in 1464, but they were not required to wear it. At the same time they were secured against repudiation of debts. When in 1492, after the affair of Simon of Trent, a preacher attacked the Jews in his sermons and brought against them the blood accusation, some of the city councilors rose to defend the Jews and to protest against injuring the populace. The city was, in fact, excommunicated three times within forty years because of its too lenient treatment of the Jews. The founding of the Monte di Pietà in 1471 did not detract from the wealth or the popularity of the Jewish banks. The security enjoyed by the Jews of Fano naturally induced others to settle there. In 1435 they formed a fairly large community. The later comers, however, were not full citizens; they were subject to the restrictions obtaining at that time, and were obliged, after 1494, to wear the Jews' badge. The hostility of the Christian populace, which was also felt by the bankers, forced some families to emigrate in 1452. In the second half of the fifteenth century, in consequence of the attacks of the monks, the relations between the Jews and Christians became even more unfriendly.

It is recorded that in 1492 a Jewess, Pernaby name, applied for permission to practise medicine. In 1542 Fano received many of the Jews who had fled from Sicily. It seems to have had an unprejudiced cardinal, who in 1528 disapproved of the burning of the Talmud and other Hebrew books. The community was dissolved on the expulsion of the Jews from the Papal States. In 1901 only three Jews were living in Fano. Among the scholars of Fano the following may be mentioned: the physician Elijah b. Judah of Rome (1400), R. Jacob Israel and R. Moses Nissim (fifteenth century), and Jehiel b. Azriel Treves (sixteenth century). The Fano family of scholars has been widely known since the sixteenth century.

Bibliography: Ersch and Gruber, Encyc. section li., part 1, p. 157; Kohn, Erkundige Berichte über die Geschicthe der
FANO: Name of an Italian family, members of which have been prominent as scholars since the sixteenth century. Among them the following may be mentioned:

Abraham ben Moses da Fano: Italian scholar of the fifteenth (?) century; author of a mystical commentary to the Song of Songs (Vatican MS. No. 230).

Jacob ben Abraham da Fano: Italian rabbi and Talmudist; born 1548; died at Mantua 1620. He was a disciple of Moses Cordovero, to whose widow he was offered 1,000 ducats for her husband's manuscripts. Even as a youth Fano had some reputation for learning, as is shown by the fact that Moses Cordovero (d. 1570) sent him a copy of his "Pardes Rimmonim." One of Fano's teachers was Isaiah Hanina b. Moses Cordovero. Fano was a patron of learning. When Joseph Caro, shortly before his death (1575), sent "Kosef Mishein," his commentary on Maimonides' Yad ha-Hazakah, to Mantua for publication, Fano, at the suggestion of Del Rosso, assumed part of the expense and took charge of the edition. According to a report of Immanuel Abaeh, Fano lived for some time in Reggio. Numerous pupils followed his example of learning and teaching. He was a patron of learning, and some of his pupils became famous scholars and rabbis.
him from Italy and Germany, and he was held in general respect for his learning and character.

Fano's authority as a Talmudist is evident in a collection of responsa ("She'elot Teshubot me-Rabbi Menahem 'Azaryah," Dyhernfurth, 1788) containing 130 chapters on various subjects connected with religious law and ritual questions. They are distinguished by precision of style as well as by the author's independence of the later authorities. He even decides sometimes in opposition to Joseph Caro (e.g., No. 23), and holds changes in the ritual to be justifiable in certain cases (see, e.g., No. 23). In his love for precision and brevity Fano compiled a book of extracts from Alfasi's code, which itself is only a compendium of the Talmud. This book is preserved in manuscript. Azulai enumerates twenty-four cabalistic treatises by Fano, part being in manuscript. Ten of these are comprised in the work "Asarah Ma'amarot," five of them, under the title "Amarot Tehorot," were printed together with "Elo Yehuda," a philosophical commentary by Judah b. Simon (Frankfort-on-the-Main, 1896; Mohilev, 1810).

These treatises originated partly in addresses delivered by the author on feast-days, especially on Rosh ha-Shanah. In spite of Fano's decided tendency toward scholastic and allegorical interpretation, his works are not quite devoid of original remarks. For example, in connection with the cabalistic interpretation of Num. xxxiii.2, "And Moses wrote their goings out according to their journeys," he says: "The Torah speaks always of ideas when it seems to be describing concrete things: the higher meaning is the principal thing; the lower, material meaning holds the second place. Moses b. Nahman, indeed, follows another opinion in his commentary on Genesis in holding to the principle that 'the Torah speaks according to the manner of men'; but we can justly say that men speak according to the manner of the Torah" ("Hikkur Din," iii. 23). "The prohibitions of the Torah never appear in the imperative, but in the form of the future: 'Thou shalt have no other gods'; 'Thou shalt not bow down thyself to other gods'; 'Thou shalt not swear falsely'; etc. This means, 'I know thou wilt not be guilty of these things, since human nature does not tolerate such crimes, and if sin occurs in this life it can be only a passing episode.' On the other hand, the commandments are in the imperative: 'Kabbod,' 'zakor'; that is, 'I command thee nothing new; the good instincts in thee have always been there; they need only to be awakened and developed.'" (R. iv. 9). This last sentence is characteristic of the author's optimism as well as of his mild nature, which attracted the sympathy of all.

In 1581 Jedidiah (Amadeo) Recanati dedicated to Fano his Italian translation ("Erudizione dei Con forti") of Maimonides' "Morch Schukim." Israfil Hurwitz especially mentions Fano's treatise "Yonat Ezer" as a theological work the teaching of which comes very near to the truth (Joseph Solomon Delmedigo, introduction to "Novelot Hokmah"). Fano's pupil Samuel Perlanson composed an elegy on the occasion of his death (Oxford MS. No. 958c). One of Fano's sons was Isaac Berechiah; and the same name was borne also by Fano's son-in-law and pupil (mentioned in a letter of Israel Sforno to his son Obadiah).

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Charles of Anjou Presenting Arabic Manuscript to FaraJ for Translation.

(From an illustration by Fried Giovanni in the Bibliothèque Nationale, Paris.)
beside his own by Fariqanvadi of Monte Cassino, the greatest illuminator of his time.

Farhi also translated "De Medicinis Expertis," attributed to Galen and included in his works published by Juntas and Chartres (c. 560-570), and "Taaqan" (Arabic, "Talkim al-Ab- dank"), by Ibn Jud, published at Saragossa, 1320. Steinmacher believes that "Faraji should also be ascribed the Latin translation of Masawaih's "De Medicinis Expertis," a treatise on surgery (MS. Bibliopale Nationale, Paris, No. 7118), said to have been made by a certain "Ferrarius." 


FARAJI, JACOB AL-: Rabbi at Alexandria, Egypt, in the middle of the seventeenth century; brother-in-law of Shabbethai Nawawi, rabbi of Rashid, and teacher of Samuel Lazzaro. Al-Faraji was the author of responsa, extracts from which were incorporated in the collection "Birke Yosef," published by Avrai at Leghorn in 1774-76. As shown by one of his responsa inserted in "Gimmat Weradim" by Abraham ben Mordcas ha-Levi (Constantinople, 1716-19), Al-Faraji was an able grammarian and a good Hebrew stylist.

Bibliography: Avrai, Shen ha-Edidim, p. 96; Pinto, Bibl. Jud. i. 276.

FARHI (PARHI), ESTORI: Explorer of Palestine, born about 1282 at Florenza, Spain; died in Palestine, probably in 1307. His father, Moses, sent him to study under his grandfather, Rabbi Nathan, at Trenquetelle, near Arles, France. At the age of nineteen he went to Montpellier to study astronomy with Jacob ben Makir; he also studied Latin, Arabic, and the works of Aristotle, Hippocrates, Ptolemy, and Galen. When the Jews were expelled from France, July 22, 1306, he went to Perpignan, where he remained for seven years, and translated several works. In 1312 he decided to go to Palestine. On his way thither he stopped for a few days at Cairo. Thence he went to Jerusalem, where flattering efforts were made to induce him to stay. He refused, however, because of the anti-Maimonidean feeling there, and settled at Bethshan, near Jerusalem. During the next seven years he explored Palestine, and laid down in his "Farrar "meaning "to bloom") to be synonymous with the antelope of the equator.

Bibliography: Lebrecht, in Magazin fur die Literatur des Auslandes, 1850, pp. 461, 503; Carmoly, Berne Orientate, i. 2-9; Orient, Lit. 1850, c... "Farhi's pupils, was his bitter enemy; and the body, mortally wounded, was thrown into the sea.

Bibliography: Lebrecht, in Magazin fur die Literatur des Auslandes, 1850, pp. 461, 503; Carmoly, Berne Orientate, i. 2-9; Orient, Lit. 1850, c... "Farhi was assassinated during the reign of Salam's successor, Sulaim Pasha. The poet's name of "Farhi" is a new Solomon, finding his name (from the Hebrew "Farhi," meaning "to bloom") to be synonymous with the antelope of the equator.

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Abraham, or "Wikkuah ha-Dat," in three parts; torat that time was a certain "Mordecai" (noting to Steinschneider, "Hebr. Uebers," p. 81, the canonic order of the Talmud and on Maimonides.

Bibliography: Nis-Himmedi, Toldoth Gedole Yisrael, p. 59; Luzen, Jerusalem, i. 121; Finen, Knesset Yisrael, p. 604.

S. S.

FARHI, JOSEPH SHABBETHAI: Talmudic scholar and rabbi; born at Jerusalem about 1892; died at Leghorn, Italy, in 1982. Farhi was an earnest cabalist; he believed that after death the human body undergoes the trial of purgatory which the cabalists call "hibbutha-keber" (the torments of the grave).

Farhi went to Leghorn about 1843, and there wrote: (1) "Oseh Peh," a collection of wonderful stories (Leghorn, 1843); (2) "Tokso shel Yosef," a narration of the story of Joseph (ib. 1846); (3) "Hokh "Arabot," an Arabic commentary on Pirke Abot, with the text, the Decalogue, and the "Pyyut bar Yehudai" (ib. 1849); (4) "Sheber Bat Yosef," an Arabic commentary on the Haftarah of the Ninth of Av, with an Arabic version of the story of Anna and her seven sons (ib. 1850). He edited the "Ma'amorot Abot" of Isaac Farhi, adding a number of notes (ib. 1864), and the "Musaf Al Teshuva" of Joseph Concejo (ib. 1879).


S. S.

FARJA, JUAN DE: Marano poet. While residing at Brussels in 1672 he wrote a poem in honor of his friend Miguel de Barrios "Coso de las Musas," Barrios calls him and Aaron Dormido "ruisenoresdel Musayconido" (nightingales of the Mosaic nest). He also wrote some unpublished novella on the Talmud and on the Ten Tribes.

Farissol, the first Marano scholar who turned his attention to geography. The "Iggeret" was translated into Latin by Hyde under the title of "Tractatus Literum Mundif" (Oxford, 1691). In 1523 Farissol wrote a commentary to Ecclesiastes (De Rossi, ib. No. 48). He also translated into Hebrew Aristotle's "Logico" and the componium of Porphyry (De Rossi, ib. No. 143). Some sermons of Farissol's, and a number of letters which he wrote in 1468 and 1474 to several of his contemporaries (Messer Leon of Ferrara being among them), are also extant.


S. S.

Farissol, Jacob Ben Hayyim Comprat Vidal: Liturgical poet; born at Avignon; grandson of Vitalis Farissol, one of the three chief bailiffs of Avignon in 1490. He was a pupil of Solomon ben Nahum, or "Prat Malam," under whose supervision he composed in 1422, at the age of seventeen, a commentary to Jonah known as "Levi's "Cuzari" entitled "Bet Ya'akov," which the cabalist Hayyim is doubtless identical with the liturgical poet mentioned by Ysaac ("Literaturgeschch," p. 552) under the name of "Comrad Farissol," who flourished at Avignon in 1433. The name "Farissol" was a very common one among the Jews of Provence. It is found at Montpellier in 1306 (Stowe, Les Juifs du Langueco, p. 129), at Perpignan in 1413 (ib. 4, 47), at Avignon in 1451, 1463-68, and 1535 (Bayle, Les Mecanics d'Avignon au Moyen Age, p. 54; Gross, Galila Judaica, p. 11; R. E. J., xiv. 59, 67).


S. K.

Farissol, Judah: Italian mathematician and astronomer; flourished at Mantua at the end of the fifteenth century. In 1499 he wrote "Iggeret Sefira," a description of the astronomical sphere, with diagrams.


S. S.

Farjeon, Benjamin L.: English-Jewish novelist; born in London 1833; died there July 28, 1908; educated at private schools. He emigrated to New Zealand, where he entered upon a literary career and became manager and partial owner of the first daily newspaper in that colony. Turning to fiction, he...
Farhi, Joseph
Farmer of Taxes


Farhi, Joseph
Farmer of Taxes

8. L. V.

FARKAS, GYULA (JULIUS): Hungarian mathematician and physicist; born at Puszta Sarosd March 28, 1847; attended the gymnasium at Győr (Gyor) and studied law and philosophy at Budapest. After teaching in a secondary school at Székesfehérvár (Stuhlweissenburg), Farkas became in succession principal of the normal school at

Part of Page from Hebrew Pentateuch Printed by Samuel Giacon, Faro, 1487.

FARKAS, ALBERT: Hungarian journalist; born at Szilagy Somlyo Aug. 1, 1842; attended the gymnasium at Kolozsvár (Klausenburg), and studied law at Budapest. Farkas contributed to the "Magyar Sajtó," the "Hon," and the "Vasárnap Ujság"; wrote various patriotic poems, including one, under the title "Sámos és Delfa," on the defeat of the Hungarian national aspirations; and translated into Hungarian Gervinus's study on "Hamlet," as well as the work of Count László Teobál on the Russian intervention in Hungary, Edmond About's "Tolla Feraldi," Racine's "Phèdre," and Wieland's "Die Abderiten." He took a leading part in the emancipation movement as editor of the "Magyar Zsidó," advocating a peaceable adjustment of the religious differences among the Hungarian Jews. In the course of the conflict Farkas exerted his endeavors in behalf of the Orthodox party, and it was he who was the chief factor in securing official recognition of that party as a separate communal organization.

8. L. V.

FARKAS, GYULA (JULIUS): Hungarian mathematician and physicist; born at Puszta Sarosd March 28, 1847; attended the gymnasium at Győr (Gyor), and studied law and philosophy at Budapest. After teaching in a secondary school at Székesfehérvár (Stuhlweissenburg), Farkas became in succession principal of the normal school at

Papa, prívat-sócent (1811) of mathematics at the University of Budapest, and professor of physics (1888) at Klausenburg. The Hungarian Academy of Science elected him corresponding member May 6, 1898. His principal writings are embodied in the reports of the Academy of Science of Paris (1876-84); the "Archiv der Mathematik und Physik"; and the "Journal des Mathématiciens." His separately published works are "Die Diatonische Dur-Skala," Budapest, 1879; and "Termoszetten Elemei" (Elements of Physics), ib. 1872.

Bibliography: Pallas Nagy Lexicon, v.t.; Howitt Klára, 1891.

8.

FARMER OF TAXES. See TAX-GATHERERS.
FARRAR (FERRAR), ABRAHAM: Portuguese physician and poet; born at Porto; died at Amsterdam 1663. After practising medicine at Lisbon, Farrar emigrated to Amsterdam, where he became (1639) president of the Portuguese community. He was a nephew of Jacob Tirado, the founder of the Portuguese congregation Bet Ya'a-kob at Amsterdam. There Farrar formed a friendship with Manasseh b. Israel, who dedicated to him his "Thesouro dos Dinim." Farrar's "Declaração das Seiscentas e Treze Encomendações da Nosso Santa Ley" (Amsterdam, 1627) is a poetical rendering of the "Taryag Mizwot" in Portuguese verse. He calls himself in this work "the Portuguese exile" (Judex do desterro Portugal). De Barrios ("Relación de los Poetas," p. 53) says, wrongly, that Farrar wrote in Spanish.


FASSEL, HIRSCH BÄR: Austrian rabbi and author; born at Boskowitz, Moravia, Aug. 21, 1802; died at Nagy-Kantin, Hungary, Dec. 27, 1888. After receiving his early training in his native city he continued his studies at the yeshibah of Moses Sofer at Pressburg. After his marriage he engaged in business, but finding mercantile life uncongenial, he accepted the rabbinate of Prossnitz (1836) in succession to Löb Schwab. The "Landesrabbiner," Nechemiah Trebitsch, objected to his election, but he was confirmed by the government in spite of the protest (Löw, "Gesammelte Schriften," ii. 397). Like his predecessor, Fassel was one of the pioneers of modern culture in Moravia, preaching in German and introducing some reforms. After the death of Solomon Tikin the congregation of Breslau elected him (1845) as associate rabbi to Abraham Geiger in order to reconcile the conservative element of the congregation. Fassel, however, declined the call ("Abraham Geiger's Leben in Briefen," p. 113, Berlin, 1878). His competition for the vacant position of Landesrabbiner of Cassel and afterward of Moravia was unsuccessful, Samson Raphael Hirsch being elected. In 1861 he was called to Nagy- Kantin to succeed Léopold Löw, and held this position until his death.

Fassel's "Mozene Zedek," a manual of the more important practical laws, intended for the use of rabbis, is written entirely in the spirit of Talmudic casuistry, although the author is uniformly inclined to more lenient decisions. In the introduction to his "Kol Adonai" (1854) he says: "A reform in Judaism, if it is not to degenerate into mere negation, is only possible on the basis of rabbinism." The rabbinical law, even the portion of it which deals with criminal cases, was regarded by him as authoritative.

Fassel was a voluminous writer. He published a number of sermons and contributed frequently to the Jewish press, as to the "Orient," "Ben Chananja," and other periodicals. His presentations of the Jewish law and of rabbinical ethics are of lasting value. His combination of traditional legal dialecticism with homiletic methods, exemplified in his "Neu Derusch-Vorträge" (1898), is quite original. He wrote:


Beie- und Hakenfrische an Pesach Erstauflage. Prague, 1848.

Ein Wort zur Zeit beim Dankfeste für die Errungenschaft der Freiheit. Vienna, 1848.
Fasting and Fast-Days 

Fasting is usually defined as a withholding of all natural food from the body for a determined period voluntarily appointed for moral or religious ends. This institution has found wide acceptance in all religious systems, although its forms and motives vary with different creeds and nationalities.

The origin of fasting is disputed by various critics. Some (e.g., Herbert Spencer) are of the opinion that it arose from the custom of providing refreshments for the dead; others (e.g., W. R. Smith) that it was merely a preparation for the eating of the sacrificial meal; others, again (e.g., Smend), attribute the custom to a desire on the part of the worshipers to humble themselves before their God, so as to arouse His sympathy; while still others think that "it originated in the desire of primitive man to bring on at will certain abnormal nervous conditions favorable to those dreams which are supposed to give to the soul direct access to the objective realities of the spiritual world" (Tylor, cited in "Encyc. Brit." s.v.).

The Rabbis compared fasting to sacrifice, and considered the affliction of one's body as the offering up of one's blood and fat upon the altar (Ber. 17a). Examples may be quoted from the Bible to corroborate these varying opinions.

In olden times fasting was instituted as a sign of mourning (I Sam. xxxi. 13; II Sam. i. 12), or when danger threatened (II Sam. xii. 16; comp. I Kings xxvii. 27), or when the seer was preparing to receive the divine revelation.

In Biblical Times. (Ex. xxxiv. 28; Deut. ix. 9, 18; Dan. ix. 3; comp. B. M. 59a). That individual fasting was common among the early Jews is evident from the provision made (Num. xxx. 14) that a vow made by a woman "to afflict the soul" may under certain conditions be canceled by the husband. More frequent, however, were the occasional fasts instituted for the whole community, especially when the nation believed itself to be under divine displeasure (Judges xx. 28; I Sam. vii. 6, where it is conjoined with the pouring out of water before the Lord; Jer. xxxix. 9; Neh. ix. 1), or when a great calamity befell the land (Joel i. 14, ii. 13), as when pestilence raged or when drought set in; and sometimes also when an important act was about to be carried out by the officials of the land (I Kings xxii. 19; comp. I Sam. xiv. 34). In Joshua iii. 4-7 it may be seen with what rigor an official was fasted, while in Is. viii. 5 is given a description of a fast-day among the Jews. For the attitude of the Prophets and of the Rabbis toward fasting see Annunciation; Asceticism.

Of regular fixed fast-days the Jewish calendar has comparatively few. Besides the Day of Atonement, which is the only fast-day prescribed by the Mosaic law (Lev. xvi. 29; see ATONEMENT, DAY OF), there were established after the Captivity four regular fast-days in commemoration of the various events that befell the nation during that period (Zech. viii. 19; comp. vii. 5-5). These were the fast of the fourth month (Tammuz), of the fifth month (Ab), of the seventh month (Tishri), and of the tenth month (Tebet). According to some rabbis of the Talmud, these fasts were obligatory only when the nation was under oppression, but not when there was peace for Israel (R. H. 18b).

In the Book of Esther an additional fast is recorded (ix. 31; comp. iv. 3, 16), which is commonly observed, in commemoration of the fast of Esther, on the thirteenth of Adar, although some used to fast three days—the first and second Mondays and the Thursday following Purim (Soferim xvii. 4, xxi. 3). Many other fasts, in memory of certain troubles that befell Israel, were added in the course of time, a full list of which is given at the end of Megillat Ta'anit. These were not regarded as obligatory, and they found little acceptance among the people. The list, with a few changes as given in Shulhan 'Arukh, Orach Hayyim, 300, 2, marked in parentheses, is as follows:

1. First of Nissan: the sons of Aaron were destroyed in the Tabernacle.
2. Tenth of Nissan: Miriam the prophetess died; the well that followed the Israelites was dried up.
3. Twenty-first of Nissan: Joshua the son of Nun died.
4. Tenth of Iyar: Eli the high priest and his two sons died, and the Ark was captured by the Philistines.
5. Twenty-ninth (eighteenth-twentieth) of Iyar: Samuel the prophet died.
6. Twenty-third of Iyar: the Israelites ceased bringing the firstfruits to Jerusalem in the days of Jeroboam.
7. Twenty-fifth of Iyar: R. Simon son of Gamaliel, R. Ishmael son of Eliezer, and B. Banaia the scribe of the priests were executed.
8. Twenty-seventh of Iyar: R. Hanina son of Yehudah was burned while building a scroll of the Torah.
9. Seventeenth of Tammuz: the tablets were broken; the regular daily sacrifice ceased; Apocryphon burned the Law, and introduced an idol into the holy place; the breaches into the city by the Romans (Taan. 26b).
10. First of Ab: Aaron the high priest died.
11. Ninth of Ab: it is decreed that Jews who went out of Egypt should not enter Palestine; the Temple was destroyed for the first and the second time; Bithya was conquered, and Jerusalem passed over with a pious share (ib. 25a).
12. Eighteenth of Ab: the western light was extinguished in the time of Alexander.
more fasts were proclaimed, and, lastly, seven fast-days on successive Mondays and Thursdays were instituted. These fasts were accompanied with many solemn ceremonies, such as the taking out of the Ark to the marketplace, while the people covered themselves with sackcloth and placed ashes on their foreheads, and impressive sermons were delivered (Taan. 18a). Fast-days were subsequently instituted in case of misfortune befalling the people, as pestilence, famine, evil decrees by rulers, etc. (ib. 19a). Examples of the latter were the fasts instituted by the Russian rabbis during the anti-Jewish riots early in the eighth decade of the nineteenth century.

Fasts were frequent among the Jews from earliest times (Judith viii. 6; I Macc. iii. 47; II Macc. xiii. 15). One may take it upon himself to fast on certain days, either in memory of certain events in his own life, or in expiation of his sins, or in time of trouble to arouse God's mercy (see Vows). The Rabbis, however, did not encourage such abstinence. Indeed, they positively forbade it in the case of a scholar, who through his fasting would be disturbed in his study; or of a teacher, who would thereby be prevented from doing his work faithfully; or of one pursued by robbers, who might become weak (Taan. 11a). In no case should one boast of his fasts to others, and even though he is asked he should try to evade the question, except when he has fasted in expiation of his sins; in this case acknowledgment may lead others to expiation likewise (Orah Hayyim, 565, 6).

The fast undertaken in consequence of an evil dream has peculiar significance in Jewish law. While in general no fast is permitted on Sabbaths or holidays, the Talmud permitted one to be undertaken even on these days, provided it be complemented later by another fast (Ber. 51b). There are, however, various opinions among the later authorities regarding such a fast. Some think that it may be observed on a Sabbath only after an evil dream has occurred three times, while others are of the opinion that it is not possible to distinguish at present between good and evil dreams, and that therefore one should not fast at all on the Sabbath. The custom is to fast if one dreams of the burning of a scroll of the Law, or of the Day of Atonement during Mi'lichkeit service, or the beams of his house falling, or his teeth dropping out. The custom of fasting on such occasions has, however, lapsed into desuetude, and, as in the cases cited above, is discouraged by the Rabbis (Orah Hayyim, 566).

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fast-day except the Ninth of Ab (see Ab, Ninth Day of). In the Amidah the prayer beginning with "Amen!" is inserted, and in the morning service special selihot are provided for the various fasts.

The giving of charity on a fast-day, especially the distribution of food necessary for the evening meal (Sanh. 55a, and Radak ed loc.), was much encouraged, in accordance with the rabbinic saying that "the reward of the fast-day is in the amount of charity distributed." (Ber. 6b).

The only fixed fast-day that may be celebrated on a Sabbath is the Day of Atonement; all the others, if they fall on a Sabbath, are postponed until the following day. Private or public occasional fasts can not be held on any of the holidays, or on a new moon, or on any of the minor festivals.

Relation (see Festivals), of the month of to Sabbath. Nisan, or on the week-days of the festivals. The Megillat Ta'anit enumerates many days of the year upon which no fast may be held, but the later Rabbis declare that one is not bound by these laws, and that therefore fasts may be instituted on any day except those mentioned (R. H. 19b). On a Sabbath it is forbidden to go without food until midday (Yer. Ta'an. iii. 11), except when one is accustomed to eat late in the day and would injure himself by changing his custom (Orn. Hayyim. 298, 1, 9).

Except in regard to the Day of Atonement and the Ninth of Ab, the command to fast applies only to food and drink; all other acts, such as washing the body or anointing, are permitted. It is forbidden, however, to indulge in any unnecessary pleasures on these days: one should meditate on the significance of the fast and examine his own sins (ib. 568, 12). Even those who are permitted to eat, as pregnant or nursing women, should not have regular meals, but should take only as much food as is necessary, so that all may participate in the common sacrifices (ib. 334, 3).

The first nine days of Ab, and, with some, the period from the seventeenth of Tammuz to the tenth of Ab, are regarded as partial fasts, the eating of meat and the drinking of wine being forbidden.

See Ab, Fifteenth Day of; Atonement, Day of; Purim; Ta'anit; Tammuz, Fast of; Teshub, Fast of.

Bibliography: Hamburger, Rel. of Sem., 1894; Loew, Z. D. P. V., 1895, 99, 103, 116; Geiger, Hirschfeld, New Researches into the Composition and Exegesis of the Koran.

H. R.

FAT.—Biblical Data: The rendering in the English versions of the Hebrew word 'heleb,' an animal substance of an oily character deposited in adipose tissues. In Judges iii. 22 it is mentioned as covering the human intestines. It is held to indicate grossness and wickedness of disposition (Job xxi. 25). A heart covered with fat is a sign of irresponsiveness and indolence (Ps. xvi. 10, xix. 20). The fat of beasts is mentioned as rich food (Deut. xxi. 14). Figuratively, fat connotes the choicest part of anything (of oil, Num. xvi. 13; of wine, ib.; of wheat, Deut. xxxiii. 14; Ps. lxxii. 17 [A. V. 16], civ. vii. 14).

The fat in the thank-offerings belonged to Yavn (Lev. vii. 23; Ezek. xliv. 15, 19, comp. Lev. iii.; Ex. xiii.). Like blood, it was regarded as the seat of life (Lev. iii. 17; Smith, B.C. of Sem. siv ed., pp. 376 et seq.). In the description of the sacrifice at the consecration of Aaron and his sons (Ex. xxix. 10) the fat covering the inwards, the caul, and the two kidneys with the fat upon them are specified; in Lev. iii. 3 the fat that is upon the inwards is added to these. The parts mentioned represent: the omentum (Josephus, "Ant." ii. 9, § 2, translation); the fat clinging to the intestines, i.e., net-like adhesions to the colon (but see Paul Haupt, "Johns Hopkins Circular," 1884, No. 114, p. 110); the kidneys, which, especially near the loin, are as a rule surrounded by fat; and the "yoteret" (see CAUL), a deposit of fat extending from the portal ("hazza") vein of the liver along the hepatic-duodental ligament to the duodenum. In Lev. iii. 9 the fatty tail of the sacrificial animal, if a sheep, is mentioned as being among the portions which are to be burned upon the altar. This part, as being the choicest, was offered to the guest of honor (Buddle, in "Z. D. P. V." 1896, p. 98; Geiger, "Urschrift," p. 385; I Sam. ix. 34). Again, in Lev. vii. 23-25 the fat of three sacrificial animals, the cow, the
fat around the heart the inability to close up a possible puncture beneath is attributed not to its being unclean fat, but to its helmet-like shape (Hul. 49b: Wiener, i.e. p. 150; "Yad," Sheshith, vi. 10; Semag, "Ain," p. 63). Five strings of fat, three on the right and two on the left, in the flanks or hamshans, are not to be used (Hul. 93a). Three thin membranes or layers of fat, one on the spleen, the bowels, and the kidneys, are also prohibited (6b). The role that fat covered with flesh is permitted is qualified by an exception in the case of fat that is uncovered when the animal is in motion (Hul. 92a; Rashi, s.v. נבל). In fact, the prohibition against eating fat applies in the case of the non-sacrificial use, the fat of the three animals enumerated was prohibited, and it is not plain whether the interdict applied to other animals.

In Rabbinical Literature: For the parts of the sacrificial animal which belonged to Yhwh, and which had to be burned, the Talmud has in addition toensitivity the term כף ים, a word of disputed etymology (Haasport, "Erez Mizraim," s.v.; "Aruk," s.v. כף ים; and see Z. Solowin, "Biblia," p. 158, 2nd ed., 1842, p. 6; comp. Suk. 55b, probably from the Greek περος, παπος (i.e., the choicest parts), from frequent occurrence (Suk. v. 7; Yoma vii. 5; Pes. v. 10; Zeb. 27b).

The precise delimitations of the Levitical prohibition, violation of which entailed karet, were a matter of controversy even among earlier Mishnaic authorities (see Sifra, Lev. 3, the opinions of R. Ishmael and R. Akiba; comp. Hul. 49b, 50a, those of R. Jose ha-Gallil and R. Akiba; Tosaf., Hul. viii.) and also among the Amoraim (Hul. 93a, Samuel [see Rashi and BabY], and Hul. 50a, Abayah). The distinction is made between "shumen" and "heleb," the latter being separate from the meat and consisting of a thin, close-fitting skin-like layer that may be peeled off (Hul. 49a, 50a; see Wiener, "Die Jüdischen SpeiseGesetze," p. 149). The use of "heleb" in connection with the fatty tail of the sheep caused confusion (Lev. iii.9), the Karaites—probably following an old Sadducean interpretation (see Wiener, i.e. p. 167, note)—extending to the tail the prohibition against eating fat, but others (Rashi, Targ. Yer., for example) explaining the word in this context as "the best that is in the tail," as does Rab Ashi (Hul. 117a; for the controversial points see Hadasi, "Ezkol ha-Kofor," Alphabet 382; Ibn Ezra to Lev. iv. 9, vii. 23, and Nahmanides to the same passages; also Bashiya, "Aderet Eliyahu," pp. 181 et seq.; Ibn Ezra to "Apirion," ed. Neubauer, p. 31; "Lebosh Malkut," p. 47; Aaron ben Eliezer, "Dine Shechitah"; "Ozni, Lit." 1840, No. 30). Nahmanides ("Yad," Ma'akolot Asurot, vii.) makes the point that "heleb" is used in conjunction with the tail not to include it among forbidden food, but to assign it to the sacrificial class, and that the parts so designated are to be lifted up and burned (comp. Hul. 117; Ker. 4; Tosaf., Hul. 92a, s.v. "Amar Abayi"); Mak. 16a; Men. 72a).

In the Talmud the prohibition is not extended to the heleb of a fetus (Hul. vii. 1, 92b); on the principle that only such fat is forbidden as might lawfully have been offered up as a sacrifice, that clinging to the animal's ribs may be eaten (Sifra, Zav.). From the language employed it may be inferred that the fat around the heart was regarded as not subject to the prohibition. The general principle is that fat which does not close up a hole or puncture beneath is unclean, but in the case of the loins of sheep, and the goat, is specifically prohibited as food, the punishment for infliction being "karet" (excommunication); but in the case of animals which have died a natural death or have been killed by wild beasts ("peleha," "tofla"), the fat, while not allowed for food, might be used for any other domestic purpose. It is thus an open question whether, when slaughtered for private (non-sacrificial) use, the fat of the three animals enumerated was prohibited, and it is not plain whether the interdict applied to other animals.
moving the forbidden parts, and if careless they must be admonished. If, after admonition, as much as a grain of fat is found in the meat which the butcher professes to have prepared, he shall be deposed; and if the quantity overlooked is of the size of an olive, he shall be punished with stripes and be deposed (Shulhan Aruk, Yoreh De'ah, 64). See Dietary Laws.

Bibliography: Commentaries on Leviticus; W. E. Smith, Hist. of Sects; A. Wiener, Die Juden in Spezieller Gesichts, Breslau, 1885.

E. G. H.

FATALISM: The doctrine that every event is predestined and must inevitably take place. According to Josephus, the question of fate—or rather, as he really means, of divine predestination—was one of the points in which the Pharisees differed both from the Sadducees and from the Essenes. The Pharisees held that not all things are predivinely predestined, but that some are dependent on the will of man; the Sadducees denied any interference of God in human affairs; while the Essenes ascribed everything to divine predestination (B. J. ii. 8, § 14; Ant. xiii. 5, § 6). Thus the Pharisees left man freedom of will in his spiritual life, but denied any independent initiative in his material life, which they considered entirely subject to predestination. This view is expressed in the Mishnah in the following terms by Hananiah ben Dosa: "Everything is foreseen, but freedom is given" (Abot iii. 15). The same idea is expressed in other words by R. Huna: "All is in the hands of God, except the fear of God." (Ber. 29a). Another saying of his is: "A man does not hurt his finger in this world unless it has been decreed above" (Hal. 70). Similarly it is said: "The plague may rage for seven years, and yet no man will die before the appointed hour" (Sanh. 29a; Yeb. 114b). "Forty days before the birth of a child," says the Talmud, "a Kat Kol [heavenly voice] proclaims: 'The daughter of A shall belong to B; the field of C to D; the house of E to F." (Sotah 1a). In another passage it is said that the angel who presides over pregnancy addresses God in the following terms: "Lord of the world! what straitened circumstances, asked God in a dream how angel who presides over pregnancy addresses God thereby that Eleazar's poverty could not be helped me overthrow the world?" (Ta'anit 25a), meaning God answered him: "My son, wouldst thou have long he would suffer from his poverty, whereupon Eleazar ben Pedat. This amora, being in very ism found in the Talmud is the legend concerning (Xiddah 16b). The most striking example of fatalism found in the Talmud is the legend concerning Eleazar ben Pedat. This anora, being in very straitened circumstances, asked God in a dream how long he would suffer from his poverty, whereupon God answered him: "My son, wouldst thou have me overthrow the world?" (Talmud 25a), meaning thereby that Eleazar's poverty could not be helped because it was his fate to be poor.

Besides these fatalistic ideas, proceeding from an exaggerated conception of divine providence and predestination, another kind of fatalism was developed by some later doctors of the Talmud. This was the belief that every person had a particular star with which his fate was inextricably bound. Rabba said: "Progeny, duration of life, and subsistence are dependent upon the constellations." (M. E. 26a). So, as it may seem, the leading idea of this form of fatalism was nothing else than the deep-rooted belief in free will in matters of religion and morality. Being embarrassed by the ever-recurring question, Why does a just God so often permit the wicked (who are responsible for their acts by reason of their freedom of choice) to lead a happy life, while many righteous are miserable? some rabbis had recourse to the astrological "fatum" which attempts to solve this problem. However, in order not to leave anything beyond the control of God they asserted that through prayer and devotion man was able sometimes to bring about a change in his fate. For further information see Astrology; Free Will; Providence.

FATE-BOOKS. See Lots, Books of.

FATHER: The word father denotes primarily the begetter orGetor of an individual. In a looser sense it is used to designate the grandfather or remotest progenitor in general; also the head of the household, family, or clan; or the originator or patron of a class, profession, or art; or the benefactor or protector. Hence arises the employment of this term as a title of respect and honor. When used of God it generally refers to the covenant relation between Him and Israel (compare Murray's "Eng. Dict." s. v.). Moses is called "the father of wisdom" and "the father of the Prophets" (Lev. R. l.). Rabbi Hoshaya is called "the father of the Mishnah" (Yer. Yeb. 40). The one next in authority to the Nasi in the court of justice was called "father of the bet din" (Bam. 56a; compare Rapoport, "Trek Millin," p. 2); and in the Middle Ages the head of the academy was called "father of the yeshibah" (see Schechter, "Sefardim," p. 82; Bickler, "Das Synedrion in Jerusalem," p. 178, and Index, s. v. "Ab-Bet-Din"). In the plural the word is used in the sense of famous men, celebrities in Israel's history, especially of the three patriarchs, Abraham, Isaac, and Jacob (Ecclesi. [Sirach] xlv., heading). In Mishnah "Ebuot, Shammai and Hillel are called "the fathers of the world," a title which was also accorded to Akiba and Jaimel (Yer. R. H. 96d). The father was supreme over his children. His power of life and death is attested by the proposed sacrifice of Isaac (Gen. xxii.), the case of Jephthah's daughter (Judges xi.), and the practise of sacrificing children to Moloch (Lev. xviii. 21, xx. 2-5; II Kings xxiii. 10; Jer. xxvii. 35). A later limitation of that right is the requirement in the case of a stubborn and rebellious son, a glutton, or a drunkard, to bring the matter before the elders. It was only by their decision that the son was stoned to death by his fellow citizens (Deut. xvi. 18-21). The father could dispose of his daughter in marriage (Gen. xxix.), and arrange his son's marriage (Gen. xxxv.), or sell his children as slaves (Ex. xx. 7; Neh. v. 5), a law which was modified by the Rabbis so as to make it almost ineffective (see Slaves and Slavery). He had the right to chastise his children (Deut. viii. 5, xxi. 18; Prov. xiii. 24), and could insist on the utmost respect and obedience from them (Ex. xxi. 12; Lev. xix. 3; Deut. v. 16; Prov. i. 8; vi. 30; xxiii. 22; xxviii. 34; xxx. 11, 17; compare Ezek. xxii. 7, Micah vii. 6). Smiting or cursing him was punished by death (Ex. xxi. 15, 17; Lev. xx. 9).
The office probably existed as early as the twelfth century, although its functions cannot be traced definitely beyond the fifteenth century. Consequently refusal to fill it was strictly forbidden. Any attempt to shun this burdensome and costly office was punished by a fine and subsequent refusal to fill it was strictly forbidden. The office probably existed as early as the twelfth century, although its functions cannot be traced definitely beyond the fifteenth century.
FAYER, LADISLAUS: Hungarian jurist; born at Kecskemé in 1842. In 1870 he received the degree of doctor of law, three years later becoming privat-docent at the University of Budapest. In 1886 he became professor of criminal law, which position he still occupies. He founded the university seminary for penal law. He wrote: "Bízvári Előjárások Reformjához" (1884); "Bízvári Előjárás a Törvény Szélekre Élt" (1885); "A Magyar Bízvári Előjárás Mai Érvelényében" (1887); "Bízvári Esetek Semináriumai Északatotra" (1891); "Tanulmányok a Brüsszeli és a Bízvári Előjárás Kéziből" (1894). He edited the "Magyar Témakönyv".
and makes for righteousness and peace. "Thou shalt not curse the deaf, nor put a stumbling-block in all His ways, and to love Him, and to serve of sincere reverence (Ex.xxiii.25; Deut.x.12, xxi.13, xiii.4; comp.Job xv.4). As children of God. The difference between fear of God and respect of material prosperity and well-being. Who fears YHWH and keeps His laws and statutes (Deut. vi. 2; Yoma ix.; Ps. cxxviii. 1-2; Ecclus. [Sirach] i. 11 et seq.; Prov. xiv. 27). Blessings come not only to him who fears God, but also to his posterity (Jer. xxxii. 19). Gratitude for help and deliverance from danger leads naturally to fear of God (Ex. xiv. 31; I Sam. xii. 24). Fear of God may also be dread of God's punishment in consequence of sin and shame. Thus Adam was afraid to meet God because he was naked (Gen. iii. 10). Job fehds "the terrors of God"; and of the wicked it is said: "Terrors take hold on him as waters" (Job vi. 4, xxvii. 20). At times fear is inflected by God as punishment for man's disobedience (Deut. xxvii. 6; comp. Lev. xxvii. 17). In the Talmud the conception of the fear of God ("mora shama'im") is similar to that in Scripture. Antony or Soso used to say: "Be not like slaves that serve their master to receive a reward; be like those that serve their master without regard to reward, and let the fear of Heaven be upon you" (Abot i. 8). "Everything is in the hand of Heaven, except the fear of Heaven" (Meg. 55a; Ber. 32b). He who has the Torah without the fear of God is like a treasurer who has the keys to the inner treasure, but not to the outer: how can he reach the inner?" (Bab. 21o). "He who fears God may be likened to the wise artisan who keeps his tools always ready for work" (Ab. R. N. xii.).

FEAR OF MAN (ים, ילש, ילש, וימ): Respect of parents is especially enjoined by both Scripture and Talmud (Ex. xx. 12; Deut. v. 16). The Talmud makes reverence for parents equal in importance to reverence for God (Ed. 32b), for parents are God's representatives on earth (Kid. 31a). There were special reasons for the cultivation of reverence for parents in ancient Israel. The machinery for the maintenance of public order and for the administration of civil and criminal justice was extremely simple. The family was the basis of the national polity, and parents were virtually magistrates. Resolute assertion of
the authority of the parent was necessary to the security of the state. "Ye shall fear every man his mother and his father" (Lev. xix. 3). He who suceed or cursed his parent was put to death by judicial authority (Ex. xx. 17-17; comp. Prov. xx. 20). Death was also meted out to the stubborn, rebellious, or gluttonous son who would not obey the voice of his father or mother, even though they had chastened him (Deut. xvi. 18-21).

Respect is also enjoined for the aged, for the learned, and for constituted authorities. "Honor the face of the old man" (Lev. xix. 32). "The fear of thy teacher is as the fear of Heaven" (Abot iv. 17b). "Thou shalt not revile the judges nor curse a ruler of thy people" (Ex. xxi. 28, Hebr.). "Pray for the peace of the kingdom, since but for the fear thereof we had swallowed each his neighbor alive" (Abot iii. 2; comp. Jer. xxix. 7). "As the big fish swallow the little ones, so it would be among men who it not for the fear of government" (Ab. Zarah iv.; comp. Zeb. xix.).

Fear is looked upon as unmanly, and is rebuked in Scripture. Thus the faith-hearted of an army were allowed to return home lest their presence should have a demoralising effect upon the other soldiers (Deut. xx. 8; comp. Josh. ii. 11). "I will mock when your fear cometh" (Prov. x. 26). "And it shall come to pass, that who he flos from the noise of the fear shall fall into the pit" (Isa. xxiv. 18). Fear is unmanly because it shows lack of confidence in God (see Courage). Thus the judges are admonished: "Ye shall not respect persons in judgment; . . . ye shall not be afraid of the face of man, for the Judgment is God's" (Deut. xiv. 17; comp. xvi. 19).

Fear is a natural consequence of an accusing conscience. Thus Cain fears man because he is an outlaw and God's curse rests upon him (Gen. iv. 15). "The wicked flee when no man pursueth" (Prov. xxviii. 1). "The fear of the wicked, it shall come upon him" (Job x. 24; comp. Job xxix. 23).

FEASTS. See Festivals.

FEDER, TOBIAS GutmANN: Polish poet and grammarian; born at Przederz about 1780; died at Tarnopol, Galicia, 1817. He followed in turn the professions of preacher, proof-reader, coun-
tor, and teacher (1780). Feder was an ardent admirer of Elijah Wilna, and, like him, a bitter opponent of Hasidism and mysticism. As a grammarian he was looked upon by J. S. Bick as the successor of Ben Ze'h ("Kerem ha-Nedid," 1, 90). As a writer of polemics his satire was keen and biting; his humor was original; and his imitation of the language of the Zohar was excellent.

Feder wrote the following works: "Bashit Ne-
man," an ethical treatise on truth, Berlin, 1794 (Prest., "Bibl. Jud."); 1, 349, mentions also a Hebrew grammar by Feder bearing this title, but he seems to be incorrect in this; "Kol Nehi," elegy on the death of Elijah Wilna, Warsaw, 1796; His Works. "Lahath ha-Hebrew," attack on modern Biblical criticism directed against A. Wolfsohn and J. Saisaer, Breslau, 1804; "Men-
asser Tob," introduction to Hebrew grammar, with

a criticism of the Masorah commentary "Menasch Shoneman," by Rabbi Phoebus of Dubrovno, Mohi-
lev, 1804; "Kol Simhah we-Sason," a song of triumph written for the Jewish community of Berdychev on the defeat of the French in Russia, Berdychev, 1814; "Hazahat Alexander," an ode to Alexander I. of Russia, after the departure of the French from Russian territory, ib. 1814; "Kol Meluzerim," a satire against M. Levin (Satanov), who translated the Book of Proverbs into Judæo-German, ib. 1816; 3d ed., with introduction and biography by A. M. Mihur, Lenberg, 1853; "Zemir Arizim," a satirical poem, Alexander and their miracle-working rabbis: "Shem u-Se'arim," literary epistles and poems, edited by Abraham Gottlober, Lenberg, 1877; "Zedek Hadadeh le-Purim," humorous parody for Purim in the language of the Zohar, in "Opar-


A. R.

FEDERATION OF AMERICAN ZIONISTS: Zionist association organized in 1897 under the name of "Federation of Zionist Societies of Greater New York and Vicinity." It gradually expanded by absorbing societies outside New York, and on July 4, 1898, a convention was held in New York, the result of which was the founding of a national organization under the name of "Federation of American Zionists," incorporated by the New York state legislature (1902, ch. 102). The number of societies originally enrolled in the federation was twenty-four, comprising, approximately, a membership of 1,000. At the convention held in Boston, May, 1901, the secretary's report showed 139 enrolled societies, with a membership of 8,000.

The federation, from its New York headquarters, publishes a monthly magazine under the name of "The Maccabean," founded Oct., 1902. It has published also the following pamphlets: Richard Gott-
bell, "The Aims of Zionism"; Herbert Bentwich, "The Progress of Zionism"; Rebecca Altman, "George Eliot as a Zionist"; Emma Lazarus, "An Epistle to the Hebrews"; A. Tannenbaum, "Juda-
ism and Zionism." Prof. Richard Gottweil has held the office of president since the organization of the federation, and the successive secretaries have been Stephen S. Wise, Isidore D. Morrison, and Jacob de Haas. It has a sub-federation for the Western States under the name of "Knights of Zion," with headquarters at Chicago.

A.

FEE: A payment for service done or to be done, usually for professional or special services, the amount being usually fixed by law or custom. The duties discharged by the Levites in connection with the service of the Tabernacle and, afterward, of the Temple were compensated by the tithes of Israel. The priests in their turn received a tithe of the income of the Levite as well as a number of gratuities known under the name of the twenty-four gifts of the priesthood (Tosef., Biala, ii.; "Aruch Compil-
tum," 2, 355). Samuel took naugt of any man's hand (I Sam. xii. 4). Elisha refused to accept any-

i. d. m.
thing from Naaman, the Syrian captain, for curing his leprosy, and cursed Gehazi for taking a gift (II Kings v. 16-27). Yet Elisha did not object to the furnished chamber prepared by the Shunammite; from which the Talmud deduces that one may accept a gratuity, although the prophet Samuel taught otherwise by carrying his household with him whenever he traveled (Ier. 10b) so as not to be dependent on others.

The learned professions were not strictly defined in Talmudic times, and the Rabbis treated the laws pertaining to them under the laws of master and servant. While a learned man need not reject a favor or benefit, he must not demand payment for teaching the Law. Moses said: "Behold I have taught you statutes and judgments even as the Lord my God commanded me" (Deut. iv. 2). All must follow the example of God and of Moses and those who assumed their functions were regarded as agents, and the principal was regarded as an agent, and the principal was authorized to represent his principal for the purpose of receiving property from a bailee or trustee (see "Tashbez," i. 142-148).

A student who engaged to instruct the priests in the details of the service, and they received a stipulated sum from the Temple treasury (see "Yad," Sanhedrin, xxiii. 5; Hoshen Mishpat, 9, 3). In Temple times the magistrates of Jerusalem (יֵכָּד הַמְשָׁפָט), whose duty it was to guard the public safety, received an annual salary from the Temple treasury ("terumat ha-lashkah"); (Ket. 106a). There is no mention made of the salaries which the members of the Sanhedrin, or the city or government officials, received.

Later, when communities chose permanent ministers, whose duty it was not only to decide questions of ritual, but to render judgment in civil cases, it became customary for both parties to pay a fee to the minister for the decision rendered. In spite of the opposition of many authorities to this custom, it remained in force and is still practiced. In the Orient, however, and particularly in Jerusalem, the custom still prevails not to charge the litigants anything. Some pious and learned men would not derive benefit from the Law by accepting a payment for a rabbinical position. Judah Hurwitz of Safed, in his "zawwa'ah" (ethical will), admonished his sons not to accept remuneration for any rabbinical position beyond the amount necessary to maintain the yeshibah ("Shelah," p. 190b, ed. Amsterdam, 1689).

On the other hand, the acceptance of fees is defended by Simeon b. Zemah Duna ("Teshubah," i. 142-148), by the Shulhan 'Aruk (Hoshen Mishpat, 9, 3), and by the glossists, especially in a responsa of Alfasari. The continuance of the custom, in spite of much objection, is probably due to the fact that the rabbis of those days received meager sala-
ties, the fees being necessary to their maintenance. The fee was not regulated by law or custom, but was left entirely to the good will of the parties interested (Hoshen Mishpat, 9:5; Pithe Ministras. Teshubah, ad loc.; Hatan Sofer, Hoshen Mishpat, 164; Shehu Yalkob, 1:142). Fees were also given, notwithstanding the opposition of many authorities, for the performance of a marriage ceremony, the arrangement of a divorce or a halakah, or for the performance of other religious functions. The fees charged for a divorce by the rabbis of Germany were sometimes very exorbitant (Onidah de Beritso vero on Dek. iv. 6).

BIBLIOGRAPHY: Bock, Der Vertrag, Breslau, 1869; idem, Das Politische Recht, ib. 1871; Ahmann, Jewish Law of Divorce, Philadelphia, 1916; Fürst, Das Recht der Unfreien und Freien Arbeiter, Frankfurt-on-the-Main, 1889.

FEET, WASHING OF. — Biblical Data: Since the Israelites, like all other Oriental peoples, went barefoot in the house, frequent washing of the feet was a necessity. Hence among the Israelites it was the first duty of the host to give his guest water for the washing of his feet (Gen. xviii. 4, xix. 2, xxiv. 33, xlix. 24; Judges xix. 31); to omit this was a mark of marked unfriendliness. It was also customary to wash the feet before meals and before going to bed (comp. Cant. v. 8); to abstain for a long time from washing them was a sign of deep mourning (II Sam. xix. 24). Though there are no extant laws for laymen in regard to washing the feet, such laws for priests are given in Ex. xxx. 19-21. There mention is made of brazen vessels placed between the Tabernacle and the altar of burnt offering, in which the priests had to wash their hands and feet on entering the Tabernacle or before approaching the altar of burnt offerings: hence at all their priestly functions. Just as no one is allowed to approach a king or prince without due preparation, which includes the washing of the hands and feet, so the Israelite, and especially the priest, is forbidden in his unclean condition to approach Yrwan, for he who comes defiled will surely die.

In Rabbinical Literature: This was a service which the wife was expected to render her husband (Yer. Ket. v. 30a); according to Rab Huna, it was one of the personal attentions to which her husband was entitled, no matter how many maids she may have had; likewise, according to the Babylonian Talmud (Ket. 61a), besides preparing his drink and bed, the wife had to wash her husband’s face and feet (comp. Maimonides, “Yad,” Tahut, xxii. 3; Shulhan Aruk, Eben ha’Ezer, 89, 4). The priests were not permitted to minister unless they had performed their ablutions, among which the washing of the feet is especially mentioned (Zeb. 17b). According to Tosaf., Men. 1, the priests were accustomed to rub and wash their hands and feet in the basin twice, to insure the proper degree of cleanliness.

On Sabbath and on Yom ha’Kippurim, as well as on Tish’ah b’Ab, certain restrictions were placed on washing of hands, face, and feet. Yet one who on Tish’ah b’Ab came from a journey was permitted to wash his feet (see Lampronti, “Pahad Yezhav,” x.c. “YD U”).

FEIBEN, JOSEPH: Austrian rabbi; born 1784; died at Strassnitz, Moravia, March 5, 1869. He officiated as rabbi successively at Pressling, Primitz, Kanitz, Great Merseitz and Holleschau. He was considered one of the keenest Talmudists of Moravia, was a great pilpulist, and wrote many novellae on various Talmudic treatises. While at Great Merseitz he was the teacher of Isaac Hirsch Weiss, the author of “Der Dor wer Dorlashu.”


FEILCHENFELD, GABRIEL FABIAN: German rabbi and author; born at Schlichtingsheim, Silesia, June 18, 1877. He received his first training in rabbinical literature in Rainitsch, the home of his father, and continued his studies at Dresden under his brother-in-law, W. Landau, and under Zacharias Fränkel. He subsequently studied at the universities of Berlin and Halle, from which latter institution he received the degree of doctor of philosophy in 1885. A year previous he had been appointed to the teaching staff of the “Religions schule” (Sabbath-school) in Berlin. He filled the same office in Dresden from 1887 to 1888. From 1890 to 1894 he was rabbi at Kolno, West Prussia; then he was called to Schwerin as “Landesrabbiner” of the grand duchy of Mecklenburg-Schwerin. He was principal of a seminary for Sabbath-school teachers. Feilchenfeld was the author of the following works: “Anleitung zum Religionsunterricht,” 1881; “Ein Systematisches Lehrbuch der Israelitischen Religion,” 3d ed., 1900 (translated into English by Koppelowitz, Richmond, Va., 1884). He died February 23, 1910.

FEINBERG, SOLOMON: Russian financier and philanthropist; born at Yurburg, near Kovno, in 1851; died at Königsberg, Prussia, May 31, 1899. He settled at Königsberg in 1866. At the outbreak of the persecutions of the Jews in Russia in the year 1881, Feinberg organized a committee of relief for the Jewish emigrants passing through Königsberg, and took a leading part in the conference of the Alliance Israélite Universelle held in Berlin in that year. A year later Feinberg was elected by the Lithuanian Jews to represent them at the conference of Jewish notables summoned by Alexander III. at St. Petersburg.

BIBLIOGRAPHY: Abebauf, 1890, p. 301.

FEINSTEIN, ARYEH LOB: Russian scholar; born at Danubeck, near Brest-Litovsk, Dec. 6, 1821; died there Jan. 20, 1908. Feinstein studied the Talmud for many years, and afterward accepted the position of foreman with a firm at Brest. In his commercial transactions with Christian merchants Feinstein acquired a knowledge of languages, and he also studied the secular sciences. Later he established a business of his own and succeeded in amassing a large fortune.

Feinstein has always taken a great interest in the
FEIS, JACOB: German merchant and author; died on July 7, 1900, in London, where he had resided for many years. He devoted his literary attainments chiefly to rendering some of the English classics into German, including Tennyson's "In Memoriam" and "E hose," and various excerpts from the works of Ruskin. In 1884 he published in English "Shakespeare and Montaigne: An Endeavor to Explain the Tendency of 'Hamlet' from Allusions to Contemporary Works." It was designed to prove that the innovations in the later editions of "Hamlet" were directed against the principles of the then novel philosophical work, "The Essays of Michel Montaigne."


FEISEL, LEVY: French army officer; born 1799; died 1855. After receiving a Talmudic training, he went to Mayence in 1806, and was admitted into the polytechnic school. He entered the army, and became a captain of artillery in 1813, and a major in 1838. He was in the retreat of 1849, and took part in the Crimean campaign, after which he retired with his family to Metz.

Bibliography: Arch. Der. 1855, p. 446.

FEISEL, PHOEBUS, URI SHRAGA B.: Solomon: Polish author; born at Dubrovno, government of Mohilev, Russia, at the end of the eighteenth century and at the beginning of the nineteenth; married a daughter of Elijah Wilna. He is known only as the author of "Minhat Shelomoh," notes on the Pentateuch (to supplement the omissions of R. Jedidiah Solomon Raphael Norzi in his "Minhat Shulai"), and of "Menorat Shelomoh," on the Masekoth. Both works appeared together with "Adderet Elijah," Elijah Wilna's commentary on the Pentateuch (Dubrovno, 1804).


FELD, JULIUS: Rumanian artist; born at Botoschany, Romania, June 21, 1871. At an early age he went to France and studied at the École des Beaux Arts under Delaunay, Bonnat, and Grévin. He quickly made his mark as a portrait-painter, and has painted portraits, among many others, of Zedek Kahn and Prince Kalnitski. Feld has also established a reputation as a decorator. For the Paris Exposition of 1900 he painted four panels for the Palais de la Femme: "Le Champagne," "La Bierre," "Le Chocolat," and "La liqueur." Among Feld's pictures are "Le Mort de Cléopâtre," "La Renoncule de Saint-Pierre," and "Rebecca Donnant à Boire à Eliezer."

Bibliography: Cursier, Dictionnaire National.

FELD (ROSENFELD), SIGMUND: Hungarian actor and theatrical manager; born at Spätzitz, Hungary, 1849. In 1867 he appeared at the Joseph-Städt Theater in Vienna. He studied in various German theaters on an allowance given him by Heinrich Laube, who in 1872 engaged him for the Vienna Stadththeater. In 1874 Feld went to the Deutches Theater at Budapest, where he soon became a favorite in character roles. In 1876 he was made director of the summer theater in the Stadt-Wilchken, producing plays in German and in Hungarian. His principal creation is the part of the pastor in Anzengruber's "Der Pfarrer von Kirchfeld." The Hungarian poet E. Majlich, and E. Tóth, the foremost Hungarian writer of national comedies, were introduced by Feld to the German stage.

Bibliography: Palmar Lat., vi. 8.

FELDKIRCH. See Tyrol.

FELDMAN, WILHELM: Polish author; born at Warsaw 1868. Since 1886 he has published the following works, in which he advocates the
assimilation of the Jews with the people among whom they dwell: "Assimilitaria, Sjensaci i Polska"; "O Zarzegnie Zydowskim"; "Staszek Mieczkiewicz i Zydow"; "Kosciucki"; and "Berek Joesowicz." He acted as secretary of the Baron de Hirsch Fund at Cracow (1891-94), devoted himself to public affairs, and took part in forming the Galician Radical Progressive party. He was one of the founders of "Ognisko," a journal for the progressive Polish youth. In 1895 he attended the lectures on social science and philosophy at the University of Berlin, but at the end of that year, being accused of propagating the scheme of "Great Poland," he was compelled to leave Berlin. He then went to Cracow, where he founded the "Delesnik Krakowski," a democratic newspaper for freethinkers, which existed only a year and a half. He then settled in Lemberg as a journalist.


Bibliography: Encyclopaedia Powszechna, Warsaw, v., s.v. L. V.

FELDMANN, LEOPOLD: German dramatist; born at Munich May 22, 1802; died in Vienna March 26, 1882. He was one of the most prolific farce- and comedy-writers in Germany, and his plays have proved their worth by their long-continued popularity.

Feldmann, whose early inclinations were toward poetry, was apprenticed when a boy to a saddler, but his strength proving insufficient for the work, he was indentured to a shoemaker, and soon made progress in his trade. His shoemaking career was ended abruptly by an ill-appreciated effort at poetry, which had been repaired by the future dramatist. Despairing of making a respectable cobbler of the boy, his parents sent him to school again, where, at the age of sixteen, he composed a tragedy, "Der Falsche Hoehzeit," which was produced at the Volkstheater, Munich.

He next engaged in business at Pappenheim, where he remained until 1821, when he returned to Munich and abandoned commerce for literature. Soon afterward he made the acquaintance of Safr, on whose advice he gave free vent to his humorous inclinations. In 1828 he published his "Hilbenleiter," a satire on a luckless love. After traveling through Greece and Turkey for five years, Feldmann returned to Munich and resumed his literary labors. In 1830 he went to Vienna, and was appointed dramatist of the Theater an der Wien, a post which he held for four years and then resigned.

Feldmann's best-known plays are: "Der Sohn auf Reisen" (comedy); "Reisebilder"; "Das Porträt der Geliebten"; "Die Freie Wahl"; "Die Seelige Fräulein"; "Der Rechnungsrath und Seine Töchter"; "Ein Flir als Prüser"; "Ein Höflicher Mann"; "Der Deutsche Michel"; "Hilbenleiter von der Hochzeit"; and "Die Schwiegerleutechter."
Histermofofficewaspracticallyareignof anarchy;foreventhehigh-priestlyfamilieswere at war with the lower priests ("Ant." xx. 8; "Vita," § 9). During his term, the apostle Paul was taken prisoner at Caesarea (Acts xxiii. -xxiv.). A fierce contestat that time between the Jewish and Syrian citizens of Caesarea, and as Felix acted unjustly toward the Jews, he was recalled by Nero about 60 c.e. ("Ant." xx. 8; "B. J." ii. 13, § 7). At the intercession of Pallas he escaped punishment ("Ant." l.r.). He is mentioned in rabbinical sources (Krauss, "Lehnwörter," ii. 459).

**Bibliography:** Grate, Gesch. 4thed., iii. 433, 439; Schürer, Gesch. 3ded., i. 571-579 (where bibliography is given); Prosopographia Imperii Romani, ii. 96.

**FELIX, ELISA-RACHEL** (better known as RACHEL): French actress; born in the Soleil d'Or, the principal inn of the village of Murs, in the canton Aargau, Switzerland, March 24, 1821; died at Cannet, near Toulon, France, Jan. 3, 1858. Her father was of German extraction, and lived by peddling at Lyons, and afterward at Paris. In the later city his daughters sang on the streets for a living, and it was there that Rachel was overheard by Étienne Choron, who gave her free instruction, and afterward took her to Pagnon Saint Aulaire, a dramatic teacher, who taught her declamation. Rachel obtained an engagement at the Comédie Française at a salary of 800 francs, but for some unexplained reason the contract was cancelled, and the actress went back to her studies, this time at the Conservatoire. Her début took place at the Gymnase (1837), where she appeared in Paul Dupont's "La Vendienne"; but, achieving only moderate success, she continued her studies for another year, at the end of which she joined the company playing at the Comédie Française, taking the part of Castide in "Les Horaces" (June, 1838). Here Rachel created an extraordinary sensation. She acted in "Clôva," "Andromaque," and "Mithridate," taking the part of Montia in the last-named play.

Rachel made Racine and Corneille's works pay better than modern plays, and saved the Comédie Française from financial ruin. But her father now put forward enormous claims upon the managers, demanding what was then the unparalleled sum of 20,000 francs a year. This aroused the ill will of several critics and of others connected with the Comédie Française. When on Nov. 23, 1838, she appeared as Toxane in Racine's "Bajazet," a clique was formed against her, and she was coldly received; but on the following night Rachel received an overwhelming ovation. Thenceforth she was indisputably the greatest actress of her day.

In 1841 Rachel went to London, and was received with great enthusiasm. In the following year she appeared in Belgium. Returning to Paris (Jan. 24, 1848), she appeared in the character of Phèdre, her greatest success, and continued in the part for two entire years. She also appeared as Jeanne d'Arc, Frédéguide, Lucrèce, Mlle. de Belle Isle, Angélo, and Louise de Léonoride. But her greatest popular triumph was in 1848, during the Revolution, when she sang the "Marseillaise" nightly at the Comédie Française, then rechristened "Théâtre de la République." Night after night the theater was crowded, and each night the workmen in the audience subscribed for her bouquets. Rachel always considered this a far greater triumph than her success in Phèdre; but by common consent Phèdre was considered her masterpiece, and has been described as "an apocalypse of human agony not to be forgotten by any one who ever witnessed it."

In the following year (April 14) Rachel appeared in the title rôle of "Adrienne Lecouvreur," a play written especially for her by Lagouvé and Scribe, and one in which she had immense success. Later in the year she left the Comédie Française to make a tour of the French provinces. In 1850 she went to Berlin and St. Petersburg, where she was enthusiastically received. In 1855 she went to London again, and thence to America. On Sept. 3, 1855, she appeared at the Metropolitan Theater, New York. But though she was warmly welcomed, the trip proved financially unsuccessful. While acting in Philadelphia her health, which had for some time been precarious, gave way. She was ordered South, acted for the last time at Charleston, went thence to Cuba, and finally returned to France. A trip to Egypt failed to cure her. She returned home, and after lingering for three years, during which time she was never able to appear, she died, in her thirty-seventh year.

Rachel's reputation was made in five or six rôles of the old classic drama. Thirteen were specially...
-created for her, but of these Adrienne Lecouvreur has alone kept the stage.


FELIX, LUDWIG: Austrian economist; born at Horitz, Bohemia, Feb. 22, 1836. He attended lectures on commerce in Vienna, and devoted himself to historical and economical studies. He wrote: "Die Arbeiter und die Gesellschaft." (1874); "Entwicklungsgeschichte des Eigenthums" (6 vols., 1893-1900); "Währungssstudien mit besonderer Rücksicht auf Oesterreich-Ungarn." (1890); "Kritik des Sozialismus." (1893).

FELIX, REBECCA: French actress; born at Prato, Italy, in the second half of the fifteenth century; died at Rome in 1539. He received a good education and acquired a perfect knowledge of three languages. In 1518 he embraced Christianity, becoming a member of the Augustine order, and thereafter devoted himself to the conversion of the Jews. Like all his congener, he displayed in his sermons great intolerance of his former coreligionists, earning for himself the sobriquet "the Jews' scourge."

While still a Jew, Felix published a Latin translation of the Psalms, entitled "Psalterium ex Hebraeo ad Verbum Translatum," Venice, 1515. He also arranged the Masorah for the "Biblia Veneta" (1518), published by his disciple Bomberg.

Bibliography: Wir, Juden, He. 1, p. 302; Beth-harott, cit. Hebr. col. 2311; Vogelstein and Kieger, Gesch. der Juden in Rom, ii. 42.

FELIX, SOPHIE: French actress; born in a small village near Frankfort-on-the-Main Feb. 3, 1819; died Jan. 19, 1877. She began as a singer in the cafés of Lyons and Paris, later entering the Conservatoire to study for the opera. Failing at the final examination, she gave up this project, and resolved to attempt tragedy and comedy. After several attempts at the Célébres and the Ambigu, she entered the Opéra, but following her sister's wishes, she soon after entered the Comédie Française, where she made her appearance as Célimène in the "Misanthrope." (1849). Her admission there had been premature, however, and she returned to the Opéra. Here she played in different pieces, finally achieving, in the rôle of Cordélia de Louna in Prévost's "Les Droits de l'Homme," a success that enabled her to return to the Comédie Française. She appeared there (Oct. 29, 1822) as Éline in "Tartuffe," and as the Marquise in "La Gageure Improvise." She took up again the rôle of Cordélia de Louna, and created that of the Duchesse de Lounanvill in "Lyre dans la Vallée." Sophie, however, was much less gifted than her sisters, and much less suited to the dramatic career.

After another season at the Opéra, and a journey to America in the company of Rachel, she abandoned the stage. She was present at the last moments of her famous sister, and wrote a last appeal to the chief rabbi of France, Isidor, telling him of Rachel's desire to die in the faith of her fathers, and to receive a minister of the Jewish religion.

FENCHEMANN, FERDINAND: Hungarian painter; born at Kecskemét April 28, 1867; son of J. H. Fischmann, rabbi of that town. Though he first attracted attention as a caricaturist, he studied law at the University of Budapest; at the end of two years, however, he abandoned law and devoted himself to art, studying at Budapest, Weimar, and Paris. His principal works, awarded prizes in Paris and in Budapest, are: "Prattling," "The Quarrel," "The Life of the Poor Man," and "The Old Man."  

FENYES (FISCHMANN), ADOLF: Chief of the bureau of stenography of the Hungarian Parliament; born at Zala-Egerszeg 1837; completed his studies at Székesfehérvár and Budapest; adapted the Stolze system of stenography to the Hungarian language, and became the founder of Hungarian stenography. His first book on this subject was entitled "A Gyorsírás Kimerítő Tankönyv" (Berlin, Budapest, 1868). When the Hungarian Parliament reopened he organized its bureau of stenography. He established the stenographers' association, and organized the first stenographic classes in Hungary. As an economist he has contributed to the most prominent Hungarian periodicals—"Budapesti Szemle," "Nemzetügazdaságtan Szemle," etc. He was commissioned by the Hazai Takarékpénztár (Home Savings Bank) of Budapest to write its history, covering a period of fifty years; it appeared under the title "A Posi Hazai Takarékpénztár 50 Éves Története" (Budapest, 1890). He is a member of the municipal government and an authority on finance.  


FEODOSI Pecherski. See KIEV.  

FERBER, BORIS: Russian author; born in Jitomir 1859; died in St. Petersburg 1895. He entered the University of St. Petersburg, where he took a course in law, but his inclinations not being toward the legal profession, he willingly accepted a position as instructor in the Jewish school of St. Petersburg, where he taught successfully until poor health compelled him to resign. His first literary labors date back from shortly after 1880, when he published several letters in the "Russkiy Vevet." Ferber soon gained recognition by his sketches of Russian-Jewish life—"Iz Khasokhiy Mysotechnikh Chershni" (in "Voskhod," 1890, xi, xii), and "Otsotk Lyubvl" (1892, viii)—and also by numerous critical essays and feuilletons in various numbers of the same periodical for 1892 and 1893. During a residence in Odessa in 1892-94 he took part in the work of the historico-ethnographical commission of the Society for the Promotion of Culture Among the Jews of Russia; and there he wrote his "Sketches of the History of the Jews in England," and "Materials for a History of the Jewish Community of London" (in "Voskhod," 1894).  

BIBLIOGRAPHY: Khronika Voskhoda, 1896, No. 18.  

J. G. L.  

FERDINAND II.: Emperor of Germany; born July 8, 1775; elected Aug. 28, 1819; died Feb. 15, 1837. On the whole his reign was favorable for the condition of the Jews in the empire, even though they were subjected to the vicissitudes of the Thirty Years' war, which began during his reign. He permitted the erection of the synagogue at Hamburg in 1807, perhaps, however, merely with the view of obtaining similar privileges for the Roman Catholics of that city, of whom he was a protector (Scheid, "Jüdische Mekewürdigkeiten," i. 572). Nevertheless he gave the same permission to the Jews of Vienna, who were allowed by an edict issued December, 1824, to build a synagogue on the payment of 17,000 florins. He also issued a decree to his military officials, ordering them to take particular care of the Jews (Wolf, "Ferdinand II. und die Juden," Beitrag xii.). For this immunity the Bohemian Jews paid 40,000 gulden per annum, an amount which Wallenstein raised in 1628 to 45,000. When the municipal council of Vienna petitioned for the expulsion of the Jews from that city, the emperor settled them in fourteen houses on the other side of the river, in the present Leopoldstadt; for this he demanded of them 10,000 florins, of which only 4,000 was paid. Similarly, he demanded between 40,000 and 50,000 florins for the privilege he granted them of dispensing with the badge; but after bargaining they obtained the immunity for 20,000 florins. When the Jews were driven out of Mantua, he ordered them, at the request of three influential Austrian Jews, to be reinstated.  

It was Ferdinand II. who introduced the formal appointment of court Jews, and in 1822 he raised Jacob Basseli of Prague to the nobility. The only anti-Jewish action of a marked character taken by Ferdinand was the order given in 1639 to the Jews of Prague and Vienna to attend conversionist sermons on every Sunday. The Jews, however, managed to make the order nugatory. After he died the Viennese Jews had to pay his widow 2,500 florins yearly.  


FERDINAND III. (the Holy): King of Castile and Leon; son of Alfonso IX., King of Leon, and the pious Bernadicta; born 1208; ascended the throne 1217; died 1252. His reign may be regarded as marking a turning-point in the destinies of the Jews. Despite the opposition of the clergy, he retained the Jewish chief tax-farmer, Don Mefi, as well
as all the other Jewish tax-farmers, and sanctioned
the "Concordia" which Archbishop Rodrigo of
Toledo made with the Jews of his diocese. Ferdi-

nand was the conqueror of Cordova, the old seat of
the califs. In recog-

nition of the services
rendered by Jews dur-

ing his expeditions he
confirmed their privi-

ges in several cities.
Although he was not
ever very favorably
inclined
toward Jews, they
shared in the distri-

bution of land after
the
capture of
Seville. Az-

nalfarache, Aznalca-
zar, and Paterna, for
a
long
time
called "Al-

deas de los Judios," were
almost entirely
turned over to them.
Don Melir received Va-

lenciadel Rio, several
thousand
feet of olive
gardens, and 1,414
acres of
land.
The tax-
former Maestre
Zag, his sons Moses,
Zag, and Abraham;
his brother Salomon;
the
king's physician
Joseph Abraham ha-
Kohen, and his son
Joseph; the in-
ter-
preter, or physician,
Samuel of Fez; an in-
terpreter of Talavera;
and an unknown rabbi
received in Paterna 40,000 feet of olive-
and fig-
gardens and many
farms in Aznalcazar.
He allowed the Jews of
Seville to retain their
synagogue, and presented
them in addition
four
small
mosques to be trans-
muted into synagogues,
while
Don Melir, Maestre
Zag, Don Zag, and Don Joseph
received various
houses.
The Jews of Seville presented Ferdinand (accord-
ing to some authorities, Alfonso X., whom Grütz
credits with the benefactions referred to) with a
large, artistically worked silver key, bearing on one
side the
inscription "Don abrasive, eya entera," (God will open, the king will enter.)
and on the other side the same sentiment in
Spanish:
"Dios abrebra, rey entera." (God will open, the king will enter.)

BIBLIOGRAPHY: Amador de los Rios, Hist. 1, 300 et seq.; Ad. de Castro, Hist. de los Judios en Espana, p. 222 et seq.; Eras de Grüber, Kaiser, section 1, part 5, p. 202; Grüber, Gesch. der Juden, p. 311. The key, now in the treasury of the cathed-
dral in Seville, is represented in Zuloaga's Artistas de Sevilla, 1, 3; and in Papenbrock, Acta Vite S. Ferdinandi, Ant-
werp, 1894.

Ferdinand IV.: King of Castile and Leon
(1295-1312; son of Sancho IV.; came to the throne
in his youth. He had for his confidential friend a
Jew of Andalusia, Don Samuel, who acted as his
"almojarife mayor," or farmer-general of taxes, and
director of the royal finances, and exercised a powerful
influence over him ("Cron. de D. Fernando IV." xix. 94). In contrast to his pious mother, Doña

Más de Molina, who was regent during his minor-
ity, Ferdinand was very partial to the Jews. Soon
after his accession he ordered the city of Ocaña
to cease its attacks on and oppression of the Jews,
and to allow them to enjoy all their rights un-
disturbed.
He granted extraordinary privileges to
the Jews of Valladolid, to the great mortification
of his mother, with whom he had difficulties for sev-
eral years. He curtly denied the petition of the
Cortes to revoke the Jews' right of appeal in legal
disputes between Jews and Christians.
Ferdinand was considered an adversary of the clergy, but
for no other reason than that he would not permit
the Archbishop and Chapter of Toledo to take the
Jews under their jurisdiction and impose heavy
penalties contrary to law and justice. The Jews
rendered him considerable service during the differ-
ent wars that he waged with the King of Portugal,
the King of Aragon, and the Moorish king, espe-
cially at the conquest of Gibraltar. In recognition
of their services he granted the Jews of Gibraltar
complete exemption from taxes.
He was finally
compelled to receive the repeated and bitter
complaints brought against the Jewish and eccle-
siastical tax-gatherers, and to promise that neither
Jew nor cleric should henceforth fill that post.

BIBLIOGRAPHY: Hins. Hist. II. 64-66 et seq.

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FERDINAND AND ISABELLA.— Ferdi-
nand V. the Catholic: King of Spain; born
1452; died 1516; son of Juan II. of Aragon by
his second wife, Juana Enríquez, daughter of Fred-
rique Enríquez, admiral of Castile, and grand-
dughter of the beautiful Jewess Paloma of Toledo.
While still heir to the throne Ferdinand had friendly
dealings with many Maranos. His marriage with
the much-admired Isabella of Castile was materially
furthered by Jews and Maranos on the supposition
that he, himself of Jewish descent on his mother's
side, would prove, like his father, benevolent toward
the Jews. Abraham Senior of Segovia, the chief
farmer of the taxes, was specially concerned. He
had the young Ferdinand secretly to Toledo,
although this afterward directed against him the
opposition of a part of the Castilian nobility.
In Monzón Ferdinand had to borrow twenty thou-
sand ducats from his "beloved" Yeyme Ram, who
was the son of a rabbi and one of the most impor-
tant jurists of his time.
Pedro de la Caballería, a very rich and respected
Marano of Saragossa, was called upon to win over
the Archbishop of Toledo, Pedro González de Men-
doa, the Bishop of Sigüenza (later Primate of Spain),
and others, to this marriage of Ferdinand,
and the bridal gift, a costly necklace worth 40,000
ducats, was paid for largely by him. Yeyme de la
Caballería, son of Don Bonafos, was the trusted friend
of Ferdinand, and accompanied him on his first jour-
ney to Naples. Miguel de Almazán and Gaspar de
Barachina, son of Abiatar Xausos, were his private
secretaries; the Maranos Gabriel and Alfonso Sánchez, his treasurers. He made Francisco Sánchez his major-domo, and raised Francisco Guerra, son-in-law of Gabriel Sánchez, to the position of governor of Aragon. As King of Aragon he had recourse to the Santangelos when in need of money. Ferdinand wrapped himself in a mantle of piety. The introduction of the Spanish Inquisition, and the subsequent banishment of the Jews from Spain, although decreed by the royal pair, were chiefly the result of Ferdinand's work.

Isabella the Catholic, Ferdinand's wife (b. 1451; d. 1504), was also surrounded by baptized Jews or their sons. Her confidential advisers and secretaries were Fernando Álvarez de Toledo, whose descendants bore the title of Count of Cedillo, and Fernando del Pulgar, author of a history of the reign of Ferdinand and Isabella. Pulgar openly defended his coreligionists and approved neither of the expulsion of the Jews nor of the institution of the Inquisition. The queen's confessor, Fernando de Talavera, was of Jewish descent on his mother's side, and was persecuted as a Marano by the Inquisition despite his high office. Even avowed Jews (for instance, Don Isaac Abravanel) enjoyed Isabella's confidence; but she soon came entirely under the power of the Dominicans.

Nor was she 'free from covetousness. Pope Sixtus IV. says in a breve dated Jan. 30, 1485: "It seems to us that the queen is urged to institute and confirm the Inquisition by ambition and a desire for worldly goods rather than zeal for the faith and true fear of God." (Liberate, "Hist. Critique de l'Inquisition d'Espagne," etc., i. 165). Isabella not only endeavored to exterminate the Jewish race from her own kingdom, but also compelled the petty Italian princes to do the same; she made Henry VIII. promise not to allow the Spanish Jews to stay in England; and she promised the hand of her daughter to Don Manuel of Portugal only on condition that he would expel both the Spanish and Portuguese Jews and the native Portuguese Jews.

Ferdinand, Philip: Hebrew teacher; born in Poland about 1535; died at Leyden, Holland, 1598. After an adventurous career on the Continent, during which he became first a Roman Catholic and afterward a Protestant, he went to Oxford University, and later removed to the University of Cambridge, where he was matriculated Dec. 16, 1596. He claimed a pension from the "Domus Conversorum," which was paid Feb. 3, 1598, and received for by him in Latin, Hebrew, and Greek. The same year he was attracted to Leyden by Joseph Scaliger, who obtained a professorship for him. Scaliger himself acknowledges having learned much from Ferdinand, in tie short time he was at Leyden. Ferdinand's only publication was a translation of the six hundred and thirteen commandments as collected by Abraham ben "Kattani" in the Bomberg Bible (Cambridge, 1577). R.


J.

Fernández, Manuel, da Villa-Real: Political economist and dramatist; born in Lisbon of Marano parents. He attended the University of Madrid, and served for a number of years in the army, in which he became captain. Later he removed to Paris as Portuguese consul-general, returning to Lisbon about 1650. He was seized by the Inquisition and garroted in Lisbon (Dec. 1, 1652).


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M. K.

Fernandez, Philip. See Ferdinand, Philip.

Fernandez y Gonzalez, Francisco: Spanish Orientalist; professor in the University of Madrid; member of the Academia de la Historia. He is a son-in-law of the historian D. José Amador de los Rios. His great interest in the history and literature of the Jews has been manifested in the following works: "De la Escultura y la Pintura en
...
erected, the burden of the ordinary taxes had become so heavy that Alfonso I., in confirming (1500) the privileges of the Jews of Ferrara, decreed that the communities of the province should bear a part of that burden.

The expulsion of the Jews from Spain and Portugal proved to be of great importance to the community of Ferrara. Ercole I., at the instance of his wife, Eleonora of Naples, granted to twenty-one families which had landed at Genoa the privilege of settling in his territory and of leaving it at any time. They were allowed to follow any trade, to farm the taxes, and to be apothecaries; and the duke even promised to secure for them papal permission to practise medicine among Christians. Their language was to be admitted free of duty; but, since the revenues were farmed, and the matter was out of the jurisdiction of the state, the customary rates had to be paid on merchandise. The refugees were to share all the privileges of the other Jews, with the exception of establishing loan-offices, though afterward permits were granted even to do this. On Nov. 20, 1495, the fugitives received their passports, and on Feb. 1, 1496, the final agreement was made. Among those who signed this compact were members of well-known families, like the Nahmias, the Abulafias, and the Francois. The immigrants were physicians, merchants, and artisans.

The kind treatment of the duke soon attracted to Ferrara other fugitives, among whom were many Maranos from Portugal, who now openly professed Judaism. The Christian of Maranos, populating gladly received the newcomers (all of whom they called "Portuguese"), since they were wealthy and intelligent citizens through whom the flourishing city entered into new commercial relations and was taught new industries. By their share in the commerce of the Spanish colonies, from which they brought Spanish wools, silks, and crimson, as well as of India, whence pearls were imported, they greatly developed the commerce of the city. They likewise stimulated the export trade by their transactions with Maranos in Flanders, Lyons, Rome, Naples, and Venice. The population of Ferrara grew rapidly at this time. Under Ercole the city doubled in population, and there was a rapid development of industries, especially in silk and wool. The Jewish community of Ferrara is said to have consisted of 3,000 souls. The fact that the sum paid by it—10 percent of the total property of the Jews—as "Turks' tax" amounted to one-third more than that paid by the community of Rome, is an indication of its development and increasing resources.

It is true, however, that the Estates could not free themselves from all the prejudices of the time. They, also, regarded it as a "mark of respect" for the Jews to be distinguished from the Christian population; thus Alfonso I., "in gratia eor" decreed that the Jews and Maranos should wear the Jews' badge, an "O" with an orange-yellow stripe one handbreadth wide. A "monte di pieta" (pawn-shop)—one of the institutions established by Christian socialism in opposition to the Jews—was opened at Ferrara in 1505, without, however, ruining the Jews there as in other places. Religious disputations, also, were forced upon the Jews. Ercole I., his wife, and his brother compelled Abraham Parisi, at dispute with several monks (after 1505), and to write his arguments in Italian, so that his opponents might examine and refute them. Under Julius III. the Inquisition was allowed to proceed against the Jews, and as a result the Talmud and other rabbinical writings were burned (1560).

The compact between Ercole II. and the archenemy of the Jews, Pope Paul IV., made the condition of the Jews worse. Taxes for the maintenance of the House of Catechumens at Rome were then rigorously exacted. Isaac Abravanel II., whom the Estes highly esteemed as a physician and philanthropist, was imprisoned on a charge of treason, but was found innocent and released. But the princes were not so blind as not to perceive the beneficial effect of Jewish immigration upon the general welfare. In 1584 Alfonso II., especially emphasizing the loyalty of the Jews, confirmed them in all their former privileges, allowed the Maranos free admission to his territories, and granted them permission to openly profess their ancestral faith. At a time when hatred of the Jews was strongest and the foremost persecution was general, Ferrara remained a bulwark of religious liberty, an asylum for "heretics"; the expelled Jews of Naples and Bologna found a refuge there, as did also the Maranos from Ancona, the duke assuring them perfect religious freedom. When Pius II. wished to abolish the pawn-shops, Alfonso II. definitely opposed the step, because he felt that the interest of his country demanded their retention.

In 1570, (Feb. 16-17) a terrible earthquake visited Ferrara, on which occasion many houses and about twelve churches, monasteries, and nurseries were destroyed. Under the ruins of the houses about 200 persons met their death, but not The Earth—single Jew perished. The wealthy quake and liberal Jews who owned houses, 1570. courts, or enclosed gardens, opened them and received every one who came, so that some of them harbored no less than 100 strangers; they cared for the needs of the poor, provided for them, and clothed and fed them — (Joseph ha-Kohen, "Emek ha-Bakah"). The Jews felt themselves so closely connected with the house of Este that when in 1581 Princess Leonora, the friend of Tasso, fell sick, they offered public prayers in the synagogue for her recovery. She herself was a friend of the Jews and repeatedly protected them. Her husband, Alfonso II., also showed his good will toward them; during the famine of 1590 he distributed bread among 3,000 Jews and 200 Spanish and Portuguese Maranos.

The prosperous condition of the Jews, which rested on the favor of the ruling prince, came to an end when, in 1597, the last Este died without leaving any direct male heir. The pope claimed the duchy, and received it after a short resistance, Cardinal Pietro Aldobrandini taking charge of it in behalf of the Curtius. Against the shouts of rejoicing which greeted the papal legate upon entering the city, the cry was heard: "Down with the Jews!" Great anxiety took possession of the community, especially the Maranos, who dreaded the rule of the
The new ruler, however, proved himself more just than the Jews had anticipated. The cardinal soon became convinced of the importance of the Jews for the commerce and industry of the city; and he granted to the Maranos a respite of five years, which he had obtained with great difficulty from the pope.

On Feb. 17, 1598, was issued a constitution which provided that the Jews in the city and duchy of Ferrara were to be tolerated only on condition that, commencing with May 24, both men and women were the Jews' badge. Permission to engage in trade was renewed; but the farming of taxes, the keeping of animals, and the acquisition of real estate were prohibited. Within five years all property in the hands of Jews was to be sold—a provision which was carried out in 1602. The number of synagogues was limited to one for each rite; and for the permission to sustain them the Jews had to pay a tax to the House of Catechumens. They were allowed to have only one cemetery (public obsequies being entirely prohibited), and to use Hebrew books only when provided with the imprimatur of the censor. Every new arrival had to report himself to the authorities within three days. Lending money on interest and banking were forbidden to the Jews, being permitted to the monte di pietà exclusively. This provision, however, failed as early as 1599; and the excited population was quieted only when the Jews were again allowed to open banks, a privilege which remained in force till 1608. Other enactments tending to mortify the Jews and to lower their life in the eyes of the populace were issued, and finally the severest measure which the papacy ever adopted against the Jews, the institution of the ghetto—was extended to Ferrara (1624). A commission of twelve noblemen appointed to protest against the proposed measure gained nothing except a short respite. During 1624-27 the Via Sabbioni, Via Gattamarcia, and Via Vignatagliata, where the greater part of the Jews had lived for many years, were enclosed by five gates erected at their expense. All Jews were obliged to take houses there that they might be better protected and guarded. The regulations for taking possession of buildings by the Jews and the newly established "jus βατας" were published in sixteen paragraphs. Among the decrees enacted by the papacy, likewise "in the interest of the Jews," was one ordering one-third of the male members of the community of the age of twelve years and upward to be present at the delivery of sermons directed toward their conversion. The church in which these sermons were preached was at a considerable distance from the ghetto, and on the way the victims of intolerance were often grossly insulted. On this account a more convenient place was chosen in 1639. Forced baptisms, likewise, were not unknown. Jurisdiction in the case of difficulties between Jews and Christians was still exercised by the "giudice de' savi"; and the efforts of the bishop in 1639 to have the powers of that officer annulled proved vain. Furthermore, until 1708 the Jewish authorities were allowed jurisdiction within the community, appeal from their decisions being permitted only in cases where more than five scudi was involved. In that year, however, the united efforts of the lawyers were successful in securing the abolition of this partial autonomy.

It was natural that such treatment should reduce the wealth of the Jewish population more and more; the ghetto was too poor, and high rents oppressed the impoverished community. Petitions to limit the number inhabiting the ghetto and to reduce the taxes were fairly refused. The result was that the debts of the community and the interest charges grew from year to year; and the richer Jews, obliged to make ever greater sacrifices, emigrated. According to a greatly overestimated report of the papal legate made in 1708, among the 338 families of Ferrara was one whose wealth amounted to 80,000 scudi; ten others possessed between 5,000 and 8,000 scudi; while 148 tradesmen were unable to pay taxes, and 78 lived on alms. Naturally, the repressive laws produced among the general populace a malicious disposition toward the Jews. In 1648 a Jew sentenced for murder was frightfully tortured. The populace seized the opportunity to commit greater outrages in the ghetto; and similar excesses are reported in the years 1651, 1705, 1744, 1747, and 1754. On such occasions, it is true, edicts to protect the Jews were issued by the papal legate; but, on the other hand, the populace was reminded of the existing strict laws, and all intercourse with Jews and all services to them were forbidden. Thus at Ferrara the rigid Roman decree of 1732 referring to the Jews was introduced; and in 1733 an edict was issued prohibiting the employment of Christian servants and enjoining a strict censorship of Hebrew books. Jews might neither travel nor visit fair without the permission of the Inquisition; and in their courses they were to wear the Jews' badge. This last provision, however, was abolished in 1735. That in spite of such cruel laws and mental torment the community nevertheless continued to exist was due to the discrepancy between the law and its execution. The population was often more friendly than the papal government to the Jews; and the officials quite frequently failed to enforce the laws. These conditions changed in 1736 with the entry into Italy of the French troops, who proclaimed in Ferrara "the rights of man," so that all civil disabilities were removed from the Jews. On Oct. 3, 1796, during the New Year festival—the

Under French civil and military authorities French rule, they were received with joy, being escorted back in triumph. The attacks made by the Catholics against the emancipation of the Jews were successfully refuted in pamphlets. The Jews were admitted into the municipal guard; and in 1797, at the instance of the French general Latour, the gates of the ghetto were torn down. The Jews proved themselves worthy of their new rights and duties, and in a short time the municipal guard included nine Jewish officers and the municipality four Jewish officials.
The reign of liberty was, however, of short duration. On May 23, 1799, Austrian troops entered the city; the fury of the populace was directed against the Jews, who had to be protected by the soldiers, and for a whole week dared not leave the ghetto. The community was sentenced to pay a fine of 5,000 scudi, and all the ancient laws were enforced. In 1801 the French returned as bearers of liberty; and equality of rights showed itself in the election of three Jewish representatives to the council of the Italian republic. Full liberty was given for religious worship; and in 1803 the Jews were allowed not to receive Jews too hastily for baptism. The Vienna Congress of 1814-15 restored the papal government; but times had changed, and a new, liberal spirit permeated the nation. In 1815 Pius VII. demanded the removal of the Jews from public offices, but did not otherwise interfere with their liberties. On the whole, he showed a friendly disposition.

Under his successor, Leo XII., the tendency again prevailed to torture and to kill the Jews, on the plea that "they had tortured and killed Jesus." The ghetto gates were restored at the expense of the Jews, and closed on Jan. 18, 1836; many of the old enactments were enforced, especially the prohibition against keeping Christian servants. The military guarded the ghetto to see that no one lighted fires for the Jews on the Sabbath and on festivals; but, more humane than the pope, the soldiers themselves took pity on them and lighted the fires. Under such circumstances many Hebrews left for the more tolerant Tuscany. In 1827 several more of the provisions of the old laws were renewed. The Jews were prohibited from leaving the city without permission, from having intercourse with Christians, and from owning real estate after the short time allowed for its sale had elapsed. When Leo died the entire population felt relieved; and the vehement hatred against the medieval papal regime showed itself clearly in the revolutionary days of 1831, when the gates of the ghetto were again torn down, and the Jews received all rights as citizens. What remained of the ghetto was enclosed by chains.

Gregory XVI. was on the whole friendly disposed toward the Jews, but even his government allowed them no liberties. When in 1857 a public funeral procession took place on the occasion of the burial of Rabbi Reggio, the community was severely punished. Nevertheless the liberal national movement made rapid progress. The Jews enjoyed the friendship and esteem of the better classes of Christians; they participated more and more in public affairs; and the most respectable "casinos" received them as members.

With the election of Pope Pius IX. all the dreams and hopes of the noblest and best were expected to be realized. Italy was to be freed and united. His accession was hailed with general jubilation, the Jews being no less enthusiastic than their fellow citizens. Dr. Moses Leone Pizzi of Ferrara caused an allegorical painting to be executed for the occasion with the inscription: "Mild in punishment, a god in forgiveness—such is the true picture of Pius." Supported by the citizen, the Jews asked to be granted emancipation. The cardinal legate, Caschi, thereupon ordered the removal of the ghetto gates, and only the pillars were allowed to remain. These, also, were destroyed on March 21, 1848, by the professors and students of the Athenaeum amidst great jubilation on the part of the noblest and best of the citizens. General fraternity and removal of all religious differences was the watchword of the time. Bonari wrote in defence of the Jews; the Circolo Nazionale, which advocated the union of Italy, sent Salvatore Anati as delegate to Turin, and afterward elected him a member of the constitutional national assembly at Rome; while four Jewish representatives were elected to the new provincial diet. Equality was obtained; and the sacrifices of the Jews for the national cause were justified. To be sure, the hour of final deliverance had not yet come. In 1849 the pope was re-limited by the Catholic powers, and Austrian troops were charged with the protection of his dominions. The Jews suffered most from the change; for they lost their briefly enjoyed liberty. They had to resign all offices and to withdraw from all societies, and even the old prohibition against leaving the city without permission was enforced. In 1857 Pius IX. visited the city. A deputation which asked for the abolition of this decree was kindly received, and the old law was soon abolished. This was the last time that the community was compelled to ask a favor of the pope; for in 1859 the Assembly Nazionale delle Marche at Bologna ratified the incorporation of Italy with the kingdom of Sardinia under the scepter of Victor Emmanuel II.

All civic differences between Jews and Christians were immediately removed. The extinction of the Piedmontese constitution to the kingdom of Italy admitted the Jews of Ferrara to full citizenship. That emancipation was complete was shown by the fact that some Jews were at once elected to the Consiglio Comunale. The first Jewish member of the Parliament was Leone Carpi of Bologna, who had had to pay with a long exile for his patriotic participation in the national movement. Another sign of the changed conditions was the attendance of the highest authorities at the services held in the synagogue to commemorate the reception of the duchy into the kingdom of Italy. Since 1861 the community has evidenced its warm patriotism in all matters pertaining to the new kingdom, and has given to the state a number of deserving citizens. In 1891 the Jews of Ferrara numbered 1,465 in a total population of 68,000.

Internal History: The Jewish community of Ferrara had to develop under the legal conditions described above. It is not known at what time it was first organized nor what its first constitution was. The first record of its activity dates from the congress held at Forlì in 1418. At that time the community possessed all the usual institutions of an organized commonwealth. In 1459 it exchanged its old cemetery for a new one. In 1469 Jacob ben Elijah of Cagli donated to the community a book of prayer, accompanying it with a deed of gift. In 1481, through the generosity of Sev (Zevi) Samuel Mellio of Rome, it secured in the Via Sabbionia a house to be used as a synagogue, which still serves the...
number of its synagogues. The laying out of cemeteries was also made difficult. The administration of the community was in the hands of a large board of sixty-two members and of a smaller one of ten, assisted by the rabbinate. Their main care was that of the finances. Besides the ordinary taxes, the community was obliged to pay high rents for the houses in the ghetto, whether inhabited or not, and whether the tenants themselves were able or unable to pay the rentals. It thus came about that at the end of the papal régime the community had a debt of 38,450 scudi. Added to this, the ever-increasing pauperism made necessary the expenditure of larger sums in charity. In spite of great expenses, however, instruction of the young was not neglected. In 1630 the school was reorganized; besides the income from the Mellilegacy, it received congregational support. In 1639 it was united with the Italian synagogue. To defray all charges the taxes were naturally very high, and many wealthy people on this account left the city. The board, therefore, obtained in 1632 the right to prevent any one removing his wealth from the city without permit, and it was later on decided that those who should leave be required to pay 2 per cent on their property toward liquidating the communal debts. These resolutions brought about continual friction, but they were nevertheless carried out, no doubt on account of the impoverished condition of the community. Outside Jews who did business in Ferrara had to pay a trade-tax. The executive board of the community, called "massarit," found their efforts warmly seconded by the papal legate; and obedience to them on the part of Jews who did business in Ferrara had to pay a trade-tax. The executive board of the community, called "massarit," found their efforts warmly seconded by the papal legate; and obedience to them on the part of Jews was often ordered by the authorities.

The prevalent distress and continued persecution warned the factions in the community to unite, and union was easily brought about where the interests of the whole coincided. Isaac ben Judah Abravanel, grandson of Don Isaac, rendered great service in this connection after 1560. Though true to Spanish traditions, he was everywhere recognized as leader on account of his noble character and his unselfish devotion to the interests of the community; and he represented the community at the Ferrara Congress of 1554, which adopted resolutions that became binding upon the Jews throughout Italy. After the earthquake the need of a new organization for the community asserted itself. On April 5, 1573, there was held under the leadership of Don Isaac Abravanel a meeting which suggested that the entire community, under the title of "Università degli Ebrei di Ferrara," be placed under the control of eighteen delegates to be elected by lot, such delegates to choose annually from among themselves a president and a treasurer; that each member who possessed more than fifty scudi should be obliged to contribute toward the communal funds; and that a commission of eight members, among them three rabbis, be appointed to fix the sums to be raised and to make the assessment. These propositions having been agreed to, the community was at once organized, and Abravanel was elected president. The payment of the first assessment was effected by each member placing his share in a sealed box, and declaring under oath that it was the correct amount due from him. Although at first intended for three years only, this method proved so practical that it continued to be followed for centuries. The next beneficial result of the new organization was the union of the German synagogue with the Italian, and of the Bolognese with the Neapolitan, Naples having a short time before expelled the Jews, who had then been received by the dukes of Ferrara.

Under the popes the community had to limit the number of its synagogues. The laying out of cemeteries was also made difficult. The administration of the community was in the hands of a large board of sixty-two members and of a smaller one of ten, assisted by the rabbinate. Their main care was that of the finances. Besides the ordinary taxes, the community was obliged to pay high rents for the houses in the ghetto, whether inhabited or not, and whether the tenants themselves were able or unable to pay the rentals. It thus came about that at the end of the papal régime the community had a debt of 38,450 scudi. Added to this, the ever-increasing pauperism made necessary the expenditure of larger sums in charity. In spite of great expenses, however, instruction of the young was not neglected. In 1630 the school was reorganized; besides the income from the Mellilegacy, it received congregational support. In 1639 it was united with the Italian synagogue. To defray all charges the taxes were naturally very high, and many wealthy people on this account left the city. The board, therefore, obtained in 1632 the right to prevent any one removing his wealth from the city without permit, and it was later on decided that those who should leave be required to pay 2 per cent on their property toward liquidating the communal debts. These resolutions brought about continual friction, but they were nevertheless carried out, no doubt on account of the impoverished condition of the community. Outside Jews who did business in Ferrara had to pay a trade-tax. The executive board of the community, called "massarit," found their efforts warmly seconded by the papal legate; and obedience to them on the part of Jews was often ordered by the authorities.

The changes under the rule of the French necessitated a new organization. The members formed themselves into a Società del Paggiari. New constitutions, which four committees were to frame, were established: (1) for the payment of debts; (2) for administering the ghetto property; (3) for benevolence; and (4) for worship and instruction, the recommendation being made that special attention be paid to instruction. In the budget of 4,000 scudi there was needed 3,000 scudi for charity alone; for the interest on debts, 1,500. The new society entered upon its existence in 1798 under the leadership of Angelo Pace Pesaro; in 1807 some changes were made in its organization; for example, the expenditure of a certain sum in monthly pensions for soldiers was added to the budget. In 1806 the community became a part of the French consistorial organization, which continued to be in force till 1815. With the return of the popes was restored the ancient form of administration, including the former obligations of the "gazaka" and the former taxes. Two massarit represented the community in extra-communal affairs. Communal activity showed itself especially during the famine of 1854 and the cholera epidemic of 1855.

Upon the union of Ferrara with the kingdom of Italy the Ferrara community came under the Rabbazia law of Piedmont, by which it is still governed. The last relic of ancient times was the debt owing to the House of Catechumans, payment of which was demanded and made in 1863.

The Synagogues: In ancient times many places of prayer according to the Italian rite existed in private houses. In the donation of her annual Melli the community received in 1781 a special synagogue building, in addition to which the places of devotion continued in existence. After the year 1782 houses of prayer for the Sephardic rite were built, and with the permission of the Inquisition the German Jews also opened a
synagogue in one of the existing houses of prayer (1532). Each congregation had its rabbi and its own charity-budge. About 1530 the community had ten houses of prayer; a Communal Institute was formed to regulate the time during the earthquakes. In 1532 churches and synagogues were destroyed, but “in none of the ten houses of prayer and small sanctuaries of the Lord in Ferrara was divine service interrupted.” True, fires appeared in the walls, but the people were not prevented from offering prayer in the mornings and evenings” (Aronh.). Oil Heid, “Ked Kedem,” toward the end. In 1533 the founding of the Università degli Ebrei di Ferrara, a fusion of the Ferran and Italian congregations, took place. Under the papal regime there was only one synagogue for each of the various races: in 1533 the German synagogue was transferred to the building formerly occupied by the Italian. In 1538 the latter was separated from the Moll foundation and incorporated in the property of the community. In 1617 and 1627 the building in Via Sabbionetta, which had stood for centuries, was thoroughly renovated. The beautiful Spanish synagogue still has its own administration. Of the peculiar religious usages in the Ferrara synagogues Isaac Lamonzi makes occasional mention in his “Pahad Tifgah.” The synagogue according to the Gemara has a manuscript list of the various minyanim, which is preserved by Rabbi Omo; another manuscript collection of Ferran minyanim is in the city library of Frankfurt-on-the-Main.

Schools: Under the Moll foundation the community received an annual income of two hundred florins to provide a teacher for the poor. From this was developed the Talmud Torah, in which elementary instruction was supplemented by advanced courses in the rabbinic academy. The Spanish had their own Talmud Torah, which, through the efforts of Isaac Lamonzi, was united in 1538 with that of the general community. The great attendance of the pupils for these institutions is shown by the number to the library and to the funds for poor pupils of the Talmud Torah. Not only was instruction given in Hebrew and in Jewish religion, but the teaching of Italian was likewise gradually introduced; the latter, however, was abolished after 1595 when the general schools were opened to the Jews. Since 1849 the community has also had a kindergarten (“kindergarten”). At all three great care has been bestowed upon the development of the schools of Ferrara, so that the community as well as individuals making great sacrifices to this end. A large, costly library bears testimony to the zeal with which studies were once prosecuted.

Cemeteries: The oldest cemetery, situated beside the monastery of St. Girolama, was in 1432 ceded by the community for another. A cemetery in 1576 was rented very difficult by the Curia. The Spanish rented a special cemetery in 1550, and bought it outright in 1524; in 1600 they were obliged to lay out a new one, which was opened in 1641; provision for a further enlargement in 1758 was obtained only with great difficulty. The tombs were demolished by the populace, used as building material by the government, or stolen and placed in Christian cemeteries with new inscriptions. On this account no inscriptions are preserved in Ferrara. In 2699 the community laid out a new cemetery, toward the expense of which the community contributed. The Spanish then united with the rest of the community and sold their old cemetery. The Saracri family alone still possesses a burial-place in the old Spanish cemetery.

Foundations and Societies at Ferrara: Samuel Moll of Rome left for the city of Ferrara for charitable purposes; the income from his house in the Via Sabbionetta and his gold-and-charity. In 1860 the important society Aronne Fraternal Chirurgico Assemblea, afterward called “Gesuati,” was organized; as a result of this the Sick and the Dying; as the Maro Jewish (1590). Berenice (1594), Yedidah (1595). The many applications for charity made to the congregation, which was received through contributions from the community and from individuals. Since 1877 all these societies have united under the name “Gesuati Fissa.” The organization, under the direction of the rabbi, is managed by a committee.”

In 1788 Rabbi Jacob Daniel Omo established the society Ha-Lechenu, whose object was to provide for the daily minyan and study and to keep certain of the fasts. With this was afterward combined the duty of providing food for the poor and of aiding them in paying their rent. This society is subvened by the community. The Rabanam Anzum was founded in 1880 by pupils of the Talmud Torah to provide caskets in cases of death; with this were afterward combined other organizations of pupils which looked after the comfort of the school and of the pupils and their students, such as the Bikkur Holim (1745) and the Mahshiah (1745) for the aid of the poor sick. Founded in 1890 by Rabbi Jacob and Anshel Sabalow for the purpose of delivering lectures on the Halakha, and enlarged by L. Lamport into a charitable organization. Besides the regular members, the society, which was reorganized in 1894, admits ladies as honorary members.

The Rabinah, a society for reading the Torah on holidays, was established in 1891 by persons who met every Sabbath for a repeat, and who wished to give their society a religious character. Initials (i.e., “Rabbanah,” or “Rabbanim,” was established in 1890 for the purpose of making small loans to merchants; afterward it distributed books and money in prais to poor pupils. A society known as “Majdole Unanim” or “Art e Misset,” founded in 1896, dislocated, since under the existing Jewish law, had no members and no employment. In the same manner many religious and humane societies which originated in former centuries have dissolved. Besides these benevolent societies several legacies for the benefit of the poor are administered by the community; Josepe Benedetto Alston and Abraham Raphael Foglio (1726) and others.

As in 1416 and 1418, so also later the Ferrara community took an interest in general Jewish matters. Twice it had the honor of being the meeting-place of an assembly of Italian Jewish notables. Shortly after the Jewish burning of Jewish writings, June 21, 1554, fourteen representatives from Rome, Mantua, Ferrara, Bologna, Reggio, Modena, Padua, and Venice met under the presidency of Rabbi Nech. Katzenellenbogen to deliberate on some important social questions and to strengthen the moral condition of the Italian communities. The resolutions of this conference have remained in force till the present time. In view of restrictions placed by the censorship laws upon the printing of Hebrew books, it was decided to publish no new books without the approbation (“haskamah”) of three ordained rabbis. Every Jewish who bought books without approbation was fined 25 scudi. It was also resolved that suits should not be brought by Jews in Christian courts, and that decisions in civil suits should not be recorded without the permission of the parties concerned. No rabbi might give a legal decision in the community of another rabbi unless the latter had previously given his permission and had refused to adjudicate the case himself. The enactment of R. Gershon concerning the perpetual right of lease was renewed and developed in Italy into the “jazlaza,” which was valid everywhere in the ghettos, even in the most ancient times. Gershon’s prohibition of polygamy was also enforced. Whoever betrothed himself to a girl under ten years of age without the permission of the parents or guardians was to be excommunicated together with his witnesses. Finally, another clause was added, by which money-trading was condemned, and usury was threatened with severe penalties. The representatives of Ferrara who signed the
The destruction of Hebrew literature through the Inquisition likewise necessitated the interposition of the Ferrara community. After the Council of Trent the fate of Hebrew books was uncertain. On this account Abtalion ben Mordecai da Modena, rabbi of Ferrara, in 1581 visited Pope Gregory XIV at Rome. After many interviews in Latin, one of which concerned the Talmud, the respite of the confiscation; but this did not remove the danger permanently. Under Sixtus V., who showed the Jews a toleration which seems incredible for that time, Jewish literature was again untrammeled. The Ferrara community bore its share in the sacrifices and the difficult negotiations which the passage of this measure had made necessary. It concurred in the resolution of the most prominent Italian communities to carry out through a commission a previous censorship of their own for Hebrew books; afterward at the Congress of Pavia it was resolved to raise, by a special tax to be disposed in a central treasury at Ferrara in the care of Solomon da Fano, the amount necessary to cover the expenses of this censorship and of the reprinting of the Talmud. A commission sent to Rome under the leadership of Bezaelei Mascari, which obtained permission to own and to print Hebrew books after a previous censorship and expurgation, included deputies from Ferrara. When new opposition to the printing of the Talmud arose, further sums were raised by the communities of Mantua and Ferrara, which pledged themselves to take 700 copies of the proposed Talmud edition. The commission for the expurgation of Hebrew books was formed in 1590, and, Ferrara having again raised the necessary funds, the ban against the Talmud was removed. That the Talmud was saved from the destruction to which it had been condemned was probably owing to the self-sacrifice of the Ferrara and Mantua communities (Stern, "Urkundliche Beiträge über die Stellung der Päpste zu den Juden," i, pp. 141 et seq.). All the later and less important attacks upon Jewish literature were easily repelled after this first victory.

It is not until the nineteenth century that the community again appears as representative of general Jewish interests. The Ferrara physician Bondi-Zamorani attended the Sanitätsrat in Paris, and composed an ode in Hebrew and Latin for the opening of the council's first session. The Alliance Israélite Universelle as soon as it was organized found adherents at Ferrara, and, under the guidance of Rabbi Ascoli and Advocate Leone Bava, almost the whole community joined the new union.

In order to adjust the affairs of the Italian commu-
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to the changed conditions, thirty-one delegates met at Ferrara on May 12, 1863; they protested energetically against the frequent forcible baptism of Jewish children, and resolved to ask the government for a reform of the laws of the community and for the right of the rabbi to grant divorces. They further proposed to make religious instruction obligatory, in order to promote a sense of religious duty; to disseminate good books on Jews and Judaism; and to found an Italian rabbinical seminary. Their resolutions remained without effect, however, and the congress which met at Florence in 1867, at which Ferrara was again represented, was equally unsuccessful.

The Jewish community of Ferrara takes pride in its possession of names held in high repute in Jewish history and in the world of letters. Moses b. Meir of the thirteenth century, Solomon Rabbis and Hasdai of the fourteenth, and Elia di Scholars. Ferrara and Menahem b. Perez Trebotti of the fifteenth deserve especial mention. In 1467 flourished the famous surgeon Jacob, court physician to the Este, who brought Ercole I., through a serious sickness. In the sixteenth century the number of learned men must have been very great. In 1573 a rabbinical society was organized for the education of rabbis and teachers.

The Orientalist Emanuel Trenelli taught at the university; he was baptized, fled from Italy in 1542, and is said to have returned to Judaim at Heidelberg. A few years later Abraham Gallo (Francesco Zorzi) held the professorship in Hebrew at the Ferrara University. The Marano Amatus Lusayan was a professor of botany and anatomy, and also one of the prominent physicians of his time. Raffaello Marani was a physician and mathematician. Many Jews attended the medical lectures of the famous Brusavola. Elia Piro (about 1305) is often mentioned as a Latin poet. The sons and grandsons of Don Isaac Abravanel lived at Ferrara, and most of them are buried there. Don Isaac II. rendered especially important services to the community (see above); and of equal prominence for a long time was Dona Gracia Mendosa, who, with her daughters Graca and Reyna, and her son-in-law Joseph of Naxos, took refuge under the mild rule of the Este. Under her protection lived the brothers Usque (see Ferrara, Typeography) and their relatives, the poet Samuel Usque, author of the “Consola- canas Tribulaciones de Ysrael” (c. 1645). Azariah del Rossi, author of “Me‘or Eynayim,” likewise lived at Ferrara; as did Abraham Coloni, architect and mechanician, whose services were sought by many courts of Italy and Germany, and Bonajuto Alatino, who in April, 1617, was compelled to take part in a public religious discussion.

During ghetto times there were among the rabbis of Ferrara several who were also famous as philosophical writers and physicians. Among these Isaac Lamporini occupies an honorable position; his fame is commemorated by a tablet placed by the city of Ferrara in 1752 in the wall of the house in which he had lived. Of merchants Moses Vita Coen was prominent and highly honored by the papal court. During the famine of 1794 he supplied the papal government with grain; a mace of his, Moses Coen, was mayor of the city during the French occupation in 1796.

Leone Carpi and Enca Carabelli are distinguished modern representatives of the community, and are also members of the Italian Parliament. Rosii and Angelo Castelfognes, travelers and explorers, should also be mentioned, as well as the Reggio family, all of whom belong to Ferrara.

The following is a list of the rabbis of Ferrara:

Jacob b. Jekuthiel Corinaldo (beginning of sixteenth century).
Pier ben Menahem Trebotti.
Solomon ben Moses Cestaretto (1356). Johann Treves.
Isaac Salmone.
Abraham ben David da Modena.
Solomon Modena.
Johai b. ben Azriel b. trainb.
Baruch Uzziel ben Baruch Uzziel (1567).
Abraham ben Elias.
Isaac ben Joseph da Modenesi (first rabbi after the founding of the Academy).
Moses ben Israel Fain di Avanes.
Aaron ben Israel Fain di Avanes.
Johai ben Elia Shon ben Samuel b. Peisa.
Eliab Shon b. Meir ben Dario b. Valmontano.
Joseph Finao.
Benjamin b. Ephraim Finao (excise of the sixteenth century).
Feinlion b. Benjamin Finao.
Abraham ben Yonah (1508).
Abraham Jochiel b. Hannah da Modenesi.
Jacob Moses Atthay.
Avital ben Montreal da Modena (seventeenth century).
Moses ben Meir ben del Ferrara.
Eliezer David ben Erakel del Bene.
Montefiore b. David Carpanetti.
Menahem Bozian.
Menahem b. Ephraim Cases.
Phirus b. Pseudo Modenesi.
Hannah Cases.
Jacob ben Isaac Zalman.
Montefiore Benmam.
Isaac Lamporini.
Montefiore Schiffmann (eighteenth century).
Sabbato Sangueretti.
Raphael Emmanuel Hay Rechi.
Pelea Ussaro.
Joseph ben Isaac Jeddelas.
Eliahu Michael Finao.
Jacob David ben Abraham b. Othon (1275).
Jacob Moses Atthay.
Samuel b. Isaac of Ferrara.
Eliahu Michael Finao.
Jacob Hal Bozian.
Joseph Hal Borel.
Jacob Jeddelas.
Joseph Ben Isaac di Bene (1656).
Joseph b. David Rassai (1527).
Eliahu Samuel ben Joseph de Vado (1699).
Joseph b. David Besseli (1377).
Eliezer Samuel ben Joseph de Vado (1785).
Eliahu Samuel ben Joseph de Vado (1785).
Leone Finao ben Joseph (1861).
Isaac Eliil b. Nathan (1856).
Benjamin Levi (1860).
Giuseppe Levi (....).
Ferrara, Peter: Jewish convert to Christianity; lived in Spain in the fifteenth century. A poet of ability, he exercised his talents in excelling his former coreligionists, Juan Alonso de Buen, in his "Canzonerio," cites four poems by Ferrus.

Ferrer, Vicente: Spanish Dominican preacher; born at Valencia Jan. 23, 1350; died at Vannes, France, April 5, 1419. Basnage supposes that he was of Jewish descent ("Histoire des Juifs," xiv. 761). He entered the Dominican order in Valencia Feb. 3, 1374, and studied at the University of Lerida (1385-86). From 1385 he preached in the Cathedral of Valencia, and soon became famous for his pulpit eloquence. In 1389 he became confessor and private chaplain to the antipope Benedict XIII at Avignon. In 1396, however, he became a wandering preacher, and traveled through Spain, France, Italy, and Germany. He had a regular revenue of about 300 flagellants. At times the people followed him in crowds of thousands, forsaking temporarily their occupations to hear him preach or to be cured by him. The appearance of Ferrer in Spain was one of the principal factors leading to the expulsion of the Jews.

Ferrer saw in the Jews the greatest impediment to his holy mission, and in their conversion a daily proof of it. Therefore he zealously endeavored to bring them into the fold of the Church, imposing upon them, as Jews, many limitations and burdens, and promising them, in the event of conversion, freedom and the pleasures of life. With uplifted cross he forced his way into synagogues and dedicated them as churches, as in Valencia (1391), Santiago (1408), and Alcañiz (1413). His first significant conversion was that of the rabbi Solomon Levi of Burgos, known as "Paulus Borgoensis" (1390 or 1391), who, with Ferrer, caused the promulgation of the Castilian edict (Jan. 12, 1412), containing twenty-four articles against the Jews, and creating the "Judéras," or ghettos. According to Rodríguez de Castro, in 1413 Ferrer converted in Alcalá Joshua Loeki, known as "Geronimo de Santa Fe," who led the discussion against the Jews at the diocesan of Tortosa (1413).

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The Sabbath (Ex. xx. 10; Deut. v. 14), marked in the Law by special sacrifices (Num. xxviii. 14, xix. 6; comp. Ezra iii. 5). See New Moon.

Pesah (Passover; Ex. xii. 1-28), the "Hag ha-Mazot" (Ex. xxiii. 14; Lev. xxiii. 4-8), in commemoration of Israel's liberation from Egypt. It lasted seven days, from the fifteenth to the twenty-second of Nisan, the first and the last day being "holy convocations," with abstention from hard labor and the offering of sacrifices (comp. Num. xxviii. 16-25; Deut. xvi. 1-8). On the second day the first fruit (barley) 'omer was offered (Lev. xxiii. 10). Those that were in a state of impurity or distant from home were bid to celebrate the festival in the next succeeding month (Num. ix. 1-14). See Passover.

Shabu'ot (Festival of Weeks; Ex. xxvii. 22), "the feast of the harvest, the first-fruits of thy labors" (Ex. xxiii. 16), the day on which to offer, at the conclusion of seven weeks counted from the day after Pesah (Sabbath), the new meal-offering, "two wave-loaves . . . the first-fruits unto Yhwh," with animal burnt-offerings and drink-offerings and sin-offerings and peace-offerings (Lev. xxiii. 15-22; R. V.; Deut. xvi. 10-12; Num. xxviii. 26-30). The festival was marked by abstention from hard labor, and by a holy convocation. See Pentecost.

Yom Teru'ah (Blowing of the Trumpets; Num. xxix. 1; comp. 6. x. 10), or "Zikron Teru'ah" (a memorial of blowing of trumpets; Lev. xxvii. 24), the first day of the seventh month, a holy convocation with cessation of hard labor and prescribed fire-offerings. See New-Year.

Yom ha-Kippurim (Day of Atonement), the tenth day of the seventh month, a "Sabbath of rest" ("Shabbat Shabbaton"); with fire-offerings, and holy convocation, with absolute cessation of all labor, under penalty of excision ("karet"), and with fasting (Lev. xxiii. 20; Num. xxix. 7-11). See Atonement. Day of.

Bukkot. (Festival of Booths ["tabernacles"]; Lev. xxvii. 34; Deut. xvi. 13), lasting seven days, from the fifteenth to the twenty-second of the seventh month (Tishri), the first day being a holy convocation. For seven days offerings had to be brought (Num. xxix. 13), the eighth day being also a holy convocation ("Agrei"; Num. xxix. 20). Labor ceased on the first and eighth days. This festival was also known as "Hag ha-Assif" ("the festival of ingathering"; Ex. xxvii. 36). The celebration was marked by the erection of booths, in which to dwell during seven days, and the waving of palm-leaves with the fruit of the "eg bader" (goody tree"; Lev. xxvii. 40). See Tabernacles, Feast of.

—Post-Biblical Data: In post-Biblical times (in which "Yom Tob" as a technical term for "festival" comes into use) the character and appellations of many of the Biblical festivals were modified, and their number was increased by the addition of new semi-holidays and by the investing with sanctity of the days immediately following the holy days prescribed in the Law, except in the case of the Day of Atonement and the Sabbath. These "second days," known as "the second holidays of the Diaspora" (Yer. Ta'an. i. 6b; Berah 4b), owed connection with the Sabbath (Hos. ii. 18; Isa. i. 8; II Kings iv. 20; Isa. lvii. 3; Hag. i. 1), and marked in the Law by special sacrifices (Num. xxviii. 14, xix. 6; comp. Ezra iii. 5). See New-Moon.

FESTIVALS.—Biblical Data: The Hebrews designated a festival by the word "hag" (the Arabic "hajj"), originally implying a choragic rhythmic procession around the shrine of an idol or an altar (see Wellhausen, "Sklzen and Vorarbeiten," iii. 190); but later, without specific reference to this usage, connoting a day or season of joy ("hag" and "simsh" are correlatives; comp. Amos viii. 10; Deut. xvi. 14). As fixed festivals occurred at appointed times, they came to be known as "mo'adim" or "mo'ade and German dailies and magazines. He isthe au
their institution to the desire to have all Israel observe the festivals upon the same day (Sifra ix. 4). But before the fixation of the calendar by calculation, the beginning of the doubtful months (those having 29 or 30 days) and the intercalation of the year depended upon the decision of the Jerusalem authorities, which decision was based upon the appearance of the new moon and upon the state of the crops. In the case of the months in which festivals occurred (R. H. i. 9), the authorities announced their decision to the outlying districts by means of fire-signals and messengers. In order, therefore, to make sure of not overlooking the proper day, the communities in the Diaspora added a second holiday to the day presumptively correct according to their calculation.

Later, when such doubt was precluded by the method of determining the calendar by calculation, the custom was nevertheless sanctioned on the ground that the "mishlal of the fathers" should be scrupulously regarded (Bekah 4b). Even the first of Tishri was extended to two days (considered, however, as one long day), because during the existence of the Temple the second day of Tishri was observed as holy, the witnesses to the appearance of the new moon having arrived only in the afternoon of the first of Tishri. These "second days" are not observed in Reform congregations. See Second Day of Festivals. The "semi-holidays" of later origin than the Torah are:

Purim, generally on the fourteenth of Adar: but for the cities with walls dating from Joshua's days (Meg. 1.1-2; Shek. 1.1), on the fifteenth. Additional seventh. It is a day of rejoicing and Festivals, merrymaking, in commemoration of the events related in the Book of Esther. See Esther; Purim.

Hanukkah (Festival of Dedication), from the twenty-fifth of Kislev to the third of Tebet, in commemoration of the events recorded in I Macc. iv. 59. According to II Macc. i. 9, 18; ii. 16; x. 8, it is a belated Tabernacles; called the "Festival of Lights" by Josephus ("Ant." xii. 7, § 7; comp. Shab. 21b; B. K. vi. 6; Yer. Suk. 53d). See Hanukkah.


The Alexandrian Jews observed as joyful memorial days: (1) one to commemorate their escape from the elephants of Ptolemy VII. Physcon (II Macc. vi. 86); (2) one in honor of the translation of the Bible into Greek (Philo, "Vita Mosis," II. § 7).

The following modifications of the significance and designation of the Biblical festivals in post-Biblical times may be noted:

(a) The first of Tishri becomes the "Rosh Hashanah," in Amaranic "Rosh Shatta" (R. H. i. 1). It is the day of judgment (R. H. i.e.), and thus assumes a more solemn character, though fasting is interdicted (Ta'an. ii. 10; Yer. Ta'an. 69a). The blowing of the shofar is invested with theological and mystic significance ("Malakhot, Zikronot, We-Shoferot"); R. H. iv. 5, 6, 9; Yer. R. H. 96d). See Shofar.

(b) On Pesah the Shektah, or meal introducing the festal week, takes the place of the paschal lamb (Pes. x.; Yer. Pes. 87d). The season itself has come to be designated in the prayers as "zemanim" ("the time of our liberation").

(c) Shabbatho (also "Azeret"). The proper counting of the seven weeks was, between the Saducees and Pharisees, a point of controversy hinging on the Biblical phrase "mi-mohan sa-habbah" (Lev. xxiii. 15), which, against the literal construction by the former, was authoritatively and demonstratively explained to mean the day after the first day of Pesah (Sifra, ed. Weins, p. 106d; Men. x. 8). The designation "Azeret" marks it as the concluding festival of Pesah. In the later liturgy it is celebrated as the "zman matan toratenu" (comp. Shabb. 86b), the memorial-date of the revelation on Sinai.

(d) The second or "minor" Pesah ("Pisah Ze'era"); see Num. ix. 1 et seq.) fell into desuetude after the passing of the Temple service with its requirements of purity and sacrifices.

(e) Sukkot becomes the "bag" par excellence. In the liturgy it is denoted as "zemanim" (the time of our joy). The eve of the second day, in the Second Temple, was proverbial for the rejoicing attendant upon the ceremonial drawing of water ("simhat bet ha-sho'ebah"); Suk. v. 1), on which occasion priests and Levites in stately torchlight procession, with singing, the blowing of trumpets, and the playing of other instruments, made the circuit of the Temple court to the eastern gate, reciting and repeating there the declaration that while the Fathers bowed eastward to the rising sun, they belonged to Yisrael and their eyes were lifted toward Him (Suk. v. 1-4). During that night Jerusalem was brilliantly illuminated. In the liturgy it is denoted as "zemanim" (the time of our joy). The eve of the second day, the Second Temple, was proverbial for the rejoicing attendant upon the ceremonial drawing of water ("simhat bet ha-sho'ebah"); Suk. v. 1), on which occasion priests and Levites in stately torchlight procession, with singing, the blowing of trumpets, and the playing of other instruments, made the circuit of the Temple court to the eastern gate, reciting and repeating there the declaration that while the Fathers bowed eastward to the rising sun, they belonged to Yisrael and their eyes were lifted toward Him (Suk. v. 1-4). During that night Jerusalem was brilliantly illuminated.

The seventh day of the festival is distinguished as the "great Hoshana" (the Gospel accounts of Jesus' entry on Palm Sunday seem to have Extension as the place of Pesah), or "the day of Sukkot, of the palm- and willow-branches" (Suk. 43-45). Carrying in their hands branches at least eleven feet long, the celebrants make seven circuits around the court, chanting "Hosha'na" (Ps. cxviii. 25), and then beat the floor with the branches. This custom, said to be of Mosastic origin, is undoubtedly an adaptation of a Babylonian rite (Yer. "Ab. Zarah iv.).

The eighth day, Simhat "Azeret, is treated as an independent holiday in regard to certain rubbinal prescriptions (mourning, for example). It is a "yom-tov ha'amek." See Simhat "Azeret.

The ninth day is styled "Simhat Torah." The joy of the Torah, because it marks the conclusion of the (annual) cycle of Pentateuchal lessons and the beginning of a new cycle. See Law, Reading of the; Simhat Torah. (f) The New Moon, in Biblical times a holiday (I Sam. xx. 18, 24-27; II Kings iv. 31, 32) came to be regarded as a day of penitence, owing to the circumstances that among the sacrifices prescribed is also a sin-offering (Num. xxviii. 11-16). This sin-offering was said to have been instituted on account of the moon's jealousy on the sun (Sheb. 9; Gen. ii. 16; Ex. 10:5; Zohar, Wayi'ra). or, according to others, it is an atonement for the sins committed during
the preceding month (Shab. i.); thus the day is called in the liturgy "zemanim kaphaanah" (the time of atonement). Yet, withal, it remained a day of joy, on which fasting was not permitted; women abstained from petty manual occupations (Soferim xix.). But by the cabalists in recent centuries it was changed into the "Minor Day of Atonement" (= "Yom Kippur Katan").

The days intervening between the "holy [convocation]" days (the first or second and seventh or eighth respectively) of Pesah and Sukkot are known as "hol ha-mo'ed" ("the week-days of the festival"); entail certain restrictions regarding work, mourning, the solemnization of marriages, and the like.

See Holy Days.

The Biblical festivals readily fall into two groups:

(1) Those dependent upon the seasons or the harvest (Pesah and Shabu'ot in spring and summer, and Sukkot in autumn). As the Law prescribes that at those festivals "every male shall appear before correctly, "shall see") Yhwh (Deut. xvi. 16), thus demanding pilgrimages to the Temple, these comprise the "pilgrimage festivals," the three "regaling" (Ex. xxiii. 14) on which the "re'iyah," i.e., the visit to the Temple court, took place. The Mishnaic term classification of festivals refers to this visit is "re'iyah panim" (Yer. Pesah i. 15a), or "re'iyah" (Pesah i. 3), or, as none was to come empty-handed, but must bring a gift, "re'iyah korban." This obligation rested on all male benefactors, with the exception of such as were under age or afflicted with deafness or a mental defect. The gift had to be worth at least two silver denarim according to Shammai's school, while the Hillelites contended that a silver "ma'ah" was sufficient (Hag. i. 1, 3a; comp. ib. 6a). The number of visits was not fixed (Pesah i. 1); but see B inspect. 7a, and R. Johanan in Tosafot ad loc.; Levis, "Chald. Worterb." iii. 406a). The character of these three festivals is agricultural; hence the fundamental note bears of visits was not fixed (Pesah i. 1; but see Beiz. 7a, and B犹太文献 in Tosafot ad loc.; Levy, "Chald. Worterb." iii. 406a).

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(2) Those connected with the moon: (a) Sabbath; (b) New Moon; (c) the New Moon of the seventh month, and (d), in connection with the seventh month, the tenth day thereof. The Sabbath and the New Moon festivals were certainly days of joy; but the first and the tenth of Tishri developed into days for solemn reflection, and in course of time in the synagogue were designated as "yamin nominim" (painful [awful] days), though the endeavor to ascribe to them also the nature of days of joy was not wanting (see Mahzor Vitry, ed. Horwitz, p. 989). The ten days intervening are styled "jemete temodaitha" (ten days of repentance), distinguished by additions in certain parts of the liturgy. It has been noticed that the Biblical festivals, all of which occur within the first seven months of the year, are seven in number, and that they are otherwise intended to bring the influence of out the symbolic bearing of this the seven sacred number. The Sabbath is the seventh day; the Sababatical ("Shemitah") year is the seventh year; the jubilee the first after 7×7 years; 7×7 (= 49) days elapse between Pesah and Shabu'ot; Pesah and Shabu'ot each have seven days; the seventh month has four holidays; the first of the seventh month alone of all the New Moon festivals being important. Of the seven festivals six are in a class requiring abstention from only hard labor; on the seventh (the Day of Atonement) as on the Sabbath, all labor is forbidden. Hence both the Sabbath and the Day of Atonement are "Shabbat Shabbaton" (Lev. xxi. 31, 32, 39, xvi. 31).

Critical View: When the Hebrews were still nomadic shepherds they could not have observed festivals having an agricultural background. Nor before the establishment and recognition of one central sanctuary, and the development of the sacrificial and ritualistic ritual, could fixed and well-defined sacrifices have been the prominent feature of the festal celebration. The laws in the Pentateuch do bear on the festivals, therefore, towards the invasion and conquest of Palestine; and the analysis of their contents and the comparison of their provisions, with allusions to and descriptions of the festivals in other Biblical books, demonstrate that the festal cycle as finally regulated is the outcome of a long process of growth in which the successive domination of various social and religious influences may be clearly differentiated. Of the pastoral period, the Sabbath, the New Moon, and Pesah as the festival of the slaughtering of the young firstling of the flock, are survivals, displaying even in their adaptation to later social and theological circumstances the traces of an anterior pastoral connection.

The year, which had its ancestral home. Hence the Pastoral牧羊人, traces of lunar institutions in the region and climate where ancient Israel had its ancestral home. Hence the Pastoral牧羊人, traces of lunar institutions in the region and climate where ancient Israel had its ancestral home. Hence the Pastoral牧羊人, traces of lunar institutions in the region and climate where ancient Israel had its ancestral home. Hence the Festivals, even the latest Israelitish cult and its phraseology; e.g., the "horn" (cres- cent), the "face" (of YHWH) in the benedictions, etc. The Sabbaths, as marking the end of the week, reveals its lunar origin; the phases of the moon having taught the shepherds, whose weal or woe depended so largely upon the benevolence or malevolence of the night season, to divide the period elapsing between two new moons into four equal groups (weeks), the last day of each—in imitation of the moon's coming to rest, as it were—becoming the day of rest. Indications are not wanting that at first the New Moon festival was not counted among the seven days of the week (see Week); but after 7×4 (= 28) days had elapsed, one or two days were intercalated as New Moon days, whereby a new cycle of four weeks begun, so that the Sabbath was a movable festival. Later the week and the Sabbath became fixed; and this gradually resulted in taking away from the New Moon festival its popular importance. The Pesah lamb marks the spring festival of the shepherd class offering a gift to the deity, and testifying their god at the common "family" feasts, before setting out for their several pasture-grounds. In the appointments of the occasion, as described in the chapter purporting to account for the institution (R. xxi.), the pastoral character is still dominant. The "sprinkling of the blood" on the door-post recalls the "blood covenant" which insures safety to both man and beast, and protects the flock from harm. The Mecconah, indeed, the old Semitic
Pesah—the limping dance in imitation of “skipping rams.” With the later agricultural spring festival, these pastoral customs were combined, but the Pesah must originally have been distinct from the festival of the Mazzot, which is clearly of an agricultural nature.

The harvest is the natural provocation for the farmer to rejoice and to manifest his gratitude to the Godhead. The oldest traditions (Judges xxi. 19; I Sam. i. 8) mention a yearly festival of thanksgiving (“hilulim”; Judges ix. 27) after the vintage, and in this festival which even later is called the festival (I Kings viii. 2, 65; xii. 32, 33; comp. Ezek. xlv. 25; Neh. viii. 14). It was celebrated first by dancing in the vineyards (Judges xxvii. 21); later, by procession to festal halls (“leshokhut”); I Sam. ix. 22, with music (Isa. xxx. 29)—at Shiloh, for example (I Sam. i. 9); at Bethel (I Kings xii. 32), and at Jerusalem (I Kings vi. 8, vii. 2; Isa. xxix. 1). As these festivals increased, the necessity arose of regulating them and of fixing them for certain seasons of the year; hence, in Isa. xxix. 1, an allusion is made to a regular cycle of the “baggim” circuiting the year.

The oldest code (Book of the Covenant), in Ex. xxxii. 14 et seq., provides that three pilgrimages in one year shall be made to the sanctuaries, not necessarily to Jerusalem, as has been supposed, but to the central shrine of the clan or tribe (comp. I Sam. xx. 6). The three festivals are purely agrarian, viz.: the Hag ha-Mazzot (seven days), in the month of Abib (Ex. xxxiv. 18, where there is no mention of the slaughter of the lamb); the Hag ha-Kazir, the wheat-harvest (Ex. xxxiv. 22a), for offering the first-fruits (“bikkurim”); the Hag ha-Sukkot (seven days), in the month of Traees of Asif, the old festival of the vintage (see above). Deuteronomy continues this cycle, but makes pilgrimage to Jerusalem imperative (Deut. xvi. 10). It combines the old pastoral Pesah with the Mazzot feast, but the offering of the firstlings (Deut. xvi. 2) is merely intended as a sacrificial meal, the flesh being boiled and not roasted (Deut. xvi. 7, against Ex. xii. 8). Mazzot is historically connected with the exodus from Egypt (“lehem oni”; Deut. xvi. 2). The second festival appears as “Hag ha-Shavu’ot” (Deut. xvi. 10). The third is named “Hag ha-Sukkot” (ib. xvi. 15), and lasts seven days (ib. 15).

In Deuteronomy the tendency is manifest to give these natural agrarian titles a religious-historical setting. A further development is shown in the festival scheme of Ezekiel, who divides the year into two parts, each beginning with an expiatory celebration, on the first day of the first and seventh months respectively (Ezek. xlv. 18, 20; Cornill, “Das Buch des Propheten Ezekiel,” p. 494), and each celebration followed after the lapse of fourteen days by a festival of seven days (the spring or Pesah festival, and the autumn festival respectively); while stress is mainly laid on the sacrificial cult. It may be observed that Ezekiel neglects Shavu’ot.

Lev. xxiii. (P) marks another modification. The three festivals are designated as the “Mo’ade Yairim” (verse 9), and holy convocations are therefore the distinguishing feature. Pesah is “la-Adonai,” on the fourteenth day, with exact regulation of the time for slaughtering, followed by seven days of the Mazzot, together with the offering of the first of the barley (verses 9–11) and other sacrifices (verse 12b). The next festival is fixed for the fifteenth day (verse 16) following, its distinguishing feature being the offering of the two loaves of bread baked of wheat (verse 17), in addition to other offerings (verses 18–20); but no name is given to this holiday. The third festival is Hag ha-Sukkot (verse 34), lasting seven days, with the addition of an eighth day (“azaret”; verse 36). Here the connection of this festival with the history of Israel’s desert wanderings is first mentioned (verses 42–45; comp. Hosea xii. 10).

P3 loses sight entirely of the natural bases of the holidays. The historical and ritual aspect is exclusively emphasized. In Num. xxviii., no mention is made of the barley-offering characteristic elsewhere of Pesah. Pesah is the memorial of the Exodus (Ex. xii. 14), a ritual occasion (“ahodah,” verse 26; “il el shimurin,” verse 42). All details concerning the lamb are scrupulously regulated, and offerings are prescribed (Num. xxviii. 16–25). Shavu’ot becomes the “Yom ha-Bikkurim” (Num. xxviii. 26–31), without historical connection, but of ritual significance. For Sukkot a very elaborate sacrificial order is given (Num. xxix. 12–18).

From the foregoing it appears that the festivals, in part originally pastoral and agricultural, gradually assumed a historical and ritual character. Pesah and Mazzot, at first distinct, becoming fused; Shavu’ot, originally the close of the spring harvest, assuming historical significance only in Talmudic times (Pes. 69b); but, in the light of the Priestly Code, all three festivals of the agricultural season being invested with mainly sacrificial importance.

The pastoral moon festivals (Sabbath and New Moon) underwent similar changes. Of the New Moon festivals not mentioned in Deuteronomy, or in JE, that of the seventh month alone survived as an important holiday (see Lev. xxvii. 24 (P1) and Num. x. 10 (P2)).

Various reasons for this exceptional fate of this New Moon festival are given. The fortuitous fact that it was the new moon of the seventh month may have lent to it a higher degree of sanctity from the very beginning. Again, reckoning the beginning of the ecclesiastical year from autumn, and not, as the civil year, from spring (see Calendar: New-Year), may account for the survival. The building of the wall under Nehemiah (Neh. iv.), and its dedication, have also been brought (by Gelger) into connection with the first day of the seventh month as a day of memorial of the blowing of the shofar (Neh. xii.; comp. ch. viii. and iv.). Whatever may have been the reason, the solemn celebration of this day is post-exilic, probably even later than Ezra iii. 6 and Neh. viii. 2.

The tenth day of the seventh month (see Avowment, Day of) is not known to Ezekiel. It is instituted in Lev. xxiii. 27. It was originally a priestly day for the cleansing of the sanctuary (Samuel Adler, in Stade’s “Zeitschrift,” l. 178–180).

With it in course of time was combined an old popular festival (see Dancing): the late ritual is not
FESTUS, Porcius: Procurator of Judea about 60-62 C.E., after Felix (Josephus, "Ant." xx. 8, § 9; "B. J." ii. 14, § 1). Although he was more just than his predecessor, he could not allay the intense bitterness of feeling among the Jews, caused chiefly by their being slighted in the affair of Cæsarea. Felix left him also the suit with Paul (Acts xxiv.-xxvi.), whom he sent to Rome (ib. xxvii.), Paul having appealed to the emperor as a Roman citizen. Festus proceeded with rigor against the Sicarii, pursuing them with infantry and cavalry. He also took severe measures against a certain "magician," as Josephus calls him, but who was probably one of the numerous prophets who enticed the people into the desert, promising them salvation. When King Agrippa II., in order to be able to oversee the court of the Temple, erected a high wall in the former Hasmonæan castle, the Jews in turn erected a higher wall to cut off his view. Festus, however, for military reasons would not allow this latter wall to stand; but he was just enough to permit the Jews to send an embassy to appeal against his decision to Nero, who decided in their favor ("Ant." xx. 8, § 11). Festus died after a short term of office, and was succeeded by Albinus.

FETTERS: Chains or shackles by which the feet may be fastened either together or to some heavy object. The most usual term for fetters in the Bible is "neḥokšayin" (Judges xvi. 21; II Sam. iii. 34; II Kings xxv. 7; Jer. xxix. 7, iii. 11; II Chron. xxxviii. 11, xxxix. 6), indicating that they were made of brass; the dual form shows that they were made in pairs. There were also iron fetters, called in Hebrew "kebel," in Ps. cv. 18 this noun is used in the singular, and in Ps. cxlix. in the plural construct state, which proves that the feet were fastened by means of the fetters to some other object. An additional Hebrew term for fetters is "zikkin" (Job xxxvii. 8; Ps. cxlix. 8; Isa. xlv. 14; Nahum iii. 5), derived from a root meaning "to bind," and which may be applied even to ropes. See CHAINS.

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to leave three days afterward, their protectors having been threatened by Fettmilch. The total number of Jews who left Frankfort was 1,380.

Finally, the patience of the emperor was exhausted, and he issued an order for the arrest of Fettmilch and his fellow agitators. Fettmilch, owing to his popularity with the rabble, eluded the imperial commissioners for a long time, but he was ultimately arrested and convicted. On March 10, 1616, he was hanged and quartered, his house was razed to the ground, and his family banished.

The Jewish community of Frankfort appointed the twelfth of Adar to be a festival named "Purim Winz," in memory of their deliverance, the previous day being kept as a fast. The services of this Purim consist of the singing of "Adon Olam" to a special tune. Elhanan b. Abraham Helen composed a long poem, in Judeo-German and in Hebrew, entitled "Das Vinz-Hans Lied," which contains the history of the persecution and the deliverance. It used to be sung on Purim Winz to the tune of "Die Schlacht von Pavia."

FETT, NATHANIEL: Hungarian oculist; born in Stoboditz, Hungary, Aug. 18, 1844. He studied at the University of Vienna (M.D., 1872). Assistant at the eye clinic of the Kianzenburg University in 1873, he became privat-docent at the same institution in 1874. In 1875 he went as privat-docent to Vienna, where he stayed till 1892; in that year he was sent by the government as specialist to Theresienstadt, where a severe epidemic of trachoma was raging. In 1898 he was appointed sanitary inspector at Budapest; in 1901 privat-docent at the university there, and in 1905 assistant professor. Feuer has written several important essays in the ophthalmic journals, among which may be mentioned "Das Trachom in der Oesterreichischn Ungarischen Armee," in "Oesterreichische Zeitschrift fUr praktische Augenheilkunde," 1889. He is also the author of "Die Trachom-Endemie im Torontaler Comitat," in "Oesterreichische Zeitschrift fUr praktische Augenheilkunde," 1890, and "Die Verbreitung des Trachom in Ungarn," Stuttgart, 1897. Bibliography: Pagel, Biographisches Lexikon.

FEUST, KARL: German jurist; son of the chief rabbi of Bamberg; born at Bamberg Oct. 9, 1798; died at Fürth Aug. 19, 1872. Having been destined for a rabbinical career, he received a Talmudic education. At the age of fifteen he en-
tered the Bamberg gymnasium. In 1818 he went to the University of Würzburg, where he studied first philology, and later law, and whence he graduated as doctor of law in 1822. Unwilling to change his religion in order to gain admittance to the bar, he became editor of the "Aachener Zeitung." A few years later he was appointed to a minor office at the judicial court in Bamberg. In 1831 he removed to Fiirth, where he devoted himself to writing on jurisprudence, the most important of his works being a translation of the eighteenth, thirty-ninth, and forty-ninth books of the "Pandects," (ed. Karl Sintenis, 1834). In 1888, on his seventieth birthday, the King of Bavaria created him a knight of the Order of Michael.

FEZ (Arabic: Fas): Capital of the province of Fez in the sultanate of Morocco; built in the year 808 by Imam Idris II., who founded in Morocco the first Shiit state. A small wadi, known under various names, divides the city into two parts, Old Fez, containing the palace and the "Mellah" or Jewish quarter, and New Fez, which contains the bulk of the modern city. Idris, finding his nomadic subjects thoroughly averse to a town life, colonized his new capital with 8,000 Andalusians and a number of Jews; the latter must have been numerous even at this early date, since he sought their aid in his rebellion against the ruling king, Mohaali. The Jews received from Idris a special quarter, the Mellah; and thereupon paid a special tax of 10,000 denarii annually in lieu of military service. A similar tax exists in Morocco to the present day. The Mellah has high walls and a single gate; it is very dirty and unsanitary. First mention of the Jews of Fez is found in Judah ibn Koreish's letter on Targum study, which was addressed to them about 900. As several teshuhot show, they communicated with the Geonim. The civil and political liberties of the Jews were restricted by the Pact of Omar, and after the capture of Fez by Yusuf ibn Tashfin in 1070 these restrictions were rigidly enforced over all North Africa. In 1145 Fez fell into the hands of 'Abd al-Mu'min, the follower of the fanatical Mohammed ibn Tumart, and an era of persecution began. On the capture of Morocco in the following year the Jews were given the alternative of conversion or banishment. Many fled to Italy, Spain, and Palestine, R. Johu b. Abin b. Abbas among them; the majority adopted the semblance of Islamism. It was during this time that the martyrdom is recorded of Judah ibn Kohen ibn Susah. From 1152 to 1163 Maimonides' father, with his family, sought refuge in Fez from the persecutions at Cordova, attracted thither by the scholarship of Judah ibn Kohen. In 1278 the mob attacked the Mellah, and forty Jews were slain, after which Moors were forbidden to enter the Jewish quarter. The emir laid out New Fez, where the Jews were permitted to dwell, and where they still reside. With the inauguration of the Spanish persecutions of 1291 the influx of Jews increased until, according to Bakwui, a geographer of the fifteenth century, they formed a majority of the population. Under the merciful government of Maula Shaikh, fugitives from Spain found a resting-place here. Some years later a great persecution took place, accompanied by pillage and massacre, the king and his favorite Aaron falling victims to the fury of the mob. But the next king allowed the pseudo-Mohammedans to return to their faith under certain conditions, which are still in force: they were forbidden to wear leather shoes, to ride on horseback through the city, or to carry arms. In addition to these restrictions the earlier decree of Mansur ordering that Jews should wear black mantles and Jewesses yellow mantles and veils, was enforced.

At the time of the expulsion from Spain (1492) many Jews fled to Fez, but were expelled by the natives, who feared an increase in the price of provisions. Some of the refugees died of starvation, the rest were enslaved by the population, but were later freed by a decree of the governor. Abu Said III. set apart for them a large district in the new city.

The Arabic language, which had hitherto been spoken by the Jews, was now replaced by Spanish. At the beginning of the sixteenth century the Jewish population, according to Bernales, amounted to 10,000, according to Leo Africanus to 5,000, according to Mendoza to 1,000. In the first quarter of the century the Jews had an influential states-
man, Shmuel al-Baruzi, minister of the emir Su'ad al-Watas, by whom several Jews were admitted to the royal court. In the struggle between the Merinids and the Sherifs a Spanish Jew, Samuel Alfandali, was a political partisan of the former. The Jews of Fez also took part in the movement connected with the person of David Behez, who appears to have been cheated in a transaction entered into by correspondence from Cairo with R. Cohen, a writer of Fez, in 1523. In 1533 the Franciscan Andre of Spoleto had a public disputation with the Jews, but being unable to make any conversions, he committed suicide.

Because of the severe persecutions under Muḥammad many Jewish captives were brought to Fez and there ransomed by the community.

After the defeat of the Portuguese at Al-Kasr in 1578, many Portuguese noblemen were sold as slaves to the Jews in Fez, whom ransomed and treated with kindness their former oppressors. In 1670 Fez was the asylum of the Jews of Sus, expelled by Mulai Arshid. In the reign of his successor, Ismail, the Jews suffered greatly because of high taxes. When in 1700 Mulai Sidi Mohammed was slain through the sedition of his son 31ulai Yazid, the latter persecuted the Jews because they had not helped him against his father. Houses and synagogues were pillaged and the bones of the dead disinterred. The condition of the Jewish community did not improve in the nineteenth century. In 1834 a Jewish girl, a daughter of Sol Hachuel, was a martyr to her faith, preferring death to becoming the bride of the sultan. Her tomb became a place of pilgrimage.

Out of a total estimated at from 100,000 to 150,000, the Jewish population of Fez a few years ago was 9,000 according to Balf, 2,500 according to Rodman, 8,000 according to Richardson, 10,000 according to Horowitz, and 30,000 according to Meakin, while the Alliance Ilitique d'Europe placed the number at 12,000. Over 2,000 died recently in a typhus epidemic, and their number is now estimated at 8,000, most of whom live in New Fez. There are nineteen synagogues, many of which possess very old scrolls of the Law. They are mostly named after their founders, as Keneset Jonathan Severo, or Keneset Rabbi Judah Attar. Fez possesses a Talmud Torah attended by about 500 pupils, and two schools founded by the Alliance in 1888 and 1899, attended respectively by 108 boys and 89 girls. A synod of six rabbis whose salaries are paid from the meat-tax takes charge of the spiritual interests of the Jews. There are no Jewish government officials. The Jews of Fez are by preference shoemakers and grocers. The richer are money-lenders. The men wear cork-screw curls behind their ears, shave the head, and leave a pig-tail pendant from the top. The women, who are partly secluded, wear a red wick kerchief over a black wig. Women in mourning wear a red wick kerchief, and wear around the mouth part of the winding-sheet of the dead. Early marriages are the rule.

Fez has produced several writers. Prominent among them are the grammarians Dunash ibn Labrat, and Judah b. David Hayyuj; Atifasi, and the Karaite Moses Alfasi and members of the Azulai family, authors of various bibliographies of Jewish literature. Hayyim Azulai emigrated from Castile to Fez in 1492. Toward 1620 Vidal Zarfati, author of "Zuf Debash," was chief rabbi of Fez, as was (c. 1755) Jacob ben Zur, author of "Mispaḥ Zedakah." Fifteen years later the chief rabbi was Elijah Zarfati. A former rabbi of Fez, Jacob ben Xu'im, became chief rabbi of Leghorn, where he died in 1806.


Fez, David of. See Fez.

Fiametta, Joseph ben Solomon: Rabbel of Ancona, Italy; died in 1721. His name is...
FIG AND FIG-TREE: The fig-tree (Ficus Carica) and its fruit are designated in Hebrew by the same word, *te'ena* (Deut. viii. 7; Judges ix. 18; Num. xxxii. 28; Kings xx. 7); the plural, *te'eniim*, indicating the fruit as distinct from the tree. According to Lagarde ("Mittth."

7, s. 98 et seq.), the fact that the name is not found originally in any other Semitic language indicates that the fig is indigenous to the territory occupied by the Hebrew-Aramaic Semites (see also Guili, "Della Sede Primitiva del Popoli Semitici," p. 33). *Te'ena* is the common term for "fig"; in a special sense, however, it denotes the figs which ripen in August and form the largest crop. The early figs, appearing in March or April and ripening in June, are called "bikkurah." In the Revised Version this word, in accordance with its etymology, is uniformly rendered by "first-ripe fig." (Isa. xxxviii. 4; Micah vii. 1; Hosea ix. 10). The early fig was considered a great delicacy by the Hebrews. The late or green figs, which sometimes ripen after the fall of the leaf, and occasionally remain on the tree during the winter months, are called "pag." Whence the Greek *halkyos* ("the house of green figs"). They are alluded to in Cant. ii. 13, where the Vulgate rightly translates "paggea" by "gremos smo," i.e., "its green figs." The term "halkyos," primarily meaning "the harvest of fruits" and "summer fruits" (Jer. xviii. 23; Isr. xvi. 9), is sometimes used for the fig itself, probably for the late fig (II Sam. xvi. 1; Amos viii. 12).

The fig was one of the principal fruits of Palestine, even before the entrance of the Hebrews into the Promised Land (Num. xiii. 23). Figs were sometimes dried and pressed into cakes, called "delba," on account of their round shape. These were used as food (I Sam. xxx. 12) and as a remedy for boils (II Kings xx. 7). "Fig leaves" are mentioned as the material of the "aprons" of Adam and Eve (Gen. iii. 7); these leaves being larger than those of any other Palestinian tree.

The fig-tree was associated with the vine as an emblem of peace and prosperity (Micah iv. 4; Isa. xxxvi. 16). On the other hand, the failure of the fig-crop and the destruction of the fig-tree were regarded as a misfortune and as a punishment from God (Psa. c. 33). In Job's parable (Judges ix.) the fig is distinguished for its sweetness and good fruit.


FIGAH (Fī迦): River in the Damascene, affluent of the Barada (the Biblical "Abana"). *Fīgah* comes from the Greek ἡγαῖα, and is still to be found in the name "Abū Fīgah," the chief source of the Barada. Roland has identified it with Pin'y's "Pagīsa" ("Palestina," I. 180), and Schwarz, wrongly, with the Biblical Pharpar ("Dus Heilige Land," p. 31). The Fīgah is spoken of in the Mishnah (Pehah viii. 10) as a troubled stream, the water of which was unfit for sacrificial uses. Nevertheless, it is supposed to be one of the four rivers which surround Palestine (B. B. 74b).

FIDANOUE, Jacob Ben Abraham: English scholar; died at London in 1828. He was one of the first Jews after the Return to busy himself with the study of rabbinic literature. He is the author of notes on the commentary to the Early Prophets by Isaac Abravanel, published with the text, Hamburg, 1686. Fidanoque revised and published a second edition of the "Mikhal Yof" by Solomon ben Melech, Amsterdam, 1685.


FIELDS. See Agrarian Laws; Landlord and Tenant.
FIGO (PHILIP), HIRSCH: Mathematician, linguist, and editor; born at Wirballen, Russia, 1816; died in London, England, July 22, 1872. At an early age he showed great aptitude for the study of mathematics and languages, and was fortunate in finding a Polish schoolmaster who secretly aided him in acquiring the rudiments of a modern education. In 1839 he emigrated to London. Here he was at first employed as teacher in a Jewish school, at the same time preparing himself for his future career as a mathematician and author. His first work was "Mo'ed Me'adam," on the Jewish, Karite, Christian, and Mohammedan calendars, with tables from the Creation to the year six thousand (London, 1846; republished 1868). In 1847 he edited a Hebrew annual, "Ha-Asif," containing various essays on Hebrew literature and mathematics (London and Leipzig, 1849). He edited for the Jewish Antiquarian Society the "Mibhar ha-Penim" of Ibn Gabirol; appended to it is "Megillat Ansheyim," Aramaic text, with Hebrew and English translations by the editor (London, 1851). He edited also: "Sefer ha-Turim," by Abraham ben Hiyya (London, 1851); "Sefer Ma'arek ha-Keshet," by Azariah del Rosal (Edinburgh, 1854); "M. Beren," by Menahem ben Saruk (London, 1854); "Teshubot Dunash ben Labrat," with critical notes by Duke and Kirchheim (London, 1855); "Sefer Yehudah ha-Sos, len,' by Abraham Zacuto, with notes by Jacob Eroden (London, 1857). Appended to the last-mentioned work are: (1) Josephus, "Contra Apionem"; (2) Bia'yan Herodes," a description of Herod's Temple; (3) "Iggeret Rabbi Shemua Gaon"; (4) "Iggeret Abraham Farissol," on the Ten Tribes; (5) "Iggeret Yehudah ha-Sos, len,' ben Nun." 

Filipowski was also employed as an actuary at Edinburgh. In this capacity he published a work on "Anti-Logarithms" (1848), which established his name among mathematicians. In 1857 he translated Napier's "Canon of Logarithms" from the Latin into English, and in 1864-66 he edited Bally's "Doctrine of Life Annuities and Assurance." In 1862 he designed a font of Hebrew type with the vowel-points attached to the letters, from which a pocket edition of a Hebrew prayer-book was printed, containing also an English translation by him. In 1877 he founded the "Hebrew National," a journal which lived but six months. His last work was a pamphlet entitled "Biblical Prophecies" (London, 1870), on the Jewish position in regard to the Biblical prophecies and the Messiah. In appreciation of his services to antiquarian research he was elected a fellow of the Antiquarian Society, and for his actuarial work a fellow of the Society of Actuaries.


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FILIHEHE. See Poken.

FIGO (PIGO), AZARIAH BEN EPHRAIM: Preacher at Venice; died at Rovigo 1847. Figo was an excellent scribe, and the scrolls which he wrote are highly prized. He was the author of "Iggeret u-Teshubot," letters and responses, published in a similar work entitled "Be'er Sheva." Venice, 1814; "Giddeh Terumot," a critical commentary on Samuel ha-Sardi's "Sefer ha-Terumot," 3b, 1848; "Binah la-Iritim," seventy-five sermons for Saturdays and holidays (ib. 1847-48), a work which went through many editions and is still very popular with Eastern Jews.

Bibliography: Azriel, "Sefer ha-Kesef," L. 77; Berliner, "Jewish Antiquarian," p. 113, Frankfort-on-the-Main, 1881; First, "Hids.," July 1, 190.

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FINANCE: The supplying of capital for large undertakings, a characteristic of modern forms of commerce. As distinguished from the more passive side of banking, the reception of deposits, it may be described as the active aspect of a banker's operations. The earliest beginnings of finance are probably to be found in the money-lending of the Middle Ages (see Usury). In the modern form, however, the origin of financial operations came with the need of large sums to supply the armies of the Hapsburgs and the Valois in the sixteenth century (see European). "Zeitalter der Fugger." Jews had nothing to do with this except in so far as the Antwerp firm of Mendes may have assisted Charles V. It was only with the gradual accumulation of capital in Jewish hands during the seventeenth and eighteenth centuries, when such capital was to a certain extent free from government interference, that any Jewish activity in finance began. The court Jews of Germany, who had acquired a certain amount of capital by the purchase of loot during the Thirty Years' war, and the Jewish frequenters of the Amsterdam bourse (of which the London exchange is only a "filial") in the eighteenth century, were the earliest examples of Jewish financiers.

When Napoleon captured Holland, the financial center of the Anti-Napoleonic league was transferred to Frankfurt-on-the-Main, where the house of Rothschild obtained its prominent position in the financial world.

With the peace of 1815 came the beginnings of international finance, in which industrial operations in one country were assisted by loans from financiers of other countries. The Jews, through their international position, were the first to combine into syndicates for such purposes, and the earlier stages of national and the larger industrial operations — especially those relating to railways — were largely financed by means of Jewish capital. Even in cases where, as in England and the United States, there were large bodies of capitalists ready to advance money, the actual operation was often conducted by means of Jewish firms. The practice initiated by the Rothschilds of having several branches of a firm establish branches in the different financial centers was followed by other Jewish financiers, like the Biscoffelins, Pereires, Seligmanns, Lazards, and others, and these financiers by their integrality and financial skill obtained credit not alone with their Jewish confères, but with the banking fraternity in general. By this means Jewish financiers obtained an increasing share of international finance during the middle and last quarter of the nineteenth century. The head of the whole group was the Rothschild family; for whose operations see Hirschfeld. Of more recent years non-Jewish financiers have learned the same cosmopolitan

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There is no evidence that Jewish financiers of one country, or of all countries, are in any sense combined to form one fund for financial operations. On the contrary, Jewish firms compete very keenly with one another, and the more ambitious among the smaller firms are always competing to divert business from the larger and older institutions. Still, the existence of branches of various firms in different countries often enables them to obtain the assistance of foreign Jewish capital in any large operations to this extent.

As regards the special directions in which Jewish finance has been directed, during the first half of the nineteenth century and municipal loans in Europe were largely in Activity. Jewish hands. The Sterns and Goldsmid, for example, financed Portugal almost exclusively. In railways, however, Jewish activity was not so prominent, though Baron de Hirsch in Turkey, the Rothschilds in France, Streusberg in Hungary, Poliakoff and Speyer & Co. in Russia, and more recently Kuhn, Loeb & Co. in the United States, have been important factors in railway financing. The Jewish financial interests have rarely been connected with industrials, except as regards some of the precious stones and metals, the Rothschilds controlling mercury, Barnato Bros. and Werner, Beit & Co. diamonds, and the firms of Lewisohn Brothers and Guggenheim Sons controlling copper, and to some extent silver. Perhaps the most important operation financed by Jewish capital in recent years has been the great dam of the Nile, the capital for which was furnished by Sir Ernest Cassel. It is, however, mainly in the direction of foreign loans that there has been any definite predominance of Jewish financiers, this being due, as before stated, to the international relations of the larger Jewish firms.

It is clear from the above account that Jewish financiers could not have had much influence on the various crises of the last thirty years, as has often been charged against them by anti-Semitic writers. Such crises have almost invariably been caused by over-speculation in industrials, in which Jewish capital has rarely been invested. It is for this reason that they appear to be rarely affected by such occurrences as the "Krach" of 1873 in Germany, or the Baring panic of 1866 in England, which was mainly caused by the influence of the Rothschilds. Indeed, the history of Jewish finance has been remarkably free from any tendency to such speculation. The names of Miro in France, Streusberg in Germany, and Baron Grant in England are almost the only examples of reckless speculation on a large scale among Jews, though the operations of Baron de Hirsch are stated to have been sometimes characterized by remarkable financial audacity, only justified by success. As contrasted with the general run of dealers in capital, Jews have shown themselves especially cautious, and no case is known of any large "corner" having been attempted by Jewish financiers.
FINDER OF PROPERTY: In law he who finds and takes up lost goods acquires thereby a special ownership as first occupant against all the world excepting the true owner. The duty, however, to seek out the true owner and to restore the lost things to him is imposed on the Israelite, first as to lost cattle or beasts of burden, and then in more general terms as follows: "And thou shalt thou do to his garment: and thus shalt thou do to all the lost property of thy brother which is lost from him and thou mayest find, thou shalt not withdraw thyself" (Deut. xxii.1-3, Heb.).

Thus the law of things lost and found falls into two parts: (1) respecting the person who is the true finder and gains the qualified ownership; (2) defining his duties to the owner. The latter part is more a question of morals and of conscience than of right to be determined by the courts. This is aside from the question arising in regard to lost and found documents.

1. The first part of the law has been developed by the rabbinical authorities without the aid of Scriptural texts. The qualified ownership depends in the main upon such acts of occupation as in the case of a purchase would vest title in the buyer—i.e., upon the "kinyan" (acquisition), fully explained under Alienation and Acquisition. Inanimate things are "found" by seizing them, not by seeing them (B. M. 1.), while domestic animals are "acquired" by leading or pulling them (ib. Mishnah, ii. 3, 4). Things may also be found by dependents: everything found by a man's minor children, his wife, or his bondmen belongs to him (ib. v. 5).

2. There are special laws relating to the finding of lost writings, it being enjoined on grounds of public policy, that certain classes shall not be returned to their owners. Foremost among these are bonds for debt. The sages, overruling the opinion of R. Meir, say such bonds should not be returned to their owners. Foremost among these are bonds for debt. The sages, overruling the opinion of R. Meir, say such bonds should not be returned to their owners. Foremost among these are bonds for debt. The sages, overruling the opinion of R. Meir, say such bonds should not be returned to their owners. Foremost among these are bonds for debt. The sages, overruling the opinion of R. Meir, say such bonds should not be returned to their owners. Foremost among these are bonds for debt. The sages, overruling the opinion of R. Meir, say such bonds should not be returned to their owners. Foremost among these are bonds for debt.

Lost Deeds. Such a clause makes mistake of the scrivener, and might hence enforce the bond against innocent purchasers of the debtor's land, after the amount of it had been paid off and the document lost or thrown away by the debtor. In the case of a bill of divorce, a deed of manumission, a last will, a deed of gift, or an acquittance, the finder should not return the document; for it is probable that after it had been written the grantor, donor, etc., decided not to put it in force. A letter of Appraisement, however, a grant of alimony, a deed attesting a bailish or refund (a woman's refusal to ratify a marriage concluded for her in infancy; see Mr. v. 8), a deed for selection of arbitrers, or any other judicial writing—all these the finder should return. Writings found in a pocketbook, in a writing-case, or in a bundle of deeds should be returned; that is, when three or more are tied together (ib. 8; compare Gemara ad loc). Deeds or bonds found among a man's own papers but which he cannot account for must be left there; that is, must not be returned to the parties mentioned in the deeds or the bonds, unless they bear some indorsements or riders for his guidance (ib.). The finder must, as a rule, advertise ("hakriz") for the true owner. But some things which can hardly be identified, and which the owner has presumably "given up in despair" ("yi'es"), the finder may keep without advertising, e.g., grain, fruits, or Find to Be copper coins scattered about, small Advertized, shovels on the common thrashing-ground, round cakes of figs, etc. But when articles even of this class contain anything that distinguishes them they must be advertised; for instance, if there is a piece of pottery among the figs, Fowls tied together by their wings, found be hid a hedge or behind a stone fence or on the footpaths of a field, must not be touched; for should they be removed and advertised, the owner would have no means of identifying them. Articles found covered up in a dung-heap must not be taken; for they are evidently not lost but hidden away. Things found in a very old wall or stone-heap may be kept, for they probably belonged, if found in the Holy Land, to the ancient Canaanites, or to some other forgotten nation. If found in a new wall, and in the outer half of the wall's thickness, they belong to the finder; if in the inner half, to the master of the house. In the former case it is supposed that some one passing on the highway has placed them in the wall.

Things found before the counter in a store are the property of the finder, having presumably been dropped by a customer; what is found behind the counter belongs to the storekeeper; and so with a money-changer. The Scripture text, it is explained, names specifically a garment, because it is the best type of an article that can be identified and for which an owner is apt to look; hence every found article which has these two characteristics Garments must be advertised by the finder.

Typical. Nothing can be legally found that has not first been lost. A cow or an ass which is grazing along the highway is not lost; an ass with his gear hanging upside down or a cow grazing in the vineyards is lost; and the finder lies under the duty, enjoined by Scripture (Deut. xxii. 1-5), of returning the beast; and though it runs off even four or five times, he must still bring it back, and he must not charge more for his time than a workman out of employment would be willing to take for the time occupied in such a task. If the lost article is in a large basket
or road, he is excused from carrying it himself to the owner; but he should notify him of his find.

As regards the use of anything found, a beast that “works and eats” should be set to working and eating while it waits for the true owner; one that eats and does not work should be sold, and the proceeds hid away. The rules in detail as to the time and mode of keeping sundry kinds of animals cannot be here discussed. Where money is raised by the sale of lost and found things, the finder may use the money, but in any event he is responsible for its loss; but when money itself is lost and found he should keep it unused; and he is not responsible as a hired keeper would be, except for negligence. Such is also the liability for goods still unclaimed.

He who finds books should read from them once in thirty days; if he can not read, he should turn them over at such intervals; but he should not use them for study, nor let another man read with him. He who finds coverings (e.g., bedspreads) should shake and spread them out once in thirty days—not by way of display on his own behalf, but for better preservation.

Silver and copper vessels the finder may put to use, but not so as to wear or injure them. Vessels of gold and glass he should not touch at all.

According to the Mishnah (ib. ii. 6), under the prevailing opinion of R. Judah, the advertisement—of course, by word of mouth—is to be continued for the three festivals (Passover, Weeks, Booths) next following, and for seven days thereafter. During the days of the Temple this was done with a view to the possibility of the owner being absent on a pilgrimage to Jerusalem; but by an “institution” made by the sages after the Temple’s fall, announcement was to be made for a shorter time in the synagogues and houses of study. At times when men of violence (מגינים) claimed all things lost and found as perquisites of the crown, the finder would be justified in doing more than telling the fact to all his neighbors and acquaintances (see B., M. i. 5, 7; ib. ii. 5, 6). The announcement is made in very general terms, such as: “Who has lost coins [or garments, or a domestic animal], let him come and describe the marks of identification.” These marks should be very clear, or the property should not be given up; and if the applicant is known as a cheat, it should not be delivered to him unless he brings witnesses. In latter days, when cheats became numerous, the courts adopted the rule of calling on the applicant for witnesses as to his good character; otherwise, besides describing identifying marks, he would have to prove his ownership by witnesses. Between an applicant who describes the identifying marks on a found article and one who proves his ownership by witnesses, the latter prevails.

The active duty of the finder to take care of lost goods and to return them to the owner (“of thy brother” Deut. xxii. 3), imposed by the words of Scripture, applies only when the owner is an Israelite; in fact, no aid is to be given to an idolater by such service. However, if the finder treats a Gentile fairly (“to sanctify the Name”) by impressing the outside world with the honesty of Israel, he deserves praise. An Israelite who denies his faith or defies the law is not entitled to the finder’s active care and work in returning lost property.

For the sake of peace, where a Gentile leaves his implements at night in the open air, Isserles taught to take them under cover to save them from thieves (Yer. Git. v.). If the Gentile or infidel learns of the whereabouts of his goods, his title is not affected by his status.

**FINES AND FORFEITURE (229):** A fine or forfeiture, in the sense either that a sum of money is to be paid, or that the whole or a part of a man’s property is to be turned over to the king or commonwealth by way of punishment for an offense, is unknown to Jewish law as understood by the sages.

The general forfeiture of estate, in the case of political offenders put to death by the king’s government, was a controverted point among the Rabbis. According to some Rabbis the estate went to the king; but it seems that there was no real tradition concerning the matter, as the only precedent cited in connection with this controversy is the case of Na’arah Betulah, 1, 10 et seq.; in Na’arah, 3, 10 et seq. 

Fines are due to the sovereign, to the injured party or his representative, not to the sovereign or the community. A sum (the “mulcta” of Roman law) is to be paid by the wrong-doer to the injured party: (1) where an ox whose owner has been forewarned kills the bystander or damages a dwelling; (2) where a man ravishes a damsel (אשתו) who is not betrothed, the mulct being fifty shekels, payable to the damsel’s father (Deut. xxii. 29); (3) where a man ravishes a damsel (אשתו, אשתים) who is not betrothed, the mulct being fifty pieces of silver, payable to the damsel’s father (Deut. xxii. 29); (4) where a girl is seduced, the amount of the mulct, given by inference only (Ex. xxii. 16), being fifty shekels.

Cases 2 and 4 are fully treated in the Mishnah (Ket. ii. 1-4). The ravisher and seducer are on the same footing as the mulct, though not as to the time and circumstances of payment. Case 3, that of him who “brings out an evil name,” is the only one in which an offender gets a twofold punishment, paying a fine and receiving forty stripes.

As mentioned elsewhere, fines or mulcts may only be imposed by a court made up wholly of ordained judges. Maimonides, dealing with law already obsolete in his day, treats the subject in his “Yad” as follows: Case 1 in Hil. Nizuk Mamon; case 2 and 4 in Na’arah Betulah, 1, 10 et seq.; in Na’arah, 3.

While neither Bible nor Mishnah knows aught of a fine payable to the community, a jurisdiction grew up in the Diaspora by which the rabbinical courts in an emergency would inflict fines, payable into some communal funds, for some crying public
offense (Shulhan ‘Aruk, Ḥoshen Mishpat, 2); for instance, on men keeping false scales, weights, or measures, and like (ib. 231, 1).

L. N. D.

**FINGER** (Hebr. יָדַּא, pl. יָדוֹת; Aramaic, יָדוֹת or יָדוֹת): One of the digits. In the Bible the term יָדַּא is sometimes used in a figurative sense, denoting power, direction, or immediate agency. “Thy heavens, the works of thy fingers [thy power],” says the Psalmist (Ps. viii. 3). “Tables of stone written with the finger [by the direction] of God” (Ex. xxxiv. 18). On beholding the fourth plague, which they were unable to imitate, the magicians said: “This is the finger [power] of God” (Ex. viii. 19). The finger is mentioned in the Bible as a measure of length (Jer. ill. 21). Putting forth the finger was an insulting gesture (Isa. lviii. 9)—probably the thumb between the first and middle fingers.

Although each finger must have had a special designation, the names of only three are found in the Bible: (1) יָדַּא, which, besides being a common name, means especially the index-finger; (2) יָדַּא, the thumb (in the Mishnah, דָּאָא לָא); (3) יָדַּא, the ear-finger. In the Talmud the names of the five fingers are: יָדַּא, the thumb; יָדַּא, the index-finger; יָדַּא, the middle finger; יָדַּא, the ring-finger; and יָדַּא, the car-finger. Normal fingers and toes consist, according to the Mishnah, of six joints (Oh. 1. 9).

The fingers form the subject of certain Talmudical laws relating to the priestly benediction (Num. vi. 25). Only those priests whose fingers were without blemish were allowed to deliver the blessing (Meg. iv. 8). During its recital the priests stretched out the fingers (Sotah 39b); in post-Talmudical times, however, the custom was to separate the fingers into pairs. A figurative image representing this division is generally carried on the tomstones of priests (“kohanim”). In cabalistical literature expressions in which the finger occurs are frequent.

To inquire into the mysteries of God is to put the finger in one’s eye: so long as the finger remains therein the eye waters (“Batte Midrashim,” l. 13). To put the finger in one’s teeth is to give opportunity (Tosef., Nazir, iii. 287, §§2-0). “The finger of the heathen is therein,” or “he has a share in it.” Similar to the English expression “He has more wit in his little finger than you have in your whole body,” is the following, found in Ab. R. Natán (ed. Schechter, p. 90). “The finger of Eleazar ben ’Arak outweighs all the scholars together.”

The Haggadah sets forth the great value of the fingers by inferring from the words of Lamech pronounced on the birth of Noah, “This Hagгадic son shall comfort us . . . for the toll Teachings. of our hands” (Gen. vi. 20), that Noah was the first who was provided with fingers (cited from the Midrash Akbr by Isaac Judah ha-Levi in “Pa’amana Raza,” ad loc.). Each finger of the right hand of God, says a haggadah, had a special mission to fulfil: the ear-finger instructed Noah in the building of the ark; the ring-finger smote the Egyptians; the middle finger wrote the tablets of the Law; the index-finger showed the form of the shkel to be employed; the thumb and the whole hand shall inflict punishment on Esau (Pirke R. El. xlviii.; Yalk., Gen. 138, 56d).

According to a legend, Abraham was fed by the angel Gabriel, in the cavern where he was born, by being made to suck milk from his finger (Bere. “Leben Abraham,” pp. 3, 102). The same legend with some variations is current among the modern Arabs in the following form: In order to feed Abraham, God made water flow from one of his fingers; from another, milk; from a third, honey; from a fourth, juice of dates; and from the fifth, butter (Bere., Lc.). A parallel is drawn by the cabalists between the ten fingers and the ten Sefirot. Because of this connection, says the “BahRET,” the priests deliver the benediction with outstretched fingers (§ 49). Man should not stretch out his fingers, except in prayer or in the priestly benediction, because of the mysterious connection existing between the ten fingers and the ten Sefirot (Zohar iii. 145a). The victory gained by Moses over Amalek through stretching out his hands is explained by the cabalists in this sense (Bahya, “Wayeha,” 71d). In the midrashic literature the ten fingers correspond to the Ten Commandments. Gerush ben Solomon and many other writers of the Middle Ages drew a parallel between the five fingers on each hand and the five senses. Each finger, according to them, stands in a natural connection with one of the senses.

Among the Jews of Germany and Austria it is customary to bend the thumb of the dead toward the palm of the hand in the form of a γ, and to draw over it the three middle superstitions. fingers in the form of a ρ, and to bend the little finger in half as a ζ, in order that the whole may represent the name of God (יָה). In Russia and Palestine, among the Ashkenazim as well as among the Sephardim, it is customary to stretch out the fingers of the dead. But if the deceased was a prominent man, and there is a drought, the fingers are bent in order that he may be able to carry a paper containing a prayer for rain.

The squeezing of the thumb was believed to be a remedy against the evil eye. “He who fears an evil eye,” says the Talmud, “let him put the thumb of the right hand into the left hand, and that of the left into the right” (Ber. 55b). The belief that the fingers have the power to cure maladies caused by the evil eye is still prevalent among the Sephardim in Palestine. Hands with outstretched fingers are painted on the outer walls of the houses to protect their inhabitants.

Bibliography: Low, Die Finger, in the Kaufmann Gedächtnisschrift; Krauss, in Zeitsschrift für Ethnologie, xx. 84; Grunwald, in Mittheilungen des Vereins für die Judische Volkskunde, v. 66; Sefer Hasidim, p. 267.

I. Bs.

**FINLAND:** Russian grand duchy; formerly part of Sweden. It has a small Jewish population, which finds itself in a somewhat peculiar position with regard to the law of the land. In 1773 Finland was still a part of Sweden. The constitution granted to the Swedish kingdom in that year provided that “the citizens must belong to the Lutheran Evangelical Church.” At that time the possibility
of the transfer of Finland from Sweden to Russia had not been considered. The clause was inserted for the protection of the country from

**Laws of 1779 and 1782.** On Jan. 26, 1779, the Diet decided that the Jewish inhabitants (whose number did not exceed 2,000) "will not be permitted to possess a synagogue except in the city of Stockholm, and in two or three other large cities, where they can be under a more complete surveillance of the police." On Jan. 25, 1782, the government passed a special regulation allowing the Jews to possess synagogues in Stockholm, Göteborg, and Malmöhus. They were also permitted to visit other towns, but for commercial purposes only. According to this regulation the Jews had no right of permanent residence in Finland. Notwithstanding this expressed prohibition of residence, a number of Jews have been living there for years, and no attempt has been made to rigidly enforce the old law. The following table shows the number and distribution of Jews in Finland at the census of 1885:

<table>
<thead>
<tr>
<th>City</th>
<th>Adults</th>
<th>Children</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Helsingfors</td>
<td>198</td>
<td>99</td>
<td>297</td>
</tr>
<tr>
<td>Turku</td>
<td>14</td>
<td>12</td>
<td>26</td>
</tr>
<tr>
<td>Tammerfors</td>
<td>14</td>
<td>4</td>
<td>18</td>
</tr>
<tr>
<td>Åbo</td>
<td>51</td>
<td>64</td>
<td>115</td>
</tr>
<tr>
<td>Tampere</td>
<td>69</td>
<td>22</td>
<td>91</td>
</tr>
<tr>
<td>other places</td>
<td>7</td>
<td>32</td>
<td>39</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>402</td>
<td>373</td>
<td>775</td>
</tr>
</tbody>
</table>

Most of these were comparatively recent arrivals. In 1857 a law was passed by the government of Finland confining all the Jews in Finland to settle in the cities, where they were allowed to remain on securing passports as foreigners. There were at that time living in the country a number of Jewish families bearing Swedish names and recognized as Swedes. In 1863 a law concerning passports was enacted in Finland, by virtue of which Jews were permitted to travel in the country and to remain at places for a short time for commercial purposes; but they were absolutely forbidden to settle permanently in the country districts.

In spite of this prohibition, Finland does possess a permanent Jewish population. An imperial decree dated March 29, 1858, granted to retired Russian soldiers and sailors, as well as to the widows and children of such, the privilege of residing in Finland. No discrimination was made as to religion, and it was assumed that the decree included retired soldiers and sailors of the Jewish faith. Furthermore, the officers of administration in Finland deemed it improper to call the imperial decree in question. Thus Finland came to have a Jewish population.

These in Finland who are opposed to the privilege of residence being granted to Jews claim that the decree of 1858 was not properly interpreted. This decree grants to retired soldiers and sailors the right to become citizens. But since by an older law Jews were forbidden to become citizens of Finland, it is claimed that the decree of 1858 evidently applies to Christians only, and that therefore it is illegal for Jews to live in Finland. In 1885 the leader of the political party in power gave this interpretation to the decree in question, and he introduced in the Diet a resolution calling for an investigation of the subject by the Russian government, or, should that be impracticable, paying the government to enforce the regulation of 1782 until the following session of the Diet. The resolution was referred to a commission, which decided that it was desirable to strictly enforce the old regulation until final action by the Diet.

In 1884 the Diet petitioned the emperor to confirm a law granting to native and domiciled Jews the privilege of trading in the country. Exception is made, however, in favor of the necessary religious functionaries, as rabbis, schochetim, beadles of synagogues, and instructors in the Jewish religion. The regulation of 1894 has conferred on the Finnish Jews the following rights: (1) they have the same trading privileges as all other foreigners, except that of visiting the fairs; (2) they are granted annual instead of semi-annual passports; (3) they are allowed to live and trade only in the towns of Helsinki, Åbo, and Wyborg; (4) their male children, even on marrying "foreign" Jews, do not lose the right of residence in Finland. In all there were in Finland in 1895 about 120 Jewish families (according to the "Alt. Zeit. des Jüd." 1892, No. 16, 800 persons). Most of them are artisans and small traders. As artisans they compete successfully with both Finns and Russians.

The recent persecution of the Finns by Russia has not in any way affected the status of the Jews of Finland.

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**FINN, JULIUS:** Russian-American chess player; born April 28, 1871, at Vladislavovo, government of Suwalki, Russian Poland; emigrated to the United States in 1887. At a tournament played in the city of New York November, 1895, he won the championship of New York state. In 1901 he won the championship of New York state. Finn is perhaps the most successful Jewish blindfold player; he engages in twelve simultaneous games with facility.

**FINZA:** A Spanish term signifying a tax which is paid to the government. It is still used—for example, in London by the Spanish and Portuguese congregations to designate a part of their revenue, levied by assessors ("finzadores") appointed for the purpose. Every two years the elders fix the entire amount to be raised as finza; and this the finzadores apportion among the individuals of the congregation. The highest finza may not exceed £40, and the lowest may not be less than £1. There are mi-
FINZI (Fins): An ancient Italian family, which probably derived its name from "Finches," through the Latin "Fina." The remotest known bearers of the name of "Finzi" were Mussiato del Fut Museo di Finzi di Ancona, who was concerned in establishing the first Jewish money-lending office in Padua in 1399, and his son Emanuel, Solomon, and Cajo, who bought real estate in 1390. Cajo is probably identical with the Isaac ben Moses Finzi who represented his congregation at the congress in Bologna in 1416. He seems to have been a scholar, for in a document of 1390 he is styled "sagaster gazus." A Bible manuscript (Cod. Asher, No. 2) belonging to Solomon contains the genealogy of the Finzi family. After his death in 1421 the manuscript came into the hands of his son Abraham (d. 1446), and after him into the possession of his son Mordecai, a physician, who flourished at Mantua (1440-79), and who was distinguished also as mathematician and astronomer. The library of Turin contains many of his manuscripts. His astronomical tables were published at Mantua under the title "Lubot, Tabulae Longitudinis Diesern," probably before 1490. He also wrote glosses to Eford's Hebrew grammar, "Heshebha-Efod." Joseph a-Cajo, Eford's pupil, was hospitably received by the Finzis at Mantua.

To this oldest branch of the Finzis probably belong the following:

Judah Finzi, of Bologna: In 1399 he arranged the sale of a Bible. Benjamin Finzi, of Fossano: Founder of a banking house at Fano. In 1448 Judah ben Moses Finzi: Author of a commentary on Mordecai Finzi's "Seder Moed," written at Ferrara in 1457 (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1065). Isaac Finzi da Ascoli: Corresponded with Joseph Colen (Responsa, No. 171). Abraham Raphael Finzi da Bologna: Promoter of Hebrew literature, who had a copy made of a manuscript, now at Oxford (No. 1229) and of MS. De Rossi, No. 1418; in 1449 he procured Codex Beorion 18. Hananiah Finzi ben Solomon, of Gauzolo near Mantua: Rabbi and poet. He was part owner in 1387 of a printing-office at Venice, which issued the second part of the Mahzor Rosh Hashanah. His poems are contained in the collection "Kerem Reuim." David ben Uziel Finzi: Rabbi at Mantua in 1721. His sermons, entitled "Shehet ha-Ohol," of a cabalistic character, are still in manuscript. In 1682 he procured the manuscript now known as Oxford No. 1463. He was the father-in-law of Moses Hayyim Luzatto. Solomon ben Eliezer Finzi: Rabbi at Forlì in 1398; he was the author of "Mafrash ha-German," reprinted in the collection "Tummat Yesharim" (Venice, 1622). It was republished in Bashlynsky's "Chuvia Talmudica Maxima," with a Latin translation and notes by H. Rittmoler (Hanan, 1714). He also wrote a dissertation on the proper names in Gen. xxv. 13-15. Moses Finzi: Translator of Hebrew poems into Arabic. He translated into Latin Moses ibn Tibbon's Hebrew version of Themistius' commentary on the twelfth book of Aristotle's "Metaphysics." "("Themistii Paraphrasis in Duodecim Librarium Metaphysicorum Aristotelis ex Interpretatione Hesiodica Latina Verum," Venice, 1558-76), and translated into Hebrew Abu Kamil's "Algebra." He is probably identical with Moses ben Israel Finzi da Arezzo. Hayyim ben Jacob ben Judah Finzi da Forlì: Physician and rabbi at Pesaro and Ancona. At Pesaro, in 1581, he wrote a commentary on the Psalms, called "Ez Hayyim." He was a scholar, for in a document of 1390 he is styled "sagaster gazus." A Bible manuscript (Cod. Asher, No. 2) belonging to Solomon contains the genealogy of the Finzi family. After his death in 1421 the manuscript came into the hands of his son Abraham (d. 1446), and after him into the possession of his son Mordecai, a physician, who flourished at Mantua (1440-79), and who was distinguished also as mathematician and astronomer. The library of Turin contains many of his manuscripts. His astronomical tables were published at Mantua under the title "Lubot, Tabulae Longitudinis Diesern," probably before 1490. He also wrote glosses to Eford's Hebrew grammar, "Heshebha-Efod." Joseph a-Cajo, Eford's pupil, was hospitably received by the Finzis at Mantua.

To this oldest branch of the Finzis probably belong the following:


The branch of the Finzi family now living at Florence is directly descended from Yehiel ben Abraham Finzi, rabbi at Florence about 1560. His responsa are mostly in manuscript. Samuel Isaac ben Moses Hayyim Finzi, rabbi at Reggio in 1598, was the author of "Seder Tikhin ha-Shulhan" (Codex Montefiore, No. 230). Gur Aryeh ha-Levi ben Benjamin Finzi, rabbi at Mantua about 1590, composed and collected additions to the Shulhan "Arukh," printed in the Manto edition of 1722. Gur Aryeh Finzi, grandson of the preceding, edited and wrote an introduction to "Gur Aryeh," a commentary on the Shulhan "Aruk" (Mantua, 1722). He was rabbi at Casale in 1711. Samuel Bar Shalom Finzi (d. 1791) was rabbi at Ferrara; he was a pupil of Isaac Lampronti, and was a famous preacher. His ser-
FINZI, GIUSEPPE: Italian patriot and parliamentarian; born at Rivarolo, province of Mantua, 1815; died Dec. 17, 1886. He studied at Padua from 1831 to 1835; in 1834 he joined the secret organization Giovane Italia. In 1844 he met Mazzini in London, who entrusted him with the nationalist propaganda in Switzerland and Lombardy. In 1848 Finzi fought behind the barricades at Milan during the "cinque giornate." After serving for a time in the army of Charles Albert, he organized a Bersaglieri regiment, consisting of Mantuans; he first fought at Novara against Austria, and afterward at Rome against the papal troops. As an intimate friend of Mazzini, he was brought before an Austrian court martial at Mantua. While many of his friends were condemned to the gallow, he was sentenced to eighteen years' imprisonment; but after a short term of imprisonment at Theresienstadt and Josephstadt, the amnesty of 1856 set him at liberty.

When Lombardy was freed from Austrian dominion, Finzi was appointed royal commissary for the province of Mantua. He became the confidant of Garibaldi, and was entrusted with the funds for the expedition to Sicily. The voluntary contributions not being sufficient, Finzi appealed to Cavour, who, on condition of strictest secrecy, supplied him with state funds. Cavour urged Finzi to revolutionize Naples while Garibaldi was in Sicily. Accordingly, with Zanardelli, Besana, and others, Finzi went there, but had little success; nevertheless he paved the way for Garibaldi's entry later. Health compelled Finzi to resign the office of general director of public safety for the southern provinces, to which he had been appointed. He sometimes mediated between Garibaldi and Cavour when their relations became strained. For about twenty-five years—from 1860 onward—Finzi was a member of the Lower House, and highly esteemed by all parties. He was a man of unflagging energy, but was not an orator. June 7, 1886, he was made a senator; he was destined, however, never to enter the Senate chamber.


S. MUK.

FINZI, GIUSEPPE: Italian scholar and poet; born at Busseto Nov. 12, 1852. He has filled the chair of Italian literature in various gymnasium and

mons are preserved in manuscript under the title "Imre Emet." Alessandro (Elisha) Michael Finzi, also a pupil of Isaac Lampronti, was in 1721 secretary of the rabbinical academy of Ferrara. Isaac Raphael ben Elisha Michael Finzi was born at Ferrara in 1728, and died at Padua in 1813. He was one of the most famous preachers of his time. Christians were often seen among his hearers. He was a member of the Paris Sanhedrin in 1806, and was made vice-president. His manuscripts are in the library of the Jews' College in London.

Solomon Finzi was rabbi at Elba about 1800. He was the author of "Messia Verriu," a poem which resulted in his imprisonment on the charge of attacking Christian ministers. He was soon released, however, and afterward lived at Florence.

Judah Finzi is "rabbinomaggiore" in "Di Ferrara," pp. 77, 82; "Corriere Israelitico," v. (see below). Daniel Finzi was rabbi at Jerusalem, born at Ferrara Jan. 16, 1808, and died April 18, 1865.

Moses Leone Finzi, physician and politician, was born at Ferrara Nov. 12, 1852. He has filled the chair of Italian literature in various gymnasium and secondary schools.

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getting fire, was apparently in use among the Hebrews. This at least seems to be the more probable meaning of the word "mekoshesh" ("gathering"), used in describing the act of the Sabbath-breaker (Num. xvii. 33; see I Kings xvi. 13, "ahmancin' " = "two sticks"). Jewish legend (see Adam, Book of) maintains that Adam and Eve were shown this method of making fire. In II Mac. x. 3 reference is made to the method of procuring fire by striking steel against flint. The fire-stone ("hallamish") was certainly known to the Hebrews, though the Biblical references to it simply emphasize its hardness, and give no intimations concerning its use for the purpose of ignition. In domestic life fire was kindled to prepare food, to bake bread or cakes, to give warmth (Ex. xii. 8; II Chron. xxxv. 13; I Kings xvii. 12; Isa. xlix. 16; Jer. vii. 19, xxxvi. 22). The ancient Hebrews rarely used fire to heat their dwellings. They occasionally used braziers ("ah"), though the larger houses were provided with "winter rooms" (Amos iii. 15), which had excavations for the ah, the heat being preserved as long as possible by means of a carpet or rug placed over the charcoal (Nowack, "Lehrbuch der Hebräischen Archäologie," i. 141; Benzing, "Arch." p. 124).

On the Sabbath no fire for domestic uses could be kindled (Ex. xxxv. 2). In refining, smelting, and forging metals fire was extensively employed; e.g., in the making of the golden calf (Ex. xxxiii. 4) and of idols (Isa. xxxi. 13; Jer. iii. 12). Fire was used to burn buildings, the blame being laid on the party who had caused the fire (Judges xiv. 1-5; II Sam. viii. 39). If damage was done to vineyard or field or crop by carelessness in building a fire, the blameworthy party was held liable (Ex. xxii. 6). Books of an obnoxious character were thrown into the fire (Jer. xxxvi. 30). For certain offenses the penalty was death by fire (Lev. xx. 24, xxii. 9; comp. Lev. xxvi. 28, Capital Punishment). Garments infected with leprosy were consigned to the flames (Lev. xii. 55, 57). Animal refuse and stubble were burned (Lev. iv. 12, vi. 30; Isa. x. 54). Only in exceptional cases were human bodies incinerated (see CREMATION).

The fire on the altar, needed for the burnt offering, was always kept burning (Lev. vi. 12). Strange fire," that is, fire newly kindled, died or taken from profane hearths.

Use of Fire. Fire was not permitted (Lev. x. 1; Num. iii. 4, xxvi. 61; comp. Amor.); the holy fire was believed to have had a divine origin (Lev. ix. 24; II Chron. vii. 1-3; comp. II Mac. i. 19-22). Fire as the means of offering human sacrifices is abhorred (Deut. xii. 31; II Kings xvii. 31); its use for such infamous purpose is prohibited (Lev. xvi. 10; Deut. xviii. 10), though it was in vogue even among the Israelites (II Kings xvii. 17; Jer. vii. 18), especially under Ahaz and Manasseh (II Kings xvi. 3, xxlii. 6; see Torrey, and Gen. xxii. 3). Portions not consumed during the actual ceremony of sacrifice were burned (Ex. xix. 10).

The phenomenon of lightning may perhaps underlie such expressions as "fire from heaven" and "fire from before Yaww" (Lev. x. 2; II Kings i. 10, 12); indeed, fire and hall are associated (Ex. xiv. 22; Ps. cv. 33). Fire was re-garded as one of the agents of divine will; it is a concomitant of various theophanies (Gen. xv. 17; Ex. iii. 2; Deut. iv. 3; Ps. cxviii. 14; see Elijah); and divine fire consumes the acceptable offering (Judges vi. 21; I Kings xviii. 38). As development of this conception, God Himself is called a consuming fire (Deut. iv. 24, ix. 5). The appearance of fire on the Tabernacle is significant of the divine presence (comp. Num. iii. 4). Fire is the instrument of God's wrath (Num. xi. 1; Deut. xxxii. 32; Amos i. 4; Isa. xxxv. 5), but God Himself is not in the fire (see Elijah; I Kings xix. 12).

Fire implies complete destruction (Isa. i. 7, v. 24, ix. 18; Joel ii. 3). Fire is a burning, wasting disease; it consumes courage and pride (Isa. x. 16, xxxiii. 11). Fire is insatiable (Prov. xxx. 16). It betokens danger (Isa. vi. 12; Jer. xx. 9). Venoms are said to share the power of fire (Num. xxii. 6). Love and lust (Cant. viii. 6; Ecclus. [Sirach] ix. 8, xxiii. 16), the slanders tongue and cruelty (Prov. xxxi. 27; Ps. xxx. 4; Isa. iv. 18), burn like fire; and even so does God's word (Jer. xxvii. 29).

In Rabbinical Literature: Fire was created on Monday (Pirke R. El. iv.), as was the fire of Gehenna; God blew the fire and heated the seven chambers of Gehenna. According to others, it was created on Sabbath eve, when Adam, overwhelmed by the darkness, began to fear that this also was a consequence of his sin. Whereupon the Holy One (blessed be He!) put in his way two bricks, which he rubbed upon each other, and from which fire came forth (Yer. Ber. 12a). Again, fire is one of the three elements (water, spirit, and fire), which preceded the creation of the world. The water became pregnant and gave birth to darkness; the fire became pregnant and gave birth to light; the spirit became pregnant and gave birth to wisdom (Ex. r. xxv.; comp. Freudenthal, "Hellesiische Studien," i. 71). There are six kinds of fire: (1) fire that "eats" but does not "drink," that is, does not consume water—the common fire; (2) fire that "drinks" but does not "eat" (the fever of the sick); (3) fire that burns, not water but dry things (that arranged by the priests on the altar); (4) fire that quenches fire (that of Gabriel, who, according to tradition, was the angel sent down to the fiery furnace in order to save Hananel, Mishael, and Azariah; Dan. ii. 35); (5) fire that consumes fire (that of the Shekinah). In the First Temple alone was the fire of divine origin (Yoma 31b). The Torah given by God was made of an integument of white fire, the engraved letters were in black fire, and it was itself of fire and mixed with fire, hewn out of fire, and given from the midst of fire (Yer. So. viii. 290).
FIRKOVICH, ABRAHAM B. SAMUEL (Aben ReSheF): Russian Karaitian archivist; born in Lutsk, Volhynia, Sept. 37, 1786; died in Chufut-Kale, Crimea, June 7, 1874. He was educated as a Karaitian scholar, but later paid much attention to rabbinical literature, by which he became closely connected with the Rabbinites, who repudiated the sentiments contained in that pamphlet. In 1830 he visited Jerusalem, where he collected many Karaitic and Rabbinitic manuscripts. On his return he remained two years in Constanti-nople, as teacher in the Karaites community. He then went to the Crimea and organized a society to publish old Karaitic works, of which several appeared in Eupatoria (Koslov) with comments by him. In 1838 he was the teacher of the children of Simhah Babovich, the head of the Russian Karaites, who one year later recommended him to Count Vorontsov and to the Historical Society of Odessa as a suitable man to send to collect material for the history of the Karaites. In 1839 Firkovich began excavations in the ancient cemetery of Chufut-Kale, and unearthed many old tombstones, some of which, he claimed, belonged to the first centuries of the common era. The following two years were spent in travels through Caucasia, where he amassed the genizot of the old Jewish communities and collected many valuable manuscripts. He went as far as Derbent, and returned in 1842. In later years he made other journeys of the same nature, visiting Egypt and other countries. In Odessa he became the friend of Bezalel Stern and of Simhah Pinsker, and while residing in Wilna he made the acquaintance of Parn and other Hebrew scholars. In 1871 he visited the small Karaite community in Babich, Galicia, where he introduced several reforms. From there he went to Vienna, where he was introduced to Count Beust and also made the acquaintance of Adolph Jellinek. He returned to pass his last days in Chufut-Kale, of which there now remained only a few ruins. The discoveries made by Firkovich, which were first announced to the world in Pinner's Prospectus (Odessa, 1845), gave rise to a whole literature. The collection of stones, facsimiles, manuscripts, and molds taken from tombstones, which was acquired from Firkovich by the Imperial Library of St. Petersburg, on the recommendation of Professor Chwolson in 1839, was declared by some authorities to consist partly or wholly of forgeries committed for the purpose of glorifying the Karaites and enhancing the value of Firkovich's discoveries. As the full extent of his forgeries will probably never be known, a list of the genuine and the spurious in the collection is therefore impossible. Briefly stated, the discoveries include the major part of the manuscripts described in Pinner's Prospectus der der Odessaer Forgeries. Gesellschaft für Geschichte und Alterthümliche Gebrodenen Actoten Hebrietischen und Rabbinischen Manuskripte (Odessa, 1845), a rather rare work which is briefly described in "Literaturblatt des Orient" for 1877, No. 2. These manuscripts consist of: (1) Fifteen scrolls of the Law, with postscripts which give, in Karaite fashion, the date and place of writing, the name of the writer or corrector or other interesting data. (2) Twenty copies of books of the Bible other than the Pentateuch, some complete, others fragmentary, of one of which, the Book of Habakkuk, dated 916, a facsimile is given. (3) Nine numbers...
Firkovich

THE JEWISH ENCYCLOPEDIA

FIRMAN, JOSEPH (the Elder): Grecian rabbi and author; lived in the sixteenth century. According to Solomon Cohen, he was a native of Seres, European Turkey, whence he went to Salonica, becoming rabbi there. Later he went to the Morea in Greece, and assumed rabbinical supervision of all communities in that peninsula. He left many unpublished decisions. Joseph Firman is mentioned in the responsa of Moses di Trani and of Jacob ha-Levi, as well as in those of his pupil Solomon S.L. Rapoport has pointed out some impossibilities in the inscriptions ("Ha-Meliẓ," 1861, No. 13-15, 37). Geiger in his "Jüdische Zeitschrift" (1865) has challenged the correctness of the facts and the theories based upon them which Jost, Fürst, and Grätz, in their writings on the Karaites, took from Pinsker's "Līḳḳuṭe Kadošim," in which the data furnished by Firkovich were unhesitatingly accepted. Further exposures were made by Strack and Harkavy (St. Petersburg, 1875) in the "Catalog der Hebr. Bibliothesen der Kaiserl. Öffentlichen Bibliothek in St. Petersburg"; in Harkavy's "Altjudische Denkmäler aus der Krim" (St. Petersburg, 1875); in Strack's "A. Firkowitsch und seine Entdeckungen" (Leipsic, 1876); in Finkel's "Abare Reshet le-Bakker" ("Ha-Shabat," vii. 644 et seq.); in Deinard's "Mesorah Erez" (Warsaw, 1876); and in other places. Chwolson ably defended him, but he also was forced to admit that in some cases Firkovich had resorted to forgery. In his "Corpus Inscriptionum Hebraicarum" (St. Petersburg, 1888; Russian ed., 1884) Chwolson attempts to prove that the Firkovich collection, especially the epitaphs from tombstones, contains much which is genuine. It must be admitted that Firkovich did much to further the study of Karaitic and Crimean Jewish literature, and that after all deductions are made his discoveries still remain of great value. Firkovich's chief work is his "Aboe Zikkaron," containing the texts of inscriptions discovered by him (Wilna, 1872). It is preceded by a lengthy account of his travels to Daghestan, characterized by Strack as a mixture of truth and fiction. His other works are "Hotam Toknit," anti-rabbinical polemics, appended to his edition of the "Miḥḥar Yesharim" by Aaron the elder (Koslov, 1853); "Eved Kabbal," on the death of his wife and of his son Jacob (Odessa, 1866); and "Bene Reshef," essays and poems, published by Smolenskin (Vienna, 1871). Gabriel Firkovich of Troki was his son-in-law.


FIRMAMENT. See COSMOLOGY.

FIRMAN, JOSEPH (the Elder): Grecian rabbi and author; lived in the sixteenth century. According to Solomon Cohen, he was a native of Seres, European Turkey, whence he went to Salonica, becoming rabbi there. Later he went to the Morea in Greece, and assumed rabbinical supervision of all communities in that peninsula. He left many unpublished decisions. Joseph Firman is mentioned in the responsa of Moses di Trani and of Jacob ha-Levi, as well as in those of his pupil Solomon
FIRST-BORN. See Primogeniture.

FIRST-BORN, REDEMPTION OF: According to Talmudic tradition, the first-born acted as officiating priests in the wilderness, until the erection of the Tabernacle, when the office was given to the tribe of Levi (Num. iii. 13, 18; Deut. xxv. 3; compare Onkelos to Ex. xxxiv. 5). In consequence of the deliverance from the tenth plague, when "the Lord slew all the first-born in the land of Egypt," but spared the first-born of the Israelites, the following commandment was given: "Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine" (Ex. xiii. 2), which is explained in greater detail in verses 13-15. The first-born of clean beasts were thus made holy and were unredeemable, while the first-born of unclean beasts and of man had to be redeemed from the priests (Num. xviii. 15-18; Deut. xvi. 19-25; compare Neh. x. 87).

I. The first-born male of a clean beast had to be brought to the Temple as a sacrifice; its blood splashed on the altar; its fat burned; and its flesh given to the priest, who had to eat it with the same sanctity as other sacrificial meats. If it had some physical defect, through which it became unfit for sacrifice, it lost its holy character, and the priest to whom it was given might eat it outside of Jerusalem, and even an ordinary Israelite might partake of it. It was not necessary for the owner to dedicate the first-born, as was the case with other sacrificial animals, although it was considered proper to do so. The first-born became holy at its birth, and had to be offered on the altar (Bek. 11a; Maimonides, "Yad," Bikkurim, i. 7). The Rabbis recommended that the owner should keep the first-born in his possession for some time (small cattle 30 and large cattle 50 days) before giving it to the priest, so that the priest be spared the trouble of attending to it during the early days of its life. It had, however, to be given away and sacrificed during the first year of its birth (Deut. xv. 20; Bek. 26b; Maimonides, i.e. i. 7-13.)

This law is valid for all lands and all times, even since the destruction of the Temple, when all sacrifice ceased; according to the Rabbis the first-born is still holy and must be given to the priest, who, however, may not make any use of it until it has suffered some physical defect. To cause a defect in the body of the animal, or even to expose it to the danger of receiving such a blemish, is strictly forbidden. No work should be done with it, nor should its wool be shorn or any other benefit derived from it (Deut. xv. 19). If, however, it receive a blemish which a scholar or three prominent Israelites declare to be of the kind which would make it unfit for sacrifice, the animal becomes profane, and even an Israelite may eat of its meat. However, it should not be sold in the shop like other meat, and the scholar who examines it and permits its use may not, for obvious reasons, eat any of it (Bezah 27a; Hull. 4b; Bek. 25a; Maimonides, i.e. i. 5, iii.; Shulhan Aruk, Yoreh De'ah, 306-320).

II. The first-born of an ass had to be redeemed with a sheep or a lamb, and if it was not redeemed its neck had to be broken (Ex. xiii. 13). The sheep or lamb with which it was redeemed had to be given to the priest, who might use it in any way he desired. At the redemption the owner pronounced the blessing: "Blessed art thou who . . . commandest us concerning the redemption of the first-born of an ass." If he had no sheep or cattle with which to redeem it, he might redeem it with money, the smallest amount being three zuzim, and the largest one selach (Bek. 11a). If he did not wish to redeem it, he had to break its neck, and even after its death he might have no benefit from its body, but had to bury it. Although the Scriptural passages in this connection use the general expression "unclean beasts," the Rabbis made the law apply only to the first-born of an ass. The law is valid for all times and places. The priest and Levites, however, are excluded from the obligation (Bek. 5b; "Yad," Hilchot, xii.; Yoreh De'ah, 321; compare Lev. xxvii. 25 and Rashi ad loc.).

III. Every Israelite is obliged to redeem his first-born son thirty days after the latter's birth. The mother, if the father fails to redeem him, has to redeem himself when he grows up (Kid. 23b). The sum of redemption as given in the Bible (Num. xviii. 16) is five shekels, which should be given to the priest. This sum may be given either in money or in valuables, but not in real estate, slaves, or promissory notes. The priest may afterward return the money to the father, although such practise is not recommended by the Rabbis. At the redemption the father of the child pronounces the blessing, "Blessed art thou . . . and commandest us concerning the redemption of a son," and then also the blessing of "she-heheya'nu." It is customary to prepare a feast in honor of the occasion, at which the ceremony is made impressive by a dialogue between the priest and the father of the child.

This law applies to the first-born of the mother and not of the father. Hence the husband of several wives would have to redeem the first-born of each one of them, while the husband of a woman who had had children by a previous marriage need not redeem her child, although it was his first-born. Not only priests and Levites, but also Israelites whose wives are the daughters of priests or Levites, need not redeem their first-born. Any doubt regarding the primogeniture of a child is decided in favor of the father (Mishnah Bek. viii.; Maimonides, i.e. xi.; Yoreh De'ah, 305).

For the same reason as that which underlies the sanctification of the first-born—i.e., the deliverance from the tenth plague—the first-born are required to fast on the day preceding Passover (Sef. xi. 9; compare Yer. Pes. x. 1; Shulhan Aruk, Orach Hayyim, 470). As long as the first-born son is too young to fast, his father must fast for him; and if the father is also a first-born, some authorities are
Scenes at Redemption of First-Born.
(From Bodenfahrt, "Kirchliche Verlesungen," 1748.)
of the opinion that both mother and father must fast— he for himself, and she for her son. See Inheritance; Patriarchal Family.


FIRST-FRUIT.—Biblical Data: As the first-fruits among the ears, so the first-fruits of the field ("reshit", "beled") [LXX. ἀρμονίας], "bikkurim" [LXX. ἀρμονίαν], of corn, of wine, and of oil belonged to Yhwh (Num. xv. 1 et seq.). Just as the Israelites offered up grains from the threshing-floor, so they were to make an offering—a cake ("hallah")—from the dough. The barley was then gathered into the baskets at the usual time (Lev. xxiii. 10), and carried to the hall of the Temple, where it was beaten out, not, as usually, with sticks, but with soft reeds; or, according to a divergent opinion, it was first roasted in a perforated vessel over a fire, so that the heat might touch all parts evenly. Then it was

...
spread out on the floor of the hall and winnowed in the draft. Ground in a coarse hand-mill, an 'omer of the finely sieved flour mixed with oil and incense was "swung" and offered up, and a handful was burned as incense by the priest.

Sale of New Flour. (Men. x. 1-4; Maimonides, "Yad.") The completion of this ceremony was the signal for opening the bazaars for the sale of new flour and "kali" (see Bread), somewhat to the displeasure of the Rabbis (Men. x. 5). Israelites in distant districts, in fact, were permitted to eat from the new crop from midday on, a privilege withdrawn by Judas ben Zaccai after the destruction of the Temple (Men. x. 5). The ceremony of the "robbit ketirkim" was considered as an act of gratitude to God for His providential care of the fields (Lev. xxviii.).

(3) The third class of bikkurim embraced the first-fruits of all the land. Laying stress on the words "thy land" (Ex. xxiii. 19), the Rabbis provide that the law is not applicable to fruit not literally grown on land (Bik. i. 1), or to that grown on land not one's own property. Renters, in whole or in part, robbers, and despoilers ("scarcii"), therefore, are exempt (so also Mek. to Ex. xxiii. 18). For the reason that they could not consistently recite the benediction (Deut. xxvii. 8), slaves and persons of uncertain sex, as well as proselytes unless their mothers were Israelites, were permitted to offer up the first-fruits without pronouncing the eulogy (Bik. i. 4; Mek., Lc.). The proselyte praying by himself or with the congregation pronounced a modified benediction ("the fathers of Israel"); "the God of your fathers"). The bikkurim were offered only from the "seven" plants (comp. Deut. viii. 8); not from dates grown in the mountains nor from fruits grown in the valleys; not from olives unless they were of the best quality (Bik. i. 3); and never before the Feast of Weeks. But if one offered, between that festival and the Feast of Tabernacles, fruit of the "seven" plants, or fruit from the mountains, or dates grown in the valleys, or olives from beyond the Jordan, the offering was accepted and the benediction was allowed (ib. i. 10). Olives and grapes were accepted as fruits, but not in their liquid state ("mashkim") as oil and wine ("Yad."); Bikurim, ii. 4; Ter. 59a; "Ar. 11a; Yer. Ter. xi. 3; Hal. 15a; Mek., Lc.). Fruit from beyond the border of Palestine, "the land flowing with milk and honey," was exempt; but Syria and the cities of Sichon and Og were included; not so Moab and Ammon. Josiah the Galilean therefore took exception to including in the Holy Land the district beyond the Jordan (Gilead; Bik. i. 10). The law of the first-fruit is held in abeyance, now that the Temple is not extant and Israel is not in possession of Palestine ("Yad."); Bikurim, ii. 1).

The following was the method of selecting fruits for the offering: Upon visiting his field and seeing a fig, or a grape, or a pomegranate that was ripe, the owner would tie a fiber around the fruit, saying, "This shall be among the bikkurim." According to Simeon, he had to repeat the express designation after the fruit had been placed on the altar (Bik. iii. 1). The fruits were carried in great state to Jerusalem. Deputations ("ma'amadot"), representing the people of all the cities in the district, assembled in the chief town of the district, and stayed there overnight in the open.

Procedure. squares, without going into the houses. A man, or messenger, called out: "Arise, let us ascend to Zion, the house of Yhwh our God." Those from the neighborhood brought fresh figs and grapes, those from a distance dried figs and raisins. The bull destined for the sacrifice, his horns gilded and his head wreathed with olive-leaves, led the procession, which was accompanied with flute-playing. Arrived near the Holy City, the pilgrims sent messengers ahead while they decorated the first-fruits. The Temple officers came out to meet them, and all artisans along the streets rose before them, giving them the salutation of peace, and hailing them as brothers from this or that town. The flute kept sounding until they reached the Temple mount. Here even King Agrippa, following the custom, took his basket on his shoulder, and marched in the ranks, until they came to the outer court and hall. There they were welcomed by the Levites, singing Ps. xxx. 2. The doves which had been carried along in the baskets were offered for burnt offerings, and what the men had in their hands they gave to the priests. But before this, while still carrying his basket, each man recited Deut. xxvi. 3 et seq.; at the words "a wayfaring Aramman was my father" the basket was deposed from the shoulder, while the owner was still holding its handles or rims, a priest put his hand under it and "swung it" (lifted it up), and repeated the words "a wayfaring Aramman," etc., to the close of the Deuteronomistic section. Then placing the basket by the side of the altar, the pilgrim bowed down and left the hall.

The custom of having the section of the Torah read by the priest and not by the pilgrim arose out of the desire to spare the feelings of those that did not know how to read. The rich brought their fruits in gold and silver baskets, the poor in such as were made of pealed reeds; these baskets were left with the priests. The fruit was decorated with other fruits and plants, so that the offering really consisted of the first-fruit, an addition to the first-fruit, and the decorations. These additions had to be eaten in purity like the first fruit. Like other property of the priest, the bikkurim could be utilized by him to purchase slaves, fields, or cattle; and he could settle his debts or pay his wife's dower ("kettubah") with them. Judah holds that the first fruits were considered as the provincial offerings, which the donor could give to anybody he liked. It
was advisable he should give them to a "haver" in exchange for thanks; while the majority of the rabbis considered them a source of profit, which could be divided only among the men of the watch—that is, the division of priests who happened to be on duty—and who should divide them like other sacrifices (Bikk. iii.).

The quantity of the first-fruits to be brought into the Temple was in the Scriptures (Deut. xvi. 10) left to the pleasure of the owner, but the Rabbis afterward decided that it should amount to one-sixtieth of the whole crop (Yad., Bikk. ii. 17).

After the destruction of the Temple bikkurim could not be offered, but the Rabbis regarded acts of piety as a proper substitute (Yer. Pesah 19a; Lev. R. xxiv.), especially in the form of assistance extended to men of learning (Ket. 104).
was mourned far and wide. He was buried in the famous old Jewish cemetery of Prague, where, as is customary in the case of especially prominent persons, his grave is marked by a monument with several stone slabs covered with inscriptions in verse.


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**FISCHER, BERNARD:** Austrian rabbi and author; born at Budišov, a village in the district of Chrudim, Bohemia, Jan. 13, 1821; graduated from the University of Prague (Ph.D., 1850); rabbi of various small congregations in the district of Eger (1854-58). Besides preparing new editions of Buxtorf's rabbinic lexicon (1878) and Wiener's Chaldaic grammar (1892), Fischer wrote: "Kohbuch der Kaffel, eine Aesthetik für Kunst und Theaterfremde," Leipzig, 1896; "Grundzüge der Philosophie und Theosophie," sl. 1899. He also edited "Eikheu be-Iritim," an illustrated Hebrew monthly, Leipzig, 1893.

**FISCHER, KARL:** Christian censor of Hebrew books; born in Lichtenstein, Bohemia, July 6, 1789; died at Prague Jan. 22, 1844. He became assistant (1811) and finally successor to the imperial censor Leopold Tirsch. He possessed an extensive knowledge of Semitic languages and literature, as appears from his introductory notes to M. J. Landau's "Rabbinisches-Annalischer Deutsches Wörterbuch," dated 1819, and to L. Dukes' translation of Rashi, dated 1833. He maintained a correspondence in Hebrew with Rabbi Elazar Fleckes of Prague.

His learning and impartiality are especially demonstrated in his "Gutelehug über den Talmud der Hebräer," ed. Y. Baumgarten, Vienna, 1883. Fischer acted for a time as librarian of the University of Prague.

**Bibliography:** Baumgarten's *Einleitung to Fischer's Gutmeinung über den Talmud der Hebräer.*

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**FISCHER, MARCUS (MAIER):** Austrian Hebrew; born in Vienna 1783; died at Prague about 1828. He was compelled to struggle against insurmountable difficulties before he succeeded in developing the small factory which he founded in 1839. It, however, became a veritable art institute, comparing favorably with the famous porcelain establishments of Sévres, Meissen, and Berlin. It has been represented at a large number of international expositions by interesting and artistic exhibits, which were invariably awarded first prizes. The establishment is at present (1900) under the direction of Eugen von Fischer, a grandson of the founder. In recognition of the latter's services Francis Joseph I. raised him in 1869 to the ranks of the Hungarian nobility.


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**FISCHER, NICOLAI WOLFGANG:** Physicist and chemist; born Jan. 15, 1782, in Great-Moritz, Moravia; died Aug. 19, 1850, in Breslau. He studied at the universities of Vienna, Prague, Breslau, and Berlin. Having obtained his doctor's degree at Erfurt Oct. 10, 1806, he settled there in the following year to practise medicine. In 1818 he was appointed assistant professor of chemistry at the University of Breslau, and a year later was made professor, and at the same time was put in charge of the Institute of Chemistry. He filled this office until his death. Besides a large number of chemical disquisitions which appeared in the "Journal für Chemie und Physik," Schweicker's "Annalen für Chemie," "Abhandlungen der Akademie der Wissenschaften in Berlin" (Physische Classe), "Annalen der Physik und Chemie," and other publications, Fischer wrote: "Medicamentum Mercurialium Præcipua Classificatio; Adjunctis Nonnullis de Eorum Preparatione Chim-Pharmaceut. Annotationibus," 1806; "De Modo Arsena Detectendi," 1812; "Ueber die Wirkung des Lichts auf das Hornsilber," 1814; "Ueber die Chemicen Rosentgen," 1818; "Chemische Untersuchungen der Heliogenen zu Salzbrunn," 1821; "Ueber die Natur der Metallreduction auf Nassen Wege," 1826; "Die Verhältnisse der Chemicen Verwandtschaft zur Galvanischen Elektricität, in Versuchen Dargestellt," 1830; and "Systematischer Lehrbegriff der Chemie, in Tabellen Dargestellt," 1838. In 1815 Fischer and his entire family embraced Christianity, and from that time he became an ardent supporter of the Christian mission which then flourished in the Jewish section of Breslau.


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**FISCHER, MORTIZ VON:** Hungarian porcelain manufacturer; born at Totis, Hungary, 1800; died there Feb. 23, 1880. He rendered distinguished service to Hungarian industry and art through his porcelain factory in Herend near Veszprém.

He was compelled to struggle against insurmountable difficulties before he succeeded in developing the small factory which he founded in 1839. It, however, became a veritable art institute, comparing favorably with the famous porcelain establishments of Sévres, Meißen, and Berlin. It has been represented at a large number of international expositions by interesting and artistic exhibits, which were invariably awarded first prizes. The establishment is at present (1900) under the direction of Eugen von Fischer, a grandson of the founder. In recognition of the latter's services Francis Joseph I. raised him in 1869 to the ranks of the Hungarian nobility.
THE JEWISH ENCYCLOPEDIA

**FISCHHOF, ADOLF:** Austrian writer and politician; born at Alt-Ofen, Hungary, Dec. 8, 1816; died at Emmersdorf, near Klagenfurt, Carinthia, March 23, 1893. After studying medicine (1838-1844) he was appointed physician at the Vienna hospital. Fischhof was one of the leaders in the revolutionary movement of 1848, commanding the students' legion of Vienna and presiding over the Committee of Public Security. He was especially prominent in the Constitutional Assembly (Reichstag), in which he represented one of the Vienna districts. In the Liberal cabinet of Doblof he was attached as counselor to the Ministry of the Interior. After the dissolution of the Kremsier Diet, March 7, 1849, Fischhof was arrested, accused of rebellion and high treason, but was acquitted after an imprisonment of nine months. He devoted himself to the practice of medicine until about 1875, when failing health compelled him to retire.

With Joseph Unger, later a member of the Austrian cabinet, he published in 1861 a pamphlet entitled "Lösung der Ungarischen Frage," in which he pleaded for the division of the empire into Austria and Hungary. After the Austro-Prussian war of 1866 Fischhof wrote "Ein Blick auf Oesterreich's Lage," and strongly advocated an alliance with Germany. In his "Oesterreich und die Bürgechaften Seines Bestandes," 1869, he recommended an autonomous constitution for Austria. In conjunction with Walterskirchen he planned in 1882 the foundation of a German-Austrian people's party, which should act as a mediator in the question of nationalities and unite all liberal elements of the empire; but his efforts were frustrated by the resistance of the constitutional party. He also wrote: "Zur Reduktion der Kontinentalen Heere" (1875); "Die Sprachrechte in den Staaten Gemischter Nationalität" (1895); and "Der Oesterreichische Sprachenzwang" (1896).

**BIBLIOGRAPHY:** Brockhaus, Konversations-Lexikon; Meyers Konversations-Lexikon; Die Neuzzeit, 1893, No. 13; Wurzbach, Biographisches Lexikon der Oest.-Ungarischen Monarchie (pianoforte), and under Fuchs, Krenn, and Bruckner (composition), and later took piano lessons from Franz Liszt. He has played throughout Europe under the leadership of Alt, Dessoff, Lassen, Grieg, Reinecke, Hiller, Gade, etc., and at the courts of Austria, Prussia, Sweden, and Denmark. In 1884 he became a professor at the Vienna Conservatorium. He has composed various pieces for the piano forte, and has played his own compositions in Paris, Berlin, etc.

**FISCHER, JOSEF:** Austrian pianist and composer; born in Vienna Oct. 31, 1857. When only seven years old Robert Fischhof played in public. He studied at the Vienna Conservatorium under Anton Door (pianoforte), and under Fuchs, Krenn, and Bruckner (composition), and later took piano lessons from Franz Liszt. He has played throughout Europe under the leadership of Alt, Dessoff, Lassen, Grieg, Reinecke, Hiller, Gade, etc., and at the courts of Austria, Prussia, Sweden, and Denmark. In 1884 he became a professor at the Vienna Conservatorium. He has composed various pieces for the pianoforte, and has played his own compositions in Paris, Berlin, etc.

**BIBLIOGRAPHY:** Eisenberg, Das Geistige Wien, i., A.T.

**FISCHMANN, NAHMAN ISAAC:** Austrian author; born in 1857. His home was in Lemberg. He wrote: "Eshkol 'Amalin," a collection of Hebrew poems (Lemberg, 1857); "Ha-Re'eh u-Mebakker Sifre Zemannenu," a criticism of the philological and archeological works of S. L. Rapoport, S. D. Luzzatto, and S. J. Reggio (Lemberg and Ofen, 1857-59); "Mappalat Sieran: Der Sturz Sierans', oder die Befreiung Israels Durch Bank und Deborah," a two-act Biblical drama (Lemberg, 1841); "Safah le-'Ne'amalin," a comprehensive commentary on Job (6, 1854); "Ha-Et wehah Meshehor," a five-act Biblical drama (6, 1870).

**BIBLIOGRAPHY:** Zeffire, Bibl. Post-Mendels., pp. 86-87.

**FISCUS JUDAEUS:** The yearly Temple tax of half a shekel prescribed by the Law (Ex. xxx. 12; compare Shek. i. 1), and which the Jews of the Diaspora contributed during the time of the Second Temple. It was diverted by Vespasian, after the destruction of the sanctuary in 70 C.E., to the temple of Jupiter Capitolinus at Rome, the amount being two drachmas (Josephus, "B. J." vii. 6, § 6; Diod Cassius, lxvi. 7). This was an affront to Jewish religious feeling. Rabbinical law ordained, although merely theoretically, that the half-shekel need not be paid when the Temple no longer existed (Shek. viii. 8). Rome furnishes the best information of the manner in which this tax was collected. Domitian proceeded with great rigor, causing the names of those who lived a Jewish life without paying the tax, or that sought to keep their origin secret, to be reported to him (Suetonius, "Domitian," § 10). The satiric Martial alludes to the efforts of the Jews to hide the visible sign which showed their nationality (vii. 82, vii. 35). An inscription of the time of the Flavian emperors men-
Fish and Fishing: The Bible does not mention any particular fish by name. "Dag" and "nun" are the generic terms covering all species, thus designated as exceedingly prolific and always to be found in schools or in large numbers (comp. blessing of Joseph, Gen. xlviii. 16). The large sea-fish are collectively denoted as "tannin," though in this category quasi-mythological creatures (see Dragon) are also included. By the Dietary Laws fish are divided into clean and unclean (Lev. xi. 8). The majority of fishes have scales and fins, and therefore belong to the clean class; but, contrary to their natural order, eels are counted in the unclean class (Ab. Zarah 99a). Speculations on the nature of the fish mentioned in the story of Jonah (iii. 1—11), or of that by which Toldi (vi. 3 and seq., viii 2, xi. 13) was relieved of blindness, belong to the category of Biblical curiosities.

Fish, both fresh and salted, constituted a favorite dish among the Hebrews (see Cookery; Food). On this account the Talmudists value fish highly. Both large and small fish, salted or fresh, raw or cooked, were considered delicacies (Ned. vi. 4). Chopped fish-meat (e.g., tunny-fish) was offered for sale and largely consumed, and the brine from the salted fish ("zir") was used, as well as the fat or oil (ib.). A dish composed of pieces of fish was known and much affected under the name "galilah." As the meaning of this name, "evil-odored," indicates, fish was believed to be best when near decomposition (M. K. 11a). Small fish were especially recommended as wholesome food (Ber. 40a; Ab. Zarah 29a). During pregnancy women were advised to partake of fish (Ket. 61a). Water was regarded as the best drink after eating fish (M. K. 11a).

Young fish were deemed injurious to health (Ber. 44b). Fish oil was used for fuel (Shab. 24b), sometimes mixed with olive oil (Bek. 29b). The skin was utilized for various implements (Kelim x. 1) and as writing material (Shab. 108a). Similar use was made of fish-bones (Kelim x. 1). Certain medico-prophylactic observations concerning the eating of fish at certain periods—before being bled, while nursing a child, while suffering from affections of the eye, etc.—are recorded by the Rabbis (see 'Ab. Zarah 29a; Ket. 60b; Rash. to Ned. 54b). In the month of Nisan a fish diet predisposes to leprosy (Pes. 112b; comp. Ber. 44b; Shab. 67a).

The biological knowledge of the Talmud concerning fish was of a very primitive order, not only in regard to embryology and propagation—whether by spawn or like mammals (Bek. 7b)—nor was its anatomical knowledge of the piscatorial realm very accurate (see Lewysohn, p. 245). According to the Rabbis, there were in the East not less than 700 kinds of unclean fish (Jut. 69b), but in the West one need not scruple to eat the roe of any fish, because no unclean fish is found there (Ab. Zarah 39a).

Fish are said to be so prolific because...
they are not exposed to the evil eye (Ber. 20a).

Among other cities Acre seems to have been regarded as a great fish-market; hence the proverb "Carrying fish to Acre," an equivalent of the English "Carrying coals to Newcastle" (Ex. R. 126c). Stories concerning fish are not rare in the Talmud (Ramban Bah Bana; Av. Zarah 9ta; B. B. 73b, 74a). Among the fish specifically mentioned in the Talmud the following are the best known: the Spanish mackerel ("collas"), the common tunny, the triton, the swordfish, the herring, the sprat, the eel, the murena, the sturgeon, and the tongue-fish.

In view of the fact that the Lake of Gennesaret and the Jordan, if not the Dead Sea, were well stocked with fish, it is reasonable to presume that fishing was among the occupations of the ancient Israelites, though comparatively few references to it are found in the Old Testament. In Amos iv. 2 (see Gate of Jerusalem) is named in Neh. iii. 3, xiii. 16. New Testament allusions show that the Lake of Gennesaret was a good fishing-ground (Mark i. 16; Luke v. 2 et seq.). Josephus ("B. J." iii. 10, § 7) and the Talmud confirm this statement, the Rabbis maintaining that Joshua obliged the tribe of Naphtali to permit open fishing (B. K. 860). The name "Bethsaida" ("Ezraud") in the Biblical [Ha]-Nechb (Josh. xix. 33) seems to be derived from the fact that fishing was frequent in its neighborhood.

Fishing implements, as hook and line, sometimes secured on shore so as to need no further attention (Shab. 18a), and nets of various constructions (Men. 64a; Kelin xxii. 5, "mequdat ha-sakkarin"; Shab. 18a, "kukare"; with close meshes, "aze," Huil. 51b), are named in the Talmud, as is also a basket-like receptacle ("almon," Kelin xxii. 3, xxvi. 5) of wickerwork in which to keep the fish. Lewensohn's statement (p. 230) that ponds were drained for their fish is not borne out by the passage quoted (M. K. 11a).

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E. G. H.

FISHER, MAURICE: American physician; anthropologist; born Aug. 16, 1872, at Kamehna, Poldoia, Russia; educated at the public school of his native town. He emigrated to the United States in 1888, and, arriving in New York, studied medicine at the university there. He received his degree from New York University in 1897. Fishberg has been associated with Beth Israel Hospital, New York, and is medical examiner of the United Hebrew Charities of that city. He has made a special study of the anthropology and pathology of the Jews, and is the author of "Comparative Pathology of the Jews," 1890; "Health and Sanitation of the Immigrant Jewish Population of New York City," 1896-98; and has contributed various papers on general subjects to the periodical press.

F. H. V.

FISHEIM: Hungarian free city and Adriatic seaport, with a Jewish population in 1901 of about 3,000. That were Jews at Fiume in the eighteenth century is indicated by the existence there of a Jewish tombstone dated 1714 and a scroll of the Law dated 1789. They were mostly Sephardim who had emigrated from Dalmatia and the Levant, especially from Ragusa and Spalato. Down to 1835 their minag was that used at Spalato, and their prayer-book was that of David Pardo, rabbi at Spalato. In 1835 Italian, Greek, German, and Bohemian Jews settled in the city and introduced the minag "Italian." The records of the community were regularly kept as early as 1834, but down to 1840 only Judeo-Spanish and Italian names are found therein. Beginning with 1841 German names appear, and later Hungarian names are met with.

The community grew considerably after 1879, when the harbor improvements were begun and trade commenced to increase rapidly. The community numbers now about 3,000 souls. Its institutions include a hebra kaddisha (1865), a society of Jewish women, and a society for clothing poor school-children. The community owns an old and a new cemetery, and the hebra kaddisha also owns a cemetery. The corner-stone of a new temple was laid in 1902. There are more than 300 Jewish pupils in the public schools of the city. Instruction is carried on in Hungarian, Italian, German, and Croatian. Sermons are delivered in Hungarian, German, and Italian. Of its rabbis are known: Mayer Ranzinger; Solomon Raphael Mondello (d. 1872); and Adolf Giedtzer (Goldstein), who has held the position since 1882.

A. B. D.

Fixtures: Things fastened to the ground, directly or indirectly. Doubt may arise with regard to them, whether or not they become in law part of the land. This may be a question between the landlord and the tenant, or between the seller and the purchaser of the land. It can not, in Jewish law, arise, on the death of the owner, between the heirs of his land and those succeeding to his movables, as the same law of descent applies to both.

For a discussion of the question concerning writings that convey a house or other landed property and concerning what passes as part of such house or property and what does not, see Sale. In Anglo-American law the important question as to fixtures arising between landlord and tenant is what buildings, fences, machinery, etc., placed by the latter on the land during his tenancy, become part of the freehold, and thus the landlord's property; and what, as personality, may be removed by the tenant. This question could and often arise in Jewish law, as, under the customs recognized by it, the tenant...
was not expected to make, and seldom did make, any substantial improvements or even repairs, either in house or in farming property. Of the tenant of a dwelling-house nothing was expected save the placing of a railing about the roof; the putting of the inscribed strips ("mezuzot") on the door-posts; and the setting up of a ladder to the roof if he wished one. These things he could take with him when he left (Shulhan 'Aruk, Hoshen Mishpat, 314, based on bar haba to B. M. 10b). On a farm rented either for a fixed rent or on shares, the landlord furnished all the fencing (Hoshen Mishpat, 320). Hence there was very little room for dispute over tenants' fixtures; and the codes are silent about them.

L. N. D.

FLACCUS: Governor of Egypt; enemy and persecutor of the Jews of Alexandria, for which reason Philo, in 43 c.e., directed a special work ("In Flaccum") against him. Philo only once (§ 1) gives the full name, Φίλιππος Αύλιος Φλάκκος. This is copied by Eusebius ("Chron." ed. Schoene, ii. 150) and Synkellos (ed. Dindorf, i. 639; in i. 615 the name is corrupted to Φίλιππος Αύλιος Φλάκκος). The full name, "Aulus Avilius Flaccus," is found on an inscription from Tentyra in Egypt ("C. I. G." No. 4716); it is found also on a papyrus fragment containing a decree of Flaccus, though some scholars read "Laccus" instead of "Aulus." Flaccus grew up with the sons of Augustus' daughter, and was in later years a friend of Tiberius, under whom he was for five years prefect of Egypt. Philo himself says (§ 3) that he filled his office peacefully and uprightly, surpassing all his predecessors. He remained in office under Caligula not for one year, as Philo says, but for one and a half years. Tiberius died in 37; but Macro, whom Caligula forced to commit suicide, died in 38 (Philo, "Legatio ad Caium," §§ 6-8; Dion Cassius, lix. 10; Suetonius, "Caligula," § 26): while the massacre of the Jews took place in the fall of 38. It was only after this event that Flaccus was suddenly recalled.

Regarding the persecutions see Alexandria. It may be noted here that Flaccus had previously shown his ill will toward the Jews by keeping back the deed of homage which they had addressed to Caligula ("In Flaccum," § 10). His animosity against them was manifest also during the persecutions that took place at the time of mourning for Drusilla. Flaccus was recalled and exiled to the island of Andros, where he was soon after executed, in 39 c.e. (ib. §§ 11-21).

Bibliography: Grätz, Gesch. 4th ed., iii. 346; Vogelstein and Schoem, Gesch. der Juden in Rom, i. 8; Schürer, Gesch. 3rd ed., iii. 26, 29. 6. S. Kr.

FLACCUS, L. VALERIUS: Proconsul of Asia Minor in 63-61 n.c. He is notorious in the history of the Jews for having seized the public treasury the Temple money intended for Jerusalem; thus, at Apamea, nearly 100 pounds of gold through the Roman knight Sextus Cælius; at Laodicea, more than 20 thousands through L. Pedius; at Adramyttium, an unknown sum through the legate Cassius Dominus; at Pergamum, a small sum, as probably not many Jews were living there at that time. Accused of extortion during his term of office, Flaccus was defended by Cicero (59), himself opposed to the Jews. Cicero justified Flaccus in reference to the Temple money by using a clever oratorical device to show that his edict, to the effect that no money should be sent out of Asia, was a law general in its application, and that the subordinates of Flaccus, who were all men of good repute, had proceeded openly and not in secret (Cicero, "Pro Flacco," § 28). The outcome of the suit is not known. It is not likely, however, that Flaccus was punished.

Bibliography: Grätz, Gesch. 4th ed., iii. 346; Vogelstein and Schoem, Gesch. der Juden in Rom, i. 8; Schürer, Gesch. 3rd ed., iii. 26, 29. 6. S. Kr.

FLAG: A standard or banner having a certain color, emblem, and sometimes an inscription, and carried before a marching army to distinguish its nationality. Flags are of ancient origin. According to the Bible, each of the twelve tribes of the Israelites had its special banner. The Midrash (Num. ii. 1) on the passage "Every man of the children of Israel shall pitch by his own standard, with the ensign of his father's house" (Num. ii. 2), explains that the emblems and colors corresponded to the twelve precious stones set in the breastplate worn by the high priest, as follows:

<table>
<thead>
<tr>
<th>Tribe</th>
<th>Representative Stone*</th>
<th>Color of Banner</th>
<th>Emblem</th>
</tr>
</thead>
<tbody>
<tr>
<td>Joseph</td>
<td>Sapphire</td>
<td>Red</td>
<td>Mandrake, Jacob</td>
</tr>
<tr>
<td>Simeon</td>
<td>Topaz</td>
<td>Green</td>
<td>Gar, Sebeka</td>
</tr>
<tr>
<td>Levi</td>
<td>Carbuncle</td>
<td>Purple</td>
<td>Lion, Zebulon, Issachar</td>
</tr>
<tr>
<td>Judah</td>
<td>Emerald</td>
<td>Blue</td>
<td>Lion, Issachar</td>
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<tr>
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</tr>
<tr>
<td>Simeon</td>
<td>Topaz</td>
<td>Green</td>
<td>Gar, Sebeka</td>
</tr>
<tr>
<td>Levi</td>
<td>Carbuncle</td>
<td>Purple</td>
<td>Lion, Zebulon, Issachar</td>
</tr>
<tr>
<td>Judah</td>
<td>Emerald</td>
<td>Blue</td>
<td>Lion, Issachar</td>
</tr>
<tr>
<td>Issachar</td>
<td>Onyx</td>
<td>Black</td>
<td>Lion, Zebulon</td>
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<tr>
<td>Zebulon</td>
<td>Onyx</td>
<td>Black</td>
<td>Lion, Issachar</td>
</tr>
<tr>
<td>Reuben</td>
<td>Garnet</td>
<td>Red</td>
<td>Mandrake, Jacob</td>
</tr>
</tbody>
</table>

The Targum Yerushalmi says that the flag of Judah bore, over a roaring lion, the inscription "Rise up, Lord, and let thine enemies be scattered; and let them that hate thee flee before thee" (Num. x. 35). A legend ascribes the origin of the name "Maccabee" to the phrase "מָכָבָאָה (abbre-
In the world; his prayer is not heard; he is a cursed and doomed to Gehinnom, said R. Eleazar. "When Israel flattered Agrippa, it deserved annihilation," said R. Nathan. "Upon flatterers the Shekinah does not rest." (Sotah 41b, 42a). It is reprehensible to flatter the great (Ket. 63b, 84b). "Hate him who lauds thee so that thy wisdom be not lessened." (Deut. Eze. Zeira ix.). "A man should not accustom himself to the use of flattery." (Maimondies, "Yad," Do'at, ii. 6).

In the Middle Ages the Rabbis frequently condemned flattery in their moral treatises and ethical wills. R. Eleazar b. Judah of Worms (d. 1238) said: "Mislead no one by flattery or untruth." (Zohar, "Z. Q. G." p. 134). "Flatter not even relatives or children when they are not doing right. Especially should the head of a congregation, the judge, the administra-
tion of charity, be a candid man who would never flatter from personal interest. Most blameworthy is that flattery which aims at tempting another to wrong-doing." (ib. p. 155). Asher b. Jehiel (d. 927) said in his testament: "Flatter not your companion, and speak no untruthful word to him; be sincere with every one, also with those who are non-Jews." (ib. p. 146). Frequently testators request that no eulogy ("hesped") be delivered over their remains, lest the preachers incur the guilt of falsehood and flattery ("J. Q. R." iii. 499; Liebmann Adler's "Last Will," in "History of Jewish Ashkenazim," Appendix iv., Chicago, 1897).

J. Svo.

**FLAVIA DOMITILLA**: Convert to Judaism and martyr at Rome. An early branch of the Imperial Flavian house was at one time inclined toward Judaism and Christianity. Even Titus Flavius Sabinus, Vespasian's elder brother, led during his last years a life that may be called Jewish or Christian. One of his four children, Titus Flavius Clemens, later consul and martyr, married Flavia Domitilla, who was a granddaughter of his uncle, the emperor Vespasian, and therefore a cousin of Titus and Domitian. Clemens' two children, called Vespasian and Domitian, were educated by the famous Quidillian ("Institutio Oratoria," iv. 1, § 2), and were secretly destined as successors to Domitian (Suetonius, "Domitian," § 15). This arrangement, however, was disturbed when it became known that both Clemens and Domitilla leaned toward the despised "Oriental superstition." Dion Casius relates that Domitian had many persons executed, including the consul Claudius Clemens and his wife, Flavia Domitilla, although both were his own relations. He adds: "Both had been accused of atheism [a&cd-t>i (\)], a charge under which many who had followed Jewish customs and laws were executed, while many others were deprived of their property: Domitilla, however, was only banished to the island of Palitra." ("Hist.", liv. 18). Clemens and Domitilla may be regarded as converts to Judaism.

The incident is alluded to in rabbinical writings. An eminent senator, a son of Titus' sister, and hence Domitian's nephew, is said to have adopted Judaism; even traces of the name "Clemens" are visible in the account (Gitt. 56b). The tradition is again mentioned in "Ab. Zarah" 106b, but with the allegorical name "Ket'ev Shalom" ("circumcised," "son of the world to come"); reference
is probably made to the same pious senator who averted a misfortune which threatened the Jews at Rome (Deut. R. xvi.). It is curious that the Domitilla chapel in the catacombs of Rome is arranged on a Jewish pattern (N. Müller, in Herzog-Handb. "Real-

Encyc."). Sil. col. x. 388. Clemens and Domitilla, however, on the authority of Eusebius (Hist. Eccl.) iii. 15, are generally considered to have been Christians. But he mentions only the conversion of Domitilla, saying that she was the daughter of Clemens’ sister, and that she was deposed to the island of Ponza (compare also his "Chronicle," year 98). Eusebius must refer to some other Flavia Domitilla. Bibliography: Gratz, Die Judischen Proselyten im Röm.-reich, pp. 41 et seq.; ibid., Chronik, 4th ed. iv. 140; Loebel, in Geiger’s Jahrb. xlvii. 232; Berthaut, Grisch. der Juden in Rom, p. 381; Kraus, Romantische Sittenfragen, p. 41; Prophylacter, xiv. 702; Reimann, Pseudo-romans, iv. 185; Proemiatione Imperii Romani, i. 64. S. K.

FLAVIA NEAPOLIS. See SHERCHEM.

FLAVIUS CLEMENT. See Flavia Domitilla.

FLAVIUS EBORENSIS or DIDACCO PIRRHUS: Poet; born at Evora, Portugal, April 4, 1517; died at Ragusa, Sicily, 1607. He belonged to the Adumim, an old Spanish family, the greater part of which settled in Italy and assumed the name "De Rossi." His parents, in order to avoid persecution, pretended to adopt Christianity; but they inculcated in their son a love of Judaism, and recommended him, when he was scarcely seventeen years old, to leave his native country for a land where he could openly profess his faith. In 1536 Flavius went to Flanders, thence to Switzerland, and in 1538 settled at Ancona.

He was considered one of the greatest Latin poets of his time, and was the author of many valuable poetical works, several of which were published. These include: "Excerpta ex Flavii Jacobo Eboracensi Carminibus ad Historiam Sacram Bachiaciani Aliquo modo Facientibus;" "Jacobi Flavii Eboracensi seu Didachi Perchi Luxsatis Elegiorum Liber Tres ad Dominicum Slatoricium," Venice, 1596; "Elegiae in Obiitum P. Marci Vetranii," in the collection "Vite et Carmina Nonnullorum Illustrium Civium Racusini," ib. 1583; "Cato Minor," ib. 1592; "De Eximio Sue," Castelnuovo, 1583; "Carmina Selecta," Cracow, 1582.


FLAX (Hebr. "pishlah"): The principal species of the natural order Linaceae, which includes more than fifty other species. The culture of flax in Palestine preceded the conquest of that country by the Hebrews (Joshua ii. 6).

Some of the processes in its preparation for manufacture into cloth are alluded to in the Bible. After being pulled, the stalks of flax were spread out on the flat roofs of the houses, and left to dry by exposure to the heat of the sun (Deut. xxii. 11). They were then peeled and their fibers separated and sorted, an operation implied in the etymology of the word "pishlah;" finally, the fibers were hacked or combed and made ready to be woven into cloth (Isa. xix. 9).

The flax or linen thread called "bad"—probably the best variety, white, fine, and strong, was used in making the vestments of the priests and other rich clothing (Ex. xxviii. 44; I Sam. ii. 18). The plural "buhlum" (Ezek. xi. 2) designates "linen garments," especially the garments of the priests (comp. Lev. xvi. 4). The angels themselves are described as being clothed in linen garments (Ezek. ix. 2; Dan. x. 5).

The commoner kinds of linen were used in the manufacture of various articles, such as cords (Ezek. xi. 3), lamp-wicks (Isa. xiii. 3; comp. Matt. xii. 20), etc. Linen used for clothing could not lawfully be mixed with wool. "Thou shalt not wear a mingled stuff, wool and linen together" (Deut. xxii. 11). The flax industry seems to have been held in high esteem by the Hebrews; for one of the characteristics of the virtuous woman is that "she seeketh wool and flax and worketh willingly with her hands" (Prov. xxxi. 13).


Bibliography: Gratz, Die Judischen Proselyten im Römer-reich, pp. 28 et seq.; ibid., Gesch. 3, der Jüd., iv. 403; Lebrecnt, in Geigers Zeit. u. Umschau, 1896, p. 358; Reinach, Fontes Rerum Judaicarum, i. 195; Prosopographia Imperii Romani, ii. 61. S. K.

FLAVIUS JOSEPHUS. See JOSSEPHUS FL.

FLAVIUS (RAIMUNDUS) MIDERADAES: Italian scholar. Born at Rome in the second half of the fifteenth century. His Jewish name is unknown. About 1480 he lived at Fratta near Ferrara, in the house of Count Johannes Pico de Miranda, whom he instructed in Aramaic.

Flavius was charged by Pope Sixtus IV. with the translation into Latin of some cabalistic works (thirty-eight fragments in Vatican MSS. Nos. 189-191). He furthermore translated into Latin Maimonides’ epistle on resurrection, Levi ben Gersion’s commentary on the Song of Solomon, and Judah’s "Ma'amar ha-Hayyun ha-Hekeshiyah," or "Ser-

mo de Generatione Syllogismorum Simplicium et Compositorum in Omne Figura." He seems not to have known that the last-named work was really written in Latin by Egidius, and that Judah was only the translator of it. Flavius was the author of "De Trophi Hebraico," an original work in Latin on Hebrew accents, which was highly praised by Sebastian Munster and Imbunatus.

Some scholars think, but without sufficient reason, that Flavius is identical with the cabalist Judacan Alcmen ben Isaac, a contemporary and associate of Johannes Pico di Miranda.


H. H.

FLAX. See insects.

FLECK, JOHANN FRIEDRICH FERDINAND: German actor; born at Breslau 1757; died in Berlin Dec. 20, 1801. He made his début in 1777, at Leipsic, where he remained until 1779, when he...
Fleckeles

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went to Hamburg. After a stay of four years in that city he went to Berlin.

Fleckeles was the leading actors of his time; and so highly esteemed was he that on his death Abramson was commissioned to strike a commemo-

native medallion bearing the inscription, "Gross als Kerstler; bieder als Mensch." His best roles were

Wallenstein, Gitz, Karl Moor, Otto von Wittelsbach, Essen, and Tannen.

BIBLIOGRAPHY: Monument des Dutens, p. 81; Flieggen, Bilbnn Littcratur, pp. 84-86; G. Karpf, Deutsch der Jud. Leben, S. 8.

E. M.

FLECKELES: One of the oldest Jewish families in Prague; probably "Falkeselen" originally, from "Falk", a common name among Jews of the sixteenth and seventeenth centuries. The name occurs with various spellings (as "Fleckeselen" and "Falkeselen") on old tombstones in the Jewish cemetery of Prague (see Hock, "Die Familien Prage," 1892, e. v. "Fresburg"). The only known attempt to construct a family tree was made by R. Eliezer Fleckeles, who traced his ancestors to the ninth generation as follows: Eleazar (1723-98) b. David b. Wolf b. Shalom b. Selig b. David b. Wolf (d. 1672) b. David b. Wolf. The last-named was a son-in-law of David Gans, and is mentioned by Heller in Tosadot Yom-Tov on Kilayim 8, Mishnah 1. From the above-mentioned work of Hock it seems that Wolf was the son of David b. Judah, who died in 1602, and who had another son, Hirsch (d. 1605), and a daughter, Pesael (d. 1628). The Fleckeselen family was connected by marriage with that of R. Löw of Prague and that of R. Heschel of Cracow, as well as with other prominent families. Eleazar Fleckeles' daughter was married to R. Isaac Spitz of Bunzlau. Leopold Fleckeles, physician and writer (in German) on medical subjects, was born in Vienna 1802, and died in Carlsbad 1879.


P.W.

FLECKELES, ELEAZAR BEN DAVID: Austrian rabbinic author; born in Prague Aug. 30, 1754; died there April 27, 1826. He was the pupil of Moses Cohen Roze, Metz Fleckes, and Ezechiel Landau. At the age of twenty-four he became rabbi of Kojetein, a small town in Moravia. In 1780 he was appointed dayyan in his native city. Later he accepted the office of rabbi of the Beth ha-midrash founded by Joachim Popper and Israel Frankel. Fleckeselen was renowned for his scholarship and oratorical gifts, and for his skill in worldly affairs. He twice had audience with Emperor Francis I.

Fleckeles wrote: "Olat Hodesh," four parts, containing sermons, a criticism of Mendelssohn's translation of the Pentateuch, and an address directed against the followers of the pseudo-Messiah Shabbethai Zebi, Prague, 1785-1800; "Tashubah me Abahab," in three parts (the reason concerning Eleazar ha-Kalir is often quoted by writers on Jewish hymnology), Prague, 1800-21; a funeral sermon on the occasion of the death of Joachim Edler von Popper, ib. 1795; "Meleket ha-Kodesh," two funeral sermons and two essays on the holy names of the Lord which occur in the Scriptures; "Nefesh David we Nefesh Hayyah." delivered by the author on the death of his parents, ib. 1812; "Masse de-Rabbi Eleazer," a commentary on the Haggadah of Passover, ib. 1812; "E蔬菜en Tob," two sermons delivered by the author on the occasion of the victory of the Austrian army at Naples in 1821, ib. 1821; "Erazon la-Mo'ed," a part of his "Sefer ha-Dores," ib. 1834; "Mille de-Abot," a commentary on Pirke Abot; "Mille de-Oraita," sermons. Many of his sermons were translated into German by J. Jettites, Marcus Fisher, and Isaac Spitz.


N. T. L.

FLEISCHER, MAX: Austrian architect; born in Pressomitz, Moravia, March 29, 1841. After graduating from the polytechnic high school of Vien-

na, he entered the Vienna academy of fine arts, where he studied under the architects Van der Null, Scorck, Boeser, and Fritzfeld von Schmidt. For the part he had taken in the building of the new Vienna town hall, he received from the emperor the golden cross of merit with the crown, and from the common council the freedom of the city; and his bust was placed upon the keystone of the entrance to the town hall. After acquiring a competence he devoted himself chiefly to designing synagogues and tombs. He planned the synagogues in the eighteenth and nineteenth centuries, in Vienna, also those in Baden, Kremen, Pilgram, etc.; while others (e.g., those in Nikolows et and Lundenburg) were rebuilt under his direction. The tombs of Wilhelm, Ritter von Gutmann, Solomon Sulzer, Adolf Jellinek, Adolf Fischhof, and others, at the Central-Friedhof, Vienna, are from his designs. Fleischer is active in the affairs of the Jewish community of Vienna, of whose council he has been a member since 1879. He is one of the founders and trustees of the Gesellschaft für Sammlung und Conser-

vation von Kunst- und Historischen Denkma-

len des Judenhastums.

BIBLIOGRAPHY: Österreichische Wochenschrift, March 29, 1871, p. 253; April 28, 1876, pp. 425-426, 430.

N. D.

FLEISCHER VON MARXOW, ERNST: Austrian physician; born at Vienna Aug. 3, 1846; died there Oct. 22, 1891. He received his education at the universities of Leipzig and Vienna, graduating from the latter as doctor of medicine in 1870. In the following year he became prosector at the anatomical institute of Vienna University under Rok-

tanky, and in 1873 privat-dozent and assistant to the chair of physiology. In 1889 he was appointed assistant professor, and in 1897 was elected a cor-
responding member of the Imperial Academy of Sciences in Vienna.

Flesch invented several physiological instruments, among which are the "Kapillarimeter" and the "Hämostometer." He contributed many essays to the medical journals, and was also the author of the following works:


A mural portrait of Flesch was placed in the arcade of the University of Vienna in 1898.


FLEISCHMANN, JULIUS: American merchant; mayor of Cincinnati, Ohio; born at River- side, Ohio, June 8, 1872. Fleischmann was a member of the staff of Governor McKinley (later President of the United States), and also of the staffs of Governors Bushnell and Nash. In the spring of 1900 parties were Jews. Fleischmann was nominated as the candidate of the Republican party for mayor of Cincinnati, and was elected April 2. A unique feature of this election was that the candidates of both of the principal parties were Jews. Fleischmann was reelected by a largely increased majority on April 6, 1903.

FLEISCH, ABRAHAM: Rabbin in Vienna at the beginning of the seventeenth century. According to G. Wolf, he is identical with Abraham Austerlitz. Fleisch was the author of a work beginning with the words "Aved be-Sihi," which appeared at the conclusion of the "Minhag Yizhak" of Isaac b. S. M. K.

FLEISCH, JOSEPH: German merchant; born in Rausnitz, Moravia; died there Dec. 17, 1829. Fleisch wrote excellent Hebrew, was a collaborator of the "Bikkurim ha-Tzetim," and translated into Hebrew several of the writings of Philo, notably "Quis Rerum Divinarum Heres Sit" (under the title "Ha-Toresh Dibbe Elohim," Prague, 1850) and "De Vita Mosis" (under the title "Hayye Moshe," ib. 1888). To the former work is added the oration which Joseph delivered at his father's funeral. The list of Jewish scientists which he compiled under the title "Reshimat Anshe Mofet," and which has appeared as an addition to M. J. Landau's work, on Judaism, and also separately (Prague, 1886), is faulty and unreliable.

His father, Abraham Fleisch (born Jan. 27, 1755; died Jan. 24, 1829), was rabbi in Rausnitz, Moravia.

Bibliography: Pagel, Biogr. Lex., s.v., Vienna, 1901.
abstaining from eating and drinking, washing, ointments, shoes, and cohabitation (Yoma 76a). "Flesh and fish" represent substantial food as against a vegetable diet (Shab. 146b; compare the English expression "neither flesh, fowl, nor fish," or the German "weder Fleisch noch Fisch").

E. G. H.

FLEISNER, SIMON: American physician and pathologist; born at Louisville, Kentucky, March 25, 1860. He received the degree of doctor of medicine at the University of Louisville, and continued his studies at Johns Hopkins University and the universities of Strasbourg and Prague. Fleisner was formerly assistant professor of pathology at Johns Hopkins University, and is now (1903) professor of pathology at the University of Pennsylvania. He has recently been appointed head of the Rockefeller Institute of Preventive Medicine, New York.

In 1890 he served as a member of the Johns Hopkins University Medical Commission to the Philippine Islands, and in 1901 as a member of the National Plague Commission. Fleisner is a member of numerous learned societies, among them being the Association of American Physicians, the American Philosophical Society of Philadelphia, the Washington Academy of Sciences, and the Medico-Chirurgical Society of Bologna. He has published numerous papers on medical subjects, principally original researches in pathology and bacteriology.


FLISFEDER, D. I.: Russian physician and scholar; born about 1850; died in 1885 at Kishinev, where he had settled a few years previously. Flisfeder was best known for his writings in Russian on the Jewish question. When only twenty years old he wrote for the "Novorosiski Telegraph" (1870, p. 1) an article on the Jews of Kiev under the title "Ikh Uchenie ob Inovyertzakh," St. Petersburg, 1883. He published numerous papers on medical subjects, principally original researches in pathology and bacteriology.

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FLOGGING. See FINES AND FINEBRITISH.

FLOOD, THE (Hebr. $>UD; LXX. /camtA-m/iot).

The Biblical Data (Gen. vi. 9-ix. 17): When God on account of man's wickedness resolved to destroy by a flood all mankind and all the animal world, only Noah and his family and two (or seven) pairs of every living species were excepted. To save them Noah was hidden by God to build a huge chest or ark, in which they were hidden during the Flood. When the waters abated and the ark rested on one of the mountains of Ararat, Noah sent forth a raven and doves, and when the second dove returned with an olive-leaf in her mouth, while the third dove did not return, it was proof that the ground was dry. On leaving the ark, Noah built an altar and offered sacrifice, which God accepted, promising to curse the earth no more. He blessed Noah and made a covenant with him and his descendants, signified by the rainbow. In later literature this event is alluded to in Ezek. xiv. 14, 20; Isa. xxiv. 5, 18; liv. 9; Ps. xix. 10: Job xxii. 15 et seq.

E. G. H.

—In Rabbinical Literature: When Noah was four hundred and eighty years old all the righteous sons of men were dead, except Methuselah and Noah himself. At God's command they both announced that one hundred and twenty years would be given to man for repentance; if in that time they had not mended their evil ways, the earth would be destroyed. But their plea was in vain; even while Noah was engaged in building the ark the wicked made sport of him and his work, saying: "If the Flood should come, it could not harm us. We are too tall; and, moreover, we could close up with our feet [which were of monstrous size] the springs from below." (Being descendants of the "sons of God," they were of immense stature; see Fall of Angels; Giants). In fact, they resorted to these tactics; but God heated the water, and their feet and the flesh of their bodies were scorched (Tifer R. El. xxii., end).

According to another version (Midrash ha-Gadol, ed. Schechter, p. 145), Noah was asked what kind of flood was to come upon the wicked: if a flood of fire, they had a fire-animal, "alitha, the name of which would act as a spell against fire;" if of water, they had sheets of iron with which to cover the earth so that no water could come through from below; but in case the waters descended from above, they had another contrivance by which to escape—the "'akob" or "'akosh" (sponge; Sanh. 108a, b). The sins of the "men of the generation of the Flood" (Sanh. 130b et passim) are variously given. They were proud and therefore shameless, parading the earth in a state of absolute nudity (Yaraz de Eliyahu, xxxi.). They were licentious and lascivious (Sanh. 108).

Causes 108; Midrash ha-Gadol, pp. 145-146). Of Flood, so that even the animals followed their example (ib. p. 158: Tan., Noah, ed. Buber, p. 5). They were robbers; in daytime they marked the houses of the rich with tallow, to find them by means of the color in the dark (Midrash ha-Gadol, p. 142; Gen. R. xxii., xxvii.). They deceived God; (Midrash ha-Gadol, pp. 144, 145). A re-prieve of 120 years was granted that Methuselah might complete his allotted life (ib. p. 144; "Sefer ha-Yahar," b.); after his death seven more days were allowed as days of mourning ("shib'ah"). During these seven days God changed the natural order of things, converting day into night and vice versa, to remind the wicked of their perversion (Midrash ha-Gadol, p. 153; Sanh. 108b).

Noah himself had not much faith; he did not enter the ark until the water had reached his knees (Gen. R. xxii.). God covenanted with him that the fruit he took with him would not spoil or mildew, or lose color; also that none of the giants would step up the mountain of Ararat, Noah sent forth a raven and doves, and when the second dove returned with an olive-leaf in her mouth, while the third dove did not return, it was proof that the ground was dry. On leaving the ark, Noah built an altar and offered sacrifice, which God accepted, promising to curse the earth no more. He blessed Noah and made a covenant with him and his descendants, signified by the rainbow. In later literature this event is alluded to in Ezek. xiv. 14, 20; Isa. xxiv. 5, 18; liv. 9; Ps. xix. 10: Job xxii. 15 et seq.
rising flood (Taan., Noah, 10). To convince these robbers and murderers that they could not destroy the ark, Noah had to enter it in full daylight (Midrash Ha-Gadol, p. 136; Gen. R. xxiii. 6; Sifre, p. 141a). Water was chosen as the instrument of destruction because man was made of dust, and water is the exact opposite of dust; because it was the first element to sin God's praises; because it enters into the composition of all that has life; because it recalled the haughty eye of the sinner (Midrash Ha-Gadol, p. 132, Mek., Beshallah, 77b; Gen. R. xxiii.; Sanh. 109b). The waters from above met those from beneath as though the former were male and the latter female, their union producing new floods (Pirke R. El. xxiii.).

By displacing two stars in the constellation of Kimah (see Constellations) God brought on the Deluge (Midrash Ha-Gadol, p. 136; comp. Ber. 50b, 29a). The land of Israel was exempt from the Flood (Pirke R. El. xxiii.). Noah was in the ark one whole year, during which time he did not sleep; hence his anxiety to be released (Taan., Noah, 10).

The Ark. 14. He sent out a raven, which, alighting upon a dead body on a high mountain, forgot its errand in the feast. The dove brought back a twig of the olive-tree, which, though bitter, she preferred, as coming from God, to any sweet thing at the hand of man; hence the proverb, "A fool employs an unclean messenger" (Pirke R. El. xxiii.). Noah was exceedingly annoyed by the odor of the beasts of prey (ib.). For the reasons for the forty days and forty nights of the flood see Fourth.

The year of the Flood is not included in Noah's years (Gen. R. xxiii.). The number of those coming out of the ark was exactly that of those who entered it, none having been born in the meantime (Gen. R. xxxii.). Twelve months was the duration of the punishment of the generation of the Flood. The rain lasted during the months of Heshwan and Kislev; the waters increased in Tebet, Shebat, Adar, rain lasted during the months of Heshwan and Kislev; hence the proverb, "A careful study of the Hebrew text by scholars (see Cheyne, "The Jewish Encyclopedia," vol. iv.) has shown that the collection or codification, in writing, of the oral traditions concerning these legends was not done by one hand nor at one period, but in the course of a very long process and by several or many hands. Many collections must have been made from time to time. Among these several have survived. Two stages are still noticeable (J and J'), to the earlier of which are referred the collections of the Jahvist (J) document and the Elohist (E) narrative; while the later is a thorough revision known as the sources of the Old Testament (P), whose common theme was the "priests' writing" or "priests' code." The choice of Israel to be the people of God's promise and the sign of the covenant made with Noah. Only the objective element is considered as the important feature of his religion, which to him consists in the prescription of ceremonies, etc. He does not, in the account of the Deluge, distinguish between just and unjust. The theophanies are not of a character usually found in the Old Testament; God appears, speaks, and reveals himself; and everything characteristic of other stories is omitted (see Priestly Code). P was written from its own definite point of view after the catastrophe of the people and the kingdom of Judah, when, overwhelmed by the tremendous impression of their
measurably misfortune, they recognized that their fathers had sinned and that a great religious reformation was necessary.

It is clear, then, that J² contains the early popular legends, while P represents the later learned redaction, preserving at the same time some very old traditions. To an entirely different collection may have originally belonged vii. 7, which was inserted when the two collections J (J') and E were later combined by an editor, the Jailer (Wellhausen), prior to the addition of the still later priests' code. To the final redactor (R) who united J', E, and P may be ascribed some of the brief additions and glosses.

The accounts as found now may be grouped under four heads:

I. The Cause of the Flood (vi. 5-8: J').

II. The Preparation of Noah (vi. 9-vii. 5): Here there is a first and a second account lived.

(1) The first account (vi. 9-23: P) is incorporated in the text entire, including the minute instructions concerning the building of the ark, or chest (see also Ex. ii. 3), that would float on the water. The Hebrew word הָרֵן in the Vulgate (see Gesenius, "Onomastica Sacra," 2d ed., p. 367; comp. the Babylonian "nun"), is of disputed origin; it is translated by סֵפֶר in the Septuagint and סֵפֶר in the Vulgate.

The "area" in the Vulgate (see Gesenius, "Onomastica Sacra," 2d ed., p. 367; comp. the Babylonian "nun"). The Babylonian Noah, Пер-напситин, builds a ship. It is most probable that the narrator of P wishes to indicate that in the time of the Patriarchs ships were unknown (Mitchell). Jeannin ("Beginnings of History," ch. viii.) and others maintain that the Biblical narrative bears the stamp of an inland nation ignorant of things appertaining to navigation. The ark is to be made of wood, perhaps cypress (Lagarde, "Symmicta," ii. 98; idem, "Mittellungen," 1877; idem, "Nominali"-sicht," pp. 213, 318 et seq.; Cheyne, "Zeitschrift," 1898, pp. 163 et seq.); it is to be built in three stories and divided wholly into cells (Lagarde, "Onomastica Sacra," 2d ed., p. 367; comp. the Babylonian account of the building of the ship). The seams are to be stopped by smearing outside and in with bitumen or asphalt. Its length is to be 300 (comp. Ezek. xl. 24); its breadth 50 cubits = 81.2 feet; its height 30 cubits = 48.72 feet; its length 300 cubits = 487.2 feet; its breadth 50 cubits = 81.2 feet; its height 30 cubits = 48.72 feet. A roof is to be constructed, capable of being turned from above on a hinge, in order to admit of opening and closing (see viii. 13b); a door is to be at the side of the Ark. The making of the ark was God's test of Noah's confidence and obedience. Noah did as he was commanded, and brought his family into the ark, and two of every kind of living creature, male and female, as well as food for himself and for them. Notice the making of the first covenant (v. 18).

(2) The second account (vii. 1-5: J²) is a mere fragment. The story of the ark and its construction, no doubt originally also in J, connecting it with vi. 8, is omitted by the redactor as a mere repetition. Preserved is the command to enter into the ark with the whole family and with representatives of the whole animal kingdom, of clean animals by sevens (or seven pairs?) suitable for sacrifices and for food (vii. 20), and of unclean by twos. The Hebrew text says "two," perhaps indicating only one pair which would favor the interpretation of "by sevens" as "three pairs and one [male?]". All this is to be done in seven days.

III. The Waters of the Flood (vii. 6-viii. 14): (1) Here is to be noticed the duration of the Flood (vii. 6-24; P and J² combined). The two narratives separated stand as follows: With P the Flood begins (vii. 11) in the six hundredth year of Noah, the second month and the twenty-seventh day (so with LXX.); Haupt, in Ball, "Genesis," p. 118. "This gives exactly a lunar year for the duration of the Flood (see viii. 14) instead of a year and eleven days, for which there seems no reason. Such errors in numerals are common enough" (Haupt). The waters rose for 150 days, and at the end of these 150 days they began to subside. When the Flood began Noah had lived for 600 years, i.e., a Babylonian "neru." To go further into details, Noah had reached in his life the six thousandth year, the second month, and the twenty-seventh day, when the Flood began; the six hundredth year, the seventh month, and the twenty-seventh day (LXX.), when the Flood was at its height; the six hundredth year, the tenth month, and the first day, when the highest mountain-peaks began to reappear; the six hundred and first year, the first month, and the first day, when the waters had disappeared (This number is important inasmuch as P therewith indicates that the old world has ceased to be; the new will now begin. This, and not the beginning of the Flood, is the new terminus a quo. This beginning of the year is not the old Israelitish New-Year's Day in the autumn, when the rainy season sets in, but the beginning of the Babylonian year, the first of Nisan, when the wet season ends. P usually reckons after the Babylonian system, i.e., the six hundred and first year, the second month, and the twenty-seventh day, when the earth was dry, and he was able to leave the ark (see B. W. Bacon, "The Chronology of the Account of the Flood in P," in "Hebraica," 1892, viii. 76-89).

The Hebrew year originally began in the fall (see Dillmann's "Über das Kalenderwesen der Israeliten vor dem babylonischen Exil," in "Monatsberichte der Berliner Akademie," Oct. 27, 1881;距 Masorti, "The Names of the Assyro-Babylonian Months and Their Regrets," in "Journal of Biblical Literature," xi. 72 et seq.), and since P elsewhere (Ex. xii. 2) distinctly attributes to Moses the change in the method of reckoning time, he would naturally reckon from Tharit in the period preceding the advent of the Lawgiver. The second month would be "Berith" (I Kings vii. 9), later Markhsokhram, beginning about the middle of October; so that the twenty-seventh of the month would correspond to the first half of November, the period when the rainy season in Palestine and neighboring countries usually sets in. With J² the Flood begins seven days after the announcement by God. It lasts forty days and forty nights (vi. 12). The rain then ceases, and after seven days, during which the waters begin to decrease (vii. 3a), Noah sends out the first dove (vii. 6b): after another seven days, another dove (vii. 10); after a third seven days, a third dove (vii. 13),...
which returns no more. He then uncovers the ark, and lo! the face of the earth is dry. Then he disembarks and offers a sacrifice, which in its description recalls very vividly the Babylonian account. This account mentions seven days of preparation, six (seven?) days of storm, and seven days of waiting after the flood-storm.

(2) The gradual subsidence is described in viii. 1-14, and belongs mostly to J'. The waters had risen fifteen cubits above the highest mountain-peaks. As soon as they began to subside the ark grounded on one of the mountains of the land of Ararat (the "šərûta" of the Assyrians; see Belch, "Z. f. Assyriol.", ix. 351; Jensen, in ib. pp. 306 et seq.; Belch and Lehmann, ò. xii. 1-8 et seq.; Stieck, ò. xiv. 108 et seq.; Billerbeck, "Das Sandglassicht Uslumandia und dessen Persische Nachbargebiete zur Babylonischen und Assyrischen Zeit," Leipzig, 1898; Lehmann, "Armien und Nordmesopotamien in Alterszeit und Gegenwart," Berlin, 1909; Köchel, "Untersuchungen zur Kritik des Alten Testaments;"); Hastings, "Dict. Bible," l.; Cheyne and Black, "Encyc. Bibl.," i. 288-289; Jew. Encyc. ii. 173, 174), precisely as in the Babylonian account the ship rests on a mountain in the land of Nairi (see Muss-Arnolt, "Concise Dict. of the Assyrian Language," pp. 716, 717, "Z. f. Assyriol. J.," 272). Mount Nairi (see Friedrich Muller, "Ararat und Masis, Studien zur Armenischen Altertumskunde und Literatur," Heidelberg, 1893; P. C. Couvreur, in "American Journal of Theology," 1901, pp. 385-387) is commonly identified with the one on which the ark rested; it is 17,000 feet high (so Targum, Syriac version; Berosus; see Cory, "Ancient Fragments," p. 65). Others identify it with Mount Joth in Kurdistan, southwest of Lake Van. The fact that the ark grounded on the very day the waters began to subside proves that the narrator assumes that the 90 cubits of the ark's height, 15 were under water. In this it differs from the Babylonian account.

(3) Birds are sent out as messengers (viii. 6-12, J). After viii. 6a there must originally have followed an account of the settling of the ark on a mountain, perhaps in the East (Babylonia? comp. xl. 2; Wellhausen). The sending out of the three doves is a proof of the sagacity of Noah, who thereby shows himself as the Old Testament equivalent of the Babylonian Iliad-adra. The first dove returns at once; the second, with a fresh olive-leaf, at eventide, when birds return to their nests; the third does not return. Ch. viii. 7 does not belong to the account of J (Wellhausen, "Composition des Hexateuch", p. 15; Gunkel, p. 59; Mittheil., pp. 215, 214). It is imported from another source, perhaps by the redactor of J and E (from the Babylonian story?). Ball ("Genesis," in "S. B. O. T.") would retain the verse, but change the order of sentences, placing verse 7 after 8 and 9. "This arrangement has the additional advantage of agreement with the cuneiform account, in which version the dove comes first." But it is evident that Ball's suggestion does not solve the difficulties as well as does Wellhausen's rejection of viii. 7. The two accounts, J and the cuneiform story, agree in the main—for instance, in the sending out of the bird—but they differ in details. Winckler ("Altertumsk. Forschungen," 3d series, vol. i., part 1) holds that in the present J there is the combination of an older and shorter E account, according to which there were seven days of preparation, forty days of the Flood (the number of the Pleiades, the main constellation), and seven days preceding the sending out of the dove which returned no more. This would make fifty-four days altogether, about two lunar months. The other and longer account speaks of the threefold sending out of birds, which will have to be identified, in accordance with the cuneiform account, as swallow, dove, and raven.

IV. The Future of the Survivors (viii. 15-ix. 17): This includes Noah's offering, composed of the account by P of the exit from the ark (15-19), serving as an introduction to the extract from J; the sacrifice in which Noah expressed his gratitude for deliverance (20-22); instructions given to Noah on the observance of life, of men as well as of beasts, stating emphatically that "whoso sheddeth man's blood, by man shall his blood be shot" (ix. 1-7; P); the making and proclaiming of a covenant, the sign of which was to be God's bow, the rainbow (ix. 8-17; P). The Babylonian account does not have this last feature.

It suggests the Hindu myth in which the bow used by Indra in shooting bolts of lightning at his enemies, when the storm is over becomes the rainbow, a promise of peace to mankind. It is also found among the Arabs. P preserved this old mythological account simply because he desired for the construction of his world-schema three covenant signs for the three covenants made with Noah, Abram, and Moses—the rainbow, circumcision, and the Sabbath. Wellhausen ("Prolegomena zur Geschichte Israels," 4th ed., p. 317). Kel, and others stoutly defend the statement of the author, which implies that hitherto there had been no such thing as a rainbow; others, again, maintain that P is here explaining the origin of the rainbow, not of its adoption as a sign (see J. G. Murphy, "Genesis").

In proof of the separate origin of the two documents J and P, attention may be called to: (1) the many repetitions; (2) the contradictions, such as vi. 19 et seq. and viii. 14-16 as against viii. 2 et seq.; viii. 11 (a poetic and mythological description) as against viii. 12 (a prosaic narrative); vii. 12 as against vii. 24 (the duration of the Flood); (3) the many linguistic differences. On the other hand, there are also points of agreement, such as (1) the cause of the Deluge, (2) the persons saved, (3) the new relationship between God and man, (4) the words for "flood" and "ark." "Mabbul" is perhaps from the same root as Assyrian "nabalu" = "destroy," and corresponds to the Assyro-Babylonian "abbu," whence perhaps its vocalization (see Gesenius, "Th.", p. 560, and the literature cited in Muss-Arnolt, loc. p. 698, coll. 2, note). On "tebah" see above. But BuUde ("Die Biblische TGGeschichte," pp. 417 et seq., 467 et seq.) is incorrect in maintaining that J has been the only source for P, nor is Cheyne right in making P dependent on J'. P, as it now stands, is fuller than J in (1) the announcement to Noah of the impending Deluge, and the command to build an ark, whose measurements are given in detail; (2) the notice of
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The place where the ark grounded; (8) the appearance of the rainbow as the sign of the covenant between God and man.

Of the account in J it may in general be said that the tradition of the Flood was known very early in Israel, but that, on the other hand, the present form of the tradition is of a more recent date. The traces of great antiquity are: (1) the closing of the ark by Yhwh Himself (vii. 16); (2) the sacrifice offered by Noah after the Flood, and especially the expression "And Yhwh smelled the pleasant odor"; (3) the sending out of the birds; (4) the terms for "flood" and "ark." In the mixture of Noah the pious and Noah the wise and prudent there is the combination of a later and an earlier tradition, the latter, perhaps, originally of a more secular, worldly character, the remnant of an old hero-song.

Of the account in P it may in general be said that there are now and then traces of very old traditions. Thus, vii. 11 (and vii. 2a), the origin of the Flood, which in the minute and on the whole prosaic account of P is all the more remarkable because of its highly poetical coloring: (for example, the conception of the primeval man, just as in the Babylonian tradition [see Creation account, Rawlinson, iv., lines 139, 140], of the waters above the heavenly expanse held back by bars and sluices [comp. Gen. xlix. 25; Ps. xxiv. 2]; the proverb or saying in ix. 6: the very old story of the rainbow; the tradition concerning the termination of the period of peace and the new order of things; the account of the covenant, including also the animal creation, alluded to in Deutero-Isaiah liv. 9 [Kraetzschmar]). Further, the sources used by P also mentioned Mount Ararat, and perhaps also the "150 days." These and some minor points indicate for P a source very similar to that of J; but the considerations just given weigh against the assumption that P was directly dependent on J (Wellhausen, l., 4th ed., p. 396; Bullo, t.e., pp. 465 et seq.; Holzinger, "Genesis," pp. 85 et seq.; Cheyne and Black, "Encyc. Bibl." s.v. "Deluge," § 10). Nor can it be maintained with Kosters ("Die Tischlerbriefe," xix. 333 et seq.) that P is remarkably similar to the account in Berossus, a view which would assume the later Babylonian tradition as a source (see Dillmann, "Genesis," p. 136). The tradition as found in P must have been known in Israel in early times.

Many other nations have traditions of an early flood. These have been carefully collected and sifted by Richard Andree ("Die Flutagen. Ethnographisch Betrachtet," Brunswick, 1891), Hermann Usener ("Die Sintflutagenen Untersucht," Bonn, 1889), Franz von Schwarz ("Sintflut und Weltbaderungen," Stuttgart, 1894), and Winternitz ("Die Flutagen des Altersumus und der Naturvolker," in "Mitteilungen der Anthropologischen Gesellschaft in Wien," xxxi. No. 6). Winternitz believes that the widely spread legends are the outgrowth of local traditions based on actual local occurrences. The fact that many peoples have flood-legends can not justify the assumption that they all go back to one great prehistoric event, for there are many other nations and groups of nations without such legends.

The tradition as found in P must have been known in Israel in early times. Of greatest interest and importance for the study of the Old Testament account, among all these legends, is the cuneiform account of the Deluge. This was mentioned and epitomized by Berossus and Abydenus, preserved by Eusebius. "Chronicon," i. 10, edited by Schoene in "Fragmenta Historievorum Graecorum," ii. 50 et seq., iv. 251 (translated by Usener, "Flutagenen," ii. pp. 19-15), and is fully known since George Smith’s discovery, in 1872, of the cuneiform text, on ciphers and translations of which see Mass-Arnolt, "Assyrian and Babylonian Literature," pp. 390, 331, New York, 1902.

Per-napishtim, the ancestor of Gilgamesh and the favorite of the gods, relates to Gilgamesh the story of the Flood, in which he and his family and his belongings were alone saved. Owing to the corruption of the citizens of Shurrupak, the gods decided to bring about a deluge, destroying all mankind. In a dream the god Ea revealed their intention to a man of the city named "Per-napishtim" (Schiell in Maspero’s "Revue des Travaux," 1898, xx. 35 et seq.), who, in accordance with Ea’s instructions, saved himself, his family, and every kind of beast, by building a ship in which they escaped from the Flood. The ship was built in seven days. Its sides were 120 cubits high; its beam was 120 cubits also (see Haupt in "Am. Jour. Philology," ix. 419 et seq.). After Per-napishtim had stowed away his family and belongings, and living creatures of every kind, the storm, called "alalim," broke loose so fearfully that even the gods became affrighted. Everything was destroyed. The storm ceased after the sixth day, and after twelve (double) hours there rose out of the water a strip of land. To Mount Nijr the ship drifted and stuck fast. And when the seventh day drew nigh Per-napishtim sent forth a dove. The dove flew hither and thither, but as there was no resting-place for her, she returned. Then he sent forth a swallow. The swallow flew hither and thither, but as there was no resting-place for her, she also returned. Then he sent forth a raven. The raven flew away, saw the land emerging, alighted upon it, waded about, croaking, and returned no more (comp. with this the account of J). Per-napishtim then disembarked, and offered to the gods a sacrifice, whose savour the gods smelled, gathering like flies around the sacrifice. The anger of Bel, the god who was the prime mover of the Flood, and who was displeased at the salvation of Per-napishtim, is assuaged; he goes up into the ship, takes Per-napishtim and his wife, blesses them, and makes them dwell far away at the mouth of the rivers. The character and actions of Bel and of Ea, as described here, appear united in Ywun by J, whose account, of course, is strictly monotheistic, purer, and loftier.

The Deluge fragment discovered by Scholl is in the reign of Amminadab, one of the last kings of the first dynasty of Babylon, and may be ascribed to about 2100 B.C. It was found at Nippur—where the Deluge is placed by Berossus—and represents the local form of the legend current at that city during this early period. Tablet seven of this fragment mentions Per-napishtim, and tablet eight speaks of Arakhasis; both occur in the account which was found by Smith. Arakhasis (Hishabrai) is the "Xisuthros" of Berossus (the "Sisithros" of...

Here in general there is a similarity between J and the Babylonian account, but as a vehicle of moral and religious instruction the superiority of the Old Testament account is at once apparent.

The Babylonian account is polytheistic, its gods capricious, jealous, quarrelsome; the hero a favorite of only one of these gods. The Old Testament tradition, even in its earliest known form, is thoroughly monothetic; its God commands instant and unreserved reverence; its hero is saved on account of his righteousness.

It is maintained by many that the Hebrew tradition, especially as preserved in J, was directly borrowed from the Babylonian at the Source of time of the ascendency of Assyria, the Hebrew that is, about 700 B.C., when Judah became a vassal kingdom of Assyria (see Haupt, "Sittflut Bericht," 1881, p. 20; Ussher, i.e., p. 366; Stade's "Zeitschrift," 1895, p. 160; Budde, i.e., p. 437; "Am. Jour. of Theology," Oct., 1902, pp. 706, 707). It is, however, more correct to assume with Zimmermann ("Biblische und Babylonische Urgesch." p. 49) that these Babylonian legends were first made known about the Tell el-Amarna period among the original Canaanite inhabitants of Palestine, from whom they passed to the Israelites when the latter settled in the land. Others assume later Aramean or Phenician mediation (see Gunkel, "Genesis," p. 67, 65; Winckler, "Assyriologische Forschungen," li. 140 et seq., 180 et seq.).

In the Babylonian, and especially in the Hebrew, tradition there is the blending of two still earlier legends, the one of the destruction of mankind, wholly or in part, by the punitive judgment of the divine powers, owing to man's wickedness—a legend of a character similar to that of the destruction of Sodom and Gomorrah, or the story of Pillemon and Barce in classic lore; the other, that of a flood as such, either local or universal. The Flood was not in the tradition's view universal, as "universal" would be understood at present, simply because the world of the early writers was a totally different world from that of to-day. This latter legend again undoubtedly goes back ultimately to a nature-myth representing the phenomena of winter, which in Babylonia especially is a time of rain. The hero rescued in the ship must originally have been the sun-god. Thus the Deluge and the deliverance of Per-napishtim are ultimately but a variant of the Babylonian Creation-myth (Zimmern; see also Cheyne, s.v., "Deluge," § 18).

When the waters had disappeared he saw the rainbow, and then he knew that it was time to leave the ark. The accounts in the Koran (suras xi. 42, xxiii. 27) end with the words: "Then our decree came [true] and the oven boiled." This is evidently a reproduction of the Talmudical saying, "The generation of the Flood was judged with boiling water" (Sanh. 108).

Expelled During the Plague.

Shemariah b. Abraham Jehiel wrote an elegy in commemoration of the event (Codex Merzbacher, Munich, No. 100). When the plague subsided in 1473 the populace demanded that the Jews be recalled as money-lenders, and for some years thereafter they lived in peace in the city, protected by the Senate. When Bernardin of Feltre was preaching in Florence in 1467, the young men attempted to sack the houses of the Jews and slay the innocents; the authorities, however, expelled the preacher, who thereupon pretended that they had accepted large bribes from the Jews.

In the meantime the house of Medici had risen to power, and under Lorenzo the Magnificent Florence became the center of art and science. The Jews also took part in this splendid life of the Renaissance. Lorenzo called Jewish physicians and scholars to his court, among them Abraham Farissol. Elijah Delmedigo took part in a religious disputation in his presence. The philosophers Marsilio Ficino and Giovanni Pico della Mirandola studied the Hebrew language and the Cabala, and called a number of learned Jews to Florence; among these Elijah Delmedigo was especially noted as an expounder of the Aristotelian philosophy. Johanan Allemanno, a close observer of Florentine life, gives a good description of it in "Heshék Shelomo," his commentary to Canticles.

As foreign traffic had widened the horizon of the Florentines, they hospitably received the Spanish refugees who, noted for their business experience,
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Florence Settlement of Spanish Refugees.

scholarship, and wealth, sought shelter in Italy. The first comers were followed by many other Jews and Marranos who had been driven by the Inquisition from Portugal. The community of Florence now became an important one, and the city also derived great benefit from the immigrants, who were in close intercourse with their coreligionists in Brabant, Lyons, Marseilles, Naples, Venice, in Portugal and especially in the East, and carried on commerce in colonial products, silk and wool. All opposition to them was silenced in face of the services they rendered to the city. Expelled in 1490 (according to Ibn Verga, "Shebet Yehuda"), they were recalled in 1492; expelled again, they were once more recalled in 1498, being found indispensable to the commerce of the city. Among the Portuguese immigrants was the aged Don Joseph b. Yahu, who arrived at Florence with his son in 1494. The condition of the Jews was a favorable one under the first princes of the house of Medici; the Marranos were allowed even the free exercise of their religion, and were not attacked during the plague of 1539. Cosimo II favored the Jews; his wife, Leonora of Naples, had as teacher Dona Beatrice Abraham, to whom she was a lifelong friend. It was due to her influence that Cosimo granted extensive privileges to the Jews in 1551. They numbered at that time about 500, the majority living in the Via dei Giudici, beyond the Arno; the street still bears that name.

The political differences between the Medici and the pope were a direct advantage to the Jews, as the Medici paid no attention to the cruel papal decrees issued against them. The continual attacks, however, bore fruit in the end; in 1570 the Jews were enclosed in a ghetto. Some streets not far from the Duomo, in the lowest and dampest part of the city, the Via della Nave, were assigned to them, and enclosed by gates; in 1571 an insulting inscription was affixed to the gate of the ghetto. The communities of the outlying towns of Monteleone, Torricella, San Miniato, Monte Pulciano, and Prato were obliged to move into the ghetto of Florence. However, the anti-Jewish laws were never as strictly enforced in Florence as elsewhere. The wealthy Jews were permitted to live outside the ghetto, the inhabitants of which were not treated harshly.

Toward the end of the seventeenth century the city threatened to force all the Jews to live in the ghetto, probably because many houses there were vacant at the expense of their Christian owners. The community therefore was obliged in 1680 to pay the entire rent of the ghetto. It was the underlying principle of Florentine legislation to treat the Jews as mildly as was consistent with the prejudices of the seventeenth and eighteenth centuries. The clergy combated Judaism by making converts rather than by physical coercion; the baptism of children under thirteen years of age was regulated by law. Riots against the Jews occurred but seldom, and were represented by the government and the Seven-teen and at the time of the French Revolution Eighteenth in 1790 were quelled by the bishop. Centuries. During the Napoleonic régime the community shared the varying fortunes of the city, freedom alternating with oppression, until its autonomy was recognized in 1814. The gates of the ghetto were opened, never to be closed again, and the Jews were permitted to live outside its limits. Although no civic rights...
were granted to them, the Jews of Tuscany were treated so justly that they did not demand emancipation, which came to them, however, in 1859, when the grand duke was expelled and the provisional government instituted; on this occasion Sannese d'Ancona was appointed minister of finance. When Tuscany was annexed to the kingdom of Italy in 1861, the Jews received full citizenship in conformity with the constitution of 1848. None of the rights then conceded has since been abrogated, and since then the Jews have always had a share in the government of the city.

In the fifteenth century the community had only one synagogue, with the Italian ritual; but with the advent of the Portuguese Jews the Sephardic ritual also was introduced. The bitter struggle ensuing between the two nationalities was finally adjusted when both synagogues were organized, with two rabbis, one for each ritual. The growth of the community of Leghorn strengthened the Sephardic party in Florence, which finally became dominant, with the result that at present (1903) the majority of the community follows that ritual. The earliest known scholars of Florence, given in chronological order, are: R. Moses, preacher and commentator (c. 1470), whose works are included in Codex Montefiore, No. 17, and his brother Abigdor; Shemariah b. Abraham b. Jehiel and Raphael of Florence (c. 1480), whose works are included in Codex Merzbacher, No. 90; Jacob b. Jehiel da Cornaldo (1510); Eliezer b. Solomon b. Zad (1510); Isaac b. Joseph Monselice (1540); Moses b. Abraham Coen; Azriel b. Jehiel Trabotti (1567); Jehiel b. Abraham Flax; Solomon b. Samuel Montefeltro; Judah b. Joseph Uzziel; Moses b. Bassa da Blanes (seventeenth century); Isaac and Raphael Calò; Samuel and David Piazza; Zechariah b. Ephraim Porto; Jo...
In the collection "Moreh Zedek" by Michael b. Moses ha-Kohen (ib. 1655). This book is an addition to the collection from the marginal notes of Solomon ibn Hasson, Solomon b. Isaac Levi, Daniel Estumnu, Baruch Angel, and Samuel Florentin the Younger (Salonica, 1655). This book is an addition to the collection "Moreh Zedek" of Michael b. Moses ha-Kohen, which consists of marginal notes from the responsa of the later rabbis.


**FLORENTIN, ISAAC.** See Florentin, Hayyim Samuel.

**FLORENTIN, SAMUEL B. DAVID:** Rabbi of Salonica in the eighteenth century. He was a nephew of Hayyim Samuel Florentin. He wrote: "Bet ha-Bechot," a collection of the ritual laws practiced in daily life, with an index and notes on the Yad ha-Razakah, Salonica, 1759; "Minhat Shemuel," responsa, homilies, and Biblical comments, ib. 1776.

**Bibliography:** Florentin, Cat. Jud. in 261; Benjacob, Opus hebdomarum, p. 346, n. 9.

**FLORENTIN, SOLOMON B. SAMUEL:** Turkish Talmudist; lived at Salonica in the seventeenth century. He wrote: "Doresh Mispat," a collection of the marginal notes of Solomon ibn Hasson, Solomon b. Isaac Levi, Daniel Estumnu, Baruch Angel, and Samuel Florentin the Younger (Salonica, 1655). This book is an addition to the collection "Moreh Zedek" of Michael b. Moses ha-Kohen, which consists of marginal notes from the responsa of the later rabbis.


**FLORIDA:** The most southern of the United States of America, forming a peninsula washed on the east by the Atlantic Ocean and on the west by the Gulf of Mexico. Little is known of the early history of the Jews in Florida. In 1825 a plan was projected in London for the purpose of sending a number of Jews to Florida as colonists, but it proved abortive. However, that Jews settled in the state somewhat later is known, for two of them took part in the Civil war: Gus Cohen enlisted in the Milton Artillery, and M. Daniel was a member of Company A, 1st Regiment Florida Infantry; the latter was captured. Daniel died at Elmira, N. Y., and was buried in Woodlawn Cemetery in that city.

In 1874 a congregation, named "Beth El," was founded at Pensacola, and one named "Ahavath Chesed" was founded in 1892 at Jacksonville, where a Hebrew Benevolent Society had been formed in 1874. At Ocala in 1885 a similar society was established. Religious organizations were founded at Tampa and Key West. Morris Drizin was twice-elected mayor of Jacksonville, and Jacob A. Huff held the office of city treasurer many years. Among the names of the directors of the National Bank of the State of Florida is found that of Bernhard M. Bahr. Phillip Walter, who for many years held the office of clerk of the United States court, was elected a member of the state constitutional convention in 1885. Florida has a Jewish population of about 3,000, the total population in 1900 being 391,422.


**FLOREUS, GESSIUS (or, incorrectly, Costius):** Last procurator of Judaea (64-66). Florus was notorious for his cruelty and rapacity, and was so much detested by the Jews that in comparison...
with him Albinus was considered a just man. Florus, indeed, hastened the outbreak of the revolution by rendering the condition of the Jews unbearable. He protected the Sicarii in return for a share of their plunder, and during his administration many towns were sacked. When the Jews of Cana mer supported the obstruction of the entrance to their synagogue by the Greeks, they bribed Florus not to interfere. Florus accordingly went to Samaria. Finding themselves overpowered, the Jews sent to him an embassy of twelve, imploring his protection against the Greeks; but Florus, instead, threw the ambassadors into prison. Later he sent to Jerusalem, demanding from the warden of the Temple treasury seventeen talents of gold. His demand being refused and even ridiculed, he went to Jerusalem and ordered his soldiers to attack the upper market-place.

The Jews were killed, regardless of sex or age, and the houses plundered. On that day (16th of Iyyar, 66) more than 3,800 were slaughtered; many were scourged and crucified. Queen Berenice in vain implored him on her knees to stop the carnage. Florus even demanded a friendly reception for the troops appointed to seize the Temple. But the people opposed him with so much vigor and determination that he left Jerusalem with the larger number of his troops. When the insurrection had broken out, Florus gave full liberty to the Greeks of Caisarea to attack the Jews. The majority of the latter were killed; the remainder, by the command of Florus, were sent to the galleys.

Bibliography: Josephus, Ant. xx. 11, § 1; B. J. ii. 14, § 4; Gritz, Greek, 4th ed., ii. 400-400 and 691; Schürer, Greek, 3d ed., i. 303, 601 et seq.

M. Sel.

FLOUR: The finely ground substance of any cereal. The earliest and most simple way of crushing grain consisted in pounding it in a mortar, producing a coarse flour, or rather different grades of grits (comp. the preparation of the manna, Num. xi. 8). In order to obtain fine flour the grain, it seems, was pulverized between two stones (see illustration in Erman, "Aegypten und Aegyptisches Leben im Altertum," p. 266; Blümel, "A Mound of Many Cities," p. 65). But as far back as this can be traced the Israelites used a mill for preparing fine flour. A small hand-mill was used down to a late date, but in the Gospels mills worked by asses are mentioned ((EXIT, Matt. xxv. 1; Lxx. viii. 6, 8, margin). Each household prepared its own flour—hence the prohibition to take a hand-mill in pledge from the poor (Deut. xxiv. 6): the heavy work of grinding was the task of the women and the female slaves (Ez. xi. 2; Lam. xiii. 2; Matt. xxiv. 11), or of captives (Judges xv. 21; Lam. v. 18). The ancient mill could hardly have differed from that now used in Palestine, which consists of two circular stones ("pelah"); hence the designation "rekeb," or merely "rekeb" ("the wagon"; Judges xi. 50; II Sam. xi. 21; Deut. xxiv. 6). The grain is poured by hand through the funnel-shaped hole of the upper stone, and the flour, dropping from the edge of the nether stone, is collected on a cloth spread beneath.

The grain commonly made into bread was barley and wheat, especially the latter, spelt ("kussemit") being evidently used in special cases only (Ezek. iv. 9). Wheat bread was the superior kind of bread used for the food of the poor. In the ritual, barley flour was used for the offering of jealousy (Num. v. 15). Wheat flour was prepared in two different grades. The flour that was generally used for baking was called "kemah," being fine or coarse as it fell from the mill; and from this a finer flour (which is probably the meaning of the term "solet" = šełit in Hebrew) was separated by means of a hair-sieve. This fine flour, the "fat of the wheat" (Deut. xxiv. 11; Ps. lxxx. 8, 17, cxvii. 16), was worth twice as much as barley (II Kings vii. 1, 16, 18; comp. Erman, I.c. p. 266, as to the two kinds of flour imported from Syria into Egypt). With the one exception mentioned above, the use of fine flour ("solet") is prescribed throughout in the ritual; the conclusion is not warranted, however, that the ordinary flour used for daily consumption was not employed for sacrifices in ancient times.

I. Barley.

FLOWERS OF THE BIBLE. See BOTANY and PLANTS.

FLOWERS IN THE HOME AND THE SYNAGOGUE: As an agricultural people the Jews in their own land appreciated flowers as a means of natural decoration. The first crop of
flies offered at the altar in Jerusalem on the Feast of Harvest (Ex. xxiii. 16) was crowded with the choicest flowers (Bibl. ii. 8). Among all the flowers native to Palestine the rose was preeminent. Solomon compared his Shulamite heroine to the "rose of Sharon." The Mishnah calls this the "k'la'as rose" (Kil. v. 8).

The festival day of the harvest (Shavu't) is designated as the judgment day of trees (R. H. i. 2). This is supposed to be the origin of the custom of decorating the house and the synagogue with flow-
eres on Shabu'ot (Jacob b. Moses Mollin, d. 1427). In his "Mechil," first mentions the custom of scattering on the floor of the synagogue roses and other odorous blossoms as an expression of joy in the festival (see Shulhan 'Aruk, Orah Hayyim, § 494). The "Magen Abraham" says it is customary to place trees in the synagogue. Elijah Willa, however, prohibited this innovation, since it would be aning the Christian custom on Pentecost (Danziger, "Hayye Adam," § 181, 19). In Palestinian synagogues flowers are distributed to the worshipers as they leave the services on Passeover eve.

Isaiah Burwitz, in his "Shelah" (p. 180a, Amsterdam, 1998), relates a custom prevailing in Safed, where the sexton distributed fragrant weeds to every person during the morning service on Shabu'ot, while the cantor recited "Ha El be-Tan"amot.

That flowers were highly valued by the Jews is further shown by the fact that nearly all their works of art are distinguished by floral representations, as the candelabra of the Tabernacle (Ex. xxv. 33), the pillars of the Temple, and the molten sea with its brim wrought with "flowers of lilies" (I Kings vii. 19-26). The Talmud states that Solomon's Temple contained representations in gold of various aromatic trees in full fruit, from which fragrant perfumes exhaled with the movement of the air (Yoma 89b).

FLY. See MUSIC AND MUSICAL INSTRUMENTS.

FLY (Hebr. y'ittush): A two-winged insect, especially the common housefly (Melittidae). It is referred to in Excl. x. 1: "Dead flies cause the ointment of the apothecary to send forth a stinking savour." Since a fly in food is offensive, its presence is a ground for divorce; according to some, however, its presence is accidental, and is not the fault of the housewife (Gih. 66b). In general, if a fly falls into a cup of wine and is removed, the wine is still fit to drink; fastidious people, however, do not drink it, though the vulgar even eat a dish of which a fly has fallen (Tosef. Sotah, v. 9; Yer. Ter. 17a; Bab. Git. 96a; Num. R. i. 12; Midrash in Kohut Memorial Volume, p. 176). The Jews were censed because, while they were willing to drink wine into which a fly had fallen, they would not drink such as the king had merely touched (Meg. 13b).

The fly is extremely annoying when one is eating, and since it persists even after being driven away it is the emblem of evil desires (Ben. 106a, 61a; Targ. Excl. x. 1). The Egyptian fly (Isa. xvii. 18) is so dangerous that it may be killed even on the Sabbath (Shab. 121b). It is used as a symbol for the Egyptian king Shishak (Seder Olam R. xx.), and for benamcharib (Ex. R. xxx. 5). It is supposed to be the species Ocella molestus (Forskal, "Descriptio Animalium," p. 85, Copenhagen, 1775). The Mishnah (Pahat ii. 9) mentions a kind of flyfly (probably the Chrysops ocellatilis) against which cattle are protected by a covering; another kind, the "taks," the animals drive away with their tails (Shab. 77b). There were other kinds, especially the gray fly, which the Talmudic writers regarded, apparently not as flies, but as worms (larvae). Curtains as a protection against flies were hung over the house (Yer. Suk. 36b; Bab. Rosh. on M. E. 27a).

There is a species of fly that lives only one day, while the common house-fly lives longer, although not for an entire year. This fact is the subject of a pretty legend in the Talmud (Rut. 28b).

The fly occasionally became such a scourge in Palestine that public prayers were ordered (Ta'an. 14a). Hence it is easy to understand that the Philis-
tines at Ekron worshiped a special god of flies, "Baal-zebub" (I Kings i. 2); but there is no reason to assume that the Arabic word for "emity" was derived from it (Geiger, "Urschrift," p. 83). The fly alights on gonorrheal persons and infects healthy people (Ket. 79b); it also alights on wounds (Pesik. 38b). Strange as it may seem, there were no flies in the abattoir of the sanctuary at Jerusalem (Abot v. 5; Ab. R. N. i., xxxv.); Maimonides believes they were driven away by the smoke of the incense; Rashi, however, attributes their absence to the fact that the tables were of marble (see also Mahzor Vitry, p. 538). According to another tradition, the "sons of Moses" are in a miraculous manner kept from being troubled by flies or gnat (Oster, "The Chronicles of Jerahmeel," p. 196). The sons of Eli were blamed for leaving the juicy parts of the offering to the flies (Yalk., Num. 86).

The Haggadah often emphasizes the fact that the fly serves a purpose in the world (Gen. R. x. 7; Ex. R. x. 1, etc.); it is also said that a crushed fly is good for a hornet's sting (Shab. 77b). The third plague of the Egyptians, "kinnim" (Ex. viii. 12), is commonly translated "gnats." Modern investigation, however, favors the view of the Septuagint that the word means eunice, which Philo ("De Vita Moryis," ed. Mangay, p. 97) and Orligo ("Homilia in Exo-
dum," iv. 6) interpret as a species of gnat, an insect, under the name "yittosh" or "yattush" (g>l), often mentioned in connection with "zebub" in rabbinic sources. It is much more certain that the Bibli-
al "arob" (Ex. viii. 17-20; Ps. lxxxvii. 45) is a species of fly, though even the Talmud disputed as to its exact meaning (Bacher, "Ag. Tan." ii. 252); according to the Septuagint and Symmachus, who translate it eunice, it is the dog fly or stingy fly, described by travelers as a great scourge in Egypt. According to the critical view, the plague of dog-
flies is merely a variant of that of the gnats.

Gnats are referred to in the simile in Matt. xxviii. 34. A fly dipping into the sea is the symbol for the inexhaustibility of the divine doctrine (Schelinit, xvi. 8). Titus was plagued by a gnat (Gih. 196b; comp. Neubauer, "Med. Jew. Coron." i. 179), and so was the assayer Pulpis (Seder Olam Zuta), after whose removal the Jewish princes of the Exile bore a fly in their escutcheon. Abraham Ibn Ezra wrote a poem on the fly (ed. Rosin. i. 80).
FOA, ELIEZER NAHMAN: Italian rabbi and author; died in Reggio after 1641. He was a pupil of R. Moses Isserles, and possessed an extensive knowledge in Talmud and Cabala. He founded at Reggio a society under the title "Borot ha'Alumot," (Association of the Modest Ones). Fox wrote "Midrash Haggadah," a commentary on the Haggadah of Passover, in which he added a preface by the members of the above-mentioned society, and some verses by a certain R. Moses Shalit. The book was published by them during the lifetime of the author (Venice, 1641). A corrected edition, with the addition of many novellae and a commentary on Halakot, appeared in Leghorn in 1809. Fox also left in manuscript a work named "Goren Arnon," containing five collections of sermons on the Pentateuch, which were seen by Azulai and are mentioned by him in his "Shem ha-Gedolim." A correct edition, with the addition of many novellae and a commentary on Halakot, appeared in Leghorn in 1809. Fox also left in manuscript a work named "Goren Arnon," containing five collections of sermons on the Pentateuch, which were seen by Azulai and are mentioned by him in his "Shem ha-Gedolim.

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FOA, PIO: Italian pathologist; born at Subbiondeta Jan. 30, 1848. He attended the lyceum at Milan; studied medicine at Pavia, and took postgraduate courses at the universities of Turin and Heidelberg. As Rizzozero's pupil in pathologic anatomy, he was appointed in succession privat-doctor (1876), assistant professor (1878), and professor (1881) at Modena, and professor (1884) of pathologic anatomy and bacteriology at Turin. In 1886 he took part as a volunteer in Garibaldi's campaign against the Southern Tyrol. He is a member of the Accademia di Medicina (1886), of the Lincei of Rome (1892), and of the Reale Accademia delle Scienze, Lett. e Arti, of Turin (1895). Among his numerous works the following may be mentioned: "Sull'Anatomia Patologica del Midollo e delle Ova," 1873; "Sull'Anatomia Patologica del Gran Simpatico," 1874; "L'Anatomia Patologica e le Altre Scienze Mediche," 1876; "Sulla Dottima della Tuberculosis," 1878; "Sull'Origine dei Globuli Rosso del Sangue," 1879; "Sulla Fisiopatologia del Sangue," 1881; "Sulla Fisiopatologia della Milza," 1883; "Sulle Conquiste della Scienza Moderna," Modena, 1888. He has also contributed papers on pathology and biology to the medical journals of many countries and to the reports of the Accademie della Scienze, Turin. In 1900 he was elected president of the Università Popolare D'itinerio.

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FOCHS, ANTON: Hungarian philanthropist; died in Budapest May 31, 1874. A few years before his death he sent an anonymous letter to the administration of the Jewish community in Budapest, donating 50,000 florins for the founding of an orphan asylum. Suspected of being the donor, he denied the fact in the press; it was established only when his will was found to contain a request that the asylum be named after his parents. His large fortune (over 1,000,000 florins) he left to be distributed for the most part among humanitarian institutions without distinction of religious belief. A fund of about 60,000 florins was set aside to pay for the education of any among the orphans of his institute showing aptitude for letters or science. The considerable sum of 300,000 florins went to establish a deaf-and-dumb institute for Hungary and Transylvania, open to both sexes. His was an eccentric character: he was unmarried, incommunicative, peculiar, and a recluse.


FODOR, ARMIN: Hungarian jurist; born at Nagy Mila July 31, 1862; studied law at Budapest, was admitted to the bar in 1888, and was appointed district judge at Budapest in 1890. In 1895 he was called into the Ministry of Justice as legal expert. His chief works are: "Die Motivierung des Ungarischen Civil Gerichts-Verfahrens" and "Handbuch des Civil Gerichts-Verfahrens," Budapest, 1894-97.

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FOGES, BARUCH BENEDICT: Austrian author; born at Prague June 28, 1805; died Aug. 23, 1890, in Karolsenthal, a suburb of Prague, where he was principal of a school. He is known as the author of “Alterthümer der Frager Josefstadt,” Prague, 1853; 3d ed., 1870.

FOIJA ISRAELITA. See Periodicals.

FOIUX (Hebr. פּוֹיַע or פּוֹיה): Capital of the department of Ariège, France. In the Middle Ages there were Jews here as well as in other towns in the county of Foix, especially at Saverdun and Pamiers. The largest Jewish community in the district was at Pamiers, which, toward the end of the thirteenth century, through Gaston de Foix and the Abbot of St. Antonin, enjoyed special exemptions in the matter of taxation. The community at Foix seems to have been less important, for only two of its members are known, Cresques and David Solomon, both of whom lived at Perpignan about 1413.


FOIGNO, HANANEL DI: Jewish convert to Christianity; lived at Rome in the sixteenth century. He made himself notorious by his slanderous attacks upon his former coreligionists. With Vittorio Elano and Joseph More, two other converts, he appeared, in 1553, before Pope Julius III. as an accuser of the Talmud, the result of which was that many copies were publicly burned (Aug. 12, 1553). A far graver accusation, and one which imperiled the very lives of all the Roman Jews, was made by him before Pope Marcellus II. in 1554. A Mohammedian apostate had crucified his own ward for the sake of getting possession of some property, and had deposited the body near the Jewish cemetery. Thereupon Foligno formally charged the Jews with having committed a murder for ritual purposes. Fortunately for the Jews, Cardinal Alexander Far- nese, being convinced of the falsity of the accusation, instituted an inquiry, and succeeded in bringing the real murderer to justice.


FOI, BR. 

FOLK-LORE: The science dealing with those institutions, customs, literature, and beliefs of the folk or uncultured people that can not be traced to government origin or individual authorship. In its larger sense it could claim as its province the whole of institutional archæology, but in actual practice it deals only with the "survivals" of primitive institutions. Its special field deals with those survivals known as superstitions (from *survivere* = "surviving"), that is, those customs carried out for no other reason than because persons respected by the door also perform them. The modern method is to attempt an explanation of such seemingly irrational actions by tracing them back to ideas, which in themselves often absurd, are current among savages, and to which the customs are natural corollaries. Thus, for instance, the objection to horse flesh as a diet in some parts of Europe has been traced back to the pre-Christian worship of Odin, to whom the horse was sacred or taboo.

Folk-lore thus deals with the irrational element in life, though often including some of its most imaginative aspects. The chief influences that have prevented the further spread of folk-lore elements among the people have been the Greek sense of reason and the Jewish sense of right. It is consequently difficult to deal with the subject from a Jewish point of view, since in essence there is no Jewish folk-lore; yet practically, for reasons which will be indicated, there have been survivals of folk-lore among the Jewish people in all stages of its development. The human nature in Jews has often led them to those manifestations of human fear, hope, and joy with which folk-lore deals. The Jewish people in Bible times undoubtedly had beliefs and superstitions analogous to those found among their contemporaries, and even among modern uncivilized peoples. Professor Robertson-Smith in his "Religion of the Semites" (see analysis by C. G. Montefiore in "J. Q. R." ii. 179) attempted indeed to derive many of the fundamental institutions of early Israel from folk-lore conceptions, taboo and taboo. Similarly, Gunkel in his "Schöpfung und Chaos" attempts to prove that the Hebraic views about the beginning of things and of mankind are derived from those current in Babylonia, and his views have been repeated in exaggerated form by Professor Delitzsch in his "Bibel und Hebräer." In both cases, however, the evidence adduced is so hypothetical that the conclusions derived from it can not be regarded as proved. Parallel found between Biblical and uncivilized views can throw light on the former only when the connection of the latter with some wider view is established. Thus, when the Biblical principle that blood is life is found among the Yorubas of the west coast of Africa (A. B. Ellis, "Ewe Speaking Tribes," p. 69) the parallel is interesting, but has no further instruction in it. When, however, the custom that the younger sister must not marry before the elder, found in the case of Leah and Rachel, is found also among the Nias (Rosenberg, "Malaysische Archipel," p. 153), among the Halmaheras (Riedel, in "Zeitschrift für Ethnologie," xvii. 76), in Java (Winter, in "Tijdschrift Voor Nederl. Indië," i. 590), and China (Gray, "China," i. 190), it becomes probable that such a practice has natural roots in polygamous societies. Again, the fact that the Iroquois Indians had an annual ceremony for the protection of all evil which was combined with a general confession of sins (Frazer, "Golden Bough," III. 72), throws no light upon the Day of Atonement except in so far as it serves to show that such an institution is natural to humanity. Maimonides went so far as to grant that many of the practices commanded in the Bible were really pagan in character, though permitted to the Jews as a sort of concession to their human weakness ("Mishneh," III. 32, transl. by Munk, p. 132).

It is somewhat different with practices mentioned in the Old Testament for purposes of condemnation. The very condemnation is presumptive evidence that the practices complained of partook of
the character which is ascribed to folk-lore. The custom of tattooing is probably repudiated in Lev. xix. 28, and the fact of this repudiation renders it highly probable that in several cases the tattoo was a sign of allegiance to some local deity. Similarly, the “soul-hunting” referred to and reproached in Ezek. xiii. 17 et seq. was probably analogous to the practice observed among the Canadian Indians by the Jesuits (“Relations des Jésuites,” 1637, p. 66, quoted by Frazer, _I. e._ I. 199). The Canadian wizards went out familiar spirits to seek the souls of their enemies, which they brought back in the shape of stones, and the wizards then broke these with swords or axes, and by this means destroyed their enemies. Thus folk-lore by comparative research may throw light upon certain Biblical practices, but they are just those practices that are opposed by the Hebrew prophets.

Similarly, the legendary stories of the Old Testament may at times be illustrated or paralleled by the folk-lore of savages and uncivilized peoples. The strong men of David live again in the paladins of Charlemagne. It has been suggested by so prominent an authority as De Goeij that the story of Esther is found once again in the framework story of the _Arabian Nights_. At times it would seem as if some of the legends of the Bible were explanations of folk-lore customs, the object of which had fallen into oblivion. Thus the story of the wresting of Jacob with the angel is obviously intended to explain the practise of avoiding the sciatic nerve as food; the original object was possibly the merely popular belief that the Jesuits (“Relations des Jésuites,” 1637, p. 66, quoted by Frazer, _I. e._ I. 199). The Canadian wizards went out familiar spirits to seek the souls of their enemies, which they brought back in the shape of stones, and the wizards then broke these with swords or axes, and by this means destroyed their enemies. Thus folk-lore by comparative research may throw light upon certain Biblical practices, but they are just those practices that are opposed by the Hebrew prophets.

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The natural tendency to folk-lore, expelled as it had been by the Prophets, returned with all the greater force during the Talmudic period, probably under the influence of Babylonian and Persian environment. The “shedim” or demons became as ubiquitous to the folk-mind of the ordinary Jew in Talmudic times (see DEMONOLOGY) as microbes, to which they present remarkable analogies. Even the Rabbits themselves were at times not free from sharing in the popular beliefs. Yet there are found instances of exceptional freedom from folk-lore influences. Thus, while there is a whole catalogue of prognostications by means of _Derek_ in _Ber. 55 et seq._, and Rabbi Johanan claimed that those dreams are true which come in the morning or are dreamed about us by others, or are repeated ( _Ber. 56b_, Rabbi Meir declares that dreams help not and injure not ( _Git. 52a_ and parallel). The authorities of the Talmud seem to be particularly influenced by popular conception in the direction of FOLK-MEDICINE. A belief in the Evil Eye was also prevalent in Talmudic times, and occasionally omens are taken seriously, though in some cases recognized as being merely popular beliefs. Thus, while it is declared to be unlucky to do things twice, as eating, drinking, or washing ( _Pes. 109b_), Rabbi Daul recognized that this was an old tradition ( _ibid. 110b_). Perhaps the most remarkable custom mentioned in the Talmud is that of planting trees when children are born and intertwining them to form the _huppah_ when they marry ( _Git. 52a_). Yet this is probably Persian, and is found also in India (W. Crookes, in “Folk-Lore,” vii.).

A custom like that of walking on the sidewalks when the plague was in the town, and in the middle of the street when the town was healthful, might have been founded upon some particular experience, but the reason given, that the Angel of Death walks about openly in time of plague, and sneaks near the houses at other times, is little more than a metaphorical repetition of the experience ( _B. K. 60b_). On the whole, the list of folk-lore beliefs and customs given in such a book as Brecher’s “ _Das Transcendentale, die Magie und Hellarten im Talmud_,” is comparatively meager.

In the direction of popular custom the Talmud offers a field for wider investigation. It is possible that several of the customs mentioned there could be traced back to Bible times, as is indeed often claimed for them. The importance attributed to the burning of the “hallah” in the home of every Jewess is possibly traceable to some early form of hearth-worship, as parallels exist elsewhere (Coulonge, “ _La Cité Antiquo_”). The extension of the principle of not shutting a kid in its mother’s milk to all kinds of meat is probably another instance of Palestinian custom, only slightly represented in the Bible. When the history of the _Halakah_ has been more systematically and critically carried out, it may be possible to recover some of the folk-customs of Bible times from this source.

Similarly it may be possible to distinguish in the haggadic legends of Biblical character those portions that probably formed part of the original accounts from those that have been developed by the exegetic principles of the haggadists. In the later Haggadah there are some elements probably derived from Indian and Greek fables (see _FABLE_), while others resemble the quaint plays of fancy found in modern drolly in the so-called _Légendesenchens_ of German folk-lore. In one particular direction the Talmud is of extreme interest for folk-lore investigation, namely, the transition from maxim to proverb, which can be clearly observed. While there is a considerable number of anonymous Proverbs, there is a still larger number of wise sayings, which, owing to the Talmudic principle, “say a thing in the name of the man who says it,” can be traced to their authors, and are therefore maxims; for example, the saying “Descend a step to choose a wife; ascend a step to choose a friend” would be considered a proverb if it did not happen that one is able to trace it to its original author, Rabbi Meir.

After the dispersion of the Jews it becomes increasingly difficult to speak of specifically Jewish folk-lore. Spread among all the peoples of the earth, the Jews appear to have borrowed customs from each of them, and when found among them to-day.

In POST-TALMUDIC and when found among them to-day times. It is most difficult to determine: first, whether the custom is at all Jewish; and, secondly, if non-Jewish, whether it belongs to the country where the particular folk-lore item is found, or has been brought thither from some other country. Thus among the Jews of Lithuania and Anstria is found the German remedy against toothache, to look at the hole of a mouse and pronounce the
German formula commencing "Mausole, Mausole!" As the Lithuanian Jews still use this formula, the custom has clearly been brought by them from Germany. Or, again, as early as the twelfth century, the Teutonic test of murder was to bring the suspected murderer into the presence of his victim, when, if guilty, the wounds of the murdered man bled anew. This is found in the Sefer Hasidim, No. 1149 and, five hundred years later in Manassch ben Israel's "Nishmat Hayim," iii. 3. A variation in custom is sometimes found between one act of Jews and another which enables the inquirer to determine the origin of them. Thus, English Jews sometimes show a disinclination to sit down with thirteen at a table, probably copied from their Christian neighbors who connect the superstition with the Last Supper of Jesus; whereas Russian Jews consider thirteen a particularly lucky number, as it is the gematria of "Tose," the last and most important word of the Shema.

It is never safe to assume that a modern Jewish custom is necessarily Jewish. Such a widespread one as that of the "shalhet," or habit of shaving the hair of women after they are married and replacing it by a wig, is found among the ancients (see Pausanias, ed. Frazer, iii. 279-281) and among the Fij Islands and the Kafirs (Crawley, "Mythic Rosse," p. 366) and might seem to be a survival from Biblical times, yet it is not followed at all in Palestine (M. Reischer, "Shaare Yerushalayim"). When, therefore, the custom of covering mirrors after death, usual among the Jews, is found also in Oldenburg (Wuttke, "Der Deutsche Aberglaube," § 785), it may be safely assumed that the Jewish custom was derived from the German, and not vice versa. Again, the custom of "sin-buying" observed among the Jews of Brody ("Urquell," iii. 19) has its analogue in the "sin-eater" of Wales ("Folk-Lore," iv.). In the Jewish practice a ne'er-do-well would take upon himself the sins of a rich man for a definite sum. Cases have been known where a person who has taken another's sins upon himself has felt compensation upon the death of the original sinner, and has visited his tomb and in the presence of witnesses deposited upon the tomb the sum originally paid for the sin, begging the dead man to take back his sins. Though found among Jews, there is little probability of this practice being originally Jewish.

On the other hand, there are customs among Jews which can be explained only from specifically Jewish notions, and are rightly included in Jewish folklore. Thus, in Minsk there is a belief that if any thirty days you are not "called up" to the Law you are ritually dead, and a Cohen must not approach you, just as he must not approach a corpse. To ascertain whether you are really dead or not, when you are called up after the thirty days, look at the letters of the scroll of the Law. And if you can discern one letter from another there is some mistake and you are not dead, for the dead when called up at night in the synagogue can not read. Here the whole conception is a development of Jewish ideas, and so far it may be regarded as a genuine item of Jewish folklore. Or, again, the curious belief that the resurrection of the dead will take place in the valley of Jehoshaphat, and that, therefore, the corpse must have a three-pronged fork to tunnel his way to Jerusalem if buried out of the Holy Land, is a specifically Jewish corollary to the resurrection of Jerusalem. Or, again, the belief that any peace of iron will turn rusty if exposed on the four "teekufot," or seasonal changes of the year, appears to be specifically Jewish, yet later than Teutonic times.

When Jewish customs find their analogues in savage practices, the problem of determining the source of the custom becomes more complicated. Thus, the Banks-Islanders, like the modern Jews, bury their nail-paintings ("Jour. Anthropol. Inst." x. 268). It is obvious that the Jews could not have borrowed the custom from the Banks-Islanders, yet they may have borrowed it from races that had passed through stages as savage as the Banks-Islanders. The practice is found referred to in the Talmud (M. K. 19a), and even there may be a borrowing from the Babylonians.

For this reason it might seem likely that the Jews would be favorable media for transplanting folk-tales and customs from one nation to another, owing to their continuous migrations; their social isolation, however, has prevented much of this kind of intermeditation, and no decisive evidence has been adduced in regard to it. On the other hand, in the literary transmission of Indian folk-tales from East to West, Jews have played an important part. The Bilingual literature was transferred from the Orient to the West by Jews, who have a right to be considered a nation. The Jewish legends about Jesus in the "Toledot Yeshu" being, as proved by Krauss ("Das Leben Jesu nach Judischen Quellen," 1902), mainly derived from Christian sources. Among the Russian Jews it is considered unlucky to meet a priest, but a very natural interpretation could be given to this belief. To prevent the ill luck the remedy is to throw some straw over the back.

Altogether there is considerable material for Jewish folklore, but it must be used with extreme caution, owing to the amount of "lateral tradition," i.e., customs derived not by descent but by borrowing. Under the influence of Dr. M. Grosswald a society has been founded at Hamburg for the pursuit of the study, under the name of "Gesellschaft der Judischen Volkskunde."
Folk-Lore

Folk-Tales

THE JEWISH ENCYCLOPEDIA

FOLK-MEDICINE: The ideas and remedies common among uncultured people with regard to the prevention and cure of diseases. They are found among the Jews of all ages. Even in the Old Testament the use of the mandrake to produce fertility is referred to as being efficacious (Gen. xxx. 14). In Tobit vi. 78 the smoked liver, heart, and gall of a fish are recommended for casting out a demon or evil spirit.

In the Talmud there is ample evidence of the spread of folk-medicine in Babylonia. Probably as a protest against this, it is stated that Hezekiah had hidden away a book of medical remedies (Ber. 10b). In epilepsy (Shab. 66b) the following is one of many remedies: ‘Put several crabs in a pot, pour some good wine over them, and bury them for three days and three nights; then give to a patient morning and night for nine days.’ (‘Mitteilungen,’ v. 52). In modern times the following recommendations have been given against this disease: Let the patient carry a golden peacock’s feather under his shirt (‘Urqueil,’ v. 290); or let him drink the blood of a black cat (Kovno); or let his shirt, after having been pulled over his head and taken out through the chimney, be buried at two cross-roads (Minsk).

Fever is also a favorite subject of modern Jewish folk-medicine. The remedies are sometimes simple; as, to spill a can of water suddenly on the patient (‘Urqueil,’ v. 228), or to let him eat something he does not like, or to lay a kreuze on the bank of a stream at sunset; whoever finds it will take the fever away with him. Curiously enough, the Christian peasants of Galicia seem to trust for the removal of fever to water in which a mezuzah which has been stolen from a Jewish house has been placed (‘Urquell,’ v. 290). Similarly, the Polish peasants believe that the hand of a dead Jew is effective against typhus, and a case occurred in which some peasants exhumated a Jewish corpse for this purpose near Cracow in 1892 (‘Urqueil,’ iii. 126-128). Dust from the grave of a saint is also recommended, and may have some Talmudic authority (Perles, in ‘Monatschrift,’ x. 389).

Jaundice is another disease with regard to which many remedies, probably derived from their neighbors, are current among the Jewish folk. Drinking water in which something yellow has been cooked is an obvious method, on the principle of sympathetic magic; another remedy is to swing a dove around the patient’s head twice, saying at the same time: ‘Dove, take this illness from J.S.T. ben N.,’ and then letting the dove fly (‘Urquell,’ v. 290). Strangely enough, blood, which is so frequently used in general folk-medicine, is rarely, if ever, used among Jews (compare Strack, ‘Das Blut,’ p. 127), except in cases of nose-bleeding, when the actual

In the Middle Ages there is evidence of a much wider spread of folk-medicine among Jews. Gide- manus (‘Geschichte,’ l. 318 et seq.) gives a number of folk-recipes that occur in the “Book of the Pious” of the thirteenth century. Grunwald also gives a long collection from manuscripts of the sixteenth to the eighteenth century in “Mitteilungen der Gesellschaft für Judische Volkskunde,” v. 44-63. A number of these recipes were derived by the Jews from their Christian neighbors. Thus, against pre-mature birth the wife was recommended to carry a portion of her husband’s stockings or a girdle, a method which is recommended by German folk-medicine also (Wuttke, ‘Deutsche Aberglaube,’ p. 189).
blood thus lost is sometimes used, baked into a cake, and, on the well-known sympathetic principle, given to a pig (“Sefer Refu’ot,” 14b).

Of Jewish popular views as to the cause of disease it is difficult to speak. There are three current views among the folk in general (W. G. Black “Folk Medicine,” p. 4, London, 1889): the anger of an evil spirit, the supernatural powers of an enemy, and the ill will of the dead, of which only the first can be definitely traced in Jewish folk thought, and then only through the power attributed to spells and exorcisms. See Amulet; Ba’al Shem; Bibliomancy; Exorcism; Medicine; Spells.


J.

FOLK-SONGS: Songs or ballads originating and current among the common people, and illustrating the common life. Jewish folk-songs exist in languages and dialects other than Hebrew and Judeo-German; in Ladino, for instance. Traces of Hebrew folk-songs may be found in the Talmud. In Tann. 39b it is related that on the 15th of Ab and on the Day of Atonement the daughters of Jerusalem assembled in the vineyards to dance before young men, and sang:

"O young man, lift up thine eyes And look before you choose; Look not for beauty. But seek for good breeding. False is grace, and beauty is vain; A God-fearing woman is alone worthy of praise."

A fragment of a bridal song is recorded in Ket. Ha, where Rab Dimi says: "Thus they sing before a bride in the West."

"Her eye without kol, Her face without paint, Her hair without curl, Yet a form full of grace."

A ballad of the narrative kind is the tale of the "Pious Man" (יוסף הנדיב) included in the hymns for the termination of the Sabbath, universally sung by Ashkenazic Jews. The balladic narrative is the composition of an author whose name is acrostically indicated in the last verses as ה' חיות רפואות רותי יוסי ("Jesse, the son of Mordecai"). It relates, in verse, the story of a destitute pious man who became rich by the favor of the prophet Elijah. Judeo-German folk-songs are those formerly current among the Jews in Germany and those living in the mouths of Yiddish-speaking Jews in Russia, Poland, and other countries. The former have been preserved in collections of Jewish folk-songs published in Germany, particularly in that issued at Worms about 1595-1605. One of the ballads contained in that collection is given as an example by Dr. A. Berliner in his "Aus dem Inneren Leben der Deutschen Juden im Mittelalter" (Berlin, 1900). It was sung as an accompaniment to a particular dance, and it reads in part:

"O young lady, will you not dance with me? I pray you will not take it amiss; Joyful must be As long as I can. Your body tender and young, Has wounded me in love, So be your eyes serene.

Add your crimson mouth; Close, then, your arms. Dear love, in mine And my heart will recover."

But this is more an adaptation than a ballad of Jewish origin.

The Judeo-German ballads current in the Slavonic countries lack no originality, though they may be adaptations from German folk-songs or translations and imitations of Slavonic compositions. Their spirit, however, is Jewish. For instance, the idea of remaining an old maid is a very sad one for a Russo-Jewish girl, and she sings:

"I sit upon a stone And I am seized with weeping; All girls do marry, But I remain alone."

Another begins:

"When the pleasant summer comes We are playing with sand; Where we dwelling is There is our land. Black cherries we are picking, Red ones we let stand; Handsome lads we are taking, The ugly we let go!"

A ballad sung by children in some parts of Lithuania runs:

"Little boys and little girls Took one another; Ninth of Ab was wedding-day And no one came, Except Yede Elijah With his long cloak, On his gray little horse, With his long beard."


A. Ha.

FOLK-TALES: Stories usually containing incidents of a superhuman character, and spread among the folk either by traditions from their elders or by communication from strangers. They are characterized by the presence of unusual personages (elves, giants, fairies, ghosts, etc.), by the sudden transformation of men into beasts and vice versa, or by other unnatural incidents (flying horses, a hundred years’ sleep, and the like). Of a similar kind are the drollies of the nursery, generally consisting of a number of simple "sells." There is evidence of the existence of folk-tales among the Jews at all stages of their history. Even in the Bible there are Jotham’s fable (see Pable), the story of Lot’s wife, and the combat between David and Goliath, certain elements of which have all the characteristics of folk-tales. A number of bagatelle stories bear folk-tale characteristics, especially those relating to Os, King of Bashan, which have the same exaggerations as the "Liegenschmähchen" of modern German folk-tales.

There are signs that a certain number of fables
were adopted by the Rabbis either from Greek or, indirectly, from Indian sources (see FAKE).

Though there is little evidence of Jews having had folk-tales of their own, there is considerable evidence of their helping the spread of Eastern folk-tales in Europe. Petrus Alfonsi's "Disciplina Clericalis" (about 1110) contained the earliest specimens of Eastern folk-tales in literature; and they were very widely used to give piety to sermons. But for Jews the very large collection of stories connected with the names KALI-LAH wa-DIUNAI and SIXBAD would probably not have reached Europe at all. As late as the sixteenth century the "Schimpfund Ernst" of a Jewish convert named Paulf became the source for comic stories throughout northern Europe. It has been calculated that nearly one-tenth of the folk-tales of modern Europe have been derived from these sources.

For the part taken by Jews in compiling the "One Thousand and One Nights" see ARABIAN NIGHTS.

Besides these tales from foreign sources, Jews either collected or composed others which were told throughout the European ghettoes, and were collected in Yiddish in the "Massetuchëtch." Numbers of the folk-tales contained in these collections were also published separately (see the earlier ones given by Steinschneider in "Cat. Boll." Nos. 3889-3942). It is, however, difficult to call many of them folk-tales in the sense given above, since nothing fairytale or supernormal occurs in them.

There are, however, a few definitely Jewish legends of the Middle Ages which partake of the character of folk-tales, such as those of the Jewish pope Reuven (see ANDREAS) and of the golem (homunculus) of the "Hole Rabbi Löw," or that relating to Legends - to the wall of the Rashi chapel, which moved backward in order to save the life of a poor woman who was in danger of being crushed by a passing car in the narrow way. Several of these legends were collected by Teindiku ("Sagen und Legenden der Jüdischen Vorzeit").

Of recent years a certain number of folk-tales have been gathered among Jews or published from Hebrew manuscripts by Israel Levi in "Revue des Études Juives," in "Revue des Traditions Populaires," and in "Galilieische Volkskunde" (see Index to part vi., s.v. "Erzählungen"); by L. Wiener in the same periodical; and by P. S. Krauss in "Urqell," both series.

Altogether some sixty or seventy folk-tales have been found among Jews of the present day; but in scarcely a single case is there anything specifically Jewish about the stories, while in most cases they can be traced back to folk-tales current among the surrounding peoples. Thus the story of "Kunz and His Shepherd" (Grunwald, "Mitteilungen," ii. 1) occurs in English as "King John and the Abbot of Canterbury"; and "The Magician's Pupil" (No. 4 of Wiener, in "Mitteilungen," x. 100) is also found widely spread. The well-known story of the "Language of Birds," which has been studied by Franz ("Archeological Review," iii., iv.; comp. "Urquel," v. 106), is given in "Mitteilungen," i. 77. No. 4 in the collection of Wiener is the wide-spread folk-tale of "The Giant's Daughter," which some have traced back to the legend of Medea. Two of the stories collected by Grunwald, No. 13, "The Birds of Byzantium," and No. 14, "The King of Polyocrates," appear to be traceable to classical sources; while his No. 4 gives the well-known episode of the "Thankful Beasts," which Benfey traced across Europe through India ("Kleine Schriften," i.). In the tales having a comic termination and known to the folklorists as drolls, there are no signs of Jewish originality.

The first of the stories collected by Wiener is the well-known "Man in the Sack," which gets out of his difficulties by telling passers-by that he has been unwillingly condemned to marry a princess (see Jacobs, "Indian Fairy Tales").

As in other branches of folk-lore, modern Jews give strong evidence of having borrowed from their neighbors, and show little originality of invention. A few folk-tales of the European peasantry deal with the Jews, such as the wide-spread one explaining why Jews do not eat pork ("Revue des Traditions Populaires," iv.-vii.).


FOLLY AND FOOL (in Biblical Hebrew, "kesili," "kidulah," or "cwll"); in Neo-Hellenic "sheteka," "shertut" ["nabal," "nebalah," however, do not signify "fool," "folly," as in A. V. (Ps. xiv. 1, lxxiv. 18; Ps. xxvii. 3; Deut. xxi. 31, xxi. 6; Judges xx. 6; Jer. xxix. 20, but "a wise man," "villainy").] According to the Jewish conception, folly is the antithesis of morality and piety (Prov. xii. 10; Job xxviii. 39), as well as of wisdom and prudence (Prov. xv. 5, 20); and the fool is an offender against religion and ethics, and a hater of knowledge (Prov. i. 7, 22).

In fact, the fool is the subject of such frequent rebuke in the Wisdom literature chiefly because his folly leads to an untimely end (Prov. x. 14; Eccl. vii. 17), brings unhappiness to others (Prov. x. 1, xv. 25), creates evil habits (Prov. x. 19) and bad traits (Prov. xiv. 6; Prov. xxvii. 11), and causes sin (Ps. lix. 6; Prov. xiv. 9; Jer. x. 21) and a misconception of divine providence (Ps. xii. 7, 8). Folly promotes insolence (Prov. xiv. 16), conceit (Prov. xii. 15), irreverence (Prov. xv. 19), contentiousness (Prov. xvii. 6), anger (Prov. xxvii. 3), extravagance (Prov. xx. 29), and sensuality (Prov. xiv. 22). To prevent folly and to correct it, the use of the rod was recommended (Prov. xxv. 15, xxvi. 3).

The Rabbis also emphasized the ethical side of folly. R. Joshua sees danger for society when piety is linked to folly (Sotah iii. 4), and R. Ish Laish maintains that "a man sins only when the spirit of folly enters into him" (Sotah 3a; compare Maimonides, "Morneh," iii. 11). In rabbinical parlance, reference is frequently made to the fool. R. Johanan b. Zakkae likens those who are unprepared for death to fools who are not ready for the banquet when suddenly summoned by the king (Shab. 153a; compare Matt. xiv. 1-14).

J. Y. S. FOLZ, HANS: German playwright and physician of the fifteenth century; said to have been born
FONSECA (FONSEQUA), DE or DA: Jewish-Portuguese family of Amsterdam, Hamburg, London, southern France, and America.

Abraham de Fonseca: Died at Hamburg July 27, 1671 (according to other authorities May 1651); hakam of the Portuguese community at Glückstadt, and later at Hamburg. He was buried at Altona. Abraham was the author of "Ene Abraham," Amsterdam, 1627, an index of all the Biblical passages explained in the Midrash Rabbih.


Abraham de Fonseca: Lived at Amsterdam in the seventeenth century. He was one of the founders of the philanthropic institution, Maskil el Dal, in that city. In 1682 he organized a school in connection with the institution (D. L. de Barrios, "Maskil el Dal").

Abraham de Fonseca: Son of Joseph b. Joshua de Fonseca; born at Hamburg; died Jan. 21, 1727. He was graduated in medicine from Leyden University, his thesis being "De Poste," Leyden, 1712.

Abraham de Fonseca de Mattos: Graduated in medicine from Leyden University July 4, 1738, his thesis being "De Fractura," Leyden, 1738. He practised in Hamburg, where he died 1680.


Antonio (Rodrigo) de Fonseca: Physician; born at Lisbon. He taught for many years at the universities of Pisa and Padua, and practised medicine in Flanders and the Palatinate after 1620. He was the author of "Tractus de Epidemiae Fuloris Grassantis in Exercitu in Inferiori Palatinatu Ao. 1630, 1631," etc., Mechlin, 1632.

Daniel de Fonseca: The first person to leave a Hebrew printing-press at Amsterdam. He printed in 1627 at his own expense the "Ene Abraham" of his relative Abraham de Fonseca (Ersch and Gruber, "Encyk.") section II., part 22, p. 86.

M. K.

Daniel de Fonseca: Marano physician and diplomat; born in Portugal in the second half of the seventeenth century; died in Paris. His grandfather had been buried as a Marano, and his father escaped only by flight. Daniel, then eight years old, was baptized with his brothers: he entered the priesthood, but returned secretly to Judaism as soon as he had reached the age of manhood, continuing, nevertheless, to perform his sacerdotal functions. The Inquisition, suspecting him, endeavored to seize him, but he escaped to France, where he probably studied medicine. He then went to Constantinople, where he returned publicly to Judaism. A learned and talented man, the only philosopher, perhaps, among the Jews of his time (Voltaire, "Histoire de Charles XII." book v.), Fonseca succeeded in creating for himself a prominent position in the Turkish capital among the statesmen of the Ottoman empire. Thanks to his profession, he obtained the confidence of viziers and pashas, and rendered important services to the French ambassadors in Constantinople. After the battle of Poltava, Fonseca admirably aided Charles XII. of Sweden in his intrigues at the Porte against Russia and Poland. He was appointed physician to the French embassy at Constantinople under De Férôl, and kept this office until 1719. In March of that year he left for Bucharest as physician and adviser to the reigning prince, Nicholas Mavrocordato, with whom he seems to have associated in Constantinople when the prince was first dragman at the Porte. The office of physician to the prince was only a pretext. Fonseca had accepted the post with the express permission of the French embassy, in whose service he still continued, and probably also with the consent of the Turkish government, to aid Turkey against Austria. Thus the representative of Austria at Constantinople, Count de Virmont, expressed apprehension when Fonseca took possession of his post: "He is a shrewd intriguer, whom I distrust very much." (Hirnzuck, "Documente Privat de Istotis Românilor," vi. 270.

After spending some years at Bucharest, Fonseca returned to Constantinople, where he was appointed physician to Sultan Ahmed III. He continued at the same time in the service of France, receiving a salary of 8,000 francs per annum. After the deposition of Ahmad III. (1780), Fonseca went to live in Paris, where he associated with Voltaire, with the Countess of Caylus, and with other distinguished people of the period. He died at an advanced age.

muzaki, Donzecoste, Présidium to Istorica Română, vol. xxvii, p. 301; ibidem, part la, art. 500; Hammer, Purgstall, Histoire de l'Empire Ottoman, xiv. 24, 126.


Francisco de Fonseca, Henriquez: Physician; author of "Medicina Lusitana, Socorro Del pliego," Amsterdam, 1731.

Isaac Miguel Henriquez de Fonseca: Lawyer; lived at Avios, Portugal, in the seventeenth century; was burned at Lisbon May 10, 1692, as an adherent of Judaism.

Isaac Hesekiah Lopez de Fonseca: Hakam or hazzan at Carcassonne about 1770; related to Jacob Lopez de Fonseca.

Jacob Hayyim de Fonseca: German physician; born at Hamburg; died there Jan. 13, 1754. He received the degree of M.D. from Leyden University, his thesis being "De Quaestiones," Leyden, 1719. He was a son of Joseph de Fonseca, and practised medicine in Hamburg.

Jacob Lopez de Fonseca: Hakam at Amsterdam; died after 1780. Several of his sermons were published at Amsterdam in 1760 and 1780.

Joseph Hayyim de Fonseca: Son of Joshua de Fonseca; born at Hamburg; died Feb. 14, 1787; received his doctor's degree from Leyden University for his thesis, "De Dysenteria," Leyden, 1688.

Joshua de Fonseca: Practised as a physician in Hamburg; died Dec. 7, 1701; son of Hakam Abrahaam de Fonseca.

Manoel de Fonseca: Spanish interpreter in Jamaica; lived in London in 1661; in the house of the Spanish ambassador, in order to learn English.


M. K.

Fontainebleau: French town in the department of Seine-et-Marne. The nucleus of the community was formed about 1787. The oldest document relating to it in the archives is dated "Germinal 11, year 7" (March 31, 1799). At first the devout families met in a house owned by one of their number. In 1819 the community purchased for 1,200 francs a part of a house. This was found inadequate, and on May 10, 1833, the community acquired a site for the erection of a synagogue at the point of entrance to the palace gardens, the park, and the forest. Adjoining was a house used as a parsengage. Nathan Salomon, the inspecting architect of the castle and a member of the government, made the plans of the synagogue and directed the work without accepting any remuneration. The land cost 3,700 francs, the building 13,000. The emperor sent 1,000 francs personally, the state and the town together contributed 3,300; the community paid the rest, and in 1861 the congregation was free from debt. The foundation-stone having been laid by the subprefect in May, 1856, the inauguration ceremony occurred on Aug. 23, 1857. The ceremonies were presided over by the chief rabbi of France, Isidor, taking place in the presence of the subprefect and the authorities. Beyond the synagogue is the cemetery, in the forest at the foot of Mont Ussy.

The community, composed of merchants, day-laborers, and small fund-holders, totals twenty-nine families; to these must be added seven families from Melun, which belongs to the same district. In addition there are a certain number of Jews who take no part in the affairs of the community. It is only at the time of the grand festivals that the presence of visitors, who spend the summer there, lends any animation to the religious life. The community is frequently called upon to aid unfortunate-coreligionists to reach Paris or Havre on their way to America. At the time of the expulsion of the Russian Jews, and later of the Romanian Jews, it had to meet many such appeals.

D.

Fontenella, David. See Finzi.

Fontenella, Israel Berechiah. See Finzi.

I. Vegetables: Biblical Data: There are two main divisions of food, vegetable and animal.

I. Vegetable Food: As among all the Oriental peoples, and as is the case even to-day among thefellahen of Syria, vegetable food, and chiefly grain ("dagan"), occupied the first place in the diet of the Israelites.

Cereals: The most important of the cereals was wheat ("hëthā" or "hittim"). (For the earliest mode of preparing this, see Baking; Bread; Cookery; and comp. "Z. D. P. V." ix. 236.)

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Vegetables ("yarakh," because raised in the "gan ha-
Food

lies and tribes, at family festivals (such as circumcisions and weddings), for guests, etc. (comp. Gen. xviii. 7; II Sam. xii. 4). Furthermore, only certain kinds of animals were permissible as food, the restrictions dating back to very early times. For details see DURATT LAWS.

Animals: The most important animals for food were cattle, sheep, and goats, sheep ranking first (comp. I Sam. xxv. 11, 18; II Sam. xii. 4; Amos vi. 4; Isa. iii. 7). In addition to lambs (“karim”; Amos vi. 4), fatted calves (“meri’im”) are often mentioned (Isa. i. 11; Amos v. 22; I Kings i. 19, 20), especially those that were fatted in the stall, as distinguished from cattle in the pasture (“’egel marbe’ek”; Amos vi. 4; Jer. xlv. 1; Mal. iv. 2). From early times the eating of meat was allowed on condition that the blood of the slaughtered animal be taken to the altar, the meat not being eaten with the blood (comp. I Sam. xiv. 33 et seq.); thus every slaughterer became in a certain sense a sacrifice, this being changed only when the worship was centralized by the Deuteronomistic legislation. Meat was generally boiled (Ex. xxiii. 19; Judges vi. 19; I Sam. ii. 13; Ezek. xxxiv. xiii. 20), though sometimes it was roasted, usually, perhaps, on the spit (I Sam. ii. 15; Ex. xii. 8). Game was considered as a delicacy (Gen. xxvii. 7).

Milk, Cheese, and Honey: Milk, of large as well as of small animals, especially goat’s milk, was a staple food (Deut. xxxii. 14; Prov. xxvii. 27). It was kept in skins (Judges iv. 19). “Hem’ah,” designating cream as well as butter, and cheese, is often mentioned (Prov. xxx. 23). Cream is generally called “shevet” (II Sam. xvii. 29), though this reading is uncertain. It was frequently offered as a present, carried in cylindrical wooden vessels; and, sprinkled with sugar, it was eaten out of little dishes with wooden spoons (comp. Riehm, “Handwörterb.” pp. 1715 et seq.). Cheese made of sweet milk was probably also used (“harize-he-halab”; I Sam. xvii. 18, this passage in any case showing that “halab” designated curdled as well as ordinary milk). The proper designation for cheese is “gebina” (Job x. 19).

Honey (“debash”) is frequently mentioned in connexion with milk, and is probably the ordinary bee’s honey; that flowing out of the honeycomb (“kadot ha-gufim”) was especially relished (Ps. xix. 11; Prov. xiv. 24). According to Isa. vii. 15, honey seems to have been a favorite food of children.

Fish: Little is known of fish as food (Num. xi. 15), it being mentioned but rarely (Jer. xvi. 16; Ezek. xlv. 10; Eze. ix. 2). Yet there can be no doubt that it was a favorite diet. Fish were fried, and prepared with honeycomb. They were probably more generally eaten in post-exilic times. The fish-market, where fish, salted or dried in the sun, were sold, was probably near the fish-gate (compare Zeph. i. 10; Neh. iii. 8, xii. 39; II Chron. xxvii. 14). According to Neh. xiii. 16, fish were imported by Syrian merchants, some fish coming from Egypt, where pickled roe was an export article. In later times fish were salted even in Palestine (comp. the name “Tarichea,” lit. “pickling”).

Hardly anything is known of the price of food in ancient times. At the period of the composition of II Kings vii. 1, 16, the worth of one sheek of the
flour or two seals of barley was one shekel. In Men. xii. 8 the price of an ox, a calf, a ram, and a lamb is given as 100, 80, 8, and 4 shekels respectively (comp. Matt. x. 29).

In Talmudical Times: Merely a few of the many data in the Talmud that throw a clear light on the private life of the Jews can be mentioned here. Bread was the principal food; and as in the Bible the meal is designated by the simple term "to eat bread," so the rabbinical law ordains that the blessing pronounced on bread covers everything else except wine and dessert. Bread was made not only from wheat, but also from rice, millet, and lentils (Ber. 81a). Bread with millet was greatly relished. The inhabitants of Mahuza in Babylonia ate warm bread every day (compare Shab. 106a).

Morning bread that was eaten before meals is mentioned (B. M. 161b; compare Ab. vi. 4). Wheat bread makes a clear head, ready for study (Hor. 13a). The same result is obtained, according to another reading, from bread baked over coals (ib.). Bakers are often mentioned, rabbis also following their trade.

The same result is obtained, according to another reading, from bread baked over coals (ib.). Bakers are often mentioned, rabbis also following their trade.

In the Middle Ages: The Jews were so widely scattered in the Middle Ages that it is difficult to give a connected account of their mode of living as regards food. In Arabic countries the author of the Hakuk ed-Dekolti has some dishes that appear to have been peculiar to the Jews, e.g., "pas-pag" (p. 60, ed. Hildesheimer), which was, perhaps, biscuit; according to the Shulhan Arukh (i. 58), the well-known "haroset" is made in those countries from a mixture of herbs, flour, and honey (Arabic,
FOREST: In the English versions the word "forest" is employed for the rendering of four different Hebrew words: (1) "ya'ar," which occurs more than forty times; (2) "horesh," five times; (3) "horeshah," once; and (4) "pardes," once. The sense of "ya'ar" (LXX. ἄγεων; Vulg. "silva," "saltus") is now generally explained, from the Arabic "wa'ar," to be "rough" (as of a road or of a tract of land).

From the conditions now prevailing in Palestine no conclusion can be drawn as to forest-growth in the Biblical period. The following are the forests mentioned or alluded to in the Bible:

1. The "forest of Ephraim" ("ya'ar Efrayim"), where Absalom perished (I Sam. xviii. 6, R. V.). It was east of the Jordan, in the neighborhood of the city of Mahanaim in Gilead. The name "Ephraim" is certainly surprising for the location.

2. The "forest of Harod" ("ya'ar Harod"), in the land of Judah, where David sought refuge on his return from Moab (I Sam. xxii. 5).

3. The forest ("ya'ar") on the road from Jericho to Bethel, where the bears came out that’avenged Elisha (II Kings ii. 23), and which was probably situated along the present Wadi al-Kelt.

4. The forest ("pardes") where, in their pursuit of the Philistines, the Israelites found the honey (I Sam. xiv. 25). See, however, Principal Wellhausen, and also Klostermann, "Trees of Driver, and Budde, in their comments on the Bible.

5. The forest ("horesh") in which Jotham built forts and towers (II Chron. xxvii. 4) must have been in the mountains of Judah, in high places suitable for observation, very likely, as well as for defense, and consequently can not have been more than a copse of low growth.

6. The forest ("horeshah") in "the wilderness of Ziph," where David took refuge (I Sam. xxii. 15, 18, 19). This was probably a crest of the mountain (Genessius, "Handworterbuch," 11th ed.) or a copse (Klostermann, "Commentary on the Bible"); and "horeshah" seems to have been its proper name.
East and southeast to the valley of the Jordan and to the Dead Sea, the country is entirely destitute of trees of natural growth. West of Jerusalem there are scattered to constitute forests. Amnon, in the Biblical times, though still plentiful, are too much of Bashan the oaks, for which it was famous in ancient times. "The Jaulan," the oaks of which it was famous in the time of Solomon, were still growing when the Book of Chronicles was written. The name "Kirjath-Jearim" (Josh. ix. 17 and often elsewhere) means "the city of forests"; but this is hardly sufficient to justify the supposition that it was so named from the presence of the sycamore trees around or about it, or, at any rate, that such forests were still in existence during the occupation of the land by the Hebrews. In Isa. lv. 19 the Septuagint translates "Sharon" by διώρροιά; but this is also too weak a basis for assuming the presence of forests in that plain, except, however, in post-Biblical times (comp. Strabo, xvii. 758).

Existing Forests in Palestine: There are now two important centers of forests in Palestine, one in Galilee and one in Gilead. By "Galilee" is understood the region between the Mediterranean Sea and the Jordan from a line running through Jezreel in the south to another line running through Tiberias in the north. Over 13 percent of that area is wooded, this percentage being almost equally divided between open and dense forests (7 percent and 6 percent respectively). Of the latter one-fourth consists of high wood, and three-fourths of low. For details as to the precise location of the forests (Mount Carmel and the hills east and north of Nazareth), or the species therein occurring (Quercus coccifera, Q. ilicifolia, Arbutus unedo, A. Arborea, Pistacia Lentiscus, Cerasus Europaea, Silicaea, Pistacia Terebinthifolia, Phylloxera, etc.), see Anderlini in "Z. D. of Forest. P. V." 1883. In Gilead, from the Sheerar al-Munajih (ancient Yarmuk) to the Wadi Sarka (ancient Jabok), especially in the northern portion of that region, there is an abundant growth of oak forests. The trees belong to the same species as those of Galilee, but they are of a much finer growth. South of the Wadi Sarka the upper range of Gilead is oak and arbutus; the central, arbutus and fir; the lower, valonia-oak (Q. Ilicifolia). The lich occurs throughout (see Stanley, "Sinai and Palestine," p. 890). Outside of these two great centers there are no forests proper of any extent. Trees are fast disappearing from the Jaulan (anc. Gausantia), once densely wooded (see Schrenk, "The Jaulan," p. 15). In the vast territory of Bashan the oaks, for which it was famous in Biblical times, though still plentiful, are too much scattered to constitute forests. Amnon, in the south, is outside of the range of forests.

North of Jerusalem as far as Mount Carmel, and east and southeast to the valley of the Jordan and to the Dead Sea, the country is entirely destitute of trees of natural growth. West of Jerusalem there are two small forests (3 and 12 acres respectively) of pines (Pinus Halepensis; see Anderlini, ib.). South of Jerusalem there is still another small forest, a fair proportion of thicket or copses.

Areas consisting mainly of the species Quercus coccifera, Arbutus, and Pistacia Lentiscus. All along the valley of the Jordan, on a terrace above the bed of the river, runs a thick jungle, once the haunt of lions (Jer. xlix. 19, l. 44-46). It consists chiefly of tamarisks and willows. Finally, in the plain of Sharon straggling copes of Turkey oaks (Quercus Cerris) mark the site of the forest mentioned by Strabo (see above), and which, under the name of "forest of Arsal," or "Arsar," became famous, during the Crusades, for the victory of Kings Richard I. of England and Guy of Jerusalem over Saladin (1191).

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F.orgery. See Confiscation and Forfeiture.

ForgerY: The act of falsely making or materially altering, with intent to defraud, any writing which, if genuine, might be of legal efficacy or the foundation of legal liability. The Mosaic law, intended mainly for an agricultural people, in general makes little mention of the legal status of documents. While it provides punishments for deceit in selling (Lev. xxv. 14), for false weights and measures (Lev. xix. 35, 36; Deut. xxv. 13-15), it makes no provision against forgery. The Rabbis, however, found it necessary to institute laws and regulations for the preparation and execution of legal documents, so as to make forgery impossible. But even they did not attempt to set any definite punishment for it.

A legal document, whether a promissory note, a deed of sale or of gift, a will, or a marriage contract, had to be written on material upon which any erasure could be instantly recognized; and if it was not written upon such material, the document was invalid, even if it was to go into effect immediately (Git. 22b; compare Jer. xxvi. 14). A space of two lines, left between the body of the document and the signatures of the witnesses, invalidated the document; for it was apprehended that some addition might be made in such space which might change the character of the document. Since, however, the witnesses could not always sign so close to the body of the document that not even the space of one line would be left, the Rabbis laid down the law that anything written in the last line had no binding force, and that it should be reserved for a summary enumeration of the contents of the document.

Bibliography: Tristram, The Natural History of the Bible; Stanley, Sinai and Palestine; Post, Flora of Syria, Palestine, and Sinai; Anderlini, Linneus der Geldere. A.-R. B., the Nordenschiold, Geographie des Alten Orients; Weninger, Arch. E. 6. H.
might be increased, as the number יִשְׁבָּה ("shalosh" = 3), which could easily be made into יִשְׁבָּה וְיִשְׁבָּה וְיִשְׁבָּה ("shaloshim" = 30) by the addition of כ. The sum should never be expressed by letters of the alphabet (each of which has its numerical value), but should be written out in words (R. B. 16a; Malmendier, i.e. p. 15; Hoshen Mishpat, 42; 44, 5).

In spite of all these precautions, the apprehension of forgery still existed; and the debtor could easily free himself from payment through the plea that the document was forged. In such a case the court entirely disregarded the existence of the document, considering it merely as an oral claim ("nillah al peh"), when only the rubbings oaths ("heset") was imposed. The Rabbis, therefore, established a new institution with regard to promissory notes, namely, the confirmation of the signatures of the witnesses by a competent court ("kiyyum sheqaret"), through which the document assumed the character of a judicial decision, and after which no plea of forgery was admitted (see Evidence).

The Rabbis provided no special punishment for the forger. Some authorities would disqualified him from being a witness or from being believed on his oath; but this opinion is not generally accepted (see Ha'am Sofer, Hoshen Mishpat, 39, quoted in Pitche Teshubah to Hoshen Mishpat, 34, 17). Still he fell under suspicion, and the court was warned to examine with greater care any document he might produce. If two witnesses testified that a person asked them to forge a document, any document produced by such person was considered forged, and he could henceforth establish his claim only through the testimony of witnesses (Hoshen Mishpat, 67, 3). 

In the Talmud literature and in the Talmud especially are found many beautiful teachings concerning the treatment of one's enemies. Not only should one not harbor hatred and vengeance in his heart, but it is his duty to help his enemy, which certainly presupposes forgiveness of him (Ex. xxiii, 4, 5). In the Wisdom literature and in the Talmud especially are many passages in Biblical and post-Biblical literature that promise special favor from God to him who is merciful and forgiving to his fellow men (see Yoma 83b). 

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### FORGIVENESS
- Deut. xxli. 8; Jer. xviii. 22, Ps. lxxvii. 58; Job I Kings viii. 30 et seq.; Lev. iv. 30 et seq.; Dan. ix. 8; Gen. I. 17; Ex. x. 17; I Sam. xv. 25; xxv. 20; Forgiveness is one of the attributes ascribed to Yhwh: "to the Lord our God belong mercies and forgiveness" (Dan. ix. 9; comp. Ex. xxvii. 6-7; Num. xiv. 18 et seq.; Ps. lxxvi. 5; Jonah iv. 2). The condition essential to God's forgiveness of iniquity is, as the contexts of the passages indicated show, repentance on the part of the sinner for the offense committed. A further essential condition is the intention to avoid repetition of the offense. The fulfillment of these conditions restores the sinner to his right relation toward Yhwh. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him: and to our God, for he will abundantly pardon" (Gen. iv. 7; comp. Amos v. 14; Jer. iii. 14 et seq.; Ezek. xviii. 21 et seq., xxxii. 11-21; Hosea xiv. 1-4; "For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee" (Ps. lxvi. 3; comp. lxvi. 30).

Under the sacrificial system as found in Leviticus repentance and atonement are represented by the animal sacrifice which a priest offers for the sinner but the forgiveness to be attained is unattainably, and for ignorance that has caused ritual defilement. No sacrifice could atone for wilful offenses. "But he that slayeth an ox, or feedeth a sheaf, or sacrificeth a heifer, he shall be cut off from among his people" (Num. xv. 30. Heb.). The main passage referring to sin-offerings is found in Lev. iv. 8 et seq. In the Prophets and Psalms repentance is wholly based upon change of heart. Forgiveness is a free act of God's mercy and grace (Micah viii. 18; Ps. ciii. 3; comp. Jer. xxx. 24; Ezek. xxxvi. 33 et seq.; Ecelus. [Sirach] xvii. 20 et seq., xviii. 11).

The Bible, which regards all men as created in the image of God (Gen. i. 27) and makes holiness the corner-stone of its ethical teachings, warns against all manner of hatred and vengeance (Lev. xix. 17; xx. 18). This idea is also the basis of the Talmudic dictum, "For certain sins repentance gives a respite, and the Day of Atonement atones; but he who sins against his neighbor must first be reconciled to him" (Yoma 83b).

Not only should one not harbor hatred and vengeance in his heart, but it is his duty to help his enemy, which certainly presupposes forgiveness of him (Ex. xxiii, 4, 5).

In the Wisdom literature and in the Talmud especially are many passages in Biblical and post-Biblical literature that promise special favor from God to him who is merciful and forgiving to his fellow men (see II Sam. xxii. 36; Ps. xviii. 33; see also Compassion). "He who has pity for men to him God will be merciful" (Er. xvii. 29; comp. Yoma 25b; "He who has mercy for his fellow men belongs to the descendants of Abraham" (Bogah 92; comp. Ecelus. [Sirach] xviii. 2).

### FORLI (פַּרְלִי, פַּרְלָה): City in the Romagna, Italy. It is mentioned for the first time in connection with Jewish history by Hillel of Verona, who lived at Forli for some time about 1290, and there wrote his circular letter to Maestro Gaio and his work "TAGMALE ha-Nefesh." The community then seems to have been a small one; for Hillel felt like an exile, rarely receiving news of the outside world. The community continued to exist, however, and in 1279 a Rabbinical code was sold there to R. Ezekiel, the Abigador of Forli (Cod. Oxford, No. 801). Forli became noted through the congress of representatives from the communities of Rome, Padua, Ferrara, Bologna, Romagna, and Tuscany, held there May 18, 1418. In conformity with the resolutions formulated at Bologna in Dec., 1413, it was decided to send a deputation to Pope Martin V. at Rome to obtain
from him new privileges and confirmation of the old ones. A tax of 14 ducats on every 1,000 ducats in money and real estate was levied upon the communities in order to pay the heavy expenses of this embasssary and other expenses necessary for the common good; the individual members, with the exception of those receiving alms, were also taxed 4 to 14 ducats, according to their means. Provisions were likewise made for regulating the collection of the taxes and the organization of the communities.

The same congress issued several decrees pertaining to the internal affairs of the communities, which were evidently intended, on the one hand, to elevate their moral tone, and, on the other hand, to avoid everything that might attract the attention or the envy of the Christian population. The people were forbidden to play cards or dice or to permit the same to be played in their houses; men and women alike were forbidden to wear luxurious garments or ornaments, or to go through the streets together in large numbers; display at banquets and family festivals and the pompous escort of brides were greatly restricted; sexual immorality in particular was severely condemned. These decrees were to remain in force till the end of 5198 (=1490); all violations were to be punished by fines or by excommunication; and the men were held responsible for the women. The decrees were signed by the Jews of Forli as well as by the foreign delegates.

Nothing is known of the subsequent history of the community of Forli. It doubtless shared the varied fortunes of the other Jews in the Pontifical States in the sixteenth century (compare Bologna), and was dissolved when the Jews were expelled. Nor did anything return to the city.

The following rabbis and scholars of Forli are known: Elijah b. Menahem Altrini; Moses b. Joseph Hefez, a member of the Ziferli family, who in 1383 copied for David b. Solomon Rof the Codex Almanzi No. 79; Elijah b. Moses Altrini, who copied (1389) Ms. de Rossi No. 286 for Moses b. Daniel of Forli; Aaron Strausburg, 1496; Elias b. Isaac da Mestre, who wrote a mathematical work in 1497 (Codex Michael, No. 185); Solomon b. Ephraim Fisz, rabbi of Forli in 1506; Eliezer b. Benjamin Fisz of Arezzo, rabbi in 1525; and about the same time Abraham b. Daniel da Modena and Ascher b. Isaac da Modena occupied the rabbinate.

FORMON, ZADDIK BEN JOSEPH: Turkish Talmudist and translator of the middle of the sixteenth century. He translated Bakhya's "Robot ha-Lehabot" into Judeo-Spanish (Ladino) under the title "Obligacion de los Comunones." It was published the first time in Roman characters by David Pardo (Amsterdam, 1610), who represented that he was himself the translator. First ("Sforces Jud." i. 78, iii. 67) attributes the translation to Joseph Pardo, rabbi of Amsterdam. There also exists an edition in Hebrew characters (Venice, 1715). Formon is quoted in the response of his contemporary Solomon Cohen (ib., No. 118).


FORMSTECHER, SOLOMON: German rabbi; born at Offenbach July 28, 1808; died there April 24, 1889. After graduating (Ph.D. 1831) from the Giessen University, he settled in his native city as preacher, succeeding Rabbi Metz in 1843; he filled this office until his death. During his long ministry he strove to harmonize the religious and social life of the Jews with the requirements of modern civilization. His aims were expressed at Brunswick, Frankfort-on-the-Main, Breslau, and Cassel in the conferences of the German rabbis.

The most important of his works is "Religion des Geistes" (Frankfort-on-the-Main, 1841). It contains a systematic analysis of the principles of Judaism. The author endeavors to demonstrate that Judaism was a necessary manifestation, and that its evolution tends in the direction of a universal religion for civilized mankind. Judaism, in contrast with paganism, considers the Divinity to be a Being separate from nature, and allows no doubt of God's existence. Consequently any theogony, any emanation, any dualism must be rejected. Formstecher concludes his work with a history of Judaism which is a valuable contribution to Jewish religious philosophy.

Formstecher's other works are: "Zwölf Predigten," Würzburg, 1838; "Israelitisches Andachtsbuchlein zur Erwerbung und Ausbildung der Eisen Religionspflüge und Begriffe," Offenbach, 1839; "Moses Religionslehre," Giessen, 1860; "Buchenstein und Cohnberg," a novel, Frankfort-on-the-Main, 1863; "Israel's Klage und Israel's Trost," Offenbach, 1865; "Über das Wesen und den Fortgang der Israelitischen Gottesverehrung," Formstecher contributed to many periodicals, and edited in 1859, in collaboration with L. Stein, the periodical "Der Freitagabend," and in 1861, with K. Klein, the "Israelitische Wochenchrift."
FORNICATION: Cohabitation between a man, married or unmarried, and an unmarried woman. While the common law speaks of intercourse between a married man and an unmarried woman as adultery, followed herein by many American statutes which grant a divorce for the "adultery of the husband," the Authorized Version of the Old Testament uses the word "fornication" four times, always in a figurative sense. In the New Testament it stands for the Greek ἐφεσία; and as a husband is hidden not to divorce his wife except for this offense, the word is there evidently an equivalent for "adultery."

Fornication is the same in Jewish as in the common law. It is a much lighter offense than Adultery or Incest, in which both participants are punished with death.

As to the gravity of this offense there is difference of opinion. Deuteronomy xxii. 13 (A. V., 17) says: "Thou shalt not harlot ["kedeshah"] of the daughters of Israel." A kedeshah is, according to rabbinic commentators, a woman who sells herself to every man, and stands far apart from the virgin who is "enticed" or seduced (Ex. xxi. 16). The former is liable to flagellation, as breaking a negative law; the latter is treated as the injured party, to whom the seducer must make amends; and the seducer is not liable to stripes, for his penalty is mitned; he must marry the girl if her father will consent.

The standard edition of the Sifre on Deuteronomy xxii. 13 throws no light on the text; but an old manuscript of this work, referred to in Maggid Maimonides in a gloss on Maimonides' "Yoel," isubv., 4, says that the text intends to forbid any sexual intercourse between a man and a woman not his wife. Maimonides himself (ib.), holds that as a matter of Mosaic law both parties are liable to stripes. Abraham ben David dissenting, taking the ground that a woman who gives herself over to only one man is not a kedeshah, but a concubine ("pillegesh"), according to the Bible (see II Sam. x. 1)—a wife without the ceremony of betrothal and without jointure (see Ketubain)—and that neither she nor her lover is guilty of any Scriptural offense. The Shulhan "Aruk" (Eben ha-Sorer, 30. 1) takes a middle ground, admitting that the case in question does not fall under the heading of "kedeshah," but asserting that, in the interest of modesty, both are forbidden by custom and rabbinical law, and should be repented, if need be, by the infliction of stripes ("maskit, mardut"). It is even forbidden to be alone with a woman in a room (II, 22, 3).

Intercourse of a son or daughter of Israel with a Gentile, or with a foreign slave, with whom there can be no valid betrothal, is discussed by the authorities in a twofold aspect: (1) If the relation is permanent, making them in fact husband and wife, it comes under the heading of fornication only in so far as Jewish law does not recognize such a relation as a true marriage; the main objection, however, arises in the religious interest of the children (see Ex. xxxiv. 16). (2) Casual cohabitation, which stands on different ground. The Mishnah (Sanh. ix. 6) names him "he who cohabits with a Syrian woman" (with a Gentile, an idol-worshipper) among those whom the zealots may strike down; and while this rule, based on the example of Zimri and Phinehas (Num. xxxv. 7), was rendered harmless by impossible conditions, the rabbinical courts under an institution of the Hasmonaeans, attested in the Babylonian Talmud by two of the later sages (Sanh. 52a), would consider such an offender as deserving punishment upon four distinct grounds, one of them being that of implied idol-worship. This is based on the words of the prophet Malachi (II. 11, Hebr.): "For Judah has profaned the sanctuary of the Lord which he loved, and has cohabited with ["ba'al"] the daughter of a strange god."

8.6.

FORSTENHEIM, ANNA: Austrian writer and poetess; born at Graz Sept. 21, 1846; died at Vienna Oct. 19, 1889. She went to Vienna in 1867, and founded there the Society of Women Writers and Artists, of which she was the treasurer. She wrote the following works: "Catarina Corvino," a drama, 1875; "Der Zauberer des Herzogs," novel in 3 vols., 1889; "Eln Neues Fürstenthum in Alter Zeit," 1882; "Der Wal-Wahn," a comedy, 1889; "Die Schönen Mädchen," 1888; "Manoll," epic poem, 1888.

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FORT SMITH. See Arkansas.

FORT WAYNE. See Indiana.

FORT WORTH. See Texas.

FORT (CHASCHETTO, זָּשֶׁרה), BARUCH UZZIEL BEN BARUCH: Italian rabbi and editor; lived at Ferrara and Mantua in the sixteenth century. "Forti" is the Italian translation of "Hazak," the name of a Hebrew family to which Baruch Uzziel belonged; the Italian diminutive "Chaschetto" was formed afterward. On May 23, 1584, Forti was named chief rabbi of Mantua. He is quoted as an authority by several prominent rabbis, as Moses Isserles (Responsa, No. 30) and Meir of Padua (Responsa, No. 9). Forti edited Isaac Abra- vanel's "Ma'ayan ha-Yeshu'ah," to which he added a preface consisting of Abrevanel's biography (Per- rara, 1551) and Moses Alashkar's strictures on Shem- tov's "Sefer ha-Eminot" (ib. 1556). He also supplied an alphabetical index to the Mishneh Torah (Venice, 1586).

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FORTI, HORTENSIO (JOHANAN) HAZAK: Jewish convert to Christianity; lived in the sixteenth century; born at Gorizia and settled at Prague under Maxmillian II. He wrote "Picturam Loothon Kodesh," a Hebrew grammar, Prague, 1564-1566, and "De Mystica Literarum Significatione," in which he expatiates on the different ways of writing the Holy Name; the latter work was published by Kircher in his "Eclipsi Egyptiaci," ii.


M. SEL.

FORTIS, LEONE: Italian critic, journalist, and dramatist; born at Triest Oct. 5, 1828; died at Milan 1885. He was baptized while a child, and
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A permanent fort or fortified place. The Israelites, when advancing into the country west of the Jordan, found a considerable number of walled cities and fortresses which they could not conquer (Num. xiii. 28; Deut. i. 28; Josh. xiv. 12). They were compelled, therefore, to settle in open places; and when attacked they retired into forests and caves (I Sam. xiii. 6). Becoming more proficient in the art of war, they succeeded—especially in the time of the Kings—in conquering the fortresses of the Canaanites, among them Jerusalem. David fortified the captured city anew, i.e., the so-called “city of David,” on the steep eastern hill (II Sam. v. 9; I Kings iii. 1, ix. 13, xiii. 37). According to II Chron. xxiii. 5, xxviii. 14, Hezekiah and Manasseh were the first to surround with a wall the rest of the city also. Later the Maccabees and Herodians built a third wall around it on the north and northwest. The Israelites built new fortresses ("milbar"); "kiryath bezurah," "kiryat zu" (Thebez) after the pattern of the Canaanite fortresses, fortresses, especially for the protection of the frontiers and the approaches to the country. Thus Solomon erected Hazor and Megiddo as a protection against enemies from the northeast; Gezer, Beth-horon, and Baalah against those from the coast on the west; and Tadmor (Tadmor) against those from Idumea (I Kings ix. 15, 17 et seq.). Asa fortified Geba and Mizpah against the northern kingdom (I Kings xv. 11 et seq.). According to II Chron. xi. 5 et seq., Rehoboam fortified fifteen cities to the south and west of Jerusalem as a protection against Egypt. In the northern kingdom Jeroboam fortified Shechem and Peniel (I Kings xii. 25). Baasha tried to fortify Ramah as a point of attack on the southern kingdom; but Asa pulled down the half-finished fortification-walls and used the material for fortifying Geba and Mizpah (I Kings xvi. 10 et seq.). The strongest fortress of the northern kingdom was undoubtedly Samaria, which had been built by Omri on top of a mountain, and which the Assyrians were able to capture only after a three years’ siege (II Kings xvii. 5). In later times the Maccabees especially built a number of fortresses, some of which, as Beth-zur, played an important part in the wars of the Maccabees; and others, as Jotapata, Masada, and Maccabaeus, in the great Jewish war (66–73).

All these fortresses were surrounded by walls (“homah”) composed of large blocks of rock, often without cement. These walls were generally so wide that not only the guards could stand upon them, but also large numbers of people (Isa. xxvi. 11; Neh. xi. 38 et seq.; I Macr. xii. 40). Frequently they had battlements (“pinnot,” II Chron. xxvi. 15; “amoshah,” Isa. lxv. 12), behind which the archers could secure cover; and at certain intervals there were towers built of large square stones (“migdal”). At the corners and above the gates were placed the strongest towers (I Chron. xxvi. 9), from which the guards could overlook the surrounding country (II Sam. xviii. 24 et seq.). The gates were closed by heavy wooden folding-doors (Judges xvi. 5), perhaps covered with brass (Isa. xlv. 9), and provided with bolts of brass or iron (Deut. iii. 9, xxxiii. 25; I Kings iv. 16). There was often a second wall outside of the principal wall, with exposed glacis (“hol”): I Kings xxii. 25; Lam. ii. 8; Isa. xlv. 1). The most favorable situation for a fortress was on the edge of a precipice, as in the case of Jerusalem, or in that of Samaria, where it loomed up free on all sides on top of a mountain. No ditches with water surrounded the fortresses of the Israelites (compare Isa. xxxiii. 21; Nahum iii. 8), who, however, seem to have followed the custom of the Syrians of building strong castles or citadels in fortified cities, as in the case of Jerusalem, Shechem, and Thebez (compare Judges ix. 46 et seq., xv. 10, 15; vii. 8, 17). These castles were generally located in the center of the city.

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FORTSCHRITT IM JUDENTHUM, DER.

See Periodicals.

FORTY, THE NUMBER: In the Bible, next to the number seven, the number forty occurs most frequently. In Talmudical literature it is often met with, in many instances having been apparently used as a round number or as a concrete and definite expression in place of the abstract and indefinite "many" or "some," and hence becoming a symbolical number. As regards the period of forty years, the Jews seem to have shared with other peoples, especially the Greeks, the notion that the fortieth year was the height or scence of man's life; and from the first fact forty years came to represent a generation (compare Nöldeke, "Untersuchungen zur Kritik des Alten Testaments," p. 198).

The rain which brought about the Deluge lasted forty days (Gen. iv. 14, 15; 17); the same period passed between the appearance of the Forty mountain-tops and the opening of the windows of the ark (Gen. viii. 6). For the embalming of Jacob forty days were required (Gen. i. 3). Moses was without food on Mount Horvôh for forty days (Ex. xxiv. 18). Elijah wandered without food for the same period (I Kings xix. 8); compare also the fasting of Jesus previous to his temptation, Matt. vi. 1). Ezekiel was ordered to lie on his right side forty days, to represent the forty years of the sin of Judah (Ezek. iv. 6). Forty days were spent by the spies in Canaan (Num. xiii. 35); Goliath challenged the army of Israel for forty days (I Sam. xvi. 10); compare Jos. xii. 2). The same number of days was granted Nineveh for repentance (Jonah iii. 4). They also form the period required for purification after the...
birth of a male (Lev. xii. 2, 4), while after that of a female it is twice that number of days (ib. 5).

Isaac married when forty years old (Gen. xxvi. 29); so also Esau (Gen. xxvii. 41). Caleb was of the same age when sent as a spy (Josh. xiv. 7); and so was Ish-bosheth when commencing his short reign (II Sam. II. 10; compare Acts vii. 23, where the age of Moses, when he was called to become the deliverer of his people, is given at forty years). Israel sojourned forty years in the desert (Ex. xvi. 35, and frequently elsewhere). The same period is given for the rule of each of several of the judges (Judges ii. 11), and for that of Deborah (v. 81, viii. 28; I Sam. iv. 18), as also for the reigns of David, Solomon, and Joash (II Sam. v. 4; I Kings ii. 11, xi. 42; 1 Chron. xxvi. 81, 227; II Chron. ix. 90, xxiv. 1). So also Israel was oppressed by the Philistines for forty years (Judges xiii. 1). In Ezek. xxix. 11–15 a description of forty years is predicted for Egypt. A multiplication of 49 by 3, or three generations, is seen in the 129 years of the life of Moses (Deut. xxxix. 7; compare Gen. vi. 6). Some (compare Weillmann, "Prologen zur Geschichte Israels," 53 ed., 1898, I. 253) are inclined to see in the 480 years which are stated (I Kings vi. 1) to have passed between the Exodus and the building of the Temple of Solomon a multiplication of forty by twelve, or the round number of twelve generations.

Among the presents sent by Jacob to Esau were forty camels (Gen. xxix. 16). Ben-hadad sends forty cows (Gen. xxxii. 16). Ben-hadad sends forty in set out upon their rabbinical careers and the people forty shekels of silver measures. (Neh. v. 13). Abdon had forty sons and the forty stalls of horses (I Kings v. 6). Barak's army consisted of forty thousand men (Judges xii. 14); Solomon had forty stalls of horses (I Kings vi. 7); Solomon's army consisted of forty thousand chariots and a hundred thousand feetmen (I Kings v. 19). David had forty bullocks (II Sam. v. 8). The extravagant of Pekah is characterized by his consuming forty measures of pigeons for dessert (Fonrat. See Egypt).

FOULD, ACHILLE: French statesman and financier; born at Paris Nov. 17, 1800; died at Tarbes Oct. 5, 1867. The son of a wealthy banker, he studied banking and afterward traveled extensively. In 1847 he was chosen deputy for the town of Tarbes; he sat on the ministerial benches, and occupied himself with matters of finance. After the Revolution of 1848 he retired and wrote three pamphlets which excited considerable comment—"Observations sur la Question Financière, Adresses à l'Assemblée Nationale," "Pas d'Assiûts," and "Opinion de M. A. Fould sur les Assiûts." His violent attacks upon the Garinier Pagès administration brought him into prominence, and on July 3, 1849, he was elected to represent the people of Paris in the legislative assembly. On Oct. 31 of the same year he was appointed minister of finance by the prince-president Louis Napoleon, whom he is said to have sided financially. As minister he promoted several important measures, including the abolition of the income tax and of the taxes on rents and on advances on mortgages; he also established the Algerian Bank, and provided for the pensioning of the aged. During the ministerial crisis of 1851 he was
twice dismissed and recalled, but after the coup d'état (Dec. 2, 1851) he retained his portfolios until 1852, after which he became a senator and then minister of state. His resignation was due to the decree of the emperor regarding the property of the Orleans family.

Fould organized the Exposition Universelle of 1855. In November, 1859, he became a member of the privy council, and next year resumed the portfolios of finance in order to deal with the increasing deficit. Not succeeding any better than his predecessor, he again retired (Jan., 1867). In 1867 Fould was elected a member of the Academy of Fine Arts.

He married into a Protestant family, and his children were educated in that faith, but he never formally abjured Judaism, though he was buried with the rites of the Protestant Church.

His son Ernest Adolphe (1824–73) was deputy for the Hautes-Pyrénées (1863–69). His grandson Achille Charles (5, Aug. 16, 1861) was elected deputy for Tarbes, Sept. 22, 1889.

His brother Louis (died at Paris in 1858) founded (1857) at the French Institute a prize of 20,000 francs for the best work on the origin and history of art prior to Pericles ("L'Univers Israélite," 1857–58, p. 419).

BIBLIOGRAPHY: La Grande Encyclopédie; Arch. Isr. xxviii. 930, 970. a s.

FOULD, BENOIT: French politician; born at Paris Dec. 18, 1834; died at Moulins April 8, 1881. On June 1, 1863, he was elected a member of the Academy of Fine Arts.

BIBLIOGRAPHY: La Grande Encyclopédie. a s.

FOULD, ÉDOUARD MATHURIN: French politician; born at Paris Nov. 21, 1792; died there July 28, 1858. In 1827 he was nominated judge of the tribunal of commerce. At the legislative elections of May, 1834, he was chosen to represent St. Quentin, and devoted himself to financial questions. He was re-elected Nov. 4, 1837, and again on March 2, 1839, but failed in 1842 and in 1846. He took an active part in Jewish communal affairs.

BIBLIOGRAPHY: La Grande Encyclopédie. a s.

FOULD, GUSTAVE EUGÈNE: French politician and author; born at Paris Feb. 19, 1856; died at Amiens Aug. 27, 1884. On June 6, 1869, he was elected deputy of the Basses-Pyrénées, and during the Franco-Prussian war served with the Scouts of the Seine. Fould failed at the Paris municipal elections of 1872 and at the legislative elections of October, 1877, at Paris. He wrote "La Conversation" and "Brônchez le Grand Livre" (Paris, 1878). Under the pseudonym "Olivier de Jalal" he collaborated with Alexandre Dumain in "La Comtesse Romani," a comedy which had a successful run at the Gymnase in 1878. He married Wilhelmine Josephe Simon of the Théâtre Français, who wrote under the name "Gustave Heller."

BIBLIOGRAPHY: La Grande Encyclopédie. a s.

FOUNDERING (Hebrew, "asur"?): A deserted child whose parents are unknown. The question as to the status of such a child in the Jewish community was chiefly decided by the condition in which it was found. If there was evidence that its parents had abandoned it pitifully, its legitimacy was under suspicion, and it was therefore treated as doubtfully legitimate. If, however, there were indications that its abandonment was caused by the liability of the parents to support it, the child was regarded as legitimate; the necessary indications either might be furnished by the body of the child—as when it was found circumcised, or with its limbs carefully straightened, or its body anointed with oil, or its eyes painted, or a talisman hung on its neck—or might be obtained from the place where it was found—as near a synagogue, or on the sidewalk where many people passed, or on a tree where no wild beast could reach it. Nobody might claim the child as his or her offspring after it had been declared a foundling, except in a year of famine, when it was obvious that its parents only waited for some one to take it up, so that it might have a home. If they claimed it while it was still on the street they were believed in any case, and the child was considered as the offspring of a legitimate marriage (Kid. 7b; Maimonides, "Yad," Issure Biah, x.90, 91; Shulhan Aruk, Eben ha-'Ezer, 4, 31, 32).

Those foundlings which were suspected of having been born through illicit connections were placed outside of the fold, and they might not intermarry with Israelites, nor with other foundlings or illegitimates. The only persons whom they were permitted to marry were proselytes and liberated slaves; and the offspring of such marriages were in the same status as the foundlings themselves (Kid. 7b; Maimonides, "Yad," Issure Biah, x.90, 91; Shulhan Aruk, Eben ha-'Ezer, 4, 31, 32).

If a child was found in a place where Jews and non-Jews lived, even if there were only a few of the latter, he was considered, as regards intermarriage, as being a non-Jewish child, until he had been proselytized by the court or had become a Jew after reaching his majority, when he became subject to all the laws governing foundlings. In other respects, however—as to the permission to give him forbidden food, or as to the obligation of returning to him any object that he lost, etc.—the majority decided. If the majority of the inhabitants of the place were non-Jews, the foundling was considered a non-Jew; if the majority were Jews, he was considered a Jew; and if they were half and half, he was in a doubtful state (Mishnah Makshirin, ii.7; Ket. 15b; Yoma 84b; Maimonides, "Yad," Issure Biah, x.90, 74a; Maimonides, "Yad," Issure Biah, x.33; Eben ha-'Ezer, 4, 31, 32).

The "shetuki" (the silent one)—i.e., a child whose father is unknown—was placed in the same category with the "asur" (foundling), and might marry only among proselytes or liberated slaves. Aisha Sain called such a child "beduki" (examined), one whose status was established through the examination of the mother. If she said nothing, or if she admitted that the father of the child was an illegitimate, or if she said that she did not know who the father was, the child became subject to all the laws governing foundlings. If, however, she said that its father was a legitimate Israelite ("kasher"), she was be-
FOUR COUNTRIES. See Council of Four Lands.

FOURLANDS. See Poland.

FOX (םייח).—Biblical Data: There are at present two species of fox inhabiting Palestine: the Canis aureus, found in the north, and the C. villo-losus, common in the central and southern regions. But most of the passages of the Old Testament in which "shu'al" occurs seem to apply rather to the jackal (Canis aureus), the commonest beast of prey in Palestine. On the other hand, there are two special names for the jackal in the Old Testament, both of which are found only in the plural, "yiyinu" and "tananim" (Is. xlii, 22, xxiv, 13 et seq., xxv, 7; Jer. iv, 16, x, 22, xliii, 33, etc.). It may be that "ahavil" in the Old Testament is intended as a general term for the whole family or for several species of the Canis, while "yiyinim" and "tananim" denote the jackal specifically as the "howler" (comp. the Arabic "wawil" or "janawal") and as the animal with the outstretched body. According to Tristram, even at the present day the two animals are commonly confounded in Syria, though the inhabitants are aware of their distinction. Thus the catching of 300 shu'almim in the story of Samson (Judges xv, 4) seems to refer to jackals rather than to foxes, since the former are gregarious and remain in droves, while the latter prowl singly and are taken alive with difficulty. So also in Ps. lxxxiii, 11, the word probably applies to the jackal, as it is characteristic of the latter, but not of the fox, to feed on dead bodies. Lam. v, 18 and Neh. iii, 33 are applicable alike to the fox and the jackal, as both are in the habit of burying among rocks and ruins; while Ezek. xiii, 4 and Cant. ii, 13 no doubt refer to the proverbial cunning of the fox and its fondness for grapes, though the jackal is equally destructive to vineyards.

That foxes and jackals were formerly, as now, common in Palestine, may be inferred from the names derived from these animals, as "Hazar-shu'al" (Josh. xxvii, 38) and "Shallim" (Is. xxx, 4).

In Rabbinical Literature: There is no asser-tained reference to the jackal in the rabbinical writings, while the fox is often spoken of. The latter's term of gestation is six months; it prowl-s among ruins, burrows in the earth, is even found to inhabit a hollow gourd; kills poultry and young lambs and kids, and is noxious to vineyards (Bek. 8a; Mak. 34b; Ned. 81b; Ket. 111b; Hul. 91a; B. K. 92a; Ecl. R. 99a, etc.). In proverbial expres-sions the cunning and treacherous fox is often contrasted with the kingly lion: "He rather the tail (i.e., the last) among lions than the head of foxes" (Sanh. 37a; Ab. iv, 15). Of one who belied his great reputation it was said: "The lion has become a fox." (R. E. 117a; comp. also B. M. 84b; Meg. 16b; Ned. 81b; Ab. ii, 13). The "fox fables" ("mishleshu'alim"), of which 300 were known to R. Meir (Sanh. 39b; Suk. 39a), had no doubt escaped of the fox for their themes (comp. Ber. 61b; Ext. R. iii, 1; Ecl. R. v, 14; L. Levyshohn, in "Jüdisches Volksblatt," vol. iii.). See Ezer's Fables Among the Jews.

The fox was also employed in the magic of the time. The tail of a fox was suspended between the eyes of the horse to protect it against the evil eye (Shab. 33a); its tooth was carried to promote or pre-vent sleep, according as it was taken from a live or a dead animal (Shab. 67a, Halil); while the passing of a fox on one's left side was considered an evil omen (Sanh. 30b).


FOY : Branch of the family Foa, settled in the southwest of France since the middle of the eighteenth century. Special mention may be made of Solomon Foy, born at Bordeaux, Jan. 17, 1838, a violinist and author of "Rimes Voilees" (Bordeaux, 1877) and of various comedies and operettas. Edmund Foy was president of the chamber of commerce in Bayonne.


FRAGA : City in Aragon. In 1328 Alfonso IV, confirmed all the privileges which the Moncadas had granted to the Jews of Fraga. Four years later he permitted his second wife, Leonora, to whom he had presented Huesca and Fraga, to admit six
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Jewish families to Fraga. The Jews are said to have been persecuted there in 1389 and 1391. In 1458 the Jewish community was still at large as that in Jaclass, and, like it, paid 200 sueldos annually in taxes. Fraga was the birthplace of the baptized physician Astruc Rumoch. Isaac Arana served for several years as a preacher in Fraga.

Bibliography: Sahloul, ib-Kalabia, p. 92; amad of de la Haci. Hist. ii. 82, 83; Jacob, Sources, Nov. 12th, 1037; Graetz, Gesch. vii. 60.

E. M. K.

France (formerly called Gaul): Country forming the most westerly part of Central Europe.

Roman-Gallic Epoch: The banishment of Arachias to Venetia Galv in the year 6 (Josephus, "Ant." vii. 13, §§ 2-3; ib. "B. J." ii. 7, § 3; Dion Cassius, Cicer. "Hist. Rom." iv. 27; Strabo, xvi. 5, 46), and that of Herod Antipas to Legiomum (Lyons) in the year 59 (Josephus, "Ant." vii. 7, § 2, but differently in "B. J." ii. 9, § 6), were assuredly not the determining factors in the Jewish immigration into the Gallic provinces. The immigration was due rather to economic causes and to chance trading journeys. There is no documentary proof of the presence of Jews in this country dating earlier than the fourth century, but they were certainly there before that period. Hilla of Poitiers (died 336) is praised for having fled from their society (Venantius Fortunatus, "Vita S. Hilarii," iii.). A decree of the emperors Theodosius II. and Valentinian III., addressed to Amatus, prefect of Gaul (July 9, 450), prohibited Jews and pagans from practising law and from holding public offices ("militandi"), in order that Christians should not be in subjection to them, and thus be invited to change their faith ("Concil. Sirmond."

As stated above, the Council of Orleans prohibited the clergy from taking their meals with them ("Concil. Franc." iv. 12, §§ 5, 6, "Concil. Mattic."); in 425, prohibited Jews and pagans from practising law ("Cod. Theod." 3, xvi. 8); there is nothing to show that their association with their fellow citizens was not of an amicable nature, even after the establishment of Christianity in Gaul. It is known that the Christian clergy participated in their feasts ("Concil. Agda."); intermarriage between Jews and Christians sometimes occurred (Council of Orleans, 533); the Jews made proselytes, and their religious customs were so freely adopted that at the third Council of Orleans (539) it was found necessary to warn the faithful against Jewish "superstitions," and to order them to abstain from travelling on Sunday and from adorning their persons or dwellings on that day. Jersey's period of Christianity, the status established by Caracalla--on a footing of equality with their fellow citizens. The emperor Constantine II. (321) forced them to share in the curia, a heavy burden imposed on citizens of townships ("Cod. Theod." 3, xvi. 8). There is nothing to show that their association with their fellow citizens was not of an amicable nature, even after the establishment of Christianity in Gaul. It is known that the Christian clergy participated in their feasts ("Concil. Agda."); intermarriage between Jews and Christians sometimes occurred (Council of Orleans, 533); the Jews made proselytes, and their religious customs were so freely adopted that at the third Council of Orleans (539) it was found necessary to warn the faithful against Jewish "superstitions," and to order them to abstain from travelling on Sunday and from adorning their persons or dwellings on that day.

Merovingian Period: During this period the Church endeavored to modify existing conditions in the interests of Christianity. In the provincial councils the bishops adopted a series of measures for the purpose of creating a chasam between Jews and Christians, and of marking the inferiority of the Jews. As stated above, the Council of Vannes prohibited the clergy from taking their meals with them ("Concil. Franc." iv. 12, §§ 5, 6, "Concil. Mattic."); in 425, prohibited Jews and pagans from practising law ("Cod. Theod." 3, xvi. 8); there is nothing to show that their association with their fellow citizens was not of an amicable nature, even after the establishment of Christianity in Gaul. It is known that the Christian clergy participated in their feasts ("Concil. Agda."); intermarriage between Jews and Christians sometimes occurred (Council of Orleans, 533); the Jews made proselytes, and their religious customs were so freely adopted that at the third Council of Orleans (539) it was found necessary to warn the faithful against Jewish "superstitions," and to order them to abstain from travelling on Sunday and from adorning their persons or dwellings on that day.
1). The Council of Clermont (388) forbade the appointment of Jews as judges ("Concil. Arvern." can. 9; Mai., viii. 961). The third Council of Orleans (398) and again that of Mâcon (394) decreed that "since, by the grace of God, we live under the rule of Catholic kings, the Jews should not appear among Christians for four consecutive days after Good Friday ("Concil. Aurel." iv. can. 30; Mai., i. 19)." The Council of Mâcon (394) decreed that anyone bom of Christian parents became a Jew, and obtained his freedom on condition of remaining such, the condition must be considered void, for it was unjust that one living as a Jew should enjoy the freedom attaching to Christian birth ("Concil. Aurel." iv. can. 31; Mai., i. 118). The Council of Mâcon (394) reiterated the prohibition against appointing Jews as judges, and closed to them also the office of tax-collector. "In order that Christians may not be subjected to those whom God rejects ("Concil. Mâcon." can. 18; Mai., i. 904)." To the prohibition against appearing in public during Holy Week were added the obligation to show reverence to ecclesiastics and the interdict against walking before them. Those who broke this law were to be punished by the local magistrates (ib. can. 14; Mai., ii. 5). Despite the decrees of previous councils, Jews living in some of the towns continued to hold Christian slaves. The Council of Mâcon, therefore, decreed that such slaves were to be ransomed for twelve sous, and either be set at liberty or continue in servitude under their new masters. If the Jews refused to free them, the slave, until his master accepted the price of his redemption, should be free to dwell among Christians wherever he chose. If a Jew succeeded in converting a Christian slave to Judaism he lost his property rights over that slave and the right of making him an object of testamentary bequest (ib. can. 12; Mai., ii. 933). The Council of Narbonne forbade Jews to sing psalms at burials of their own people; those who transgressed this decree were compelled to pay a fine to the lord of the city ("Concil. Narbon." can. 9; Mai., i. 1016). The fifth Council of Paris (614) prohibited the Jews from asking or from exercising civic or administrative rights over Christians, unless they and their families should accept baptism from the bishop of the place ("Concil. Paris." x. can. 17; Mai., ii. 543). The same prohibition was renewed at the Council of Riezima in 634-635 ("Concil. Rem." can. 11; Mai., i. 508). This council returned to the question of Christian slaves and decreed that if a Jew converted or tormented his Christian slaves they should revert to the state treasury (ib.).

It may be seen that these different measures were not in any way founded upon the supposition that the Jews were morally debased, but harmonized rather with the views of theologians and politicians. The Church, it will be observed, no longer content with issuing prohibitions concerning the conduct of Christians with relation to the Jews, now placed Jews themselves, in certain cases, under its own jurisdiction, and at the same time made it to the interest of the civil authorities to assist in carrying out its measures. The council found it necessary also to obtain the sanction of the temporal power for its canons, an aim which it pursued unflaggingly and with much success, for the Merovingian kings in general showed themselves willing to accept its authority. Yet they were not all submissive to the requests of the clergy. Pope Gregory the Great (590) rebuked Queen Brunhilda, Thierry, king of the Burgundians, and Theodebert, king of Austrasia, for allowing the Jews to hold Christian slaves. But such resistance was ineffectual: the power of the Church at that time, in an almost barbarous state, is well known. Childerich was the first fanatic king, and he ratified the decisions of the third Council of Orleans concerning the presence of Jews in public during Holy Week ("Concil. Mâcon." can. 14; Mai., xiv. 896; according Childebert to Bonetsius, however, it is not certain and that the article became a part of the Childeperic constitution; see "Beiträge zur Kapitularkritik," p. 21). He banished Ferrold (555), the Bishop of Uzès, for having had too friendly relations with the Jews ("Vita Ferrold," apud Marcus Antonius Dominicy, Ambertq Familia Rediviva," App., p. 27, Paris, 1845). Childeperic was similarly influenced. In 590 he drove away many Jews to the baptismal font, but they were not all sincere, and many returned to their former "perfidy." He employed as treasurer or as purchasing agent a Jew named Priscus, whom he had vainly urged to be baptized, and whom, happening once to be at Nogent-sur-Marne, he even asked Gregory of Tours to convert. Finally, he cast him into prison "in order to compel him to believe despite himself." Priscus promised to come to a conclusion in due time. In the interval a dispute arose between Priscus and a certain Phatir, a converted Jew for whom the king had stood sponsor. While Priscus was on his way to the synagogue with his companions Phatir slew him, and took refuge in the basilica of St. Julien. The murder was afterward killed in the kingdom of Gontran by the relatives of Priscus (Gregory of Tours, "Hist. Franc." v. 17). Gontran was in no way inferior to Childeperic in point of fanaticism. On the occasion of his entry into the city of Orleans (560), as the Jews had joined with the population in "singing his praises in their own tongue," the king said at table: "Wo unto this wicked and perfidious Jewish race, that thrives only by knavery. To-day they were lavish with their blatant flattery; all people, said they, should reverence me as their lord, and this only to induce me to rebuild at the state's expense their synagogue which the Christians destroyed long ago. That I shall never do, for God forbids it." (Gregory of Tours, "Hist. Franc." vili. 1). Childeperic II., who had been raised to the throne at a prelates' congress, hastened to legalize (Oct. 18, 614) the canon of the fifth Council of Paris (Oct. 10, 614) relating to the Jews ("Chronar. Edit." cap. x., ed. Boretius, i. 22). Gondebaud, fourth king of the Burgundians, in his struggle
against Clovis (506) had been exposed to the enmity of the clergy. Forbidding them to submit, he agreed to embrace Christianity. It was then that what is known as the “Loi Gombette” was drawn up, which among other things forbade all marriage between Jews and Christians, such unions, in accordance with the law of Theodosius IX., being declared adulterous by the “Loi Gombette” (CLex Rom. Burg.” tit. xiv. 4: “Monum. Germ. LL.” iii. 699). About the year 517 the same Gondebaud prescribed, in the law which is attributed to him, that any Jew who struck or kicked a Christian should be punished by having his hand cut off, though he might compromise by paying a compensation of 52 sous and a fine of 12 sous. For striking a priest the penalty was death and confiscation of property (“Edir Leg. Grondob.” 102, 1-3; “Monum. Germ. LL.” iii. 572).

In order to insure the public triumph of the Church, the clergy endeavored to bring the Jews to the acceptance of baptism. A certain Simon who was converted about the year 530 even became Bishop of Marseilles (Pavil et Petr. Carmina,” 25, 25; Migne, “Patrol. Lat., Poet. Lat. Carol.” l. 60). The Council of Agda (506) determined the conditions on which Jews were admitted to baptism. Ferreol, Bishop of Uzes, converted them by living in familiar intercourse with them. Having been severely rebuked for this by Childerbert, Ferreol ordered the Jews of his diocese to meet in the Church of St. Theodoric, and preached to them a baptismal sermon. Some Jews adjured their faith; he forbade the others to remain in the city, and expelled them from his diocese (538) (“Vita Ferreol.”). Saint Germanus (559) converted a Jew at Bourges named Sigterm (Venantius Fortunatus, “Vita S. Germ.” cap. 62). Avitus, Bishop of Clermont, strove long but vainly to make converts. At length in 579 a Jew sought to be baptized. One of his former coreligionists poured fetid oil over his head. The following Sunday the mob that accompanied the bishop razed the synagogue to the ground. Afterward the bishop told the Jews that unless they were willing to embrace Christianity they must withdraw, since he as bishop could have but one flock. It is said that five hundred Jews then accepted baptism, and the rest withdrew to Marselles (Gregory of Tours, “Hist. Franc.” v. 11; Venantius Fortunatus, “Carma.” v. 5, a poem written at the command of Gregory). The example of Avitus was imitated by Vigiliius, Bishop of Arles, and by Theodore, Bishop of Marseilles, and it became necessary for Pope Gregory the Great, on an appeal from the Jews who were engaged in commerce at Marseilles, to enjoin more moderation and the employment of only suasion for the conversion of the incredulous (“Epist. Greg.” l. 47; ed. Migne, lxvii. 509). Sulpicius, Bishop of Bourges (before 644), engaged with equal ardor in the work of conversion (“Vita S. Sulpici.” l. 14). The Jews were not unconcerned in the troubles which devastated the country during the struggles with the barbarians. With their fellow citizens they defended the city of Arles, which was besieged in 568 by the Franks and the Burgundians. When Cesarius, the bishop, gave evidence of Burgundian leanings and one of his kinsmen passed over to the hostile forces, the Jews and the Goths taxed the bishop with treason. According to the historian, he found a Jew to open negotiations with the enemy and to propose the surrender of the city (“Vita S. Cesarii Episc. Arelat. ” l. 1, by S. Cyprinus, Bishop of Toulouse; ed. Migne, “Patrol. Lat.” xxvif.). This story has been rightly mistrusted (see Israel Levi in “R. E. J.” xxx. 395 et seq.).

In 629 King Dagobert proposed to drive from his domains all Jews who would not accept Christianity. He was instigated to this step by Heraclius, Emperor of the East, to Dagobert, whom astrology had predicted the destruction of his empire by a circumcised people (Peregr. “Chron.” 65, ed. Monod, p. 147; comp. “Gesta Dagoberti,” c. 24; Bouquet, ii. 599). The story, fabulous in itself, was not invented until after the Arab conquest in 692. It is known from other sources that the clergy were never so powerful under any Merovingian king as under Dagobert. From his reign to that of Pepin the Short no further mention of the Jews is found. But in the south of France, which was then known as “Septimania” and was a dependency of the Visigothic kings of Spain, the Jews continued to dwell and to prosper. From this epoch (689) dates the earliest known Jewish inscription relating to France, that of Narbonne (“R. E. J.” xix. 75). The Jews of Narbonne, chiefly merchants, were popular among the people, who often rebelled against the Visigothic kings. It is noteworthy that Julian of Toledo (“Hist. Rebel. Adversus Wambam Insultatio in Tyrann.” Gallia.” l. 53; ed. Migne, xvi. 797) accuses Gaul of being Judaized. Wamba (672-680) decreed that all the Jews of his realm should either embrace Christianity or quit his dominions. This edict, which “threatened the interests of the country,” provoked a general uprising. The Count of Nimes, Hildefroi, the abbot Ramire; and Gatinaldus, Bishop of Magonus, took the Jews under their protection, and even compelled their neighbors to follow their example. But the insurrection was crushed, and the edict of expulsion was put into force in 673 (ib. 28). The exile of the Jews was not of long duration, since in 681 the twelfth Council of Toledo took cognizance of them, and at the seventeenth, in 684, Egica demanded the punishment of relapsed Jews, but excepted from this measure those who inhabited the provinces of Gaul, in order that they might assist these regions in recovering from the losses they had sustained, and, in general, that the Jews who dwelt in the country might help the duke who was his governor and might contribute to the establishment of the provinces by their talent and by their care and industry. But this was always with the understanding that they be converted to the Catholic faith (Don Valentin, “Hist. Generale de Langres,” ed. Privas, i. 750-751).

Carolingian Period: From a letter of Pope Stephen III. (708-772) to Bishop Albert of Narbonne it is seen that in his time the Jews still dwelt in Provence, and even in the territory of Narbonne, joying hereditary alodial tenure, and being exempt from high taxation in the towns and outskirts by concession of “the kings of France.” They owned fields and vineyards and employed Christians (“Stephani
Pape Epit. "2; ed. Migne, cxxix, 857). This concession is probably connected with a curious episode in the struggle with the Arabs. The "Roman de Philomène" (Dom Vaissette, ed. Du Megé, addit. to iii. 30) recounts how Charlemagne, after a fabulous siege of Narbonne, rewarded the Jews for the part they had taken in the surrender of the city; he yielded to them, for their own use, a part of the city, and granted them the right to live under a "Jewish king," as the Saracens lived under a Saracen king. Meir, son of Simon of Narbonne (1240), "King of in his "Milhemet Mizwah" refers to the same story. It is a well-known fact, he adds, that at the siege of Narbonne, King Charles, having had his horse killed under him, would himself have been killed but for a Jew who dismounted and gave the king his horse at the cost of his own life, for he was killed by the Saracens. A tradition that Charles granted to them a third part of the town and of its suburbs (Neu- baner, in "R. E. J." x. 98-99) is partly confirmed by a document which once existed in the abbey of Grasse, and which showed that under the emperor Charlemagne a "king of the Jews" owned a section of the city of Narbonne, a possession which Charlemagne confirmed in 791 (Note of Du Megé, "Mémoires de la So-ciété des Antiquaires," 1829, vili. 340). In the Royal Letters of 1094 (Deat Collection, 53 et seq. 339-339) it is also stated that there were two kings at Narbonne, a Jew and a Saracen, and that one-third of the city was given to the Jews. A tradition preserved by Abraham Ibn Daud, his contemporary, attributes these favors to R. Makir, whom Charlemagne summoned from Babylon, and who called himself a descendant of David (Newbaner, "Med. Jew. Chronicles," i. 88). The Jewish quarter of Narbonne was called "New City" ("Hist. Liter. de la France," xxvii. 301), and the "Great Jewry" (Tourmel, "Catal. du Musee de Narbonne"). The Makir family bore, in fact, the name "Na" (prince), and lived in a building known as the "Cortada Reis Judoeorum" (Saige, "Hist. des Juifs du Languedoc," p. 44). The granting of such privileges would certainly seem to be connected with some particular event, but more probably under Charles Martel or Pepin the Short than under Charlemagne. A similar story of the surrender of Toulouse to the Saracens by the Jews is rejected as a fable by Catel ("Mémoires de l'Histoire du Languedoc," p. 241), and also by Dom Vaissette (ff. 232).

Whatever be the amount of truth in these stories, it is certain that the Jews were again numerous in France under Charlemagne, their position being regulated by law. A formula for the Jewish oath was fixed ("Capit. de Judaice," cap. 4; Boretius, i. 238). They were allowed to enter into lawsuits with Christians ("Capit. Miss. Aquitourn. Al.," cap. 13; Boretius, i. 238), and in their relations with the latter they were restrained only from making them work on Sunday (ib.). They must not, however, take in pawn goods belonging to the Church ("Capit. de Judaice," cap. 1-3; Boretius, i. 238; though it is Under doubtful whether this paragraph dates from Charlemagne). They must not trade in currency, wine, or corn (ib.; also a doubtful paragraph according to Boretius). Of more importance is the fact that they were tried by the emperor himself, to whom they belonged (ib.). They engaged in export trade, an instance of this being found in the Jew whom Charlemagne employed to go to Palestine and bring back precious merchandise ("Mon. Sangal." i. 16; "Monum. Germ., Scrip-tores," ii. 737).

Furthermore, when the Normans disembarked on the coast of Narbonne Gaul they were taken for Jewish merchants (ib. ii. 14; i. 737). They boast, says one authority, of buying whatever they please from bishops and abbots ("Capit. Miss. Nulmgard," cap. 4; Boretius, i. 191). Isaac the Jew, who was sent by Charlemagne in 797 with two ambassadors to Harun al-Rashid, was probably one of these merchants ("Einh. Annal." ad ann. 891; "Monum. Germ., Scrip-tores," i. 190). It is a curious fact that among the numerous provincial councils which met during Charlemagne's reign not one concerned itself with the Jews, although these had increased in number. In the same spirit as in the above-mentioned legends he is represented as asking the Baghdad calif for a rabbi to instruct the Jews whom he had allowed to settle at Narbonne ("Sefer ha Kabalab," ed. Neubauer, in "Med. Jew. Chram," i. 82). It is also stated that he wished to transplant the family of Kalonymus from Lucca to Mayence ("Echok ha Jisbb," p. 10). From this time forward mention is made of rabbis. A certificate of the son of Charlemagne is delivered to a rabbi, Dornatus. Dornatus, or Donnatus (see below), Hrabanus Maurus, Bishop of Fulda, states that in compiling
his works he consulted with Jews who knew the Bible (Migne, cix. 12). Bishop Agobard relates that in his diocese the Jews have preachers who go to hear the Christians, and he tells of the opinions which they hold and which they doubtless placed on record in their writings (see below).

Louis le Débonnaire (814-883), faithful to the principles of his father, granted strict protection to the Jews, to whom he gave special attention in their position as merchants. The language which he uses in regard to them is characteristic; it is carefully weighed and free from all

Under Louis le Débonnaire, Samuel, his little son by Septimania; he gives orders against their being molested in the possession of their property, permits them to change or to sell it, to live according to their law, to hire Christians for their work, and to buy and sell foreign slaves within the empire. He prohibits Christians from diverting such slaves from their duties by offering baptism to them. These Jews being under the protection of the king, any who should plan or perpetrate their death were to be punished. It was equally forbidden to submit them to the ordeal by water or fire. The diploma granting these privileges was to be shown not only to civil officials, but also to the bishops, abbots, etc. ("Form. Imp." 28; Roslière, "Recueil," No. 27; Bouquet, vi. 619). Louis accorded his protection to others also, and ("Form. Imp." 31; Roslière, i.e. No. 32) not alone to individuals, but likewise to the Jews of the whole country. This is seen in an incident which occurred to the Jews of Lyons. Between 823 and 835 Agobard, bishop of the diocese of that city, had come to the court of Louis to protest against the law concerning the baptism of the pagan slaves of Jews. The substance of his complaint was that the privileges of the Jews were rigidly upheld. The Jews had a master ("magister Judaeorum"), that is to say, a preserver of their privileges appointed by the emperor, and charged with seeing that they were carried out. This master of the Jews threatened Agobard Amunt, with the arrival of "missidominici" who would punish him for his audacity. In fact, these missid had come to Lyons, and they showed themselves terrible toward the Christians, but gentle toward the Jews, who had charters declaring that they were in the right. It was said that the Jews, far from being objects of hatred to the emperor, were better loved and considered than the Christians (see Asonan).

Agobard, with two other bishops, also wrote to the emperor a memoir relating all that the Church of Gaul and its bishops, as well as the bishops, had done to keep the two religions distinct. In the letter to which he here makes allusion he refers to the "superfluous ideas and absurd beliefs of the Jews," citing traits which recall the "Shi'ur Komah," "Sefer Yeqne, the Talmud, and divers Midrashim of late date (it may be remembered that Hal Gaon, in "Ta'am Zekonim," reports that the French Jews boast of possessing mystical works from Natronai). In their books these Jews, after their fashion, recount the history of Jesus and Peter (he seems to refer to a "Toledot Yeshu"); they pretend that the Christians adore idols, and that the powers obtained by the intercession of the saints are in reality secured through the devil. In a letter to Nibridius, Bishop of Narbonne, Agobard begs him to work for the separation of Jews and Christians as himself is doing, enjoining upon the Christians to flee from the society of the Jews as Lyons and in some of the neighboring towns. Promiscuity is dangerous, for as a matter of fact the Christians celebrate the Sabbath with the Jews, desecrate Sunday, and transgress the regular fasts. Because the Jews boast of being of the race of the Patriarchs, the nation of the righteous, the children of the Prophets, the ignorant think that they are the only people of God and that the Jewish religion is better than their own ("Agobard Opera," ed. Migne, civ.; comp. Bernhard Simon, "Jahrbücher des Fränkischen Reiches Unter Ludwig dem Frommen," i. 393 et seq., Leipzig, 1874). The highly colored picture presented by the letter of Agobard shows not only the policy followed by the Church—the separation of Jews and Christians, and the reproaches then hurled at the Jews—but also the prosperity which the Jews enjoyed as merchants (not usurers), and the commencement of their literary activity.

Agobard had a worthy successor in the person of his disciple Amulo (Amolon), who in 816 published a letter ("Contra Judeos," ed. Migne, cxvi.) which took up and carried to completion Agobard's arguments; his memoir affords new information on the situation of the Jews of his diocese. The people had not yet perceived the danger of intermingling with the Jews, and the leaders were afflicted with the same blindness. Wine, even for religious purposes, was always purchased from the Jews; Christian friends continued to take service "against whom, the ignorant still claimed that the Jews," the Jews preached to them better than did the priests. He states that certain converted Jews had informed him that in some places Jewish farmers of revenue abuse their power by compelling those of little spirit, the weak-minded, to deny Jesus. It is in this way that the deacon Bodon has been deceived into becoming a Jew. On several occasions Amulo has ordered his flock to keep aloof from the Jews, and has ordered the bishops to come into closer relationship with their charges in order that danger may be averted. Amulo likewise denounces the aberrations and superstitions of the Jews, who devote themselves entirely to their traditions, which they make the subject of discourses and sermons every Saturday in the synagogues. He mentions also the invidious expressions of which they make use to designate the Apostles and the Gospel, and their arguments in defense of their Mosaic ideas (which accord with those of the "Sefer Zerubbabel" and the "Ma'aseh R. Joshua b. Levi").

This memoir is contemporary with two synods which met at Meaux (June 17, 843) and at Paris (Feb. 14, 840). At these councils, in which Amulo took part, the king was urged in the terms of the "Contra Judeos." to observe toward the Jews the ancient laws and edicts ("Concil. Melit." can. 78; Lube, xiv. 830). The king, however, paid little attention to the ex-
tions of the bishops (Prudentius of Troyes, "Annales," ed. Migne, ex. 1890), and did not ratify the canon on the Jews ("Capitularium Saraceni"). The attempt had failed once again. According to the legend related in the Annals of Hinsmar (ed. ann. 677, "Monum. Germ., Scriptores" i, 504, 589), Charles the Bald paid for this impudence, being poisoned in Muns in by his Jewish doctor Seleucus (Annalista Saxo, ed. 549). The king also employed Jews on foreign missions (Diego, "Historia de los Condes de Barcelona," p. 20). The Jews, who continued to devote themselves to commerce, differed in their privileges from the Christians only in the amount of duty levied on them, paying one-tenth of the value of the goods, while Christians paid one-eleventh (Bouquet, viii. 104; if this capitulary is authentic).


From the middle of the ninth to the twelfth century is certainly an important epoch; it was then that French society became transformed by the development of the feudal system and the organization of the guilds; the arbitrary capacity of the one oppressing the weak—agricultural serf and Jewish merchant alike—and the jealous exclusiveness of the other prohibiting the exercise of trades by non-Catholics, while both invested all things with the religious fanaticism which later expressed itself in the Crusades. At the same time it is the epoch in which the rabbinical schools, already mentioned in Amulo's account, appeared in full light, when Hebrew literature in France produced its first works, and when famous rabbis made French Judaism illustrious and impressed upon it the character which it was to retain for several centuries. Unfortunately, however, few details concerning this transition period are known; they are as follows:

At Sens, about 878, the archbishop Anselgise, prelate of Gaul, expelled the Jews and the friars from his city—for a certain reason, according to an eleventh-century historian (Odorand, "Chron." ad ann. 888; Bouquet, viii. 237). As far as concerned the Jews this is, perhaps, the first sign of the triumph of feudalism. In 894 Charles the Simple confiscated, for the profit of the church at Narbonne, all the property held by the Jews and subject to the payment of tithes (Valsecette, iii. 68). According to Saiige ("Hist. des Juifs du Languedoc," p. 9), this signifies that the Jews might not possess land upon which Church tithes were levied, but it did not abrogate their right to hold free land. At any rate, in the eleventh century they were in peaceful possession of their landed property around Narbonne.

The First Captves—987-1137: According to Richer, a historian who, as stated by Monod, inspired mistrust, Hugh Capet, "whose whole body was covered with sores," was killed by the Jews in 996 ("Richer Historia," lib. iv., toward the end, p. 388, ed. Guadet). According to Guadet, Richer merely means by this statement that the Jewish physicians were the cause of his death. A Hebrew document (Berliner's "Magazin," iv., "Ozar Tob," p. 49) states that a Jew of Blois, who had been converted to Christianity, wished to destroy the Li-
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Franco-Jewish Literature. was at times purely liturgical—the echo of Israel's sufferings and the expression of its invincible hope—but which more often was a simple scholastic exercise without aspiration, destined rather to amuse and instruct than to move—a sort of dried sermon. Following this comes Biblical exegetics, the simple interpretation of the text, with neither daring nor depth, reflecting a complete faith in traditional interpretation, and based by preference upon the Midrashim, despite their fantastic character. Finally, and above all, their attention was occupied with the Talmud and its commentaries. The text of this work, together with that of the writings of the Geonim, particularly their responsa, was first revised and copied; then these writings were treated as a "corpus juris," and were commented upon and studied both as a pious exercise in dialectics and from the practical point of view. There was no philosophy; no natural science, no belles-lettres, among the French Jews of this period.

Several names of scholars and poets emerge from the shadows of the tenth century: Makir, the gauz Todron, and Moses b. Abbin, chiefs of the school of Narbonne; Simon of Marseilles; his son Joseph and his grandson Abbin the Great; Judah b. Meir ha-Rohen (in French "Leontin"), teacher of Gershom; Moses of Arles. In the eleventh century there were many famous authors who played a rôle of the first importance in the development of Jewish civilization and who left their imprint upon Judaism. The most illustrious of them was Gershom, called the "Light of the Exile," who was originally from Metz, but exercised his activity at Mayence and established the study of the Talmud upon the banks of the Rhine. He was a poet, and his productions breathe an intense emotion, due to the sorrows of the times. As grammarian, he turned his attention to the Masorah; as Talmudist, he was the author of the first Talmudic commentary produced in Europe, as well as of practical treatises of rabbinical casuistry and of responsa. As chief of the school, inspired by circumstances he passed measures ("takkanot") of wide-reaching importance, which have retained the force of law throughout Occidental Judaism. He forbade polygamy and concubine divorce. He had pupils from France, among others Judah b. Moses of Toulouse, Elias the Elder of Marseilles, and Simon the Elder of Marseilles, uncle of Rashi. He corresponded with the French rabbis Simon Cohen, Elias b. Elias, Daniel b. Jacob, Leon, Juston (originally in all probability from Burgundy), Samuel b. Judah, and Joseph b. Perugino. Close to Gershom must be placed Joseph b. Samuel Tob-Elen (Bonfils), rabbi of Limousin and Auvergne, and a remarkable Talmudist. He left to posterity many fine editions of the rabbinical writings of his predecessors. He was also an excellent poet, and the author of interesting decisions and responsa. Literary poets, such as Joseph b. Solomon of Carcas, Benjamin b. Samuel of Comines, and Elias the Elder of Marseilles, were numerous.

Jewish France was so rich in men of learning that she gave some of them to Germany; among them Isaac ha-Levi of Vitry, who became head of the school at Worms, and Isaac b. Judah, who became head of the school of Mayence. Both of these became teachers of Rashi.

The great figure which dominates the second half of the eleventh century, as well as the whole rabbinical history of France, is Rashi (Solomon b. Isaac) of Troyes (1040—1106). In him is personified the genius of northern French Judaism: its devoted attachment to tradition; its naive, untroubled faith; its pietistic and ascetic, and nay, ascetic but free from mysticism. His works are distinguished by their clearness, directness, and hatred of subtlety, and are written in a simple, concise, unadorned style, suited to his subject. His commentary on the Talmud, which was the product of colossal labor, and which eclipsed the similar works of all his predecessors, by its clearness and soundness made easy the study of that vast compilation, and soon became its indispensable complement. His commentary on the Bible (particularly on the Pentateuch), a sort of repertory of the Midrash, served for edification, but also advanced the taste for simple and natural exegesis. The school which he founded at Troyes, his birthplace, after having followed the teachings of those of Worms and Mayence, immediately became famous. Around his chair were gathered Sinijah b. Samuel, R. Samuel b. Meir (Rashbam), and Shemaria, his grandsons; likewise Shemaria, Judah b. Nahman, and Isaac Levi b. Asher, all of whom continued his work. In his Biblical commentaries he availed himself of the works of his contemporaries. Among them must be cited Moses b. Judah, chief of the school of Narbonne, who was perhaps the founder of exegetical studies in France; Menahem b. Helbo; and, above all, Joseph Kara. Thus the eleventh century was a period of fruitful activity in literature. Thenceforth French Judaism became one of the poles of universal Judaism.

The Crusades: The Jews of France do not seem to have suffered much during the Crusades, except perhaps, during the first (1096), when the Crusaders are stated to have shut up the Jews of Rouen in a church and to have exterminated them without distinction of age or sex, sparing only those who accepted baptism (Guilbert de Nogent, ed. Bouquet, xii. 240): "Chro. Rotomagens." Labbe, "Nouveaux Bibliothèques," manuscript Lib., i. 387). According to a Hebrew document, the Jews throughout France were at that time in great fear, and wrote to their brothers in the Rhine countries making known to them their terror and asking them to fast and pray (anonymous text of Mayence, in A. Neubauer and Stern, "Hebräische Berichte über die Judeoverfolg

At the time of the second Crusade, Jacob Tam, the grandson of Rabhi, had cause to lament the actions of the Crusaders, who burst into his house, seized his possessions, destroyed a book of the Law, and carried him off into the open field with the intention of putting him to death. But perceiving one of the nobles, he called him to his aid and was rescued. Ephraim of the Second Crusade, in the only writer who tells of this incident; R. Tam himself makes no reference to it ("Judenverfolgungen," p. 64), and even Ephraim adds that in the other communities of France no one was put to death or compelled to abjure his faith. Nevertheless, the consequences of the Crusades were terrible for the Jews, for this great religious movement produced an excitement of the popular imagination which had dire results for them. It was about this time that accusations of ritual murder were breathed; more manifestations of a mental malady on the part of majorities intolerant of the existence of a minority who kept aloof from them. From the economic and social point of view this epoch was destined to be for the Jews a turning-point. Until that time the Jews had been chiefly merchants; henceforth they became known above all as usurers. St. Bernard, abbot of Clairvaux, who preached the second Crusade, and who intervened with great courage to prevent the massacre of the German Jews, asked King Louis VII. to prohibit the Jews from accepting usurious rates of interest from those who sought for the Holy Land. Moreover, in speaking of their rapacity, and observing that in places where there were no Jews the Christian usurers were worse in their exactions, he says that on this account the latter might justly be accused of Judaism ("Epistola," 363; ed. Migne, clxxxii. 564). Peter the Venerable, abbot of Cluny, wrote in 1146 to the king of France, Anjou, and the provinces on the Rhine duly observed it as such (statement of Baruch ben Meir of Orleans; letters of the notables of Orleans; letter of a Jew of Tours to R. Yom-Tob; "Martyrology of Ephraim of Bonn"; letter of the notables of Paris in "Judenverfolgungen," pp. 31 et seq.; Robert du Mont, in Bouquet, xiii. 815). Robert du Mont also states that Jews were burned in Paris likewise in 1177 for the murder of St. William. The belief in this legend was destined to be most harmful to the Jews of the entire kingdom of France. Philip Augustus, who in 1180, at the age of fifteen succeeded Louis VII. his father, had, according to his historian Rigord, often heard the young nobles who were his fellow students in the palace tell how the Jews of Paris went year by year into subterranean retreats on Passover or during the Holy Week, and sacrificed a Christian in order to outrage the Christian religion. Often during his brother's reign (they said) the guilt had been seized and thrown into the flames. Immediately after his coronation, March 14, 1181, he ordered the Jews arrested on a Saturday, in all their synagogues, and despoiled of their money and their vestments (an English chronicler, Rawlin of Dicet [ll. 14], says that he released them for a ransom of 15,000 silver marks). The Jews, adds Rigord, were then very numerous, and many rabbis (rabbanim) had come to sojourn in Paris: they had become enriched to the extent of owning nearly half of the city; they were engaged in usury; their patrons were often despoiled of their possessions, while others were kept on parole in the houses of
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certain of the Jews. After having consulted a hermit who lived in the Vincennes forest, the king released the Christians of his domain from all their debts toward the Jews, with the exception of one-fifth which he transferred to himself. In the following April, 1182, he published an edict of expulsion, but according the Jews from France, their personal property. Immovable property, however, such as houses, fields, vines, barns, and wine-presses, he confiscated. The Jews attempted to win over the nobles to their side, but in vain. In July they were compelled to leave the royal domains of France; their synagogues were converted into churches (Rigord, "Gesta Philipporum Augusti," i., vi, 12-17; ed. Delaborde, pp. 14 et seq.; see also Guillaume le Breton, "Philippum," i, 195 et seq.; ed. Delaborde, p. 23).

As may be seen, these successive measures were simply expedients to fill the royal coffers. The goods confiscated by the king were at once converted into cash (Leopold Delisle, "Catalogus des Actes du Regne de Philippe Auguste," 20, 21, 22, 27, 51, 58). It is well to add that at that time the royal domains were reduced to a very narrow strip of territory, extending around Paris and Orleans.

During the century which terminated so disastrously for the Jews their condition was not altogether bad, especially if compared with that of their brethren in Germany. Thus may be explained the remarkable intellectual activity which existed among them, the attraction which it exercised over the Jews of other countries, and the numerous works produced in those days. The impulse given by Rashi to study did not cease with his death; his successors—the members of his family first among them—brilliantly continued his work. Research moved within the same limits as in the preceding century, and dealt mainly with the Talmud, rabbinical jurisprudence, and Biblical exegesis. Rabbeinu Tam, to whom reference will again be made, in the study of Hebrew grammar; he undertook the defense of Menahem b. Saruk against Dunash b. Labrat; as innovator in another direction he composed a poem on the accents and imitated the versification of the Spanish Jews, which impelled Abenlam b. Ezra to ask: "Who is this that has led the French into the temple of poetry?" But in this he had no successors, and did not create a school. Biblical exegesis, which continued to be distinguished by its simplicity and naturalness, now commenced to place too much importance on interpreta-
tions based on the numerical values of letters and on analogical methods (gematria, notarikon). Liturgical poetry was constantly cultivated by a large number of rabbis. Talmudic studies underwent a marked transformation. Exposition of the Talmud having almost reached a limit (for every one aimed to complete Rashi's work), scholars no longer confined themselves merely to understanding the Talmud, but, just as had been done formerly with the Mishnah, they selected from the Talmud their themes for academic and juristic discussions. By the help of parallel passages they shed new light on the text of the Talmud; by comparing analogous passages they sought to establish rules of jurisprudence; and, where

the text contained contradictions, whether real or merely apparent, external or internal, they pointed them out and sought to explain them away. On the other hand, from the Talmud they deduced laws applying to the conditions of contemporaneous life. Their glosses or "Toasafot," posts, known under the name of "Rambam" (additions), were originally simple appendices to the commentary of Rashi, discussing, correcting, or completing them. They represent the result of the discussions of the schools and of the teaching of the masters, and are notes made by the professor or, as was more often the case, collected by the pupils to carry with them when they visited other schools. Study, considered always as a means of salvation, became more and more simple dialectics, aptly compared with that of the scholastics of the time. But even in this extravagant display of ingenuity, of subtlety, and of condition, the French rabbi, as their contemporaries of Germany, preserved a moderation ignored by their disciples, the Poles of the sixteenth and following centuries. Subtlety did not exclude clearness; logic never lost its rights; order ruled in the editing of their notes. The production of tosafot became the dominant and absorbing occupation of this period, and impressed its distinctive character upon the studies of the time. The work was participated in by a whole legion of scholars, spread over the north of France, Normandy, Champagne, however, was the most active center. In these different provinces schools were founded—at Rouen after Troyes, at Dampierre, at Auxerre, at Sens, at Falaise, at Paris, etc. To these centers of instruction, just as to the French universities, hastened pupils from distant countries, from Slavic lands, from Bohemia, and from Germany. Like the traveling students of that period, the pupil of the rabbis traversed the land, mocking at distance, insensible to privation, going from one master to another in their thirst for instruction. The earliest masters who gave prestige to this form of instruction were members of the family of Rashi: Judah b. Nathan, his son-in-law and the continuator of his commentary on the Talmud; Meir, another son-in-law, who became director of the Troyes Academy after Rashi's death; Jacob Tam (called commonly "Rabbeinu Tam," the son of Meir)—the true founder of the school of tosafists, a man of strong will and energetic character, and known to his contemporaries as the supreme authority of French Judaism; his brother Samuel (Rashbam), an excellent exegete, somewhat daring in parts of his Biblical commentary; Samuel de Vitry, a nephew of R. Tam. To the same group belong Samuel de Vitry, a disciple of Rashi, and author of the Mahzor Vitry; his great-grandson, Isaac b. Samuel the Elder, the famous "R. II," whose name occurs frequently in the tosafot, and who was chief of the school at Dampierre (to be distinguished from Isaac b. Abraham, known as "R. II ha-Bahur" or the Younger, who succeeded him); Elchanan, son of Isaac b. Samuel, married in 1184. To these names of famous tosafists must also be added the following: Jacob of Orleans...
alsodecidedthatthe prohibition of R. Gershom
history of northern Prance in the twelfth century; crucifixes, church or ornaments, or other objects con
toallowthemselves to be nominated by the
deliberate upon dubious cases of jurisprudence, or
in imitation of the local or national councils, and
ous a number of scholars renowned for their vast knowledge, such as Joseph Kara, men
disciple of R. Tam; Joseph b. Isaac of Orleans, better known under the name of "Joseph Bechor Schor," an ingeu
Solomon b. Isaac and Eleazar of Orleans; Jacob b. Joseph of Auxerre; Aaron and Ben
disciple of the same town; Solomon b. Abraham b. Jehiel; Mattatiah b. Moses; Judah b. Abrahamah; Samuel, Moses, and Jacob b. Samuel; Elia
set a hundred rabbis from three different regions — from France, Normandy, and Anjou. The com
in the position of "bailes." As such they had the
in the happy rulers and people agreed in
South. treating them with kindness. At
the town — thrice a year a Jew was compelled
to announce it. The attack commenced on the first hour of the Saturday before Palm Sunday, and lasted until the last hour of the
of the revenues of the chapters and
220. The favor which the Jews in general en
joyed at that time may be judged from the fact that they were employed by the comtes and inferior lords in the position of "bailes." As such they had the administration of lands dependent directly on their lords; they also had a large share in the administration of justice. "Above all, they filled the office of
farms of revenue, and were allowed to farm out the tills, the receipts of the towns and fiefs, and even certain of the revenues of the chapters and bishops" (Saige, "Les Juifs du Languedoc," pp. 15 et seq.). But if, as is natural, Christian documents impart this information, it does not follow that the Jews drew their revenues exclusively from such offices, for the Hebrew responsa show that they continued to practise the same trades as before. Their prosperity was due altogether to the ever-kindly attitude of the people toward them, and to the liberality of the counts of Toulouse and the viscounts of Béziers, who had taken them under their protection. Raymond Tencavel and Roger H., viscounts of Béziers, and Raymond V. and VI., were in turn well disposed toward them, and entrusted them with the duties of bailies. The Jews of Béziers took no part in the popular conspiracy of that city, which in 1167 occasioned the assassination of Raymond Tencavel, and they accordingly did not suffer in the massacre with which that crime was avenged in 1169. At a later date, when Raymond VI. was at-
A new method lent variety to the studies of these Talmudists. Isaac Alfesi of Spain had composed a sort of compilation of the Talmud, omitting from it all matters not related to jurisprudence. This plan soon found favor with scholars of a methodical frame of mind, and the "Little Talmud," as the work of Alfasi was called, became the object of devoted study in Provence. Abraham Ab Beit Din was the first scholar there to follow its method and to effect a codification of the contents of the Talmud ("Sefer ha-Eshkol"). On the other hand, Zemachia ha-Levi in his "Ma'or" criticised the "Sefer ha-Eshkol" severely. Abraham b. David therewith energetically undertook the defense of his master, and was supported by his disciple, Meir of Trinquetailles, in his "Sefer ha-Ezer." Much as these ancient polemics agitated the south of France, they were to be surpassed by others of which Abraham b. David was destined to be the cause. To Alfasi's summary was due the creation of a veritable "summa" of the Talmud, the profounder work and the most methodical that the Talmud ever inspired—the Mishneh Torah of Maimonides, in which for the first time the Talmudic rules were classified and elucidated according to a scientific plan. The author, absorbed in philosophy, intended that this "summa" should enable students to dispense with a too absorbing study of the Talmud. RAbD, a follower of tradition, was startled by such boldness, for he saw in the book, and perhaps correctly, a mortal danger to the intellectual activity of Judaism, and the cessation of those studies which, though narrow, furnished intellectual food for legions of scholars. Furthermore, Maimonides, a reverential pupil of Aristotle, and an ardent rationalist, did not hesitate to submit to the judgment of reason the theological opinions of the rabbis of the Talmud. Everything which implied the materiality of the Deity or a belief in the resurrection of the body, and all ordinances having, in his eyes, a superstitious character, were disregarded in the Mishneh Torah, and philosophical principles were placed at the foundation even of the legal and theological code. It was a revolution; Rabai understood this, and he undertook to arrest it. He submitted the work of Maimonides to a criticism, minute, bitter, and sometimes brutal, upholding with all his might the doctrine that absolute faith must be accorded to the teachings of the Talmud. It was the battle of free inquiry against the principle of authority, there was no resistance of the conservatives spirit to the audacity of dangerous innovation. Learned as this criticism was, and great as was the authority with which Rabad's incomparable Talmudic knowledge and highly esteemed works had invested him, his opposition was powerless against the prestige which Maimonides had already gained in Provence. There portions of the Mishneh Torah were received as the work progressed, and its completion was eagerly awaited (letter to Joseph b. Aknin). Maimonides, indeed, was consulted as an oracle in Provence; from Marseilles came requests for his opinion even in matters of astrology. Furthermore, he had written a theological treatise, the "Guide to the Perplexed," of an audac-
ity remarkable for that time, and in which he applied to the Bible the methods of Aristotle and sought for a rational explanation of the religious ordinances. Far from being scandalized at this, the communities, such as that of Luneil, asked him to translate the work from the Arabic into Hebrew, in order that they might study it thoroughly; and at the end of the twelfth century the translation was undertaken by an inhabitant of Luneil. Such a phenomenon, new to France, is explained by the relationship which existed between the Jews there and those across the Pyrenees, where free inquiry was eagerly pursued. An event which rendered this Spanish influence still more potent was the persecution of the Almohades, who drove many Spanish scholars from Spain into Provence, and thereby brought about in miniature a renaissance similar in its way to that which the conquest of Constantinople afterward produced. Two families, the Ibn Tibbon and the Kimhi, transplanted into Provence the Arabic-Jewish civilization of Spain, and the medium for utilizing the forces thus presented was found in the person of Meshullam b. Jacob, who desired to play the part of an intellectual mediator, and who may justly claim to have been the author of the scientific movement among the southern Jews. He it was who called forth the talent of Judah b. Saul Ibn Tibbon, originally from Grame, then a refugee at Luneil. Mehiilam and his son Asher insisted that Judah should translate the principal works of the Jews, which, being written in Arabic, could not be read by all. With their assistance Judah translated into Hebrew Bahya's "Hobet ha-Lehabot," Solomon ibn Gabirol's "Tikkan Middat ha-Nefesh," Judah ha-Levi's "Cuzari," Saadia's "Sefer ha-Yemun ha-Shem," and even Ibn 'Achag's Hebrew grammar. Judah ibn Tibbon became the head of a dynasty of translators that spread through the Occident all the sciences cultivated in Spain by the Arabs and the Jews. Consequently with Judah ibn Tibbon, Joseph Kimhi, a refugee from Spain, translated the "Hobet ha-Lehabot." But while the talent of the Ibn Tibbon was directed to translating, that of the Kimhi was on the whole devoted to Biblical exegesis and grammar. Through Joseph Kimhi and his sons Moses and David were made accessible to Provence all those treasures of exegetical and grammatical science of which Jewish Spain had enjoyed the benefit. The simple haggadic exegesis current in the north of France was replaced by a freer, holier interpretation of the Bible based upon a knowledge of grammar, and made profounder and more rigorous by a comparative study of Arabic grammar. The Ibn Tibbon finished the conquest of Provence commenced by Abraham ibn Ezra. When this Bohemian genius entered the country, bringing with him a whiff of the free air of Spain, and dazzled all with his display of Biblical knowledge and with the originality of his interpretation, he was received with enthusiasm; and his visit was long remembered.

Beside these forces—conservation on the one side, knowledge freeing itself from tradition on the other—appeared at this time a third, mysticist, which was destined soon to show itself all-powerful. Isaac the Blind, son of Abraham b. David (RAbD.), was the founder of Cabala, and Isaac's son Asher was also a renowned cabalist, while even Abraham himself manifested a tendency toward mysticism. The same is true of the family of Meshullam b. Jacob, whose sons Aaron and Jacob are likewise reputed to have inclined toward such speculations (Gross, in "Monatschrift," 1874, p. 153).

Thus from north to south French Judaism of the twelfth century affords the spectacle of an intense intellectual excitement.

Thirteenth Century, Northern France: This century, which opened with the return of the Jews to France proper (then reduced almost to the Isle of France), closed with their complete exile from France in a larger sense. In the month of July, 1198, Philip Augustus, "courtesy to the general expectation and by Philip despite his own edict, recalled the Augustus, Jews to Paris and made the churches of God suffer great persecutions" (Rigord). The king adopted this measure from no good will toward the Jews, for he had shown his true sentiments a short time before in the Brny affair. But since then he had learned that the Jews could be an excellent source of income from a fiscal point of view, especially as money-lenders. Not only did he recall them to his estates, but, as has been pointed out by Vutry ("Etudes sur le Regime Financier de la France," i. 315 et seq.), he gave state sanction by his ordinances to their operations in banking and pawnbroking. He placed their business under control, determined the legal rate of interest, and obliged them to sell only at the royal seal was paid for by the Jews. Henceforward there was in the treasury a special account called "Pro-duit des Juifs," and the receipts from this source increased continually. At the same time it was to the interest of the treasury to secure possession of the Jews, considered as a fiscal resource. The Jews were therefore made serfs of the king in the royal domain, just at a time when the charters, becoming wider and wider, tended to bring about the disappearance of serfdom. In certain respects their position became even harder than that of serfs, for the latter could in certain cases appeal to custom and were often protected by the Church; but there was no custom to which the Jews might appeal, and the Church held them under its ban. The kings and the lords said "my Jews," just as they said "my lands," and they disposed in like manner of the one and of the other (Vutry, i. 315 et seq.).

The Thirteenth Century. Northern France:
without the latter's consent, and furthermore that the Jews should not make loans or receive pledges without the express permission of the king and the count (Valothy, i. c.). Other lords made similar conventions with the king (see Brusel, i. c.). Thenceforth they too had a revenue known as the "Pro-
duit des Juifs," comprising the taille, or annual quit-rent, the legal fees for the suits necessitated by the Jews' law trials, and the seal duty. A thoroughgoing characteristic feature of this fiscal policy is that the bishops (according to the agreement of 1204, regulating the spheres of ecclesiastical and seigniorial jurisdiction) continued to prohibit the clergy from communicating those who sold goods to the Jews or who bought from them. Indeed, Innocent III. against Pope Innocent III. when he protested in 1295 against this new condition of affairs. The pontiff wrote to the king to censure him for his indulgence. If he was to believe what he had heard, the Jews by their usurious practices had gotten into their power the goods of the Church, they occupied castles, they acted as stewards and managers for the nobles, they had Christian servants, and Christian nurses on whom they committed abominable crimes. The civil authorities attached more faith to a deed signed by a debtor at the moment of the loan than to the witness whom he produced denying this deed. At Sens the Jews had been permitted to construct a synagogue higher than a church near which it stood, and there they sang so loudly as to disturb the service in the church. On Easter Day they walked in the streets and offered insults to the faith, maintaining that he whom their ancestors had crucified had been only a peasant. Their houses remained open till the middle of the night and served to receive stolen goods; assassination even occurred, as in the case of a poor scholar who had recently been found dead in the house of a Jew ("Diplome de Brequigny," ii. 2, 619; Bouquet, xix. 457). The pope wrote in the same spirit to the Duke of Burgundy and to the Countess of Troyes and the Count de Nevers (1208; Bouquet, xix, 497). But his efforts were of no avail. Eudes, Duke of Burgundy, having been informed by Philip Augustus that the pope had taken the Crusaders under his protection and had exempted those who set out for Jerusalem from the payment of the interest due their creditors, replied that "the pope can not, without the consent of the king, make any arrangement which may prejudice the rights of the king and the barons," and he counseled the latter to resist the innovations which would thus be introduced into the kingdom. It is probably at this epoch that the rule was established, "Li neudue au Juif le roi sunt au roi," or "Li neudue au Juif sunt au baron." ("Etablisse-
ment de St. Louis." ed. Viollet, i. c. 499-530, ch. 122-133, drawn from the St. Louis. Customs of Anjou"). Louis VIII. (1226-1229), in his "Etablissement sur les Juifs" of 1225 ("Ordonnances," l. 477), while more inspired with the doctrines of the Church than his father, Philip Augustus, knew also how to look after the interests of his treasury. Although he declared that from Nov. 8, 1225, the interest on Jews' debts should no longer hold good, he at the same time ordered that the capital should be repaid to the Jews in three years and that the debts due the Jews should be inscribed and placed under the control of their lords. The lords then collected the debts for the Jews, doubtless receiving a commission. Louis further-
more ordered that the special seals for Jewish deeds should be abolished and replaced by the ordinary one (Petit-Dutailles, "Etude sur la Vie et le Regne de Louis VIII." Paris, 1894, in 101st fascicle of the Bibliothèque de l'Ecole des Hautes Études). In spite of all these restrictions designed to restrain, if not to suppress, the operations of loans, Louis IX. (1226-70), with his ardent piety and his submission to the Church, unreservedly condemned loans at inter-
 est. He was less amenable than Philip Augustus to fiscal considerations. Despite former conventions, in an assembly held at Meun in December, 1230 ("Ordonnances," l. 58), he compelled several lords to sign an agreement not to authorize the Jews to make any loan. No one in the whole kingdom was allowed to detain a Jew belonging to another, and each lord might recover a Jew who belonged to him, just as he might his own slave ("tanquam proprium servum"), whenever he might find him and however long a period had elapsed since the Jew had settled elsewhere. At the same time the ordinance of 1228 was enacted afresh, which only proves that it had not been carried into effect. Both king and lords were forbidden to borrow from the Jews. In 1234 the king went a step further; he liberated his sub-
jects from the third part of their registered debts to the Jews. It was ordained that the third should be restored to those who had already paid their debts, but that the debtors should acquire themselves of the remaining two-thirds within a specified time. It was forbidden to imprison Christians or to sell their real estate in order to recover debts owed to the Jews ("Ordonnances," l. 54). The king wished in this way to strike a deadly blow at usury. Before his departure for the Crusade in 1248 his increasingly stringent policy suggested to him the expulsion of the Jews from the royal domains and the confiscation of a part of their possessions, but the order for the expuls-
ion was only partly enforced if at all (see on this obscure question Bouquet, xxiii. 214; Matthew Paris, iii. 104; L. Loeb, in "R. E. J." xx. 20). Later he became conscience-stricken, and, overcome by scruples, he feared lest the treasury, by retaining some part of the interest paid by the borrowers, might be enriched with the product of usury. Also in 1237 or 1238 ("Ordon-
 nances," l. 85), wishing, as he says, to provide for his safety of soul and peace of conscience, he issued a mandate for the restitution in his increased name of the amount of usurious interest. Restrictions on the operations of usury were placed on the Jews. St. Louis, to be made either to those who had paid it or to their heirs. Later, after having discussed the subject with his son-in-law, Thibaut, King of Navarre and Count of Champagne, he decided to seize the persons and the property of the Jews (Sept., 1238). But an order which fol-
lowed close upon this last (1239) shows that on this occasion also St. Louis reconsidered the matter. Nevertheless, at the request of Paul Christian (Pablo
Christians), he compelled the Jews, under penalty of a fine, to war at all times the "rouelle" or badge decreed by the Lateran Council in 1215. This consisted of a piece of red felt or cloth cut in the form of a wheel, four fingers in circumference, which had to be attached to the outer garment at the chest and back.

The pious zeal of St. Louis manifested itself in other ways also. One day, according to Joinville ("Vie de St. Louis") ed. De Wailly, pp. 18-19, a great disputation between the clergy and the Jews was held at the monastery of Cluny. A knight, having demanded from the abbot permission to speak first, said to the leader of the Jews: "Do you believe that the Virgin Mary, who bore God in her body and arms, gave birth while a virgin and was mother of God?" On the reply of the Jew in the negative the knight, calling himself a fool for having entered the Jew's house, struck him. The Jews fled, carrying their wounded rabbi with them. When the abbot reproached the knight for his conduct, the latter replied that it was a greater fault to hold such disputations, since good Christians, through a misunderstanding of the arguments of the Jews, would become infidels. With regard to this, St. Louis said to the chronicler: "No one, unless he be very well instructed, shall be allowed to dispute with them, but if a layman hear the Christian law reviled, he shall defend it with his sword, of which he shall force as much into his body as he can make enter." These controversies were never sought for by the Jews, who were well acquainted with the danger of discussions. But the clergy and Christians, the friars being possessed by the desire, not so much to convert the Jews, as to let Christians see the defeat of the Synagogue. The very existence of the Jews was a subject which troubled simple souls, and it was well to explain to them that the obloquy "of those rebels" was due to the stupidity of their beliefs. With this end in view, various treatises had as early as the twelfth century been composed against the Jews, such as "Annotatio de Dialogus Christiani et Judaei de Pecat Sacramentorum," by Rupert; "Tractatus Adversus Judaeorum Inverteratum Jurisprudentiam," by Pierre le Venerable; "Tractatus Contra Judaeum," anonymous; "Liber Contra Perfidiam Judaeorum," by Pierre de Blos (on these works see Israel Lévi in "R. E. J." v. 296 et seq.). In 1239 Nicholas Deulin, a convert from La Rochelle, brought before Pope Gregory a formal accusation against the Talmud, charging that it contained blasphemies against Jesus, against God, against morality, and against the Christians, not to speak of many errors, follies, and absurdities. The pope thereupon addressed bulls to the bishops of France, England, and Castile, to the bishop and to the priors of the Dominicans and the Franciscans of Paris, directing that all copies of the Talmud should be seized and that an investigation of the contents of this work should be made. In France alone, it seems, was this order obeyed. On March 3, 1240, while the Jews were in the synagogues, all copies of the Talmud were seized.

On June 12, 1240, a public debate was opened between Deulin and four representatives of the Jews: Jehiel of Paris, Judah b. David of Melun, Samuel b. Solomon (perhaps Sir Morel de Falaise), and Moses de Coicy. The most weighty arguments were advanced by Jehiel, who has left a précis verbal of the controversy. After the disputation a tribunal was appointed to pass judgment upon the Talmud, among its members being Eudes de Chateauroux, Chancellor of the University of Paris;

Burning of the Talmud.

Guillaume d'Auvergne, Bishop of Paris; and the Inquisitor Henri de Blasois d'Auvergne. After the same rabbits had been a second time, the Talmud was condemned to be burned. Two years later (in the middle of 1242) twenty-four cartloads of Hebrew books were solemnly burned at Paris. Doubtless all the copies had not been found, for in 1244 Innocent IV wrote to St. Louis to institute a new confiscation. A little later, while at Lyons, the pope listened to the complaints of the Jews, and in 1247 he asked Eudes de Chateauroux to examine the Talmud from the Jewish standpoint, and to ascertain whether it might not be tolerated as harmless to the Christian faith, and whether the copies which had been confiscated might not be returned to their owners. The
rabbi had represented to him that without the aid of the Talmud they could not understand the Bible or the rest of their statutes. Eudes informed the pope that the change of attitude involved in such a decision would be wrongly interpreted; and on May 13, 1248, the Talmud was condemned for the second time (Isidore Loeb in "R. E. J." ii. 116, 234 et seq., ii. 249 et seq.; A. Darmesteter, ib. i. 146; Xoë Valois, "Guillaume d'Anverge," Paris, 1880). This was a fatal blow to Talmudic study in Northern France, and from that moment it began to decline.

Under a king so pious and so hostile to the Jews as St. Louis, the Church could give free vent to its desire for regulating their condition. Never were so many councils occupied with their fate as in his reign: those of Narbonne (1227), Chateau Gau- te, (1231), Albi (1246), Avignon (1269), Albey (1254), Montpellier (1268), and Vienne (1267) all passed decrees affecting the Jews (Lublin, xi. 345, 465, 606, 727, 761, 960). A comparison of these decrees with the ordinances of St. Louis shows that usually the pious king merely sanctioned the measures dictated by the bishops. But at length, in order to bring about the conversion of the Jews, St. Louis compelled them in 1269 to listen to the famous Paul Christian (Public Christian), a converted Jew who had become a Dominican, to reply to the questions which he might put to them pertaining to religion, and to show him whatever books they had (Le Nain de Tillemont, v. 294; Ulysse Robert in "R. E. J." iii. 216). According to a Hebrew text (Neubauer in "J. Q. R." vi. 711), a controversy appears to have taken place at Paris in 1273 between this Paul (wrongly called "Cordelier") and some French rabbis having at their head Abra- ham b. Solomon of Dax; some of the sessions were held at the court of St. Louis' successor, Philip the Bold (1280-88), and some at the monastery of the Franciscans, the Archbishop of Paris and high dignitaries of the Church being present. The disputes appear to have provoked the massacre of more than a thousand persons, but even this failure to effect the conversion of any of the Jews. No Christian text has recorded this occurrence.

Philip the Bold continued to treat the provisions of the canonical law as though they were a part of the common law. He reminded the royal officers that by the terms of the ordinance of 1269 the Jews were compelled to abstain from any usury and to wear on their coats a bold and colored badge ("Ordinances," i. 215).

Philip the At the Parliament of Pentecost in Paris, 1290, in accordance with a resolution adopted by the council of 1279 and 1286, a new statute was passed prohibiting Jews from keeping Christian servants in their houses. And finally, in his ordinance of April 19, 1286, the king ordered the bailes to carry out the law preventing the Jews from repairing their synagogues and from possessing copies of the Talmud (Lamblin, "Philippe le Hardi," p. 298). With Philip the Fair the Jews reached the nadir of their misfortunes. It was not for nothing that the wearing of the badge was required, and that accusations of sorcery had been made ("Ordinance on the Improvement of Morals of 1254"); and now the belief in ritual murder was to reappear. Since the previous century it had been scarcely mentioned in France. At Valence, however, in 1247 it had caused several Jews to be sentenced to torture ("R. E. J." vii. 294); at Poitiers in Saintonge Jews seem to have been accused of the same crime, but at what date is not known ("Joseph de Zalatme" in "R. E. J." iii. 15); and at Troyes on April 23, 1288, for the pretended murder of a Christian child thirteen Jews chosen from among the richer members of the community were condemned by the Inquisition to perish in the flames. Several clergymen, and a very fine French ballad written in Hebrew characters, commemorate this last event (A. Darmesteter in "R. E. J." ii. 199 et seq.). Two years later at Paris a Jew and his wife living in the Rue des Billettes were burned together, but this time on a new charge, that of piercing the host. The heinous crime was discovered by the clots of blood which sprang from the host and which nothing could stop. Ballads perpetuated the story of this miracle; the stained glass windows of many churches commemorated it; and later, in the controversies between Catholic and Protestant theologians concerning the Real Presence, it furnished an argument for the former in favor of their thesis. Even to-day the "miracle of the Rue des Billettes" is recalled each year in the Church St. Jean St. Frances, Rue Charlot, Paris (Bouquet, xx. 695; xvi. 127, 122, 122, 32). But it was not superstition which guided Philip the Fair, who was a very practical politician. Even before assuming the crown, as Vuitry justly remarks (new series, i. 91), he had perceived the value of the Jews from a financial standpoint. In taking possession of Champagne in 1284 in the name of his wife, he received 25,000 livres as a gift from the Jews of that province, in return for which he confirmed their terms of settlement. In 1288 he even claimed that in his royal capacity all the Jews belonged to him; but he was compelled to recognize the right of the lords to the possession of some of them (Boutaric, "La France sous Philippe le Bel," p. 300). Submitted to his caprices, the Jews were by turns protected and persecuted, according to the interests of the moment. In 1288, considering that they were a fruitful possession for his domain, he refused to allow them to be imprisoned upon the requisition of the Church without the senseless or the bulk being informed ("Ordinances," i. 217). Advised in 1290 that the Inquisitors wished to inquire into certain cases concerning the Jews, on the plea that charges of usury and sorcery were involved, he forbade the ordinary royal judges to arrest or even disturb any Jew at the request of the Inquisitors (ib. 317). Nevertheless in 1290 he had expelled all the Jews coming from Gasco- ny and England (ib. 317), doubtless to avoid all dispute with his powerful neighbor, the English King. In 1292 he levied a tax ("La France sous Philippe le Bel," i. 217), through the agency of the Jews Manas- seh of Cracow, an extra tax on the Jews (Boutaric, p. 380). In 1295 he arrested them all, ordering that an inventory of their goods should be drawn up, and that they should not be released without a special order from him. Their money was to be
turned over to receivers; objects of value which had been left in pawn with them might be repurchased by their owners during a period of eight days, after which they would be sold for the benefit of the treasury (Bourari, p. 201). But this was only a threat to compel the Jews to satisfy the royal demands. In 1298 the king imposed on them another tax, and at the same time renewed the edict of 1239 ("Ordinances," t. 393; Brussel, p. 969). Again in 1300 he imposed another tax upon them; but the Jews alleged the time that since they had not been able to obtain the payment of moneys due to them, they were not in a position to pay the new tax punctually. The king thereupon ordered his officers to compel the debtors of the Jews to pay their debts ("Ordinances," t. 545).

Thenceforth, although the Jews found themselves unable to meet any further exactions, the demands of Philip the Fair became more imperative. Toward the middle of 1306 the treasury was nearly empty, and the king, as he was about to do the following year in the case of the Templars, decided to kill the goose that laid the golden egg. He condemned the Jews to banishment, and took forcible possession of their property, real and personal (Bouquet, xxii. 27; "Continuation de Nangis," p. 355).

Their houses, lands, and movable goods were sold at auction; and for the king were reserved any treasures found buried in the dwellings that had belonged to the Jews. That Philip the Fair intended merely to fill the gap in the treasury, and was not at all concerned about the well-being of his subjects, is shown by the fact that he put himself in the place of the Jewish money-lenders and exacted from their Christian debtors the payment of their debts, which they themselves had to declare. Furthermore, three months before the sale of the property of the Jews the king took measures to ensure that this event should be coincident with the prohibition of clipped money, in order that those who purchased the goods should have to pay in unclipped coin. Finally, fearing that the Jews might have hidden some of their treasures, he declared that one-fifth of any amount found should be paid to the discoverer (Vitry, "Hist.", new ser., I. 91 et seq.; Simeon Luce, "Catalogue des Documents du Trésor des Chartres Relatifs aux Juifs sous le Régne de Philippe le Bel"). It was on July 22, the day after the Ninth of Ab, that the Jews were arrested. In prison they received notice that they had been sentenced to exile; that, abandoning their goods and debts, and taking only the clothes which they had on their backs and the sum of 12 sous towards each, they would have to quit the kingdom within one month ("R. E. J." ii. 15 et seq.; Sacré, pp. 27, 28, 87 et seq.).

Speaking of this exile, a French historian has said: "The expulsion of 1306 was, taking all things into account, practically the revocation of the Edict of Nantes issued by the Louis XIV. of the Middle Ages [i.e., Philip the Fair]. In striking at the Jews Philip the Fair at the same time dried up one of the most fruitful sources of the financial, commercial, and industrial prosperity of his kingdom" (Simeon Luce in "R. E. J." ii. 16).

Although the history of the Jews of France in a way began again a short time afterward, it may be said that in reality it ceased at this date. It was especially sad for them that during the preceding century the kingdom of France had increased considerably in extent. Outside the Ile of France, it now comprised Champagne, the Vermandois, Normandy, Perche, Maine, Anjou, Touraine, Poitou, the Marche, Lyonnais, Auvergne, and Languedoc, reaching from the Rhone to the Pyrenees—Provence, as the Jews called it. The exiles could not take refuge anywhere except in Lorraine, the county of Burgundy, Savoy, Dauphine, Rossillon, and a part of Provence. It is not possible to estimate the number of fugitives; that given by Grätz, 100,000 ("Gesch." 3d ed., vii. 240), has no foundation in fact.

Exile of 1306. Southern France: The fate of the Jews of the south in the course of the thirteenth century by no means resembled their previous experience. It was a period of reaction. The coalition of the pope, the Church, and the enemies of the counts of Toulouse now forced the counts, who with their vassals had a century before protected the Jews so efficaciously, to yield to the intolerance of the times. The crusade against the Albigenses had partly for its cause the fact that Raymond VI. and his vassals had confided certain public offices to the Jews; and this wrong was one of those for which the Count of Toulouse and a dozen of his principal vassals made the amende honorable at the Council of St. Gilles (1209), by swearing not to cut off public or private offices to Jews in the future.
Policy of the Jews was similar to that of his brother, with this difference, however, of Poitiers, says Boutaric, his biographer (p. 318), that, while St. Louis undertook to drive usury out of his kingdom, Alphonse desired to enrich himself. As Count of Poitou, in 1249 he granted to the inhabitants of La Rochelle the privilege of no longer harboring Jews in their city. He even agreed to expel the Jews from Poitiers, St. Jean d'Angely, Niort, Saintes, and St. Maximin, on condition that those cities indemnify him for his loss. But the Jews apparently offered larger sums in order to be allowed to remain; in a record dated 1250 it is in fact noted that the Jews of Poitou had made a partial payment of 1,000 livres. Alphonse, like his brother, ordered the Jews to wear the circular badge (1290), but he subsequently sold them exemption from this law (Archives Nationales, J. J., 244, fol. 720). Being in need of money, in 1268 he again followed his brother's example and arrested all the Jews in his domains, sequestrating their property. He desired to do the same in the territory of the barons, but the latter protested, since they had received large sums from the Jews in return for permission to dwell there; and Alphonse was obliged to yield (Boutaric, pp. 829, 831). The arrest of the Jews proved so obnoxious that the count consented to liberate the poor, the sick, the children under fourteen years, and all those that agreed to declare the amount of their possessions. The seneschals received orders to promise the prisoners liberty in return for a ransom, and to bid them send two of the wealthiest among them to the count, who would confer with them directly. A number of the Jews who had made false statements in regard to their property were kept close prisoners. Others, weary of confinement, turned informers. One of those reported to the seneschal of Poitou that certain treasures had been hidden in cellars. This report proved true, and the success of the search soon reached the ears of the other seneschals. One of the informers in the countenance of Jews and Christians to such an extent that he did not dare remain in the territory of the count. The Jews were finally liberated on payment of large sums, which those under each seneschal's jurisdiction undertook to pay jointly, as follows: those of Poitou 8,000 livres, of Saintonge 6,000 livres, of Rouergue 1,000 livres, and of Auvergne 2,000 livres. Those of Toulouse promised to pay 3,000 livres, Alphonse having estimated their possessions at only 1,200 livres, but he now ordered them to pay 5,000 livres (ib.). This spoliation was not as profitable as the count had expected, for his agents filled their own pockets with the sums extorted from the Jews. In 1270 Alphonse again harassed the Jews, commanding them to return to their deutors all sums which they had received as usury. He himself derived the benefit of this procedure, for the pope had authorized him to devote such sums to defraying in part the expenses of the Crusade. On the death of Alphonse of Poitiers his estates came into possession of Philip the Bold, and the Jews of these provinces now shared the fate of their coreligionists of the north, whose history has been recounted above. (On the relation of the Jews to the local seigniors, see Siège, passim.)

The Inquisition, which had been instituted in order to suppress the heresy of the Albigenses, finally occupied itself with the Jews of southern France also. The popes complained that not only were baptized Jews returning to their former faith, but that Christians also were being converted to Judaism. In March, with the 1273, Gregory X. formulated the fol-

Inquisition, laying rules: Relapsed Jews, as well as Christians who obliterated their faith in favor of "the Jewish superstition," were to be treated by the Inquisitors as heretics. The instigators of such apostasies, as well as those who received or defended the guilty ones, were to be punished in the same way as the delinquents. It was in accordance with these rules that on Jan. 4, 1278, the Jews of Toulouse, who had buried a Christian convert in their cemetery, were brought before the Inquisition for trial, and their rabbi, Isaac Males, was condemned to the stake (Vaissette, original ed., iv., documents, col. 3). Philip the Fair, as mentioned above, at first ordered his seneschals not to imprison any Jews at the instance of the Inquisitors, but in 1299 he rescinded this order (see Israel Lévi, "Les Juifs et l'Inquisition dans la France Méridionale," 1891; Leo, "History of the Inquisition," ii. 90). When the edict of exile was suddenly pronounced in 1306, the intellectual decadence of the Jews of northern France was already far advanced. But down to the time of the burning of the Talmud, that is, down to the first half of the thirteenth century, the rabbinical schools flourished and preserved their prestige. Talmudic scholars continued the work of the tosafists; the school of Sir Leon (d. 1224) at Paris attracted many disciples, and flourished still more under his successor, Samuel of Eyrevus, a distinguished tosafist, and a contemporary of Jehiel, taught at Château-Thierry. His
elder brother, Moses of Evreux, was the author of the "Tosafot of Evreux." Samuel b. Solomon of Falaise, alias Sir Morel, who took part in the disputation of Paris, also conducted a famous school; he was considered one of the most learned tosafists. Judah b. David, Sir Morel's companion in the disputation, taught at Metz. Moses of Evreux, the fourth of the disputants, was distinguished for his oratorical ability. In 1305–08 he traveled through France and Spain, preaching the observance of the religious ordinances, and the practice of justice and charity toward all, Jews and non-Jews alike; and in 1308 he edited a collection of Jewish laws ("Sefer Midrash Gedol"), or "SeMaG") which had great authority. His tosafot and his commentaries to the Penastruch added to his fame. Isaac of Corbeil, Jehiel's son-in-law, who presided over the school of Corbeil, published in 1277 an abridged edition of the "SeMaG" under the title "Amudot Sefer Gedolot." or "Sefer Midrash Kesotot" ("SeMaK"), a sort of Talmudic brevity, containing a miscellany of religious and moral reflections and some fables. Perez b. Eliajah of Corbeil, who also taught in that city, was the last tosafist; a voluminous writer, he composed, in addition to some well-known tosafot, Talmudic commentaries and glosses, and several ritual collections. His contemporary, Isaac b. Isaac of Chinon, was called "head of the Talmudic schools of France." Previous to Perez b. Eliajah, Nathaniel the Holy had directed the nusibi school of Chinon (after 1241). Eliezer of Touques, likewise one of the last tosafists, collected extracts from the tosafot of Sens, of Evreux, and of other schools, and added to them some of his own. The unsettled character of the times induced the rabbis to be content with merely collecting the work of their predecessors, so that the Talmudists of the second half of the thirteenth century, in contrast to those of the preceding century, were chiefly compilers. Nor can the Bible commentaries of this century compare with those of the preceding century; the tosafot to the Torah, Aaron b. Joseph's "Gin" (1350), Isaac ha-Levi b. Judah's "Pa'aneah Raza," and Hezekiah b. Manoah's "Hakhamim" (1340) are interesting compilations, in which are contained many ingenious interpretations, but in which the Haggadah, and to a greater degree gematria, occupy a too prominent place. Berechiah ha-Nakdan stands out from among these men of somewhat limited views; he was interested in theological questions, translated a lapidary and Adelard of Bath's "Questions Naturelles," and composed a charming collection of fables in rimed prose intermixed with verse (I. Levi, in "R. E. J." lv. 305).

The Jews of the south of France were meanwhile studying not only the Talmud, the Bible, and questions pertaining to the ritual, but also the humanities; and they even cultivated poetry. Science was introduced in the form of translations from the Arabic. Samuel Ibn Tibbon (Southerden France 1196–1213) translated into Hebrew Maimonides' "Guide," and several of his smaller writings. Aristotle's "Meteorology," a philosophical treatise of Averroes, and various medical works; and also wrote original theses on these subjects. His son-in-law, Jacob b. Abba Mari b. Anatoli, who stood in friendly relation with Michael Scot, may be said, with the latter, to have introduced Averroism into the West. He was also the first to apply the rationalism of Maimonides to the interpretation of the Bible. His "Maimon ha-Talmudot" is a collection of philosophico-philosophical homilies on the Bible and the Haggadah. An advanced thinker, he attacked Christianity and Modernism, as well as in general the belief in miracles, the monastic life, and the ignorance and hypocrisy of his time. In his explanations of the text of the Scriptures he does not hesitate to have recourse to the elucidation of "Michael, the great scholar."

Moses b. Samuel Ibn Tibbon surpassed his predecessors in the extent of his labors. He made accessible to the Jews almost all the commentaries of Averroes; the "Principes" of Alfarah; Euclid; the "Almagest"; Avicenna's "Canon"; the "Aphorisms" of Hippocrates, of Humin b. Isaac, and of Razes; the medical works of Maimonides, as well as all the latter's other works that had not yet been translated. Samuel's grandson, Jacob b. Machir Ibn Tibbon, called "Profatus," equaled Moses in productivity as a translator, and in addition wrote scientific works. Solomon b. Moses of Meliguerti, the translator of Avicenna, belongs to the same group of scholars.

Secular poetry, escaping from the fetters of religion, flourished in this liberal atmosphere. Isaac Gorni spread his compositions all over southern France, and gave a vivid picture of Jewish life. The more prolific Abraham b. Isaac Bedersi composed liturgical poems, elegies, satires, and didactic verse, in which he often displays originality of expression and delicacy of feeling. His master, Joseph b. Harrison Erobi, devoted himself to religious poetry, while Isaiah, son of Samuel, and Phinehas ha-Levi b. Yehostufa cultivated secular poetry as well. Jehuda Fessin, son of Abraham Belersi (alias En Bonet b. Abraham or Bonet Profat), who belongs to the thirteenth and fourteenth centuries, was a man of science and a philosopher, as well as the most remarkable poet produced in French Judaism. His "Bobinah Olim," which has been translated a number of times, is a world-poem of sadness and melancholy.

Controversy was introduced into Provence by the Kimhith. Although northern France had the work of Joseph the Zealot, this is merely a collection of brief discussions enoted and Apologetic of the Bible. Southern France, on the other hand, produced regular treatises in defense of Judaism against the attacks of Christianity. Joseph Kimhi, who wrote the "Sefer ha-Berit" (Book of the Covenant), was followed by Meir b. Simon of Narbonne with his "Milhamet Mizwah" (Holy War), which contains much information concerning the unfortunate condition of the Jews of that time. Montreal b. Yehezchya, in his "Mahazik Eeman," defends Judaism against the attacks of Paul Christian. But the Kimhi, curiously enough, could not introduce into Provence the severe and grammatical exegesis which they had
Villefranche, mentioned above, went further than the$nial of the future life. Aaron b. Meshullam of Lunel, southern France, but of entire Judaism. They sided with Mei'r, but came to the defense of Maimonides, answering the criticisms of Corbeil, David of Chateau-Thierry, Abraham of Lunel, and the rabbis of northern France, and his "Haggadah," an introduction to the commentary of Abot, and interesting for the information it gives concerning the rabbis of the time. The novelistic ("hiddushim"), which were characteristic of Provence, no longer showed any originality. There was a fundamental difference between the new learning originating with Maimonides and the traditional learning centering in the Talmud; this difference, as was to be expected, soon led to controversies, which formed one of the most interesting chapters in the history of the Jews, not only of southern France, but of entire Judaism.

Maimonists and Anti-Maimonists.

Aaron b. Meshullam of Lunel came to the defense of Maimonides, answering the Spanish scholar with much warmth. As Mei'r felt that his views were not finding favor at home, he turned to the rabbis of northern France, and made Solomon of Droaz, Simon b. Benjamin of Sens, Simon of Corbeil, David of Chateau-Thierry, Abraham of Touques, Eliezer b. Aaron of Bourgogne, and others, judges in the dispute. They sided with Mei'r, but their discussions were confined to an exchange of letters, the dates of which are not known, though they must have been written at least before 1210, since Aaron b. Meshullam died in that year. But after Samuel ibn Tibbon translated Maimonides' "Guide of the Perplexed," the popularity of the works of the Jewish philosopher thoroughly aroused the orthodox rabbis of southern France, who regarded the dissemination of Maimonides' rationalism as dangerous to Judaism. The Talmudist Solomon b. Abraham of Montpellier, assisted by two of his pupils, David b. Saul and Jonathan of Girona, threatened to excommunicate any one who should read Maimonides' works. This was the first time within Judaism that such a step had been taken; the rabbis were doubting influenced by the example of the Inquisition, which then held sway in that region. The Jews of southern France, who had been taught from infancy to admire Maimonides, considered it presumptuous to treat him as a heretic, and no rabbi of Provence was found willing to join Solomon of Montpellier in exerting the ban. The latter, at the instance of Mei'r Abulafia, appealed for cooperation to the French rabbis, who were known for their unswerving attachment to tradition; he went to the aid of Girona to them, and he obtained their promise to support the sentence of excommunication. Thereupon all the Jews of Provence rose in protest; the rabbis of Lunel, Beziers, and Narbonne, and following them those of all the communities of that region, answered in kind, excommunicating Solomon and his two disciples. The quarrel spread across the Pyrenees, and the communities of Aragon and Castile sided with Maimonides (1232). The community of Toledo alone did not respond; this alarmed Solomon's opponents, and one of them, the famous David Kimhi, who had at first been suspected of rationalism by the rabbis of northern France, but had succeeded in convincing them of his true position, set out for Spain in order to bring the community of Toledo into line. But before reaching that city he learned that its foremost scholar, Judah b. Alfasar, with whom he had previously corresponded, had published a letter in which he sided against Maimonides, declaring that the doctrine of Judaism had nothing in common with the philosophy of Aristotle. This letter had already provoked many replies. But David Kimhi received at the same time the astounding news that Solomon b. Abraham, abandoned by almost all his followers, had, seemingly in a fit of madness, denounced to the Inquisition in Montpellier the "Sefer Madda" (the introduction to the Mishneh Torah) and the "Guide" of Maimonides. The whole city of Montpellier, where the partisans and adversaries of Solomon had carried their quarrel even into the streets, was filled with consternation when the books of the famous Jewish theologian were solemnly burned (1234 or 1235). The adversaries of Maimonides were convinced of their triumph. Some, including Jonah, repentant of their action in public; the vanquished heaped scorn upon the victors. It even seems that Jaime, seignior of Montpellier, who was greatly attached to two partisans of Maimonides, caused to be arrested and condemned for calumny those who had attacked Maimonides and his followers. The excitement in southern France was not allayed for a long time, and later, when the contest took place between the liberal and orthodox parties, although it too was based on Maimonides' teachings, no one dared mention his name or attack his opinions. The quarrel was in fact renewed in 1303 by Abba Mari b. Moses b. Joseph (also known as "En Astruc") of Lunel, assisted by Simon b. Joseph ("En Duran") of Lunel. In several letters addressed to Solomon b. Adret of Barcelona, the foremost rabbinical authority of the time, Abba Mari pointed out the errors of the philosophical school, which interpreted as allegories not only passages of the Talmud, but also Bible stories. Thus Abraham and Sarah were taken to signify the union of matter and form; the twelve tribes to mean the twelve planets; etc. Furthermore, the writer complained that instead of praying and
The debate about Philo, or the expulsion of the Jews from France, 1315:

Nine years had passed since the expulsion of 1306 when Louis X. (1314-16) recalled the Jews. In an edict dated July 28, 1315, he permitted them to return for a period of twelve years, authorizing them to establish themselves in the cities in which they had lived before their banishment. He issued this edict in answer to the demands of the people. Geo. de Paris, the popular poet of the time, says in fact that the Jews were gentle in comparison with the Christians who had taken their place, and that the Jews themselves had not harmed anyone.

The conditions under which they were allowed to settle in the land are set forth in a number of articles; some of the guaranties which were accorded the Jews had probably been demanded by them and paid for. They were to live by the work of their hands or to sell mercantandise of a good quality; they were to wear the circular badge, and not discuss religion with laymen. They were not to be molested, either with regard to the secrets they had carried away at the time of their banishment, or with regard to the loans which they had made since then, or in general with regard to anything which had happened in the past. Their synagogues and their cemeteries were to be restored to them on condition that they would refrain from building new ones; or, if these could not be restored, the king would give them the necessary sites at a reasonable price. The books of the Law that had not yet been returned to them were also to be restored, with the exception of the Talmud. After the period of twelve years granted to them the king might not expel the Jews again without giving them a year's time in which to dispose of their property and carry away their goods. They were not to place their Jews in a position to evade existing laws and regulations.

The conditions under which they were to be treated were specified in a number of articles; some of the guaranties which were accorded the Jews had probably been demanded by them and paid for. They were to live by the work of their hands or to sell mercantandise of a good quality; they were to wear the circular badge, and not discuss religion with laymen. They were not to be molested, either with regard to the secrets they had carried away at the time of their banishment, or with regard to the loans which they had made since then, or in general with regard to anything which had happened in the past. Their synagogues and their cemeteries were to be restored to them on condition that they would refrain from building new ones; or, if these could not be restored, the king would give them the necessary sites at a reasonable price. The books of the Law that had not yet been returned to them were also to be restored, with the exception of the Talmud. After the period of twelve years granted to them the king might not expel the Jews again without giving them a year's time in which to dispose of their property and carry away their goods. They were not to place their Jews in a position to evade existing laws and regulations.
them certain privileges, and somewhat accelerated their social status; but the financial consideration that induced these measures is apparent. The king modified the sentences that might be pronounced upon them; exacted the treasury had suffered as a result of the riots; the royal seneschals of Toulouse, Périgord, and Carcassonne; Charles IV. appointed commissioners to inquire into the affair in the districts of the seneschals of Toulouse, Périgord, and Carcassonne; but his action was taken only because the weakness of the authorities and the prevalent hostility toward the Jews. At Château-Thierry in 1318 the synagogue was entered, the tabernacle broken open, and the scrolls of the law carried off ("Actes du Parlement de Paris," 5320). In 1819 certain impostors traversed the country, and, pretending to be the king's agents, searched the houses of the Jews, and despoiled them in the name of the law. At Troyes the Jews were accused of having entered the churches, and also of having shouted so loudly in their synagogues as to disturb divine services in the churches; Philip the Tall thereupon (Feb. 26, 1317) directed the pillage of Troyes to punish the Jews so severely that in future they would cease committing such outrages ("Bibliothèque de l'Ecole de Chartres," 1849, p. 414). On July 12, 1317, the king had ordered the arrest of several persons on suspicion of having killed a child, and two Jews of Chinon had been hanged on this charge. In Puy the Jews were similarly accused (Mandel, "Hist. du Velay," iv. 117). According to one historian, "the people of that time were seized with a delirium that begat epidemics of frenzy. The public mind was disturbed by imaginary terrors; common gossip treated of nothing but compacts, witchcraft, and magic" (Fleury, "Hist. Eccl." ch. 92). In their excitement the people of Guienne imagined that the lepers had formed a conspiracy to destroy their countrymen, either by leaving the infirmaries in order to infect the healthy, or by poisoning the wells and fountains. The latter, on examination, alleged that the Jews, who themselves did not dare to poison the rivers, had induced them to commit this crime. According to a later version of the story, it was a Jew who had thrown poison into the river

**Conditions at Tours.** When the king was in Tours, formed of this alleged crime, he condemned the Jews to pay a fine of 150,000 livres; their goods were confiscated, and the wealthiest among them were imprisoned as security for the fine. Then letters were produced, alleged to have been written by the kings of Tunis and Granada to the Jews, and offering them commissions to poison the Christians. These forgeries, however, were dated July 2, i.e., after sentence had been pronounced. According to one chronicle, some of the Jews were condemned to the stake, but the official documents disagree with this statement. While the people had attacked the lepers before the latter's condemnation, they attacked the Jews in
same places only after sentence had been pronounced. On Aug. 27 one hundred and sixty Jews were thrown into a burning furnace at Chinon, among them being the famous rabbi Elioth b. Joseph of Chioun (Estouh Parili, "Kaffar wa-Feinah," written in 1232; on the see D. Kaufmann in "R. E. J." xxix. 296). Doubtless other massacres took place in Languedoc, and records of them have been preserved in Kolloymus b. Kolloymus ("Elman Bokhah," written in 1232). At Vitry le Brûl forty Jews, imprisoned and facing death, commissioned two of their number to kill the remainder. In many places, as at Tours, Chaumont, and Vitry, the Jews, like the lepers, were put on the stand (a fact of which Kolloymus bitterly complains), and were asked to denounce their accomplices (Duplié-Astier, "Rev. de l'Ecole de Chartres," 1887, p. 967; Leducque, l.c.; L. Lazard, in "R. E. J." xvii. 310; Vaissette, x. 616; "Continuation de Guillaume de Nangis," Bouquet, xx. 628-629; "Continuatio Chronicarum Gerardi de Fracheto," xxi. 56; Jean de Saint Victor, xx. 474; "Chron. de Saint Louis," xx. 704; "Chron. Anonyme," xxi. 140, 139; Mandel, "Hist. du Velas," iv. 117; Labbé, "Collectio Censal." xxv. 568; Brussel, p. 607; "Actes du Parlement, Mandement du 8 Février, 1322"). The entire chronology of these occurrences is obscure.

Charles IV., who succeeded Philip the Tall in 1322, undertook to collect the fine which the Jews had been sentenced to pay. While discussing this affair with the seneschals of Languedoc on Feb. 20, 1322, he forebade that certain of the Jews would desire to leave the country (Vaissette, x. 616). In fact, such an exodus took place; but, according to Brussel, it was not a voluntary one. They were expelled on June 24, 1322. In 1324 the property of Jews was confiscated, either as a consequence of their expulsion, or as indemnity for the non-payment of the fine (Brussel, p. 623). However this may be, there were no Jews in France between 1322 and 1359 (see Isidor Fracheto, "xxi. 56; Jean de Saint Victor, xx. 474; "Chron. de Saint Louis," xx. 704; "Chron. Anonyme," xxi. 140, 139; Mandel, "Hist. du Velas," iv. 117; Labbé, "Collectio Censal." xxv. 568; Brussel, p. 607; "Actes du Parlement, Mandement du 8 Février, 1322"). The entire chronology of these occurrences is obscure.

After the death at Poitiers (1326) and the captivity of John the Good, France was in dire straits. The ransom of the king had been fixed at 3,000,000 écus in gold. Soldiers plundered everywhere; there were fields that had been tilled for three years; the silver mark was worth 102 livres. It was then that the regents, Dukes Charles of Normandy, negotiated with Mannasse of Vesoul for the recall of the Jews to France; they were to remain for a period of twenty years, were to pay an entrance fee of 14 florins gold for each family, and of one florin and two tournois for each child or servant, and a yearly tax of seven florins for each family, and of one florin for each child or servant ("Ordonnances," i. 498, 499). The charter granted by them to the dauphin Charles, and ratified March 1, 1330, by King John ("Arch. Nat." J. J. 89, folios 316-320), was very liberal; the Jews taking precaution to guard against the ill-s and injustices from which they had suffered on previous occasions. Even two guardians of these privileges were appointed for them, Robert of Outreloie for Languedoc, and the Count of Etampes for the kingdom of France proper ("Ordonnances," iii. 351, 352, 471, 472). As the Jews who returned to France at that time were chiefly engaged in money-lending, the privileges accorded to them by John, chiefly on that calling; they were permitted to lend on interest at the rate of four deniers in the pound per week. That the Jews were few in number is clearly shown from the fact that between 1330 and 1384 there is scarcely any trace of Jewish intellectual activity. While John was in the south of France (Dec. 27, 1322) he permitted the Jews to practise medicine and surgery, provided that they had passed an examination before Christian instructors ("Arch. Nat." J. J. 89, 168; comp. "Ordonnances," iii. 600). But with his well-known duplicity he declared, in Oct., 1328, that the privileges had been abused which had been granted, and were therefore annulled. Further, he compelled them to wear the circular badge again, and in defiance of the charter of 1360 made them subject to the common courts in whatever district they were living ("Ordonnances," iii. 600, 641).

Under Charles V. (1364-80), however, kept the contract that he had made as regards the Jews of Paris. The Count of Etampes interfered frequently in the Parliament of Paris and in other civil and ecclesiastical tribunals, on behalf of the Jews, to secure their freedom from the general jurisdiction. Meanwhile the Jews of Paris lived quietly in the district of St. Antoine, near the dwelling of Hughes Aubriet, the grand provost of Paris, who protected them. Aubriet's enemies subsequently explained this good will by saying that he was fond of the beautiful Jewesses. He was also reproached with having restored to the Jews children that had been baptized ("Chronique des Quatre Premiers Valois," p. 395). Thieft against the Jews were promptly and severely punished, even when the offenders belonged to the nobility (Simeon Luce, "Rev. Hist." vii. 363 et seq.). But this state of affairs excited jealousy, and the creditors of the Jews, among whom were some of the noblemen of the highest rank, again endeavored to have them expelled from the kingdom. Thus toward the end of 1357 or the beginning of 1358 King Charles issued a decree of banishment, but revoked it before it had been put into effect ("Mandements de Charles V." ed. Delisle, No. 430, pp. 216, 217). In Languedoc, where the distress was very great and the rate of interest necessarily higher than in other parts of the country, the Jews were more bitterly hated. Attempts were made to compel them to attend service in the churches. On the complaint of Dey's (or Denis) Quinon, attorney-general for the Jews, Charles V. put an end to this grievance on March 22, 1369, because, unless this was done, "the Jews might suffer great bodily harm" ("Ordonnances," v. 167, 168). In 1370, when the king increased the general taxes, he solemnly confirmed the privileges that he had granted to the Jews, demanding of them only 1,500 francs. In 1372 he restored to them certain manuscripts which had been confiscated. But at the same time he did not lose sight of his own interests, and when he was in need of money, in 1376, he made an agreement with the Jews in accordance with which, in return for being exempted from all other imposts, they were to pay him 20,000 francs in gold, in four instalments, and 200 francs a week ("Ordun-
nances," vi. 389). In 1379 he granted them an im-
portant concession in connection with the fairs of Cham-
pagne and Brie. On visiting the fairs the Jews
were accustomed to take mortgages on the property of
their creditors. But they could foreclose these
mortgages only when solvent Christians acted as
sureties, and they complained that, since they could
not in general find any one to act as surety, they al-
ways lost their claims. The king therefore decreed
that Jews might in future be accepted as sureties

With the death of Charles V. in 1380, evil days
set in for this band of money-lenders, whose sojourn
in France was dependent on the interests of the
treasury and the enforcement of authority. On the
accession of the new king, Charles VI., the people
of Paris, impatient to have the special taxes levied
by Charles V. revoked, marched to the palace to
make their request. This being granted, they re-
tired; whereupon certain of the nobles,
who had joined the crowd, proposed
Charles VI. that the expulsion of the Jews be de-
manded. Only a short time before,
the right of remaining had been granted to the Jews
on the payment of certain sums. As the chancellor
did not send an immediate reply, the people gathered
in the streets and seized the records and the money
in the public treasury. Then they rushed into a
district where the Jews occupied forty houses, pill-
aging and plundering on all sides. In this work
they were encouraged by the nobles and the bour-
géossie, who had joined the mob in order that they
might seize such of their debts as were held by the
Jews. Pillaging was followed by slaughter; all the
Jews met were killed; such as escaped fled to
the Châtelet, where they asked to be confined with
the prisoners and thus be saved from the fury of the
mob. The king did not yield to the people; the
next day he ordered the Jews to return to their
houses, and commanded, under severe penalties,
the restoration of their property. But very few obeyed
the royal order ("Chron. des Religieux de St.
Denis," ii. 118, 120, fol. 119; "Arch. Nat.," J J 132,
fol. 55; 136, fol. 114). The mob looked upon the Jews as accomplices of
the king's enemies, and seven Jews who had been ar-
rested were confined in said prison in the Con-
ciergeries such Jews as had been guilty of exacting compound in-
terest. They had the privilege of exacting interest
at the rate of a denier in the pound per week, but
were forbidden to take compound interest. Yet
some thought they were authorized to exact this,
and the public prosecutor and the officers of justice
proceeded against the guilty ones, but when they
complained to the king the latter imposed "perpet-
ual silence" on the prosecutor and granted the Jews
immunity from all persecution for the period of ten
years ("Ordonnances," vii. 170). They also obtained the
suppression of the "letters of regret" which per-
sons indebted to them had caused to be issued by
royal authority. In 1388 the king declared that let-
ters of this class which had been signed by him would
in the future be regarded as void, but he demanded
of the Jews 10,000 livres for affixing his seal to this
concession ("Ordonnances," vii. 168). The judiciary,
however, jealous of its privileges, and dissatisfied
with having them set aside by the king to further his
own interest, imprisoned in the Conciergerie such
Jews as had been guilty of exacting compound in-
terest. In return for another subsidy the king de-
livered the Jews once again from persecution in 1394
("Ordonnances," vii, 641). Then, according to the
chronicler of St. Denis, an incident occurred that
brought matters to a climax. The Jews of Paris were
accused of having induced Denis Machault of Ville-
Parisis, who had accepted baptism, to return to Ju-
daism. The case was tried before the provost of
Paris, assisted by various lawyers and theologians,
and seven Jews who had been arrested were con-
demned to be burned at the stake. But the Parlia-
ment changed this sentence, ordering that the Jews
should be publicly flogged on three successive Sat-
urdays, and should then be banished, and that their
property should be confiscated (Félibien-Lobineau,
"Hist. de Paris; Pièces Justificative," iv. 546; Joanne
Gall, in "Satuv.," ii. 324).

On Sept. 17, 1384, Charles VI. suddenly published
an ordinance in which he declared, in substance, that
for a long time he had been taking note of the many
complaints provoked by the excesses
Expulsion., and misdemeanors which the Jews
committed against Christians; and that
the prosecutors, having made several investigations,
had discovered many violations by the Jews of the
agreement they had made with him. Therefore he
declared as an irrevocable law and statute that thence-
forth no Jew should dwell in his domains ("Ordo-
nances," vii. 673). According to the "Religieux de St.
Denis," the king signed this decree at the instance
of the queen ("Chron. de Charles VI.," ii. 119). The de-
The banishment of the Jews from Languedoc and Languedoc put an end to a condition that had long been precarious, and the number of them that went into exile was probably not large. No references to this exodus have been preserved in Jewish literature, yet many traces exist to show the decline of Judaism during the thirty-six years that elapsed between their return and their expulsion. At the time of their return there were not more than five or six Talmudists within the limits of old France. Mattathiah b. Joseph Treves, who was acknowledged as rabbi by Charles V. and as such exempted from wearing the circular badge ("Responsa of Isaac b. Sesiad," Nos. 270-272, "Ordinance," v. 498), declared to found a school in Paris, but trained only eight elders. On his death his son Johanan was called upon to resist the claims of a competitor, Isaiah b. Abba Mart (Astruc of Savoy), who, with the ap-
continued to prosper in Provence during the first half of the fourteenth century. The ban that had been laid upon scientific studies had stimulated, instead of arrested, their progress. Rationalism was never more potent, and philosophy was never more eagerly listened to. Levi b. Gerahon (RaLiBaG) was a Peripatetic who had attended the school of Averroes, and, as Munk has pointed out ("Me-
langes," p. 497), was the most daring

Levi b. Gerahon, of Jewish philosophers—he even admitted the sterility of the world. Few scholars of the Middle Ages had such encyclopedic learning: he wrote commentaries to most of the works of Averroes, and at the same time translated the Bible; he wrote on theology, into which he introduced astronomy; he invented an instrument for observation—the "staff of Levi." At the request of Philip of Vitry he composed a treatise on harmony; he was the author of works on arithmetic, trigonometry, algebra, and geometry; he was known for his medical skill; and at the same time he gained the respect of rabbinical authorities by his knowl-
dge of the Talmud. His Biblical exegesis is remark-
able, being largely philosophical and ethical.

The stories of the Bible he regards as lessons which he loves to cite and develop. Ecclesiastes is a statement of various propositions from among which the reader has the right to make his choice.

Moses Narboni of Perpignan was hardly less daring in his conceptions, he also explained philosophically the ethical treatises of the Bible, comment on Averroes, wrote on philosophy, theology, medicine, and the exact sciences; but he veiled his thoughts more skilfully, and selected the comment-
ary as his vehicle for expressing them. Kalonymus b.
Kalonymus, who lived somewhat earlier than these two scholars, was also one of the representa-
tives of Jewish civilization in southern France. His relations with King Robert of

Narboni, Naples are well known. He contin-
ued the work of translation, and turned
numus, and into Hebrew many scientific works

Others, written in Arabic, including works on

science, geometry, mathematics, com-

goigraphy, astronomy, and various commentaries to

Averroes. He wrote also many original works on

philosophy and arithmetic. But among Jews he is most famous for his ethical treatise on morals, in

which he derided the vices not only of the world in
general, but also of the mystics, astrologers, gram-
marians, poets, and Talmudists; and for his parody
on the treatise Megillah, in which he reviewed all the eccentrics of mankind. Averroes was then in

vogue, and his commentaries were often translated,
as by Moses of Beaucarne, Kalonymus b. David b.

dodrosof Aries, Samuel b. Judah, or Miles of Mar-

seilles (who was imprisoned at Beaucaire in 1322 in

connection with the affair of the lepers), and the pro-
lific translator Todros Todrosi. A number of others

translated Ghazalli and Arnault of Villeneuve.

Joseph b. Abba Mari, Don Bonafoux of Argentière (1278-1340), was one of the most prolific writers of the time, a thinker of moderate views, opposed to the exaggerations of the school of allegory, but a firm supporter of science. His commentaries to the

Bible, his treatises on grammar and lexicography, his

philosophic notes to the Scriptures, his interpreta-
tions of the "Moreh" are clear and often apt, without pre-
tending at originality.

To the same school belong David of Roquemar-
to, Abba Mari b. Eligdor, Sen Astruc of Noves, David of Estella—all disciples of Maimonides. Re-

membering the controversies of 1238-39, they did not touch upon the burning questions of Biblical history or legislation, but dealt rather with the Wisdom

series—Proverbs, Job, and Ecclesiastes—which lend

themselves more easily to philosophic speculation.

Nor was there a lack of scientists; such were the

physicians Abraham Cashari; Isaac Latten, who was

also a theologian and Talmudist; Immanuel b. Jacob
tarason, called "Bonfils," a mathematician and astronomer, author of the treatise "Shesh Ken-

fayim" on conjunctions and eclipses, and the trans-

lator of a story of Alexander; Isaac b. Todros, the

hygienist; and Jacob Bonet, son of David Bonjor-

n, the astronomer.

There were, however, fewer Talmudists. The

most famous, such as Aaron b. Jacob ha-Kohen of

Narbonne, the author of the ritual collection "Orhot

Hayyim," and Jeruham, the author of a similar

work, "Toledoh Adam we-Jawah," left France in

1306. Among those who remained—not in the terri-

tory of the king, but in the neighboring provinces—

were Simeon b. Isaac of Chilone, the author of the

"Sefer Keritut," an introduction to the Talmud, and

Isaak b. Mordecai Kineh, or Petit of Nyons.

It should be noted that all these authors either wrote

before the expulsion of 1322 or did not live in France

proper. The country beyond the Rhône and the

Pyrenean provinces that had not yet been incorpo-

rated with France were the refuge of Jewish science

and of its last French representatives. And soon the

Comtat Venaissin, which formed part of the Ponif-

cial States, was to be their last shelter; for the Jews

were expelled in succession from every new prov-

ince acquired by the French crown. See the articles

BRITTANT; CHAMPIGN; DAUPHINE; PROVENCE; SAVOY.

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Z. J. I. L.

The edict of banishment of Charles VI. was en-

forced with the utmost severity. Nobles whose in-

terests were injured by the expulsion were never-

theless compelled to obey the order. The Duke of

Foix, who was favorably inclined toward the Jew-

ish community of Pamiers, endeavored, though un-
Although the Jews of Dauphiné remained undisturbed until the end of the sixteenth century, when the edict of expulsion was extended to that province also, most of them had emigrated before Louis XI. (1461-83) had been on the throne; for, charging them with excessive usury and with dealings with his enemies while he was in Flanders, he had imposed upon them a fine too heavy for them to pay.

Seventeen years after the annexation of Provence (1481) an edict of banishment was issued against the Jews of that province. This edict, which probably had not been carried out with extreme severity, was renewed by Louis XII. in 1501. After this date, with the exception of Marseilles, where they succeeded in maintaining themselves until 1708, there were no Jews in Provence. Portuguese and Spanish Marranos indeed settled in the sixteenth century at Bordeaux, Bayonne, and in some other localities; but they were tolerated only as “new Christians”; they began to profess Judaism openly only after 1730.

In the beginning of the seventeenth century Jews began again to penetrate into France. This necessitated a new edict (April 30, 1610), in which Louis XIII. forbade Christians, under the penalty of death and confiscation, to shelter Jews or to converse with them. The Regency was no less severe. In 1668 Louis XIV. expelled the Jews from the newly acquired colony of Martinique. In annexing Alsace and Lorraine, Louis was at first inclined toward the banishment of the Jews living in those provinces, but thought better of it in view of the benefit he could derive from them; and on Sept. 33, 1673, he granted them letters patent, taking them under his special protection. This, however, did not prevent them from being subjected to every kind of extortion, and their position remained the same as it had been under the Austrian government.

While the Alsatian Jews were thus laboring under barbarous legislation, the condition of those of Comtat Venaissin (see Avignon; Carpentras; Cavaillon), which belonged to the Holy See, became unbearable. All the additional measures devised against them by the councils during the fifteenth and sixteenth centuries were applied to the letter in the second half of the seventeenth century and afterward.

In the course of the eighteenth century the attitude of the authorities toward the Jews was modified. A spirit of tolerance began to prevail, which corrected the injustices of the legislation. The authorities often overlooked infractions of the edict of banishment; a colony of Portuguese and German Jews was tolerated at Paris. The voices of enlightened Christians, like Delarue, who demanded justice for the proscribed people, began to be heard. An Alsatian Jew named Cerf Berr, who had rendered great service to the French government as purveyor to the army, was the interpreter of the Jews before Louis XVI. The humane minister Malesherbes summoned a commission of Jewish notables to make suggestions for the amelioration of the condition of their coreligionists.

Beginnings This commission included Cerf Berr of Eman- and eminent representatives of the inspection. Portuguese Jews from Bordeaux and Bayonne, like Furtado, Gradis, Isaac Rodrigues, Lopez Dubec, etc. The direct result of the efforts of these men was the abolition, in 1784, of the degrading poll-tax and the permission to settle in all parts of France. Shortly afterward the Jewish question was raised by two men of genius, who subsequently became prominent in the French Revolution—Count Mirabeau and the abbé Grégoire, the former of whom, while on a diplomatic mission in Prussia, had made the acquaintance of Mendelssohn and his school, who were then working toward the intellectual emancipation of the Jews. In a pamphlet, “Sur Mgr Mendelssohn et la Réforme Politique” (London, 1787), Mirabeau refuted the arguments of the German anti-Semites like Michaelis, and claimed for the Jews the full rights of citizenship. This pamphlet naturally provoked many writings for and against the Jews, and the French public became interested in the question. On the proposition of Roederer the Royal Society of Science and Arts of Metz offered a prize for the best essay in answer to the question: “What are the best means to make the Jews happier and more useful in France?” Nine essays, of which only two were unfavorable to the Jews, were submitted to the judgment of the learned assembly. The prize was awarded jointly to three essays, written respectively by Salkind Hurd- witz, a Polish Jew, interpreter at the Royal Library of Paris; Thierry, a member of Parliament for Nancy; and the abbé Grégoire. Of these three, the most important for the Jews was the essay of the abbé Grégoire, because of the character of the author.

Meanwhile the Revolution broke out. The fall of the Bastille was the signal for disorders everywhere in Alsace. In certain districts the peasants attacked the dwellings of the Jews, who took refuge in Basel. A gloomy picture of the outrages upon them was sketched before the National Assembly (Aug. 3) by the abbé Grégoire, who demanded their complete emancipation. The National Assembly shared the indignation of the prelate, but left undecided the question of emancipation; it was intimidated by the anti-Semitic deputies of Alsace, especially by a certain Rewbell, who declared that the decrees which granted the Jews citizens' rights would be the signal for their destruction in Alsace. On Dec. 32, 1799, the Jewish question came again before the Assembly in debating the question of admitting to public service all citizens without distinction of creed. Mirabeau, Count Clermont-Tan- nins, and the abbé Grégoire exerted all the power of their eloquence to bring about the desired emancipation; but the repeated disturbances in Alsace and the strong opposition of the deputies of that province and of the clerics, like La Faye, Bishop of Nancy, the abbé Maury, and others, caused the decision to be again postponed. Only the Portuguese and the Avi-
France  THE JEWISH ENCYCLOPEDIA 468

guessed Jews who had hitherto enjoyed all civil rights as naturalized Frenchmen, were declared full citizens by a majority of 150 (Jan. 28, 1790). This partial victory infused new hope into the Jews of the German districts, who made still greater efforts in the struggle for freedom. They were over the eloquent advocate Godard, whose influence in revolutionary circles was considerable. Through his exertions the National Guards and the diverse sections pronounced themselves in favor of the Jews, and the abbé Mallet was sent by the General Assembly of the Commune to plead their cause before the National Assembly. Unfortunately the grave affairs which absorbed the Assembly, the prolonged agitations in Alsace, and the passions of the clerical party kept in check the active propaganda of the Jews and their friends. A few days before the dissolution of the National Assembly (Sept. 27, 1791) a member of the Jacobin Club, formerly a parliamentary councilor, named Dupont, unexpectedly ascended the tribune and said: "I believe that freedom of worship does not permit any distinction in the political rights of citizens on account of their creed. The question of the political existence of the Jews has been postponed. Still the Moslems and the men of all sects are admitted to enjoy political rights in France. I demand that the motion for postponement be withdrawn, and a decree passed that the Jews in France enjoy the privileges of full citizens." This proposition was accepted amid loud applause. Rewbell endeavored, indeed, to oppose the motion, but he was interrupted by Regnault de Saint-Jean, president of the Assembly, who suggested "that every one who spoke against this motion should be called to order, because he would be opposing the constitution itself."

Judanism in France thus became, as the Alsatian deputy Schwendtw wrote to his constituents, "nothing more than the name of a distinct religion." However, the reactionaries did not cease their agitation, and the of Terror. Jews were subjected to much suffering during the Reign of Terror. At Bordeaux Jewish bankers, compromised in the cause of the Girondins, had to pay considerable sums to save their lives; in Alsace there was scarcely a Jew of any means who was not mulcted in heavy fines. Forty-nine Jews were imprisoned at Paris as suspects; nine of them were executed. The decree of the convention by which the Catholic faith was abjured was annulled and replaced by the worship of Reason was applied by the provincial clubs, especially by those of the German districts, to the Jewish religion. Synagogues were pillaged, the celebration of Sabbath and festivals interdicted, and rabbis imprisoned. Meanwhile the French Jews gave proofs of their patriotism and of their gratitude to the land which had emancipated them. Many of them fell on the field of honor in combating in the ranks of the Army of the Republic the forces of Europe in coalition. To contribute to the war fund candelabra of synagogues were sold, and many Jews deprived themselves of their jewels to make similar contributions.

An attempt to destroy the good work of the Revolution with regard to the Jews was made under Napoleon, who was himself not very favorably inclined toward them. The reactionaries, Bonald, Fontanes, Molié, and others led a campaign against them, and a pretext for curtailing their rights was easily found. Charges of excessive usury were brought before Napoleon while, on his return from Austerlitz (1806), he was at Strasbourg, where the deep-rooted prejudices against the Jews were still active. He then charged the state council with the revision of the existing legislation concerning the Jews. The majority of the members of this body was not, however, inclined to enact restrictive laws against all the Jews because of the misdeeds of some usurers. Influential persons, among whom was the minister of the interior, Champaigny, endeavored to bring Napoleon to a better opinion of the Jews. They called to his attention how quickly they had become proficient in the arts and sciences, in agriculture and handicrafts. Persons were...
The restoration of Louis XVIII did not bring any change in the political condition of the Jews. Such of their enemies as cherished the hope that the Bourbon would hasten to undo the good work of the Revolution with regard to the Jews were soon disappointed. Since the emancipation the French Jews had made such progress that the most clerical monarch could not find any pretext for entailing their rights-sanctified. They were no longer poor, slovenly peddlers or money-lenders, with whom every petty official could do as he liked. Many of them already occupied high positions in the army and the magistracy, and in the arts and sciences. And a new victory was won by French Judaism in 1831. Of the faiths recognized by the state, only the Jewish had to support its ministers, while those of the Catholic and Protestant churches were supported by the government. This legal inferiority was removed in that year, thanks to the intervention of the Duke of Orleans, lieutenant-general of the kingdom, and to the campaign led in Parliament by the deputies Baunais and Venetz.

Encouraged by these prominent men, the minister of education, on Nov. 13, 1830, offered a motion to place Judaism upon an equal footing with Catholicism, and Protestantism as regards the state support for the synagogues and for the rabbis from the public treasury. The motion was accompanied by flattering compliments to the French Jews, "wise," said the minister, "since the removal of their disabilities by the Revolution, have shown themselves worthy of the privileges granted them." After a short discussion the motion was adopted by a large majority. In January, 1831, it passed in the Chamber of Peers by 80 votes to 27, and on Feb. 9 it was ratified by King Louis Philip, who from the beginning had shown himself favorable to placing Judaism on an equal footing with the other faiths. Shortly afterward the rabbinical college, which had been founded at Metz in 1829, was recognized as a state institution, and was granted a subsidy. The government likewise liquidated the debts contracted by various Jewish communities before the Revolution. Strange enough, while the Jews had been thus placed in every point the equals of their Christian fellow citizens, the oath "More Judaico" still continued to be administered to them, in spite of the repeated protestations of the rabbis and the consistory. It was only in 1846, owing to a brilliant speech of the Jewish advocate Adolphe Crémieux, pronounced before the Court of Nimes in defense of a rabbi who had refused to take this oath, and to a valuable essay on the subject by a prominent Christian advocate of Strassburg, named Martin, that the supreme court (Cour de Cassation) removed this last remnant of the legislation of the Middle Ages. With this act of justice the history of the Jews of France merges into the general history of the French people. The rapidity with which many of them won affluence and distinction in the nineteenth century is without parallel. In spite of the deep-rooted prejudices which prevail in certain classes of French society, many of them occupy high positions in literature, art, science, jurisprudence, the army—indeed, in every walk of life. Among them there were men whose fame extended beyond the boundaries of their own country, as, for instance, Adolphe Crémieux, Fould, Gouraud, and Raynal, in politics; Prosper Mérimée, Samuel David, Jonas Waldman, Léonce Cohen, and Ernest Calen, in music; Solomon Monk, Joseph and Harwitz Derschung, Michel Bréal, Jules Oppert, H. Wellin, Solomon and Théodore Reinach, Ariste and James Darmesteter, and Joseph Halévy, in classical philology and Oriental languages and literatures; M. Loewy, Albert Levy, and Gabriel Lippmann, in astronomy and science; Bédarides, A. Bloch, and Lyon-Caen, in jurisprudence; Georges Hayem and Germaine Sóe, in medicine; Adolphe Franck and H. L. Bergson, in philosophy; Emile Soldi, Emmanuel Hainaux, and Z. Astruc.

In the last decade of the nineteenth century the reactionaries, having failed in every effort to overthrow the republic, had recourse to anti-Semitism, by means of which they maintained a persistent agitation for over ten years. The Jews were charged with the ruin of the country and with all the crimes which the fertile imagination of a Drumont or a Vioz could invent; and as the accused often disdained to answer such slanderous attacks, the charges were believed by a great number of people to be true. A campaign was started against Jewish army officers, which culminated in the celebrated Dreyfus Case. This unhappy affair, which brought France to the brink of ruin, opened the eyes of the Republicans to the plans of the reactionists, and the heyday of anti-Semitism in France is now fast disappearing.

In compliance with the decree of March 17, 1808, the Jewish population of France was divided into seven consistories, which contained a total of 46,190 inhabitants. Of this number 16,135 belonged to the department of the Lower Rhine, 10,000 to that of the Upper Rhine, and 20,000 to the rest of France. The seats of the consistories were: Paris, Strasbourg, Wittenheim (later Colmar), Metz, Nancy, Bordeaux, and Marseilles. With the increase of the Jewish population new consistories were established at Lyons (1837) and at Bayonne (1859). In 1845 three consistories were established in Algeria. Through the Franco-Prussian war of 1870, French Judaism lost the three most populous consistories of Alsace and Lorraine; but, owing to the great number of Jews who retained French nationality and emigrated from those provinces to France, they were replaced by three new ones established at Yssoul, Lille, and Besançon. At present (1903) the twelve consistories comprise 89 Jewish congregations, divided among 33 rabbis, with a total population of about 100,000 persons, of whom about 60,000 live in Paris.

Since the establishment of the consistories the method of recruiting their members has undergone many changes. At first they were chosen by the civil authorities of the various departments; in 1844 the right of election was extended to the various municipal elections, and state functions; finally, a law was passed in 1846 by virtue of which every Jew who had attained the age of twenty-five was placed on the list of electors. In every congregation there exists an administrative committee or synagogue administration, consisting of five or six members elected either by the congregation, as is the case in the district of Paris, or by the suffrages of the congregation.

According to the terms of the decree of 1808, rabbis may be appointed only to congregations numbering at least 200 members. Where several congregations in separate towns do not possess the number of Jewish inhabitants required by law, they may join together for the purpose, and the seat of the rabbi is fixed in the most important community. Since 1873 the election of rabbis is committed to the departmental consistories, which are assisted by a certain number of delegates from the various congregations. When the choice is made the name of the candidate is sent to the Central Consistory of Paris. The latter body, after confirming the selection, submits it to the government for final ratification. At the head of each departmental consistory stands the departmental chief rabbi. The supreme chief of the rabbinical hierarchy of France is the rabbi of the Central Consistory of Paris (Le Grand Rabbin du Consistoire Central des Juifs de France), who is elected by a college composed of the twelve members of the Central Consistory and two delegates chosen by universal suffrage from each of the twelve departmental consistories. This office has been held in succession by the following: Segré D. Sinzheim, Abraham Vita di Cologna, Émile Deutz, Marchand Emery, Ulmann, Isidor, and the present (1903) Rabbi Zadoc Kahn.

The Reform movement, which between 1820 and 1840 divided German Judaism into two hostile camps, found but a feeble echo in France. The attempts at Reform made by O. Terr-queen, who in a series of pamphlets, in France, called "Lettres Zarfatiques," attacked all religious institutions and traditions, failed to produce any effect. This is due partly to the indifference of the French public to logical discussion and partly to the spirit of tolerance which is innate in the most devout in France. However, Jewish ritual ceremonies and prayers have been given a more modern form. As early as 1831 the Central Consistory had prohibited the preaching of sermons in any other language than French. In 1856 Ulmann summoned to Paris all the rabbis of the consistories to discuss the reorganization of the ritual for French Judaism. Among the innovations introduced by this assembly the most noteworthy are: the permission to employ the organ in the synagogue; the bringing of new-born children to the synagogue to receive the benediction of the rabbi; the religious initiation; the covering of coffins with flowers; the placing of hangings at the entry of the mortuary, and the employment of more luxurious hearse; the adoption of an official dress for rabbis resembling that of the Catholic priest, with the slight difference that the band is of white. Besides these innovations the assembly revised the prayer-book and suppressed some of the prayers.


L. Bu.
FRANCES, IMMANUEL BEN DAVID: Italian poet and rabbinical scholar; born in Mantua July 22, 1618 (?); died at Leghorn after 1708. He received his instruction from his elder brother Jacob and from Joseph Firmo of Ancona. In 1674 he was chosen by some Italian communities to represent them in a case against the heirs of R. Zachariah Porto. A responsa by him in this matter is found in "She'elot u-Teshuvot Mayin Rabbim," iv., No. 41. Another responsa is cited in Lamproniti's "Pahad Yishak," a collection of responsa. He and his brother Jacob were determined opponents of the followers of Shabbethai Zebi, against whom they wrote a volume of poems entitled "Zebi Mud'ah." Both he and his brother were determined opponents of the followers of Shabbethai Zebi, against whom they wrote a volume of poems entitled "Zebi Mud'ah." (ed. Moritz, in "Kol Yisrael" of the Me'iri, 1885). Immanuel also opposed the cabalists, creating so strong a feeling among the rabbis of Mantua that they destroyed his brother's published poems and forced him (Immanuel) to leave the city. He wandered from place to place, even to Algiers, settling finally in Leghorn. He wrote to his friend Abraham Kokab to protest against his buying himself with classical literature.

In addition to many occasional poems Frances wrote, in conjunction with his brother Jacob, "Wikkuah Heiwe-Ukali," a dialogue on woman, and "Wikkuah L Gibal-Leh Shimul," on his brother's poem against the cabalists. Two of Immanuel's poems were published by Nepi-Ghirondi in "Toledot Gedole Yisrael" (pp. 263-282), others by Abraham Baruch Piperno in "Kol Yishag," Leghorn, 1846. Immanuel's best-known work is "Metek Sefatayim," written in Algiers, a treatise on Hebrew prosody, which tradition recognizes as the old Jewish cemeteries of France, also called "Haute-Bourgogne" or "Comte de Bourgogne," now divided into the departments of Haute-Saône, Doubs, and Jura. There is little mention of Jews in Franche-Comté before the thirteenth century. Not until Philip Augustus drove them out of France at the end of the twelfth century, and at the time of the wars of Merania, did they begin to settle there. They very soon attracted the suspicion of the clergy. Scarcely half a century after their arrival a new sect came into existence, called "Judaizing Christians," because they observed Saturday in stead of Sunday and refused baptism. The general Council of Lyons (1245) took action against these heretics, and the Bishop of Besançon was asked to watch over the Jewish propaganda and to compel every Jew in his diocese to wear a badge. Twenty years later Pope Clement IV. addressed a bull to Jean de Chalon, the "Sire de Balmas," who was almost uncontrollable master of the county of Burgundy, to excite his zeal against the Vaudois and against Judaizing Christians. The diocesan statutes contained clauses forbidding Christians to engage Jewish servants (especially nurses, because they taught children to hate the Christian religion). The clergy kept the Jews at a distance from ecclesiastical domains; for instance, the cure of Lure changed the day of the day market to Saturday to prevent the Jews from taking part in it.

Favored by Vergy, Sire de Champfleury and Aubigny, they took them under their special protection, gave them safe-conducts, and even released them from statute labor, from paying tolls, from the riding-tax, and from other imposts. Jean de Chalon-Arlay established a Jewish colony near his château in the village of Lombard, and there is still an ancient cemetery in this vicinity in which the skeletons are found faced downward, and which tradition recognizes as the old Jewish cemetery. The members of each organized community paid an annual tax, varying from twenty to one hundred sols. Continually at strife with one another or with the King of France, or even with the Em-
peror of Germany, most of the nobles of Franche-Comté were in debt, and had need of Jewish money. About 1296, Jews furnished money to Chalon-Arlay and the Count of Montbéliard to support them in their struggle with Philip the Fair. At this time the material condition of the Jews appears to have been fairly prosperous. They had their open accounts at Vesoul, Besançon, Gray, Sallins, etc. Many of the nobles had to place their domains in pawn with the Jews. Thus the market-town of Mornay, which belonged to the important family of Chalon, was given over to the Jews of Dole and Villars for five years. One rich Jew of Vesoul, Elias or Helyon, was the creditor of the greatest nobles of Franche-Comté. Vesoul was a center for money-changers, and must have contained a large contin-ent of Jews. A beautiful synagogue stood in the center of the town; it was still in existence in the sixteenth century, as was also the house of Helyon. The general expulsion of Jews in 1306 does not appear to have affected those in Bourgogne, though their commerce received a blow from which it never recovered. But soon the Jews of Franche-Comté also were forced into exile; they and the lepers accused of poisoning the wells. Their goods were confiscated. The house of Helyon was given by Queen Jeanne, wife of Philip the Tall, to a lady of her suite, who sold it at the death of the queen and built a chapel with the proceeds. Most of the exiles went to Besançon, at that time an imperial city, thus escaping the authority of the King of France. It is possible that a certain number were allowed to remain on relinquishing their claims to the debts due them. But the exiles soon returned to Franche-Comté. In 1321, at the death of Queen Jeanne, the county of Burgundy passed into the hands of Duke Éudes, but the Queen’s will caused dissatisfaction, and all the barons rose against him. He had need of the Jews, and recalled them. The account of expenditures in 1323-24 shows that their number was increased by thirty-two families. In 1348, however, the Black Death broke out. Godfroi, the historian of the sixteenth century, states that the Jews of Franche-Comté shared the fate of the Jews in other countries and died under extreme torture. This is erroneous. Their oppressors were content with expelling them after having taken away their property. From October 28 to 30 they proceeded to arrest the Jews of the bailiwick of Amont (Haut-Saône) and to take an inventory of their possessions; but the revenue department, which wished to refill its empty treasury, was disappointed. Certain Jews of Vesoul, Syron, Rublinoir, and Hébrelin escaped, but were recaptured and imprisoned. Some of them were hidden away. Finally, after about one hundred days of imprisonment, everything that could be found was taken from them, and the ducal treasury received a net increase of 484 florins. On Jan. 27, 1349, the Jews, furnished with a safe-conduct, were driven out of the county of Burgundy and escorted as far as Montbéliard. A short time afterward the Jews of Dole, Jura, and Montbéliard were ordered to leave within five months. It is doubtful whether this decree was ever executed, because in 1352 the Archbishop of Besançon renewed the ordinance against the employment of Christian servants. From this time on there is little mention of Jews. In 1360 Manassé of Vesoul, who negotiated the return of the Jews to France at this time, settled in Paris, where he became steward to the king. In 1374 the Jews were driven out of Sallins. On Nov. 21, 1374, Philip the Bold regulated the status of the Jews. He permitted fifty-two families to settle in the towns of his domain on payment of an entrance fee and an annual tax. He fixed the rate of interest; henceforth a Jew was to be believed on his oath, and the evidence of a single apostate was declared invalid. The chieftains of the Jews were called “masters of law”; the Jewish cemetery was separated from the others, and a noble of the court was instituted guarantor of the Jews. The general expulsion of the Jews from France in 1394 put an end to their presence in Franche-Comté. Israel Livy has proved that a certain number of well-known rabbis lived in this province in the first half of the fourteenth century—for instance, Joseph b. Jacob Tourny and Joseph de Musulun.
The family had a special synagogue at Bordeaux, which was closed in 1812.

The arms of the family were: Argent, a lion rampant, carrying a standard per pale, crowned. Bearing to be registered at Bordeaux Nov. 29.

The widow of George Franeia caused his armorial bearings to be registered at Bordeaux Nov. 29, 1897. His son Abraham signed as elder the communal regulations of Bordeaux in 1760. Benjamin Franeia figures in the list of notables of Bordeaux in 1809.

The family of Spanish descent, whose arms, according to D’Houlier, were: Argent, a crown bearing the letters “G. F. R.” sable, surrounded by two palm leaves, with branches saltire.

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The family had a special synagogue at Bordeaux, which was closed in 1812.

FRANCIA, GUGLIELMO DEI: Jewish convert to Christianity; born at Rome; died there about 1000. Embracing Christianity, he joined the monastic order of Vallombrosa, and devoted himself to the dissemination of knowledge of Hebrew among Christians. In 988 he published at Rome a Hebrew alphabet (“Alphabetum Hebraicum”), giving the rules for the reading of Hebrew; and three years later a short Hebrew grammar, “Sole della Lingua Santa, nel Quale Brevemente si Contiene la Grammatica Hebraea” (Bergamo, 1399).

FRANCIA : A family of Spanish descent, whose arms— a lion rampant, carrying a standard per pale, five fleurs-de-lis, the shield surmounted by a helmet—are to be seen on several of their gravestones. In the last decade of the sixteenth century Francia became governor of the East-African colony Eritrea. On his election to Parliament Francia interested himself especially in the affairs of the navy, and has published many parliamentary reports.


FRANCISCA, C. DE B.: See Friars.

FRANCK, ADOLPE: French philosopher; born at Lié recommending the department of the Meurthe, Oct. 9, 1809; died at Paris April 11, 1866. Destined for the rabbinate, at the age of fourteen he was committed to the care of Marchand Enckes; at the same time he obtained a secular education. Failing to win a rabbinical scholarship, he dabbled awhile with medicine, and at length turned to philosophy, in which field he found his proper field. In 1832 Franck became “agréé” of philosophy, taking the first position on the list. He then taught successively at the colleges of Donau, Nancy, and Versailles, and in 1840 at the Collège Charlemagne at Paris, where among his pupils were Edmond About and Francisque Sarcey. The same year he began a complementary course of public lectures at the Sorbonne. In 1842 he was appointed assistant curator of the Bibliothèque Royale. After a visit to Italy (1843), necessitated by his health, he began his “Dictionnaire des Sciences Philosophiques,” his principal work. In 1844 he was elected member of the Institut de France (Académie des Sciences Morales et Politiques) in recognition of his “Requisit d’une Histoire de la Logique” and his work on the Cabala, which latter became very popular and was translated into German by Adolf Jellinek (Leipsic, 1844).

In 1817 Franck again took up his work at the Sorbonne and started a course in social philosophy. After a few months he was asked by Barthélémy St. Hilaire, whom the revolution of 1848 had drawn into the political arena, to take his place at the Collège de France. Franck was himself affected by the political turmoil of the time, and in 1848 became candidate for the deputyship of the department of the Meurthe, but failed of election. In 1856 he became incumbent of the chair of natural and civil
law, a position which he held for thirty years. He became president of the Anti-Atheist League, and took deep interest in the work of the Society for the Translation of the Scriptures, which he joined at its inauguration in 1886. He founded and controlled the "Paix Sociale," the organ of the Anti-Atheist League, wrote for the "Journal des Debats," and was one of the editors of the "Journal des Savants." An active defender of Judaism, his lecture at the Collège de France entitled "Le Rôle des Juifs dans le Développement de la Civilisation" was reprinted in the "Archives Israélites" of 1850, to which journal he contributed for fifty years, and in which he published the two essays "De la Création" (1840) and "Le Pêché Original et la Punition" (1850). He was a patron of the Société des Écules Juives, and became its president in 1888. Chosen member of the Conseil Central des Israélites de France for Nancy in 1844, he soon became its vice-president. Under the empire he was the representative of Judaism at the Conseil Supérieur de l'Instruction Publique, resigning in 1874 on a question of organization. He was also one of the founders and presidents of the Ligue de la Paix.

Franck's work met with speedy recognition. He became chevalier of the Legion of Honor in 1844, officer in 1862, and commander in 1869. The revolution of 1870, however, prevented his reaching the Senate, a position to which the emperor had wished to elevate him.

The following are Franck's best-known works:

- Essai d'une Histoire de la Logique. 1838.
- De la Certeitude. 1847.
- Le Commencement Jugé par l'Histoire. 1840.
- Précise et l'Abbé de l'Eve. 1850.
- Études Orientales. 1861.
- Reformateurs et Pères de l'Europe. 3 vols., 1863-65.
- Philosophie du Droit Civil. 1864.
- Philosophie du Droit Civilisatique. 1864.
- Philosophie du Droit Civil. 1866.
- La Philosophie Mystique en France au XVIIIe siècle. 1869.
- Philosophie et Religion. 1871.
- Morale pour Tous. 1880.
- Le Vrai et la Fausse Énigme. 1881.
- Mysticismes et Philosophies. 1871.
- Le Capitale. 1872.
- Projet de Consolation. 1872.
- La Religion et la Science dans le Judaïsme. 1883.
- Essai de Critique Philosophique. 1886.
- Nouvelles Études. 1890.

David Franco (Mendes) Mendes: Hebrew poet; born at Amsterdam Aug. 13, 1718; died there Oct. 10, 1792. A business man, he devoted his leisure hours to the study of the Talmud, in which he became very proficient. He knew several languages, and was especially well versed in Hebrew. For six months preceding his death he was honorary secretary of the Spanish-Portuguese community at Amsterdam.

David Franco Mendes was, next to Moses Hayyim Lozazza and Naphtali H. Wessely, the most important Neo-Hebraic poet of his time. Delitzsch describes his poems as traditional in subject, national in spirit, and artistic in form. He followed Racine in his historical drama "Gomul 'Atalyah," Amsterdam, 1770; Vienna, 1800; Warsaw, 1860. Under the title "Tesbath Yisrael bi-Yede Yehudit" (Roxel- helm, 1840) he translated into Hebrew Pietro Meta- stato's "Betulia Librata." He was a frequent contributor to "Ha-Meassef," in which he published some poems and short biographies of eminent Spanish-Portuguese coreligionists. He left several manuscripts, written partly in Hebrew, partly in Portuguese and Spanish, most of which are in possession of the seminary of the Spanish-Portuguese community at Amsterdam. They include: "Bihat ha-Mashiach," "on the advent of the Messiah; " "Nir le-Dawid," responsa, several of which are printed in the collection "Per 'E Hayyim;" a collection of Hebrew epistles; and "Kiman Dawid," a large collection of poems by him and others. His "Memoires du Establishment des Progrès des Juifs Portugués et Espagnols en France," 1777; Paris, 1872; "Le Rôle des Juifs dans le Développement de la Civilisation," 1897. Francoisat Amsterdam, Venice, Tunis, Constantinople, Adrianople, Silistria, Magnesia, Smyrna, Brusa, and in the islands of Crete and Rhodes. According to the family traditions, the Franco of Constantinople, who are Austrian subjects, are the descendents of the two Jews of Prague, the brothers Abraham and Moses, who settled in Constantinople in 1780.

Daniel Franco: Rabbinical judge of Tunis about 1797 (Cahès, "Notes Bibliographiques").

Moses Franco: Hebrew poet; born at Amsterdam Aug. 13, 1718; died there Oct. 10, 1792. A business man, he devoted his leisure hours to the study of the Talmud, in which he became very proficient. He knew several languages, and was especially well versed in Hebrew. For six months preceding his death he was honorary secretary of the Spanish-Portuguese community at Amsterdam.

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Franck, Isaac Asher: German preacher and religious teacher; born at Lemberg, July 15, 1758; died there July 1, 1849. Having taken a religious education at Lemberg, he was called in 1804 to the community of Königsberg, Prussia, as preacher and religious teacher (one of his rivals for the position being Zunz), and was confirmed in his office by the government.

Franck did much to modernize the synagogue service and religious instruction, and he introduced into Germany the confirmation of girls. Some Orthodox members of the community brought this matter before the government, and Franck was forbidden not only to confirm girls, but also to introduce any other innovations into the service, especially preaching in the vernacular. On the expiration of his contract in 1826 he declined a reengagement, and accepted the position of chief inspector and principal of the Königliche Wilhelmschule, a Jewish institution at Breslau, in which office he remained until 1847.


Besides these he published works of fiction and some books on mathematics and pedagogy.


Solomon Franco: Turkish cabalist, and chief rabbi of Hebron; born 1833; died 1896. In 1851, when Rhodes was devastated by a terrible earthquake, Franco went to Europe to collect subscriptions for the victims of the disaster. On his return he settled at Jerusalem, and toward the end of his life at Hebron, where he officiated for seven months as chief rabbi. He was the author of three works, two of which are still in manuscript. The third is a book of responsa entitled "Shai are Rabamim," Jerusalem, 1881.

Samuel Franco: Turkish cabalist, and chief rabbi of Salónica in 1492.

Solomon Franco: Printer at Constantinople, and founder of a press which existed there for nearly fifty years. Rashí's commentary on the Bible without the text was the only work printed during Solomon's lifetime (1829). Joseph of Treil's responsa, which appeared next year, were published by his son Abraham. In collaboration with his brother Jacob Gabbai, he printed the "Bet Aharon" of Aaron Sourouchen, 1828, and other works. The last book printed by him was the "Zehab Sebab", of Solomon Alazari (1868). Abraham Franco was enabled, through the generosity of Nissim ben David, to cast a new set of fonts for the "Leb Sameah" of fifty years. Rashi's commentary on the Bible with decisions rendered by the author in the twenty-five years during which he has exercised the functions of president of the rabbinical tribunal. He has also edited the work of one of his teachers, Eliezer of Toledo, under the title "Mishnat Rabbi Eliyzer" (2 vols., Salónica and Smyrna, 1853).

THE JEWISH ENCYCLOPEDIA

FRANK, JACOB, AND THE FRANKISTS: The Frankists were a semi-Christian religious organization which came into being among the Jews of Poland about the middle of the eighteenth century. This organization was the ultimate result of two causes: (1) the Messianic movement which agitated the Jewish world after the appearance of Shabbathai Zevi, the pseudo-Messiah from Smyrna, and which degenerated later into religious mysticism; and (2) the social and economic upheaval in the life of the Polish Jewry. The spread of the Messianic movement (1660-70) occurred in the period following the harrying and killing of the Jews in

FRANK, BAR B. GERSHON: Hungarian scholar; born in Pressburg about 1777; died there on the second day of the Feast of Weeks, 1843. He was shochet and teacher in his native city for more than forty years. He wrote ten works, of which the following, some in German with Hebrew characters, and some partly in Hebrew, were published: "Me' ilat Maritzya," Vienna, 1806, 1822; "Matteh Mosheh," an allegory after the Talmud and the Midrash, Pressburg, 1881; "Mahaneh Yisrael," observations for Jewish women, together with moral precepts from the Talmud, Vienna, 1816; "Mahaneh Levi," Prague, 1837. The last three are compilations of "dilim." His last work was "Or ha-Emunah," tales from the Pentateuch, with notes in Hebrew, Pressburg, 1841.


FRANK, EVE. See Frank, Jacob, and the Frankists.

FRANK, JACOB, AND THE FRANKISTS: The Frankists were a semi-Christian religious organization which came into being among the Jews of Poland about the middle of the eighteenth century. This organization was the ultimate result of two causes: (1) the Messianic movement which agitated the Jewish world after the appearance of Shabbathai Zevi, the pseudo-Messiah from Smyrna, and which degenerated later into religious mysticism; and (2) the social and economic upheaval in the life of the Polish Jewry. The spread of the Messianic movement (1660-70) occurred in the period following the harrying and killing of the Jews in

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FRANK, Jacob and the Frankists.
the days of Bogdan Chmielnicki. Hundreds of ruined communities, in which almost every family mourned its martyred dead, awaited aid from Heaven. They were inclined to see in the Ukraine massacres the pre-Messianic sufferings (see Eschatology), and in Shabbethai Zebi the coming Messiah-Deliverer. The fall of the false Messiah and his conversion to Mohammedanism estranged him from many of his followers, but among the more uncultured portion of the Jewish people the belief in the mystic mission of Shabbethai persisted for a long time.

Having lost its political significance, Messianism at the end of the seventeenth century assumed a mystical coloring, and the open popular movement was transformed into a secret sectarian cult. A half-Jewish, half-Mohammedan sect of Shabbethaians was established in Turkey. In Poland, and particularly in Podolia and Galicia, there were formed numerous secret societies of Shabbethaians known among the people as “Shabbethai Zebists,” or “Shebs” (according to the Western pronunciation of “Shabbethai”). In expectation of the great Messianic revolution the members of these societies threw off the burden of strict Jewish dogma and discarded many religious laws and customs. The mystical cult of the Shebs included the elements of both asceticism and sensuality: some did penance for their sins, subjected themselves to self-inflicted torture, and “mourned for Zion”; others disregarded the strict rules of chastity characteristic of Judaism, and at times gave themselves over to licentiousness. The Polish rabbis attempted the extermination of the “Shabbethai heresy” in the assembly of Lenberg (1722) and elsewhere, but could not fully succeed, as it was kept alive mostly in secret circles which had something akin to a Masonic organization.

The Shabbethai Heresy.

The spread of mysticism was favored by the distressing social-economic condition of the Jews in Podolia and Galicia during the first half of the eighteenth century, when Poland was falling into decay, and the Haidamask movements destroyed its many Jewish centers security of person and property. The resulting decline of the rabbinical schools and of mental activity was on the whole favorable to the growth of mystical doctrines, which among the masses assumed at times the most monstrous forms.

From among these secret circles of the Shabbethaians came the founder of the Frankist sect, Jacob Frank, born in Podolia about 1726. His father was expelled from the community for belonging to the secret society of Zebists, and moved to Wallachia, where the influence of the Turkish Shabbethaians was strongly felt. While still a boy at school Frank displayed an aversion to Jewish learning, and afterward often styled himself “a plain man” or “an untaught man.” In the capacity of a traveling merchant he often entered Turkey; there he was named “Frank,” a name generally given in the East to a European; and there he lived in the centers of contemporary Shabbethaianism— Salonica and Smyrna.

In the beginning of the fifth decade of the eighteenth century he became intimate with the leaders of the sect and adopted its semi-Mohammedan cult. In 1755 he appeared in Podolia, and, gathering about him a group of local sectarian, began to preach to them the revelations which were communicated to him by the successors of the false Messiah in Salonica. In their secret gatherings was performed, under the leadership of Frank, much that was directly opposed to the religious-ethical conceptions of the orthodox Jews. One of these gatherings ending in a scandal, the attention of the rabbis was drawn to the new propaganda. As a foreigner, Frank was obliged to leave Podolia, while his followers were given over to the rabbis and the “kahal” authorities (1756). At the rabbinical court held in the village of Satauov many of the sectarians confessed to having broken the fundamental laws of morality, and women confessed to having violated their marriage vows, and told of the sexual looseness which reigned in the sect under the guise of mystical symbolism.

As a result of these disclosures the congress of rabbis in Brody proclaimed a strong “excommunication” against all impudent heretics, and made it obligatory upon every pious Jew to search them out and expose them. The persecuted sectarians informed the Catholic Bishop of Kamenetz-Podolsk that the Jewish sect to which they belonged rejected the Talmud and recognized only the sacred book of the Caba, the Zohar, which they alleged admitted the truth of the doctrine of the Trinity. They claimed that they regarded the Messiah-Deliverer as one of the three divinities, but failed to state that by the Messiah they meant Shabbethai Zebi. The bishop took seriously the “Anti-Talmudists,” or “Zoharists,” as the sectarians began to style themselves, and in 1757 arranged a religious
Mikulski, the discussion was arranged. It was held in Lemberg, and was presided over by Mikulski.

The Anti-Talmudists, had been vanquished, and ordered them to pay a fine to their opponents, and to burn all copies of the Talmud in the bishopric of Podolia.

After the death of their patron, the bishop, the sectarians were subject to persecution by the rabbi and the heads of the kahals. The Anti-Talmudists succeeded in obtaining from Augustus III. (1723-63) an edict guaranteeing them safety, but even this did not avail to free them from the unfortunate position of men who, having parted from their coreligionists, had not yet succeeded in identifying themselves with another faith.

At this critical moment Jacob Frank came to Podolia with a new project; he posed as a direct successor of Shabbethai Zebi, and assumed his adherents that he had received revelations from Heaven. These revelations called for the conversion of Frank and his followers to the Christian religion, which was to be a visible transition stage to the future “Messianic religion.” In 1739 negotiations looking toward the conversion of the Frankists to Christianity were being actively carried on with the higher representatives of the Polish Church; at the same time the Frankists tried to secure another discussion with the rabbi. The Polish primate Lubenski and the papal nuncio Nicholas Serra were suspicious of the aspirations of the Frankists, but at the instance of the administrator of the bishopric of Lemberg, the canon Mikulski, the discussion was arranged. It was held in Lemberg, and was presided over by Mikulski.

This time the rabbi energetically repulsed their opponents. After the discussion the Frankists were requested to demonstrate in practice their adherence to Christianity (1739). Jacob Frank, who had then arrived in Lemberg, encouraged his followers to take the decisive step. The Baptism of the Frankists was celebrated with great solemnity in the churches of Lemberg, members of the Polish nobility acting as god-parents.

The neophytes adopted the names of their godfathers and godmothers, and ultimately joined the ranks of the Polish nobility. In the course of one year more than 500 persons were converted to Christianity in Lemberg, among them the intimates and the disciples of Frank. Frank himself was baptized in Warsaw, Augustus III. acting as godfather (1739). The baptismal name of Frank was “Joseph.” The insincerity of the Frankists soon became apparent, however, for they continued to intimate only among themselves, and held Frank in reverence, calling him “the holy master”; and it was also discovered that Frank endeavored to pass as a Musliman in Turkey. He was therefore arrested in Warsaw (1790) and delivered to the Church’s tribunal on the charge of feigned conversion to Catholicism and the spreading of a pernicious heresy. The Church tribunal convicted Frank as a teacher of heresy, and imprisoned him in the monastery in the fortress of Chenstochov, so that he might not communicate with his adherents.

Frank’s imprisonment lasted thirteen years, yet it only tended to increase his influence with the sect by surrounding him with the aura of martyrdom.

Many of the Frankists established themselves in the vicinity of Chenstochov, and kept up constant communication with the “holy master,” often gaining access to the fortress. Frank inspired his followers by mystical speeches and epistles, in which he stated that salvation could be gained only through the “religion of Eden,” or “dat” (“law”), which was meant a strange mixture of Christian and Shabbetian beliefs.

After the first partition of Poland Frank was released from captivity by the Russian general Babiw, who had occupied Chenstochov (1772). Until 1796 Frank lived in the Monastery of Branin, and was surrounded by a numerous suite of sectarians and “pilgrims” who came from Poland. For many of the pilgrims there was great attraction in the person of Eve, the beautiful daughter of Frank, who at this time began to play an important role in the organization of the sect.

Accompanied by his daughter, Frank repeatedly traveled to Vienna, and succeeded in gaining the favor of the court. The pious Maria Theresa regarded him as a disseminator of Christianity among the Jews, and it is even said that Joseph II. was favorably inclined to the young Eve Frank. Ultimately the sectarian plans of Frank were found out here also; he was obliged to leave Austria, and moved with his daughter and his suite to Offenbach, a small German town. Here he assumed the title of “Baron of Offenbach,” and lived as a wealthy nobleman, receiving money from his Polish and Moravian adherents, who made frequent pilgrimages to Offenbach. On the death of Frank (1791) Eve became the “holy mistress” and the leader of the sect. As time went on the number of pilgrims and the supply of money constantly diminished, while Eve continued to live in her accustomed luxury. She finally became involved in debt, and died neglected in 1816.

The Frankists scattered in Poland and Bohemia were gradually transformed from feigned to real Catholics, and their descendants merged into the surrounding Christian population. The sect disappeared without leaving any traces in Judaism because it had no positive religious-ethical foundation. Attempts to formulate the teachings of Frank upon the basis of a collection of his utterances preserved in manuscript (“Bibbia Balmunna”) have so far failed.

There is no doubt, however, that Frankism consisted in a negation of the religious as well as of the ethical discipline of Judaism. “I came to free the world from the laws and the regulations which have hitherto existed,” says Frank in one of his characteristic utterances. In this movement visionary mysticism degenerated into mystification, and Messianism into an endeavor to get rid of the “Jewish sorrow” by renouncing Judaism. See Baruch Yavna.
Frank, Nathan
American lawyer; member of the national House of Representatives; born in Peoria, Illinois, Feb. 23, 1852; educated in the public schools there, at Washington University, St. Louis, and at the Harvard Law School, from which he graduated in 1871. He has since practiced law in St. Louis, and is the author of a work on bankruptcy law. He was the Republican nominee for the 50th Congress, but was defeated; was renominated for the 51st Congress and elected.


A.

Frankau, Julia (née Julia Davis): British author and novelist; born in Dublin, Ireland, July 30, 1864. Julia Frankau was educated by Madame Paul Lafargue, daughter of Karl Marx. Writing under the pseudonym "Frank Duhy," she has achieved conspicuous success as a novelist. Her first work, "Doctor Phillips: A Maida Vale Idyll," a story of Jewish life in the West End of London, was published in 1887, and created quite a sensation by its realistic treatment. It was followed by "Babes in Bohemia" (London, 1889) and "Pigs in Clover" (ib. 1902), also with Jewish characters. Under her own name Julia Frankau issued, in 1900, an elaborate treatise on color-printing entitled "Eighteenth Century Color-Plates," and, in 1902, "The Life and Works of John Raphael Smith." She is a prolific contributor to the periodical press, and has written a number of critical essays for "The Saturday Review."

P. H. V.

Frankel (Frankel): A family of scholars and Talmudists, the earliest known member of which was Koppel Frankel (1650), the richest Viennese Jew of his time. In 1670, when the Jews were banished from Vienna, Koppel Frankel’s children settled at Fürth; only one of his four daughters was married—Esther, to Benjamin Wolf B. Asher Anschel Spiro, preacher and head of the yeshibah of Prague, and a descendant of Jehiel Michael Fischel, who flourished about 1560. The children from this alliance, the first of whom was Simon, chief (mavpr) of the community of Prague, bore the compound name of Frankel-Spiro. A short time later another alliance was made between these two families: Jacob Benjamin Wolf Frankel, of Fürth, a descendant of Koppel Frankel on the male side, married Rebekah, daughter of Elijah Spiro, a cousin of Benjamin Wolf, the founder of the Frankel-Spiro branch. This latter branch also subse-


F. T. H.

Frank, Mendel: Polish rabbi of the first half of the sixteenth century. He was at first rabbi of Posen, and a decision rendered by him there on a question of divorce is mentioned by R. Shakinah of Loblub (see "Helkat Mehezek" on Eben ha-Ezer, 45). Later he became rabbi of Bisk or Brest-Litovsk, and an order issued by King Sigismund J. (Sept. 4, 1531) commanding the Jews of Brest-Litovsk to submit to R. Mendel’s jurisdiction over their affairs, preferring to submit to the said (rabbis) and Talmudists, the earliest known member of which was Koppel Frankel (1650), the richest Viennese Jew of his time. In 1670, when the Jews were banished from Vienna, Koppel Frankel’s children settled at Fürth; only one of his four daughters was married—Esther, to Benjamin Wolf B. Asher Anschel Spiro, preacher and head of the yeshibah of Prague, and a descendant of Jehiel Michael Fischel, who flourished about 1560. The children from this alliance, the first of whom was Simon, chief (mavpr) of the community of Prague, bore the compound name of Frankel-Spiro. A short time later another alliance was made between these two families: Jacob Benjamin Wolf Frankel, of Fürth, a descendant of Koppel Frankel on the male side, married Rebekah, daughter of Elijah Spiro, a cousin of Benjamin Wolf, the founder of the Frankel-Spiro branch. This latter branch also subse-

Bibliography: Eisenberg, Biographisches Lexikon.

F. T. H.

Frank, Kathi (Katharina Frankl): Austrian actress; born at Bising, near Presburg, Oct. 11, 1852. She appeared for the first time at the Viktoria Theater at Berlin in 1871. After acting at Potsdam and Bremen, she joined (1872) the Vienna Staatsoper, and in 1875 the Burgtheater (imperial court theater), returning in 1876 to the Steastheater. From 1882 to 1899 she appeared successively at Hamburg, Riga, Vienna (Courttheater), Stuttgart (court theater), and Frankfurt-on-the-Main. During 1900 and 1901 she traveled, playing at the German theaters at Moscow, at St. Petersburg, and at the Irving Place Theater in New York. She is at present (1903) playing in New York. Her principal roles are: Maria Stuart, Judith in "Übel Acosta," Jane Eyre in "Die Waage aus Lowood," Yangfrun von Orleans, Martha in "Demetrius," Lady Macbeth, Iphigenie, Sappho, Deborah, etc.

Bibliography: Eisenberg, Biographisches Lexikon.

F. T. H.
FRANKEL, ALBERT: German physician; born March 10, 1848, at Frankfort-on-the-Oder. After attending the gymnasium and the university of his native town and at the University of Berlin, whence he graduated as doctor of medicine in 1870. After having been assistant to Kussmaul, Traube, and von Leyden in Berlin, he settled in the German capital, becoming lecturer at the university in 1877. He was a nephew of Traube (d. 1876), the third volume of whose "Gesammelte Beiträge zur Pathologie und Physiologie" he published in 1878. Frankel received the title of "Professor" in 1884, and became director of the medical department of the Am Urbanplata Hospital, Berlin.


After becoming lecturer at the university his field of special research was the diseases of the lungs and the heart. Of his essays and works in this department may be mentioned: "Bakteriologische Mittheilungen über die Aetiologie der Pneumonie," in "Zeitschrift für Klinische Medizin," vols. x. and xi., in "Centralblatt für Chirurgie," in "Wiener Medizinische Wochenschrift," and "Deutsche Medizinische Wochenschrift," and "Ueber die Wirkung der Verdünnung Luft auf den Organismus," Berlin, 1873.

It was Frankel who introduced Mendelssohn to Maloumides "Morch Nelukim," and it was he, too, who befriended his poor disciple, procuring for him free lodging and a few days' board every week in the house of Hayyim Bamberger.

As a Talmudist Frankel was almost the first to devote himself to a study of the Jerusalem Talmud, which had been largely neglected. He gave a great impetus to the study of this work by his "Korban ha-'Edah," a commentary in three parts (part 1, on the order Mo'ed, Dessau, 1743; part 2, on Nashim, Berlin, 1757; part 3, on Nezikin, ib. 1760). His additional notes on the Jerusalem Talmud and on Maloumides were published, together with the preceding work, under the title "Shiyu'ur Korban," Dessau, 1748.

FRANKEL, DAVID BEN NAFTALI (known also as David Mirles): German rabbi; born at Berlin about 1704; died there April 4, 1762. For a time he was rabbi of Dessau, and became chief rabbi of Berlin in 1742. Frankel exercised a great influence as teacher over Moses Mendelssohn, who followed him to the Prussian capital. It was Frankel who introduced Mendelssohn to Maloumides "Morch Nelukim," and it was he, too, who befriended his poor disciple, procuring for him free lodging and a few days' board every week in the house of Hayyim Bamberger.

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advice was asked in important political affairs, and he helped many to secure official positions.

The Jews of the margrave had every reason to be grateful to him; they owed to him, for example, the remission of a heavy fine which had been imposed upon them after an official investigation into their practice of usury (1708). He also boasted of having prevented a contemplated confiscation of Hebrew books (1709). His enemies later on made use of this assertion to complete his ruin; for he was much hated by Jews and Christians for his haughty demeanor. In 1712 Frankel was denounced by a converted Jew for being in possession of blasphemous books, for making use of his influence at court for encroaching upon all branches of political life, and for having defrauded the public revenues. The investigation conducted on behalf of the government by a personal enemy of Frankel was most partial; all these accusations were declared to be true, although no proofs were adduced, and even the pretended deficit could not be detected. The margrave did nothing to protect his favorite, but sentenced him to be scourged in the marketplace and to be imprisoned for life. He died in prison, as stated above; his fortune was confiscated, and his family expelled.

Bibliography: Hanle, Gesch. der Juden im Ehemaligen Fürstenthum Ansbach, Ansbach, 1867; Ziemlich, Eine Bücherkonfiszierung zu Fürth im Jahre 1709, in Kont.-

stance Gedenkbl., p. 42.

FRANKEL, ERNST: German physician; born at Breslau May 5, 1844; studied medicine at the universities of Berlin, Vienna, and Breslau (M.D. 1866). He took part in the Austro-Prussian war in 1866 and in the Franco-Prussian war in 1870-71 as assistant surgeon. In 1872 he established himself as physician, especially as accoucheur and gynecologist, in his native town. In 1873 he became privat-dozent at the Breslau University, and in 1888 honorary professor. He has taken an active part in the politics and government of the city, and in 1893 was elected alderman of Breslau.

Frankel has written several essays for the medical journals, among which are: "Diagnose und Operative Behandlung der Extramenstruation." In Volkman's "Sammlung Klinischer Verträge," 1895; and "Die Appendizitis in ihren Beziehungen zur Schwangerschaft." Geburt und Wochenbett, 1896.

FRANKEL, FRANZ: Chief rabbi in the margravate of Ansbach, with residence at Schwabach, 1708-12; died in prison 1723. He was a brother of Elkan Frankel, and was accused with him of possessing blasphemous and superstitious books. After a searching investigation, and in accordance with the judgment of the University of Altorf, he was sentenced to imprisonment for life.

Bibliography: Hanle, Gesch. der Juden im Ehemaligen Fürstenthum Ansbach, Ansbach, 1867.

FRANKEL, HIRSCH: Chief rabbi in the margravate of Ansbach, with residence at Schwabach, 1708-12; died in prison 1723. He was a brother of Elkan Frankel, and was accused with him of possessing blasphemous and superstitious books. After a searching investigation, and in accordance with the judgment of the University of Altorf, he was sentenced to imprisonment for life.

Bibliography: Hanle, Gesch. der Juden im Ehemaligen Fürstenthum Ansbach, Ansbach, 1867.

FRANKEL, HANS: German financier and philanthropist; son of Joel Wolf, grandson of David Frankel, the author of "Korban 'Edah." Born at Breslau at the end of the eighteenth century, died there Jan. 27, 1846. Owing to his great commercial ability he rose from extreme poverty to affluence, and became one of the leading bankers of Breslau. As an acknowledgment of the services rendered by him in the development of commerce and industry in Germany, the Prussian government awarded him the title of "Kommerzienrat." Notwithstanding his numerous occupations, Frankel was an indefatigable communal worker. He was the director of many charitable institutions, to the support of which he contributed liberally; he erected at his own expense a hospital, to which were annexed an orphanage, a bet ha midrash, and a synagogue. Being childless, he bequeathed part of his fortune to a family foundation, which provides dovels for poreless girls of the Frankel family; but the greater part of his wealth he left to charitable institutions, especially to the erection of a Jewish seminary. This seminary, which bears his name, was inaugurated at Breslau in 1834 and became the greatest Jewish institution of its kind; in it most of the leading Jewish scholars of the second half of the nineteenth century were educated.

Bibliography: Der Oriental, 1846, t. 6; Trier, "Der Secretar Frankel." 2.

FRANKEL, JONAS: German banquer and philanthropist; son of Joel Wolf, grandson of David Frankel, the author of "Korban 'Edah." Born at Breslau at the end of the eighteenth century, died there Jan. 27, 1846. Owing to his great commercial ability he rose from extreme poverty to affluence, and became one of the leading bankers of Breslau. As an acknowledgment of the services rendered by him in the development of commerce and industry in Germany, the Prussian government awarded him the title of "Kommerzienrat." Notwithstanding his numerous occupations, Frankel was an indefatigable communal worker. He was the director of many charitable institutions, to the support of which he contributed liberally; he erected at his own expense a hospital, to which were annexed an orphanage, a bet ha midrash, and a synagogue. Being childless, he bequeathed part of his fortune to a family foundation, which provides dovels for poreless girls of the Frankel family; but the greater part of his wealth he left to charitable institutions, especially to the erection of a Jewish seminary. This seminary, which bears his name, was inaugurated at Breslau in 1834 and became the greatest Jewish institution of its kind; in it most of the leading Jewish scholars of the second half of the nineteenth century were educated.

Bibliography: Der Oriental, 1846, t. 6; Trier, "Der Secretar Frankel." 2.

FRANKEL, LUDWIG: German writer; born at Leipzig Jan. 24, 1866. He studied at the universities of Leipzig and Berlin, and in England, receiving the degree of doctor of philosophy in 1899. He is the author of most of the articles pertaining to literature in the fourteenth edition of Brockhaus' "Konversations Lexikon." He became secretary of the German National Museum at Nuremberg in 1892. In 1888 he resigned this position to become docent at the Technical High School of Stuttgart (1892-1880). At present (1903) he is instructor in Munich.

Frankel is a prolific writer on literature, modern languages, German history, bibliography, and folklore. His book, "Warum Heisst Rom die Ewige Stadt?" may be specially mentioned. It received the Witte prize in 1896, and was published in 1894 under the title "Rom, die Ewige Stadt der Weltgeschichte, und die Deutschen." His editions of Uhlau appeared, together with various treatises, in 1888, 1888, 1888, 1894, 1903; those of Shakespeare, 1890-1894, 1890, 1895-1896; that of Schiller's "Wal-
FRANKEL, LUDWIG F.: German physi- 
cian; born May 25, 1806, at Berlin; died there July 6, 1873. He received his education at the University of Berlin, from which he graduated in 1830, in the same year becoming physician in that city, with water-cure as his specialty. In 1840 he was called to Ebersdorf, in the principality of Rous, as chief physician of the water-cure hospital, but he remained there only four years, when he removed to Magdeburg, Prussia, where he practised until 1848. He then became chief physician of the water-cure hospital in Berlin (Hausanstalt der Wasserfreunde), resigning this position in 1867 on account of his extensive private practice.


FRANKEL, MOSES BEN ABRAHAM: German rabbi; father of David Frankel; born at Berlin June 30, 1739; died at Dessau Feb. 20, 1812. In 1757 he settled at Dessau, where he filled the office of rabbi; he was at the same time "Messrabbi- mer" at Leipsic during the periodical fairs. Possessed of some means, he not only refused a salary, but often, when the amount was not large, satisfied both parties by paying out of his own pocket the dis- puted sum. Frankel was the author of "Be'er Mosheh," a response, dealing chiefly with cases of inheritance (Berlin, 1803); and "Ha-Blùrim de-Dibra Eshkol," a twofold commentary—cabalistic and Talmudic—on Ecclesiastes (1809).


FRANKEL, SECKEL ISAAC: German banker; born at Parchim, Mecklenburg-Schwerin, Jan. 16, 1765; died at Hamburg June 4, 1833. He acquired by private study not only a high degree of general culture, but also a thorough knowl- edge of nine languages, ancient and modern, sup- porting himself at the same time by teaching. He subsequently went to Hamburg, where he became bookkeeper in one of the larger banking houses. He soon founded a bank himself and accumulated a considerable fortune. Although not unfavorably disposed toward Reform, Frankel opposed the intro- duction of Eduard Kley's German hymn-book, con- sidering it too radical a departure from the past of Judaism. With M. L. Breinal, heading the Re- form Tempel Verein, he issued a prayer-book, the "Ordnung der Öffentlichen Andacht" (Hamburg, 1819), in which Hebrew prayers were interspersed with the newly introduced German hymns. Frankel translated the apocryphal books from Greek into Hebrew (Leipsic, 1830), and wrote a poem in Hebrew on the occasion of the French in Hamburg, entitled "Hebe he-Manyyah we-Kin'at El" (Altona, 1815).


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FRANKEL (FRANKEL-SPIRA), SIMON 
WOLF: Head of the Jewish community in Prague for two decades beginning May 20, 1724, and a staunch defender of his oppressed coreligionists: died June 9, 1745. He was wealthy by inheritance, and his extensive business interests brought him often into contact with the great of the land; thus gained a knowledge of the laws of the country which raised him high above the mass of his brethren. He founded an orphan asylum, and was lasting popu- larity by elevating the standard of the Jewish school system. He was, however, very fond of display, and not free from ambition. At the birth of Arch- duke—afterward Emperor—Joseph in April, 1741, he furnished at his own expense a costly public festi- val and parade in the Jewry of Prague, on which occasion he appeared in a carriage drawn by six horses and surrounded by footmen and horse-guards. This fondness for show aroused the envy of the mob, which some years later found vent in unre- strained pillage of the Jewry, several Jews being murdered and many more severely wounded. Following upon this came Maria Theresa's order expelling all Jews from Bohemia. Simon Wolf Frankel, who was humbled and slandered, collapsed completely under the burden of mental and spiritual troubles. Only a few days before his death he signed a petition for aid addressed to the London Jews.

His successor as the head of the community was a
Zacharias Frankel.

Frankel, Wolfgang

Frankel, Zacharias

son of his brother Koppel, Israel Frankel. His valuable services to the community and advancing the home manufacture of silk, and in improving the "Invalidenbrauhaus," of which he was for a long time the lessee, were recognized by the Bohemian "Landesgubernium." Israel Frankel, who was a devoted student of the Moshav, died in his birthplace, Prague, on April 15, 1757.


M. K.

FRANKEL, WOLFGANG BERMARD: German physician; born at Bonn Nov. 11, 1795; died at Elberfeld March 5, 1851. He took an active part in the campaigns of 1812, 1813, 1814, and 1815 as an officer in the middle-Rhenish army, fighting at first with, and later against, Napoleon. Returning to his native town in 1815, Frankel studied at the gymnasium and the university, receiving his degree as doctor of medicine in 1834. He then settled in Elberfeld, where he practiced until his death. He embraced the Christian religion in 1840. Frankel was the author of "Die Flechtsel und Ihre Rebeandung," Elberfeld, 1839, 3d ed., Wiesbaden; 1855; "Das Be- kenntnisse des Proselyten, das Unglück der Juden und Ihre Emancipation in Deutschland," Elberfeld, 1841; "Die Unmöglichkeit der Emancipation der Juden im Christlichen Staat," d. 1841; "Die Rab- biner Versammlung und der Reformverband," d. 1844.


F. T. H.

FRANKEL, ZACHARIAS: German theologian; born at Prague Sept. 30, 1801; died at Breslau Feb. 11, 1873. Frankel was the founder and the most eminent member of the school of historical Judaism, which advocates freedom of research, while in practical life it upholds the authority of tradition. Frankel was, through his father, a descendant of Vienna exiles of 1670 and of the famous rabbinical Spad family, while on his mother's side he descended from the Fischel family, which has given to the community of Prague a number of distinguished Talmudists. He received his early Talmudic education at the yeshibah of Israel Rosensperg (Daniel Rosenbaum); in 1825 he went to Budapest, where he prepared himself for the university, from which he graduated in 1831. In the following year he was appointed district rabbi ("Kreisrabbiner") of Leitmeritz by the government, being the first rabbi in Bohemia with a modern education. He made Teplitz his seat, where the congregation, the largest in the district, had elected him rabbi. He was called to Dresden in 1839 as chief rabbi, and was confirmed in this position by the Saxon government. In 1848 he was invited to the chief rabbinates of Berlin, which position he had vacated since 1839, but for a long correspondence he declined, chiefly because the Russian government, in accordance with its fixed policy, refused to officially recognize the office. He remained in Dresden until 1854, when he was called to the presidency of the Breslau seminary, where he remained until his death.

The atmosphere of Prague was wholly favorable to the development of the romantic love for the past that is at the bottom of the principle of historic Judaism which Frankel advocated. Religious attitude.

He furthermore held firmly the belief that reason based on scholarship and not mere desire on the part of the laity must be the justification for Reform. In this sense Frankel declared himself when the president of the Teplitz congregation expressed the hope that the new rabbi would introduce reforms and do away with the "Misstrauen" (abuses). He stated that he knew of no abuses; and that if there were any it was not at all the business of the laity to interfere in such matters (Bonn, in his "Jahrbuch," 1849, pp. 109 et seq.). Still he introduced some slight modifications in the worship, as the abrogation of the piyyutim, the introduction of a choir of boys, and the like. He was, however, strenuously opposed to any innovation which was objectionable to Jewish sentiment. In this respect his denunciation of the action of the "Landesrabbiner" Joseph Hoffman of Sax-Meiningen, who permitted Jewish high-school boys to write on the Sabbath, is very significant ("Orient," III. 305 et seq.). His position in the controversy on the new Hamburg prayer-book (1842) displeased both parties; the Liberals were dissatisfied because, instead of declaring that their prayer-book was in accord with Jewish tradition, he pointed out inconsistencies from the traditional and liturgical points of view; and the Orthodox were dissatisfied because he declared changes in the ritual permissible (i.e. III. 322-363, 377-384). A great impression was produced by his letter of July 18, 1843, published in a Frankfurt-on-the-Main journal, in which he announced his ascension from the rabbinical conference then in session in that city (see Confer- ences, Rabbinical), and stated that he could not cooperate with a body of rabbis who had passed a resolution declaring the Hebrew language unnecessary for public worship. This letter made Frankel one of the leaders of the conservative element. In opposition to the rabbinical conferences, he planned conventions of scholars. His principles were enunciated in his monthly "Zeitschrift für die Religions Interessen des Judenthums," which he published from 1844 onward. But Frankel's conciliatory attitude was bound to create for him enemies in the camps of the extremists on both sides, and such was the case with both Abraham Geiger and Samuel Raphael Hirshe. As the man of the golden mean Frankel was chosen president of the new rabbinical seminary at Breslau (Aug. 10, 1854). Geiger, who had inspired Jonas Frenkel, the president of his congregation, to found this institution, opposed the appointment vig-
Frankel, Wolfgang

Frankel, Zecharias

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orously, and when the examination questions given by Frankel to the first graduating class appeared, Geiger published them in a German translation with the evident intention of ridiculing the cumbrous method of Talmudic instruction (Geiger, "Jüd. Zeit.", 1869). Simon Raphael Hirsch, immediately on the opening of the seminary, addressed an open letter to Frankel, demanding a statement as to the religious principles which would guide the instruction at the new institution. Frankel ignored the challenge. When the fourth volume of Grätz's history appeared Hirsch impeached the orthodoxy of the new institution (1866), and his attacks became more systematic when Frankel in 1859 published his Hebrew introduction to the Mishnah. The first attack began with the letter of Gottlieb Fischer, rabbi of Ruhleben, published in Hirsch's "Jüd. Studenr," 1859. Hirsch himself began in the following year a series of articles in which he took exception to some of Frankel's statements, especially to his definition of rabbinical tradition, which he found vague; he further objected to Frankel's conception of the rabbinical controversy, which were, according to Frankel, improperly decided by certain devices common in parliamentary bodies. It can hardly be denied that Frankel etched the clear definition of what "tradition" meant to him. He contented himself with proving from Rabhina Asher that not everything called a "Jew," and reposed as given by Maimon on Mount Sinai, was actually of Mosaic origin. Hirsch was seconded by various Orthodox rabbis, as Solomon Klein of Colmar and B. H. Auerbach, while some of Frankel's supporters, like Rapport, were half-hearted. Frankel but once published a brief statement in his magazine, in which, however, he failed to give an open exposition of his views ("Monatschrift," 1861, pp. 139 et seq.). The general Jewish public remained indifferent to the whole controversy, and Frankel's position was gradually strengthened by the number of graduates from the seminary who earned reputations as scholars and as representatives of conservative Judaism.

Frankel began his literary career rather late. His first independent publication was his work on the Jewish oath, "Die Eidesleistung bei den Juden in Theologischer und Historischer Beziehung" (Dresden, 1840, 2d ed. 1847). This work owed its origin to a political question. The law of Aug. 16, 1838, had improved the position of the Jews in Saxony, but still discriminated with regard to the Jewish oath, which was to be taken under conditions which seemed to involve the supposition that a Jew could not fully be trusted in his testimony before a civil court. Frankel proved that no Jewish doctrine justifies such an assumption, and owing to his work a new regulation (Feb. 13, 1840) put the Jews on the same basis as Christians as regards testimony in court. His second great work was his "Historisch-Kritische Studien zu der Septuaginta, Nebst Beiträgen zu den Targumim: Vorstudien zu der Septuaginta" (Leipsic, 1841). To the same category belong three later works: "Unter den Einfluss der Palästinensischen Exegete auf die Alexandriner Hermeneutik" (Leipsic, 1851). "Über Palästinensische und Alexandrinische Schriftforschung," published in the program for the opening of the Breslau seminary Studies. (Breslau, 1854). "Zu dem Targum des Propheten" (Breslau, 1872). In all these works it was his object to show that the exegesis of the Alexandrian Jews, and with it that of the early Church Fathers, was dependent on Talmudic exegesis. In this investigation he became a pioneer, and many of his disciples followed him with similar investigations, not only of the Septuagint, but also of the Vulgate and of the Peshitta. A political motive was involved in his study of legal procedure, "Der Gerichtliche Beweis nach Mosaisch-Talmudischem Rechte: Ein Beitrag zur Kenntnis des Mosaisch-Talmudischen Criminal- und Civilrechts" (Leipsic, 1846). The law of Prussia discriminated against the Jews in so far as the testimony of a Jew against a Christian was valid only in civil cases, and in these only when they involved a sum less than fifty thalers. It was due to Frankel's work, which was cited as an authority by the Prussian Diet, that the new law of July 23, 1847 referring to the Jews, abolished this discrimination.

Frankel's duties as professor of Talmudic literature showed him the necessity of modern scientific text-books upon rabbinical literature and theology. To this necessity are due his introduction to the Mishnah, "Darke ha-Mishnah" (Leipsic, 1859), with a supplement and index under the title "Tosafot u-Mafteah le-Sefer Darke ha-Mishnah" (1867). Of the storm which this book created reaction has been made already. It is one of the most valuable attempts at a systematized exposition of the history of early rabbinical literature and theology, and has largely inspired subsequent works of that kind, as those of Jacob Brüll and Isaac H. Weiss. His outline of rabbinical marriage law, "Grundlinien des Mosaisch-Talmudischen Eheschrifts" (Breslau, 1869), was likewise meant to serve as a text-book on that subject, as was also his attempt at a history of the post-Talmudic literature of casuistry, "Entwurf einer Geschichte der Literatur der Nachtalmodischen Responsa" (Breslau, 1865), which, however, is the weakest of his works. Frankel's studies in the history of Talmudic literature had convinced him that the neglect of the Palestinian Talmud was a serious drawback in the critical investigation of the development of Talmudic law. To this field he determined to devote the remainder of his life. In 1870 he published his introduction to the Jerusalem Talmud under the title "Mebo ha-Yerushalmi" (Breslau). He afterward began a critical edition of the Palestinian Talmud, with a commentary, but only three treatises had appeared, Berakhot and Peah (Vienna, 1874) and Demai (Breslau, 1875), when his death intervened. He wrote frequently for the two magazines which he edited, the "Zeitschrift für die Religionswissenschaft" (Leipsic, 1844-46), and the "Monatschrift," begun in 1851, and which he edited until 1888, when Grätz succeeded him as editor.
Through a son of the rationalistic era which had two of its most prominent leaders, Peter Beer and Herz Homey, in his native city, Frankel developed, partly through opposition to shaharism and partly through the romantic environment of the ancient city of Prague, that love and sympathy for the past that made him the typical exponent of the historical school which was known as the "Breslaw school." His marriage with Rachel Meyer was childless.

Frankenberg, Abraham von: German mystic of the seventeenth century; friend and correspondent of Manasseh ben Israel. He was a nobleman and the most influential personage in the district of Oels in Silesia. A disciple of Jacob Böhme, he said: "The true light will come from the Jews; their time is not far distant," etc. He also wrote: "Hebrai habent fontes, Graeci rivos, Latii paludes" (cited by Grätz, "Geschichte"). He wrote a memoir on the coming glory and salvation of the Jews; and his mystic writings undoubtedly influenced his countrymen. As a token of his friendship, Manasseh presented Frankenberg with a portrait of himself bearing the emblem of a wanderer and a torch (the printer's device of Manasseh's books). He wrote: "Hebrai habent fontes, Graeci rivos, Latii paludes." His life and work are important in the study of the history of the Jewish mysticism of the seventeenth century.

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Frankenburger, Wolf: German deputy; born at Obbach, Bavaria, June 8, 1827; died at Nuremberg July 18, 1889. While a student at Würzburg, he took part in the political agitation of 1848, and soon obtained a reputation as a public speaker and a friend of the people. He began to practice law in Nuremberg in 1881; in 1889 he was elected to the Bavarian Diet, of which he remained a member until his death. For one term (1747-78) he was a member of the German Reichstag, taking such an especially active part in the discussions preceding the legal reforms of that period.

Frankenburger, after the beginning of the Franco-Prussian war (1870-71), strongly advocated the union of the southern and the northern states of Germany; and when, after the conclusion of peace, his ability and rectitude secured for him the position of Liberal leader, he threw all the weight of his influence against the sectionalism of the Bavarian Center and in favor of a strong central government. He was especially well qualified to deal with financial questions, and rendered important services as regular reporter on the army budget for the Bavarian House of Representatives, for which service the king rewarded him with the Michaelsorden 1. Class.

Frankenburger omitted no opportunity to champion the rights of his coreligionists. In 1880 he was instrumental in advocating the taxes which, in many parts of Bavaria, the Jews had been compelled to pay to pastors and mayors. These taxes had been suspended, as "Dehagipraxis," "Schmackoehle," and "Weifflaeszter," and were principally of the nature of surplize fees ("Stoyagebuhne") and New-Year's gifts. It was also on his motion, which received the unanimous vote of the Chamber of Dep. uties, that the sum of 5,500 florins for the betterment of the poorly endowed rabbinical offices of Bavaria was included in the budget of April 19, 1872. By this measure at least the semblance of state consideration for Jewish worship was obtained.

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Bibliography: Monatschrift, 1883, pp. 16-20; Rabinowitsch, Rabbi Zerubabel Frankel, Warsaw, 1843 (in Hebrew); Monatsh., 1861, pp. 239-50. Much material is contained in Monatschrift, 1861, in which several of his speeches are printed, and which contains a complete bibliography of Frankel's writings by Bruno (pp. 400-421).

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Frankfort Jews date from 1241, on May 24 of which year 180 Jews were killed during a riot and many fled; this being the first "Judenreinigung." As the affair was detrimental to the income of the emperor, he was incensed with the city for seven years, and King Conrad IV. did not forgive the citizens until May 6, 1246. The emperor distributed so liberally among the princes and his retainers the income he derived from the Jews that he had nothing left for himself; yet the Jews remained under his protection. In 1266 King Thirteenth Rudolf pledged to Count Adolf of Nassau 20 marks yearly from the income derived from the Frankfort Jews. When Adolf was made king under the title of "Adolf of Nassau," he pledged these 20 marks to the knight Gottfried of Merenberg (1299); and the latter again pledged 4 marks of this sum to the knight Heinrich of Sachsenhausen. King Adolf also gave 25 marks to Gottfried of Epstein as a hereditary fief; and from 1267 he gave 500 marks yearly of the Jews' tax to the Archbishop of Mayence, adding to this sum 500 pounds of hellers in 1299. As early as 1308 the archbishop pledged 100 marks of this amount, and thus the Jews of the city of Frankfort became subject to the archbishop. The emperor, however, attempted to exact still more money from the Jews, and it was due only to the resistance of the city that King Adolf did not succeed in 1292 in obtaining from them the sum required for his coronation.

The Jews were subject not only to the emperor and to the archbishop, but also to the city; in 1331 King Ludwig recommended his "beloved Kammerknechte" to the protection of the municipality. Under Ludwig the Frankfort Jews were accused of a crime and cruelly persecuted, and many fled. The king then confiscated the houses and other property of the fugitives, and sold them to the municipal council for 3,000 pounds of hellers. Those that returned had their property restored to them; and, as the Jews had been treated unjustly, the king promised not to punish them again, but to be content with the verdict of the municipal council. The Jews were required, however, to pay to the king a new impost, the "goldene Opferpfennig." During the Black Death (1349) the Jews of Frankfort were again persecuted. At the beginning of these outbreaks the circumspect Carl IV., who feared for his income, pledged the Jews to the city for more than 15,000 pounds of hellers, stipulating that he would redeem them, which he never did. The Flagellants, on coming to Frankfort, destroyed nearly the entire community, the Jews in their distress setting fire to their own houses. Their property was confiscated by the council by way of indemnity. Jews returned, and in 1354 Carl IV. renewed his pledge to the city; three years later the Archbishop of Mayence again advanced his claims, but the Jews and the council came to an agreement with him in 1358.

In the Fourteenth Century. In 1354 Carl IV. renewed his pledge to the city; three years later the Archbishop of Mayence again advanced his claims, but the Jews and the council came to an agreement with him in 1358. In 1367 the city was again in full possession of the income derived from the Jews, but this did not prevent the emperor from occasionally exacting extraordinary taxes; for example, Sigismond (1414) exacted a contribution from the Jews toward the expenses of the Council of Constance.

The Jews were under the jurisdiction of the municipal council. Beginning with 1488, privileges ("Judenstatistiken") were issued that had to be...
renewed every three years. The Jews lived originally in the vicinity of the cathedral, this part of the city being necessary for their commerce; but Christians also lived there. Hence it was a hard blow to the former when they were forced (1462) to settle outside the old city ramparts and the moat. At first the city built their dwellings, but later they were required to erect their own houses. The "Judenstrasse" originally consisted merely of one row of houses; and when this became overcrowded, a part of the moat was filled in, and houses were built upon the new ground thus obtained. There were three gates in the street: one at each end and one in the center. The cemetery of the community, which was situated on the Fischerfeld, and which is still in existence, is mentioned for the first time in 1300, but a tombstone dated July, 1372, has been preserved. Among the communal buildings were the synagogue (called also the "Juden- schule"), the "Judenbad," the "Juden-Tauhaus" or "Spielhaus," and the hospital.

The Jewish inhabitants were more numerous in the early years of the community than later on: in 1241 they numbered about 200; in 1357 there were 32 tax-paying families; from 1537 to 1579, not more than 14 on the average; from 1601 to 1630, an average of 12; while in 1473 there were 17 families. Toward the end of the Middle Ages the number of the Frankfort Jews was considerably increased by emigrants from Nuremberg (1498); and Frankfort took the place of Nuremberg as the leading Jewish community in the empire. This is seen in the numerous requests made by other cities to the magistrates of Frankfort for information concerning their method of procedure in cases affecting Jews (see Neustadt in "Zeitschrift für Geschichte der Juden in Deutschland," i. 190). Civil cases were decided by a commission of twelve, with the chief rabbi at its head. The reports of this commission from 1645 to 1800 are in the archives of the community. In 1509 the Jews were threatened with confiscation of their Hebrew books by Fethmehl, who arrived in the city with an imperial edict.

From the Fifteenth to the Seventeenth Century. In 1525 the impending danger of expulsion was averted by the municipal council, but the Jews were restricted in their commerce, and were forbidden to build their houses higher than three stories. Although this measure crowded them more closely, there were 48 Jewish families in Frankfort in 1543, and 454 in 1612. (A list of these families was published in 1814; 2d ed., Mayence, 1878; republished in the "Israelit," Aug. 17, 1899). Hard times were now approaching. In 1612 the Jews of Frankfort suffered much on account of some persons who were heavily indebted to them, chief among these being Fethmehl. On Aug. 22, 1614, these men hoisted an attack on the Jews' street, sweeping away everything in the space of thirteen hours; and the unfortunate Jews, who had sought refuge in the cemetery, begged for permission to depart. On the following day 1,380 Jews, glad to have saved even their lives, left the city and went to Offenbach, Hanau, and Hochst. The synagogue as well as the Torah-rolls was destroyed, and the cemetery was desecrated. When the emperor heard of the affair he proscribed Fethmehl; but the Jews were not brought back until Feb., 1616, when their street was placed under the protection of the emperor and the empire, as announced in a notice affixed to each of the three gates. By 1618 there were 370 families, living in 195 houses, of which 111 lay to the right of the Bornheimerpfote, and 84 to the left. The houses were of wood, with stone foundations, and were named according to signs suspended in front. The names were those of animals (e.g., ox, duck, wild duck), of fruits (apple, red apple), of trees (fil, elder, nut), or of miscellaneous objects (tongs, scales, winecup); but sometimes a house was named simply from the color of the shield, e.g., red...
The main synagogue was built in 1462; a smaller one was erected in 1603. Among the other communal buildings were the bath, to the east of the synagogue, the dance-house, the inn, the slaughter-house, the bakehouse, and the hospital.

With their return to Frankfort a new epoch in the history of the Jews of that city begins. They were still debarred from acquiring real estate, but they loaned money, even accepting manuscripts as pledges. The rate of interest, formerly as high as 24 per cent, was now reduced to 8 per cent. As the unredeemed pledges were sold, traffic in second-hand goods arose, which was further stimulated by the fact that the Jews were not permitted to sell new goods. They were also forbidden to deal in spices, provisions, weapons, cloth, and (from 1634) corn. But in spite of these interdictions their commerce gradually increased. During the Thirty Years' war the Jews fared no worse than their neighbors. In 1694 there were 415 Jewish families; of these, 109 persons were engaged as money-lenders and dealers in second-hand goods; 106 dealt in dry-goods, clothes, and trimmings; 24 in spices and provisions; 9 retailed wine and beer; 3 were innkeepers, and 2 had restaurants. Besides these there were the communal officials.

The importance and status of the community at the beginning of the eighteenth century are indicated by the gracious reception accorded to the deputation that offered presents in the Eighteenth Century. On Jan. 14, 1711, a fire which broke out in the house of Rabbi Naphthali Cohen destroyed the synagogue together with nearly the whole Judengasse. The rabbi was accused of having caused the fire by cabalistic means, and was forced to leave the city. The 8,000 homeless Jews found shelter either in the post-house or with compassionate Christians. The synagogue and the dwelling-houses were speedily rebuilt, and the street was widened six feet. In 1715 the community issued an edict against luxury. From 1718 onward the "Residents" or representatives of the community of Frankfort at Vienna were accorded official recognition. In 1721 part of the Judengasse was again destroyed by fire. About the
same period conflicts with the Shabbethaians caused excitement in the community. In consequence of the denunciation of a baptized Jew the edition of the Talmud published at Frankfort and Amsterdam between the years 1714 and 1721 was confiscated; and certain prayer-books were likewise seized on account of the "Alenu" prayer. The books were restored, however, on Aug. 1, 1730, chiefly through the efforts of Moses Kann.

The middle of the century was marked by the dissections between the Kann and Kulp parties. The Kulp party, to which many influential men belonged, endeavored to harmonize the ancient constitution of the community with new measures for the benefit of the people; but their efforts were thwarted by the wealthy Kann family, whose influence was predominant both in the government of the community and among the people. In 1756 the two parties effected a compromise, which was, however, of but short duration. The community was further excited by Jonathan Eybeschütz's amulet controversy. In 1756 the Jews received permission to leave their street in urgent cases on Sundays and feast-days for the purpose of fetching a physician or a barber or of mailing a letter, but they were required to return by the shortest way. In 1766 the Clevedi divorce controversy began to excite the rabbinate of Frankfort also. At the coronation of Joseph II, the Frankfort Jews were permitted for the first time to appear in public, when they swore allegiance to the emperor (May 28, 1764). The community of Frankfort rendered great service in suppressing Eisenmenger's "Entdeckter Judenstaat," confiscating all the copies. Eisenmenger sued the community for 30,000 guilden. Although he lost his case, proceedings were several times renewed with the aid of King Frederick I. of Prussia, and only in 1772 was the community finally released from all claims brought by Eisenmenger's heirs.

In 1753 there were 204 houses, built on both sides of the Jews' street. On May 28, 1764, a fire destroyed 21 dwellings, and the homeless again found shelter in the houses of Christians. When their houses were rebuilt the Jews endeavored to remain outside of the ghetto, but were forced to return by a decree of Feb. 18, 1776. One hundred and forty houses on the Jews' street were destroyed by fire when the French bombarded the city in 1796.

The cemetery, as stated above, is situated on the old Fischerfeld. In 1840 the cemetery was enclosed within the city walls, which were fortified with piettes. Beginning with 1724 the neighboring communities also buried their dead there; but this privilege was withdrawn by the magistrate in 1568. When Frankfort was besieged during the interregnum in 1552, a garrison with cannon was stationed in the cemetery, and an attempt was even made to force the Jews to sink the tombstones and to level the ground; but against this they protested successfully (July 15, 1552). During the Fettmilch riots the whole community spent the night of Sept. 1, 1614, in the cemetery, prepared for death, and thought themselves fortunate when they were permitted to leave the city through the Fischerfeld gate on the following afternoon. In 1640 a dispute in regard to passage through the cemetery was decided in favor of the Jews. The community occasionally paid damages to Christians who were injured by the oxen ("bekorim"): the first-born that may not be used; comp. Ex. xiii. 19, which grazed within the cemetery walls. In 1694 a neighboring garden was bought for the purpose of enlarging the cemetery. During the great fire of 1711 the Jews sought refuge with...
all their possessions among the tombs of the fathers. The communal baking-ovens, which before the fire were behind the synagogue, were transferred to a new site acquired in 1694. The only building preserved from the flames was the hospital for the poor near the cemetery; behind it another hospital was built in 1715 to replace the one in the Judengasse that had been destroyed. A slaughter-house for poultry and a fire-station were erected between the ovens and the cemetery. The fire-station existed down to 1882; the site of the ovens is now covered by the handsome building of the Sick Fund, and that of the Holzplatz and the garden by the Philanthropic schoolhouse. On the site of the two hospitals the Neue Gemeinde-Synagogue was built in 1892. The cemetery, covering more than five acres, was closed in 1828; its epitaphs have been published by Dr. M. Horovitz.

The end of the eighteenth century marks a new epoch for the Jews of Frankfort. In 1796 they received permission to live among Christians. In 1811 the prince-primate granted them full civic equality. In 1809 they were already scattered throughout the city and had taken surnames. A reaction, however, came in 1816, when the city, on regaining its autonomy, completely excluded the Jews from the municipal government. In 1819 there were riots to the cry of "Dieb-leib!" and the magistrate discussed the advisability of restricting the number of Jews to not more than 500 families and of assigning to them a special part of the city. These schemes, however, were not carried into effect. In 1838 the civic rights of the Jews were enlarged, and in 1844 all restrictions were removed. The synagogue that had been rebuilt after the fire of 1711 in the Judengasse was torn down in 1854, and a new synagogue was erected on the site (1855-60). The synagogue on the Holzplatz was consecrated in 1882.

The Israelitische Religionsgesellschaft, an independent congregation founded in 1851 (incorporated 1900), built a synagogue in 1853, and enlarged it in 1874. In 1817 there were in Frankfort 4,309 Jews; in 1858, 5,730; in 1871, 10,009; in 1880, 13,856; in 1890, 17,479; and in 1900, 22,000 in a total population of 288,489. The following rabbis and scholars of Frankfort may be mentioned:

Simeon Darshan, author of "Yalkut Shiri'oni.
Alexander Silstein, author of the collection "Arukhah."
E. Isaac b. Nathan, a victim of the first "Judenreinigung" (1291).
Anselm, 1586.
Abraham of Hanau, 1322.
Gurvartz, martyr in 1408.
Joseph Lepisz, 1903.
Asher, 1784.
Moritz b. Samuel of Northhausen, 1365; took part in the convention of rabbis at Mayence in 1281.
Abraham of Sperre, 1384.
Simon Cohen, a relative of Moses Minz.
Israel Rabinowitsch; held office till 1396.
Issac b. Eliezer; took part in the convention of rabbis at Worms in 1282.
Naphtali Treves, author.
Herz Treves, son of the preceding; also an author.
Akiba Frankfort; widely known as a preacher; died in 1387.
Lev b. Benjael, chief rabbi of Prague, delivered the funeral oration.
Simon of Aschaffenburg, author of a supercommentary to Rashdi's Pentateuch commentary; lived at Frankfort until his death.
Elia Louze, pupil of Akiba Frankfort; wrote a song, "Zwei Frauen in einer Welt," to the melody of "Hechel von Bern," and many other works; was a native of Frankfort.
Kleiner Treves.
Abraham Naphtali Herz Levi.
Samuel Eliezer of Friedberg, during whose incumbency the most important event was the convention of rabbis held at Frankfurt in 1603.

Isaac Horowitz; called to Frankfurt in 1604; went to Prague in 1622. He was the author of the cabalistic work "Shem Lamed ha-Nefesh."

Joseph Juspa, author of a work dealing with the history and with the chief places of religious life; devoted up to the time of his death in 1627.

Samuel Hildesheim; elected in 1627.

Pethahiah; elected 1627; author of the cabalistic work "Sefer ha-Khokhmah," which refines the events in Rabba Schabac and connection with the Tzemach, and which is approved by Eliezer Levy, author of the "Megillah Zerua."

Hayyim Cohen, grandson of Levy ben Hirsch; elected in 1638.

Meir Schabbaz, son of Isaac Horowitz; elected in 1642. He was the author of "Ose ha-Ashkenazim," the introduction to his father's work. In 1643 he went, like his predecessor, to Poznan.

Meir Schabbaz, author of novelle to the Talmud; born at Frankfort in 1656; died while rabbi of Wald in 1662. He was a pupil of Joel Trisko, and himself became a rabbi. Among his principal pupils were Hayyim Yaakov Bacharach and Mordecai.

Aaron Samuel Kastunow, of Wina; called to Frankfurt in 1662; went to Cracow in 1677. He was the author of "Birkat ha-Zedeke," commentary on some treatises of the Talmud.

Isaac Horowitz, son of Shabbaz Horowitz, and grandson of "Jahazah Horowitz."

David Grinfeld, cabalist, cited by Eibenberg and Schabbaz, was his contemporary. Horowitz went to Poznan.

Samuel b. Yehudah de la Cava; elected 1690. He added valuable references to the Frankfort edition of the Talmud (1723). His son, Judah Aryeh Eibenberg, known as a writer, was associate rabbi; his father-in-law, Samuel Schotten, though rabbi at Darmstadt, was living at Frankfort as a "Shul" rabbi, and after Samuel's death (1690) he became president of the rabbinate.

Naphadiah Cohen; called in 1754, as stated above, he was accused of having caused the fire of 1711, and, being compelled to leave the city, he wandered about for many years.

Aharon Recus; died in 1712; famous both as a writer and as a scholar.

Jacob Cohen, of Prague; called to Frankfort. He was noted for his many pupils, and for his learned correspondence, which is included in the famous collection "Shoel Ya'akov." He became involved in the current controversies in regard to Shabbathai Zevi.

Naphtali Cohen's successors in the rabbinate of Frankfort were as follows:

Abraham Burs; of Prague; died in 1727; famous both as a writer and as a scholar.

Joseph Balsam Cohen; of Prague; called to Frankfort. He was noted for his many pupils, and for his learned correspondence, which is included in the famous collection "Shoel Ya'akov." He became involved in the current controversies in regard to Shabbathai Zevi.

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The Synagogue in the "Judengasse," Frankfort-on-the-Main. (From a photograph.)

The law of this free city that no Jew should establish a printing-house there, greatly impeded the development of Hebrew typography in Frankfort. Many books published there, especially prayer-books, appeared without place of publication or publisher’s name. Owing to this restriction the printing requirements of Frankfort were in large measure met by Jewish presses established in neighboring towns and villages, as Hanau, Homburg, Offenbach, and Rödelheim, the last-named place being specially notable. Besides the local wants of Frankfort there was the yearly fair which was practically the center of the German-Jewish book-trade. In a measure the presses of the above four towns were really intended to supply the fair trade of Frankfort.

According to Wolf ("Bibl. Hebr." ii. 1895), the history of Hebrew typography at Frankfort-on-the-Main begins with 1625, in which year siddurim were printed there. But Steinschneider and Cassel declare this statement doubtful. The chronogram of a certain prayer-book seems to show that it was printed there in 1594, but this chronogram is known only from references to it in a second edition printed at Amsterdam in 1619 ("Cat. Bodl." Nos. 2149, 2152). It may be said with certainty, however, that Hebrew printing began in Frankfort not later than 1692, when the Pentateuch with a German glossary was printed. The books printed at Frankfort up to 1676 do not bear any printer’s name.

From the year 1677 till the beginning of the eighteenth century there existed at Frankfort two Christian printing establishments at which Hebrew books were printed: (1) The press owned till 1694 by Balthasar Christian Wust, who began with David Codlin’s Hebrew Bible: his last work was the unvocalized Bible prepared by Eissenger, 1644: up to 1707 the press was continued by John Wust. Among his typesetters who worked on the “Amorot Tehorot” (1695) and the responsa “Hawwot Yafot” were two Christians: Christian Nicolaus and John Kaspar Puigl. (2) That of Balthasar Linsen, who printed in 1682 the "Haddude Haggadot" of Samuel Edels.
Many works which appeared in the last quarter of the seventeenth century without bearing the names of either printers or publishers belong probably to the publications of Isaac and Seligmann, sons of Hirz Reis, who published in 1667 a beautiful edition of the Yalkut. But though the proprietors of the presses were Christians, the publishers were often Jews; among them may be mentioned Joseph Trier on Cohen (1690-1715), Lacer Schöhe, Solomon Hanau, and Solomon and Abraham, sons of Kulan, who in 1699 published through John Wiist the Alfas in three volumes.

But the most flourishing period in the history of Hebrew typography in Frankfort was the first quarter of the eighteenth century. Hebrew books were printed in several establishments, including those of Mat. Andrea (1707-10), Jo. Ph. Andrea (1716), Nicholas Weinmann (1709), Antony Heinscheit (1711-19), and, above all, John Köhler, who during the twenty years of his activity (1726-45) furnished half of the Hebrew works printed at Frankfort up to the middle of the nineteenth century. Among the more important works printed by Köhler may be mentioned the "Bayit HaDash," in 5 vols., corrected by Samuel Dresen (1712-16), and the continuation of the Babylonian Talmud (1720-23) begun at Amsterdam, between which city and Frankfort there was a sort of partnership in printing. Köhler printed with the same Amsterdam type the "Yeshuah be-Yisra'el" (1720-23). He then conceived the idea of printing the Alfas after the model of the Sabbionetta edition of 1554, a copy of which was bought for 40 thalers. He resolved upon printing 1,700 copies at the price of 10 thalers each; the expenses, 11,000 thalers, were to be recovered by means of a lottery; that is to say, each subscriber was entitled to a copy of the book and to a lottery ticket; but the whole plan miscarried.

Between the years 1726 and 1729 no Hebrew printing appears to have been done in Frankfort, and during the last three-quarters of the eighteenth century very few Hebrew works were printed there. Among these were: "Toledot Adam," a Hebrew letter-written printed in 1736; and in 1732 the responsa "Sheb Ya'akov," the three Sabot of the Jerusalem Talmud, and the second part of the "Pene Yehosua," the third part appearing in 1736. Abraham Broda's "Edel Abrahma" was issued in 1726. Hebrew printing has continued at Frankfort up to the present day.

Frankfort-on-the-Oder: Chief town of a district of the same name in the Prussian province of Brandenburg, and situated on the left bank of the River Oder. It is very likely that the fairs held in the city drew a number of Jews there at an early date. Obscure though their early history may be, it is at least known that there was an organized community in Frankfort in the fifteenth century; for in 1506 the Frankfort synagogue was affiliated with a university founded there in that year under Elector Joachim I. Later, in the sixteenth century, the Jews of Frankfort obtained certain privileges from Elector Joachim II, in spite of the opposition of the town council, the members of which were antagonistic to the Jews. Thus in 1546 the elector ordered the council to permit the Jew Simon to slay animals according to the Jewish rite for himself and his family. In 1551 by an edict of the elector the Jews were granted free access to a fair called "Reminiscens," and the council was directed not to impose a too burdensome taxation upon the Jews. The council, however, resented with much indignation an edict which allowed Jews from abroad to come to Frankfort, while it wished to get rid even of those already there. Not desiring to set the council against him, the elector explained his edict to mean that while the foreign Jews might deal at the fairs of Frankfort they might not settle there. Still in the following year another edict the council was again ordered not to tax the Jews too heavily. This edict was due to a complaint made by the Jews that the council required them to pay, in addition to the annual protection fee of 30 gulden, 60 gulden per annum as revenue; the Jews were willing to pay only half of that sum. From time to time the elector granted permission to other members of the Jewish race to settle at Frankfort. In 1599 the inhabitants of that town petitioned the elector to expel the Jews from Frankfort, charging them with exorbitant usury and with blasphemy in their synagogues against the Christian religion, but the petition had no effect.

It was about this time that there lived at Frankfort the rich Michael Juda, who, owing to his immense wealth, afterward became the subject of legends. He is supposed to have been a knight or a count, and by others to have been an officiating rabbi at Frankfort. The Jews did not long enjoy their privileges. By command of the elector John George all the Jews of Brandenburg were compelled to leave the country in 1739. As the inhabitants of Frankfort were more prejudiced against the Jews than were those of any other town, not one Jew was allowed to remain, even under secret protection, nor were the Jews soon readmitted, as was the case in other towns of Brandenburg. The elector Frederick William permitted some rich Jews of Hamburg, Glogau, and other towns to settle in Brandenburg in 1751, and these founded the new communities of Frankfort-on-the-Oder and Landsberg. Frederick William carried his liberality further by ordering the authorities of the University of Frankfort to admit to the lectures two Jewish students, Tobias Cohen and Gabriel Felix Moschides, allowing them an annual subsidy. The community of Frankfort soon came into conflict with that of Landsberg on account of a certain Hayyim, rabbi of Niermarck, whose friends worked for his election as chief rabbi of Brandenburg. Notwithstanding the liberality of the elector, the inhabitants of Frankfort were not less averse to the Jews than they had been in former times, for in 1598 they again petitioned the elector to expel them from Frankfort, alleging sixteen reasons for such a course. The result of this petition was that the dishonoring "Leibzoll," from which the Jews had formerly been exempt, was imposed. This Leibzoll, or poll-tax, was re-
FRANKFURT, NAPHTALI: German teacher and writer; son of Rabbi Moses Frankfurter; born at Herford March 15, 1801; died Aug. 18, 1865. In 1822 he became a teacher in the Jewish Volkschule at Nordwinter, Württemberg. Among his pupils was Berthold Auerbach, with whom he remained on terms of the closest friendship until his death. Auerbach commemorates his teacher in the tale "Der Lauterbaeher," one of his "Schwarzwiilder Dorfgeschichten," for which Frankfurter furnished him considerable material.


FRANKFURTER, BERNHARD: German teacher and writer; son of Rabbi Moses Frankfurter; born at Frankfort-on-the-Main March 15, 1801; died Aug. 18, 1865. In 1822 he became a teacher in the Jewish Volkschule at Nordwinter, Württemberg. Among his pupils was Berthold Auerbach, with whom he remained on terms of the closest friendship until his death. Auerbach commemorates his teacher in the tale "Der Lauterbaeher," one of his "Schwarzwiilder Dorfgeschichten," for which Frankfurter furnished him considerable material.


FRANKFURTER, MOSES BEN SIMON: Dayyan and printer of Amsterdam; born 1672; died 1766. It appears from his epitaph (Mulder, "Jews over de Bergaapbladen," p. 15) that Frankfurter assumed in his old age the name of "Aaron." In 1727 he established a printing-press at Amsterdam, from which he issued some of his own works. He was the author of: "Nefuda Yehudah," a commentary on Isaac Abrav's "Menorat ha-Ma'or," with a Judeo-German translation (Amsterdam, 1701); "Zeh Yehuda," a short commentary on the Melilta (ib. 1712); "Sheva Pet'ilot," the moral teachings of the Menorat ha-Ma'or, in seven chapters (ib. 1721); "Tob Lebok," glosses on the Hilkel Semak of the Shulhan Aruk, Yorok De'ah (ib. 1746); "Be'er Heth," glosses on Shulhan Aruk, Hosen Mishpat, similar to those of Judah Ashkenazi on the three other parts of the Shulhan Aruk (ib. 1749). Frankfurter also edited several works, the most important being the rabbinic Bible entitled "Kehillat Mosheh," which contains many commentaries not found in other editions. It includes his own glosses to the Pentateuch (ib. 1724).


FRANKFURTER, BERNHARD: German teacher and writer; son of Rabbi Moses Frankfurter; born at Frankfort-on-the-Main March 15, 1801; died Aug. 18, 1865. In 1822 he became a teacher in the Jewish Volkschule at Nordwinter, Württemberg. Among his pupils was Berthold Auerbach, with whom he remained on terms of the closest friendship until his death. Auerbach commemorates his teacher in the tale "Der Lauterbaeher," one of his "Schwarzwiilder Dorfgeschichten," for which Frankfurter furnished him considerable material.


FRANKFURTER, NAPHTALI: German teacher and writer; son of Bernhard Frankfurter; born at Oversdorf Feb. 13, 1810; died April 18, 1899; studied at the universities of Heidelberg and Tübingen, graduating (Ph.D.) in 1835. For a time acting as rabbi at Lehmsteinfehl, he was called as rabbi to Henningshausen in Württemberg, and in 1849 to Hamburg as teacher of the Temple. He was also very active in educational matters. In 1848 his fellow citizens elected him to the Hamburg Parliament ("Constituents"). Frankfurter belonged to the extreme (religious) Reform party. Besides the "Gallerieder Ausgezeichneten Israeliten Aller Jahrhunderte," he wrote...
FRANKL, LOTHAR AMADEUS, RITTER VON HOCHWART: Austrian neuropathist; born at Vienna June 12, 1856; son of Ludwig August Frankl; educated at the Schottenstift and at the university of his native town, graduating as doctor of medicine in 1886. Until 1889 Frankl was assistant at the First Medical Clinic; and until 1899, at the psychiatric hospital of the university, in which year he became chief of the neuropathical...
FRANKL, LUDWIG AUGUST, RITTER VON HOCHWART: Austrian poet and writer; born at Chrast, Bohemia, Feb. 3, 1810, died at Vienna March 12, 1884. He received his early education at the Piarists' gymnasium of Prague and at the Piarists' college of Leitomischl, his teacher in Hebrew being Zecharias Fraxkel. During 1828-37 he studied medicine at Vienna and in Italy, and received the degree of M.D. from the University of Padua. During his stay in Italy he became acquainted with Thorvaldsen, Mezzofanti, Leopardi, Niccolini, and other men of renown. He practised but a short time as physician. In 1838, upon the advice of his friend Josef Wertheimer, he accepted the position of secretary and archivist of the Vienna Jewish congregation. This position he held over forty years. His first poetical production, "Das Habsburglied, Historische Balladen" (Vienna, 1832), gained him an acknowledged position among Viennese writers. These patriotic songs were followed by "Episch-Lyrische Dichtungen" (Vienna, 1834); "Sagen aus dem Morgenlande" (Leipsic, 1834), an imitation of Oriental poetry; and the romantic epic "Christophor Columbus" (Stuttgart, 1836). He translated Byron's "Paradise Lost" (Leipsic, 1833), and "Paradies und das Pferd" of Thomas Moore's poem "La La Rossch" (Vienna, 1832). He was editor of the "Oesterreichisches Morgenblatt" in 1841, and published Joseph Emanuel Hilscher's poems after the latter's death. A collection of his "Dichtungen" appeared in 1846 (Leipsic), the Biblical-romantic poem "Rachel" in 1842 (7th ed., Vienna, 1889), and "Elegien," in which he gave expression to his feelings on the unhappy condition of his Jewish brethren, likewise in 1842. At the same time he founded the "Sonntagsblatter," one of the best literary organs in Austria. He edited it until March, 1848, when it was suppressed by the government. In 1848 appeared an epic by him entitled "Don Juan de Austria" (Leipsic; 3d ed., 1884). The Vienna Revolution of March, 1848, was greeted by Frankl with the enthusiasm of an idealist. His poem "Die Universitat," recogized the liberal ideas of that great movement, and was set to music by nineteen composers and circulated to the extent of 300,000 copies in Austria and Germany. As a member of the Students' Legion he was wounded (Oct. 6, 1848) in the uprising against the government. Under the title "Gusle" he published, in German, a collection of Servian national songs (Vienna, 1852). In the following poems: "Hippocrates und die Moderne Medicin" (5th ed., Vienna, 1860), "Die Charlatane" (3d ed., ib., 1863), "Hippocrates und die cholera" (3d ed., ib., 1864), "Medizin und Medicin in Kustleitungen" (7th ed., Vienna, ib., 1861), "Nach 500 Jahren: Suidere zur Stikularfeier der Wiener Universitat" (Leipsic, 1860), he satirized medical charlatanism. His "Zur Geschichte der Juden in Wien" appeared in Vienna in 1858. In the poem "Der Primatur" (Prague, 1861), published in many editions, he gives a touching description of the persecutions and sufferings of Jews. Other productions of his prolific pen are:

3. Lieben, ein poetische Familienbuch. Vienna, 1867 (4th ed.).
5. Lyrische Gedichte. Stuttgart, 1869 (3d ed.).
8. Friedrich Heber's, und Carl Friedries's, music for his poem "Gusle" (Prague, 1850).
9. Der Pleider, oder die Stikularfeier der Wiener Universitat (Leipsic, 1865).

Philanthropic Works (except the national poems). 3 vols., Vienna, 1881.
1. Die correspondence with Antonius Grull (1842-76) was published by his son Bruno von Frankl ("Aus dem 19ten Jahrhundert," vol. I., Berlin, 1897).

At the request of Elise v. Herz-Lüllin he went to Jerusalem (1856), and with her help founded there a Jewish school and philanthropic institution. His journeys in Asia and in Anthropio Greece are vividly depicted, in verse and prose, in a work of two volumes, "Nach Jerusalem" (Leipsic, 1859), which has been translated into several languages, among them Hebrew. Later he added a third volume, "Nach Ägypten" (Leipsic, 1860). Frankl advocated the erection of an asylum for the blind near Vienna, on an eminence called "Hohe Warte." The institution was established mainly through the generosity of Baron Jonas von Königswarter. Through Frankl's efforts a European congress of superintendents and teachers of asylums for the blind, over which he presided, was convened at Vienna in 1873. The Schiller monument in Vienna was also the result of his initiative. On the day of its dedication, Nov. 10, 1873, the emperor Francis Joseph, in recognition of Frankl's great services, conferred on him the hereditary title "Ritter von Hochwart." In 1880 Vienna honored him with the freedom of the city. In 1881 he was appointed professor of ethics at the University of Vienna.
Conservative der Gesellschaft der Musikfreunde of the Austrian Empire; later he became a member of the Vienna school board.

True to the impressions of his youth, he kept in remembrance the Jewish life of his parental home, which he visited only a few weeks before his death; his feelings on that occasion found expression in a poem entitled "Cinzas," his swan-song. Another of his later poems is the touching elegy which he dedicated to the memory of Adolf Fischhof (March 28, 1898), a fellow patriot in the stormy days of 1848.

Bibliography: Wurtz, Biographisches Lexikon der Oesterreichisch-Ungarischen Monarchie; Brockhaus, Konversations-Lexikon; Meyers Konversations-Lexikon; Die Grande Encyclopedie; Der Neusrat, 1894, No. 11; Oesterreichische Wochenschrift, 1894, No. 11.

F. MAN.

FRANKL, OTTO: Austrian jurist; born in Prague Oct. 4, 1855; studied at the universities of Prague, Gottingen, and Leipsic; made privat-dozent (1880), and professor of law at Prague (1891). His principal sphere lies in mining and bankruptcy law. Among his most important works are: "Die Formfordernde der Schenkung nach Oesterreichischem Rechte," Graz, 1883; "Der Freischutz," Prague, 1885; "Der Concours der Oesterreichischen Handschulgesellschaft," Prague, 1893; "Die Haftpflicht fur Bergschaden nach Oesterreichischem Rechte," Bonn, 1892; "Zur Revision des Oesterreichischen Concursrechtes," Vienna, 1898. He is also one of the editors of the "Juristische Vierteljahrschrift" and of the "Grundriis des Oesterreichischen Rechts in Systematischer Darstellung" (Leipsic).

F. MAN.

FRANKL, PINKUS FRIEDRICH: German rabbi; born at Ungarisch-Brod, Moravia, Jan. 21, 1847; died at Johannisbad Aug. 22, 1887. After attending the yeshibah at Presburg, Frankl prepared himself for the rabbinate at the seminary in Breslau, and at the same time studied Orientalia at the university of that city, graduating (Ph.D.) in 1870. In 1875 he became the secretary of the Wiener Israelitische Allianz, and in 1877 succeeded Abraham Geiger of the Hihlesheimer's rabbinical school. He then attended the universities of Breslau and Jena and the theological seminary at Breslau, receiving in 1877 the degree of doctor of philosophy from Jena and the rabbinical degree from Breslau. In the same year he became rabbi at Kremser, Austria, and religious teacher at both colleges of that city. He still (1900) occupies both positions.

He is the author of several volumes of sermons and has written numerous essays. His principal works are: "Die Ethik des Juda Hallewi," 1883; "Geschichte der Juden in Kremser," 3 vols., 1896; "Varianten in Parallelen der Bittel," and "Judische Zeitgeschichte und Zeitgenossen," Vienna, 1908.

F. T. H.

FRANKLIN, BENJAMIN A.: Jamaican merchant; born at Manchester, England, 1811; died at Kingston, Jamaica, April 36, 1888. He went to the island about the year 1837, and engaged in business, becoming a magistrate and consul for Denmark. The tonnage dues on shipping were abolished mainly at his representation. Franklin founded the Hebrew Benevolent Society in 1834, and promoted the union of the Sephardic and Ashkenazic communities. He was for many years chairman of the Hebrew National Association, and aided in establishing the Kingston Sailors' Home (in 1864). After returning for ten years to England, he went back to Jamaica and died there.

Bibliography: Jewish Chronicle, June 1, 1888.

G. L.

FRANKLIN, FABIAN: American mathematician, editor, and author; born in Eger, Hungary, Jan. 18, 1853; son of Morris Joshua and Sarah Heilprin, of a family which has had several distinguished representatives in the United States. He was graduated B.A. from Columbia University, Washington, D. C., in 1869, and engaged in civil engineering and surveying up to 1877. In that year he became, by invitation, a fellow of Johns Hopkins University (Ph. D. 1889), where he exhibited unusual ability in mathematics, being successively appointed assistant, associate, associate professor, and professor of mathematics in that university (1879-95). Franklin has always been greatly interested in economic and public questions, and in 1895 he retired from his professorship and assumed editorial charge of the "Baltimore News." He has contributed to the "American Journal of Mathematics" and other mathematical publications, to the "Nation," and to the "North American Review." Franklin is an associate fellow of the American Academy of Arts and Sciences, Boston.


A.

FRANKLIN, JACOB ABRAHAM: English journalist and philanthropist; born at Portsmouth 1809; died Aug. 3, 1877. On his retirement from business he went to London and took an active part in communal affairs there. He established a weekly periodical, "The Voice of Jacob"—the first organ in the Anglo-Jewish community—in which to express...
Frankl, Otto Franks

The early age, for he is described as a "young English merchant" in a document of 1755; he settled in Montreal, Canada, in 1774, and engaged in business. He was active in congregational affairs, and in 1775 was president of the Shearith Israel congregation (see CASA). He early evinced an attachment for the American cause, and on May 3, 1779, was arrested for speaking disrespectfully of the king, but was discharged six days later. When General Montgomery took possession of Montreal, Franks advanced money for the support of the army. In 1778 General Wooster appointed him paymaster to the garrison at Montreal, and when the army retreated from Canada he enlisted as a volunteer, and later joined a Massachusetts regiment. Upon the recommendation of the Board of War he was ordered in 1779 to serve under Count d’Estaing, then commanding the sea forces of the United States; upon the failure of the expedition he went to Philadelphia, becoming a member of General Benedict Arnold’s military family. In 1779 he went as a volunteer to Charlestown, serving as aide-de-camp to General Lincoln, but was recalled to attend the trial of General Arnold for improper conduct while in command of Philadelphia, in which trial Franks was himself implicated. He was aide-de-camp to Arnold at the time of the latter’s treason in Sept., 1780; suspicion was directed against him, and on Oct. 2 he was arrested, but when the case was tried the next day, he was honorably acquitted. Not satisfied with this, he wrote to Washington asking for a court of inquiry to examine into his conduct; on Nov. 2, 1780, the court met at West Point and completely exonerated him. In 1781 he was sent by the superintendent of finance, Robert Morris, to Europe as bearer of despatches to Jay in Madrid and Franklin in Paris; on his return Congress reinstated him in the army with the rank of major. On Jan. 15, 1784, Congress resolved "that a triplicate of the definitive treaty [of peace] be sent out to the ministers plenipotentiary by Lieut.-Col. David S. Franks," and he left again for Europe. The next year he was appointed vice-consul at Marseilles; in 1786 he served in a confidential capacity in the negotiations connected with the treaty of peace and commerce made with Morocco, and on his return to New York in 1787 brought the treaty with him. He applied to Washington in 1789 and to Jefferson in 1790 for a position in the consular service, but nothing came of these requests. On Jan. 28, 1789, he was granted four hundred acres of land in recognition of his services during the Revolutionary war. Major Franks was one of the original members of the Society of the Cincinnati, Pennsylvania division.

Isaac Franks: Officer in the American Revolutionary army; born in New York May 27, 1739; died in Philadelphia March 4, 1822. At the outbreak of the war in June, 1776, when only seventeen years old, he enlisted in Colonel Lesher's regiment, New York Volunteers, and served with it in the battle of Long Island; on Sept. 15 of the same year he was taken prisoner at the capture of Savannah, but effected his escape after three months' detention. In 1777 he was appointed to the quartermaster's department, and in Jan., 1778, he was made quartermaster, being stationed at West Point until Feb. 22, 1781, when he was appointed by Congress ensign in the Seventh Massachusetts Regiment; he continued in that capacity until July, 1782, when he resigned on account of ill health. In 1789 Franks was appointed a notary and tabellion public of the Commonwealth of Pennsylvania; in 1794 Governor Mifflin commissioned him lieutenant-colonel of the Second Regiment, Philadelphia county. It was in his house at Germantown, a suburb of Philadelphia, that President Washington resided during the prevalence of yellow fever in the city in 1793. He was appointed in 1795 a justice of the peace for the townships of Germantown and Roxborough. On Feb. 18, 1819, he was made prothonotary of the Supreme Court of Pennsylvania, and held that position until his death three years later. Colonel Franks' portrait was painted by Gilbert Stuart, and is now in the Gibson Collection of the Library of Congress, Philadelphia, with whose permission it is reproduced here.


Franzos, Karl Emil: Austrian author; born Oct. 25, 1848, in Podolia, Russia, died in Berlin, Jan. 28, 1904. His childhood was spent at Czortkow, Galicia, the "Barnow" of his stories. Franzos attended the German gymnasium at Czernowitz and studied law at the universities of Graz and Vienna. After passing the state examination he entered journalism, and traveled (1778-80) through Europe, Russia, the countries of the Danube, Turkey, Asia Minor, and Egypt. In 1877 he settled in Vienna, and published as the fruit of his travels "Aus Halb-Asien" (Leipsic, 1877; 4th ed., Berlin, 1900); "Vom Don zur Donau" (Leipsic, 1878; 2d ed., 1890); and "Aus der Grossen Ebene" (Stuttgart, 1888). In these three books, which have been translated into many European languages, he gives brilliant sketches of the social conditions of the countries he visited. From 1882 to 1885 he edited the "Neue Illustrierte Zeitung," and in 1886 founded the "Deutsche Dichtung," which he edited himself. In 1887 he moved to Berlin. Franzos' childhood was spent in a Jewish-Polish village, surrounded by the narrowness of Orthodox Galician Judaism. His father had seen German life and received a German education. Returning to Galicia as a district physician, he became a benefactor to his poor countrymen, who, although they loved and admired him as their physician, stood aloof from him, unable to understand how he, one of themselves, could dispense with regulations which for them were religion. Of these Galician Jews Karl Franzos gives a vivid description in "Die Juden von Barnow" (Stuttgart, 1877; 6th ed., Leipsic, 1900) and in "Moschko von Parma" (Breslau, 1880; 3d ed., 1898). In 1888 he published in Breslau "Judith Trachtenberg" (4th ed., 1900), also dealing with a Jewish subject. Franzos claims the authorship of the well-known epigram, "Every country
has the Jews that it deserves." (JewsLand xd ❴ die Juden die es verdient). Differing from Auerbach, Bernstein, and Kompert, Franzos lays stress on the tragic sides of Jewish life, the fatal conflict of old and new, of internal and external forces.

Although his fame is based on his remarkable sketches of life and character in Galician ghettos, he is not merely a ghetto novelist. His pen secured him a place among the chief authors of contemporary Germany. In 1887, he published his most important work, "Ein Kampf ums Recht," Breslau, 4th ed., 1900, in which he describes the fight of a Bukowina farmer for what he imagines his right, and the conflict between his traditional right and the law of the many-tongued modern Austrian empire.

Besides the works mentioned, Franzos wrote: Junge Liebe, Breslau, 1878; Von den Turken in Kampf in a translation of James Baker's "Turken in Trance." Breslau, 1879; While Geschichten, Dresden, 1891; Mein Franz, a short story in verse, Leipzig, 1892; Der President, Berlin, 1894; Berichte des Korischen, Stuttg., 1895; Trug, Stuttgart, 1895; Die Juden, Stuttgart, 1896; Der Gott des Alten Deut., Jena, 1897, the suppression and the dictation; a collection of literary studies, Berlin, 1897; Der Wahlleiter, Berlin, 1898; Ungeahnte Leute, Berlin, 1898; Ein Pfarrer, Berlin, 1899; Der kleine Martin, Berlin, 1899; Selbstbiographien und sein Kind, Berlin, 1901; Alberti zusammen, Berlin, 1901; Mann und Weib, Berlin, 1901; Home's Gedenk- Aus Anhalt und Thüringen, both Berlin, 1892; Ernst Schrader and Geisel, Berlin, 1900.

In 1879, Franzos published "Georg Bieber's Stimmliche Werke und Handschriften Nachlass;" in 1883 he edited "Deutsches Dichterbuch aus Oesterreich" (Edelstein); in 1891, "Die Geschichte der Einfallsleerungen" (Berlin), autobiographical sketches of the first efforts of contemporary German authors; in 1896, "Reimund Meyer" (Berlin), a study of that well-known German novelist. Nearly all of his books have been translated into English, French, and other European languages.

Franzos has always taken an interest in Jewish affairs, and has held several communal offices in Vienna and Berlin. His wife is Ottilie Benedikt, born at Vienna Sept. 24, 1856, who published, under the nom-de-plume "F. Ottner," two novels: "Das Adoptivkind und Andere Novellen" (1896) and "Schweigen" (1902).


F. T. H.

FRAT MAIMON or SOLOMON BEN MENAHEM: Provencal scholar; flourished in the second half of the fourteenth century. The name "Frat" is, according to Neubauer, abbreviated from "Fratater." Frat Maimon was the author of four works, which are known only by quotations made from them by three of his disciples: (1) "Budd le-Timru" (probably a controversial treatise on religion); (2) "Negar Matta" (on the philosophical explanations of the haggadot found in the Talmud); (3) a commentary on the poem "Hade ha-Nefesh" of Levi ben Abraha; (4) comments on Genesis.


FRATERNITATEA. See Periodicals.

FRATERNITIES: Societies for mutual benefit. If it be true that "the origin of the friendly society is probably in all countries the burial club," ("Encyc. Brit." ix, 780), Jewish organizations of that nature may be traced back nearly two thousand years. Fraternities for the burial of the dead are mentioned in the Talmud (M. K. 27b). The hebraic-kaddisha, or burial society, was known in its present form early in the fifteenth century, and numerous associations resembling it more or less closely have existed ever since. But the modern fraternal organization with its insurance or endowment features belongs with few exceptions to the second half of the nineteenth century. The history of such Jewish fraternities, whether ancient or modern, still remains to be written (Neurmschneider, "Aliy Ein lehoda in die Jud. Lit. der Mittheilen, ii, 17). The present article is restricted to the larger orders, which flourish mostly in the United States. These orders not only offer pecuniary benefits and cheap insurance, but also serve as social centers, and have afforded the machinery for national Jewish organization throughout the United States. Besides the B'nai B'rith, there are many thousands of Jewish societies scattered among communities in all parts of the world; but the present article is restricted to the larger orders, which flourish mostly in the United States. There are also several Jewish fraternities, whether ancient or modern, that flourish mostly in the United States. These orders not only offer pecuniary benefits and cheap insurance, but also serve as social centers, and have afforded the machinery for national Jewish organization throughout the United States.

The Jewish Year Book for 1901-02 records, besides four Jewish "courts" of the Ancient Order of Foresters and seven Jewish "beacons" of the Order of Ancient Maccabeans, the following fraternities:

**Ancient Order of Mount Sinai:** six lodes.
**Grand Order of Israel:** fourteen lodes.
**Hebrew Order of Druids:** seven lodes.
**Order of Achem Berith:** sixteen lodes.

There are, besides, numerous lodges of Freemasons and other nominally non-Jewish fraternal societies which are composed wholly of Jews. Many Jews have attained high rank in such bodies.
as, for instance, Max Selanick, who is at present (1903) the highest official of the Knights of Pythias in the state of New York. See FREEMASONS.


P. W. 

FRAUD AND MISTAKE: Where in a transaction one of the parties loses by the fraud, i.e., the misrepresentation, of the other, or by his suppression of the truth, the law gives relief either by rescinding the contract or by awarding damages. In some cases such relief is afforded when the loss occurs through mistake, without any evil intent on the part of him who gains by it. The Mosaic and rabbinical law forbids many fraudulent practices under religious and punitive sanctions. The law also sets aside some sales or purchases simply for excess or deficiency of price. The implied warranty that an article sold will come up to its description in quality and quantity may also be treated in connection with the subject of fraud and mistake.

1. Forbidden Practises: 1. The written law is very severe against the use of false measures of length, false weights, false hollow measures, and untrue scales (Lev. xix. 33, 36); and it speaks of the possession of twofold weights or measures, one great and one small, as an abomination to the Lord (Deut. xxv. 13-14). This law applies in dealings with Gentiles as well as Jews (B. E. 135b). It is the duty of the court to appoint inspectors of scales, weights, and measures (baraita to B. B. 58a), and to punish offenders by floggings, and, in later times, by fines also (Shulhan Aruk, Hoshen Mishpat, 231, 2). A deficient bushel should not be kept in the house for any purpose, lest somebody measure with it. In many places the custom required all measures to be sealed by authority.

2. It is as unlawful to cheat a Gentile as an Israelite. If there is a blemish in an article about to be sold, the buyer must be informed. Flesh or hide of a “fallen” beast must not be sold, even to a Gentile, as that of a slaughtered beast. “They must not furnish up man or beast,” says the Mishnah (B. M. iv. 13). Thus, one must not dye a bondman’s beard black; nor drug an animal so as to raise and stiffen its hair; nor paint old implements to make them look like new.

Adulteration: Many similar tricks are named. Bad grain should not be mixed with good grain and the whole sold as good. Water must not be put into wine at all. A merchant may put corn from three throating doors into one bin, and pour wine from many jars into one barrel; for all know that he does not grow his grain or his grapes (B. M. 60a).

3. A man must not assume false appearances to gain his neighbor’s good opinion (Midd. 272b); thus, for instance, though good manners force you to invite to dinner even one who, as you well know, can not accept, you must not press such a one to accept (Hul. 94a).

4. For special rules as to weights and measures see Weights and Measures; but the moral aspect may be stated here, namely, that the heavenly punishment of the falsifier is very hard; for his is a sin for which there can hardly be atonement, since he is a rober of the public, and he can not restore the money to those he has wronged, which is the first condition for receiving pardon (B. B. 88b).

II. Grounds for Rescission: Whenever a sale is made, a mistake in measure, weight, or number, no matter how small it may be, gives to the injured party the right to have the transaction set aside, to have the goods returned to the seller, and the price to the buyer, whether the mistake was made in the goods or in the money; and this at any time when the mistake is discovered. For it is a “purchase by mistake”; and such a purchase is void (Kelim 43b; Git. 14a). He who receives money from his own bushel, whether as the price in a sale, or as a loan, or as a payment, and finds an excess, must return it, even unasked (B. M. 63b).

Blemish: the other hand, in the sale of land or of slaves or of chattels, if the thing bought has a blemish in it which was unknown to the purchaser, the latter may return it at any time. Maimonides deduces this from the authorities given above as to mistake in weight or number. But whenever the purchaser uses the thing with knowledge of the blemish, he is barred (by analogy to the case put in Ket. 76a). Neither party can, without consent of the other, ask a reduction or proportional return of the price; the seller must take back his goods; the buyer must return them or pay in full. However, if houses at a distance have been sold, and it turns out they have been injured by trespassers before the sale, the injury being such as can be remedied by repairs, the seller may, by deducting the cost of repairs from the price, make the sale stand good; for here the blemish is temporary (Talm. v. 96, 6, on the authority of Asheri; see Hoshen Mishpat, 232, 5).

What is a blemish within these rules depends in the main on the custom of the place. Every buyer has the right to expect that the thing bought is free from all blemish. Even if the seller proclaims that he will not be responsible for any fault, the buyer may still rescind on finding a blemish that has not been specially declared; for the waiver of the buyer is void unless he knows what he takes.

When the seller names several blemishes in the thing on sale, and it has only one of them, the court may conclude that the other faults were named only to put the buyer off his guard, and may rescind the contract (see the illustrations of a cow and a bondwoman in B. M. 90a). In a bondman or bondwoman only such blemishes are to be considered as interfere with his or her capacity for work; for slaves are not kept for pleasure. It is a blemish in a bondman that he is an “armed bandit,” or that he is “inscribed to the king” (for punishment), but not that he is a thief or a gambler or a drunkard: for slaves are not presumed to be very moral (B. B. 92b).

III. Fitness for a Purpose: The Mishnah (B. B. vi. 1) says: “If one sells grain to his neighbor, and he sows it, but it will not sprout, the seller is not liable on a warranty.” Simone b. Gamaliel says (not contradicting what precedes): “For garden seeds that are not eaten, he is liable.” In other words, the seller must have either actual notice of
Adaptability to an End.

The purpose for which the article is bought, or implied notice in the nature of the article. It seems that there is no implied warranty that it will be of service, even though it is most frequently bought to be eaten, so that in money matters we do not go by the majority of cases.

So also, when an ox is bought, and it turns out vicious, the seller may not be liable, for he can say, `I have sold it for butchering.' But herein the great masters did and Samuel differed, the former insisting that farmers buy oxen so generally for the plow that the seller should presume this as the purpose.

Where the goods sold do not meet the description, there is no sale (Mishnah B. B. v. 6). Either party may object. So, when red wheat is delivered for white, or white for red; olive-wood for sycamore, or sycamore for olive, etc., either party may insist that there was a mistake; for every man has his own preference. However, when the mistake is made of delivering a low grade for a high grade, the seller may not rescind; or if a high grade instead of a low one, the buyer may not rescind—even though, by reason of a great rise or fall in the market price, it may be of advantage to do so.

IV. Damages: Cases have been enumerated in which a return of the faulty article is impracticable, because it has been consumed before the fault is discovered; it might also be at such a distance that the cost of bringing it back would exceed the value. In these cases the seller must return the price, deducting only so much thereof as the buyer has been benefited. On the other hand, where the seller has sold an article unfit for the purpose for which the purchaser procured it, with knowledge of the purpose and of the uselessness thereof, he is liable not only for the return of the price, but also for the useless outlays to which the buyer has been put, such as in the sowing of seeds or in the transportation of goods to a foreign market. This liability for extra damages is asserted, though without authority in the Talmud, by the Turim and the Shulhan Aruk (Hosen Mithpat, 232, 21).

Full details are also found in the codes for cases in which the goods sold by fraud or mistake are lost or are further injured in the hands of the buyer, before or after the discovery of the blemish (ib. 232, parashin).

V. The Talmud takes notice not only of direct fraud between two parties dealing with each other, but also of wrongs done through their collusion (קֹצַּח: broadcast) to third parties. Hence the rule not to return a lost bond; because it may have been redeemed already, yet the debtor and creditor may collusively put it in force against the purchasers of the former's lands (see Pikkum). Under Exception it has been shown (1) that the debtor, to clear himself from the ban, must satisfy the court that no property is held by another, as ostensible owner, for his benefit; and (2) that any property held is bound for his debts; in short, that feigned conveyances of the debtor's property are void as against his creditors. While fraudulent conveyances and the remedies against them occupy such a wide field in English and American law, the Talmud says nothing, and the codes hardly anything, as to how the creditor may proceed to overcome a fraud thus attempted against his rights.

Bibliography: Shulhan Aruk, Hosen Mithpat, sections quoted above, and sections 328-339, passim; Yad ha-Beit ha-Shem, especially Mehutah.

L. N. D.

FRAUENSCHUL or WEIBERSCHUL: That part of the synagogue which is reserved for women, whether an annex, as in the Altschul of Prague, and in the synagogue of Worms, or a gallery; the latter is generally in the rear of the building, on the west side, but sometimes on the north or south side. Modern synagogues have often two galleries, one above the other.

The separation of the sexes in synagogues is most likely coeval with synagogal services, although it is not mentioned in the old sources, and the rules of ancient synagogues found in Palestine are not in such a state of preservation that conclusions can be reached regarding their interior arrangements. According to Talmudic reports, which most likely present a genuine tradition, there was in the Temple at Jerusalem a women's gallery, so built that its occupants could witness the ceremonies, while a grating hid them from the view of the men (Sukkah v. 2, 35b; Tamid ii. 5; Malmolides, "Yad," Bet ha-Bolah, v. 9).

The rabbinical codes are silent in regard to the Frauenchul. Joseph Saul Nakhman (d. 1875), in discussing the question whether the sexton of a synagogue who lived in the building was permitted to make use of the women's synagogue as a dining-room on the occasion of the circumcision of a child, quotes no precedent on the subject, but decides that the women's synagogue has not the same degree of sacredness as the part reserved for men ("She'el u-Meshib," vi. 1, No. 3, Lemberg, 1890).

Modern synagogues of the Reform rite frequently have pews for men and women on one floor, as in some synagogues in Vienna and in the Reform synagogue of Berlin. In America, family pews have been introduced in the Reform synagogues, and even some of the conservative congregations, otherwise following the old ritual, have adopted the practice of seating men and women in the same pews. See also GALLERY.

Bibliography: Sofer, Gesch. 84 ed. ii. 490.

Frauenstädt, Christian Martin Julius: German student of philosophy; born at Bohanów, Poznȧn, April 17, 1818; died at Berlin Jan. 13, 1879. He was educated at the house of his uncle at Nesse, and embraced Christianity in 1838. Studying theology and, later, philosophy at Berlin, he formed the acquaintance of Schepenhauer, and took up his residence in Berlin in 1848. Frauenstädt was a disciple of Schepenhauer, as is shown by his works. He wrote: "Studien und Kritiken zur Theologie und Philosophie," Berlin, 1849; "Uber das Wahre Verhältniss der Vernunft zur Offenbarung," Darmstadt, 1848; "Ästhetische Fragen," Dessau, 1853; "Die Naturwissenschaft in ihrem Einfluss auf Poesie, Religion, Moral, und Philosophie," ib. 1855; "Der Materialismus, Seine Wahrheit und Sel'n Irrthum," ib. 1856; (written against Büchner); "Briebe über die Natürliche Religion," ib. 1858; "Lichtstrahlen aus Immanuel
Mendelssohn in October, 1763. Although he issued a "Schutzjude" patent to Moses death in 1786. He was not friendly to the Jews, Jewswere left in comparative peace under the law of peace with Maria Theresa of Austria, he is commander of the Conway Camp of Prussia; born 1712; reigned from 1740 till his of 1730. Soon after Frederick had made a treaty with Maria Theresa of his colonel. "If I had ten thousand men like Frauenthal," said the colonel, "I would drive the Yankees into the Potomac before night." Frauenthalis now (1903) living in Conway, Ark., and is commander of the Conway Camp of United Confederate Veterans.

FRAUENTHAL, MAX: American soldier; born at Marienthals, Rheinpfalz, Bavaria, in 1806; emigrated to America in 1831; lived for a time in Texas and Louisiana. Finally settling in Brooklyn, N.Y. On the outbreak of the Civil war, with several cordeliers, enlisted at Summit, N.Y., in a company subsequently known as "Company A, Sixteenth Regiment, Mississippi Volunteers." Frauenthal accompanied Gen. Stonewall Jackson through the valley of Virginia, and served till the end of the war, escaping with slight wounds. In the presence of several officers, General Exall, among the number, Frauenthal was highly complimented by his colonel. "If I had a thousand men like Frauenthal," said the colonel, "I would drive the Yankees into the Potomac before night." Frauenthal particularly distinguished himself in the "Bloody Acute Angle" in the battle of Spottsylvania Court House (May 12, 1864). In a letter to the "Galveston Daily News," Colonel A. T. Watts, now judge at Dallas, Texas (who was a private in the same company as Frauenthal), contributes an account of the "great, terrific, sustained fightin the Angle of Livid Hell and Darksome Death." After describing in detail the formation of the "Acute Angle," Judge Watts concludes: "Frauenthal, a little Jew, had the heart of a lion. For several hours he stood at the immediate point of contact (the apex of the angle), amid the most terrific hail of lead, and coolly and deliberately loaded and fired without cringing."

Frauenthal is now (1903) living in Conway, Ark., and is commander of the Conway Camp of United Confederate Veterans.

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FREDERICK II. (surnamed the Great): King of Prussia; born 1712; reigned from 1740 till his death in 1786. He was not friendly to the Jews, although he issued a "Schutzjuden" patent to Moses Mendelssohn in October, 1768. During the early years of Frederick's reign the Jews were left in comparative peace under the law of 1760. Soon after Frederick had made a treaty of peace with Maria Theresa of Austria, he proceeded to issue a series of anti-Jewish edicts. His policy was to maintain the proportion between Jews and Christians in Prussia at a definite, fixed ratio. On April 17, 1760, a "new redivirte General-privilegium und Schutzbrief vor die Judens in Preussen und der Mark General-Brandenburg" was enacted, but was not promulgated till 1756. It was "legatum," particularly oppressive. The Berlin community, consisting of 388 families estimated at 1,404 souls, at this time had the number of its Schutzjuden fixed arbitrarily at 150; and only the eldest sons could succeed to their fathers' rights. All other Jews were declared to be "extraordinary," which meant that they were not allowed to transmit their privilege of residence to their children. Throughout the kingdom this law was enforced with much rigor. In Silesia and West Prussia no Jews could live in the open country ("platten Land"). Jewish servants were not allowed to marry, and Jewish beggars and peddlers were inibited. During Frederick's entire reign the Prussian Jews continually protested against harsh edicts, but without much success. In 1750, however, succession to the rights of the Schutzjuden was extended to the second sons on condition that they take up manufactures. For this privilege the Jews had to pay 70,000 thalers. For further privileges the Jews had to purchase a definite number of pieces of porcelain from the royal porcelain manufactory. These pieces were often specially made in grotesque shapes, as in the form of apes, and for this reason were afterward much valued by collectors. In addition to such actions the Jews paid regular taxes.

While the Jews were prohibited from following certain trades and occupations (flax-spinning, 1761; agriculture, 1764; cloth and wood industries) because of the jealousy of Christian competitors, they were compelled in 1768 to take charge of the stocking and cup manufactory at Tempelina and to become absolutely responsible for their financial success. By the rescript of 1750, severe penalties were imposed on those Jews who practiced usury. In 1762-63 interest rates were fixed at 12 per cent per annum, and in 1755 at 6 per cent and 7 per cent. Bankrupts were harshly dealt with; and the entire Jewish community of a locality was made responsible for the crimes committed by Jewish thieves. In 1750 the oppressive usury laws were somewhat modified by repeal acts.

Payments of protection money often caused trouble for the Jews in Frederick's reign. During the Seven Years' war Frederick would Restrictive have no Jewish soldiers in his army; Measures. A yearly tax was paid instead. The Jews had also to bear a share of the ransom imposed on Berlin by the Russian invaders of 1763. During the war, moreover, the Jews had to lend large sums of money to the king. In 1763 the 438 Jewish families in Berlin had to pay a tax of 35,000 thalers; in addition an annual tax of but 15,000 thalers had been paid for 250 families. In 1770 the Jews were not allowed to pass buckets at fires; a yearly tax was imposed instead. In 1773 the Jews had to deliver a certain quantity of silver to the
FREEMASONRY: The institutions, rites, and principles of a secret society devoted to the promotion of fraternal feeling and morality among the members of the order. In its modern form it appears to have arisen in London in 1717, and thence spread through the British Isles to the Continent, reaching North America about 1729. In the preliminary stages which led up to freemasonry, there are traces of the influence of Judah Temple, the constructor of a model of Solomon's Temple, who visited England in the reign of Charles II. A coat of arms said to have been used or painted by him resembles greatly that adopted later by the freemasons of England ("Transactions of the Antiquaries of England," p. 192). The society claims affinity with the ancient craft of working masonry, and by this means traces back much of its symbolism and ritual to the building of the First Temple by Solomon. So far does this tendency go that W. Oliver, in his "Antiquities of Freemasonry" (London, 1828), attempts to show that Moses was a grand master. One of the higher grades of the order is connected with the legend of the death of Hiram, a master builder; and there is a mystery about his death as represented in the Masonic rites. This may possibly trace back to the rabbinic legend that while all the workers were killed so that they should not build another temple devoted to idolatry, Hiram himself was raised to heaven like Enoch (Jos. ii. 5). According to Masonic legend, he was killed by three workmen; yet just at the completion of the Temple; and there is a mystery about his death as represented in the Masonic rites. This may possibly trace back to the rabbinic legend that while all the workers were killed so that they should not build another temple devoted to idolatry, Hiram himself was raised to heaven like Enoch (Jos. ii. 5).

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any Jewish intermediation, from commentaries on the Old Testament. Many of these terms are derived from the Biblical account of the building of Solomon's Temple (I Kings v. et seq.), and the two pillars Jachin and Boaz take a predominant position in Masonic symbolism. In the Scottish Rite the dates of all official documents are given according to the Hebrew months and Jewish era, and use is made of the older form (Samaritan or Phoenician) of the Hebrew alphabet. The impostor Cagliostro appears to have introduced some of the terms of the Cabala into his "rite of Misraim," but this again might have been derived from the Christian Cabala.

Modern anti-Semitism, especially among the Roman Catholics, attempt to identify freemasonry with Jewish propagandism, going so far as to state that the whole movement is ruled by five or six Jews acting secretly as its head. But the only specific instance of Jewish influence mentioned by them is the introduction of the degree of "kohen" by one Martinez Paschalis. There is, however, no evidence that he was a Jew. Mackey ("Encyclopedia of Freemasonry") states that he was a German who made himself acquainted with the Jewish Cabala during his travels in the East. It is also claimed that Stephen Morin, founder of the Scottish Rite in America, was a Jew. There is no evidence of this, but it is probable that M. M. Hays and Isaac da Costa who derived the degrees from Morin, and introduced them into South Carolina about 1801, were Jews; yet so far the only evidence of specifically Jewish influence consists in the fact that a particular branch of a certain section of freemasonry appears to have been introduced into South Carolina by Jews.

There is even some doubt about this affiliation. Freemasonry itself was introduced into South Carolina as early as 1736 (De Saussure, "History of Freemasonry in South Carolina," p. 5, Charleston, 1878). The Ancient Accepted Scottish Rite, with its additional thirty-third degree, appears to have been instituted in 1786 at Charleston, though the actual organization of the higher councils was not effected till 1801. But the Jews who received their degrees directly or indirectly from Morin never appear to have reached any higher degree than the twenty-fifth, of the Rite of Perfection, as can be seen from the following genealogy derived from Steven's "Cyclopedia of Fraternities" (p. 50, New York, 1899):

Abaddon
Abda (I Kings iv. 6).
Adam.
Adon (see God, Names or).
Adon Hiram (see Adoniram).
Ahiab (I Kings iv. 3).
"Abimil Rezon" (I Kings iv. 18).
Abimelech.
Ablf. (see God).
Abraham Jacobs, 25°, Philadephia, 1790

Emet.
Episk.
Epitome.
Esdras.
Ezra.
Gibeonites.
Giblim (I Kings v. 18).
Gilead.
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Free Will

The concept of free will has been a subject of much debate and discussion throughout history, especially within Jewish thought. "Quod Deus sit immutabilis," ed. Mangey, p. 279, and Josephus state that the Pharisees maintained the principle of the Jewish religion. Although generally influenced by Judaism, the Essenes, who ascribed everything to chance, and the Sadducees, who attributed events to the will of God, thereon endeavored to reconcile the principle of free will with the belief in divine providence, which was entirely negated by the author of "Emunot we-De'ot." Following the doctrine of the Stoics on this subject, Judah ha-Levi distinguishes between free will and the immutability of nature, which proceeded from the first cause. To the second belong natural causes, which are traceable to the first cause through a series of linked causes. Man's freedom is the last link in the chain of secondary causes, and is also traceable indirectly to the first cause. The act upon which an effect of the second cause, free will, which presupposes alternatives, comes into play, but as it is indirectly traceable to the first cause, man's freedom of choice does not limit the freedom of divine providence.

Abraham ibn Daud resolves the problem of divine providence in the same way as Judah ha-Levi, but offers a simpler solution of the problem of God's omniscience. He distinguishes two kinds of possibilities: a subjective one, which has ignorance for cause, and a relative one. For instance, for one who is sojourning in Spain there may be doubt as to whether the King of Babylon is alive or dead; either is a possibility. But for one who is in the presence of the king there is no possibility: one or the other is a certainty. Such subjective possibility must be eliminated from God as quite irreconcilable with His omniscience, but the notion of possibility in the strictest sense is by no means a limitation of His omniscience. It is perfectly conceivable that from the beginning God so regulated creation that in certain cases both alternatives would be possible events. It is not detracting from God's omniscience to believe that in order to give room to man's will to assert itself freely He left certain events undetermined in His own mind ("Emunah babot," iii. 8). Judah ha-Levi followed Saadia with regard to God's omniscience. For him, too, the decisions of man precede God's knowledge, which he divides into two categories, creative or causative, and accidental ("Cuzari," ed. Cassel, p. 418). However, he went further than Saadia in that he endeavored to reconcile the principle of free will with the belief in divine providence, which was entirely negated by the author of "Emunot we-De'ot." Following the doctrine of the Stoics on this subject, Judah ha-Levi distinguishes between free will and the immutability of nature, which proceeded from the first cause. To the second belong natural causes, which are traceable to the first cause through a series of linked causes. Man's freedom is the last link in the chain of secondary causes, and is also traceable indirectly to the first cause. The act upon which an effect of the second cause, free will, which presupposes alternatives, comes into play, but as it is indirectly traceable to the first cause, man's freedom of choice does not limit the freedom of divine providence.

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“knowledge,” people believed that all that is required for their knowledge is the knowledge of God. The truth is “that the fact that God knows things while they are in a state of possibility—when their existence belongs to the future—does not change the nature of ‘possible’ in any way; that nature remains unchanged, and the knowledge of the realization of one of several possibilities does not yet affect that realization” (“Mo’ed,” il. 20).

As to the question of divine providence, Maimonides did not even attempt to bring it into harmony with the principle of free will. Abraham ben David of Posquieres reproaches Maimonides with having in his “Yad” shaped questions around the principle of free will without offering any reasonable solutions. Indeed, this reproach is not unfounded, for on this point Maimonides formulates a dogma rather than gives reasons. His theory may be summed up thus. The principle of free will must be admitted, for otherwise there would be neither punishment nor reward. The question of God’s omniscience can not be conceived any more than can His essence, for His knowledge is quite different from ours. Abraham ben David proposes therefore the following solution: Being a microcosm, man is subjected to sidereal influences which determine his fate. This fate, however, is not immutable, for through his freedom of choice he has the power to change it by his religious and moral conduct. God, indeed, knows the decrees of the constellations and the resolutions of man; still, in annulling the stellar decrees man is acting in opposition not to God, but to the constellations.

The weakness of this solution is evident. Whether God’s knowledge of man’s fate is direct or indirect, the fact remains that it may turn out otherwise than God foresees it. A more national solution in this direction is furnished by Levi ben Gerson. According to him, all sub-lunar events are determined by the celestial bodies. Man, however, may successfully oppose their determinations in so far as his own person is concerned. God knows all that is determined by the celestial bodies; but as man’s freedom may annul their determinations He knows them only as possibilities. "To affirm that God knows the possibly as possible is not detracting from His supreme intelligence, for to know things as they are means to know them well" ("Amharad," il. 100).

The same solution may be applied to the question of divine providence, since through freedom of choice man can annul the stellar determinations.

Moses Nabori devoted to free will a special treatise entitled “Mamaar bi-Behinah.” It was directed against Abner of Burgos “12geret ha-Gerson,” in which the convert proclaims the Aesthetic doctrine of predetermination. Nabori’s solution is in essence. If not in form, the same as that given by Abnar of Burgos with regard to the question of God’s omniscience, and as that given by Judah ha-Levi with regard to the question of divine providence. A new stand was taken by Hasdai Crescas, who, in opposition to all his predecessors, inclined toward the rejection, or at least toward the limitation, of free will. According to him, the law of casuality is so universal that human conduct can not escape its operations.

Man, uncoerced by the cause, may believe his choice is a free one, but in reality it is not, be

Hasdai Crescas.

Crescas determines his resolution. Still, Torath teaches freedom of choice and presupposes self-determination. Crescas, therefore, concludes that human will is free in certain respects, but limited in others. Will acts as a free agent when considered alone, but operates by necessity when regarded in relation to the remote causes; will operates in freedom, both pur and with regard to the provoking cause, but it 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 praise or blame attachable to good or evil actions is proportionate to the willingness of those by whom they are performed ("Or Adonai," il. 4 et seq.). Crescas’ views had considerable influence on Nicolas.de Albo follows Maimonides both in the question of God’s omniscience and in that of divine providence ("Ikhtaron," iv. ch. 5-10). The Zohar repeatedly asserts the principle of free will, and solves the problem of omniscience and providence by adopting Aristotelian view that God has a knowledge of universals, not of particulars (see Jew. Ency. iii. 473).

Like the Mosaicultes, the first Karaites teachers called themselves "Ashab al-Awl wal Taubah," because professing the principles of free will. Joseph ab Basri and Aaron of Nixonola treated of the relation between free will and God’s omniscience and providence, but they contributed nothing original to the solution of the problem, merely copying the views of the Rabbinical thinkers, chiefly Sandal.

1. bn. THE JEWISH ENCYCLOPEDIA 606

FREE-WILL OFFERING (“nedabah”): A term applied to gifts presented out of the benevolence or religious impulse of heart of the giver, and not in fulfillment of any obligation, promise, or vow. It is used as the term for the contributions of Israel to the construction and furnishings of the Tabernacle in the wilderness (Ex. xxv. 29, xxxvi. 8); for the materials presented for the building of the First Temple (1 Chron. xxx. 9-14); for the gifts for the support of the Temple service under King Hezekiah (II. Chron. xxxi. 14); for the contributions toward the building of the Second Temple in Jerusalem, mentioned in the decree of Cyrus (Ezra i. 4); for the gifts of Israel in its own land toward religious services (Ezra iii. 5); and for the material wealth carried back by Ezra (viii. 29).

A free-will offering may be a burnt offering or a peace-offering (Ezek. xlv. 12; Lev. xxii. 19, 22); the term is also used of promises or vows made by the
At the close of the war Freiheim returned to Louisiana, and later settled in Arkansas. Although not twenty-one years of age, he was admitted to the bar and began to practice law at Camden, Ark., where he resided for the rest of his life. In later years he was register of the local land-office of the United States.


A. M. F.

FREIMANN, AARON: German librarian and historian; born Aug. 3, 1871, at Fliehne, Poznan. He is the son of Israel Meir Freimann, and grandson, on his mother's side, of the chief rabbi of Altona, Jacob Zirkelberger. He attended the high school of Ostrowo, and in 1893 entered the University of Berlin (Ph.D., 1896), where he studied history and Oriental languages, devoting himself at the same time to the study of archival and library systems. Since 1897 he has been chief of the Hebrew department at the Stadtbibliotek in Frankfort-on-the-Main, and since 1900 one of the editors of “Zeitschrift für Hebräische Bibliographic.” He is the author of “Die Isagoge des Porphyrios in den syrischen Übersetzungen” (1906), and “Geschichte der jüdischen Gemeinde Ostrowo” (1906). To the “Kober al-Yad,” a collective work published by the Mekîga Niedamim Society, he contributed articles on the history of the Jews in Prague.

FREIMANN, ISAAC MEIR: German rabbi, born Sept. 27, 1830, at Cutno; died Aug. 21, 1884, at Ostrowo. He received his education from his father and in various Talmudical schools of Hungary. After a short stay in Leipzig (1859) he went to Breslav; from 1859 to 1860 he studied philosophy and Oriental languages. He graduated (Ph.D., Jena) in 1860, and was called in the same year to the rabbinical seminary of Breslau. He occupied the position of rector of the rabbinical seminary of Breslav after Zacharias Franken's death. The great esteem in which he was held by his fellow citizens is shown by the naming, in 1900, of a street “Freimannstrasse.” His edition of the medical work “We-Hilutz” (1st part, Leipzig, 1878; 2nd part, Warsaw, 1890), to which he added some valuable notes, is indisputable evidence of his learning. The responsa (“Biyaḥ Zeyron”) of his father-in-law Jacob Zirkelberger contain many of his essays.


FREITAGABEND, DER. See Periodicals.

FRENKEL, ISAAC: Russian Hebrew and teacher; born at Radom, Russian Poland, Sept. 18, 1833. He was a pupil in Talmudic literature of Samuel Mohilever, chief rabbi of Radom; and at the same time studied Hebrew, German, and French. Frenkel has been a teacher in the Talmud Torah at Radom since its foundation in 1882. His translations into Hebrew include: Lessing's drama "Miss Sarah Sampson," under the title "Sarah Bat Shimon," Warsaw, 1887; the songs in metric verse in...
FRENSDORFF, SOLOMON: German Hebraist; born at Hamburg Feb. 24, 1808; died at Hanover March 29, 1886. While pursuing his studies at the Johannes gymnasium in his native city, he was introduced into Hebrew literature by Isaac Ber- nyas, who exerted considerable influence upon his later attitude toward Judaism and religion in general. He studied philosophy and Semitic languages at the University of Bonn. In that city he became acquainted with Abraham Geiger, who, in various letters to his friends, repeatedly expressed the highest esteem for Fresen's character and learning.

In 1837 Fresen became headmaster of the Jewish seminary at Hanover, and in 1848 was appointed principal of the new Jewish seminary for teachers in that city, which position he held until the age of twelve he had received only a religious education. One of his teachers, however, Kalman Pivower, who from a simple "mohamed" became later a distinguished physician, had inspired him with a desire for secular knowledge. Fresen graduated from the gymnasium of Plotzki, and then studied medicine at the University of Warsaw. Graduating in 1835 as an M.D., he settled in Warsaw. He was greatly attracted by Hebrew studies, and began contributing to Jewish papers while still attending the gymnasium. Afterward, at the university, he contributed to Hebrew scientific papers articles on recent discoveries in medicine and biology. Later Fresen became a regular contributor to "Ha-Zefirah," and published a Hebrew work on nervous and venereal diseases entitled "Scherer Ha-Berit'i," Warsaw, 1889.


FRENSDORFF, SOLOMON: German Hebraist; born at Hamburg Feb. 24, 1808; died at Hanover March 29, 1886. While pursuing his studies at the Johannes gymnasium in his native city, he was introduced into Hebrew literature by Isaac Bernays, who exerted considerable influence upon his later attitude toward Judaism and religion in general. He studied philosophy and Semitic languages at the University of Bonn. In that city he became acquainted with Abraham Geiger, who, in various letters to his friends, repeatedly expressed the highest esteem for Fresen's character and learning.

In 1837 Fresen became headmaster of the Jewish seminary at Hanover, and in 1848 was appointed principal of the new Jewish seminary for teachers in that city, which position he held until his death. Fresen throughout his career devoted himself chiefly to the critical examination and publication of Masoretic works. His writings on these are valued highly for their accuracy. They are: "Fragmente aus der Punktations- und Accentlehre der hebräischen Sprache," with the Hebrew text ("Darke ha-Nikvl weha-Neginot"), ascribed to R. Moses Punctator, Hanover, 1847 (dedicated to Bernays); "Oklah we-Oklah," ib. 1864; "Die Massora Magna," part 1; "Masoretisches Wörterbuch," Leipzig and Hanover, 1876; "Aus dem Sefer ha-Zikronot des Elias Levi," in "Monatschrift," xil. 186 et seq.

FREUND, ERNST: American jurist; born in New York, Dec. 30, 1864; attended gymnasium at Dresden and Frankfort-on-the-Main, and the universities of Berlin and Heidelberg, receiving from the latter the degree of J.D., and, later, from Columbia University, New York, the degree of Ph. D. Freund was lecturer on administrative law at Columbia University (1892-93); instructor, assistant professor, and associate professor of jurisprudence and public law at the University of Chicago (1894-1902), and is now (1899) professor of law at the University of Chicago Law School. He has published "The Legal Nature of Corporations" (1897), and contributed to the "Political Science Quarterly," the "Harvard Law Review," and the "American Law Review."

FREUND, ERNST: Austrian physician; born at Vienna, Dec. 15, 1863; educated at the University of Vienna, whence he was graduated as M.D. in 1888. Soon afterward he became physician at the Allgemeine Krankenhaus, continuing at the same time his studies in the chemical laboratory of Professor Ludwig. In 1881 Freund was appointed chief of the chemical laboratory of the Rudolfinaum. His scientific activity has centered in medical chemistry; and he is the author of the following works: "Zur Diagnose des Carcinoms," Vienna, 1885; "Ein Beitrag zur Kenntnis der Blutgerinnung," in "Medizinische Jahrbücher," 1885, "Über das Vorkommen von Cellulose in Tuberkeln und im Blute bei Tuberculose," ib.; "Über die Ursache der Blutgerinnung," ib.; "Über Zusammensetzung der Blutserne," in "Wiener Medicinische Wochenschrift," 1887, No. 40; "Über die Ausscheidung von Phosphor umblut und als Ursache der Blutgerinnung," ib. 1889; and, with F. Obermayer, "Über die Chemische Zusammensetzung der Leukämischen Bluts." In "Zeitschrift für Physiologische Chemie," 1891. 

Freund Friedberg

Griechische Schulwörterbuch (3 parts, Berlin, 1828-35), was the foundation of all the Latin-English dictionaries now in existence, and the standard book of reference of its kind for a generation of scholars. It was translated and edited by E. A. Andrew in 1856, and has been from that time in extensive use throughout England and America. Its competitors in the schools and colleges of both countries are substantially reprints or abridgments of Freund's work.

Besides his magnum opus, Freund has published Cicero's "Pro Milone," with a facsimile of the "Codex Erfurtensis." Breslau, 1838; the "Präparationen zu den Griechischen und Römischen Schulwörterbüchern," in small-sized and cheap instalments, which proved a very popular auxiliary handbook for many generations of German and Austrian students. Together with Marx he attempted, but with less success, a similar work on the Old Testament, 7 parts, Leipsic, 1862-92.


Freund took an active share in the inner struggle of the Jewish community of Breslau, as well as in the movement for the emancipation of the Jews of Prussia. He was the most influential factor in bringing Abraham Geiger to Breslau. He also edited (1839-44) a monthly under the title "Zur Judenfrage in Deutschland," which contains many important contributions by prominent writers, and is of permanent value for the history of both the movements with which Freund identified himself. The "Preußisches Judengesetz" of July 23, 1847, which proved a very popular auxiliary handbook for many generations of German and Austrian students, was one of the results of Freund's activity.


Freund, Wilhelm Alexander: German gynecologist; born at Krupitz, Silesia, Aug. 26, 1836. He studied medicine at the University of Breslau, where he received his degree in 1855, engaging in practice as gynecologist in that city in the same year. In 1857 Freund became privat-dozent and in 1874 assistant professor in the medical faculty of his alma mater. Since 1859 he has been professor at and director of the obstetrical gynecological hospital at Strasburg University.

Freund is one of the leading gynecologists of Germany, and has published many essays in the medical journals. Among his works may be mentioned: "Beiträge zur Histologie der Rippenknorpel," Breslau, 1858; "Der Zusammenhang Gewisser Lungenkrankheiten mit Primären Rippenknorpelkrankheiten," Erlangen, 1858; "Eine neue Methode der Exstirpation des Uterus," in Vollmahn's "Sammlung klinischer Vorträge," 1856, No. 170; "Die Gynakologische Klinik," with a map, Strasburg, 1891.

Bibliography: Pagel, Biograph. Lexic. Jud., Vienna, 1889; P. T. H.

FRIARS: Before the institution of the mendicant friars the monastic orders did not play a prominent part in Jewish persecutions. The Cistercian Bernard of Clairvaux actively supported the Jews at the time of the Crusaders' massacres in 1147. On the other hand, it was the Cistercian Arnold who led his Crusaders to the massacre of the Toledo Jews in 1212. The establishment of the Dominicans and Franciscans early in the thirteenth century changed the whole aspect of affairs; the former order constituted themselves the sword of the Church, and from that time Dominicans were in the forefront of nearly every persecution for four hundred years. Even the Franciscans, who were not so aggressive, showed in many ways their antipathy to Jews. Thus on first going to Cambridge they obtained possession of the synagogue (Brown, "Monumenta Franciscana," pp. 17, 19). But it was the Dominicans who came more often in conflict with the Jews, to procure whose conversion Gregory IX. arranged for a distinctive propaganda on the part of the Dominicans.

The chief agent of Gregory IX. in Aragon and Castile was the Dominican general Raymond de Pefaforte, the confessor to James I. of Aragon; he began by erecting seminaries for the teaching of Hebrew, and in the hope of subduing his adversaries with their own weapons. Among his disciples was a baptized Jew named Pablo Christiani, who held a public disputation with Moses Nahmanides at Barcelona de in 1263. Nahmanides was afterward banished for publishing an account of the disputation, and the consequence was that Christiani was appointed a traveling missionary to the Jews at their own expense. His efforts met with small success, in the following year a commission of Dominicans and Franciscans was appointed by the papacy to examine the Talmod. On this commission were Pefaforte, Pablo Christiani, and three other Dominicans, one of whom, Raymond Murrin, was the author of several anti-Jewish works, the "Pugio Fidei," being the most important. The result of this commission was the censorship and extirpation of offending parts of the Talmod, and heculeans of copies.

In every country subject to Rome the Dominicans were entrusted with the execution of her policy. In England the Dominicans had equal malice but less power. Ever since the time of the Action of first Norman kings the English monastic Order of Franciscans and, furthermore, the Franciscans, elsewhere ready to assist the Dominicans in their zealous works, appear to have been in a state of rivalry toward the latter. When a number of Jews were imprisoned in the Tower of London in 1255, awaiting execution for the supposed murder of Hugh of Lincoln, the Franciscans ("for a consideration," says Matthew Paris) interceded for them; nevertheless eighteen were hanged (the "A
duke Luisa and Albert of Bavaria to the issue of 

pamphlet to memoirs, and an interesting article on 

kohn, John; Reuchlin, John.

FRIEDBERG, ABRAHAM SHALOM

("HAR SHALOM"): Russian Hebraist; born at 

FRIDAY. See SABBATH.

Friedberg's first Hebrew work was "Emek ha-

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("HAR SHALOM"): Russian Hebraist; born at 

FRIDAY. See SABBATH.
his experiences with J. L. Gordon and Zederbaum in St. Petersburg, besides numerous articles, feuilletons, and translations.

Bibliography: Sefer Zikkaron, pp. 94-95, Warsaw, 1861; Lippe, Bibliographisches Lexicon, new series, p. 112; Vi.-
exa, 1850, no. 94, in Sefer Schoharim for 1801 (1854), pp. 258-259.

FRIEDBERG, BERNARD: Austrian Hebraist; born at Cracow, Dec. 19, 1876. Besides numerous contributions to Hebrew and other periodicals, he has published the following works, most of them being written in Hebrew: "Rabbi Joseph Karo" (1850); "Epitaphs of Grablestein of the Jewish Friedlade in Krakau, Nesi Biographical Studies" (1877; 2d ed., 1900); "Abraham Braude and Some Nachkommenschaft" (1897); "Sabbath Cohen. YIT" (1898); "Manoel Spin of Grendado" (1899); "History of Hebrew Typograph in Cracow" (1869); "Contributions to the History of Hebrew Typograph in Lublin" (1900); "History of the Family Schorr" (1901); "Die Raszower Rabbinen" (1900).

FRIEDBERG, HERMANN: German physician; born at Rosenberg, Silesia, July 5, 1847, at Breslau, March 2, 1884. He studied at the universities of Berlin, Vienna, Prague, Paris, and Breslau, receiving from the last-named the degree of doctor of medicine in 1849. From 1849 to 1852 he was assistant at the surgical hospital of the University of Berlin, and in 1852 was admitted as privat-dozen in surgery and pharmacology to the medical faculty of the Berlin University, at the same time conducting a private hospital for the treatment of surgical and ophthalmological diseases. In 1866 he was appointed professor of pharmacology at the University of Breslau. Friedberg wrote many essays on surgical and pharmacological topics, but latterly devoted himself especially to medical jurisprudence. He was a collaborator on Eulenberg's "Handbuch des Öffentlichen Sanitätswesens" and a contributor to the "Vierteljahrsschrift für Gerichtliche Medicin" and "Öffentliches Sanitätswesen" and to Vichow's "Archiv für Pathologische Anatomie und Physiologie." He is also the author of: "Pathologie und Therapie der Muskelkrankheiten," Vienna, 1879 (3d ed., Leipzig, 1892); "Die Vergiftung Durch Kohlenstoff," Berlin, 1890; "Gerichtsärztliche Gutachten. Erste Reihe," Brunswick, 1875; "Gerichtsärztliche Praxis. Vierzig Gutachten," Vienna and Leipzig, 1881.


FRIEDBERG, HEINRICH VON: German statesman; born at Markisch-Friedland, West Prussia, Jan. 27, 1813; died at Berlin, June 2, 1895. After his official position in 1889. In 1856 Friedenthal was elected district deputy from Neisse, and in 1857 deputy to the Prussian Landtag. In 1860 he published the pamphlet "Statut Publico Suprema Lex," urging the reorganization of the army. Elected to the Reichstag of North Germany in 1867, he joined the "Altliberalen," but after the following election he became a "Freikonservativ." Successively member of the Zollparlament and of the Imperial Reichstag, Friedenthal was prominent in the proposal and passage of many bills. During the Franco-Prussian war he took part, on Bismarck's invitation, with Blanken- burg and Bennigsen in the deliberations at Versailles on the constitution of the empire. He was elected to the Prussian Chamber of Deputies in 1870, and became in 1872-74 its second vice president. In 1874 he was appointed minister of agriculture, and in 1879 the Department of Domains and Forests, till then under the minister of finance, was put in his charge. From Oct., 1877, to March, 1878, during the absence of Eulenburg, he was head of the Ministry of the Interior. In 1878, being unable to accept Bismarck's new economical policy, he resigned, declining a patent of nobility. The same year he was elected member of the Upper House, but in 1881 resigned, and retired to the management of his estate. Besides his doctor dissertation, "De Reum Litigiosum Germaniae ex Jure Roman," 1843, Friedenthal published "Reichstag und Zollparlament." Bibliography: Brockhaus, Konversations-Lexikon, 1903; Meyers Konversations-Lexikon, 1900; Meyers Konversations-Lexikon, 1902.

FRIEDENTHAL, MARKUS BAR: German statesman; born in Breslau, Sept. 15, 1857; died on his estate, Giesmannsdorf, near Neisse, March 7, 1880. He was a nephew of Markus Bär Friedenthal, the author, and later became a convert to Christianity. He attended the gymnasium at Neisse (1859-44), studied law at Breslau, Holdeberg, and Berlin, and became (1854) "Kammergerichtsreferent." He also made himself practically acquainted with agriculture in the management of his property.
Friedenwald was the calling in being of the influential Association of Maryland (1889-90); and was a member of the Medical and Chirurgical Faculty, a founder, and for thirty-three years a director, of the College of Physicians and Surgeons in Baltimore, at which he became professor of ophthalmology and otology. He has contributed numerous articles to medical literature, and is prominent in Jewish communal work.

Herbert Friedenwald: Son of Moses Friedenwald; born in Baltimore 1870. He was educated at Johns Hopkins University and at the University of Pennsylvania. In 1893 he was the first superintendent of the manuscript department of the Library of Congress after its reorganization, and has edited a separate calendar of the Washington papers in the National Library. He has devoted himself specially to the study of the early history of the United States, his writings being chiefly upon the history of the Continental Congress. He has been one of the secretaries of the American Jewish Historical Society since its organization, and has made numerous contributions to its publications.

Jonas Friedenwald: Born 1801, died Sept. 2, 1880. He emigrated to America during the winter of 1831-32, from Altenbusch, near Giessen, Germany, accompanied by his aged father, Hayyim, his wife, a stepson, and his three children. In Baltimore he soon entered actively upon the communal work of the small Jewish community, devoting the latter half of his life entirely to philanthropic and congregational work. He was among the most active in founding the Hebrew Benevolent Society (for many years he was its treasurer), the Hebrew Hospital and Asylum, and the Hebrew Orphan Asylum. Seceeding from the Baltimore Hebrew Congregation because of innovations introduced into the service, he founded the Orthodox congregation Chizuk Emunah (1871), and was for many years its president.

Julius Friedenwald: Physician, son of Aaron. Friedenwald, born in Baltimore 1886. He was educated at Johns Hopkins University, and graduated from the College of Physicians and Surgeons, Baltimore (M.D., 1889). He is clinical professor of diseases of the stomach and director of the clinical laboratory, at the College of Physicians and Surgeons. His writings are limited to subjects concerning internal and experimental medicine.

Friedjung, Heinrich: Austrian journalist and author; born at Rostchin, Moravia, Jan. 18, 1851; studied at Prague, Berlin, and Vienna (Ph.D.). In 1874 he was appointed professor at the Vienna Handelsakademie, but was obliged to resign in 1881 for political reasons. In 1886 he became editor of "Die Deutsche Wochenschrift," founded by himself; and in 1888 was editor-in-chief of "Die Deutsche Zeitung," organ of the German club of the Austrian Chamber of Deputies. From 1891 to 1895...
Friedlander, Friedrich

He was a member of the Vienna municipal council. He has been a regular contributor to the Munich "Allgemeine Zeitung," and a correspondent of other influential journals. His chief publications have been: "Kaiser Karl IV. und sein Anteil am Geistigen Leben seiner Zeit" (Vienna, 1876); "Der Ausgleich mit Ungarn" (Leipzic, 1877); "Ein Streich Zeitungsgeschichte" (3d ed., Vienna, 1887); "Der Kampf um die Vorherrschaft in Deutschland" (2 vols., 1896; 5th ed., Stuttgart, 1902). He has besides edited "Benedek's Nachgelassene Papiere." (Leipzic, 1901).


FRIEDLANDER, CAMILLA: Austrian painter; born in Vienna Dec. 10, 1856; daughter and pupil of Friedrich Friedlander. She has devoted herself to still-life subjects, producing many pictures of church and house interiors, etc. Her oil-painting "Orientalische Gegenstande," exhibited at the twentieth annual exposition of the Kiinstlerhaus in Vienna, was bought by the Emperor of Austria.

Bibliography: Singer, Künstler-Lexikon, I, s. v.; Eisenberg, Das Geistige Wien, I, s. v.

FRIEDLANDER, DAGOBERT: Member of the Prussian Upper House; born in Kolmar, Posen, Feb. 19, 1826. From 1846 to 1857 he conducted a book business in Wolletin; in the latter year he removed to Bromberg, exchanging his former occupation for that of a banker. He was a member of the Prussian Upper House from 1874 to 1881. During his term of membership the law concerning the withdrawal of members from the Jewish communities in Prussia, to which he offered an amendment, was passed. Since 1882 Friedlander has resided at Villa Breitenstein, near Erinungen, in Switzerland.

Bibliography: Singer, Künstler-Lexikon, I, s. v.; Eisenberg, Das Geistige Wien, I, s. v.

FRIEDLANDER, DAVID: German writer and communal leader; born at Königsberg Dec. 6, 1793; died Dec. 25, 1881, at Berlin, where he had settled in 1771. As the non-in-law of the rich banker Daniel Itzig, and the friend and pupil of thefriend
Friedlander, Friedrich

quently the successor, intellectually, of Moses Mendelssohn, he occupied a prominent position in both Jewish and non-Jewish circles of Berlin. His endeavors in behalf of the Jews and Judaism included the emancipation of the Jews of Berlin and the various reforms connected therewith. Frederick William II., on his ascension, called a committee whose duty was to acquaint him with the grievances of the Jews; Friedländer and Itzig being chosen as general delegates. But the results of the conference were such that the Jews declared themselves unable to accept the reforms proposed, and not until after the French Revolution did the Jews then living on Prussian territory succeed in obtaining equal rights from Frederick William III. (edict of March 11, 1812).

Friedländer and his friends in the community of Berlin now turned their attention to the reform of worship in harmony with modern ideas and the changed social position of the Jews. The proposition itself was perfectly justified, but the proposition of Friedländer, who had meanwhile been called (1813) to the conferences on the reorganization of the Jewish cult held in the Jewish consistory at Cassel, were unacceptable to even the most radical members, as they tended to reduce Judaism to a mere colorless code of cities.

Friedländer was more successful in his educational endeavors. He was one of the founders of a Jewish free school (1778), which he directed in association with his brother-in-law, Isaac Daniel Itzig. In this school, however, exclusively Jewish subjects were soon crowded out. Friedländer also wrote textbooks, and was one of the first to translate the Hebrew prayer-book into German. He translated Mendelssohn's "Sefer ha-Nefesh," Berlin, 1787, and "Kohelet," 1788. He wrote a Hebrew commentary to Abot and also translated it, Vienna, 1791; "Roden der Erbauung Gehildeten Israels durch Juden," Berlin, 1813-17; "Moses Mendelssohn, von Ihm und über Ihn," ib. 1819; "Ueber die Verbesserung der Israeliten in Königreich Polen," ib. 1819, this being the answer which he wrote to the Bishop of Kujawa; "Beiträge zur Geschichte der Judenverfolgung im XIX. Jahrhundert durch Schriftsteller," ib. 1820.

Friedländer was assessor of the Royal College of Manufacture and Commerce of Berlin, and the first Jew to sit in the municipal council of that city. His wealth enabled him to be a patron of science and art, among those he encouraged being the brothers Alexander and Wilhelm von Humboldt.

FRIEDLANDER, FRIEDRICH: Genre painter; born Jan. 10, 1825, at Kohljanowitz, Bohemia. He studied at the Vienna Academy, and later under Professor Waldmüller, and visited Italy in 1850, Düsseldorf in 1852, and finally Paris. He devoted himself at first to historical pictures, creating a genuine sensation with his painting entitled "The Death of Tasso." Since 1854 he has painted genre pictures exclusively, taking his subjects chiefly from military life and the local life of Vienna. His scenes from Swabian folk life are also justly celebrated.

The following are a few of Friedländer's best pro-

Since 1860 he has been a member of the Vienna Academy; in 1865 he received the Order of Francis Joseph and the Bavarian Order of Michael, and in 1877 the gold medal with crown for merit. He has recently been elevated to the nobility with the suggestive title of “Von Mahbim.” Many of his paintings are in the Imperial Gallery at Vienna.


J. So.

FRIEDLANDER, JOSEPH ABRAHAM: German rabbi; born at Kolín, Bohemia, 1738; died at Brilon, Westphalia, Nov. 26, 1802. He was the nephew of David Friedlander, from whom he inherited a great enthusiasm for progressive Judaism. After attending the Talmud school of Ezekiel Landau at Prague, he went to Prussia. In 1784 he became chief rabbi of Westphalia and the principality of Wittgenstein, retaining this office until his death.

Friedlander was one of the first German rabbis to advocate through speech and pen the reform of Judaism. He abolished in his district the second day of the festivals; openly and decisively opposed many obsolete Jewish mourning customs; and declared, in his responsa on “Die Verträglichkeit der Freien Forschung mit dem Rabbinerwesen,” that the dicta of the Mishnah and the Talmud are not binding for all time. He published “Shoresh Yosef,” on abolishing the Mishnah and the Talmud are not binding for all time. He published “Shoresh Yosef,” on abolishing the second day of the festivals (in Hebrew and German; Hanover and Brilon, 1834), and “Mahadura Batuta,” a supplement to the foregoing, and containing a correspondence with Aaron Chorin on questions of Reform (Hanover, 1835).


Friedlander’s entire family embraced Christianity.


N. D.

FRIEDLANDER, LUDWIG: German philologist; born at Königsberg July 16, 1824. He studied at the universities of Königsberg and Leipsic from 1841 to 1843. In 1847 he became private-doctor of classical philology at Königsberg, in 1856 assistant professor, and in 1858 professor. He retired in 1872 to Strasburg, and became honorary professor at the university. His chief work is “Darstellungen aus der Sittengechichte Romans in der Zeit von August bis zum Ausgang des 2. v. C., die 8 vols., 1862-71; 8th ed., 1889-90.” This work is considered one of the most noteworthy philological productions of the nineteenth century (translated into French by Ch. Vogel, Paris, 1863-74, and into Italian and Hungarian). Friedlander’s other publications include: “Ninoria, ou l’Usine de la Reliquie Immortelle” (1850); “Ueber den Kunst inn der Romische Kaiserzeit” (1852); “Aristotelis Alexanderin et Zoarion Dialog Relegiosa Emendatorum” (1852); “Die Homeriische Kritik von Wolf bis Große” (1853). He edited and annotated Martial (2 vols., 1856); Porsonius’ “Cena Trimalchionis” (with translation, 1891); and Jeronem (1856). Friedlander embraced Christianity. He died December 24, 1909.


FRIEDLANDER, LUDWIG HERMANN: German physician; born April 20, 1790, at Königsberg, Prussia; died 1851 at Halle, Saxony. He entered the Königsberg University at the age of fifteen, and studied medicine (M.D. 1812), evincing at the same time a predilection for philology, literary, and scholastic studies which led to a lifelong friendship with Max von Schenkendorf. He took part in the campaign of 1813 and went with the army to Paris, where he was promoted to the office of chief physician of a camp-hospital. In 1814 he resigned from military service and went to Carlsruhe; there, through the intervention of his friend Schenkendorf, he became acquainted with Jung-Stilling, John Ludwig Ewald, and Mme. Krüdenner, whose mystical tendencies exercised a deep influence upon his mind.

After a short stay in Carlsruhe he went to Venaus, and in 1815 to Italy, through his companion, the painter Philipp Veit, where he associated chiefly with artists. He described the impressions of his journey in a book published 1818-20 in Leipsic (“Ansichten von Holstein während einer Reise in den Jahren 1815-1816”). Upon his return to Germany (1817) Friedlander was admitted as privat-doctor in medicine at Halle. In 1819 he was appointed assistant professor, and in 1829 professor, of theoretical medicine; he held this chair till his death.

Friedlander wrote: “De Institutione Expeditiva,” a methodology of medicine, Halle, 1823; “De Institutione Medicinae,” 1823; “De Institutione Medici- nam Libri Duo,” a methodology of medicine, Halle, 1823.
FRIEDLANDER, Moritz: Austrian theologian; born in Bur Szt. Georgen, Hungary, 1842; now (1900) residing in Vienna. He was educated at the University of Prague, where he also attended the Talmudic lectures of Chief Rabbi Rapoport. His liberal views kept him from the rabbinical career. For a short period he filled the position of religious instructor in a gymnasium in Vienna; in 1875 he became secretary of the Israelitische Allianz zu Wien. In 1881-82, sometimes in company with Charles Netter, he made frequent journeys to Brody to cooperate with the delegates of the Alliance Israelite Universelle of Paris in assisting exiled Russian Jews to the United States. The wretchedness and misery he witnessed on these occasions he described in "Fünf Wochen in Brody." As secretary of the Alliance he succeeded, in spite of vehement opposition of the ultra-Orthodox party (Hasidim), in establishing in Galicia the first Jewish public school. Friedlander's memoir on his second journey to Galicia fell into the hands of Baron de Hirsch; the latter's munificent foundation (Baron de Hirsch Fund), enabling the Jewish youth in Galicia to secure an education and to acquire a trade, was a direct expression of his sympathy for his unfortunate coreligionists. Friedlander became the secretary of this fund, and established personally fifty schools in those localities of Galicia where there were large numbers of Jews. It was at this instance also that the baroness Clara de Hirsch established a fund of five million francs to found technical schools for girls and to clothe poor school-children in Galicia.

Friedlander wrote: "Patriotische und Talmudische Studien" (1878); "Lesung der Nathan der Weise" (1880); "Apelion; ein Culturbild aus dem ersten christlichen Jahrhundert" (1882); "Zur Entstehung des Christenthums" (1884); "Die Drei Belfer; ein Culturbild aus Galicia" (under the pseudonym "Marek Firkowitz"; 1894); "Das Judenthum vor der heutigen Zeit" (1896); "Das Judenthum auf dem Boden der heutigen Zeit" (1897); "Der Vorchristliche Judenthum" (1898); "Das Judenleben: ein Culturbild aus dem alten Judenthum" (under the pseudonym "Marek Firkowitz"; 1899); "Das Judenthum auf dem Boden der heutigen Zeit" (1900); "Der Antiquar der heutigen Zeit" (1902).

FRIEDLANDER, Max: German writer on music and bass concert-singer; born in Brieg, Silesia, Oct. 12, 1852. A pupil of Manuel Garcia (London) and Stockhausen (Frankfort-on-the-Main), he made his début in a London Monday Popular Concert in 1880. From 1881 to 1888 he lived at Frankfort-on-the-Main; since then his home has been in Berlin, where he has (since 1894) lectured on music at the university. In 1887 he received the Ph.D. degree from the University of Rostock, his dissertation being "Beträge zu einer Biographie Franz Schubert's." He edited the Peters collection of Schumann's and Schubert's songs (1889); "Choralschule" (1891); "Wiegenlieder" (1894); "Der Gegen Nachdruck und Nachbildung," Leipzig, 1857. After the Italian war Friedlander conducted a successful journalistic campaign against the policy of Schmerling, and advocated strongly the granting of a liberal constitution. In Sept., 1864, he founded the "Neue Presse," of which publication he became editor-in-chief until his death.

FRIEDLÄNDER, SOLOMON: Preacher and pedagogue; born at Frankfort-on-the-Main Oct. 30, 1843. Brought up as a goldsmith, he renounced that occupation and studied at the universities of Heidelberg and Zurich (Ph.D. 1870). Friedmann resided in Vienna until 1888, when he moved to Berlin. His works include: "Savilla" (1873); "Aus Heloa" (songs, 1874); "Merlin Orpheus" (songs, 1874); "Biblische Sterne" (three idyls, 1875); "Die Feuerprobe der Liebe Angoletta" (3d ed. 1879); "Leichtsinnige Lieder" (1878); "Gedichte" (1886); "Lieder des Herzens" (1888). Besides these lyrical productions Friedmann wrote the drama "Don Juan's Letztes Liebesabenteuer" (1901), and numerous novels, among which are: "Zwei Ehen" (3d ed. 1889; this has been translated into Italian); "Schnell Reich" (1891); "Die Heckengrose" (1893); "Die Danielen" (1893); "Der Todessinger," "Patsche Freundschaft," "Der Letzte Schuss," and "Russische Rache" (all four published in Reclam's "Universalbibliothek").

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FRIEDMANN, BERNAT: Hungarian jurist and criminal lawyer; born in Grosswardein Oct. 10, 1848; studied law at the "Rechtsakademie" there and at the University of Budapest. He won general sympathy through his manly conduct in connection with the notorious Tisza-Eszlar trial. He wrote: "Uma Beszámoló" (Budapest, 1894); "A Népgyűjtő és Ekbületszerű Intenzénye" (ib. 1876, which won the grand academic prize); "A Felelbvédett Rünnagynak Tekétettel és Követelési Szabályok," (ib. 1878; "Eszrevéttelek a Magyar Elnézők Élénk Javaslat Intenzémyével," 1880; "Eszrevéttelek a Magyar Elnézők Élénk Javaslat Intenzémyével," 1880; "Eszrevéttelek a Magyar Elnézők Élénk Javaslat Intenzémyével," 1880; "Eszrevéttelek a Magyar Elnézők Élénk Javaslat Intenzémyével," 1880; "Eszrevéttelek a Magyar Elnézők Élénk Javaslat Intenzémyével," 1880; "Eszrevéttelek a Magyar Elnézők Élénk Javaslat Intenzémyével," 1880.

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FRIEDMANN ("ISH SHALOM"), MEIR BEN JEREMIAH: Austrian scholar; born at Krusznay, in the district of Kalmar, Hungary, July 10, 1831. At the age of thirteen he entered the yeshivah at Ungvar, where he was attracted to Hasidism and the Cabala. Fortunately, however, at the age of sixteen he was led by the "B'rur" of Mendelssohn to the study of the Bible, and became deeply interested in Hebrew poetry, especially in Wassel's "Shote Tif'erot. At twenty, while living at Miskolc, where he earned his livelihood by giving instruction in Talmudical literature, he took up secular studies. In 1858 he entered the University of Vienna. When, in 1864, the Vienna Bet ha-Midrash was founded he was chosen as teacher of the Bible and Midrash; which office he held until 1908. Later he was elected a professor in the "Jewish-Theological Lehranstalt.

Friedmann devoted himself principally to the
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After the persecutions of 1882-90, in 1890 he visited the land of Midian and resolved to found a colony. He remained president till his death. In 1877 he connected with the family of Moses Mendelssohn of the congregation at Filnfhaus, a suburb of the Austrian capital. Seventeen years later he became chief cantor of the Jewish congregation of Budapest, a position which he retained until his death. In 1875 he was appointed professor of vocal instruction at the rabbinical seminary at Budapest. Friedmann published the following works in Hebrew: The Sifre, Vienna, 1864; the Melkhia, ib. 1870; "Esther Hayyil," a commentary on Prov. xxx. 1875; the Peonika Rababi, ib. 1888; "Ha-Ziyyon," a rational interpretation of Ezek. xx. 1885; "Dabar al Odh Ha-Talmud," on the question whether the Talmud can be accurately translated, ib. 1885; "Masheket Mahkot," a critical edition of the Talmudical tractate Makhot, with a commentary, ib. 1886; "Sefer Shotefit," notes to Judges, ib. 1891; "Me'ir Ayalin," a commentary on the Passover Haggadah, ib. 1892; "Tanu behe Elyahu," ib. 1893; Friedmann's German publications are: "Worte der Erinnerung an Isaac Noah Mannheimer," ib. 1873; "Die Juden in Ackerbaulieder Stamm," ib. 1875; "T. G. Stern, Gedenkrede," ib. 1883; "Zerdabel," German explanation of Is. lii. 19 and liii, ib. 1880; "Worte zur Feier des 100-Jahrigen Geburtstages des Seligen Predigers Isaac Noah Mannheimer," 1883; "Okeles und 'Akylos," ib. 1886. From 1881 to 1886 Friedmann published, together with Isaac Hirsch Weisz, the monthly "Biet Talmud," devoted to rabbinical studies. To this periodical Friedmann contributed, under the signature "Isa Shalom," many valuable essays, of which the most noteworthy are on the arrangement of the Pentateuch and on Samuel. He died November 27, 1888.

FRIEDMANN, MORITZ: Hungarian cantor; born at Breslau, August 29, 1841. Up to 1848 he filled several positions in minor provincial congregations. At the outbreak of the revolution in that year he enlisted in the Hungarian army, and participated in the campaign against Austria. Upon his return to civil life Friedmann became a member of the choir of Solomon Sulzer in Vienna, and in 1859 was elected cantor of theACH, and secretary of the congregation at Pannhasa, a suburb of the Austrian capital. Seven years later he became chief cantor of the Jewish congregation of Budapest, a position which he retained until his death. In 1875 Emperor Francis Joseph conferred upon him the decoration of the Golden Cross. In 1882 he founded a union of Jewish congregation officials, of which he remained president till his death. In 1877 he was appointed professor of vocal instruction at the rabbinical seminary at Budapest. Friedmann published a song-book, "Israulto Vallatos Enekek," which is in use in most congregations of Hungary.

FRIEDMANN, PAUL: German philanthropist; born at Berlin in the middle of the nineteenth century. Friedmann is of Jewish descent, and is connected with the family of Moses Mendelssohn. Much exercised over the fate of the Russian Jews after the persecutions of 1882-90, in 1890 he visited the land of Midian and resolved to found a colony there. He had a steam-yacht ("Israel") built in Scotland, and went to Cracow personally to select the first immigrants. Twenty-four of these, under the leadership of Friedmann, Baron von Schlechth, and Lieutenant Thiele, with a doctor, a chemist, and a builder, left Cairo in the middle of November, 1891.

A landing was made at Sharm al-Mura on the east side of the Gulf of Akabah; but the new colony did not last for more than two months. Internal dissensions broke out between the leaders, who were all Christians, and the Jews. The Egyptian government also feared complications with the Turkish soldiers encamped not far off, and ordered the undertaking to be abandoned. Friedmann, who had sunk 170,000 marks in the project, brought suit against the Egyptian government for £25,000. The Russian consul in Cairo also opened an investigation, and violent denunciatory articles appeared in the Egyptian press, especially in connection with the deaths of one of the settlers who had been forced to leave the encampment because of insubordination. In connection with the venture, Friedmann privately published "Das Land Midian," Berlin, 1891.

FRIEDMANN, SIGEVAR : German actor; born at Budapest April 25, 1755. From 1771 to 1784 he studied under the teachers, though he was excellent as Charlen IX. (Linder's "Die Blutholzeit"), and in several of Shakespeare's male characters.

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HIRSCH: German and Hebrew author; born about 1775 in Berlin; died Feb. 19, 1810, in Amsterdam. In the Prussian capital he absorbed the scholarship and ideas of the contemporary Massewin. In 1781 he went to Amsterdam, where he was one of the leaders in the fight for the emancipation of the Jews, writing in the promotion of this cause his "Beleuchtung. . . des Bürgerrechts der Juden Be treffend," Amsterdam, 1785, and "Appell an die Stände Hollands," etc., ib. 1797. Besides contributing to the "Ha-Meassef," he wrote "Ma'aneh Ayin," on the pronunciation of Hebrew among the Sephar-
FRIEDRICHSTADT : Town in the government of Courland, Russia, with a population (1897) of 5,223, of whom 3,800 were Jews. With the admission of Jews into Courland toward the close of the seventeenth century a Jewish community was established there, chiefly by settlers from neighboring Lithuanian towns and from White Russia. The latter founded Friedrichstadt, owing to the rapids in the River Duna some miles above the town, a convenient halting-place in their voyages down the river, which was the main channel for a considerable trade in lumber, grain, and other merchandise between White Russia and Riga, a city below Friedrichstadt.

The archives of the city of Riga for the eighteenth century show that in opinion of its burgurers the commercial prosperity of their city depended largely on the trade brought there by way of Friedrichstadt through the Jews of White Russia (Buchholz, „Geschichte der Juden in Riga,“ pp. 29, 44-45). The Jewish community of Friedrichstadt is mentioned in Russian documents of the year 1742, when a ukase dated Dec. 14 ordered the expulsion of the Jews from Russia. When this ukase was enforced the burgurers of Riga petitioned the government to grant the Jews permission to reside at least temporarily in their city, saying that unless this permission was granted they would be commercially ruined. As this petition proved ineffectual, new conditions arose that gave impetus to the commerce of the Jewish community of Friedrichstadt. Barges and rafts sailing down the Duna laden with cargoes for Riga were detained at Friedrichstadt, and thus the trade of the Riga merchants was so seriously hampered that they feared it might eventually be diverted into other channels; and to obviate this danger they sent a special commissioner to Friedrichstadt for the purpose of obtaining relief (ib. p. 47).

In 1771 the Jewish community of Friedrichstadt suffered severely from floods due to a sudden breaking of the ice on the Duna. On this occasion the greater part of the town was swept away. Another flood equally disastrous to them occurred there in 1857 (see „Mitteilungen aus der Geschichte Liv-Est’s und Courland’s“, I, 590). By the beginning of the nineteenth century the town had become an important commercial center. A number of prominent Jewish firms were engaged there in foreign trade as middlemen between German importers and Russian merchants of the interior. The chief articles of commerce were hides, furs, and bristles, which were collected from all Russia and exported to England, Germany, and the United States. Local industry also received an impetus, and factories for the manufacture of cigars, soap, needles, chocolate, etc., were started, but with the opening of the Riga-Duna Railway in 1882 the commercial importance of the town began to wane. Nevertheless, its population, which in 1892 aggregated 1,488 inhabitants, steadily increased. A government school was established there in 1858. Among the most prominent Jewish families of this town are the following: Kuhle, Birksnash, Rosenthal, and Heyman.

FRIENDSHIP (תודעה, באה, בעדה, עידון): Personal attachment to an individual due to mutual interests or acting from close intimacy or acquaintance.

The historical books of the Bible furnish several instances of genuine friendship; and the pithy sayings of the literature, especially that of Talmud, and of Midrash contain a philosophy of friendship. The Bible endows friendship with a peculiar dignity by making it symbolical of the intimacy that exists between God and man. „And Yehovah spake unto Moses face to face, as a man speaketh unto his friend“ (Ex. xxxviii. 11; comp. Num. xii. 8). Also the prophet Amos makes God speak of Abraham as his friend (Isa. xii. 6; comp. II Chron. xx. 7). The essential characteristic of genuine friendship is disinterestedness. The service one renders his friend must be prompted by the sole desire to be of use to him, and not for the sake of furthering one’s own interests. Selfishness destroys friendship. This is tersely expressed in Ab. v. 16: „Friendship, dictated by selfish motives, comes to an end together with its speculations; but friendship which is not based on any selfish motive comes never to an end.” Friendship of the selfish type is often referred to in Bible and Talmud; e.g. „Every man is a friend to him that giveth gifts“ (Prov. xix. 6; comp. Prov. xix. 4); „Ye would . . . make merchandise of your friend“ (Job vi. 270); „At the door of the rich are snares; at the door of the poor there are none“ (Shab. 32a); „A friend loveth at all times“ (Prov. xvii. 17); „A friend sticketh closer than a brother“ (ib. xviii. 24).

As historical examples of friendship have high value in determining the characteristics of the national soul, the following may be cited:

Historical examples of friendship:

Examples: between Jonathan and David have become typical of true friendship. Jonathan’s friendship for David is put to a severe test. Against his friendship there are arrayed filial duty and the personal interests of a prince; but friendship conquers (I Sam. viii. 3, 4; xx. 7-18). David is kind to the unfortunate Mephibosheth, a son of the house of Saul, whom he befriends on account of Jonathan, his friend (II Sam. ix.). Barzillai’s disinterested kindness for David is another instance (II Sam. xix. 31-39).

Because friends, owing to their intimate connections, influence each other, the utmost care should be exercised in the choice of a friend. „Iron sharpeneth iron; so a man sharpeneth the countenance of his friend“ (Prov. xxvii. 17; comp. Prov. xviii. 7); „Make no friendship with a man that is given to anger“ (ib. xxvii. 24).

The Talmud furnishes many beautiful examples of friendship. An illustration of friendship as an ideal of spiritual fellowship is found in the relation...
between rabbis Johanan bar Nappaha and Simeon ben Lakish (Yer. Bezah v. 63d; Yer. Ta'an. 5a; see also, Horodetsky, "Ha-Goren," p. 22, on יִשְׁרְאֵל שֶׁאָמַר). The value set on friendship is shown by the following observations:

"It is easy to make an enemy; it is difficult to make a friend" (Yalk., Deut. 845): "If thou wouldst get a friend prove him first, and be not hasty to credit him" (Exclus. [Stern] vi. 7). "For some man is a friend for his own occasion, and will not abide in the day of thy trouble. And there is a friend who, being turned to enmity and strife, will discover thy reproach. Again, some friend is companion at the table, and will not continue in the day of thine affliction. But in thy prosperity he will be as thyself. . . . If thou be brought low he will be against thee and will hide himself from thy face" (ib. verses 8-12). "A faithful friend is a strong defense: And he that hath such a one hath found a treasure" (ib. verse 14; comp. verses 15-18).

That misplaced confidence gives cause for sorrow may be learned from many Biblical quotations.

"Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me" (Lam. i. 2a). "And one shall say unto him, What are these wounds betwixt thine arms? Then he shall answer, Those with which I was wounded for thee" (A.b. R. N. ch. vii. 18). "Do good unto thy friend before thou art convicted of his wickedness, for a kind word may save a friend from a grave" (Ecclus. [Sirach] vi. 7). "For some friend is a man, and a companion at the table, and will not continue in the day of thine affliction. But in thy prosperity he will be as thyself. . . . If thou be brought low he will be against thee and will hide himself from thy face" (ib. verses 8-12). "A faithful friend is a strong defense: And he that hath such a one hath found a treasure" (ib. verse 14; comp. verses 15-18).

FRIESENHAUSEN, DAVID BEN MEIR: Bavarian mathematician; born at Friesenhaufen about the middle of the eighteenth century; lived at Berlin, and later at Buda and Pesth. Hungary; died at Gyula-Pechérvár March 23, 1828. Till the age of thirty he occupied himself with the study of the Talmud. Then he spent ten years in studying algebra, astronomy, mechanics, and optics, and wrote essays on these sciences. He wrote: "Keli ha-Heshbon," a Hebrew manual of algebra and geometry, Berlin, 1796; "Moscot Tebel," a treatise on astronomy, in which he explains the Copernican system. This work, published in Vienna, 1820, contains also a proof for the eleventh axiom of Euclid and a testament to his children. Friesenhaufen was the first to advocate the establishment of a rabbinical seminary in Hungary, and for this purpose prepared a plan which he submitted to the prince palatine Joseph as early as 1806.


M. S�.

FRIM, JAKOB: Hungarian educator; born in Körmen May 1, 1852. On his return from a prolonged journey abroad, where he had studied the organization of various asylums for the insane, he opened in Rokapola, near Budapest, a model institution, named "Munka," for the education of feeble-minded children. This institution was later transferred to Orefu, and was taken over by the state in 1898. His brother, Anton Frim, is known as the founder of an asylum for the deaf and dumb, which receives pecuniary support from the city of Budapest.

A. M. F.

FRINGES (Hebr. "zizit"): Threadsin a cord of white entwined, fastened to the four corners of the ARBA KASFPOR and the TALLIT and pendent, like a tassel, in conformity with Num. xv. 38-40 and Deut. xxii. 12.

The zizit consisted, according to Bet Shammua, of four threads of white wool and four threads of blue, but according to Bet Hillel of two threads of each (Men. 41b). The "arba'kanfot," or "tallit kanfot," was worn by day as an undergarment. The regular tallit, as an overgarment, was used only during the morning prayer.

A relaxation of the zizit observance has been noticeable since the Jews adopted the costumes of their Gentile neighbors, exceptions being made in the case of modern outer garments (Shulhan Aruk, Orah Hayyim, 10, 12). Indeed, it appears from the Tosefta that the wearing of zizit was not general even in the thirteenth century (see Shab. 32b; B. B. 74a; Kild. 41b).

To the wearer the zizit were a reminder of the duty of the Jew toward the Law. Like the phylacteries on the head and arm, and the mezuzah on the
door-post, the tzitzit on the garment was a token of God's love for His people Israel (Men. 43b). In fact, they served as the Jew's uniform, whereby he was recognized and distinguished from the Gentile. Hence a Jew must not sell a fringed garment to a non-Jew unless the fringes are removed.

Rabbi Lakish, picturing the future reward of the pious, declares that no less than 2,900 servants will attend every Jew who has observed the tzitzit regulation, quoting Zech. viii. 33: "In those days ten men shall take hold of the skirt (Hebr. "a corner") of him that is a Jew, saying, We will go with you." By calculating seventy standard languages, and multiplying the four corners by ten, the number 2,900 is obtained (Shab. 32b). It is narrated that the tzitzit once saved a Jew from sensuality, having appeared as living witnesses and "slapped him in the face" as a reproach (Men. 44a).

The blue cord entwined in the fringes was its principal attraction and distinction. R. Meir asked, "Why blue?" The answer was, "Because this color resembles the sea, the and White. sea resembles the sky, and the sky resembles the "Chair of Glory," of which it is said, "Under His feet... a sapphire stone" (Men. 43b).

The blue cord of the tzitzit was dyed with the blood of the "halzun" (snail), which appeared but once in seventy years (Men. 44a). The halzun was scarce even in Mishnaic times; hence the authorities agreed that the blue cord might be dispensed with, and that white-wool threads alone need be inserted (Men. iv. 1). R. Meir remarks that the punishment for dispensing with the white threads is greater than for dispensing with the blue, insuch as the latter is difficult to obtain, whereas the former is within everybody's reach. He uses the illustration of a king commanding one of his servants to procure a seal of clay, and another to procure a seal of gold; both having failed to comply, the king punished the former more severely for neglecting such a simple and easy task (ib. 43b).

Some suppose that "halzun" was another name for Haifa or the Bay of Acre. Haifa was known, in the Greek-Roman period, as "Porperuene," from the purple-dye industry, which, with the extensive fishing of the halzun, made the city famous. The area for halzun-fishing, according to the Talmud, extended to the Phenician border (Shab. 20a; see Rashi). It was also known under the name of "Halzun." The city of Luz is mentioned as the place where the tekelet was dyed (Sopher 49b). Maimonides explains that the blood of the halzun is red, and was chemically prepared to produce the tekelet-color ("Yad," Zizit, ii. 2). As the traditional color of tekelet is sky-blue, the ordinary purple halzun of Haifa was probably not the genuine tekelet halzun, although its dye may have been chemically changed to sky blue. Perhaps there was also a rare blue species, such as is mentioned in the Talmud.

R. Gershom Enoch, in his "Sefer Emune Hol" and "Petli Tekelet," recently published, attracted considerable notice by advocating the restoration of the blue cord in the tzitz; he declared that the halzun dye is obtainable in Italy, which place, he says, is referred to in Ezek. xlvii. 7 as the "isles of Eli-" (see Targ. Jonathan). He even secured there a specimen of the blue-blooded "fish-small," and had some wool dyed, which he sold to the Hasidim at an extravagant price, for use in their fringes. Mordecai Rabkowitz, in "Ozar ha-Sifrut" (vol. iii.), criticized Gershom Enoch's innovation, and disputed his claim that he had found the halzun, principally because the dyed material did not retain its color, and because the halzun proper is found only in Palestine.

Frischman has contributed a large number of poems, short stories, and articles to the Hebrew periodicals during the last twenty years. His earlier writings are to be found in "Ha-Boker Or," "Ha-Shalash," "Ha-Afiz," etc. His works include: the short story "Be-Yom ha-Kippurim," Warsaw, 1881; his successful translation of Aaron Bernstein's "Aus dem Reich der Natur," under the title "Tellod ha-Tenu" (The Perceptions of Nature) (1892-93); "Tevu'os ha-Shoah," a scathing criticism of Hebrew journalistic methods, especially directed against "Ha-Meliz," with an appendix, "Al ha-No," in which I. L. Levin's translation of Dore's "Tanzed" is severely criticized (ib. 1883); "Miktzim al Debar ha-Sifrut" (Notes on the History of Literature), a criticism against contemporary Hebrew literature (Warsaw, 1895). He also translated Julius Lippert's "Kulturgeschichte," under the title "Tseket Ha-Shamayim ha-Adam," in three parts (ib. 1894-95). A collection of his scattered articles and feuilletons is at present (1903) being published in Warsaw under the title "Ketabim Nihurlim."
FRIZZI, BENEDETTO (BENZION RA- 
PHEL KOHEN): Italian physician and writer; born at Ostiano, Mantua, in 1756; died there May 30, 1844. In his youth he was instructed by Jesus at Mantua, where he was the first Jew to attend a public school; there he showed a special predilection for mathematics. Later he took the degree of M.D. at Pavia. He was especially noticed by Emperor Joseph II. on the latter's visit to the University of Pavia. In 1799 he settled as a physician in Triest, and in 1831 returned to his native city.

Frizzi's works include: "Dissertazione di Polizia Medica sui Riti e Cerimonie del Pentecoste," a large work in six volumes on the Mosaic law: the first and second volumes dealing with forbidden food; the third with marital laws; the fourth with laws on pregnancy, birth, and education; the fifth with diseases, mourning, and burial; and the sixth with streets and houses (Pavia, 1787-90); "Sulla Lebba degli Ebrei," Triest, 1795; "Difesa contro gli Attacchi Fattali alla Nazione Ebraea nel Libro Intit. 'Della Influenza del Ghetto nello Stato,'" appearing anonymously in answer to an anonymous book attacking the Jews, Pavia, 1784. This polemic led Frizzi to further studies of Jewish life and law, resulting in the following works: "Dissertazione in cui si Esaminano gli Usi ed Abusi degli Ebrei nei Luoghi ed Edifici Sacri," Milan, 1800; "Dissertazione sulle Leggi Mosaiche Relativa al Publico Diritto," Venice, 1811. He finally devoted himself to the Talmud, writing Hebrew notes thereto to show the extent and importance of its information, covering all branches of knowledge, and the correctness of its views. This work appeared under the title "Pebbth Eznayim" (1st ed., Leghorn, 1813; complete in 8 parts, 5, 1878-1880). Frizzi was also the author of a number of important works on medicine, mathematics, and music.

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FROG (jmav): The Hebrew term generally occurs in the plural, twice only in the singular as collective, once with (Ex. vii. 2) and once without (Ps. lxxviii. 43) the article. Frogs are mentioned in the Bible only in connection with the plagues of Egypt (Ex. vii. 27-28; Ps. lxxviii. 43, 45, cv. 30). The common frog of Egypt is the edible frog (Rana esculenta), essentially a water-frog. It abounds in all the streams of that land, and is quite common in Palestine also. It is probably the species which the author of the narrative of the plagues had in view. There is also in Palestine and in Egypt a small species of tree-frog (Hyla arborea), only one and a half inches long. Like the common frog of Egypt, it is edible, and its color is green, a feature common to all edible batrachians. As coming under the category of "sherez" (Lev. xi. 10), the frog must have been held by the Hebrews as unclean for food (see Animals; Dietary Laws). According to the Talmud, contact with frogs does not defile (Tose. v. 13). On the singular-feminine article (ha-jagarnai), Ex. viii. 2 see Sanh. 67b.

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FROEBEL, REGINA: German writer; born at Berlin Oct. 4, 1788; date of death not known. She was the daughter of a wealthy merchant by the name of "Salomo" (Kayserling gives it as "Salam"). When only eighteen years of age (1801) she married a certain Friedländer, but the marriage proved unhappy, and she soon procured a divorce. She then became a Christian, and took the name "Froberg." She lived for a short time after this in Berlin, and moved in 1813 to Vienna, where she resided until her death. She has published: "Louise, oder Kindlicher Gemahns und Liebe im Streit," Berlin, 1809; "Schmerz der Liebe," Berlin, 1811, new ed. Vienna, 1815; "Erzählungen," Dresden, 1811, new ed. Vienna, 1817; "Das Opfer," Amsterdam and Leipzig, 1812, new ed. Vienna, 1815; "Das Glied," Vienna, 1816; "Stolz und Liebe," Brunn, 1820; "Der Liebe Kämpfe," Leipzig, 1826; "Eigene und Fremde Schuld," ib., 1827; "Versprechen und Zukunft," Gera, 1840; "Gedankenfracht auf dem Pfad des Lebens," Vienna, 1842, 3d ed. 1846.

Froebel's adaptation of French drama appeared under the collective title of "Theater." Wiesbaden, 1817 and 1818.


FROEBEL, CHARLES: American theatrical manager; born at Sandusky, Ohio, about 1858. He began his theatrical career as advance agent for Haverley's Mastodon Minstrels. Afterward he held a similar position with Collender's Georgia Minstrels, with whom he went to the Pacific coast. Here disaster overtook them, and Frohman had to travel East as best he could. Arriving in New York city, he obtained the road rights to plays produced at Wallack's (afterward the Star) Theater, but was not particularly successful until 1895, when he conceived the idea of a theatrical trust to control playhouses throughout the country. Interested with him were Nixon and Zimmerman, who owned two theaters in Philadelphia and several in other towns in Pennsylvania and Ohio; Klaw and Erlanger, who controlled a chain of theaters from Washington, D. C., to New Orleans; and Alfred Hayman, a capitalist who controlled playhouses throughout the West.

The syndicate began with thirty-seven theaters, and at once forced its weaker rivals to the wall. Frohman obtained a monopoly of the English, German, and French dramatic output to such an extent that producers formerly independent were forced to play into his hands. His partners, controlling all the first-class houses, refused to book any attraction which was not directed or indirectly managed by the syndicate.

In 1898, however, Nat Goodwin revolted, and organized an opposition to Frohman, in which he was joined by Francis Wilson, Richard Mansfield, James A. Herne, James O'Neill, and Mrs. Fiske. Augustin Daly and Joseph Jefferson were hearty supporters of this movement. Frohman's supremacy was temporarily endangered. Frohman, however.
manoeuvred until Goodwin secured the opposition. He was followed at intervals by all save Mrs. Fiske and Daly. The death of the latter left Mrs. Fiske to battle alone with Frohman, who was so absolutely in control of the situation that she was not able to play in New York city during 1900-01.

Frohman owns or leases five theaters in New York city, and three in London.


A. M.

FROHMAN, DANIEL: American theatrical manager; brother of Charles Frohman; born at Sandusky, Ohio, 1853. He went to New York city in 1869, and became office-boy of the "New York Tribune." He worked his way upward for five years, when he abandoned journalism for theatrical work. After considerable experience as a road-manager, Frohman became manager of the Madison Square Theater, New York, then owned by the Mallorys. Here he remained (1872-85) until he leased the Lyceum. His stock company at this house, headed by Georgia Cayvan and Hettern Kelcey, became renowned for its clever work, notably in "The Wife," "The Charity Ball," and "Squire Kate." Shortly after the death of Augustin Daly, Frohman became manager of Daly's Theater. He is also manager for several American and English stars.

A. M.

FRONTLETS. See Phylacteries.

FRUG, SEMON GRIGORIEVICH: Russian writer and poet; born in Dubrovna, Russia, Oct. 29, 1850. His first volume of poetry, "Bohrovoy Kut," government of Kherson. In 1880 there appeared in the "Russkoye Obozreniye" his first poem, which attracted the attention of the reading public. In 1881 he removed to St. Petersburg, and published poems in the "Voskhod," "Russkiy Naslednik," "Yevreiskoe Obozreniye," and other periodicals. He used the pseudonyms "Ben-Zvi," "Bohrovokutski," "S. F.," "G. S.," "Sluchansky Polyetost," "E," "S." and very rarely wrote under his full name. His first volume of poetry, "Stikhovoi-

FRUHLING, DER. See Periodicals.

FRUIT. See Almond; Apple; Botany; Cookery; Etruscan; Food; Grape; Mulberry; Nut; Oil; Olive; Palm; Peach; Pear; Poplar; Pine; Plum; Rose; Sycamore Fig; Tomato; Yolk.

FRUMKIN, ISRAEL DOB (BAR): Hebrew author; born in Dubrovna, Russia, Oct. 29, 1850. His father, Alexander Frumkin, when sixty years old emigrated to Jerusalem (1860). In 1869 Frumkin edited the Hebrew semi-monthly newspaper "Habazelet," which had been founded in Jerusalem by his father-in-law, Israel Back, a printer, a few years before, and a few years later he edited a Judeo-German weekly called "Die Rose." The latter, owing to lack of support, was soon discontinued. "Habazelet" was changed to a weekly with a literary supplement; it is still being issued. Its publication was spasmodically interrupted through the intrigues and machinations of the zealots of Jerusalem, whom Frumkin constantly denounced for the lack of reform in the "halukkah" system. Recently, however, he became reconciled to the management.

In 1883, for reflecting upon Gen. Lew Wallace, the American minister to Turkey, in an editorial in "Habazelet" (xlv, No. 6), headed "An American and yet a Despot," "Habazelet" was suspended, and Frumkin was imprisoned for forty-five days, by order from Constantinople directed to the police of Jerusalem. The incident which caused the editorial was the dismissal of Joseph Kriger, the Jewish secretary and interpreter to the police of Jerusalem, at the request of Wallace, who complained that Kriger
had refused to receive him with the honor due to his rank, and who refused to accept any apology for the alleged shortcoming. Frumkin claimed that the proceeding was instigated by the missionaries, whom Wallace strongly supported. After his release Frumkin organized the society 'Ezem: Nishkim in honor of Sir Moses and Lady Judah Montefiore and to counteract the influence of the missionaries.

Frumkin is the author of several books, mostly translations of no special value. His grandfather was Aaron Levi ben Moses of Starokhut. His brother Michael Levi, who assumed the name Rodkinson, published translations of portions of the Talmud in New York, but died March 18, 1898. His son Abraham Levi is a contributor to the daily "Yiddische Welt," of New York.


J. E. FUBINI, SIMONE: Italian physiologist; born May 30, 1841, in Cassale Monferrato, Piedmont; died Sept. 6, 1898, at Turin. After finishing his course at the college he entered the University of Turin as student of medicine, receiving his doctorate in 1862, and going in the same year to Paris to take a postgraduate course, where he became assistant to Hifelsheim in his electrotherapeutic clinic. Returning to Turin, he assisted Moleschott in the physiological department of the university. In 1881 he was appointed professor of physiology at the University of Palermo, and in 1888 professor of materia medica and pharmacology at Pisa, which position he held until his death.


J. E. FUCHS, ISIDOR: Austrian journalist; born in Lepinski, near Bila Galića, Sept. 23, 1849. He has been active most of his life in journalism as a feuilletonist and dramatic editor, beginning on "Die Bombe" (in which his translations from the Italian were especially noticed), and joining in turn the staffs of "Das Illustrirte Wiener Extrablatt" (during his engagement on which he was also co-editor of "Der Junge Kikeriki"), "Die Vorstadt Zeitung," and "Das Wiener Tagblatt." For sometime he was a regular contributor to the "Montags Revue." He has published for the stage (with Bauer and Zell): "Die Wienerstadt in Wort und Bild"; "Der Kleine Zauberer" (music by Ziehrer); "Auf der Zweiten Galerie des Fürst-Theaters"; "Die Kopirschule" (2d ed., Vienna, 1890); "Lieder und Romanzen" (Vienna and Leipzig, from Mascagni); and many humorous and sarcastic topical verses.

Bibliography: Elsengeld, "Das Getüste Wien," l. 152 et seq. in N. D.

FUEL: Mineral coal was unknown to the ancient Hebrews, who used instead wood, manure, and grass for fuel. Wood was never abundant in Palestine, though there was not such a dearth in ancient times as exists at the present day. Various tree-like kinds of shrubs were also much used for fuel; for in ancient times, as to-day, the trees (holm-oak, oak, larch; comp. Isa. xlix. 14) were not allowed to attain full growth, but were cut down when quite young, the foliage being given to the goats, and the wood being cut into sticks or made into charcoal. In Ps. xxxv. 4 are mentioned coals of "rotam," a desert plant, probably the broom; they give great heat, and are still much in demand (comp. Robinson, "Researches," i. 236, iii. 683). This shrubbery ("Iovsh"), which grew especially in waste places, as well as the low growth of the forests, was generally on unclaimed land, every one being free to take what he needed. Notwithstanding the comparative scarcity of wood, therefore, fuel, like water, could generally be obtained free (comp. the complaint in Lam. v. 4 that the foreign masters demanded payment for wood and water). The poor could easily procure their modest supply of fuel; the widow of Zarephath gathered her few sticks outside of the gates of the city (I Kings xvii. 11). This daily gathering of fuel was evidently a general custom; it was forbidden by law on the Sabbath (Num. xv. 33 et seq.; see Fuel).

Charcoal was always much in demand for baking, for cooking, for heating houses by means of braziers, and for artizans' fires (see Coal). As undergrowth or other fuel was not easily obtainable in some localities, and charcoal was an expensive fuel, especially if brought from a distance, substitutes were employed, as smaller plants, grasses, and weeds growing in the fields, and the brown dry grass of the desert, which wither quickly, producing a hot fire not a lasting fire; and these were evidently frequently used (comp. Matt. vi. 39). Another substitute—used even to-day—was dung, especially that of the camel, which, when dried, burns like charcoal. Cow-dung, which quickly dries and is odorless, is still carefully gathered from the village streets. At the present day the fresh...
dung is generally mixed with chopped straw ("tib") mixed up from the threshing-floor, formed into flat cakes, and dried. One can often see such cakes on the walls of houses. Passages such as Ezek. iv. 12 et seq. and Matt. iii. 11 indicate that the Hebrews also used this kind of fuel.

E. G. H.

FUENN, BENJAMIN: Russian physician; son of Samuel Fuenn; born at Wilna in 1848; died there Aug. 13, 1901. Educated at the rabbinical seminary of his native city, Fuenn taught for two years, and then studied medicine, being graduated as M.D. from the University of St. Petersburg. He settled at Wilna, and devoted his professional skill to the healing of the poor.

Fuenn was very active in interesting the Jews in agriculture, and for three years was a trustee of a society for the assistance of the Jewish colonists in Palestine and Syria. In 1898 he was one of the three elders elected to administer the affairs of the Jewish community of Wilna. He left the greater part of his fortune to charitable institutions and for the furtherance of Jewish colonization in Palestine.

Among Fuenn's numerous papers in scientific journals the most noteworthy is that on the Jewish laws concerning the slaughtering of animals considered from a medical standpoint, contributed to the periodical "Keneset Yisrael" (ib. 919 et seq.).

BIBLIOGRAPHY: Ha-Aretz, 1900-01, p. 367.

I. Br.

FUENN, SAMUEL JOSEPH: Russian scholar; born at Wilna Sept., 1819; died there Jan. 11, 1891. He received the usual Talmudic education, and then studied medicine, being graduated as M.D. from the University of St. Petersburg. He was very active in interesting the Jews in the furtherance of Jewish colonization in Palestine and Syria. In 1898 he was one of the three elders selected to administer the affairs of the Jewish community of Wilna. He left the greater part of his fortune to charitable institutions and for the furtherance of Jewish colonization in Palestine.

Samuel Joseph Fuenn.

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I. Br.

FULD, AARON B. MOSES: German Talmudist; born at Frankfurt-on-the-Main Dec. 2, 1790; died there Dec. 3, 1847. Being both a man of means and very retiring, he refused to accept the office of rabbi, and referred to the local rabbi any halackic questions submitted to him. He took, however, a very active part in the religious movements of his time. All that appeared in German in behalf of Orthodoxy under the name of Rabbi Solomon Trier was written by Fuld, the former owing to his great...
The first took place on Dec. 28, 1238, when the Crusaders, assembled at that time in Fulda, joined by the inhabitantsof the town, attacked the Jews and killed 600 of them (Trithemius, "Chronicon Hirsagense," fol. 566). A third massacre occurred in 1349, at the time of the Black Death. Once again, in the seventeenth century, a Jewish community flourished in Fulda. In 1671 the Jews were expelled from the district, but they were readmitted soon afterward. Fulda was the home of several Talmudists, Meir b. Baruch ha-Levi, who introduced rabbinical ordination into Germany (1379), being a native of the district. Among its rabbis were: Mordecai Fulda, one of the exiles of 1671; Elijah b. Judah Löb Fuld, author of a commentary on the Mishnah (close of the seventeenth century), and Elijah Loans. Since 1758 Michael Cohen has occupied the office.

The number of the Jews in Fulda in 1810 was 525 in a total population of 18,138; in 1860, 650. A Jewish school was established in 1900.


FULDA, LUDWIG: German lawyer and juridical author; born at Mayence Dec. 23, 1859. He received his education at the gymnasium of his native town and at the universities of Heidelberg, Berlin, and Giessen (L.L.D., 1881). He was admitted to the bar in 1884, and engaged in the practice of his profession at Mayence in the same year.


Fuld was a thorough Talmudist, not wanting in the gift of criticism; he was a sincere adherent of conservative Judaism, but free from fanaticism. He also had a keen appreciation of historical and linguistic questions. The municipal library of Fulda possesses many of his manuscripts. He wrote notes on Aruzi's "Shem ha-Godolim," Frankfurt, 1844-47, and published "Bet Aharon," 2d ed., 1859, containing annotations to the Talmud, the "Aruk," and Elijah Levis'a "Tiszla" and "Metrogerman." Bibliography: M. Horwitz, Toledot Aharon. The introduction to Fuld's "Bet Aharon" contains biographical data. S. S. L. G.

FULD, LUDWIG: German author; born at Frankfurt-on-the-Main July 15, 1863. He studied German philology and philosophy at the universities of Berlin, Leipzig, and Heidelberg (Ph.D. 1888). After a short stay in Frankfurt, he went in 1884 to Munich, where he became acquainted with Paul Heyse, who exercised a strong influence over his writings. Since 1888 Fulda has lived in Berlin.

Among Fulda's writings may be mentioned: "Christian Weine," 1883 (doctoral thesis); "Stern: Grillen und Schwanke," 1884; "Neue Jugend," 1887.
salts) were added. Then they were stamped with wooden billets. This work developed into a distinct trade at an early time, as Isa. vii. 3, xxxvi. 3), denoting one en Hebrew term is (Mai. iii. 2) or D33 (H. Kings ed.); "Das Schloß der Frau," 1884; "Unter Vier Augen," 1886; "Frühling im Winter," 1887; "Die Wilde Jagd," 1888; "Wunderkind," 1889; "Die Kammeraden," 1890 (2d ed.); "Robinson's Elend," 1891 (2d ed.); "Jugendfreunde," 1892 (2d ed.); "Ein Ehrenhandel," 1893; "Die Zwillingsgeschwister," 1901; the social drama: "Das Verlorene Paradies," 1890, 1891, 1892; "Die Sünden," 1892, 1891; "Der Sohn des Kaisers," 2d ed. 1891; and "Schatzsuchende," 3d ed. 1891.

Querido's translations are well known; they include Molière's "Meisterwerke," 1892; Beaumarchais's "Figaro," 1894; Cavallotti's "Das Hohe Lied," 1895; and Rostand's "Cyrano von Bergerac," 1896, 12th ed. 1890.


F. T. II.

FULLANA, NICOLÁS DE OLIVER Y: Cartographer; born on the island of Majorca; lived there as "Capitán" or "Cavallero Mallorquín" as late as 1650. On Oct. 1 of that year he wrote a Latin epigram of eight lines to Vicente Mut's "Historia del Reyano de Mallorca." Fullana went to Brussels, where he entered the Dutch army as colonel, subsequently fighting against France. At Amsterdam he openly espoused Judaism, taking the name of "Damiel Judah." After the death of his wife, Johanna, he married Isabella Correa. According to the testimony of Thomas de Pinedo, "literis et astrologia eruditus," Fullana was cosmographer to Illa Catholica Majesty in 1690 and had written excellent cosmographical works. He edited Blaeu's "Atlas del Mundo," to which he also contributed. Fullana enlazoned the "Coro de las Músicas" of his friend D. L. de Barrios in a poem, and a drama of Joseph Penso in a Portuguese and Latin poem.

Bibliography: Thomas de Pinedo, Stephano de Urbino, p. 266, N. 24; D. L. de Barrios, Coro de las Músicas, p. 291; idem, Sol de la Vida, p. 941; idem, Relación de los Pisos Españoles, p. 51; Amon, Geschichte der Juden in Niederland, p. 45; Kastrians, Neophilologia, p. 261; idem, Bibl. Estud. Port-Jorn. p. 36.

M. K.

FULLER: A cloth finisher or cleaner. The Hebrew term is כְּלָעָר (Mal. iii. 2) or כָּלָעָר (II Kings xviii. 17; Isa. iii. 6, xxxvi. 3), denoting one engaged in either of two occupations: (1) the cleaning of soiled garments or cloth, and (2) the finishing of newly woven cloth.

1. In order to remove the fatty particles adhering to newly woven cloth, and especially the matted wool entangled therein, and to give the fabric firmness and proper texture, it was steeped in hot water and then stamped and worked over with the fulling-billet. The cloth had to be scraped repeatedly during the process, and the wool evenly trimmed off.

Fuller's Field: On account of the offensive smell attending the business, the fullers' shops were located outside of the city in the vicinity of large ponds or springs, where the water supply was abundant, the cisterns within the city being reserved for domestic use. The "fuller's field" of Jerusalem (Isa. vii. 3, xxvi. 2 = II Kings xviii. 17; יִשְׁרֵי תֵּשׁוּבָה) is described as near the "upper pool." The site is a moot point. In any case it was, like the pool itself, near the wall. Stade ("Ge- schichte des Volkes Israel," i. 92) places the pool to the southeast of the city; but this conflicts with Isa. vii. 3, which points to a site to the north or northwest of Jerusalem. Josephus ("B. J." v. 4, § 2) mentions a "monument's near the northeast corner of the third wall. Compare Jerusalem. e. 6. 6. 1.

FULVIA: A Roman lady of high station, converted to Judaism through the teachings of a Jew who had sought refuge in Rome to escape punishment. The impostor, together with three others, persuaded her to contribute purple and gold for the Temple at Jerusalem, which contributions they kept for themselves. The discovery of this fraud by the emperor Tiberius through his friend Saturninus, Fulvia's husband, caused the banishment of the Jews from Rome (19 c.e.; Josephus, "Ant." xviii. 3, § 5; comp. Pilo, "In Flaccum," § 1; idem, "Legatio ad Cajum," § 24; Tacitus, "Annales," ii. 85; Suetonius, "Tiberium," § 36).

Bibliography: Grätz, Gesch. 3d ed., iii. 267; Vapniklein and Rostand, Gesch. der Juden in Rom, v. 14, 25; Primogeniturs Imperii Romani, ii. 106.

S. K.

FUNDÁO: Chief town in the district of the same name, province of Beira, Portugal. Of the
27,000 inhabitants of the entire "conselho" more than one-third are of Jewish origin. For more than two centuries the Inquisition decimated this population, the first victim being Gracia Henriques, wife of Manuel de Almeida, who was burned at the stake at Lisbon April 1, 1582. Many Marranos emigrated from Fundão at the beginning of the seventeenth century, several of whom, among them Antonio Fernandez Carvajal, were in London about 1604. Judaism has not entirely disappeared from Fundão, the fast of Yom Kippur being even now observed by some families officially classed as Catholics.

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C. DE B.

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C. DE B.
lary qualities of his own, the merits of the parents may be mentioned (Sem. iii. 4, 5). Although it is not permitted to study the Law in the presence of a corpse (Ber. 6b; comp. Rashi, ad loc.), the speaker may quote Biblical or Talmudic passages illustrative of his remarks (Yoreh De'ah, 344, 17). No address should be delivered over the body of a suicide or an excommunicate, nor should the other funeral rites be observed in these cases, except such as are for the honor of the living (Sem. ii. 1; Yoreh De'ah, 345; see SUICIDE).

The order of the procession varies with local custom. In some places the mourners precede the bier, and the rest of the people follow it (Yoreh De'ah, 345, 3, Isserles' gloss); but more commonly the mourners follow the bier

Order of Procession.

with the rest of the people ("Hokmat Adam," 155, 25). The place of women in the procession also depends on custom (see BURIAL). Among the Sephardim, as well as among the Ashkenazim in England, women do not join in any funeral procession, while among most of the Ashkenazim in other countries they follow the bier, but must keep apart from the men (Yoreh De'ah, 358, 1, 2). To accompany the dead to their last resting-place ("halwayath ha-met") is one of the important duties of the Jew. If there is no burial society in a town, all the people must leave their work on the occasion of a funeral and take part in the ceremonies. While the procession is in progress everybody must join it, even if he follow a short distance only ("four cubits," Yoreh De'ah, 361, 3).

Even the scholar, if there is not a sufficient number of followers (Ket. 17b), must cease from study and follow the procession; but at no time should the teacher of young children be disturbed in his sacred profession (Yoreh De'ah, 361, 3).

While carrying the bier, the "kattafim" (bearers), who walk barefoot so that they be not tripped up by the strings of their shoes ("Yad," i.e. iv. 5), recite the Ninetieth Psalm several times. Charity-boxes are passed among the followers with the cry, "Righteousness shall go before him, and shall set the foot of his presence in peace." (Ps. lxxxv. 13). On arriving at the grave-yard, the bier is placed on the ground once every four cubits until the grave is reached, when the "Ziddik ha-Din" is recited. After the body is lowered into the grave, all bystanders say, "May he [or she] come to his [or her] place in peace." Then the grave is closed, and the same psalm is again recited, after which the mourners repeat the long "Kaddish." On returning from the cemetery, the relatives are made to sit down, and some pass from Lamentations are recited before them. These are repeated seven times—at many times as the word "heb" (vanity) and its plural occur in Ecc. i. 2 (B. B. 100b; "Yad," i.e. xii. 4). It is the custom for the people to stand in two parallel rows while the mourners pass between them, and to say, "May God console you together with all those who mourn for Zion and Jerusalem." Among the Sephardim seven circuits are made around the grave before the recital of the "Ziddik ha-Din." The ceremony is much simplified on solemn holidays, when no "Tahnu" is said; so also in the case of a child less than thirty days old. See also BURIAL; COFFIN; CONSOLATION; KADHISH; MOURNING.

FUNERAL.

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FURNACE.

See PECOS.

The oven for baking ("tannur") was a necessity in every household, the trade of baking not being developed till later, and probably then only in the large cities. Several families may have used a common oven, a practice that still obtains. Pictures found on Egyptian monuments indicate that the ovens which were formerly used in the Orient resembled, on the whole, those now in use (see ERMAN, "Agypten," p. 209; Wilkinson, li. 34). The tannur is a large clay cylinder or jug, standing upright, with a small mouth at the bottom, the fire being lighted on the ground beneath. The dough, as nowadays, was always kneaded into flat, round cakes, and was put on the cylinder as soon as the latter was hot. Among the ancient Egyptians the cakes were placed on the outside of the cylinder. In Palestine at the present day the fire is allowed to burn low, and the dough is then placed on the inside of the cylinder while the coals and ashes are still glowing. This may also have been the custom among the ancient Hebrews. Such ovens have been found at Tell el-Hai (comp. RITSELS, "A Mound of Many Cities," pp. 114 et seq.). For illustrations of modern ovens see Benzsinger, "Arch." p. 80.

2. The potter's kiln is mentioned only in later times (Eccles. [Sireah] xvii. 8, xxxvii. 34). This
tardy mention, however, is merely accidental. The 
refining, probably also the glazing, of earthenware was 
practised very early by the Phenicians, who 
perhaps taught the handcraft to the Hebrews at an 
early time. Nothing is known of the arrangement 
of this kiln, or of that of the large kiln ("malben") 
used for refining bricks (II Sam. xii. 31; Jer. xxxiii. 9; 
Neh. iii. 16).

3. The Hebrews never practised smelting, as their 
country produced no ore; but they were acquainted 
with the process through their neighbors in Leb-
anon, where ore was mined. The large furnace 
for smelting was well known to them, and is fre-
quently used as a metaphor. The Hebrew metal-
workers, however, had smaller furnaces and cruci-
bles; but, although various names have been handed 
down, it is not possible to distinguish between the 
different kinds referred to. "Kibshan" (Gen. 
xix. 23; Ex. x. 18; x. 19) seems to designate 
the large furnace belching forth volumes of smoke. 
"Magref" is the goldsmith's crucible (Prov. xvii. 3, 
xxvii. 21); "kur" is likewise used for melting and 
refining gold (Prov. xvii. 3, xxvii. 21); comp. Wis-
don iii. 6 and silver (Ezek. xxii. 18-22; Isa. xlviii. 
10), but the same term is also used to designate the 
"iron furnace" ("kur ha-barzel"); i.e., the furnace 
used for smelting iron ore (comp. Metals), always 
metaphorically employed to describe great trouble 
and misery (Deut. iv. 20; I Kings viii. 51; Jer. xi. 4). 
The term "attun" occurs only in a single passage, 
in the story of Daniel (Dan. iii. 6c<seq.); and is used 
to designate the large furnace belching forth volumes 
of smoke. "Kur" is probably adopted from the Assyrian. 
Finally, following the Targum, the expression 
"iron furnace" ("kur ha-barzel") is used by 
themodern Egyptians, consisting of a lat 
wood, ivory, and gold (i.e., wooden bedsteads inlaid 
with ivory and gold), sent to the King of Egypt from 
Palestine either as gifts or as tribute, are mentioned 
early as in the El-Amarna tablets (thirteenth century 
B.C.). Hence also the Canaanites had such articles 
of luxury; and although the ancient Hebrews probably 
at first knew nothing of them, they were introduced 
among them later on. The prophet Amos censures 
the nobles and the wealthy for using beds inlaid 
with ivory (Amos vi. 4). Many kinds of coverings 
were spread upon these bedsteads; the poor content-
ting themselves with a coarse cloak or a goat-
skin, and the rich indulging in pillows and bolsters 
of Egyptian linen, damask, purple embroidered 
coverings, or costly rugs (ib. iii. 12; Prov. vii. 16; 
Cant. iii. 10), upon which, as is still customary in 
the East, the sleepers lay without removing their 
clothing.

This resting-place, therefore, was not a bed in the 
accepted sense of the word, but a couch, on which 
the old and the sick reclined in the daytime (Gen. 
xvi. 31; I Sam. xix. 13 et seq.), and which served 
also at times as a seat during meals (Ezek. xxiii. 41). 
Such a couch-like seat may be referred to in I Sam. 
xx. 25. As it is not known whether it was cus-
tomary to sit with the legs crossed under the body 
according to the Oriental fashion of to-day, or 
whether the legs were allowed to hang down as when 
sit in a chair, no accurate idea can be formed as 
to the height or breadth of these couches. Later 
on, the custom of reclining during meals (Amos iii. 
12, v. 4) was introduced.

The simplest form of bed is represented by that 
used by the modern Egyptians, consisting of a lat-
ticed frame made of the ribs of palm-leaves and 
about 14 feet high, or by the Sudanese angareb, 
with wooden frames 13 feet in height, with ropes 
stretched lengthwise and crosswise, on which a mat-
tress is laid. The pictures of Egyptian beds that 
have been preserved may give an idea of the beds 
used. Mosquito-netting (kuju eIov) was probably 
introduced into Palestine during the Hellenistic 
period (Judith x. 4, xiii. 9, xvi. 19). As the bed 
took the place of the modern sofa, there was no 
other comfortable piece of furniture for sitting in 
or reclining upon except chairs.

The Chair: Nothing is known of the form of the 
chair ("kisse"). It may be assumed that, like the 
bed, it was similar to the Egyptian, although it 
may have resembled the small, low stools on which 
modern Orientals squat in the cafes. In any case 
chairs were necessary pieces of furniture among the 
ancient Hebrews, who sat during meals, and did not 
recline like the Greeks and Romans.

The Table: As its Hebrew name, "shulshan," in-
dicates, the table in its primitive form consisted of a 
round piece of leather spread on the ground. Along 
the edge were rings through which a rope was 
drawn, and by means of which, on the march, the 
table was hung like a bag from the saddle of the 
camel. When the Hebrews settled in fixed 
homes the piece of leather was superseded by a
Furniture

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round mat woven of more substantial material, or was made of metal, and it was laid upon a low stool. Such tables are still in general use. With this kind of table, chairs were not used, but the people sat on the ground, with the legs crossed. It is interesting to note that the table of showbread represented on the triumphal arch of Titus is only a little over a foot high (comp. I Mac. iv. 49). Higher tables consisting of chairs were, however, also used (I Sam. xxv; 1 Kings xix. 20; comp. II Kings iv. 10).

The Lamp: Regarding lamps or candelabra ("ner," "menorah") the discoveries at Tell el-Hesi, probably the ancient Laishah, furnish ample information (comp. the reports on the same), and the numerous illustrations in Finders-Petrie, "Tell es-Hesi," London, 1891. As was the case in Greece and Rome, open bowls with bases or earthen vessels with bases were used, a lighted wick being placed in the beak ("pislath"); Isa. xlii. 3, xiii. 17. Many current expressions— as, for example, "his lamp shall be put out" (Prov. xx. 20)— mean that he and his whole house shall perish (comp. Jer. xxv. 10; Prov. xviii. 17; Job xviii. 5, xix. 17; 1 Kings xi. 30)— indicate that it was customary in ancient times to keep the lamp burning perpetually ("ner tamid"). The same custom still obtains among thefellahin of Palestine. The phrase "he sleeps in the dark" is equivalent to saying that a person is ruined, not having even the smallest candle with which to buy oil.

The brazier, for warming apartments in the winter ("ah": Jer. xxxvi. 22 et seq.), was perhaps not used in remote antiquity, but it was considered in later times a necessity in the houses of the nobles. The brazier is still used in the East.

See also BAKING; COOKERY.

II. Br.

In Talmudic Times: The dining room in Talmudic times was usually provided with two tables: the dining-table ("shulhan"); and a side-table ("nafs", "nafs") on which the servants placed the dishes. The dining-table had three legs and a square base and probably a square top (Kil. xvii. 2). It was usually of wood; but sometimes it was made of pottery, marble, or metal (Tosef., Oh. vii. 2; Kil. ii. ii. xlii. 4; Yer. Jer. 73b). Wooden tables were often provided with marble tops; occasionally the top was partly of wood, partly of marble (Kil. xxiii. 1). In later times it was customary to provide a small table for each person (Ber. 40b, end). Sometimes the tables were suspended by rings (B. B. 57b). Some tables could be taken apart ("shulhan shel pennik"); in that case the parts were joined by hinges. The side-table had three carved legs, and was usually placed on a stand.

There were other pieces of furniture which occasionally served as tables. To these belong the "tabula" (Shab. 143a), a slab of wood, pottery, marble, metal, or glass; the "tarkas" (Tosef., Kelin, B. M. iii. 3), on which, it seems, the drinks were prepared ("tarkas" was used also to designate a sideboard, attached to the wall by hinges in order that it might be put up and down); and the "shala-winh" (Tosef., Kelin, B. M. v.), a board used to improvise a table at a wedding. Round pieces of leather or leather covers occasionally served as tables; they are still in use for this purpose among the Bedouins, who call them "asafat.

In rabbinical literature chairs are designated by the three terms "kisse", "safsal", "katedrah." "Kisse" designates usually a chair or a couch for reclining; "safsal", a square framework, without arms; back, the seat consisting of several bars, usually three (Kilin xvi. 6). The "kisse g' rashal" (Num. ii. 49) was a three-legged chair having a seat of wood, or sometimes of leather (Kil. xvii. 7), which could be folded. "safsal" designates a bench capable of seating several persons. It was especially adapted to public places, and was used in schools, baths, and hostries. Usually it was made of wood, but sometimes also of stone, pottery, or glass. The katedrah in certain cases had a rectangular form, so that the occupant when seen from a distance seemed to be standing (comp. Ex. R. xiii. 11). To the katedrah was attached a footrest ("sheli-ituf katedrah"); Kilin xxi. 3. As a seat it was used mostly by women (comp. Ket. 59b). Mention may also be made of the night chair ("asla": Kelin xx. 10) and of litters and sedan chairs ("ippol"). The latter belonged the "appiryon" (apparition) especially designed to carry the bride to her husband. It was covered and closed by curtains. Its sides were made of large boards which were provided with four legs, sometimes with monograms (Tosef., Kelin, B. M. viii. 3).

The term "milhah" is used in rabbinical literature to denote both a bed and a couch for reclining at meals (Berah 22b; Tosef., Ber. v. 5 and many other passages). The bed was usually so wide that it could be occupied by three persons (comp. Nid. 61a). They were of wood, pottery, or glass. The bedstead consisted of four boards supported by four legs. At its head there were sometimes two poles from which curtains were suspended ("kalah": Suk. 190b). Similar designs were also fixed at the foot. The bedding of the poor consisted usually of a mat ("mahzot") of reeds or bulrushes (Suk. 190b). The rich used costly bedding ("katbula"); Tosef., Shab. iii. 17. Kilin xxvi. 5). The beds were often so high that they could be reached only by foot stools. There were also small beds, with foot stools which are designated as "des-gash" (Ned. 96a; see Maimonides' commentary on the Mishnah ad loc.). The couch for reclining at meals, called sometimes "sikkutim" ("accubum"); Lev. v. 11; Yalk., Num. 777), was provided with a back. Children's beds ("sh'ishah") were not essentially different from those of adults.

Household articles were usually kept in a chest ("tebah") of wood, glass, or horn. The chests were either provided with eight legs or had projecting bases. The lid sometimes was fitted with a smaller lid through which small articles could be withdrawn (Kilin xvi. 7). The chest itself was often divided into compartments ("meggir": Kelin xix. 7). Of the same material and dimensions was the "shidishah," which seems to have opened at the side. Its compartments were either fixed or in the form of drawers (Tosef., Kelin, B. M. viii. 1). The shidishah was 65-
AMishuah of lamp-holders whose parts could be separated was called "menorah." Mention is made in the Talmud of such lamp-holders (Bezah 22a). Occasionally utensils such as mugs, plates, etc., were used as lamps; but a special glass vessel called "ashabah" was in more general use. Lamp-holders ("pamot") were occasionally used for oil. On the top into which the oil was poured. On the more complicated one was the "ner," which consisted of a container with an opening at its top. The primitive lamp was the "lappid," which consisted of a pot of clay or metal in which any kind of light was carried (Kelim ii. 8). A commoner and more varied use were hand-mirrors and wall-mirrors ("ma'arah," or "re'i"). The primitivelamp was the "lappid," which consisted of a pot of clay or metal in which any kind of light was carried (Kelim ii. 8). A commoner and more varied use were hand-mirrors and wall-mirrors ("ma'arah," or "re'i"). The primitivelamp was the "lappid," which consisted of a pot of clay or metal in which any kind of light was carried (Kelim ii. 8). A commoner and more varied use were hand-mirrors and wall-mirrors ("ma'arah," or "re'i"). The primitivelamp was the "lappid," which consisted of a pot of clay or metal in which any kind of light was carried (Kelim ii. 8). A commoner and more varied use were hand-mirrors and wall-mirrors ("ma'arah," or "re'i"). The primitivelamp was the "lappid," which consisted of a pot of clay or metal in which any kind of light was carried (Kelim ii. 8). A commoner and more varied use were hand-mirrors and wall-mirrors ("ma'arah," or "re'i"). The primitivelamp was the "lappid," which consisted of a pot of clay or metal in which any kind of light was carried (Kelim ii. 8). A commoner and more varied use were hand-mirrors and wall-mirrors ("ma'arah," or "re'i"). The primitivelamp was the "lappid," which consisted of a pot of clay or metal in which any kind of light was carried (Kelim ii. 8). A commoner and more varied use were hand-mirrors and wall-mirrors ("ma'arah," or "re'i"). The primitivelamp was the "lappid," which consisted of a pot of clay or metal in which any kind of light was carried (Kelim ii. 8). A commoner and more varied use were hand-mirrors and wall-mirrors ("ma'arah," or "re'i"). The primitivelamp was the "lappid," which consisted of a pot of clay or metal in which any kind of light was carried (Kelim ii. 8). A commoner and more varied use were hand-mirrors and wall-mirrors ("ma'arah," or "re'i"). The primitivelamp was the "lappid," which consisted of a pot of clay or metal in which any kind of light was carried (Kelim ii. 8). A commoner and more varied use were hand-mirrors and wall-mirrors ("ma'arah," or "re'i"). The primitivelamp was the "lappid," which consisted of a pot of clay or metal in which any kind of light was carried (Kelim ii. 8). A commoner and more varied use were hand-mirrors and wall-mirrors ("ma'arah," or "re'i"). The primitivelamp was the "lappid," which consisted of a pot of clay or metal in which any kind of light was carried (Kelim ii. 8). A commoner and more varied use were hand-mirrors and wall-mirrors ("ma'arah," or "re'i").
FURST, LIVIVUS
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Bibliotheca Judaica: bibliographisches Handbuch, Umdassend die Druckwerke der jüdischen Literatur, etc., 3 vols., 1841.


Der Kauf des Alten Testaments nach den kreißerterungen in Talmud und Midrash, ib. 1898.

Illustrirte Prachthefte, containing twenty-four books of Holy Scripture, with German translation and explanatory notes, Leipzig, 1874.

Furst was the founder (1840) and editor of the weekly "Der Orient," the supplement of which, the "Literaturblatt," possesses great scientific value. In this and other periodicals he published many essays, criticisms, and scientific treatises. He also edited for some years the "Sabbathblatt," founded 1842. In addition he contributed to various works by other authors. Thus, for Zunz's Bible he translated the books of Daniel and Ezra (1851), and for Goldenthal's "Die hebräischen Bücher" (1845) wrote a treatise on the Talmudic explanation and interpretation of proper names. Franz Delitzsch's "Zur Gesch. der Jüdischen Poetie" (Leipzig, 1860) was largely inspired by Furst.

The scientific value of Furst's works has been disputed; some of them have become obsolete. The "Geschichte des Karaitismus" and the "Bibliotheca Judaica," however, are still indispensable reference-books.

Bibliography: Delitzsch, Zur Gesch. der Jüdischen Poetie, p. 124, where a didactic poem of Furst's, "Blind von Emunah," composed from 1845-251 years, is mentioned, and which is not otherwise known; Furst, ibid., p. 191; and E. J. Goldenthal, "Die hebräischen Bücher," Leipzig, 1849.

FURST, LIVIVUS: German physician; born at Leipzig, May 27, 1840; son of the Orientalist Julius Furst. Livius Furst studied at the universities of Jena and Leipzig, graduating as doctor of medicine in 1864. After a postgraduate course at the universities of Prague and Vienna he returned to Leipzig, where he established himself as a physician, making a specialty of pediatrics. From 1865 to 1886 he was director of the children's dispensary of the university of that city. He took part in the wars of 1866 and 1870-71, during the first as department surgeon in a hospital in his native town, and during the latter as field-surgeon. In 1871 he became privat-dozent in the University of Leipzig, lecturing on gynecology, pediatrics, and vaccination. He received the title of "Sanitatsrat" in 1877. After a prolonged tour of study through Germany, Belgium, Holland, and Italy he founded (1878) in Leipzig a laboratory for animal lymph. Resigning his position at the university in 1869, he moved some years later to Berlin, where he is still practising.


His two daughters, Else Furst (born at Leipzig, June 23, 1872) and Helene Furst (born at Leipzig, Nov. 25, 1873), have become prominent in artistic circles, the former as a sculptress and the latter as a violinist.

Bibliography: Gaebule, Zur Gesch. der Jüdischen Poetie, p. 124, where a didactic poem of Furst's, "Hokwe-Emunah," composed from his "Hebrew Children's Poem," is mentioned, and which is not otherwise known.

FURST, RAPHAEL (or RAPHAEL JACOB): German poet, translator, and Hebrew writer; born in Glogau 1781; died at Breslau Feb. 16, 1855. Furstenthal's attention was directed chiefly toward the modernization of Jewish religious services, both in and out of the synagogue, and to this end he translated into German the most important liturgical books. These versions became very popular among the German Jews; and, in spite of many subsequent translations, they have retained their popularity to the present time. To some of them, as, for instance, the Penitential Prayers, he added excellent Hebrew commentaries. Furthermore, he did much creditable work in philosophical and exegetical literature. His German translations of and Hebrew commentaries to the "Mish Nefbu'" of Moses Maimonides and the "Hobot ha-Lebabot" of Bahya ibn Pakuda, and especially his large Hebrew commentary to the whole Bible, evidence his great versatility in Talmudic and Midrashic literature.

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Furstenthal, Johann August L.: German jurist, a brother of Jacob Raphael Furstenthal. He embraced Christianity. He was the author of numerous works and monographs on Roman and commercial law, and jurisprudence in general, of which the following may be mentioned: "Rechts-Encyclopaedie des Gesamten Reiches" (Berlin, 1806-27); "Lehrbuch des Preussischen Civil- und Criminalprozesses" (Königsberg, 1827-30); "Corpus Juris Civilis, Consolatii et Germaniae Recensentium," etc. (Berlin, 1828); "Corpus Juris Academicum" (Berlin, 1829); "Handbuch über die Departements, Kreis- und Communal-Verwaltung der Neumark und der dazu Incorporated Lands." (Berlin, 1831).

Bibliography: Frye, Bibliotheca Judaica, i. 306 et seq.

Furtado, Abraham: French politician; born at London 1756; died at Bordeaux Jan. 29, 1816. His parents were members of a Portuguese Marano family, and resided first in Lisbon. During the earthquake which destroyed that city in 1755 his father was killed, but his mother escaped and went to London, where she opened a Jewish school. In 1760 she removed to Bayonne, and later to Bordeaux, where Furtado was educated. For a short time he followed a mercantile career, but soon turned his attention to the study of the Bible, and soon turned his attention to the study of the Bible, and then to scientific researches. When in 1789 Malheurberg convened a commission of Jews to consider proposals for the improvement of their condition, Furtado and Grudas were called as members from the south of France, Cerf-Berr and Isaac Berr from the north. Furtado's friendship with the Girondists caused his exile (1790) and the confiscation of his property. The fall of the terrorists made it possible for him to return to Bordeaux.

When in 1806 Napoleon summoned to Paris one hundred of the leading Jews for consultation, Furtado was among them, and was elected president of this body, which became known as the "Assembly of Notables." Its deliberations led to the convening of the Sanhedrin, which opened Feb. 9, 1807; on this occasion Furtado acted as speaker for the committee appointed to draw up resolutions. When the Sanhedrin was suddenly dissolved, and the Assembly of Notables reconvened, Furtado acted as secretary, but eventually returned to Bordeaux. When Napoleon's power was overthrown in 1814, Furtado joined the royalists, but refused a political position during the Hundred Days. In 1815 he was appointed treasurer of the city of Bordeaux by Louis XVIII., and held the position until his sudden death in the following year.

The works he left incomplete. Furtado was the founder of a well-known French family.

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FURTADO, AUGUSTE F. French banker; born at St. Esprit April 11, 1797; died at Bayonne May 20, 1883. He was a descendant of a Portuguese family, and a nephew of Abraham Furtado, president of Napoleon's Assembly of Jewish Notables. From 1831 to 1871, with but little interruption, he was a member of the municipal council of Bayonne (1831-51 and 1855-71), serving twice as mayor (1851 and 1869). He was a member of the chamber of commerce (1859-78), and its vice-president in 1878; and was administrator of the Bayonne branch of the Bank of France from 1861 up to the time of his death. In 1851 he became chevalier of the Legion of Honor; in 1879 officier de l'Academie, and officier de l'Instruction Publique. He took an active share in Jewish matters, and was president of the Jewish consistory of Bayonne from 1846 to the end of his life. With him the family of Furtado, which had taken so prominent a part in the history of France, and especially in French Judaism, became extinct.

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FURTADO-HEINE, CECELE CHARLOTTE: French philanthropist; born at Paris 1821; died at Rocquencourt (Seine-et-Oise) 1896. Her ancestors on both sides were prominent in French politics. She married Charles Heine, the cousin of the poet, and at her husband's death inherited his large fortune. Among the more important of her numerous charitable works were the equipment and maintenance of an ambulance service in Paris during the Franco-Prussian war and the establishment of a dispensary for children in one of the Jewish quarters. She was a most liberal supporter of the Pasteur Institute. In 1886 she established a hospital with accommodations for one hundred children. She also endowed at Nice a sanatorium for convalescent officers of the French army.

In 1886 the president of the French republic conferred upon her the order of the Legion of Honor.

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FÜRTH: City of Bavaria, Germany. On April 17, 1528, George the Pious, Margrave of Ansbach, permitted two Jews, Perman and Uriel Wolf, to settle under his protection at Fürth, which was in his territory; and in 1539 the Prince Bishop of Bamberg permitted three Jewish families—probably emigrants from Old Bavaria—to settle at Fürth on a piece of property belonging to the provost of the Bamberg cathedral. The free imperial city of Nuremberg, which had expelled its Jews in 1499, vainly protested against the settlement of a Jewish community in its vicinity; Jews continued to come to Furtth; and after their expulsion from Vienna in 1750, the Bavarian city became more and more a place of refuge for the banished. The two communities which gradually developed in Bamberg and Ansbach were bound together by common internal interests, and tended more and more to merge into one, especially after 1690. Owing to the rivalry between Bamberg and Ansbach, which manifested itself in part in the granting of privileges to the Jews, the condition of the latter was better than elsewhere in the country. Moreover, on March 2, 1719, the cathedral provost of Bamberg confirmed the Jews in all their privileges, and in addition allowed them to send two Jewish representatives to the city council. For these privileges the Jews paid protection-money amounting in the aggregate to 2,500 florins yearly, which sum by 1754 was increased to 4,500 florins. The few Jews who belonged to the Margrave of Ansbach, and who in 1719 passed under the rule of the cathedral provost of Bamberg, paid their lord a yearly protection-tax of 19 florins per family.

The Jewish community of Furtth formed an independent body with a republican constitution. It was governed by a senate consisting of twenty-one men, from among whom were chosen the "barnosen" (= "parnasim")—that is, the heads of the congregation—who alternated every month in occupying the honorary position of president of the congregation. For policing and in all matters of discipline the senate had to draw upon the support of the civil government. A foreign Jew was admitted to the body only with the consent of the members, but the community was not limited to a certain number, as was elsewhere the case (see Familianten-Gesetz). The judicial organization, at the head of which was the chief rabbi, was distinguished from that of other communities by the fact that an appeal from a decision of a Jewish court was not carried to the superior Christian government, but to other rabbinical courts of the second or even third instance. In 1728 the senate passed a set of laws which regulated not only the religious but even the social life of the community.

The happy condition of the Jews caused the rapid growth and prosperity of the community and city. At the beginning of the eighteenth century there were from 850 to 400 taxable Jewish families, of whom 180 were house-owners; while at the end of the century the community probably numbered 3,000...
These Jews had commercial relations with many German courts, were engaged to a great extent in manufactures, and monopolized banking. In his “Leber die Bürgerliche Verbesserung” Furtado cites the Jewish community of Fürth as an instance of the fact that those localities where Jews are not oppressed became the financial agents of the princes, and court Jews acquired political influence with the margraves of Ansbach. The most prominent of the court Jews was Elkan Frankel, son of Meshullam Levy of Vienna; he was the victim of a court intrigue and of his own ambition, dragging with him in his fall his brother, the cabalist Hirsch Frankfurt (1712). In the eighteenth century the family of Elkan Frankel—court surveyor and banker—at Fürth carried on very extensive commercial transactions.

Some Jews became the financial agents of the princes, and court Jews acquired political influence with the margraves of Ansbach. Among the later court agents who were preferred by the margraves as financiers and business agents, mention may be made of Meir Berlin, great-grandfather of Samuel Berlin, the privy councillor at Fürth. The community at Fürth was a center of Jewish learning. Young men came from all quarters to study at its Talmudic school; and numerous works issued from the printing-press established there in 1690. The fame of Fürth rests chiefly upon its learned rabbis, of whom a list follows, as nearly as possible in chronological order:

Elkan ben Joseph; Menahem Man Ashkenazi (d. 1055); Aaron Samuel Kaidanower (c. 1000); Meir ben Asher ha-Levi (d. 1060); Wolf ben Meir of Breslev; Samuel of Wolin (d. 1061); Eleazar ben Meir of Breslev (d. 1062); Barten Fränkel (d. 1063); Baruch Rosser (d. 1064); David Sereinus (d. 1065); Joseph Steinschneider (d. 1066); Hirsch Jankow (d. 1067); Mordecai Zalman Cohen (d. 1068); Isaac Levi (d. 1069); Avraham ben Mordecai Crespo (d. 1070); Aarne ben Asher ha-Levi (d. 1075); Dr. Neuburger, who entered office in 1071, and who is still (1080) officiating.

The chief synagogue (“Altschul”), which stands in a venerable court yard, was built in 1066-17 and entirely renovated in 1085. It contains many valuable memorials of the Viennese exiles who settled at Fürth. The other principal synagogue (“Kaalschule”) was founded in 1082; besides there are a number of smaller synagogues. The cemetery is mentioned as early as 1084, and contains many interesting tombstones; further burials therein will, it is thought, soon be prohibited. The old hospital, dating from the middle of the seventeenth century, was replaced by a new one in 1846. The orphan asylum, founded by Israel Lichtenstein of Prague in 1768, is the oldest institution of its kind in Germany, and has received a number of rich endowments. The Jewish high school (“Bürgerschule”) was opened in 1808. There are funds for the support of small congregations and poor students.

In the course of the first half of the nineteenth century, when the community of Fürth made great advances in trade and manufacturing—especially in the production and export of toys, mirrors, and bronzes—Fürth was called “Little Jerusalem.” Among its many prominent Jewish citizens are the following:

Simon Königswarter, banker, and his son Dr. Wilhelm Königswarter, honorary Freeman of the city, both of whom liberally endowed institutions of all sects; Dr. Grünfeld, who became a lawyer in 1824, and who is still (1080) officiating.

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In Bavaria; Dr. David Morgenstern, first Jewish deputy (1849) to the Bavarian Diet; Solomon Berolzheimer, the first Jew to hold a position in the municipal administration of the city; and, later on, member of the county board ("Landrat"); Dr. Otten, a well-known Breslauer; Dr. Orzech, notary and author for the militia; Dr. Freud, principal of the royal commercial and industrial school. In 1876 there were no less than four Jewish members of the municipality and eleven Jewish representatives of the city. Dr. Landmann was for several sessions president of the entire body of representatives.

Recently Nuremberg has developed into a powerful commercial rival of Furth; and, in consequence, the community which about 1870, when it had reached its highest development, numbered 3,300 souls, has been reduced to about 3,000. Nevertheless the Jewish community of Furth still occupies a prominent place among the German congregations.


G

GABBAI (lit. "receiver"): Tax-collector; in modern usage, treasurer of a synagogue. In Talmudic times the almaot of the congregation appear to have been collected by two persons (B. B. 23a). According to E. Hatch ("Organization of the Christian Church," Oxford, 1886), the office of bishop in the Christian Church was derived from the treasurer of the synagogue, whose duties are now performed by the person known as "gabba'i." Certain persons in the Middle Ages adopted the term as a surname, as Ezan del Gabay at Tudela (1387; Jacobs, "SOURCES," p. 99), and Abraham Gabba'i at Bristol (1184; idem, "Jews of England," pp. 947, 371). In more recent times the chief function of the gabba'i among the Sephardim was to apportion the finta among the seat-holders of a congregation.

GABBAI: A family of the members of which were found in Spain in the fifteenth century, and in Italy and the Levant in the seventeenth onward.

Abraham Gabbi (Yaldro): BIraqan in Amsterdam, later in Sarinam; died before 1375. He wrote a cabalistic poem on the azharot entitled "Yad Abraham," which his wife Sarah Yaldro, had printed, and which Abraham J. Basan published (Amsterdam, 1707). Gabbi-Yaldro also wrote "Sermon Predicado Neste K. K. de Talmud Torah. . . ." em Sab. Wajria e Ros Hodes" (Amsterdam, 1724).


M. K.

Abraham ben Jedidiah Gabbi: Printer of Smyrna in the seventeenth century; probably born at Leghorn, where his father opened a printing establishment about 1650. From there the latter removed to Florence, and then to Smyrna, where Abraham directed the business from 1659 to 1680. During these twenty years he published thirteen works, the last of which was "Gufa Halakot," by Solomon Algazi (1680).


M. S. E.

Ezekiel Gabbi: Turkish official and author; grandson of Ezekiel Gabbi; born at Constantinople 1855; died there 1884. He was at first an official at the Ministry of Public Instruction, and subsequently president of the Criminal Court. As founder and editor of "El Jornal Israelith" (1890), one of the first Judeo-Spanish papers of Constantinople, he introduced many reforms into the community of that city. He is the author of "The Organic Statue of the Jewish Nation in Turkey" (in Turkish).
Gabbaï, a work that has been incorporated in the Ottoman Civil Code. He also translated the Ottoman Penal Code into Judaeo-Spanish. One of his sons, Isaac Gabbaï, continued the publication of "El Jornal de Israel" under the title "El Telegrapho."

Bibliography: M. Franco, Essai sur l'histoire des Israélites de l'Empire Ottoman.

2. Isaac ben Solomon ibn Gabbaï: Talmudic scholar; flourished at Leghorn in the seventeenth century. He was the author of a commentary on the Mishnah, entitled "Kaf Nahat," published, together with the text, at Venice in 1614. Gabbaï drew most of his explanations from Rashi and Maimonides. He also wrote a commentary of the same name on Pirke Abot (Altona, 1779).

Bibliography: Wolf, Bibli. Heb., i. 162, ii. 569; Steinhauss, Cat. Bodl. col. 1108; First, Bibli. Jud., i. 311; Bartolocci, Bibli. Heb., ii. 980.

3. Jedidiah ben Isaac Gabbaï: Italian printer of the seventeenth century. In 1650 Gabbaï established a printing-press at Leghorn under the name "La Stampa del Caf Nahat," in honor of his father's work entitled "Kaf Nahat." The first work to issue from his press was the "azharot" of Ibn Gabirol and Isaac b. Reuben of Barcelona (1650). The title-page bears the device of three crowns with the inscription "Shelohah Ketarim." In 1658 he published Manasseh b. Israel's "Mikweh" and his family (see end of "Tola'at Ya'akov").

Gabbaï's first two booksafter his death, the "Tola'at Ya'akov" with the aid of Abraham Reinaat Constantinople in 1659, and "Mar'ot Elohim" at Venice in 1657.

Bibliography: First, Bibli. Jud., i. 311; Steinhauss, Cat. Bodl. col. 1108; Steinhauss, Cat. Bodl. col. 306.

4. Meir b. Ezekiel ibn Gabbaï: Cabalist; born in Spain toward the end of 1450; lived probably in the Exil. He complained in his twenty-seventh year that he had to work hard to support himself and his family (see end of "Tola'at Ya'akov"). He was an enthusiastic cabalist, noted for thorough mastery of the whole cabalistic lore, the most important points of which he, as far as he judged now, was the first of his generation to treat systematically. He must be regarded, therefore, as the precursor of Moses Cordovero and Isaac Luria. His first work, completed in 1507 and held in high regard, was "Tola'at Ya'akov," a cabalistic exposition of the prayer ritual. His chief work, which he finished Dec. 22, 1530, after having spent eight years on it, was "Mar'ot Elohim," in which he expounds in detail his cabalistic system, making a close study of Maimonides in order the better to refute him. In 1589 he wrote an exposition and defense of the Sefirot under the title "Derck Emanuel," in answer to his pupil Joseph ha-Levi, who had questioned him in regard to his doctrine of the Sefirot, Gabbaï basing his work on Azriel's "Perush 'Eser Sefirot."

Gabbaï regarded the Zohar as the canonical book of the Cabala. His system is tinged with pantheism. God Himself, as the first cause of all causes, can neither be conceived nor cognized, and can not even be mentioned; the name "En Sof" (Infinite) is a mere makeshift. Even the Reter Elyon, the first Sefira, can not be conceived or imagined; it is coeternal with the En Sof, although only its effect; it is what is called in Scripture "His Name." By means of it the other sefirot emanated from God, being the various manifestations through which the Godhead makes Himself cognizable. To them the prayers are addressed, and they are intended in the different designations of God, whose relation to them is the same as that of the soul to the body.

The other emanations are the seven "hekalot," which proceed from the sefirot, and represent in a way the feminine world as contrasted with the masculine world of the sefirot; they are the real vessels of the further development of the world. This emanation of the world from God constitutes the "glory of God." The consciousness of dependence on God, with the striving toward Him in order to be united and become one with Him, and thereby to acknowledge His unity and effect its realization, is the "yihud," "the conscious union with God," which is the final aim of the world. Man, a reflection of the highest "hekal," unites in his soul the rays of all the sefirot, and in himself in general as microcosm all the basic elements of being. His soul therefore is in connection with the upper world, which it is able to influence and stimulate by its actions and aspirations; for everything that happens in this world reaches in wave-like circles to the uppermost regions. By recognizing and fulfilling the religious and moral precepts man advances the harmony and union of the various grades of creatures, and succeeds in performing his task in life—the bringing about of the "yihud."

Gabbaï's son Hayyim was also a cabalist: and his son-in-law Senior ben Judah Falcon published Gabbaï's first two books after his death, the "Tola'at Ya'akov" with the aid of Abraham Reina at Constantinople in 1650, and "Mar'ot Elohim" at Venice in 1657.

Bibliography: J. M. Sel. Nathan Gabbaï of Tudela: Farmer-general of the taxes and tolls of the kingdom of Navarre from 1391 to 1407, for a time together with Joaquin de Orabuena and Judah Levi of Estella. In 1391 they paid 72,000 livres for their privilege, the king reserving 2,000 livres of this sum on account of the poor returns. In 1392 the king empowered Gabbaï and Orabuena to apportion the taxes of the Jewish communities of the country. Like other tax-farmers, Gabbaï supplied the king with grain, etc.

Bibliography: Jacob, Sources, Nos. 1322, 1345, 1360, 1386.

To the same family belong David Gabbaï, who in 1422 leased the estate of Camarat from Nuno Alvares Pereira, one of the greatest Portuguese genoals (*Elucidario,* i. 307); and Moses Gabbaï, who was related by marriage to Simone Duran, and
Gabbbatha

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who left Navarre in 1391, and went to Henoel (Simeon Duran, Respons. i. 20b).

Samuel Gabbai: Italian physician of the seventeenth century: father of Mordecai Gabbai and a descendant of the Spanish Isaac Gabbai. During the plague which raged at Rome in 1556–57 Gabbai and his father showed extraordinary self-sacrifice in tending the afflicted.

Bibliography: Vogensen and Inger, Gesch. der Juden in Rom, ii. 386, 389. M. K.

Sheen-Tob Gabbai: A biblical scholar; lived at Jerusalem in the middle of the eleventh century. He was a pupil of Hayyim ibn Atar, and author of a collection of sermons entitled "Toh wa Hosed.

Nissim Gabbai, also a rabbinical scholar, lived at Jerusalem toward the end of the eighteenth century. To him is attributed a volume of responsa in Hebrew entitled "Peat Negeb" (Salonica, 1753).

Bibliography: Eshkol, Sheesh., in Godot, pp. 36, 81; Hazaq, He-Netifel 1 (Shelaholot, p. 52).

M. F.

Solomon ben David Gabbai: Turkish scholar; lived at Constantinople in the seventeenth century. He was the author of an unpublished philosophical work entitled "Tsabmosh Zokmah," consisting of six treatises: (1) on the knowledge of God; (2) on abstract ideas; (3) on the spheres; (4) on the elements; (5) on the immortality of the soul; and (6) on the unity of God. Joshua benveniste in his "Ozne Yehoshua" quotes Gabbai frequently.


GABBATHA or GABBATHA: 1. Town corresponding to the Biblical "Gibeon," mentioned in the Septuagint (I Chron. xii. 8), in Josephus ("Ant." v. 1, § 39; vi. 4, §§ 2, 6), and in the "Onomastica Sacra" of Eusebius and of Jerome. In the last-named it answers to "Geba" and "Gibbethon" also. Both and a third town, about twelvemiles from Eleutheropolis, exist in the "Onomastica" of Eusebius and Jerome. In the last-named a town named "Gabbatha" existing in their time.

Gabishon: Another town, situated near Keilah—a statement which corresponds with the foregoing one, considering the relative positions of Eleutheropolis and Keilah. It is also mentioned as a town named "Gabishon" in "Tafriptufi," in the "Abraham")", in fulfilment of a vow made in 1740 to the work.


GABES TUNISIA. See Tunis.


GABIRON, ABRAHAM BEN JACOB: Algerian physician and scholar; descended from a Spanish family; died at Leghorn in 1605. He established himself as a physician in 1374 at Algiers, where he acquired a large practice.

Gabion was the author of a commentary on Proverbs, entitled "Onomastica," in which Mordecai and Levi ben Gershon are chiefly quoted. Well versed in Arabic literature, Gabiron often cites Arabic proverbs which materially elucidate the Biblical text. Appended to this work are some of his didactic poems, annotated by his son Jacob, and some poems by his grandson Abraham. Gabiron is a very highly praised by Solomon ben Zemah Duran in the approbation to the work. It was published at Leghorn in 1714 by a descendant of his (also named "Abraham"), in fulfillment of a vow made in 1740 on the death of his two sons by the plague.

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M. F.
Gabitha Gabriel

highest: "Gabriel the mightiest" (Kopp, *et al.*, iv., p. 366). The three angels that appeared to Abraham (Gen. xvii.) were Michael, Gabriel, and Raphael. Michael, the greatest, walked in the middle, with Gabriel to his right and Raphael to his left (Yoma 35a). Michael stands at the right hand of God, Gabriel at His left (Jellinek, *B. H.*, II. 106). Throughout Jewish literature Michael appears as an angel of a higher degree, as may be seen in the passages quoted below. Gabriel has the form of a man (Dan. v. 15, xi. 21), and is, according to the Talmud, the "man clothed with linen" mentioned in Ezek. iv. 4 and x. 2 (Yoma 75a).

Michael is snow, Gabriel is fire (Lilken, *et al.*, p. 55; comp. Yoma 21b, bottom). Nevertheless, it is the prince of fire and not the prince of fire Gabriel is also prince of the ripening of fruits (Sanh. 65b). As an angel representing an element of nature he is also connected with the metals: Gabriel is gold (the color of fire), Michael is silver (snow), Uriel is copper (Yalk., *Hadash*, No. 75). Gabriel, girded like a metal-worker, shows Moses how to make the candle-stick (Men. 29a). He has wings, like all the angels, but while Michael reaches the earth in one flight, Gabriel requirestwo (Ber. 4b, bottom).

Michael and Gabriel often work together (see Pes. 35a; Lilken, *et al.*, p. 86, note 1; ib. p. 108, bottom; Origen, *Contra Celsum,* viii. 13; and Activities elsewhere), but while Michael, as the guardian angel of Israel and high priest of heaven, is more occupied in heaven, Gabriel is the messenger of God, who executes God's will on earth. In heaven Gabriel is sent over the serpent races, and over paradise and the cherubim (Enoch, xx.). Each of the four divisions of the twelve tribes of Israel had its guardian angel, namely, Michael, Gabriel, Uriel, and Raphael respectively (Nin. B. ii. 10). Michael and Gabriel defend Israel against its accusers (Yalk., *Hadash*, 67b), and pray in general for the human race and for Israel's deliverance from captivity ("Apop. Paul," in Lilken, *et al.*, p. 86, note 4; Jellinek, *et al.*, p. 127). They defend Israel when God orders the Temple to be burned (Yalk. ii. No. 1009). Gabriel destroys the bastards (Enoch, x. 49; with the other three archangels he seizes Semyaza and his companions and casts them into the fire (Enoch, lv. 4). He will make war upon the levirate (B. B. 140). He leads the soul into the body of the pious (Yalk., *Hadash*, 68b, No. 65).

In addition to the facts mentioned above, Gabriel frequently acts as God's instrument. After appearing to Abraham with the other two angels, he went to destroy Sodom and in Legend.

Gabriel angels, he went to destroy Sodom and in Legend.

Gabriel and the seventh (Sanh. 55a, No. 27: Michael and Gabriel are like the Shammaites and Hillelites). "Pray not to Michael nor to Gabriel, but to Me, and I will immediately answer" (Yer. Ber. 13a): in contrast to later Christianity, Judaism entirely forbade the worship of angels, though this view was modified in the Middle Ages. Gabriel also plays an important rôle on the podiums of the Holy Scriptures, and in the magic papyri, among the Christians, and among the Mohammedans. "In Christianity, as in Judaism, Gabriel stands nearest to Michael, but does not equal him in rank" (Lilken, "Michael," pp. 82, 111 et seq.). Gabriel still lives in the imagination of the Jewish, the Christian, and the Mohammedan people.


R. B.

In Arabic Literature: Gabriel, under the name of "Jibril," (for variants in spelling and vocalization, see Baidawi), is mentioned by name in only two passages of the Koran: suras ii. 91, 97; iv. 4. But according to the commentators, he is alluded to elsewhere in the words "Ruh al-Kuds" = "Holy Spirit" (ii. 81, 254; v. 109; vi. 104); in "al-Ruh al-Amin" = "Faithful Spirit" (xxvi. 193); in "Shaddai al-Kuned" = "the Terrible in Power" (ill. 5); and in "Rasul Karim" = "Noble Messenger" (ixxi. 19).
According to Baidawi, the name signifies "servant of God." Gabriel revealed the Roman to Mohammed, and, according to Arabic writers (Bukhari, Baidawi, Zamakhshari), was therefore considered by the Jews to be their enemy, a conception restated by the Prophet in the declaration (lii. 9) that Gabriel's enemies are God's enemies. The three letters "alef," "lam," "nin," which precede many of the suras, are explained by Ibn 'Abbas (see Baidawi on sura iii. 1) as indicating that Gabriel is the medium of revelation between God and Mohammed, the "alef" standing for "Allah," the "lam" for "Gabriel," and the "nin" for "Mohammed." It was Gabriel who brought to Mohammed the command "Ilma" (verily) as recorded in sura xvi. For this reason the angel is regarded by the Arabs as the "keeper of the heavenly treasures" (of revelation). He is one of the "al-Mukarrabin," the angels that approach God. With three other angels, he will survive on the last day, death overtaking all other creatures.

As "messenger of God" Gabriel assisted in the creation of Adam by gathering under divine orders all the kinds of clay from which the Messenger first man's body was fashioned. After God's expulsion from paradise, Gabriel brought Adam an ox wherewith to plow (see Rast treatise of Ikwan al-Asfa' ed. Dieterici, Tabari, and Ibn al-Athir). Tabari further ascribes to him the transmission to Adam of the knowledge of making fire by striking stone and iron together. When Abraham was to be thrown into the fiery furnace (in the Midrash it is a hot furnace: Gen. R. xxxviii.) Gabriel intervened. Abraham, who was shot into the air by a catapult or balista, would have fallen into the flames had the angel not held him in midair (Zamakhshari and Baidawi).

As in Jewish accounts (Midr. Lehab Tov, ed. Bieber, i. 82, ii. M. 86b), Gabriel is in Arabic stories one of the three angels, Gabriel, Michael, and Israfil (the Jewish Uriel), that visited Abraham (comp. the commentaries to sura i. 72). Tabari amplifies the account. Asked by the patriarch why they would not eat of the food placed before them, they declared that they must first be told the price of the meal. Abraham replied, "For this meal the price consists in your praising God," whereupon Gabriel nodded approvingly, saying, "In verity this man deserves to be styled the friend of God." Commenting on sura ii. 23, the account of Lot and the angels that came to him at Sodom to announce its punishment, Baidawi and Zamakhshari state that Gabriel struck the Sodomites with his wing (described at some length by Zamakhshari) so that they lost their sight. With the same wing, they report, referring to the next verse (xli. 84), Gabriel lifted the whole city to such a height toward the sky that the barking of the dogs and the crowing of the cocks were distinctly heard by the dwellers in heaven, and then, turning it upside down, dashed it to the earth.

Abraham, according to Ibn al-Athir, had begged Gabriel to save the city if but ten believers (Mohammedan) were discovered among the inhabitants. Gabriel had promised Abraham at least to accomplish the escape of Lot and his family with the exception of his wife. But finding in Lot's admissions the confirmation of God's indictment of the city as corrupt to the core Gabriel achieved Sodom's ruin in the manner before stated (see also Abulfeda, "Historia Ante-Islamitica," p. 24). In the story of Moses' mission to Pharaoh (sura xxi. 38) Gabriel is assigned an important part by Arabic commentators. Zamakhshari, reverting to the tower which the Egyptian king had built to ascend to the God of Moses (xxviii. 38), reports that Gabriel struck it with his wing and split it into three parts, one falling on Pharaoh's army, killing one thousand times one thousand men, another sinking in the sea, and the third crashing to earth in a westerly direction, so that none of the builders escaped alive. When Pharaoh was about to drown he would have professed his belief in the God of Moses, but Gabriel took a handful of mud from the sea and stopped his mouth (Tabari and Ibn al-Athir). Gabriel boasted later of this act of his while talking to Mohammed, alleging as his motive his fear lest God might have been moved to have pity on Pharaoh.

In sura li. 60, 87; iv. 152; and vii. 170 God is said to have threatened to overturn the mountain upon the Israelites if they did not accept the Law (comp. Ab. Zarah 12; Shab. 98a). The Arabic commentators expand the incident, Israel proved refractory, whereupon Gabriel was bid to lift up the mountain and hold it suspended over the heads of the people. Gabriel appeared to Moses to inform him that Og the giant (see Giants) had been rendered helpless by being caught in his own trap (a huge stone), and encouraged him to slay the king (Tabari, "Chroniques," transl. Zedtberg, i. 391). Gabriel was also the messenger that announced to David, who would not be consoled on account of his sin, that God had forgiven him. It was Gabriel who gathered all the demons from their various haunts, bringing to them a small sack of wheat, he taught them how to sow and cultivate the grain. He also gave Adam an ox wherewith to plow (see 21st treatise of Ikwan al-Asfa' ed. Dieterici, Tabari, and Ibn al-Athir). Tabari further ascribes to him the mission to Pharaoh (sura xviii.) Gabriel is assigned an important part by Arabic commentators. Zamakhshari, reverting to the tower which the Egyptian king had built to ascend to the God of Moses (xxviii. 38), reports that Gabriel struck it with his wing and split it into three parts, one falling on Pharaoh's army, killing one thousand times one thousand men, another sinking in the sea, and the third crashing to earth in a westerly direction, so that none of the builders escaped alive. When Pharaoh was about to drown he would have professed his belief in the God of Moses, but Gabriel took a handful of mud from the sea and stopped his mouth (Tabari and Ibn al-Athir). Gabriel boasted later of this act of his while talking to Mohammed, alleging as his motive his fear lest God might have been moved to have pity on Pharaoh.

In another account (Al-Kisa'i's "History of the Prophets") the birds are assembled by Gabriel to hommage to Solomon. It was he who brought Solomon's magic signet-ring from paradise, with the inscription "La Allah ila Allah wa-Muhammad Rasul Allah;" the ring had once belonged to Adam. This event took place on a Friday, the 27th day of Muharrem. Gabriel's feats are also preserved in the popular literature of the Moriscos (see Grünbaum, "Gesammelte Aufsätze zur Sprache und Sagenkunde."). Gabriel acted as notary at the wedding of Adam and Eve (comp. Gen. R.). He induced Abraham to take Hagar to wife. He substituted the ring for Isaac on Moriah, and bade Abraham desist from his purpose of sacrificing his son. He announced to Sarah the birth of Isaac. Joseph, while in prison, was instructed by Gabriel to Intercede that in the absence of water he might for Isaac. use sand to perform his ritual ablutions. In the "Legendas de Josè" (1888) Gabriel is mentioned as protecting Joseph when tempted by Potiphar's wife, the angel assuming the guise of Joseph's father. This occurs also in the works of Arabic authors. Tabari, Zamakh-
Gabriel Gad

Gabriel B. Reuben Israel Ha-Kohen. See Kohl, Gabriel.

Gabrielovitch, Ossip: Russian pianist; born in St. Petersburg Feb. 7, 1878. When only four years old he evinced a remarkable talent for music, and before he had reached the age of ten he entered the St. Petersburg Conservatorium, his first master being Anton Rubinstein. When about eleven he played a Mozart concerto with orchestral accompaniment, and at sixteen had taken all the Conservatorium prizes for which he was eligible. He then (1894), at Rubinstein's suggestion, went to Vienna to study under Leschetizky, with whom he remained for two years, performing at concerts in Graz, Vienna, and Berlin. Later he studied composition under Navritil.

In the winter of 1900–01 Gabrielovitch visited the United States, and on his return to Europe performed in London (Richter concerts), Germany, Austria (Vienna Philharmonic concerts), Switzerland, and Holland. He then made several tours in Russia, and subsequently spent six months in Paris, where he appeared with all the principal orchestras.

In the autumn of 1902 he again went to the United States, inaugurating his tour by a performance at the Worcester (Mass.) musical festival.

Gabrielovitch possesses a fine technique, and produces a tone of remarkable breadth and volume. But he has his powers well under control; and while traces of the influence of his mentor, Rubinstein, are naturally to be found in his playing, he renders with equal ability and feeling such widely differing compositions as Tchaikowsky's concerto in B-flat minor and that of Liszt in E-flat. Among Gabrielovitch's compositions are: “Caprice-Burlesque”; “Petite Serenade”; and “Melodie Orientale.”

A. P.

Gad: 1. The seventh son of Jacob, the first-born of Zilpah, himself the first of seven sons (Gen. xxx. 10, 11; xlvii. 16; xxvii. 13 et seq.). The name means “good fortune.”

2. Biblical Data: Tribe descended from Gad, the seventh son of Jacob. In the desert it was credited with 40,000 men able to bear arms (Num. i. 24 et seq.; xx. 15, xxvii. 18). Rich in flocks, it occupied, with Reuben and half of Manasseh, the district east of the Jordan once belonging to the kings of Sheshbone and Bashan partly settled by Ammonites (Num. xix. 1, 29, 33; Deut. iii. 12, 18; Josh. xiii. 25). Hence the “land of Gad” (I Sam. xiii. 7), on the Jabbok (= “brook of Gad”; I Esd. xix. 5; see Gibeon). Among its cities were Ramoth, Jazer, Arab, Dibon (Num. xxi. 24 et seq.; Deut. iv. 43; Josh. xx. 8). Gad was a warlike tribe, and took part in the conquest of the trans-Jordanic regions (Gen. xlix. 19; Deut. xxxii. 40, 41; Num. xxiii. 7 et seq.). Among David's men at Adullam, Gad was well represented (I Chron. xii. 8; I Sam. xxi. 1, 2). Though Gad at first remained loyal to Ish-bosheth, it later transferred its allegiance to David (II Sam. ii. 8 et seq. xvii. 24 et seq.). Jeroboam built the fortress Peniel to keep the men of Gad in check (I Kings xii. 24).

Later, under Uzziah and Jotham, Gad was joined to the kingdom of Judah (I Chron. v. 16; comp. Schrader, “R. R.” II. 25). The Ammonites
In Rabbinical Literature: God was born on the tenth of Heshvan, and lived 125 years (Ex. R. 1:5; Qal., Ex. 1). He was called "Gad" after the manna, which was like barley (Ex. R. 4:1). Because of his great strength he was not presented by Joseph to Pharaoh, lest the latter should appoint him one of his guards (Gen. R. xiv. 4). Foreseeing that the children of Gad would devote themselves to the breeding of cattle, Jacob ordered that in carrying his herd God should walk on the southern side, whence came the beneficent rains and fruit-bearing dew (Num. R. iii. 12). The tribe of Gad occupied the southern side of the camp (Num. R. 1:1). They were neighbors of Korn because, like him, they were quarrelsome. Their standard was of red and black, with a camp painted on it (Num. R. ii. 6). According to some, the name of Gad was inscribed on the agate in the breastplate of the high priest ("Shaishek Ha-Kabalah," p. 12); according to others on the figure (Samuel Zara, "Meir Hayyim" to Ex. xxviii.), while others declare it to have been cut on the amethyst, which has the virtue of infusing martial courage (Ex. R. xxviii.: Babylon's commentary, ad loc.). The tribe of Gad is blamed for having chosen the "other side" of the Jordan, the verse, "Riches kept for the owners thereof to their hurt" (Eccl. v. 12) being applied to them (Gen. R. 11). When they arrived at the Jordan and saw the fertility of the land, they said: "One handful of an if can support ten families here." (Lev. R. ii. 1). However, because they crossed the river to help their brethren in the conquest of Palestine, just as Simeon did when he took his sword and warred against the men of Shechem, they were found worthy to follow the tribe of Simeon at the sacrifices on the occasion of the dedication of the Tabernacle (Num. R. xiii. 19). Moses was buried in the territory of Gad (Sotah 13b; Yalkut, Wezot ha-Berakah, p. 961). According to some, Elijah was a descendant of Gad (Gen. R. i. 1). The tribe of Gad and Reuben were the first that went into exile (Lam. R. i. 4). E. G. H.

Critical View: The inscription on the Moabitite Stone, I. 10, reports that "the man of Gad had dwelt since days of old in the land of Ataroth; then the King of Israel built for himself Ataroth." According to this, the Moabites distinguished between Gad and Israel, regarding the former as old inhabitants of the parts east of the Jordan. The same notion that Gad is not of pure Israelite stock underlies the Biblical genealogy of the tribe's eponym. He is the son of Zilpah, Leah's handmaid, not a full brother to Reuben and the other northern tribes. The geographical notes on Gad are for the same reason diverse and divergent. The city of Dibon is designated in Num. xxxii. 43 as belonging to Gad (with Araroth and Aroer in Num. xxii. 34 et seq.), but in Josh. xiii. 15 et seq. this same territory, north of the Arnon, belongs to Reuben. The boundaries of Gad in Josh. xiii. 24-27 (P) are also different. These and other discrepancies show a wide latitude and indefiniteness in the use of "Gad" as a territorial designation. Gilboa sometimes includes God (among other passages see Judges v. 17), though at times it denotes a country north of Gad, and again a country south of Jazer (II Sam. xxiv. 5; Josh. xiii. 34 et seq.). These facts seem to indicate that "Gad" was originally the name of a nomadic tribe, and was then applied to the territory which this tribe passed over and settled in. The gradual extension of the use of the name shows on the whole that the tribe coming from the south pushed on steadily northward (II Sam. xxiv. 5; comp. I Chron. vi. 11, 16). The territory was never secure from invasion and attacks. To the south it was exposed to the Moabites, to the north to the Arameans from Damascus, and later to the Assyrians. Tiglath-pileser III. annexed this region about 733-732 B.C., and enslaved a part of the inhabitants (II Kings xv. 26; I Chron. vi. 26). Ezekiel assigns to Gad the southern boundary in his territorial scheme (Ezek. xviii. 27, 38). The suggestion has been made that the name of the tribe is derived from Gad, the god of luck.

E. G. H.

3. A prophet, "the seer of David." The first appearance of Gad occurred when David took refuge from Saul in a stronghold in Mizpeh of Moab (I Sam. xxii. 5). Gad advised him to leave for the forest of Hareth. He reappeared late in the life of David, after the latter's numbering of the people, giving him the choice of one of three punishments, one of which God was about to inflict upon the Jews (II Sam. xxiv. 11-14; I Chron. xxi. 9-10). Attached to the royal house, Gad was called "David's seer" (II Sam. xxiv. 11; I Chron. xxi. 9). He wrote a book of the acts of David (6, xxii. 30), and assisted in arranging the musical service of the house of God (II Chron. xxix. 33).

M. Ral.

4. Name of the god of fortune, found in Isa. lxv. 11, along with Melek, the name of the god of destiny. The passage refers to meals or feasts held by Hebrews in Babylonia in honor of these deities. Nothing is known of any Babylonian divinity of the name of Gad, but Aramaic and Arabic equivalents show that the same god was honored among the other Semitic peoples. The root-verb means "to cut" or "to divide." Thence comes the idea of portioning out, which is also present in the word "Melek," the name of the kindred deity. "Gad" is perhaps found also in Gen. xxx. 11, where the hebrew reading means "by the help of Gad!" the exclamation of Leah at the birth of Zilpah's son. Indeed, it is quite possible that this narrative arises from a tradition connecting the tribal eponym with the Deity Himself. How widespread the cult of Gad, or Fortune, was in the old Canaanitic times may be inferred from the names "Baal-gad," a city at the foot of Mount Hermon, and "Megid-gad," in the territory of Judah. Compare also the proper names "Gaddi" and "Gaddiel" in the tribes of Manasseh and Zebulun (Num. xiii. 10). At the same time it must not be supposed that Gad was always regarded as an independent deity. The name was doubtless originally an appellative, meaning "the power that abides." Hence any of the greater gods supposed to favor men might be thought of as the giver of good fortune and be worshiped under that appellation. It is possible that Jupiter may have been the "Gad" thus honored.

E. G. H.
Among the Arabs the planet Jupiter was called "the greater Fortune," while Venus was styled "the lesser Fortune." If the same usage prevailed in earlier Semitic days Meil may perhaps also be identified with Venus.

Gad, the god of fortune, is frequently invoked in Talmudic (magic) formulas of good will and wishes; for instance, in Shab. 57b ("Gad elo elo leison 'ashmidokakahim"), comp. Targ. Pseudo-Jonathan to Gen. xx. 10, 11. The name is often synonymous with "luck" (Jer. vii. 16; Yer. Shab. viii. 15d). Gad is the patron spirit of a locality, a mountain (Hol. 40a), of an idol (Gen. Lxxiv.), a house, or the world (Gen. R. ix.). Hence "luck" may also be had (Eccl. vii. 26). A couch or bed for this god of fortune is referred to in Ned. 56a.


GADARA.—Biblical Data: A Hellenistic city, situated southeast of the Sea of Gennesaret. It was rebuilt by Pompey, and afterward given to Herod the Great. After his death it became a free city under Roman sovereignty (Josephus, "Ant." xiv. 4, § 7; xvii. 11, § 4). At the beginning of the war of liberation the Jews attacked the heathen population, which act was soon afterward fiercely revenged (Josephus, "B. J." ii. 18, §§ 1-5). The city of this mark is the city of the ruins of Maces, among which are found remains of theaters and a temple. This Gadara is often identified with the Gadara referred to by Josephus ("B. J." iv. 7, § 9), the capital of Perea. Schiirer, however, is right in declining the identification unfounded, and referring the description in Josephus ("B. J." iv. 7, §§ 3 et seq.) to the southern valley of the Jordan.

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E. G. H.

—In Rabbinical Literature: The Talmudic equivalent of "Gadara" is "Gadar" (יוֹד); situated on a mountain, it was one of the stations on which fires were lighted to announce the new moon. At its base below were thermal springs. It was supposed to have been fortified by Joshua ("Ant." ix. 6), and it was the seat of an important school (Tanna 20a). According to Midr. Esth. i. 2, it was also the seat of a tribunal. The place is mentioned in certain decisions on the Sabbath, its inhabitants having been permitted to walk on that day to Hamtan ("the springs") and to return, while those of Hamtan were not allowed to visit Gadar ("Jud." vii. 7).

BIBLIOGRAPHY: Neusner, G. T. p. 342 and seq. E. G. H.

GADARENES: Inhabitants of Gadara, known from an alleged miracle of Jesus (Matt. viii.; Mark v.; Luke viii.) in which he transferred the demons afflicting a man to a number of swine, that thenceupon rushed down a steep hill and perished. From the readings of the best texts and from the unsuitability of the locality around Gadara it appears that the proper reading should be "G lesen" and the place located at Karan, on the left bank of the Wadi Su- mak, near the sea of Galilee. A discussion occurred between Professor Huxley and Mr. Gladstone in "The Nineteenth Century" for 1892 as to the moral- ity of the act, the critical questions being whether (1) Gerasenes were Jews; and (2) if so, was it lawful for them to keep swine? As regards the first question, it would appear that that section of the country was chiefly inhabited by pagans in the first century, and Gerasa is at any rate included by Schiirer among the Hellenistic cities ("Geschichte," ii. 141-144). As to the second question, there is no doubt of the illegality, from a ritual point of view, of Jews keeping swine (B. vii. 7). The Gerasa on the passage gives a historical foundation for the practice in the times of Aristobulus.

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J. GADEN, STEPHAN (DANIEL) VON (known also as Daniil Terevich, Danila Geyin, and Daniil Zhidovinov): Russian physician at the court of Moscow under the czars Alexis Mikhailovich and Feodor Alekseyevich; born in Poland, of Jewish parents, in the first quarter of the seventeenth century; killed at Moscow during the first uprising of the Stryeltzy ("sharpshooters") in 1662. Von Gaden was sent to Moscow from Kiev by the boyar Vasili Vasilievich Buturlin in 1637. Here he began (1639) his career as a barber-surgeoon ("feld- scher"). He was soon advanced to the position of surgeon, with a salary of forty rubles per annum and a monthly allowance of five rubles for board. Owing to his popularity he was appointed by the czar as assistant physician (April 1, 1667), and as physician in ordinary (April 4, 1672). Though he had not studied medicine at any foreign university, he received a doctor's diploma from the czar, with an increase of salary to one hundred and thirty rubles per annum and a monthly allowance of fifty rubles. The different names under which he is mentioned are explained by the fact that he repeatedly changed his religion—from the Jewish to the Roman Catholic, from the Roman Catholic to the Lutheran, finally entering the Greek Orthodox Church.

According to Kilburn, Von Gaden was the most popular physician at the court of Moscow: "In Moscow befanden sich hütziger Zeit 5 Arzte und Doc- tor Daniel Jeflowitz, dieser wird bei Hofe am meisten gebraucht, ist ein Jude von Geburt, wurde her- nach Papistisch, abelain Evangelisch und ist er Griechischer Religion." Besides the diploma, Czar Alexis granted Von Gaden many favors. In 1669 he was permitted to travel to Smolensk (then belonging to Poland) to see his mother, a privilege which was seldom granted to foreigners. On this occasion the czar presented him with saddle for his horse. In 1670 his brother-in-law, Judah (Egor Jazyev), arrived in Moscow, and in 1674 his mother. Owing to Von Gaden's influence the number of Jews in Moscow increased considerably. They settled in the German suburb. Samuel Collins, another physi- cian at the court of the czar, relates that "the Jews have for some time spread very rapidly in Moscow and at the court, enjoying the protection of the court physician of Jewish birth."
Among Von Gaden's friends was the boyar Matveyev, the only enlightened boyar of that time, with whom Von Gaden used to read books. It was probably owing to this friendship that he shared the terrible fate of his protector. After the death of Czar Peter Alexeyevich (May 7, 1682) the Striyelty rose against the boyars, killing among others Naryshkin, Yazkov, and Matveyev, who were accused of a conspiracy against the life of the czar, and the physicians Von Gaden and Gutmensch, who were accused of having poisoned the czar. Both physicians and Gutmensch's son were killed in a terrible manner. According to Sumarokov, they were taken by the Striyelty to the "Red Place," split on lances, and hewed to pieces with axes. He thinks that the physicians fell victims to the hatred against foreigners, especially Germans.

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GAFNERY: Marginal rendering in the Revised Version of the Hebrew "keres" (Jer. xvi. 20), where "destruction" is given in the texts of both English versions. For arguments in favor of the former rendering, now generally adopted, see the various Hebrew lexicons and Bible commentaries, and Field, "Origens Hexaplorum quae Supersunt sive Vetus Interpretum Grecorum in Totum Vetera Testamentum Fragmenta." The Septuagint has avtoroeta; the Vulgate "stipulator." Some, comparing Micah ii. 13, have suggested "porez" (invader) instead of "keres" (Cheyne and Black, "Encyc. Bibl," ii. 1588), but there seems to be no sufficient reason for a textual emendation.

H. H.

GAFRELLS (GAFARELLUS), JACOB: French Christian rabbinical scholar; born at Mannes, Provence, 1601; died at Siena, 1681. He devoted himself to the study of mysticism, especially of Hebrew cabalistic works, though his own in that field are unreliable. He wrote "Yom Yrwen; Dies Domini, sive de Fine Mundii ex Hebr. Eliha ben David in L. Converus." (1629); and "Index Codicium Cabalistoricum MSS., quibus Joann. Pin. Mizrahius Comes Ussu Est." (1631). During one of his numerous journeys he met at Venice (1630) Leon Modena, whose "Historia Del Riti Ebranico," etc., he published at Paris (1637), without the consent of the author, and for which he wrote a preface.

Bibliography: Michaelis, Bibliographica, etc., xvii. and xviii. Zum Ver. des Konerschaf in Deutschland, etc., p. 184, Rome, 1631.

GAGIN: The only known member of this family is Hayyim Gagin, who about 1492 left Castile and settled in Morocco. He was the author of "Ez Hayyim," in which work he re-

counts his wanderings from his rabbinical contemporaries. The following are the more important members living in the nineteenth and present centuries:

Abraham Gagin: Son of Solomon Moses Hai Gagin; now living in Jerusalem. With his brother Isaac he is joint author of "El Cuento Maravilloso" (Jerusalem, 1886), a collection of moral stories in Judeo-Spanish, with rabbinic characters.


Hayyym Abraham Gagin: Chief rabbi of Jerusalem; died in that city May 10, 1848. He wrote: "Minha Yehudah," novelle on the treatise Menahot (Salonica, 1855); "Bukke Hayyim," responsa (Jerusalem, 1842). He edited and wrote the preface to "Sefer ha-Kattanot" (ib. 1840); the "Dibor Shalom" of R. A. Mizrachi (ib. 1843); the "Kodshut Yom-Tov" of Yom-Tov Alguiz (ib. 1846); "Kostum Ein et-Ence Tizmana," a defense, by Z. H. Lehmen of Amsterdam, of the Amsterdam committee at Jerusalem against charges of mismanagement in the distribution of the "balakhot" (Amsterdam).

Hayyim Palagi wrote a dirge on Gagin's death.

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Isaac Gagin: Son of Solomon Moses Hai Gagin; now residing in Jerusalem. Joint author with his brother Abraham Gagin of "El Cuento Maravi- lloso."

Solomon Moses Hai Gagin (known also under his initials p'r' t): Son of Hayyim Abraham Gagin; he lived at Jerusalem in the middle of the nineteenth century. He published two Hebrew works: (1) "Yismah L'eb," responsa, and (2) "Samah Libbi," sermons (Hanan, "Ha-Ma'alot li-Shelomoh, p. 33.

GAGNIER, JOHN: French Christian Orientalist; born at Paris about 1670; died at Oxford, March 2, 1740. Gagnier devoted himself early to the study of Oriental languages, particularly of Hebrew and Arabic. For a short time a priest of the Roman communion, he later embraced Protestantism, and wrote a violent denunciation of the Roman Church under the title "L'Eglise Romaine Convainc de Depravation, d'Ildolatrie et d'Antichristianisme" (The Hague, 1740). In 1717 Gagnier became professor of Hebrew and Arabic in the University of Oxford. Among his writings were: a paper on Samaritan medals, in "Journal de Travels," 1705; a Latin translation of "Yosippon," Oxford, 1706; and tables for the conjugation of Hebrew verbs, ib. 1720. He contributed much information about Galician Hebrew manuscripts to Wolf for his "Bibliothece Hebraica."

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GAI, SOLOMON: Italian scholar and Hebraist; born at Mantua 1600; died there Aug. 26, 1628. GaIl is chiefly known as the correspondent and friend of
of Johannes Buxtorf the Younger. In a letter which he wrote to Buxtorf from Mantua (Nov. 6, 1637), Gai declared that, owing to the war, he had emigrated to Botzen, a town in Tyrol, where he had become the tutor of the two sons of a rich man named Jacob Morevus. At Botzen he studied German, and after a stay of five years and a half returned to Mantua. It was Buxtorf’s Latin translation of the “Moreh,” which won Gai’s admiration. Attaching the translation to Buxtorf the Elder, Gai wrote to the son a Latin letter (Aug. 6, 1637) full of expressions of admiration for the father. Buxtorf undeceived Gai, telling him that he himself was the translator, and sent him his dissertation “Distris” as a present. Gai wrote to him another letter in Latin, with a Hebrew introduction (Nov. 6, 1637), drawing his attention to certain works which had not come to Buxtorf’s knowledge. Buxtorf subsequently commissioned Gai to purchase Hebrew books for him. Gai insisted particularly on obtaining from Buxtorf his lexicons, as he himself contemplated translating his “Responsa” (No. 47) of Nissim ben Reuben Gerundi. The Jews of Gaillac, whom he was giving Hebrew lessons, were taxed 20 livres, as “the king’s Jews.”

The community of Gaillac was wiped out at the time of the persecutions of the Pastoureaux (1320). The Galant family is represented by his contemporaries as a man of high character who led a holy life (comp. “Kab ha-Yashar,” ch. xv.). He was the author of the following works: “Kid’at Setarim,” a commentary on Lamentations, based upon the Zohar; it was edited by his son Samuel in the collection “Kol Bokim” (Venice, 1596); “Ya’ehu Yakar,” a commentary on the Zohar, the first part of which (Genesis) was abbreviated by Abraham Azulai and included in his “Zohore Hammah”; “Zekut Abot,” a commentary on the sayings of the Fathers, mentioned by Hamaiah of Monsele in his commentary on the “Firke Shimal.” Gai was also the author of halakhic decisions, which are still extant in manuscript. Being wealthy, he erected a splendid mausoleum over the tomb of Simon ben Yohai at Meron, which is still admired.

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Galatia

Moses Galante (the Younger): Son of Jonathan and grandson of Moses Galante the Elder; born 1621; died at Jerusalem Feb. 4, 1689. He wrote: "Zebah ha-Shelamim," a harmonization of contradictory Biblical passages and of Biblical with Talmudical statements (edited by his grandson Moses Hagis, Amsterdam, 1707-08), and "Korban Hagigah," halakic and cabalistic novellas (Venice, 1714). He was called מז with reference to the initials of his name. Some of his responsa are found in the works of contemporaries, and a volume of his responsa exists under the title "Elef ha-Magen," but has never been published. Hezekiah da Silva was among his disciples.

Bibliography: Stein- schneider, Cat. Bodl. s.v. Aron; Shem ha-Gedolim.

M. Fr.

GALATIA: An inland district of Asia Minor, and, after 25 B.C., a province of the Roman empire. There was a Jewish settlement there, which may have been founded by Antiochus the Great, who sent many Jewish families to Asia Minor as colonists. A proof of the existence of Jews in Galatia, according to many, is given by an edict of Augustus, which, according to Josephus (Ant. xvi. 6, § 2), was published in Ancyra, the metropolis of Galatia. But the reading of the word "Ancyra" is doubtful. A better proof may be had from some inscriptions found in Galatia relating to Jews ("C. I. G." No. 4129: "Bulletin de Correspondance Hellenique," v. 1893: comp. "R. E. J." x. 77). R. Akiba, who is said to have been a great traveler, speaks of "Galatia (גַּלְאַתָא)," which is generally identified with Galatia (גַּלְאַת) (R.H. 69a). A teacher named Menahem is said to have come from "Galatia" (Tosaf., Er. viii.; Tosaf., Ber. iv. 4: Ket. 60a). The chief proof, however, of the existence of Jews in Galatia is the fact that St. Paul sent thither a general epistle known as the "Epistle to the Galatians." There is a strong disagreement among scholars as regards the parts of Galatia where these correspondents of St. Paul lived. The older opinion was that they were to be found in the northern cities of Galatia, but recent scholars, especially Professor Ramsay, hold that they lived in cities of South or New Galatia, which are actually mentioned in the Acts of the Apostles. The progress of Christianity in Galatia, however, may explain the fact that the Jews of this province are never heard of in later history. It remains to be stated that the "Galatians" of I Mace. vii. 3 and II Mace. viii. 20 were Gauls.


M. Sc.

GALATZ. See Rumania.

GALBA. See Incense; Spices.

GALC. See Natural History.

GALENIUS CLAUDIUS: Greek physician and philosopher; born at Pergamus, Asia Minor, about 131; died about 200. Eclipsed by those of Aristotle, Galen's philosophical works were not held in high esteem by the Jews. Maimonides cites them only when they are in accordance with his own views, as, for instance, with regard to the impossibility of proving the eternity of matter ("Mebakkesh," ii. 15). He once severely criticizes Galen, declaring that outside the field of medicine he is no authority ("Piyyut Sheloshah," xxv.), this stricture being called forth by the following utterance by Galen concerning the Mosaic conception of the Criticized omnipotence of God: "The differences between the Greek philosophers and the Jews. Moses is this: In order that matter may be put in order its suffices for God to wish that matter to be arranged. He believes that everything is possible with God, even the conversion of ashes into a horse or an ox; while we believe that there exist things with which, being naturally impossible, God does not interfere; He chooses only the best between possibilities" ("De Substantia Facultatis," ed. Kuhn, iv. 769). Falaquera also shows slight respect for Galen's philosophy, affirming that in his later years the great physician wrote a work betraying ignorance of physics ("Mebakkesh," p. 53). But if in the domain of philosophy Galen's authority was contested, he reigned supreme in the field of medicine. Maimonides himself helped largely to propagate Galen's medical works by publishing a summary of sixteen of them, which were, so to speak, canonized by the Alexandrian school and by the Arabs. Galen was followed by many other Jewish physicians who paraphrased or translated Galen's works from Arabic versions (chiefly made by Rambam ibn Ishak) and from the Latin. These paraphrases and translations, the greater part of which are still extant in manuscript in various European libraries, are as follows:
Maria Theresia pursued the policy of not interfering with the customs and habits of the population in order to reconcile them to the new government. This policy was followed also in the treatment of the Jews. As under Polish dominion, the Jews formed a separate body and enjoyed a liberal measure of autonomy; the congregations formed a political community, and were combined into a district, over which an elder ("Kreisaeltester") presided; the elders of the six districts together with six representatives at large ("Landesaeltester") formed a board of trustees ("Generaldirektion"), over which the chief rabbi ("Oberlandesrabbiner") presided. The last was selected by the empress from three candidates presented by the trustees. Maria Theresia selected Ezekiel Landau for this office, but he declined (see "Noda be-Yehudah," part II; "Orah Hayyin," No. 36; Buber, "Anshe Shem," Cracow, 1895, p. xxii.), whereupon Louis Bernard of Brody was selected in his place, but he failed to make his office effective. The office was abolished by Joseph II., and Bernstein died in retirement in 1789. The power of communication was vested in the chief rabbi, who exercised it under the supervision of the government, which made use of it in punishing evaders of taxes, smugglers, or deserters from military service. The school system was organized in three grades along traditional lines: in the lowest grade elementary branches and Bible were taught; in the second grades, Jewish studies were devised for persons who baptized Jewish children without the consent of their parents, but those were not enforced, as the canonical law which declared such a baptism valid was respected, and children baptized against the will of their parents were taken from them and handed to some Christian institution for custody and education. A serious restriction placed on Jewish artisans was the provision of Maria Theresia's "Judenordnung," which did not permit them to work for Christian customers, except in places where no Christian was working at the same trade. This provision was incorporated in the constitution of the Galician gilds of May 9, 1778, which contained the requirement that no Christian master mechanic should "aid or abet any charlatan ["Fuchs"], disturber, quack, or Jew, nor should any such charlatan or Jew be permitted to work at any trade, except that Jews might work for Jews." The taxes were originally levied according to the traditional Polish system, which demanded a per capita tax of two florins, Polish (about 23 cents); but soon after the annexation this tax was increased to one florin ("Conventionsmuenze"), which was almost double the original amount. This system was changed by the law of 1778, which provided that every family should pay a tax of four florins ($1.60) for right of residence, and another tax of the same amount for license to trade, and an income tax, for the payment of which the community
was held responsible. Thus the community assessed the individual congregations, which in turn assessed the individual members. Aside from these taxes, special licenses were required for every marriage, for the building of a new synagogue or the repairing of an old one, for holding services in a private house and for similar ceremonies.

During the eighteenth century ideas of humanitarianism found their way into the Austrian empire; and Joseph II., imbued with a commendable desire, wished to establish in his domains the principle of the equality of all mankind. As he improved the condition of the rest of his Jewish subjects, so he proclaimed for the Jews of Galicia a policy which was a departure from that of his mother. The "Patent" of May 27, 1785, and the "Judenordnung" of May 7, 1789, regulated their legal condition ("Pillersche Sammung der Patente und Verordnungen fuer die Koenigreiche Galizien und Lodomerien," 1785, p. 89; and Koefi's "Systematischer Anzug der Galitschen Gesetze und Verordnungen," ii. 391). The purpose of the law-giver is clearly defined in the preamble to the "Judenordnung" of 1789, which says: "It is both in accordance with the accepted principles of toleration as well as conducive to the general good to abolish the discrimination which legislation has hitherto made between Jewish and Christian subjects, and to grant to the Jewish inhabitants of Galicia all the rights and privileges which the Christian subjects enjoy." Previous to the publication of these general laws individual laws had established the principle of toleration. A law of Feb. 4, 1782, stated that Jewish physicians should have the right of practicing medicine among Christians, and on June 28 of the same year the schools were declared to be open to Jewish children and students. The restriction which prohibited Jewish mechanics from working for Christians was abolished Sept. 16, 1784; and in order to encourage manual labor Jews who lived exclusively by farming were exempted from paying taxes, while artisans and factory employees enjoyed certain privileges in the matter of taxation. The "Patent" of 1785 had abolished the "General-direktion," so that the Jews should not form a separate body politic; the special Jewish checks ("Masurat"; see MAKSAN) were declared void; rabbinical civil law was abolished 1785; early burial was prohibited April 10, 1787. In the same year an order was issued that the Jews must serve in the army, and that before Jan. 1, 1789, all Jews must adopt fixed and hereditary family names. Further, in bookkeeping they were ordered to use the language of the country; books kept in Yiddish were not accepted as evidence in court. Joseph II. ruled in that spirit of paternalism which regulated all the internal affairs of the citizens. Though his policy would sometimes clash with religious practices, the general spirit of his legislation was benevolent. Once he prohibited the stringing of the wires which marked the Sabbath boundary ("Sabbatschiffer"), but permitted it later on the condition that it would not interfere with public traffic (see EINMULI). He ordered that itinerant preachers and gezanim should be treated as vagabonds. The pamphlet "Rasch Hayzin" (Brunn, 1785), in which the driving out of a devil is minutely described, afforded the emperor an opportunity of admonishing the censor and of directing him to withhold permission to publish such literature as "tended only to retard the enlightenment of the Jews, as there were enough old books of this type extant" (Nov. 2, 1785), but he was sufficiently broad-minded to declare himself opposed to any alterations in the text of the Talmud, because such a work belonged to literature, and should be kept intact for the sake of historical study (Sept. 19, 1789).

The reign of Leopold II. (1790-92) was of too short duration to have had any influence on the development of Jewish affairs. How benevolent ever, it should be mentioned that Despotism, shortly after the death of Joseph II. (1790-92), the personal service in the army was abolished, and the old Polish exemption-tax ("Rekrutengelder") was introduced (Nov. 24, 1790); but with the provision that it should never be reintroduced, it was finally repealed in 1796. The general principle of Francis II. (1792-1835) and of Ferdinand I. (1835-48), who ruled through Metternich, was that of restricting all liberal thought; hence it was opposed to the emancipation of the Jews. In those days the government hoped that by closely regulating the internal affairs of the Jews it would succeed in assimilating them with the rest of the population. The temper of the new emperor was made manifest by an order (Sept. 7, 1795) which declared that the right of the Jews to participate in municipal elections should be so regulated that they would not inconvenience the Christian citizens ("die Christlichen Buergernicht behindern,""). This law decreed that only such Jews as enjoyed municipal franchise might be electors. The granting of the franchise was in the hands of the municipal council, and might be granted only to property-holders and master mechanics. From the inner city of Lemberg the Jews were excluded, with the exception of such proprietors of large business houses as could prove that the volume of their business amounted at least to 30,000 florins ($12,000) per annum; as a rule strangers were not admitted, and even the residents were not permitted to marry women from other cities. If a Jew from another city wished to move to Lemberg, he had to prove that he had induced two other Jews to leave the latter city. Foreign Jews could come to Galicia for only a limited time, and from July 18, 1811, a poll-tax ("Geleitzol") was introduced in the case of Jews coming from the kingdom of Poland, which amounted to 4.45 florins for men, 3.45 florins for women and servants, and 1.45 florins for children. Jewish importers of cattle and provisions fared better, having to pay but 1.06 florins. It must be admitted, however, that this reactionary step was introduced only as a reprisal against Saxony, which levied a similar poll-tax on Austrian Jews; while those of the then existing dukedom of Warsaw were exempted from paying it. This strange relic of mediævalism survived until March 2, 1831, when it was abolished by an imperial edict. The business of drug-gist, like the medical profession, which in Polish times was generally followed by the Jews, was prohibited to them under Austrian rule, at first only in...
The system of taxation was very burdensome. For example, Joseph II., while filled with the noblest of intentions and desires of carrying the principle of equal rights into practice, was hindered by financial needs. The always depleted treasury of the empire made it impossible to forgo the income derived from special Jewish taxes. So, while in civil law and in their municipal affairs Joseph II. placed the Jews on a level with the Christians, he retained in Galicia, as well as in the older provinces, a system of special Jewish taxes. Besides the taxes introduced by his mother, which he retained with slight changes, he introduced a special tax on kosher meat, which, when additional revenue was required, was often increased. The original tax of 1/3 kreuzer (a little more than a cent) on every pound of meat was later increased to 3 kreuzer, while that of 5 kreuzer on a goose was advanced to 17 kreuzer. The "Schutzsteuer" of four florins for every family, to which one florin was added for the benefit of the landlord ("Domestiziersteuer"), was abolished in 1787, because it did not yield the expected revenue and also because it gave the authorities a great amount of trouble in dealing with the numerous delinquents. In its place light tax was introduced which was levied on every light burned for religious purposes (as on Sabbath and holy days), on every oil-lamp burned at the anniversaries of the deaths of relatives (see Jahrestage), on every candle used in the synagogues on the Day of Atonement, on every Hanukkah light, and on every candle lighted at a wedding. This tax ranged from one-half a kreuzer for every Hanukkah light to one florin for a torch at a wedding, and was a great source of annoyance. As a rule, it was farmed out and levied with absolute indifference to the hardship which it caused. But when it failed to yield the expected revenue, a direct tax was imposed upon all the Jews of the province in order to make up for the deficiency, and this had to be paid by the congregations as a body. With regard to this, it must, however, be admitted that in general Francis II. was averse to taxing religious rites and ceremonies. When some Jews offered to pay 150,000 florins for the privilege of collecting a tax on every Eruv used on the festival of Sukkot, he declared himself strongly opposed to it, although Maria Theresa had established a precedent by levying 4,000 florins on the Jews of Moravia for the privilege of importing that fruit ("Oest. Wochenzeitschrift," 1901, p. 737; "Israel. Familienblatt," Hamburg, Oct. 10, 1891). While on the one hand discrimination against the Jews in civil and political affairs was frequent, on the other hand, owing to the system of taxation, the traditional policy of constant interference with their religious practices and other internal affairs could not be avoided. In order to maintain the revenue of the treasury it became necessary to compel every Jew to kindle lights on Sabbath and holy days and to eat none but kosher meat. Paternalism, however, did not stop here. An imperial order of Dec. 14, 1810, decreed that no one should marry unless he had passed an examination in religion based on Herz Homberg's catechism "Bene Zion." While this law was in force over the whole monarchy, it was particularly exasperating for Galicia, where only a very small fraction of the population could read German, and where Homberg, whom the government had sent there as inspector of the schools, had made himself universally hated by his irreligious conduct and by his proclivity to inform against the Jews. The consequences were that the educational movement inaugurated by Joseph II. was abandoned, and that special Jewish school fund, formed from Jewish taxes, was merged into the general tax-fund of the country. The various attempts to raise the status of the rabbi fared no better, and the government decree (1836) that after ten years no rabbi should be appointed who had not taken an academic course at a university became a dead letter. The meekness of the government was noticeable in an order of 1812 which prohibited the collecting of gifts for the poor in Palestine. It threatened to treat as a vagabond a solicitor of such funds. Inspired, as was the demand for a higher education of the rabbis, by higher motives was an attempt to encourage secular education and the assimilation of Jews and Christians by privileges offered to such as would acquire school education and would discard their peculiar dress. Since the time of Joseph II. repeated laws prohibited the Jews from dealing in alcoholic liquors, but these remained ineffective, chiefly on account of the power of the landowners, who possessed the exclusive privilege of distilling, and who, from the time of the earliest settlement of the Jews in Poland, farmed out this privilege to Jews (see Solomon Luria's Responsa, No. 84). Finally, on March 24, 1841, the government promulgated a law which permitted such Jews as would abandon their distinctive dress, and who would acquire an elementary-school education, to live in villages and to engage in the liquor trade. This law also remained a dead letter. A new order, dated Sept. 9, 1847, required all Jewish liquor-dealers to qualify by Jan. 1, 1847. Even this law did not have the desired effect, for in 1847 the trustees of the congregation of Lemberg were asked to assist the government in its attempt to enforce the law. A decided step in advance was the abolition of the limitation of marriages in Lemberg (1846); but the general status of the Jews remained unchanged until 1848, and even the constitutions of 1848 and 1849 did not have any immediate effect, as the national movement among the Poles, who considered the Jews as strangers, and the hostility of the cities, which were unwilling to give up the privileges which they possessed of limiting the business activity of the Jews, were strong factors in making it impossible for the Jews to avail themselves of the privileges which the new order of things conferred upon them. The principle of full equality, introduced by the constitution of 1848, was not long enforced. Two Jews from Galicia, Berish Meisel, rabbi of Czarnow, and Abraham Halpern, a merchant of Stanislau, were members of the Reichstag of Czernsitz, and Isaac N. Mannheimer, a Vienna preacher, was elected for Brody; but with the interruption of parliamentary...
government certain restrictions were reintroduced, while others were enforced by the local authorities contrary to law, but with the consent of the government. The only permanent improvement was the abolition, March 7, 1831, of the poll-tax levied on Jews from Russian Poland who came to Galicia on business, but a number of other disabilities were enforced. With the rest of the Austrian Jews those of Galicia lost the right of acquiring land by the law of Oct. 2, 1831; but while for the other provinces inhabited by Jews this right was restored by the imperial order of Feb. 19, 1860, the restrictions were enforced in Galicia and in the Alpine provinces until the constitution of Dec. 21, 1861, was proclaimed. Jewish merchants of Lemberg who had opened stores in the inner part of the city were forced to close them within two months, and the landlords who had rented stores to Jews were punished. The same regulation was enforced in Sambor; and when the Jews appealed to the provincial government against these illegal proceedings, the latter referred the case to the district authorities ("Kreisamt"), who decided against the Jews. As late as 1859 the city of Tarnow demanded the enforcement of a decree made by the king of Poland in 1765 which restricted the Jews to a ghetto. The law which prohibited the employment of Christian domestics by Jews, while strictly enforced, was used from time to time as a vexatious measure, even where a Jewish tenant of farm-land employed Christian laborers. Under this law a Jew of Wadowice was fined on Sept. 11, 1859. Afterward the bishop of Przemysl in a pastoral letter of Jan. 20, 1860, declared that such a law, conflicting with that of the church, and could never be valid. In some instances the police arrested Christian domestics who served in Jewish houses, and brought them to the priest, who ordered them to leave their places under penalty of whipping. The law was formally abrogated on Nov. 20, 1860.

Lemberg, the capital of the province, continued to disregard the constitution. In drawing up the municipal statutes (1853 and 1856), the city council demanded that Jewish members should be limited to fifteen per cent of the total number, and that the property of the city should belong exclusively to the Christians. By the constitution of 1867 Jews were admitted to the municipal boards, to the provincial diet, and to the Parliament; but while the letter of the constitution was maintained, the local laws were often framed so as to discriminate against the Jews. In fact, a notable instance of this kind is the school law of 1860, which declared that every school principal must be of the same religion which the majority of the school-children professed, but as in that case a great number of Jewish school principals would have to be appointed for Galicia, the Galician members of the Reichsrath insisted on the introduction of a clause which made an exception in the case of Galicia. Another instance which proves that the laws granting the Jews full civil liberty are merely theoretical is the case of Michaline Araten, who was taken to a convenent Dec. 30, 1889, all efforts of her father to rescue her proving futile. Neither the courts nor the administrative authorities would render a verdict against the convent; a mayor who at the request of the father searched the convent was punished with arrest for breach of peace, and even an audience which the father obtained with the emperor proved abortive. Similar instances of the abduction of Jewish girls into convents against the will of their parents, and their retention against their own will, have happened quite frequently, although none made such an impression as that of Michaline Araten because the relatives in the other cases did not have the means to exhaust all legal resources. Another instance showing how the law is often a dead letter in Galicia is found in the fact that a Jewish government official who in 1890 rented a room in Saybusch was forced to quit the town because the municipal authorities claimed on the basis of a governmental decision of 1869 that he could not be compelled to tolerate any Jews among them. That under such conditions nothing is done by the government to alleviate the great misery which exists among the Jewish population, especially in the country districts, is self-understood, notwithstanding the fact that a recently appointed governor, Count Potocki, admitted to a Jewish committee who waited on him that it was necessary that something be done ("Oest. Wochenschrift," 1903, p. 484). The Baron de Hirsch fund, formed from a legacy of $4,000,000, and the Hilfsverein for the Galician Jews in Vienna, formed 1892, are making noble efforts to alleviate misery and to encourage education.

The great majority of the Galician Jews, especially those in the eastern part of the province, are still in a condition similar to that which prevailed among the western Jews in the first half of the eighteenth century: their education is limited to Hebrew and the Talmud. From the time when the Jews of Poland entered into the intellectual field of Hebrew literature Galicia has produced a great number of prominent rabbis: the Bardez Hirsch, 1902, are making noble efforts to alleviate misery and to encourage education.

Intellec- the Jews of Poland entered into the tual field of Hebrew literature Galicia has been a seat of learning. About the middle of the sixteenth century Moses Isserles spread over western Europe the fame of Polish Talmudists. Since the sixteenth century Lemberg has been the seat of an important yeshibah, and many of its rabbis have been called to occupy prominent rabbinical positions in Germany. When that part of Poland was annexed by Austria the intellectual life of the Jews remained unchanged. Maria Theresa made no attempts to improve it, and the efforts of Joseph II. were without permanent results. Herz Homberg, who was appointed inspector of the Jewish schools in Galicia, 1787, was recalled in 1794, because he could effect no improvement. The Galician Jews constantly petitioned the emperor to repeal the law of compulsory education, and they were finally successful, so that even now, after the new school law for Austria has been in existence for more than thirty years, it is still a dead letter for the Galician Jews. (On the Galician school question see Wolf in "Allgemeine Zeitung des Judentums," 1867, p. 301.) Galicia produced a great number of prominent Talmudists in the latter part of the eighteenth and in the nineteenth century. Of this number many may be mentioned the various representatives of the Ettinger and Orenstein families, who furnished Lemberg with the rabbis Jacob (died 1857) and Hirsch Orenstein (died 1898). Marcus Wolf Rittinger (died...
1863, Isaac Aaron Ettenger (died 1891), Solomon Kluger of Brody (died 1869), and M. Taubes (at the end of his life rabbi of Jassy), and Joseph Saul Nathansohn, rabbi of Lemberg (died 1875).

A more modern course was pursued by Hirsch Hagis, rabbi of Zolkiew (died 1855), who contributed to scientific periodicals and wrote on historical and dogmatic topics. By the end of the eighteenth century the Mendelssohnian movement had also taken root in Galicia. Its pioneer was Nachman Kroehnal (1755-1846), who gathered about himself a circle of sympathizers, among whom S. L. Rapoport (1780-1861), Joseph Perl (1777-1839), Isaac Erter, and Isaac Moses were prominent. The younger Hasaklah also had quite a number of prominent representatives, among whom may be mentioned Osias II. Schott (died 1865), Hillel Kohn, Alexander Langbank, Naphtali Keller, Hayyim Nathan Dembitzer, Joseph Cohen Zeled, Solomon Robin, and the two assiduous workers in the field of the history of literature, Solomon II. Halbertamnn and Solomon Ruber. The ghetto novel has two representatives from Galicia, Leo Herzberg-Princkel and Carl Emil Franzos. In connection with this ought to be mentioned the fact that Leopold von Sacher-Masoch, a Christian, drew the inspiration for his beautiful idyls of Jewish life from scenes in Galicia. Numerous also are those who have made a name in general literature and science, among whom may be mentioned David Heinrich Muller, the Orientalist, and Marcus Landau, the essayist.

Attempts made to introduce modern ideas into the life of the Jews by means of modern schools and a reformed synagogue service have been successful in only a small measure. The greatest merit in this direction belongs to Joseph Perl, who established the first German school in Tarnopol, Galicia (1815), and introduced into it a modern synagogue service. In the same year a Jewish high school was established in Brody. Very slight reforms were introduced in Lemberg, where Abraham Kohn was elected rabbi in 1843. He fell a victim to fanatics, who poisoned him Sept. 6, 1848. Reforms, restricted to certain decorums in ritual practices, were introduced in Cracow. They are still a rare phenomenon, for the Hasidim have gained a strong foothold in Galicia, especially since the immigration of Israel of Raisin, who fled from Russia in 1842 and established himself in Sedoga, where his grandson continues to gather a large number of devoted followers around him. Hillel Lichtenstein, a native of Hungary, fostered Hasidism through his numerous works in Hebrew and Yiddish, while Moses Teitelbaum, a native of Galicia, introduced Hasidism into northern Hungary.


D. GALICIA, Spain: An ancient province in the northwestern part of Spain; a barren, mountainous region where Jews settled sparsely in the eleventh century. There were Jewish communities at Allariz, Coruña, Orense, Monforte, Pontevedra, Rivasvia, and Ribadeo, besides individual Jews scattered here and there. D. Menchevitz Gonzalez, a rich and powerful nobleman, received Jewish merchants, probably from Allariz, in his domain, not far from Orense, and was treated with much respect. When John of Gaunt, Duke of Lancaster, invaded Spain (1385), and Rivadavia was taken by Sir Thomas Percy, the English soldiers attacked the Jews, who were supposed to be rich, and plundered them, killing several. The ghettos, however, was not destroyed. Eighteen years before the expulsion, the Jews of Coruña, Betanzos, and Rivasvia paid an annual tax of 1,800 maravedis, and those of Orense, Monforte, and Rivadavia one of 2,000 maravedis. A rich Jew of Rompus, a tower, was baptized in 1414, taking the name “Juan Esteban.” His sons obtained seats in the Parliament.

Bibliography: Boletin Acad. Hist. xii. 347 et seq., xil. 171; Noah, ii. 381, iii. 64, 386.

M. K.

GALILEE. — Biblical and Post-Biblical Data: In the Greek period the customary name for the northern division of western Palestine. The name is formed from "ha-Gall." In the Old Testament (Josh. xx. 7, xxi. 32, LX.: I Kings ix. 11; II Kings xv. 29; I Chron. vi. 61), or from "Goli ha-Goyim" (circle of the heathens; Isa. viii. 23; comp. I Macc. v. 15), and designates the mountainous country which rises east of the plain of Jezreel, and extends as far as Lebanon and Anti-Lebanon. Galilee was divided into two sections, Upper or South Galilee, and Upper or North Galilee, which were separated by the plain of Hamah (comp. Josh. xix. 30).

Politically a Jewish country, Galilee, according to Josephus (B. J. iii. 8, § 1), was bounded north and west by the Tyrian territory, south by Samaria and Scythopolis, and east by the trans-Jordanic country and the Lake of Gennesaret. Josephus also divides the Galilean mountain range into two sections, Upper and Lower Galilee, which division corresponds to the natural division of the country as just stated. According to the same author, Upper Galilee was bounded on the south by Bernaba (perhaps the ruined Abu Sheba south from the plain of Hamah: on the west by Meroth (the position of which cannot be positively determined); on the north by Baca (also unknown); and on the east by Thella on the Jordan. Lower Galilee extended in the west to Chabalon near Polemasis; in the south to Exaleth, that is, Cheloth (Josh. xix. 13, 18); and in the east to Tiberias. From other passages in Josephus it appears that the Jewish section of Galilee did not extend far north; for Kadesh was already in Tyrian possession (B. J. ii. 18, § 1, and often elsewhere). On the other hand, in the specification of the boundary-lines according to the Tal-med (see Hildesheimer, “Beitrag zur Geographie Palastinensia,” 1890), the northeastern boundary of Galilee extends farther west and north, namely, from Polemasis through Gaton (now Jerun), Bet Zenija (Zuvenitsa), Kastra de-Goll (Golla), Kur (Al-Kurna), Yatir (Ya'tir), and Tafnit (Tibin) to Marj ‘Ayun.

Galilee, a beautiful and very fertile country, is
justly praised by Josephus ("B. J." iii. 3, § 2). According to his statement, it included a number of cities and many villages, the smallest of which had not fewer than 15,000 inhabitants. This is doubtless an exaggeration, though the density of the population is beyond question. As early as Old Testament times the population of this region was greatly mixed; and it became more so after the downfall of the Ephraimitic kingdom. During the Maccabean struggle the Jews of Galilee constituted such a small number that they could all be brought to Jerusalem (I Macc. v. 20).

It is not expressly stated when Galilee was taken by the Maccabees, but Schürer's suggestion ("Geschichte," 3d ed., i. 255 f sqq.), that the section of the Iuran territory which Aristobulus I. conquered (Josephus, "Ant." xii. 11, § 3) was Galilee, is probably correct. Undoubtedly many Jews subsequently emigrated to that blessed land, so that the population became predominantly Jewish, as is described in the New Testament and by Josephus. Upon the death of Herod the Great, Galilee was apportioned to Herod Antipas; and after his deposition it was incorporated into the province of Syria, a part of which it continued to form, except under the short rule of Agrippa (40–44).

After the fall of the Jewish state a new period of prosperity set in for Galilee; and it gradually became the center of Jewish life in Palestine.

In Rabbinical Literature: Galilee is enumerated mainly for religious-legal purposes in the Talmud (B. B. iii. § 8; Ket. xii. 9; Tosef., Ket., end; Sanh. 11b; et al.). It comprised the northern territory east of the Jordan, which river constituted the frontier. Kefar Awtanai (Gen. vii. 8) was at its southern boundary (see Josephus, "B. J." iii. 3, § 1). According to Shab. ix. 2, Galilee was divided into three parts: Upper Galilee (above Kefar Hananya, where no synagogues are found), Lower Galilee (land of sycamores), and the plain (the Tebum, or territory of Tiberias). In the letter addressed to his "brethren" (Neb. 48a; Tosef., Git. viii.), Still one exception showing delicate appreciation of the true implications of charity is mentioned (Tosef., Penah, viii.): an impoverished old man was served the delicacies of the table; and published later with a Judeo-German translation as "Hokmat ha-Yad." The author's name is erroneously given as Elijah ben Moses Galina. Still, Joseph ben Kappi, in his "Tint Keset," quotes a work entitled "Idebe Hakamim," a treatise on the properties of stones, as by Elijah ben Moses Galina. Moses Galina translated from Arabic into Hebrew: (1) An astronomical treatise by Omar ibn Mohammed Mequman, "Sefer Marukkak"; (2) an astrological treatise, "Mishpat ha-Mabhatim"; (3) "Sefer ha-Orbatot," a treatise on geomancy, bearing
the author's name as Moses Galiano, identified by Steinmauser with Moses Galina.


D. M. Sel.

GALLICO, ELISHA BEN GABRIEL: Paltine rabbi; died at Safed about 1553.


M. K.

GALLICO, ELENA: Queen of Ethiopia; wife of Menelik, founder of the Ethiopian dynasty.


M. K.

GALLIC, GALILEON: Hebrew scholar; died at Safed about 1380.


M. K.

GALLICO, ELISHA BEN GABRIEL: Pal. rabbi; son of Elisha ben Gabriel; died at Safed about 1553.


M. K.

GALLICO, ELISHA BEN GABRIEL: Pal. rabbi; son of Elisha ben Gabriel; died at Safed about 1553.


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M. K.
Sponsorum Nos. 84 belongs to him. Hayyim benvenisti quotes Gallico’s response in his “Keneset ha-Godol.” Gallico wrote homiletic-allegorical commentaries on Ecclesiastes (published during the author’s lifetime, Venice, 1577), on Esther (Venice, 1588), and on Song of Songs (Venice, 1587).

**Bibliography:** Michael, Or ha-Haftaurim, p. 223, No. 471; Amiel, Eliezer ha-Ashkenaz, i. 26, No. 356; Rembrandtz, Cat. Bodl. col. 160; Poynm, Kneset Yeshurud, p. 136.

**M. S. E.**

**GALLICO, SAMUEL:** Italian Talmudist and cabalist; lived in the sixteenth and seventeenth centuries. He was a pupil of Moses Cordovero and the teacher of Menahem Azariah di Fano. Gallico was the compiler of the “Asis Rimmonim,” consisting of extracts from Cordovero’s “Peyuies Rimmonim,” with notes by Mordecai Dato (Venice, 1601). This work was afterward revised by Fano, who added a commentary entitled “Peha ha-Rimmon,” and by Mordecai b. Jacob, whose commentary is entitled “Pa’amon we-Rimmon.”

**Bibliography:** Fleet, Bibl. Jud. i. 314; Steinacker, Cat. Bodl. col. 235.

**K. M. S. E.**

**GALLIPOLI (the ancient Gallipolis):** Seaport town in European Turkey, at the northeast end of the Dardanelles and about 135 miles from Constantinople. It has a population of about 20,000, of whom 1,200 are Jews. The latter probably lived in Gallipoli from the first centuries of Byzantine rule. About 1162 Benjamin of Tudela found in the town 300 Jews, who had a yeshibah under the care of R. Elia Kapi and R. Shabbethai Zutra. The Ottoman Turks, who acquired Gallipoli in 1365, protected the community, according to their custom. In 1469 the community, according to their custom. In 1469, 200 Jews, who had a yeshibah under the care of R. Elia Kapi and R. Shabbethai Zutra, were protected by the community, according to their custom.

**Bibliography:** First, Bibl. Jud. i. 314; Steinacker, Cat. Bodl. col. 235.

**M. S. E.**

**GALLIPOLI (the ancient Gallipolis):** Seaport town in European Turkey, at the northeast end of the Dardanelles and about 135 miles from Constantinople. It has a population of about 20,000, of whom 1,200 are Jews. The latter probably lived in Gallipoli from the first centuries of Byzantine rule. About 1162 Benjamin of Tudela found in the town 300 Jews, who had a yeshibah under the care of R. Elia Kapi and R. Shabbethai Zutra. The Ottoman Turks, who acquired Gallipoli in 1365, protected the community, according to their custom. In 1469 there lived at Gallipoli a rabbi named Daniel bar Hananiah, whose manuscript of the Bible commentary of Levi ben Gershom has been preserved. In 1492 a great number of Spanish exiles found refuge in Gallipoli, and several families bearing the name of “Sangoss” still celebrate a “Purim of Sangossa” in the month of Heshwan. The Ben Habib family of Portugal is said to have furnished Gallipoli with eighteen chiefrabbis, the most prominent of them being Jacob b. Habib, the author of the “En Ya'a-kob.” In 1853 Hadji Hasdai Varon represented the United States as consular agent. Gallipoli was described as two parts: τοὺς, the upright, which was firmly fixed in the ground; and γάτη, the transverse beam (πτερόν in the commentaries), from which the condemned was suspended by the hands. This contrivance was not employed to kill by strangulation. According to R. Jose, the post must not be fixed in the ground, but must be rested obliquely against a wall, and he buried immediately with the body of the executed. The consensus of authorities does not favor Jose’s interpretation of the law, but holds that the gallows may rest in the ground, though it must not be permanently fixed, a new post being erected on each occasion (see Crucifixion).

**Bibliography:** First, Bibl. Jud. i. 314; Steinacker, Cat. Bodl. col. 235.

**GALLUS, CAIUS CESTIUS:** Consul “suffectus” in 42 B.C. Pliny (“Historia Naturalis,” xxxiv. 48) calls him “consularis,” i.e., “retired consul.” According to a dubious passage in Tacitus (“Annales,” v. 23), he was appointed successor to Corbulo as legate of Syria (60); but his coins date only from the years 65 and 66 (Monety, v. 169, No. 189; Supplement, Nos. 189, 190). When the Jewish war broke out in the twelfth year of Emperor Nero (Oct. 65-66; see Josephus, “Ant.” x. 11, § 1), Gallus was already governor (“B. J.” Preface, § 7; id. ii. 14, §§ 3-5). Gallus appears to have been favorably inclined toward the Jews (“B. J.” ii. 14, § 9). When Plorus left Jerusalem and his troops were defeated, Gallus (Josephus, “Vita,” § 5), the officer holding the highest military command, had to take action.

**Actions in that region, had to take action.** During the Opposing ambassadors from Plorus War, and from the Jews had already appeared before him. Gallus, however, did not at once intervene with arms, but sent his tribune Naspolianus to Jerusalem, who, together with Agrippa II., vainly tried to quiet the people (“B. J.” ii. 10, § 1). When hostilities actually commenced Gallus advanced from Antioch upon Palestine. Along the seacoast he executed a bloody vengeance on the Jews, burning the city Chablon to the ground, killing 8,000 Jews in Jaffa, and arriving during the Feast of Tabernacles at Lydda, which was almost forsaken by its inhabitants. He pitched his camp in Galano (Gileon); but even here he was violently attacked by the Jews from Jerusalem, and came very near being completely defeated.

**M. F. M.**

**GALLOWS:** A framework consisting of one or more upright posts supporting a cross-beam, and used for executing those sentenced to death by hanging. In the Hebrew Bible אֱ-ֵּּ' (“tree”) is the word used for “gallows” (Gen. xi. 19; Deut. xxi. 21; Josh. viii. 29, x. 26; Esth. ii. 23, v. 14, vi. 4). The “tree” or gallows erected by Haman, and upon which he himself died, is described as fifty cubits high (Esth. vii. 9, 10); probably it was a stake on which the culprit was impaled (see Helle, “Esther,” pp. 122 et seq.), corresponding to the “ṣekifa” of the later Hebrew (comp. Meg. 16b; B. M. 88b), which is certainly a simple stake. In the Mishna (Sanh. vi. 8) the gallows is described as in two parts: τοῦς, the upright, which was firmly fixed in the ground; and γάτη, the transverse beam (πτερόν in the commentaries), from which the condemned was suspended by the hands. This contrivance was not employed to kill by strangulation. According to R. Jose, the post must not be fixed in the ground, but must be rested obliquely against a wall, and he buried immediately with the body of the executed. The consensus of authorities does not favor Jose’s interpretation of the law, but holds that the gallows may rest in the ground, though it must not be permanently fixed, a new post being erected on each occasion (see Crucifixion).

**E. G. H.**
Galveston: Chief commercial city of the state of Texas; on Galveston Bay and the Gulf of Mexico. It was founded in 1836, and has a population (1900) of 39,743. Jews settled in Galveston in 1849. In 1852 the Hebrew Benevolent Society was organized, a plot of ground for burial purposes being donated by the late Isadore Dyer. In 1856 the first Jewish services were held at the home of Isadore Dyer in a room dedicated to that purpose. The Temple B'nai Israel (Reform) was organized and chartered. A burial plot was purchased in 1867, and another in 1867. The charter members of the Benevolent Society were J. W. Frank, J. Rosenfield, I. C. Levy, I. Fedder, Isadore Dyer, Leon Blum, J. Lieberman, and L. Block, the last three of whom are still (1903) living. Congregation B'nai Israel (Reformed) was organized in 1869 and chartered in 1870. The temple was dedicated in the latter year, and has been enlarged twice, now having a seating capacity of 764 persons. The congregation has had four rabbis: Alexander Roseophage, 1868-21; Abraham Blum, 1871-85; Joseph Silverman, 1885-88; Henry Cohen, 1888.

The Ladies' Hebrew Benevolent Society was organized in 1870; Mrs. Caroline Block (d. 1902) serving as president for thirty years; the Harmony Club was organized in 1870, Zacharias Frankel Lodge I. O. B. B. in 1874, and the Ladies' Auxiliary Society in 1887.

In 1894, under the title of "Young Men's Hebrew Association," the Orthodox Jews, the large majority of whom settled there after the Russian persecution of 1891, established a congregation. Orthodox services have been held since 1897, first in private houses and later in a building acquired for the purpose. The Y. M. H. A. has a charitable society—B'nai Zion Lodge (founded 1898)—and a Ladies' Auxiliary (established 1903). B'nai Zion Lodge (founded 1898) represents the local Zionists.

Galveston was visited by a terrific storm on Sept. 8, 1900, which left destitution, wide-spread misery, and death in its wake. The dead numbered about 8,000, and property to the value of many millions of dollars was swept away. Forty-one members of the Jewish community perished. Of the twenty-eight places of worship in the city, but two remained standing, and two of these were very badly damaged. Of the other three, Temple B'nai Israel was one. The sum of $26,427.33 was contributed by Jewish organizations and individuals for distribution among the Jewish sufferers, and was disbursed by a local committee made up of representatives of each of the communal institutions. The Jews of Galveston have always been prominent in civic business life. A number of them have served as aldermen, and in 1894 Michael Seeberg was elected mayor, resigning a few months thereafter. Upon the commission controlling the affairs of the city at the present time the governor of the state appointed former City Prominent Treasurer I. H. Kempner, I. Lovenberg has been a member of the Galveston school board for seventeen years, and one of its most active workers. He is also president of the Galveston Orphans' Home, a non-sectarian institution, and for fourteen years was president of the Hebrew Benevolent Society.


GAMA, GASPARD DA: German-Jewish mariner of the fifteenth century. According to his own story, Gaspard da Gama was born in Posen, and while still young had to leave the country (1456) on account of oppression. He followed his family to Jerusalem, and from there to Alexandria. He traveled thence to India by way of the Red Sea, was taken captive, and sold into slavery.

When Vasco da Gama had left the coast of Malabar and was returning to Europe (1498) he stopped at the little island of Anchediva, sixty miles from Goa. During his stay there his fleet was approached by a small boat containing among the native crew a tall European with a flowing white beard. This European was Gaspard da Gama, who had persuaded his master Sabayo, the viceroy of Goa, to treat the strangers kindly, and who was now bent on inducing them to land. Gaspard was evidently highly esteemed by "Sabayo," for the latter had made him admiral ("capitão-mor"). Approaching the Portuguese ships, he hailed the crew in Castilian, who were rejoiced to hear a familiar speech so far from home. Being promised by the Portuguese complete safety, he allowed himself to be taken aboard Vasco da Gama's ship, was received with respect, and entertained the crew with narrations of his experiences. Vasco da Gama suspected treachery, however, and had Gaspard bound, flogged, and tortured, prolonging the torture until the victim consented to become baptized, and to pilot the Portuguese ships in the Indian waters. Gaspard told Vasco da Gama that the viceroy of Goa was a generous man, who had treated him with great kindness and whom he was loth to desert, but since he found himself compelled to do so in order to save his life, he was willing to serve the Portuguese faithfully. The name Gaspard da Gama was given to him in baptism after Vasco da Gama, who had acted as his godfather. After a prolonged voyage in the Indian waters Gas-
GAMA, VASCO DA: Portuguese discoverer of the highway to India by sea. Like Columbus, he was materially aided in his voyage by Abraham Zacuto, astrologer to King D. Manuel. As commander-in-chief of the fleet destined for India, he set sail from Lisbon July 8, 1497, after conferring with and taking leave of Zacuto, whom he esteemed highly, in presence of the whole crew. See also GAMA, GASPARD DA.

Bibliography: Coutinho, Londas da India, in Colégio de Nascimentos; Basa, Hist. Conquistas dos Portuguezes, i. 98, 99; e vice-versa; Eckersberg, Christopher Columbus, pp. 153 et seq. Allg. Zeit. des Ind. u. Asien, etc. c.

GAMALIEL I.: Son of Simon and grandson of Emanuel, who made him many valuable gifts and granted him a charter of privileges, and had him called "Gambriel of the Judes." Gaspard also accompanied Cabrál (1502) on his voyage to the East, and proved of great value to him by his knowledge of this region. At the king's desire Cabrál was to consult with Gaspard on all important matters.

Having visited Melkado, Calcut, and Cochín, Cabrál started on his return voyage, and at Cape Verde met the fleet of Amerigo Vespucci, which was then starting for the exploration of the eastern coast of South America. Vespucci hastened toavail himself of Gaspard's wide knowledge, and speaks of him in terms of praise as "a trustworthy man who speaks many languages and knows the names of many cities and provinces..."

Later, Gaspard accompanied Vasco da Gama to India (1502) and found his wife in Cochín, who could not be persuaded to abandon Judaism. On his return to Lisbon in 1508 the title "cavaliere de sua casa" was conferred by the king on Gaspard for his valuable service to the country.

Bibliography: Damia de Goes, Chron. de D. Manuel; Kayserling, Christopher Columbus, pp. 244-252, London, 1869; Lelievre, Polska Dzieje, i. 581; idem, Geographic des 3 derniers siecles; Barros, Asia, dec. i., book 5.

GAMALIEL: Name which occurs in the Bible only as a designation of the prince of the tribe of Manasseh (Num. x. 10; ii. 20; v. 54, 59; x. 23). In post-biblical times the name occurs with special frequency in the family of Hillel. In a story in connection with a proselyte made to Judaism by Hillel, and which is supported by a reliable tradition, it is said that the proselyte had two sons born to him after his conversion, whom he named in gratitude "Hillel" and "Gamaliel" (Ab. R. N. xiv. [ed. Schechter, p. 62]); Midr. ha-Gadol, ed. Schechter, to Ex. xxviii.; see note ad loc.). Perhaps Hillel's father was called "Gamaliel," in which case the usual custom would have required the giving of this name to Hillel's first-born son. Besides the six patriarchs of the name of Gamaliel, tradition knows of others of the same name who lived in Palestine in the third and fourth centuries, and who are reckoned among the Palestinian amora'im.

Bibliography: Fränkel, Med. der Jahresrechnung, pp. 74-77.
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loa), he was their successor as nasi and first pres
ident of the Great Sanhedrin of Jerusalem. Al
though the reliability of this tradition, especially as
regards the title of "nasi," has been justly dis
puted, it is nevertheless a fact beyond all doubt
that in the second third of the first century Gamaliel
(of whose father, Simon, nothing beyond his name
is known) occupied a leading position in the highest
court, the great council of Jerusalem, and that, as a
member of that court, he received the cognomen
"Ha-Zaken." Like his grandfather, Hillel, he was
the originator of many legal ordinances with a view
to the " tikkun ha-'olam " (= " improvement of the
world " : Git. iv. 1-3 ; comp. also Yeb. x vi. 7 ; R. H.
ii. 5). Gamaliel appears as the head of the legalreligious body in the three epistles which he at one
time dictated to the secretary Johanan (account of
Judah b. 'Illai: Tosef., Sanh.'ii. 6; Sanh. lib; Yer.
Sanh. 18d; Yer. Ma'as. Sh. 56c). Two of these let
ters went to the inhabitants of Galilee and of the
Darom (southern Palestine), and had reference to
the tithes; the third letter was written
His Corre- for the Jews of the Diaspora, and gave
spondenee. notice of an intercalary month which
Gamaliel and his colleagues had de
cided upon. That part of the Temple territory—a
" stairway of the Temple mount "—where Gamaliel
dictated these letters is also the place where he once
ordered the removal of a Targum to Job—the oldest
written Targum of which anything is known (report
of an eye-witness to Gamaliel II., grandson of Ga
maliel I.: Tosef., Shab. xiii. 2; Shab. 115a; Yer.
Shab. 15a).
Gamaliel appears also as a prominent member of
the Sanhedrin in the account given in Acts (v. 34
et seq.), where he is called a "Pharisee " and a "doc
tor of the law " much honored by the people. He is
there made to speak in favor of the disciples of
Jesus, who were threatened with death (v. 38-39):
" For if this counsel or this work be of men, it will
come to naught : but if it be of God, ye can not over
throw it." He is also shown to be a legal-religious
authority by the two anecdotes CPes. 88b) in which
" the king and the queen " (Agrippa I. and his wife
Kypris; according to Buchler, "Das Synhedrion in
Jerusalem," p. 129, Agrippa II. and his sister Bere
nice) go to him with questions about the ritual.
Tradition does not represent Gamaliel as learned in
the Scriptures, nor as a teacher, because the school
of Hillel, whose head he undoubtedly was, always
appears collectively in its controversies with the
school of Shammai, and the individual scholars and
their opinions are not mentioned. Hence Gamaliel is
omitted in the chain of tradition as given in the
Mishnah (Abot i., ii.), while Johanan
His
b. Zakkai is mentioned as the next one
Relative who continued the tradition after
Position. Hillel and Shammai. Gamaliel's name
is seldom mentioned in halakic tradi
tion. The tradition that illustrates the importance
of Johanan b. Zakkai with the words, " When he died
the glory of wisdom [scholarship] ceased," charac
terizes also the importance of Gamaliel I. by say
ing : " When he died the honor [outward respect] of
the Torah ceased, and purity and piety became ex
tinct " (Sotah xv. 18).

G-ama
Gamaliel I.

Gamaliel, as it appears, did most toward establish
ing the honor in which the house of Hillel was held,
and which secured to it a preeminent position within
Palestinian Judaism soon after the destruction of the
Temple. The title " liabban, " which, in the learned
hierarchy until post-Hadrianic times, was borne only
by presidents of the highest religious council, was
first prefixed to the name of Gamaliel. That Gama
liel ever taught in public is known, curiously enough,
only from the Acts of the Apostles, where (x.xii. 3) the
apostle Paul prides himself on having sat at the feet
of Gamaliel. That the latter paid especial attention
to study is shown by the remarkable classification of
pupils ascribed to him, for which a classification of
the fish of Palestine formed a basis (Ab.
His
R. N. xl.). In this arrangement GaClassifica- maliel enumerates the following kinds
tion of of pupils : (1) a son of poor parents
His Pupils, who has learned everything by study,
but who has no understanding; (3) a
son of rich parents who has learned everything and
who possesses understanding; (3) a pupil who has
learned everything, but does not know how to reply ;
(4) a pupil who has learned everything and knows
also how to reply. These correspond to the following
varieties of fishes: (1) an unclean, i.e. ritually un
eatable fish; (2) a clean fish; (3) a fish from the Jor
dan ; (4) a fish from the great ocean (Mediterranean).
Besides this dictum of Gamaliel's, which is no
longer wholly intelligible, only that saying has been
preserved which is related in the Mishnah Abot (i. 16)
under the name of Gamaliel ; for, in spite of Hoff
mann's objections (" Die Erste Mischna," p. 26), it is
probably right to hold with Geiger (" Nachgelassene
Schriften," iv. 308) that Gamaliel I. is intended. The
saying is in three parts, and the first clause re
peats what Joshua b. Perahyah had said long before
(Abot i. 5): "Secure a teacher for thyself." The
other two parts agree very well with the impression
which the above-mentioned testimonial gives of
Gamaliel as a thoroughly conscientious " Pharisee " :
"Hold thyself [in religious questions] far from
doubt, and do not often give a tithe according to
general valuation." Tradition probably contains
many sayings of Gamaliel I. which are erroneously
ascribed to his grandson of the same name. Besides
his son, who inherited his father's distinction and
position, and who was one of the leaders in the up
rising against Rome, a daughter of Gamaliel is also
mentioned, whose daughter he married to the priest
As a consequence of being mentioned in the New
Testament, Gamaliel has become a subject of Chris
tian legends (Schurer, " Geschichte, " ii. 365, note
47). A German monk of the twelfth century calls the
Talmud a " commentary of Gamaliel's
Christian on the Old Testament. " Gamaliel is
Legends, here plainly the representative of the
old Jewish scribes (Bacher, " Die Jildische Bibelexegese, " in Winter and Wiinsche,
"Jiidische Literatur," ii. 294). Even Galen was
identified with the Gamaliel living at the time of the
401). This may be due to the fact that the last
patriarch by the name of Gamaliel was also known
as a physician (see Gamaliel VI )


Gamaliel II.

Gamaliel I.

FAMOUS PUPILS OF JOHANAN B. ZAKKAI, TO RECOGNIZE

59b). Gamaliel forced Joshua b. Hananiah, another famous pupil of Johanan b. Zakkai, to recognize the authority of the president in a most humiliating way, namely, by compelling Joshua to appear before him in traveler's garb on the day which, according to Joshua's reckoning, should have been the Day of Atonement, because Gamaliel would suffer no contradiction of his own declaration concerning the new moon (R. H. 28a, b). Gamaliel, however, showed that with him it was only a question of principle, and that he had no intention of humiliating Joshua; for, rising and kissing him on the head, he greeted him with the words: "Welcome, my master and my pupil: my master in learning; my pupil in that thou submittest to my will." A story which is characteristic of Gamaliel's modesty is told of a feast at which, standing, he served his guests himself (Sifre to Deut. 38; KM. 32b). But he manifested the excellence of his character most plainly upon the day on which he harshly attacked Joshua b. Hananiah, in consequence of a new dispute between them, and thereby so aroused the displeasure of the assembly that he was deprived of his position. Instead of retiring in anger, he continued to take part, as a member of the assembly, in the deliberations conducted by the new president, Eleazar b. Aaraih. He was soon reinstated in office, however, after asking pardon.

The guiding principle in all of Gamaliel's actions is set forth in the words which he spoke on the occasion of his quarrel with Eleazar b. Hyrcanus (B. M. 59b): "Lord of the world, it is manifest and evident to all; and he used the instrument of the ban relentlessly against obstinate opponents of these decisions. He even placed his own brother-in-law, Eleazar b. Hyrcanus, under the ban (B. M. 59b). Gamaliel forced Joshua b. Hananiah, another famous pupil of Johanan b. Zakkai, to recognize

Bibliography: Frankel, Darke ha-Mtehnech, p. 52; Weiss, Darke ha-Gadol to Lev. xxvi.9, in Bacher, "Ag. Tan." 2d ed., i. 84. Especially interesting are the accounts of the debates which the scholars held with unbelievers in Rome, and in which Gamaliel was the chief speaker in behalf of Judaism (b. p. 85). Elsewhere also Gamaliel had frequent opportunities to answer in controversial controversies the questions of unbelievers and to explain and defend the teachings of the Jewish religion (b. p. 76). At times Gamaliel had to meet the attacks of confessors of Christianity; one of these was the "min.," or philosopher, who maliciously concluded from Hosea v. 6 that God had completely forsaken Israel (Teb. 109b; Midr. Teh. to Ps. x., end; most completely re-produced from the old source in Midr. Christiana- ha-Gadol to Lev. xxvi.9, in Bacher, "Ag. Tan." 2d ed., i. 83). There is a satirical point in a story in which Gamaliel with his sister brings a fictitious suit concerning an inheritance before a Christian judge and convicts him of having accepted bribes; whereupon Gamaliel quotes Jesus' words in Matt. v. 17 (Shab. 116a, b). The sect of believers in Jesus, which was ever separating itself more distinctly from all con-
section with Judaism, and which with other heresies was classed under the name of "minim," led Gama-
liel, because of its tendencies dangerous to the unity of Judaism, to introduce a new form of prayer, which he requested Samuel ha-Kafto to compose, and which was inserted in the chief daily prayer, the eighteen benedictions (Ber. 29b; Meg. 17b). This prayer it-
self, which together with the Shema' forms the most important part of the Jewish prayer-book, likewise owes its final revision to Gamaliel (ix.). It was Gama-
liel, also, who made the recitation of the "eighteen prayers" a duty to be performed three times a day by every Israelite (see "Monatsschrift," xvi. 430).

Still another liturgical institution goes back to Gamaliel—that of the memorial celebration which takes the place of the sacrifice of the Passover lamb on the first evening of Passover. Gamaliel insti-
tuted this celebration (Pes. x. 5), which may be re-
garded as the central feature of the Pesah Haggadah, on an occasion when he spent the first Passover
night with other scholars at Lyd-
da in conversing about the feast and its customs (Tosef., Pes. x.

125). The mem-
ory of the lost s a n c t u a r y , which the cele-
boration of the Passover even-
ing also served to perpetu-
ate, was especi-
ally vivid in G a m a 
liel's heart. Gamaliel
and his compan-
ions wept over the destruction of Jerusalem and of the
Temple when they heard the noise of the great
city of Rome, and at another time when they stood on
the Temple ruins (Sifre, Deut. 43; Mak.; end; Lam. ii. 18).

Gamaliel's appreciation of the virtue of mercy is
well illustrated by a saying of his in allusion to Deut.
xiii. 18: "Let this be a token unto thee! So long as thou thyself art compassionate God will show thee mercy; but if thou hast no compassion, God will show thee no mercy." (Tosef., B. B. iv. 30; Yer. B. B. l.; comp. Shab. 15a). Gamaliel was

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touchingly attached to his slave Tabi (Suk. ii. 1), at whose death he accepted condolences as for a de-

parted member of the family (Ber. ii. 7).

In his intercourse with non-Jews Gamaliel was un-
constrained, for which he was sometimes blamed. A
friendly conversation is recorded (Er. 64b) which he had with a heathen on the way from Acre to Ecdippa (Achzib). On the Sabbath he sat upon the
benches of heathen merchants (Tosef., M. K. ii. 8).

Various details have been handed down by tradition concerning the religious practices of Gamaliel and his
house (see the following Tosefta passages: Dem.
iii. 15; Shab. i. 22, xii. [xiii.], end; Yom-Tob i. 25; ii. 10, 13, 14, 16). In Gamaliel's house it was not
customary to say "Marpe'!" (Recovery) when any

one sneezed, because that was a heathenish super-


Two concessions were made to Gamaliel's household
in the way of relaxing the severity of the rules set up
as a barrier against heathenism: permission to use a
mirror in cutting the hair of the head (Tosef., 'A. Zarah, iii. 5; comp. Yer. 'A. Zarah 41a); and
to learn Greek (Tosef., Sohal, xv. 8; Sohal, end).

In regard to the latter, Gamaliel's son Simon relates
(Sohal 40b) that many children were instructed in his
father's house in "Greek wisdom."

Aside from his official position, Gamaliel stood in
learning on an equal footing with the legal teachers of
his time. Many of his halakic doctrinal opinions
have been handed down. Sometimes the united
opinion of Gamaliel and Eliezer b. Hyrconus is
opposed to that of Joshua b. Hananiah (Ket. i. 6-
9), and sometimes Gamaliel holds a middle position
between the stricter opinion of the one and the more

lenient view of the other (Shab. ix. 8; Ter. viii. 8).

Gamaliel as-

seeded to certain

principles of
civil law which
have been trans-
mitted in the
name of Admon,
former judge
in Jerusalem,
and which
became especially
well known and
were authorita-
tive for ensuing
periods (Ket.
xiv. 3-5). Many
of Gamaliel's
decisions in rel-
igious law are
connected with his stay in some place in the Holy
Land. In Ecdippa the archisynagogue Scipio
(p. 220) asked him a question which he answered
by letter after his return home (Tosef., Ter. ii. 16).

There are also records of Gamaliel's stay in Kafr
'Uthnai (Git. i. 5; Tosef., Git. i. 4), in Emmaus (Hul.
91b), in Lydda (Tosef., Pes. ii. 10, x., end); in Jer-
usalem (Tosef., Ber. iv. 15); in Samaria (Tosef., Dem.
v. 24), and in Tiberias (Tosef., Shab. xiii. 3).

In the field of the Haggadah should be especially
noted those relating to biblical exegesis which
Gamaliel liked to discuss in a circle of scholars,
as had also his predecessor, Johanan b. Zakkai.

There are records of four such discussions on Prov.
xiv. 34, see B. B. 10b; on Gen. xi. 10, see Hul. 95a;
on Gen. xiii. 4, see Shab. 55b; on Gen. iv. 4, see Meg.
120), which all end with Gamaliel's expressed
desire to hear the opinion of the em-

Textual

nent haggadist Eleazar of Modi'in.

Criticism. A part of Gamaliel's textual exegesis
is found in the controversial con-

versations mentioned above. He portrays the distress
and corruption of the times in a remarkable speech
which concludes with an evident reference to the
emperor Domitian. He says:

"Since lying judges have the upper hand, lying witnesses
also gain ground; since wisdom has increased, the askers
Gamaliel II.
Gambling

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of revenge are also increasing; since shamelessness has augmented, men have lost their dignity; since the small says to the great, 'I am greater than thou,' the years of men are shortened; since the beloved children have angered their father in heart. He has placed a ruthless king over them [with reference to Job xxix. 30]. Such a king was Antiochus, who first killed his wife for the sake of his friend, and then his friend for the sake of his wife' ( Introduction to Midr. Abba Gorion, beginning; Ketub. 1.).

Gamaliel uses striking comparisons in extolling the value of handiwork and labor (Tosef., Kib. i. 11); and in expressing his opinion on the proper training of the mind (Ab. R. N. xvi.). The lament over his favorite pupil, Samuel ha-Kaftan, which he made in common with Eleazar b. Azariah, is very touching: "It is fitting to weep for him; it is fitting to lament for him. Kings die and leave their crowns to their sons; the rich die and leave their wealth to their sons; but Samuel ha-Kaftan has taken with him the most precious thing in the world—his wisdom—and is departed" (Sera. 9).

The Roman yoke borne by the Jewish people of Palestine weighed heavily upon Gamaliel. In one speech (Ab. R. N. i.e.) he portrays the tyranny of Rome that devours the property of its subjects. He reflects on the coming of the Messiah, and describes the period which shall precede His appearance as one of the deepest moral degradation and direst distress (Derek Erez Zuta 6.). But he preaches also of the fruitfulness and blessing which shall at some time distinguish the land of Israel (Shab. 30b). Gamaliel probably lived to see the beginning of the great movement among the Jews in Palestine and in other lands, under the emperors Trajan and Hadrian, which led to the final attempt under Bar Kochba to throw off the Roman yoke. Gamaliel's death, however, occurred in a time of peace. The pious proselyte Aquila honored his obsequies by burning valuables to the value of seventy mina, according to an old custom observed at the burial of kings (Tosef., Shabb. viii. 18; Ab. Zarah 19b); and Eleazar Hycanaus and Joshua h. Hamaiah, the aged teachers of the Law, arranged the ceremonies for his funeral (M. K. 27a; Yer. M. E. 82a). Gamaliel insured the perpetuation of his memory by his order to be buried in simple linen garments, for the example which he thus set put an end to the heavy burial expenses which had come to be almost unbearable; and it subsequently became the custom to devote to the memory of Gamaliel one of the goblets of wine drunk in the house of mourning (Ket. 88b).

Of Gamaliel's children, one daughter is known, who answered in a very intelligent fashion two questions addressed to her father by an unbeliever (Sanh. 94a, 90b). Two of Gamaliel's sons are mentioned as returning from a certain feast (Ber. i. 2). Of these, Simon was called long after the death of Gamaliel to occupy his father's position, which became hereditary in his house. It can not be regarded as proved that the tanna Hanina ben Gamaliel was a son of Gamaliel II. (Bacher, "Die Priester und der Cultus," p. 14; this is more likely to be true of Judah ben Gamaliel, who reports a decision in the name of Hanina ben Gamaliel (Tosef., Ab. Zarah 1v. [y.] 12; "Ab. Zarah 386b).

BIBLIOGRAPHY: Friedmann, Dorot ha-Mishnah, pp. 40 et seq.; Weiss, Dorot, ii. 11; Jastrow, Grundriss. 34 ed., iii., indices; Derenbourg, Hist. pp. 306-313, 314-345; Barber, Ap. Tim. i. 75-100; Schürer, Gesch. 3d ed., ii. 269; Landau, Beitraege zur Gesch. der Juden in Jerusalem, 158, 8, 9; W. B.

GAMALIEL III.: Son of Judah I., who before his death appointed him his successor as nasi (Rab. 103a). Scarcely anything has been handed down concerning his deeds or concerning the whole period of his activity (within the first third of the third century). The revision of the Mishnah, begun by his father, was without doubt concluded under him. Three sayings of Gamaliel III. are incorporated in the Mishnah (Abot ii. 3-4). The first deals with the study of the Torah and with devoting oneself to the general welfare of the public. The second warns against the selfishness of the Roman rulers: "Beware of the government, because rulers attach a man to themselves for their own interests; they seem to be friends when it is to their advantage, but they abandon him when he is in need." The third says recommends submission to the will of God: "Make His will thy will, so that He may make thy will like His own; make thy will of no account beside His, so that He may make the will of others of no account before thine." The Tosefta contains but one saying of Gamaliel (Sotah vi. 8), a paraphrase of Num. xi. 22, in which Moses complains of the unreasonable requests of the people's wishes: a baraita (Men. 84b) contains a halakic exegesis of Gamaliel. Hoshaiya asks Gamaliel's son, Judah II., concerning a halakic opinion of his father's (Yer. Ber. 69d). Johanan tells of a question which Gamaliel III. answered for him (Rab. 106a). Samuel, the Babylonian amora, tells of differences of opinion between Gamaliel and other scholars (Niddah 63b; B.B. 139b; Yer. B. B. 10d).


W. B.

GAMALIEL IV.: Son and successor of the patriarch Judah II., and father of the patriarch Judah III. The period of activity of these patriarchs can not be determined. Grätz puts Gamaliel IV., in the last third of the third century. According to Halevy, he was a contemporary of Hoshaiya, of whom it is related that he prevented Gamaliel from introducing into Syria an ordinance referring to tithing the fruits of the field (Yer. Hal. 90a). In the Jerusalem Talmud (Ab. Zarah 399) is mentioned a question of religious law addressed to Gamaliel by Ababbahu. In answering it the teacher describes himself as an unimportant person and of little learning ("adam katon") in comparison with Ababbahu.

BIBLIOGRAPHY: Grätz, Gesch. 3d ed., iv. 449; Habelry, Dorot ha-Biblonihon, ii. 257.

W. B.

GAMALIEL V.: Son and successor of the patriarch Hillel II.; celebrated in connection with the perfecting of the Jewish calendar in 339. From geonic sources ("Seder Tanaim wa-Amoraim") only his name and those of his two successors are known. But in a letter written in 399, Jerome mentions that the emperor Theodosius I. (379-395) had condemned to death the former consul Erculius,
for obtaining by fraud important papers belonging to the patriarch Gamaliel, who was much incensed against the culprit.


GAMALIEL VI.: The last patriarch. The decree of the emperors Honorius and Theodosius II. (Oct. 17, 415) contains interesting data concerning him. By this decree the patriarch was deprived of all the higher honors which had been given him, as well as of the patriarchate, because he had permitted himself to disregard the exceptional laws against the Jews, had built new synagogues, and had adjudged disputes between Jews and Christians. With his death the patriarchal office ceased, and an imperial decree (426) diverted the patriarch’s tax (“post excessum patriarchorum”) into the imperial treasury. Gamaliel VI. appears to have been a physician. Marcellus, a medical writer of the fifth century, mentions a remedy for disease of the spleen which had been discovered not long before by “Gamaliel Patriarcha.”


GAMALIEL BEN PEDAHZUR: The pseudonym of the unknown author of a work on the Jewish ritual, the title-page of which reads, “The Book of Religion, Ceremonies, and Prayers of the Jews as Practised in Their Synagogues and Families on All Occasions; on Their Sabbath and Other Holy Days Throughout the Year . . . . Translated immediately from the Hebrew, London, J. Wilcox, 1738.” This work contains, in addition to the first English translation of the Jewish prayer-book and a guide to the same, an elaborate account of Jewish ceremonies as they were observed by strictly orthodox Jews in former times. It is an exceedingly quaint composition, evidently written by a Jew, but the identity of the author has never been discovered.

II. GAMBLING: Playing at games, especially games of chance, for money. Among the ancient Israelites no mention is made of games of chance, and no provision was made against them until the period of the Mishnah. With the introduction of foreign customs and amusements in the latter period of the Second Temple, playing with dice (“küba,” “kolbo”), the popular game of antiquity, was adopted by the Jews. The Rabbis were bitterly opposed to these imported fashions, and looked upon them with intense aversion (see Mitz. Toh. to Ps. xxvi. 10, which speaks of “those that play at dice, who calculate with their left hand, and press with their right, and rob and wrong one another”). The Mishnah disqualified the gambler from testifying before a court of justice (Shab. 24b). Since robbery was defined in Jewish law as the act of violently appropriating something belonging to another against his will (B. K. 276a), the Rabbis could not make gambling a capital crime. They did, however, forbid gambling of any kind, and considered it a form of robbery; but since it was not actual robbery, money lost in games of chance could not be collected through the courts of justice (Ola. 61a; Maimonides: “ Yad,” Gezelah, vi. 7–11; Shulhan ‘Aruk, Hoshen Mishpat 470).

The games mentioned in the Mishnah in connection with the laws of witnesses are playing at dice and betting on pigeons. The reason for denouncing men who engaged in either of these games was, according to some, that they were guilty of robbery; according to others, that they wasted their time in idleness and were not interested in the welfare of humanity (see Hillel). The Gemara included all games of chance under these two headings, such as draughts (“coddor,” “kopp”), races, etc. (Shab. 24b, 25b). The term “küba,” “kolbo,” used in this connection to signify dice (Shab. 149b), was later applied by the Rabbis indiscriminately to any kind of gambling game. Dice, lotteries, betting, cards, and other games were commonly indulged in by the Jews of medieval Europe, and many decrees (“takkanot”) were passed in the various communities against them. So wide-spread were these games that even scholars and prominent leaders of the synagogue were seized with an uncontrollable passion for them. Leo da Modena (an eminent scholar who lived in Venice at the close of the sixteenth century) was known as an inveterate card-player, so that the rabbis of Venice, fearing the pernicious results of such an example, issued a decree (1628) excommunicating any member of the congregation who should play cards within a period of six years thereto from. Such communal enactments had been very frequent in Italy, a typical instance being preserved in a decree of the community of Forlì dated 1419 (S. Hulberstamm in “Grätz Juedisches” [Hebr. sec.], p. 57). These enactments were stringent, and equally so was the punishment for their violation; yes they were not always heeded by the people. The eve of Christmas (“Nittel Nacht”), when the students of the Law refrained from study, was considered most favorable for card-playing. The restrictions were also disregarded on new moons and the week-days of Purim and of the Feast of Tabernacles, at weddings, on Purim, and especially on Hanukkah, when even pious and scholarly men indulged in card-playing. In spite of the strenuous objections of the Rabbis, the custom still prevails in many cities of eastern Europe of playing cards on Hanukkah soon after the candles are lighted (“Hawwot Ya’ir,” p. 136).

While the general tendency of the Rabbis was to forbid all manner of gambling games, they were careful to distinguish between those who played for pastime and those who made gambling their profession (Shab. 24b). Games for pastime were allowed, especially for women and children, even on the Sabbath day (Shulhan ‘Aruk, Orar Hayyin, 389, 5, “Isobera” gloss). The complaint that games, including chess, entailed a waste of time (“Shul. Musar,” xii.; see Chess), failed to influence the people. The Jews of all lands have usually followed the amusements in which their neighbors indulged. See GAMES AND SPORTS, and, for the legal aspect of gambling, Asma’ta.

Games and Sports

Qa'a, David

Games and Sports: Playful methods of enjoying leisure moments. The ancient Hebrews practiced target-shooting with arrows (I Sam. xx. 20; Job xvi. 12; Lam. iii. 12; comp. also Bacher in "R. B. J." xxvi. 60), or with slings and stones (Judges xx. 16; I Sam. xvii. 40; Zech. ix. 15). Mention is also made of lifting heavy stones (Zech. xii. 3; Jerome, ad loc.), foot-racing (Ps. xix. 6 [A. V. 5]), and jumping (Ps. xviii. 30 [A. V. 29]). As these games were intended to strengthen the body and make the participants fit for war, so guessing-games (Judges xiv. 14; I Kings x. 1-3; Josephus, "Ant." vili. 5, § 3; vi. § 5; comp. Wünsche, "Die Rätselbuchhandel bei den Hebräern," Leipsic, 1883) were intended to sharpen the intellect. See Riddles. In the Hellenistic period Greek games were introduced into Judea (II Macc. iv. 9 et seq.; I Macc. i. 14), and were cultivated especially by the Herodians (Josephus, i.e. x. 8, § 1; 9, § 6; vi. 3, § 1; xiii. 7, § 5; 8, § 2; idem, "B. J." i. 21); but they were offensive to the pious (Levy, "Neuehr. Wörterbuch," s. v. קחים) and ק الممل). See also Athletes, Athletics, and Field Sports; Circus; Gladiator.

The Mishnah, the Talmud, and the Midrash mention dice (אבק המס; Shab. xxiii. 2), checkers (אבק המס, פיתות, פleys), the stones or the polished pieces of wood used being so called; see Levy, i.e., s. v. קחניאי; see also Bacher in "R. B. J." xxvi. 60). These games, however, were considered disreputable, and indulgence in them disqualified a person as a witness (Sanh. iii. § 3; Tosf., Sanh. v. § 5; comp. Tosf., Yom-Tov to Shab. xxiii. § 2). The increasing seriousness of the conception of life baffled games and diversions, only those being permitted that stimulated thought, as riddles and questioning of Bible passages (יהלמ י"פ מוספ בתע"פ; Hag. 15a, etc.). In the Middle Ages, when the Jews came into more frequent contact with other peoples, they adopted the games of the latter, especially Chess, which has produced an extensive literature (Steinschneider, in Van der Linde's "Geschichte und Literatur des Schachspiels," i. 155 et seq., Berlin, 1874). Other games, such as "straight or crooked" and "back or blade," were acquired in the same way. The Jewish synods, rabbinical authorities, and magistrates, like the Christian municipal authorities, issued ordinances against the increase of games of hazard (Güdemann, "Geschichte des Erziehungswe sens der Abendländischen Juden," i. 539 et seq.; Halberstamm, in "Gritz's Jubelschrift," pp. 57-63; Rosenblatt, "Einiges über die קחניאי קלח חסניא," in "Monats-

Games Played on Eve of Purim.

(From Kirchhe, "Jüdisches Ceremoniel," 1795.)
Other games found among the Jews at an early date are such as were played with apples, eggs, and marbles, as well as "rimentos," "knight-beings equal" (see Gk. matria), areas sold as Old Testament times. Thus "baruk Mordekai" = "arur Ha-assen" and thenext child recites a second one that begins with the letter with which thefirst verse closed. In the "saneck and pe" game, one child chooses sanek and the other pe: a copy of the Pentateuch is then opened, and according as there are more saneks or pe's on the page the child who has so chosen wins.

In the "Moseh" game, one chooses a right-hand page and the other a left-hand page of a Humsah; whoever is the first to find the letters "mem, shin, he" in this sequence among the four end letters of a page wins. As children were not allowed to be punished in the period before the 17th of Tammuz and the 9th of Ab, they took full advantage of this opportunity to mock the teacher; hence the "rabbi game."

The Jews became acquainted with cards in the fifteenth century. Leon da Modena was ruined by them. It was a Jewess who wrote the most pointed pamphlet against cards, and the gematria "cards = 259 = Satan" was intended to warn against them. Many vowed never to touch cards again, or at least to play only for harmless stakes. One Jew was even willing to have his hand cut off as punishment. Finally, the communities, as at Hamburg, Frankfort, and Bologna, took up the matter in their "takkanot" (statutes). Nevertheless cards were allowed at Christmas, Purim, Hol ha-Moed, Sukkot, on the eve of Hanukkah, and in the lying-in room.


M. G.

GAN EDEN. See Eden, Garden of.

GAN SHA'ASHTHIM. See Periodicals.

GAN GANZ, LORENZO. See Clement XIV.

GAN S, DAVID BEN SOLOMON BEN SELIGMAN: German historian; astronomer; born at Lipsi, Westphalia, 1541; died at Prague Aug. 35, 1618. After having acquired a fair knowledge of rabbinical literature at Boun and Frankfort-on-the-Main, he went to Cracow, where he studied under Moses Isserles. Later he attended the lectures of the brothers Löwe ben Bezalel of Prague and of R. Sina. They introduced philosophy, mathematics, and astronomy into the circle of their studies, and from them Gans received the impulse to devote himself to these branches of science. He lived for a time at Nordheim (where he studied Euclid), passed several years in his native city, and about 1564 settled at Prague. There he came into contact with Kepler and Tycho Brahe, and took part for three consecutive days in astronomical observations at the Prague observatory. He also carried on a scientific correspondence with Johann Müller (Regiomontanus), and was charged by Tycho Brahe with the translation of the Alphonsine Tables from Arabic into German.

Among Gans's works the most widely known is his history entitled "Zemah Dawid," published first at Prague, in 1592. It is divided into two parts, the first containing the annals of Jewish history, the second those of general history. The author consulted for this part of his work the writings of Spangenberg, Laurentius Fustus, Hubertus Holtius, Georg Cusino, and Martin Bok. Though Gans's annals are very dry and have no great intrinsic value, they are memorable as the first work of this kind among the German Jews, who at that time appreciated historical knowledge but slightly. Indeed, in his preface to the second volume the author deemed it necessary to justify himself for having dealt with so profane a subject as the annals of...
Gans was the author of: "Gebulatha-Erez," a work on cosmography, which is in all probability identical with the "Zurat ha-Erez," published at Constantinople under the name of "David Abzi" (=Dmitri " = "Gans"); "Magen Da-wid," an astronomical treatise, a part of which is included in the "Nehmaid we Na'im," mentioned below; the mathematical works "Ma'or ha-Katan," "Migdal Dawid," and "Prozoker," which are no longer in existence; "Nehmaid we Na'im," dealing with astronomy and mathematical geography, published with additions by Joel ben Jekuthiel of Glogau at Jessnitz, 1743. This work is divided into 12 chapters and 305 paragraphs. In the introduction the author gives a historical survey of the development of astronomy and mathematical geography among the nations. Although acquainted with the work of Copernicus, Gans followed the Ptolemaic system, attributing the Copernican system to the Pythagoreans. He also ventured to assert that the prophet Daniel made a mistake in computation. A Latin translation of the introduction, and a résumé made by Hebenstreit, are appended to the "Nehmaid we Na'im."

Gans was also the leader of: "Magen Da-wid," an astronomical treatise, a part of which is included in the "Nehmaid we Na'im," dealing with astronomy and mathematical geography, published with additions by Joel ben Jekuthiel of Glogau at Jessnitz, 1743. This work is divided into 12 chapters and 305 paragraphs. In the introduction the author gives a historical survey of the development of astronomy and mathematical geography among the nations. Although acquainted with the work of Copernicus, Gans followed the Ptolemaic system, attributing the Copernican system to the Pythagoreans. He also ventured to assert that the prophet Daniel made a mistake in computation. A Latin translation of the introduction, and a résumé made by Hebenstreit, are appended to the "Nehmaid we Na'im."

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J. BN.

GANS, EDUARD: German jurist; born at Berlin March 22, 1798; died there May 5, 1839. He was the son of the banker Abraham Gans, and received his early education at the Gymnasium zum Grauen Kloster; in 1816 he entered the Berlin University to study jurisprudence, continued his studies at Göttingen, and finally, in 1818, went to Heidelberg, where he devoted himself to philosophy and jurisprudence under Hegel and Thibaut, the former of whom was to have so important an influence upon his life. To Thibaut's "Archiv" he contributed a number of legal essays, and published in 1819 a pamphlet, "Über Römischcs Obligationenrecht." In the following year he became docent at Berlin University, soon attracting an extraordinarily large number of hearers. The most forceful manifestation of his attitude toward the historical school of jurisprudence is embodied in the introduction to his "Scholien zum Gajus," Berlin, 1821.

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Gans was also a leader in another movement. Even the scholars in Germany at that time were accustomed to revile the Jews, and accordingly Jews with aspirations toward preferment in social and professional life sought the panacea of baptism. To combat these evils, three young men founded, Nov. 27, 1819, the Verein für Kultur und Wissen- schaft der Juden, the three being Gans, Zunz, and Moses Moser, the bosom friend of Heinrich Heine, who himself later on became a zealous member of the so- ciety. The society's chief purpose was to prevent the wholesale conversion of Jews to Christianity and to pro- mote among them the cultivation of agriculture, trade, science, and the fine arts. To aid in carrying out the pur- poses of the society Gans founded a scientific in- stitute, in which lectures were delivered by the members. He discussed, in a cycle of lectures, "the laws concerning the Jews in Rome as derived from ancient Roman law"; he de- livered a lecture on the history of the Jews in the north of Europe and in the Slavonic countries, and wrote an essay on the principles of the Mosaic-Talmudic hereditary law, which constituted a chapter of his volume on "Erbrecht." All these treatises appeared in a periodical entitled "Zeitschrift für die Wissenschaft des Judenthums" (vol. 1., 1822), published by the society and edited by Zunz.

But this movement met with little appreciation, and Gans among others was sorely disappointed. With the resumption of the "kahals" (the communal boards) in Poland through an impe- rial ukase of Jan. 1, 1822, the society's periodical was discontinued, and the society itself went out of
existence in consequence of lack of interest on the part of its members.

In 1825, despite the crusade which he himself had inaugurated against religious disloyalty, Gans adopted Christianity. He was shortly thereafter (1826) appointed associate professor in the juridical faculty of the Berlin University; in 1828 he became professor. He was a singularly attractive teacher. The largest lecture-hall in the university was not capacious enough to accommodate the number of his hearers, particularly at his lectures on modern history, which were delivered in such a spirit of freedom that the government authorities frequently suppressed them. They were, however, as often resumed on the representations of Kultusminister von Altenstein.


GANS, SOLOMON PHILIP: German jurist; born 1788; lived at Celle, Hanover. He was the author of: "Das Erbrecht des Napoleonischen Gesetzbuches für Westphalen," Hanover, 1810; "Ueben die Verarmung der Städte und des Landmannes," Brunswick, 1821; "Entwurf einer Criminal-Proce- ssonderung," Göttningen, 1826. He also edited the "Zeitschrift für die Civil- und Criminalrechtspflege im Königreich Hannover," of which only four numbers appeared.

Bibliography: Judent., 8. L. M. Co.

GANS, SOLOMON: Hungarian rabbi and author; born at Ungvar about 1800; died there July 30, 1868. He frequented the yeshibah of Hirsch Heller at Bonyhad (see Jew. Enc. 1, 472), and entered upon a business career first at Homona, then at Ungvar; but being unsuccessful in business, he accepted a call to the rabbinate of Brezovitz (1830), which he held until 1849, when he became-dayyan in his native city; he remained in that office until his death. In 1869 he was a delegate to the Jewish congress at Budapest.

Ganzfried was a very voluminous writer, chiefly in the domain of ritual law; his abridged Shulhan 'Aruk became very popular, being frequently reprinted in Hebrew and in Yiddish. His works are: "Pene Shelomoh," novelle on Bala Batra, Zolkiv, 1846; "Tores Zebah," on the laws of shehithah, Lemberg, 1848; Ungvar, 1858; "Appiryon," homilies on the Pentateuch, Ungvar, 1864 and 1877; "Esset ha-Sofet," on the laws of writing scrolls, tefillin, and mezuzot, Ungvar, 1871; "Kisur Shulhan 'Aruk," Warsaw, 1870 (republished fourteen times); "Ohole Shem," on the orthography of Jewish names in bills of divorce, Ungvar, 1875; "Lehem we-Simlah," on menstruation and the ritual bath; a prayer book, also many times reprinted. He left in manuscript novalia on various Talmudic treatises, notes on Abraham ben Jehiel Dnzig's "Hayye Adam," and responsa. Heinrich Brody is a grandson of Ganzfried.


GAON : An influential Jewish family in Vitoria, Spain.

Don Gaon : Chief farmer of taxes under Henry IV. of Castile, whose suite he accompanied through the Basque territory on the way to St. Juan de Luz on the Spanish-French frontier. During his stay in Puenterrabia, the king sent Gaon to Guipuzcoa to collect the tribute. The highalgos of Guipuzcoa regarded this demand as an encroachment on the old statutory rights, and murdered Gaon on his arrival in Tolosa (May 6, 1463). The king at once proceeded with his troop of cavalry to take revenge. In the first outburst of his anger he desired to destroy the city. The house in which the Jew had been murdered was already torn down, when the leading inhabitants of the town appeared before the king, and resigned the old privileges which they had dearly bought with life and blood. This appeased the king, and he desisted from further punishment for Gaon's murder.

Eliezer Gaon : Merchant in Vitoria; son of the preceding. In 1482, together with Eliezer Tello and Moses Ball, he held the office of tax-collector in Vitoria.

Samuel Benjamin Gaon : Member of the delegation which, toward the end of June, 1492, in the name of the Jewish community, made an irrevocable present of the Jewish cemetery, with all its appurtenances, to the city of Vitoria.

Bibliography: Kauffmann, Gesch. der Juden in Spanien, 1, 128 et seq., 130 et seq.

GAON (plural: Geonim).--In Babylon: The title of "gaon," probably an abbreviation of גאון (Geon), was given to the heads of the two Babylonian academies of Sura and Pumbedita, though it did not displace the title of "rabbak"
Gaon

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(Aramaic, "resh mefilsa"), which properly designated the office of head of the academy, and remained to the end the official designation for that position. There are no data whatever to show when the title "gaon," originated. See "Jew. Encyc. i. 140.

Sherira, who is the source for the exact sequence of the Geonim, apparently considers "gaon" an ancient title of the head of the academy, for he says (ed. Neubauer, i. 34) that the amora Ashi was gaon at Mata Mehasya (Sura). But Sherira himself begins to use the title consistently only toward the close of the sixth century. "at the end of the Persian rule," when the schools of Sura and Pumbedita resumed their parallel activity after a period of interruption. One is justified, therefore, in assigning to that date the beginning of the period of the Geonim—all the more so as the period of the Saborim cannot be extended down to the year 689, as Abraham ibn Daud assumes in his historical work, "Sifre ha-Kabbalah." According to an old, well-authenticated statement, Ema and Simuna, who flourished in the first third of the sixth century, were the last saborim. The interval between this date and that of the reopening of the schools referred to above, may be included in the period of the saborim, and the period of the Geonim may be said to begin with the year 589, when Mar Rab Hanan of Iskiyab became gaon of Pumbedita. The first gaon of Sura, according to Sherira, was Mar Rab Mar, who assumed office in 669. The last gaon of Sura was Samuel b. Hofni, who died in 1034; the last gaon of Pumbedita was Hai, who died in 1038; hence the activity of the Geonim covers a period of nearly 450 years.

The Geonim officiated, in the first place, as directors of the academies, continuing as such the educational activity of the Amoraim and Their Saborim. For while the Amoraim, through their interpretation of the Mishnah, gave rise to the Talmud, and while the Saborim definitively edited it, the Geonim's task was to interpret it; for them it became the subject of study and instruction, and they gave religious-legal decisions in accordance with its teachings.

As the academies of Sura and Pumbedita were also invested with judicial authority, the gaon officiated at the same time as supreme judge. The organization of the Babylonian academies recalled the ancient sanhedrin. In many responsa of the Geonim, members of the schools are mentioned who belonged to the "great sanhedrin," and others who belonged to the "small sanhedrin." As may be gathered from the statements of Nathan ha-Hasibi (eleventh century), and from various references in the geonic responsa, the following customs connected with the organization of the academies were observed in the two "kallah" months, Adar and Elul, during which (as in the time of the Amoraim) foreign students assembled in the academy for common study. In front of the presiding gaon and facing him were seated seventy members of the academy in seven rows of ten persons each, each person in the seat assigned to him, and the whole forming, with the gaon, the so-called "great sanhedrin." Gaon Amram calls them in a responsum ("Responsa der Geonim," ed. Lyck, No. 65) the "ordained scholars who take the place of the great sanhedrin." A regular collation ("semikah") is of course not implied here; that did not exist in Babylonia, only a solemn nomination taking place. Gaon Zemah refers in a responsum (see "Jeschurun," v. 137) to "the ancient scholars of the first row, who take the place of the great sanhedrin." The masters, or "allulin" (i.e., the seven heads of the college of teachers ["resh kallah"]), and the "taberim," the three most prominent among the other members of the college, sat in the first of the seven rows. Nine sanhedrists were subordinated to each of the seven allulin, who probably supervised the instruction given during the entire year by their subordinates. Notwithstanding the assumption of Grätz ("Geschichte der Juden," v. 148, 480) and Halevy ("Doctrines histoire," i. 217), it appears from the text of Nathan ha-Babil (ed. Neubauer, ii. 87, if read rightly, and from other sources, that only the seven kallah heads were called "allulin," and not all the 70 members of the college. The two geonim Amram and Zemah designate in their responsa, mentioned above, the rekh kallah and the allulin as heads of the college. A The Kallah, scholar by the name of Eleazar, who went from Lucena in Spain to Babylon in the ninth century, is designated both as "alluf" and as "resh kallah" (see Harkavy, "Resp. der Geonim," pp. 201, 370). A correspondent of Hai Gaon, Judah b. Joseph of Kairwan, is called on one occasion "alluf," on another "resh kallah," and on a third "resh sidra" (Harkavy, i.e. pp. 338, 880).

The members of the academy who were not ordained sat behind the seven rows of sanhedrists. During the first three weeks of the kallah month the scholars seated in the first row were appointed for study during the preceding months; in the fourth week the other scholars and also some of the pupils were called upon. Discussions followed, and difficult passages were laid before the gaon, who also took a prominent part in the debates, and freely reproved any member of the college who was not up to the standard of scholarship. At the end of the kallah month the gaon designated the Talmudic treatise which the members of the assembly were obliged to study in the months intervening till the next kallah should begin. The students who were not given seats were exempt from this task, being free to choose a subject for study according to their needs.

During the kallah which took place in the month of Adar the gaon laid before the assembly every day a certain number of the questions that had been sent in during the year from all parts of the Diaspora. The requisite answers were discussed, and were finally recorded by the secretary of the academy according to the directions of the gaon. At the end of the kallah month the questions, together with the answers, were read to the assembly, and the answers were signed by the gaon. A large number of the geonic responsa originated in this way; but many of them were written by the respective geonim without consulting the kallah assemblies convened in the spring.

Nathan ha-Babil's account, from which the foregoing statements have been taken, refers only to the
kallah months. The remaining months of the year passed more quietly at the academies. Many of the members, including those of the college designated as "sandelin," lived scattered in the different provinces, and appeared before the gaon only at the time of the kallah. Nathan, Nathanael's death (926), after which Kohen Zedek, the patriarch of Talmudic times, was finally adjusted peaceably, the gaonim officiating together during the whole year, and which was in charge of a trustworthy man. The members sitting in the front rows seem to have drawn a salary.

A description of the organization of the geonic academies differing in important details from Nathan's account is found in an interesting genizah fragment edited by Schocheter ("J. Q. R." xiii. 965). This fragment, however, most probably refers to the Palestinian academy of the eleventh century (see "J. Q. R." xxv. 88, and also "G. A. in Palestine"). Two courts were connected with each of the two Babylonian academies. The higher court ("bet din gadol") was presided over by the gaon (see Harkavy, i.e. p. 88). It appointed the judges for the districts within the jurisdiction of the respective academies (comp. the letter of appointment in Aramaic in Harkavy, i.e. p. 80), and was empowered to set aside the verdicts of the several judges and to render new ones. The other court belonging to the academy was under the direction of the ab bet din, and judged minor cases.

The gaonim occasionally transcended the Talmudic laws and issued new decrees. At the time of the gaons Mar R. Huna at Sura and Mar R. Haba at Pumbedita (c. 670), for instance, the gaon

Judicial measures taken in relation to a refractory wife were different from those prescribed in the Talmud (B. B. 62b). Toward 786 the gaon decreed that debts and the ketubah might be levied on the movable property of orphans. Decrees of this kind were issued jointly by both academies; and they also made common cause in the controversy between Menahem and Joseph b. Hiyya (see "R. E. J." xlii. 211). The signature and seal of the exilarch, together with the signatures of both the gaonim, were affixed to certain especially important decrees (see "Ittur," ed. Lemberg, i. 44a). The gaonim were empowered to examine documents and decisions originating in the court of the exilarch (see Harkavy, i.e. p. 376). The gaon of Sura ranked above the gaon of Pumbedita, and a sort of court etiquette was developed in which this fact found expression (see the account taken from the first edition of "Yuspin," in Neubauer, ii. 72 et seq.). The gaon of Sura sat at the right hand of the exilarch, while the gaon of Pumbedita sat at the left. When both were present at a banquet, the former pronounced the blessing before and after the meal. The gaon of Sura always had precedence, even if he was much younger than his colleague, and, in writing a letter to him, did not refer to him as gaon, but addressed merely "the Scholar of Pumbedita." The gaon of Pumbedita, on the other hand, addressed his letters to "the Gaon and the Scholars of Sura." During the solemn installation of the exilarch the gaon of Sura read the Targum to the Pentateuch sections which had been read by the exilarch. On the death of the exilarch the gaon of Sura had the exclusive claim...
to his official income until the election of a new exilarch.

The gaon of Sura evidently owed his superior rank to the ancient reputation of the academy over which he presided; for Sura had been the leading academy of the Babylonian Jews during the period of the Amoraim, first under its founder Geonim of Sura.

In the geonic period also the more prominent scholars taught at Sura; this is indicated by the fact that most of the geonic responsa that have been preserved originated at Sura. The liturgical order of prayers and rules was formulated by geonim of Sura, such as Kohen Zedek, Sar Shalom, Natronai, and Amman. R. Yehudai Gaon’s “Halakot Pesukot” and the “Halakot Gedolei” of Simeon Kayyara (who was, however, no gaon) were written at Sura (see Epstein, “Ha-Goren,” ii. 38, 51). The Midrash Esa, which was edited by the gaon Haninai (766-777), may also be regarded as an evidence of the early literary work of the academy there (see Yalk. 1, 79).

But it was Saadiah’s activity that lent to this academy unusual luster and an epoch-making importance for Jewish science and its literature. Then, after a long period of decadence, another worthy occupant of the office arose in the person of Samuel b. Hofni, the last gaon of Sura. Among the earlier geonim of Pumbedita only Zemah (972-980) achieved a literary reputation, as author of a Talmudic dictionary entitled “Aruk”; but Aha (Abig) the author of “Shehiltot” (middle of the eighth century), also seems to have belonged to the Academy of Pumbedita. This academy, however, as if eager to make up for the delay of ages, furnished in the persons of its last two heads, the geonim Sherira and Hai (father and son), scholars of the first rank, who displayed great literary activity and inaugurated a final significant epoch for the geonate, which came to an end on Hai’s death.

The importance of the Geonim in Jewish history is due, in the first place, to the fact that for a number of centuries they occupied a unique position as the heads of their respective schools and as the recognized authorities of Judaism. Their influence probably extended chiefly to the Moorish countries, especially northern Africa and Spain; but in the course of time the Jews of Christian Europe also came under the influence of the Babylonian schools. It was for this reason that the Babylonian Talmud came to be recognized as the basis for religious-legal decisions throughout Jewry and as the principal object of study. Even the facilities offered for such study to the Diaspora were due to the Geonim, since the geonic exposition of the Talmud, with regard to both text and comments, was directly or indirectly the chief aid in comprehending the Talmud. The importance of the period of the Geonim for the history of Judaism is further enhanced by the fact that the new Jewish science, which steadily developed side by side with Talmudic studies, was created by a gaon, and that the same gaon, Saadiah, effectively opposed the distorting influences of Karaitism. The activity of the Geonim may be seen most clearly in their responsa, in which they appear as the teachers of the entire Diaspora, covering in their religious-legal decisions a wide field of instruction.

In the course of the tenth century, however, even before the Babylonian schools ceased with the death of the last gaon, other centers arose in the West from which went forth the teachings and decisions which superseded those of the Geonim. The fixed gifts which the Jews of Spain, the Mograb, North Africa, Egypt, and Palestine had contributed to the support of the Babylonian schools were discontinued long before, as Abraham ibn Dauid reports (Neubauer, i. 67); and the decadence of these schools was hastened thereby as much as by the internal conflicts to which they were subjected. The historic importance of the Geonim and their schools may be said to have ceased even before the institutions themselves were dissolved on the death of Gaon Hai.

It is symbolic of the end of the gaonate that after Hai’s death (1038) the exilarch Hezekiah was the only person found worthy to assume the direction of the sole remaining Academy of Pumbedita; and with his forcible deposition and imprisonment as a result of calumnious charges brought against him two years later the office of exilarch also ceased.

An authentic account of the names, sequence, and terms of office of the geonim of both academies, taken from their records, has been left by Sherira, the last but one gaon of Pumbedita.

Sources. in a long letter which he addressed to the scholars of Kaitwan, and in which he recites the history of the Babylonian academies, Abraham ibn Dauid’s “Sefer ha-Kabbalah” is in comparison merely of secondary importance. For the period down to about 900 the latter uses another source, probably Samuel ha-Nagid’s “Mebo ha-Talmud” (see Rapoport’s biography of Na’anan, note 34, and biography of Hai, note 3); his list of the Geonim, moreover, is very confused, geonim of Sura being assigned to Pumbedita, and vice versa. Beginning with the geonim and Isaiah ha-Levi, he draws upon Sherira’s letter, from which he frequently copies verbatim.

The list of the geonim of Sura and Pumbedita, which is given on the following page, is based entirely on Sherira’s account. The dates, which Sherira noted according to the Seleucid era, have been reduced to their equivalents in the common era. The date given is that of the gaon’s entering upon office; some of the dates are missing in the account of Sherira, who says in reference to the geonim of Sura that down to 1000 Seleucid (889 a.n.) even those that he does give are not indisputable. His dates referring to the terms of office of the geonim of Sura from the end of the eighth century down to the time of Saadiah need revision, for, as given by Sherira, the sum of years during which the geonim of Sura officiated, from the time of Mar R. Hila (759) down to Saadiah (928), is 188 years instead of 138. The difference of 17 years has been adjusted in the following list by reducing the terms of office of some of the geonim. The dates of the last two geonim, Sherira, Hai, and Samuel b. Hofni, are taken from Abraham ibn Dauid’s historical work “Sefer ha-Kabbalah.”
### Synchronistic List of the Geonim of Sura and Pumbedita

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<thead>
<tr>
<th>Year</th>
<th>Sura</th>
<th>Geonim</th>
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<tr>
<td>609</td>
<td>Mar R.</td>
<td>Mar b. Mar R. Huna</td>
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<tr>
<td>670</td>
<td>R. Hanina</td>
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<tr>
<td>715</td>
<td>Mar R.</td>
<td>Rabbi of Sura and Pumbedita</td>
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<td>739</td>
<td>Mar R.</td>
<td>Rabbi of Sura and Pumbedita</td>
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<tr>
<td>748</td>
<td>Mar R. Samuel (descendant of Abunai)</td>
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<tr>
<td>761</td>
<td>Mar R.</td>
<td>Rabbi of Sura and Pumbedita</td>
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<tr>
<td>781</td>
<td>R. Mathai</td>
<td>Mar b. Mar R. Huna</td>
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<td>809</td>
<td>R. Huna</td>
<td>Mar b. Mar R. Hanina</td>
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<td>845</td>
<td>R. Hanina</td>
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<td>872</td>
<td>R. Simeon</td>
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<td>906</td>
<td>R. Nahmiah</td>
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**Bibliography:** Sherira Gaon, Epistle, 3, Neubauer, in Med. Jahr., Chron., 1, 1-48; Abraham ibn Daud, Seder ha-A呂hleh, 52, 47-61; Grätz, Gesch. vol. iv.; Herkavy, Er-spanen der Geonim, Berlin, 1887; Müller, Einführung in die Geographie der Babylonischen Geonim, Berlin, 1891.

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**In Palestine:** In the century following the death of Hai, the last Babylonian geon, there was an academy in Palestine, the head of which assumed the same title as had the Babylonian geonim: "geon" and "rosh yeshibat geon Ya'akov." The yeshibah in...
Palestine existed already during Haï's life, for in 1001 Josiah the "haber" was ordained at the "yeshibah of Palestine" (see "J. Q. R." xiv. 225). A postscript to a small chronicle dating from the year 1046 says that Solomon b. Judah was then the "head of the Academy of Jerusalem" (Neubauer, i. 178).

Three generations of the descendants of this Solomon b. Judah were heads of the Palestinian academy, and bore the title of "gaon." A work of one of these geonim of Palestine, the "Megillat Abiathar" ("J. Q. R." xiv. 449 et seq.), has been recently discovered by Schechter in the genizah of Cairo, and gives a very clear account of this interesting episode in the history of the Jews of Palestine. It is learned with regard to the organization of the Academy of Palestine that, as in Babylonia, the ab bet din, the president of the court, ranked next to the gaon, and that another member of the college, called "the third" ("in-seashilly"), held the third highest office. In another document from the genizah, which Schechter has published under the title "The Oldest Collection of Biblical Difficulties" ("J. Q. R." xii. 345 et seq.), the ab bet din is described as seated at the right hand of the gaon, and the "third" at the left (see "J. Q. R." xv. 89). A letter in the "Mitteilungen aus der Sammlung der Papyrus Erzherzog Rainer" is addressed to Solomon b. Judah, "the first gaon of Palestine" ("R. E. J." xxv. 372). This letter clearly shows the same close connection between the Jews of Egypt and those of Palestine as is indicated in the "Megillat Abiathar." Solomon b. Judah was succeeded at his death by his son Joseph Gaon, his other son, Elijah, becoming ab bet din. When Joseph died in 1054, David b. Azariah, a scion of the house of exilarchs who had gone from Babylon to Palestine, and had formerly done much injury to the brothers, was elected gaon, to the exclusion of Elijah, who remained ab bet din. David b. Azariah died in 1062 after a long and serious illness, which his body is said to have acknowledged to be punishment for his ill treatment of his predecessors. Elijah now became gaon, filling the office down to 1084. In 1071, when Jerusalem was taken by the army of the Seljuk prince Malik Shah, the gaonate was removed from Jerusalem, apparently to Tyre. In 1084 Gaon Elijah called a large convocation at Tyre, and on this occasion he designated his son Abiathar as his successor in the gaonate, and his other son, Solomon, as ab bet din. Elijah died two years later, and was buried in Galilee, near the old tannaim's tomb, a large concourse of people attending the burial. Shortly after Abiathar entered upon his office David b. Daniel, a descendant of the Babylonian exilarchs, was proclaimed exilarch in Egypt; and he succeeded in having his authority recognized also by the communities along the Palestinian and Phenician coasts, Tyre alone retaining its independence for a time. But when this city again came under Egyptian rule in 1089, the Egyptian exilarch subjected its community also, forcing Abiathar to leave the academy. The academy itself, however, resisted the exilarch, declaring his claims to be invalid, and pointing out his godlessness and tyranny while in office. Fast-day services were held (1093), and the sway of the Egyptian exilarch was soon ended. The nagid Moharad, to whom David b. Daniel owed his elevation, called a large assembly, which declared David b. Daniel and reinstated Abiathar as gaon (Lyons, 1094). Abiathar gave his "Megillah" in commemoration of this event. A few years later, at the time of the First Crusade, he sent a letter to the community of Constantinople, which communication has recently been discovered ("J. Q. R." ix. 89). It is dated from Tripolis in Phenicia, to which the academy may have been removed. Abiathar was succeeded by his brother Solomon. An anonymous letter, unfortunately without date, dwells on the controversies and difficulties with which the academy had to contend ("J. Q. R." xiv. 481 et seq.). The next generation of Solomon b. Judah's descendants dwelt in Egypt. In 1081 Mazliah, a son of Solomon b. Elijah, addressed from the "gate of the Academy of Fostat," a letter to a certain Abraham, in which he gives his whole genealogy, adding the full title of "gaon," rosh yeshibah geon Yaakov, to the names of his father, grandfather, and great-grandfather. The Academy of Palestine had probably ceased to exist before Palestine was conquered by the Christians, and its head, the gaon Mazliah, went to Fostat, where there was an academy that had seceded from the authority of the Palestinian academy at the time of the Egyptian exilarch David b. Daniel ("J. Q. R." xv. 92 et seq.). It is not known what office Mazliah occupied at Fostat, although he retained his title of gaon. A daughter of Mazliah presented to the academy a book by Samuel b. Hofni which she had inherited from her grandfather, the gaon Solomon b. Elijah. In 1112 the "Mushtamil," the philological work of the Karaites scholar Abu al-Faraj Harun, was copied for Elijah, a son of the gaon Abiathar, grandson of a gaon and great-grandson of a gaon ("R. E. J." xxx. 235). In 1111 the same Elijah purchased at Fostat two manuscripts of commentaries to the Bible, which subsequently fell into the hands of his cousin, the gaon Mazliah ("J. Q. R." xiv. 485). It may be noted here that the genealogy of the family of Palestine was of more or less genuine family of Palestine was of more or less Aaronite origin and that Abiathar claimed Ezra as his ancestor. The tradition of the Palestinian gaonate seems to have survived at Damascus, for Benjamin of Tudela (c. 1170) says that the teachers of Damascus were considered as the scholastic heads of Israel ("mishne yeshibot shel yerei Israel").

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GARCÉN. See DAUPHINÉ.

GARCÍA-BELIÁREDO (BENJAMIN ?) NÚÑEZ. Spanish poet; lived in Amsterdam about the middle of the eighteenth century. His little burlesques and occasional poems are extant in manuscript. Among them are an epistolamaniac, written in the year 1755 for the wedding celebration of Don Isaac de Abraham Coriel and Donna Ester Alvarans: "Entremeses del Falso Corneto," and "Entremeses del Hijo de los Muertos."

GARNISHMENT: In law, the process by which a judgment creditor, who is entitled to demand the payment of money or the surrender of personal or real property, brings an action to enforce the judgment. The garnishment process is used only after a return of “no property.” According to later opinions, first found in the Arba'ah Turim and in Hoshen Mishpat, 101, 5, a shorter process is allowed when the debtor holds a bond of a third person. The court may have it appraised, taking into consideration not only the third person’s degree of solvency, but also his character (as a stubborn litigant or otherwise), and may turn the bond over to the creditor after the appraisal. The commentary “Be’er ha-Golah” on Hoshen Mishpat expresses disapprobation of this course of procedure, but admits that it is well established in practice.

BIBLIOGRAPHY: Moses Heber, Die Civil-Prozessordnung nach Moseh-Biblischesmischenrecht, p. 96. 9.

GART, JOSEPH: Provencal liturgical poet and commentator; probably lived at Aix in the fifteenth century. The surname is, according to Neubauer, the equivalent of the Hebrew “Shimroni;” borne by the Gart family of Avignon (to which Joseph belonged) in addition to their Provençal surname, “Gart.” Two literary productions of Gart are still extant in manuscript, a liturgical poem for New Year’s Day (Bibliothèque Nationale, Paris, No. 893), and a commentary on Tosef., Yoma, ii.5, and parallels; see BAKENG.

GARNETT, GUSTAV: Austrian physician; born at Rudolstadt, Bohemia, Sept. 28, 1855. He received his education at the gymnasium at Königgrätz and the University of Vienna, obtaining the degree of doctor of medicine in 1879. In the same year he became junior assistant at the general hospital at Vienna, and in 1882 assistant to Professor Stricker in experimental pathology, occupying the latter position until 1891. He was admitted to the medical faculty of his alma mater in 1886 as privat-docent, and in 1890 was appointed assistant professor, which position he now holds.

Gartner has paid particular attention to the use of electricity in medicine, and has invented several instruments: the “elektrisches Zweizellenbad” (electrical bath with two cells); the kaolin rheostat; the tonometer, an instrument for measuring the pressure of the blood; the ergostat, etc. He has contributed many essays to the medical journals, among which may be mentioned: “Ueber die Beziehung zwischen Nierenerkrankungen und Oedemen,” in “Wiener Medizinische Zeitung,” 1893; “Das Elektrische Zweizellenbad,” in “Wiener Klinische Wochenschrift,” 1889, No. 44; “Der Kaolin Rheostat,” ib. 1890, No. 6; with P. Römer, “Ueber die Einwirkung von Tuberkulin und Andern Bakterien-Extrakten auf den Lymphstrom,” ib. 1892, No. 2; with A. Beck, “Ueber den Einfluss der intravenösen Kochsalzspriitzung auf die Resorption von Flüssigkeiten,” ib. 1893, No. 31; “Ueber ein Neues Instrument zur Intensitätmessung des Auskultationsphänomenen,” ib. 1894, No. 44; “Ueber elektrische Medizinbadbäder,” ib. 1895, Nos. 33 and 34; with J.

BIBLIOGRAPHY. Preiss, Biographisches Lexikon, s. F. T. H.

GASCON, ABRAHAM: Scholar of the sixteenth century. Gascon lived in his possession Samuel of Sarath's "Miknat Yofi," to which he added marginal notes, and the index of which he completed.


GASTER, MOSES: Halab of the Spanish and Portuguese congregation, London; born in Bucharest Sept. 16, 1856. Having taken a degree in his native city (1874), he proceeded to the Jewish seminary at Breslau, where he received the degree of Ph. D. in 1878 and the "Hattatit Horn ib." in 1881. His history of Rumanian popular literature was published at Bucharest in 1883. Gaster's magnum opus, on which he was engaged for ten years, is a Rumanian chrestomathy and glossary covering the period from the dawn of Rumanian literature down to 1890. He was lecturer on the Rumanian language and literature at the University of Bucharest (1881-85), inspector-general of schools, and a member of the council for examining teachers in Rumania. He also lectured on the Rumanian apocrypha, the whole of which he had discovered in manuscript.

Gaster wrote various text-books for the Jewish community of Rumania, made a Rumanian translation of the prayer-book, and compiled a short Scripture history.

Having been expelled from Rumania by the government in 1885, he went to England, where he was appointed Hebrew lecturer in Slavonic literature at the University of Oxford, his lectures being published afterward as "Greco-Slavonic Literature," London, 1896. He had not been in England many years before the Rumanian government canceled the decree of expulsion, presented him with the Rumanian Order for the Merit of the first class (1891), and invited him to return; but he declined the invitation. In 1895, at the request of the Rumanian government, he wrote a report on the Britsh system of education, which was printed as a "green book" and accepted as a basis of education in Rumania.

In 1897 Gaster was appointed haham of the Spanish and Portuguese congregation in London, in which capacity he presided over the bincenestary of Bevis Marks Synagogue. He was also principal of Judit Montefiore College, Ramsgate, from 1891 to 1896, and wrote valuable essays accompanying the yearly reports of that institution. He is a member of the councils of the Folk-Lore Biblical, Archeological, and Royal Asiatic societies, and has written many papers in the transactions of those bodies. Among Gaster's works are the following: "Jewish Folk-Lore in the Middle Ages," London, 1887; "The Sword of Moses," from an ancient manuscript book of magic, with introduction, translation, and index (ib. 1906); "The Chronicles of Jerahmeel," (ib. 1899); "History of the Ancient Synagogue of the Spanish and Portuguese Jews," a memorial volume in celebration of the two-hundredth anniversary of its inauguration (ib. 1901). The following are among his numerous contributions to periodical literature: "Beiträge zur Vergleichenden Sagen und Märchenkunde," in "Monatschrift," xiv. 33 et seq.; "Ein Targum der Amund," in ib. xix. 70 et seq.; "The Apocalypse of Abraham, from the Roman Text," in the "Transactions of the Royal Asiatic Society," xiv. 185; "The Unknown Hebrew Versions of the Tobit Legend," in ib. 1997, p. 27; "The Oldest Version of Midrash Megillah," in "Kohut Memorial Volume"; "Hebrew Text of One of the Testaments of the Twelve Patriarchs," in the "Proceedings of the Society of Biblical Archæology," xxi. 33 et seq.; "Contributions to the History of Akkar and Na-daim," in "Transactions of the Royal Asiatic Society." 1900. p. 291.

Gaster is among the most active leaders of the Zest movement in England; and even while in Rumania he assisted in establishing the first Jewish colony in Palestine. He was vice-president of the first Basel Congress, and has been a prominent figure in each succeeding congress.


GASTFREUND, ISAAC: Galician rabbinical scholar; born about 1845; died in Vienna after 1890. He was the author of "Toledot Rabbi Akibah," a biography of the tanna Akiba b. Joseph (Leuberg, 1871; see "Ha-Shahar," ii. 399-406), and of the German work "MohameclnachTalmud und Midrash" (issued in parts, Berlin, 1875, Vienna, 1877-80; see Sprenger in "Z. D. M. G." xxix. 654-659). He also wrote in Hebrew a biography of the Königswarter family entitled "Toledot Bet Königswarter" (Vienna, 1877); "Anshe Shem," biographies of Jonathan Eybeschütz and Solomon Munk (Lyck, 1879); and "Toledot Yelliniek," a biography of Adolph Jellinek (Brody, 1888).

GATE (Hebrew, צַ֥ע; Aramaic, ??; more properly "gateway"). This denotes not so much a contribu
tion like a door (??) for barring ingress and egress, as the passageway and the group of buildings designed for ornament or defense (1 Mac. xii. 33), together with the open space adjoining or enclosed by them, at the entrance to a palace, a temple, or a city. The most elaborate description in the Bible of such a gate is that of the eastern structure in the outer temple court (Ezek. xli. 6-16). Steps led up to it; it had two thresholds, a number of lodges or guardchambers five cubits apart, and porches and posts, with an open space ten cubits wide, while from the roof of one lodge to that opposite was a breadth of twenty-five cubits; the whole enclosed a court, the walls being broken by windows and the openings spanned by arches.

Probably not quite so elaborate, the common gates were provided with doors consisting of stout wings or leaves of wood fastened with brass or iron bolts ("beriah") or barred with heavy wooden beams covered with brass or iron ("min'al"). These were closed at nightfall and on the Sabbath (Josh. ii. 5, 7; Neh. xiii. 19). The entrance led underneath an upper chamber, and sometimes through a small court.

Neh. xiii. 19. The entrance led underneath an upper chamber, and sometimes through a small court.
As the gate protected the whole city, the word came to be used for the city itself (Isa. xiv. 31; Ex. xx. 10; Deut. vii. 5; Jer. iii. 11). The king's court is also designated as the "gate" (Both. iii. 2; Dan. ii. 49; comp. Esth. ii. 19 et seq.). The gate and the adjoining open area constituted the marketplace (Neh. vii. 16, xii. 19; Job xxix. 7; II Kings vii. 1); hence such names as "fish-gate," "sheep-gate" (Neh. iii. i, 22; xii. 39; Zeph. i. 10). The gates offered the main opportunity for social intercourse. The wells were sometimes situated here (II Sam. xxiii. 15-16). Here news from the war was sure to be announced first (I Sam. iv. 19); private grief or public calamity found at "the gate" ready sympathizers among the assembled throng of listener (comp. II Mac. iii. 19).

The Popular Censor.

The Levite, the stranger, the widow that is "with the gate" (Deut. xvii. 14, et al.) have a legal status and claim to kindly consideration (comp. Amos v. 12, 15). The heads of slain enemies were probably exhibited in the gates (I Sam. xv. 51, 54; comp. II Kings x. 8). Criminals were punished outside the gates (I Kings xxi. 18), but near by, while lepers were sent out from the gates (Lev. xvii. 46; II Kings vii. 5), being assigned a settlement beyond the city limits but not too far from the city wall. Gates and doors were marked with inscriptions (Deut. vi. vi. 13, 19; see DOOR; MEZUZAH). Camps, too, had gates (Ex. xxxii. 26-27). The "gate of heaven"—an old mythological expression—is mentioned (Gen. xxiv. 17), while the Temple's gates are paraphrased as "gates of righteousness" or "gates of the Lord," through which the righteous shall enter (Ps. cxviii. 19-20). "Gates of death" and "gates of thick darkness" occur in poetic phraseology, in many cases with a tinge of mythological coloring (Ps. iii. 14 [A.V. 13]; Job xxxviii. 17, Hebr.). For the gates of Jerusalem see JERUSALEM; for the gates of the Temple see TEMPLE. "Gate" is used allegorically in rabbinical idioms, as the "gates of repentance" ("טב.co נפש; Pesik. ed. Buber, xcv. 175a), the "gates of tears," and the "gates of prayer" (Ber. 32b; B. M. 59a), which are said to be "open"; i.e., repentance or prayer is accepted. Hence the petition in the Nether service of the Day of Atonement: "Open unto us the gate at the time the gate of [the day] is closing." God is called the "Opener of the gates" (of day, for the sun to rise) in the prayer on Sabbath eve. "Ša'ar" = "gate," or its Aramaic synonym, "ba'ah," is used in later Hebrew literature to designate "chapter" or "section" in a book (e.g., "Baba Batra," etc.; "Sha'ar ha-Tikvah," in Bialy's "Hebet ha-Lebental").

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Elbasan, and makes fine pasture during the earlier spring. Schumacher (pp. 91-93), on the authority of the present inhabitants, mentions Sahem al-Ja'alan, the best-built village in all Ja'alan, as probably the ancient capital of this district.

S. G. E. I. M. P.

GAUNSE (Gauz, Ganse, Gans), JOACHIM (Joachim, Jochim): German mining expert who figures in the English state papers of the reign of Elizabeth. He was born at Prague, and was therefore in all probability a connection of David Gans, who settled there in 1564; he certainly shared his scientific interests. He is first mentioned in his professional capacity at Keswick, Cumberland, in 1581, and he remained in England till the end of 1589. He introduced a new process for the making of copper, vitriol, and coppris and smelting of copper and lead ore. A full description of his operations is preserved in the English state papers (Domestic Series, Elizabeth, vol. 152, No. 89). Foreign miners were very active in England about this period. There is no doubt that England owed much to such immigrants in the mining industries (see Cunningham, "Alien Immigrants," p. 122).

In Sept., 1589, in the presence of a minister, Richard Curteys, at Bristol, Gaunse, speaking "in the Hebrew tongue," professed himself a Jew, and as a result was arrested and sent in custody to the privy council in London (Domestic Series, Elizabeth, vol. 152, No. 46). The council seems to have taken no hostile action, however. Walsingham, who was then secretary of state, was an old employer of Gaunse, and other members of the council also knew him.


I. A.

GAVISON, MEIR: Egyptian scholar; flourished in the sixteenth and seventeenth centuries. He was one of the rabbis at Cairo at the time of R. Jacob Castro, and was generally recognized as a great Talmudist. One volume of his responsa was seen in Egypt by Azulai. His responsa are also seen in Egypt by Azulai. His responsa are mentioned by Abraham ha-Levi in his "Ginnat ha-Torah," a manuscript copy of which work was seen by Azulai. His commentaries are preserved in manuscript at Oxford.


M. K.

Gaulonitis: Section of country east of the Jordan and of the Sea of Galilee; so called particularly in the first century C.E. It is frequently mentioned by Josephus as a part of the territory of Philip, in the same general region as Trachonitis, Auranitis, and Batanaea. The origin of the name is probably to be found in "Golan," one of the cities of refuge (Deut. iv. 43; Josh. xx. 8) located in Bashan, in the territory of the half-tribe of Mannaah, and also one of the Levitical cities assigned to the children of Gershon (Josh. xxi. 27; I Chron. vi. 56). The modern equivalent of "Golan" is "Ja'alan," described by Schumacher in his "Across the Jordan" (p. 8).

This district of Ja'alan is bounded on the south by the Kefrīd of Wāsafra, and on the east by the Kefrīd of the town of Iulia and Bishālūk, or even for as Ghadhīr es-Sabba. On the east it is bounded by the gorge of the Sarr of Aljūb (Hasa), and on the west by the still more precipitous Sarr es-Sibālūk. Its highest elevation, at Ghadhīr es-Sabba, reaches 1,313 feet; while its lowest inhabited village, not counting the Bedouin huts at Kereyit, is 636 feet; but its average height may be put at 1,040 feet above the Mediterranean sea.

This plateau is but little cultivated except near the villages. It is dotted with volcanic mounds of basaltic formation, and makes fine pasture during the earlier spring. Schumacher (pp. 91-93), on the authority of the present inhabitants, mentions Salum el-Ja'alan, the best-built village in all Ja'alan, as probably the ancient capital of this district.

E. G. R.

GAUZ, JACOB IBN. See Ibn Jac, Jacob.

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E. G. R.
dedicated in 1852; an old and a new cemetery; and a school building with four classrooms.

The "Menorah" contains the names of twenty rabbis, among whom are Isaac of Janow, author of "Pene Yitzhuk Zuta," Amsterdam, 1731; Joseph Weiss; and Moritz Duschak. When the last-named was called to Cracow in 1872 the rabbinic remained vacant till 1892, when the present incumbent, Moritz Bauer, was called. The Gaya community includes the former communities of Kosteletz and Koritschan.

GAZA (גزة): Palestinian city on the Mediterranean, about 85 kilometers southeast of Jerusalem. In early times it was one of the terminals of the trade route from South Arabia, as well as from Petra and Palmyra. Gaza was condemned by Amos and left a garrison there. The city later capitulated to Jonathan Maccabees, who destroyed the suburbs by fire. The Jewish king Alexander Jannaeus destroyed Gaza after a siege of a year (96 B.C.E.); it was wrested from the Jews by Pompey, and was rebuilt and fortified by the Roman general Gabinius in 57. In 48 it was given by Augustus to Herod; but at the beginning of the last Jewish war it was completely destroyed. Jerome, however, speaks of it as a large city in his time. In the Talmudic period residence there was permitted to Jews, though its inhabitants were pagans. The Arabs under Amr took it in 634, but it was restored by the Christians under Baldwin III. In 1153 it came into the possession of the Templars. In 1187 Saladin recaptured it. Notwithstanding all these changes of rulership, scarcely anything is known of the Jews of Gaza. Meshullam of Volterra (1481) found sixty Jewish householders there and four Samaritans. The width of the place was all grown by the Jews (Luncz, "Jerusalem," i. 193). Obadiah of Bertinoro (1488) mentions as rabbi of Gaza when he was there a certain Moses of Prague, who had come from Jerusalem ("Zwei Briefe," ed. Neubauer, p. 19). The Karaites Samuel b. David found a Rabbinic synagogue there in 1641 (ed. Gurland, p. 11). It may, however, be assumed that a Jewish community existed at Gaza at the end of the sixteenth century, and that the Najjara family supplied some of the rabbis of the place. Israel Najjara, son of the Damascene rabbi Moses Najjara, the author of the songs "Zemirot Yisrael," was chief rabbi of Gaza and president of the tribunal in the middle of the seventeenth century. In 1666 the pseudo-Messiah Shabbethai Zebi...
found there his most devoted follower, Nathan of Gaza, soon to be a rich and pious Jew of that community. A certain R. Zedakah of Gaza is mentioned in a Bodleian manuscript (Steinschneider, "Cat. Bodl." col. 579, No. 1658). There were Jews at Gaza as late as 1759, but they fled in numbers before Napoleon’s army; and Volney, who accompanied the latter, and who describes Gaza in detail, does not allude in any way to the Jews. About 1890 a group of them settled in the town, in which at present there are about ninety.


GAZARA or GAZERA (Ταφρέα; comp. I Mac. iv. 15, v. 63); Fortified city in Palestine; situated on the borders of Azotus, not far from Emmaus Nicopolis on the west. Gazara has been proved by Schirmer ("Geschichte," i. 245) to be identical with the "Gaza" of the Bible (Jos. xvi. 10). E. G. H.

GAZELLE. See ROEBUCK.

GEBA (גֶּבָּה; pausal form, Gaba): A city of Benjamin, among the group of towns lying along the northern boundary (Jos. xviii. 24). Geba and its suburbs were allotted to the priests (Jos. xxii. 17; 1 Chron. vi. 60). It is mentioned in II Kings xviii. 8 as the northerm landmark of the kingdom of Judah, in opposition to Beer-sheba, the southern; it is spoken of in II Sam. v. 25 as the eastern limit, in opposition to Gazer, the western. In the parallel passage, 1 Chron. xiv. 16, the name is changed to "Gibson." "Geba" is sometimes used where "Gibeah" is meant, and vice versa, as in I Sam. iv. 16. See GIREH. In the time of Saul, Geba was occupied by the Philistines (Ix. xiii. 5). The latter, ejected by Jonathan, made a furious onslaught, the armies being arrayed on opposite sides of the ravine which was between Geba on the south and Michmas on the north (Jer. iv. 4, 5). This description of the topography of Geba tallies with that given in Isa. x. 28, 29. Geba is identified with a village called "Jehu," situated on a hill, opposite which there is a village called "Mukhmas," the Biblical "Mishchath," (see Robinson, "Researches," ii. 118 and seq.; Buhl, "Geographie des Alten Palästinas," pp. 172-176). E. G. H.

GEBAIHA B. PESISA. See ALEXANDER THE GREAT.

GEBIHA OF ARGIZAH: Babylonian scholar of the fifth century; contemporary of Ashi, the projector of the Babylonian Gemara compilation. Huna b. Nathan once reported to Ashi a heretical interpretation by Gebiha (Gitt. 7a; Yalk. to Josh. xv. 92, § 17). In "Seder Tanan'im ut-Amon'im" (ed. Taassi, in "Neweh Slachom," p. 5; Mahkor Vitry, p. 483, Berlin, 1908) he is erroneously reckoned among the Sabonim, though he flourished about a century before them (see Brill's "Jahrb." ii. 25.) As to "Argizah," see Jastrow, "Dict." p. 115a; Kohut, "Aruch Completum," l. 271a; Neubauer, "G. T." p. 886; Rapoport, "Ezek Millin," p. 100. S. M.

GEBIHA OF BE-KATIL: Babylonian halakist of the fifth century; junior of Aba b. Jacob, Abaye, and Raba; from all of these he learned halakot, which he eventually reported to Ashi, whom he assisted in the compilation of the Babylonian Talmud (Teb. 60a; B. B. 83a; Ah. Zarah 26a; Eul. 256, 64b). Once he lectured at the residence of the exilarch, and Amemar reported the substance of the lecture to Ashi (Tebah 38a). During the last fourteen years of his life (419-433) he held the presidency of the Academy of Pumbedita, vacated by the death of Aba b. Raba.


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“there was no second,” he being without an equal.

“He hath neither child nor brother”: he was his mother’s only son; and “there is no end to his labor,” that is, the laboriously accumulated wealth which his father bequeathed to him. “Neither is his eye satisfied with riches,” because he was blind in one eye. “For whom do I labor, and bereave my soul of good?” It is related that, after his father’s death, he requested his mother, “Show me all the silver and the gold which my father has left me.” She showed him a heap of denarsthe bulk of which was such as to prevent their seeing each other when they stood on opposite sides thereof.” “And,” adds R. Levi in the name of R. Lachish, “the very day when Gebilb. Harson died, Belshazzar, afterward governor of Babylonia, was born, and he subsequently carried off all that wealth” (Eccl. R. ad loc.; see “Matmenet Kehunnah” ad loc.).

S. M.

GECKO. See FERRET; LIZARD.

GEDALIAH: Son of Ahikam, through whose influence Jeremiah was saved from the fury of the nation, and grandson of Shaphan the scribe (Jer. xxxvi. 24; II Kings xxiv.; II Chron. xxxiv.); probably cousin of Michahia, son of Gemariah (Jer. xxxvi. 11). Gedaliah was thus a scion of a noble and pious family. Nebuchadnezzar appointed him governor of Palestine after the conquest of the land, and entrusted Jeremiah to his care (Jer. xxxix. 14; xl. 5). Gedaliah made Mizpah his capital, where the scattered remnant of the nation soon gathered round him. Not only the poor peasants and laborers, but also the generals and military men came back from their hiding places among the surrounding tribes, and settled in the deserted towns of Palestine. Gedaliah exhorted them to remain loyal to the Babylonian rulers, and to lay down their arms and be subject to themselves and to the rebuilding of their razed cities. He permitted them to gather the crops on lands which had no owner.

Baalis, king of the Ammonites, envious of the Jewish colony’s prosperity, or jealous of the might of the Babylonian king, instigated Ishmael, son of Nathaniel, “of the royal seed,” to make an end of the Judean rule in Palestine. Ishmael, being an unscrupulous character, permitted himself to become the tool of the Ammonite king in order to realize his own ambitions to become the ruler of the deserted land. Information of this conspiracy reached Gedaliah through Johanan, son of Kureah, and Johanan undertook to slay Ishmael before he had had time to carry out his evil designs; but the governor disbelieved the report, and forbade Johanan to lay hands upon the conspirator. Ishmael and his ten companions were royally entertained at Gedaliah’s table. In the midst of the festivities Ishmael slew the unsuspecting Gedaliah, the Chaldean garrison stationed in Mizpah, and all the Jews that were with him, casting their bodies into the pit of Ass (Josephus, “Ant.” x. 9, § 4). The Rabbis condemn the overconfidence of Gedaliah, holding him responsible for the death of his followers (Niddah 61a.; comp. Jer. xii. 9). Ishmael captured many of the inhabitants of Mizpah, as well as “the daughters of the king” entrusted to Gedaliah’s care by the Babylonian general, and fled to Ammon. Johanan and his followers, however, on receiving the sad tidings, immediately pursued the murderers, overtaking them at the lake of Gibeon. The captives were rescued, but Ishmael and eight of his men escaped to the land of Ammon. The plan of Baalis thus succeeded, for the Jewish refugees, fearing lest the Babylonian king should hold them responsible for the murder, never returned to their native land.

In spite of the exhortations of Jeremiah they fled to Egypt, joined by the remnant of the Jews that had survived, together with Jeremiah and Baruch (Jer. xiii. 6). The rule of Gedaliah lasted, according to tradition, only two months, although Grätz argues that it continued more than four years.

The Biblical records place the death of Gedaliah in the seventh month (Tishrei) without specifying the day. The traditional view is that it occurred on the third day of Tishri, which was therefore subsequently established as a fast-day in commemoration of the sad event (Zeck. vii. 5, viii. 19; II. H. 18b). Later authorities accepted the view that the assassination occurred on New-Year’s Day, and the fast was postponed to the weekday following it—the third month (Shulhan ‘Arukh, Orah Hayyim, 549, 1; Ture Zahab ad loc.). It is Fast of Gedaliah.

Fast of Gedaliah, not, however, regarded as a postponed fast-day. If it falls on the Sabbath, the fast must be observed on the following day. The ritual of the day is the same as that of any other fast-day, with the addition of those
prayers which are peculiar to the penitential days.

See Fasting and Fast-Days.


R. G. H.

GEDALIAH CORDOVERO. See Cordovero, Gedaliah.

GEDALIAH, JUDAH, DON: Portuguese printer; born in Lisbon, where he was engaged as foreman in the printing-house of Eliozer Toledano. Driven out of Portugal at an advanced age, he settled in Salonica, and about 1515 set up the first Hebrew printing-press established in that city, using in part the type which he had taken with him from Lisbon. One of the first works printed was the "En Ya'akob" of Isaac Habib, whom Gedaliah esteemed highly. In 1528 he printed Isaac Arama's "Akedat Yizhak." Gedaliah died about 1526 in Salonica. His press was continued by his sons, and altogether produced about thirty works.

Bibliography: Jacob ibn Habib, En Ya'akob, Introduction; Judah Nehama, Midrash Jiddish, p. 301; Dr. and Geiger, J. E. 2, p. 40.

M. K.

GEDALIAH (GADDIL), ABRAHAM BEN MOSES: Turkish rabbi; lived at Salonica in the sixteenth century. He was the author of (1) "Masor Talmud Jerusalem," an index to the Jerusalem Talmud (Constantinople, 1756); (2) a commentary to Midrash Rabbah (published in the edition of Salonica, 1595); and (3) notes to the Zohar (Salonica, 1596-97).

Bibliography: Conforti, Kevi be-Yerid, p. 432; Steinborn, Cod., Jell. oul. 1388: First, Bibl. Jud. i. 228.

M. S.

GEDALIAH IBN YAHYA. See Yahya.

GEDILIAH (K̄GKH), ABRAHAM BEN SAMUEL: Rabbi and Talmudist of the seventeenth century; came originally from Jerusalem, traveled in Italy, and lived in Leghorn; he was also rabbi in Venice. He corresponded with Samuel Abrah and Moses Zacuto, and was highly esteemed by them as a Talmudist. He wrote a commentary on the Yalkut entitled "Berit Abraham," which was printed at Leghorn together with the Yalkut (part i, 1650; part ii. in 1660; the part on the Pentateuch was reprinted in 1713). In addition to careful explanations, his work contains much matter from manuscripts of old midrashim which is not found in the Yalkut. Gediliah has also done an important service in preserving the correct text of the Yalkut.

Bibliography: Samuel Abrah, Respons., No. 72; Seph-Ginz- roth, Toldot Gediliah, pp. 14, 25; Motam, Index, p. 27.

M. E.

2. Son of Peniel (I Chron. iv. 4).
3. Son of Jered (ib. iv. 18).
4. City of Judah (Josh. xv. 58), not far from Hebron. It is now called "Judar."
5. A place in the possession of the tribe of Simeon (I Chron. iv. 39). The reading of the Septuagint is Yippua = "Gedor."
6. Town from which Jerome came, whose sons were among the mighty men of Benjamin who joined David at Zilbog (I Chron. xii. 8).

I. C. H.

GEHENWART, DIVE. See Periodicals.

GE-HARASHIM (אַגְּהָרָשִׁים): 1. Town—the name of which means "the valley of craftsmen"—founded by Joel, one of the tribe of Judah (I Chron. iv. 14).
2. Town inhabited by Benjaminites (Neh. xi. 35).

In this passage Ge-Harashim is mentioned with Lod and Ono, which form, according to Yer. Meg. 1. 1, a part of Ge-Harashim or "the valley of craftsmen."

E. G. H.

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M. S.
staff had the power to restore the dead to life. For this reason he failed.

In other ways, too, Gehazi displayed a mean character. For instance, in his behavior to the Shunammite woman (2 Kgs. iv. 38-44), where he took advantage of the favor of his master, he is described as having been dishonorable and deceitful. He possessed a magnetic property which enabled him to lift heavy loadsthe idol made by Jeroboam, and so that it was seen between heaven and earth; he had "YHWH" engraved on it, and in consequence the idol (called) pronounced the first two words of the Decalogue (Ex. xx. 3). When Naaman went to Elisha, the latter was studying the passage concerning the eight unclean "shemarim" (creating things; comp. Lev. xix. 1). Therefore when Gehazi returned after inducing Naaman to give him presents, Elisha, in his rebuke, enumerated eight precious things which Gehazi had taken, and told him that it was time for him to take the punishment prescribed for one who catches any of the eight shemarim, the punishment being in his case leprosy. The four lepers at the gate announcing Sennacherib's defeat were Gehazi and his three sons (Sotah 47a). Nevertheless, Elisha is censured for having been too severe. He "thrust him away with both hands" instead of using one for that purpose and the other for drawing him toward himself (Sanh. 107a). Elisha went to Damascus to induce Gehazi to repent, but Gehazi refused, quoting his master's own teaching, "for every setting sun receives its own fire (evening glow); B. B. 84a). A fiery stream ("dimor") falls upon the head of the sinner in Gehenna (Hag. 1:15). This is the fire of the West, which every setting sun receives. I came to a fiery river, whose fire flows like water, and which empties itself into the sea (Enoch, xvi. 4-6). Hell here is described exactly as in the Talmud. The Persians believed that glowing molten metal flowed under the feet of sinners (Schwally, "Das Leben nach dem Tode," p. 145, Giessen, 1892). The waters of the warm springs of Tiberias are heated while flowing past Gehenna (Shab. 29a). The fire of Gehenna never goes out (Tosef., Ber. 6:7; Mark ix. 48 et seq.; Matt. xviii. 41; comp. Schwally, p. 176); there is always plenty of wood there (Men. 102a). This fire is sixty times as hot as any earthly fire (Ber. 57a). There is a smell of sulfur in Gehenna (Enoch, lxvii. 6). This agrees with the Greek idea of hell (Lucian, "Epistulae Herapòia, I. 29, in Dietrich, "Abraxas," p. 36). The sulfurous smell of the Tiberian medicinal springs was ascribed to their connection with Gehenna. In Isa. lxvi. 24 it is said that God judges by means of fire. Gehenna is dark in spite of the intense masses of fire; it is like night (Yeb. 100a; comp. Job x. 22). The same idea also occurs in Enoch, x. 4, lxxii. 2; Matt. viii. 13, xxv. 30 (comp. Schwally, p. 176).

It is assumed that there is an angel-prince in charge of Gehenna. He says to God: "Put every setting sun receives its own fire (evening glow); B. B. 84a). A fiery stream ("dimor") falls upon the head of the sinner in Gehenna (Hag. 1:15). This is the fire of the West, which every setting sun receives. I came to a fiery river, whose fire flows like water, and which empties itself into the sea (Enoch, xvi. 4-6). Hell here is described exactly as in the Talmud. The Persians believed that glowing molten metal flowed under the feet of sinners (Schwally, "Das Leben nach dem Tode," p. 145, Giessen, 1892). The waters of the warm springs of Tiberias are heated while flowing past Gehenna (Shab. 29a). The fire of Gehenna never goes out (Tosef., Ber. 6:7; Mark ix. 48 et seq.; Matt. xviii. 41; comp. Schwally, p. 176); there is always plenty of wood there (Men. 102a). This fire is sixty times as hot as any earthly fire (Ber. 57a). There is a smell of sulfur in Gehenna (Enoch, lxvii. 6). This agrees with the Greek idea of hell (Lucian, "Epistulae Herapòia, I. 29, in Dietrich, "Abraxas," p. 36). The sulfurous smell of the Tiberian medicinal springs was ascribed to their connection with Gehenna. In Isa. lxvi. 24 it is said that God judges by means of fire. Gehenna is dark in spite of the intense masses of fire; it is like night (Yeb. 100a; comp. Job x. 22). The same idea also occurs in Enoch, x. 4, lxxii. 2; Matt. viii. 13, xxv. 30 (comp. Schwally, p. 176).

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It is assumed in general that sinners go to hell immediately after their death. The famous teacher Johanan ben Zakkai wept before his death because he did not know whether he would go to paradise or to hell (Ber. 30b). The pious go to paradise, and sinners to hell (R. M. 58b). To every individual is apportioned two shares, one in hell and one in paradise. At death, however, the righteous man's portion in hell is exchanged, so that he has two in heaven, while the reverse is true in the case of sinners (Hag. 15a). Hence it would have been better for the latter not to have lived at all (Yeb. 63b). They are cast into Gehenna to a depth commensurate with their sinfulness. They say: "Lord of the world, Thou hast done well; Paradise for the pious, Gehenna for the wicked." (Er. 19a).

There are three categories of men; the wholly pious and the arch-sinners are not purified, but only those between these two classes (Ab. H. N. 41). A similar view is expressed in the Babylonian Talmud, which adds that those who have sinned themselves but have not led others into sin remain for twelve months in Gehenna; "after twelve months their bodies are destroyed, their souls are burned, and the wind strews the ashes under the feet of the pious. But as regards the heretics, etc., and Jeroboam, Nebat's son, hell shall pass away, but they shall not pass away" (R. H. 17a; comp. Shab. 33b). All that descend into Gehenna shall come up again, with the exception of three classes of men: those who have committed adultery, or shamed their neighbors, or vilified them (R. M. 58b). The felicity of the pious in paradise excites the wrath of the sinners who behold it when they come from hell (Lev. R. xxvii.). The Book of Enoch (xxvii. 3, xlviii. 9, lxii. 15) paraphrases this thought by saying that the pious rejoice in the pains of hell suffered by the sinners. Abraham takes the damned to his bosom (Er. 19a; comp. Luke xvi. 19-31). The fire of Gehenna does not touch the Jewish sinners because they confess their sins before the gates of hell and return to God (Er. 19a). As mentioned above, heretics and the Roman oppressors go to Gehenna, and the same fate awaits the Persians, the oppressors of the Babylonian Jews (Ber. 81). When Nebuchadnezzar descended into hell, all its inhabitants were afraid that he was coming to rule over them (Shab. 14b; comp. Isa. xiv. 9-16). The Book of Enoch also says that it is chiefly the heathen who are to be cast into the fiery pool on the Day of Judgment (x. 6, xci. 9, et al.). "The Lord, the Almighty, will punish them on the Day of Judgment by putting fire and worms into their flesh, so that they cry out with pain unto all eternity" (Judith xvi. 17).
GE-HINNOM

GEIGER, ABRAHAM: German rabbi and scholar; born at Frankfort-on-the-Main May 24, 1810; died at Berlin Oct. 28, 1874; son of Rabbi Michael Lazarus Geiger (born 1755; died April, 1829) and Roschen Wallau (born 1768; died Aug., 1836). Geiger was one of the most important exponents of Reform Judaism; as author, historian, and critic, one of the pathfinders of the science of Judaism ("Wissenschaft des Judentums"). He was editor of Jewish scientific reviews, and teacher at the Berlin Hochschule (now Lehranstalt) for the Wissenschaft des Judentums.

Geiger's early life and education, because typical of the experience of the great rabbis of the German Reform movement, deserve to be told in some detail. When a mere infant of three years, he mastered the Hebrew and German alphabets. Making rapid progress in the Hebrew Bible, he took up at four the study of the Mishnah. At six his father inducted him into the Talmud. The next two years he spent at a Talmud school doing nothing (his own statement in "Nachgelassene Schriften," iii. 4, Berlin, 1879). This induced his parents to take him home, where until his thirteenth year he studied Talmud under his father, in the meantime also acquiring in a doxology way a knowledge of history, Latin, and Greek. His father died soon after his "bar mitzvah," on which occasion he delivered, in addition to a Hebrew "derashah," a German address, much to the discomfort of some of his pious relatives. Under his brothers and others he continued both his Talmudical and secular studies; his religious views, however, underwent a great change, partly as a consequence of his reading, partly as a result of his intercourse with other young men; so that when the choice of his profession was considered he was inclined to disregard the wishes of his family, who had predisposed him to theology, and to decide in favor of Oriental philology. In this frame of mind he entered in the summer of 1829 the University of Heidelberg, where he remained one semester, devoting his time to courses in the classics, while privately mastering Syriac. He also continued working on a grammar and glossary of the Mishnah which he had begun two years earlier. The next winter he repaired to Bonn to study Arabic under Freytag. There he met and became intimate with such men as S. Scheyer, editor and translator of the "Moreh Nebukim"; S. R. Hirsch, his subsequent colleague and opponent, who influenced him in many directions (Freytag, "Nachgelassene Schriften," iii. 18, 19); Ullmann, translator of the Koran; and Hess, a rabbi in Eisenach. With them he founded a society for the practice of preaching, of which later Plessendorff (the editor of Masoretic works) and Rosenfeld also became members. It was to this society that Geiger preached his first sermon (Jan. 2, 1830). Later the exercises consisted of regular divine services. Geiger confesses that the lectures of his professors had a far less stimulating influence on him than the association with fellow students. His studies, however, were of a very ambitious scope, embracing the classics and history as well as logic and philosophy. While a student at Bonn, mainly encouraged by Professor Freytag, he prepared hi...
essay on the Jewish elements in the Koran, in competition for a prize offered by the faculty. Written originally in Latin, this essay, after receiving the prize, was also published in German under the title “Was Hat Mohammed aus der Judensprache Amphoten?” (Bonn, 1834). Toward the close of his student days at Bonn Geiger became intimate with Elias Grünbaum (later rabbi at Landau) and Joseph Duraubourg.

On June 16, 1832, Geiger preached at Hanau as a candidate for its vacant pulpit. He did not succeed in being elected, though two months later the faculty at Bonn awarded him the prize for his dissertation on Mohammed. On Nov. 21, 1832, he was called as rabbi to Wiesbaden. Soon afterward he became engaged to Emilia Oppenheim (May 6, 1833), but the wedding did not take place until seven years later (July 1, 1840).

Geiger remained in Wiesbaden until 1838, devoting much time to the preparation of his sermons as well as to the other duties of his office, such as teaching. He introduced certain changes in the synagogue services with a view to heightening their impressiveness, and did his utmost to induce the government to amend the laws affecting the Jews’ standing, especially those bearing on the form of the Jews’ oath. A plan to publish a Jewish theological review soon took root in Geiger’s mind. It was carried into effect in 1835, and three volumes and two parts of the fourth (1835-38) appeared as “Wissenschaftliche Zeitschrift für Jüdische Theologie”; the remaining parts of the fourth (1838-39) appeared as “Wissenschaftliche Zeitschrift für Jüdische Theologie”. The remaining parts of v. and vi. 1, appeared later. While Geiger was in Breslau, he succeeded in bringing together a number of rabbis for the purpose of discussing measures of vital concern to Judaism. Nevertheless, he found Wiesbaden too limited a sphere. As early as 1835 friends had tried to secure for him a call to Gotha, in which they were not successful because Geiger’s orthodoxy was suspected. Three years later (July 2, 1838) he resigned his office, his parting word as it were, a sort of “apologia pro vita san re.” and a program of his further intentions, being his essay “Der Schriftsteller und der Rabbiner” (“Nachgelassene Schriften,” i. 492-504). Shortly before, one of the positions in the rabbinate of Breslau had become vacant, and Geiger was induced to visit this important center of Jewish activity. He was asked to preach on Sabbath, July 21, 1838. Rabbi S. A. Tiktin, in order to forestall this, invoked the intervention of the police on the plea that the king had inhibited German sermons in the synagogue. The chief of police, Heineke, was a man of liberal ideas. To gain time he referred the matter to a higher authority. The decision, which favored Tiktin, arrived on the very day set for Geiger’s sermon; but Heineke went to the synagogue himself, leaving the decree of his superiors unopened on his desk until his return from the services. Geiger’s sermon (published in “Nachgelassene Schriften,” i. 335-366) led to his election (July 30, 1838).
Geiger, Abraham
Geiger, Lazarus

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Despite the peculiar manner of appointing the fifty-seven delegates who had the power to nominate the rabbi, Geiger was chosen “Rabbinatsassessor” and second rabbi. But it being necessary for him to become naturalized in Prussia, a chance arose to circumvent the confirmation by the Prussian government. A heated controversy ensued, lasting eighteen months. During most of this time Geiger stayed in Berlin (Sept., 1838- Dec., 1839), in-terviewing the authorities and enlisting in his behalf the good offices of Alexander von Humboldt. On Dec. 6, 1839, Geiger was naturalized, and on Jan. 2, 1840, he was installed at Breslau. The first years in his new field of activity were disturbed by agitations against him on the part of S. A. Tiktin and his parituzas (see “Nachgel. Schriften,” I. 123-124), who resorted to all sorts of schemes to induce the government to depose Geiger. This led to the publication of a number of “Gutachten” (expert opinions) by other (Reform) rabbis in defense of Geiger (“Rabinische Gutachten über die Verträglichkeit der Freien Forschung mit dem Rabbineramt,” Breslau, 1842 and 1843). Tiktin died March 20, 1843, and Geiger paid him a glowing but just tribute (“Der Israelit,” 1843, p. 64).

Geiger now became the first rabbi; H. B. Fassel, elected as the second, would not accept the election. Nevertheless, the conditions in the congregation continued on a war-footing until 1849, when two congregations (“Kultusverbände”) were constituted, one with Geiger as rabbi, the other with G. Tiktin (first with the title “Landrabbiner in Schlesien,” and finally, in 1856, when this second congregation became again a part of the Breslau congregation, with the same title as Geiger’s)—an arrangement that at last overcame all friction. Geiger’s congregation willingly sustained their leader in his efforts to reconstruct the ritual on a modern basis. In 1854 his prayer-book (“Jüdisches Gebetbuch,” Breslau, 1854), carrying out his “Grundzüge und Plan zu einem Neuen Gebetbuche,” formulated in 1855, the history of Jewish apologetics (e.g., Isaac Troki), and that of Jewish philosophy (“Leo da Modena; Rabbiin zu Venedig,” Breslau, 1856). He was also a faithful contributor to the “Zeitschrift der Deutschen Morgen- ländischen Gesellschaft.” Besides, he gathered around him a number of young students of theology, before whom he delivered lectures on Hebrew philology, Jewish history, and comparative studies of Judaism and Christianity. He was greatly disappointed at not being called to the directorship of the Jewish Theological Seminary, to which he had induced Jonas Fränkel to leave his fortune.

His greatest work is his epoch-making “Urschrift und Uebersetzungen der Bibel” (Breslau, 1857), which owed its origin to the author’s intention to write a history of the Karaites. Thus he came to take up the controversies between the Sadducees and Pharisees; and this led him still further back to those between the Samaritans and the Judeans. In this work he shows that the growing Jewish religious consciousness is reflected in the readings of the Biblical text, the Masoretic being as little exempt from intentional changes as any other of the ancient versions. He also proves the absolute falsity of the notions concerning Pharisees and Sadducees. The former were the nationalists, the latter sacerdotalists (Zadokites); the former the “people” and an aristocracy of learning and pietz, the progressists, the latter the aristocrats by birth, the literati. In the older Hakhamah as distinct from the younger, is reflected a divergence of opinions within Phariseism itself, and it is this distinction which throws light on this continuous process of growth. He was less inclined than Einhorn and others to emphasize the “election of Israel.” He met Frankel’s ar-rogance of the conference in a way of Judaism, that left no doubt as to where he stood on all the vital questions. He vehemently opposed the policy of the “via media” so characteristic of the school of Frankel. He broke no limitations to criticism. The Torah as well as the Talmud, he demanded, should be studied critically and from the point of view of the historian, that of evolution, development. These views he took occasion often to emphasize in his later “Judische Zeitschrift für Wissenschaft und Leben,” the edito ries in which are for the most part dedicated to the exposition of Reform principles. As from 1844 to 1848 he was one of the leading spirits in the “Rabbinerversammlungen,” so later he took a prominent part in the Leipzig (1869) and Aueburg (1872) synods, and in the preliminary gathering at Cassel (1869). During his stay at Breslau his “Zeitschrift” was continued. His “Lehr- und Lesebuch zur Sprache der Mischnah” appeared there in 1845. The history of Jewish medieval literature likewise engaged his attention (“Nī’e Na’amanim,” 1847). In 1850 he published a monograph on Maimonides. Among other fruits of his investigations were contributions on the Kimhah, etc., in Hebrew periodicals; a life of Judah ha-Levi, with metrical German translations of some of his poems; similar treatment of the Spanish and Italian Jewish poets; studies in the history of exegesis (“Pursansadathan,” etc., Leipzig, 1856), the history of Jewish apologetics (e.g., Isaac Troki), and that of Jewish philosophy (“Leo da Modena; Rabbiin zu Venedig,” Breslau, 1856). He was a faithful contributor to the “Zeitschrift der Deutschen Morgen- ländischen Gesellschaft.” Besides, he gathered around him a number of young students of theology, before whom he delivered lectures on Hebrew philology, Jewish history, and comparative studies of Judaism and Christianity. He was greatly disappointed at not being called to the directorship of the Jewish Theological Seminary, to which he had induced Jonas Fränkel to leave his fortune.

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the old literature of the post-Biblical schools (Me-
ktiona, Sifra, Sifre). The "Urschrift" led Geiger to be-
gin the publication of another magazine, "Jüdische
Zeitschrift für Wissenschaft und Leben"; in its eleven
volumes (from 1882 to 1874) are contained many stud-
yes supplemental to his chief work. The death of his
wife (Dec. 6, 1860) was the remote cause of Geiger's
removal from Breisach to Frankfurt-on-the-Main
(1863). His hope of finding in Frankfurt men and
means to realize his project of founding a genuinely
scientific Jewish theological faculty was doomed
to disappointment. His lectures on Judaism and
its history ("Das Judenthum und Seine Geschichte."
2d ed. of vol. I., 1864; 3d vol., 1869-71) were
in the nature of "university extension" courses.
Brilliantly presented, his views lost none of their
scholarly thoroughness. His introductory lecture,
giving his views on revelation, is especially worthy
of note: "the genius of the people of Israel is the
vehicle of revelation"—a view at once liberal and
loyal, though hopelessly in opposition to the mechan-
tical theory of revelation held to be orthodox. In
these lectures, too, Geiger gave without reserve the
results of his studies on the origin of Christianity,
while in connection with the second series he pre-
pared a biography of Ith Gabdrol (Leipsic, 1867).
Called to Berlin, he preached his inaugural sermon
Jan. 22, 1870. The opening of the Hochschule (1872)
finally gave him, during the last two years of his
life, the opportunity for which he had prayed and
pleaded so long. He lectured on "Biblical Introduc-
tion," and "Introduction to the Science of Judaism."
inspiring his students with his own fervor for truth
and research. Death came without premonition, al-
most literally taking the pen out of his hand.

In stature Geiger was small. His head, framed by
long, flowing hair parted in the middle, was lionine.
His eyes, shielded by very strong glasses on account
of myopia, shone with a rare lustre even behind the
double windows. As a preacher Geiger was im-
pressive. He moved his auditors by both the beauty
of his diction and the profundity of his thought.
Among others the following may claim the honor
of having been his pupils: Immanuel Löw (chief
rabbi at Breslau), Klein (at Stockholm), Loewy
(Tomesswar), Richer (Pforzheim), Felix Adler (New
York), Sule (St. Louis), Schreiber and E. G. Hirsch
(Chicago). Geiger left two daughters and two
sons, Prof. Ludwig Geiger of Berlin, and Dr.
Bertold Geiger, attorney-at-law, Frankfort-on-the-
Main.

Geiger, Abraham

Geiger, Lazarus

(Eliezer Solomon; generally known as Lazar Geiger): Ger-
man philologist; born at Frankfort-on-the-Main May
21, 1838; died there Aug. 29, 1870. His father was Sol-
omon Michael Geiger, the eldest brother of Abraham
Geiger. Eliezer Geiger began the study of Hebrew
at a very early age, under the guidance of his father.
Not originally devoted to a literary career, he spent
several years as a bookseller's apprentice at Ma-
yence; but soon showed a great dislike for business
life. His thirst for knowledge overcame all obstacles.

He returned to Frankfort, graduated from the gym-

nasmum, and then went to the universities of Mar-
burg, Hildesberg, and Bonn to study classical phi-

losophy. In 1851 he took up his permanent abode
in his native town, and devoted himself principally
to linguistic and philosophical studies. His first pub-
lication bears the title "Ueber Ursprung und Quelle
der Erfahrungsreichen Erkenntnis" (Frankfort-on-
the-Main, 1855). But as early as 1852 he had begun
his chief work, to which his whole life was devoted:
"Ursprung und Entwicklung der Menschlichen
Sprache und Vernunft" (vol. i. Stuttgart, 1859).

Geiger commenced to publish the principal results
of his studies in the more popularly written "Der
Ursprung der Sprache" (Stuttgart, 1860, 3d ed. 1878).
Before he was able to finish his great work, however,
a suddenly developed affection of the heart ended
his life. The second volume was published in a fragmen-
tary condition by his brother Alfred Geiger
(6th; 2d ed., 1860). The papers he had read on
different occasions were also published by Alfred
Geiger under the title "Zur Entwickelungsges-
chichte der Menschheit" (ib. 1871; 2d ed., 1878),
and were translated into English by D. Asher
("History of the Development of the Human Race.",
London, 1889). Even before Darwin's publications,
Geiger had come to the conviction that evolution
reigned in all nature. He, at all events, was the first
to apply this doctrine to reason and language.

According to Geiger, language is not degenera-
tion, but evolution; it begins with the most insig-
nificant and trifling expression (a mere
his Views, cry, which Geiger calls "Sprach-
eschid"). It is the source of reason. In it and from it,
according to the universal law of causality, reason has
developed itself, being the offspring, not of sound and
cue, but of light and the eye. The sound of the word and its
meaning have, without purpose or consciousness,
for a long time varied and differentiated until
they have become quite independent of each other.
Man's growing familiarity with the world, and his heightened sensibility to pain, have by de-

gerous sharpened his faculty of distinction and compre-

hension. The history of that evolution leads with certainty back to a state of things in which
man, as yet, did not think. At one time the race
must have been in a condition similar to that of
animals—speechless, helpless, without religion, art,
and morals.

Geiger was a staunch opponent of religious re-
forms, and fought valiantly on many occasions against
the leaders of rationalism. When the venerable and
ancient synagogue of Frankfort was sacrificed in favor
of a more modern building with an organ, Geiger
published a pamphlet, "Terzinen beim Fall der
Syngoge zu Frankfort-am-Main" (Frankfort, 1854),
in which he gave expression to his grief. From 1861
he occupied a position as teacher in the Jewish
high school (Philanthropin) of Frankfort; his
pamphlets, "Ueber Deutsche Schriftsprache und
Grammatik, mit besonderem Rücksicht auf Deutsche
Schriften" (ib. 1870), contain his views of certain
pedagogical questions. His bust has been placed in
the entrance-hall of the public library of his native
town.
GEIGER, LUDWIG: German literary historian; son of Abraham Geiger, born at Breslau June 5, 1846. After having been educated for the rabbinate under paternal supervision, Geiger entered Heidelberg University, where he applied himself to the study of history, later he went to the University of Göttingen (1865), and devoted some time to Oriental studies. In 1868 he graduated as doctor of philosophy from Göttingen University, where he resumed the study of history and took up that of literature, both of which he continued some years later in Paris. From 1870 to 1873 he held various positions as instructor in different Jewish schools; in 1873 he became privat-docent of German literature at the University of Berlin, and in 1880 assistant professor at the same institution. The subject of his lectures was mainly German literature from the sixteenth to the nineteenth century, and French literature from the sixteenth to the eighteenth century. Geiger has published the following works: "Das Studium der Hebräischen Sprache in Deutschland" (Breslau, 1870); "Nikolaus Elhen, ein Humanist und Theologe des 16. Jahrhunderts" (Vienna, 1870); "Johann Reuchlin, Sein Leben und Seine Werke" (Leipzig, 1871); "Abraham Geiger" (2 vols., Berlin, 1871); "Petraeus" (Leipsic, 1874);; "Deutsche Saturaume des 18. Jahrhunderts" (Berlin, 1878); "Abraham Geiger" (1878); "Renaissance und Humanismus in Italien und Deutschland" (in Oncken's "Allgemeine Geschichte der Einzeldarstellungen," 6, 1882; 3d ed. 1901); "Flischmann und Andre Kurlos" (ib. 1885); "Vorträge und Versuche" (Dresden, 1886); "Die Geschichte des Geistigen Lebens der Preussischen Hauptstadt" (Berlin, 1889-94); "Augustin, Petraeus, Roussel" (ib. 1890); and "Berlin's Geistiges Leben" (3 vols., Berlin, 1894-96). He also published the correspondence of Johann Reuchlin (Stuttgart, 1876). From 1880 to 1893 Geiger was editor of the "Deutsche Zeitung für Kultur und Literatur der Renaissance"; from 1887 to 1891 he edited the "Wochenzeitung für Kultur und Literatur der Renaissance"; from 1887 to 1891 he edited together with M. Koch the "Zeitschrift für Vergleichende Literaturgeschichte und Renaissance-Literatur"; from 1886 to 1891, the "Zeitschrift für die Geschichte der Juden in Deutschland" (3 vols., Brunswick). Lately Geiger has published biographies and the correspondence of numerous eminent German scholars and statesmen of the eighteenth and nineteenth centuries.

Bibliography: Meyers Konversations-Lexikon, 1897. S.

GEIST DER PHARISAISCHEN LEHRE, DER. See PRIESTER.

GELDERN, SIMON VON: Traveler and author; born 1720; died 1774. He was the great uncle of Heine, who describes him in his "Memoirs" as an adventurer and Utopian dreamer. The appellation "Oriental" was given him because of his long journeys in Oriental countries. He spent many years in the maritime cities in the north of Africa and in the Moroccan states, there learning the trade of armorer, which he carried on with success. Von Geldern made a pilgrimage to Jerusalem, and during an ecstasy of prayer, while upon Mount Moriah, he had a vision. Subsequently he was chosen by an independent tribe of Bedouins on one of the cases of the North-African desert as their leader or sheik, and thus became the captain of a band of marauders. He next visited the European courts, and subsequently took refuge in England to escape the consequences of the discovery of his too gallant relations with a lady of high birth. He pretended to have a secret knowledge of the Cabala, and issued a pamphlet in French verse entitled "Moïse sur Mont Horeb," probably having reference to the above-mentioned vision.


GELLER, PETER ISAACOVICH: Russian painter; born at Simferopol Dec. 10, 1862. He studied at the Odessa School of Design, and entered (1878) the St. Petersburg Art Academy, where he won (1881-83) two silver medals, and (1885) a gold medal for his painting "Ivan the Terrible Taking His Oath," which was purchased by the academy.

Bibliography: Bolshaya Entsiklopediya, vi.: N. Sokolov, Sofra-Isaakovskii, pp. 44-45, Warsaw, 1903. S.

GEMARA: See TALMUD.

GEMARA NIGGUN: The chant used by students in reading the Talmud. See CANTILLATION.
GEMARIAH (גמראיה): 1. Son of Shaphan the scribe. It was in Gemariah’s chamber that Baruch read to the people the prophecy of Jeremiah (Jer. xxxvi. 10–12). Gemariah was one of the princes who entreated King Jehoiakim not to destroy the roll taken from Baruch (Jer. xxxvi. 10–12, 23).

2. Son of Hilkiah; sent by Zedekiah to Nebuchadnezzar, bearing at the same time a letter from Jeremiah to the captive Jews (Jer. xxix. 1, 3).

GEMATRIA: A cryptograph which gives, in stead of the intended word, its numerical value, or a cipher produced by the permutation of letters. The term first occurs in literature in the twenty-ninth of the thirty-two hermeneutic rules of R. Eleazar b. R. Jose, the Galilean (c. 200). In some texts the rule for permutative gematria is counted as a separate regulation—the thirtieth (Königsberger’s edition of the rules in his “Monatsblätter für Vergangenheit und Gegenwart des Judenthums”). Waldberg (‘Duke b-Shalomyyin’), who gives a list of 147 cases of gematria occurring in traditional literature, includes in this number cases of symboľical numbers, which properly belong to the twenty-seventh rule (“ké-neged”). The reader is referred for the subject of permutative gematria and symboľical numbers to the articles ANAGRAM and NUMBERS AND NUMERALS; the present article is limited to a discussion of gematria in the later meaning of the term, namely, numerical gematria, and treats therefore only of the numerical values of words.

In its form gematria is a simple arithmetical equation; e.g., גמא (~ 183) = ברי (~ 188). The computation of the numerical value of a word, with the inference drawn therefrom, is called לבריאת המילים, or לבריאת לנים. The plural is לבריאת המילים (Krauss, “Lehwearénder,” ii. s.v.).

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I. In Biblical Literature: In the Bible itself there is no reference to numerical gematria, or the symboľical use of numbers, and their existence can not be positively demonstrated. Nevertheless, considering that examples of permutative gematria are found in Biblical literature (Krauss, “Lehwearénder,” ii. s.v.), there is great probability that at least some of the claims made by later writers to having found such numerical gematriot are justified. The following three may be considered as very probable: (1) Gen. xiv. 14, where the number 481 is the equivalent of Eleazar (Ned. 29a), the only name known to tradition from among those of Abraham’s servants; (2) Deut. xxxii. 1–6, the initial letters of the verses giving the number 345, the value of the name of Moses (Tan. ad loc.), and the abnormal form of the first letter of verse 6 calling the reader’s attention to the cryptograph acrostic; (3) Ezek. v. 3, where the name ישעיהו, omitting ש and י, in the number given in ch. iv. 9 (comp. Bertheau’s commentary ad loc).

II. In Traditional Literature: The following forms of gematria occur: (1) A number in the text points to a person or object, as the number 318 to Eleazar (see above). (2) A word in the text points to a number, a person, or an object. Under this head fall the following kinds:

(a) The word may be taken in its normal numerical value (comp. §§ II. E 1, below); e.g., גמא, the money (Esth. iii. 11) promised Haman, foreshadows גמא, the gallows on which he was to be hanged (Esth. vi. 1), since each = 185.

(b) The word may be taken in its minor value (see §§ II. E 2, below); e.g., גמא (~ 183) = ברי (~ 188). The expression גמא נוח shows that God, the One (Deut. vi. 4), has chosen the last letter of the first word and the last two letters of the second word (40 + 10 + 10). This is done because if the text had nothing to include which is not distinctly said by the Scriptures, it would have had the singular גמא. The expression גמא נוח shows that God, the One (Deut. vi. 4), has chosen out of 70 (22) nations Israel (comp. Waldberg, i.e., p. 91b, note 160).

(c) Instead of taking the word as it is, all or some of its letters may be first changed by permutation; e.g., גמא refers to the 163 commands contained in the Torah, when the first letter ג is changed by the permutation ג' into ג, giving (400 + 200 + 9 + 4) = 613 (Num. x. 15, 16).

(d) Homorganic letters may be interchanged in the computation; e.g., גמא = 59 when ג is substituted for ג (Yer. Shab. vii. 2).

(e) The vowel letters י or ג may be disregarded when written, or supplied when not in the text; e.g., גמא (Esth. vi. 9) = 130 (Ex. xii. 8), the ג being disregarded; י is read (Isa. x. 2) = 606 (Tan., section י), the spelling י being assumed.

(f) A portion of the word may be entirely disregarded, or may be explained by notarikon; e.g., יבשׁוֹנ (Ps. iii. 8) = 60 (Meg. 15b), counting only the last letter of the first word and the last two letters of the second word (40 + 10 + 10). This is done because if the text had nothing to include which is not distinctly said by the Scriptures, it would have had the singular יבשׁוֹנ. The expression יבשׁוֹנ shows that God, the One (Deut. vi. 4), has chosen out of 70 (22) nations Israel (comp. Waldberg, i.e., p. 91b, note 160).

(g) The word may be changed by the rule of “al tikra”; e.g., for גמא read גמא (Men. 43b).

(h) One of the members of the equation may be a compound; e.g., יבשׁוֹנ (Prov. xxii. 20) = 606, and together with the 7 Noachian commandments gives the number 615 (Tun. i.c.).

(i) To one of the members of the equation may be added the external number (comp. §§ II. E 10, below) of the words whose numerical value is taken. For an example see the next paragraph (j).

(j) Of two identical numbers one may be disregarded. יבשׁוֹנ and יבשׁוֹנ each amount to 611; add to this sum 2, the external number of both words, and the total becomes 613 (Num. x. 21).

(k) One of the members of the equation may be a...
multiple of the other (comp. § III. E 13, below); e.g., מ (Ex. xx. 16) refers to the twenty-six generations that passed from the creation of the world to the revelation on Sinai (Tan., section אב). 

(i) Integration (comp. III. D. 6, below) may be used (comp. Waldberg, l.c. 77b, notes 87, and 88a, note 90). (m) The grammatical form of the word may be interpreted in terms of numbers; e.g., לולא הוי (Ex. xxxv. 1) amount to 50 in the following way: לולא = 36; the additional 3 are gained from הוי in one of two ways. R. Jose b. Hanina says: הוי is 2; מ is 1; מ is 31; R. Hanina of Sepphoris, in the name of R. Abahu, explains: הוי is 1; מ is 2 (Yer. Shab. v. 2). 

The gematria method, developed largely in the Middle Ages, became a very popular mode of interpretation, entire treatises being devoted to this branch (see Benjacob, "Ozar ha-Sefarim," p. 96, Nos. 119, 120, 158; p. 479, No. 737).

III. In the Cabala: in cabalistic literature the use of gematria has been greatly extended, and its forms have been developed in many directions. The principle on which gematria rests is not stated in traditional literature; but it may be assumed that it is essentially the same as that which is found in the Cabala, though in the latter it has been developed along the lines of cosmogonic theories.

A. Theoretic Basis: All creation has developed through emanation from the En Sof. The first degrees of that evolution are the ten Sefirot, from the last of which, Kingdom, developed the twenty-two letters of the Hebrew alphabet. Through the latter the whole finite world has come into existence. These letters are dynamic powers. Since these powers are numbers, everything that has sprung from them is number. Number is the essence of things, whose local and temporal relations ultimately depend on numerical proportions. Everything has its prototype in the world of spirit, that spiritual prototype being the germ from which the thing has been developed. As the essence of things is number, the identity of things in number demonstrates their identity in essence.

B. Degrees of Identity: While all of the twenty-two letters of the alphabet are coordinate powers, still it is evident that the ramifications of a letter like נ for example, whose numerical value is 4, can not be the same as those of the letter ג, whose numerical value is 400. It is, moreover, equally apparent that two equal sums will not be absolutely identical in their contents, if the factors in each are different. The identity, therefore, implied in a gematrical equation admits of a practically unlimited number of degrees. It is only for the highest three degrees that the cabalists have coined the following terms:

(a) ה ("degree of equilibrium"); the highest degree, which denotes an equation with an equal number of letters in both members; e.g., מ (40 + 5 + 200 + 3) = מ (30 + 1 + 10 + 7 + 200) = 248; each member having 5 letters. 

(b) מ ("degree of division"); e.g., when מ = מ, it is necessary to add the מ and obtain a מ both having the value of 20 to make the equation identical.

(c) מ or ה ("degree of separation," or "degree of division"), when one letter is resolved into smaller values, the reverse of the preceding.

C. Objects: The objects dealt with by gematria may be:

(a) Letters, persons, things, and conceptions considered under the aspect of number; e.g., מ is 2; the tribes are 12; the genus of anything is 1.

(b) Things may be fancied to resemble letters. The nose and the eyes, for instance, are fancied to resemble the group of letters ק. A dot and a line are fancied to resemble ק and י respectively. Accordingly, the vowels-signs consisting of one dot amount to 10; פ, being a line (ץ), is 6; the kamer, composed of a line and a dot (ץ), is 16, etc.

(c) Letters may be dissolved or form groups of things or of other letters; e.g., the letter ק is considered as consisting of three dots or strokes ("ukzin"), and therefore amounting to 3. The letter ק amounts to 10 in the following way: its head is ק; its body is a line = 6; its tail is a point = 4; sum 10.

The ק is dissolved into ק or י, the middle stroke being י. In the first case it may amount to (10 + 6 + 10) = 26, or, since 1 may amount to 10, to 30. In the latter case it may equal 20 or 24. By a similar process might be obtained the equation מ = מ; מ = מ; מ = מ (comp. Benjacob, "Ozar ha-Sefarim," 596, 606).

D. Principles and Methods: The world is conceived as a pyramid whose apex is the En Sof and whose base consists of the lowest creations. The latter are but gradual ramifications of the former. The lower is entirely contained in the immediately higher, and the higher is partly found in the lower. From this idea has developed the principle of involution, which branches out in various forms. The following modes of procedure are to be noticed as occurring in many of the cabalistic gematrical operations:

(a) Decadal Involution: The ten Sefirot differ from one another only in degree, not in essence. Every sefirah, therefore, not being subject to limitations in space, contains all the other sefirot. Hence, each sefirah is made up of 10 sefirot, each of which again includes 10. One sefirah, therefore, contains 100. All the sefirot thus contain 1,000. Similarly, any number may be decadally involved. This involution is called ת"פ or ת"פ. The number 1, for instance, involved to the first decade (י"פ), will amount to 10; when involved to the second decade (י"פ), to גmayı"פ. Thus, the four supramundane worlds, י"פ, י"פ, י"פ, י"פ, are the 510 worlds promised to the righteous in the world to come (comp. Sanh. 106a). As each of these four worlds contains 10 sefirot, the three worlds, י"פ, raised to the first decade give the amount 300; the world of י"פ counts only as 10, because, being on its upper side endless, the more it contained the nearer it would approach unity. Decadal involution usually affects the word as a whole.

(b) Geometric Involution: According to the same
principle, a number may be raised to the second or the third power. Here the sum of the whole word may be so dealt with, or each of its letters may be raised separately and the sums then added (comp. § III. E 5 and 6, below).

(c) Comprehension: Creation is but an unbroken chain of cause and effect. The latter is potentially contained in the former, and the former partly in the latter (comp. § III. D 1, above). Every effect, i.e., everything that can be subsumed under a higher term, is the species (מְסָרָה); every cause is the genus (גּוֹנֵי), comprehending the species. The Universal Comprehender (םְפּוֹלָא) is God; the General Comprehender, the יִסְדָא. The alphabet is the comprehender of the whole Torah; the יִסְדָא of the whole alphabet, i.e., of all numbers. The numerical value of a word is the comprehender of its conceptual contents. In short, any generic concept may be counted and added to the equation.

To elucidate the principle involved the following example may be taken: \( (a + b + c) + (d + e) + (f + g + h) = (i + j + k) = 8 \). Let 8 be the first member of the equation, consist of 3 words, \( \text{Genus and Genera} \), of 8 letters, and \( \beta \), the second member, of 1 word, or 3 letters. Let \( \delta \) be the numerical value of each member.

Suppose that \( \delta \) actually amounts only to \( (8 - 1) \), the deficiency, if is \( (8 - 3) \), etc. To make up the deficiency, if \( (8 - 2) \), there must be added the comprehender of \( \alpha \), i.e., the comprehender of \( (8 - 1) \), which is 1. This would be expressed by \( \text{לְעַנֶּפֶּה} \). If \( \delta = (8 - 2) \), there would be two units of the comprehensive \( \alpha + \beta \). Or there may be added to \( \delta \) its 3 words, \( \text{ነנננכ} \). If \( \delta = (8 - 3) \), one may add 8 letters \( \text{יִנְנִיָנָנָנ} \). If \( \delta = (8 - 14) \), the 3 comprehenders \( \alpha + \beta \) and \( \gamma \) may be added to it.

Instead of addition, subtraction may be used; e.g., \( \text{יִנְנִיָנָנ} = \text{הנננכ} \). The Divine Name, by double integration (comp. § III. D 5, e, below), yields 84 letters, deduced from this number the 4 letters of the integral + the comprehenders of both terms, and the result will be 28. The קֶסֶף has a different value in the following example: \( \text{לְבַשָּׁנָה} = \text{לְבַשָּׁנָה} \). If \( \delta = (8 - 2) \), there must be added 3 more units to \( \delta \), i.e., the 3 words \( \text{ןָנָנ} \) which are the essential parts of that name, corresponding to the comprehenders of קֶסֶף and רָדָא, namely; \( \text{ןָנָנ} = 170 \), \( \text{ןָנָנ} = 170 \). The subatomic of קֶסֶף is קָנָנָנ; of לְבַשָּׁנָה it is קָנָנָנ.

(d) Multiplication and Division: One of the terms may be a multiple of the other; for an example comp. § III. D 3 k, above. Multiplication may be used also in many other forms; e.g., a term may be multiplied by its letters, as \( \text{סָנָב} = (8 \times 8 \times 8 \times 10) = 1,500 \). Similarly, one of the terms may be a quotient of the other; e.g., the world was created by means of נְוָנָנ ("truth"); these being the final letters of הָדָא דָא הָדָא הָדָא הָדָא (Gen. 1. 1). The end of all creation is יִנְנִיָנָנ ("man"); for the latter is a tithe of the former: \( \text{יִנְנִיָנָנ} = \text{הנננכ} \). יִנְנִיָנָנ is indivisible.

(e) Integration: Just as in this proof all things are contained in a latent state, potentially, so in a number there are latent ramifications. The letter ק, for instance, amounts on the face of it to 28; but it contains also its alphabetic name רָדָא, and therefore really amounts to 74. The word ק, on the face of it amounting to 32, may be integrated (סַנָב) to 488, and with 288; but would then amount to 483. This integral (סַנָב) may again be integral to 488, and this double integration (סַנָב לְבַשָּׁנָה) would raise the value of ק to 1,488. In the above example ק is the integral (סַנָב) to 488, and the comprehender of ק is 1. This would have a ק ("height") of 4, and a ק ("width") of 3. Quaternation may be combined with integration, and the process is extended to words having more or less than four letters.

(g) Spatiality: A word may also be considered under the aspect of dimension, and expressed in terms of spatiality. Thus, ק in terms of space would have a ק ("width") of 3, and ק ("height") of 10; the height being the extent of the integral (comp. § III. D 5, e, above).

IX. Numerical Values: From the above explanation it is clear that one word may yield a variety of values. The early cabalists have, for some mystical reason, decided arbitrarily the number of these values to be nine, either because nine is the highest number of units and contains all the lesser numbers, or because of the nine psychic powers of man which are the cause of the whole organism—vix., intellect, understanding, consciousness, the five senses, and the practical will—since man, the microcosm, reflects the world, the macrocosm. However that may be, below is given an enumeration of the cabalists' nine values (Nos. 1-9) and of all the other values actually used.

1. Normal Value: \( - \) as units, \( - \) as tens, \( - \) as hundreds. The 5 final letters have here the same values as their respective initial forms.

2. Cyclical or Minor Value: \( - \) in tens, \( - \) in hundreds, \( - \) in thousands, where the tens, hundreds, and thousands are reduced to units; e.g., \( \text{דָאָא} = \text{דָא} \). This procedure is also called (תִּנְנִיָנָנ) ("return of the cycle"). Since with 1,000 the alphabet must be begun anew, symbolizing that the beginning is connected with the end (סָנָב), this value is assigned to Enoch, who is...
yield an almost unlimited number of values.

"IBJ (comp. § III.A, above)."

The simple word or of the singly and doubly inte

ni^3H.18. Double Integration Value, 'DE^IBDD-

it will easily be seen that a word may be made to

Talmudists placed on gematria is difficult to tell

values of the permuted letters are taken (comp. § III. E 2, above) may be used in various combinations, the reason for such a procedure is that inasmuch as 14 branches are contained in 5 powers, each power must be contained in the other two.

6. Square Value of the Word, "^b^b^b^b^b^b^b". The numerical value of the word is successively multiplied by the value of each letter, and the products are added; e.g., "^b^b^b^b^b^b^b" = (14 X 4) + (14 X 6) + (14 X 4) = 106, or, in short, 14. The reason for this procedure is that inasmuch as 14 branches are contained in 5 powers, each power must be contained in the other two.

7. Nominal Value, "^b^b^b^b^b^b^b", taking the alphabetical name of the letter for the letter itself (comp. § III. D 0, above).

8. Numerical Value, "^b^b^b^b^b^b^b", substituting the numerical noun for the number; e.g., "^b^b^b^b^b^b^b" = (40 + 10 + 300 + 30 + 300 + 5 + 1 + 40 + 10 + 70 + 9 + 200 + 1) = 1,049. The principle is the same as in the preceding.

9. Major Numerical Value, "^b^b^b^b^b^b^b", the preceding combined with integration; e.g., "^b^b^b^b^b^b^b" = 1,049.

10. External Value, "^b^b^b^b^b^b^b", when the contents are disregarded, every letter counting for 1. The Tetragrammaton cannot be taken in this value ("Asis Rikkimim," 26b).

11. Major Value, "^b^b^b^b^b^b^b", in this value the final letters count as hundreds ("^b^b^b^b^b^b^b" = 100). In contradistinction to the minor or cyclical value (see § III. E 1, above) also belong under this head.

12. Multiple Value, "^b^b^b^b^b^b^b" (comp. § III. D d).

13. Quotient Value, "^b^b^b^b^b^b^b" (comp. § III. D d).

14. Cube Value of the Word, "^b^b^b^b^b^b^b", when the contents are disregarded, every letter counting for 1. The Tetragrammaton cannot be taken in this value ("Asis Rikkimim," 26b).

15. Cube Value of the Letter, "^b^b^b^b^b^b^b", in "Minhat Yehudi," iii.

16. First Decadie Involution Value, "^b^b^b^b^b^b^b", (comp. § III. D a, above).

17. Second Decadie Involution Value, "^b^b^b^b^b^b^b" (comp. § III. D c).

18. Double Integration Value, "^b^b^b^b^b^b^b", when the values of the permuted letters are taken (comp. § II. 8 c, above).

20-23. Quaternion Integration Value, "^b^b^b^b^b^b^b", either of the simple word or of the singly and doubly integrated forms (comp. § III. D f, above).

Considering that the procedures and values explained above may be used in various combinations, it will easily be seen that a word may be made to yield an almost unlimited number of values.

F. Scientific Value: What scientific value the Talmudists placed on gematria is difficult to tell with certainty. Although one legal enactment, that the duration of the Nazarite vow be 30 days, is ostensibly founded on gematria, it will perhaps be neuer the truth to assume that they considered it merely as an "asmat," a mnemonic aid, and that, as in other similar cases, that hve had another basis.

In later literature, outside of cabalistic circles, and beginning with Ibn Ezra (comp. "Monaschirch," xiii, 84), the value of gematria is spoken of more or less derogatorily, especially by Joel ibn Pirkhe (17) to Tar Oray Hayyim, 54, 62). Leo di Modena ("Art No- hem," ch. xiv.). Milazagi ("Menahhot" 15c et seq.), and Zweig ("Kerem Hemed," ix. 90 et seq.).

GEMEINDERUND, DEUTSCHE-ISAAC- LICHTER ("Union of Juedo-German Congre-
gations"): An association of Jewish corporations in Germany, founded July 3, 1869, on the occasion of the Jewish synod at Leipzig, and incorporated Feb. 18, 1869. The federation has for its object the exchange of experiences in matters of administration, and especially the promotion of the common interests of German Jews, excluding, however, from its sphere of activity all matters relating to ritual. It directs its attention chiefly to education and charity. It grants subsidies for religious instruction to the smaller communities, and helps the needy by assisting them to take up agricultural and technical pursuits. At the same time it provides for the training of religious teachers and cantors, and for pensions to aged officials of the congregations or to their families, contends against the evil of strolling beggars, and furnishes aid for released convicts. These objects are enumerated in section two of its constitution of Nov. 15, 1898.

At the head of the federation, which at present includes two legally established boards (in Baden and Wurttemberg), ten provincial and district congregational associations ("Verbände"); 750 congregations, are a president and a board of thirty-six members. This board as:

points delegates in the various communities (numbering 118 in 1903) to watch the interests of the federation. The first two presidents were Jacob Nachod and Moritz Kohner, in Leipzig. When the society moved from Leipzig to Berlin in 1882 Dr. 8. Kriselover became president; in 1896 he health compelled him to resign the office to the present incumbent, Dr. Martin Phillipson, formerly professor at the University of Brussels.

A regular meeting of delegates is held every four years. The business of this meeting comprises the hearing of the report of the board, as well as that of the treasurer, etc. The last meeting, the ninth since the existence of the federation, was held in Berlin Feb. 28-34, 1902.

The charitable funds and institutions under the administration of the federation are as follows:

German-Jewish Loan-Fund for Women and Girls: established 1874; administration in Leipzig.

Mendelssohn House in Dessau. Bought 1873, on the 150th anniversary of Moses Mendelssohn's birthday. The rear part of the house in which Moses Mendelssohn lived has been left in its
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original condition, while the front part has been remodeled. It was planned as a home for retired Jewish scholars, and was opened in 1886.

Samuel Kästner Fund; founded May 28, 1886. Its object is to assist young Jews who wish to earn a trade, and to help deserving Jewish mechanics in setting themselves up.

Ministers Fund; founded 1890. It offers prizes to be competed for by teachers of mechanical trades and of gardening.

Jewish Workmen’s Galaxy at Warnemünde, near Berlin. Its object is to provide work, food, and shelter for unemployed Jewish men. It was started in 1902, and numbers about 60 inmates.

Jewish Reformatory (Gematria, Berlin, Erhebungsanstalt) for Boys (the Engme and Amalie Rosenfels foundation) at Boppard and Schwerte; opened 1890 with twenty-five inmates.

Jewish Reformatory for Girls at Potsdam, near Berlin; opened 1892.

Commission for the maintenance of infirm congregations by means of contributions to the salaries of religious teachers and to the expenses of school buildings. It was present (1890) subscriptions about 130 poorly congregations.

Friedrich-Wilhelm-Futura Fund; founded 1883 under the protection of the crown prince and princess (Emperor Frederick III. and Empress Victoria). It maintains the life-preserving policy of 1,000 community officials.

Philippines Fund; founded 1873. It affords temporary relief to needy congregational officials.

Berliner Fund; founded September 24, 1872. Enables poor Jewish students to attend normal schools in Germany.

The following institutions are for the promotion of Jewish science:

Zunz Fund; subsidizes eminent scientific works.

four rows of three each, Exodus (xxviii. 17-20) enumerates them thus:

(1) **Din** or *sardius*; A. V. and R. V. "sardius" or "ruby" (Ex. xxviii. 17, xxxix. 10; Ezek. xxviii. 13; Rev. xxi. 20); Targ. Onk. T. R. *sardius*. This, as the same implies and accords with the Talmudic and Num. iv. 12, was of red color, though possibly its name meant more to suggest its Oriental origin. It is those who are able to identify it with the modern sard, which, according to Pines (U. C., xxxvi. 106), was very common among the Egyptians of the 26th dynasty.

Sard. Sard is another name for Sardis, the ancient capital of the Lycian kingdom, in Asia Minor. It was a town of considerable size and importance, being one of the chief cities of the kingdom. In the New Testament, it is mentioned as the residence of John the Apostle (Rev. xvi. 11). Sardis was a wealthy and prosperous city, and its ruins are still well preserved.

Sardonyx. Sardonyx is a variety of agate in which white or yellowish agate alternates with sard, the latter being a variety of red jasper. The term is derived from the Greek *sard* (sard), which means "sard," and *onyx* (onyx), which means "agate." The material is a banded or intercalated variety of chalcedony, which is a variety of microcrystalline quartz. The sardonyx is a banded or intercalated variety of chalcedony, which is a variety of microcrystalline quartz. The term is derived from the Greek *sard* (sard), which means "sard," and *onyx* (onyx), which means "agate."

Chrysoprase. Chrysoprase is a variety of chalcedony that is colored green. It is often called the "green jasper" or "green agate." The term is derived from the Greek *chalkos* (chrysos) and *prassos* (prassos), which mean "gold" and "green," respectively. The chrysoprase is a variety of chalcedony that is colored green. It is often called the "green jasper" or "green agate." The term is derived from the Greek *chalkos* (chrysos) and *prassos* (prassos), which mean "gold" and "green," respectively.

Rock Crystal. Rock crystal is a variety of quartz that has a glassy or transparent appearance. It is one of the most common minerals and is found in many countries around the world. The term is derived from the Latin *crystallum,* which means "crystal." The rock crystal is a variety of quartz that has a glassy or transparent appearance. It is one of the most common minerals and is found in many countries around the world. The term is derived from the Latin *crystallum,* which means "crystal."
description of the figure (I.e. vili. 57, xxvii. 11-12). It has been identified with the amber, while the fact that in the apocalyptic enumeration (Rev. xi. 18) the stone is mentioned in connection with the stone is supposed to have been the same point in connexion with the "ahalah" and "adamas." The etymology seems to point to the idea of being strong or hard. In "Zion art" the term is applied to the "zahor" (Zahor). It is used in the sense of "emery" or "corundum." The Targumic word is "kalodont," identified by Jeremiah (see above) with "kalodent," which is the word for "ahalah" in Onkelos's translation for the sixth stone (II. 18).

Agate. Of other stones mentioned the "kadkod" (A.V. "agate," R. V. "ruby," in Is. lix. 12 and Ezek. xxi. 26) undoubtedly was the "karkedon" stone quoted by the Rabbis (Pesahim 137a; B. Bat. 31a). The "Bismarck" in Ezek. xi. 9, said to be "harder than flint" (R. V. and A. V. "adamant"), was not a precious stone, and the traditional identification, "diamond," should be abandoned (Loew, "Grundriss," pp. 221). 

Amethyst. The "Shamir" in Ezek. iii. 9, said to be "harder than flint" (R. V. and A. V. "adamant"), was not a precious stone, and the traditional identification, "diamond," should be abandoned (Loew, "Graph. Requisiten," p. 221). 

Beryl. Of other stones mentioned the "kadkod" (A.V. "agate," R. V. "ruby," in Isa. lix. 12 and Ezek. xxi. 16; the Septuagint gives "lapis" in Isa. lix. 12) undoubtedly was the "kardson" stone quoted by the Rabbis (Pesahim 137a; B. Bat. 31a). The "Bismarck" in Ezek. xi. 9, said to be "harder than flint" (R. V. and A. V. "adamant"), was not a precious stone, and the traditional identification, "diamond," should be abandoned (Loew, "Graph. Requisiten," p. 221). 

To recapitulate, according to the above listed stones, the order and character of the stones on the high priest's breastplate: 

1. Sardonyx or sard, red.
2. Topaz, pale-yellowish green.
3. Rock-crystal, brilliant white.
II. Emerald, green.

Lapis lazuli, blue with gold (yellow-ocher) dots.

Topaz, rich green.

III. Amethyst, blue with gold (yellow) dots. Yashefeh, rich green.


This seems, on the whole, to correspond to the colorscheme of the Egyptian reports (see Müller, in "Orient. Lit." ii. 39). In post-Biblical writings the following gems appear: amethyst; amiantus (a green stone, a thin slate kind of chrysolite); ruby; agate; beryl; chalcedony; sapphire; sardonyx; emerald; topaz; jacinth; turquoise; "panther stone" (for "yashefeh" in Targ. Ezech. xxviii. 13); diamond, probably designated by אֲדֹנִית and אֲדֹנִית אֱלֹהִים; crystal, אֲדֹנִית אֱלֹהִים (Abba Gorioni, 1; see also Perles, "Theon und Circus," p. 15; comp. Acts iv. 6, xx. 1). The תּוּפָה (Ezek. i. 22) may possibly denote a crystal; תּוּפָה (Job xviii. 21) certainly does (Lagarde, "Reliquiae Juris Ecclesiastici Syriacarum," xxii., Leipzig, 1856). The art of fabricating false gems seems to have been known (Tan., Beinhu, 22; num. ii. iv. 2; see Krause, "Lehnwörter," p. 182).


E. G. H.

GENAPPE. See Holland.

GENAZZANO, ELIJAH HAYYIM BEN BENJAMIN OF: Italian physician, theologian, and cabalist; flourished in the first half of the sixteenth century. He had a religious controversy with Pra Francesco da Acquapendente, in which he bitterly attacked Christianity for its dogmas of original sin, for its claim of salvation exclusively for its own adherents, and for its hatred of Judaism, the religion which furnished it with the kernel of its teaching, and which, in contrast with the Church, attributes a share in the future world to the righteous of all nations. This dispute he described in a Hebrew pamphlet entitled "Wikkuah," existing in manuscript (Cod. Munich, No. 112, and Cod. Vienna, No. 16). He wrote also under the title "Iggeret Hamudot" (Neubauer, in "Kronish," 5, p. 104), a strong apology of cabalistic doctrine, which, although not printed, became well known in the sixteenth century. In this pamphlet he attacked the religious philosophers in an unskilled and offensive manner, especially Isaac Abravanel, the author of "Ateret Zekenim," and he was one of the first to accept the fable that Maimonides had retracted his anti-Talmudic and anti-cabalistic sentences (Levn de Medina, "Ateret Zekenim," pp. 4, 33, 53, 70; Pun Yahya, "Shalosh le Ben Yahya," p. 60). The name of Elijah Hayyim of Genazzano often occurs as "Elijah Maglatzai," or as "Malkuv," etc. (Steinschneider). There exists in manuscript a poem by "Elia Genazzano" (published by Neuhauer in "Letterbode," x. 184) which contains an attack on woman, and in which Biblical personages are treated in a very irreverent manner. It is perhaps a work of this author.


BER.

GENEALOGY.—Biblical Data: A list, in the order of succession, of ancestors and their descendants. The Pentateuchal equivalent for "genealogies" is "toledot" (generations), the verb being יָשַׁר in the "kal" and "hifil" forms. The later form is יָשָׁר (Neh. vii. 5), and the verb "hityahes" (to enroll oneself or be enrolled by genealogy). In later Hebrew, as in Aramaic, the term יָשָׁר and its derivatives "yishu" and "yushin" recur with the implication of legitimacy or nobility of birth.

The following genealogical lists are given as far as possible in the order in which they occur in the Hebrew canon:

1. Adamites (with historical glosses): Adam; Cain; Enoch; Jald; Menahel;Meshuel; Adam—seven generations, beginning with, the eighth, two parallel streams; (1) Judah and his brother Joel, (2) their half-brother Tabeel and his sister Namna. (Gen. vi. 14 et seq.)

2. Adamites (with chronological details): Adam; Seth; Enoch; Caleb; MahOTTOMethuel; Leah; Noah—nine generations, the eleventh comprising (1) Sem, (2) Ham, (3) Japheth, (4) Shem.

3. The Noahites, divided into (1) Hamites, (2) Canaanites, (3) Japhethites—the "ethnical tables," or "lists of nations" (Gen. x. 1-31).

4. Abraham's pedigree, from Sem downward, enumerating ten generations (Gen. xi. 10-36).

5. Rachel's pedigree, from Nahor through Milcah, with mention of collateral line through her father's brother Reuben (Gen. xxvi. 24).

6. Abraham's through Keturah (Gen. xxxii. 5).

7. Abrahamites through the line of Ishmael (Gen. xxv. 13-18; Ishmaelites).

8. Abrahamites through Isaac and Esau = Edom (Gen. xxxvii. 40).

9. Jacob's (= Israel's) descendants (Gen. xxxviii. 27-37, xxxvii. 8-25; possibly tribal). (Gen. xxxix. 8-25; possibly tribal).

10. The pedigree of Moses, enumerating the "heads of their fathers' houses" of the sons of Israel, the sons of Levi, the sons of Aaron (Gen. vii. 5, 6); the sons of Shem, the sons of Noah, the sons of Ham, the sons of Japheth, (Gen. xi. 5, 10; Gen. xxviii. 17; Gen. xxiv. 16, 18, 20; Gen. xxxiii. 14, 18, 20; Gen. xxxvi. 15, 18, 20; Gen. xxxvii. 14, 18, 20). The line of the Levites from the tribal line of the sons of Aaron, from Jachin, from Gershom, from Merari, from Kish, from Naphtali, from Manasseh, from Ephraim (Gen. xvi. 41). A register of the Israelites as a nation—in which Levi, however, is omitted—grouped under the heads: "generations" (רֳעִים), "family" or "clan" (רֵעֶים), and "fathers' house" (רֵעֶים רְעֵים) (Num. i. 41 et seq.). This is, strictly speaking, a census-roll.

11. The tribal list (Num. i. 41-47, also a census-roll).

12. The genealogy of the Jews (Num. iii. 1-5, 27-36), with data concerning their respective assignments to service in the sanctuary.

13. A list of the Israelites, with reference to division and occupation of territory (Num. xxx. 41-51).

14. The families of the Levites (Num. xxvi. 57-61), with data concerning the titles of Aaron, Moses, and Miriam, and the names and fate of Aaron's sons.

15. An account of the "genealogy of those that went up with me from Erez" (Ex. vii. 7-14; see above, pp. 689-690), and the list of "the children of the Israelites that went up out of the land of Egypt" (Ex. xxxiii. 1-16). This is not a genealogy, but is of importance as bearing upon the standing of their descendants in the congregation of Israel.


17. A list with genealogical notes concerning priests that had taken strange wives, and of Levites, and, moreover, of Israelites (Ezra x. 15 et seq.).

18. Genealogies of certain of the descendants of Judah and Benjamin (Neh. iv. 1 et seq.).
Genealogies

rollskept in the Temple were destroyed (Sachs, 294).

of wood (Ta'an.iv.5; "house of Arak, tribe of Judah"); comp. Ezra ii.5; Neh. vii.10; "house of Dvid.

were mentionedin connection with the furnishing of well-authenticated genealogies. Such divisions were deeply deplored as a calamity, more especially greeisquoted (Yer.Ta'an.iv.68a,bottom), Ben Aaron (Yeb.49b).

"Beitrage," ii.157). The lossofficialgenealogies of the priestswas kept (Josephus, "Contra Ap." i.,§7; "Vita," §1). A priestwas bound to demonstrate his scrutiny had to extenda degreefurther (Kid. iv.5). The very division of Israel into generalreputation or publicservice, were admitted (Kid. iv.4). Exemptions depending uponthepresumption of the finestflower (Kid.69b). His own pedigree, succeededin establishing the genealogical relationsof the new Israel to a degreeoffineness resembling that of the finest flower (Kid. 69b).

had beencarefultoverify (B.B.15a). Chroni
clesand Ezra-Nehemiah were in fact regarded as Scrolls of genealogies," as נדניד (B. B.15a; Pes. 62).

that the persontauntedisof high stock (Kid.71b).

"scrolls of genealogies"), as נדניד (B. B.15a; Pes. 62). That the Exile and the subsequent vicissitudes had heavily impaired tribal and racial purity was nevertheless recognized (see the discussion between R. Joshua and R. Gamaliel: Yer. Kid. iv.1). But for the priests purity of descent was indispensable. Hence their genealogies were scrupulously kept and, when necessary, minutely investigated. A special officer seems to have been entrusted with these records, and a court of inquiry is mentioned as having been instituted in Jerusalem (Kid. 72b).
The testimony of Josephus corroborates the fact that a record of the pedigrees of the priests was kept (Josephus, "Antiq." i., §7; "Vita," §1). A priest was bound todemonstrate the purity of the pedigree of the priestly maiden he desired to wed, even as far back as her great-great-grandfather and great-great-grandmother. In the case of marriage with a daughter of Levi or of Israel his scrutiny had to extend a degree further (Kid. iv.4).

The very division of Israel into "houses" presupposes among them the existence of well-authenticated genealogies. Such divisions are mentioned in connection with the furnishing of wood (Ta'an. iv.5; "house of Arak, tribe of Judah"); comp. Ezra ii.5; Neh. vii.10; "house of David, tribe of Judah"); comp. Ezra viii.2; "men of unknown pedigree" are also named). Hillel's pedigree is quoted (Yer. Ta'an. iv.68a, bottom). Ben "Azrai also speaks of a פדניד הולך ("genealogical record"); Yeb. 49b).

It is assumed that under Herod I. all genealogical rolls kept in the Temple were destroyed (Sachs, ii.135). The loss of official genealogies was deeply deplored as a calamity, more especially because of their importance for the understanding of the booksof Chronicles (Pes. 62b; B.B.109). How probable that these Biblical books were in pro-

Bibliography: Hamburger, R. B. T. E.
The genealogies of individuals occur in the post-exilic period. By far the greatest number being represented as "sons" (Gen. iv. 21). The necessity for keeping accurate genealogical lists in pre-exilic Israel is not apparent; neither for the regulation of the royal succession nor for the division of inherited property was proof of legitimate descent imperatively needed. By far the greatest number of genealogies of individuals occur in the post-exilic books: elsewhere individual genealogies rarely go back further than one or two generations. No mention is made of any officer appointed to keep the records. Nor was pre-exilic Israel jealous of racial purity (comp. Gen. xxxviii.); sacerdotal preoccupation in this regard is post-exilic (Ezraic). The genealogies of Genesis exhibit a strong realization of the unity of the human race, while framed to assign to Israel a distinct place in the economy of the human family. From Adam, Noah, Abraham, and Jacob a continuous process of selection is posited in the scheme. This is the ethical aspect and value of these genealogies.

The Exodus-stimulated genealogical zeal (Ezek. viii. 9). The old tribal organization had passed away. A spiritual factor took its place as the uniting and differentiating energy, the congregation gradually but steadily adjusting itself to the tripartite scheme: priest (Zadokite), Levite, and Israel, with Israel as a "holy seed." To the Influence of the Exile, the early post-exilic congregation the rise of many Levitical and other genealogies, constructed on data such as memory could supply and skill could marshal to good effect, some of which are undoubtedly at the basis of the genealogical lists in Ezra-Nehemiah and Chronicles. These first attempts were not very complex in plan (see, for instance, Ezra ii. 40, iii. 9; Neh. ix. 4; Num. xxvi. 58; see also Levi). Moreover, it is virtually a duplicate of Ezra's genealogy (Ezra vii. 1; comp. I Esd. viii. 3 and II Esd. i. 7).


E. G. H.

GENERATION: This many-sided word, like its equivalents in the modern versions of the Bible, is used to translate the Hebrew "dor" and "toledot" (the latter found only in the plural). The primary meaning of "dor" is "period"; the secondary, the period bounded by the life of a man or of a single family. Thus "dor" signifies generations, or ages, of men in the past or future; it also designates the men who live in any special period or age (see especially Ps. cxiv. 4; Eccl. i. 4). From this idea of men regarded as a group bound together by relationship a transition is made to men of any particular time taken as a class connected only by contemporaneity. Thus in "a generation that curseth its father" (Prov. xxx. 11) the class character is so strong that the persons described are spoken of throughout as a single unit.
In "toledot," on the other hand, the idea of descent by birth and family relationship gives it its special force to the translating term. Thus "generations" in Gen. x. 32 means a genealogical succession of families; in Num. i. 20, genealogical divisions by parentage. A secondary and very important usage may be seen where "generations" means the history in the form of a genealogical account of any set of people along with their descendants (Gen. v. 1). All early history began with genealogical lists, and even the process of creation of heaven and earth is viewed in Gen. ii. 4 as a genealogical history. The word "toledot" is found mostly in the Hexateuch, and there only in the Priestly Code.

J. F. McC.

GENERATION, LENGTH OF: The number of years that elapse before the children of one set of human beings arrive at a marriageable age. This number has been defined to be equal to the average male age at marriage, plus one year before child-bearing begins, plus half the average number of years during which fecundity lasts. As a rule, Jews marry much earlier than the rest of the male population to which they belong, probably owing to the rabbinic requirement, that a man should marry by the end of his thirtieth year (Kid. 79b). On the other hand, their fecundity is greater; therefore the time of fertility of the female is longer; but exact figures concerning this detail are not available. From such data as are obtainable it appears that Jews marry at the age of twenty-two, as compared with twenty-nine for the rest of the population (Mayo-Smith, "Science of Statistics," i. 103); while fertility lasts, on an average, for fourteen years after marriage, as compared with twelve among non-Jews (ib. 118). This would give the length of a generation among Jews as thirty years, as compared with thirty-six in the remaining population. The difference does not appear to be large, but its effect on the increase of population is cumulative and increases in geometrical progression, the modulus being 1.2, causing the Jewish population in four generations to become double that of the unit rate. Another consequence of less length of generations among Jews is the proportionately larger number living simultaneously, and, as a result, the greater opportunity for, and superior strength of, tradition among them.

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GENESIS, THE BOOK OF. —Biblical Data: § 1. The first book of the Torah, and therefore of the whole Bible, is called by the Jews "Bereishit," after the initial word; by the Septuagint and by Philo it is called "Δημοσια" ("origin" of the word; after the contents, and hence "Genesia") has become the usual non-Hebrew designation for it. According to the Masorah, it is divided into ninety-one sections ("parashiyot"), forty-three of which have open or broken lines ("petuchot"), and forty-eight closed lines ("shemot"); or into forty-three chapters ("sedarim") and twenty-nine sections ("piskot"); for reading on the Sabbath, into twelve lessons; according to the division adopted from the Vulgate, into fifty chapters with 1,543 verses.

§ 2. Genesis is a historical work. Beginning with the creation of the world, it recounds the primal history of humanity and the early history of the people of Israel as exemplified in the lives of its patriarchs, Abraham, Isaac, and Jacob, and their families. It contains the historical presupposition and basis of the national religious ideas and institutions of Israel, and serves as an introduction to its history and legislation. It is a well-planned and well-executed composition of a single writer, who has recounted the traditions of his people with mastery skill, combining them into a uniform work, without contradictions or useless repetitions, but preserving the textual and formal peculiarities incident to their difference in origin and mode of transmission.

§ 3. The author has treated the story as a series of ten "generations" ("toledot"); namely, (1) of heaven and earth, ch. ii. 4–iv.; (2) of Adam, v.–vi.; (3) of Noah, vi. 1–vi.; (4) of Noah's sons, x.–xi. 9; (5) of Shem, xi. 10–26; (6) of Terah, xi. 27–xxv. 11; (7) of Ishmael, xxv. 12–18; (8) of Isaac, xxv. 19–xxxv.; (9) of Esau, xxxvii.; (10) of Jacob, xxxvii.–l.

§ 4. In the beginning God created heaven and earth (i. 1), and set them in order in six days. He spoke, and on the first day there appeared the light; on the second, the firmament of heaven; on the third, the separation between water and land, with vegetation upon the land; on the fourth, sun, moon, and stars; on the fifth, the marine animals and birds; on the sixth, the land animals; and, finally, God created man in His image, man and woman together, blessing them and giving them dominion over all beings. On the seventh day God rested, and blessed and sanctified the day (i. 28–30). As regards the creation and subsequent story of man (Adam), God forms him out of earth ("adamah"), and breathe into him the breath of life. Then He sees him in a paradise ("Eden"), to cultivate and watch over it. Adam is allowed to eat of all the fruit thereof except that of the "tree of the knowledge of good and evil." God then blesses all the animals to Adam, to serve as company for him and to receive names from him. When Adam can find no being like himself among all these creatures, God puts him into a deep sleep, takes a rib from his side, and forms a woman (called later "Eve") to be a companion to him. The woman is seduced by the serpent to eat of the forbidden fruit, and the man also partakes of the same. As punishment they are driven out of Eden (iii. 14–11); Adam and Eve have two sons, Cain and Abel. Cain grows envious of the favor found by his brother before God, and slays him; he then wanders over the earth as a fugitive, and finally settles in the land of Nod. Enoch, one of his sons, builds the first city, and Jared lives two wives, whose sons are the first settlers in tents and towns of herds and the earliest inventors of musical instruments and workers in brass and iron. Cain's descendants know nothing about God (i. 16). Another son, Seth, has in the meantime been born to Adam and Eve in place of the slain Abel. Seth's descendants never lose thought of God. The tenth in regular descent is the possessor Noah (v. 32).

§ 5. As mankind has become wicked, indulging in cruelties and excesses, God determines to destroy it entirely. Noah only, saving his family, will escape the general deluge, and God commands him to build a large ark, where the work of destruction is to be accomplished by means of a great flood. Noah obeys the command, enters the ark together with his wife, the three sons, Shem, Ham, and Japheth, their wives, and, by God's instructions, with one couple of each kind of animal on the earth. Then the flood comes, destroying all living beings save those in the ark. When it has subsided, the latter leave the ark, and God enters into a covenant with Noah and his descendants. Noah begins to cultivate the field that had been cursed during Adam's lifetime (iv. 17–18; v. 29), and plants a vineyard (iv. 24). When, in a fit of intoxication, Noah is shamefully treated by his son Ham, he curses the latter in the person of Ham's son Canaan, while the reverential Shem and Japheth are blessed (iv. 25, 26). Ch. x. contains a review of the peoples that are descended from...
Japheth, Ham, and Shem (down to the chief branches of the last-named), and are living dispersed over the whole earth. The dispersion was due to the "confusion of tongues," which God brought about when men attempted to build a tower that should reach up to heaven (xxii. 9). A progeny of Simeon's descendants in regular line, the tenth generation of whom is represented by Terah (xxxii. 32).

§ 6. Terah, who lives at the age of the Chaldees, has three sons: Abram, Nahor, and Haran. Haran's son is Lot. Nahor is married to Milcah, and Abram to Sarai, but they have no children (xxiii. 18–22). God directs Abram to leave his home and kindred because he intends to bless him. Abram obeys, eschewing with his entire household and Lot, his brother's son, to the land of Canaan. Here God appears to him and promises that the land shall become the property of his descendants. Abram is informed by a famine to leave the country and go to Egypt. The king of Egypt takes possession of the beautiful Sarai (whom Abram has represented as his sister), but, written out by God, he is compelled to restore her (xxxiv). Abram returns to Canaan, and separates from Lot in order to put an end to the disputes about pasturage, leaving to Lot the beautiful country in the valley of the Jordan near Sodom. God then appears to Abram, and again promises him the whole country (xxxv). Lot is taken prisoner during a war between Sodom, Kingdom of Shinar and Beren, King of Sodom, with their respective allies, whereupon Abram pursues the victors with his armed servants, liberating Lot, and seizes the booty, returning the same (xxxvi). The son of the human handmaiden, Raguel (xxxvii). A love story occurs to Abram, and enters into a personal covenant with him securing Abram's future: God promises him a numerous progeny, changes his name to "Abraham," and that of Sara to "Sarah," and institutes the circumcision of all males as a eternal sign of the covenant. Abraham, together with his whole house, immediately fulfills the rite (xxxviii). God once more appears to Abraham in the person of three messengers, whom Abraham receives hospitably, and whom he afterward sends to Sarah, where they are hospitably received by Lot. The men of the city of Sodom draw near handmaids and cattle, and, having their fill, show that they have preserved their faith, Sarah and Germaine are destroyed by fire and brimstone, only Lot and his two daughters being saved. The circumstances of the birth of Abram and Lot are set forth (xxxix). Abraham journeys to Gerar, the country of Abimelech. Here also he represents Sarah as his sister, and Abimelech plans to gain possession of her, but de- scales on being warned by God (xl).

At last the long-awaited son is born, and receives the name of Isaac. At the instance of Sarah, the boy laden, together with his mother, his brother, is driven out of the house, but they also have a great future promised to them. Abraham, during the banquet that he gives in honor of Isaac's birth, enters into a covenant with Abimelech, who confirms his right to the well Beerseba (xl).

Now that Abraham seems to have all his desires fulfilled, having even provided for the future of his son, God makes him to the great trial of his faith by demanding Isaac as a sacrifice. Abram obeys; but, as he is about to lay the knife upon his son, God restrains him, preserving his numerous descendants. On the death of Sarah Abraham acquires Machpelah for a family tomb (xlii). Then he sends his servant to Mesopotamia, Nahor's home, to find among his relations a wife for his son; and Rebekah, Nahor's granddaughter, is chosen (xlvii). Other children are born to Abram by another wife, Keturah, among whose descendants are the Mahalathines; and he dies in a prosperous old age (lxiv–lxx). S. 7. After being married for twenty years Rebekah has twins by Isaac: Esau, who becomes a hunter, and Jacob, who becomes a herdsman. Rebekah persuades Isaac to sell his birthright, for which the latter does not care (xxxvii, lxx-xxiii), notwithstanding this bargain, God appears to Isaac and repeats the pronouncements given to Abram. His wife, whom he repents as his son, is endowed in the country of the Philistines, but King Abimelech himself avers disaster. In spite of the hostility of Abimelech's people, Isaac is fortunate in all his undertakings in that country, especially in digging wells. God appears to him at Beer-sheba, encourages him, and promises him a numerous descendant; and Abimelech enters into a covenant with him at the same place. Isaac marries a Philistine woman, to the regret of his parents (xxxviii). Rebekah persuades Jacob to disguise himself as Esau, and then obtains from his uncle the blessing intended for Esau (xxxix). To escape his brother's jealousy, Jacob is sent to live in Haran, being changed by Isaac to find a wife there. On the way God appears to him at night, promising protection and aid for himself and the land for his numerous descendants (xl). Arrived at Haran, Jacob lives himself to Laban, his brother's son, on condition that, after having served for seven years as herdsman, he shall have for wife the younger daughter, Rachel, with whom he is in love. At the end of this period, Laban gives him the elder daughter, Leah; Jacob therefore serves another seven years for Rachel, and after that six years more for cattle. In the meantime Leah bears him Reuben, Simeon, Levi, and Judah; by Zilpah, his maid Bilhah, he has Issachar and Naphtali; by Zilpah, Leah's maid, and Gad and Asher; then, by Leah again, Joseph, Zebulon, and Danah; and, finally, by Rachel, Joseph. He also acquires wealth in flocks (xxx–xliv).

In fear of Laban, Jacob flees with his family and all his possessions, but becomes reconciled with Laban, who overthrows him (xlv). On approaching his father he is in fear of him, to whom he sends presents; and with the worst apprehensions he turns at once to God in prayer. An angel of God appears to Jacob, and he is called to wondrously in wrestlings and assurances to him that he shall bear the name "Israel," i.e., "the consistent of God" (xlv). The meeting with Esau procves a friendly one, and the brethren reconcile themselves. Jacob settles at Shechem (xlvii). His sons Simeon and Levi take bloody vengeance on the city of Shechem, whose prince has desecrated their sister Dinah (xxxviii). Jacob moves to Beersheba, where God besought him upon the promised name of "Israel," and repays him other promises. He then, on the road to Bethel, gives birth to a son, Benjamin, and dies (xlviii). A genealogy of Esau and the inhabitants of the land of Edom, Keor, is given in xxxix.

§ 9. In the choice, connection, and presentation of his material the narrator follows certain principles incident to the purpose and scope of his work. Although he adopts the universal view-
point of history, beginning with the Creation and giving a review of the entire human race, he yet intends to deal particularly with Israel, the people subsequently chosen by God, and to give an account of its origin and of its election, which is based on its religious and moral character. His chief point of view, therefore, is that of narrator of tribal and religious history; and only the details that bear on this history are reported.

§ 10. It is his primary intention to show that the people of Israel are descended in a direct line from Adam, the first man created by God, through legitimate marriages in conformity with Israelistic moral ideals, i.e., monandric marriages. Offshoots branch from this main line at central points represented by Adam, Noah, Shem, Eber, Abraham, and Isaac, though their subsequent legitimacy cannot be guaranteed. Linguistically the descent from the main line is always indicated by the word יאשׁ, vouching for the paternity; while descent in a branch line is indicated by הנ. This is the explanation of the intercalation of these two words, a phenomenon which has never yet been correctly interpreted. The line branching off at any central point is always fully treated before the next member of the main line is mentioned. Only such matters are related in regard to the branch lines as are important for the history of humanity or that of Israel. No fact is ever introduced merely on account of its historical or antiquarian value. In the main line the interest is concentrated upon the promised, long-expected generation of Isaac— Jacob, his sons and grandsons—who safely pass through all dangers and tribulations, emphasis being laid on their religious and moral character.

§ 11. The events are related in definite chronological order, the chief dates being as follows:

- The year of the Creation is the year 3469 before the common era.

The ten generations before the Flood attain to ages varying between 777 years (Lamech) and 980 years (Methuselah), with the exception of Enoch (365 years). Those of the ten generations after the Flood vary between 600 years (Shem) and 148 years (Nahor). All the reasons for the details of this chronology have not yet been discovered. Oppert has declared (in "R.E. J." 1865, and in Chronology) that the figures are connected with ancient Babylonian chronological systems. The variations found in the Septuagint and in the Samaritan Pentateuch were introduced for certain purposes (see Jacob in "J. Q. P." xliii. 449 et seq.). The correctness of the Masoretic figures, however, is evident from the context.

§ 12. Anachronisms such as various critics allege are found in Genesis do not in reality exist; and their assumption is based on a misunderstanding of the historiographic principles of the book. Thus the history of a generation’s age no longer of importance is closed and the death of its last member noted, although it may not be contemporaneous with the next succeeding generation, to which the attention is then exclusively directed. This view explains the apparent contradictions between xxiii. 32 and xxiv. 4, also between xxv. 1 and xxvi. 20; xxvi. 5 and xxv. 20; xxxiv. 28 (Jacob was at that time 120 years old) and lvii. 9; lxvi. 2, xli. 46; etc. In ch. xxxiv. Dinah is not six to seven years old, nor Simeon and Levi eleven and ten respectively, but (xxxvii. 27, xxxviii. 1 et seq.) 17 each is ten years older. The events in ch. xxxviii. do not cover twenty-three years— from the sale of Joseph in his seventeenth year to the arrival of Judah’s grandsons in Egypt (xxxv. 19) in Joseph’s fortieth year—but thirty-three years, as the words ישׁוֹלַת יִשָּׂרָאֵל otherwise only in xxv. 32 and I Kings xi. 29 refer back to this case to xxxiii. 17. The story is introduced at this point to provide a pause after ch. xxxvii.

§ 13. Nor are there any repetitions or unnecessary doubts. If ch. ii. were an account of the Creation differing from that found in ch. i., nearly all the events would have been omitted; it is, however, the story in detail of the creation of man, introduced by a summary of what preceded. Neither are there two accounts of the Flood in ch. vi.-ix., in which no detail is superfluous. The three accounts of the danger of Sarah and Rebecah, ch. xii., xiii., and xvi., are not repetitions, as the circumstances are different in each case; and ch. xvi. refers expressly to ch. xii. The account in xiv. 29 of the destruction of Sodom and Gomorrah and the rescue of Lot, is but a summary introducing the story that follows, which would not be comprehensible without xiv. 14, 23, 28. Repeated references to the same place (Bethel, xvi. 10, xvi. 15), or renewed attempts to explain the same name (Beer-sheba, xvi. 31, xvi. 36: comp. xxx. 20 et seq.), or several names for the same person (xvi. 34, xvii. 40-xxxvi. 2 for Esau’s wives) are not contradictions. The change of Jacob’s name into that of “Israel” is not narrated twice, for xxxii. 29 contains only the announcement by the messenger of God. Apparently no exegete has noted that ישׁוֹלַת יִשָּׂרָאֵל is an impossible construction in Hebrew; xxxii. 4 et seq. and xxxiii. 1 et seq. do not prove, contrary to xxxvii. 6, that Esau was living at Seir before Jacob’s return. The account of the sale of Joseph as found in xxxvi. 1-25, 28-30; xl. 1 et seq. does not contradict xxxvii. 23-27, 28; xxxix.
the Midianites were the middlemen between the brothers and the Ishmaelites, on the one hand, and between the latter and Potiphar, on the other. Potiphar is a different person, from the overseer of the prison; and Joseph could very well say that he had been stolen, i.e., that he had been put out of the way (xi. 10).

§ 14. It is the purpose of the book, on its religious as well as its historic side, to portray the relation of God to humanity and the behavior of the latter toward Him; His gracious guidance of the history of the Patriarchs, and the promises given to them; their faith in Him in spite of all dangers, tribulations, and temptations; and, finally, the religious and moral contrasts with Hamitic (Egyptian and Canaanite) behavior.

§ 15. Being a historical narrative, no formal explanations of its religious views are found in Genesis; but the stories and their authors may be founded on such views, and the author furthermore looks upon history as a means of teaching religion. He is a historian only in virtue of being a theologian.

Religion of He inculcates religious doctrines in the Genesian form of stories. Instead of propounding a system he describes the religious life. The book therefore contains an inexhaustible fund of ideas. The most important among these, regarding God, the Creation, humanity, and Israel's Patriarchs, may be mentioned here.

§ 16. There is only one God, who has created heaven and earth (that is, the world), and has called all objects and living beings into existence by His word. The most important point of the theology of Genesis, after this fundamental fact, is the intentional variation in the name of God. It is the most striking point of the book that the same God is now called "Elohim" and now "Yhwh." In this variation is found the key to the whole book and even to the whole Pentateuch. It is not accidental; nor is it a simple formula, nor the special intention in the latter case. The principle followed cannot be reduced to a simple formula, nor the special intention in each case be made evident.

§ 17. "Yhwh" is the proper name of God (= "the Almighty"; see Ex. iii. 12 et seq., vi. 3), used wherever the personality of God is to be emphasized. Hence only such expressions are used in connection with "Yhwh" as convey the impression of personality, i.e., anthropomorphisms. Eyes, ears, nose, mouth, face, hand, heart are ascribed only to "Yhwh," never to "Elohim." These anthropomorphisms are used merely to suggest the personal life and activity of God, and are not literal personifications, as is conclusively proved by the fact that phrases which would be actual anthropomorphisms—e.g., "God sees with His eyes"; "He hears with His ears"; "one sees God's face" ("head," "body," etc.)—never occur. The expression "Yhwh's eyes" indicates divine knowledge of what may be seen through personal apprehension; "Yhwh's ears," what may be heard; "Yhwh's heart" indicates His thoughts and designs. The phrase "Yhwh, a personal God," characterizes fully the use of this name.

A person or a nation can have personal relations with the personal Yhwh only; and only He can plan and guide the fate of either with a personal interest. Yhwh is the God of history and of the education of the human race. Only Yhwh can exact a positive attitude toward Himself, and make demands upon man that are adequate, i.e., moral: Yhwh is the God of positive morality. A personal, inner life longing for expression can be organized into definite form and find response only if Yhwh be a personal, living God. Yhwh is the God of ritual, worship, aspiration, and love.

§ 18. "Elohim" is an appellative, and the general name for the divinity, the superhuman, extra-human being, whose existence is felt by all men—a being that possesses intelligence and will, exists in the world and beyond human power, and is the final cause of all that exists and happens. "Yhwh" is concrete; "Elohim" is abstract. "Yhwh" is the special, "Elohim" the general. God. "Yhwh" is personal; "Elohim" impersonal. Yet there is no other Elohim but Yhwh, who is "ha-Elohim" ("the Elohim.")

The following points may be observed in particular:

(a) "Elohim," designating a being, indicates that the being has superhuman relations (xxiii. 6); similarly of an object, xxviii. 17, 23.

(b) It also indicates ideal humanity (xxxiii. 10; comp. xxxii. 29).

(c) "Elohim" expresses the fate imposed by a higher power. The statement "A person is prosperous" is paraphrased by "Elohim is with him," which is distinctly different from "Yhwh is with him." While the former indicates objectively a person's prosperity with regard to a single event, the latter expresses the higher intentions and consecutive plans of the personal God in regard to the person in question. Abimelech says to Abraham, "Elohim is with thee in all that thou doest" (xxiii. 22), while he says to Isaac, "Yhwh is with thee," and "thou art now the blessed of Yhwh" (xxviii. 28, 39). For Abimelech had at first tried in vain to injure Isaac; but later he convinced himself that evidently (γεγονότα) it was the Yhwh worshiped by Isaac that designedly protected and blessed the latter. Again, in xxi. 20: "And Elohim was with the lad"; for Ishmael did not belong to the chosen line, concerning which God had special plans. Yhwh, however, is always with Israel and its heroes (xxvi. 3, 28; xxvii. 15 [xxvii. 12, 13]; xlv. 4; Ex. iii. 12; Num. xxi. 31; Deut. ii. 7; xx. 1; xxxi. 8, 23; Josh. 1. 5, 9, 17; iii. 7; Judges ii. 18; vi. 12, 16; I Sam. iii. 19; xvi. 19; xvii. 12, 14; xx. 19; II Sam. viii. 5, 5; v. 19; I Kings i. 17; II Kings xvii. 7). Particularly instructive is Jacob's vow, xxviii. 20 et seq., "If Elohim will be with me... then shall Yhwh be my Elohim." Adverse fate especially is, out of fear, euphemistically ascribed to the general Elohim, the impersonal God, rather than to Yhwh xxviii. 28.

(d) As "Elohim" designates the universal ruler of the world, that term is used in ch. i. in the story of the Creation; but in order to designate this Elohim as the true God the word "Yhwh" is always added...
in the following chapters (ii., iii.). (e) In so far as man feels himself dependent upon Elohim, whom he needs, the latter becomes his Elohim. As the term “Elohim” includes the idea of beneficent power, this relation becomes, on the part of God, that of the omnipotent patron, and, on the part of man, that of the protegé, the one who needs protection and offers respect and obedience (xxvii. 7, xxxii. 30). The same interpretation applies to Elohim followed by the genesis of a person. (f) Elohim is the religious meeting-ground between the believer in Ywph and persons of a different faith (xiv. 22; xx. 13; xxxi. 9; xvi. 25, 29, 30, 38). (g) “Elohim” is the appellation of God used in connection with the person who is inclined toward Ywph, but whose faith is not yet fully developed; for the one who is on the way to religion, as Melchi-zedek (ch. xiv.) and Abraham’s servant (ch. xxiv.; comp. Jethro in Exodus and Balaam in Numbers; see §§ 28, 31). (h) “Elohim” represents God for those whose moral perception has been blunted by sin (iii. 3, 5); from the mouths of the serpent and the woman instead of “Jawwch” is heard “Elo- him”); they desire to change the idea of a living God, who says, “Thou shalt.” into a blurred concept of an impersonal and indefinite God. But the God who pronounces judgment is Ywph (ch. ii., iii.; on Cain, ch. iv.; in connection with the Flood, vi. 3-8; the tower of Babel, xi. 5 et seq.; Sodom and Gomorrah, xviii. 19; Er and Onan, xxxvi. 7, 10). (i) Although the personality of Elohim is indistinct, he yet is felt to be a moral power making moral demands. The moral obligation toward him is the negative virtue of the “fear of God,” the fear of murder (xx. 11), uncleanness (xxxix. 9), injustice (xlii. 18), and renunciation (xlii. 12). (j) Elohim also means the appearance of the Deity, and hence may be synonymous with “mal’ak.” It may also designate an object of the ritual representing or symbolizing the Deity (xxxvii. 2). (k) Elohim is more explicitly defined by the article; “Ha-Elohim,” i.e., “the Elohim” or “of the Elohim,” is sometimes used to identify an “Elohim” previously mentioned (xvii. 19, comp. verse 17; xx. 6, 17, comp. verse 6). The single, definite, previously mentioned appearance of an Elohim is called “is Elohim,” being as such synonymous with “mal’ak Ywph” (xlii. 1, 9, 11, 15), both speaking for Ywph (verse 16; comp. xlviii. 15). “Ha-Elohim,” when derived from “Elohim,” is a preparation for “Ywph”; when derived from “Ywph” it is a weakening of the idea of God (see §§ 31 et seq.). Although these examples do not exhaust the different uses of these two names, they are sufficient to show the author’s intentions.

§ 20. A rare term for “God” is “El Shaddai,” “xxvi. 1, xxviii. 3, xxxv. 11, xliii. 10, xlviii. 19, “Shaddai” in xlii. 25). The usual translation and interpretation, “Almighty,” is entirely unsupported. The term, when closely examined, means “the God of faith,” i.e., the God who faithfully fulfils His promises. Perhaps it also means a God of love who is inclined to show abundant love.

§ 21. God as a personal being is not only referred to in anthropomorphic and anthropopathic terms, but He also appears to man and speaks with him. Thus He speaks with Adam and Eve, Cain, Noah, Abraham, Hagar, Abimelech, Isaac, Jacob, and Laban. But He appears only from the time of Abraham, and in different ways. An Elohim “appears” to Abimelech and Laban in a dream at night (xx. 3, xxxii. 24); a mal’ak Ywph appears to Hagar (xvi. 7 et seq.), being called in verse 10 simply “Ywph.” Ywph appears to Abram (xii. 7, xv. 1); in a vision (xii. 1, 7) apparently accompanied by darkness, a pillar of smoke, and fire; in xvii. Ywph, who is subsequently called “Elohim” (verses 9, 15, 19), appears, and then ascends (verse 22); in xviii. Ywph appears in the form of three men who visit Abraham, but these speak as Ywph in verses 13, 17, 29, 31, and 38, who then leaves, while the two messengers go to Sodom. Ywph appears to Isaac on a certain day (xxvi. 2), and again that night (verse 24). Jacob is addressed in a dream by Ywph (xlviii. 13 et seq.). In xxxi. 3 Ywph speaks to Jacob; Jacob says (verse 11) that a mal’ak of Elohim appeared to him in a dream. In xxxv. 9 Elohim again appears to him, in reference to the nocturnal encounter with a “man” (xxxvii. 14 et seq.), and ascends (xxxv. 19). In xlvii. 2 Elohim speaks to him in a vision of the night. Hence, the appearance of God means either a dream-vision, or the appearance of a messenger sent by God, who speaks in His name, and may therefore himself be called “Elohim of Ywph.”

§ 22. “Mal’ak of God” signifies, in the first place, the fortunate disposition of circumstances (xlviii. 7, 40; comp. xlviii. 10), in which case it is parallel to “is Elohim,” the divine guidance of human life; more often, however, it denotes the “angels” (“mal’akim”), messengers of God in human shape who carry His behests to men and who seem to enter and leave heaven through a gate (xlviii. 11); e.g., “Ywph’s messenger” (xvi. 7, 11; xlii. 10, 15); “Elohim’s messenger” (xlii. 17); “in the plural, xiv. 1, 15; xlviii. 12; xxxii. 2); or “is Elohim’s messenger” (xlii. 11). The “man” who wrestled with Jacob likewise seems to have been a mal’ak (xxxvii. 25, 29, 31), and the men whom Abraham entertained and who saved Lot were also mal’akim (xlviii., xix.). According to the popular belief, it is disastrous to meet them (xvi. 19, xxvii. 31). On this point, more than on any other, the author seems to have followed popular ideas.

§ 23. It appears from the foregoing that the conception of God found in Genesis is throughout a practical, religious one. God is treated exclusively with reference to His dealings with the world and with man, and to the interest that He takes in man’s fate and behavior. He guides, educates, and punishes. He assigns to the first of mankind a habitation in Eden, sets them a task, and commands them not to do a certain thing. When they break this command He punishes them; but even after that He cares for them. Although punishing the murderer Cain, He affords him protection; the cruelties and unnatural sins of the generation of the Flood arouse His sorrow and anger; He humilates the pride of the men who are planning to build a tower that shall reach to heaven; He utterly destroys with fire and brimstone the sinful generation of Sodom and Gomorrah. The punishments are either the natural consequences of sin—the first of mankind have...
robbled the earth, which had willingly offered the fruit of its trees, hence it is cursed and paralyzed, and can no longer give its fruit freely, so long as Adam is living. Eve has succumbed to desire, hence she has become the slave of desire; Cain has defiled the earth by murder, hence he has deprived it of its strength—or they correspond exactly to the sin; e.g., men build a tower in order to remain united, hence they are dispersed; Jacob wishes to rule his brother, therefore he must humble himself before that brother; he deceives, and is deceived in return; he dresses up in a goatskin in order to obtain a blessing fraudulently, therefore he is terribly deceived and plunged in sorrow through a goatskin; Judah advises the sale of Joseph as a slave, therefore he himself is forced to offer himself as a slave.

The light that God has fixed in the firmament did He with a nature of its own, which the Creator fitted for life, commensurate to its purpose, salutary, good in particular, and very good in general, i.e. harmonic, and pleasing. The book expresses an optimistic satisfaction and pleasure in the world, a lively veneration for God's arrangements and the peculiar dignity of each being as determined by God. The simplicity, sublimity, depth, and moral grandeur of this story of the Creation and its superiority to every other story dealing with the subject are universally recognized.

§ 26. Man, the crown of Creation, as a pair including man and woman, has been made in God's image.

God forms the first man, Adam, out of earth ("adamah"). This indicates his relation to it in a manner that is fundamental for many later laws. Man is a child of the earth, from which he has been taken, and to which he shall return. It possesses for him a certain moral grandeur: he serves it; it does not serve him. He must include God's creatures in the respect that it demands in general, by not exploiting them for his own selfish uses. Unlawful robbery of its gifts (as in paradise), murder, and unchastity anger it, paralyze its power and delight in producing, and delite it. God breathed the breath of life into the nostrils of man, whom He formed out of earth. Therefore that part of him that is contrasted with his corporal nature or supplements it—life, soul, spirit, and reason—is not, as with the animals, of earthly origin, existing in consequence of the body, but is of divine, heavenly origin. Man is "toledeth" (II. 4) of heaven and earth.

The creation of man also is good, in the judgment of God; the book, therefore, is cognizant of nothing that is naturally evil, within man or outside of him. After God has created man, He says: "It is not good that the man should be alone; I will make him a help meet for him." In order that man may convince himself that there is no being similar to him among all the creatures that have been made, God brings all the animals unto Adam, that he may name them, i.e., make clear to himself their different characteristics. Hence man, looking for a being like unto himself among the animals, finds language.

God thereupon creates woman out of the rib of man, who gladly recognizes her as bone of his bone and flesh of his flesh. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh"; meaning that the mature man may and shall leave the paternal house, where he has been merely a dependent member of the family, and, urged by the longing of a sympathetic being that will supplement him, shall live with the woman of his choice, and found with her a family of his own, where the two shall be combined in an actual and a spiritual unity. In this passage the relation between man and woman is expressed, and also the nature of marriage, which is a life partnership in which one helps and supplements the other. Procreation is not its purpose, but its consequence. God has given to man, as to all living beings, the faculty of multiplying.

§ 27. God gives to man dominion over the earth and over all living beings. The food of the first man consists solely of the fruits of the field, that of the animals being grass (I. 29). His occupation is to cultivate and watch over the Garden of Eden (II. 15), the only restriction placed upon its enjoy-
ment being that he shall not eat of the fruit of the tree of the knowledge of good and evil. In the Garden of Eden men go naked and know no shame; this feeling is aroused only after they have broken God’s command, and then He makes them garments of skins to cover their nakedness.

§ 28. All men on earth are descended from the first pair, Adam and Eve, and are therefore also of the image of God. This statement expresses the unity of the whole human race. Man is a created being, made in the image of God, and all men are related; these doctrines are among the most fundamental and weighty of the whole Bible.

The branch descended from Cain, the fratricide, the eldest son of the first pair, is the founder of civic and nomadic culture. The branch descended from Seth develops along religious lines: from Elohim (Seth, in iv. 23) through his Elohim (Enoch, in v. 22) to YHWH (Noah, in vi. 8). But punishment has been made necessary on account of Adam’s sin; the human race must be destroyed on account of its cruelties and excesses. A new race begins with Noah and his sons, and God promises that He will neither curse the earth again, nor destroy all living beings, but that, on the contrary, “seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease” (viii. 22).

He blesses Noah and his family, that they may multiply and fill the earth and be spiritually above the animals. He permits men to eat meat, but forbids them to eat blood, or meat with the blood thereof. God will demand the blood (life) of every man or animal that spilleth it. “Whoso sheddeth man’s blood, by man shall his blood be shed” (ix. 6). God enters into a covenant with Noah and his descendants, promising them that He will not again send a general flood upon the earth, and instituting the rainbow as a token thereof (ch. ix.).

The God whom all the Noachides worship is Elohim (ix. 1, 7, 8, 12, 16, 17), YHWH being worshiped by Shem and his descendants. All the peoples dispersed over the earth are grouped as descendants of Shem, Ham, and Japheth. The genealogy of these peoples which the author draws up in ch. x. according to the ethnographic knowledge of his time, finds no parallel in its universality, which includes all men in one bond of brotherhood. In this way have originated the peoples that shall be blessed in Abraham.

§ 29. Terah, the descendant of Shem and Eber, has three sons, one of whom, Abraham, is destined for God by momentous events. He shall leave his home; and God says to him: “I will make thee a great nation, and I will bless thee and make thy name great; and thou shalt be a blessing.”

And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed” (xii. 1–3). God often repeats the promise that Abraham’s descendants shall be as numerous as the stars in heaven and as the sand upon the seashore (xv, 5, xxii. 17); that He will make him a father of many nations, and cause him to be exceedingly fruitful; that kings and nations shall be descendants of him and Sarah (xvii. 3, 5, 6, 16); that he shall become a great people; that all nations of the earth shall be blessed in him (xviii. 18, xxi. 18); and that his descendants shall receive the entire land of Canaan as a hereditary possession (xiii. 14 et seq., xv. 2, xvii. 18). But before all this comes to pass Israel shall be sorely oppressed for four hundred years as servants in a strange land, after which they shall go out with rich possessions, and God shall judge their oppressors (xx. 18 et seq.). In confirmation of these promises God enters twice into a covenant with Abraham: the first time (xxv. 18 et seq.) as an assurance that his descendants shall possess Canaan; and the second time, before Isaac’s birth, as a sign that He will be their God. In token thereof God changes Abram’s name to Abraham (“father”) and “Sarah” (m3N:D[N];ntf’lB’), combining His own name with theirs, and institutes the circumcision of all the men of Abraham’s household and their male descendents as an eternal sign of the covenant between Himself and Abraham. Abraham acknowledges YHWH (xiv. 22), builds altars to Him (xii. 7, 8, xiii. 18); calls upon His name (xiv. 1, xvi. 3, xxii. 19), shows an invincible faith in His promises, whatever present circumstances may be; is ready for the greatest sacrifice; and proves himself, by his human virtues—his helpfulness, unselfishness, hospitality, humanity, uprightness, dignity, and love of peace—worthy of divine guidance.

§ 30. Of Abraham’s two sons Ishmael shall be blessed, and become the father of twelve princes and the progenitor of a great people (xvi. 10, xvii. 20, xxi. 19). Ishmael himself becomes an archer, lives in the wilderness, and marries an Egyptian woman (xxi. 20 et seq.). But the one to inherit the promises and the land is Isaac (xxi. 12, xxii. 15), Sarah’s son. Therefore his father chooses for him a wife from among his own relations (ch. xxiv.). God reneweth to him the promises given to Abraham (xxvi. 3, 7, 8, 14). Isaac is truly the son of his great father, though he has a somewhat passive nature. He also builds an altar to YHWH, and calleth upon His name (xxvi. 3).

§ 31. Isaac’s sons are twins; Esau, the elder, seizes the rights of the first-born, leaving them to Jacob (xxv. 30). Esau is a hunter, whose fate it is to live by the sword and be subject to his brother, though in time he will throw off his yoke (xxvii. 40). He is also called “Edom,” and subsequently lives in the land of that name in the mountainous region of Seir. He is loved by his father, but Rebekah loves Jacob; and when Esau marries a Canaanite woman, Isaac, deceived by a trick, blesses Jacob, who, before he sets out for Haran, receives from his father Abraham’s blessing also (xviii. 4). Jacob abandons his religion—right relations with God only after mistakes, trials, and struggles. He knows YHWH, whose hand he has seen in his father’s life (xxvii. 20); he recognizes Him in the divine appearance (xxviii. 16); but he has not experienced God in his own life. God has not yet become his God; hence he avoids the name of YHWH so long as he is in a strange country (xxx. 2; xxxi. 7, 9, 43, 53; xxxii. 9), but the narrator does not hesitate to say “YHWH” (xxx. 31; xxxi. 9, xxxvii. 7, 10), that name being also known to Laban (xxx. 37, 38) and his daughters (xxxi. 32 et seq., xxx. 34). Not until a time of dire distress does Jacob find YHWH, who becomes for him Elohim when the vow turns to a prayer. He has overcome Elohim, and himself receives another name after he has
amended his ways (i.e., has gained another God), namely, "Israel," i.e., "warrior of God." God now gives him the same promises that were given to Abraham and Isaac (xxxv. 11 et seq.), and Jacob builds an altar to God ("El"), on which he pours a drink-offering. Similarly he brings offerings to the God of his father when he leaves Canaan to go with his family to Egypt, God promising to accompany him and to lead his descendants back in due time. Jacob finds the name of Yhwh again only on his death-bed (xlix. 18).

§ 32. With Jacob and his twelve sons the history of the Patriarchs is closed; for the seventy persons with whom Jacob enters Egypt are the origin of the future people of Israel. God does not appear to Jacob's sons, nor does he address them. Joseph designately avoids the appellation "Yhwh"; he uses "Elohim" (xxxix. 9; xl. 8; xli. 16, 51, 53; xlv. 5, 9; xlvi. 9; 1. 23; "ha-Elohim," xlv. 25, 28, 32; xlii. 18 [xlv. 16]; xlv. 9; and the "Elohim of his father," xlviii. 9, 25). The narrator, on the other hand, has no reason for avoiding the word "Yhwh," which he uses intentionally (xxxix. 2, 3, 5). Yhwh takes a secondary place in the consciousness of Israel while in Egypt, but becomes all-important again in the theophany of the burning bush.

The book prescribes no regulations for the religious life. The Patriarchs are represented in their family relations. Their history is a family history. The relations between husband and wife, parents and children, brother and sister, are displayed in pictures of typical truthfulness, psychologic delicacy, inimitable grace and loveliness, with an inexhaustible wealth of edifying and instructive scenes.

§ 33. Since the time of Astruc (1753) modern criticism has held that Genesis is not a uniform work by one author, but was combined by successive editors from several source-themselves partly composite, and has received its present form only in the course of centuries; its composition from various sources being proved by its repetitions, contradictions, and differences in conception, representation, and language. According to this view, three chief sources must be distinguished, namely, J, E, and P.

Scientific criticism speaks of God as "Yhwh." In his criticism (chiefly in the primeval history, ch. i.-xi.) he has been asserted since Budde several strata must be distinguished, J, E, P, etc. (1) J, the Jahvist, is so called because he speaks of God as "Yhwh." A redactor (JE) at an early date combined and fused J and E, so that these two sources can not always be definitely separated; and the critics therefore differ greatly in regard to the details of this question. (2) P, or the Priestly Code, is so called on account of the priestly manner and tendencies of the author, who also calls God "Elohim." Here again several strata must be distinguished, P, P', P", etc., though only P is found in Genesis. After another redactor, D, had combined Deuteronomy with JE, the work so composed was united with P by a final redactor, who then enlarged the whole (the sequence J, E, D, P is, however, not generally accepted). Hence the present Book of Genesis is the work of this last redactor, and was compiled more than one hundred years after Ezra. The works of J, E, and P furnished material for the entire Pentateuch (and later books), on whose origin, scope, time, and place of composition see PENTATEUCH.

As it would take too much space to give an account of all the attempts made to separate the sources, the analysis of only the last commentator, namely, of Holzinger, who has made a special study of this question, will be noted. In his "Einleitung zum Hexateuch" he has given a full account of the labors of his predecessors, presenting in the "Tafeln" to his work these separation into sources laid down by Dillmann, Wellhausen, Kuenen, Budde, and Cornill. The commentary by Gunkel (1901) is not original as regards the sources.

§ 34. Analysis of the Sources.

"a" and "b" denote respectively the first and second half of the verse; a, b, c, etc., the smaller part; * = "worked over"; "a" added to a letter means that the matter contains elements belonging to R or J or E to the latter two; "I"=" and the following row or column."
§ 35. Serious objection may be brought to this analysis of sources on the following grounds: (1) It is unsupported by any external proof whatever; there is no authentic information showing that the Pentateuch, or Genesis in particular, was compiled from various sources, much less have any such sources been preserved in their original form. (2) Hence the critics must rely solely upon so-called internal evidence. But the subjective state of mind with which the final decision rests is unstable and deceptive. It is hazardous to apply modern criteria and rules of composition and style to such an
ancient and peculiar work, whose origin is entirely unknown. (3) Even if it be demonstrated that Genesis has been compiled from various sources, yet the attempt to trace the origin of each verse and of each part of a verse will never meet with success; the critics themselves confess that the process of combination was a most complicated one. (4) If the contradictions and repetitions said to be found in the book really existed, this would not necessarily prove that there had been more than one author; for the literatures of the world furnish numerous similar examples. The existence of such repetitions and contradictions, however, has never been demonstrated.

(b) The theory of sources is at best a hypothesis that is not even necessary; for it is based on a total misconception of the dominant ideas, tendencies, and plan of the book. Its upholders have totally misconceived the theology of Genesis; transforming the interchange of the name of God, which is the soul of the book, into an external criterion for distinguishing the different authors. They have not understood the reason for the variation in the use of יהוה and אלהיך, which in itself is a proof of uniform composition; and they have, therefore, missed a second fundamental idea, namely, that implied in the genealogies and their intimate relation to the individual concept of the family. In criticizing the unequal treatment of the various portions of the material, the theory misconceives the different degrees of their importance for the author. Difference in treatment is proof, not of different authors, but of different subjects and of the different points of view in one author. (6) This would also explain the variations in the language of different passages. But criticism on this point runs in a circle, diversity of sources being proved by differences of language, and vice versa. (7) The separation into sources in particular is based on numberless exegetical errors, often of the most obvious kind, showing not only a misconception of the scope and spirit of the book, and of its mode of narration, but even of the laws of language; and this separation is in itself the greatest barrier to a correct insight into the book, in that it encourages the student to analyze difficult passages into their sources instead of endeavoring to discover their meaning.

§ 36. Notwithstanding all these objections, however, it can not be denied that various portions of Genesis palpably convey the impression of difference in origin and a corresponding difference in conception; but as the impression that the work gives of having been uniformly planned in every detail is still stronger, the explanation given in § 3 is here repeated; namely, Genesis has not been compiled from several sources by one redactor or by several redactors, but is the work of one author, who has recorded the traditions of his people with due reverence but independently and according to a uniform plan. Genesis was not compiled from various books.

§ 37. The historicity of the Book of Genesis is more or less denied, except by the representatives of a strict inspiration theory. Genesis recounts myths and legends. It is generally admitted that the primal story is not historical (ch. i.-xi.); but critics vary in ascribing to the stories of Biblical history more or less of a historical foundation. For details see the articles under their respective names; here only a summary can be given:

(a) The story of the Creation can not be historically true, for the reasons (1) that there can be no human traditions of these events; (2) its assumption of a creation in six days, with the sequence of events as recounted, contradicts the theories of modern science regarding the formation of the heavenly bodies during vast periods of time, especially that of the earth, its organisms, and its position in the universe. The popular view of Genesis can not be reconciled with modern science. The story is a religio-scientific speculation on the origin of the world, analogous to the creation-myths found among many peoples. The similarities to the Babylonian creation-myth are most numerous and most striking. The extent of its dependence on other myths, the mode of transmission, and the age and history of the tradition and its adaptation are still matters of dispute.

(b) The story of the Garden of Eden (ch. ii., iii.) is a myth, invented in order to answer certain questions of religion, philosophy, and cultural history. Its origin can not be ascertained, as no parallel to it has so far been found.

(c) The stories of Cain and Abel and the genealogies of the Cainites and Sethites are reminiscences of legends, the historical basis for which can no longer be ascertained. Their historical truth is excluded by the great age assigned to the Sethites, which contradicts all human experience. A parallel is found in the ten antediluvian primal kings of Babylonian chronology, where the figures are considerably greater.

(d) The story of the Flood is a legend that is found among many peoples. It is traced back to a Babylonian prototype, still extant. It is perhaps founded on reminiscences of a great seismic-cyclonic event that actually occurred, but could have been only partial, as a general flood of the whole earth, covering even the highest mountains, is not conceivable. The genealogy of peoples is a learned attempt to determine genealogically the relation of peoples known to the author, but by no means including the entire human race; this point of view was current in antiquity, although it does not correspond to the actual facts.

(e) The stories of the Patriarchs are national legends. Abraham, Isaac, and Jacob and his sons are idealized personifications of the people, its tribes, and families; and it can not now be ascertained whether or not these are based on more or less obscure reminiscences of real personages. In any case, these legends furnish no historically definite or even valuable information regarding the primal history of the people of Israel. The whole conception of the descent of one people from one family and one ancestor is unhistorical; for a people originates through the combination of different families. It has also been maintained that the stories of the Patriarchs are pale reflections of mythology or nature-myths.
Genesis

Critical View: Genesis forms part of the Hexateuch. As such it is regarded by the critical schools as a composite work, containing data from P and JE; the latter a history which, itself a combination of two distinct compilations—one, northern or Israelitish; the other, southern or Judæan—tells in detail and is popular the style the story of Israel from the beginning of things to the completed conquest of Canaan. In addition to these elements, some independent material is distinguishable from that ascribed to the sources named; and editorial comments (R) and changes have been separated in the critical analysis. There is practical unanimity among critics with regard to the character of P and what must be assigned to him.

The P elements in Genesis consist of a series of interconnected genealogies, uniform in plan, and always prefixed by the introductory phrase “These are the generations of.” Connected with them is a scheme of Chronology around which a few historical glosses are grouped. In fuller detail the stories of Abraham’s covenant and his purchase of a burial-place at Hebron are elaborated. The accounts of Creation (see Cosmology) and of the Flood are also given fuller treatment. It would thus seem that P presupposes acquaintance with and the existence of a history or histories of the Patriarchs and of the times preceding theirs. P is thus a work of a student aiming to present certain ideas and emphasizing certain conclusions. He traces the origin of Israel and his descendants as the one family chosen from among all the children of Adam. He lays particular stress on the religious institutions; e.g., the Sabbath ordained by God Himself at the completion of the week of Creation; the command to abstain from partaking of blood; the covenant of circumcision; and the purity of the Israelitish stock (contrast Esau’s marriages with Jacob’s).

The theory has been advanced that P is based on J, his story of Creation presupposing the use of historical and traditional material collected in J. On the whole, this may be admitted; but it is also plain that for the P account of the Creation and the Flood Babylonian sources and information were drawn upon. The theology of P is of a high order. God is One; He is supramundane. Creation is a transcendental, free act of the Absolute Creator (hence υψωτά). In history are revealed a divine plan and purpose. God communicates His decrees directly without the intervention of angels or dreams, and without recourse to theophanies. He is Elohim for Noah, El Shaddai for Abraham, and Yhwh for Israel. Anthropomorphisms are few and inoffensive. This theology reveals the convictions and reflections of a late epoch in Israel’s religious and historical development.

JE, after the elimination of P, presents an almost unbroken narrative. In the earlier chapters J alone has been incorporated; E begins abruptly in Gen. xx. It is a moot point whether E contained originally a primeval history parallel to that now preserved in Genesis from J. That of the latter, as incorporated in the pre-Abrahamic chapters, is not consistent throughout; especially do the account of the Flood, the fragments of a genealogy of Seth, and other portions suggest the use of traditions, probably Babylonian, which did not originally form part of J.

JE, as far as Genesis is concerned, must be regarded as compilations of stories which long before their reduction to written form had been current orally among the people. These stories in part were not of Canaanitish-Hebrew origin. They represent, in Semitic and perhaps other cycles of Legends, popular and religious tales (“Sagen”) which anticipate the differentiation of the Semitic family into Hebrews, Arabs, etc., or, migrating from one to the other of the Semitic groups after their separation, came to the Hebrews from non-Semitic peoples; hence the traces of Babylonian, Egyptian, Phœnician, Aramaic, and Ishmaelitish influence. Some of the narratives preserve ancient local traditions, centered in an ancient religious sanctuary; others reflect the temper and exhibit the
coloring of folk tales, stories in which the rise and development of civilization and the transition from pastoral to agricultural life are represented as the growth and development of individuals. Others, again, personify and typify the great migratory movements of clans and tribes, while still others are stories in which rituals and religious changes (e.g., human sacrifices are supplanted by animal ones). The relations and interchanges of the tribes, sects, and families, based upon racial kinship or geographical position, and sometimes expressive of racial and tribal animosities and antipathies, are also concreted in individual events. In all this there is not the slightest trace of artificiality. This process is the spontaneous assertion of the folk-soul ("Volkseele"). These traditions are the spontaneous creation of popular interpretation of natural and historical sentiments and recollections of remote happenings. The historical and theological interpretations of life, law, custom, and religion in its institutions have among all men at one time taken this form. The mythopoeic tendency and faculty are universal. The explanations of names which exhibit signs of being the result of intentional reflection, are, perhaps, alone artificial.

Naturally, in the course of oral transmission these traditions were modified in keeping with the altered conditions and religious convictions of the narrators. Compiled at a time when literary skill had only begun to assert itself, many cycles of patriarchal histories must have been current in written form prior to the collections now distinguished by critics as E and P. Criticism has to a great extent overlooked the character of both of these sources as compilations. It has been too free in looking upon them as works of a discriminating litterateur and historian. It may be of this nature, but not J and E. Hence any theory on the literary method and character of either is forced to admit so many exceptions as to vitiate the fundamental assumption. In E are found traits (elaborations, personal sentiment) ascribed exclusively to J; while J, in turn, is not free from the idiosyncrasies of E.

Nor did R (the editor, editors, or diakonasts) proceed mechanically, though the purely literary dissection on anatomical lines affected by the higher criticism would lead one to believe he did. He, too, had a soul. He recast his material in the molds of his own religious convictions. The Midrashic method antedates the rabbinical age. This injection of life into old traditional material unified the compilations. P's method, rigidly regarded as under theological intention ("Tendenz"), was also that of R. Hence Genesis, notwithstanding the explanatory character of its sources, the many repetitions and divergent versions of one and the same event, the duplications and digressions, makes on the whole the impression of a coherent work, aiming at the presentation of a well-defined view of history, viz., the selection of the sons of Israel as the representative exponents of Yahw's relations to the sons of Adam, a selection gradually brought about by the elimination of side lines descended, like Israel, from the common progenitor Adam, the line running from Adam to Noah—to Abraham—to Jacob—Israel.

Chapter xiv. has been held to be a later addition, unhistorical and belonging to none of the sources. Yet the story contains old historical material. The information must be based on Babylonic accounts (Hommel, "Alt-Israeld "), the literary style is exact, giving accurate chronological data, as would a professional historian. The purpose of the account is to glorify Abraham. Hence it has been argued that this chapter betrays the spirit of the later Judaism.

Chapter xlix., the blessing by Jacob, is also an addition; but it dates from the latter half of the period of the Judges (R. Kohler, "Der Segen Jacob's"). The theory that the Patriarchs especially, and the other personages of Genesis, represent old, astral deities, though again advanced in a very learned exposition by Stucken ("Astral Mythen"), has now been generally abandoned.

E. G. H.

GENEVA: Capital of the Swiss canton of the same name; situated at the southwest end of Lake Geneva; population (1900) about 80,000, of whom 1,076 are Jews. Jews lived there, as well as in other towns along the lake, as early as the fourteenth century. In 1348 those living along Lake Geneva, which then belonged to Savoy, were accused of poisoning the wells; many of them were racked and burned. In Geneva, where they lived in a separate street, the Christian merchants frequently attacked them, and in 1490 drove them out of the city. Thereafter every Jew who passed through Geneva had to pay a toll of four denarii; a pregnant Jewess, eight denarii. A legendary report says that in 1552, German Jews proposed to the authorities of Geneva to allow them to come in numbers of from 8,000 to 10,000 and build an entire city in the vicinity of St. Victor, for which privilege they offered to pay a considerable tribute as well as to perform military service. In 1692 Nicolas
The modern history of the Geneva community begins with the year 1783, when a number of Lorraine Jews settled in the suburb Carouge, which belonged to the Duke of Savoy until he ceded it to Geneva in 1816. Under French domination several Jews settled in Geneva, enjoying complete freedom until 1815, when French rule ceased. The law of Nov. 14, 1816, foretold their owning land in the country. Not until 1824 did they again receive civic equality. In 1843 the first Jews were naturalized, and were granted full religious liberty. For several decades the few Jews who lived in Geneva worshiped in Carouge, where the old synagogue still exists. In 1857 the law of Nov. 14, 1816, was repealed, and all the Jews who lived in Carouge were, without charge, enfranchised. The Jews in Geneva, numbering about 200, thereupon proceeded to build a temple on a piece of land given them by the city. This temple was dedicated in 1859, and in the same year Joseph Wertheimer, a pupil of the rabbinical school of Metz, was chosen rabbi. The old cemetery at Carouge has been extended by the community.

Several Jews have been, and are, professors at the Geneva University, among them being the rabbi Joseph Wertheimer and M. Schiff. The Jews of Geneva are engaged chiefly in the clock-making industry and in commerce.

Bibliography: Ehrle, Sammlung Hallescher Geschichten in der Silbernen, p. 292; Basel, 1790; Grätz, Gesch. vii. 382; Jost, Neuere Gesch. ii. 25.

M. K.

GENIZAH (lit. "hiding" or "hiding-place"): The storeroom or depository in a synagogue; a cemetery in which worn-out and heretical or disgraced Hebrew books or papers are placed. A genizah serves therefore the twofold purpose of preserving good things from harm and bad things from harming. Shab. 115a directs that holy writings in other than the Hebrew and Greek languages require "genizah," that is, preservation. In Pes. 118b "bet genizah" = "treasury." In Pes. 56a Hezekiah hides ("yaggane") a medical work; in Shab. 115a R. Gamaliel orders that the Targum to Job should be hidden ("yigengan") under the "mishak" (layer of stones). In Shab. 305b the sages sought to hide ("lignoz") as heretical the books of Ecclesiastes and Proverbs.

The same thing occurs in Shab. 12b in regard to the Book of Ezekiel, and in Pes. 62 in regard to the Book of Genealogies.

In medieval times such Hebrew scrapbooks or papers as were relegated to the genizah were known as "shemot" (names), because their sanctity and consequent claim to preservation were held to depend on their containing the "names" of God. In addition to papers, articles connected with the ritual, such as ritual, hilchim, and sprigs of myrtle, are similarly stored (comp. Shab. 65; Yoma 16, as to the stones of the altar).

The discovery by Solomon Schechter, on May 13, 1896, of a fragment of the original Hebrew of Ecclesiastes drew so much attention to the genizah whence it came that the term "genizah" is now applied almost exclusively to the hound at the old synagogue of Fostat near Cairo. This was a church dedicated to St. Michael until the conquest of Egypt by Crusades in 648, when it became a Cairo synagogue. To Benjamin of Tudela, "genizah," in the twelfth century, it appeared "very ancient." Simon van Geldern (c. 1230), Heine's ancestor, tells in his diary how much impressed he was by the wealth of possibilities that lay hidden amid the rubbish of the genizah there. In 1864 Jacob Sutin visited it, and his "Eben Sappir" describes how he spent two days ferreting among the ancient books and leaves till the dust and ashes sickened him of the task; but "who knows what may yet be beneath?" In 1888 E. N. Adler visited the synagogue, but did not succeed in seeing more than a recess in the upper part of the right wall containing the scroll of Ezra and a few other ancient manuscripts. He was informed that all shemot were buried in the Jewish cemetery at Basatin. Shortly afterward the synagogue was repaired by the Cairene community, and during its renovation the old receptacle seems to have been rediscovered.

It is a secret chamber at the back of the east end, and is approached from the farthest extremity of the gallery by climbing a ladder and entering through a hole in the wall.

When Sayce visited the synagogue many of the contents of the genizah had been thrown out and buried in the ground, through a part of which a road was subsequently cut. This would account for the evident exposure to dampness which some of the oldest fragments have undergone and for their early odor. Sayce acquired many fragments from the caretakers of the synagogue, which are now in the Bodleian Library. Other libraries and collectors, especially Archduke Rainer, made similar acquisitions. E. N. Adler revisited the synagogue on Jan. 9, 1896, under the escort of the chief rabbi, Rafael Ben Simon ha-Kohen, and was allowed to take away with him a sack containing all the parchment and paper fragments they had been able to gather in about four hours. Some of these turned out to be of exceptional interest, and were published shortly afterward. It was the identification of a Ben Sira text among the Bodleian fragments in May of that year which induced Schechter to proceed to Cairo in the autumn and bring back with him practically the entire written contents of the genizah. These now constitute the Collection, bulk of the Taylor-Schechter collection at the Cambridge University Library. About the same time Mrs. Lewis and Mrs. Gibson, two learned sisters, known by their discoveries in the Mount Sinai Monastery, visited Cairo, and returned to Cambridge, England, with a large number of fragments, which they placed at Professor Schechter's disposal for the purpose of examination. Visits to the genizah in October, 1898, April, 1901, and February, 1903, merely brought to light printed matter; but if this be found to include title-pages and colophons, some of it may prove to have bibliographical value. Gyros Adler of Washington during a visit to Cairo in the year 1891 secured about forty pieces from a dealer; doubtless large quantities of fragments from the same genizah remain in the hands of dealers in Cairo, Jerusalem, and else-
Creunesaret

...interments continually occur, and not the least had been transported from the cemetery there and reburied at Alexandria by a pious Jew, the last of interesting material—an early "Rif", a Cretan...

...and even in Egypt, such paper-us through illegibility or old age). In Morocco, in some ceremony. With this custom is associated the devoutly believed, that it is under the special protection of a "golem.

...with a "sefer" which has become "pasul" (unfit for use through illegibility or old age). In Morocco, in some ceremony. With this custom is associated the devoutly believed, that it is under the special protection of a "golem.

...are solemnly gathered up and carried to the "beth ayyi" and buried therewith...
fruits of Genusar at Jerusalem?" asks R. Abin. "It is in order that people may not say that we go to Jerusalem only for the sake of these fruits" (Pesi. 8b). The fertility of the valley is, according to the Talmudists, the origin of both the Biblical and the Talmudic names: it is called "Kinneret" because its fruit is as sweet as the sound of a harp ("kinner"; Meg. 6a); and "Genusar" because it is the "garden of princes" ("ganne sar"; Gen. R. xcviii. 22).

Kinneret was one of the five fortified cities which fell to the lot of Naphtali (Josh. xix. 33). It was mentioned after Hakolah, which is identified in the Talmud with Tiberias (Yer. Meg. l. 1). Genusar as an inhabited place is also mentioned in Yer. Ma'as. i. 2 and in Tosaf. Kelim, B. B. v. 6; but, as it appears from another Talmudic passage, the ancient town was no longer in existence in Talmudic times, and the name "Genusar" was applied to the forts Betyarah and Simhabel, which had protected it; according to this the plural "Kinneret" is met with (Yer. Meg. i. 1; Gen. R. l.c.).

**GENOA (גיונאה):** An important Italian seaport on the Gulf of Genoa; also a republic of the same name. It is very probable that even before the destruction of the Second Temple Jews from Rome settled in Genoa and took part in its commerce. The first authentic record of Jews in Genoa, however, is contained in two letters of the emperor Theodoric (fifth century) given by Cassiodorus, and referring to a synagogue and to previous grants. The Jews in Genoa suffered, although not as much as their coreligionists in northern lands, at the hands of the Crusaders, who found the large seaport a convenient gathering place. In 1184 a special tax was levied upon the Genoese Jews to provide oil for the altars of Christian churches. Shortly afterward they were either driven out or else emigrated voluntarily in consequence of organized persecutions. Benjamin of Tudela, who passed through Genoa about 1165, found only two Jewish residences there. It is certain that later Jews were forbidden to remain longer than three days in Genoa. This prohibition still existed in 1492. At that time many exiles from Spain landed at the port and begged permission to stay long enough to repair their ships, which had suffered heavy damage, and to recuperate from the voyage. The unfortunate fugitives presented a pitiful appearance. "And while they were making their preparations to journey farther, winter came on, and many died on the wharves." Such was the account given by Bartolomeo Senarega, secretary to the republic, and his report confirms a description given by Joseph ha-Kohen in his "Emek ha-Baka" (ed. Letteris, p. 65). The Genoese doubtless felt pity for the persecuted exiles, but commercial jealousy and religious fanaticism, increased by the sermons of Bernardino da Feltre, caused the repeal of the permission for a temporary stay in the harbor, which had been obtained with such difficulty in 1492. In the hope of converting them the Jews were later granted shelter and support again, but only one single case of conversion resulted. Twenty-one of the families which landed in Genoa were allowed to settle in Ferrara.

The number of Jews that came to Genoa increased with the spread of persecutions in Portugal, so that at the beginning of the sixteenth century a special office was established in Genoa, "Ufficio per gli Ebrei." The wearing of a badge was ordered, and the prohibition to reside in Genoa was renewed under penalty of a large fine, of imprisonment, and even of being sold into slavery. Only wholesale merchants and physicians holding papal permits were exempt from these acts of oppression, and an attempt was made to prevent even them from settling in the city. Nevertheless, petitions for permission to settle became more and more numerous, and in 1550 a number of Jews obtained the right of free residence and of free commerce for several years; even the wearing of the badge and the seclusion in a ghetto were abolished. Such privileges were renewed in 1578, 1592, and 1598, but only for a few years.

In 1597 the wearing of the yellow badge was restored, but at the petition of the Jews again abolished.

The combined hostility of the clergy and of the Inquisition brought about a new decree of banishment on Jan. 8, 1598; but individual Jews still remained in the city. They were compelled to wear the Jewish badge, but by paying a certain sum could buy the privilege of discarding it. Commercial considerations in general demanded a milder treatment of the Jews, and in the free harbor law of 1648 and 1658 the Jews were again recognized, and special regulations were made for importing their goods. The Inquisition considered this treatment too lenient, and called forth a similar expression of opinion from the Holy Office at Rome. Although the republic at first refused to listen to these complaints, it was nevertheless compelled in 1659 to make new and oppressive regulations concerning the Jews, and their right of residence was limited to ten years. The Jews from Spain and Portugal were glad to be received anywhere under any conditions, and hence new arrivals submitted to the new regulations. Land for a ghetto was granted in 1660, and there a synagogue was built. The ghetto had two iron gates, which remained closed from sunset until morning. The number of the Jews that time amounted to about 700; among them were many prosperous merchants, who, owing to the importance of their business, received better treatment and were allowed to live outside the ghetto. All Jews, however, were obliged to attend Christian sermons during Lent, a compulsion which was felt to be the deepest humiliation; on these occasions, besides being reviled by the preacher, they met with insults and even acts of violence on the part of the mob.

At the end of the ten years (1669) an attempt was made to drive the Jews out again, under all sorts of pretexts. The Senate opposed this, and in 1674 obtained an extension of the right of residence for ten more years, under a new charter and in a different part of the city. But the rules were too severe, and especially the attendance at the sermons was felt to
of the community has emigrated to the former city. In the latter part of the nineteenth century Felice Finzi four hundred and sixty souls. The Jews have taken a large share in the flourishing commerce of Genoa, while the commerce of Leghorn has almost ceased, and a large proportion of its Jewish community has emigrated to the former city. In consequence of this influx from Leghorn the ritual of the Sephardim has been introduced into the only synagogue of Genoa. The community possesses a school for religious instruction, a good library, and a very good charitable organization. There is little to be said concerning the scholars and rabbis who lived and labored in Genoa, for their number was small and their existence precarious. Judah Abravanel (Leo Hebraus) practiced medicine there. The historian Joseph ha-Kohen lived there with his parents and family from 1501 until 1547, when he was exiled in spite of the intercession of his patients. Two rabbis are mentioned as residing in the city in 1680, Abba Mari and Abraham Zarfati. In the latter part of the nineteenth century Felice Finzi was the rabbi of the community; since his death the post has been vacant.

In 1516 the "Pastorale Octapulum" was printed in Genoa at the press of Nicolaus Gulstini; this is celebrated because it contains the history of Columbus' discovery of America in the school to

Psalm xiv.


I. E.

GENTILE: A word of Latin origin (from "gens"; "gentiles"), designating a people not Jewish, commonly applied to non-Jews. The term is said (but falsely so) to imply inferiority and to express contempt. If used at all by Jews of modern times—many of them avoiding it altogether, preferring to speak of "non-Jews"—this construction of its implications must certainly be abandoned as contrary to truth. The word "Gentile" corresponds to the late Hebrew "gol," a synonym for "nokri," signifying "stranger," "non-Jew." In the Hebrew of the Bible "gol" and its plural "goyyim" originally meant "nation," and were applied both to Israelites and to non-Israelites (Gen. xii. 2, xviii. 20; Ex. xxii. 3, xxiii. 10; Deut. iv. 7; vii. 9, 14; Num. xiv. 12; Isa. 1, 4, iv. 23; Jer. vii. 29). "Gol" and "goyyim," however, are employed in many passages to designate nations that are politically distinct from Israel (Deut. xv. 6; xxvi. 15, 23; Josh. xxii. 4). From this use is derived the meaning "stranger" (Deut. xxix. 21; comp. J. Chron. v. 32 = "name ha-arep"). As the non-Israelite and the nokri were "heathens," "gol" came Meaning to denote a "heathen," like the later of the "akkum," which, in strict construction, is not applicable to Christians or Mohammedans (see below). In its most comprehensive sense "gol" corresponds to the other late term, "ummot ha-olam" (the peoples of the world).

Towards idolatry and the immoralities therewith connected, the Biblical writings display passionate intolerance. As the aboriginal population of Canaan was the stumbling-block for Israel, constantly exposed to the danger of being contaminated by Canaanitish idolatrous practices, the seven "goyyim," i.e., nations (Deut. vii. 1, xii. 3), were to be treated with but little mercy; and, more especially, marriages with them were not to be tolerated (Deut. vii. 3; comp. Ex. xxxiv. 16). Notwithstanding this prohibition, mention is made of marriages with non-Hebrews of other stock than the seven nations enumerated (Ruth 1.4; II Sam. iii. 8). I Kings vii. 14, xiv. 21; I Chron. vi. 31, and even of marriages in direct contravention of the prohibitive law (Judges iii. 6; II Sam. xii. 8). I Kings xi. 4 of seq. xvi. 31). This proves that the animosity against non-Hebrews, or "goyyim," assumed to have been dominant in Biblical times among the Hebrews, was by no means intense. The caution against adopting the "bukkot ha-goyyim" (Lev. xviii. 21), and the aversion to the customs of "the nations," rest on the recognition of the morally pernicious character of the rites indulged in by the Canaanith heathens.

The "stranger," whether merely a visitor ("ger") or a resident ("ger toshab"), was placed under the protection of the Law, though possibly a distinction was made between the transient and the permanent stranger; from the former, for instance, interest could be taken and a debt was collectable even in the Year of Release. But God was said to love the stranger (Deut. x. 18; Ps. cxliv. 9). The native-born was required to love him (Lev. xix. 34). Recourse to the courts was open to him (Ex. xxii. 21, xix. 3; Deut. xxiv. 17, xxi. 19). "One law and one statute" was to apply to native and stranger alike (Lev. xxiv. 22; Num. xiv. 16, 29; Ex. xii. 49). But of the stranger it was expected that
he would forgo the worship of idols (Lev. xx. 2; Ezek. xiv. 7) and the practice of sorcery, incest, or other abominations (Lev. xvi. 26), and that he would refrain from eating blood (Lev. xix. 19), from working on Sab-

and bath (Ex. xx. 10, xii. 12), from eating uncleaned bread on Pesach (Ex. xii. 19), and from violating Yom ha-Kippurim (Lev. xvi. 29). For other provisions concerning the stranger, or non-Jew ("goy"), see Lev. xvi. 8; xxiv. 14, 22; Num. xvi. 14, xxv. 13; Deut. xiv. 21; xii. 11, 14).

Restrictions in the matter of the reception of strangers (see PROPHETS AND PROPHETISM) were made in the case of (1) Edomites and Egyptians, who were entitled to acceptance only in the fourth generation, i.e., the third from the original immigrant, and (2) Ammonites and Moabites. These latter two were put on a level with persons of illegitimate birth, and were therefore excluded from "the congregation of the Lord forever" (Deut. xxiii. et seq.; compare the American anti-Chinese legislation).

The strangers, i.e., the goyim, enjoyed all the benefits of the poor-laws (see Deut. xiv. 28, xxi. 11; comp. Job i. 7); and the Prophets frequently enjoin kindness toward the non-Israelite (Jer. vii. 11, 14; Ezek. xxi. 7; Zech. vii. 10; Mal. iii. 5; comp. Ps. xxxv. 6).

Non-Israelites figure in the Bible as exemplars of fidelity (see Eliezer), devotion (Ruth), and piety (Jonah); and Deutero-Isaiah’s welcome and promise to the "sons of the stranger" (Isa. vi. 1, 9-12; comp. Ezek. xiv. 23) likewise betoken the very opposite of the spirit of haughty exclusiveness and contempt for the non-Israelites said to be characteristic of the Jew and of Judaism.

Under Ezra and Nehemiah, it is true, rigorous measures were proposed to insure the purity of the holy seed of Abraham (Neh. ix. 2; xiii. 3, 25; Ezek. iii. 7 et seq.; x v. 8); but the necessities of the situation justified the narrower policy in this case.

In pre-exilic times the intercourse between Israelites and non-Israelites (non-Canaanites) was not very active or extensive, and non-Israelites (Egyptians, Assyrians, Babylonians) always appeared as enemies. But the Exile brought Israel into closer contact with non-Israelites (Greeks, Syrians, and Romans), the peoples with whom post-exilic Israel had intimate relations, were not animated by a spirit apt to endanger the Jew a responsive sentiment of regard.

Nor were their morals ("huqdot ha-goyim") such as to allay the apprehension of faithful Jews as to the probable results of contact. The Macabean revolution, the struggle against Hellenism, the rise against Rome under both Titus and Hadrian, are the historical background to the opinions expressed concerning non-Jews and the enactments adopted against them. Yet while, both relatively — with comparison with the attitude of the Greek world toward the non-Greek (barbarian), or with the Roman treatment of the non-Romans (the "pagan") — and absolutely, the sentiments of the Jew toward the non-Jew were superior to the general moral and mental atmosphere. The Esse was certainly represen-

ted the cosmopolitan and broadly humanitarian tendencies of Judaism; and so for the Philo, their contempt for the Gentile was not deeper than their contempt for the Jewish "Am ha-Aretz (the unlearned, suspected always of laxity in religious duty). (The golden rule is Pharisaic doctrine (comp. Ab. R. N., Recension B, xvi, xxix., xxx., xxiii.).)

In judging the halakah enactments one must keep in mind not merely the situation of the Jews— engaged in a bitter struggle for self-preservation and exposed to all sorts of treachery and suffering from persecution—but also the distinction between law and equity. The law can not and does not recognize the right of denominated persons, minors, or aliens to hold property. Even modern statutes are based on this principle; e.g., in the state of Illinois, U. S. A., an alien cannot inherit real estate. But what the law denies, equity confers. The Talmudic phrase "mi-penei da’at shalom" ("on account of the ways of peace"; see below) is the equivalent of the modern "in equity."

How the views of the Tannaim concerning Gen
tiles were influenced largely by their own personal temperament and the conditions of their age, is apparent from an analysis of the discussion on the meaning of Prov. xiv. 4, of which two versions are found: one in B. B. 126b (Verse 3, 4, 11-13); the other in a baraitha in B. B. 106b (Verse 3, 4, 11, 12).

Tannaitic views are the following: according to the former, Eliezer, Joshua, and Eleazar ben 'Ara, under whose master Johanan ben Zakkai, and Gamaliel, there was an opinion that the Gentiles (Gentiles) are the participants. In the latter version, Eliezer, Joshua, Gamaliel, Eleazar of Mod'lim, and Nebunya ben ha-Kana are the participants.

In the latter version, Eliezer, Joshua, Gamaliel, Eleazar of Mod'elim, and Nebunya ben ha-Kana are mentioned. It is probable that two distinct discussions, one under Johanan ben Zakkai and the other under Gamaliel, were combined, and the names and opinions confused (see Bacher, "Ag. Tan." i. 39, note). This, however, is immaterial, in view of the fact that each of the men quoted gives a different interpretation; the truly humane one by Nebunya (in the Pesikta, by Eleazar ben 'Ara) alone meeting with the approval of the master.

According to R. Eliezer, the maxim "Love, benevolence ("hesed") exalbeth a nation" refers to Israel; while whatever charity the Gentiles practise is really sinful, the motive being self-gloration. Joshua is of the same opinion, alleging that whatever charitable conduct the Gentiles do is done to extend their own kingdom. Gamaliel also expresses himself to the same effect, adding that the Gentiles, by their imper motive, incur the penalty of Gehenna. Eleazar of Mod'elim sides with him, saying that "the Gentiles practice benevolence merely to taunt Israel."

But Nebunya ben ha-Kana (in the Pesikta, Eleazar ben 'Ara) interprets the maxim as follows: "Righteousness exalbeth a nation; for benevolence both for Israel and for the Gentiles is a sin-offering." The
master, approving this construction, explains that, in his view, the passage teaches that as the sin-offering works atonement for Israel, so does benevolence for the Gentiles.

The following anthology of haggadic observations on non-Israelites or Gentiles is arranged chronologically, as it is essential that the time-element be kept in view and that the opinions of one tann be not taken as those of the Talmud.

Gamaliel II is recorded in a conversation with two pseudo-prophets, who, being sent to investigate Jewish practices, take exception only to the provision permitting a Jew to give the reparation money to another Jew, who is made to answer for him. From a non-Jew (Sillo, Deut. 361; B. B. 31b) the law which, if regard to the damage done by a going or strolling non-Jew, does not put Jew and Gentile on an equal footing. In B. B. 4b they pronounce also the prohibition of Jewish women from attending non-Jewish services as a rule and its sources. Gamaliel is said to have replied the controversy by way of argument on the use of stolen property see Grätz, "Hassanitcher," 1883, p. 460.

Eliyahu b. Hyrcanus is less intolerant. According to him, the mind of every non-Jew is always intent upon idolatry (Git. 45b). The cattle of a heathen is unfit for sacrifices (Ab. Zarhah 25b). Explaining Prov. xiv, 34, he maintains that the non-Jews only prostitute the law in order to make for themselves a name (ib. B. 3b; Pea. 12b; Gamaliel is credited with the same opinion in B. B. 39a). The opposing view, which, at the instance of Judah-Christian, R. Eliezer had suffered at the hands of the Romans, he maintains, is not his own, as well as his opinion that the freedom of the Gentiles has no share in the life to come (Toel. Sanh. xii, 13; B. 19a).

It never occurs in his example of a non-Jew, Dania b. Natser, as inclusive of the command to honor father and mother (Kid. 5a; Ab. Zarhah 33b; comp. Pea. Pesah. 13b; Kid. 35b; Pea. 18b, xiv. 1).

Joshua b. Hananiah, contrary to Eliezer b. Hyrcanus, contends that there are righteous men among the Gentiles, and that these will enter the world to come (Toel. Sanh. xii, 28; though as a rule Gentiles cling to vain things and are rejected (Prov. xxiv, 33; Gen. R. xxxix)). He excludes the descendants of Japheth from the Messiahian kingdom (Sifre, Peth. 89; Mek. 7, 3); while all other Gentiles will adopt monotheism (Ab. Zarhah 24a; comp. Pea. 23b). He is of the decided opinion that Gentiles may lead a righteous life and thus escape Gehenna (see Zohar, "T. Y. V. 29a; note 6; Bacher, "AG. Talm.""). It is also recorded of Joshua b. Hananiah that in a dispute with the emperor Hadrian—so the Talmud—Joshua defended the non-Jews, but insisted that, as God's name was not mentioned in those passages of the Pentateuch addressed to all men, the non-Jews were preferred, Israel being threatened with greater punishments—i.e., controverted that monarch's conclusions by means of an illustration not so very complimentary to the Gentiles (Toel. x, 14).

Elevated of Woe (Toel. xxv, in reference to Woe iv, 4), explains that Israel, though guilty of the same sins as the Gentiles, will not enter Geennah, though the Gentiles will (ib. xxv). In another of his homilies, he speaks of the joy with which the Gentiles blessed Israel for having preserved the heathen (Debr. 10b). On the whole, he is very late in his condemnation of the heathen. "They profit by their kind of love and benevolence toward Israel" (referring to Jer. xlii, 1; B. 36).

Ezra ben Avaria maintains, on the basis of Ex. xxxii, 1, that a judgment rendered by a non-Jewish (Roman) court is not valid for a Jew (Mek. Mishnaic). He also, in a series of tributes which he paid to the heathen servant, Zobah, who was so worthy that Eleazar declares he felt he himself ought to be the servant (Mek. Akiba. Pes. 19).

Isidom ben Elisha used to reply to the heathen's benedictions and supplications: "The word 'blessing' you are pronouncing is a long time since was heard. "Asked for an explanation, he referred to Gen. xxvii, 28 (verse 30): "Thus shall these bonds be cursed; these shall never be blessed" (Gen. LXX. iv). In order to protest, Jews would decide in their favor, refer the non-Jewish or the Jewish coils as used the occasion Sillo. Deut. 16; in B. B. 36. Elia's name is given as a prescription of his name for success of the passages against Akiba, recognizing that this would be a profanation of God's name, passed to "the Gentile nation" (Toel. xxv).

Akiba, like Eliezer, declared the command to love one's neighbor as oneself (Lev. xix, 18) to be the fundamental proposition of religion (Sillo. Akib. 21; ed. Weiss. p. 24). In Yer. Ned. 41b; ib. R. XIX. comp. Ab. B. 39b A. XXIX. 1). In the view of which a Gentile is the victim is robbery (B. B. 13b). For his opinion of the non-Jewish peoples, the "Dialogues between Israel and the Gentiles" is characteristic (Nek. Besorah. ed. Weiss. p. 40; Sillo. Deut. 361; Cant. R. xvi, v. 11). In another dialogue, Israel's synagogues is shown to be far superior to the ever-changing belief of the Gentiles (Nek. Yitro. xii). His contempt for the folly of idolatry justified by the Romans is apparent in his conversation with Rabbah, in which he compares the gods to dogs (Tan. Terumah, ed. Weiss. p. 138; comp. Grätz, "Conc. IV. 147").

Among Akiba's disciples, R. Joshua b. Johanan is noted for his antagonism to the Judaeo-Christians, whose books he would burn without regard to the name of God occurring therein, preferring the temple of idolatry to them (Shab. 13a).

Judah ben Balaam holds that the customs of the heathen forbidden in Lev. xxi, 26, were not the same. It is observed by Abram ben David of Loc.: comp. Toel. Yeb. xx, 11; Shab. 36a. The warning against the practices of the heathen in Lev. xxvi, 1 is interpreted by R. Meir, "to refer to the superstitions of the "Amonites" enumerated in Shab. 64a (comp. Shab. 61, 2nd section). He would not permit Jews to visit the fairs (arene) of the Gentiles, because blood is spilled and idols are worshiped there (Toel. Ab. Zarhah 25; Yer. Sanh. 4b; Ab. B. xxi. 21). Intoleration of idolatry (Ab. Zarhah 3, 9; B. 44; Bl. 1; B. 24); Bemah (pp. 81 ff. infra), it was Meir who insisted that in Lev. xxvi. 5 the word "man" not "priest," "Levi" or "Israelite," occurs, and thus claimed that a non-Jews verse in the Yom between the non-Jews was a pronounced by Rabbah in the high priest (B. 36; Meir, Sanh. 4a; Ab. B. xxi. 21). Interdiction of idolatry (Ab. Zarhah 3, 9; B. 44, Bl. 1; B. 24). Bemah (pp. 81 ff. infra), it was Meir who insisted that in Lev. xxvi. 5 the word "man" not "priest," "Levi" or "Israelite," occurs, and thus claimed that a non-Jews verse in the Yom between the non-Jews was a pronounced by Rabbah in the high priest (B. 36; Meir, Sanh. 4a; Ab. B. xxi. 21). Interdiction of idolatry (Ab. Zarhah 3, 9; B. 44, Bl. 1; B. 24). Bemah (pp. 81 ff. infra), it was Meir who insisted that in Lev. xxvi. 5 the word "man" not "priest," "Levi" or "Israelite," occurs, and thus claimed that a non-Jews verse in the Yom between the non-Jews was a pronounced by Rabbah in the high priest (B. 36; Meir, Sanh. 4a; Ab. B. xxi. 21). Interdiction of idolatry (Ab. Zarhah 3, 9; B. 44, Bl. 1; B. 24).
Gentile

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The Gentile took copies of the Torah, and yet did not accept it (Bab. 53b).

Eliezer, the son of Jose the Galillean, calls the Gentiles poor "goyim". They would not accept the Torah (Mek., Yitro, 46a), referring to Ex. ix. 3 and Ps. cxix. 29.

Johanan ben Karna is reported to have asserted the accusation—still repeated in modern anti-Semitic literature—that Israel refused to celebrate the festivals of the Gentiles—saying that nature's bounties bring joy to all alike (Gen. R. xliii.).

Simon ben Gamaliel II. is the author of saying that strict justice shall be done the Gentile, who shall direct whether he shall be tried according to the Jewish or the Gentile code (Sifte, 16).

Johanan holds that every idolatrous heathen is an enemy of Israel (Mek., Mishpahah, 86a).

Johanan notes that episodes are of bad augury for Gentiles only, according to Joel xii. 5 (Mek., Ps. 119).

According to Hananah b. Akiba, the word "goyim" (Ex. xxxiv. 14) may perhaps exclude the gentiles but not the suffering of the blood of non-Jews, while not capable of human courts, will be punished by the heavenly tribunal (Mek., Kesuvos, 98b). The gentile crosses and theiterators continued while the Temple was in ruins, was a perplexing problem for many a pious Jew. Nebi-mah learns from Elkiah that this is the cause of earthquakes (Yer. Beik., 115; Midr. Teh. to Ps. xvii., 59).

Johanan, the grandson of Eliezer ben Abaya, reports having seen a heathen bind his father and throw him to his dog as food (Sifte, 81a).

Simon ben Eleazar does not favor the social amenities (e.g., invitations to wedding-fests between Jews and Gentiles (Yad., Ab. Zarah, 6b; Ab. R. N. xiv.; Ab. Zarah 40b), referring to Ex. xxxiv. 16). According to Judah ha-Nasi, the word "goyim" designates the nations that suffered Israel, while "goyyim" designates those that did not. Both must praise the God of Israel (Midr. Teh. to Ps. cxvii. 1).

Pirke de Rava prohibits the appropriation of an object lost by a non-Jew, as this is tantamount to desecrating God's name (B. B. 13b).

Simon ben JosephIsraelizes a stone, and a gentiles to a stone, and the gentiles commanding the praying of the stone (Sanh. 144b, 145a), applying the proverb: "If the stone falls on the pot, the gentile will fall on the pot; this is expiation as a communism to persevere both the gentiles and Israel" (Ber. R. iii. 6).

Antagonistic complaints of the cruelty of the non-Jews toward Israel (Nek., Resilahin, 29a but see Barukh, "Ag. Tan." 82b, note 9).

With regard to the attitude of the Palestinian amora'im toward Gentiles the following facts may be stated:

That antipathy was due to idolatry itself and not to the fact that idolaters were of non-Jewish stock, appears from Haninah b. Hanina's discussion with Jonathan b. Eleazar of the question whether one should take a road passing by a temple of idols or one passing through a desolate district, in which the decisor was "Amora'im. It was in favor of the latter ("Ab. Zarah 17a, 17b). It was also an axiom that sacrificial anarchy to the marriages of non-Jews (Mishnah Yeb. 86a) but he himself witnessed gross immorality perpetuated to non-Jews ("Ab. Zarah 29b).

He is in accord with the opinion that during the Mosaic period only the heathen will be subject to death (Gen. R. 9).

Hanoch b. Hiyya deduces from It Kings xx. 18 that he who shows hospitality to a heathen brings the penalty of exile upon his own children (Neb. 30a).

Some of the parables of Jochanan b. Levi illustrate strikingly the reciprocal feelings entertained in his day between Jews and Gentiles. The latter assumed the posture of being descended from illegitimate consanguineous connection between their female ancestors and the Egyptians (Yeb. 38b). This is, in turn, honored to the Romans to dogs (referring to Sanh. 71b; Midr. Teh. to Ps. iv. 4; comp. Matt. xxv. 1; Mark vii. 25; Luke vii. 8; y. Ber. "A. P. Amor." 1. 146-147). That Jochanan had objections only to the Jews following the evil practices of the Gentiles, is evidenced by his comments on Ezek. v. 1, xii. 12 (Neb. 39b), in which he points out that Israel deserves mercy for rejecting the good missions; the Gentile also as well as for adopting the evil ones of the nations ("I have not done according to the approved among them [kavveh-shiklah-shamah], but have done according to the corrupt ones [kavveh-shiklah-shamah],") his liberality is also attested in his legendary tales to parables and homilies or even is found in the former (Jalilv. II. 48-50).

Johanan bar Nappaha complains of the insults and injuries offered by Gentiles to his people (referring to Lam. iii. 21; Ps. 18b; Cant. R. E. iv; Ex. xxiii. 31). He lays stress on the fact that God did not refuse the law to all nations, who refused to accept it ("Ab. Zarah 50b); therefore while the virus of lust that the serpent injected into Eve was neutralized in Israel, the "virus of the world" still remains in their blood (ibid. 50b; Yeb. 119b; "Ab. Zarah 50b"). The wise among the heathens is called and must be honored as a wise man" (Mek. Bein Mesh., 102). It is of Johanan's sayings, though he is also the author of another which holds that, as the Torah was given as a heritage to Israel, a non-Jew also deserves death if he studies it (Shabb. 38b).

Notwithstanding this, he maintains that Gentiles outside of Palestine are not to be regarded as idolaters, but as observers of their ancestral customs (Joh. R. II. 31). The situation of the Gentiles toward the Jews in his day is his observation that when a Gentile touches the pot placed on the common Torah of I, the latter does not desist removed unicorn: but that as soon as a Jew brews the pot of the Gentile, the latter stirs in" "Chalcolim!" (Father R. II. 31). Under certain circumstances, Johanan permitted the eating of food prepared by Gentiles (Yeb. 46a). His was the maxim, "Whoever abandons idolatry is called a 'Jew'" (Mekh. 2).

Kohanim prohibited the use of water which had been re-vealed by heathens; but he had to recall his decision ("Ab. Zarah 50b; comp. Yeb. 98b, 6c, concerning a public bath in which was a statue of Aphrodite). Johanan ben Pedahzur observes that the suppression of intermarriage always comes from the gentile side: "Never does an heathen put his finger into the mouth of a non-Jew, unless the latter has first put his finger into the mouth of the heathen" (Gen. R. I. 30).

According to Eleazar, the Jew and the heathen is bound to sanctify God's name (Yeb. 119b). Murderer committed by Gentiles are recorded by God on His own vow in order that He may have authentic proof of their atrocities (Midr. Teh. to Ps. xv. 16).

Ababa calls attention to the fact that the Gentiles as well as Israel were offered the Torah (Pesh. 58b; Tosef., Berakoth, 3). He complained also of the insults to which Jews were exposed in the theaters of the Gentiles. He mentions the case of a Jew named Joah, an actor (Mek. Beshallah, 27a). He complained of the insults to which Jews were exposed in the theaters of the Gentiles. He mentions the case of a Jew named Joah, an actor (Mek. Beshallah, 27a). He complained of the insults to which Jews were exposed in the theaters of the Gentiles. He mentions the case of a Jew named Joah, an actor (Mek. Beshallah, 27a).

Abba is a great scholar in the Talmud (Hag. 12a).

Isaac Nappaha is the author of some passages in which he is dealt with to the plunder of the Gentiles; and the latter, in turn, are spoken of in terms of contempt (Bacher, "A. P. Amor." II. 29).

Levi enumerates six commandments (prohibitions of polytheism and of blasphemy; the institution of courts of justice; prohibitions of shedding blood, of incest, and of robbery) which are binding upon all men (Gen. R. xv., Midr. Teh. to Ps. 1, I. 3); the "Tora Johanan" is said to contain these universal laws; so that he be "the happy" man of whom the psalm speaks one need not necessarily be a Jew. Li. However, however, very severe in his reflections on the morality of the Gentiles (Cant. R. v. 8; see Bacher, loc. p. 33b, note 7). Levi claims that the injunction not to take revenge (Lev. xix. 19) does not apply to Gentiles (B. B. 13b).

Abba b. Hanina protests, in an explanation of Ruth iv. 16, against marital rape on the part of Israel (Hul. 87b, 88a).

Johanan and Jose permitted the taking of Israel for the Roman soldiers on nasi battle (Yer. Sanh. 36a; Yer. Sanh. 21b; comp. Yer. 96b). Yet they would not permit the use of a scroll partially burned in a configuration raised by these same soldiers. Jochanan applies the proverb, "A fat animal becomes lean; but a lean one has to die of the ghost." to Israel's maltreatment on the part of the Gentiles (Lam. R. III. 20).

Pirke de Rav b. Hama calls attention to the fact that Israel on Sukkot offered sacrifice besides for all the nations, and prayed for them, applying the verse (Ps. cvii., 4, "On account of my love they attack me") (Pesi. 30b). Other stories of his bring out the fact that in his day the Jews were not liked by their Gentile neighbors (Yer. Pessah 160a; Lam. R. ii. 21; comp. Josephus, "B. J." iii. 9, 5, 8).

Ashin believes that Israel was called by others "ashkonah" and "stiff-necked" (Ex. R. XIII. 14; R. K. 11. 3).

Johanan exclaims that if one is greeted by a Gentile with the salutation of peace or blessing, one should answer "Amen!"
The Babylonian Amoraim advert but rarely to the relations of the Israelites to the Gentiles; and, while on the whole their haggadic interpretations are less numerous than those of the Palestinian schools, the paucity of their comments on Gentiles is noteworthy as illustrative of the fact that the typical Gentile against whom rabbinical animosity was directed was the depraved Roman. According to Rab, the Saturnalia and the Calends originated with Adam, and were based on purely human sentiments (Ab. Zarah 8a; Yer. 'Ab. Zarah 80c), a view certainly being tolerated for pagan customs. Similarly does Rab recognize the chastity of non-Jewish women, as is shown by his story of the Gentile woman who when sick was willing to serve any idol in order to be cured, but who upon coming to the temple of Baal-peor preferred to remain sick rather than to take part in the worship of that god (Sanh. 64a). It is the immo-

Babylonian reality of idolatry that more especially Amoraim strikes him (Sanh. 63b). The moral purpose of the Torah for all men, Views of the Persians (ib.11a). Ham's—i.e., to all men— Rab commends highly, for him the following: "Rather under the Romans than un-

the Christian as a heathen, which was far from the authors' intention (see "Pahad Yitzḥak," vol. p. 7a).

As a rule the Talmud, especially the Mishnah, speaks of the Gentiles who dwelt in Palestine under the Jewish government, either as idolators or as domiciled aliens ("ger tish'ah"), bound to observe the seven moral commandments given to Noah's descendants: namely, against (1) idolatry, (2) incest, (3) homicide, (4) robbery, (5) eating limb of live animals, (6) castration, and (7) the mixing of breeds (Sanh. 56b); and having their own judges in every district and town like the Israelites (6), the Gentiles outside of Palestine were not considered strict idol-

The seven nations in the Holy Land were to be exterminated for fear they might teach the Israelite conquerors idolatry and immoral practices (Deut. vii. 1-6, xviii. 9-14, xx. 16-18); but in spite of the strenuous efforts of Joshua and other leaders the Israelites could not drive them out of the Promised Land (Josh. xiii. 1-6). Having in view the curing of assimilation and the protection of the Jewish state and society, the legislators, men of the Great Assembly, adopted stringent measures against these Gentiles. These laws were collected and incorpo-

rated in the Mishnah, and were interpreted in the Ge-

mara of the Jerusalem and Babylonian Talmuds. The restrictive regulations may be classified as having been enacted for the following reasons: (1) to exalt monotheism, and Israel as a nation; (2) to combat and outlaw barbarism; (3) to overcome the unrellellity of the Gentile; and (4) to counteract Gentile laws not in harmony with the humanitarian laws of the Jews.

1. The Pharisees, interpreting the spirit of the Law, and acting under the elastic rule that "there is a time to serve the Lord by relaxing his law" (Ps. cxix. 136, Heb.; Yoma 60a), permitted the desecra-

tion of the Sabbath in besieging a Gentile city "until it be subdued" (Deut. xx. 30), in accordance with Shammah's interpretation (Shab. 19a). This definition was not new, as already the Maccabeans had taken advantage of it in fighting the enemy unceasingly, putting aside the observance of the Sut-

bath for the sake of God and of their national exist-

ence (1 Macc. ii. 43, 44). Probably for the same rea-

son (to facilitate war with the Gentile enemy), the Rabbanical a corpse or human bones, or when one enter-

es an enclosure containing a dead body. With regard to the text "This is the law when a man dieth in a tent" (Num. xix. 14), they held that only Israelites are men, quoting the prophet, "Ye my flock, the flock of my pasture, are men" (Ezek. xxxiv. 31): Gentiles they classed not as men but as barbarians (B. M. 108b). The Talmudic maxim is, "Whoever has no purification laws can not contami-

nate" (Nad. 61b). Another reason assigned is that it would have been utterly impossible otherwise to communicate with Gentiles, especially in the post-

exilic times (Rabinowitsch, "Meloh ha-Talmud," p. 5, Wilna, 1894). Patriotism and a desire to regain a settlement in the Holy Land induced the Rabbanic authorities, in order not to delay the consummation of a transfer of property in Palestine from a Gentile to a Jew, to
The passage in Moses’ farewell address: “The Lord came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran” (Deut. xxxiii.2). indicates that the Almighty offered the Torah to the Gentile nations also; but, since they refused to accept it, He withdrew His “shining” legal protection from them, and transferred their property rights to Israel, who observed His Law. A passage of Habakkuk is quoted as confirming this claim: “God came from Teman, and the Holy One from Mount Paran. He stood, and measured the earth; he beheld, and drove asunder pent” (Hab. iii. 3-6); the Talmud adds that He had observed how the Gentile nations steadfastly refused to obey the seven moral Noahide precepts, and hence had decided to outlaw them (B. K. 98b).

It follows that the Gentiles were excepted from the general civil laws of Moses. For example, the Law provides that if a man’s ox goes and kills a neighbor’s ox, the carcases and the surviving ox shall be sold, and the proceeds divided between the respective owners (half-damages). If, however, the goring ox has been known to be dangerous and its owner has not kept watch over it, he shall pay full damages for the dead ox and take the carcases (Ex. xx. 33-36, Hebr.). Here the Gentile is excepted, as he is not a “neighbor” in the sense of reciprocating and being responsible for damages caused by his negligence; nor does he keep watch over his cattle. Even the best Gentile laws were too crude to admit of reciprocity. The laws of Hammurabi provide: “If the ox has pushed a man, and by pushing has made known his vice, and the owner has not blunted his horn, but has not shut up his ox, and that ox has gored a man of gentle birth and caused him to die, the owner shall pay half a mina of silver” (Johns, “Oldest Code of Laws,” § 311, Edinburgh, 1903). This price of a half-mina of silver was also the fixed fine for Hammurabi’s cutting down a tree (ib. § 26). It appears that only a nominal sum was paid when a man not of gentle birth was killed, and even less when a neighbor’s ox was gored. The Mishnah, bearing such facts in mind, therefore declares that if a Gentile sue an Israelite, the verdict is for the defendant; if the Israelite is the plaintiff, he obtains full damages (B. K. iv. 2). It should be noted that in these tort cases public or sacred property (אֱלֹהִים) was also an exception, for the reason that both are wasting in individual responsibility and in proper care. The principle was that the public could not be fined since it could not collect in turn. The Gemara’s reliance on this technical term “neighbor” (הַעֲבָרָה) in the text as its justification for excluding both the Gentile and the public, is merely tentative.

The Talmud relates in this connection that the Roman government once commissioned two officers to question the Rabbis and obtain information regarding the Jewish laws. After a careful study, they said: “We have scrutinized your laws and found them just, save the clause relating to a Gentile’s ox, which we cannot comprehend. If, as you say, you are justified by the term ‘neighbor,’ the Gentile should be quit when defendant as well as when plaintiff.” The Rabbis, however, feared to disclose the true reason for outlawing the Gentiles as barbarians, and rested on the textual technicality in the Mosaic law, in accordance with which they had authority to act in all cases coming within their jurisdiction (B. K. 98a). The Mosaic law provides for the restoration of a lost article to its owner: if a “brother” and “neighbor,” (Deut. xxiv. 1-5), but not if a Gentile (B. K. 118a), not only because the latter would not reciprocate, but also because such restoration would be a hazardous undertaking. The laws of Hammurabi made certain acts connected with “articles lost and found” a ground of capital punishment. “If the owner of the lost property has not brought witnesses identifying his lost property; if he has lied, or has stirred up strife, he shall be put to death” (Johns, i.e., § 11). The loser, the finder, or an intermediate person was put to death in certain stages of the search for the missing article (ib. §§ 9-13). The Persian law commanded the surrender of all finds to the king (B. K. 98b). As an illustration of the Gentile law and of Jewish magnanimity, the following is related in the Talmud: “Queen Helen lost her jewelry, and R. Samuel, who had just arrived in Rome, found it. A proclamation was posted throughout the city offering a certain sum of money as a reward for the restoration of the jewels within thirty days. If restored after thirty days, the finder was to lose his head. Samuel waited and restored the jewels after thirty days. Said the queen: ‘Hast thou not heard of the proclamation?’ ‘Yes,’ answered Samuel, ‘but I would show that I fear not thee. I fear only the Merciful.’ Then she blessed the God of the Jews” (Yer. B. M. ii. 5).

Similarly, the mandate concerning the oppression of or withholding wages from a hiredling brother or neighbor, or a domiciled alien (Deut. xxiv. 14-15) who observes the Noahide laws, is not applicable in the case of a Gentile. That is to say, a Gentile may be employed at reduced wages, which need not be paid promptly on the same day, but may be paid in accordance with the usual custom of the place. The question arose whether a Jew might share in the spoils gained by a Gentile through robbery. One Talmudic authority reasoned that the Gentile exerted himself to obtain the ill-gotten property much less than in earning his wages, to which the Mosaic law is not applicable; hence property seized by a Gentile, if not unlawful, is public property and may be used by any person. Another authority decided that a Jew might not profit by it (B. M. 111b).

R. A. Ashi decided that a Jew who sells a Gentile landed property bordering on the land of another Jew shall be excommunicated, not only on the ground that the Gentile laws provide for “neighbors’ boundary privileges” (נְּצִירַת), but also because the Jewish neighbor may claim “thou hast caused a lion to lie on my border.” The ban shall not be raised unless the seller stipulates to keep the
and vicious character of the Gentiles: "I will prosecute them to anger with a foolish nation" (Eccl. viii. 13).

Discriminations against Gentiles, while strictly in accordance with the just law of retaliation and retaliation, having for their object to civilize the heathen and compel them to adopt the civil laws of Israel, were nevertheless seldom practised. The principal drawback was the fear of "profaning the Holy Name" (ד"כ קארם). Consequently it was necessary to overlook legal quibbles which might appear unjust in the eyes of the world, and which would reflect on the good name and integrity of the Jewish nation and its religion. Another point to be considered was the preservation, "for the sake of peace" ("mi-pene darom shalom"), of the friendly relations between Jew and Gentile, and the avoidance of enmity (י"ע רבא: 'Ab. Zarah 26a; B. K. 113b).

Not only was the principle of retaliation directed against the heathen Gentile, but it also operated against the lawless Jewish herdsmen of sheep and other small cattle, who trespassed on private property in Palestine contrary to the ordinances forbidding them to raise their herds inland (Tosef., B. K. viii. [ed. Zuckermandel, p. 302]; comp. Sanh. 52a). All retaliation or measures of reprisal are based on the Jewish legal maxim of eminent domain, "The judicial authority can annul the right of the possession of property and declare such property ownerless" (ד"כ קארם). B. B. 9a.

Another reason for discrimination was the vile and vicious character of the Gentiles: "I will provoke them to anger with a foolish nation" (ד"כ קארם).

Discriminations against Gentiles were so strongly suspected of unatural crimes that it was necessary to prohibit the stabbing of a cow in their stalls ('Ab. Zarah ii. 1). Assaults on women were most frequent, especially after invasions and after sieges (Ket. 3b), the Rabbis declaring that in case of rape by a Gentile the issue should not be allowed to affect a Jewish woman's relation to her husband. "The Torah outlawed the issue of a Gentile as that of a beast" (Mish. viii. 4, referring to Ezek. i.e.).

The Talmud comments on the untruthfulness of Gentiles (a band of strange children whose mouth speaketh vanity, and their right hand in raising it to take an oath) is a right hand of falsehood" (Pesi. cxiv. 11), and contrasts it with the
quired their property by seizure. The Persian laws not apply to Gentiles (Kid. 14b), who as a rule at least two witnesses. But in the supreme court by deedor by three years’ undisputed possession did not amount to a presumption of purchase (B. B. 35a). In case of transfer of chattels, a money payment was sufficient without delivery or removal, which the Jewish law required (B. K. 13a). Part payment or a consideration was not valid (B. B. 54b).

Acquisition by a consideration was an old established Jewish law: “This was the manner in former times in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe and gave it to his neighbor” (Ruth iv. 7). The article of consideration in “former times” was changed in later times to a kerchief (טֵפָרָה). The Gentiles did not admit acquisition by a consideration. Transfers of their property were effected only for ready money to the full amount (Kid. 9a). The Persians bound themselves by an exchange of presents, which was considered equivalent to a word of honor, but not, however, in the sense of a consideration (“Ab. Zarah 71a).

The Persian law ordered the guarantor to pay immediately on the default of the debtor; while the Jewish law required the creditor first to proceed against the debtor, and then, if the debt were not paid, he should sue the guarantor (B. B. 173b, 174a). The Jewish law against overcharging one-sixth or more above the current price of marketable merchandise—a violation which affected the validity of the sale—applied only to a Jew or domiciled alien, not to a Gentile. “If thou sell ought unto thy neighbor, or buyest ought of thy neighbor’s hand, ye shall not oppress [overcharge] one another” (Hebr. == “his brother”; Lev. xxv. 14), was contrary to the Gentile legal maxim, “A bargain is a bargain.” For this the Gentile was paid in his own coin, so to speak. Samuel declared legal a transaction in which an error has been made by miscalculation on the part of a Gentile. Following out his theory, Samuel was unscrupulous enough to purchase from a Gentile a gold bar for four zuz, which was the price of an iron bar; he even beat down the price one zuz. Such transactions, while regarded as perfectly proper and legitimate among the Gentiles, were not tolerated among the Jews themselves.

On the other hand, there were many examples of cases in which Jews refused to take advantage of errors. A rabbi once purchased wheat from a Gentile agent, and, finding therein a purseful of money, restored it to the agent, who blessed “the God of the Jews.” Simeon b. Shatah restored a valuable pearl he had found on a donkey to the Gentile of whom he had purchased the beast (Ter. B. M. ii. 8).

In cases of wilful murder, an alien Gentile who observed the Noachian laws which forbid murder was treated like a Jew. “One law and one manner [judgment] shall be for you and for the stranger that sojourneth with you” (Num. xx. 16)—that is, provided he abides by the same law. According to the Talmud, there is a difference between a domiciled alien (גֵּר חַי), one who abandoned idolatry in order to be allowed to settle in Palestine, and a true alien (גֵּר זֶרֶם), who voluntarily and conscientiously observed the Noachian laws (see Proselyte and Proselytism). In regard to manslaughter (unpremeditated homicide), for which the culprit was exiled...
to a city of refuge (Num. xxxv. 11), the Mishnah says: “All were exiled for the manslaughter of an Israelite; and an Israelite was exiled for the manslaughter of others, save a domiciled alien. The latter was exiled for the manslaughter of another domiciled alien” (Makk. ii. 8). This was in accord with the general rule that a man could not be sentenced to death without a previous warning (יועדו; Sanh. 57a); and since such forewarning was necessarily lacking in cases of manslaughter, the Israelite guilty thereof was simply exiled, this step being taken to forestall the avenger of blood. The Gemara to the Mishnah cited above (Makk. 8b) insists that an alien was not entitled to the forewarning, and hence should be executed.

Property. a personal compensation, the public, lacking individually, could not receive it: nor could a Gentile, since his own laws were at variance with reason and justice. For example, the Twelve Tables ordained that a thief who was whipped with rods and condemned to slavery; and the Greeks inflicted capital punishment for stealing even a trifling sum. The prohibition of usury, or rather of taking any amount over and above that of the original loan, specified that a “poor brother” and a stranger (alien) “that he may live with thee” (Ex. xxii. 25; Lev. xxv. 33-37). “Unto a stranger [יוד = foreigner]”, however, thou mayest lend upon usury (Deut. xxiii. 20). This was a purely economic measure, encouraging a tax on loans to foreigners, and cautioning against impoverishing the domestic producer. The Gentile was considered a foreigner whom an Israelite need not support, and his own laws did not prohibit usury. The Jewish prohibition extended to the alien (“גזר”), as the text plainly indicates; but there is a question whether it included a domiciled alien (“גזר תושב”; B. M. 71a). Nevertheless the Mishnah says the Gentile poor shall be supported together with the Jewish poor, for the Poor to Be Taught of the Torah, congregation of Jacob” (Deut. xxxiii. 4). R. Johanan says of one so teaching: “Such a person deserves death” (an idiom used to express indignation). “It is like placing an obstacle before the blind” (Sanh. 58a; Hag. 13a). And yet if a Gentile study the Law for the purpose of observing the moral laws of Noah, R. Meir says he is as good as a high priest, and quotes: “Ye shall therefore keep my statutes, and my judgments, which if a man do, he shall live in them” (Lev. xix. 5). The text does not specify an Israelite or a Levite or a priest, but simply a “man”—even a Gentile (Ab. Zarah 30a).

Resh Lakish (d. 378) said, “A Gentile observing the Sabbath deserves death” (Sanh. 366). This refers to a Gentile who accepted the seven laws of the Noahides, inasmuch as “the Sabbath is a sign between God and Israel alone,” and it was probably directed against the Christian Jews, who disregarded the Mosaic laws and yet at that time kept up the observance of the Jewish Sabbath. Rabban Gamaliel, who lived about 150 years after the Christians had changed the day of rest to Sunday, could not quite understand the principle underlying Resh Lakish’s law, and, commenting upon it, added: “not even on Mondays [is the Gentile allowed to rest]”; intimating that the mandate given to the Noahides that “day and night shall not cease” (Gen. ii. 29)—have no rest”—should be taken in an literal sense (Gen. viii. 22) probably to discourage general idleness (6. Lucilius), or for the more plausible reason, advanced by Maimonides, who says: “The principle is, one is not permitted to make innovations in religion or to create new commandments. He has the privilege to become a true proselyte by accepting the whole Law” (“Yad,” Melachim, x. 9). R. Emil Hirsch (1790), in a remarkable apology for Christianity contained in his appendix to “Seder Olam” (pp. 329-341), Hamburg, 1732, gives it as his opinion that the original intention of Jesus, and especially of Paul, was to convert only the Gentiles to the seven moral laws of Noah and to let the Jews follow the Mosaic law—which explains the apparent contradictions in the New Testament regarding the laws of Moses and the Sabbath.

With the conversion of the Gentile to Christianity or to Islam, the heathen and pagan of the civilized or semi-civilized world has become almost extinct, and the restrictions placed on the ancient Gentile are not applicable to the Gentile of the present day, except in so far as to consider him a Noahide observ-
The gradual decrease of animosity between the Jews and Gentiles in the Post-Talmudic period was due to the fact that the Jews had the upper hand over the Gentiles. This was in Palestine, where the Jews had the upper hand over the Gentiles. How much more should the law he observed at the present time, when they have no sovereignty over the Gentiles. Moreover, neglect of the precept would cause the descention of His Name, which is a great sin. Deception, duplicity, cheating, and circumvention toward a Gentile are despicable to the Almyghty, as "all that do unrighteously are an abomination unto the Lord thy God." (Deut. xxv, 16, commentary to Jellin xii, 7.

Moses of Coucy (thirteenth century) writes: "If I have been preaching before those exiled to Spain and to other Gentile countries, that just because our exil is so prolonged, it behoves Israel to separate from worldly vanities and to cleave to the seal of the Holy One, which is Truth, and not to lie, either to Jew or Gentile, nor to deceive them in the least thing: to consecrate themselves above others, as the remnant of Israel shall not do iniquity nor speak lies... Behold, the visitation of the Flood for the violence done to the wicked Gentiles!" ("Semen," § 74).

About the same period R. Judah of Ratisbon, compiler of the "Sefer Hasidim," says: "It is forbidden to deceive any person, even a Gentile. Those who purposely misconstrue the greeting to a Gentile are sinners. There can be no greater deception than this." ("Sefer Hasidim," § 51, Frankfurt-on-the-Main, 1817.) "If either a Jew or Gentleman of title should request a loan, he should get a frank answer. Do not say, 'I have no money,' when the reason is the fear to trust." (ib., § 420.) "One shall not act in bad faith even to Gentiles. Such acts often bring down a person from his rank; and there is no lack in his underwriting. If perchance he succeeds, punishment is visited on his children." (ib., § 1074.)

In the fifteenth century R. Isaiah b. Shechter, who lived in North Africa, in response to an inquiry regarding the status of a non-Jew, quotes authorities to prove that the Gentiles nowadays are not ultra-nationalists, and consequently are not subject to the Talmudic restrictions mentioned above. He further says: "We must not presume that such restrictions were fixed rabbinical ordinances, not to be changed. On the contrary, they were made originally to meet the special Jewish jurisdiction in civil cases is still maintained in the Orient, in some parts of Europe, and even in America, where the bet din administers the law, mostly by arbitration, effecting a compromise between the litigants for the sake of avoiding the "law's delay" and of saving the expenses of trial in the secular courts. See also ALIEN; NOACHIAN LAWS; PROBATE AND PROBATION; Uncertainty; Worship; Idol.

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K. G. H. J. D. E.

---From the Post-Talmudic Period to the Present Time: The opinions of a few of the noted and authoritative scholars are here cited to show the favorable change which the attitude of the Jews toward the Gentiles underwent in post-Talmudic times.

R. Sherira Gaon, president of the college in Pumbedita in the tenth century, permitted Jews to bring suit in a Gentile court on the defendant's refusal to have the case adjudicated by a Jewish tribunal. "Even if the Jew be the robber and the Gentile the one robbed, it is the duty of those who know it to testify before the Justice" (quoted in "Be'er ha-Galil") to "take out" (Yad, Hoshen Mishpat; see also ib., § 420, 5).

Maimonides (twelfth century), in his code written in Egypt, says: "It is forbidden to defraud or deceive any person in business. Jews and non-Jews are to be treated alike. If the vendor knows that his merchandise is defective, he must inform the purchaser. It is wrong to deceive any person in words, even without causing him a pecuniary loss" ("Yad, Mekirah, xviii, i."). In his Mishnaic commentary Maimonides remarks: "What some people imagine, that it is permissible to cheat a Gentile, is an error, and based on ignorance. The Almyghty instructed us that in reloening a Hebrew servant from the services of a Gentile owner... he shall reckon with him that bought him" ("Lev. xxvi, 50), meaning to be careful in his calculation not to cheat the Gentile. This was in Palestine, where the Jews had the upper hand over the Gentiles. How much more should the law be observed at the present time, when they have no sovereignty over the Gentiles. Moreover, neglect of the precept would cause the descention of His Name, which is a great sin. Deception, duplicity, cheating, and circumvention toward a Gentile are despicable to the Almyghty, as "all that do unrighteously are an abomination unto the Lord thy God." (Deut. xxv, 16, commentary to Jellin xii, 7.

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Caro (sixteenth century), the author of the Shulhan Aruk, decides that "the modern Gentiles are not reckoned as heathen with reference to the restoration of lost articles and other matters." (Shulhan Aruk, Hoshen Mishpat, § 366; see also Tur Yoreh De'ah, 148; ed. Venice, 1551.

R. Benjamin (seventeenth century), replying to an inquiry regarding an error of a Gentile in overpay...
Attitude of Modern Judaism: Modern Judaism, as inculcated in the catechisms and explained in the declarations of the various rabbinical conferences, and as interpreted in the sermons of modern rabbis, is founded on the recognition of the unity of the human race; the law of righteousness and truth being supreme over all men, without distinction of race or creed, and its fulfillment being possible for all. Righteousness is not conditioned by birth. The Gentiles may attain, unto as perfect a recognition of God and honor His Scriptures, being observers of the seven precepts of Noah.

Jewish law, the civi! law in general takes precedence, where degrees of consanguinity are permitted in the Mosaic law, but forbidden in the civil law, the latter is recognized by the Synagogue. But where the civil law permits marriages within certain degrees of consanguinity forbidden in the Mosaic code, the Jewish law is respected.

On Marriage. The jurisdiction of the Gentile tribunals is also recognized in civil suits, whether the parties be Jews or Gentiles. In these cases the maxim of Samuel, "The law of the land is law" ("Dina de malkuta dina"); Git. 6b), is applied in its broadest sense. The term "hukkotha-goyyim," after rabbinical precedent (see above, under R. Mei-r), is applied, if at all, only to such customs as conflict with the implications of ethical monotheism (sorcery, superstition, etc., no distinction is made between Jew and Gentile, that the titles 'goi,' 'akkuni,' etc., in no wise apply to the people among whom we live.

Senior Zalmon (d. 1813), the representative authority of the modern Hasidim, in his version of the Shulhan 'Aruk (v. 270, Stettin, 1864), says: "It is forbidden to rob or steal, even a trifle, from either a Jew or Gentile, adult or minor, even if the Gentile gave the Jew, or even if the matter devoted is not worth a peruta [mite], except a thing that no wise apply to the people among whom we live."

The caution against being found alone with a Gentile, and against leaving a woman alone with one ("Ab. Zahra ii. 1), has lost what reasonableness it had in the days of Roman depravity (see Sifra, Ahare Mot. 9). The Jewish religion teaches the very contrary of the assumption basic to these injunctions. The Christian, whose morality is fundamentally Jewish, never fell under the designation used in these rabbinical warnings.

Jewish anthropology draws no distinction between Gentile and Jew. The provision for the relief and care of Gentile dependents and the burial of their dead (Git. 61a) is in full authority, not merely "mi-pace darke shalom" (see above), but as grounded in the very essence of Jewish benevolence.

Impartial- but as grounded in the very essence of Jewish benevolence. The examples of the old rabbis, quoted in part above, show.

Modern Judaism does not accept the rabbinical maxim, "Kiddushin en ishah, abul be'illas ba'al yah tahem," to the effect that coition but not marriage obtains among the Gentiles. This reflection on the morals of the non-Jewish world arose out of the conditions of Roman civilization; but, in view of the observance in civilized countries of the Biblical laws of marriage, the modern Synagogue acknowledges without spilling the sanctity of marriage contracted under the sanction of the civil law or of the Church. Where the civil law is in conflict with the Jewish law, the civil law in general takes precedence, where degrees of consanguinity are permitted in the Mosaic law, but forbidden in the civil law, the latter is recognized by the Synagogue. But where the civil law permits marriages within certain degrees of consanguinity forbidden in the Mosaic code, the Jewish law is respected.

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Gershon ben Kalonymus Gentili: Talmudist; director of the Talmudic academy at Cremona after the death of Joseph Oething in 1583. Some of his halakhic decisions are included in the responsa collection "Nahalat Ya'akov," Padua, 1623.

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Manasseh ben Jacob Gentili: Head of the rabbinical school of Verona in the eighteenth century. An approbation of his on a halakhic decision by the rabbis of Ancona is given by Samson Morpurgo in his "Shemesh Zedakah" (iii. 20). Manasseh was one of the four rabbis who were active in the abolition of the tax imposed by the inhabitants of Reggio on those of Mantua who visited the fair at the former town.

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GEOMANCY (יהו כנEmergence by means of points made in sand, or by means of pebbles or grains of sand placed on a piece of paper. Some Moslem writers attribute the science of geomancy to Enoch, others to Daoc. It originated in northern Africa about the ninth century, and from there it penetrated into Jewish literature. It is referred to by Maimonides in his commentary to the Mishnah (Ab. Zarah iv.), by Nahmanides in the introduction to his commentary on the Pentateuch, and by Nissim ben Jacob. Moses ibn Yaqar, in his "Sefer ha-Georalot," to takesubscription and collectmoney for the purposes of the charter. As early as January, 1733, and therefore before the actual settlement of Georgia, the trustees, having apparently learned that it was the intention of these gentlemen, who were among the most distinguished Jews of London, to settle some Jews in the colony, directed their secretary to wait upon Du Costa and his colleagues and require them to surrender their commissions. This action was repeated in 1735, the complaint being made that "certain Jews have been sent to Georgia contrary to the intentions of the trustees and which may be of ill consequence to the colony." Various other resolutions and correspondence upon this point appear in the minutes of the trustees, from which extracts are given by the Rev. George

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Pethahiah of Regensburg, traveled through Poland, the Crimea, and Mesopotamia. For others see Traffelers.

The modern history of geography begins with the establishment of an observatory at Sagres, in southern Portugal, by Prince Henry the Navigator. He appointed as the chief director of this establishment and student of Maimonides in his commentary to the Mishnah, Japhet Cresques, son of Abraham Cresques of Palma, capital of Mallorca in the Balearic Islands (see CRESCUES). As the author of the Catalan map, Cresques was in a measure the founder of modern cartography, having made use for the first time of the results of the recent discoveries of Marco Polo in Farther Asia.

Jews were especially prominent in connection with the discovery of America, and among them Julius Lorenzen's "Geschichte der Geographie," Berlin, 1844; G. S. Polo's "Description of New Zealand"; N. Isaacs' "Southland," 1854. W. G. Palgrave was the first European to visit the Nile, while Joseph Wolf and his party reached Abyssinia. These works discuss the casting of lots by means of points. A. L. V. the lot by sand. There are several anonymous treatises. Although in all these works answers to questions are obtained by means of calculation, the calculation itself is based on the principle of geomancy. There is also an anonymous treatise entitled "Gerota ha-Hal," which is attributed to one of the Geonim. It is arranged according to the twelve constellations of the zodiac and the seven planets, and is based on Shab. 139b.

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J.

GEOMETRY IN THE TALMUD. See Mathematics.

GEORGIA: One of the thirteen original states of the United States, situated on the Atlantic coast; settled by a chartered company of English colonists under James Oglethorpe in June, 1733. Its Jewish settlement dates from the foundation of the colony.

Savannah: The second vessel which reached the colony arrived in Savannah from England on July 11, 1733, and had among its passengers the following Jews: Dr. Samuel Nunez Ribiero (also known as Dr. Nunez) and Sipra Nunez Ribiero, his mother; Moses Nunez Ribiero, Daniel Nunez Ribiero, Shem Noah, Isaac Nunez Henriques, his wife and son; Raphael Bornai and wife David de Olivera and wife; Jacob Lopez de Olivera, wife, and children; David, Isaac, and Leah de Olivera; Aaron Sepivier, Benjamin Gideon, Jacob Lopez de Castro; David Lopez de Pau and wife; Vene Real (probably Villa-rei), Mocna, David Moranda, Jacob Moranda; David Cohen del Monte and wife, together with their son Isaac Cohen, and daughters Abigail, Hannah, and Grace; Abraham Minhis and wife, with their daughters Leah and Esther; Simon Minhis, Jacob Yowel, Benjamin Sheffall and wife; and Abraham de Lyon. These first settlers brought over with them a Sefer Tosef with two cajallois, a circumcision-box, and an ark of the law.

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PRIOR to the settlement of Georgia commissions were issued (Sept. 21, 1733) to Anthony da Costa, Francis Salvador, and Alvaro Lopez Siacono of London, "to take subscriptions and collect money for the purposes of the charter." As early as January, 1733, and therefore before the actual settlement of Georgia, the trustees, having apparently learned that it was the intention of these gentlemen, who were among the most distinguished Jews of London, to settle some Jews in the colony, directed their secretary to wait upon Du Costa and his colleagues and require them to surrender their commissions. This action was repeated in 1735, the complaint being made that "certain Jews have been sent to Georgia contrary to the intentions of the trustees and which may be of ill consequence to the colony." Various other resolutions and correspondence upon this point appear in the minutes of the trustees, from which extracts are given by the Rev. George
White in his “Historical Collections of Georgia” (New York, 1854).

It has been assumed by Stephen ("History of Georgia"), by Charles C. Jevs ("Publications Am. Jew. Hist. Soc." No. 1, pp. 5, 6), by Daly ("Settlement of the Jews in North America," p. 66), and by practically all writers on the history of Georgia, that the protests of the trustees related to this first settlement of Jews. Recently, however ("Publications Am. Jew. Hist. Soc." No. 10), Leon Rihner asserted that there were two sets of Jewish settlers who went to Georgia—Portuguese and German. The Portuguese were those whose names are given above, many of whom were refugees from the Inquisition and had independent means; while the Germans were dependent upon charity, and consisted of about twelve families sent over by a committee of the London congregation. The evidence for this statement is derived from the journal of the Rev. Mr. Bolzis, a Protestant clergyman who arrived in the colony in 1734 with a number of Protestant refugees from Salzburg. He speaks of the Jews as understanding the German language, and later on says explicitly that some of the Jews "call themselves Spanish and Portuguese; others call themselves German Jews. The latter speak High German." It would therefore seem that it was against these latter, for whom the London committee used the funds collected, that the protest of the trustees was directed. However this may have been, Oglethorpe disregarded the attitude of the trustees, and permitted all the Jews to stay in the colony. During the very month of their arrival a congregation was organized under the name of "Mickve Israel," which occupied a small house near the present Market Building on Market street, the services being conducted in turn by the members of the congregation. In 1737 Benjamin Mendes de Luzen sent the congregation a Sefer Torah, a Hanukkah lamp, and some books. Mendes of London sent the congregation a Sefer Torah, a Hanukkah lamp, and some books.

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About the year 1734, the Jews arrived in Georgia, and in 1734-41, owing to the refusal of the trustees to permit the introduction of slaves, a considerable number of colonists. Christians as well as Jews, left Savannah and went to South Carolina. The number of Jews left in Savannah being insufficient to support the congregation, the latter was dissolved. About 1736 a number of the Jews returned to Georgia, and in 1737 the trustees sent over Joseph Otolenghi, a Jew by birth, to superintend the silk industry in the colony. Otolenghi was probably one of the most prominent men in the colony; in 1791 he was elected a member of the Assembly, and retained his seat until 1752.

In 1739 there was founded in Savannah the Union Society, having for its object the education of orphan children; the five founders were of different religious denominations. The names of but three of these have been preserved: the Jew, Benjamin Sheftall; Peter Toussie, a Catholic; and Richard Mil- ledge, an Episcopalian. The society is still in existence, and it is regarded as the representative charitable organization of Savannah.

That the Jews participated in the events leading up to the Revolution is indicated by the fact that in a list of persons disqualified from holding any office of trust, etc., in the province, because of a "most audacious, wicked, and unprompted rebellion," there occur the names of Mordecai Sheftall, "chairman rebel committee," Levy Sheftall, Philip Jacob Cohen, Sheftall Sheftall, "rebel officer," and Philip Minis.

Mordecai Sheftall was deputy commissary-general of issue, and on Sept. 29, 1778, he was captured with his son by a body of Highlanders and placed on board a prison-ship (see Simon Wolf, "The American Jew as Patriot, Soldier, and Citizen," p. 40).

At the close of the war he and his family returned to Savannah; and at about the same time the Jewish community was increased by the following additional arrivals: Lyon Henry and wife, with their son Jacob Henry; David Cardozo, David Levi, Cushman Pollock, Levy Abrahams, Abraham Isaac, Moses Simon, Emanuel de la Motta, Abraham da Costa, Samuel Mordecai and family, and Isaac Pollock.

On July 7, 1787, the Jews of Savannah reestablished the congregation Mickve Israel, hiring suitable houses in the rear of St. James square. Mordecai Sheftall having deeded a piece of land to be used by the Savannah Jews as a cemetery, the benevolent society Meshechet Nefesh on July 31, 1787, laid the foundation-stones of the enclosing wall. The burial-ground is at present (1903) under the care of a board of trustees appointed from the congregation by the Superior Court of Savannah. On Nov. 30, 1790, Gov. Edward Telfair granted to Levy Shef- gregation of Con- t, Cushman Pollock, Joseph Abra- Mikkva hians, Mordecai Sheftall, Abraham de Israel. Par, Emanuel de la Motta, and their successors a charter of incorporation wherein they were declared to be "a body incorporate by the name and style of the Parnass and Adjuncts of the Mickve Israel at Savannah." This charter is still in the hands of the congregation, as are also the minutes and records of all congregational transactions from the year 1779 to the present time.
have been held by Jews (see Sieftall; Minis). Arnold Kaiser, a former resident of Savannah, and a Sunday-school was established about 1887 by Mrs. P. Mendes of Savannah (1899). The temple was built about two years later, and was consecrated by Isaac Wise. The temple was incinerated by fire, but the scrolls of the Law and the Ark were saved uninjured. In 1838 the erection of a brick structure upon the old site was commenced, and it was consecrated Feb. 24, 1841, by Isaac Leeser. In 1876, the Jewish population having increased considerably, the congregation purchased two large building-lots fronting on Bull street; on March 12, 1876, the corner-stones of a new synagogue were laid; and on April 12, 1878, the old synagogue was closed with religious exercises, the new building being consecrated the same day.

Many offices of trust in the municipal government have been held by Jews (see Sheftall; Minis). Solomon Cohen, a lawyer of prominence, was postmaster at Savannah; he established the first Jewish Sunday-school in Georgia (1838). Octavus Cohen (1814-77), merchant, was quartermaster of state troops during the Civil war. The Jews of Georgia contributed about 140 men in that war (see Wolf, i.e., pp. 129 et seq.), and a considerable number were enrolled in Georgian companies during the Spanish-American campaign (see Cyrus Adler, in "American Jewish Year-Book," 5661, pp. 552-553; Atlanta: Atlanta University).

Albany has a congregation, Beth Yisrael, organized in 1876. The Hon. Charles Wessolowsky of that town was for some years the editor of the "Jewish South," published in New Orleans. He also served as a member of the state legislature.

Athens has a congregation, Children of Israel, founded in 1872. The University of the State of Georgia is located in Athens; and many young Jews from adjacent cities are students of that institution. Jews have taken some of the highest honors of the university, and have gained prominence in law, medicine, science, and commerce. The first Jew to receive the degree of doctor of divinity was Isaac P. Meunes of Savannah (1890).

Brunswick has a congregation, Beth Tefiah, organized in 1883. The temple was built about two years later, and was consecrated by Isaac M. Wise. A Sunday-school was established about 1897 by Mrs. Arnold Kaiser, a former resident of Savannah, and for many years one of the teachers of the Mickve Israel Sunday-school.

Columbus has a congregation, Benai Israel, founded about 1854. The town has the honor of having given to Georgia one of its most prominent and worthy Jews, Raphael J. Moses. At the time of the Civil war he was a member of General Longstreet's staff. Simon Wolf (i.e., pp. 115) pays eloquent tribute to his honesty and worth. His rebuke to his opponent, the Hon. W. O. Tuggle, who during his congressional campaign of 1887 taunted Moses with being a Jew, has become a part of the history of the Jews of Georgia. Moses was a member of the state legislature.

Macon has a congregation, Beth Israel, founded in 1859. The exact date of the first settlement of Jews in Macon is not known. About 1850 a few Hebrew families were living there, most of whom had emigrated from Germany.

Romine has a congregation, Rodef Shalom, founded in 1871. The Jewish community has always been very small, and the congregation has had no regular minister. Max Meyerhardt, a learned jurist and a stanch Jew, has for many years conducted the services and superintended and instructed the Sunday-school. He is grand master for the state of Georgia of the order of Free and Accepted Masons.

All these congregations possess cemeteries, Sunday-schools, benevolent, educational, and orphan-societies, besides associations for repairing and beautifying the places of worship. The Council of Jewish Women has sections in Savannah, Augusta, and Atlanta. Junior circles have also been formed in Savannah and Atlanta. The Independent Order B'nai B'rith and the Kesher Shel Barzel havesubsidiary lodges in all the principal cities of the state. For the Hebrew Orphans' Home see Atlanta.

There are about 7,000 Jews in the entire state, in a total population of 2,516,331.


GER. See Proselyte and Proselytism.

GERA (נְעָרָה) : 1. Fourth son of Benjamin (Gen. xvi. 21). He is not mentioned in the list of Benjamin's sons given in Num. xxvi. 38-40. In I Chron. viii. 3 Gera is given as the son of Bela, the first son of Benjamin.

2. Father of Elud the Benjamite, who judged the Israelites in the time of Eglen, King of Moab (Judges iii. 15). In I Chron. viii. 7 Gera is said to have been the son of Eloah.

3. Father of Shimei, also a Benjamite, who cursed David when he fled from before his son Absalom (II Sam. xvi. 5).

GERA. See WEIGHTS AND MEASURES.

GERAH. See WEIGHTS AND MEASURES.
in Gen. xx. 1 (“between Kadesh and Shur”), Trum-
bull (“Kadesh Barnum,” pp. 333, 651) tries to find it
in the Wadi Jarur, southwest of Kadesh. But the
statements in Gen. xxi. 21, xxvi. 22 et seq. do not
agree with this; neither do they suggest that Gerar
may have been a city. Since Eusebius mentions a
city “Gerara” south of Eleutheropolis, and since
there is an Eum. Jatar south of Gaza, Gerar is
doubtless to be sought there, and it may be con-
cluded with Gunkel that there is a gap in the ac-
count in Gen. xx. 1.
E. O. H.
GERASI, DANIEL BEN ELIJAH: Turkish
Talmudist and preacher of the seventeenth century;
lived at Salonica, where he died about 1705. He
was the author of “Oleh Adonai,” sermons (Venice,
1681–82). Some Talmudic sentences of his are re-
ferred to by Hayyim Benveniste (“Ba’al Ha’yayy.
Yoreh De’ah,” 120; “Hosken Mishpat,” 134, 135;
“Knesset ha-Gedolah,” second part, 10).
BIBLIOGRAPHY: Steinmeidler, C. Holtz, et. 316; Michael,
Or ha-Hayyim, No. 240.
I. B. E.
GERASH. See Accents in Hebrew.
GERGESITES. See Girgashites.
GERHARD, FRIEDRICH: German Christian
writer against the Jews; born in Frankfurt-on-the-
Main Jan. 2, 1779; died there Oct. 30, 1862. He
was a Lutheran clergyman at Frankfurt and a writ-
er on theological subjects. For a time he edited
“Der Protestant,” a religious periodical. He was the
author of the following works, directed against Jews
and Jewish influence: “Die Judenfrage in der
Freimaurerlehre,” Frankfurt-on-the-Main, 1816; “Ein
Wort zur Befürchtung für Wahrhaftefreunde Gegen
their temple, and upon which they still celebrate
the Passover. The temple was surrounded by for-
tifications (comp. II Macc. v. 23), which survived the
destruction of the temple (Josephus, “Ant.” xiv. 6, §
2; xvii. 4, § 1; “B. J.” iii. 7, § 32). After Chris-
tianity had secured a foothold in Shechem, there were
frequent disturbances among the Samaritans, on ac-
count of which Justinian in 529 built a wall round
the church which had been erected on Gerizim, to
protect it; the line of this wall is probably to be
seen in the extensive ruins still existing on the top
of the mountain. Among others there are some
ruins called “Lozah,” the “Luza” mentioned by
Eusebius (“Onomasticon,” 214, 133), nine (Hierony-
mus says three) Roman miles from Shechem.
BIBLIOGRAPHY: Robinson, Researches, iii. 318–321; Pol. Kl.
Phil. Stud. Nos. 2, pp. 107 et seq.; Gaed., Altertumskunde
Kulmus, pp. 48 et seq. B. G. H.
F. Bu.
Germany

Burgundians and Franks, for ecclesiasticism took root, and only gradually took up money-lending. The conditions at first continued in the subsequent Merovingian rulers, who succeeded to the Burgundian empire, were devoid of fanaticism, and gave scant support to the efforts of the Church to restrict the civic and social status of the Jews. Under Charlemagne, who readily made use of the Church for the purpose of instilling reverence into the loosely joined parts of his extensive empire, by any means a blind tool of the canonical law. He made the Jews so far as suited his diplomatic, sending, for instance, a Jew as interpreter and guide with his embassy to Harun al-Rashid. Yet even then a gradual change came into the life of the Jews. Unlike the Germans, who were liable to be called to arms at any moment in those troublesome times, the Jews were exempt from military service; hence trade and commerce were left almost entirely in their hands, and they secured the non-normative monopoly of money-lending. This decree caused the Jews to be everywhere sought as well as avoided, for their capital was indispensable while their business was viewed as disreputable. This curious combination of circumstances increased their influence. They went about the country freely, settling also in the eastern portions. Aside from Cologne, the earliest communities seem to have been established at Worms and Mayence. The status of the Jews remained unchanged under Charlemagne's weak successor, Ludwig the Pious. They were unrestricted in their commerce, merely paying into the state treasury a somewhat higher tax than did the Christians. A special officer, the "Judenmeister," was appointed by the government to protect their privileges. The later Carolingians, however, fell more and more in with the demands of the Church. The bishops, who were continually harping at the synods on the anti-Semitic decrees of the canonical law, finally brought it about that the ignorant and superstitious populace was filled with hatred against the unbelievers. This feeling, among both princes and people, was further stimulated by the attacks on the civic equality of the Jews. Beginning with the tenth century, Holy Week became more and more a period of persecution for them. Yet the Saxon emperors did not treat the Jews badly, exacting from them merely the taxes levied upon all other merchants. Although they were as ignorant as their contemporaries as regards secular studies, yet they could read and understand the Hebrew prayers, and the Bible in the original text. Halakhic studies began to flourish about 1000. At that time R. Gershom b. Judah was teaching at Metz and Mayence, gathering about him pupils from far and near. He is described as a model of wisdom, humility, and piety, and is praised by all as a "lamp of the Exile." He first stimulated the German Jews to study the treasures of their national literature. This continuous study of the Torah and the Talmud produced such a devotion to their faith that the Jews considered life without their religion not worth living; but they did not realize this clearly until the time of the Crusades, when they were often compelled to choose between life and faith.

The wild excitement to which the Germans had been driven by exhortations to take the cross first
The German emperors claimed this right of possession more for the sake of taxing the Jews than of protecting them. Ludwig the Bavarian especially exerted his ingenuity in devising new taxes. In 1342 he instituted the "golden sacrificial penny," and decreed that every year all the Jews should pay to the emperor one kreutzer in every gulden of their property in addition to the taxes they were paying to the state and municipal authorities.

The emperors of the house of Luxembourg devised still other means of taxation. They turned their prerogatives in regard to the Jews to further account by selling at a high price to the princes and free towns of the empire the valuable privilege of taxing and mulcting the Jews. On the reorganization of the empire in 1356, Charles IV., by the "Golden Bull," granted this privilege to the seven electors of the empire. From this time onward the Jews of Germany gradually passed in increasing numbers from the authority of the emperor to that of the lesser sovereigns and of the cities. For the sake of sorely needed revenue the Jews were now invited, with the promise of full protection, to return to those districts and cities from which they had shortly before been cruelly expelled; but as soon as they had acquired some property they were again plundered and driven away. These episodes thenceforth constituted the history of the German Jews. Emperor Wenceslaus was most expert in transferring to his own coffers gold from the pockets of rich Jews. He made compacts with many cities, estates, and princes whereby he annulled all outstanding debts to the Jews in return for a certain sum paid to him, adding that any one who should nevertheless help the Jews to collect their debts should be dealt with as a robber and peace-breaker, and be forced to make restitution. This decree, which for years injured the public credit, impoverished thousands of Jewish families during the close of the fourteenth century.

Nor did the fifteenth century bring any alleviation. What happened in the time of the Crusades happened again. The war upon the Hussite heretics became the signal for the slaughter of the unbelievers. The Jews of Austria, Bohemia, Moravia, and Silesia passed through all the terrors of death, forced baptism, or voluntary immolation for the sake of their faith. When the Hussites made peace with the Church the pope sent the Franciscan monk Capistrano to win the renegades back into the fold and inspire them with loathing for heresy and unbelie夫; forty-one martyrs were burned in Brno alone, and all Jews were forever banished from Silesia. The Franciscan monk Bernardinus brought a similar fate upon the communities in southern and western Germany. As a consequence of the fictitious confessions extracted under torture from the Jews of Trent, the populace of many cities, especially of Ratibor, fell upon the Jews and massacred them.

The feeling against the Jews themselves, however, remained the same. During the sixteenth and seventeenth centuries they were still subjected to the will of the princes and the free cities, both in Germany and in Protestant countries. The German emperors were not always able to protect them, even when they desired to do so, as did the chivalrous Emperor Maximilian I., who could not prevent the accusations of ritual murder and of desecration of the host. The unending religious controversies that rent the empire and finally led to the Thirty Years' war further aggravated the position of the Jews, who were made the prey of each party in turn. The emperors even occasionally expelled their "Kammerknöchte" from their crown lands, although they still assumed the office of protector.

The end of the fifteenth century, which brought a new epoch for the Christian world, brought no relief to the Jews. They remained the victims of a religious hatred that ascribed to them all possible evils. When the established Church, threatened in its spiritual power in Germany and elsewhere, prepared for its conflict with the culture of the Renaissance, one of its most convenient points of attack was rabbinic literature. At this time, as once before in France, Jewish converts spread false reports in regard to the Talmud. But an advocate of the book arose in the person of J. Reuchlin, the German humanist, who was the first one in Germany to include the Hebrew language among the humanities. His opinion, though bitterly attacked by the Dominicans and their followers, finally prevailed when the humanistic Pope Leo X. permitted the Talmud to be printed in Italy.

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Nevertheless, the legal and civic status of the Jews was undergoing a transformation. They found a certain degree of protection with the emperor of the Holy Roman Empire, who claimed the right of possession and protection of all the Jews of the empire in virtue of being the successor of the emperor Titus, who was said to have acquired the Jews as his private property. The German emperors claimed this right of possession for the sake of taxing the Jews than of protecting them. Ludwig the Bavarian especially exerted his ingenuity in devising new taxes. In 1342 he instituted the "golden sacrificial penny," and decreed that every year all the Jews should pay to the emperor one kreutzer in every gulden of their property in addition to the taxes they were paying to the state and municipal authorities.

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Von Gottes Gnaden fir Wilhelm der Erste,
des Heiligen Romischen Reiches Kurfürst Landgraf zu Hessen, Fürst zu Hersfeld,
Hanau und Frisslar, Graf zu Casselchenbogen, Bie, Ziegenhain, Midda und Schauenburg c. c.

Verhanden und bekennen hiermit öffentlich, daß wir, jedoch mit Befehl auch der Erklärung, den Juden Herz Moses Abraham St....

wir Moses Abraham St. sich mit Weis und Kindern in Cassel....begrissen haben, daß sie sich in allgemeinen landes-Bestimmungen, als besonders denen bereits erlassenen und noch zu erlassenden judenschriftlichen Verordnungen in Allem gemäß verhalten, und besonders den Arbeiten mit unnützem Wuche beschweren oder verwirren soll.

Für diesen Unsern landesschulischen Schaff soll erneuter Juden, sichtlich und gemäßwillig, unter den gewöhnlichen länderschulischen Verordnungen und sonstigen Betrieben, die sie, gleich anderen in Unsern Landen wohnbaren Juden, zu geben schuldig sind, oder Wir sie aus Amt und Umständen, außehend werden, jährlich 3000 Goldspurden, oder

Wochen 20 Mk. - Sie Schaff, und der dahinwohnu - Reich. - Die Eingangsgeld in Unseren Landen in Cassel, gehoben entrichten und
daran einen Montag 50 Pfennig haben. Die Juden all'n aufschieben und denen Juden in den landesschulischen Verordnungen, insellassenen Handel in Unseren Landen zu treiben bestreben, und deshalb Unseren Brauch in Cassel - Cassel - gehalten, und sie an und gegen Unrecht und Sehnsucht, auch aus gleichen Schaff und Rodenlappen-Geld einbeziehen und haben sich sollen, daß sie sich allein, selbständige, gemäß der gesetze oder schriftenfallen nicht und spielen verlustig sein, sondern außerdem nach, nach Unseren, ruhig bestrebt werden sollen.

Dann es sich rentet, daß sie in andern Unseren Amters Verordnungen haben, für Unseren Brauch und das des Seels der Besfüßer schriftlich und gehalten

und hiermit beschloßen seien, ihnen, wo möglich, alle häusliche Hand zu fetzen und, nach und zieh ich, ihnen allzeitwillen angebissen zu lassen.

Unzulässig haben wir diesen Schutzbrieft eigenhändig unterschrieben und mit Unterschriftlichen Zeugnissen, als wir verlesen lassen. Es gefallen in Unseres Residenzhaus,

Cassel den 87. September 1804.

Wilhelm Kurfürst

A SCHUTZBRIEF OF THE ELECTOR OF HESSE. 1804.
from Vienna and the archduchy of Austria, in spite of
time of their vested rights and the intercession of princes
and ecclesiastics; the exiles were received in Branden-
burg. The "Great Elector," Frederick William
(1620-88), deciding to tolerate all religious beliefs
impartially, protected his new subjects against op-
pression and slander. In spite of the civic and re-
ligious restrictions to which they were subjected
even here, the Jews of this flourishing community
gradually attained to a wider outlook, although
their peculiar education, the result of centuries of
oppression, still revolted them entirely from Euro-
pean culture and kept them in intellectual bondage.

Fortunately, the Jews had kept their piety, their
morality, and their intellectual activity. They were
devoted to the study of the Halakah.

Literature. In the eleventh century R. Gershom's
pupils and his excellent commentaries on the Bible
and Talmud marked out new paths for learning. The
German Jews contributed much to the spread and
completion of these commentaries. Beginning with
the twelfth century they worked independently, es-
specially in the fields of Haggadah and ethics. R.
Simon ha-Darshan's "Yalkut" (c. 1150), the "Book
of the Pious" by R. Judah ha-Nasi of Bari (c. 1200),
the "Selive-Minor" (Hokben) of R. Eleasar of
Worms (c. 1300), the halakhic collection "Or Zarua" of
R. Isaac of Vienna (c. 1250), the responsa of R.
Mehir of Rothenburg (d. 1293), are enduring monu-
ments no longer satisfied, scholars sought relief in the
order of worship were especially studied in this
customs and ordinances relating to the form and
nature of the synagogues of western and eastern Germany
earlier halakhic works. The customs and ordinances relating to the form and
number of large collections of responsa and of use-
ful commentaries on earlier halakhic works. The
theses and ordinances relating to the form and
of the synagogues of western and eastern Germany
by Jacob Möllin (Maharil) and Isaac Tyrnau. As it
difficult to produce any new works in the field of
the Halakah, and as the dry study of well-worn sub-
jects no longer satisfied, scholars sought relief in the
fantastic interpretations and subtle traditions em-
bedded in the Cabala. There arose a new, acute
view of life, that found literary expression in the
"Sinene Lulhot ha-Berit" by R. Isaha Horovitz of
Frankfort on the Main (d. 1628), and that appealed
especially to the pietistic German Jews. The end
and aim of existence were now sought in the aspira-
tion of the soul toward its fountainhead, combined
with the endeavor to saturate the earthly life with
the spirit of God. By a continuous attitude of rever-
ence to God, by lofty thoughts and actions, the
Jew was to rise above the ordinary affairs of the
day and become a worthy member of the kingdom
of God. Every act of his life was to remind him of
his religious duties and stimulate him to mystic con-
templation.

The oppressions under which the Jews suffered en-
couraged this austere view of life. They lived in
time in their Jewish streets, subsisting on what they
could earn as pedlars and as dealers in old clothes.
Cut off from all participation in pub-
lic and municipal life, they had to seek from the
their homes compensation for the
World. things denied them outside. Their
family life was pure and unseemly,
beautiful by faith, industry, and temperance. They
were loyal to their community. In consequence of
their complete segregation from their Christian fel-
low citizens, the German speech of the ghetto was
increasingly interlarded with Hebrewisms; and also
with Slavonic elements since the seventeenth cen-
tury, when the atrocities of Chemnitz and his
Turks drove the Polish Jews back into western
Germany. As the common people understood only
the books written in this peculiar dialect and printed
in Hebrew characters, a voluminous literature of
ciliifying, devotional, and belletristic works sprang
up in Judeo-German to satisfy the needs of these
readers. Although this output was one-sided, pro-
supposing almost no secular knowledge, its impor-
tance in the history of Jewish culture must not be
underestimated. The study of Bible, Talmud, and
halakhic legal works, with their voluminous com-
mentaries, preserved the piety of the Jewish mind.

From Moses Mendelssohn to the Present
Time (1750-1900): Moses Mendelssohn located
true insight the point of depar-
ture for the regeneration of Jewish
life. The Middle Ages, which could
be the era of Abraham, could take from the Jews neither their faith
nor their various intellectual gifts, had
yet deprived them of the chief means (namely, the
vernacular) of comprehending the intellectual labors
of others. The claim that in consequence separated
from the educated fellow citizens was bridged
by Mendelssohn's translation of the Torah into Ger-
man. This book became the manual of the German
Jews, teaching them to write and speak the German
language, and preparing them for participation in
German culture and secular science. Mendels-
sohn lived to see the first fruits of his endeavors. In 1778
his friend David Friedländer founded the Jewish
free school in Berlin, this being the first Jewish edu-
cational institution in Germany in which the entire
instruction, in Scripture as well as in general science,
was carried on in German only. Similar schools
were founded later in Breslau (1792), Bresen (1804),
Frankfort-on-the-Main (1804), Wolfenbüttel (1807),
Breslau (1810). In 1783 the periodical
"Der Sammler" was issued with the view of pro-
viding general information for adults and of en-
abling them to express themselves in pure, harmoni-
ous German.

A youthful enthusiasm for new ideals at that time
permeated the entire civilized world; all religions
were recognized as equally entitled to respect, and
the champions of political freedom undertook to re-
store the Jews to their full rights as men and citi-
zens. The humane German emperor Joseph II. was
foremost in expounding these new ideals. As early as
cooperated in the work of these women may be noted as the civic status they desired, their leadership set them to awaken Jewish self-consciousness. Some of the crown lands, as Styria and Upper Austria, forbade any Jews to settle within their territory; in Bohemia, Moravia, and Silesia many cities were closed to them. They were, in addition, burdened with heavy taxes and imposts.

In Prussia, also, the government modified materially the promises made in the disastrous year 1813. The promised uniform regulation of Jewish affairs was time and again postponed. In the period between 1813 and 1847 there were no less than twenty-one territorial Jews' laws in the eight provinces of the Prussian state, of which each one had to be observed by a part of the Jews. There was at that time no official authorized to speak in the name of all German Jews. Nevertheless a few courageous men came forward to maintain their cause, foremost among them being Gabriel Ruzetsa, a Jewish lawyer of Hamburg (d. 1863), who demanded full civic equality for his race from the German princes and peoples. He aroused public opinion to such an extent that this equality was granted in Prussia April 6, 1848; in Hanover and Nassau respectively Sept. 5 and Dec. 13 of the same year. In Württemberg equality was conceded Dec. 3, 1861; in Baden Oct. 4, 1862; in Holstein July 14, 1863; in Saxony Dec. 3, 1869. After the establishment of the North-German Confederation by the law of July 3, 1868, all existing restrictions imposed upon the followers of different religions were abolished; this decree was extended to all the provinces of the German empire after the events of 1870.

The intellectual development of the Jews kept pace with their civic enfranchisement. Recognizing that pursuit of modern culture would not at once assure them the civic status they desired, their leaders set themselves to awaken Jewish self-consciousness by applying the methods of modern scholarship to the study of Jewish sources, and to stimulate the rising generation by familiarizing them with the intellectual treasures of their forefathers which had been accumulating for thousands of years; and at the same time they sought to rehabilitate Judaism in the eyes of the world. The leader of this new movement and the founder of modern Jewish science was Leopold Zunz (1784-1866), who united broad general scholarship with a thorough knowledge of the entire Jewish literature, and who, with his contemporaries Solomon Judah Loz Rapoport of Galicia (1780-1867), especially aroused their contemptuousness in Germany, Austria, and Italy. The German scholars who cooperated in the work of these two men may be noted here. H. Grätz wrote a scholarly manual of the Hebrew language; Julius Fürst and David Cassel compiled Hebrew dictionaries; Fürst and Bernhard Bär compiled concordances to the entire Bible; Adolph Heidenheimer and S. Bär edited correct Masoretic texts of the Bible, and S. Freundorf subjected the history of the Masorah to a thorough scientific investigation; the Bible was translated into German under the direction of Zunz and Salomon; Ludwig Philippson, Solomon Hirschheimer, and Julius Fürst wrote complete Biblical commentaries; H. Grätz and S. Hirsch dealt with some of the Biblical books; Zacharias Frankel and Abraham Geiger investigated the Aramaic and Greek translations. Nor was the traditional law neglected. Jacob Levy compiled lexicographical works to the Talmud and Midrashim. Michael Sachs and Joseph Perles investigated the foreign elements found in the language of the Talmud. Numerous scholars, on the whole, excellent editions of the halakah and haggadah midrashim were issued—for instance, Zuckermandel's edition of the Tosefta and Theodore's edition of Midrash Rabbah to Genesis. Zacharias Frankel wrote an introduction to the Mishnah and to the Jerusalem Talmud, and David Hoffmann and Israel Lewy investigated the origin and development of the Halakah.

Religio-philosophical literature was also assiduously cultivated, and the original Arabic texts of Jewish religious philosophers were made accessible. H. Landauer issued Judah's works, and H. Hirschfeld the works of Judah ha-Levi. M. Joel and I. Guttman investigated the works of the Jewish thinkers and their influence on the general development of philosophy, while S. Hirsch attempted to develop the philosophy of religion along the lines laid down by Hegel, and Solomon Steinheimer propounded a new theory of revelation in accordance with the system of the Synagoge. The extensive field of Jewish history was cultivated still more enthusiastically—by I. M. Jost, David Cassel, I. Landshuth, L. Herrfeld, A. Berliner, and, foremost among them all, H. Grätz. He has done much in twelve volumes, covering the 3,000 years of Jewish history down to recent times, is considered the most brilliant product of modern Jewish scholarship. Moritz Steinschneider has written a history of Jewish literature, and has issued catalogues of the most famous collections of Hebrew manuscripts and books, while single epochs of Jewish history and literature have been treated by numerous scholars.

The enfranchisement of the Jews and the renaissance of Jewish science led to a reorganization of their institutions with a view to transplanted ancient traditions intact and a new generation. Opinions differed widely as to the best methods of accomplishing this object. While Geiger and Holdheim were ready to meet the modern spirit of liberalism, Samuel Raphael Hirsch defended the customs handed down by the fathers. And as neither of these two tendencies was followed by the mass of the faithful, Zacharias Frankel initiated a moderate Reform movement on a historical basis, in agreement with which the larger German communities reorganized their public worship by reducing the medieval psycyptic additions to the prayers.
introducing congregational singing and regular sermons, and requiring scientifically trained rabbis.

It was easier to agree upon the means of training children for the Reformed worship and of awakening the interest of adults in Jewish affairs in general. The religious schools were an outcome of the desire to add religious instruction to the secular education of the Jewish children.

Religious Education. The religious education of the Jewish children was prescribed by the state. As the Talmudic schools, still existing in Germany in the first third of the nineteenth century, were gradually deserted, rabbinical seminaries were founded, in which Talmudic instruction followed the methods introduced by Zacharias Frankel in the Jewish Theological Seminary opened at Breslau in 1851. Since then special attention has been devoted to religious education. Text-books on religion and on Biblical and Jewish history, as well as aids to the translation and explanation of the Bible and the prayer-books, were compiled to meet the demands of modern pedagogics. Pulpit oratory began to flourish as never before, foremost among the great German preachers being M. Sachs and M. Joffé. Nor was synagogue music neglected; Levandowsky especially contributed to its development.

The public institutions of the Jewish communities serve to supplement the work of teachers and leaders, and to promote Jewish solidarity. This is the primary object of the Jewish press, created by Ludwig Philippson. In 1857 he founded the "Allgemeine Zeitung des Judenthums," which has been followed by a number of similar periodicals. They have succeeded in preserving a certain unity of religious opinion and conviction among the Jews, with the gratifying result of unity of action for the common good. Societies for the cultivation of Jewish literature were founded, as well as associations of teachers, rabbis, and leaders of congregations.

See also separate articles on the various kingdoms and cities of Germany.

M. Bu.

GERNHEIM, FRIEDRICH: German pianist and composer; born at Worms July 17, 1839. He was a pupil of L. Lobe, Pauer, Rosenhain (piano), I. C. Haus (theory), and H. Wolf (violin). At the age of eleven Gernsheim made his first public appearance at a concert in the Frankfort Theater, on which occasion one of his compositions, an overture, was performed. He later (1852) made a tour through the Palatinate and Along as far as Strasburg. Proceeding to Cologne, and thence to Leipzig, he continued his studies for three years with Moscheles, Hauptmann, Dietz, and Richter. After a supplementary course at Paris (1855-61), he gave there a series of concerts, and was recognized as one of the best interpreters of Chopin and Schumann.

Gernsheim became musical director at Saarbrücken as successor to Herman Levi in 1861, and in 1865 was called to the Conservatorium of Cologne, where he was shortly afterward appointed musical director of the Musikalische Gesellschaft, the Städtischen Gesangverein, and the Singerei. The leadership of the open orchestra at the Rupittheater was also entrusted to him (1878). He went to Rotterdam in 1874 as director of the Conservatorium and conductor of the "Winter concerts"; and since 1890 has been teacher at the Stern Conservatorium at Berlin and conductor of the Choral Society connected with that institution. In 1897 he became a member of the senate of the Royal Academy of Fine Arts at Berlin, and in 1901 was appointed president of the Akademische Meisterschule für Musikalishe Komposition.

It is as a composer that Gernsheim is most favorably known. His works are chiefly instrumental, and include the following: four symphonies, many compositions for male or chorus and orchestra, a piano concerto, a violin concerto, a piano sextet, three piano quartets, two piano trios, one string quintet, two string quartets, two violin sonatas with piano, a sonata for piano and violoncello, songs, etc.

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J. So.

GERÖ, KARL: Hungarian dramatist; born at Hévizgyőr Oct. 18, 1836; studied law at Kaschau and Budapest. While still a student he devoted much time to literature and esthetics, attending lectures on those subjects, and frequently visiting the theater. His first play, written at this time, "Turi Bocsas," was produced at the People's Theater of Budapest (1853), when he accepted the position of playwright at that theater. In 1868 he was appointed secretary of the Hungarian People's Theater, but retained this position for a short time only. His most important plays, dealing chiefly with Hungarian popular life, are as follows: "Vádzsálam," "Az Eladó Légy" (crowned by the Hungarian Academy of Sciences), "Az Urasi Gyöngy," "Angyal és Ördög," "Probáliasság," "A Vadonban" (crowned).

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I. V.

GERON. See Ghiron.

GERONA (גְּרוֹהָן, Gerón, Germanic, syn. Yerushalayim; formerly Gerunda): Fortified city in northern Spain. As early as 1063 Pope Sylvester acknowledged to Bishop Odo of Gerona the receipt of the tax ("conuca") of the Jewish community there ("Marca Hispanica," Appendix, No. 150, p. 890). The Jews were in possession of houses and lands, which they could hold without restriction; but the councils of Gerona (1068, 1078) decided that a tenth of any landed property which a Jew acquired from a Christian should accrue to the state. The Jews lived in a separate quarter situated at the outermost end of the fortifications on the right bank of the River Onyar, which intersected the city. The quarter included a rather long lane called Carre de S. Lorenzo, or Calle de la Fossa, north of which was the real Calle Judáean, then came the Carre de la Ruta, a continuation of which was the Carre de la Claveria. From this opened a narrow street which led to the synagogue and extended to the Carre de S. Lorenzo. The Calle Judáean formed the center of the Judería. At the end of the Calle de la Fossa stood the Jewish assembly-hall or communal house, now the Church of the MM. Escolapias, near which was the house of the wealthy Bonastruc
family; and not far off was the house of the rich Jew Abraham Isaac. The Jewish cemetery, as in Barcelona, was on the Menúich, a hill near the city, called "Monte Judáico" in the old records. A hundred years ago Hebrew inscriptions were still found in this cemetery, the "Fossar dels Juïnes."

The Jews of Gerona lived undisturbed under the Saracens and during the long reign of King Jaime the Conqueror. The latter showed himself just and even benevolent toward them. In 1229 he fixed their rate of interest at 20 percent; at the instance of the Bishop of Gerona, he forbade Christian women to live in the same house with Jews; and he directed the officials to act justly toward the Jews and their sanitation.

In 1237 he appointed Bonastruc de Porta as "mayor" of Gerona, and Astruc Baynau (whom he released from all taxes for life) and his son Yucef as tax-farmers.

To Bonastruc de Porta, "master of the Judíos of Gerona," who is identified by Graetz and others with Rabí Moses ben Nahman, he gave a mill located in the market-place. This learned Jew was invited by the king himself to take part in a public debate on Judaism and Christianity with the Dominican Pablo Christiani at Barcelona in 1263. The evil effects of this discussion were soon felt in Gerona, a city which was the seat of a fanatical bishop, and in which a strong clerical spirit was predominant. On a certain Good Friday the antagonism against the Jews manifested itself in an outbreak of such rancor and persecutions that the king was obliged to interfere with an armed force.

The subsequent history of the Jews in Gerona is a long series of molestations and persecutions. After the accession of Pedro III., at a time of general insurrection against the king, the clergy, with a mob incited by them, attacked the Jews and their houses, laid waste their vineyards and olive-orchards, and devastated their cemetery. When the town-crier gave warning in the name of the king against a repetition of such excesses, the clergy made such a tumult that his voice could not be heard. Pedro, who in 1276 had given the taxes from the Gerona Jewry to his wife, Costança, regarded these disturbances as a personal insult as well as an injury to the treasury, and in a document dated April, 1278, renounced earnestly with Bishop Pedro de Castelnou, who had showed himself ill disposed toward the Jews, and also with the "mayor" of the city. When in 1285 Gerona was preparing to defend itself against the advancing French army, the Spanish mercenaries forced their way, murdering and plundering, into the Jewry. Pedro had some of the guilty persons hanged.

The persecution of the Pastoreaux also affected the Jews of Gerona. During the Black Death (1349) the loss of life in Gerona was appalling, two-thirds of the population being swept away. At the end of May, 1349, the people, incited by certain of the knights and clergy, removed Jewish corpses from their graves and burned them together with the bodies of the Jews whom they had killed.

The Jewish community of Gerona, at the head of which was a directorial board consisting of twenty persons, was distinguished for its size, prosperity, and piety. Toward the end of the fourteenth century it was so wealthy that it was required by the authorities to defray half the expenses incurred in erecting the city fortifications. Its burden of taxation was both excessive and oppressive. In addition to the usual taxes, which amounted annually to 13,000 sueldos, the Jews had to pay 500 sueldos each coronation and were further required to make extra contributions on many occasions. In 1314, in order to enable Jaime II. to purchase the county of Urgell, the Jews of Gerona, Valencia, Lerida, Barcelona, and Tortosa placed 11,500 libras at his disposal. As a sign of his appreciation he released them from paying taxes for four years. When Pedro IV., in 1346, was in need of money for the purpose of conquering the county of Roussillon, he summoned the Jewish Treasury of communities of Gerona, Barcelona, and other towns to come to his aid immediately ("Coll. de Documentos Ineditos," xxxi. 291).

The kings regarded the Jews as a reliable source of income, and were not averse to seeing the community increase in size; thus in 1306 the Jewry of Gerona was permitted to receive ten of the Jewish families driven out of France.

After 1391, however, the splendor of the Jewry in Gerona disappeared, and the community fell into an impoverished condition. All sorts of crimes were laid at the door of the Jews as pretexts for tormenting and oppressing them. The persecutions of the year 1391 began on Aug. 10, St. Lorenzo's Day. Armed peasants in large numbers ran furiously into the Jewry, attacked the unarmed Jews without mercy, butchered them in the most cruel manner, and burned their houses and goods. According to a report presented by the councilors to the King and Queen of Aragon on Aug. 13, 1391 (which report agrees with that of Hasdai Crescas), many Jews were killed, while only a few embraced Christianity in order to save themselves. The remainder sought protection in the fortified tower of Geronefla, but even there they were attacked by the peasants. In August, and, as the councilors reported to John I. on Sept. 11, were daily insulted and manhandled. On Sept. 18 the councilors again complained to the king that the peasants of the vicinity had united with the knights and clergy, and were planning a new attack upon the Jews. The councilors complained to the king that the peasants of the vicinity had united with the knights and clergy, and were planning a new attack upon the Jews. But they themselves were not in a position to protect them.

Not until a year had passed did Queen Violante, wife of John I., command the Jews to the protection of the city and advice clemency with regard to the taxes, which they were unable to pay (Sept. 33, 1392). After still another attack had been made on the Jews and many of them had been forced to accept baptism, John I., who cared more for the dance and the chase than for affairs of state, commanded the "jurados" of Gerona to punish the ringleaders with great severity (Feb. 1, 1393). The sentence was repealed the same day, however, and the punishment changed into a money fine which would fall to the king. Martin I., brother and successor of John, was more energetic in his measures against those who attacked the Jews in the tower of Geronefla in 1391.

On Dec. 8, 1412, Pope Benedict XIII. sent through Bishop Ramon de Castellar a command to the com-
Gerondi

Sheshet

Gerondi. The tombstone of Joshuah ben of the cabalists Azriela and Ezra and of Jacob ben Gerondi in 1873, the eminent Moses ben Nahman. Gerona was also the birthplace of Judah Gerondi, Solomon ben Isaac Gerondi (a pupil of Nahman ben Shealtiel Saporta, who died in 1312, was found in Gerona), and of Nahman ben Moses de Scola Gerondi (RaMBaN), called "Rab d'Espana"; and his son, Jonah ben Abraham Gerondi, Nissim ben Reuben Samuel ben Abraham Saporta (a tombstone of Enocli of Moses b. Nahman), Moses de Scola Gerondi (RaN), Abraham Hazzan Gerondi, Isaac ben Judah Gerondi, and his wife was found on the Monjuich near Gerona in 1889.


6. GERONDI, ISAAC B. ZERAHI\AH HALEVI (called also Ha-Yigshari, יגשרא): Talmudist; lived in Gerona in the twelfth century. He was the father of Zerahiah ha-Levi, author of "Sefer ha-Ma'or," and of Berachiah ha-Levi, author of some piyyutim; among the latter are to be found compositions for Sabbath Parah which perhaps formed a supplement to Gerondi's poems for the four special Sabbathot of the year. Gerondi is the author of "Migillat ha-Nehunim," a work on civil law, which is no longer extant. Of his religious poems about fifty have been preserved; they include piyyutim for Sabbaths Shekalim, Zakor, and Rosh ha-Shanah, for the Feast of Weeks, and for the Day of Atonement (among them a so-called "Short 'Abodah" for Shabbat, beginning "ד' וסא ר"), and quoted by Isaac Kimhi); a piyyut on the death of Moses, one for Simhat Torah, and some selihot. In his poetry he makes use of meter, for which he expresses a preference.

Gerondi's poems are highly praised by Menahem di Lonsano, and have been introduced into the rituals of Avignon, Carpentras, Montpellier, Oran, and Tlemcen; some are also found in "Ayyelet ha-Shahar," as well as in the French, Polish, and Roman rituals. He wrote an Aramaic poem to Zerahiah's "Sefer ha-Ma'or," in which he clearly demonstrates his familiarity with the Aramaic idiom.


TRANSLATION:

GERONDI, JONAH B. ABRAHAM (HE-\HASID), THE ELDER: Spanish rabbi and moralist of the thirteenth century; died in Toledo, Spain, Nov., 1268; a cousin of Nahmanides. He came from Gerona, in Catalonia. Gerondi was the most prominent pupil of Solomon of Montpellier, the leader of the opponents of Maimonides' philosophical works, and was one of the signers of the ban proclaimed in 1238 against the "Morch Nebukah" and the "Sefer ha-Madda." According to his pupil, Hillel of Verona, Gerondi was the instigator of the public burning of Maimonides' writings by order of the authorities at Paris in 1238, and the indignation which this aroused among all classes of Jews was mainly directed against him. Subsequently (not forty days afterward, as a tradition has it), but in 1242, see note to Grätz, "Geschichte," vol. vii.), when twenty-four wagon-loads of Talmudic works were burned at the same place where the philosophical writings of Maimonides had been destroyed, Gerondi saw the folly and danger of appealing to Christian ecclesiastical authorities on questions of Jewish doctrine, and publicly admitted...
in the synagogue of Montpellier that he had been wrong in all his acts against the works and fame of Maimonides. In his repentance he vowed to travel to Palestine and prostrate himself on the grave of the great teacher and implore his pardon in the presence of ten men for seven consecutive days. He left France with that intention, but was detained, first in Barcelona and later in Toledo. He remained in Toledo, and became one of the great Talmudical teachers of his time. In all his lectures he made a point of quoting from Maimonides, always mentioning his name with great reverence. Gerondi's sudden death from a rare disease was considered by many as a penalty for not having carried out the plan of his journey to the grave of Maimonides.

Gerondi left many works, of which only a few have been preserved. The "Hiddushim" to Alfasi on Berakot which are ascribed to "Rabbeinu Jonah" were in reality written in Gerondi's name by one, if not several, of his pupils. The "Hiddushim" originally covered the entire work of Alfasi, but only the portion mentioned has been preserved. Gerondi wrote novellae on the Talmud, which are often mentioned in the responsas and decisions of his pupil Solomon Adret and of other rabbis, and some of which are incorporated in the "Shitah Mekubbezet" of R. Bezalel Ashkenazi. Azulai had in his possession Gerondi's novella on the tractates Bava Sura and Shabbath, in manuscript ("Shem ha-Gedolim," p. 75, Wiis, 1852). His novellae on the last-named tractate form part of the collection of commentaries on the Talmud by ancient authors published by Abraham b. Eliezer ha-Levi under the title "Sam Hayyim" (Leghorn, 1886; see Benjacob, "Orar ha-Sefarim," p. 420). His commentary on Pirke Abot was first published by Simhah Dolitzki in Solomon Alami's "Ozar ha-Sefarim," p. 422. His commentary on Berakot which are ascribed to "Rabbenu Jonah," five times in the Tosafot (Shabb. 38a; M. K. 18a, 26a; Ned. 32b, 34a; see Zunz, "Z. G." p. 53, Berlin, 1845).

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at Mayence, where he devoted himself to teaching the Talmud. He had many pupils from different countries, among whom should be mentioned Eleazar ben Isaac (ha-Gedol = "the Great"), nephew of Simon ha-Gadol, and Jacob ben Yaakov, teacher of Rashi. The fame of his learning eclipsed even that of the head of the academy of Sura and Pumbedita. Questions of religious casuistry were addressed to him from all countries, and measures which he authorized had legal force among all the Jews of Europe.

About 1000 he called a synod which decided the following particulars: (1) prohibition of polygamy; (2) necessity of obtaining the consent of both parties to a divorce; (3) modification of the rules concerning those who became apostates under compulsion; (4) prohibition against opening correspondence addressed to another. See Synods.

Gershon's literary activity was not less fruitful. He is celebrated for his works in the field of Biblical exegesis, the Masorah, and lexicography. He revised the text of the Mishnah and Talmud, and wrote commentaries on several treatises of the latter which were very popular and gave an impulse to the production of other works of the kind. His scholar were inspired by the bloody persecutions of his time. He had a son, who forsook his religion at the time of the expulsion of the Jews from Mayence in 1012. When he died a Christian, Gershon none the less grieved for him, observing all the forms of Jewish mourning, and his example became a rule for others in similar cases. His toleration also extended to those who had submitted to baptism to escape persecution, and who afterward returned to the Jewish fold. He strictly prohibited reproaching them with infidelity, and even gave those among them who had been treated as apostles the opportunity to publicly pronounce the benediction in the synagogues.

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P. W.

GEORGES ASIEN. See Atenesi, Georgius.

GEORGES ASIEN. See Atenesi, Georgius.
GERSON BEN SOLOMON BEN ASHER : French Talmudist; flourished at Béziers in the twelfth century. He was the author of a casuistic work entitled "Safer ha-Shalmon," inscribed by his son Samuel Isaac b. Sheshet, which was published in his Responsa (No. 170), but he quotes also (No. 40a) "Safer ha-Shalmon," the same title being given also by Azulai ("Shem ha-Gedolim," s.v. "Gershon"). Gershon also collected a collection of responsa (see Abudarham, "Hilbur," ed. Venice, p. 29a).


K. M. S.

GERSON, GEORGE HARTOG : German physician; born in Hamburg 1788; died there 1843. After taking his degree he traveled in Norway and Sweden, and finally settled in London, where he was ultimately appointed assistant surgeon at a military hospital. In 1811 he became assistant surgeon (with the rank of lieutenant) to the 8th battalion of the 1st division of the German Legion, and accompanied his battalion to Spain, where he took part in the Peninsular war. In 1813 and 1814 he followed Wellington into France, and returned to England on the accession of Louis XVIII. Gerson was present at the battle of Waterloo and superintended the Hospital des Invalides. On the breaking up of the German Legion in 1815, he returned to Hamburg, where he earned the gratitude of the local authorities by improving the anatomical institute of that town. His surgical practice afterward increased rapidly, and he retired in 1833, occupying himself with the editorship of the "Hamburger Magazin."

Gerson was one of the first writers on astigmatism.

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G. L.

GERSON, AUGUST HANS: German physician; born at Hannover, Westphalia, July 19, 1858; educated at the universities of Munich, Rostock, Leipzig, and Bonn; graduated as doctor of medicine at Bonn in 1880. The following three years he was surgeon in the German merchant navy. Returning to Europe, he
GERSTLE, LEWIS: Californian pioneer; born in Ichenhassen, Bavaria, Dec. 17, 1834; died at San Francisco, Cal., Nov. 19, 1902. In 1845 he emigrated to America and proceeded to Louisville, where he began his career as a pedler. There he met Louis Sloss, who afterward became his partner and brother-in-law. In 1849 Gerstle moved to New Orleans, where he resided for some time, and then, attracted by the discovery of gold, proceeded to San Francisco. Here for a time he sold apples, then worked as a miner at Placerville, and finally opened a small business in Prairie City, near Sacramento. In 1853 he met Stern, who also had gone West, and in the following year joined him and a man named Grunwald in a produce and grocery business at Sacramento. In 1862 the business was destroyed by the historic flood: and the partners then engaged in stockbroking at San Francisco, where they gradually became prosperous.

When the United States acquired possession of Alaska in 1867, Gerstle and Stern became acquainted with Hayward M. Hutchinson and General Rousseau, the latter of whom had been appointed by the government to take possession of the territory in its name. An agreement was entered into between the four, whereby Hutchinson was to proceed immediately to Sitka to acquire by purchase all the belongings of the old Russian-American company. But other firms were also intent upon the opportunities which Alaska afforded, and finally the Alaska Commercial Company was formed, consisting of Gerstle, Sloss, Grunwald, Wasserman, and Barco-witz, all Jews, as well as of four other partners. The company proved a great success; and it is estimated that its payments to the government for the twenty years' sealing contract, which it obtained in 1870, covered the entire cost of the purchase of Alaska. The company, of which Gerstle was president from 1885 until his death, may be said to have supplied the whole world with dyed seal skins.


J. V.
The existence of the gerusia in the period of the Maccabees is indicated in various sources. It existed under Judah (I Macc. ii. 1, 10, 14, iv. 44, xi. 37), the "elders of the people" (I Macc. vii. 38) being probably its members. It occurs again under Jonathan, in the correspondence of the Jews with the Spartans (I Macc. xii. 6; "Ant." xiii. 5, § 8)—where the Jews write in the name of the high priest, the gerusia, the priests, and the people—and in the answer of the Spartans, where "elders" is used for "gerusia" (I Macc. xiv. 30; comp. ib. xi. 53, xii. 85). The elders are again mentioned under Simon (ib. xiii. 36; xiv. 9, 28). According to the last passage, the priests, the people, the archons, and the elders constituted a great legislative assembly, and it may be inferred from this that the "Great Synagogue" of the rabbinical sources really existed, inasmuch as it seems probable that the gerusia on important occasions actually took on the form of such a "Great Synagogue," and furthermore that it was not composed solely of the aristocracy. The gerusia is also presupposed in the Book of Judith, which must be ascribed to the time of the Maccabees (Judith iv. 8, 11, 14, xv. 8).

The Greek word γερώσια has exactly the same meaning as the Hebrew gerusia, and it is perhaps the elders that are referred to in a prophecy which some scholars date at the Greek period (Dulm to Isa. xxiv. 15). Barakiah, a Maccabean institution, is also aptly designated as a "law of the elders" (Posner, R. 3 [ed. Friedmann, p. 72]; see "R. E. J." xxx. 214). The "court of the Hasmoneans," mentioned several times in Talmudic sources (Ab. Zarah 86b; comp. Mishnah Mid. i. 6), may be identical with the Hasmonean gerusia. The elders are again mentioned under Queen Alexandra ("Ant." xiii. 15, § 4). Under Roman influence, in 68 n.c., this peculiar Jewish institution seems to have given place to the Sanhedrin; at least Josephus ("Ant." xiv. 5, § 4) states that Galbinus instituted five Sanhedrins. In addition to the gerusia at Jerusalem, according to Philo ("Adversus Flaccum," § 10) there was one at Alexandria under Augustus; other authorities, however, mention only an eldrarch in this city. Fuscus had thirty-eight members of this gerusia killed in the theater. According to several inscriptions in the catacombs, there was a gerusia at Rome. A man by the name of Urnsicus, from Aquileia, became its president (Vogelstein and Rieger, "Geschichte der Juden in Rom," i. 61), and a certain Aenetus is also mentioned as president (Garrucci, "Cimitero . . . in Vigna Randanini," p. 51). The catacomb inscriptions also record the existence of a gerusia at Venosa ("R. E. J." vi. 314). At Benevento there were nine gerusiaarchs ("C. I. O." No. 3261). There was a gerusiaarch at Constantiopolis with the title of presiding elder, according to Reinsch; but Willrich takes the phrase to mean the "president of the church of the old men." ("Zeitschrift für neutestamentliche Wissenschaft," ii. 95, note 8).

GESELLAUSCSTRER DER HEBRÄISCHEN LITTERATUR-FREUNDE: Society for promoting study of the Hebrew language, called in Hebrew "Hebrat Doreshe Leshon 'Eber." It was founded at Königsberg in 1785 by Isaac Eschel and Mendel Bresslau, two young Hebrew scholars, for the study of the peculiarities of Hebrew and for the spread of the knowledge of that language. They intended to issue a Hebrew weekly devoted to poetry and essays. Many philanthropic Jews helped them to carry out their enterprise. They applied to Xaph- tali Wesely, who advised them to publish a monthly review, the first number of which appeared under the title "Ha-Massef." In 1784 (see Masseferi).

In 1787 the society assumed the name "Ver ein für Gutes und Edles"; in Hebrew, "Hebrat Doreshe Ha-Toch-vehu Tushiyah" (Society for the Good and the Noble).

Bibliography: See Gesellus. Gesamtausgabe Kiemen. Gesellm. Studientiber Phänische und Punicische Schrift," 1835; and "ScripturseLingusque Phcenicne Monuments," 1837, on Punic and Phenieian), he devoted himself to Hebrew grammar and lexicography. His first lexicographical work was a "Hand- wörterbuch" in two volumes, 1810-12; a shorter edition appeared in 1814, which became the standard Hebrew dictionary, not alone for Germany, but also for the English-speaking world—the English editions by Robinson, Tréguier, and the Oxford improved edition by Briggs, Brown, and Driver being the main sources of Hebrew lexicography. (See Jer. Encyc. Is. 888b.) His greatest work in this direction, however, was the "Thesaurus Philologico-Criticus Lingus Hebraicel et Chaldaeae Veteris Testamenti," which was completed by E. Rüdiger in 1858. This, in a measure, both concordance and dictionary, giving references to all the passages in which occurs a form discussed. "His Hebrätische Grammatik" appeared first in 1810, and ever since has been a standard work on the subject, no less than twenty-seven editions having appeared in German, as well as translations into most European languages. Gesenius kept for the most part to the lines laid down by the Hebrew grammarists of the Middle Ages, the Rabbis and their followers, but in the successive editions made ever greater use of comparative Semitic philology. As a supplement to these works, Gesenius issued in 1815 his "Gesammte der Hebräischen Sprache und Schrift," and this still remains the only available sketch of the history of the study of the Hebrew language. His chief contribution to Biblical exegesis was his translation and commentary on Isaiah (1820), treated entirely from a philological standpoint; in this he occasionally used the Hebrew commentaries of Ibn Era and Rashi.


GESENIUS, HEINRICH FRIEDRICH WILHELM: Christian Hebraist and Orientalist; born at Nordhausen Feb. 5, 1786, died Oct. 23, 1842. At first devoting his attention to classical studies, he became a teacher at Heiligenstadt in 1809, but in the following year was appointed assistant professor of theology at Halle, where he remained active till his death. There he exercised remarkable influence on the study of the Hebrew language and on the exegesis of the Old Testament, which he helped to place on a purely philological foundation. Besides publishing various works on Semitic languages (e.g., "Versuch über die Maltesische Sprache," 1810, on Maltese; "Paltographische Studien über Phänische und Punische Schrift," 1835; and "ScripturseLingusque Phcenicne Monuments," 1837, on Punic and Phenieian), he devoted himself to Hebrew grammar and lexicography. His first lexicographical work was a "Hand- wörterbuch" in two volumes, 1810-12; a shorter edition appeared in 1814, which became the standard Hebrew dictionary, not alone for Germany, but also for the English-speaking world—the English editions by Robinson, Tréguier, and the Oxford improved edition by Briggs, Brown, and Driver being the main sources of Hebrew lexicography. (See Jer. Encyc. Is. 888b.) His greatest work in this direction, however, was the "Thesaurus Philologico-Criticus Lingus Hebraicel et Chaldaeae Veteris Testamenti," which was completed by E. Rüdiger in 1858. This, in a measure, both concordance and dictionary, giving references to all the passages in which occurs a form discussed. "His Hebrätische Grammatik" appeared first in 1810, and ever since has been a standard work on the subject, no less than twenty-seven editions having appeared in German, as well as translations into most European languages. Gesenius kept for the most part to the lines laid down by the Hebrew grammarists of the Middle Ages, the Rabbis and their followers, but in the successive editions made ever greater use of comparative Semitic philology. As a supplement to these works, Gesenius issued in 1815 his "Gesammte der Hebräischen Sprache und Schrift," and this still remains the only available sketch of the history of the study of the Hebrew language. His chief contribution to Biblical exegesis was his translation and commentary on Isaiah (1820), treated entirely from a philological standpoint; in this he occasionally used the Hebrew commentaries of Ibn Era and Rashi.


GESETZ : The works, Gesenius issued in 1815 his "Gesammte der Hebräischen Sprache und Schrift," and this still remains the only available sketch of the history of the study of the Hebrew language. His chief contribution to Biblical exegesis was his translation and commentary on Isaiah (1820), treated entirely from a philological standpoint; in this he occasionally used the Hebrew commentaries of Ibn Era and Rashi.


J. GESHEM (גֶשֶם): One of the sons of Jahdal, of the family of Caleb (1 Chron. ii. 47).

M. SEL. GESHEM : One of the Hebrew words for "rain," applied mostly to the heavy rains which occur in Palestine in the fall and winter. This half of the year is called in the Mishnah "yemot ha-geshanim" (days of rains). In the liturgy of the German-Polish ritual "Geshem" stands for the piyyutim which in the Musaf or additional service for the Eighth Festival Day (Shemini 'Azeret) are read and sung as an introduction to the first mention of the "powers of rain," i.e., the words "He causeth the wind to blow and the rain to descend." "Geshem" corresponds to the "Tal" (Dew) occurring in the liturgy for the first day of the Passover, when the above-quoted passage is omitted as being inapplicable to spring and summer. These piyyutim end with an invocation in six stanzas, each of which closes either with "for his sake do not withhold water!" or with "through his merit favor the outflow of water!" the merits of the Patriarchs, of Moses, of Aaron, and of the twelve tribes crossing the Red Sea being successively referred to. The Reform congregations, which are sparing in the use of the later piyyutim, as well as the Hasidim and those South-Russians who have adopted the ritual of that sect, confine themselves to this sixfold invocation; but the ordinary German-Polish festival prayer-book contains also a number of other compositions. Foremost among these is one which sketches the agricultural work in each of the twelve months, and parallels therewith the influence of each of the twelve signs of the zodiac, setting Aries against Ni- san, and so on through the year. Old mahzorim often have the text illustrated with twelve rude woodcuts. It has become customary for the reader of the Musaf on the days on which "Geshem" or "Tal" is inserted, to put on the white shroud and cap, as on the Day of Atonement, and before the additional prayer to intone the Kiddish in the accents of that solemn day. After the invocation above he proceeds: "For thee, O Lord our God, cause the wind to blow . . . For a blessing and not for a curse, For plenty and not for famine, For life and not for death!" And the congregation three times answers, "Amen!"

When Abudarham wrote his book on the liturgy, the Sephardim were still faithful to the Talmudic rule that "a man must not ask for his worldly necessities" in the first three benedictions; hence Abudarham distinguishes the additional service for the Eighth of the Feast only by having the reader proclaim "He causeth the wind," etc., before the silent prayer. But the modern Sephardic service-books give a poetic prayer after "Shield of Abraham," and another which leads up to the distinctive words of the
From an early date (comp. Ta'an. 3b; Ber. 33a) it has been customary to introduce the benediction in the Musaf on the eighth day of Tabernacles, in the fall of the year, and it is recited for the last time on the first day of Passover, in the spring. On the latter occasion the word "Tal" ("dew") is substituted for the word "Geshem" ("rain"), used on Shemini 'Azeret, and hence the titles "Geshem" and "Tal" given to the Musaf of these festivals. The Talmudists had decided that the actual prayer for rain, "Give dew and rain for a blessing upon the face of the earth," should be introduced only at the actual inception of the rainy season. The announcements in "Geshem" and "Tal" were regarded rather as an affirmation of the divine control of the seasons. Indeed, this view led to the rabbinical instruction that no private individual should utter the former either within or without the synagogue until it had been proclaimed by the officiant, or, according to a later view, by the beadle, before the commencement of the "Amidah." (Mordecai on Ta'an. 1; Shulchan 'Arukh, Orah Hayyim, 114, 2, 3). For a similar reason the custom arose of displaying in the synagogue on the eighth day of Tabernacles a board inscribed with the
Geshem The Arabian: Ally of Sanballat and Tobiah and adversary of Nehemiah (Neh. B. 19, vi. 1). In Neh. vi. 6 he is called "Gashmu," which is probably more correct, as an Arab tribe named "Gashmu" is known (Cook, "Aramaic Glossary," s. v. גשמון). When Nehemiah proceeded to rebuild the walls of Jerusalem, the Samaritans and the Arabs made efforts to hinder him. Geshem or Gashmu, who probably was the chief of the Arabs, joined the services of Sanballat and Tobiah in their conspiracy to hinder the work of Nehemiah.
Geshur

Geshur was a territory in the northeastern part of Bashan, adjoining the province of Argob (Deut. iii. 14) and the kingdom of Aram or Syria (II Sam. xv. 8; I Chron. ii. 23). It was allotted to the half-tribe of Manasseh, which settled east of the Jordan; but its inhabitants, the Geshurites, could never be expelled (Josh. xiii. 15). In the time of David, Geshur was an independent kingdom: David married a daughter of Talmi, King of Geshur (II Sam. iii. 8). Her son Absalom fled, after the murder of his half-brother, to his mother's native country, where he stayed three years (ib. xiii. 27; xv. 8). Geshur is identified with the plateau called to-day "Lejah," in the center of the Hauran. There was also another people called "Geshurites" who dwelt in the desert between Arabia and Philistia (Josh. xii. 5 [A. V. "Geshurites"]); I Sam. xxvii. 8; in the latter citation the Geshurites are mentioned together with the Gezerites and Amalekites.

M. Sel.

Gesíus, Flórus. See Flórus Cé́stius.

Gesundheit, Jacob Ben Isaac: Polish rabbi; born in Warsaw 1815; died there Sept. 11, 1878. He conducted a yeshibah for forty-two years, some of his many pupils becoming well-known rabbis. In 1870 he was chosen rabbi of Warsaw in succession to R. Bar ben Isaac Meisels, and held the office for about four years, when he was compelled to relinquish it on account of not being acceptable to the Hasidim. Jacob finished his "Sifte Kohen" at the age of eighteen. At twenty-three he wrote his "Tiferet Ya'akov," on Shulhan Aruk, Hoshen Mishpat (Warsaw, 1842), but the larger part of the edition was destroyed by order of the censor (see Fürst, "Bibl. Jud." v. 3). His other published works also bear the same name, "Tiferet Ya'akov," and comprise novellae on Gitin (ib. 1858) and Hullin (ib. 1867), which are very highly esteemed by Talmudical scholars of eastern Europe. He also left several works in manuscript.

Bibliography: Ha-Mellāz, v. 14, No. 15; Fuenn, Kerneset Yis-raud, pp. 567-568; Warsaw, 1896; Yevnin, Kahalat'Alumim, pp. 70-71; ib. 1882.

P. Wi.

Get ("bill of divorce"): The earliest use of the get, an institution peculiar to the Jews, cannot be established with certainty. Although the suggestion of the Rabbits that it has existed among the Jews since the time of Abraham (Yalk. Shime'on, i. 95) may be regarded as fanciful, yet in Deut. xxii. 1-4 the get is spoken of as being well known to the people. The complexity of the system of procedure in the writing and the delivery of the get is, however, of much later origin. Even in the times of the Mishnah, the form seems to have been very simple, requiring, besides the date, place, and the names of the parties, the phrase "Thou art free to any man" (Git. 85b). It was later, in the Babylonian schools, that the minute details in the preparation of the get were established, and its form and phraseology fixed. These minute regulations were intended to diminish mistakes and misunderstandings; for only such men were able to prepare the get as were well versed in the Law and were familiar with Jewish institutions (Kid. 18a).

The order to the scribe to prepare the get must be immediate after the husband. If he directs more than one person to write the get, only one of them may write it, while the others must sign their names as witnesses (Git. 66b).

Method of Writing.

The bill of divorce may be written on any material except such as pertains to the soil, and with any kind of indelible ink (ib. 18a, 30b). The get must be especially written for the parties to be divorced; and blank forms which are later filled out, although admissible in other cases, are considered void when used for a bill of divorce (ib. 34a, 39a). The form of the get, as described by Malmolbous, and used with a few slight changes to the present day, is as follows:

"On the . . . day of the week, . . . on the day of the month of . . . in the year . . . after the creation of the world, according to the numbering we are accustomed to regard here in the town of . . . (which is also called . . .), which is situated on the river . . . and contains wells of water, i.e. (who is also called . . .), the son of . . . (who is also called . . .). I, who am this day in . . . (which is also called . . .), the city situated on the river . . . and containing wells of water, do hereby consent with my own will, being under no restraint, and I do release, send away, and put aside thee, my wife . . . (who is also called . . .), daughter of . . . (who is also called . . .), which this day in . . . (which is also called . . .), the city situated on the river . . . and containing wells of water, who have been my wife from time past; and thus I do release thee, and send thee away and put thee aside, that thou mayst have permission and control over myself to go to be married to any man that thou mayst desire; and no man shall hinder thee from thy day forever, and thou art permitted to any man, and this shall be unto thee from me a bill of dismissal, a document of release, and a letter of divorce, according to the law of Moses and Israel.

". . . the son of . . . witnesses.

. . . the son of . . . witnesses."

The language commonly employed is the Talmudic idiom, a mixture of Hebrew and Aramaic, although the use of another language does not invalidate the document (ib. 57b).

The important features of the get are the date, the place, the names of the parties, the signatures of the witnesses, and the phrases which express separation. The writing of the get and the attestation of the witnesses must take place on the same day; and if a delay is caused so that the witnesses cannot sign during the day, and they sign in the evening, this fact must be mentioned essential over their signatures in the get (ib. 26a).

Details.

The names of the parties, the scribe should first mention those by which they are best known, and then add all other names by which they may be known.

The insertion of titles in a get is not permitted, but the word "Cohen" or "Levi" may be added after the name, if the husband or the wife's father is a Cohen or a Levi. The scribe

Geshurites...
must be very careful to spell correctly the names of the parties. Lists of names of men and of women with their correct spellings were prepared by various rabbis from time to time and served as guides to the scribe (ib. 126). The signatures of the witnesses have three elements—the penomenon, the patroymic, and the word "ed" (witness)—any two of which are sufficient to make the get valid (ib. 176; see Authentication of Documents). The most essential part of the get is the expression "Thou art permitted to any man" (ib. 85a). If the husband restricts his wife from marrying after she has been divorced from him, the get is not valid (ib. 85a).

The get itself must contain no condition, although the husband may impose certain conditions upon the wife at its delivery (ib. 84b). Conditions then imposed have to be strictly fulfilled by the wife in order that the get may become valid. The death of the husband may be made a condition, in which case the language of the condition must be retrospective; that is, he must say "This will be my bill of divorce from now on [m'akah shav]" if I die:" and if he dies she is considered divorced from the time the get is delivered to her (ib. 72a; see Conditions)

After the get has been written and signed by the witnesses, it is given to the rabbi, who together with the witnesses must read and examine it carefully to see that there is no error in spelling. (It is recommended that a correct copy of a get be in the possession of the rabbi, for the purpose of comparison with any later get.) The rabbi then questions the scribe whether he wrote the get at the request of the husband; and the witnesses are then questioned in the same manner. Then the get is given to the husband, who is asked whether he ordered it of his own free will. The husband then repeats the declamation which he had made before the get was written; namely, that he has not raised and will not raise any protest against the validity of the get, and that he has not been constrained by any one to give the get to his wife, but that he does so all of his own free will. If the husband wishes to leave the room before the delivery of the get, he is sworn not to raise any protest which may invalidate the proceedings.

Then comes the last stage in the proceedings, the delivery of the get to the woman. It is customary to assemble ten men, including the rabbi, the witnesses, and the scribe, to act as witnesses and the scribe, to act as witnesses and the rabbi then addresses them as follows: "If there is any man here who knows aught to invalidate the get, let him come forth and state his protest now; for after the delivery the ban of excommunication will be pronounced upon any one who will attempt to invalidate the get." The woman is then told to remove any rings she may have upon her fingers, and to spread out her hands to receive the get, which the rabbi places in her hands, saying: "This is thy bill of divorce, and thou art divorced from me by it, and thou art permitted to any man." She then closes her hands and lifts them up with the get in them, and then the rabbi takes it away from her and reads it a second time with the witnesses, and pronounces the ban of excommunication upon any one who may attempt to invalidate it. Then he tears it crosswise and keeps it with him for future reference.

While this is the regular procedure in the delivery of the get, it is not essential that the get should be placed in the hands of the woman. It is sufficient to place it in her possession or within her reach to constitute a divorce (ib. 73a). The woman, however, must have a knowledge of its nature and contents; and if the husband tells her that it is a document or a bond, or if he puts it in her lap while she is asleep, she is not divorced (ib. 73a). If the woman is so young that she does not understand the nature of the get, she may not be divorced (ib. 64b).

The get may also be delivered to the woman through a messenger: and all the laws of delivery apply with equal force to the messenger and to the woman herself. The messenger may be appointed either by the wife or by the husband, and, in accordance with the Talmudic principle that "a man's agent has the same powers as the principal" (see Agency, Law of), in either case the messenger is possessed of all the prerogatives of the principal. Three kinds of messengers are recognized by the law:

**Delivery**

Rabbis with regard to divorce: (1) a messenger appointed by the husband to take the get to his wife ("holakah"), when the get goes into force only after it reaches her; (2) a messenger appointed by the wife to receive the get from her husband ("kabbalah"), when she becomes divorced as soon as the get is delivered to the messenger; and (3) a messenger appointed by the woman to bring the get to her ("habah"), in which case she becomes divorced only after the get has been given to her (ib. 62b). All persons except deaf-mutes, idiots, minors, the blind, the heathen, and slaves are eligible to act as messengers in cases of divorce (ib. 30b).

The messenger who conveys a get from the husband to the wife, from Palestine to a foreign country, or vice versa, or from one place to another outside of Palestine, must pronounce the following testimony: "In my presence it was written and in my presence it was signed"; and if he cannot testify to that effect, the signature of the witnesses must be authenticated (ib. 2a; see Authentication of Documents; Evidence). Such a messenger, therefore, may not appoint a submessenger when he himself is unable to execute his mission. If he fails on the way, and can not proceed to his destination, he must deposit the get with the court of the town and must deliver his testimony before it; and the court then appoints a messenger to deliver it to the woman. This messenger is merely obliged to announce himself as the messenger of the court; for it is presumed that the court executed the matter properly (ib. 29b).

Concerning the presumption of life with regard to the husband, see Hazakah. See also Deaf and Dumb in Jewish Law; Deeds; Divorce (Illustrated); Insanity; Ketubah; Majority.
The name of the benediction which follows the reading of the Shema'. It refers to God's redemption of Israel from Egyptian bondage, and closes with the words: "Who hath redeemed ["Ga'al"] Israel."] The forms for the evening and for the morning service differ, that for the latter being much longer than that for the former. Both compositions, however, refer to the departure from Egypt and to the crossing of the Red Sea, when "Moses and the children of Israel struck up a song to thee in great gladness, and all of them said [quoting from the Song on the Sea]: 'Who is like thee among the gods, O Lord? Who is like thee, reared in holiness, fearful in praises, doing wonders?"' Both the evening and the morning service then introduce the last verse of the song: "The Lord will reign forever and ever," and after a verse from the Prophets concerning Israel's redemption, come the closing words: "Blessed . . . He has redeemed Israel."] The past tense—in other words, the exclusive reference to the redemption from Egypt—is noted in Ps. 117b.

The forms for the Sephardic and for the German liturgy differ but slightly; the latter, in the morning, introduces near the end a supplication, "Rock of Israel, arise in the help of Israel, and ransom us forth from the land of Egypt and ransomed us by the people, and repeated enactment had to be made in order to enforce it (Hul. 6a, with regard to the laws or because of some external danger that threatened neglect in the observance of Biblical injunctions. Thus, on one occasion at a meeting of rabbis eighteen gezerot or restrictions were ordained, some of which aimed at a better observance of the laws of cleanliness, while others had as their aim the restraining of too close a contact with the Gentiles. Among these gezerot were included prohibitions against tasting the bread, oil, or wine of the Gentiles, and against intermarriage or improper relations between Jews and non-Jews (Shab. 17a; 'Ab. Zarah 36a). An individual rabbi with his court sometimes saw fit to institute a gezerah; but such an ordinance was not always universally accepted by the people, and repeated enactments had to be made in order to enforce it (Hol. 6a, with regard to the prohibition against the use of the wine of the Kultalis). The Palestinian rabbis, because they wished to make the laws uniform for all Israel ('Ab. Zarah 58a), withheld for twelve months the reason for its搁置.
for their restrictions, so that the gezerah might first go into force and be commonly observed even by those to whom the reason for its enactment did not apply.

The Rabbis based their institution of such enactments upon the Biblical passages, "Thou shalt not depart from the sentence," etc. (Deut. xvii. 11), although at the same time they transgressed another commandment: "Ye shall not add unto the word which I command thee, neither shall ye diminish from it" (Deut. iv. 2; Shab. 28a; Ab. R. N. 233). J. H. Weiss in his "Dor" (part ii., ch. 7, Vienna, 1876) enumerates ten principles by which the Rabbis were guided in enacting the gezerot. It is especially worthy of note that they did not hesitate to enact a gezerah even when it contradicted a Biblical law (Ber. 5a; Sanh. 46a), and that when the reason for the gezerah no more existed, they abolished the gezerah itself. It was a principle, however, that the abolition of a gezerah should be confirmed by a competent court and not by individuals, though such a court need not necessarily be greater in number and in wisdom than the one by which the gezerah had been instituted ("Eduy. i. 5; comp. "Ab. Zarah 38a; Git. 36b; also Bloch, "The Tanna Tomhah-Gezerah," introduction to vol. i., Vienna, 1876). Another principle was that no gezerah should be imposed upon a community, unless the majority thereof was able to endure its restrictions. While they forbade the breeding of small cattle in Palestine, the Rabbis refrained from extending the prohibition to large cattle, because they realized the difficulty connected with the importation of such animals (B. B. 76b). After the destruction of the Second Temple, the Talmud relates, there was a number of Pharisees who in the intensity of their grief wished to forbid the eating of meat and the drinking of wine. R. Joshua prevented them from doing so, for the reason that the majority of people could not exist without these necessary articles of food (B. B. 60b).

Since the gezerah was intended mainly to guard against the infringement of the Biblical law, it was instituted only when such infringement was general and usual, and not in unusual and exceptional cases ("Er. 63b"). Nor did the Rabbis establish one gezerah for the purpose of guarding against the infringement of another gezerah which was merely a rabbinical institution ("gezerah li-gezerah"). For judges of gezerot, see FEE: JUDGE.

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GEZERAH SHAWAH. See HERMENETICS.

GHAYYAT, ISAAC IBN. See Ibn Ghayyat, ISAAC BEN JUDAH.

GHAYYAT, SOLOMON B. JUDAH: Hebrew poet of the twelfth century; possibly a grandson of Isaac Ghayyat, the famous teacher of Lucena. Solomon was on terms of friendship with Judah ha-Levi, who dedicated to him one of the most important compositions of his "Diwan" (ed. Brody, i., No. 94). This poem, which is a rejoinder to one of Ghayyat's, not only shows the high esteem which Ha-Levi had for his friend, but also refers to Ghayyat's poetic activity and talent. Only two poems by Ghayyat have been preserved, and these are religious ones, namely, "Shabtui we-Nidki te-Libbi Zohel," a selihah for the tenth of Tebet, in the ritual of Carpentras, and "Zenu Zofiyah; Avenu mi-Sieme Aliyyah," a "takubah" for the minahah of the Day of Atonement, in the rituals of Castile and Fez, as well as in some earlier editions of the Spanish Mahzor.

BIBLIOGRAPHY: Zunz, Literaturgesch., p. 201; Rabbinische Poesie der Juden in Spanien, p. 138; H. B.

GHAZALI, ABI HAMID MOHAMMED IBN MOHAMMED AL-: Arabian theologian and moralist; born at Tuz, Kirman, 1058; died there 1111. His works exerted a great influence upon Jewish thought in the Middle Ages. Both the students and the adversaries of philosophy found in them rich material. From his "Makasid al-Falasifah," in which he expounded logic, physics, and metaphysics according to Aristotle, many a Jewish student of philosophy derived much accurate information. Without going so far as David ben Judah Leon, who asserted in his "En ha-Kore" that Maimonides drew his Peripatetic theories from the "Makasid," (comp. Steinacher, "Hebr. Bibl." ii. 106), it is certain that the work was to some extent used by the author of the "Moseh" (comp. Schweter, "Die Psychologie des Maimonides," p. 60). Far greater influence was exercised by Ghazali's "Tahafat al-Falasifah," a sequel to the "Makasid." After having expounded in the latter work the teachings of the philosophers, he shows in the "Tahafat" their weakness. He makes a critical analysis of twenty points—sixteen of which belong in the domain of metaphysics, and four in that of physics—and demonstrates their contradictions.

His Views on the theory of causality. According to Ghazali, "there is not necessarily any connection between phenomena that usually occur in a certain order; he asserts that the divine mind has ordained that certain phenomena shall always occur in a certain order. Ghazali was followed in his attacks on philosophy by Judah ha-Levi, who in his "Cuzari" often used the phraseology of the "Tahafat." Hasdai Crescas also received inspiration from the same source, though he gave it far more original expression. How far Ghazali was sincere in his attacks on philosophy is a matter of controversy. Averroes, in his "Tahafat al-Tahafat," refutes Ghazali's criticisms and reproaches him with duplicity, while Moses Narboni, in his commentary on the "Makasid," affirms that Ghazali wrote a small work entitled "Makasid al-Makasid," in which he answered the objections which he had raised in the "Makasid." In fact, in some Hebrew manuscripts the "Tahafat" is followed by a small treatise in which Ghazali establishes some metaphysical points which he combats in the former as undeniable.

It was not, however, through his attacks on philosophy that Ghazali's authority was established among Jewish thinkers of the Middle Ages, but through the ethical teachings in his theological works. He approached the ethical ideal of Judaism to such an extent that some supposed him to be actu
Ghazali's principal works began to be translated into Hebrew as early as the thirteenth century. Isaac Albalag seems to have been the first to translate the "Makasid al-Falasifah" ("De'otha-Pilusufim", with explanatory notes). It was translated again in the following century, under the title "Kawwanot ha-Pilusufim", by Judah Nathan Maestro Bon-goda. The "Makasid al-Falasifah" was the subject of many commentaries, the most important of which is that by Moses Narboni. Partial commentaries were written by Isaac ben Siem-Tob (metaphysics) and (probably) by Elijah Habillo (metaphysics and physics). Moses Atmosnino cites a commentary by Elijah Mizrafi which is no longer extant. The last commentator of the "Makasid al-Falasifah" was the Karaitic Abraham Ball (1510).

Besides these there are to be found in the various European libraries about eleven anonymous commentaries on the "Makasid al-Falasifah". A small treatise of Ghazali's containing answers to philosophical questions was translated, under the title "Ma'amor ha-Teshubot She'e-lot Nish'al Mehem", by Isaac ben Nathan of Cordova (fourteenth century). This treatise is supposed to be the same as mentioned by Moses Narboni under the title "Kawwanot ha-Kawwanot." It was published by H. Malter, Frankfort-on-the-Main, 1897. Jacob ben Makri (d. 1398) translated, under the title "Mozene ha-Tinnim," a work in which Ghazali refuted the philosophical ideas which are rejected by religion. The ideas expressed in this work are the same as those given by Rajayyash in his "Al-Huda ihab." Specimens of the "Mozene ha-Tinnim" were given by Dukes in "Onar Nolmaud" (2.197). Of Ghazali's ethical works the "Mizan al-Amal" ("Mozene Zedek") was translated by Abraham ibn Haezdal Ben Samuel ha-Levi of Barcelona, who clothed it in Jewish garb by substituting Biblical and Talmudic for Koranic quotations. The "Mozene Zedek" was published by J. Golden-thal (Leipsic, 1859). Ghazali's work on the various conceptions of God, "Mishkat al-Anwar fi Riyad al-Azhar Tauffk al-Anhar," was translated by a certain Isaac ben Joseph Alfassi ("Mizrak ha-Orot be Pardes ha-Nizzanim"), and a specimen of the translation was given by Dukes in "Shiloh She-kolom." Moses ibn Habib cites the "Mishkat" in his commentary on the "Behinat 'Olam" (p. 165), where he compares the Law to the sun. Johanan Almanno ("Beshek Shelomoh") recommends Ghazali's hermeneutic methods, and compares the order and graduation of lights in Ghazali's theory with those in the theory of the cabalists.

Nathan Ghazzati.


GHAZZATI, NATHAN BENJAMIN BEN ELISHA HA-LEVI (called also Nathan Benjamin Ashkenazi): Shabbethain prophet; born at Jerusalem 1644; died at Sofia 1660. After studying Talmud and Cabala in his native town under Jacob Hagis, he settled at Gaza, whence his name "Ghazzati." The fact of his father being a German Jew gave him the name of "Ashkenazi." When Shabbethai Zebi reached Gaza on his way back from Cairo, Ghazzati entered into close relationship with him and became an ardent supporter.
claimed Gaza to be henceforth the holy city. He first spread about the Messiah's fame by sending circulars from Palestine to the most important communities in Europe. Then he visited several of the chief cities in Europe, Africa, and Asia, and finally returned to Palestine. Even after Shabbethai Zebi's apostasy Ghazzati did not desert his cause; but, thinking it unsafe to remain in Palestine any longer, he made preparations to go to Smyrna. The rabbis, seeing that the credulous were confirmed anew in their belief, excommunicated all the Shabbethaians, and particularly Ghazzati (Dec 9, 1666), warning everybody against harboring or even approaching him. After a stay of a few months at Smyrna he went (end of April, 1667) to Adrianople, where, in spite of his written promise that he would remain quiet, he continued his agitation. He urged indignation at the acts of the Venetian rabbinate. The Venetian Jews then induced Ghazzati to set out for Leghorn, where the Jewish population was known to be inimical to him. They sent an escort with him, ostensibly as a mark of honor, but in reality to prevent him from going elsewhere. He divined their motives in sending him to Leghorn, however, and, succeeding in eluding his escort, proceeded to Rome. In spite of his disguise he was recognized there, and was banished from the city. He then went to Leghorn voluntarily, and even there made converts to his cause. From Leghorn he returned to Adrianople, and seems to have spent the remainder of his days in travel.

Ghazzati is supposed to have been the author of the anonymous "Hemdat Yamin," on morals, ritual customs, and prayers for week-days and holidays, a work...
in three parts, the second of which is followed by a pamphlet entitled "Hadrath Kodesh," cabalistic notes on Genesis (Constantinople, 1735). His "Orator Nohl- hom" consists of extracts of and additions to the preceding work (Venice, 1738). He also wrote "Vehi 'Ez Hadar," prayers for the 13th of Sheba (1738), and "Tikkun Keri 'ath," an ascetic work according to Shabbatical doctrines (Amsterdam, 1666). His account of his travels was translated into German by M. Horschetzky and published in "Ori- ent, Lit." ix. 170-173, 299-301.


**GHENT:** Chief city of eastern Flanders, Bel- gium. That at the time of the Crusades there were Jews in Ghent is known, as they were the victims of pillage and massacre. In 1255 the Jews were expelled from Flanders by Charles I. "the Good," Count of Flanders, who attributed to them the great famine which afflicted his domains in that year. The exclusion of Jews was not of long duration, for in the thirteenth century a community in a flourishing condition is found at Ghent. After the establish- ment of the Inquisition in Portugal in 1311 many Maranos are said to have taken refuge in the Low Countries, but they were driven out by a decree dated July 17, 1549. In 1784 the judicial authorities of Ghent issued a decree regulating the form of the Jewish oath. In 1726 Charles, Duke of Lorraine, is- sued to the magistracy of Ghent, as well as to the chief cities of Belgium, a decree imposing upon the Jews an annual poll-tax of 300 florins for the benefit of the empress Maria Theresa. This tax was so exorbitant that its payment could not be enforced. During the reign of Joseph II. (1780-90) the Jewish community of Ghent was given for use as a ceme- tery a parcel of land, about eight yards by seven, which lay close to the Antwerp gate. Here was found a tombstone bearing the date 31st of Adar, 5346 (March 27, 1786). In 1837 the town of Ghent granted to the Jewish community a site for a ceme- tery situated near that of the Catholicks at the Colline gate; this grant involved it in a lawsuit with several churches, resulting in a victory for the congregation in 1880. This decision is of interest because it bears witness to the civil standing of the community. Its actual position was regulated by the decrees of Feb. 28, 1871, and Feb. 7, 1878. The Ghent synagoge is recognized by the state, which pays the salary of a hazzan. From 200 to 900 souls comprise the community.


**Ghetto** : Originally the street or quarter of a city in which the Jews were compelled to live, and which was closed every evening by gates; the term is now applied to that part of any city or locality chiefly or entirely inhabited by Jews. "Ghetto" is probably of Italian origin, although no Italian dictionary gives any clue to its etymology. In documents dating back to 1500 the streets in Venice and Salerno assigned to the Jews are called "Judaea" or "Judacaria." At Capua there was a place called "San Nicola ad Ju- dacum," according to documents of the year 1853, and as late as the eighteenth century another place was called "San Martino ad Judacum." Hence it is assumed that "Judacum" became the Italian "Giudeica," and was then derived from the Arabic word "ghetto," which is similar in sound, and suppose the term to have been used first by the Jews and then gen- erally. It seems improbable, however, that a word originating with a small, despised minority of the people should have been generally adopted and even introduced into literature.

The ghettos in the various cities were not all organized at the same time, but at different periods. Venice and Salerno had ghettos in the eleventh cen- tury, and Prague is said to have had one as early as the tenth. There were ghettos in Italy, Bohemia, Moravia, Austria, Hungary, Germany, Poland, and Turkey. They were chiefly an outcome of intoler- ance, and oppressive conditions were often added to compulsory residence within the ghetto. When a ghetto was about to be established in Vienna in 1570, the citizens objected to having a place outside the city assigned to the Jews for the following three curious reasons: (1) they feared that if the Jews lived alone outside the city they could the more easily engage in their "nefarious practises"; (2) the Jews would be liable to be surprised by enemies; (3) the Jews might escape! The citizens therefore proposed that all the Jews should live in one house having only one exit; that windows and doors should be well fastened, so that no one might go out at night; and that the possibility of entrance or exit by secret passages should also be guarded against. As the Jews objected to this scheme the project was soon dropped.

The Roman ghetto was established by Pope Paul IV., and was entered on July 26, 1556. Its site was between the Via del Pianto and the Ponte del Quattro Capi. It consisted of a few narrow, dirty, and unhealthful streets, which in some cases became permanently overcrowded.

**BIBLIOGRAPHY**  Derivation: The Italian "Giudeica," and was then derived from the word "ghetto," corrupted into "ghetto." Other scholars derive the word from "getto," the cannon-founding at Venice near which the first Jewish quarter was situated. Both of these opinions are open to the objection that the word is pronounced "ghetto" and not "getto" (djetto); and it seems probable that, even if either of the two words sug- gested had become corrupted in the vernacular, at least its first letter, the sound of which is the domi- nating one in the word, would have retained its original pronunciation. A few scholars, therefore, derive the word "getto" from the Talmudic "get," which is similar in sound, and suppose the term to have been used first by the Jews and then gen- erally. It seems improbable, however, that a word originating with a small, despised minority of the people should have been generally adopted and even introduced into literature.

the cruel legislation of Pius VI. In 1725, in 1814 Pius VII. permitted a few Jews to live outside the ghetto; in 1847 Pius IX. finally decided to do away with the ghettos and gates and to give the Jews the right of residence in any part of Rome; but the reactionary movement of 1848 reestablished the restrictions. In 1870 the Jews of Rome presented to Pope Pius IX. a petition for the abolition of the ghetto. But it was reserved for Victor Emmanuel, who entered Rome in that year, to fulfill their desire by definitely and finally abolishing the ghetto. Its walls remained until 1860, a memorial of mediæval tyranny (see Berliner, "Annae des Letzten Tagen des Römischen Ghetto," Berlin, 1886).

On Jan. 14, 1711, a fire, the largest conflagration ever known in Germany, destroyed within twenty-four hours the entire ghetto of Frankfort-on-the-Main, including thirty-six scrolls of the Torah that had been placed for safety in a collar. Blind to the interests of the city, the magistrate put great difficulties in the way of the emperor, who was anxious to rebuild the ghetto, and also created obstacles for Samson Wertheimer, the court factor of Austria, who desired to rebuild the two houses he had owned in the ghetto, and also to erect a house on a plot of ground immediately adjoining the Frankfort ghetto, which he had bought from a widow on June 10, 1710, for 5,000 Nikolsburg reichstaler. The magistrate not only Ghettos attempted to confine the Jews still more strictly within the space they had occupied for centuries, but also made regulations regarding the height of the new houses, and would not allow Wertheimer to build on his plot outside the ghetto, although he had the special permission of the emperor to do so. Disregarding the rescript sent by Joseph I. March 4, 1711, and that sent by Charles VI. July 6, 1716, the magistrate yielded only to the emphatic second rescript of the latter of June 28, 1717. The following is a further example of the way the citizens in general endeavored to restrict the limits of the ghetto: On April 10, 1718, fire destroyed the entire ghetto of Nikolsburg, with the exception of a single house, the destructiveness of the fire being ascribable only to the narrow streets and the lack of any open spaces in which movable property might have been saved from the flames. Samson Wertheimer, the loyal protector of his oppressed coreligionists, hearing soon after that Councilor Walldorf of Brunn had a plot of ground for sale near the ghetto of Nikolsburg, entered into negotiations for the same, and asked permission of Charles VI. to purchase it "ex causa boni publici," pointing out that in case of epidemic fire the crowded buildings of the ghetto would be a source of danger to the Christians also (June 9, 1721). The magistrate, however, anticipated Wertheimer by inducing Walldorf to sell the plot to the city for the sum of 1,700 gulden, "for the sake of Christian charity," as against the 2,500 gulden offered by Wertheimer.

Although the ghettos owed their origin primarily to the intolerance and tyranny of the citizens, yet the Jews themselves must have found it undesirable to live scattered among a hostile population, and must have regarded the ghettos as a place of refuge.
The administration of the communities also developed along peculiar lines, and a description of the governments obtaining in the different communities would fill a large-sized volume. It must suffice here to describe as a prototype the administration of the largest and most famous ghettos, that of Prague. This ghetto was, in a way, a state within a state, a peculiar microcosm, officially designated as the "fifth chief district" of the city of Prague. It was considered the leading ghetto in existence, in virtue of its size, its learned rabbis and scholars, its famous Talmudic schools (to which students from all parts of the world flocked), the prominent position occupied by some of its members, and its magnificent institutions. The ghetto had its own town hall, built by the famous philanthropist Mordecai Meisel; on its tower there was a clock, a new distinction for the period; it was the only tower-clock in existence, and had a dial lettered in Hebrew, the hands of which moved from right to left. The directors of the community, who were chosen from those owning houses in the ghetto, held their sessions in this building; it is at present the administrative building of the Jewish congregation of Prague.

There were one large and many small synagogues in the ghetto. The community enjoyed great privileges and distinctions. Since the earliest time there were four gilds in the ghetto of Prague, namely, the butchers', goldsmiths', tailors', and shoemakers'. At the entry of the emperor, the butchers had the signal privilege of preceding with their flags all the gilds of the four quarters of Prague, a privilege conferred in recognition of the courage they had displayed when Prague was besieged by the Swedes in 1648.

The religious affairs of the community were directed by the rabbinate under the presidency of the chief rabbi, and the secular affairs by the college of directors. The college had police authority in the ghetto, and was empowered to punish by imprisonment in the communal prison; a number of "gassenmeisters" (communal servants) were detailed as policemen to keep order in the Jews' city. Legal difficulties arising in the ghetto of Prague were hardly ever carried into the courts of the state. The plaintiff could appeal either to the college of directors in cases involving his honor or simple business affairs, or to the rabbinate in more difficult cases, as of settling estates or disputes relating to the possession of land. The latter frequently arose in consequence of peculiar conditions in regard to ownership of real estate, such as are found nowhere else except in Salzburg. Through bequests and the sale of separate parts, every house in the ghetto had two or more owners severally owning the separate parts, and numerous difficulties arose whenever it became necessary to repair the parts held in common, such as the house-door, the stairs, or the garret and roof, or to paint the outside.

The rabbinical courts consisted of an upper and a lower court. Verdicts were rendered in agreement with the Mosaic-rabbinic law. There were "mittelj" (lawyers) in the ghetto of Prague to advise plaintiff and defendant. The party which thought the decision of the lower court unfair might appeal to the superior court; hence the members of this court were called by the state "higher judges," and popularly, though incorrectly, "appellants." Generally, the decisions of these judges were implicitly obeyed.

A long hierarchy of officials had developed in the larger ghettos. There were many persons eager to take charge of the numerous philanthropical and religious institutions, either for the sake of engaging in a good work or from ambition. The hebra kaddisha of Prague was founded toward the end of the sixteenth or the beginning of the seventeenth century. There were also a hospital and a school for poor children, both founded by the philanthropist Mordecai Meisel. Although the numerous synagogues were under the general direction of the communal authorities, they were largely autonomous, the relation of the authorities to them being, so to speak, that of a suzerain, not that of a sovereign. In consequence of a dispute as to precedence at the call to read the Torah on occasions of solemn processions, the following order was adopted after much debating: chief rabbi, primator, upper judges, directors of the community, lower judges, directors of the hospital (also in charge of the poor), and with the pompous title of "city gabbiim" (i.e., "city directors"); directors of the hebra kaddisha, rabbis of the synagogues, directors of the synagogues, etc. In the German ghettos the directors were called "harnemim" (i.e., "parnasim"); the" being pronounced "b" in the northern German dialects).

Foreign Jews were treated most hospitably in the ghettos, especially in the centers of learning, where the yeshivot attracted pupils from a great distance; these were boarded by the members of the community. The wealthy students formed clubs for the support of their indigent fellow students. The men of the ghetto wore a special dress on the Sabbath, in conformity with the rabbinical rule that the Sabbath should be kept distinct in every way, even in the matter of dress. The piety of the ghetto was shown in the frequent services in the synagogue. The "Schulklöpfer" called the people to morning and
evening service. In the ghetto of Prague it was customary for this official, who bore the title of "Stadt-Shammas" (city servant), to summon once a day in German and once in Bohemian. In consequence of the exclusion within the ghetto, the Jewish dialect, a mixture of the vernacular with Hebrew, was kept alive. The ghettos were situated in the most unwholesome parts of the cities, generally near a river, where they were liable to be flooded. It is a noteworthy fact that the ghettos were frequently devastated by conflagrations. This was due to the crowded conditions that prevailed and to the narrow streets where fire was subdued only with difficulty, the Jews being left to their own resources; in fact, they often closed the gates of the ghetto on the outbreak of a fire, lest the mob coming in from outside might take advantage of the general confusion to plunder. Aside from the great conflagrations at Frankfort and Nikolsburg, mentioned above, the fire that destroyed the ghetto of Barl in 1630 and the two fires that raged in Prague in 1689 and 1750 may be noted here: in the fire of 1689 many persons lost their lives and all the synagogues were destroyed; in the fire of 1750 the town hall was burned. The ghettos were often attacked by mobs bent on plunder. The most noteworthy affair of this kind was the pillaging of the ghetto of Frankfort-on-the-Main (Aug. 22, old style, Sept. 1 new style, 1614; see Fettmilch, Vincent). The Jews were frequently expelled from their ghettos, the two most important expulsions occurring in the years 1670 and 1744-45. In 1670 they were driven from the ghetto of Vienna, which had been organized in 1625, and which covered part of the site of the present Leopoldstadt; this expulsion was due partly to the ill will of the merchants of the city, who desired to be rid of Jewish competition, and partly to the religious fanaticism of the Bishop of Vienna-Newcastle, subsequently Cardinal Count Kolonitz. The Jews heroically bore their fate, not one of them renouncing his faith for the sake of remaining in the city. After a time, however, the city and even the court began to suffer in consequence of the departure of the Jews, which meant a serious loss of income in taxes. The exiles were therefore permitted to return. They did not go back to their former ghetto, which by that time was occupied by other tenants, the synagogue having been transformed into a church, but they settled in the inner part of the city. A few obtained special privileges, Samuel Oppenheimer, the chief court factor, and Samuel Wertheimer, the chief rabbi of the German empire and of the Austrian crown lands, being among them. Both acquired magnificent palaces.

In 1744-45 the Jews of Prague were expelled from their ghetto for a short time. While the French were in possession of that city during the Austrian War of Succession, Jonathan Eybeschitz, then living in Prague, was called to the rabbinate of Metz, and had several conferences with the commander of the French army for the purpose of obtaining a passport. On Dec. 24, 1744, Maria Theresa ordered the expulsion of the Jews from Bohemia on the ground that “they were fallen into disgrace,” and on Jan. 2 following she included the Jews of Moravia also. Eybeschitz’s personal enemies later on denounced him, saying that he had left Prague under the protection of the French. It is not surprising, therefore, that he occasionally complains of the denunciatory spirit which prevailed at this time among the Jews of Prague. Maria Theresa’s order, however, met with the disapproval of the whole of Europe, and the ambassadors of England and Holland especially protested so energetically that the empress felt obliged to revoke her decree (see Frankl-Grin, “Gesch. der Juden in Kremsier,” i. 161; Freymann, “Beiträge zur Gesch. der Juden in Prag,” ii. 35-37, Berlin, 1898). Meanwhile the Jews, who were not aware of this powerful advocacy, had sent a delegation to the empress offering to pay a special yearly tax for the privilege of returning; thus it came about that the Jews of Bohemia paid a separate Jews’ tax, which was abolished only in 1846, under Ferdinand I.

The most important ghettos were those at Venice, Frankfort-on-the-Main, Prague, and Triest. The French Revolution (1789), which proclaimed the principles of freedom and equality, first shook the foundations of the ghetto, and the general uprising of 1848 throughout Europe finally swept away this remnant of medieval intolerance. In the whole civilized world there is now not a single ghetto, in the original meaning of the word. The gates of the ghetto of Rome were recently destroyed.


S. K.

GHEZ (12): A Tunisian family including several authors.

David Ghez: Talmudist; lived at Tunis in the second half of the eighteenth century. He was a pupil of Isaac Lombroso and Zemah Zarfati. He wrote several works, only one of which, a commentary on several treatises of the Babylonian Talmud, has survived. It was published by his great-grandson Zion Ghez, under the title "Ner Dawid" (Leghorn, 1888).

Joseph Ghez: Son of the preceding; died at Tunis after 1890. His copious commentary on the Pesah Haggadah, entitled "Pi ha-Medabber," was published posthumously by his grandson Zion Ghez (Leghorn, 1894). He wrote a commentary on Maimonides’ "Yad," entitled "Reshit ha-Gez"; notes to the Pentateuch and the Bible; and a collection of funeral orations, etc., all of which are extant in manuscript.

Moses Ghez: Scholar; known for his wide learning. Under the title "Yismah Yisrael" he wrote a commentary to the Pesah Haggadah, and also to the Hallel and the grace after meals, with various rules regarding the ritual of the first two evenings of Passover (Leghorn, 1863). Two of his works, a commentary on the tractate Sheb"uot and a commentary on Elijah Mizrahi’s work, have not yet been printed.

Bibliography: D. Cohn, Notes Bibliographiques, pp. 294 et seq.

M. K.
GHIRON: An old family originally from Gerona, Spain, and known in Hebrew as “the Gerones.” It has produced many rabbis, among whom may be mentioned the following: Abraham Ghiron: Son, and successor in Adrianople, of Jacob Yakir Ghiron.

Eliakim Ghiron: Son and successor of Raphael Jacob Abraham Ghiron. He died in Constantinople.

Jacob Yakir Ghiron: Hakam bashi in Constantinople; born at Adrianople 1818; died at Jerusalem Feb. 1874. In 1835 Jacob, who was an able Talmudist, became rabbi in Adrianople, and in 1839 was chosen hakam bashi or chief rabbi of Constantinople. Thanks to his efforts, the synagogue in his native city, which had been burned to the ground in 1846, was rebuilt. While hakam bashi he introduced various reforms, and drew up a constitution and by-laws for the communities in Constantinople which were approved by Sultan ‘Abd al-Aziz, with whom he stood in high favor, and from whom he received various decorations. Ghiron resigned his office in 1862 in order to spend the remainder of his days in Jerusalem, where he founded a bet ha-midrash. He was the author of a work entitled “Abir Ya’akov,” published.

Raphael Jacob Abraham Ghiron (usually cited as Abraham Gerona): Rabbi in Adrianople after 1829; died June 4, 1791. His “Tikkun Sedarim” was published posthumously, Constantinople, 1791. He left in manuscript homilies, novellae, and responsa.

Yakir Ghiron: Rabbi in Adrianople; died in Jerusalem in 1817.

GIHORNI: Italian family of Padua, the founder of which settled there toward the end of the sixteenth century. The name indicates that he was a native of Gerona in Spain. He was also called “Zarfaṭi” (the Frenchman); either because Gerona is near the border of France or because he had at some time lived in that country. The most prominent members of the Ghironi family are:

Benzion Ghironi (Zarfaṭi): Founder of the family; lived in the sixteenth and seventeenth centuries. He was the author of a work entitled “Ḳiẓẓur Hilḳot Sheḥiṭah u-Bedikah,” a compendium of the laws on the slaughtering of animals (unpublished).

Benzion Aryeh Ghironi ben Mordecai: Grundon of Benzion Ghironi (Zarfaṭi); born at Cittadella, a village near Padua, Dec. 21, 1763; died at Padua Dec. 21, 1813. He was the author of a volume containing homilies, poems, and exegetical notes on the Bible (unpublished).

Mordecai Samuel b. Benzion Aryeh Ghironi: Author and chief rabbi of Padua; born in Padua Oct. 1799; died there Jan. 4, 1838; Ghironi studied at the rabbinical college of Padua, in which he was appointed professor of theology (1804). In 1829 he was appointed assistant rabbi of Padua; two years later he became chief rabbi. He was a recognized authority in rabbinics, and was consulted by rabbis of several communities. He wrote: “Tiko Rəṣuf Aḥalab,” a work on ethics produced when he was only sixteen years old (Pisa, 1818); “Ma’amār Keriyat ha-Bor,” a treatise on artesan wels, showing references to them in the Talmud (printed in I. S. Reggie’s “Iggerot Yosef,” Vienna, 1866). But his most important work is “Toldot Gedole Yisrael,” a biographical and bibliographical dictionary of Italian rabbis and secular scholars. He laid in his possession Nepi’s biographical work entitled “Ḳeḥer Zaddikim”; to this he added 891 numbers of his own, two-thirds of which are not found in any earlier biographical dictionary. The combined work was published by Ephraim Raphael Ghironi, the author’s son—Nepi’s and Ghironi’s on opposite pages (Triest, 1853). The latter also wrote “Ḳeḥer Ḳeṭula Ḳesel,” a work on responsa, in two parts, and “Ḳikuttat Shoḥannim,” novellae, in two volumes (both unpublished). Letters of Ghironi’s on different subjects were published in “Ḳerem Hemed” (ii. 52; iii. 88 et seq.; 1874).


Bibliography: Aboab’s “Ḳeḥer Shemuel” (Nos. 296–337); Ephraim Raphael Ghironi, “Ḳeḥer Nissim” (Nea. 296–337).

GHOSALKER, SOLOMON DANIEL: BenIsrael soldier; born 1804; died at Daula, India, Oct. 14, 1889. He enlisted in the 95th regiment of the Bombay native light infantry, and served in the Scinde campaign in 1843–45, the Indian mutiny, and the Abyssinian expedition of 1867–68. He rose to the highest regimental rank, that of sirdar bahadur, and was honored with a first-class star of the Order of British India. After his death a monument was erected by the European officers of his regiment.

Bibliography: II. Samuel, Sketch of Beni-Israel, pp. 37–38, Bombay (n.d.).

GIANTS.—Biblical Data: Word derived from the Greek γίγαντες (in LXX.), denoting a man of extraordinary stature; in the English versions the rendering for three Hebrew words: (1) “Nefilim” (see FALL ANGELS), Gen. vi. 4; an extinct (mythological, only semi-human) race, inhabitants of the earth before the Flood, the progeny of the Bene Elohim and the daughters of men. In Num. xiii. 33 this name is used of the pre-Israelite population of Palestine. Gen. vi. 4 by translates them the (g) “Gibborim” = mighty men. In the singular in Job xvi. 14 this word is translated “giant” (but R. V. margin, “mighty man”), (3) “Hezdimm” (A.V., “Rephaim”), a collective appellation for the pre-Canaanite population settled both east and west of the Jordan and described as of immense height (Deut. iii. 11; I Sam. xx. 16–21; the singular occurs as “mash” (with the definite article, “the giant”; I Sam. xx. 16, 20, 20, 20, or “rāafa” (I Chron. xx. 4, 6–8). In the account of the war of the four kings (Gen. xiv.) the Rephaim are mentioned among the defeated (verse 5), along with the Zuzim (see Zambzumim), the Emet, and the Horin, peoples cited in Deut. ii. 10, 11, 12, 20, 21 as
Giants

IthasbeensuggestedthattheymayhavebeentheAmmonites,whiletheAvimwereannihilatedbytheZamzummimitiss expresslystated (Deut. ii. 10, 11), and the large portion of the aboriginal population. In Amos and Hebrews, the Amorites were assimilated and absorbed by the Canaanites, Philistines, etc. (Josh. xiii. 3; Gen. xv. 20), i.e., by the race-designations "the Gazzite," "the Ashdo- nite," "the Gittite," "the Hittite," "the Perizite," etc. (Josh. xiii. 3; Gen. xx. 13, 15, xv. 14; Judg. i. 30), as well as among the Philistines (Josh. xi. 21, 22). Even near Carmel (Josh. xvii. 15) they were settled, and the name "valley of Rephaim" near Jerusalem (comp. "Avim," a Benjamite city, Josh. xvii. 25). Under David these giants are connected with Gath (I Chron. xx. 6-8). Goliath (I Sam. xvii.), Ishbosheth, Saul ("Sippai"; I Chron. xx. 4), Goliath the Gittite ("Lalmi, the brother of Goliath the Gittite"); I Chron. xx. 5), and a man of great stature with 24 fingers and toes (II Sam. xxi. 16, 22; I Chron. xx. 4-8), are mentioned as born to "the giant." This giant may have been the Goliath that was slain by David, or the phrase may mean that these men were of the breed of the giants living at Gath.

Critical View: The Hebrew term for "giants" is "rāfūlm," a grammatical plural. Non-Israelitish names in the singular with the definite article prefixed, the names "Caphtorim" and "Pelishtim" constitute the exceptions. From this it would appear that "rephaim," and the singular "ha-rafa'it," are appellatives ("the giants," "the giant"), and that in the opinion of the writers the giants did not constitute a distinct, non-Israelitish race or nationality, but were a breed of men of great stature found among various peoples. Thus Og belonged to Ba- shan (Josh. ii. 10), the Anakim were politically Amorites at the time of the conquest, while they were presumably Hittites under Abraham. David's giants were Philistines and Gittites. If the Horites were Rephaim, they are the exception, inasmuch as they maintained their identity as a distinct people. This view, however, is not generally accepted. It is contended that the Rephaim constituted the earliest population of Palestine, later subjugated and absorbed by the Canaanites, Philistines, and Hebrews. In the case of the Emim and the Zamzummim it is expressly stated (Deut. ii. 10, 11, 20, 21) that they were replaced by the Moabites and Ammonites, while the Amorites were annihilated by the Philistines (Deut. ii. 23). The Amorites (among the Canaanites; Gen. x. 16) seem to have absorbed a large portion of the aboriginal population. In Amos ii. 9 their description recalls that of these ancestors, whose racial affinity, however, is not clear. It has been suggested that they may have been the first invaders of Hamitic origin, to which the later immigrants, viz., the Amorites and Canaanites, also belonged (Helm. "Winterthur," II. 1868; but see Winer, "B. R. II. s. v. "Riesen") preceding the men of ordinary stature, or living among them. Granted that the names "Rephaim," "Enim," "Zamzummim," and "Nefilim" are Hebrew folk-etymological adaptations of non-Hebrew words (Patten, e. i. e., this very fact would prove that the consciousness of the Hebrew writers the historical authenticity of these aboriginal races had been entirely crowded out by mythological and legendary concepts, though there is no occasion for holding with Eduard Meyer ("Zeit. für Altertums- mentliche Wissenschaft," i. 139) that the existence of the Anakim and the Rephaim as a people is a free development of the popular tradition that individual giants had their home in Palestine.

Rephaim, "Enim," "Zamzummim," and "Nefilim" are in Hebrew etymologically connected with the various designations for the spirits of the departed, the "shades" (Schwartz, "Das Leben nach dem Tode," p. 64; "Zeitschrift für Altertumsmenliche Wissenschaft," xviii. 127 et seq.). The difficulty involved in this terminology, by which words denoting the limp weakness of the dead are applied to men of notorious strength, is removed if it be borne in mind that the Hebrew with the Bible probably contains only fragmentary records of popular stories (Gunkel, "Genesis," p. 54) more fully given in later books. The tradition in Enoch and the Book of Jubilees supplies the explanation why the giants were designated as "Rephaim." According to the Book of Jubilees (ch. vii.), these Nefilim (Nefilim) slew one another, and thus the curse pronounced against the shedders of blood fell upon them. "Into Sheol will they go and into the place of condemnation will they descend" (Jubilees, vii. 39; comp. Enoch ch. ill, 7, 8). These giants were thus known as the typical dwellers in Sheol, i.e., the Rephaim. Because they were without progeny or because they killed their own issue (Jubilees, vii. 22; comp. Enoch, lxxvi. 4, lxxviii. 5), they were called "Nefilim," from the root ֶפֹלָם ("childless") (comp. Midrash Le- bah To to Gen. vi. 4). The fact that the black basalt bed or sarcophagus of Og was shown at Rabbi, the chief city of the Ammonites (Deut. iii. 11), confirms rather than confutes the legendary nature of the giant stories. As the last of "the dead," i.e., the Rephaim, Og naturally was supposed to have had a sarcophagus. Among the many sarcophagi found in that region and identified as the tombs of various historic personages (Driver, Commentary to Deut. iii. 11), this one—if it was not merely a large black basalt block in which popular imagination detected a likeness to a couch ("rees") fit for a giant—was, on account of its size, naturally associated with the giant king of the story. Such associations of curious natural formations or historic relics are very
common in popular tradition (e.g., the pillar of salt and Lot’s wife).

Post-Biblical Data: The giants of the Bible are not monsters; they are rather the children of evil than perpetrators of evil. In the later literature they appear as beneficent, of Solomon (Wisdom of Solomon iv. 6; III Macc. ii. 4; Ecles. [Sirach] xvi. 7). The Hebrew text has הַזֹּא הַפֹּלֶא לָבָשׁ (‘the princes of olden days’), which may be a reference to the chief angels enumerated in Enoch (see FALL OF ANGELS); and those are described as מַכֹּשֶבֶת פֶּלֶא (that guided the world). But the final נ in the fragments as reproduced by Schechter looks like a possible ש followed by the line for abbreviations, which would give the reading מַכֹּשֶבֶת פֶּלֶא (‘who ruined the world’) (by their violence, תַּאִזְזַמְתָּא; comp. Enoch vii. 4). These giants are descended from the fallen angels; three thousand cubits is their height; and they comprise three classes: the original giants, who begot the Nephilim, to whom in turn were born the Eliud (Book of Enoch, vii. 3; and the Greek Syncellus [Charles, “Book of Enoch,” p. 65]). In the Book of Jubilees the last-mentioned are called “Elyo” (vii. 22). These three classes correspond to the three names employed in Gen. vi. 4 = “Nephilim,” “Gibborim,” and “Anshe ha-Shem” (i.e., “Anakim”; “Elyo” is certainly a misreading for the abbreviation נ). In the Book of Jubilees these three are described as being unlike (vii. 22), which Charles and Litzmann (in Kaufacker, “Pseudo-epigraphen”) read as signifying “they fought with one another.” It is more likely that this contains a reminiscence of the midrashic concept according to which Adam before the Fall was of gigantic stature (Hag. 12a), but in consequence of his sin was reduced to ordinary human proportions, and in addition lost the “demut” (likeness) to God (Midrash (Hul. 60a). They were very voracious, eating as many as a thousand oxen, horses, and camels each day (Midrash Abkhir). The giants led a most shameful life, thus causing God to send the Flood. This is also the view taken by Arabic authors. Tabari (i. 127 et seq.) records that Adam had enjoined the Sethites to avoid the Cainites women, but that the latter seduced them by bewitching music and by their personal charms heightened by cosmetics (see also Baljawi to sura xxiii. 33); they were also accustomed to adorn themselves with pearl necklaces (from the rabbinical interpretation of the name “Anakim,” “‘anak” meaning neck). The same story is told of the generation of Sethite-Cainite giants by Ibn al-Athir (i. 41) and Ya’kub (p. 7; comp. “Die Schatzlochefe,” ed. Berold, ii. 18).

Of all the giants only Og escaped destruction in the Flood. Noah made a place for him near the lattice door of the ark, through which (Pirke R. El. xxiii.), because Og had sworn to serve Noah and his descendants for all time, he handed him his food every day. The Talmud (Niddah Og, King of 61a) sees a reference to this in the word Bashan.

“The ha-palit” (Gen. xiv. 13, “the escaped” fugitive being identified with Og (comp. Pseudo-Jonathan to Gen. xiv. 18; Deut. iii. 11; see Ekel). Arabic writers (Tabari, i. 122; and Ibn al-Athir, i. 51) quote this escape of Og as a “Jewish” story (“according as the people of the Torah fancy”). According to Mohammedan tradition, Og was a son of Noah’s sister, and survived his uncle 1,000 years, being killed by Moses (see Baidawi Rabbah to Num. xx. 94; Tan., Hakkat, ed. Bobo, 35; Pseudo-Jonathan to Num. xxi. 84). The story of his death runs as follows: When Og saw the camp of the Israelites, six parasangs in area, fearing lest his fate be a repetition of Sihon’s he proposed to kill them all at once. He broke off a mountain and lifted it
above his head to throw it upon the Israelites. But God sent a worm which bored a hole into the mountain so that it fell upon Og’s neck. His teeth becoming imbedded in it, Moses, taking a mace ten ells long, beat the ankles of Og until he died (comp. “see her Yathar,” and Ber. 54b, where ants perforate the mountain). The Arabic historians relate similar stories (Tabari, i. 46; [Zotenberg transl. i. 291]; Ibn al-Athir, l. 137). Og’s height is given by Kazwini (l. 446) as 23,880 ells; he lived 3,600 years. The waters of the Flood reached only to about the middle of his body. In Parashah’s “Mabheret,” s.v. מבר, as in Kazwini (l.c.), it is a bird, הניבאדר, which splits the mountain.

Ishbi-benob (II Sam. xxi. 16) is another giant-hero of a Talmudical legend. Into his hands God delivered David on account of the destruction of the priest-fy Tob and other misdeeds. Satan masquerading as a deer leading David in pursuit to the land of the Philistines, that Ishbi-benob, the brother of Goliath, might discover him and do him harm. The giant bound David and laid him on the ground under an olive-tree and an oil-press. But by a miracle the earth softened under him and thus saved him from being crushed. All this happened on Sabbath eve. Abishai, the son of Zeruiah, when making his toilette detected blood in the vessel (according to others, it was a dove in distress that he held), which circumstance apprized him of David’s danger. Looking for the king in his house and then in the bet ha-midras, and not finding him, he inquired whether it was lawful to mount a royal horse (on Sabbath) when the king was in peril of his life. Receiving permission, he mounted the steed and was induced the giant to pursue them; but on reaching the place where Orphab, the giant’s mother, had been killed, they turned and despatched the giant with the intention of throwing it upon the Israelites and crushing them; but God sent a bird that bored a hole in the mountain, which thereupon fell on Og’s neck. According to Moslem legends, in the eyes of the giants the twelve spies appeared as small as ants (comp. “grasshoppers,” Num. i.c.).

The Arabs call Jericho “the city of giants,” but their traditions do not agree as to which leader of the Jews fought against the giants. According to Ibn ’Abbas, Moses died in the wilderness, and the land of the giants was conquered by Joshua; but Mohammed bin Ishak writes that Moses himself fought the giants at Jericho. Those who survived were led by a certain Ikriban ibn Kais to Africa, and, having killed the king of that country, settled there. The Berbers are their descendants.

Bibliography: Tabari, Chronique, French transl. by Zotenberg, i. 48; Jastrow, loc. cit.; Michaelis, in his edition of the Talmud, ii. 12; Sokolow, 72; Cohn, 1864; Hughes, Dictionary of Islam, s.v. M. A. M. S.

GIAT. See IN GHAYAAT.

GIBBOR, JUDAH BEN ELIJAH BEN JOSEPH: Karaita scholar; flourished at Constantinople between 1360 and 1440. His main work, which was highly esteemed by the Karaita scholars, was a poem entitled “Minhat Yehudah”; it consisted of 1,612 verses ending in ית, containing all the Biblical commandments and written in the style of the rabbinical arzah. It was inserted in the Karaita ritual (Venice, 1529; Caunut-Kalé, 1754, 1805; Eratoria, 1836), and was commented upon by Elyein ben Judah (“Bezir Eliezer”), Elijah Yerushalmi (“Zeror ha-Mo’ad”), Judah Troki (“Kibbut Yehudah”), and Isaac Simlsh Luzki (“Be’er Yishak”). In this poem Gibbor pays a tribute of respect to Maimonides.

Gibbor also wrote the following works, which are no longer extant, but are mentioned by Simlsh Luzki, namely: “Hilkot Shehitah,” Karaita laws concerning the slaughtering of animals, “Sefer Me’udim,” on the festivals of Rosh ha-Shanah, Sukkot, and Purim; “Mo’ed Katan,” a theological treatise in six volumes dealing with the mysteries of the Law, metaphysics, the elements of the speculative Cabala, etc.

Bibliography: Posen, Dictionnaire, s.v.; Rabinowicz, Cat. Bodl. 193; Jastrow, Gesch. des Judentums und seiner Schriften, ii. 360; Fürst, Gesch. des Karaitentums, ii. 314.

GIBEAH (“hill”): The name of several cities situated on hills. The difficulty of keeping these distincts is increased by the fact that sometimes “Geba” is used for “Gibeah,” and vice versa (see Geneva). In one passage, however, Isa. xvi. 29, “Geba” is distinguished from the “Gibeah of Saul,” which must have been near Ramah; according to Josephus (Ant. v. 2, § 8; “B. J.” v. 2, § 1), it was situated about thirty furlongs from Jerusalem, and is by most scholars rightly identified with Tutilai al-Ful. This agrees with Josh. xviii. 34, 38, which enumerates both Geba (“Gaba”) and Gibeah (”Gibebath”) among the cities of Benjamin. In the following passages “Gibeah” may with certainty be identified with the present Geba: Judges x. 33;
I Sam. xii. 10, xiv. 5. It is probable, moreover, that the references in I Kings xv. 33; II Kings xxiii. 8; II Chron. xvi. 6; Zech. xiv. 10 are to Geba. Doubtless the same city is also referred to under the name "Gibeath." In I Sam. xii. 19, xiv. 2, 10, and perhaps in xiii. 2.

The Gibeath which is identical with Tuluf al-Ful is met with as Saul's Gibeath in I Sam. x. 26, xi. 4, xv. 34, xxii. 6, and as Benjamin's Gibeath in Judges xiv. 15-16, xx. 4 et seq., and in Hosea v. 8, ix. 9, x. 8. Geba is mentioned in one passage Judges xx. 10; here again Gibeath (Tuluf al-Ful) may be intended, whereas its identification with the "hill (gibele) of God," I Sam. x. 5 (with which the Geba in I Sam. xiii. 3 must coincide), is very doubtful (comp. Raddke's commentary ad loc.). Several passages in which one or the other name occurs are also doubtful, viz., "Geba" in Josh. xxi. 17; I Chron. vi. 45, viii. 6; Ezra ii. 26; Neh. vii. 30, xii. 39, and "Gibeah" in II Sam. xxviii. 29; I Chron. xi. 31, xii. 2; II Chron. xxii. 2. In some passages "Gibeah" or "Geba" occurs incorrectly for "Gideon," e.g., Judges xx. 31; II Sam. v. 55, xxvi. 6.

GIBEON AND GIBEONITES: Gideon was one of the four cities of the Hivites, reckoned in Josh. xviii. 20 among the cities of Benjamin. That it was not, however, wholly in the possession of the Israelites until a late period is shown by Josh. ix. and II Sam. xxiii. 1 et seq. In Josh. ix. 13 mention is made of a battle there. The fight between the soldiers of Joshua and those of Abner took place beside "the pool of Gibeon" (II Sam. ii. 12 et seq.; comp. Jer. xii. 13). Near it David conquered the Philistines (II Sam. v. 25 [read "Gibea" for "Geba"]; I Chron. xiv. 16; Isa. xxvii. 21); and there Amasa was killed (II Sam. xx. 8 et seq.). There was a "great high place" in Gibeon (I Kings iii. 4; according to I Chron. xvi. 29, "the tabernacle"). Hananiah came from this city (Jer. xxvii. 1). In post-exilic times Gibeon belonged to Judah (Neh. vi. 7). Its site, which, according to Josephus, was forty ("Ant." vii. 11, § 7) or fifty ("B. J." ii. 19, § 1) furlongs distant from Jerusalem, is now supposed to be occupied by Al-Jib, a village on a slight elevation in a fruitful region about six miles north of that city.

The men of Gibeon after the fall of Jericho were said to be alarmed at the advance of the Israelites, and accordingly sent to Joshua envoys covered with dust and with other signs of having made a long journey before reaching the Israelite camp. Joshua granted them an alliance, and a covenant was drawn up before it was found out that they resided in the immediate neighborhood. Although the covenant was kept, they were punished by being made "bawers of wood and drawers of water for the whole congregation" (Josh. ix. 2-27). According to the Rabbis, the Nethinim were descendants of these Gibeonites (Yeb. 51a; Num. R. § 8). This, however, does not agree with the statement in II Sam. xxii. 19, where David permits the Gibeonites to revenge themselves on Saul's children for injuries stated to have been done to them by Saul. The men of Gibeon, with Melchish the Gibeonite at their head, repaired a piece of the wall of Jerusalem near the old gate on the west side of the city (Neh. iii. 7), while the Nehinim dwelt at Ophel on the east side (ib. 26).

GIBRALTAR: British possession, south of Spain. Jews appear to have settled there shortly after the British took possession of the fortress in 1704, and the synagogue El Haymân in Market Lane was founded in 1760, while that in Engineer Lane, entitled "Shaar ha-Shamayin" after the similar institutions in Amsterdam and London, was dedicated in 1768. A third synagogue, Neveh Yehuda, was founded in 1790, and a fourth, the Bet Joseph synagogue, in 1800. Gibraltar formed a city for the Maranos of the Peninsula; even as early as 1478 a proposal was made to hand it over to them (Ortiz, "Geoch." vii. 236). Thus Moses de Paz took ship there in 1771 on his way to England (Picciotto, "Sketches of Anglo-Jewish History," p. 179). A community grew up there which contributed considerably to the growth of trade between Gibraltar and Morocco and between Gibraltar and England. At times Jews of Gibraltar venturing on Spanish soil were seized by the Inquisition and forced to "renact" (see Jacobs' "Sources of Spanish-Jewish History," No. 97). After the famous siege of 1779-83 the community still further increased, and the third synagogue was built in Rambouse Lane. In the early part of the nineteenth century the Jews of Gibraltar had often to ransom coreligionists who had fallen into the power of the Dey of Algiers. In 1868 there were 1,535 Jewish inhabitants in Gibraltar. More recently they have afforded shelter to many Russian and Rumanian Jews, and the total Jewish population of the neighborhood has been set down at as much as 4,000, of which 7,000 are native Sephardim and 2,400 Ashkenazic immigrants. The town proper shelters only about 3,000. The affairs of the community, which maintains 6 hebras, 2 day-schools, and 2,400 Ashkenazic immigrants. The town proper shelters only about 3,000. The affairs of the community, which maintains 6 hebras, 2 day-schools, and 1 night-school with an attendance of 177 pupils, are administered by a managing board of five members with a chief rabbi at its head. The members enjoy a certain prosperity, the Sephardim forming a majority in the town council. The best-known families of Gibraltar are the Benolios, Elmalehs, and Abudarhams. See also Don Anton Caro. Joseph Elmaleh was the author of two works on ritual slaughter, one of which, "Dat Yehudit," was translated into Spanish. Other authors were Abraham Benatar and Emanuel del Mar, who in 1843 produced a Ladino newspaper, "Cronica Israelita."
harvest-time the enemy descends upon the land in swarms, like voracious locusts, and strips it bare. While "beating out wheat in the wine-press," Gideon is summoned by Yhwh's messenger, sitting under the holy tree in Ophrah, his father's possession, to free Israel (vi. 11-24). He doubts Yhwh's solicitude for Israel and himself, in view of the fact that "his family is the poorest in Manasseh," and he himself is its most insignificant member. But his disinclination is overcome at seeing the fire consume the food he has prepared for his divine visitor, who after giving this sign vanishes from sight. Gideon, reassured by Yhwh that he will not die as a consequence of seeing His messenger (that is, Yhwh Himself), face to face, builds an altar (which was still standing at the time the narrative was written), and names it "Jehovah-shalom" (God is well disposed). The very night after this theophany, Gideon is called by Yhwh to destroy Baal's altar, belonging to his father, and the Asherah standing beside it, and to build instead an altar to Yhwh and dedicate it by an offering of a bullock. He obeys the divine command. His fellow townsman, discovering the destruction, demands his death; but his father, Joash, with fine irony persuades them to leave the outrage to be avenged by Baal. As Baal is expected to contend with him, Gideon is named "Jerubbaal" (vi. 25-32). The Midianites and their allies cross the Jordan and encamp in the Great Plain. The spirit of Yhwh now fills Gideon; he raises his clan Abiezzer, then the tribe Manasseh and finally the tribes of Asher, Zebulun, and Naphtali, to march out to meet the invaders. Gideon asks a sign that Yhwh will give him the victory: a fleece exposed at night on the threshing-floor is drenched with dew, the ground around remaining dry. The test is repeated with reversed conditions (vi. 38-40). Gideon with 32,000 men pitches his camp at the well of Harod. Lest the victory be claimed by the people as due to their strength, Gideon sends back all those that are timorous. Ten thousand remain, from whom 300 are finally selected, only those that lap the water with their tongues, "as a dog lappeth," being chosen. These he provides with food and the horns of the others. Thereupon reconnoitering the camp of the enemy in the valley beneath, accompanied by Thurah, his "boy," he overhears a Midianite telling an ominous dream of a "cake of barley bread" rolling through the camp and striking and overturning a tent. The Midianite's comrade explains the dream to refer to the sword of Gideon, into whose hands God has delivered the host of Midian (vii. 1-13). Gideon, returning, calls upon his 300 men, and divides them into three parties, each man carrying a horn, and a jar with a torch inside. Each is to do as Gideon does: when he blows a blast, they also
shall blow. At the beginning of the middle watch Gideon creeps upon the camp: following his example, his men blow their horns, smash their jars, brandish their torches, and cry: "The sword of the Lord and of Gideon!" (vii. 13-30). The Midianites, panic-stricken, mistake friend for foe in the darkness, and flee for safety. Naphbi and Manasseh pursuing them. Ephraim is rapidly summoned to intercept Midian's flight at the Jordan. Two chiefs. Orb and Zeb, are captured and put to death, and their heads brought to Gideon (viii. 21-26).

The Ephraimites quarrel with Gideon (viii. 1-6). After allaying their anger by a well-turned compliment, he takes up the pursuit of Midian across the Jordan. Refused food by the men of Succoth and Penuel, he presses on, threatening vengeance (viii. 4-6). Surprising the camp of Midian, he makes two kings prisoners (viii. 10-12). Retracing his steps, he takes vengeance on the elders and men of Succoth, and destroys Penuel, slaying its inhabitants. Zebah and Zalmunna, the captured kings, he then puts to death to avenge his brothers, slain by them in a foray (viii. 18-21). He declines the kingdom which is offered him, and makes an Ernou out of the rings of the fallen Midianites, which ephod he sets up at Ophrah (viii. 21-27).

Gideon had seventy sons. He lived to a ripe old age, and was buried in Ophrah, in the burial-place of his father (viii. 29-32).

—Critical View: The critical school declares the story of Gideon to be a composite narrative, mainly drawn from three sources: the Jahvist (J), the Elohist (E), and the Deuteronomic (D) writers. In the portion credited to E there is recognized by the critics an additional stratum, which they denominate "E2". Besides, later interpolations and editorial comments have been pointed out. Behind these various elements, and molded according to different viewpoints and intentions, lie popular traditions concerning historical facts and explanations of names once existing of a rich chief with a large harem, enjoying almost royal honors. The somewhat later narrative (E) comprises: vi. 11-24 (possibly 25-32, which, however, more probably belongs to E3), vii. 1-28, viii. 1-22, viii. 23-40; vii. 1-3 (29 et seq., E3), vi. 29 et seq., E3), vii. 1-3 (26 et seq., E3). It regards the struggle as concerning all the northern tribes. Gideon is commissioned by Yhwh. It utilizes old traditions somewhat different from those of J (compare the names of the tribes in vii. 35). Its religious point of view is one of antipathy to idolatry (vii. 25 et seq.), and Gideon is a fighter for Yhwh ("Jerubbaal"); compare the battle-cry, vili. 15; vili. 22, E2). The Deuteronomic editor in viii. 30, viii. 18, viii. 10 adds to the Midianite the Amalekites and other eastern enemies, and in vii. 7-10, viii. 27-29, 35, 34 emphasizes the religious element.

Gideon's victory is alluded to in Is. iv. 3, x. 26 ("Oreb " here is a rock (or idol), and in Ps. lxxxxii. 13 (A. V. 11), where the four chiefs are quoted, showing that at the time when the psalm was written the story must have been known in its present Biblical form.

Biography: Stade, Das Buch der Richter, 1885; the commentaries on Judges by Bezaeus, Moort, Bezaus, and 33-36; the history of Israel by Idee, Kittel, and others; the introductions by King, Wildfeuer, Cullm, Derrib, and Sandmeier; Wackern, Altorientalische Forschungen, l. 25 et seq., Weissen, De Constitutione Hereditatis und der Geschichtsquellen. Bucher des Alten Testamentes; Kuenen, Histoire de la religion ancienne, vol. ii. 2. a. E. G. H.

GIDEON, SAMSON: English financier; born in London 1669; died 1762. He was a son of Row-
Gideon Gifts

Gideons were often offered as tribute by a conquered people to its conqueror (Judges iii. 15; II Sam. viii. 2, 6; I Kings v. 1; II Kings xvii. 8; II Chron. xvii. 11, xxvi. 8, xxvii. 29); hence the expression "to bring presents" often means to offer submission (Isa. xvii. 7; Ps. lxviii. 30). Jacob sent presents to Esau in the hope of appeasing his anger (Gen. xxxii. 14). Neglect to send gifts to kings by way of homage on the day of their accession to the throne was considered an insult (I Sam. x. 27). Kings sent presents to each other at the conclusion of a treaty (I Kings xv. 18). They also frequently distributed gifts, either indiscriminately among their subjects (II Sam. vi. 19), or to favorites (Gen. xii. 42; I Sam. xi. 8), or to officers in recognition of their services (Esth. viii. 9).

Gifts played an important part in marriage ceremonies. Eleazar, the servant of Abraham, gave presents to Rebekah, the bride he chose for his master's son (Gen. xxiv. 22, 58). Solomon on marrying Pharaoh's daughter received some valuable gifts from her father (I Kings iv. 16; comp. Judges i. 14). In addition to the dowry ("mohar"), the groom gave presents ("mattan") to his bride-elect (Gen. xxiv. 24). The custom for guests invited to the wedding to present the newly married couple with some gift extends to the present day. Among the Polish Jews such gifts are called "drosho-geschenk" (presents for the sermon) because they are presented soon after the groom delivers the lecture which he has prepared for the occasion.

In I Kings xv. 18 it is forbidden to offer gifts as bribes ("shochad") to administrators of justice. Such gifts "blind the eyes of the wise" and pervert the words of the righteous (Eccles. [Strach] xx. 29; comp. Bantert). It is also forbidden to bring as an offering upon the altar the libation given to a harlot ("etnan": Deut. xxii. 19 [A. V. 18]; Isa. xxvii. 17, 18; Ezek. xxxi. 31, 34; Hosea ix. 1; Micah i. 7).
In the simple agricultural state it was natural that gifts should consist of grain, fruit, or cattle (Gen. iv. 3, 4; xii. 16; xxxii. 15, 16; xiii. 11; I Sam. xiv. 18); but money (I Sam. ix. 8; II Sam. xviii. 11; Job xii. 11; Comp. Matt. ii. 31), ornaments (Gen. xxxii. 22, 36), robes (Gen. xii. 32, 42; II Kings v. 22), furniture and utensils (II Sam. xvii. 28), armor (I Kings x. 25), and other costly articles were also given. These presents were usually conveyed either by servants (Gen. xxxii. 17) or on the backs of beasts of burden (II Kings vii. 9).

In Rabbinical Law: Property voluntarily conveyed or transferred without compensating consideration. Any person has the right to give away part or all of his possessions, as he may desire. The law governing the acquisition of gifts considers (1) whether the donor is in good health (בר ימות), or (2) whether the donor is in ill health (בר ימות), and varies accordingly.

1. The gift of a healthy person is valid only when the following conditions have been complied with: (a) The donor must be an intelligent, responsible being. An idiot can make no gifts. A minor, even though possessed of intelligence, and a deaf-mute may be made recipients of gifts (Git. 65a; Maimonides, "Yad," Zekiyyah, iv. 6, 7; Hoshen Mishpat, 243, 1). Thelan earner has previously protested before witnesses, or if it does not exist, the donor may afterwards retract, if he has previously protested before witnesses, or if it is generally known that the gift was made under duress (B. B. 49a, 49b, 49c). A gift, therefore, must never be made in secret, and the deed of gift, drawn up by the witnesses, must contain the phrase "and the donor told us," "Sit down in the market-places and in the open squares and write a bill of gift openly and publicly." (B. B. 49a).

(c) If there is an evident cause for the donor's action, as when one, for instance, hearing that his son has died, gives away all his possessions to another, he may retract when the cause is removed by the disclaimer of the report. If, however, he does not give away all his property, but retains some portion of it, showing thereby that he does not entirely believe the report, he can not retract (B. B. 49b; Zekiyyah, v. 1; Hoshen Mishpat, 246, 1).

(d) The object presented must be in existence at the time of the transaction. A gift of the future produce of a tree or field, or of what a slave or cattle may bear, has no validity (B. B. 79a et al.; Mekirah, xxi. 1; Hoshen Mishpat, 259, 4). Some authorities are of the opinion that the thing bestowed must be described in detail in the bill of gift, as in the case of a field, where all its boundaries must be given (ib. 241, 4; see Zekiyyah, iii. 5, and Maggid Mishnah ed loc.). The object must be in the possession of the donor at the time of the transaction. An expected inheritance is not valid during the lifetime of the testator (B. B. 16a; Mekirah, xxi. 6; Hoshen Mishpat, 211, 1, 60, 6). Just as the object must be in existence at the time of the transaction, so must the donee be in existence. A gift to another's unborn infant is invalid; one to his own child, provided his wife is pregnant with it at the time the gift is made, is valid (B. B. 14b; Mekirah, xxi. 10; Hoshen Mishpat, 210, 1).

(e) The bill of gift must be so worded as to enable and empower the donee to take possession of the object during the life of the donor. A gift that can take effect only after the death of the donor is invalid. If, however, it contains the word "תלפקוס ממקרא" ("from to-day"), or ממקרא ("from now on"), then the object itself belongs to the donee, but the fruit that the object may yield belongs to the donor during his lifetime (B. B. 136a; Zekiyyah, xii. 13-15; Hoshen Mishpat, 257, 6, 258, 1, 2).

(f) The gift as well as the sale is valid only when accompanied by one of the forms of acquisition, the testimony of witnesses is not necessary to establish the gift when both donor and donee testify to it. A gift may also be made through a third party, without the knowledge of the donor, but in this case the latter may refuse to accept it (B. B. 14b.; Zekiyyah, iv. 2; Hoshen Mishpat, 243, 1). The language of the donor in making a gift must be either in the past or in the present tense. If the term ת陟 ("I shall give") be used, even though it be spoken before witnesses, and according to some authorities, even though some form of acquisition has been complied with, the gift is not valid unless it contains also the word "ת陟 התלפקוס ממקרא" ("from now on"), which makes it immediately effective (Git. 49b; Zekiyyah, iv. 11; Hoshen Mishpat, 243, 1-4).

2. "The utterance of a person who is near his death is considered as if written down and delivered." "It is a commendable act to gratify the wishes of a dying person." Therefore, the Rabbis ordained that a gift by a person who deems himself in danger of death, either when suffering from a dangerous illness, or before going out on a sea-voyage or on a journey into the desert, or when convicted of a crime which makes him liable to capital punishment, should be valid even without any formality of acquisition, and should take effect soon after his death. The only condition necessary in such a case is that it shall be known to have been done in contemplation of death. Since this is merely an institution of the Rabbis for the purpose of quieting the mind of the ill, the donor is allowed to retract not only when he recovers from his illness, but also during his illness. A later wish or document always annuls a former one (B. B. 151a, 152b; Zekiyyah, ix. 15; Hoshen Mishpat, 250, 3, 13-16). If, however, the donor says ת陟 התלפקוס ממקרא, the gift has the same validity as that of a person who is well, if the necessary conditions have been fulfilled (B. B. 152b; Zekiyyah, viii. 18; Hoshen Mishpat, 210, 1).
in the city. "The Jewish commentators consider surrounding the whole land of Cush or Ethiopia Bequest; Derelict; Inheritance; Orphans; property thus given away money due to the widow by her marriage contract, or to the children of the widow for theirs sustenance, and all other debts that fall upon the property (B. B. 138a; Zekiyah, viii. 8. 9; Joshua Mishpat, 252, 1; Shulhan Aruk, Eben ha-Ezer, 35, 20).

See Alienation and Acquisition; Assignment; Bequest; Derelict; Inheritance; Orphans; Widow.

Bibliography: Bloch, Der Vertrag nach Mose; Balb, Mischna, Berlin, 1853; Mielziner, Legal Maxima, Cincinnati, 1898.

"Joseph ha-'Ezer, 93, 20).

immediately after the donor's death, from the property (B. I. 133a; Zekiyah, v. 8, 9; Hoshen Mishpat, 253, 1; Shulhan Aruk, Eben ha-Ezer, 35, 20).

Widow.

The "upper watercourse" of Gihon. This fountain is and proclamation of Solomon asking took place (I Kings ii. 18), to think that he meant the Niger. But the Midrash and later commentators, as Saadiah and Rashbi, think Psion, the first river of Eden, to be the Nile. The Arabs call the Oxus, "Jalūn," and it has been assumed by certain critics to be the "Gihon" of the Bible. The fact is that the identification of Gihon depends on that of Cush. Huet identifies Cush with Chusistan, and Bochart the identification of Gihon depends on that of Cush. But the Midrash and later commentators, as Saadiah and Rashbi, think Psion, the first river of Eden, to be the Nile. The Arabs call the Oxus, "Jalūn," and it has been assumed by certain critics to be the "Gihon" of the Bible. The fact is that the identification of Gihon depends on that of Cush. Huet identifies Cush with Chusistan, and Bochart identifies it with Susiana; apparently, therefore, Gihon must be sought among Asiatic rivers, and it may be the Oxus, the Euphrates, or the Ganges. But the medieval commentators, following the Septuagint, considered Cush to be Ethiopia, thus making Gihon an African river. Abraham Farissol, speaking of the position of Eden ("Iggeret Orhot 'Olam," ch. xxxi), identifies Psion with the Nile, and speaks of Gihon in a way which led his annotator, Thomas Hyde (Ugolinus, "Thesaurus Antiquitatum Sacrarum," vii.), to think that he meant the Niger. Placing Eden in the region of the Mountains of the Moon, Farissol removes the difficulty presented by the fact that the Euphrates and Tigris are in Asia by declaring that these rivers, though taking their rise in Africa, actually run underground till they reappear in Assyria (comp. Pococasius, ii. 5).

2. A fountain near Jerusalem, where the anointing and proclamation of Solomon as king took place (I Kings ii. 38, 41). According to one passage it was on low ground (see II Chron. xxxiii. 14), but in another (ib. xxxii. 90) it is said that Hezekiah stopped the "upper watercourse" of Gihon. This fountain is mentioned by Josephus as being outside the city ("Ant." vii. 14, § 5). Robinson ("Researches," i. 515) came to the conclusion that "there existed an anciently a fountain Gihon on the west of the city, which was 'stopped' or covered over by Hezekiah, and its waters brought down by subterranean channels into the city." The Jewish commentators consider this Gihon to be the river mentioned above. The Targum of Jonathan, as well as the Syriac and Arabic versions have "Shiloah" for "Gihon" in I Kings i., while in Chronicles they agree with the Hebrew text.

E. 6. H.

M. S.

GIKATILLA, JOSEPH B. ABRAHAM: Spanish cabalist; born at Medinaceli, Old Castile, 1248; died at Pemuiela after 1305. Gikatilla was for some time a pupil of the cabalist Abraham Abravila, by whom he is highly praised; his cabalistic knowledge became so profound that he was supposed to be able to work miracles, and on this account was called "Joseph Ba'al ha-Nissim" (the Thaumaturge; Zacuto, "Yahasin," p. 224a). Like his master, Gikatilla occupied himself with mystic combinations and transpositions of letters and numbers; indeed, Abravila considered him as the continuator of his school (Jellinek, "B. H." iii. p. x.). But Gikatilla was not an adversary of philosophy; on the contrary, he tried to reconcile philosophy with the Cabala, declaring that the latter is the foundation of the former. He, however, strove after the higher science, that is, mysticism. His works in general represent a progressive development of philosophical insight into mysticism. His first work shows that he had considerable knowledge of secular sciences, and that he was familiar with the works of Ibn Gabirol, Ibn Ezra, Malkimondes, and others.

Gikatilla was a prolific writer; he wrote his first work ("Ginnat Egoz") when only twenty-six. It is a cabalistic treatise in three parts (Hanau, 1615). The title (from Cant. vi. 11) means "garden of nuts." "Ginnat" consisting of the initials of "Gematria," "Naturikaun," "Tevurah" (תוערי), the three main elements of Cabala, while "Egoz" (the nut) is the emblem of mysticism. The first part, in five chapters, treats of the various names of God occurring in the Bible. According to Gikatilla, "Yhwh" is the only name which represents the substance of God; the other names are merely predicates of the divine attributes. "Yhwh" stands for God as He is, while "Elohim" denotes God as the creative power. The name "zeva'ot" (heaven) refers to the being of the three natures, earthly, heavenly (or spheres), and spiritual (or forms). The interpretation of letters ("Tevurah") leads him over to the second part, which treats of the letters of the alphabet. He declares that the number ten emanated from Yhwh, the primitive System of cause, and is the source of all being; Gematria. He attempts to prove his statement by different combinations based on religion, philosophy, physics, and mysticism. He shows that the Talmudic view that space is filled with spirits agrees with the belief of the philosophers that there is no vacuum. He also treats here of the revolutions of the sun and moon, giving the relative sizes of the planets. The third part is a treatise, in four chapters, on the vowels. The three primitive vowels, "patah," "shuruk," and "hirik," represent the upper, middle, and lower worlds; the three compound ones, "zere," "segol," and "shewa," represent the construction of the world; the "matan" and "kamez" represent the movements.

Gikatilla at times criticizes the "Sefer Yezirah" and the "Pirke Hezakot." The seven heavens (Hag. 12a) are identified with him by the seven planets. He holds Malkimonds in great esteem even when he opposes him, and quotes him very often. Other authorities quoted by him are Ibn Gabirol, Samuel Ibn
About Gikatilla’s life little is known. His native place was Cordova, but he resided later at Saragossa, where he may have enjoyed personal intercourse with the eminent Hebrew grammarian, Abu al-Walid. He appears to have lived for some time also in southern France, and there, at the suggestion of Isaac b. Solomon, translated the writings of Hayyuj from Arabic into Hebrew. Gikatilla’s importance is in the province of Hebrew grammar and Bible exegesis. Abraham ibn Daood, the historian (twelfth century), places him alongside of Abu al-Walid as successor to Hayyuj in this province, and Abraham ibn Ezra terms him the greatest grammarian.

Gikatilla wrote a monograph on Hebrew grammar, which, however, has been lost; it was entitled “Kitab al Tadhkir wal Ta’nim” (in Hebrew “Sefer ha-Mezikot”). He translated into Hebrew the two principal works of Hayyuj, the treatises on “Verbs Containing Weak Letters” and “Verbs Containing Double Letters” (edited from Bodleian MSS., with an English translation by John W. Nott, 1870). Numerous citations are found, especially in Abraham ibn Ezra, from Gikatilla’s commentaries on Isaiah, the Minor Prophets, and the Psalms.

Gikatilla is the first Jewish exegete who gave a purely historical explanation of the prophetic chapters of Isaiah and of the utterances of the other prophets. He refers the prophecies in the first part of Isaiah to the time of King Hezekiah and in the Assyrian period, and those in the second part to the time of the Second Temple. According to him, Joel iii. 1 (A. V. ii. 28) does not refer to the Messianic time, but to the numerous prophets’ disciples contemporaneously with Elijah and Elisha. He also assumes the existence of exile psalms, recognizing as such Ps. cxli, cxxvii, and others, and considering the last two verses of Ps. li. an addition made to a Psalm of David by a pious exile in Babylon. In the course of a disputation which he once held with Judah ibn Balaam concerning Josh. x. 12, Gikatilla rationalizes the so-called miracle of the sun and moon by maintaining that after sunset the reflection of the sun lingered so long that daylight remained while Joshua pursued the enemy; and Judah ibn Balaam remarks in his account of the disputation that this opinion was one of Gikatilla’s many misleading and pernicious notions.

In addition to the commentaries above mentioned on the three books of the Bible (Isaiah, the Minor Prophets, and the Psalms), Gikatilla wrote a commentary on Job. In a manuscript at Oxford there exists a considerable portion of this commentary, its introduction and a large part of the Arabic translation of the text, to which the commentary is attached (Neubauer, “Cat. Bodl. Hebr. MSS.” No. 140).
which appears to have preserved the old name (see 107, 204). E.6 n. P. Bu.

4; xxxi.1, 8; II Sam. i. 6, 21; xxli. 12; I Chron. x. 1, 8). In its center is situated the village of Jalbon, on the Jade Dravine at the northwest. The region is shaped mountain chains situated north of the Has stone which Laban and Jacob piled up as a sign of their covenant. In the Old Testament "Gilead" is explained by popular etymology to mean "heap of stones" which Laban and Jacob piled up as a sign of their covenant. In the Old Testament "Gilead" sometimes designates a district or mountain, sometimes a city. The mountain of Gilead is found, for the control of a close corporation, which determined the conditions under which men were allowed to work, to sell goods, etc. As a rule, gilds were intended for charitable, social, and religious purposes. According to Schatz ("Zur Geschichte der Deutschen Gesellenverbände," p. 69), they were modeled on the church fraternities, and invariably included arrangements for church festivities. The merchant and craft gilds of England were also organized for common worship (Ashley, "Introduction to English Economic History," i. 91), especially to provide for masses and vigils, to furnish candles, and to perform other duties on the occasion of the death and burial of any of their members (ib. 92). In no case might Jews be admitted to these confraternities. Thus at Florence, among the seventy-three organizations enumerated by Doren ("Entwicklung und Organisation der Flor- entiner Zünfte," pp. 305-307) none would admit any person that had not received the freedom of the city, a privilege which was denied to Jews. Similarly, in London no "foreigner" (that is, a person not born in the liberty) might be received in the city or might trade there (Ashley, i.e. ii. 89). Only a member of a craft guild might manufacture goods; none but a member of the guild merchant might sell them. Only one instance is known of a Jew being a member of a guild merchant in England (Kitchin, "Winchester," p. 108), and throughout the Middle Ages distinct ordinances were passed preventing the Jews from trading in various towns and thus from competing with the merchants of the gild, as in the case of the Jews of Lune in 1396 (Kurtz, "Handel Oes- terreichs," p. 89). Even as late as 1668 Jews were not allowed to engage in retail trade in New York. The gilds everywhere took steps to prevent the Jews from interfering with their monopoly. Thus, through their influence, the Jews of Nuremberg were expelled from that city in 1498, while those of Rome were forced by the action of the gilds to confine their trading to second-hand clothing (Vogelstein and Rieger, "Gesch. der Juden in Rom," p. 289). Owing to the exclusiveness of the gilds throughout the Middle Ages the Jews were restricted entirely to trading in money, and in many instances this restriction was imposed till the middle of the nineteenth century. One of the chief features of the emancipation struggle in Germany was the overcoming of the power of the gilds.

In Russia the gilds, which are of more recent creation, do not seem to be of so distinctly religious a character as in western Europe during the Middle Ages. Consequently, Jews are permitted to join them, and Jewish merchants of the First Gild have certain privileges not accorded to other Jews, especially that of liberty to travel and reside outside the Pale of Settlement.

Bibliography: R. Eshel, Magisterium und Fraternitates.}

**GIL VICENTE:** Portuguese dramatist; born at Lisbon about 1470, called by the Portuguese their Plautus, their Shakespeare, and the father of their comedy. He numbered secret Jews among his friends, to one of whom, Affonso Lopez Caxão, a poet at Tomar, he addressed several short poems.

When in Jan., 1531, Portugal, and especially the city of Santarem, was terrified by an earthquake, the monks seized the occasion to denounce the Jews as the cause of the disaster, and the ecclesiastics of the chief church, and, reminding them earnestly of their true mission of love, persuaded them to induce the people to desert from further persecutions. He actually succeeded in restoring peace and quiet where the ministers of the Church had sown dragons' teeth; and he considered the occurrence to his pious monarch ("MS. Carta oploria," p. 26, de Janeiro de 1351," in "Obras," iii. 385 et seq.).

Bibliography: Krueger, Gesch. der Juden in Portugal, pp. 181 et seq.; Engel and Gruber, Ezech. section i., part 6; iii. 283 et seq.

**GILBOA:** The ancient name given to the bow-shaped mountain chain situated north of the Has Jark, separating the plain of Jezreel from the valley of the Jordan, and sloping off abruptly toward the Judean plains at the northwest. The region is known as the scene of Saul's last fight with the Philistines, and the place of his death (I Sam. xxviii. 4: xxli. 1, 8; II Sam. i. 6, 21; xxli. 12; I Chron. x. 1, 8). In its center is situated the village of Jalbon, which appears to have preserved the old name (see Buhl, "Geographie des Alten Palastina," pp. 108, 107, 204).

**GILDS:** Associations for the restriction of competition in the production and distribution of commodities. From the twelfth century onward most of the towns of western Europe were organized in such a manner as to restrict each craft and trade to

**Gilead:** 1. District, mountain, and city east of the Jordan. The name "Gilead" in Gen. xxxi. 48 is explained by popular etymology to mean "heap of stones," in connection with the story of the heap of stones which Laban and Jacob piled up as a sign of their covenant. In the Old Testament "Gilead" sometimes designates a district or mountain, sometimes a city. The mountain of Gilead is found, for
instance, in Deut. iii. 12; Gen. xxv. 21 et seq.; Cant. iv. 1; comp. vi. 5. The district of Gilead has an undetermined boundary. It often designates in general the land east of the Jordan in so far as it was inhabited by Israelites; e.g., Num. xxxii. 29; Josh. xii. 9; II Sam. ii. 9; Amos i. 3. Hence, in an ideal sense it includes the northernmost part of the land east of the Jordan as far as Jericho (Deut. xxxiv. 1; comp. the obscure passage in II Kings x. 33, which is probably the result of the combination of several original variant accounts). The same explanation may be given for I Macc. v. 20 et seq., where the regions occupied by Jews north of the Yarmuk are designated as "Gilead." In other places Gilead includes only the territory between the Yarmuk and Moab (e.g., Ajalon and the northern Balka); thus, for example, Deut. iii. 10; II Kings x. 26. Here the land is called "the land of Gilead" because it was divided into two parts which were separated by the Jabboek (comp. Deut. iii. 16; Josh. xii. 3). Each of the two parts is called "the half of Gilead" (comp. Deut. iii. 12 et seq.), or simply "Gilead" (e.g., Josh. xii. 6 and elsewhere; Num. xxxii. 1). Sometimes the land of Jazer in the south is explicitly distinguished from Gilead (Num. xxxii. 3; II Sam. xxiv. 5). The inhabitants of Gilead were Reuben, Gad, and a part of Manasseh. Nevertheless, Gilead is mentioned alongside of Reuben in Judges v. 17; of Gad in I Sam. xiv. 7; of Manasseh in Judges xi. 29; Ps. lix. 9 (A. V. 7), civili. 9 (A. V. 8). It is difficult to decide with which part of the trans-Jordanic land the name "Gilead" was originally associated. At the present day there is a Mount Jalad, two hours south of the Jabboek; but this offers no proof of conditions in Biblical times, and the account in Gen. xxxxi. argues against such a location.

2. City mentioned in Hosea vi. 8, and perhaps in Judges x. 17. It is now identified with the ruins Jal'ud upon the mountain mentioned above.

Bibliography: Bismar, in Ritter's Zeithefte, xxii. 165. E. G. H. F. BöJ. GILGAL: The first camping-place of the Israelites in the land west of the Jordan (Josh. iv. 19), the place to which they could retire during their struggles for conquest (Josh. x. 16 et seq.); it was also a sanctuary, the origin of which is explained in Josh. iv. 3 et seq.; and it is mentioned as a place of sacrifice in I Sam. x. 16; xii. 15; xvi. 13; comp. also II Sam. xiii. 16 (A. V.). This Gilgal does not seem to be identical with the city visited by Samuel (I Sam. vii. 16), which should rather be identified with Gil'ala, southwest of Shiloh. Nor— even if the reading "they went down" should be accepted as uncertain—does it seem to be the Gilgal mentioned in II Kings ii. 1 et seq., from which Elijah journeyed to Bethel and then to Jericho. The "Gilgal" of this passage, according to II Kings iv. 38, a company of prophets lived, is usually identified with the Gil'ala mentioned above, or with a Gil'ala southeast of Shechem. Deut. xi. 30, the passage supporting these identifications, is, however, rather doubtful from a critical standpoint, and hence the question cannot be decided with absolute certainty. The Ephraim sanctuary, so severely condemned by the Prophets (Amos iv. 5; v. 8; Hosea iv. 15), is probably to be identified with the "Gilgal" of the Joshua narrative. Its name could still be found not many years ago in that of a hill Jalul, east of Jericho, but even that name seems now to be forgotten.

Bibliography: Zschokke, Beitriige zur Topographie, i. 122; J. Frankel, in Zeitschrift für die Alttestamentliche Wissenschaft, iv. 90, 92, 106, 108, 110; B. Rustow, Gilead in the Hebrew Bible and in Aramaic and the language of the 1st millennium B.C. (1919); Schlatter, Zur Topographie und Geschichte Palästinas, pp. 204 et seq.; Tharaldsen, ibid. Deut. xii. 16.

GILGUL-NESSHAMOTH. See TRANSMIGRATION OF SOULS.

GILYONIM (ギヨニム = "Gospels"; lit. "scrolls"). Term used by the scribes flourishing between 100 and 135 to denote the Gospels. The designation as used by them did not imply any mockery; R. Meir, who flourished after 135, a descendant of Greek proselytes, was the first to play upon the word "gilgal" by translating it as "pesh. (= "worthlessness of [i.e., written upon] a scroll"). Although R. Meir’s words are generally interpreted in this sense, it is possible that, having had a Greek education, he simply intended to represent the sound of "evangelion" more exactly. R. Johanan (d. 250), on the other hand, calls the Gospel "pesh. as scroll" (Shab. 116a, in the unexpurgated editions, and in Rabbinovitz, "Yar. Lecture", ad loc.). Only one Gospel is referred to. The Munich manuscript has in the decisive passage, Shab. 116a, the singular (pesh.) where the printed editions have the plural. The title may have been originally briefly "pesh. (= "worthlessness of [i.e., written upon] a scroll"). In the first passage quoted below ("Gospels") does not mean several recensions—i.e., three or four different Gospels—but only several copies of one and the same work.

The principal passages are as follows:

"The 'Gilgonim' and the [biblical] books of the Judaean Christians ["Wurten"] are not saved [on the Sabbath] from fire; but one lets them burn together with the names of god written upon them."—I. J. J. Rassolinus says: "When days of the names of god are cut out and hidden while the rest is burned." R. Talmud says: "I swear by the life of my children that if they fall into my hands I shall burn them together with the names of gods upon them."—R. J. L. says: "If god has said, "My name that has been written in holiness [i.e., in the inmost soul] shall be saved in the fire;" as I have said, I shall be wiped out by water, in order to make peace between husband and wife, then all the more should the books of the Judaean Christians that cause sensuality, jealousy, and contention between husband and his heavenly Father . . . As they are not saved from fire, so they are not saved when they are in danger of burning, or when they have fallen into water, or when any other mishap befalls them." (Tosef., Shab. 5 [ed. Zuckerman, p. 129]; comp. Shab. 116b; Yer. Shab. 52; Sefer, Num. 16).

M. Friedlander ("Der Vorchristliche Judische Gnostizismus," p. 90 et seq., Göttingen, 1886) has erroneously contended that this passage does not treat of the Gospel. The Jewish Christians of Palestine had a Gospel of their own, the so-called Hebrew Gospel, from which the later Church Fathers quote (see Harnack, "Atheistische Litteratur," i. 6 et seq.). Matthew was, likewise, originally written in Hebrew (Aramaic); many copies must, therefore, have been in circulation, and doubts must naturally have arisen concerning the manner in which they were to be disposed of, since they contained mention of the divine name. Furthermore, the whole tenor of the passage shows that those who asked the question which elicited these remarks concern...
ing the "Gilyon" were pious Jews, and they certainly used, and consequently inquired concerning, the Hebrew Gospel. Indeed, the correct reading in this passage has "Gilyon" in the singular; the gnostic writings (which were sometimes called "Gilyonim") also, however, were many; and had reference to these been intended here the plural would have been used.

Another passage shows that the Gospels have not the sanctity of the Biblical books. "The Gilyonim and the [Biblical] books of the Judaeo-Christians do not render the hands unclean. The books of Ben Sira and all books written from now onward do not render the hands unclean" (Tosef., Yad. ii. 16, ed. Zuckermandel, p. 685).

The Gospel is twice quoted in an anecdote, apparently from Babylonia, preserved in Shab. 116b (beginning): "The patriarch Gamaliel II. [c. 100] and his sister, the wife of R. Eleazar, were living near a philosopher who had the reputation of rejecting bribes. Desiring to cast ridicule upon him, the woman took a golden candlestick to him and said: "I desire to be a co-heir." He answered: "Divide." Then she said: "It is written in the Torah, "The daughter shall not inherit where there is a son." He answered: "Since you have been Talmudic exiled from your country the Torah Quotations of Moses has been abrogated, and in its place the Gospel (p. 27) has been promulgated, in which it is written, "Son and daughter inherit together."

On the following day Gamaliel brought a Libyan ass to him, whereupon the philosopher said: "Observe the principle of the Gospel, where it is written, "I am not come to take away aught from the teaching of Moses, but to add to it"; and it is written in the Torah, "Where there is a son the daughter does not inherit." The woman said to him: "Let your light shine like a candle." Then Gamaliel said: "The ass came and overthrew the candlestick." It cannot be ascertained whether the new law regarding the right of daughter to inherit was included in the original Hebrew Gospel. The Gospels are not otherwise mentioned in the Talmud or Midrash.

From the Talmudic narratives about Jesus it appears that the contents of the Gospel were known to the Talmudic teachers. In post-

In the Mid- Talmudic days the Jews were often led die Aegae to study the Gospels through controversy with Christians (see Polemics). David Kimhi (in "Milhemet Hobah," and in his commentaries on the Psalms) quotes them several times. They were early rendered into Hebrew, Sebastian Munster translated one. In modern times they have been translated into classical Hebrew by Salkinson, and into Mishnaic Hebrew by Franz Delitzsch.

The great mass of the Jewish people have in the past known the New Testament only from hearsay; and even to-day they do not read it, in spite of all inducements and of its translation into Jewish-German dialects. The following editions of the New Testament exist in the Hebrew language:

3. "Gimzo" (q): Third letter of the Hebrew alphabet, so called, perhaps, because the shape of the letter in the ancient West-Semitic script bears a resemblance to the neck of the camel. In pronunciation gimmel corresponds to the Greek γ or to the English "go." It is classified by the grammarians among the four palatals (ka^J), and being the softest of this group, it is often interchanged with the harder ones 3 and 8; for instance, 822 and 322, "to cover," "to protect"; 483 and 583, "to run up and down." According to the Masorah, gimmel belongs to the letters 83, 82, which have a double pronunciation, softened or aspirated, and hard or unaspirated. In the grammatical division of the letters, gimmel is included in the eleven which occur only as root sounds, and never as functional sounds. As a numeral, it has the value 3. In Arabic written in Hebrew script ג represents the sound (gh) and sometimes ג (g).

Gimzo : A city in the Judean plain; conquered by the Philistines according to II Chron. xxvi. 19; present village of Jimzu, southeast of Lydda. BIBLIOGRAPHY: Neubauer, Geographie du Talmud, p. 98.

Ginzburg, Christian David : English Masoretic scholar and Christian missionary, born at Warsaw Dec. 23, 1851. He was converted in 1846, and was for a time connected with the Liverpool branch of the London Society's Mission to the Jews, but retired in 1863, devoting himself entirely to literary work. Besides editions of the Song of Songs, 1837, and Ecclesiastes, 1861, he published essays on the Karaites, 1862; and Essays, 1861; and a full account in English of the Cubans, 1863.
Ginzburg, Saul
Birth of the Cheist

He then devoted himself to Masoretic studies, publishing the text and translation of Elias Levita's "Massore ha Massore" in 1867, and of Jacob b. Hayyim's "Introduction to the Rabbinic Bible" in the same year. He was elected a member of the Board of Revisers of the Old Testament in 1870, and devoted himself to the collation of all the extant remains of the Masorah, three volumes of which he published in 1880-86. Based upon these collations, he edited a new text of the Old Testament for the Trinitarian Bible Society, which was published in 1894 under the title "The Massoreti-Critical Text of the Hebrew Bible." To this he wrote an introduction, published together with a volume of facsimiles of the manuscripts of the Hebrew Bible, in 1897. His method of settling the Masoretic text has been somewhat severely criticized by Blau in the "Jewish Quarterly Review" (viii. 343 et seq.). Ginsburg wrote the most elaborate account printed in English of the Masbadeh Stone (1871), and was instrumental in exposing forgeries of Shapira.

Bibliography: Men and Women of the Time, 1889; De le ROY, Geschicht der Evangeliichen Judenchristen, ii. 591; J. DUNLOP, Memoires of Gospel Triump, pp. 368-373, London, 1894; Encyclopedie Britanniea, Supplement, s.v. J. GINSBURG, SAUL MOSEYEVICH: Russian lawyer and author; born at Minsk, 1866; graduated from the law department of the University of St. Petersburg in 1890. Since 1898 he has held the position of secretary to the Society for the Promotion of Education Among the Jews of Russia. From 1890 to 1892 he was in charge of the "Literary Review" of the "Yoskhod." His own reviews appeared under the pseudonym "Ha-Kore." Among other essays, he published in the "Yoskhod" sketches on "P. Smolenskin" (1897, ii.), correspondence of L. Gordon (1896, iv.), "A. Mapu" (1892, viii.), the "Te'udah be-Yisrael" of I.B. Levinsohn (1898, iv.-v.), and "Morris Rosenfeld" (1899, iv.). In the "Yevreiskiy Yezhgodnik" (1902, ii.), Michael Lebensohn, together with P. Marek, published, under the title "Yevreiskaya Narodnyy Pisanii" (St. Petersburg, 1901), a volume of Judeo-German folk-songs which had been collected by his correspondents in various parts of the Pale of Settlement in Russia.

J. G. L.

GINZBURG, ASHER (AHAD HA-AM): Russian scholar; born at Skov, government of Kiev, on Aug. 8, 1856. His father, Izrail, belonged to a family of Hassidim and brought up his son as a Hassid. Ginsberg studied Talmud in a heder, and when only eight years of age, acquired, unknown to his parents, the Russian and German alphabets from boys of his own age. In 1868 his father became the tax-farmer of the village of Gopishitsa, government of Kiev, where the entire family, with short interruptions, lived until 1888. During the time he lived there Ginsberg continued to study the Talmud and the allied literature; he became so well versed in rabbinical matters that the rabbis of the surrounding towns habitually consulted him. He also studied the works of the Spanish philosophers. In 1873, before he had attained his eighteenth year, he married, his wife being a relative of Menahem Mendel, rabbi of Lihavich, and of Jacob Israel, rabbi of Cherkasi. At that time he had become more or less imbued with the critical spirit. In 1872, during a visit to Odessa, he became acquainted with the works of such Russian critics as Pisarev and others. About this time he took up the study of Latin, mathematics, history, and geography. In 1882 he went to Vienna, and in 1883-84 to Berlin and Breslau; but, urged by his wife and parents, he soon returned to Gopolishitz. In 1884 Ginsberg entered upon a new phase of activity, one dominated by public and literary interests. In April, 1884, he revisited Odessa, the center of the Chovevei Zion organization, and was elected a member of its central committee, under the presidency of Dr. Pinsker. Ginsberg soon became one of its guiding members. In 1885 he returned to Gopolishitz for a short time, and in 1886 he settled permanently in Odessa. In 1890 his first article, "Lo Zeh ha-Derek," appeared in "Ha-Melitz." The ideas contained in this article are embodied in the Zionat League (Bene Moshe) founded by him in the same year. The character and the aim of that league are elaborated in his "Derek ha-Hayyim," which appeared in the pamphlet "Sefer Kehinot ha-Haberiym" (Jerusalem, 1901). The league lasted eight years (1889-97), and almost all the notable Chovevei Zionists were members of it. Ginsberg being its chief. It occupied itself with the improvement of Hebrew education, with the dissemination of Hebrew literature, and with the interests of the Palestinian settlements.

In 1890 Ginsberg was the editor of "Keveret," a publication devoted to Zionism, in which many of his articles appeared. In that year the Russian government permitted the formation at Odessa of a committee for the purpose of helping Jewish colonists and artisans in Syria and Palestine; Ginsberg was a member thereof until 1903, when he resigned. In 1891 and again in 1901 he visited Palestine, each visit resulting in an article entitled "Emet me-Ezra Yisrael" (in "Ha-Melitz" 1891, No. 13; 1893, No. 3). Between 1891 and 1904 Ginsberg was a frequent contributor to "Paroles," published by Ravnitzki, in which his best articles appeared: "Ha-Adum ba-Ohel," "Torah sheba-Leb," "Perurim," and various philosophical essays. At that time, supported by the Bene Mosheh and the committee at Odessa, he was instrumental in founding a school at Jaffa. In 1894 he was inspired with the idea of publishing a popular Jewish encyclopedia in Hebrew under the title "Ozar ba-Yahad." In 1895 all his articles were collected into one volume under the title "Al Parashat Derekh," and published in Odessa. A second and revised
Girth of the Chest

While among most other races the average chest-girth measures over one-half the average stature, that of the Jews, it has been alleged, does not reach this standard. Goldstein has therefore concluded that the Jews are inferior in this regard, and he credits them with a lesser "index of vitality." On this account, also, it has been stated that the Russian and Austrian Jews are not fit for military duties. As a basis for these allegations the measurements of 6,590 Jews in Poland and Lithuania, given by Snigireff from the reports of the Russian recruiting officers in 1875, have been generally used. These reports give the girth of chest as less than 50 per cent of the stature. Mayor and Kopenetskii's measurements revealed the same condition among the Galician Jews.
The reason for this discrepancy is not far to seek. At the age of twenty, when military service begins, the Jew has not yet attained his full growth. The observations made on Jews reveal that while the body grows in length very rapidly during the years of adolescence (although it does not attain its full height at the age of twenty), the width of the body does not grow correspondingly. The body grows in width even after increase in height has ceased. The girth of the chest keeps on increasing up to the age of forty and even fifty. This is best proved by the figures presented in the appended Table II. After twenty the girth begins to increase, and reaches 54.5 per cent of the stature at from forty to fifty years of age. The practical deduction to be drawn from this condition is that the Jews are still undeveloped at the age of twenty.

The causes of this slenderness of chest in young Jews are to be sought for in the economic conditions under which the bulk of eastern European Jews exist. Indoor domestic occupations, sedentary habits, brain-work, and lack of physical culture are common. All these tend to retard the chest development of the Jews. In the United States, where the social and economic conditions of the Jews are greatly superior to those in eastern Europe, it is found that Jewish young men have an excellent chest development—exceeding 50 per cent of their stature, and reaching even 55 per cent.

**TABLE I.**

<table>
<thead>
<tr>
<th>Country</th>
<th>Number of Individuals</th>
<th>Girth of Chest in mm.</th>
<th>Per cent of Stature</th>
<th>Observer</th>
</tr>
</thead>
<tbody>
<tr>
<td>Poland</td>
<td>198</td>
<td>830</td>
<td>51.57</td>
<td>Snigiref.</td>
</tr>
<tr>
<td>Lithuania</td>
<td>4,479</td>
<td>801</td>
<td>49.68</td>
<td>Snigiref.</td>
</tr>
<tr>
<td>Galicia</td>
<td>509</td>
<td>760</td>
<td>49.04</td>
<td>Majer and Ko-</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>pernicki</td>
</tr>
<tr>
<td>Russia</td>
<td>100</td>
<td>852</td>
<td>51.36</td>
<td>Blechman.</td>
</tr>
<tr>
<td></td>
<td>100</td>
<td>855</td>
<td>51.25</td>
<td>Blechman.</td>
</tr>
<tr>
<td></td>
<td>139</td>
<td>842</td>
<td>51.45</td>
<td>Yakowenko.</td>
</tr>
<tr>
<td></td>
<td>128</td>
<td>825</td>
<td>51.31</td>
<td>Pavluckoff.</td>
</tr>
<tr>
<td></td>
<td>100</td>
<td>820</td>
<td>50.7</td>
<td></td>
</tr>
</tbody>
</table>

**TABLE II.**

<table>
<thead>
<tr>
<th>Age</th>
<th>Stature</th>
<th>Girth of Chest in mm.</th>
</tr>
</thead>
<tbody>
<tr>
<td>16-20</td>
<td></td>
<td>49.09</td>
</tr>
<tr>
<td>21-25</td>
<td></td>
<td>48.53</td>
</tr>
<tr>
<td>26-30</td>
<td></td>
<td>48.44</td>
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<td>31-35</td>
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<td>51.05</td>
</tr>
<tr>
<td>36-40</td>
<td></td>
<td>50.82</td>
</tr>
<tr>
<td>41-45</td>
<td></td>
<td>51.13</td>
</tr>
<tr>
<td>46-50</td>
<td></td>
<td>50.61</td>
</tr>
<tr>
<td>51-55</td>
<td></td>
<td>51.15</td>
</tr>
<tr>
<td>56-60</td>
<td></td>
<td>51.47</td>
</tr>
<tr>
<td>61-65</td>
<td></td>
<td>51.19</td>
</tr>
<tr>
<td>66-70</td>
<td></td>
<td>51.17</td>
</tr>
<tr>
<td>71-75</td>
<td></td>
<td>51.25</td>
</tr>
<tr>
<td>76-80</td>
<td></td>
<td>51.12</td>
</tr>
</tbody>
</table>

GISCALA: City of Galilee, not far from Tyre; known as the native city of the patriot John of Giscala. John tried to keep his fellow citizens from engaging in battle with the Romans, but when Giscala was captured and burned by the surrounding pagan population—from Gadara, Gabora, and Tyre—John rose in righteous anger and, falling upon the assailants with his army, defeated them. He then rebuilt Giscala, making it more beautiful than it had been before, and fortified it with walls (66 c. x. Josephus, "Vita," § 10; comp. idem, § 88). He seems to have secured the means by seizing and converting into money the grain gathered from Upper Galilee for the emperor (ib. § 13). The statement of Josephus (ib. § 31) that the rest of the Galileans desired to destroy the city of Giscala, and were prevented only by himself, can not be credited. He felt himself to be master of the whole of Galilee, although he did not dare to set foot into Gabara or Giscala, which sided with his enemy John (ib. § 54). Nor were the walls of Giscala built by Josephus' order (Josephus, "B. B." ii. 30, § 6). Josephus must have been hostile to that city; but the statement made by Gritz ("Gesch." 4th ed., iii. 408) that he captured and plundered it is due to a corrupt text. In the Niese edition "Sepphoris" is substituted for "Giscala" ("B. B." ii. 31, § 10).

Giscala held out longest among all the cities of Galilee (ib. iv. 2, § 1). Finally Titus attacked it with 1,000 horsemen, and, it being the Sabbath, John requested a truce, and secretly escaped in the night with his warriors. The city opened its gates the second day afterward, and Titus had the walls razed and the fugitive inhabitants massacred (69 c. x. ib. iv. 2, §§ 2–5). According to Jerome, the apostle Paul's parents lived at Giscala ("De Viris Illustribus," § 5).
Girth of the Chest

Gittin

preserved in the text). The city was considered to be a very ancient fortress (Ar. ix; 6; Sifra, Behar, iv; 5; the remark in question certainly dates from the time before the Roman destruction).

Meron is mentioned as a community in the neighborhood of Giscala (Ex. R. v. 1; Cant. R. viii. 3). Rolus still remains of the ancient synagogue (Ruman, "Mission de Phénicie," pp. 77 et seq.). Both in Meron and in Giscala are shown the tombs of several prominent men of Biblical and tannaitic times, which from the Middle Ages down to the present ("Jerusalem," i., Nos. 69, 89, 121, 127, 141) have been places of pilgrimage not only for the Jews, but also for the Mohammedans (Goldfeder, in "Revue de l'Histoire des Religions," 1902, p. 7). Giscala is identical with the present Al-Jish in northern Galilee.


Gittin (גיטין, plural of גטין = "documents"): Name of a treatise of the Mishnah and of the Tosefta, elaborated in the Palestinian and in the Babylonian Gemara. It belongs to the third order, "Nashim" (Women), but occupies different places in the different compilations. Thus, in the separate Mishnah editions and in the Tosefta it stands sixth; in the Tosefta attached to Alfasi and in the Babylonian, fourth; and in the Yerushalmi, fifth. The number of chapters in this treatise is nine, except in the Tosefta attached to Alfasi, where the number is reduced to seven, the third, fourth, and fifth chapters being united into one. While the name of the treatise signifies "documents," it is specifically applied to bills of divorces, and of these, and of the parties thereto, the treatise discusses, referring only incidentally to other documents. The chapters provide as follows:

Ch. i.: The bearer of a "get" (bill of divorce) from the husband to his wife in another city must be positive of its genuineness; he must be able to declare that the document was written and signed in his presence, and for the special purpose of divorcing the parties named therein. If an accident disables the bearer from making such declaration, the get will be valid only after the original witnesses to it have authenticated its signature, or others have authenticated those signatures; and as the hand scribes divorce as well as marries a religous act, they provide that the party concerned in the proceeding must be Jew. If before the delivery of a bill of divorce or a bill of remarriage the donor and anthor of the marriage is one, the simultaneous will be effective in the case of a wife, but not in that of a slave. If the donor of another document docs before delivery of the get, it is not valid, there being no authority to concemise the act of divorce or of remarriage (comp. i. 3).

Ch. ii.: At least two witnesses must authenticate the get (comp. iv. 1); it must be written and signed within a single day, between sunset and sunrise; and there are regulations as to the parties who are qualified to write it, as to the materials on which it is written, and as to the person who may carry it between husband and wife (see xii, 1, 2).

Ch. iii.: The must be specially for the woman to be divorced. For example, if a man has two wives of the same name, and the get is written for the purpose of divorcing one of them, and he changes his mind and determines to divorce the other by the same get, he cannot legally do so. Nor may one have the get written with the reservation that it be valid to divorce either one of two wives; neither may blank forms be used in divorce proceedings; the whole of the get must be specially written for the parties concerned. If the bearer loses the get, and then recovers it, there must be no doubt of its identity or it will not be valid. If the bearer of the get knows the giver sick or very old, he may deliver the get on the presumption that his principal still lives (comp. iv. 10). If an accident befalls the bearer and renders him unable to deliver the get, he may appoint a substitute, provided the husband has not communicated him to return with some object from the wife.

Ch. iv.: Lengthly, until the get reaches the woman it is the property of the husband, even while it is in the possession of his messenger; therefore, he has the right to assent to one, of the court without the cognizance of either his wife or his messenger. The divorce, however, as such procedure might constitute

Annulment in unwrittenary, R. Gamaliel I. or

of GETT, claimed that the annulment shall have no effect unless it take place either in the presence of the woman or in that of the messenger. Gamaliel also contended that the get must be written in full by the name by which the respective parties to the divorce are known before. Further, this chapter treats of a woman's power and maintenance (see Alim. iv. 23); of the status of a captive or heatheness slave; of the nullification of a person formerly the property of two persons, but emancipated by one of them, or one who, as purchased from his master half liberty; of Jewish slaves sold to idolaters, and of the redemption of captives and of sacred things which have fallen into the hands of idolaters; and it concludes with the enumeration of causes for divorce which act as bars to a remarriage between the divorced.

Ch. v.: Regulations of an economic nature, concerning levying on lands to satisfy claims, debt, slavery, divorce; levies for substitution for the consumption of the produce of land bought of a master; concerning transactions involving confiscated property, and those with minors or dead and dumb persons; and other provisions calculated to promote social order.

Ch. vi.: Concerning the rights of the husband to annul the get after delivery to his messenger or to his wife's proxy; the process adopted in divorcing a minor, and the effect of the designation of the place where the get should be delivered or refused; the difference, as regards the status of the woman, between appointing a messenger to "convey the get to her" and appointing a messenger to "accept the get for her"; the legal prepossessions to be drawn from the husband's expressions in ordering the get; the husband's condition and circumstances of the moment of ordering the get, or immediately following it, the scope of the agent's mission depending upon the husband's expressions.

Ch. vii.: Where the husband, wife in the thrones of "harak" (determination, uncertainty), orders that a get be written for his wife, his order is void: but Competency, where the order precedes the attack, even if the attack is made, the get must be written and delivered. If the husband is sick, and, at the suggestion of a get be written for his wife he moves his head affirmatively, and the hand, are that he is conscious, the get is to be written and delivered. But where such a suggestion is made to a healthy man, even if, after the get is written and signed, he is disabled to it is to his wife, that get is void, the law requiring that the orders concerning the writing and signature of the treatize should emanate from the husband himself. No get can take effect after the death of the husband (see i. 4); and if in handing the get to his wife, the husband stipulates that it go into effect after his death, it is void. On the other hand, if he stipulates that in case of his death the get should have effect from and after the time of delivery, it is valid. If he says, "In case of my death from my present illness this get shall have effect from this date," the effect is doubled: whereas the woman is familiar heretofore, and while she lives she must not stay with him in private. Where the husband imposes conditions, those conditions must be complied with; otherwise the get will be void.

Ch. viii.: The get does not take effect unless it comes into the divorcer's possession; hence if he is in the husband's premises and he takes the get at her, the act of divovreme is not completed, even if the get falls at her side. On the other hand, if this is done on her own premises for even on her premises if the get falls into her lap or on her personal property, it is effective. If the get is in any way mixed, or the names of the parties concerned are in any way mutilated, the get is void (see v. 2).

Ch. ix.: The position of the get in the phrase, "Thou art free to marry any man," therefore, if on delivering the get the husband intends the intercourse of the parties, he will not have effect, unless he takes it back and reinvests it in her with an unqualified declaration of her freedom. Where the limitation is embodied in the get, the get is invalid, even if the husband himself takes it back and erases therefrom the objectionable clause. See Divorce; 187.
The Gemara, both Palestinian and Babylonian, discuss and exemplify the rules laid down in the Mishnah. The Palestinian Gemara is comparatively concise, and contains few digressions; the Babylonian is, as a rule, more diffuse, and quite frequently breaks the argumentation with haggadot. One example from the former may be given. Discussing the require-
ment of the Mishnah (1:2) that the bearer of a get must be able to declare that the bill was written and signed in his presence, it cites the name of the city of Acco. That name recalls to the memory of the compiler a story regarding something that occurred at Acco which gave rise to the decree that no “talmid” (pupil, unordained scholar) should decide ritualistic questions. This, again, recalls a banulta declaring that the premature death of Nadab and Abihu (Lev. x. 1 et seq.) was the punishment for prosuming to act on their own decisions in the presence of Moses, their master (see ‘Er. 63a). This in turn recalls another story. It happened that a talmid decided a question in the presence of R. Eliezer, who thereupon predicted to Imma Shalom, his wife, the early death of that talmid, and the prediction was soon fulfilled. Eliezer’s disciples then inquired: “Master, art thou a prophet?” To which the master replied: “I am neither a prophet nor the son of a prophet; but I am aware of a traditional doctrine declaring that the talmid who decides questions in his master’s presence deserves death.” (Yer. Git. i. 43b).

The Babylonian Talmud, among other haggadot, describes the last struggle of the Jews with the Romans (58b–59a). It introduces H. Johanan as remarking that the verse “Happy is the man that feareth always: but he that hardeneth his heart shall fall into mischief” (Prov. xxvii. 14), teaches that man’s actions must be governed by caution and prudence, since trifling causes may produce stupendous results. Thus the destruction of Jerusalem resulted from an invitation to a banquet extended by mistake to Bar Kamza instead of to Kamza; that of Tur Malka was brought about by a cock and a hen; and that of Betar resulted from some trouble about the shaft of a litter! In the quasi-historical accounts which follow, many legends are embodied. The following is one of them: Nero was ordered to reduce Jerusalem. He came, and prognosticated his fortunes by shooting arrows. He shot eastward, and the arrow fell toward Jerusalem; he shot westward, and again the arrow fell toward Jerusalem; he shot toward the other points of the compass—with the same result. Though reassured that his arrows would triumph, he nevertheless sought another oracle: he ordered a Jewish lad to quote a verse of the Bible, in the purport of which he expected to read assurance or discouragement. The lad responded by repeating: “I will lay my vengeance upon Edom [Home] by the hand of my people Israel,” etc. (Ezek. xxxv. 14). On hearing this, Nero exclaimed: “God wishes to destroy His house and make me His atonement.” Thereupon he fled and embraced Judaism, and eventually became the ancestor of R. Metz (Git. 93a).

Another legend is as follows: A mother and her seven sons were brought before Caesar. The first son was ordered to worship an idol, but he replied: “It is written in our Law, ‘I am the Lord thy God’” (Ex. xx. 2). He was led forth and executed. The second refused, saying: “In our Law it is written, ‘Thou shalt have no other gods before me’” (Ex. xx. 3); he also was executed.

Gittith (gKt'H): A musical instrument mentioned in Ps. viii. I, xxxii. I, xxxiv. 1. The word is explained by Gesenius (“Thesaurus,” s. v. gKt'H) as meaning “striking instrument,” but it is now generally held to denote a zither. Rashid, following the Targum, derives the name from “Gath”; it would then mean “fabricated by the people of Gath.” He also quotes a Talmudic saying that “Gittith” is an allusion to Edom, which will be trodden down like a wine press (R. H. 33b; comp. H. M. Trav. vi). In its discussions on the first mishnah of the seventh chapter the Babylonian Talmud devotes considerable space to pathology (67b–76b), for which see Bergel, “Medizin der Talmudisten,” pp. 28–34, and Brecher, “Das Transcendentale . . . im Talmud,” passim.
GIZA (GIZAI): A sabora; head of the Babylonian school in the first half of the sixth century. In a very old source, the "Seder Tanna'Im wa-Anom'im," he is mentioned, together with Simuna, as the last of the Saborains (Neubauer, "Medieval Jewish Chronicles," i. 180); and the same source names in another passage (p. 181) Giza and Simuna as the last pair of those that preserved the tradition immediately after R. Ashi and Rabhina, the last two amoraim. It is remarkable that in Sherira's letter, the most important source for the history of the Babylonian academies of post-Talmudic times, Giza is not referred to, but 'Ena is mentioned instead in the same capacity. Sherira (Neubauer, i.e. p. 16) regards 'Ena and Simuna as the saborain par excellence, whose glosses were included in the Talmud; they are the last among the saborains commented by him (d. p. 45). 'Ena taught (after the year 510) at Sura; Simuna, at Pumbedita.

There is no doubt that this 'Ena is identical with the Giza mentioned in "Seder Tanna'Im wa-Anom'im," the one name being a corrupt reading of the other. Abraham ibn Danjou quotes in his "Sefer ha-Rabbah" (Neubauer, i.e. i. 63) the last-mentioned statement by Sherira, but does not refer to the name of "Giza." A third source ("Seder Olam Zuta," [is Neubauer, i.e. ii. 78; other versions, d. p. 76]) says that Giza was a brother of the progenitor of the gens Nekilai (beginning of the eighth century), who settled on the River Zab at the time of the Persian religious persecutions under Kobad, when the school of Sura was closed for a long time after the defeat of the exilarch Mar Zutta. See Saborain.


GLADIATOR: A fighter in the gymnasium or arena. Gladiatorial contests were an aspect of Roman life which was intensely hated by the Jews. In Greek a gladiator is called αθλήτης or μορφός, meaning a single fighter, and he is also so called in rabbinical literature. A gladiator, on being successful at his first appearance, received as a testimonial a little tablet with the inscription "Spectatus (= "Observed"); hence the Midrash says: "Be among the observers and not among the observed." (Greek, "Aspok;" Pesik., ed. Buber, 191b). The blowing of a horn announced the entry of the gladiators into the arena (Tan., Wayikra, Emor, 18). Such a contest, which ended with a palm for the victor ("Palma gladiatoria"), is also mentioned in Tan., d.; Pesik., ed. Buber, 183b; and Lev. R. § 30.

Emperors used to be present at such spectacles; and a gladiator who was wounded might appeal to the monarch for pardon. Thus it is recorded: "Two athletes fight before the emperor. If the emperor wishes to separate them, he separates them; if not, he does not separate them. If one is defeated, he cries, 'I appeal to the emperor!'" (Gen. R. § 26). In the decadent period of the Roman empire the emperors themselves entered the arena as gladiators; at least in the Midrash this is mentioned of the son of an emperor (d. § 77). Sometimes the contest was unequal: one athlete was strong, the other weak (Ex. R. § 21). Since gladiators were usually slaves, it is said with justice that a gladiator could make no will (Tann. Wayeb, 8), and a similar rule may be found in the Syriac laws published by Land in his "Anedota Syriaca," i. 196 (see Pirtz, "Glossarium Graeco-Hebraicum," p. 131).

In Jewish annals the most remarkable example of the life of a gladiator is that of the eminent amoraim Simeon ben Lakish, who at one time sold himself to the "ludarii," those who arranged for gladiatorial contests (Git. 47a). Other Jews did the same thing from necessity, being paid large sums (Yer. Ter. 46d). In the Talmud it was commanded to ransom such persons, since they were not criminals (Yer. Git. 46b).

The gladiators had a special diet; thus the Talmud mentions the meal-time of the ludarii (Shabb. 10a; Pes. 12b), and a kind of pea (Sagina gladiatoria) which was their food (Tosef., Bezea, i. 33, according to the correct reading). In this respect, also, the rabbinical sources display an intimate acquaintance with ancient Roman life. Gladiatorial contests are mentioned much less often than the circus, although under Titus Jews were forced into fighting with wild beasts. In the Hellenistic cities gladiatorial contests were frequent (Buchter, "Ge- schichte," 24 ed., ii. 49).

Bibliography: Schea, "Beitrage zur Sprach- und Alter-thumskunde," i. 120; Cotta, "Gesch. der Borsenschwindel in Deutschland," Berlin, 1875; "Der Borsen- und Griindungs-schwindel in Deutschland," 1 (1877), in which he made some exposures of dishonest business methods, but in general caricatured rather than described the German business world. He naturally became involved in numerous libel suits. In this book he attacked the Jews violently as the perpetrators of all questionable financial transactions. It may be said that this book inaugurated the anti-Semitic movement (see Anti-Semitism). D.

GLAPHYRA: Daughter of the Cappadocian king Archelaus. Her first husband was Alexander, son of Herod I. and Mariamme. After his execution (7 B.C.) she married King Juba of Mauretania, whom she is said to have met for the first time during Caesar's Oriental expedition, which Juba accompanied. As this marriage was not a happy one, it was dissolved, and Glaphyra returned to her father. She then met Archelaus, son of Herod the Great and Malthace, who, although married, fell in love with her, and took her to wife after having cast off his first wife, Mariamme. As Glaphyra had children by her first husband, who was stepbrother to Archelaus, this last marriage was not legal, and it met with much censure. The union was, however, of but
GLASER, ADOLF: Austrian jurist and statesman; born at Postelberg, Bohemia, March 19, 1851; died at Vienna Dec. 26, 1886. After taking the degree of Ph.D. at Zurich (1849) and that of LL.D. at Vienna (1854), he became privat-dozent of jurisprudence at the latter university in 1854, assistant professor in 1856, and professor in 1860. In 1871 he entered the Auersperg cabinet as secretary of justice. Resigning this office in 1879, he was appointed attorney general at the Vienna Court of Cassation, which position he held until his death. From 1871 to 1879 he represented Vienna in the House of Representatives as a member of the Liberal party, and later became a member of the House of Lords. He was an authority on Austrian law, and has written many well-known works, among which may be mentioned: "Das Englisch-Schottische Strafverfahren," Vienna, 1850; "Abhandlungen aus dem Oesterreichischen Strafrecht," ib. 1858; "Anklage, Wahrumspruch, und Rechtsmittelm im Engilischen Schwurechtsverfahren," Erlangen, 1866; "Gesammelte Kleine Schriften über Strafrecht, Zivil- und Strafprozesse," Vienna, 1868, 2d ed. 1883; "Studien zurn Entwurf des Oesterreichischen Strafgesetzes über Verbrechen und Vergehen," ib. 1871; "Schwurechtsliche Erörterungen," ib. 1875; "Beiträge zur Lehre vom Beweis im Strafprozeß," Leipzig, 1881; "Handbuch des Strafprozeßes," ib. 1885-1888. With J. Unger and J. von Wallther he published "Sammelung von Zivilrechtlichen Entscheidungen des K. K. Obersten Gerichtshofs," Vienna, 1857-1881; and with Stubenschauf and Nowak he edited the "Allgemeine Oesterreichische Gerichtsatzung." 


GLASER, EDUARD: Austrian traveler and Arabist; born March 15, 1853, at Deutsch-Rust, Bohemia. After completing his elementary and college education in Komotau and Prague, he studied mathematics and geology at the Prague polytechnical high school and devoted himself privately to the study of Arabic. In 1877 he went to Vienna. In 1889 to Tunis; thence in 1888 through Tripoli to Alexandria; and in 1888 to South Arabia, which he crossed in various directions. In 1883-86 he undertook a second, and in 1887-88 a third, trip to Arabia, succeeding on his last journey in penetrating to Marib, the ancient Saba. Glaser collected over 1,000 Himyaritic and Sabean inscriptions, and made important geographical discoveries. In 1889 he received the degree of Ph.D. at Zurich. He died May 8, 1908. In 1892 Glaser undertook a fourth trip to Arabia, penetrating from Aden to the interior, mapping the country from Hasman to Mecca, and collecting about 500 inscriptions, numerous old Arabic manuscripts, and many specimens of various dialects, particularly those of the Mahra tribe. Glaser published "Skizzen der Geschichte und Geographie Arabiens von den Achaeaten Zeiten bis zum Propheten Muhammad," Berlin, 1890; "Die Abessinier in Afrika" (Munich, 1890); "Zwei Inschriften über den Dammbruch von Marib," Berlin, 1897; "Punt und die Sudansubreiche," ib. 1899.

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side in Oxford street (1860). This congregation also became a constituent of the United Synagogue, which thus comprises three congregations.

The community has now one common cemetery. The principal charities of the community are the Jewish Board of Guardians, the Hebrew Benevolent Loan Society, and the Hebrew Ladies' Benevolent Loan Society. The board of guardians relieves about 400 cases a year, and the Hebrew Benevolent Loan Society grants 200 loans. Glasgow also has its Jewish schools and literary and social societies.

Two of the most prominent members of the community are Michael Simons and Isidor Morris, justices of the peace for Glasgow.


GLASS: A fused mixture of metallic silicates, generally transparent or translucent. Its manufacture dates from the earliest times, glass-blowers being represented on tombs dating from the fifth dynasty in Egypt, of the fourth millennium B.C., as well as on the tombs of the Beni-Hasan, c. 3500 (Wilkinson, "Manners and Customs of the Ancient Egyptians," p. 340). Pliny's well-known story of the invention of glass-making by the Phenicians ("Historia Naturalis," xxxvi. 25) is merely a fable; but, next to Egypt, Sidon was the chief center of glass-manufacture in the Mediterranean world during Bible times.

Biblical Data: The only direct reference to glass in the Old Testament is that in Job xxviii. 17, where it is declared that neither gold nor glass (יוֹן) can equal wisdom; from which it follows that glass, though known, was very expensive. Yer. Targ. to Deut. xxxii. 19 interprets the "treasures hid in the sand" as referring to the sands of the Belus, the scene of Pliny's fable. Glass bottles have been found in excavations in Palestine (Warren, "Underground Jerusalem," p. 318; Petrie, "Tell el-Hesi," pp. 52, 53). Also, a perfect lacrimatory or tear-bottle has been unearthed at Jerusalem (see illustration); this therefore possible that the expression "Put thou my tears into thy bottle" (Ps. lxi. 8) may refer to the curious use of such vessels.

In Rabbinical Literature: By Talmudic times the Jews seem to have acquired the art of glass-blowing. It is referred to as being practised by them (Yer. Shab. vii. 2), possibly because many Jews were settled near Belus, known for its sand. White glass was very dear (Mid. 84b; Ber. 31a); it is even stated that its manufacture ceased after the destruction of the Second Temple (Sotah 48b; Suk. iv. 6). The poorer classes used colored glass (Tosef., Peah. 1). A remarkable number of articles were made wholly or partly of glass: e.g., tables, bowls, spoons, drinking-vessels, bottles (Kelim xxv. 1-4), beads (ib. xi. 8), lamps, beds, stools, seats, cruets, and paper-knives and weights (Tosef., Kelim, iii.

7. These were sold by weight by Jewish merchants (B. B. 58a; B. B. 58a). Mirrors were usually of metal; but glass ones are referred to (kelim 306; Shab. 148a).


GLEANER, THE. See Periodicals.

GLEANING OF THE FIELDS ("leket").—

7. These were sold by weight by Jewish merchants (B. B. 58a; B. B. 58a). Mirrors were usually of metal; but glass ones are referred to (kelim 306; Shab. 148a).

be for the stranger, for the fatherless, and for the widow" (Deut. xivv. 20, 21). These provisions belong to the agricultural poor-laws of the Bible, the transgression of which was punishable with stripes. In the Book of Ruth there is a description of the manner in which the fields were gleaned. The poor followed the reapers at their work, and gathered all the remains of the crop, both those that fell out of the hands of the reaper and those that escaped the sickle (Ruth ii. 2).

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In Rabbinical Literature: The Rabbis interpreted and limited this law in different ways. They made it applicable only to the cases enumerated in the Bible, namely, to corn-fields, orchards, and vineyards, and excepted vegetable gardens (Sifra, ad loc.). The master of the crop could derive no benefit from the gleanings (Hul. 131a; Maimonides, "Yad," Mattenot 'Aniyim, i. 8). He dared not discriminate among the poor: he might not even help one in gathering; nor could he hire a laborer on the condition that his son should be permitted to glean after him (Peah v. 6; "Yad," i. iv. 11). He who prevented the poor from coming into his field by keeping dogs or lions to frighten them away, or he who favored one poor man to the injury of another, was considered a robber of the poor. However, if there were no poor in the place, the proprietor was not obliged to seek them elsewhere, but might appropriate the gleanings to himself (Hul. 134b; "Yad," l. c. iv. 10).

Although the provision was made in the interest of the Jewish poor only, and such Gentiles as had adopted Judaism ("ger zedek"), in order to establish peaceful relations among the various inhabitants of the land, the poor of other nations were permitted to glean together with the Jewish poor, no one being allowed to drive them away (Git. 58b). This provision, as well as all other agrarian laws, was obligatory only in Palestine, as the expression "your land" indicates (Yer. Pechh. 5). Still, many of the rabbis observed these laws even in Babylonia (Hul. 134b; "Yad," l. c. i. 14). At present, Jewish farmers are not obliged to observe them (Shulhan 'Aruk, Yoreh De'ah, 352, 1; Isserles' gloss). See Poor-Laws.

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GLEDE. See prey, Birds of.

GLOCKE (GLOCKNER). See Schulkmper.

GLOGAU: Town in Prussian Silesia, Germany, with a population of 20,529, including 868 Jews. Jews were living there as early as the eleventh century, their quarters being near the Breslauer Thor, in the vicinity of the present Evangelical cemetery. Although they were generally well treated by the Austrian government, they were still subjected to occasional attacks. In 1442 the Jews' street was plundered and the synagogue destroyed. In 1455 Duke Hans expelled them, and they were obliged to worship in secret, even outside the city limits. One hundred years later a new congregation was formed by virtue of the privileges granted to the Jewish family of Benedict. The Jews lived near the present castle. All legal cases were decided in their own court, consisting of the rabbis and the elders. In 1636 a new synagogue was built by the Benedict family, in which the community worshiped for 260 years. At that time it numbered 1,500 persons. When Silesia came into the possession of Prussia, the Jews were soon granted political equality, especially by the Stein-Hardenberg laws. Another synagogue was built in 1806, at a cost of 300,000 marks. Among the eminent Jews of Glogau may be mentioned: Solomon Munk, Eduard Munk, Joseph Zeller, and Michael Sachs. Among those who have occupied the rabbinates of Glogau may be cited: Mannes Lisser; Ariden, one of the editors of Zunz's "Bibel"; Klein; Dr. Rippner (1872-90); and Dr. Lucas, the present incumbent.


GLOGAU, JEHEZIEL MICHAEL BEN UZIEL: German rabbi; lived at Halberstadt in the seventeenth and eighteenth centuries. He was the author of "Nezer ha-Kodesh," glosses on "Bereshit Rabbah" (Jessenitz, 1719). A long responsum, addressed to Zebi Hirsch Ashkenazi and quoted in "She'elat Ya'bez" (2), Altona, 1739, was written by him.

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GLOGAUER, ABIGDON BEN SIMHAIN
HA-LEVI: German Hebraic scholar of the eighteenth century. He published "Dabar Tob," an
elementary Hebraic grammar with paradigms, printed with Moses ben Hesh’s "Marph Lashon" (Prague,
1738); "Iggerot," Mendelssohn’s letters (Vienna, 1791); "Hosam Tokot," Hebrew poems, the appendix
to which contains another edited series of Mendelssohn’s letters (ib. 1797).


M. S.

GLOGAUER, JUDAH BEN HANINA SIELO: German Talmudist of the beginning of the eighteenth century. He was the author of a
work entitled "Elo Yehudah," a collection of notes on the Talmud by various rabbis of his time, with
some remarks of his own. (Amsterdam, 1729, often reprinted).


M. S.

GLOGAUER, MEIR BEN EZEBIEL (also called Marcus Schlesinger): Bohemian Talmudist; died at Prague in 1839. He wrote; "Dibber Meir,"
novellae on the Talmudic treatises Gittin, Shabbat, Rosh ha-Shanah, and Baba Mezi’a (Prague, 1816).

"Shemen ha-Ma’or," commentary on the Shulhan Aruk, Onsh Hayayim, and more especially on its two commentaries, Magen Abraham and Toss Zahah (ib. 1816). He also published his father’s "Mar’eh Yehezkeli" (ib. 1822). Glogauer died suddenly while delivering a eulogy on Mordecai Benet (see preface to responsum "Goren Dawid," Paks, 1855).


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In his annotations to Caro’s Shulhan ‘Aruk, translated the Romance glosses of the latter into Polish and German. Judeo-German glosses are very frequent in the writings of Russian and Polish Jews, especially in ritualistic works.

As to the various systems of transliteration into Hebrew characters, see TRANSLITERATION.

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GLORCESTER: Large town in the west of Eng.

GLOUCESTER: Large town in the west of England, dating back to Roman times. The earliest date mentioned in connection with the Jews of Gloucester is 1169, when an alleged ritual murder of a boy named Harold was charged against them (Hist. S. Petri Glosestris, ed. Hart, in.2). The leading Jews of that period were Moses le Riche, Elias de Gloucester, and Hakelot. A contemporary was Josse, who was fined heavily by the king for financing Strongbow’s expedition to Ireland (1171). The community appears to have prospered until the action of John began, when their situation became critical. In 1217 a special royal order was issued guaranteeing to them immunity from oppression.

The family of Elias then took the lead among the Gloucester Jews, and his son Benevanto attended the so-called “Jewish parliament” of Worcester (1240) as principal delegate, while three of the five remaining representatives of Gloucester were his immediate relatives (Margolouth, “Jews of Great Britain,” p. 390). Benevanto was an assessor, or “tallator,” with the rank of “major,” and was one of the richer folk. When he died his sons bequeathed themselves to London, leaving their mother, Genta, behind to conduct their father’s business. Benevanto’s successor was Jacob Copin, or Corena, who directed the affairs of the community until his death in 1295. His widow, Bélía, inherited his estate. In 1257 most of the Jews of Gloucester were deported to Bristol, but some appear to have sought refuge in Oxford, Hereford, and Worcester. The Jewry was in East Gate street, the synagogue being on the north side.


GLÜCK, ELISABETH. See Paoli Betti.

GLÜCKSMANN, HEINRICH (pseudonym, Hermann Heinrich Fortunatus): Austrian author; born at Hockschitz, Mähren, July 7, 1861.

He began his literary career at sixteen; one of his first productions being “Aufsätze über Frauenmit- ten und Unititen,” which appeared in the “Wiener Hausfrau-Zeitung” under the pseudonym “Hen- richte Namklick.” He then became a teacher in the Vienna School of Acting. From 1882 to 1883 he was editor of the “Fünfkircher Zeitung,” and from 1884 to 1886 held similar positions with the “Neue Pester Journal” and the “Poltische Volksblatt” of Budapest.


GLUGE, GOTTLIEB (THEophile): Physi- cian; born at Brakel in Westphalia June 18, 1812; died Dec. 23, 1886, at Nizza. He studied medicine at the University of Berlin (M.D. in 1835). Two years before his graduation he wrote “Die Influenza oder Grippe, nach den Quellen Historisch-Pathologische Dargestellt” (Minden, 1837), receiving for this essay a prize from the faculty of his alma mater. He had the distinction of being the first physician to describe influenza.

After finishing his studies Gluge went to Paris in 1839 to take a postgraduate course. In 1888, upon the recommendation of Alexander von Humboldt and of Araguj, he was appointed professor of physiology at the University of Brussels, and he held this position until 1879, being also for many years physician to the King of Belgium. In 1846 he became a naturalized Belgian citizen, and after resigning his professorship in 1873 he resided at Brussels, though he spent much time in traveling. He is a member of the Royal Belgian Academies of Science and Medicine.

Gluge was one of the first physicians who examined microscopically the diseased tissues of the body, in this way seeking to gain knowledge of the primary causes of maladies, and thus to ascertain the correct course of treatment. He discovered a curious parasite in the stickleback, to which the name Glugewas given. He has been a contributor to the leading medical journals of Germany, France, and Belgium. Among his works may be mentioned: “Anatomisch-Mikroskopische Untersuchungen zwischen Allgemeinen und Speziellen Pathologie,” vol. I, Minden and Leipzig, 1839; vol. II, Jena, 1841; “Abhandlungen zur Physiologie und Pathologie,” Jena, 1841; “Atlas der Pathologischen Anatomie,” Jena, 1843 to 1859; “La Nutrition, ou la Vie Considérée dans ses Rapports avec les Aliments,” Brussels, 1856; “Alchimie de la Rate et de l’Eritrise,” ib., 1879.


GLUSKER MAGID: The evidence that ABRA GLUSZ LACZKA really existed and was not,
Gnosticism: An esoteric system of theology and philosophy. It presents one of the most obscure and complicated problems in the general history of religion. It forced itself into prominence in the first centuries of the common era, and the Church Fathers were constrained to undertake its refutation. Writers on the history and dogmas of the Church have therefore always devoted much attention to the subject, endeavoring to fathom and define its nature and importance. It has proved even more attractive to the general historians of religion, and has resulted during the last quarter of a century in a voluminous literature, enumerated by Herzog Hauck ("Rein-Encyc." vi. 738). Its prominent characteristic being synchronism, the scholars, according to their various points of view, have sought its origin, some in Hellenism (Orphism), some in Babylonia, others elsewhere. This question, however, cannot be discussed here, as this article deals with purely Jewish gnosticism.

Jewish gnosticism unquestionably antedates Christianity, for Biblical exegesis had already reached an age of five hundred years by the first century c.e. Judaism had been in close contact with Babylonian-Persian ideas for at least that length of time; and for nearly so long a period with Hellenistic ideas. Magic, also, which, as will be shown further on, was an important part of the doctrines and manifestations of gnosticism, largely occupied Jewish thinkers. There is, in general, no circle of ideas to which the elements of gnosticism have been traced, and with which the Jews were not acquainted.

It is a noteworthy fact that heads of gnostic schools and founders of gnostic systems are designated as Jews by the Church Fathers. Some derive all heresies, including those of gnosticism, from Judaism (Hegesippus in Eusebius, "Hist. Eccl." iv. 22; comp. Harnack, "Dogmengesch." 3d ed. i. 335, note 1). It must furthermore be noted that Hebrew words and names of God provide the skeleton for several gnostic systems. Christians or Jews converted from paganism would have used as the foundation of their systems terms borrowed from the Greek or Syrian translations of the Bible. This fact proves at least that the principal elements of gnosticism were derived from Jewish speculation, while it does not preclude the possibility of new wine having been poured into old bottles.

Sources.

The great age of Jewish gnosticism is further indicated by the authentic statement that Johann b. Zakkal, who was born probably in the century before the common era, and was, according to Sukkah 28a, versed in that science, refers to an interdiction against "discussing the Creation before two pupils and the throne-chariot before one."

In consequence of this interdiction, notwithstanding the great age and the resulting high development of Jewish gnosticism, only fragmentary remains of it have been preserved in the earlier portions of traditional literature. The doctrines that were to be kept secret were of course not discussed, but they were occasionally touched upon in passing. Such casual references, however, are not sufficient to permit any conclusions with regard to a Jewish gnostic system. If such a system ever existed (which may be assumed, although the Jewish mind has in general no special predilection for systems), it surely existed in the form of comments on the story of Creation and on Ezekiel's vision of the throne-chariot. It is even probable that the carefully guarded doctrines lost much of their terrifying secrecy in the course of the centuries, and became the subject of discussion among the adepts. Magic, at first approached with fear, likewise loses its terrifying aspect as the circle of its disciples enlarges. The same thing happened in the case of gnosticism, which was itself largely colored by magic. Hence it may be assumed that the scattered references of the amoraim of the third to the fifth century c.e., which in view of the statements made by the heresiologists of the Christian Church are recognized as being gnostic in nature.
contain much older gnostic thought. They are quoted in the names of later scribes only because the latter modified the ideas in question or connected them with passages of Scripture, and not because they were the authors of them or the originators of the system. It is also highly probable that a not inconsiderable part of the earliest Jewish gnosticism is still extant, though in somewhat modified form, in the mystical small midrashim that have been collected in Jacob’s “Bet ha-Midrash,” and in the medieval products of the Jewish Cabala. Although at present means are not at hand to distinguish the earlier from the later elements, it is undeniable that the devotees of secret science and magic in general cannot be easily exterminated, though they may seem to disappear from time to time. Koechelmann, and after him Joel, have already pointed out gnostic doctrines in the Zohar. Further investigation will show the relationship of gnosticism to the Cabala, as well as that of both to magic in general.

In the gnosticism of the second century “three elements must be observed, the speculative and philosophical, the ritualistic and mystical, and the practical and ascetic.”}

**Definition:**

And the practical and ascetic “and Termini” (Harnack, I.c. p. 219). These three elements may all be traced to Jewish sources. The ritualistic and mystical element, however, was here much less developed than in Judæo-Christian and Christian gnosticism, as the liturgical worship and the religio-legal life had been definitely formulated for many ages. Although very clear traces of it exist, it is difficult to determine exactly the limits of gnosticism and to distinguish between what belongs to its domain and what to the domains of theology and magic. This difficulty is due to the nature of gnosis itself, the chief characteristic of which is syncretism, and also to the nature of the Jewish sources, which do not deal with definite problems, but with various questions indiscriminately. If the gnostic systems were not known through other sources, the statements relating to them in the rabbinical works could not be recognized. These elements were, in fact, discovered only in the first half of the last century (Koechelmann, Grätz), and new ones have been ascertained by more recent investigators (Joel, Friedländer, etc.;) much, however, still remains to be done.

The speculations concerning the Creation and the heavenly throne-chariot (i.e., concerning the dwelling-place and the nature of God), or, in other words, the philosophizing on heaven and earth, are expressly designated as gnostic. The principal passage with reference thereto is as follows: “Forbidden marriages must not be discussed before three, nor the Creation before two, nor the throne-chariot even before one; unless he be a sage who comprehends in virtue of his own knowledge [“hakam u-melin ni-da’ato’]. Whosoever regards four things would better not have been born: the things above, the things below, the things that were before, and the things that shall be. Whosoever has no regard for the honor of his God would better not have been born” (Hag. ii. 1).

As Johnan b. Zakkai refers to this interdiction, it must have been formulated in pre-Christian times (Tosaf. Hag. ii. 1, and parallel). The characteristic words “hakam u-melin ni-da’ato” occur here, corre-

**A Secret:**

Hippolytus, “Philosophosemena,” v. Science. 34; comp. vi. v. 7: διψάνει τὸς αἰΩ

Professor: also Wobbermin, “Religionsgeschichte der Frage der Beeinflussung des Christentums durch das Antike Mysterienwesen,” p. 149; and Aurich, “Das Antike Mysterienwesen in Seinem Einfluss auf das Christentum,” p. 79. The gnostic schools and societies, however, could not have made very great demands on their adherents, or they could not have increased enough to endanger the Church as they did. The Pneumatics, who formed a closed community, endeavored to enlarge it (Herzog-Hauck, I.c. vi. 734). Indeed, most gnostic sects probably carried on an open propaganda, and the same may be observed in the case of Jewish gnosticism. The chief passages, quoted above, forbid in general the teaching of this system, and Ezechiel (31 cont.) refused in fact to let Johnan (d. 570) teach him it. Origen, who lived at the same time in Palestine, also knew the “Merkabah” as a secret science (“Contra Celsum,” vi. 18; comp. Friedländer, “Der Vorchristliche Pagan. Jewish,” pp. 51–57, on Philo and the conditions of being initiated). Joseph, the Babylonian amora (d. 922), studied the “Merkabah”; the ancients of Pumbedita studied “the story of the Creation” (Hag. 18a). As they studied it together, they were no longer strict in preserving secrecy. Still less concealment was there in post-Talmudic times, and hardly any in the Middle Ages. Philosophy never has been hedged with secrecy, and the mandate of secrecy reminds one of the ἐν αἰώνιον, ἐν αἰώνιον of the magic papyri. Gnosis was concealed because it might prove disastrous to the unwary and uninstructed, like magic formulas. By “correct knowledge” the upper and the lower world may be put in motion... When Ezechiel was discussing the throne-chariot, fire came down from heaven and flamed around those present; the attending angels danced before them, like wedding guests before the groom, and the trees intoned songs of praise. When Ezechiel
and Joshua were studying the Bible, "fire came down from heaven and flamed around them," so that the father of Elisha b. Abuyah, the gnostic referred to below, asked after him: "Do you mean to set my house on fire?" (Yer. Hag. 78a, b; comp. Lev. xvi. 4; Friedländer, "Der Vorchristliche Judische Gnostizismus," p. 39). These men were all pupils of Johanan b. Zakai. When two other scholars interpreted the Merkabah the earth shook and a rainbow appeared in the clouds, although it was summer. These stories indicate that this secret doctrine revealed the eternally nesting media of the creation of heaven and earth.

Knowledge of this kind was dangerous for the uninitiated and unworthy. When a boy read the Merkabah (Ezek. i.) before his teacher and "entered the hoshmal with his knowledge" (b. Yev. 63b), fire came out of the hoshmal (comp. Ezek. i. 4, "as hoshmal out of the fire") and consumed him (Hag. 11a), for the boy was one who knew what was secret.

Gnosticism is not pure philosophy nor pure religion, but a combination of the two with magic, the latter being the dominant element, as it was the beginning of all religion and philosophy. The expression "to shake the world," used by the gnostic Bar Zoma (Gen. R. ii. 4, and parallels), reminds one of the origins of gnostics. The phrase "to trim the plants," occurring in the second leading passage on Jewish gnosticism, quoted below, must be noted here, for it refers, of course, to the influencing of the heavenly world by gnostic means.

The ophitic diagram that Kroehnlein shows in the pictures that "may not be looked upon" (Tosef., Shab., and parallels), is evidently derived from magic, for the cabalistic signs of the pentagram is found on one of the earliest shards (Bliss and Macalister, "Excavations in Palestine During the Years 1898-1900," plates 32, 42; Dr. EMANUS, in "Vajda. Magyar Zsid6 Szemle," xvii. 315 et seq.). A mere reference to this view must suffice here; its importance has been noted by Anrich, t. e. pp. 96-97; it points the way to an understanding of Jewish gnostics. A few interesting examples may be given here. The following passage occurs in the Berlin Papyrus, i. 30, Parthey: "Take milk and honey and taste them, and something divine will be in your heart." The Talmud, curiously enough (Hag. 11a), refers the phrase, "Honey and milk are under thy tongue" (Cant. iv. 11), to the Merkabah, one of the principal parts of Jewish gnostics, saying that the knowledge of the Merkabah, which is sweeter than milk and honey, shall remain under the tongue, meaning that it shall not be taught (comp. Dietrich, "Abramz," p. 157: "honey and milk must be observed") The Valentinians taught that in order to attain salvation the pneumatic required nothing further than gnostics and the formula [τριάθλιον] of the mysteries [Ephesians, "Harizes," xxxii. 7].

Four scholars, Ben Azri, Ben Zoma, Akiba [Elisha b. Abuyah], and Rabbi Akiba, entered paradise [τοιαύτων] (Ephesians, "Harizes," xxxii. 7). Akiba held it and died; Ben Zoma held it and went mad; Akba held it and trimmed the plants; Akiba went in and came out in peace" (Tosef., Hag. ii. 8; Hag. 140; Yer. Hag. 77b; Cant. R. i. 4). The entering into paradise must be taken literally, as Blau points out ("Altjüdisches Zauberwesen," pp. 113 et seq.). The following proof may be added to those given there: "In the beginning of the Paris Papyrus is that great tree 

**The Four who Entered Paradise.**

Above were stars and wind and earth at rest or, near to the Godhead. By such art Lamblichus, freed from his body, endeavored to enter the holiness of the gods ("De Mysteriis," i. 12), and thus his slaves said that they had seen him, eleven above the earth, his body and garments glistening in golden beauty" (Dietrich, t. e. p. 152). Paul (II Cor., xii. 1-4) speaks similarly of paradise, a passage that Joel ("Die Religionsgesch." i. 163, note 3) misinterprets as a "picture of gnostics." This instructive passage is as follows: "It is not expedient for me, doubtless, to glory. I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago (whether in the body, I can not tell; or whether out of the body, I can not tell: God knoweth); such an one caught up to the third heaven. And I know such a man. . . . How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter."

Philo says similarly: "Some one might ask, 'If true holiness consists in imitating the deeds of the gods, why should I be forbidden to plant a grove in the sanctuary of God, since God did the same thing when he planted a garden?' . . . While God plants and sees the beautiful in the soul, the spirit sings, saying, 'I Trim the Plants.'" ("De Allegoritis Legum," §§ 32 et seq.; ed. Maimon, §§ 117 et seq.). Philo here speaks also of trimming the trees. It is evident that this is the language of gnostics, but the words are used allegorically, as in Scripture. The literal interpretation here is perhaps also the correct one. The mystic imitates God, as Philo says, in planting a grove—that is, the mystic becomes himself a creator. He likewise has the power to destroy. There were books on the plants of the seven planets—for example, a work by Hermes, Hermes 

**The Planting of the Plants.**

Berechiah (4th cent.) interpreted the words of Canticles i. 4: "God brought me into his apartments," to refer to the mysteries of the Creation and the throne of God (Cant. R. ad loc.; Bacher, "Ag. Bab. Amer." iii. 356). Hence he regards the knowledge of the Merkabah as an entrance of the apartments of God, or as entering the 'Paries.' Akiba says to his companions who had entered paradise: "When you come to the pure marble stones, do not say, 'Water, water!' for of this it is said (Ps. cl. 7): 'He that worketh deceit shall not dwell within my house.'" (Hag. 14b). "Ben Zoma stood and pondered; R. Joshua passed him and addressed him once and twice, but received now answer. The third time he answered quickly. Then Joshua said to him: 'Whence the feet [ποδα]? He answered: 'Nothing 'whence.' my master.' Then R. Joshua said, 'I call heaven and earth to witness that I will not stir from this place.
might not be interpreted to mean that heaven and earth created God ("Elohim": Gen.R.i.1), evidently (comp.Gen.R. viii.9, and many parallel passages).

attacking the gnostic theory according to which the supreme God is enthroned in unapproachable distance, while the world is connected with a demiurge (comp. Gen. R. viii.9, and many parallel passages).

The Creation of the world, in order that his words may be sound (Gen. R. xiv.).

The doctrine of the division of the waters into male and female is intimately connected with the gnostic doctrine of the Creation. R. Levi said: "The upper waters [rain] are male; the lower waters ["tehom," the great water in which the earth floats] are female, for it is written (Isa. vi. 7): 'Let the earth open [as the woman to the man] and bring forth salvation [generation]'" (T. Ber. 14a, 21; comp. Pirke R. El. iv. and xxiii., "male and female waters"). The nun is called "tebi'ah" because it mingles with the earth (ib.; Simon b. Gamaliel, 2d cent.). The nun is the spouse of the earth (Taan. 86b, where the expressions used are "bride" and "groom"). In the introduction to the Zohar sins also are divided into male and female.

The Jews of course emphatically repudiated the doctrine of the demiurge, which was identified with Adam. Christian gnostics with the God of the First Change was, according to a baraita (3d cent. at latest), to place the word "God" at the beginning of the first verse of Genesis. Rashi, who did not even know gnosticism by name, said: "It was done in order to make it impossible for anyone to say, "The beginning ["Azjyt as God] created God ["Elohim."]"

Jewish thought was particularly sensitive in regard to monothelism, refusing all speculations that threatened or tended to obscure God's Demiurge, eternity and omnipotence. R. Akiba explained that the mark of the accuser, the ox, before "heaven and earth" in the first verse of Genesis was used in order that the verse might not be interpreted to mean that heaven and earth created God ("Elohim": Gen. R. i.1), evidently attacking the gnostic theory according to which the supreme God is enthroned in unapproachable distance, while the world is connected with a demiurge (comp. Gen. R. vii.9, and many parallel passages).
and to be made known that He is the God, the God, the Maker, the Creator, the Prudent, the Judge... that He shall judge... for all belongs to Him. If thy bad inclination assures thee that the next world will be thy refuge, [know] that thou hast been created and born against thy will, that thou wilt live and die against thy will, and that thou wilt give account before the King of Kings against thy will. The belief in a "prince of the world" is a reflex of the demiurge. When God said, "I arrange everything after its kind," the prin- cipate of the world sang a song of praise (Hul. 60a). It was he that united Ps. XXXVIII. 6, for it is not God, who lives only since the Creation (Yeb. 16a). He desired God to make King Hezekiah the Messiah, but God said, "That is my secret"; God would not reveal to the demiurge His intentions in regard to Israel (Sanh. 86a; comp. Krochmal, I.e. p. 292).

The two powers ("säne rezelixi"), a good and an evil, are often mentioned. In order to explain evil in the world the gnostics assumed two principles, which, however, are not identical with the Zohar, Jewish and Christian gnosticism. The Sefer Yezirah (Gen. R. viii. 2). It says, "I was the prin- cipate of the world." A prince, however, it required merely an act of His will, and not His word (Targ. Yer. to Gen. trans- lated "He willed," instead of "He spake"). According to tradition therefore, it was held that the demiurge His intentions in regard to Israel (Sanh. 86a; comp. Krochmal, I.e. p. 292).

The official view, and certainly also the common one, was that founded on Scripture, that God called the world into being by His word (see Ps. xxxviii. 6, 9: "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth. For he spake and it was done; he commanded, and it stood fast"). According to tradition, however, it required merely an act of His will, and not His word (Targ. Yer. to Gen. translated "He willed," instead of "He spake"). There were materialistic ideas side by side with this spiritual view. The Talmud existed 2,000 years before the Creation; it is not known what preceded Creation (Gen. R. viii. 2). It says, "I was the instru- ment by means of which God created the world" (Gen. R. i.). This idea is rationalized in the Haggadah by comparing the Torah with the plans of a builder. Rab (200 c.e.) a fair teacher of Palestinian traditions, refers to the combinations of letters by means of which the world was created (Ber. 58a; Epstein, "Recherches sur le Sefer Yezirah," p. 6, note 2).

The gnostics of the Palestinian Marcion conceived the world to have come into being through the permutation of letters (Griitz, "Gnosticismus und Juden- theismus," p. 105 et seq.). The σωματια of the alphabet corresponds to the σωματια of the universe (Webkenius, I.e. p. 129).

The Sefer Yezirah. Epstein calls this view an astrological one, and he expands it further (I.e. p. 23 et seq.). The several elements of the alphabet play an important rôle in this cosmological system, a reflection of which is found in one of the haggadah, in which the letters, beginning with the last, appear before God, requesting that the world be cre-
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Theod. 78; see Homunculus ; Adam). There are
also other traces of Gnosticism in Judaism (comp.
Gen. R. vii. 5). See also Cosmogony ; Creation.
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J.
L. B.
GOAT.—Biblical Data: '"Ez" is the generic
name for both sexes. Special terms for the he-goat:
" 'attud," Gen. xxxi. 10; Ps. 1. 9, etc. ; "zaflr," Ezra
viii. 35; II Chron. xxix. 21; "sa'ir," Gen. xxxvii.
31; Lev. iv. 23, etc.; and "tayish," Gen. xxx. 35,
etc. "Seh," usually meaning "sheep," is also used
for " goat " in Ex. xii. 5 and Deut. xiv. 4, and both
sheep and goats are comprised under " zon " (small
cattle), in contrast to " bakar " (large cattle). For
the young goat, or kid, " gedi " is used in Gen.
xxvii. 9, Judges vi. 19, etc., and the feminine form,
"gediyyah," in Cant. i. 8.
Of the domesticated goat, Capra hircus, to which
the names generally refer, the chief breed occurring
in Palestine is the mamber (from " Mamre"), or Syrian
goat, with long ears and stout horns. The mohair,
or Angora goat, with silky hair, is seldom met with
in Palestine proper. The wild or mountain goat,
Capra cegagrus, occurring south of the Lebanon, is
probably intended by " akko " (wild goat ; Deut.
xiv. 5 among the clean animals) and "ya'el " (A. V.
"roe," R. V. "doe"), whose fondness for rocky
heights is referred to in I Sam. xxiv. 3; Ps. civ.
18; Job xxxix. 1.
The goat formed an important part of Palestinian
husbandry (Gen. xxx. 32, xxxii. 15; I Sam. xxv.

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2; Prov. xxvii. 26; Cant. iv. 1, vi. 5). Its milk and
flesh were staple articles of food (Prov. xxvii. 27);
the kid was considered a delicacy
Usefulness. (Gen. xxvii. 9, 14; Judges vi. 19, xiii.
15, etc. ; comp. also Ex. xxiii. 19,
xxxiv. 26; Deut. xiv. 21, the prohibition against
seething the kid in the milk of its mother; see Diet
ary Laws) ; the hair of the goat was woven into
curtains and tent-covers (Ex. xxvi. 7, xxxv. 26,
etc.), or used for stuffing cushions (I Sam. xix. 13);
its skin was employed for garments (Heb. xi. 37;
comp. Gen. xxvii. 16) and for bottles (Gen. xxi. 14;
Josh. ix. 5 ; comp. Matt. xi. 17). The goat entered
largely into the sacrificial ritual (Lev. iii. 12; iv. 23,
28 ; v. 6 ; comp. Gen. xv. 9) ; on the Day of Atone
ment a "scapegoat" carried away the sins of the
people to Azazel (Lev. xvi. 10 et seq.). The local
name "En Gedi" (I Sam. xxiv. 2; at present 'Ain
Jidi) attests the frequency of the goat in Palestine.
Like the ram, the he-goat as the leader of the
flock (comp. Prov. xxx. 31) symbolizes the rulers
and rich in contrast to the poor and common people
(Isa. xiv. 9; Jer. 1. 8, li. 40; Ezek. xxxiv. 17; Zech.
x. 3 ; comp. Dan. viii. 5) ; and, like the gazelle, the
female wild goat, "ya'alah," recalls the grace of
woman (Prov. v. 19).
In Rabbinical Literature : The Talmud
ascribes to the goat great strength, endurance (Bezah 25b), and pluck (Shab. 77b). Job's goats killed
the wolves which assailed them (B. B. 15b), and Hanina's would bring bears upon their horns (Ta'an. 25a,
and parallels). Goat's milk fresh from the udder
relieves pains of the heart (Tem. 15b), and that of
a white goat possesses especial curative properties
(Shab. 109b). Against diseases of the spleen the
same organ of a goat which has not yet borne young
is recommended (Git. 69b). Among the manifold
uses of the goat may be mentioned, in addition to
those given above, the making of its horns and
hoofs into vessels (Hul. 25b). The blood of the hegoat is more similar to human blood than is that of
any other animal (Gen. R. Ixxxiv. 19). "Goat of
tibm " in Hul. 80a may refer to a forest goat, or to a
mountain goat (" bale " in Persian = height).
Bibliography : Tristram, Natural History of the Bible, pp.
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